THE CATHOLIC ENCYCLOPEDIA

AN INTERNATIONAL WORK OF REFERENCE ON THE CONSTITUTION, DOCTRINE, DISCIPLINE, AND HISTORY OF THE CATHOLIC CHURCH

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# 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>
</tr>
<tr>
<td>ad an.</td>
<td>at the year (Lat. ad annum)</td>
</tr>
<tr>
<td>an., ann.</td>
<td>the year, the years (Lat. annum, anni)</td>
</tr>
<tr>
<td>ap.</td>
<td>in (Lat. apud)</td>
</tr>
<tr>
<td>art.</td>
<td>article</td>
</tr>
<tr>
<td>Assyr.</td>
<td>Assyrian</td>
</tr>
<tr>
<td>A. S.</td>
<td>Anglo-Saxon</td>
</tr>
<tr>
<td>A. V.</td>
<td>Authorized Version (i.e. tr. of the Bible authorized for use in the Anglican Church—the so-called “King James”, or “Protestant Bible”).</td>
</tr>
<tr>
<td>b.</td>
<td>born</td>
</tr>
<tr>
<td>Bk.</td>
<td>Book</td>
</tr>
<tr>
<td>Bl.</td>
<td>Blessed</td>
</tr>
<tr>
<td>C, c.</td>
<td>about (Lat. circa); canon; chapter; compagnie</td>
</tr>
<tr>
<td>can.</td>
<td>canon</td>
</tr>
<tr>
<td>cap.</td>
<td>chapter (Lat. caput—used only in Latin context)</td>
</tr>
<tr>
<td>cf.</td>
<td>compare (Lat. confer)</td>
</tr>
<tr>
<td>cod.</td>
<td>codex</td>
</tr>
<tr>
<td>col.</td>
<td>column</td>
</tr>
<tr>
<td>concl.</td>
<td>conclusion</td>
</tr>
<tr>
<td>const., constit.</td>
<td>Lat. constitutio</td>
</tr>
<tr>
<td>curr.</td>
<td>by the industry of</td>
</tr>
<tr>
<td>d.</td>
<td>died</td>
</tr>
<tr>
<td>dict.</td>
<td>dictionary (Fr. dictionnaire)</td>
</tr>
<tr>
<td>disp.</td>
<td>Lat. disputatio</td>
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<tr>
<td>diss.</td>
<td>Lat. dissertation</td>
</tr>
<tr>
<td>dist.</td>
<td>Lat. distinctio</td>
</tr>
<tr>
<td>D. V.</td>
<td>Douay Version</td>
</tr>
<tr>
<td>ed., edit.</td>
<td>edited, edition, editor</td>
</tr>
<tr>
<td>Ep., Epp.</td>
<td>letter, letters (Lat. epistola)</td>
</tr>
<tr>
<td>Fr.</td>
<td>French</td>
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<tr>
<td>gen.</td>
<td>genus</td>
</tr>
<tr>
<td>Gr.</td>
<td>Greek</td>
</tr>
<tr>
<td>H. E., Hist. Eccle.</td>
<td>Ecclesiastical History</td>
</tr>
<tr>
<td>Heb., Hebr.</td>
<td>Hebrew</td>
</tr>
<tr>
<td>ib., ibid.</td>
<td>in the same place (Lat. ubiDEM)</td>
</tr>
<tr>
<td>Id.</td>
<td>the same person, or author (Lat. idem)</td>
</tr>
<tr>
<td>inf.</td>
<td>below (Lat. infra)</td>
</tr>
<tr>
<td>It.</td>
<td>Italian</td>
</tr>
<tr>
<td>l. c., loc. cit.</td>
<td>at the place quoted (Lat. loco citato)</td>
</tr>
<tr>
<td>Lat.</td>
<td>Latin</td>
</tr>
<tr>
<td>lat.</td>
<td>latitude</td>
</tr>
<tr>
<td>lib.</td>
<td>book (Lat. liber)</td>
</tr>
<tr>
<td>long.</td>
<td>longitude</td>
</tr>
<tr>
<td>Mon.</td>
<td>Lat. Monumenta</td>
</tr>
<tr>
<td>MS., MSS.</td>
<td>manuscript, manuscripts</td>
</tr>
<tr>
<td>n., no.</td>
<td>number</td>
</tr>
<tr>
<td>N. T.</td>
<td>New Testament</td>
</tr>
<tr>
<td>Nat.</td>
<td>National</td>
</tr>
<tr>
<td>Old Fr., O. Fr.</td>
<td>Old French</td>
</tr>
<tr>
<td>op. cit.</td>
<td>in the work quoted (Lat. opere citato)</td>
</tr>
<tr>
<td>Ord.</td>
<td>Order</td>
</tr>
<tr>
<td>O. T.</td>
<td>Old Testament</td>
</tr>
<tr>
<td>p., pp.</td>
<td>page, pages, or (in Latin references) pars (part)</td>
</tr>
<tr>
<td>par.</td>
<td>paragraph</td>
</tr>
<tr>
<td>passim.</td>
<td>in various places</td>
</tr>
<tr>
<td>pt.</td>
<td>part</td>
</tr>
<tr>
<td>Q.</td>
<td>Quarterly (a periodical), e.g. “Church Quarterly”</td>
</tr>
<tr>
<td>Q., QQ., qust.</td>
<td>question, questions (Lat. questio)</td>
</tr>
<tr>
<td>q. v.</td>
<td>which [title] see (Lat. quod vide)</td>
</tr>
<tr>
<td>Rev.</td>
<td>Review (a periodical)</td>
</tr>
<tr>
<td>R. S.</td>
<td>Rolls Series</td>
</tr>
<tr>
<td>R. V.</td>
<td>Revised Version</td>
</tr>
<tr>
<td>S., SS.</td>
<td>Lat. Sanctus, Sancti, “Saint”, “Saints”—used in this Encyclopedia only in Latin context</td>
</tr>
<tr>
<td>Sept.</td>
<td>Septuagint</td>
</tr>
<tr>
<td>Sess.</td>
<td>Session</td>
</tr>
<tr>
<td>Skt.</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>Sp.</td>
<td>Spanish</td>
</tr>
<tr>
<td>sq., sqq.</td>
<td>following page, or pages (Lat. sequens)</td>
</tr>
<tr>
<td>St., Sta.</td>
<td>Saint, Saints</td>
</tr>
<tr>
<td>sup.</td>
<td>Above (Lat. supra)</td>
</tr>
<tr>
<td>a. v.</td>
<td>Under the corresponding title (Lat. sub voc)</td>
</tr>
<tr>
<td>tom.</td>
<td>volume (Lat. tomus)</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.

NOTES I.—Large Roman numerals standing alone indicate volumes. Small Roman numerals standing alone indicate pages. In other cases the divisions are explicitly stated. Thus "Rashdall, Universities of Europe, I, ix" refers to 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.

NOTES II.—Where St. Thomas (Aquinas) is cited without the name of any particular work the reference is always to "Summa Theologiae" (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 sixth question in the first part of the second part, in the response to the second objection.

NOTES III.—The abbreviations employed for the various books of the Bible are obvious. Ecclesiastes is indicated by Eccl., 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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THE
CATHOLIC ENCYCLOPEDIA

ASSISI OF JERUSALEM—The significance of the
word assise in this connexion is derived from the
French verb assisoir, whose past participle is assis. 
Aisoor means "to sit", "to place one on a
seat". Hence the idea of putting something
into its place, determining it to something. Thus
assise came to mean an enactment, a statute.
Assize is the English form of the word, and used
in the plural, assises, it denotes a court. The
"Assizes of Jerusalem" (les assises de Jerusalem)
are the code of laws enacted by the Crusaders
for the government of the Kingdom of Jerusalem.
They are a collection of legal regulations for the courts
of the Latin Kingdom of Jerusalem and Cyprus.
Thus we have the "Assizes of Antioch", the "Assizes
of Rumania", legal regulations for the Latin prin-
cipality of Antioch and for the Latin Empire of
Constantinople. It is erroneous to ascribe the
"Assizes of Jerusalem" to Godfrey de Bouillon
on the presumption that as he was King of Jerusalem
he enacted its laws. The "Assizes of Jerusalem" were
compiled in the thirteenth century, not in the
eleventh; not in Jerusalem, but after its fall; not
by any ruler, but by several jurists. Not even the
names of these are all known, though two of them
were the well-known John of Ibelin, who composed,
before 1265, the "Livre des Assises de la Cour des
Barons", and Philippe de Navarre, who, about the
middle of the thirteenth century, compiled the
"Livre de forme de plaint en la Haute Cour".

There are nine treatises in the "Assises of Jeru-
salem", and they concern themselves with two kinds
of law: Feudal Law, to which the Upper Court of
Barons was amenable; and Common Law, which was
applied to the Court of the Burseuses. The latter
is the elder of the two and was drawn up before the
fall of Jerusalem. It deals with questions of civil
law, such as contracts, marriage, and property, and
touches on some which fall within the province of
special courts, such as the "Ecclesiastical Court"
for canonical points, the "Cour de la Fende" for
commerce, and the "Cour de la Mer" for admiralty
cases. It deals rather with what the law enjoins in
these several fields than with determining penalties
for transgressions. The celebrated "Livre de la Haute
Cour" of Ibelin was adopted, after revision (1359),
as the official code of the Court of Cyprus, which
kingdom succeeded to the title and regulations of
Jerusalem. We possess only the official text of
this, which is not much older than the works of
French lawyers of Rouen and Orléans. But the
superiority of the "Assises of Jerusalem" is that it
reflects the genuine character of feudal law, whereas
the works of the French feudalists betray something
of the royal influence which affected those sections
after the revival of the Roman law. No other work
delves so insistently on the rights of the vassal
towards his lord, no other throws such a light on the
resolution of a disputed point by an appeal to arms.
its challenge, its champions, its value as evidence.
In brief, the "Assizes of Jerusalem" give us a faith-
ful and vivid picture of the part played by the law
in the Latin Kingdom of Jerusalem.

BНИÀÓЩ, Recueil des historiens des Croisades: Lolis, 2 vols. in
full, Paris, 1841-43; an abridgment, under the title of
Dictionnaire des écrivains de la croisade (1590), by KALBING
des Savants (Paris, 1841); MONNIER, Godfrey de Bouillon
et les Assises de Jerusalem (Académie des Sciences morales
et politiques, Paris, 1779-74). Consult also any work on feudal or medieval
law.

CH. MOELLER.

ASSMAYER, Ignaz, an Austrian musician, b. at
Salzburg, 11 February, 1790; d. in Vienna, 31 August,
1862. He studied under Brunmayr and Michael
Haydn, and later, when he went to Vienna, he re-
ceived further instruction from Eybler. In 1808
he was organist at St. Peter's in his native town;
and here he wrote his oratorio "Die Sündfluth"
(The Deluge) and his cantata "Worte der Weihe".
Some time after his removal to Vienna, in 1815, he
became choirmaster at the Schotten-Kirche, and in
1825 was appointed imperial organist. After hav-
ing served eight years as vice-choirmaster, he re-
ceived in 1846 the appointment of second choir-
master to the Court, as successor to Weigl. His
principal oratorios, "Das Gelübde", "Saul und
David", and "Sauls Tod", were repeatedly per-
formed by the Tonkünstler-Societät, of which he
was conductor for fifteen years. He also wrote fif-
teen masses, two requiems, a Te Deum, and various
smaller church pieces. Of these two oratorios, one
mass, the requiem, and Te Deum, and furthermore
sixty secular compositions, comprising symphonies,
ouvertures, pastorales, etc., were published. As to
his style Grove calls it correct and fluent, but want-
ing in both invention and force.

Baker, Biogr. Dict. of Musicians; Riemann, Dict. of Music;
Groves, Dict. of Music and Musicians.

J. A. Völker.

ASSOCIATION, RIGHT OF VOLUNTARY.—I. THE
LEGAL RIGHT. A voluntary association means
any group of individuals freely united for the purs-
uit of a common end. It differs, therefore, from
a necessary association inasmuch as its members
are not under legal compulsion to become associated.
The principal instances of a necessary association
are a conscript military body and civil society, or
the State; the concept of voluntary association covers
organizations as diverse as a manufacturing corpora-
tion and a religious sodality. The legal right of
voluntary association—the attitude of civil authority
on bodies of this nature—has varied in different
ages and still varies in different countries. Under
the rule of Solon the Athenians seem to have been
free to institute such societies as they pleased, so
long as their action did not conflict with the public
law. The multitude of societies and public gatherings for the celebration of religious festivals and the carrying on of games, or other forms of public recreation and pleasure, which flourished for so many centuries throughout ancient Greece, indicates that a considerable measure of freedom of association was quite general in that country.

The authorities in that country were less liberal. No private association could be formed without a special decree of the senate or of the emperor. And yet voluntary societies or corporations were numerous from the earliest days of the Republic. There existed collegia for the proper performance of religious rites, collegia to provide public amusements, collegia of a political nature, collegia in charge of cemeteries, and collegia made up of workers in the various trades and occupations. In Judea the Pharisees and Sadducees—though these were schools, or sects, rather than organized associations—and the Essenes were not seriously interfered with by the Roman governors. With the union of Church and State in 325 there came naturally an era of freedom and prosperity for associations of a religious nature, especially for the religious orders. During the period of political chaos that followed the fall of the Empire, liberty of association was as extensive as could be expected among populations whose civil rulers were not sufficiently powerful either to prevent or to punish voluntary unions. Indeed, the "minor, obscure, isolated, and incoherent societies", to use the words of Guizot, that erected themselves on the ruins of the old political organization and became in time the feudal system, were essentially private associations.

As the needs, culture, and outlook of men extended, there sprung into being a great number and variety of associations, religious, charitable, educational, and industrial. Instances are the great religious orders, the societies for the relief of poverty and sickness, the universities, and the guilds which arose and flourished between the tenth and the fourteenth centuries. All of these associations were instituted either under the active direction of the Church, or with her warm encouragement, and as a rule without any serious opposition on the part of the civil power. Some of them, in fact, performed important political functions; others secured a measure of social peace that the civil authorities could not achieve. Up to a certain extent they constituted a considerable check to the exercise of arbitrary power by sovereigns. Thus, the merchant and craft guilds governed trade and industry with a series of regulations that had all the force of law and which were in effect legal statutes. These were instituted to enforce the "Truce of God", helped greatly to lessen petty warfare between different lords and different sections of the same country; while "the monarch was... hemmed in on all sides... by universities, corporations, brotherhoods, monastic orders; by franchises and privileges of all kinds, which in greater or less degree existed all over Europe".

With the rise and extension of political absolutism in most of the countries of Europe in the seventeenth century, freedom of association was greatly restricted. It was frequently subjected to unreasonable conditions in the last century, and it is still withheld by some governments. From 1820 to 1824 labour unions were absolutely prohibited in France. Up to that time associations consisting of more than twenty persons could not be formed in France without authorization by a public official whose power in the matter was almost arbitrary. At present, authorization is required in the case of associations composed of Frenchmen and foreigners; associations whose supreme head resides outside of France; and associations whose members live in common. Owing partly to the terms of the law that has been in force since the year 1901 non-industrial associations of more than twenty persons could not be formed in France without authorization by a public official whose power in the matter was almost arbitrary. At present, authorization is required in the case of associations composed of Frenchmen and foreigners; associations whose
Since the individual is dependent upon so many other individuals for many of those material goods that are indispensable to him, he must frequently combine with those of his neighbours who are similarly placed if he would successfully resist the tendency of modern forces to overlook and override the mere individual. A large proportion of the members of the industrial community cannot make adequate provision for the needs that follow in the train of misfortune and old age unless they utilize such agencies as the mutual benefit society, the insurance company, or the savings bank. Working-men find it impossible to obtain just wages or reasonable conditions of employment without the trade union. On the other hand, goods could not be produced or distributed in sufficient quantities except through the medium of associations. Manufacturing, trade, transportation, and finance necessarily fall more and more under the control of partnerships and stock companies.

Turning now from the consideration of these material needs, we find that association plays a no less important part in the religious, moral, intellectual, and social life of man.

Men cannot give God due worship except in a public, social way. This implies at least the universal Church and the parish, and ordinarily it supposes devotional and other associations, such as sodalities, study circles, and work clubs, that are erected and maintained by pious souls who wish to secure the life of perfection described by the evangelical counsels must become organized in such a way that they can lead a common life. In every community there are persons who wish to do effective work on behalf of good morals, charity, and social reform of various kinds. Hence we have purity leagues, associated charities, temperance societies, ethical culture societies, social settlements. Since large numbers of parents prefer private and religious schools for the education of their children, the need arises for associations whose purpose is educational. Literary and scientific associations are necessary to promote original research, deeper study, and wider culture. Good government, especially in a republic, is impossible without political associations which strive vigilantly and constantly for the removal of abuses and the enactment of just laws.

In the purely social order men desire to enroll themselves in clubs, "secret" societies, amusement associations, or other groups of which they are a part for the sake of human contentment and human happiness. Many of the forms of association just enumerated are absolutely necessary to right human life; none of them is entirely useless. Finally, voluntary associations are capable of discharging many of the tasks that otherwise would devolve upon the State. This was an important feature of their activity in the Middle Ages, and it is very desirable to-day when the functions of government are constantly increasing. Chief among the organizations capable of taking the State's place are educational, charitable work, industry, and commerce, and the improvement of the working classes. In so far as these can perform their several tasks on reasonable terms and without injury to the State or to any class of its citizens, the public welfare is better served by them than it would be if they were undertaken by the Government. Individual liberty and initiative have a larger scope, individual initiative is more readily called into action, and the danger of Government despotism is greatly lessened.

The right of voluntary association is, therefore, a natural right. It is an endowment of man's nature, not a privilege conferred by civil society. It arises out of his deepest needs, is an indispensable means to reasonable life and normal self-development. And it extends even to those associations that are not in themselves necessary for these ends, that is, so long as the associations do not contravene good morals or the public weal. For the State has no right to prohibit any individual action, be it ever so unnecessary, which is, from the public point of view, harmless. Although it is not essential to his personal development that the individual should become a member of an association that can do him neither good nor harm, it is essential to his happiness and his self-respect that he should not be prevented from doing so by the State. The moment that the State begins to practise coercion of this kind it violates individual rights. The general right of voluntary association is well stated by Pope Leo XIII in the encyclical, "Rerum Novarum": "To enter into private societies is a natural right of man, and the State must protect natural rights, not destroy them. If it forbids its citizens to form associations, it contradicts the very principle of its own existence; for both they and it exist in virtue of the same principle, namely, the natural propensity of man to live in society."

Nor is the State justified in prohibiting voluntary associations on the ground that they may become inimical to public welfare. An institution should not be utterly condemned because it is liable to abuse; otherwise an end must be made of all institutions of all sorts conducted by human hands. The State has ample power to protect itself against all the abuses to which liberty of association is liable. It can forbid societies that aim at objects contrary to good morals or the public welfare, lay down such reasonable restrictions as are required to define the proper spheres of the various associations, punish those societies that go beyond their legitimate fields, and, in extreme cases, dissolve any particular organization that proves itself to be incorrigible. Through these measures the State can provide for the welfare of all the security that is worth having; any further interference with individual liberty would be a greater social evil than the one that is sought to be remedied. The formality of legal authorization, or registration, is not in itself unreasonable, but it ought not to be accompanied by unreasonable conditions. The procedure ought to be such that any society formed in accordance with the appropriate law of association could demand authorization, or registration, as a civil right, instead of being compelled to seek it as a favor of an official class who have the arbitrary power to grant or refuse it at their own discretion.

The difference between these two methods is the difference between the reign of law and the reign of official caprice; between constitutional liberty and bureaucratic despotism. Precisely this sort of arbitrary power is at present exercised by French officials over religious congregations. The result is that Frenchmen and Frenchwomen who wish to live in associations of this nature are denied the right to do so. Speaking generally of religious congregations, we might equally say that the words of Pope Leo XIII, that they have "the sanction of the law of nature", that is, the same natural right to exist on reasonable conditions as any other morally lawful association, and, "on the religious side they rightly claim to be responsible to the Church alone". When the State refuses them the right to exist it violates not merely the natural moral law but the supernatural Divine law. For these associations are an integral part of the life of the Church, and as such, lie within her proper sphere. Within this sphere she is independent of the State; independent as one sovereign civil power is of another. Abuses that may grow out of religious associations can be met by the State in the ways outlined above. Treasonable acts can be punished; excessive accumulation of property can be prevented; in fact, every
action, circumstance, or tendency that constitutes a real danger to the public welfare can be successfully dealt with by other methods than that of denying these associations the right of existence.


J. A. RYAN.

Association of Ideas; (1) a principle in psychology to account for the succession of mental states, (2) the basis of a philosophy known as Associationism. The fact of the association of ideas was noted by some of the earliest philosophers; Aristotle (De mem. et rem., 2) indicates the three laws of association which have been the basis of nearly all later enumerations. St. Thomas, in his commentary on Aristotle, accepts and illustrates them at some length. Hamilton (Notes on Reid) gives considerable credit to the Spanish Humanist, Vives (1492–1540), for his treatment of the subject. An association of ideas is not, therefore, a discovery of English psychology, as has often been asserted.

It is, however, true, that the principle of association of ideas received in English psychology an interpretation never given to it elsewhere. The name is derived from Locke who placed it at the head of one of the chapters of his "Essay," but used only it to explain peculiarities of character. Applied to mental states in general, the name is too restricted, since ideas, even in the English sense, are only cognitive processes. The association theory was held by Hobbes, Berkeley, Hume, and Hamilton; but it received its widest interpretation at the hands of the Associationists, Hartley, Priestley, James Mill, John Stuart Mill, Bain, and Spencer. They regarded it as a principle capable of explaining all mental phenomena. For them it is in the subjective world what the principle of gravitation is in the physical world. Association of ideas, though variously explained, is accepted by all modern psychologists. Sulley, Maudely, James, Höffding, Münsterberg, Ebbinghaus, Ziehen, Taine, Ribot, Luys, and many others accept it more or less in the spirit of the Associationists.

The traditional laws of association, based on Aristotle's Simuliac, Compendia, Contiguity in time or space. In the course of time efforts were made to reduce them to more fundamental laws. Contrast has been resolved into similarity and contiguity. Contrast, to recall one other, suppose generic similarity, as white recalls black. Yet this alone will not suffice, since this gives us no reason for the fact that white recalls black in preference to green or blue; hence experience, based on the fact that nature works in contrasts, is called into aid. Spencer Höffding, and others try to reduce all the laws of association to that of similarity. While Words and his school believe that all can be reduced to experience and hence to contiguity. Bain, who has analyzed the laws of association most thoroughly, holds both similarity and contiguity to be elementary principles. To these he adds certain laws of compound association. Mental states easily recall one another when they have several points of contact. And in fact, considering the complexity of mental life, it would seem probable that simple associations, by similarity or contiguity alone, never occur. Besides these primary laws of association, various secondary laws are enumerated, such as the laws of frequency, vividness, nearness, emotional congruity, etc. These determine the firmness of the association, and consequently the preference given to one state over another. In the recall. Association of ideas is a fact of everyday experience which inspires an interest for the laws of psychology; yet it must be remembered that the laws of association offer no ultimate explanation of the facts observed. In accounting for the facts of association we must, in the first place, reject as insufficient the purely physical theory proposed by Ribot, Richet, Hesse, and Carpentier, which assumes that who seek an explanation exclusively in the association of brain-processes. Psychology thus becomes a chapter of physiology and mechanics. Aside from the fact that this theory can give no satisfactory explanation of association by similarity which implies a distinctly mental factor, it neglects evident facts of consciousness. Consciousness tells us that in reminiscence we can voluntarily direct the sequence of our mental states, and it is in this that voluntary recall differs from the succession of images and feelings in dream and delirium. Besides, one brain-process may excite another, but this is not yet a state of consciousness.

Equally unsatisfactory is the theory of the spiritualist, who would have us believe that association is the operation of a self-acting, self-controlled, self-conscious organism, but is wholly mental. Thus Hamilton says that all physiological theories are too contemptible for serious criticism. Reid and Bowne reject all traces of perception left in the brain substructure, "The association of ideas is due to a concomitant oscillation of the brain elements, but considers them quite secondary and as exercising no influence on memory and recall. Like the purely physical theory, this also fails to explain the facts of consciousness and experience. In the various brain-centres, the facts of mental disease in consequence of injury to the brain, the dependence of memory on the physical condition of the central organ, etc. have in this theory no rational meaning. We must, then, seek an explanation in a theory that does justice to both the mental and the physical side of the phenomena. A mere psychophysical parallelism, proposed by some, will not, however, suffice, as it offers no explanation, but is a mere restatement of the problem. The Scholastic doctrine, that the subject of sensory activity is neither the body alone nor the soul alone, but the unitary being comprising of body and soul, offers the best solution. As sense perception is not purely physiological nor purely mental, but proceeds from the combined activity of the two, so the association of ideas is not devoid of its physiological basis, and even in making use of the spiritual ideas which it has already acquired, the intellect has need of images stored in the brain. It requires these organic processes in the production of its abstract ideas. In its basis, the association of ideas is physiological, and it is more than this, as it does not follow the necessary laws of matter. The higher faculties of the mind can command and direct the process. The Scholastic theory does justice to the fact of the dependence of mental activities upon the organization and yet adheres to the facts that are will attested by consciousness and experience.

English Associationism, while claiming to be neither idealistic nor materialistic, and disavowing metaphysics, has erected the principle of association into a meta-physical law of all mental activity. James Mill enunciated the principle of indissoluble associations: Sensations or ideas occurring together frequently, and never apart, suggest one another with irresistible force, so that we combine them necessarily. This principle is employed to explain necessary judgments and meta-
ASSOCIATION

of the Faith; Apostleship of Prayer, known also as the League of the Sacred Heart of Jesus; Holy Childhood League; Priests' Eucharistic League; Ciacillien- verein, an association especially developed in Germany for the advancement of religious music.

ASSUMPTION

ASSUMERUS, the name of two different persons in the Bible:—1. In I Esdr., iv, 6, and Esth., i, 17, it corresponds to the Hebrew Ḡadšuwróths, and the Sept. Ἀσσυρία (in Esth. Ἀράπης), and denotes Assyria, or its king. In 1, the King of Persia, who has come also the admission of a soul-substance that attends, discriminates, judges, and reasons; but as they have not come to this conclusion, the soul is for them a 'train of thoughts,' a 'stream of consciousness,' or some other series vested in metaphorical language. Association of ideas can never explain necessary judgments, conclusions drawn from premises, moral ideas and laws; these have their causes deeper in the nature of things.

EDMUND J. WIRTH.

Association of Priests, see Holy Family.

Assumption, see Holy Family.

Association, Pious.—Under this term are comprehended all those organizations approved and acknowledged by Church authority, which have been instituted, especially in recent times, for the advancement of various works of piety and charity. Other terms used with the same meaning are: pious union, pious work, league, society, etc. Pious associations are distinguished, on the one hand, from ordinary societies composed of Catholics by having an explicitly religious purpose, by enjoying indulgences and other spiritual benefits, and by possessing ecclesiastical approbation. They are distinguished, on the other hand, from confraternities and sodalities. The latter distinction is not determined by the name and is not always apparent. In general, pious associations have simpler rules than confraternities; they do not require canonical erection, and though they have the approbation of authority, they are not subject to as strict legislation as confraternities; they have no fixed term of probation for new members, no elaborate ritual, no special costumes; they are not obliged to meet for common religious practices, and, as a rule, they make the help of others more prominent. Some differences, only that of canonical erection seems essential. Some authorities, however, declare that practices in common constitute the trait which distinguishes a confraternity from a pious association.

Some well-known pious associations are: Society of St. Vincent de Paul; Society of the Propagation of the Faith; Apostleship of Prayer, known also as the League of the Sacred Heart of Jesus; Holy Childhood League; Priests' Eucharistic League; Ciacillien- verein, an association especially developed in Germany for the advancement of religious music.
dynasty. It was made first the royal residence of Sargon, and afterwards became the rival of Nineveh. Its site is represented by the modern Khorsabad. (5) Arbailu, or Arbela, famous in Greek and Persian annals as one of the victories of Alexander the Great over the formidable army of Darius, King of Persia and Babylon (331 B.C.). (6) Nasibina, or Nisibis, famous in the annals of Nestorian Christianity. (7) Harran, well known for the worship of Sin, the moon-god. (8) Inugu-Bel, corresponds to the modern Tell-Balawat. (9) Tarbis, corresponding to the modern Sherif Khan. The sites and ruins of all these cities have been explored.

**Sources of Assyro-Babylonian History.**—These may be grouped as: (1) the Old Testament; (2) the Greek, Latin, and Oriental writers; and (3) the monumental records and remains of the Assyrians and Babylonians themselves.

In the first division belong the Fourth (in Authorized Version, Second) Book of Kings, Paralipomenon (Chronicles), the writings of the prophets Isaiah, Nahum, Jeremiah, Jonas, Ezechieil, and Daniel, as well as the Iaconic but extremely valuable fragments of information contained in Genesis, x., xi., and xiv. To the second group of sources belong the Chaldean, Persian and historical Berosus, who lived in the days of Alexander the Great (356-323 B.C.) and continued to live at least as late as Antiochus I, Soter (280-261 B.C.). He wrote in Greek a great work on Babylonian history, under the title of "History of the Chaldeans." This valuable work, which was based on contemporary Babylonian monuments and inscriptions, has unfortunately perished, and only a few excerpts from it have been preserved in later Greek and Latin writers. Then we have the writings of Polyhistor, Ctesias, Herodotus, Abondos, Apollodorus, Alexander of Memphis, Josephus, Georgius Syncellus, Diodorus Siculus, Eusebius, and others. With the exception of Berosus, the information derived from all the above-mentioned historians is mostly legendary and unreliable, and even their quotations from Berosus are to be used with caution. This is especially true in the case of Ctesias, who lived in the Persian court in Babylonia. To the third category belong the numerous contemporary monuments and inscriptions discovered in the last fifty years in Assyria, Elam, and Egypt, which form an excellent and a most authoritative collection of historical documents.

For the chronology of Assyria we have some very valuable means of information. These are (1) the "Eponym Tables," which cover the entire period from the reign of Ramman-nirari II (911-890 B.C.) down to that of Ashurbanipal (669-625 B.C.). The eponyms, or limmu, were like the eponymous archons at Athens and the consuls at Rome. They were officers, or governors, whose term of office lasted but one year, to which year they gave their name; so that if any event was to be recorded, or a contract drawn in the year, e.g. 763 B.C., the number of the year would not be mentioned, but instead we are told that such and such an event took place in the year of Pur-Shagli, who was the limmu, or governor, in that year. (2) Another source is found in the chronological notices scattered throughout the historical inscriptions, such as Sennacherib's inscriptions on the palaces which he built at Nimrud and Nineveh, and in the inscriptions of his predecessors, Tiglath-pileser (Douay Version, Theglathphalasar) reigned about 418 years before him, i.e. about 1107 B.C.; or that of Tiglath-pileser himself, who tells us that he rebuilt the temple of Anu and Ramman, which sixty years previously had been the King of Assyur-

Assur-dan must have reigned about the years 1170 or 1180 B.C. So also Sennacherib tells us that a seal of King Tukulti-Ninib I had been brought from Assyria to Babylon, where after 690 years he found it. As there is no other chronological source to be found in the genealogies of the kings, which they give of themselves and of their ancestors and predecessors. (4) Further valuable help may be obtained from the so-called "Synchonistic History" of Babylonia and Assyria, which consists of a brief summary of the relations between the two countries from the earliest times in regard to their respective boundary lines. The usefulness of this document consists mainly in the fact that it gives the list of many Babylonian and Assyrian kings who ruled over their respective countries contemporaneously.

**Assyro-Babylonian Exploration.**—As late as 1849, Sir Henry Layard, the foremost pioneer of Assyro-Babylonian explorations, in the preface to his classical work entitled Nineveh and Its Remains, wrote: "The possession of a collection of a few cylinders and gems preserved elsewhere, a case, hardly three feet square, in the British Museum, enclosed all that remained not only of the great city, Nineveh, but of Babylon itself. At that time few indeed would have had the present writer imagine that within fifty years the exploration of Assyria and Babylonia would have given us the most primitive literature of the ancient world. What fifty years ago belonged to the world of dreams is at the present time a striking reality; for we are now in possession of the priceless libraries of the ancient Assyrians and Babylonians, of their historical annals, civil and military records, State archives, diplomatic correspondences, textbooks and school exercises, grammars and dictionaries, hymns, bank accounts and business transactions, laws and contracts, and an extensive collection of geographical, astronomical, mythological, magical, and astrological texts and inscriptions. These precious monuments are actually scattered in all the public and private museums and libraries of the world, and in the hands of private collectors. The total number of tablets, cylinders, and cuneiform inscriptions so far discovered is approximately estimated at more than three hundred thousand, which, if published, would easily cover 400 octavo volumes of 400 pages each. Unfortunately, only about one-fifth of all the inscriptions have been published so far; but even this contains more than eight times as much literature as is contained in the Old Testament. The British Museum alone has published 440 folio, and over 700 quarto, pages, and about one-half as much more has appeared in various archaeological publications. The British Museum has more than 40,000 cuneiform tablets, the Louvre more than 10,000, the Imperial Museum of Berlin more than 7,000, that of the University of Pennsylvania more than 2,000, and that of Constantinople thousands more, awaiting the patient toil of our Assyriologists. The period of time covered by these documents is more surprising than their number. They occur from prehistoric times, or about 5000 B.C., Beavian, in the oldest century before the Christian Era. But this is not all, for, according to the unanimous opinion of all modern Assyriologists, by far the largest part of the Assyro-Babylonian literature and inscriptions are still buried under the fertile soil of these wonderful regions, which have preserved in their subterranean vaults the treasures of antiquity, awaiting future explorers and decipherers. As has already been remarked, the meagre and often unreliable information concerning Assyria and
Babylonia which has come down to us through the Persian, Greek, Latin, and Arabic writers—historians and geographers—has contributed little or nothing to the advancement of our knowledge of these wonderful countries. The early European travellers in the region of the Tigris and Euphrates valleys, but that the real founders and pioneers of Assyro-Babylonian explorations are Émile Botta (1842–45), Sir Henry Austen Layard (1840–52), Victor Place (1851–55), H. Rassam (1850, 1878–82), Loftus (1859), Jules Oppert, Freznel and Thomas (1851–59). It means that Assyrians, men of consorts, but syllables, open or closed, simple or compound, and ideas or words, such as ka, bar, til, zikhu, etc. These same characters may also have both a syllabic and an ideographic value, and nearly always more than one syllable value and as many as five or six; so that a sign like the following may be read syllabarily as ud, ut, u, tum, bir, par, pir, lah; and ideographically as 3 a mu, ‘day’; piqû, ‘white’; Shama, he Sungod, etc. The shape of these signs is that of a wedge, hence the name cuneiform (from the Latin cuneus, “a wedge”). The wedges, arranged singly or in groups, either are called “ideograms” and stand for complete ideas, or they stand for syllables. In course of time the same ideographic signs came to have also the phonetic value of syllables, without losing, however, their primitive ideographic value, as can be seen from the example quoted above. This naturally caused a great difficulty and embarrassment even to the Assyriologists, and it is to this day that the principle obstacle to the correct and final reading of many cuneiform words and inscriptions. To remedy this great inconvenience, the Assyriologists themselves placed other characters (called determinatives) before one of these signs in order to determine their use and value in certain particular cases and sentences. Before all names of gods, for example, either a sign meaning “divine being” was prefixed, or a syllabic character (phonetic complement), which indicated the proper phonetic value with which the word in question should end was added after it. In spite of these and other devices, many signs and collocations of signs have so many possible syllabic values as to render exactness in the reading very difficult. There are about five hundred of these different signs used to represent words or syllables. Their origin is still a subject of discussion among scholars. The prevailing theory is that they were originally picture-signs, representing the ideas to be conveyed; but at present only about sixty of these 500 signs are written, and certainty traced back to their original picture-meanings.

According to the majority of Assyriologists, the cuneiform system of writing originated with the Sumerians, the primitive non-Semitic inhabitants of Babylonia, from whom it was borrowed by the Semitic Babylonians and Assyrians for their own language. In the same way the Greeks
adopted the Semitic Phoenician alphabet, and the Germans adopted the Latin. The Semitic language of the Semites, or Babylonia was, therefore, written in Semitic characters, just as Hebrew can be written in English letters, or Turkish in Armenian, or Arabic in Syriac (Kurkhînî). This same cuneiform system of writing was afterwards adopted by the Medians, Persians, Medesians, and Persians, ancient Armenia, and then by the Assyrians. Hence the name of cuneiform writings may be distinguished. The "Persian" style, which is a direct, but simplified, derivative of the Babylonian, was introduced in the times of the Achaemenians. "Instead of a corner of as many as ten to fifteen wedges to make one sign, we have in the Persian style never more than five, and frequently only three; and instead of writing words by syllables, sounds alone were employed, and the syllabary of several hundred signs reduced to forty-two, while the ideographic style was fractionally abolished." The second style of cuneiform, generally known as "Median," or "Median," is, again, a slight modification of the "Persian." Besides these two, there is a third language (spoken in the north-western district of Mesopotamia between the Euphrates and the Orontes), known as 'Mitanni,' the exact status of which has not been clearly ascertained, but which has been adapted to cuneiform characters. A fourth variety, found on tablets from Cappadocia, represents again a modification of the ordinary writing of Babylon. In the inscriptions of Mitanni, the writing is a mixture of ideographs and syllables, just as in Mesopotamia, while the so-called 'Cappadocian' tablets are written in a corrupt Babylonian, corresponding in degree to the 'corrupt' forms that the signs take on. In Mesopotamia itself quite a number of signs exist, some due to local influences, others the result of changes that took place in the course of time. In the oldest period known, that is, from 4000 to 3000 B.C., the writing is linear rather than wedge-shaped. The linear writing is the modification that the original pictures underwent in being adapted for engraving on stone; the wedges are the modification natural to the use of clay, though when once the wedges became the standard method, the greater frequency with which clay, as against stone, came to be used led to an imitation of the wedges by those who cut the characters on stone. In consequence, there developed two varieties of wedge-writing: the one that may be termed lapidary, used for inscriptions, boundary records, and such legal documents as were prepared with special care; the other cursive, occurring only on legal and commercial clay tablets, and becoming more frequent as we approach the latest period of Babylonian writing, which extends to within a few decades of our era. In Assyria, finally, a special variety of cuneiform developed that is easily distinguished from the Babylonian by its greater neatness and the more vertical position of its wedges" (Jastrow, The Religion of Babylonia and Assyria, Boston, 1898, p. 20).

The material on which the Assyro-Babylonians wrote their inscriptions was sometimes stone or metal, but usually clay of a fine quality most abundant in Babylonia, whence the use spread all over Western Asia. The clay was very carefully prepared, sometimes ground to an exceeding fineness, moistened, and moulded into various forms, ordinarily into a tablet whose average size is about six by two and one-half inches in superficial area by one inch in thickness (the curvature) outwards, the surface thus prepared, and while still soft, the characters were impressed with a stylus, the writing often standing in columns, and carried over upon the back and sides of the tablet. The clay was quite frequently moulded also into cones and barrel-shaped cylinders, having from six to ten sides on which writing could be inscribed. These tablets were then dried in the sun, or, in the case of small tablets, were baked without changing its practical indestructibility, unless the tablet itself was shattered" (G. S. Goodspeed, History of the Babylonians and Assyrians, p. 28).

Unlike all other Semitic systems of writing (except the Ethiopic, which is an adaptation of the Greek), the use of the six wedge-shaped signs was left to right in horizontal lines, although in some very early inscriptions the lines run vertically from top to bottom like the Chinese. These two facts evidence the non-Semitic origin of the cuneiform system of writing and its direct proportion to the immense and hitherto unsuspected influence exercised by the Assyro-Babylonian religion, civilization, and literature upon the origin and gradual development of the literature and the religious and social institutions of the ancient Hebrews. This Babylonian influence, indeed, can be parallely traced in its different manifestations through all Western Asia, many centuries before that conquest of Palestine by the twelve Israelitish tribes which put an end to the Canaanitic dominion and supremacy. The triumph of Assyriology, occurring in recent years, must be regarded as a triumph of Biblical exegesis and criticism, not in the sense that it has strikingly confirmed the strict veracity of the Biblical narratives, or that it has demonstrated the fallacies of the "higher criticism," as Sayce, Hommel, and others have contended, but in the sense that it has opened a new and certain path whereby we can study the writings of the Old Testament with their correct historical background, and trace them through their successive evolutions and transformations. Assyriology, in fact, has given us such excellent and unexpected results as to completely revolutionize our former exegetical methods and conclusions. The study, it is true, has been often abused by ultra-radical and enthusiastic Assyriologists and critics. These have sought to build up groundless theories and illogical conclusions; they have forced the texts to say what they do not say, and to support conclusions which they do not support; but such an abuse, which is due to a perfectly natural enthusiasm and scientific ardour, can never vitiate the real and permanent official heroic and discursive searches, which have demonstrably provided sources of the first importance for the study of the Old Testament. These few abuses can be discerned and in due time corrected by a more temperate and judicious criticism. If the value of Assyriology in its bearing upon the Old Testament has been too often exaggerated, the exaggeration is at least partly excusable, considering the comparatively recent date of these researches and their startling results in the way of discovery. On the other hand, that school of critics and theologians which disregards the genuine merits and the great value of Assyriological researches for the interpretation of the Old Testament is open to the double charge of unfairness and ignorance.
Calah, and Reen between Nineveh and Calah".

Till quite recently the most commonly accepted interpretation of this passage was that Assur left Babylon, where Nimrod (Nimrod) the terrible was reigning, and settled in Assyria, where he built the cities of Nineveh, Rehoboth, Chale (Calah), and Reen. But, however, those who wrote it, on which is mainly based the Vulgate version, is abandoned in favour of the more probable one, according to which Nimrod himself, the beginning of whose kingdom was Babylon (Babel), Arach (Erech), Acchat (Ancath), and Chalanne (Calneh), in Southern Babylonia, is in the foreground. In this case being a geographical name, i.e. Assyria, and not ethnographical or personal, and there he built the four above-mentioned cities and founded the Assyrian colony. Whichever of these interpretations be held as correct, one thing is certain: that the Assyrians are not only Semites, but in all probability an offshoot of the Semitic Babylonians, or a Babylonian colony; although, on account of their apparently purer Semitic blood, they have been called Semites, in some schools of Semitic migration from Arabia (c. 3000-2500 B.C.), migrated and settled in Assyria. The first Assyrian rulers known to us bore the title of Ishshakku (probably Ishshakku, who was certainly subject to some outside power, presumably that of Babylon. Some of the earliest of these Ishshaki known to us are Ishmi-Dagan and his son Shamshi-Adad I (or Shamshi-Ramman). The exact date of these two princes is uncertain, although we may with reasonable certainty place them about 1840-1800 B.C. Other Ishshaki are Igur-Kapkapu, Shamshi-Adad II, Khallu, and Irshum. The two cities of Nineveh and Assur were certainly in existence at the time of Hammurabi (c. 1800 B.C.), for in one of his letters he makes mention of them. It is significant, however, that in the long inscription (300 lines) of Agumakrime, one of the Kassite rulers of Babylonia (c. 1650 B.C.), in which he enumerates the various countries over which his rule extended, no mention is made of Assyria. Hence, it is probable that the beginning of an independent Assyrian kingdom may be placed towards the seventh century B.C. According to an inscription of King Esarhaddon (681-688 B.C.), the first Assyrian Ishshakku to assume the title of Assurshakku, was at the time of the Assyrian conquest by Rages, written in archaic Babylonian, was found by Father Scheil. His date, however, cannot be determined.

Towards the fifteenth century B.C., we find Egypt's supremacy extended over Syria and the Mesopotamian valley; and in one of the royal inscriptions of Thothmes III of Egypt (1480-27 B.C.), we find Assyria among his tributary nations. From the Tel-el-Amarna letters also we know that diplomatic negotiations and correspondence were frequent among the rulers of Assyria, Babylonia, Syria, Mitanni, and the Egyptian Pharaohs, especially Amenhotep IV. Towards this same period we find also the Kings of Assyria standing on an equal footing with those of Babylonia, and successfully contesting with the latter for the boundary-lines of their kingdom. About 1450 B.C. Assur-shur-nishnu was King of Assyria. He settled the boundary-lines of his kingdom with his contemporary Karindash, King of Babylonia. The same treaty was concluded by his successors, Assur and Burnabuashir I, King of Babylon. Puvar-Assur was succeeded by Assur-nadin-Elge, who is mentioned by his successor, Assur-uballit, in one of his letters to Amenhotep IV, King of Egypt, as his father and predecessor. During most of the long reign of Assur-uballit, the relations between Assyria and Babylonia continued friendly, but towards the end of that reign the first open conflict between the two sister-countries broke out. The cause of the conflict was as follows: Assur-uballit, in sign of friendship, had given his daughter, Muballit-sheera, for wife to the King of Babylonia. The son born of this union, Khubilie, was subsequently, by the name of Assur-Charbe by name, succeeded his father on the throne, but was soon slain by a certain Nazi-bugash (or Suzigash), the head of the discontented Kassite party, who ascended the throne in his stead. To avenge the death of his grandson the aged and vale of monarch, Assur-Charbe, went in his capacity as a Nazi-bugash, and set the son of Kudashman-Charbe, who was still very young, on the throne of Babylonia, as Kurigalzu II. However, towards the latter part of his reign (c. 1380 B.C.), Kurigalzu II became hostile to Assyria; in consequence of which Belnirari, Assur-uballit's successor on the throne of Assyria, made war against him and defeated him at the city of Sughu, annexing the northern part of Babylonia to Assyria. Belnirari was succeeded by his son, Puidi-muballit, who undertook several successful military expeditions to the east and south-east of Assyria and built various temples, and of whom we possess few, but important, inscriptions. His successor was Ramman-nirari, who not only strengthened Assyria's new-conquered territories of his two predecessors, but also made an exploit and defeated Nazi-Maruttash, King of Babylon, the successor of Kurigalzu II, adding a considerable Babylonian territory to the newly arisen, but powerful, Assyrian Empire.

Towards the end of the fourteenth century B.C. (about 1330-20 B.C.) Ramman-nirari was succeeded by his son Shalmaneser I. During, or about the time of this ruler, the once powerful Egyptian supremacy over Syria and Mesopotamia, thanks to the brilliant military rule of his predecessor, Pharaoh Amenophis III, a numerous horde of tribes in Northern Syria and Asia Minor, was successfully withstood and confined in the Nile Valley. With the Egyptian pressure thus removed from Mesopotamia, and the accession of Shalmaneser I, an ambitious and energetic monarch, to the throne of Assyria, the Assyrian Empire began to extend its power westwards. Following the course of the Tigris, Shalmaneser I marched northwards and subjugated many northern tribes; then, turning westwards, invaded part of north-eastern Syria and conquered the Arae, the chief city of Western Mesopotamia. From there he marched against the land of Musri, in Northern Arabia, adding a considerable territory to his empire. For strategic reasons he transferred the seat of his kingdom from the city of Assur to that of Kalhi (the Chale, or Calah, of Genesis), forty miles to the north, on the eastern bank of the Tigris, and eighteen miles south of Nineveh. Shalmaneser I was succeeded by his son Tukulti-Ninib (c. 1290 B.C.), whose records and inscriptions have been collected and edited by L. W. King of the British Museum. He was a valiant warrior and conqueror, for he not only preserved the integrity of the empire but also extended it towards the north and north-west. He invaded and conquered Babylonia, where he established the seat of his government for fully seven years, during which he became obnoxious to the Babylonians, who plotted and rebelled against him, proclaiming a certain Ramman-shur-usur king in his stead. The Assyrians themselves also became dissatisfied on account of his treasurers, whose exploitation was slain by his own nobles, who proclaimed his son, Assur-nashir-pal, king in his stead. After the death of this prince, two kings, Assur-narrara and Nabudanay by name, reigned over Assyria, of whom, however, we know nothing. Towards 1210-1200 B.C. we find Bel-Kudur-usur and his successor,
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Ninib-pal-Eshara, reigning over Assyria. These, however, were attacked and defeated by the Babylonians, who thus regained possession of a considerable part of their former territory. The next Assyrian king was Assur-dan, Ninib-pal-Eshara's son. He avenged his father's defeat by invading Babylonia and capturing the cities of Zaban, Irri, and Akarsallu. In 1160 B.C., Assur-dan was succeeded by his son, Mutakki-Nusku; and in 1140 B.C., by the latter's son Assur-resh-ishi, who subjugated the peoples of Ahlami, Lullumi, Kuti (or Guti), and other countries, and administered a crushing defeat to his rival and contemporary, Nabuchodonosor (Nebuchadnezzar) I, King of Babylon.

About 1120-10 B.C. Assur-resh-ishi was succeeded by his son, Tiglath-pileser I, one of the greatest Assyrian monarchs, under whose reign of only ten years duration Assyria rose to the apex of its military success and glory. He has left us a very detailed and circumstantial account of his military achievements, written on four octagonal cylinders which he placed at the four corners of the temple built by him to the god Ramman. According to these, he undertook, in the first five years of his reign, several successful expeditions against Awan, the Shubari, against the Hittites, and into the mountains of Zagros, against the people of Nairi and their twenty-three kings, who were chased by him as far north as Lake Van in Armenia; against the people of Musri in Northern Arabia, and against the Arameans, or Syrians. "In all", he tells us, "forty-two countries and their kings, from beyond the Lower Zab, from the border of the distant mountains as far as the farther side of the Euphrates, up to the left end of Hatin [Hatina]; and as far as the upper part of the setting sun [i.e., Lake Van], from the beginning of my sovereignty until my fifth year, has my hand conquered. I carried away their possessions, burned their cities with fire, demanded from their hostages tribute and contributions, and laid on them the heavy yoke of my rule." He crossed the Euphrates several times, and even reached the Mediterranean, upon the waters of which he embarked. He also invaded Babylonia, inflicting a heavy blow on the Babylonian king, Marduk-nadin-apla and his army, and capturing several important cities, such as Dur-Kurigalzu, Sippar, Babylon, and Opis. He pushed his triumphal march even as far as Elam. Tiglath-pileser I was also a daring hunter, for in one of his campaigns, he tells us, he killed no fewer than over twelve thousand wild beasts and over one hundred with spears while in his chariot, caught four elephants alive, and killed ten in his chariot. He kept at the city of Assur a park of animals suitable for the chase. At Nineveh he had a botanical garden, in which he planted specimens of foreign trees gathered during his campaigns. He built also many temples, palaces, and canals. It may be of interest to add that his reign coincides with that of Helin (Elil), one of the ten judges who ruled over Israel prior to the establishment of the monarchy. At the time of Tiglath-pileser's death, Assyria was enjoying a period of tranquillity, which did not last, however, very long; for we find his two sons and successors, Assur-bel-Kala and Shamshi-Ramman, seeking offensive and defensive alliances with the Egyptians.

From about 1070 to 950 B.C., a gap of more than one hundred years presents itself in the history of Assyria. But from 950 B.C. down to the fall of Nineveh and the overthrow of the Assyrian Empire (605 B.C.) the history of Assyria is very completely represented by the documents. Tiglath-pileser II was king over Assyria. In 930 B.C. he was succeeded by his son, Assur-dan II, and about 910 B.C. by the latter's son, Ramman-nirari II, who, in 890, was succeeded by his son, Tukulti-Ninib II. The last two monarchs appear to have undertaken several successful expeditions against Babylonia and the regions north of Assyria. Tukulti-Ninib's successor was Assur-nasir-pal (885-860 B.C.), with whose accession to the throne began a long career of victory that placed Assyria at the head of the great powers of that age. He was a great conqueror, soldier, organizer, hunter, and builder, but also cruel. In his eleven military campaigns he invaded, subdued, and conquered, after a series of devastations and raids, all the regions north, south, east, and west of Assyria, from the mountains of Armenia down to Babylonia, and from the mountains of Kutha (Kieh, and of Karkemish and Karashah or Kar-lyah) to the Mediterranean. He crossed the Euphrates and the Orontes, penetrated into the Lebanon region, attacked Karkemish, the capital of the Hittites, invaded Syria, and compelled the cities of the Mediterranean coast (such as Tyre, Sidon, Byblos, and Arad) to pay tribute. But the chief interest in the history of Assur-nasir-pal lies in the fact that it was in his reign that Assyria first came into touch with Israel. In his expedition against Karkemish and Syria, which took place in 878 B.C., Assur-nasir-pal marched against the kingdom of Muziku, called the kingdom of Israel, by the other inhabitants because of Sargon—nearly 150 years—the land of Israel is frequently mentioned as the "land of Omri"; and Jehu, a later King of Israel, but not of the dynasty of Amri, is also called the "son of Omri". This seems to show that the land of Israel was known to the Assyrians as the land of that king who happened to be reigning when they were first brought into political relations with it, and we know that this king was Amri, for in 878, the year of Assur-nasir-pal's expedition to Syria, he had been king over Israel for some nine years.

Assur-nasir-pal was succeeded by his son, Shalmaneser II, who in the sixth year of his reign (854 B.C.) made an expedition to the West with the object of subduing Damascus. In this memorable campaign he came into direct touch with Israel and their king Achab (Ahab), who happened to be one of the allies of Benhadad, King of Damascus. In describing this expedition the Assyrian monarch goes on to say that he approached Karkar, a town to the west of Damascus; that he sent a messenger to Inshilu, who was his chief officer; and that he took a large train of Oxen and packed his baggage in them. "I desolated and destroyed, I burnt it: 1,200 chariots, 1,200 horsemen, 20,000 men of Birgid of Damascus; 700 chariots, 700 horsemen, 10,000 men of Inshilu of Hamath; 2,000 chariots, 10,000 men of Ahab of Israel... these twelve kings [i.e., Inshilu] took to his assistance. To offer battle they marched against me. With the noble might which Assur, the Lord, granted, with the powerful weapons which Nergal, who walks before me, gave, I fought with them, from Karkar into Gilzan I smote them. Of their soldiers I slew 14,000."—The Old Testament is silent on the presence of Ahab in the battle of Karkar, which took place in the same year in which Ahab died fighting in the battle of Ramoth Gilead (III Kings, xxii).

Seven years after the event Jehu was proclaimed king over Israel, and one of his first acts was to pay tribute to Shalmaneser II. This incident is commemorated in the latter's well-known "black obelisk", in the British Museum, in which Jehu himself, "the son of Omri", is sculptured as paying tribute to the king. In another inscription the same thing is recorded the same fact, saying: "At that time I received the tribute of the Tyrians, Sidonians, and Jehu the son of Omri." This act of homage took
ASSEYRIA

place in 542 B.C., in the eighteenth year of Shalmaneser’s reign.

After Shalmaneser II came his son Shamshi-Ramm-an II (824-823 B.C.), who, in order to quell the rebellion caused by his elder son, Assur-durin-pal, undertook four campaigns. He also fought and defeated the Babylonian King, Marduk-balassu-ibni, and his powerful army. Shamshi-Ramm-an II was succeeded by his son, Ramman-nirari III (812-806 B.C.). This king undertook several expeditions against Media, Armenia, the land of Nairi, and the region around Lake Urmi, and subjugated all the conquered, including Assyrian, Babylonian, Philistine, and the “land of Omri”, i.e. Israel. The chief object of this expedition was to subdue Damascus, which he did by compelling Mar’l, its king, to pay a heavy tribute in silver, gold, copper, and iron, besides quantities of cloth and furniture. Joshaia (Jehoshua) was then king over Israel, and he was welcomed with open arms Ramman-nirari’s advance, inasmuch as this monarch’s conquest of Damascus relieved Israel from the heavy yoke of the Syrians. Ramman-nirari III also claimed sovereignty over Babylonia, and an inscription states that the king of Emar, Adad-nirari, and he reigned from 812 to 783 B.C. In one of his inscriptions, which are unfortunately scarce and laconic, he mentions the name of his wife, Samuramam, which is the only Assyrian or Babylonian woman so far discovered with any names, resembling that of the famous legendary queen, Semiramis. The personal identity of the two queens, however, is not admissible. Ramman-nirari III was succeeded by Shalmaneser III (783-773 B.C.), and the latter in turn was succeeded by Shalmaneser III (755-754 B.C.), who in turn was followed by Assur-bani-pal II (754-745 B.C.). Of these three kings we know little, as no adequate inscriptions of their reigns have come down to us.

In the year 745 B.C., Tiglath-pileser III (in the Douay Version, Thelahphalasar) seized the throne of Assyria, at Nineveh. He is said to have begun life as a gardener, to have distinguished himself as a soldier, and to have been elevated to the throne by the army. He was a most capable monarch, enterprising, energetic, wise, and daring. His military ability saved the Assyrian Empire from the utter ruin and decay which had begun to threaten its existence, and for this he is fitly spoken of as the founder of the Second Assyrian Empire. Tiglath-pileser’s methods differed from those of his predecessors, in that his dealings were more conciliatory. He organized the empire and divided it into provinces, each of which had to pay a fixed tribute to the exchequer. He was thus able to extend Assyrian supremacy over almost all of Western Asia, from Armenia to Egypt, and from Persia to the Mediterranean. During his reign Assyria came into close contact with the Hebrews, as is shown by his own inscriptions, as well as by the Old Testament records, where he is mentioned under the name of Phul (Pul). In the Assyrian inscriptions his name occurs only as that of Tiglath-pileser, but in the “List of Babylonian Kings” he is also called Pul, which settles its identity with the Phul, or Pul, of the Bible. He reigned for eighteen years (745-727 B.C.). In his annals he mentions the pay of his tribute to the king of the kings, amongst whom is “Menahem of Samaria”... a fact confirmed by IV Kings, xv, 19, 20. During his reign, Achaia was King of Judah. This prince, having been hard pressed and harassed by Resin (Resin) of Damascus, and Phases (Fekah) of Israel, entered into connection with Tiglath-pileser (Thelahphalasar), who, nothing loath, marched westward and attacked Resin, whom he overthrew and shut up in Damascus. Two years later, the city surrendered, Resin was slain, and the inhabitants were carried away captives (IV Kings, xvi, 7, 8, 9). Meanwhile Israel also was overrun by the Assyrian monarch, the country reduced to the condition of a desert, and the trans-Jordanic tribes subdued. At the same time the Philistines, the Edomites, the Arabians, and many other tribes were subdued; and after the fall of Damascus, Tiglath-pileser held a durbar which was attended by many princes, amongst whom was Achaia himself. His next expedition to Palestine was in 734, the objective this time being Gaza, an important town on the sea-coast. Achaia hastened to make, or, rather, to renew, his submission to the Assyrian monarch; as we find his name mentioned again in several of Tiglath-pileser’s inscriptions. In 733 the Assyrian monarch carried off the population from large portions of the Kingdom of Israel, sparing, however, the capital, Samaria. Tiglath-pileser was the first Assyrian king to come into contact with the Kingdom of Judah, and also the first Assyrian monarch to begin on a large scale the system of transplanting peoples from one country to another, with the object of breaking down their national spirit, unity, and independence. According to many modern Biblical scholars, it was Tiglath-pileser who, in the days of Jonas (Jonah) preached in Nineveh, although others prefer to locate the date of this Hebrew prophet a century later, i.e. in the reign of Asshurbanipal (see below).

Tiglath-pileser III was succeeded by his son (?), Shalmaneser IV, who reigned but five years (727-722 B.C.). No historical inscriptions relating to this king have as yet been found. Nevertheless, the “Babylonian Chronicle” (which gives a list of the principal events occurring in Babylonia and Assyria between 744 and 688 B.C.) has the following statement: “On the 25th of Thiet (December-January) Shalmaneser (in D. V. Salmanaasar) ascended the throne of Assyria, and the city of Shamara’s (Samaria) was destroyed. In the fifth year of his reign he died in the month of Thiet...” The Assyrian “Eponym Canon” (see above) also informs us that the first two years of Shalmaneser’s reign passed without an expedition, but in the remaining three his armies were engaged. In what direction the armies of Shalmaneser (Salmanaasar) were engaged, the “Canon” does not say, but the “Babylonian Chronicle” (quoted above) and the Old Testament (IV Kings, xviii) explicitly point to Palestine, and particularly to Samaria, the capital of the Israelitish Kingdom. Of this, the Assyrian monarch’s reign, Oses (Othoas) King of Israel, together with the King of Tyre, rebelled against Assyria; and in order to crush the rebellion the Assyrian monarch marched against both kings and laid siege to their capitals. The Biblical account (Douay Version, IV Kings, xvii, 5 sq.) of this expedition is as follows: “Against him came up Salmanaasar king of the Assyrians, and Oses became his servant, and paid him tribute. And when the king of the Assyrians found that Oses endeavours to rebel had sent messengers to Sus the king of Egypt, that he might not pay tribute to the king of the Assyrians, as he had done every year, he besieged him, bound him, and cast him into prison. And he went through all the land: and going up to Samaria, he besieged it three years. And in the fifth year of the king of the Assyrians took Samaria, and carried Israel away to Assyria; and he placed them in Hala and Habor by the river of Gozan, in the cities of the Medes.”—See also the parallel account in IV Kings, xviii, 9-11, which is one and the same as that here given. The question of whether the Biblical account (Thelahphalasar) is historical or legendary is a question, whether Shalmaneser himself or his successor conquered Samaria; while, from the Assyrian inscriptions, it appears that Shalmaneser died, or was murdered, before he could personally carry his victory to an end. He was succeeded by Sargon II.
Sargon, a man of commanding ability, was, notwithstanding his claim to royal ancestry, in all probability a usurper. He is one of the greatest figures in the history of the ancient world. He was the founder of the famous Sargontid dynasty, which held sway in Assyria for more than a century, i.e., until the fall of Nineveh and the overthrow of the Assyrian Empire. He himself reigned for seventeen years (722–705 B.C.) and proved a most successful warrior and organizer. In every battle he was victor, and in every difficulty a man of resource. He was also a great builder and patron of the arts. His greatest work was the building of Dur-Sharrukin, or the Castle of Sargon, the modern Khorsabad, which was thoroughly explored by Layard. It was a large city, situated about ten miles from Niniveh, and capable of accommodating 80,000 inhabitants. His palace there was a wonder of architecture, panelled in alabaster, adorned with sculpture, and inscribed with the records of his exploits.

In the same year in which he ascended the throne, Samaria fell (722 B.C.), and the Kingdom of Israel was brought to an end. “In the beginning of my reign,” he tells us in his annals, “and in the first year of my reign... Samaria I besieged and conquered, and 200,000 inhabitants... I restored it again and made it as before. People from all lands, my prisoners, I settled there. My officials I set over them as governors. Tribute and tax I laid on them, as on the Assyrians.” Sargon’s second campaign was against the Elamites, whom he subdued. From Elam he marched westward, laid Hamath in ruins, and afterwards utterly defeated the combined forces of the Philistines and the Egyptians, at Raphia. He made Hanun King of Ammon and took 200,000 inhabitants captive, with very rich booty, into Assyria. Two years later, he attacked Karkemish, the capital of the Hittites, and conquered it, capturing its king, officers, and treasure, and deporting them to Assyria. He then for fully six years harassed, and finally subdued, all the northern and north-western tribes of Kurdistan, of Armenia (Urartu, or Ararat), and of Cilicia: the Mannai, the Mushki, the Kummukhi, the Medii, the Kamman, the Gagum, the Samali, and many others who lived in those wild and inaccessible regions. Soon after this he subdued several Arabian tribes and, afterwards, the Medians, with their forty-two chiefs, or princes.

During the first eleven years of Sargon’s reign, the Kingdom of Judah remained peacefully subject to Assyria. But in his second year (711 B.C., however, Ezechias (Hezekiah), King of Judah, partly influenced by Merodach-baladan, of Babylon, and partly by promises of help from Egypt, rebelled against the Assyrian monarch, and in this revolt he was heartily joined by the Phcenicians, the Philistines, the Moabites, and the Ammonites. Sargon was ever quick to act; he collected a powerful army, marched against the rebels, and dealt them a crushing blow. The fact is recorded in Isaiah, xx, 1, where the name of Sargon is expressly mentioned as that of the invader and conqueror.

With Palestine and the West pacified and subdued, Sargon, ever energetic and prompt, turned his attention to Babylonia, where Merodach-baladan was ruling. The Babylonian army was easily routed, and Merodach-baladan himself was overcome by Sargon and fled in terror to Beth-Yakin, his ancestral stronghold. Sargon entered Babylonia in triumph, and in the following year he pursued the fleeing king, stormed the city of Beth-Yakin, deported its people, and compelled all the Babylonians and Elamites to pay him tribute. He captured Nineveh in 705, in the flower of his age and at the zenith of his glory, Sargon was assassinated. He was succeeded by his son, Sennacherib (705 to 681 B.C.), whose name is so well known to Bible students. He was an exceptionally cruel, arrogant, revengeful, and despotic ruler, but, at the same time, a monarch of enviable ability.
Sennacherib, enraged and revengeful, resolved to storm and destroy the city. But in that same night the whole Assyrian army, gathered under the walls of Jerusalem, was stricken by the angel of the Lord, who slew one hundred and eighty-five thousand men, and the third of all the Assyrian soldiers. At the sight of this terrible calamity, Sennacherib, in terror and confusion, departed and returned to Assyria. The Assyrian and the Biblical accounts are prima facie conflicting, but many more or less plausible solutions have been suggested. In the first place there must be and express, if to be found in Sennacherib's own annals mention of, or allusion to, any reverse he may have suffered; such allusions would be clearly incompatible with the monarch's pride, as well as with the purpose of annals inscribed only to record his exploits and victories. In the second place, it is not improbable that Sennacherib undertook two different campaigns against Juda: in the first, to which his annals refer, he contended himself with exacting and receiving submission and tribute from the remnant of Shalmaneser of Shalmaneser's army; but in a later expedition, which he does not mention, he insisted on the surrender of Jerusalem, and in this latter expedition he met with the awful disaster. It is to this expedition that the Biblical account refers. Hence, there is no real contradiction between the two accounts. The same word is used both for the two different events. Furthermore, the disaster which overtook the Assyrian army may have been, after all, quite a natural one. It may have been a sudden attack of the plague, a disease to which oriental armies, from their utter neglect of sanitation, are extremely subject, and before which they quickly succumb. Josephus explicitly affirms that it was a flagellum prodigiosum (Antiq. Jud., X, 1, n. 5); while, according to an Egyptian tradition preserved to us by Herodotus (Lib. II, cxxx), Sennacherib's army was attacked and consumed by a kind of poisonous wild mite which suddenly broke into the Assyrian camp, completely demoralizing the army. At any rate Sennacherib's campaign came to an abrupt end, and he was forced to retreat to Nineveh. It is noteworthy, however, that for the rest of his life Sennacherib undertook no more military expeditions to the West, or to Palestine. This fact, interpreted in the light of the Assyrian monuments, would be the result of the complete submission of Syria and Palestine; while, in the light of the Biblical narrative it would signify that Sennacherib, after his disastrous defeat, dared not attack Palestine again.

While laying siege to Jerusalem, Sennacherib received the disquieting news of Merodach-baladan's sudden appearance in Babylonia. A portion of the Assyrian army was despatched any his ally to Babylonia against the restless and indomitable foe of Assyria. In a fierce battle, Merodach-baladan was for the third time defeated and compelled to flee to Elam, where, worn and broken down by age and misfortunes, he ended his troubless life; but in the meantime Hisadi and Asshur-nadin-shum, the eldest son of Sennacherib, was appointed king over Babylonians. After his return from the West, and after the final defeat of Merodach-baladan, Sennacherib began lengthy and active preparations for an effective expedition against Babylonia, which was very rebellious and restless. The expedition was as unique in its methods as it was audacious in its conception. With a powerful army and navy, he moved southward and, in a terrible battle near Khalulu, utterly routed the Chaldees, and allowed him to Babylonians and executed their two chiefs, Nergal-uesib and Nineveh: Elam was ravaged, "the smoke of burning towns obscuring the heavens". He next attacked Babylon, which was stormed, sacked, burnt, flooded, and so mercilessly punished that it was reduced to a mass of ruins, and almost obliterated. On his return to Assyria, Sennacherib appears to have spent the last years of his reign in building his magnificent palace at Nineveh, and in embellishing the city with temples, palaces, gardens, arsenals, and fortifications. After a long, stormy, and glorious reign, the greatest of the Assyrians, the ruler of the world, died of his own sons (681 b.c.). The Bible tells us that "as he [Sennacherib] was worshiping in the temple of Nergal his god, Adramelech and Sarasar his sons slew him with the sword, and they fled into the land of the Armenians, and Esarhaddon [Esarhaddon] his son reigned in his stead" (IV Kings, xix, 37). The "Babylonian Chronicle", however, has "On 20 Thebet [December–January] Sennacherib, King of Assyria, was slain by his son in a rebellion . . . years reigned Sennacherib in Assyria. From 20 Thebet to 2 Adar [March–April] was the rebellion in Assyria maintained. On 18 Adar his son, Esarhaddon, ascended the throne of Assyria." If the murderer of Sennacherib was, as the "Babylonian Chronicle" tells us, one of his own sons, no son of Sennacherib by the name of Asshur-bani-pal, was elected king in the Assyrian monuments; and while the Biblical narrative seems to indicate that the murder took place in Nineveh, on the other hand an inscription of Assurbanipal, Sennacherib's grandson, clearly affirms that the tragedy took place in Babylon, in the temple of Marduk, in which Nersach or Nisrok, is probably a corruption.

Sennacherib was succeeded by his younger son, Esarhaddon, who reigned from 681 to 668 B.C. At the time of his father's death, Esarhaddon was in Armenia with the Assyrian army, but on hearing the sad news he promptly set out for Nineveh, first to avenge his father's death by punishing the perpetrators of the crime, and then to ascend the throne. On his way home he met the assassins and their army near Cappadocia, and in a decisive battle he routed them with tremendous loss, thus becoming the sole and undisputed lord of Assyria. Esarhaddons' first campaign was against Babylonia, where a fresh revolt, caused by the son of the late Merodach-baladan, had broken out. The pretender was easily defeated and compelled to flee to Elam. Esarhaddon, unlike his father, determined to build up Babylon and to restore its ruined temples, palaces, and walls. He gave back to the people their property, which had been taken away from them as spoils of war during Sennacherib's campaign, and succeeded in restoring peace and harmony among the people. He determined, furthermore, to make Babylon his residence for part of the year, thus restoring its ancient splendour and religious supremacy. Esarhaddon's second campaign was directed against the West, i.e. Asia, where a fresh rebellion, having for its centre the great maritime city of Sidon, had broken out. He captured the city and completely destroyed it, ordering a new city, with the name of Kar-Esarhaddon, to be built on its ruins. The King of Sidon was beheaded, and the surrounding country devastated. Twenty-two Syrian princes, among them Manasses, King of Judah, surrendered and submitted to Esarhaddon. Scarcely, however, had he retired when these same princes, including Manasses, revolted. But the great Esarhaddon utterly crushed the rebellion, taking numerous cities, captives, and treasures, and ordering Manasses to be carried to Babylon, where the king was then residing. A few years later Esarhaddon had mercy on Manasses, and allowed him to return to his own country. In a third campaign, Esarhaddon blockaded the impregnable Tyre, and set out to conquer Egypt, which he successfully accomplished by defeating its king, Tirhakah. In order to effectively establish Assyrian supremacy over Egypt, he divided the country into twenty provinces, and over each of them he appointed a governor; sometimes a native, sometimes an
A Syriac. He exacted heavy annual tribute from every one of these twenty provinces, and returned in triumph to Assyria. "As for Tarqu [Tirhakah], King of Egypt and Cush, who was under the curse of their great divinity, from Jehoshaphath [Jehoshaphat], his royal city—a march of fifteen days—every day without exception I killed his warriors in great number, and as for him, five times with the point of the spear I struck him with a deadly stroke. Memphis, his royal city, in half a day I burnt, I smote, and scaling, I besieged, I conquered, I tore down, I destroyed, I burned with fire, and the wife of his palace, his palace women, Ushannahuru, his own son and the rest of his sons, his daughters, his property finished at that number, without number, I carried away as spoil to Assyria. I tore up the root of Cush from Egypt, a single one— even to the suppliant—I did not leave behind Over all Egypt I appointed kings, prefects, governors, grain-inspectors, mayors, and secretaries. Instituted regular offerings to Ishtar and the great gods, my lords, for all time. I placed on them the tribute and taxes of my lordship, regularly and without fail." Esarhaddon also invaded Arabia, penetrating to its very centre, through hundreds of Arabian lands which no other Assyrian monarch had penetrated before. Another important campaign was that directed against the Cimmerians, near the Caucasus, and against many other tribes, in Armenia, Cappadocia, Cilicia, Asia Minor, and Media. The monarch's last expedition was a second campaign against Egypt. Before leaving Assyria, however, i.e. in the month of Iyyar (April–May), 665 B.C., as if forecasting future events, he constituted his son Assurbanipal co-regent and successor to the throne, leaving to his other son, Shamash-shum-ukin, Babylonia. But, while on his way to Egypt, he fell sick, and on the 10th of Marsheschan (October), in the year 668, he died.

Esarhaddon was a truly remarkable ruler. Unlike his father, he was religious, generous, forgiving, less harsh and cruel, and very diplomatic. He ruled the various conquered countries with wisdom and toleration, while he established a rigorous system of administration. A great temple-builder and lover of art, he has left us many records and inscriptions. In Nineveh he rebuilt the temple of Asshur, and in Babylonia, the temple at Ukuk, Sibitti, Dur-Ilu, Borsippa, and others, in all about thirty. In Nineveh he erected for himself a magnificent palace and arsenal, and at Kalkhi (Calah; Douay, Chale) another of smaller dimensions, which was still unfinished at the time of his death. Assurbanipal, Esarhaddon's successor, was undoubtedly the greatest of all Assyrian monarchs. For generalship, military conquests, diplomacy, love of splendour and luxury, and passion for the arts and letters, he has neither superior nor equal in the annals of that empire. To him we owe the greatest part of our knowledge of Assyro-Babylonian history, religion, literature, art, and civilization. Endowed with a rare taste for letters, he caused all the most important historical, religious, mythological, legal, astronomical, mathematical, grammatical, and lexicographical texts and inscriptions known to his day to be copied and placed in a magnificent library which he built in his own palace. "Tens of thousands of clay tablets systematically arranged on shelves for easy consultation, books, and other archives, the choicest religious, historical, and scientific literature of the Babylonia-Assyrian world. Under the inspiration of the king's literary zeal, scribes copied and translated the ancient sacred classics of primitive Babylonia for this library, so that from this remains, can merely the details of the government and administration of the Assyria of his time, but the life and thought of the far distant Babylonian world." (G. H. Goodspeed, Hist. of the Babylonians and Assyrians, pp. 315, 316.) Of this library, which must have contained over forty thousand clay tablets, a part was as far as M bird, but a part has been destroyed, and part yet remains to be explored. Here G. Smith first discovered the famous Babylonian accounts of the Creation of the Deluge in which we find so many striking similarities with the parallels in the Biblical stories. Assurbanipal was also a great temple-builder—in Nineveh, Arbela, Tarshish, Babylon, Eshurippa, Sippar, Nippur, and Uruk. He fortified Nineveh, repaired, enlarged, and embellished Sennacherib's palace, and built shrines to its exons, a palace of remarkable beauty. This he adorned with numerous magnificent statues, sculptures, bas-reliefs, inscriptions, and treasures. Assyrian art, especially sculpture and architecture, reached during his reign its golden age and its classical perfection, while Assyrian power and supremacy against Assuxus increased to its height; for with Assurbanipal's death Assyrian power and glory sank into the deepest gloom, and perished, presumably, to rise no more.

Assurbanipal's military campaigns were very numerous. He invaded the land of the Medes, destroyed the Medes, and killed their king, and his first move was against Egypt, which he subdued, penetrating as far as Memphis and Thebes. On his way back, he exacted tribute from the Syrian and Phoenician kings, among whom was Manasses of Judas, who is expressly mentioned in one of the king's inscriptions. He forced Tyre to surrender, and subdued the Kings of Arvad, of Tabal, and of Cilicia. In 655, he marched against Babylon and drove away from it a newly organized, but powerful coalition of Elamites, Chaldeans, and Arameans. He afterwards marched into the very heart of Elam, as far as Susa, and in a decisive battle he shattered the Elamite forces. In 625, Shamsash-shum-ukin, Assurbanipal's brother, who had been appointed by his father King of Babylonia, and who had till then worked in complete harmony with his brother, rebelled against Assurbanipal. To this he was openly and secretly incited by many Babylonian, Elamite, and Arabian chiefs. Assurbanipal, however, was quick to act. He marched against Babylon, shut off all the rebels in their own fortresses, and forced them to a complete surrender. His brother set fire to his own palace and threw himself into the flames. The cities and fortresses were captured, the rebels slain, and Elam completely devastated. Temples, palaces, royal tombs, and shrines were destroyed. Treasures and booty were taken and carried away to Assyria, and several thousands of people, as well as all the princes of the royal family, were executed, so that, a few years later, Elam disappeared for ever from history. In another campaign, Assurbanipal advanced against Arabia and subdued the Kedarenes the Nabateans, and a dozen other Arabian tribes, as far as Damascus. His attention was next attracted to Armenia, Cappadocia, Media, and the northwestern and north-eastern regions. In all these he established his supremacy, so that from 640 till 626, the year of Assurbanipal's death, Assyria was at peace. However, most scholars incline to believe that during the last years of the monarch's reign the Assyrian Empire began to decay. Assurbanipal's official dispatch to Nebuchadrezzar in the Old Testament (I Esdras, iv, 10) under the name of Asenaphar, or, better, Ashenappar (Ahinappeb) in connexion with his deportation of many troublesome populations into Samaria. He is probably alluded to by the Second Isaiah and Nahum, in connexion with restoration of the Kingdom of Elam and Arabia. According to G. Brunengo, S.J. (Nabuchodnossor di Giuditta, Rome, 1886) and other scholars.
Astaroth (AstarTE). See Phoenicia.

Astrisk (Gr. ἀστήρ, a star).—This is a utensil for the Mass according to the Greek Rite, which is not used in the Roman Rite at all. It is a curved band, or armlet, of silver or gold which crosses each other at right angles and thus forms a double arch. It is used to place over the amnos, or particles of blessed bread, when spread out upon the paten during the proskomide and earlier part of the Greek Mass, so as to prevent the veil from coming in contact with these blessed but unconsecrated particles of bread in carrying the paten from the prothesis to the altar, or while it is standing at either place. It is laid aside after the Creed and is not ordinarily used again during the Mass. The asterisk and incensing it says, “And the asterisk came forth and stood over where the child was.” Then he puts it over the particles of bread upon the paten, and proceeds to cover it with the various veils and at conclusion of the proskomide, begins the elevation of the Mass.

GABRIEL OUBRANI.

Astaroth is the Nabuchodonosor (Nebuchadnezzar) of the Book of Daniel, who identify him with the Assyrian monarch of that name, and he is a character of the apocryphal books of Daniel and the Apocrypha. In view, however, of the conflicting characters of the legendary Sardanapalus and the Astarte of the cuneiform inscriptions, this last identification seems impossible. Besides, Assur-pani was not the last king of Assyria, as Sardanapalus is supposed to be.

Astarte was succeeded by his two sons, Assur-etil-enili and Sin-sharrishkun. Of their respective reigns and their exploits we know nothing, except that in their days Assur was the power of the region. All the foreign provinces—Egypt, Phoenicia, Chaldea, Syria, Arabia, Armenia, Media, Babylonia, and Elam—broke away from Assyria, when the degenerate and feeble successors of the valiant Astarte proved unable to cope with the situation. They had probably abandoned themselves to effeminate luxury and debaucheries, caring little or nothing for military glory. In the meanwhile Nabopolassar, King of Babylon, and Cyaxares, King of Media, formed a family and political alliance, and, gaining his father's kingdom, married to the former's son, Nabuchodonosor (Nebuchadnezzar). At the head of a powerful army, these two kings together marched against Nineveh and laid siege to it for fully two years, after which the city surrendered and was completely destroyed and demolished (906 B.C.), and Assyria became a province of Babylonia and Media.

RELIGION AND CIVILIZATION.—The religion and civilization of Assyria were almost identical with those of Babylonia, the former having been derived from the later and developed along the same lines. For, although the Assyrians made notable contributions to architecture, art, science, and literature, these were with them essentially a Babylonian importation. Assyrian temples and palaces were modelled upon those of Babylonia, although in the building-material stone was far more liberally employed. In sculptural decorations and in statuary more richness and originality were displayed by the Assyrians than by the Babylonians. It seems to have been a peculiar attribute of Assyrian monarchs to build colossal palaces, adorned with gigantic statues and an infinite variety of bas-reliefs and inscriptions showing their warlike exploits. Assurbanipal's library shows that Assyrian religious literature was not only an imitation of that of Babylonia, but also equally lucid and abstract. An examination of the religions of the two countries proves that the Assyrians adopted Babylonian doctrines, cults, and rites, with such slight modifications as were called for by the conditions prevailing in the two countries. The chief difference in the Assyrian pantheon, compared with that of Babylonia, is that, while in Semitic times the principal god of the latter was Marduk, that of the former was Assur. The principal deities of both countries are: the three chief gods, Anu, the god of the heavenly expanse; Bel, the earth god and creator of mankind; and Ea, the god of humanity par excellence, and of the water. Next comes Ishtar, the mother of mankind and the consort of Bel; Sin, first-born son of Bel, the father of wisdom, personified in the moon; Shamash, the god of light; Marduk, the hero of the heavenly and earthly spirits; Nergal, chief of the nether world and of the subterranean demons, and god of pestilence and fevers; Marduk, originally a solar deity, conqueror of storms, and afterwards creator of mankind; the god of Semitic Babylon—Adad, or Ramman, the god of storms, thunder, and lightning; Nebo, the god of wisdom, to whom the art of writing and the sciences are ascribed; Gurr-Nusku, or, simply, Nusku, the god of fire, as driving away demons and evil spirits; Assur, the consort of Belit, and the supreme god of Assyria. Besides these there were other minor deities. I. 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The History of the Monuments (London, 1894); HOMMEL, The Ancient Hebrew Tradition as Illustrated by the Monuments (London, 1887); PRINZ, Die Monuments, 1st and Old Testament (Chicago, 1900); PINCHER, The Old Testament in the Light of the Historical Records and Monuments (London, 1900); JEREMIAS, Das Alte Testament im Lichte des alten Orients (Leipzig, 1904).

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II.—2
Asterius, name of several prominent persons in early Christian history.—(1) Asterius of Petra, a bishop of Arabia, ill-treated by the Arian faction at the Council of Sardica (343) for withdrawing from the Arianism and returning to the Orthodoxy. When he was recalled in 362 by the edict of Julian that restored all the banished bishops, he took part in the Council of Alexandria (362), called, among other reasons, for the purpose of healing the Meletian schism that was rending the Church of Antioch. He was one of the bearers of the letter addressed by the council to the stubborn Lucifer of Cagliari and the other bishops then at Antioch. These peaceful measures were, however, rendered useless by Lucifer's precipitancy in the matter of assigning a successor to Meletius of Antioch, whereby the schism gained a new lease of life.—(2) Asterius of Amasea in Pontus (c. 400). The only fact in his life that is known is related by himself, vis. his education by the Syrian monk Gotius between his youth to a schoolmaster of Antioch and thus acquired an excellent education and great fame among both Greeks and Romans. The extant writings of Asterius are twenty-one homilies, scriptural and panegyrical in content. The two on penance and on the life of the Virgin are among the best. The former was addressed to St. Gregory of Nyssa (Bardenhewer, Patrologie, 1901, 267). A life of his predecessor, St. Basil, is ascribed to Asterius (Acta SS., 26 April). His works (P. G., XI) are described by Tillemont (Mém., X, 409). He was a student of Demosthenes and an orator of repute. Lightfoot says (Dict. of Christ. Biogr., I, 178) that he has six sermons display "no incomparable skill in rhetoric, great power of expression, and great earnestness of moral conviction; some passages are even strikingly eloquent." The homilies of Asterius, like those of Zeno of Verona, offer no little valuable material to the Christian archeologist. Le Buc in Acta SS., 20 Oct. (Paris, 1883), XII, 330–334.—(3) Asterius of Cappadocia, a Greek sophist, a friend of Arius, and also his fellow student in the school of Lucian of Antioch. St. Athanasius quotes more than once from a pro-Arian work of this writer. He wrote commentaries on the Epistle to the Romans, the Gospels, the Psalms, and "many other works" (Jerome, De Vir. Ill., c. xcv), all of which have perished. Zahl (Mönch, Aus dem Altertum, A. A. L., 1890, p. 25) lists his work (25) annotated as "sermons" and "sermon-speeches."—(4) Asterius, a Roman senator mentioned by Eusebius (Hist. Eccl., VII, 16) as a Christian distinguished for faith and charity. Rufinus says that he suffered martyrdom at Cesarea in Palestine in 260. It is added as 292, § 81, 1. 10.—(5) Asterius Urbanus, a Montanist writer of the latter part of the second century, referred to in Eusebius (Hist. Eccl., V, 16, 17); his work was probably a compilation of the pseudo-prophetic utterances of his sect and of his female companions Priscilla and Maximilla.

Astronomy, name of several English Catholics of prominence.—Sir Arthur, member of an ancient and knightly family, an able military officer in the army of Charles I, governor of Oxford for the king, and later governor of York and Upper Dronfield, in his absence Sir John was killed 10 September, 1649, at the siege of that town by the forces of Oliver Cromwell; his brains were dashed out with his wooden leg during the massacre that followed the capture (D. Murphy, Cromwell in Ireland, Dublin, 1897, p. 99).—Herbert, an English poet, b. at Chelsea, 1614, third son of Walter, first Lord Aston of Forfar, whom he accompanied to Madrid on his second embassy in 1635, author of "Tixall Poetry, Collected by the Hon. Herbert Aston, 1659" (ed. with notes and illustrations by Arthur Clifford, Esq., Edinburgh, 1813, 4to).—Walter, father of the preceding and son of Sir Edward Aston, of Tixall in Staffordshire, educated under the direction of Sir Edward Coke, sent as one of the two ambassadors to Spain (1619) to negotiate the affairs of the Catholic Queen (1. Prince of Wales, and the Infanta, daughter of Philip III. He became a convert to the Catholic Faith on this occasion, and on his return to England was made Lord of Forfar (Scotland). He had a decided taste for literature, and was the patron of Drayton, who addressed to him (1641) his "First Princely," and in his "Polybolion" praises the Aston’s "ancient seat" of Tixall.—William, b. 22 April, 1735, educated at St.-Omer, entered the Society of Jesus in 1751, and taught for several years in the Society’s colleges of St.-Omer, Watten, and Bruges, until the suppression in 1773; d. at Liége, 15 March, 1800, as canon of the cathedral. Among his writings are "Lettres Ultramontaines" and "Le Cosmopolite".


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Asthogia (ASTRIGIA AUGUSTA), DIOCESE OF, suffragan of Valladolid in Spain, dates, it is said, from the third century. It was the principal church of the Asturias in 344, after a long eclipse was again an episcopal see in 477, and exhibits since 841 a regular succession of bishops. It was at different times a suffragan of Braga and of Santiago. It includes the whole province of Leon, and counts 300,115 Catholics, 900 parishes, and as many parish churches, 451 chapels, and 1,185 priests (1882).—Orbis Terr. Cath. (Freiburg, 1890), 47; Gams, Series ep. 5–9; Flores, Episcopatus (1792), XVI, 71; 515; Minos, Bibl. Hist. Ep. (1858) 40.

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Astronomy, See SABISM.

Astronomy, the supposed science which determines the influence of the stars, especially of the five older planets, on the fate of man (astrologia judiciaria; mundane, or judicial astrology); or on the changes of weather (astrologia naturae; natural astrology) according to certain fixed rules dependent upon the controlling position of the stars (constellations and aspects) at the time under consideration. Judicial astrology—the more important branch of the art—it was depended for its predictions upon the positions of the planets in the "twelve houses" at the moment of the birth of a human being. The calculations necessary to settle these positions were called casting the horoscope or the diagram of the heavens (schema orii) at the nativity. Starting with the point that a rising just at the moment of birth, the celestial equator was divided into twelve equal parts, six above and six below the horizon, and circles were drawn through these points and the intersecting points of the horizon and the meridian. In the heavens were divided into twelve signs. The first house (horoscopos) begins with the point of the ecliptic that is just rising (ascendant). The twelve
houses are divided into cardinal houses, also called
anguli, succeeding houses (successentes, anaphora)
and declining or cadent houses (cadentes, cataphora). The
texts symbolize respectively: life, personal
property, consanguinity, riches and children and
wealth, marriage, the profession of one's livelihood
and inheritance, intellect and disposition (also long
journeys), position in life and dignities, friends and
success, enemies and misfortune. In the horoscope
these symbolic meanings are considered in their
relation to the newly born. A Lunan parameter thus
sums up the meaning of the twelve houses:
Vita, lucrum, fratres, genitor, nati, valeuto,
Uxor, mors, sapiens, regnas, benefactaque, demon.
The position of the planets and the sun and moon in
the twelve houses at the moment of birth is decisive.
The planets vary as to meaning. They are divided
into day-stars (Saturn, Jupiter, and also the sun)
and night-stars (the moon, Mars, and Venus); Mer-
cury belongs both to day and night. The sun, Jupiter,
and Mars are masculine; the moon and Venus are
geminate. Mercury and Venus belong to both classes.
Jupiter (fortuna major) and Venus (fortuna minor)
are good planets; Saturn (infortuna major) and Mars
(infortuna minor) are malign planets. The sun,
moon, and Mercury have a mixed character. Each
of the planets is a sign of an antinomy: Classical antinomy
of sun and moon, ruled a day of the week; hence the names
still used to designate the various days. Judicial astro-
ology also took into consideration the position of
the sun in the zodiac at the moment of birth; the
signs of the zodiac also had a special astrological signif-
cance in respect to the weal and woe of the new-
born, particularly his bodily health. In medical
astrology every sign of the zodiac ruled some special
part of the body, as for example: Aries, the Ram
(The Bull) or the Esau (Zita) to the intestines.
Jewish astrology postulates the acceptance of the earth as the centre of the solar
system. Natural astrology predicts the weather from the positions of the planets, especially the moon.
Many of its theories are not to be rejected a priori,
since the question of the moon's meteorological in-
fluence still awaits a solution which must depend
upon the progress of human knowledge as to ether
waves and cognate matters.

History.—The history of astrology is an im-
portant chapter on astrology or on the development of civil-
ization; it goes back to the early days of the human
cace. The unchangeable, harmonious course of the
heavenly bodies, the profound impression made on
the soul of man by the power of such heavenly phenomena
belies the feeling of dissatisfaction on the part of man
that the giver of daylight—always this probably sug-
gested, in the early ages of the human race, the ques-
tion whether the fate of man was not dependent on
these manifestations or on the development of Divine power. Ast-
rology was, therefore, the foster-sister of astronomy, the science of the investigation of the heavens. From
the start astrology was employed for the needs and
benefit of daily life; the astronomers were astrologers
only incidentally and in so far as astronomy assisted
astrology in the functions which the latter had to perform in connexion with religious worship. Ac-
cording to the belief of the early civilized races of the
East, the stars were the source and at the same
time the heralds of everything that happened, and the
right to study the "godlike science" of astrology was
therefore so complex that not even the priests in
Mesopotamia and Egypt, the oldest centres of civiliza-
tion known to us in the East. The most
ancient dwellers on the Euphrates the Akkad-
Sumerians were believers in judicial astrology, which
was closely interwoven with their worship of the stars.
The Babylonians and Assyrians, who were the chief
exponents of astrology in antiquity. The Babylonians
and Assyrians developed astrology, especially jur-
dicial, to the status of a science, and thus arrived
in pure astronomical knowledge by a circuitous
course through the labyrinth of astrological pro-
dictions. The Assyro-Babylonian priests (Chaldeans)
and their work in the interpretation of dreams is
considered the greatest of all antiquity. In its origin Chaldaic astrology also goes back to the
worship of the stars; this is proved by the religious
symbolism of the most ancient cuneiform texts of the
zodiac. The oldest astrological document extant
is the work called "Namar-Bel" (Illumination of
Bel) composed for King Sargon I (end of the third millennium B.C.) and contained in the cuneiform li-
brary of King Asurbanipal (668-626 B.C.). It in-
cludes astronomical observations and calculations of solar and lunar eclipses combined with astrological
predictions, to which the interpretation of dreams
already belonged. Even in the time of Chaldean,
which should be called Assyrian, astrology, the five
planets, together with the sun and moon, were di-
vided according to their character and their position
in the zodiac as well as according to their position in
the twelve houses. As star of the sun, Saturn was
the great planet and ruler of the heavens. The
weather, as far back as this time, was predicted from
the colour of the planets and from their rising and
setting at what was looked as the time of the high
priest of the temple of Bel at Babylon, as the oldest
writer on astrology; and according to Vitruvius
Berosus founded a school of astrology at Cos. Seneca
says that a Greek translation, made by Berosus,
of the "Namar-Bel" astronomy of the library of Asurbanipal
was known to classical antiquity.
The Egyptians and Hindus were as zealous astro-
logers as the nations on the Euphrates and Tigris.
The dependence of the early Egyptian star (sun) wor-
ship on that of the Hebrews is beyond question. Chaldaic influences belongs to the still unsettled ques-
tion of the origin of early Egyptian civilization. But
undoubtedly the priests of the Pharaohs were the
disciples in astrology of the old Chaldean priests.
The mysterious Taath (Thoth), the Hermes Tris-
megistus of antiquity, was regarded as the earliest
teacher of astrology in Egypt. He is reputed to have
laid the foundation of astrology in the "Hermetic Books"; the division of the zodiac into the twelve
signs is also due to him. In classic antiquity many
in India ascribed to the planets the same influence
were ascribed to this mythical founder of Egyptian
astrology. The astrological rule of reckoning named
after him "Trutina Hermetis" made it possible to
calculate the position of the stars at the time of con-
ception of the child and from them he calculated the
fate of the child. The Egyptians developed astrology to
a condition from which it varies but little to-day. The
hours of the day and night received special planets
as their rulers, and high and low stood under the de-
terminative influence of the stars which proclaimed
through the priestly caste the coming fate of the
land and its inhabitants. It is significant that in
ancient Egypt astronomy, as well as astrology, was
brought to an undoubtedly high state of cultivation.
The astounding and daring theories of the world found
in the Egyptian texts, which permit us to infer that
their authors were even acquainted with the helio-
centric conception of the universe, are based entirely
on astrologico-theosophic views. The astrology of the ancient inhabitants of India was similar, though
there are only so complicated that not even the
Brahmins, who were the chief Prophet of the stars.
Even to-day, the Hindus, especially the Brahmins,
are considered the best au
ASTROLOGY

Theories on astrology and the most skillful casters of horoscopes.

India influenced and aided the development of astrology in ancient China; both India and Mesopotamia that of the Medes and Persians. The Assyro-Babylonian and Egyptian priests were the teachers of the Greek astrologers. Both of these priestly castes were called Chaldeans, and this name remained the designation of all astrologers and astronomers in classic antiquity and in the period following. It speaks well for the sound sense of the early Greek philosophers that they separated the genuine astronomical hypotheses and facts from the confused mass of erroneous astrological teaching which the Egyptian priests had confided to them. At the same time it was through the old Hellenic philosophers that the astrological secrets of the Oriental priestly castes reached the profane world. The earliest mention of the art of astrological prediction in early classical literature is found in the "Prometheus Vinctus" of Eschylus (line 486 sqq.)—a comparatively late date. The often quoted lines of the Odyssey (Bk. XVIII, 136 sqq.) have nothing to do with astrology. Astrology was probably cultivated as an occult science by the Pythagorean school which maintained the exclusiveness of a caste. The teaching of Pythagoras on the "numbers" of the stars and the supposed astrological hypotheses of the Egyptian priests. It is a striking fact that Greek astrology began to flourish when the glory of the early classical civilization had begun to wane. It was in the age of Euripides, who refers to astrological predictions in a little comedy, that the belief in astrology began to grow popular in Greece. After the overthrow of the Assyro-Babylonian Empire, the priests of those regions found refuge in Greece and spread their astrological teaching by word of mouth and writing. In this way astrology lost the character of occult science. Astronomy and astrology remained closely united, and both sciences were represented by the so-called Chaldeans, Mathematicii, and Genethliacae. Astrology proper, from the time of Posidonius, was called 

Astrology soon permeated the entire philosophical conception of nature among the Greeks. The rapidly growing command in religious worship. Plato was obliged to take astrology into consideration as a "philosophical doctrine", and his greatest disciple, Aristotle, was the first to separate the science of astrology from that of astronomy, which was reserved for the phenomena of the atmosphere. The Stoics who encouraged all forms of divination were active promoters of astronomy. The more plainly the influence of Oriental teaching manifested itself in Greek civilization, and the more confused the political conditions and religious ideas of the Greek States became, the greater was the influence of astrologers in public, and the more mischievous their activity in private life. Every professional astronomer was at the same time an astrologer. Eudoxus of Cnidos, the author of the theory of concentric spheres, was perhaps the first to write in Greek on purely astrological topics, being led to select this subject by his studies in Egypt. Most of the Greek astronomers known to us followed in his footsteps, as for instance, Geminus of Ctesiphon. The most important work on astronomy and astrology Εισαγωγη εις τα Φαινομενα (Introduction to Phenomena) was commented on even by Hipparchus. About 270 B.C. the poet Aratus of Soli in his didactic poem, "Phenomena", enunciated the theorems of astrology called "Diosemeis", which was appended to the former, he interprets the rules of judicial and natural astrology that refer to the various changes of the stars. The poem of Aratus was greatly admired by both the Greeks and the Romans; Cicero translated it into Latin, and Hyginus, Ovid's friend, wrote a commentary on it. In this age astrology was as highly developed as in its second period of prosperity, at the beginning of the whole domain of medicine. In the Alexandria school of medicine, astrological prognostic, diagnosis, and hygiene soon covered with their rank growths the inherited scientific teachings that had been tested by practice. In this way "astrological" cures grew in favour. These forms of the art of healing are not without interest both for the history of suggestion and for that of human error. The diseases of the more important bodily organs were diagnosed according to the influence of the sign of the zodiac at the time, and a medicine supposed to either heal or aggravate, or was wholly inoperative. In the division of the zodiac according to its medical effect on the different parts of the body the first sign taken was the Ram (Aries), which ruled the head, and the last of the series was the Fish (Pisces) which cured disordered ailments of the feet. As the appetite of the Greeks for the mysterious wisdom of astrology grew keener, the Egyptian and Chaldean astrologers continually drew out still more mystical, but, at the same time, more dubious treasures from their inexhaustible store-house. The newly founded city of Alexandria, where the later Hellenic culture flourished, was a centre for all astrologers and practitioners of the occult arts. From time to time books appeared here, explaining to their开户 about the secrets of Egyptian civilization, which contained the secret knowledge pertaining to astrological and mystical subjects. These writings seemed to meet the aspirations of ordinary men for the ideal, but all they offered was a chaotic mess of theories concerning astrology and divination, and the less they were understood the more they were applauded. In the Renaissance these pseudo-scientific works of antiquity were eagerly studied. It suffices here to mention the books of Nechopeo-Petosiris which were believed to be actually attesting a commanding position in ancient Egyptian authority on astrology but which, probably, were written in Alexandria about 150 B.C. About this same time, in all probability, Manetho, an Egyptian priest and traveller repeatedly mentioned by Plutarch, wrote "On Astrology". In it he meets the exigencies which arose, each degree of the heavens in late Egyptian astrology was assigned to some special human activity and some one disease. Besides this, the "heavenly spheres", which play so important a part in the history of astronomy, were increased to 64, and even a higher number, and from astrological calculations made from the complicated movements of these spheres the fate both of men and nations was predicted. Thus arose in late classic times the epikers barbaricae (foreign sphere) which in the Middle Ages also had a controlling influence over astrology.

It was to be expected that the sober-minded, practical Romans would soon be dissatisfied with the mystical and enigmatical doctrines of Alexandrian astrology, at the moment astrology was the most interesting and the most chieflly activity of the Chaldeans who had entered Italy along with Greek culture. In the year 139 B.C. the Pretor Cneius Cornelius Hispiatus drove all astrologers out of Italy; but they returned, for even in the Roman era, and in the Middle Ages latterly, they undertook without the aid and advice of augurs and auspices. It is only necessary to recall the greatest man of ancient Rome, Julius Caesar. Cicero, who in
his younger days had busied himself with astrology, was antagonistic to it in his work "De Divinatione." The Emperor Augustus, on the other hand, believed in astrology and protected it. The first Roman work on astrology was written by him; it is "De Astronomia," written about 45 B.C. by Marcus Manilius, who was probably a Chaldean by birth. In five books this poem gives an outline of the astrology of the zodiac and constellations. The fifth book is devoted to the sphere barbabancus. It is a curious fact that the poem does not take up the astrology of the planets. In spite of repeated attempts to suppress it, as in the reigns of Claudius and Vespasian, astrology maintained itself in the Roman Empire as one of the leading forms of culture. The lower the Romans sank in religion and morals the more astrology became entwined with all action and belief. Under Tiberius and Nero the two astrologers named Thraexyllus, who were father and son, held high political positions. The most distinguished astronomer of antiquity, Claudius Ptolemy, was also a famous astrologer. His "Opus Quadrupartitum, seu de apotelesmatibus et judiciis astrorum, libri IV" is one of the chief treatises on astrology of earlier times and is a detailed account of astrological teachings. This work occupied a most important place in the medieval astronomy, which the same author's "Almagest" (also called "Almagest"), held in the science of astronomy before the appearance of the Copernican theory. It is a striking fact that Ptolemy sought, in the second book of the "Opus Quadrupartitum," to bring the physiological and bodily differences of the various nations into relation with the physical conditions of their native lands, and to make these differences, in their turn, depend on the positions of the stars. The Roman astrologers wrote their manuals in imitation of Ptolemy, but with the addition of mystic phantasies and predictions. After the death of Marcus Aurelius, the Chaldeans were always important personages at the imperial court. As late as the time of Constantine the Great the imperial notary Julius Firmicus Maternus, who later became a Christian, wrote on "Mathematics, or the power and the influence of the stars" books which were the chief authority in astrology until the Renaissance. With the overthrow of the old Roman Empire and the victory of Christians, it lost its importance in the theory of Christian civilization in the West. The last known astronomer of the old world was Johannes Laurentius (sometimes called Lydus), of Philadelphia in Lydia, who lived A.D. 490-565.

CHRISTIANITY.—From the start the Christian Church strongly opposed the false teachings of astrology. The Fathers energetically demanded the expulsion of the Chaldeans who did so much harm to the State and the citizens by employing a fantastic mysticism to play upon the irremediable impulses of the common people, keeping their heathen conceptions alive, and fostering a soul- perplexing cult which, with its fatalistic tendencies, created difficulties in the discernment of right and wrong and weakened the moral foundations of all human conduct. There was no room in the early Christian Church for followers of this pseudo-science. The noted mathematician Aquila Ponticus was expelled from the Christian communion, about the year 120, on account of his astrological heresies. The early Christians were the first to condemn astrologers as their bitterest and, unfortunately, their too powerful enemies; and the astrologers probably did their part in stirring up the cruel persecutions of the Christians. As Christianity spread, the astrologers lost their influence, and gradually sank to the position of mere quacks. The conversion of Constantine the Great put an end to the importance of this so-called science, which for five hundred years had ruled the public life of Rome. In 321 Constantine issued an edict threatening all Chaldeans, Magi, and their followers with death. Astrology now disappeared for centuries in the Christian parts of Western Europe. Only the Arabians retained the knowledge. The Moors had conquered the Iberian peninsula, accepted this dubious inheritance from the wisdom of classic times, and among the Arabs it became an incentive to pure astronomical research. Arabian and Jewish scholars were the representatives of astrology in the Middle Ages, while both Church and State in Christian countries rejected and persecuted this false doctrine and its heathen tendencies. Unfortunately, at the same time the development of astronomy was checked, excepting so far as it was needed to establish certain necessary astronomical principles and to calculate the date of Easter. Yet early Christian legend distinguished between astronomy and astrology by ascribing the introduction of the former to the good angels and to Abraham, while the latter was ascribed to Cham. In particular, S. Augustine ("De civitate Dei," VIII, xix, and in other places) fought against astrology and sought to prevent its amalgamation with pure natural science. Once more the East prepared a second period of prosperity for astrology. A Thabit ibn Qurra, who had been driven into Western Europe, busied themselves with astrological questions, being stimulated thereto by the Talmud. Jewish scholars had, moreover, a knowledge of the most important works of classic times on astronomy and they became the teachers of the Arabs. These latter, after the rapid spread of Mohammedanism in Western Asia and North Africa, and their defeat in Western Europe by Charles Martel, began to develop a civilization of their own. The new scientific books which appeared in Arabic after the time of the Talmud, that is, the books called the "Sefer Zohar" and the "Sefer Yezirah" (Book of Creation), are full of rules of divination dealing especially with astrological meanings and calculations. The high reputation of the Talmud and the Cabala among the Jews in the Middle Ages explains their fondness for astrological speculations; but at a very early date, it should be noted, they distinguished between "astrology," the "science of reading the stars," and astrology, the "science of divination." Caliph Harun-al-Rashid, was, like his son, the famous Harun-al-Rashid, a promoter of learning. He was the first caliph to call Jewish scholars around him in order to develop the study of the mathematical sciences, especially astronomy, in his empire. In the year 772 he invited Isaac ben Tarik and established for him a school at Bagdad a school for the study of astronomy and astrology which soon had a high reputation; among those trained here was Alchindi (Alkindi), a noted astronomer. It was one of Alchindi's pupils, Abu Nasser (Abu Masar), from Balkh in Chorassan, born about the year 805, whom the Middle Ages regarded as the greatest of Arabian astrologers. Astrology being regarded by the caliphs as the practical application of astronomy, all the more important Arabic and Jewish astronomers who were attached to that court, or who taught in the Moorish schools were also astrologers. Among the noteworthy Jewish astrologers may be mentioned Sahl ben Bishr al-Israel (about 820); Rabban al-Taiban, the well-known cabbalist and Talmudic scholar; Shabbathai Donnay; and Ezra, a late writer, who wrote a commentary on the astronomy of the "Sefer Yezirah" which Western Europe later regarded as a standard work; and, lastly, the Jewish lyric poet and mathematician Abraham ibn Ezra. Among the noted Arabic astrologers were al-Masawaih, Abulphoghet, Al-fragius, and others. The Arabo-Judaic astrology of the Middle Ages pursued the path indicated by Ptolemy, and his teachings were apparently the in-
movable foundation of all astronomical and astro-
logical activity. At the same time the "Opus Quad-
ripartitum" of the great Alexandrian was corrupted
with Talmudic subtleties and overlaid with mystical
and allegorical meanings, which were taken chiefly
from the Jewish post-Talmudic belief concerning
demons. This degradation of astrology is not sur-
prising if we bear in mind the strong tendency of all
Semitic races to fatalism and their blind belief in
an inevitable destiny, a belief which entails spiritual
demoralization. The result was that every con-
ceivable pursuit of mankind, every disease, and indeed
every nation had a special "heavenly regent", a
constellation of definitely assigned position from the
course of which the most daring prophecies were
deducted.

Up to the time of the Crusades, Christian countries
in general were spared any trouble from a degenerate
astrology. Only natural astrology, the correctness
of which the peasant thought he had recognized by
experience, secured a firm footing in spite of the
prohibition of Church and State. But the gradually
increasing influence of Arabic learning upon the civi-
lization of the West, which reached its highest point
at the time of the crusades, was unavoidably followed
by the spread of the false theories of astrology. This
was a natural result of the amalgamation of the
teachings of pure religion with astrology as the
Mohammedan seats of learning. The spread of astro-
ology was also furthered by the Jewish scholars
living in Christian lands, for they considered astrology
as a necessary part of their cabalistic and Talmudic
studies. The celebrated didactic poem, "Imago
Mundi", written by Gautier de Metz in 1245, has
a whole chapter on astrology. Pierre d'Ailly, the noted
French theologian and astronomer, wrote several
treatises on the subject. The public importance of
astrology grew as the internal dissensions of the Church
increased and the papal prestige was temporarily declined.
Towards the close of the Middle Ages nearly every
petty prince, as well as every ruler of importance,
had his court astrologer, upon whose ambiguous ut-
terances the weal and woe of the whole country often
depended. Such a person was Angelo Catto, the
astrologer of Louis XI of France. The revival of
classical learning brought with it a second period of
prosperity for astrology. Among the civilized peoples
of the Renaissance period, so profoundly stirred by the
return of the spirit of religious, political, and scientific,
the astrological teachings which had come to
light with other treasures of ancient Hellenic learn-
ning found many ardent disciples. The romantic
trend of the age and its highly cultivated sensuality
were in harmony with the ambition of the New World
in a position far higher than any it had attained
in its former period of prosperity. The forerunners of
Humanism busied themselves with astrology, and
but few of them perceived the dangerous psychological
effect of its teachings upon the masses. Towards
the end of the thirteenth century the Florentines
employed Guido Bonatti as their official astrologer,
and, although Florence then stood alone in this
respect, it was scarcely a hundred years later when
astrology had entered in earnest upon its triumphant
career, and a Cacop d'Aiscot was already its devoted
disciple. In Petrarch's day the questionable ac-
tivity of the astrologers at the Italian courts had made
such progress that this clear-sighted Humanist (De
remed. utr. fortun. I, iii, sqq; Epist. rer. famil. III,
8 sqq.; Paul. vesp. 1 sqq.) was unable to find
representatives with the keenest weapons of his wit,
though without success, and even without any follow-
ing except the weak objections of Villani and the
still more ineffectual polemics of Salutato in his did-
actic poem "De facto et fortuna". Emperors and
popes were unmercifully assailed by the astrologers.
Charles IV and V, and Popes Sixtus IV, Julius II,
Leo X, and Paul III. When these rulers lived astro-
logy was, so to say, the regulator of official life;
it is a fact characteristic of the age, that at the papal
and imperial courts ambassadors were not received
in audience until the court astrologer had been con-
sulted. Regiomontanus, the distinguished Bavarian
mathematician, who had aspired to the same position
at the Munich court, which he so strongly denied at
that time on assumed the character of a bread-winning
profession, and as such was not beneath the dignity
of so lofty an intellect as Kepler. Thus had astrology
once more become the foster-mother of all astron-
omy. In the judgment of the men of the Renais-
sance—and this was the age of a Nicholas Coperni-
cus—the most profound astronomical researches and
theories were only profitable in so far as they aided in
the development of astrology. Among the zealous
patrons of the art were the Medici. Catharine de'
Medici made astrology popular in France. She erected
an astrological observatory for herself near Paris,
and her court astrologer was the celebrated "magician"
Michel de Notredame (Nostradamus) who in 1558
published his principal work on astrology—a work
still regarded as authoritative among the followers
of his art. Another well-known man was Lucas
Gauricus, the court astrologer of Popes Leo X and
Clement VII, who published a large number of as-
trological treatises. In Germany Johann Stöffer,
professor at the Universities of Rostock and Halle,
Delden, and, above all, Philip Melanchthon were
zealous and distinguished defenders of astrology.
In Pico della Mirandola's (Adversus Astrologos libri
xii) and Paolo Toscanelli astrology encountered its
first successful opponent; later in the Renaissance
Johann Fischart and the Franciscan Nasi were among
its opponents. (Cf. Philognesius, Practica Prati-
carum, Ingolstadt, 1571.)

Gabotto's charming essay, "L'astrologia nel qua-
trntennio", in "Rivista di filosofia scientifica" VII,
375 sq., gives much information concerning astrology
in the fifteenth century. A. Graf's "La fatalità nelle
credenze del medio evo" (in "Nuovo Antologia, 3d
series, XXVIII, 201, sqq.) is also of value for
astrology at the turning point of the Middle Ages.
Some of the late Roman astrologers, among whom
was probably Firmicus Maternus, thought to reform
astrology by idealizing it and raising its moral tone.
The same purpose animated Paolo Toscanelli, called
Maestro Fagollo, a physician greatly respected for
his knowledge of the secrets of nature as well as of the
artistic circle which gathered around Brother Am-
brosio Camaldulensis in the Monastery of The Angels.
There were special professors of astrology, besides
those for astronomy, at the Universities of Pavia,
Bologna, and Padua, where much information concerning astrology
in the period of Leo X, while at times these astrologers
outranked the astronomers. The three intellectual
centres of astrology in the most brilliant period of
the Renaissance were Bologna, Milan, and Mantua.
The work of J. A. Campanus, published at Rome
in 1495, and often commented on, namely, "Oratio
initio studii Perugiae habita", throws a clear light
on the lack of comprehension shown by the Church
Fathers in their attitude towards pagan fatalism.
Among other things it is here said: "Quanquam
accepimus astrologiam, aut millibus saeculis, aut
tem, aut insaniem, sed forte saepe ad sidem religionemque pro-
pension, negat quicquam vel boni vel mali astrorum
necessitate contingere".

In the Renaissance, religion, also, was subordinated
to the dictates of astrology. Not only was it an
astronomical epoch of the world for each religion was
widely believed by Italian astrologers of the timo,
who obtained the theory from Arabo-Judaic sources.
Thus it was said that the conjunction of Jupiter with
Saturn permitted the rise of the Hebrew-Judaic
state; the conjunction of Jupiter with Mercury was
the end of the Chaldaic religion; of Jupiter with the sun, the Egy-
tian religion; of Jupiter with Venus, Mohammedanism; and of Jupiter with Mercury, Christianity. At some of these conjunctions, the religion of Christ might appear upon the conjunction of Jupiter with the moon. Extraordinary examples of the glorification of astrology in Italy during the Renaissance are the frescoes painted by Miretto in the Sala della Ragione at Pavia, and the frescoes in Borsè’s summer palace at Florentia. Local astrology is not in itself in opposition to the antagonism to astrology, was not, until his prime, entirely free from its taint. In this connection his relations with the famous astrologer, Mayno de Maynere, are significant. (Cf. Raja, Giorn. stor., X, 10, 47). Even the victorious progress of the Copernican system could not at once destroy confidence in astrology. The greatest astronomers were still obliged to devote their time to making astrological predictions at princely courts for the sake of gain; Tycho Brahe made such calculations for the Emperor Rudolph II, and Kepler himself, the most distinguished astronomer of the age, was the imperial court astrologer. Kepler was also obliged to cast horoscopes for Wallenstein, as was to be expected when the influence of the alchemist and astrologer Giambattista Zeno, the Seni of Schiller’s “Wallenstein”. The influence of the Copernican theory, the war of enlightened minds against pseudo-prophetic wisdom, and the increasing perception of the moral and political harm wrought by the astrological cult, at last brought about a decline in the fortunes of astrology, and that precisely in Wallenstein’s time. At the same period astrological tracts were still being written by the most celebrated of English astrologers, William Lilly of Disseworth, Leicestershire, who received a pension of £100 from Cromwell’s council of state, and who, in spite of some awkward incidents, had no little political influence with Charles II. Among his works was a frequently republished “Christian Astrology”. Shakespeare (in King Lear) and Milton were acquainted with and advocated astrological theories, and Robert Fludd was a representative of the art at the royal court. Francis Bacon, it is true, sought to win adherents for a purified and reformed astrology in order to destroy the existing form of the art. It was Jonathan Swift who in his clever satire, “Prediction for the Year 1708 by Isaac Bickerstaff, Esq.”, which deserves to be read even at the present day, gave the deathblow to the belief of English society in astrology. The last astrologer of note was Charles de Cordemoy, Count of Mazarin, who issued “Astrologia Gallica” (1661). The greatly misunderstood Swiss naturalist Theophrastus Paracelsus was an opponent of astrology, and not its advocate, as was formerly inferred from writings erroneously attributed to him. The rapid growth of experimental investigation in the natural sciences in those countries which had been almost ruined, socially and politically, by the Thirty Years War completely banished the astrological parasites from society. Once more astrology fell to the level of a vulgar superstition, cutting a sorry figure among the classes that still had faith in the occult arts. The peasant held fast to his belief in natural astrology, and to this belief the progress of the art of printing and the spread of popular education was largely. For not only were there disseminated among the rural poor “farmer’s almanacs”, which contained information substantiated by the peasant’s own experience, but the printing-presses also supplied the peasant with a great mass of cheap and easily understood books containing much fantastic astrological nonsense.

The remarkable physical discoveries of recent decades, in combination with the growing desire for an elevated philosophico-religious conception of the world and the intensified sensitivity of the modern cultured man—all these together have caused astrology to emerge from its hiding place among pauper superstitions. The religious ideas, which should, perhaps, not be entirely rejected, are not introducing astrology into society. This is especially true of judicial astrology, which, however, by its constant encouragement of fatalistic views unsettles the belief in a Divine Providence. At present justified by many learned writers, To put forward the theory of ether waves as an argument for astrological assertions is not in accord with the methods of sober science. Judicial astrology, therefore, can claim a place only in the history of human error, while, however, as an historical fact, it reflects much light upon the shadowy labyrinth of the human soul.

Astrology among the Ancient Jews.—The Bible is free from any base admixture of astrological delusions. There is no reason for dragging the passage Joseph x, 12, into historico-astrological discussions; the facts there related—the standing still of the sun in the valley of Gabaon and of the moon in the valley of Ajalon—are of purely astronomical interest. Only a few indications in the Old Testament suggest that, notwithstanding the Divinitization of the sun (Ex., x, 18; Deut., xviii, 10, etc.), the Jews, especially after they were exposed to the influence of Egyptian and Babylonian errors, may have practised astrology in secret, along with other superstitions. The Prophets condemned the person of soothsayers and diviners of dreams (Jer., xxix, 8; Zach., x, 1–2), among whom astrologers were included. Thus in the Book of Wisdom (xiii, 1–2) it is said: “All men are vain . . . who . . . have imagined either . . . the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.” The Book of Job, a writing of importance in the history of astronomy and star nomenclature, is also free from astrological fatalism. But to this fatalism the Jews had a natural predisposition, and when Hellenism gained a footing in the Holy Land it was accompanied by the spread of astrology, largely among the learned, the “philosophers”, at whom even in an earlier age the passage in Wisdom had probably been aimed. Again, Issaia (xlvi, 13–14) derides the Babylonian astrologers (“Let now the astrologers stand and save thee, they that gazed at the stars . . . . Behold they are as stubble, fire hath burnt them”), and Jeremiah exclaims (x, 2): “Be not afraid of the signs of heaven, with the heaven’s fear!”

After the Exile, however, astrology spread so rapidly, above all among the educated classes of Israel, that as early as the Hellenistic era a Jewish astrological literature existed, which showed a strong Persico-Chaldean influence. The prophets had been keen opponents of astrology and of a relapse into fatalism. If, when they were prophesying of the great events to come, the contemplation of nature, and especially of the stars, filled them with sympathy and enthusiasm, by reason of their poetic inspiration and power of divination, this had nothing to do with astrology. On the other hand it does not appear impossible that in Daniel’s time some exiled Jews practised astrology. Judging from Daniel, v, 7, it is possible that Daniel himself was of high rank among the astrologers of the Babylonian court. After the Exile an attempt was made to separate astrology from sorcery and forbidden magical arts, by denying a direct Biblical prohibition of astrology and by pretending to find encouragement for such speculation in the character that the characteristic fact that in ancient Israel astrology received no direct encouragement, but that its spread was associated with the relapse of many Jews into the old Semitic star-worship which was aided by Persico-Chaldean influence. For this Jeremias
is a witness (vii, 18; xix, 13; xlv, 17-19, 25). Coincident with the spread of astrology in old Israel and the decline of the nation was the diffusion of demonology. The Jewish prayers to the planets, in the form in which they are preserved with others in Onkelos (fol. 277b), shows that the time when Hellenism first flourished in the East, namely, the third and second centuries b. c. In these prayers special angels and demons are assigned to the different planets; the greatest and most powerful planet, Saturn, having only one angel, Ketura; Sun, Mercury, and Jupiter four, while the planetary demons regulated the destiny of men.

The most notable witness for astrological superstitions in the era of the decadence of Israel is the apocryphal "Book of the Secrets of Henoch", which, notwithstanding its perplexing phantasmata, is a rich treasure-house of information concerning cosmological and purely astronomical problems in the Hellenic East. The author of "Henoch" is said by a Samaritan writer to be the discoverer of astronomy, and the book contains valuable explanations in regard to astronomy and astrology at the time of the Machabean dynasty. The evidences for astrological demonology in ancient Israel, when the nation was affected by Hellenism and Babylonian decadence, are a latter part of the "Secrets of Henoch"—the "Book of the Course of the Lights of Heaven"—as also previously in the fourth section which treats of Henoch's wanderings "through the secret places of the world". This latter is perhaps the archetype of Dante's "Divine Comedy". According to the "Book of Henoch", the human race derived its knowledge of astrology and "lunar sorceries", together with all other forms of magic, from the seven or eight spirits from whom come the chief sins of mankind (Henoch, 1, 8). It is also clearly pointed out that the "Book of the Secrets of Henoch" must be regarded as a witness to Jewish national prophecy. It does not betray the ascendancy of Hellenism in any such degree as do the verses of the "Sibylline Oracles", which were recorded in the old Ionic dialect during the reign of Ptolemy Phusso (145-112 b. c.) by Jewish scholars in Egypt, and probably at a later date in the Holy Land itself.

The astrological demonology of the Jews was continually derived from Babylon and the Sasanian system, and formed in turn the basis for the astrology of certain neo-Platonic sects. Together with the Parsee astrology, it was the foundation of the astrological demonology of the Gnostics and Priscillianists. The influence of Hellenistic Judaism is also plainly visible in the philosophic system of the Harranites, or Sabians. It is only necessary to mention here the high honour paid by the Sabians to the seven planetary gods who regulate the fate of man. According to the belief of the Sabians every planet is inhabited by a spirit as star-soul, and the decipherers of the figures of the conjunction and opposition of the planets made the prediction of future destiny possible. Other elements of late Judaic astrology were adopted by the earliest known Christian astrologer, the Neoplatonist, Theophrastus of Alexandria. The Christian astrologer, Ptolemy of Alexandria, in his "Astronomia fragilis", reflects the ideas and methods of his time. The book of astrology, "Arabian Nights", is also based on the works of the Hellenistic astrologers.

The Babylonians, chiefly in relation to medical astrology, distinguished between a spherical method of calculation (from the point of view of the observer to the stars, i.e. subjectively), and a cosmical method (from the point of view of the stars, i.e. objectively). The former was used in the prognosis deduced from the observation of the twelve houses
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of the heavens; the latter in that drawn from the twelve signs of the Zodiac.

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Astronomy. (From Gr. αστρονομία, stari; μετρείν, to distribute), a science of prehistoric antiquity, originating in the elementary needs of mankind. It is divided into two main branches, distinguished as astronomy and astrophysics; the former concerned with determining the places of the heavenly bodies, the latter, with the investigation of their chemical and physical structure. But the division is quite recent, and the possibility of separating the stopped short at fixing the apparent positions of objects on the sphere. Nor was any attempt made to rationalize the observed facts until the Greeks laboriously built up a speculative system, which was finally discarded. Interest in the ingenuity of the vast and cosmological theory. Descriptive astronomy, meanwhile, took its rise from the invention of the telescope, and the facilities thus afforded for the close scrutiny of the denizens of the sky; while practical astronomy gained continually in refinement with the improvement of optical and mechanical arts. At the present time, astrophysics may be said to have absorbed descriptive astronomy, and astrometry necessarily includes practical research. But mathematical astronomy, graced with the law of gravitation, keeps its place apart, though depending for the perfecting of its theories and the widening of its scope upon advances along the old, and explorations in new, directions.

Prehistoric Astronomy. — Formal systems of astronomical knowledge were early established by the Chinese, Indians, Egyptians, and Babylonians. The Chinese were acquainted, probably in the third millennium b. c., with the cycle of nineteen years (rediscovered in 632 n. c. by Meton at Athens), by which means the dates of eclipses and the waxing and waning of the solar and lunar hours were harmonized; they recorded cometary apparitions, observed eclipses, and employed effective measuring apparatus. Greek astronomical methods were introduced at Pekin by Jesus mis-
five planets, besides sharing the common movement, described variously conditioned orbits round the same centre. The body of doctrine it inculcated made part of the universal stock of knowledge until the sixteenth century. The formidable task of demonstrating its falsity, and of replacing it with a system corresponding to the actual conditions of the world, was undertaken by an active and exemplary ecclesiastic, Nicholas Copernicus, Canon of Frauenburg (1473–1543). The treatise in which it was accomplished, entitled "De Revolutionibus Orbium Coelestium," became the light of astronomy, and the beacon to the discoveries of the new world, was beset with the protection of the Holy See for the new and philosophically persuasive views which it propounded. Denounced as impious by Luther and Melanchthon, they were, in fact, favourably received at Rome until theological discredit was brought upon them by the wild speculations of Giordano Bruno (1548–1600), and the imprudent utterances of Galileo Galilei (1564–1642).

Descriptive Astronomy.—Descriptive astronomy may be said to have originated with the invention of the telescope by Hans Lippershey in 1608. Its application to the scrutiny of the heavenly bodies, by Galileo and others, led at once to a crowd of striking discoveries. Jupiter's satellites, the phases of its moons, the mountains of the moon, the very structure of the sun, Saturn's unique appendages, all descried with a little instrument resembling a unicoelic opera-glass, formed, each in its way, a significant and surprising revelation; and the perception of the stellar composition of the Milky Way represented the first step in sidereal exploration. Johann Kepler (1571–1630) invented in 1611, and Father Scheiner of Ingolstadt (1575–1650) first employed, the modern refracting telescope; and the farther course of discovery led closely to a development of its powers. Christian Huygens (1629–95) resolved, in 1656, the anax of Saturn into a ring, divided into two by Giovanni Domenico Cassini (1625–1712) in 1675. Titan, the largest of Saturn's moons, was detected by Huygens in 1655, and four additional members of the family by Cassini before 1684. The Andromeda nebula was brought to notice by Simon Marius in 1612, the Orion nebula by J. B. Cysatus, a Swiss Jesuit, in 1618; and some few variable and multiple stars were recognized.

The theoretical, however, far outweighed the practical achievements of the seventeenth century. Kepler published the first two of his "Three Laws" in 1609, the third in 1619. The import of these great generalizations is: (1) that the planets describe ellipses of which the sun occupies one focus; (2) that the straight line joining each planet with the sun (its radius vector) sweeps out equal areas in equal times; (3) that the squares of the planetary periods are severally proportional to the cubes of their mean distances from the sun. The geometrical plan of movement in the solar system was thus laid down with marvellous intuition. But it was reserved for Sir Isaac Newton (1643–1727) to expound its significance by showing that the same universal principle will regulate celestial revolutions, and compel heavy bodies to fall towards the earth's surface. The law of gravity, published in 1687 in "Philosophie Naturalis Principia Mathematica" is to the following effect: every particle of matter attracts every other with a force directly proportional to the product of their masses and inversely proportional to the squares of their distances apart. Its validity was tested by comparing the amount of the moon's orbital deflection in a second with the rate at which an apple (say) drops in an orchard. Allowance was made for the difference in the two velocities proved to tally perfectly; and the identity of terrestrial gravity with the force controlling the revolutions of the heavenly bodies was definitively established. But this was only a beginning. The colossal work remained to be accomplished of calculating the consequences of the law, in the minute details of its working, and of comparing them with the heavens. It was carried forward, first by Jacob Hermann and others, and after the relations of the planets to the light, by Euler, Clairaut, d'Alembert, Lagrange, and Laplace. Urbain Leverrier (1811–77) inherited from these men of genius a task never likely to be completed; and the intricacies of lunar theory have been shown, by means of the relations of the light of the planets, by Hansen and Delaunay, of Professors Hill and Newcomb, and many more, to be fraught with issues of unexpected and varied interest.

Discoveries in the Solar System.—The extraordinary improvement of reflecting telescopes by Sir William Herschel (1738–1822) opened a fresh epoch of discovery. His recognition of the planet Uranus (13 March, 1781) as a non-stellar object marked the first enlargement of the bounds assigned to the two solar systems. Uranus moons, Oberon and Titania, were detected by him 11 January, 1787, and the innermost Saturnian pair, Enceladus and Mimas, 28 August and 17 September of the same year. Saturn was, in 1806, known to possess ten satellites. Hyperion was discovered by William C. Herschel in 1805, at the observatory at Slough, in England, at the age of 20; with the spectroscope by H. D. H. Cabanis, 16 September, 1848, and Professor W. H. Pickering, of the same establishment, discovered by laborious photographic researches, Phebe in 1898, and Themis in 1905. In point of fact, an infinite number of satellites are agglomerated in the rings of Saturn. Their constitution by separately revolving, small bodies, theoretically demonstrated by J. Clerk Maxwell in 1857, was spectroscopically confirmed by the late Professor Keeler in 1895. The system of moons and satellites of Jupiter is one of the richest in the system; and the compositions and movements of the moons have been determined by Bond, 15 November, 1859. The discovery of the planet Neptune, 23 September, 1846, was a mathematical, not an observational feat. Leverrier and Adams independently divined the existence of a massive body, revolving outside Uranus, and exercising over its movements disturbances the analysis of which led to its capture. Its solitary moon was noted by William Lassell of Liverpool in October, 1848; and he added, in 1851, two inner satellites to the remarkable system of Uranus. With the great Washburn refractor, 26 inches in diameter, Professor Asaph Hall discerned, 15 and 16 August, 1877, Deimos and Phobos, the swiftly circling moonlets of Mars; the Lick 36-inch enabled Professor Barnard to perceive, 9 September, 1892, the evasive inner satellite of Jupiter; and two exteriors were detected by Bond on the same planet were photographically detected by Professor Perrin in 1904–05. The distances of the planets are visibly regulated by a method. They increase by an ordered progression, announced by Titius of Wittenberg in 1772, and since designated as "Bode's Law." But their succession was quickly seen to be interrupted by a huge gap between the orbits of Mars and Jupiter; and the conjecture was hazarded that here a new planet might be found to reside. Two new asteroids were discovered, at the Palermo, 1 January, 1801, by Giuseppe Piazzi, a Theatre monk (1746–1826); Pallas, in 1802 by Olfers (1758–1840), and Juno and Vesta in 1804 and 1807, by Harding and Olbers respectively. The discovery was promptly repeated, and the asteroid family was found to be reinforced with companions, the known number of which now approximates to 600, and may be indefinitely increased. Their discovery has been immensely facilitated by Professor Max Wolf's invention of the method of visual photometry, which makes it possible to discriminate them from stars through the effects of their motion on sensitive plates.
The solar system, as at present known, consists of our interior planets, Mercury, Venus, the Earth, and Mars; four exterior, and relatively colossal in size, are included, Saturn, Uranus, Neptune, and Pluto. A diffuse crowd of pygmy globes called asteroids, or minor planets, and an outlying array of comets with their attendant meteor-systems. All the planets rotate on their axes, though in very different periods of revolution. That of Mercury was determined by Signor Schiaparelli of Milan in 1899 to be 22 days, the identical time of his revolution round the sun, and Venus was, in the following year, shown by him to be, in all likelihood, similarly conditioned, the common period of rotation and circulation being, in her case, 223 days. This implies that both hemispheres always turn towards the sun, as the moon does towards the earth; nor can we doubt that the friction of tidal waves was, on the three bodies, the agency by which the observed synchronism was brought about. All the planets travel round the sun from west to east, or counter clockwise, and most of the satellites move in the same direction round their primaries. But there are exceptions. Phoebe, Saturn’s remotest moon, circulates oppositely to the other members of the system. Some of the moons of Mars have their plane of movement inclined at more than a right angle to the elliptic; and the satellite of Neptune travels quite definitely backward. These anomalies are of profound import to theories of planetary origin. The “canals” of Mars were recognized by Schiaparelli in August, 1877, and he caught sight of some of them duplicated two years later. Their photographic registration at the Lowell observatory in 1905 proves them to be no optical illusion, but their nature remains unexplained.

Comets and Meteors.—The predicted return of Halley’s comet in 1759 afforded the first proof that bodies of this kind are permanently attached to the sun. They accompany its march through space, traversing, in either direction indifferently, highly eccentric orbits inclined at all possible angles to the elliptic. They are accordingly subject to violent, even subversive disturbances from the great planets. Jupiter, in particular, sways the movements of a group of over thirty “captured” comets, which have had their periods perturbed, and their primitive velocities reduced by his influence. Schiaparelli announced in 1866 that the August shooting-stars, or Perseids, pursue the same orbit with a bright comet visible in 1802; and equally striking accordance was discovered between the Leonid, Lyrid, and Andromeda meteor-swarms and the comet-brilliance seen afterwards established by Leverrier and Weiss. The obvious inference is that comets are the disintegration-products of their cometary fellow-travellers. A theory of comets’ tails, based upon the varying efficacy of electrical repulsion upon chemically different kinds of matter, was announced by Theodor Bréddikhine of Moscow in 1882, and gave a satisfactory account of the appearances it was invented to explain. Lastly, however, the authority of Arthaus of Stockholm has lent vogue to a “light-pressure” hypothesis, according to which, cometary appendages are formed of particles driven from the sun by the mechanical stress of his radiation. But the singular and rapid changes photographically recorded as taking place in the tails of comets, remain unassociated with any known cause.

Sidereal Astronomy.—Sir William Herschel’s discovery, in 1802, of binary stars, imperfectly anticipated by Father Christian Mayer in 1779, was one of the most striking achievements; in the same year he was able to demonstrate that the force of gravity to include sidereal regions; and the relations it intimated have since proved to be much more widely prevalent than could have been imagined beforehand. Mutually circling stars exist in such profusion as probably to amount to one in three or four of those unaccompanied. They are of limited range, confined to the systems in which they are being exceedingly close and rapid, while others describe, in millennial periods, vastly extended orbits. Many, too, comprise three or more members; and the multiple stars thus constituted merge, by progressive increments of complexity, into actual clusters, globular and irregular. The latter class is exemplified by the Pleiades and the Hyades, by the Beehive cluster in Cancer, just visible to the naked eye, and by the double cluster in Perseus, which makes a splendid show with an opera-glass. Globular clusters are the densest of the class, of which more than one hundred have been catalogued. The scale on which these marvellous systems are constructed remains conjectural, since their distances from the earth are entirely unknown. Variable stars are met with in the utmost diversity. Some are temporary apparitions, which spring up from invisibility often to an astonishing pitch of splendour, then sink back more slowly to quiescence. Nova Persei, which blazed 22 February, 1901, and was photographically studied by Father Sidgwick at Siding Spring, is the recent instance of the phenomenon. Stars, the vicissitudes of which are comprised in cycles of seven to twenty months, or more, are called “long-period variables”. About 400 had been recorded down to 1906. They not uncommonly attain the maximum to 1,000 times their minimum brightness. Mira, the “wonderful” star in the Whale, discovered by David Fabricius in 1596, is the exemplar of the class. The fluctuations of “short-period variables” take place in a few days, with far more punctuality. A certain proportion of them are “eclipsing stars” (about 35 have so far been recognized as such), which owe their regularly recurring failures of light to the interposition of large satellites. Algol in Perseus, the variations of which were perceived by Montanari in 1669, is the best-known specimen. Hundreds of rapid variables have been recently detected among the components of globular clusters; but their course of change is of a totally different nature from that of eclipsing stars. Edmund Halley (1656-1742), the second Astronomer Royal, announced in 1718 that the stars, far from being fixed, move onward, each on its own account, across the sky. He arrived at this conclusion by comparing modern with antique observations; and the singular “proper motions” now elucidate the portentous velocity of 250 miles a second, is one of these “runaway” stars. The sun’s pace of about 12 miles a second, seems, by comparison, extremely sedate; and it is probably only half the average stellar speed. The apex of the sun’s wander may point towards which its movement at present tends, is located by the best recent investigations near the bright star Vega.

Distances of the Sun and Stars.—The distances of the heavenly bodies can only be determined by the method of parallax, extended in other words, their apparent changes of position when seen from different points of view. That of the sun is simply the angle subtended at his distance
by the earth's semi-diameter. Efforts were made with indifferent success to fix its value by the aid of the transits of Venus in the eighteenth and nineteenth centuries. The absence of proved more efficient auxiliaries; and through the mediation of Iris, Sappho, and Victoria, in 1888–89, Sir David Gill assigned to the great unit of space a length of 92,800,000 miles, which the photographic measures of Eros, in 1900–01, bid fair to ratify. The stars, however, being so distant that the only reliable means of detecting their perspective displacements is by observing them at intervals of six months, from opposite extremities of a base-line nearly 180,000 miles in extent. Thus, the annual parallax of a star means the angle under which the semi-diameter of the earth's orbit would be seen if viewed from its situation. This angle is in all cases, extremely minute, and in most cases, altogether evanescent; so that, from only about eighty stars (as at present known), the terrestrial orbit would appear to have sensible dimensions. Our nearest stellar neighbour is the splendid southern binary, α Centauri; yet its distance is such that light needs four and one-third years to perform the journey thence. Thomas Henderson (1794–1844) announced his detection of its third member in 1839, just as Bessel of Königsberg (1784–1846) had obtained a similar, but smaller result for an insignificant double star designated 61 Cygni.

Celestial Photography.—The second half of the nineteenth century was signalized by a revolutionary change in the methods and purposes of astronomy. Experiments in lunar photography, begun in 1840 by J. W. Draper of New York, were continued in the fifties by W. C. Bond, Warren de la Rue, and Lewis M. Rutherfurd. The first daguerreotype of the sun was secured at Paris in 1845, and traces of the solar corona appeared on a sensitized plate exposed at Königsberg during the total eclipse of 28 July, 1851. But the epoch of effective solar photography opened with the Spanish eclipse of 18 July, 1860, when the pictures successfully obtained by Father Angelo Secchi, S.J., and Warren de la Rue demonstrated the solar status of the crimson protuberances by rendering manifest the advance of the moon in front of them. At subsequent eclipses, the same workers published pictures of the first dark figures of the corona; and its importance was enhanced when A. C. Ranyard pointed out, in 1879, the correspondence of changes in its form with the alternations of solar disturbance. The eleven-year periodicity of sun-spots was thus established by Piazzi, Thaddeus, and De Sesse; and among the numerous associated phenomena of change, none are better ascertained than those affecting the shape of the silvery aureola seen to encompass the sun when the moon cuts off the glare of direct sunlight. At spot maxima the aureola spreads its beamy radiance round the disc. But at times of minimum, it consists mainly of two great wings, extended in the sun's equatorial plane. A multitude of photographs, taken during the eclipses of 1886, 1900, 1901, and 1905, attest with certainty the punctual recurrence of these unexplained vicissitudes. The fundamental condition for the progress of sidereal photography is the use of long exposures; since most of the objects to be delineated emit light so feebly that its chemical effects must accumulate before they become sensible. But long exposures were impracticable until Sir William Huggins, in 1876, adopted the dry-plate process; and this date, accordingly, marks the beginning of the widespread serviceableness of the camera to astronomy. In the practice of photography, the result depends largely on the telescope. Halley described in 1716 six nebulae, which he held to be composed of a lucid medium collected from space. The Abbé Lacaille (1713–62) brought back with him from the Cape, in 1754, a list of forty-two such objects; and Charles Messier (1730–1817) enumerated, in 1781, 103 nebulae and clusters. But this harvest was scanty indeed compared with the avalanche of Herschel's explorations. Between 1786 and 1802 he compiled the 2,500 nebulae in the Royal Society catalogues; he distinguished their special forms, classified them in order of brightness, and elaborated a theory of stellar development from nebulae, illustrated by an extended instant of progressive transformation. The next considerable step towards a closer acquaintance with nebulae was made by Lord Rosse in 1845, when the prodigious light-grasp of his six-foot reflector afforded him the discovery of the great "Whirlpool" in Andromeda. This and the magnification of the entire class of spiral nebulae, the large prevalence of which has been one of the revelations of photography. The superiority in nebula-portraiture of the chemical to the eye-and-hand method was strikingly manifested in a photograph of the Orion nebula taken by Dr. A. A. Common, 30 January, 1883. Its efficacy for discovery became evident through the disclosure, on plates exposed by Paul and Prosper Henry, and by Isaac Roberts in 1855–86, of complex nebulous formations in the Pleiades, and in the recent discovery of a spiral nebula in the constellation of Eridanus by Professor Keeler (1857–1900) estimated at 120,000 the number of nebulae which the Crossley reflector of the Lick observatory would be capable of resolving in both hemispheres with an hour's exposure, while telephotographically constructed outfits are using up to 10,000. But it is through the combination of photography with spectroscopy, constituting the spectrographic mode of research, that astrophysics has achieved its most signal triumphs.

Asteropeka.—The fundamental principle of spectrum analysis, enunciated by Gustav Kirchhoff (1824–87) in 1859, depends upon the equivalence of emission and absorption. This means that, if white light be transmitted through glowing vapours, they arrest just those minute sections of it with which they themselves shine. And if the source of the white light be hotter than the arresting vapour, there results a prismatic spectrum, interrupted by dark lines, distinctive of the chemical nature of the substance originating them. Now this is exactly the case of the sun's radiations. After dismissing the emanating from their photospheres is found, when dispersed into a spectrum, to be crossed by numerous dusky rays indicating absorption by gaseous strata, to the composition of which Kirchhoff's principle applies the Abbé Lacaille and Sir John Herschel in the latter part of the century, as prominent solar constituents, sodium, iron magnesium, calcium, and chromium; hydrogen was recognized by A. J. Angström (1814–74); helium by Sir Norman Lockyer in 1868; and about forty elementary substances are now known with approximate certainty to be common to the earth and sun. The chemistry of the stars is strictly analogous to that of the sun, although their spectra exhibit diversities symptomatic of a considerable variety in physical state. Father Angelo Secchi, S.J. (1818–79), who made these diversities in 1863–67 a classification of the stars into four orders, still regarded as fundamental, and supplied by Dr. Vogel in 1874 with an evolutionary interpretation, according to which, differences of spectral type are associated with various stages of process from nebulous and inchoate towards a compact condition. Since 1879, when Sir William Huggins secured impressions of an extended range of ultra-violet white star light, stellar spectra have been mostly studied photographically; but the work has been not only extensive and permanent, but also more complete than those obtainable by visual means. The same eminent investigator discovered, in 1864, the bright-line spectra of certain classes of nebulae, by which they were known.
to be of gaseous composition, and recognized, as of carbonaceous origin, the typical coloured bands of the cometary spectrum, noted four years previously, though without specific identification, by G. B. Delafontaine (1822–74) at Florence.

Doppler's principle, by which light alters in re-frangibility through the end-on motion of its source, was first made effective for astronomical research by Huggins in 1868. The criterion of velocity, with this apparatus, is given by the shifting of spectral lines from their standard places; and the method was raised to a high grade of accuracy through Dr. Vogel's adaptation, in 1888, of photography to its requirements. It has since proved extraordinarily fruitful. Its employment enabled Dr. Vogel to demonstrate the reality of Algol's eclipses, by showing that the star revolved round an obscure companion in the identical period of light-change; and the first discoveries of non-eclipsing spectroscopic binaries were made at Harvard College in 1889. These interesting systems cannot be sharply distinguished from telescopic double stars, which are, indeed, believed to have developed from them under the influence of tidal friction; their periods vary from a few hours to several months; and their components are of such unequal luminosity that only one leaves any legible impression on the sensitive plate. Their known number amounted, in 1905, to 140; and it may be indefinitely augmented. It probably includes all short-period variables, even those escape eclipses; though the connection between their duplicity and luminous variations remains unexplained. The photography in daylight of solar prominences was attempted by Professor Young of Princeton in 1870, and the subject was prosecuted by Dr. Braun, S.J., in 1872. No genuine success was, however, achieved until 1891, when Professor Hale of Chicago and M. Deelandres at Paris independently built up pictures of those objects out of the calcium-ray in their dispersed light, sifted through a double slit on to moving photographic plates. Professor Hale's invention of the "spectroheliograph" enables him, moreover, to delineate the sun's disc in any selected quality of its light, with the result of disclosing vast masses of calcium and hydrosulphuretum piled up at various heights above the solar surface.

SIDEREAL CONSTRUCTION.—The investigation of the structure of the sidereal heavens was the leading object of William Herschel's career. The magnitude of the task, however, which he attempted single-handed, would have seemed an impossible one, and he would have been deterred by the hope of laying bare some hidden springs of the sidereal mechanism. The prospect is indeed remote that the whole of its intricacies will ever be penetrated by science. We only perceive that the stars form a collection of prodigious, but limited, extent, showing strongly concentric tendencies towards the plane of the Milky Way. Nor can the nebula be supposed to form a separate scheme. The elements of their motions, physical and geometrical, with stars excludes that supposition. Stars and nebula belong to the same system, if such the sidereal world may properly be called in the absence of any sufficient evidence of its being in a state of dynamical equilibrium. We cannot be sure that it has yet reached the definitive term appointed for it by its Creator. Suggestive hints, on the contrary, of the instability and evanescence of the heavens are, in very truth, the changing vesture of Him whose "years cannot fail."

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ASTRONOMY IN THE BIBLE.—No systematic observations of the heavenly bodies were made by the Jews. Astral worship was rife in Palestine, and they could hardly have attended closely to its objects without yielding to its seductions. Astronomy was, under these circumstances, ineradicable from astrology, and the anathemas of the prophets were not carelessly uttered. As the most glorious works of the Almighty, the celestial luminaries were indeed celebrated in the Scriptures in passages thrilling with rapture; but the appeal to them for practical purposes was reduced to a minimum. Even the regulation of times and seasons was largely empirical. The Jews used a lunar year. It began, for religious purposes, with the new moon next after the spring equinox, and consisted normally of twelve months, or 354 days. The Jewish calendar, however, depended upon the course of the sun, since the festivals it appointed were in part agricultural celebrations. Some process of adjustment had then to be resorted to, and the obvious choice was the intercalary, month whenever the discrepancy between the ripening of the crops and the fixed dates of the commemorative feasts became glaringly apparent. Before the time of Solomon, the Jews appear to have begun their year in the autumn; but under the custom of the Romans for civil purposes, in the fifth century B.C., was adopted in the systematized religious calendar of the fourth century of our era. Both the ritual and the civil day commenced in the evening, about half an hour after sunset. Its subdivisions were left indeterminate. The Old Testament makes no mention of what we call hours; and it refers to the measurement of time, if at all, only in the narrative of the miracle wrought by Israel in connection with the sundial of Ahas (IV Kings, xx, 11). In the New Testament, the process of counting four night-watches had superseded the antique triple division, and the day, as among the Greeks, consists of twelve equal parts. These are the "temporary hours" which still survive in the liturgy of the Church. Since they spanned the interval from sunrise to sunset, they corresponded with the season of the year, from 49 to 71 minutes. Corresponding nocturnal hours, too, seem to have been partially used in the time of the Apostles (Acts, xxiii, 23).

As has been expected, the Sacred Books convey no theory of celestial appearances. The descriptive phrases used in them are conform to the elementary ideas naturally presenting themselves.
to a primitive people. Thus, the earth figures as an indefinitely extended circular disk, lying between the realm of light above and the abyss of darkness beneath. The word firmamentum, by which the Hebrew rahok (א穰ק) is translated in the Vulgate, expresses the ideation of a great wall or border dividing the "upper waters" from the seas, springs, and rivers far below. Through the agency of the flood-gates, however, the waters sustained by the firmament were, in due measure, distributed over the earth. The first visibility after sunset of the crescent moon determined the beginning of each month; and this was the only appeal to the skies made for the purposes of the Jewish ritual. Eclipse of the sun and moon are perhaps vaguely referred to among the signs of doom enumerated by the Prophets Joel and Amos, who may easily have enhanced their imagery from personal experience, since modern calculations show solar totalities to have been visible in Palestine in the years 531, 824, and 763 b.c., and the moon reddened by immersion in the earth's shadow is not an uncommon sight in any part of the world. But the passages in question cannot be literally associated with mere passing phenomena. The prophets aimed at something higher than intimidation. An express warning against ignoble panic was indeed uttered by Jeremia in the words: "Be not afraid of the signs of heaven, which the heathens fear" (x, 2). The stellar vault, conceived to be situated above the firmament, is compared by Isaias to a tent stretched out by the Most High. The "host of heaven," a frequently recurring Scriptural expression, has both a general and a specific meaning. It designates, in some passages, the entire array of stars; in others it particularly applies to the sun, moon, planets, and certain selected stars, the worship of which was introduced from Babylon into the western countries. Venus and Saturn are the only planets expressly mentioned in the Old Testament. Isaias (xiv, 12) apostrophizes the Babylonian Empire under the unmistakable type of He- lal (Lucifer in the Vulgate), "son of the morning," and Saturn is no less certainly represented by the star Kasisim, adored by the reprobat Israelites in the desert (Amos, v, 26). The same word (interpreted to mean "steadfast") frequently designates, in the Babylonian inscriptions, the slow-moving planet Saturn. By the distance of the star by the prophet, is an alternative appellation for Ninib, who, as a Babylonian planet-god, was merged with Saturn. The ancient Syrians and Arabs, too, called Saturn Kasisim, the corresponding term in the Syriac language being Kasis. The other planets are individualized in the Bible only by implication. The worship of gods connected with them is denounced, but without any manifest intention of referring to the heavenly bodies. Thus, Gad and Mens (Isaias, lv, 11) are, no doubt, the "greater and the lesser Fortunes," typified throughout the East by Jupiter and Venus; Neba, the tutelary deity of Borsippa (Isaias, xlvi, 1), shone in the sky as Mercury, and Nepoli, transplanted from Assyria to Kutha (IV Kings, xvii, 30), as Mars.

The etymology of the names of the stars is frequently explained, in the Book of Job, in a way that is often ambiguous. The word, which occurs twice in the Book of Job (ix, 9; xxxvii, 31), is treated in the Septuagint version as equivalent to Pleiades. The expression is found in the common Greek language and throughout Syrian literature; it is supported by etymological evidences, the Hebrew term being obviously related to the Arabic root kum (accumulate), and to the Assyrian kanu (to bind); while the "chains of Kimah", referred to in the sacred text, not inapropos figure the coercive power imparting unity to a multiple object. The associated constellation is doubtless that of the Seven, the first of the passages in Job where it figures, the Septuagint gives Herper; in the second, the Vulgate quite irrelevantly inserts Arcturus; Karsten Niebuhr (1753-1815) understood Keseli to mean Sirius; Thomas Hyde (1636-1703) held that it indicated Canopus. Now, keseli signifies in Hebrew "foolish", or "impious", adjectives expressive of the stupid criminality which belongs to the legendary character of giants; and the stars of Orion irresistibly suggest a huge figure striding across the sky. The Arabs accordingly named the constellation Al-gebbar, "the giant", the Syriac equivalent being Gabbara, "a strong man"; and Keseli is actually translated Gabbara in the old Syriac version of the Bible known as the Peshitta. We may then safely admit that Kimah and Keseli did actually designate the Pleiades and Orion. But further interpretations are considerably more obscure. In the Book of Job—the most distinctively astronomical part of the Bible—mention is made, with other stars, of Ash and Ayish, figures found frequently in the East, but of little known. Its signification remains an enigma. The Vulgate and Septuagint inconsistently render it "Arcturus" and "Hesperus". Aben Ezra (1092-1167), however, the learned Rabbi of Toledo, gave such strong reasons for holding Ash, or Ayish, to mean the Bear, that the opinion, though probably erroneous, is still prevalent. It was chiefly governed on the phonetic resemblance between ash and the Arabic na'ash, "a bier", applied to the four stars of the constellation. Many, interpreting the three stars as mourners, under the title of bened na'ash, "daughters of the dead", But Job, too, speaks of the "children of Ayish", and the inference seems irresistible that the same star-group was similarly referred to in both cases. Yet there is large room for doubt. Modern philologists do not admit the alleged connection of Ayish with na'ash, nor is any funeral association apparent in the Book of Job. On the other hand, Professor Schiaparelli draws attention to the fact that ash denotes "moth" in the Old Testament, and that the three stars, three days old, are winged to the east, and their triangular shape by the doubly aligned stars of the Hyades. Now Ayish in the Peshitta is translated Irytha, a constellation mentioned by St. Ephrem and other Syrian writers, and Schiaparelli's learned opinion is that in the Syrian and Arabic and Syriac literature makes it reasonably certain that Irytha authentically signifies Aldebaran, the great red star in the head of the Bull, with its children, the rainy Hyades. It is true that Ayish, Ewald, and other scholars have adopted Capella and the Kites as representatives of Irytha, and therefore of "Ayish and her children"; but the view involves many incongruities. The glory of the sky adverted to in the Book of Job include a sidereal landscape vaguely described as "the chambers [i. e. penetralia] of the south". The phrase, according to Schiaparelli, refers to some assembly of brilliant stars, rising 20 degrees at most above the southern horizon in Palestine about the year 750 B. C. (assumed as the date of the Patriarch Job), and, taking account of the change of objects during the passage of the star-pageant formed by the Ship, the Cross, and the Centaur meets the required conditions. Sirius, although at the date in question it culminated at an altitude of 41 degrees, may possibly have been thought of as belonging to the chambers of the south; the removing of objects was not, in the Bible, to be ignored in the Bible. Job opposes to the "chambers of the south", as the source of cold, an
Asterism named Mezarim (xxxvii, 9). Both the Vulgate and the Septuagint render this word by Arcturus, evidently in mistake (the blunder is not uncommon) for Arctos. The Great Bear circled in those days much more closely round the pole than it now does; its typical northern character survives in the Latin word *septentrix* (from *septem* trones, the seven star-namely, as the ... from the dual form of *mezarim*, that the Jews, like the Phrygians, were acquainted with the Little, as well as with the Great, Bear. He identifies the word as the plural, or dual, of *mizrah*, "a winnowing-fan", an instrument figured by the seven stars of the Wain; quite as accurately as the Lady of the Chinese or the Dipper of popular American parlance.

Perhaps the most baffling riddle in Biblical star-nomenclature is that presented by the word *Mazzaroth*, or *Mazzaloth* (Job, xxxviii, 31, 32; IV Kings, xxxii, 5), usually, though not unanimously, admitted to be phonetic variants. As to their signification, opinions are hopelessly divergent. The authors of the Septuagint transcribed, without translating, the ambiguous expression; the Vulgate gives for its equivalent the word *Arctus*, the Bear, that is, the Book of Kings. St. John Chrysostom adopted the latter meaning, noting, however, that many of his contemporaries interpreted *Mazzaroth* as Sirius. But this idea soon lost vogue, while the zodiacal explanation of the *Chiasmus* of the Apocalypse current in the first sight, extremely plausible. Long before the Exodus the Twelve Signs were established in Ephrastian regions much as we know them now. Although never worshipped in a primary sense, they may well have been held sacred as the abodes of deities. The Assyrian *mazallu* (sometimes written *mannezu*), "station", occurs in the Babylonian Creation tablets with the import "mansions of the gods"; and the word appears to be etymologically akin to *Mazaroq*, which in biblical Hebrew signifies primarily the Signs of the Zodiac, secondarily the planets. The lunar Zodiac, too, suggests itself in this connection. The twenty-eight "mansions of the moon" (*menazil al-kamar*) were the leading feature of Arabic sky lore, and they subverted astrological purposes among many Oriental peoples. They might, accordingly, have belonged to the apparatus of superstition used by the soothsayers who were extirpated in Judah, together with the worship of the *Mazzaroth*, by King Josias, about the year 621 B.C. In no other period could they have fitted in with the form of expression met with in the Book of Job (xxxviii, 32). Speaking in the person of the Almighty, the Patriarch asks, "Canst thou bring forth Mazzaroth in its time?"—clearly in allusion to periodical phenomena, such as the brilliant visibility of Lucifer, or Heesperus. Professor Schiaparelli then recurs to the Vulgate rendering of this passage. He recognizes in *Mazzaroth* the planet Venus in her double aspect of morning and evening star, pointing out that the luminary description is the Book of Kings, with the sun and moon, and the "host of heaven," must evidently be next in brightness to the chief light-givers. Further, the sun, moon, and Venus constitute the great astronomical triad of Babylonia, the sculptured representations of which frequently include the "host of heaven" typified by a crowd of fantastic animal-divinities. And since the astral worship anathematised by the prophets of Israel was unquestionably of Ephrastian origin, the designation of *Mazzaroth* as a "numbered member of the Babylonian triad is a valuable link in the chain of Messianic prophecy and an object of extreme difficulty. Notwithstanding the scepticism of recent commentators, it appears fairly certain that the "fugitive serpent" of Job, xxvi, 13 (colluber tortuosa in the Vulgate) does really stand for the circumpolar reptile. The Ephraimian con-

Astruos. Paul-Thérèse-David d', a French cardinal, b. at Tournus (Var) in 1772; d. 29 September, 1851. He was a nephew of Portals, a minister of Napoleon, and as such was engaged in the formulation of the Concordat of 1801. On its conclusion he was made vicar general of Archbishop (later Cardinal) Bellay, of Paris, and after the latter's death (1808) administered the diocese until the nomination of Cardinal Maury. He received, and was accused of pronounced members (10 June, 1809), excommunicating Napoleon. For this act he was imprisoned at Vincennes until 1814, After the Restoration he became Bishop of Bayonne, and in 1830 Archbishop of Toulouse. At the request of Louis Napoleon he created him cardinal, in 1850. He wrote "La vérité catholique démontrée; ou, Lettre aux Protestants d'Orthez" (2 v. 8°, Toulouse, 1833). He was one of the earliest opponents of Lamennais, against whom he wrote "Censure de divers écrits de La Mennais et de ses disciples par plusieurs évêques de France, et lettres des mêmes évêques au souverain pontife, Grégoire XVI", etc. (Toulouse, 1835).

Astruc, Jean, b. at Sauves, 19 March, 1854; d. at Paris, 5 May, 1766. He was the son of a converted Protestant minister. After he had taught medicine at Montpellier, he became a member of the Medical Faculty at Paris. His medical writings, however numerous, are now forgotten, but he is cultivated by him as once was by him. He has secured for him a permanent reputation. This book was entitled: "Conjuctions sur les méritoires originaux dont il parle par Moyse s'est servi pour composer le livre de la Génesis. Avec des remarques qui appuient ou qui éclaircissent ses conjectures" (Brussel).
Astruc himself did not intend to deny the Mosaic authorship of Genesis; but his work created an era in Biblical inquiry, occasioning the modern critical theories.

Atahuallpa, properly Atau-huallpa (etymology usually given as from hualpá, the name of some indigenous bird), son of the Inca war chief Huayna Capac and an Indian woman from Quito hence (descent being in the female line) not an Inca, but an Indian of Ecuador. The protracted wars, during which the Incas overpowered the Ecuadorian tribes, having brought about the permanent lodgment of Incas war parties in Ecuador, led to intermarriages with women of that country, and the formation of a new tribe composed of Incas men with women from Quito. Collusions ensued between this tribe and the descendants of Inca women. The Atahuallpa figure, leader of the former, whilst the latter recognized Huascar, duly elected war chief at Cuzco. Atahuallpa acted with great cruelty, nearly exterminating such Ecuadorian tribes as resisted. He finally prevailed, and sent his warriors southward along the backbones of the mountains, against Cuzco. When Pizarro landed at Tumbes (northern Peruvian coast) in 1532, the Quito people had already overthrown the Inca tribe at Cuzco, taken the settlement, and committed the most horrible cruelties, chiefly against the keepers of ancient traditions whom they attempted to exterminate, so as to wipe out the remembrance of the past of Cuzco and begin a new era. Atahuallpa himself was raised off a prosperous tribe by a war of power at Caxamarca. There he availed the whites, whom he despised. The Spaniards found Caxamarca deserted, and the warriors of Atahuallpa camping three miles from the place. Pizarro recognized that a trap had been set for him, and prepared for the worst.

The evening of the 16th of November, 1532, Atahuallpa entered the square of Caxamarca with a great retinue of men carrying their weapons concealed. They packed the court densely. Pizarro had placed on the roof of the building his artillery (two pedreros) that could not be pointed except horizontally. The Spaniards thronged into the square, a Dominican friar, Fray Vicente Valverde, was sent by Pizarro to inform Atahuallpa, through an interpreter, of the motives of the Spaniards' appearance in the country. This embassy was received with scorn, and the friar, seeing the Indians ready to begin hostilities, warned Pizarro. His action has been unjustly criticised; Valverde did what was his imperative duty under the circumstances. Then, not waiting for the Indians to attack, the Spaniards took the offensive. The sound of the cannon, the ketry, and the sight of the horses frightened the Incas so that they fled in dismay, leaving Atahuallpa a prisoner in the hands of Pizarro, who treated him with proper regard. The stories of a terrible slaughter of the Indians are inordinate exaggerations. While a prisoner, Atahuallpa caused the greater portion of the gold and silver at Cuzco to be turned over to the Spaniards, at the same time he had Huascar murdered, and laid plans for surprising the Spaniards and having them massacred. When the newly discovered Pizarro had him executed, on the 29th of August, 1633. The execution was not unjustifiable. Atahuallpa, at the time of his death, was about thirty years of age.

Atavimiento. See ATAVISM.

Atavism [Lat., atavus, a great-grandfather's grandfather, an ancestor].—Duchesne introduced the word to designate those cases in which species revert spontaneously to what are presumed long-lost characteristics. Atavistic characters are used by most authors in the same sense. I. The term atavism is employed to express the reappearance of characters, physical or psychical, in the individual, or in the race, which are supposed to have been possessed at one time by remote ancestors. Very often these suddenly appearing characters are of the monstrous type, e. g. the three-toed horse. The appearance of such a monster is looked upon as a harking back to Tertiary times, when the ancestor of the modern horse possessed three toes. The three-toed condition of the monstrous horse is spoken of as atavistic. The employment of the term in connection with teratology is often abused; for many cases of so-called atavistic monstrosities have little
ATHBASCA
so do with lost characters, e.g. the possession by man of supernumerary fingers and toes.

II. Atavism is also used to express the tendency to revert to one of the parent varieties or species in the case of a hybrid; this is the atavism of breeders. Crossed breeds of sheep, for example, show a constant tendency to revert to one of the original breeds from which the cross was formed. De Vries distinguishes this kind of atavism as vicinism (Lat. vicinus, neighbour), and says that it "indicates the sporting of a variety under the influence of others in its immediate environment.

III. Atavism is employed by a certain school of evolutionistic psychologists to express traits in the individual, especially the child, that are assumed to be, as it were, reminiscences of past conditions of the human race or its progenitors. A child by its untruthfulness simply gives expression to a state that long since was normal to mankind. Also in the child's fondness for splashing about in water is exhibited a recrudescence of a habit that was quite natural to its aquatic ancestors; this latter is called what is termed atavism. Many such instances are known, but they hardly need to be said that they are in many instances highly fantastic. Atavism is commonly supposed to be a proof of the evolution of plants and animals, including man. Characters that were once remote from each other, it has been latent for thousands of generations suddenly reappear, and thus give a clue to those sources to which the present living forms are to be traced back.

That a character may lie dormant for several generations and then reappear, admits of no doubt; even ordinary observation tells us that a grandchild may resemble its grandparent more than either of its immediate parents. But the sudden appearance of a tailed man, for instance, cannot be said to prove the descent of man from tailed forms. Granting that man has descended from such forms, the phenomenon is more intelligible than it would be if no such connexion admitted. But the proving force of atavism is not direct, because teratological phenomena are so difficult to interpret, and admit of several explanations. Darwin, pointing to the large canine teeth possessed by some men as a case of atavism, remarks: "He who rejects with scorn the belief that the shape of his own canines, and their occasional great development in other men, are due to our early forefathers having been provided with these formidable weapons, will probably reveal, by sneering, the line of his own descent."

Atavism is appealed to by modern criminologists to explain certain moral aberrations, that are looked upon as having been at one time normal to the race. Accepting the doctrine that man has, by slow progress, come up to his present civilized state from brute conditions, all that is brutish in the conduct of criminals (also of the insane), is explained by atavism. According to this theory degeneracy is a case of atavism. The explanation offered for the sudden reappearance of remote ancestral characters is so intimately connected with the whole question of heredity that it is impossible to do more than indicate that most writers on heredity seek this explanation in the transmission of a generation of unmodified heredity-bearing parts, gemmules (Darwin); pangenes (De Vries); determinants (Weismann). (See HEREDITY.)

ATHBASCA, VICARIATE APOSTOLIC OF (North-west Territories)—Suffragan of Saint Boniface; erected 8 April, 1862, by Pius IX. Bounded on the north by the Vicariate of Mackenzie; on the east and southeast by the Vicariate of Saskatchewan; on the south by 55° N. lat.; on the west by the Rocky Mountains. The first vicar Apostolic was Bishop Henri Faraud, O.M.I., b. at Gigondas, France, 17 March, 1828; d. at Saint Boniface, 8 March, 1847; elected 8 May, 1862; consecrated at Tours, France, 30 Nov., 1864, titular Bishop of Anamur. He was succeeded by Bishop Emile Grouard, O.M.I., titular Bishop of Ibora; b. at Bixel, Mans., 2 Feb., 1836; ordained at Cheriaville, 3 May, 1862, elected Bishop of Ibora, 18 Oct., 1890; consecrated at Saint Boniface, 1 Aug., 1891; and appointed vicar Apostolic. The Oblates of Mary Immaculate serve all the missions of Athbasca. There are 11 stations, 23 priests, 26 Sœurs de la Providence, 6 Sœurs Grises. Catholics, about 5,000. (See SAINT BONIFACE.)

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JOHN J. A'BECKET.

Anthasian Creed, The, one of the symbols of the Faith approved by the Church and given a place in her liturgy, is a short, clear exposition of the doctrines of the Trinity and the Incarnation, with a passing reference to several other dogmas. Unlike most creeds, after it is once learned, it deals almost exclusively with these two fundamental truths, which it states and restates in terse and varied forms so as to bring out unmistakably the trinity of Persons in God, and the twofold nature in the one Divine Person of Jesus Christ. At various points the author calls attention to the penalty incurred by those who refuse to accept any of the articles therein set down. The following is the Marques of Bute's English translation of the text of the Creed:

Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity. Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all One Godhead. And therefore the Son is God, and the Holy Ghost is God. And yet they are not Three Gods, but One God. So likewise the Father is God, and the Son is God, and the Holy Ghost is God. And yet they are not Three Gods, but One God. So likewise the Father is Lord, and the Son is Lord, and the Holy Ghost is Lord. And yet they are not Three Lords but One Lord. For, like as we are compelled by the Christian religion to acknowledge the divinity of one God and Lord, so are we forbidden by the Catholic Religion to say, there be Three Gods or Three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father, and of the Son...
neither made, nor created, nor begotten, but proceeding.

So there is One Father, not Three Fathers; one Son, not Three Sons; One Holy Ghost, not Three Holy Ghosts. And in this Trinity none is afore or after Other, None is greater or less than Another, but the whole Three Persons are Co-eternal together, and Co-equal in all things, and Co-evident, and Co-present. And in this Trinity is the Unity in Trinity, and the Trinity in Unity is to be worshipped. He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting Salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the Right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.

God, of the substance of the Father, begotten before the worlds; and Man, of the substance of His mother, born into the world. Perfect God and Perfect Man, of a reasonable Soul and human Flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His Manhood. Who, although He be God and Man, yet He is not two, but One Christ. One, not by conversion of the Godhead into Flesh, but by taking of the Manhood into God. One altogether, not by confusion of substance, but by Unity of Person. For as the reasonable soul and flesh is one Man, so God and Man is one Christ. Who suffered for our salvation, bore our sins in His own body, was scourged for us, was delivered into Hell, rose again from the third day from the dead. He ascended into Heaven, He sitteth on the right hand of the Father, God Almighty, from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic Faith, which except a man believe faithfully and firmly, he cannot be saved.

For the past two hundred years the authorship of this summary of Catholic Faith and the time of its appearance have furnished an interesting problem to ecclesiastical antiquarians. Until the seventeenth century, the "Quicunque vult"; as it is sometimes called from its opening words, was thought to be the composition of the great Archbishop of Alexandria whose name it bears. In the year 1644, Gerard Voss, in his "De Tribus Symbolis", gave weighty probability to the opinion that St. Athanasius was not its author. His reasons may be reduced to the two following: first, no early writer of authority speaks of it as the work of this doctor; and secondly, its language and structure point to a Western, rather than to an Alexandrian, origin. Most modern scholars agree in admitting the strength of these reasons, and hence this view is the one generally received to-day. Whether the Creed can be ascribed to St. Athanasius or not, and most probably it cannot, it undoubtedly owes its existence to Athanasian influences, for the expressions and doctrinal colouring exhibit too marked a correspondence, in subject-matter and in phraseology, with the literature of the latter half of the fourth century and especially with the writings of the saint, to be merely accidental. These internal evidences are sufficiently and justly to confirm that it grew out of several provincial synods, chiefly that of Alexandria, held about the year 361, and presided over by St. Athanasius. It should be said, however, that these arguments have failed to shake the conviction of the Church. For the Church refuses to give it an earlier origin than the fifth century.

An elaborate attempt was made in England, in 1871, by E. C. Fouches to assign the Creed to the ninth century. From a passing remark in a letter written by Alcuin he constructed the following remarkable piece of fiction. The Emperor Charlemagne, he says, wished to consolidate the Western Empire by a religious, as well as a political, separation from the East. To this end he suppressed the Nicene Creed, dear to the Oriental Church, and substituted a formulary composed by Paulinus of Aquileia, with whose approval and that of Alcuin, a distinguished scholar of the time, he ensured its universal acceptance by the Councils of the name of St. Athanasius. This gratuitous attack upon the reputation of men whom every worthy historian regards as incapable of such a fraud, added to the undoubted proofs of the Creed's having been in use long before the ninth century, leaves this theory without any foundation.

Who, then, is the author? The results of recent inquiry make it highly probable that the Creed first saw the light in the fourth century, during the life of the great Eastern patriarch, or shortly after his death. It has been attributed by different writers variously to St. Hilary, to St. Vincent of Lérins, to Eusebius of Vercelli, to Vigilius, and to others. It is not easy to avoid the force of objections to all these hypotheses, since they were men of world-wide reputation, and hence any document, especially one of such importance as a profession of faith, coming from them would have met with almost immediate recognition. Now, no allusions to the authorship of the Creed, and few even to its existence, are to be found in the literature of the Church for over two hundred years after their time. We have referred to a like silence in proof of a non-Athanasian authorship. It seems to be similarly available in the case of any of the four names mentioned above. St. Athanasius, according to Father Sidney Smith, S.J., whose evidence just-quoted renders plausible, the author of this Creed must have been some obscure bishop or theologian who composed it, in the first instance, for purely local use in some provincial diocese. Not coming from an author of wide reputation, it would have attracted little attention. As it became better known, it would have been more widely adopted, and the compactness and the lucidity of its statements would have contributed to make it the right formulary of the Church.

As the "damatory" or "minatory clauses", are the pronouncements contained in the symbol, of the penalties which will follow the rejection of what is there proposed for our belief. It opens with one of them: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith". The same is expressed in the verses beginning: "Furthermore, it is necessary" etc., and "For the right Faith is" etc., and finally in the concluding verse: "This is the Catholic Faith, which except a man believe faithfully and firmly, he cannot be saved". Just as the Creed states in a very plain and precise way what the Catholic Faith is concerning the important doctrines of the Trinity and the Incarnation, so it asserts with equal plainness and precision what will happen to the man who do not believe faithfully and firmly in the Catholic truths. They are but the credal equivalent of Our Lord's words: "He that believeth not shall be condemned", and apply, as is evident, only to the culpable and the willful rejection of Christ's words and teachings. The author of the Athanasian Creed recognized this as it was originally intended, as revealed word of God, under the stern penalties here threatened, is so intolerable to a powerful
class in the Anglican Church; that frequent attempts have been made to eliminate the Creed from the public service of that Church. The Upper House of Convocation of Canterbury has already affirmed that these clauses, in their prima facie meaning, go beyond what is taught by the Scripture. In view of the words of Our Lord quoted above, there should be nothing startling in the statement of our duty to believe what we know is the testimony and teaching of Christ, nor in the serious sin we commit in wilfully refusing to accept it. Nor should one be surprised that the line be drawn in this case against those who actively infest with those who culpably persist in their sin. It is just this last that the dammatory clauses proclaim. From a dogmatic standpoint, the merely historical question of the authorship of the Creed, or of the time it made its appearance, is of secondary consideration. The fact alone that it is approved by the Church as expressing its mind on the fundamental truths with which it deals, is all we need to know.

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Athanasius, Saint, Bishop of Alexandria; Confessor and Doctor of the Church; born c. 296; d. 2 May, 373. [No accepted emblem has been assigned to him in the history of Western art; and his career, in spite of its picturesque diversity and extraordinary wealth of detail, seems to have furnished little, if any, material for distinctive illustration. Mrs. Jamesson tells us that according to the Greek formula, "He was of the race of the Egyptians, and was the first to wear a white beard" (Sacred and Legendary Art, I, 339.) Athanasius was the greatest champion of Catholic belief on the subject of the Incarnation that the Church ever has known and in his lifetime earned the characteristic title of "Father of Orthodoxy", by which he has been distinguished ever since. While the chronology of his career still remains for the most part a hopelessly involved problem, the fullest material for an account of the main achievements of his life will be found in his collected writings and in the contemporary records of his time. He was born, it would seem, in Alexandria, most probably between the years 296 and 298. An earlier date, 293, is sometimes assigned as the more certain year of his birth, and is supported apparently by the authority of the "Optic Fragment" (published by Dr. O. von Lamm in the Mémoires de l'académie impériale des sciences de S. Pétersburgo, 1888) and corroborated by the undoubted maturity of judgment revealed in the two treatises attributed to him. He is not, however, speaking as a witness at first hand of the persecution which had broken out under Maximian in 303; for in referring to the events of this period he makes no direct appeal to his own personal recollections, but falls back, rather, on tradition. Such reserve would scarcely be intelligible, if, on the hypothesis of the earlier date, the Saint had been then a boy fully ten years old. Beside what is taught by the Scripture. In view of the words of Our Lord quoted above, there should be nothing startling in the statement of our duty to believe what we know is the testimony and teaching of Christ, nor in the serious sin we commit in wilfully refusing to accept it. Nor should one be surprised that the line be drawn in this case against those who actively infest with those who culpably persist in their sin. It is just this last that the dammatory clauses proclaim. From a dogmatic standpoint, the merely historical question of the authorship of the Creed, or of the time it made its appearance, is of secondary consideration. The fact alone that it is approved by the Church as expressing its mind on the fundamental truths with which it deals, is all we need to know.

JAMES J. SULLIVAN.
in the See of Alexandria. While Alexander was waiting for his guests to arrive, he stood by a window, watching a group of boys at play on the seashore below the house. He had not observed them long before he discovered that they were imitating, evidently with no thought of irreverence, the elaborate ritual of infant baptism. (Chateaubriand’s “Christianity and Mankind”, London, 1854, VI, 465; Denzinger, “Ritus Orientalium” in verb.; Butler’s “Ancient Coptic Churches”, II, 263 et seq.; “Baptême chez les Coptes”, “Diot. Thél. Cath.”, Col. 244, 245). He therefore sent for the children and had them brought into his presence. In the investigation that followed it was discovered that one of the boys, who was no other than the future Primate of Alexandria, had acted the part of bishop, and in that character had actually baptized several of his companions in the course of their play. Alexander, who seems to have been unaccountably puzzled over the answers he received to his inquiries, determined to make-believe-baptisms as genuine; and decided that Athanasius and his playfellows should go into trial of baptism to see if they were fit themselves for an ecclesiastical career. The Bollandists deal gravely with this story; and writers as difficult to satisfy as Archdeacon Farrar and the late Dean Stanley are ready to accept it as bearing on its face every indication of truth. (Chateaubriand’s “Lives of the Fathers” and the Stanley, “East. Ch.”, 264). But whether in its present form, or in the modified version to be found in Socrates (I, xv), which omits all reference to the baptism and says that the game was “an imitation of the ceremony, and the order of consecrated persons”, the tale raises a number of chronological difficulties and suggests even graver questions.

Perhaps a not impossible explanation of its origin may be found in the theory that it was one of the many floating myths set in motion by popular imagination to account for the marked bias towards an ecclesiastical career which seems to have characterized the early boyhood of the future champion of the Faith. Sozomen speaks of his “fitness for the priesthood”, and calls attention to the significant circumstance that he was “from his tenderest years practically self-taught.” “Not long after this”, adds the same authority, the Bishop Alexander “invited Athanasius to be his commissary and secretary. He had been well educated, and was versed in grammatical, poetic, and had already some knowledge of the sacred books, and before reaching the episcopate, given proof to those who dwelt with him of his wisdom and acumen” (Soz., II, xvii). That “wisdom and acumen” manifested themselves in a various environment. While still a levite under Alexander’s care, he seems to have been brought for a while into close relations with some of the solitaries of the Egyptian desert, and in particular with the great St. Anthony, whose life he is said to have written. The evidence both of the intimacy and for the authorship of the life in question has been questioned, chiefly by non-Catholic writers, on the ground that the famous “Vita” shows signs of interpolation. Whatever we may think of the arguments on the subject, it is impossible to deny that the monastic idea appealed powerfully to the young clerk, and that he himself in after-years was not only at home when duty or accident threw him among the solitaries, but was so monastically self-disciplined in his habits as to be spoken of as an “ascetic” (Apol. c. Arian, vii. 12). This usage of the word would have a definiteness of connotation not easily determinable to-day. (See ASCETICISM.)

It is not surprising that one who was called to fill so large a place in the history of his time should have impressed the very form and feature of his personality to be aptly likened to his contemporaries. St. Gregory Nazianzen is not the only writer who has described him for us (Orat. xxi, 8). A contemptuous phrase of the Emperor Julian’s (“Epist.”, li) serves unintentionally to corroborate the picture drawn by kindlier observers. He was slightly below the middle height, spare in build, but well-knit, and intensely energetic. He had a peculiar gaiety of character which sometimes, indeed, even in auburn hair, a small but sensitively mobile mouth, an aquiline nose, and eyes of intense but kindly brilliancy. He had a ready wit, was quick in intuition, easy and affable in manner, pleasant in conversation, keen and subtle, somewhat too unassuming in debate. (Besides the references already cited, see the detailed description given in the January “Mémoires” quoted in the Bollandist life. Julian the Apostate, in the letter alluded to above, seems at the diminutiveness of his person—μικρόν ὄψιν, ἀλλ’ ἐν αὐτῶν εἰσῆλθε, he writes.) In addition to these qualities, he was conspicuous for two others to which even his enemies bore unwilling testimony. He was endowed with a sense of humour that could be as mordant—we had almost said as sardonic—so it seemed, that the still smile which sometimes crept over his face, that his courage was of the sort that never faltered, even in the most disheartening hour of defeat. There is one other note in this highly gifted and many-sided personality to which everything else in his nature was necessarily modified, and that was his keen, almost in view, if we would possess the key to his character and writing and understand the extraordinary significance of his career in the history of the Christian Church. He was by instinct neither a liberal nor a conservative in theology. Indeed the term is not applicable to a singular inappropriateness as applied to a temperament like his. From first to last he cared greatly for one thing and one thing only; that one thing was the integrity of his Catholic creed. The religion he engendered in him was obviously—considering the traits by which we have tried to depict him—a personal and passionate and consuming sort. It began and ended in devotion to the Divinity of Jesus Christ. He was scarcely out of his teens, and certainly not in more than deacon’s orders, when he published two treatises, in which his mind seemed to strike the key-note of all its riper after-utterances on the subject of the Catholic Faith. The “Contra Gentes” and the “Oratio de Incarnatione” to give them the Latin appellations by which they are more commonly cited—were written in the very year of his consecration. In the year 373 St. Jerome (De Viris Illustrib.) refers to them under a common title, as “Adversum Gentes Duo Libri”, thus leaving his readers to gather the impression, which an analysis of the contents of both books certainly seems to justify, that the two treatises are in reality one. As a plea for the Christian position, addressed chiefly to both Gentiles and Jews, the young deacon’s apology, while undoubtedly reminiscent in methods and ideas of Origen and the earlier Alexandrians, is, nevertheless, strongly individual and almost pictorial in tone. Though it deals with the Incarnation, it is silent on most of those ulterior problems in defence of which Athanasius was so soon to be summoned by the force of events and the fervour of his own faith to the most elevated of his duties. The work contains no explicit discussion of the nature of the Word’s Sonship, for instance; no attempt to draw out the character of Our Lord’s relation to the Father; nothing, in short, of those Christological questions upon which the dispute with Arius was to turn. The latter was written in Latin, hence in the Meletian troubles which broke out during the
episcopate of St. Peter, and whose teachings had succeeded in making dangerous headway, even among "the consecrated virgins" of St. Mark's see (Epiph. Haer., Ixix; Soc. Hist. Eccl., I, vi), accused Bishop Alexander of Sabellianism. Arius, who seems to have played the most import, the point in his teaching was at length deposed (Apol. c. Ar., vi) in a synod consisting of more than one hundred bishops of Egypt and Libya (Deposito Ar., 3). The condemned herearch withdrew first to Palestine and afterwards to Bithynia, where, under the protection of Eusebius of Nicomedia and his other "Culianists", he was able to increase his already remarkable influence, while his friends were endeavouring to prepare a way for his forcible reinstatement as priest of the Alexandrian Church. Athanasius, though only in deson's orders, must have taken no subordinate part in these events. He was the trusted secretary and adviser of Alexander, and his name appears in the list of those who signed the encyclical letter subsequently issued by the primate and his colleagues to offset the growing prestige of the new teaching, and the momentum it was beginning to acquire from the ostentatious patronage extended to the deposed Arius by the Eusebian faction. Indeed, it is to this party and to the leverage it was able to exercise at the emperor's court that Arius owed the importance of Arianism as a political, rather than a religious, movement seems primarily to be due.

The heresy, of course, had its supposedly philosophic basis, which has been ascribed by authors ancien and modern, to the most opposite sources. St. Epiphanius characterizes it as a kind of revived Aristotelianism (Haer., lvxvi and lxvxi); and the view is practically held by Socrates (Hist. Eccl., II, xxxv), Theodoret (Haer. Fab., IV, iii), and St. Basil (Adv. Eunom., I, ix). On the other hand, a number of the most critical readers (e.g. I, viii, 2) has no hesitation in deriving it from Plato; Newman in turn (Arians of the Fourth Cent., 4 ed., 109) sees in it the influence of Jewish prejudices rationalized by the aid of Aristotelian ideas; while Robertson (Sel. Writ. and Let. of Ath. Proleg., 27) observes that the "common theology", which was invariably opposed to it, "borrowed its philosophical principles and method from the Platonists." These apparently conflicting statements can be no easily settled; and thought the fact is that the prestige of Arianism never lay in its ideas. From whatever school it may have been logically derived, the sect, as a sect, was crucified and nurtured in intrigue. Save in some few instances, which can be accounted for on quite other grounds, its prophets relied more upon curial influence than upon piety, or Scriptural knowledge, or dialectics.

That must be borne constantly in mind, if we would not move distractedly through the bewildering maze of events that make up the life of Athanasius for the next half century. It is his peculiar merit that he not only saw the drift of things from the very beginning, but was confident of the issue down to the last (Apol. c. Ar., c.). His insight and courage proved almost as efficient a bulwark to the Church as any system of the orthodox party did his singularity and lucid grasp of traditional Catholic belief. His opportunity came in the year 325, when the Emperor Constantine, in the hope of putting an end to the scandalous debates that were disturbing the peace of the Church, met the prelates of the entire Catholic world in council at Nicea.

The great council convoked at this Juncture was something more than a pivotal event in the history of Christianity. It's sudden, and, in one sense, almost unparalleled adoption of a quasi-philosophic and progressive line of thought is the peculiar character of orthodox belief in the Person of the historic Christ, by defining Him to be identical in substance, or co-essential, with the Father, together with its confident appeal to the emperor to lend the sanction of his authority to the decree and pronouncements by which it hoped to safeguard this more explicit profession of the ancient Faith, had consequences of the profoundest and most far-reaching import to the world of politics as well. By the official promulgation of the term homousion, theological speculation received a fresh but subtle impetus which made itself felt long after Athanasius and his supporters had passed away; while the appeal of the secular arm inaugurated a policy which endured practically without change of scope down to the publication of the Vatican decrees in our own time. In one sense, and that a very deep and vital one, both the definition and the policy were inevitable. It was inevitable in the order of religious ideas that any break in logical continuity should be met by inquiry and protest. It was just as inevitable that the protest, to be effective, should receive some countenance from a power which up to that moment had affected to regulate all the graver circumstances of life (cf. Harnack, Hist. Dog., III, 146, note; Buchanan's tr.). As Newman has remarked: "The Church could not meet together in one, without entering into a sort of negotiation with the powers that be; whose judgment is the touchstone of individuals both as individuals and as a body, if possible, to dispel" (Arians of the Fourth Cent., 4 ed., 241).

Athanasius, though not yet in priest's orders, accompanied Alexander to the council in the character of secretary and theological adviser. He was not, of course, the originator of the famous homousion. The term had been proposed in a non-obvious and illegitimate sense by Paul of Samosata to the Fathers at Antioch, and had been rejected by them as sounding of materialistic conceptions of the Godhead (cf. Newman, "De Syn., &c." 3 ed., 178; cf. also "De Syn." 9, ch. 1; Petav. "De Trin.", IV, v, § 3; Robertson, "Sel. Writ. and Let. Athan. Proleg." 1, 30 sqq.).

It may even be questioned whether, if left to his own logical instincts, Athanasius would have suggested an orthodox revival of the term at all ("De Decretis", 19; "Orat. c. Ar.", ii, 32; "Ad Monachos", 2). His writings, composed during the forty-six critical years of his episcopate, show a very sparing use of the term (Arians of the Fourth Cent., 4 ed., 236) reminds us, "the authentic account of the proceedings" that took place was not extant, there is nevertheless abundant evidence in support of the common view that it had been unexpectedly forced upon the notice of the bishops, Arian and orthodox, in the great synod by Constantine's proposal to accept the creed submitted by Eusebius of Cesarea, with the addition of the homousion, as a safeguard against possible vagueness. The suggestion had in all probability come from Hosius (cf. "Epist. Eusebii", in the appendix to the "De Decretis", § 4; Soc., "Hist. Eccl.", I, viii; III, vii; Theod., "Hist. Eccl.", I, Athan.; "Arians of the Fourth Cent.", 6, n. 42; ἐστο τῷ τῷ ἐν Νίκαιᾳ παρέχων ἔλεγεν, says the saint, quoting his opponents); but Athanasius, in common with the rest, was not loath to accept it, for the duty of Christian orthodoxy, he took the term as expressive of the traditional sense in which the Church had always held Jesus Christ to be the Son of God. The conspicuous abilities displayed in the Nicean debates and the character for courage and sincerity he won on all sides made him youthful but sensible heretic henceforth a marked man ("De Trin.", Orat., 21). His life could not be lived in a corner. Five months after the close of the council the Prince of Alexandria died; and Athanasius, quite as much in recognition of his talents, it would appear, was, in deference to the wishes of the deceased prelate, chosen to succeed him. His election, in spite of his extreme youth and the opposition...
of a remnant of the Arian and Meletian factions in the Alexandrian Church, was welcomed by all classes among the laity ("Apol. c. Arian", vi; Soc., "Hist. Eccl.", II, xvii, xxi, xxii).

The opening years of the saint's rule were occupied with the wonted episcopal routine of a fourth-century Egypto-Ethiopian bishop. Ecclesiastical correspondence, preaching and the yearly round of church functions consumed the bulk of his time. The only noteworthy events of which antiquity furnishes at least probable data are connected with the episcopal efforts which he made to provide a hierarchy for the newly planted church in Egypt (Abyssinia) in the person of St. Frumentius (Rufinus I, ix; Soc., xix; Soz., II, xxiv), and the friendship which appears to have begun about this time between himself and the monks of St. Pachomius. But the seeds of disaster which the saint's piety had unfiinchingly planted at Nicea were beginning to bear a disquieting crop at last. Already events were happening at Constantinople which were soon to make him the most important figure of his time. Emperor Theodosius, who had been driven from office and had been banished by the Emperor Constantine for his part in the earlier Arian controversies, had been recalled from exile. After an adroit campaign of intrigue, carried on chiefly through the instrumentality of the imperial household, the smooth-mannered prelate so far prevailed over Constantine as to induce him to order the recall of Arian likewise from exile. He himself sent a characteristic letter to the youthful Primate of Alexandria, in which he bade his favour for the condemned heresarch, who was described as a man whose opinions had been misrepresented. These events must have happened some time after the close of the year 330. Finally the emperor himself was persuaded to write to Athanasius, urging that all those who were willing to submit to the definition of Nicea should be re-admitted to ecclesiastical communion. This Athanasius stoutly refused to do, alleging that there could be no fellowship between the Church and one who denied the Divinity of Christ.

The Bishop of Nicomedia thereupon brought various ecclesiastical and political charges against Athanasius, which, though unostensibly refuted at their first hearing, were afterwards refurbished and made to do service at nearly every stage of his subsequent trial. Most of these were very definite, to wit: that he had not reached the canonical age at the time of his consecration; that he had imposed a linen tax upon the provinces; that his officers had, with his connivance and authority, profaned the Sacred Mysteries in the case of an alleged priest named Iachyras; and lastly that he had put one Arsenius to death and afterwards dismembered the body for purposes of magic. The nature of the charges and the method of supporting them were vividly characteristic of the age. The curious student will find them set forth in picturesque detail in the second part of the Saint's "Apologia", or "Defense against the Arians", written long after the events themselves, about the year 350, when the retraction of Ursacius and Valens made their publication triumphantly opportune. The whole unhappy story at this distance of time reads in parts more like a specimen of late Greek romance than the account of an inquisition gravely conducted by a synod of Christian prelates with the idea of getting at the truth of a series of odious accusations brought against them by their enemies. The emperor's order after protracted delays extending over a period of thirty months (Soz., II, xxi). Athanasius finally consented to meet the charges brought against him by appearing before a synod of prelates at Tyre in the year 356. Fifty of his suffragans went with him to vindicate his good name; but the complexion of the ruling party in the synod made it evident that justice to the accused was the last thing that was thought of. It can hardly be wondered at, that Athanasius should have refused to be tried by such a court. He, therefore, suddenly withdrew from Tyre, escaping in a boat with some faithful friends and followers. He then went to contact and made up his mind to present himself to the emperor. The circumstances in which the saint and the great catechumen met were dramatic enough. Constantine was returning from a hunt, when Athanasius unexpectedly stepped into the middle of the road and demanded a hearing. The emperor could hardly believe his eyes, and it needed the assurance of one of the attendants to convince him that the petitioner was not an impostor, but none other than the great Bishop of Alexandria himself. "Give me", said the prelate, "a just tribunal, or allow me to meet my accusers face to face in your presence." His request was granted. An order was peremptorily sent to the bishops, who had tried Athanasius and, of course, condemned him in his absence, to release him. When the order reached them, they were on their way to the great feast of the dedication of Constantine's new church at Jerusalem. It naturally caused some consternation; but the more influential members of the Eusebian faction never lacked either courage or resourcefulness. The bishop was arrested at his word; and the old charges were renewed in the hearing of the emperor himself. Athanasius was condemned to go into exile at Trèves, where he was received with the utmost kindness by the saintly Bishop Maximinus and the emperor's eldest son, Constantine. He began his journey probably in the month of February, 336, and arrived on the banks of the Moselle in the late autumn of the same year. His exile lasted nearly two years and a half. The bishop was free to submit to his wishes, to go to him during all that time. It was not the least eloquent testimony to the essential worth of his character that he could inspire such faith. Constantine's treatment of Athanasius at this crisis in his fortunes has always been difficult to understand. Affecting, on the one hand, a show of indignation, as if he really believed in the political charge brought against the saint, he, on the other, refused to appoint a successor to the Alexandrian See, a thing which he might in consistency have been obliged to do had he taken it seriously that he was carrying through by the Eusebians at Tyre. Meanwhile events of the greatest importance had taken place. Arius had died amid startlingly dramatic circumstances at Constantinople in 336; and the death of Constantine himself had followed, on the 22nd of May the year after. Some three weeks later the younger Constantine invited the exiled primate to return to his see; and by the end of November of the same year Athanasius was once more established in his episcopal see. His return was the occasion of great rejoicing. The people, as he himself tells us, ran in crowds to see his face; the churches were given over to a kind of jubilee; thanksgivings were offered up everywhere; and clergy and laity accounted the day the happiest in their lives. But already trouble was brewing in a quarter from which the saint might reasonably have expected it. The Eusebian faction, who from this time forth loom large as the disturbers of his peace, managed to win over to their side the weak-minded Emperor Constantinus to whom the Picts had been empress at their bidding; and that followed on the death of Constantine. The old charges were refurbished with a graver ecclesiastical accusation added by way of rider. Athanasius had ignored the decision of a duly authorized synod. He had referred to it as without the common approval of the ecclesiastical authority (Apol. c. Ar., loc. cit.). It
the year 340, after the failure of the Eusebian malcontents to secure the appointment of an Arian candidate of dubious reputation named Pistus, the notorious Gregory of Cappodocia was forcibly induced into the Alexandrian See, and Athanasius was banished. In two weeks he set out for Rome to lay his case before the Church at large. He had made his appeal to Pope Julius, who took up his cause with a whole-heartedness that never wavered down to the day of that holy pontiff's death. The pope summoned a synod of bishops in Rome, in which he interceded for Athanasius, and in the detailed examination of the entire case, the primate's innocence was proclaimed to the Christian world.

Meanwhile the Eusebian party had met at Antioch and passed a series of decrees framed for the sole purpose of preventing the saint's return to his see. Three years were passed at Rome, during which time the idea of the cenobitical life, as Athanasius had seen it practised in the deserts of Egypt, was preached to the clergy of the West (St. Jerome, Epistle xxxvii, 5). Two years after the Roman synod had published its decision, Athanasius was summoned to Milan by the Emperor Constans, who laid before him the plan which Constantius had formed for a great reunion of the bishops of both the Eastern and Western Churches. Now began a time of extraordinary activity for the Saint. Early in 337 he found the undaunted exile in Gaul, whither he had gone to consult the saintly Hosius, the great champion of orthodoxy in the West. The two together set out for the Council of Sardica which had been summoned in defiance to the Roman pontiff's wishes. This great gathering of prelates the case of Athanasius was taken up once more; and once more was his innocence reaffirmed. Two conciliar letters were prepared, one to the clergy and faithful of Alexandria, the other to the bishops of Libya and Egypt, by which the will of the Council was made known. Meanwhile the Eusebian party had gone to Philipopolis, where they issued an anathema against Athanasius and his supporters. The persecution against the orthodox party broke out with renewed vigour, and Constantius was induced to prepare drastic measures against Athanasius and the priests who were devoted to him. Orders were given that if the Saint attempted to re-enter his see, he should be put to death. Athanasius, accordingly, withdrew from Rome to Perugia, where he celebrated the Easter festival of the year 344. After that he set out for Aquileia in obedience to a friendly summons from Constanza, to whom Italy had fallen in the division of the empire that followed on the death of Constantine. Meanwhile an unexpected event had taken place which made the return of Athanasius to his see less difficult than it had seemed for many months. Gregory of Cappadocia had died (probably by violence) in June, 345. The embassy which had been sent by the bishops of Sardica to the Emperor Constantius, and which had at first met with the most insulting treatment, now received a favourable hearing. Constantius was induced to reconsider his decision, owing to a threatening letter from the Pope and the uncertain condition of affairs on the Persian border, and he accordingly made up his mind to yield. But three separate letters were needed to overcome the natural hesitation of Athanasius. He passed rapidly from Aquileia to Trèves, from Trèves to Rome, and from Rome by the maritime route to Athens, though descried, in July he met Constantius. He was accorded a gracious interview by the vacillating Emperor, and sent back to his see in triumph, where he began his memorable ten years' reign, which lasted down to the third council which was sent to him by the Emperor; but the intrigues of the Eusebian, or Cour, party were soon renewed. Pope Julius had died in the month of April, 352, and Liberius had succeeded him as Sovereign Pontiff. For two years Liberius had been favourable to the cause of Athanasius; but driven at last into exile, he was induced to sign an ambiguous formula, from which the great word "homoousion" had been studiously omitted. In 355 a council was held at Milanmore in spite of the vigorous opposition of a handful of loyal prelates among the Western bishops, a fourth condemnation of Athanasius was announced to the world. With his friends scattered, the saintly Holy One, in exile, in Rome, and in the East, believing in Arian formulas, Athanasius could hardly hope to escape. On the night of 8 February, 356, while engaged in services in the Church of St. Thomas, a band of armed men burst in to secure his arrest (Apol. de Fug., 24). It was the beginning of his third exile.

Through the influence of the Eusebian faction at Constantinople, an Arian bishop, George of Cappadocia, was now appointed to rule the see of Alexandria. Athanasius, after remaining some days in the neighbourhood of the city, finally withdrew into the deserts of upper Egypt, where he remained for a period of six years, living the life of the monks and devoting himself in his enforced leisure to the composition of that group of writings which has been the result in the "Apology to Constantius", the "Apology for his Flight", the "Letter to the Monks", and the "History of the Arians". Legend has naturally been busy with this period of the Saint's career; and we may find in the "Life of_Pachomius" a collection of tales brimful of incidents, and enlivened by the recital of "deathless escapes in the breach." But by the close of the year 360 a change was apparent in the complexion of the anti-Nicene party. The Arians no longer presented an unbroken front to the orthodox. The Emperor Constantius, who had been the cause of so much trouble, died 4 November, 361, and was succeeded by Julian. The proclamation of the new prince's accession was the signal for a pagan outbreak against the still dominant Arian faction in Alexandria. George, the usurping Bishop, was flung into prison and murdered amid circumstances of great cruelty, 24 December (Hist. Aech., VI). An obscure presbyter of the name of Pistus was immediately chosen by the Arians to succeed him, when fresh news arrived that the Christian empire had been put forth by Julian (Hist. Aech., VIII) permitting the exiled bishops of the "Galileans" to return to their "towns and provinces". Athanasius received a summons from his own flock, and he accordingly re-entered his episcopal capital on 22 February, 362. With characteristic energy he set to work to re-establish the somewhat shattered fortunes of the orthodox party and to purge the theological atmosphere of uncertainty. To clear up the misunderstandings that had arisen in the course of the previous years, an attempt was made to determine still further the significance of the Nicene formulas. In the meanwhile, Julian, who seems to have become suddenly jealous of the influence that Athanasius was exercising at Alexandria, addressed an order to Ecdicius, the Prefect of Egypt, peremptorily commanding the expulsion of the restored primate, on the ground that he had never been included in the imperial act of clemency. The edict was communicated to the bishop by Pythiodorus Trico, the "Confessor" of the "Churchianum" (xxxv) as a "philosopher", seems to have behaved with brutal insolence. On 23 October the people gathered about the prescribed bishop to protest against the emperor's decree; but the saint urged his followers to submit, in the name of the Bishop; but the intrigues of the Eusebian, or Cour, party were soon renewed. Pope Julius had
his brief career 26 June, 363; and Athanasius returned in secret to Alexandria, where he soon received a document from the new emperor, Jovian, reinstating him once more in his episcopal functions. His first act was to convene a council which reaffirmed the terms of the Nicene Creed. Early in September he set out for Antioch, bearing a formal letter, in which the pronouncements of this council had been embodied. At Antioch he had an interview with the new emperor, who received him graciously and even asked him to prepare an exposition of the orthodox faith. But in the following February Jovian died; and in October, 364, Athanasius was once more an exile.

With the turn of circumstances that handed over to Valens the control of the East this article has nothing to do; but the accession of that emperor gave a fresh lease of life to the Arian party. He issued a decree banishing the bishops who had been deposed by Constantius, but who had been permitted by Jovian to return to their sees. The news created the greatest commotion in the city of Alexandria itself, and the prefect, in order to prevent a serious outbreak, gave public assurance that the very special case of Athanasius would be laid before the emperor. But the saint seems to have divined what was preparing in secret against him. He quietly withdrew from Antioch, and on 23 October, as he tells us, found himself in a country house outside the city. It was during this period that he is said to have spent four months in hiding in his father's tomb (Soz., "Hist. Eccl.", VI, xii; Soc., "Hist. Eccl.", IV, xii). Valens, who seems to have sincerely dreaded the possible consequences of a popular outbreak, gave orders within a very few weeks for the return of Athanasius to his see. And now began that last brief period of comparative repose which unexpectedly terminated his struggle. In the very early days, characteristically enough, in emphasizing the view of the Incarnation which had been defined at Nicea and which has been substantially the faith of the Christian Church from its earliest pronouncement in Scripture down to its last utterance through the lips of Pius X in our own times. "Let what was confessed by the Fathers of Nicea prevail," he wrote to a philosopher-friend and correspondent in the closing years of his life (Epist. 1xxi, ad Max.). That that confession did at last possess the sturdy, unbroken and variously qualified that followed upon that of Nicea was due, humanly speaking, more to his laborious witness than to that of any other champion in the long teachers' roll of Catholicism. By one of those inexplicable ironies that meet us everywhere in human history, this man, who had endured exile so often, and risked life itself in defence of what he believed to be the first and most essential truth of the Catholic creed, died not by violence or in hiding, but peacefully in his own bed, surrounded by his clergy and mourned by the faithful of the see he had served so well. His feast in the Roman Calendar is kept on the anniversary of his death.

All the essential materials for the Saint's biography are to be found in his writings, especially in those written in the year 350, when the Apologia contra Arianos was composed. Supplementary information will be found in St. Epiphanius, Hist., loc. cit.; St. Gregory of Nazianzus, Ort. 80; also Rufinus, Socrates, Sozomen, and Theodoret. The most important of the fragmentary sources preserved is the Apologia a Dionysio against Manuel in the Maffei in 1738, and inserted by Gallandi in Bibliotheca Patrum, 1789, and the Chronicon Achacotanum, or Index to Eusebius. Let these be our data for the chronological scheme. All the foregoing sources are included in Migne, P.G. and P. P. 46, 1, 2, and assertion in Acts 23, 17. The most important authorities in English are: Newman, Arius of the Fourth Century, and Saint Athanasius; Bright, Decision of the Council of Constantinople; Roberton, Life of Protagoras in the Select Writings and Letters of Saint Athanasius, London, 1883; and Nicene and Post-Nicene Fathers, 2d ed. (New York, 1893); Gwatkin, Studies of Athanasius (2d ed., Cambridge, 1900); Möhler, Athanasius der Große; Herzens, Athanasius, Hesperus.

Cornelius Clifford.
which could in any sense justify an atheistic position, for even materialism, however advanced it might be, or agnosticism, could do no more than provide an inadequate theocratic basis for a negative form of atheism. Pantheism, which must not be confused with materialism, in some of its forms can be placed also in this division, as categorically denying the existence of a personal God of the world. A second form in which atheism may be held and taught, as indeed it has been, is based either upon the lack of physical data for theism or upon the limited nature of the intelligence of man. This second form may be termed negative atheism; and may be further viewed as cosmological or psychological, according as it is motivated, on the one hand, by a consideration of the paucity of actual data available for the arguments proving the existence of a super-sensible and spiritual God, or, what amounts to the same thing, the attributing of all cosmic change and development to the self-contained potentials of an eternal matter; or, on the other hand, by an empiric or theoretic estimate of the powers of reason working upon the data furnished by sense-perception. From this point of view, if atheism proceeds, it issues in agnosticism or materialism; although the agnostic is, perhaps, better classed under this head than the materialist. For the former, professing a state of nescience, more properly belongs to this group, which makes the neglect, rather than explain, nature without a God. Moreover, the agnostic may be a theist, if he admits the existence of a being behind and beyond nature, even while he asserts that such a being is both unprovable and unknowable. The materialist belongs to this type so long as he merely neglects, and does not exclude from his system, the existence of God. So, too, does the positivist, regarding theological and metaphysical speculation as mere passing stages of thought, in which the human mind has been journeying towards positive, or related empirical, knowledge. Indeed any system of thought or school of philosophy that simply omits the existence of God from the sum total of natural knowledge, whether the individual as a matter of fact believes in Him or not, can be classed in this division of atheism, in which, strictly speaking, no positive assertion or denial is made as to the ultimate fact of His being.

There are two systems of practical or moral atheism which call for attention. They are based upon the first, Theodorus, and the second system of positive moral atheism, in which human actions would neither be right nor wrong, good nor evil, with reference to God, would naturally follow from the profession of positive theoretical atheism; and it is significant of those to whom such a form of atheistic atheism is sometimes attributed, that for the sanction of moral actions they introduce such abstract ideas as those of duty, the social instinct, or humanity. There seems to be no particular reason why they should have recourse to such sanctions, since the morality of an action can hardly be derived from its performance as a duty, which in turn can be called and known as a "duty" only because it refers to an action that is morally good. Indeed an attempt of the idea of duty leads to a reformation of the principle in whose support it is invoked, and points to the necessity of a theistic interpretation of nature for its own justification. The second system of negative practical or moral atheism may be referred to the second type of theoretic atheism. It is pointed to, however, that it is not necessary that a lawgiver does not exist, but because the human intelligence is incapable of so relating them. It must not be forgotten, however, that either negative theoretic atheism or negative practical atheism is, as a system, strictly speaking compatible with belief in a God; and much confusion is often caused by the inaccurate use of the terms, belief, knowledge, opinion, etc.

Lastly, a third type is generally, though perhaps wrongly, included in moral atheism. "Practical atheism is not a kind of thought or opinion, but a mode of life" (R. Flint, Anti-theistic Theories, Lect. I). This is more correctly called, as it is described, godlessness in conduct, quite irrespective of any theory of philosophy, or morals, or of religious faith. It will be noticed that, although we have included agnosticism, materialism, and pantheism, among the types of atheism, strictly speaking, this latter does not necessarily include any one of the former. A man may be an agnostic simply, or an agnostic who is also an atheist. He may be a scientific materialist and no more, or he may combine atheism with his materialism. It does not necessarily follow, because the natural cognoscibility of a personal First Cause is denied, that His existence is called in question: nor, when matter is called upon to explain itself, that God is critically denied. On the other hand, pantheism, while destroying the extra-mundane character of God, yet necessarily does not deny the existence of a supreme entity, but rather affirms such as the sum of all existence and the cause of all phenomena whether of thought or of matter. Consequently, while it would be unjust to class agnostics, materialists, or pantheists, as atheists, it cannot be denied that atheism is clearly perceived to be implied in certain phases of all these systems. There are so many shades and gradations of thought by which one form of a philosophy merges into another, so much the more necessity is there for the individual to be classed by himself as atheist or theist. Indeed, more upon his own assertion or direct teaching than by reason of any supposed implication in the system he advocates must this classification be made. And if it is correct to consider the subject from this point of view, it is surprising to find what an exceedingly small number the supposed atheist ranks dwindle. In company with Socrates, nearly all the reputed Greek atheists strenuously repudiated the charge of teaching that there were no gods. Even Bion, who, according to Diogenes Laertius (Life of Aristippus, XIII, Bohn's tr.), adopted the scandalous moral teaching of the Diogenes an arch atheist, when put to the test and was asked if he had insulted, and when he came to die demonstrated in practice what he had denied in theory. As Laertius says in his "Life of Bion", he "who never once said, 'I have sinned but spare me'—Then did this atheist shrink and give his neck To an old woman to hang charms upon; And bound his arms with magic amulets; With laurel branches blocked his doors and windows, Ready to do and venture anything Rather than die."

Epicurus, the founder of that school of physics which limited all causes to purely natural ones and consequently implied, if he did not actually assert, atheism, is spoken of as a man whose "piety towards the gods and (whose) opinion of the character of those gods who are not atheists quite unspeakable" (ib., Life of Epicurus, V). And though Lucretius Carus speaks of the downfall of popular religion which he wished to bring about (De Rerum Natura, I, 79-80), yet, in his own opinion (loc. cit., Epicurus, XXVII), he states plainly a true theistic position: "For there are gods: for our knowledge of them is indistinct. But they are not of the character which people in general attribute to them." Indeed, this one citation perfectly illustrates the fundamental historic meaning of the term, atheism.
Athenagoras, a Christian apologist of the second century of whom no more is known than that he was an Athenian philosopher and a convert to Christianity. Of his writings there have been preserved but two genuine pieces:—his "Apology" or "Embassy for the Christians" and a "Treatise on the Resurrection". The only allusion to him in early Christian literature is a few quotations from his "Apology" in a fragment of Methodius of Olympus (d. 312) and the untrustworthy biographical details in the fragments of the "Christian History" of Philip of Side (c. 425). It may be that his treatises, circulating anonymously, were for a time considered as the work of another apologist. His writings bear witness to his erudition and culture, his power as a philosopher and rhetorician, his keen appreciation of the intellectual temper of his age, and his tact and delicacy in dealing with persons and things. The "Apology", the date of which is fixed by internal evidence as late as 176 or 177, was not, as the title "Embassy" (proopela) has suggested, an oral defence of Christianity, but a carefully written plea for justice to the Christians made by a philosopher, on philosophical grounds, to the Emperors Marcus Aurelius and his son Commodus, conquerors, "but above all, philosophers". He first complains of the illogical and unjust discrimination against the Christians and of the calumnies they suffer (i–iii), and then meets the charge of atheism (iv). He establishes the principle of monotheism, citing pagan poets and philosophers in support of the very doctrines for which Christians are condemned (v–vi), and demonstrates the superiority of the Christian belief in God to that of pagans (vi–vii). This first strongly reasoned demonstration of the unity of God in Christian literature is supplemented by an able exposition of the Trinity (x). Assuming then the defensive, the apologist justifies the Christian abstinence from wine (xii–xiii) and from marriage (xiii–xiv) on grounds of its absurdity and incontinency, quoting at length the pagan poets and philosophers in support of his contention (xv–xxx). Finally, he meets the charges of immorality by producing the Cynic Alcibiades and the inviolable sanctity of the marriage bond. The charge of cannibalism is refuted by showing the
high regard for human life which leads the Christian to detest the crime of abortion (xxxii—xxxvi). The treatise on the "Resurrection of the Body", the first complete exposition of the doctrine in Christian literature, was written later than the "Apology", to which it may be considered as an appendix. Athenagoras' stay in Athens defends the best that contemporary philosophy could adduce. After meeting the objections common to his time (i), he demonstrates the possibility of a resurrection in view either of the power of the Creator (ii) or of the nature of our bodies. To exercise such powers is neither unworthy of God nor unjust to other creatures (ix—xi). He shows that the nature and end of man demand a perpetuation of the life of body and soul.


JOHN B. PETERSON.

Athens, a small island town in the country of Ith- way, Ireland, anciently called Athnere, from AthnΛ- Risk, the king's ford, or the abode of the king. It was the first town established by the Anglo-Norman invaders of Connaught, and at a remote period became a place of importance. A Dominican monastery was completed there in 1226, a site granted by Meyler de Bermingham. In time it became extensive and wealthy and was used as the chief burial place of the Earls of Ulster and the principal families of the adjoining territory. Indulgences for the benefit of the monastery were granted by Pope Innocent. The church was burned in 1423, and in 1427 two subordinate houses were established. In 1445 Pope Eugenius IV renewed the decree of Pope Martin V to encourage the repairing of the church, at which time there were thirty inmates in the monastery. A Franciscan friary was also founded there in 1464 by Thomas, Earl of Kildare, and chapels erected by his wife and the Earls of Desmond and O'Tully. The place was sacked in 1577 during the Elizabethan wars, and repaired in 1585. The northern Irish burned the town in 1596 but left it uninhabited. The Dominican establishment was revived in 1644 as a university, the town, however, never regained its ancient prestige. The Cromwellian period ruined the ecclesiastical buildings, of which the tower and east window remained in good condition to tell of the ancient extent and beauty of the foundation. The Board of Works in 1893 made extensive repairs to the ruins to preserve them.

LEWIS, "Topographical Dictionary of Ireland" (Dublin, 1839).

ATHENS, CHRISTIAN.—Christianity was first preached in Athens by St. Paul. He came to Athens from Berea of Macedonia, coming probably by water and landing in the Peiraeus, the harbour of Athens. This was about the year 53. Having arrived at Athens, he at once sent for Silas and Timotheos who had remained behind in Berea. While awaiting the coming of these he tarried in Athens, viewing the idolatrous city, and frequenting the synagogue; for there were already Jews in Athens. He also frequently met and talked with the men of Athens, telling them of the new truths which he was promulgating. Finally, at the Aereopagus, he spoke to them the sermon which is preserved in the seventeenth chapter of the Acts. The Acts mention, however, that a few believed in Paul's teaching. Amongst these were Dionysios, a member of the Areopagite court, and Damaris, or Thamar possibly, who may have been a Jewess. A tradition asserts that St. Paul wrote from Athens his two letters to the Christians of Thessalonika. Even if this be so, his stay in Athens did not last more than three months. He then departed by sea, and went to Korinth by way of Kephrenes, its eastern harbour. It seems that a Christian community was rapidly formed, although for a considerable time it did not possess a numerous membership. The commoner tradition names the Areopagite as the first head of the church at Athens. Another tradition, however, gives this honour to Hierocles the Thesmothete. The successors of the first bishop were not all Athenians by lineage. They are catalogued as Narkissos, Publius, and Quadratus. Narkissos is stated to have come from Palestine, and Publius from Malta. In some lists Narkissos is omitted. Quadratus is revered for having contributed to early Christian literature by writing an apology, which he addressed to the Emperor Hadrian. The Empress Sabina, on the occasion of Hadrian's visit to Athens. Another Athenian who defended Christianity in writing at a somewhat later time was Aristides. His apology was directed to the Emperor Marcus Aurelius. Athenagoras also wrote an apology early in the first century. There must have been a considerable community of Christians in Athens, for Hygeinos, Bishop of Rome, is said to have written a letter to the community in the year 139. It is probable that the early Church of Athens did not have many martyrs, although Dionysios himself graces the martyrs' list. Under Decius, we find recorded in the catalogue of martyrs the names of Herakleios, Benedimos, Pavlinos, and Leonides with his followers, the holy woman Charissa, and her companions. One reason why the Christians of Athens were so few. Besides, the spirit of the Athenian pagans and philosophers was not one of blood; and it is probable that the persecutions in Athens were rather of the social and scholastic kind. This would account for the writings of the apologists who thus would defend themselves by weapons similar to those which their opponents used. The philosophers of the Athenian schools did not indeed admire Christianity, as they understood it; nevertheless there is some ground for believing that amongst the teachers who occupied official and literary positions in Athens there later was at least one who was a Christian, Prohresios, the sophist. Be this as it may, it is certain that the teaching of the philosophers was not rude anti-Christian. Otherwise the presence of Christians amongst the students could not be understood. Sixtus II, or Xystos, who suffered martyrdom in Rome about A.D. 258, also may have studied in Athens and is called "the son of an Athenian philosopher". But the most noted men who frequented the schools were Basil from Kassarea, and Gregory from Nazianzos, about the middle of the fourth century. These schools of philosophy kept paganism alive for four centuries, but by the fifth century the ancient religion of Eleusis and Mysteries had practically succumbed. Under the Council of Nicaea there was present a bishop from Athens. In 529 the schools of philosophy were closed.

From that date Christianity had no rival in Athens. Down to the time of Constantine, and later, there were no large Christian temples in Athens. Like the Jews, whose congregations in pagan Athens were small and unpretentious, the first Christians did erect sumptuous temples. With their worship they did not associate splendour of temple and sanctuary as indispensable. In the time of Basil and Gregory, two were surely numerous church edifices in Athens, but they were not spacious temples. They are called
Likewise many monasteries were founded, both in Athens itself and in the country of Attika, especially on the slopes of the surrounding mountains of Hy- meteis, and Pentelikos, and Parnes. A complete list of the Bishops of Athens could not be made. But as time goes on, and seals and manuscripts and inscriptions are deciphered, the list of names will grow. Photos, Bishop of Athens, was present at the Council of Nikaea in 325. Bishop Modestus was at the Coun-
cil of Ephesos in 431. John, Bishop of Athens, was amongst the Fathers who signed the Acts of the Sixth Ecumenical Council. He was present as “Leg-
ate of the Apostolic See of ancient Rome”. From these data we can see that the Parthenon a number of other
names and dates are already known. In these gra-
fiti we read names of bishops prior to the exaltation of Athens to the rank of an archbishopric, then the names of archbishops, and finally those of metropoli-
tans. The time of the elevation of this see to an
archbishopric cannot yet be fixed. Gregory II, who was pastor of the Athenians during the first patriarchate of Photios, bore the title of bishop. But it is not known whether or not he was the first who had this title. The Akropolis and the Erechtheion were well preserved in the eyes of the Greeks, and even towards the archbishops received the higher title of
metropolitan. Niketas who took part in the Eighth
Ecumenical Council under Basil the Macedonian,
which closed 28 February, 870, and who signed the
Acta, was Bishop of the last century. Niketas,
metropolitan of Athens", on his seals, or leaden bulls,
simply places the inscription "Niketas, Bishop of
Athens". Amongst the signatures to the acts of
this council, that of Niketas stands twenty-second in
order. But in a full assembly of metropolitans he
would not rank so high. According to the list
made by Emperor Leon the Wise (886-911), a list
intended to show the relative rank of each ecclesi-
sastical dignity under the Patriarch of Constantin-
ople, the Metropolitan of Athens is relegated to
the twenty-eighth place. Just what sees were under
the Archbishop of Athens prior to Photios is not
easy to discover. After the changes brought about
by Photios and his successors, the sees that were
suffrangu to Athens varied in number from time to
time. But in general it may be stated that all of
Attika belonged directly to the Archbishop of Athens,
after the abolishing of the See of Marathon, about
the middle of the nineteenth century. And under Athens
were, besides other bishops, the Sees of Evripus,
Aleria, Kerameikos, Diapiaea, Pchis, and Koroneia in
Beotia; Andros, Skiros, Syros, and Seriphos of the
islands; and,
later, Keos and Aligina.

From Photios down to the Franks the Metropol-
tians of Athens were all of the Greek rite, naturally.
Likewise their sympathies were rather with Constanti-
tinople than with older Rome. Their metropolitan
church continued to be the ancient Parthenon. It
seems that the residence of the bishops was on the
Akropolis, in the great Portals, or Propylees, and that
in these Propylees they had a private episcopal
chapel. In these days education was not held in
very general esteem in Athens. No special erudition
characterized the clergy. Even the inscriptions
which decorated the seals and bulls of bishops and ab-
bes were not of the style of ecclesiastical archi-
tecture which had been developed else-
where, and had become prevalent throughout
so much of the empire. From about the end of
the eighth century they erected new churches more fre-
cquent in the Empire. The Bishop of
Athens, gave some impulse to this tendency. As
years went on, Athens and the surrounding villages
of Attika, and the fields were filled with churches,
many of them veritable gems of Byzantine comeli-
ness. The churches which were built in Athens and
vicinity during the Middle Ages numbered hundreds.
Athens.

A provincial town, exercising no influence on the world at large, and almost unheard of in the politics of the day, the Empire was taken to its way to Sicily in 662 spent the winter in Athens; and after his victories over the Bulgarians in 1018, Basil II visited this city to celebrate his triumphs. When, under Constantine, the Empire was divided into governmental dioceses, these relations which had been due to the Church and the State caused the ecclesiastical divisions to be often identical with the civil. By this system all of Achacia, wherein was Athens, was included within the Diocese of Eastern Illyria, of which Theissalonika was the capital. The archbishops of Thessalonika were under the direct jurisdiction of the Bishop of Rome. And so it remained until the reign of Leo the Isavarian. This emperor, incensed at Pope Gregory III, because of his strong opposition to Leo's iconoclastic passion, retorted against the pope by transferring these countries of the Illyrian diocese from the jurisdiction of the Bishop of Rome to that of the See of Constantinople. This occurred in the year 732. In his great struggle between the iconoclasts and the supporters of the icon, he had the Athenians placed themselves on the side of iconoclasm. While accepting without any recorded protest their transference to the jurisdiction of the Eastern patriarch, they retained the images in their churches and continued to venerate them. All the other Greeks who stood with them were the iconoclasts, who were then called Haladikoi, or Helladists, were opposed to the iconoclasts. And their opposition was so determined that they fitted out an expedition and maned a fleet, intending to attack Constantinople, depose Leo, and place their leader, Kosmas, on the throne. In this expedition, in which the Athenians doubtless had an important part, assistance was given by the inhabitants of the Kyklad islands, who probably furnished most of the ships. The attempt, however, was futile. The fleet was easily destroyed by the imperial ships in April, 727. The mutual bitterness which was evident in Constantinople by the contending parties of Photians and Anti-Photians was reflected here in Athens. Gregory II was archbishop when Ignatios was restored to his throne as Patriarch of Constantinople. Ignatios deposed him as being an adherent of Photios. His successor, Kosmas, was also later deposed. Then Niketas, a Byzantine, came to Athens as archbishop with the title of metropolitan. This Niketas was the father of Ignatios. His successor, Anastasios, was a follower of Photios. Sabbas, who succeeded Anastasios, was likewise a Photian and was one of those who signed the acts of the synod which closed in May, 889, by which Photios was again recognized as patriarch. A bull of his still exists, whereon he designates himself as "Metropolitan of Athens".

Throughout the East there was a peculiar type of Panagia-Icon, copies of which might be seen in monasteries and churches in many places. This was the Panagia Gorgoepekoos. This Panagia Gorgoepekoos seems to have been originally an Athenian icon, and was probably identical with an icon which was called the Panagia Athenoctissa. The Athenoctissa was the Madonna of the church in the Parthenon. This icon is mentioned by Michael Akominatos.

After the conquest of the Byzantine Empire by the Europeans of the Fourth Crusade, in the parliament which followed, Athens and the rest of Greece was given to the Bishop of Thessalonika. Boniface gave Athens to one of his followers, Otho de la Roche. At their coming to Athens the Franks found it small and insignificant. They chose Thebes to be the seat of civil power rather than Athens. Thebes was a more important trade centre than was Athens. Athens, however, was considered important enough to be continued as an archbishopric. In it was the seat with the other larger cities of Greece, such as Thebes, within de la Roche's dominion, and Patras and Korinth in the Morea. The conquest of Greece was accomplished in 1204 and 1205. The first Latin archbishop introduced the Latin rite into the cathedral, the Parthenon, in the year 1206. This was Archbishop Berard. Thus after a lapse of centuries from the time of Leo the Isavrian, Greece and Athens were again placed under the jurisdiction of the Bishop of Rome. During the Frankish rule there were with the papacy two parties of the Latin Rite, and were of Western lineage. Likewise the canons of the cathedral, in the Parthenon, were of Latin Rite, and were Franks. Their number was fixed by Cardinal Benedict, papal legate in Thessalonika, by order of Pope Innocent III. But the ritual of the common priests was not disturbed. The people continued to enjoy their own rites, celebrated by Greek priests in the Greek language. These Greek priests had, however, at least outwardly, the guides of the rite of the Latin church. Amongst the sees which were suffragan to the Archbishop of Athens were those of Chalkis, Thermopylae (or Bodonites) Davleia, Avlon, Zorkon, Karysos, Koroneia, Andros, Skypoes, Kea, and Megara. The last bishop of the Greek Rite was the learned Michael Akominatos, who retired to the Island of Keos after the destruction of the cathedral legate of the pope in Thessalonika to impetrate certain favours for those formerly under his charge who wished to adhere to the Greek form of worship. In Keos he lived as a monk in the monastery of St. John the Baptist. To support the Latin archbishop, and the canons, and the cathedral church, a number of possessions were given to him. Amongst these was the monastic property of Kessariani, and the island of Belbina, which Pope Innocent III gave to the Archbishop of Athens in 1208. The Frankish cavaliers lived in splendour in Thebes and Athens. The dignitaries of the Church lived in ease. Along with the coming of the Franks and the Latin Church there came also Latin monks. The Cistercians established themselves near Athens in 1208 in the beautiful monastery of Daphne, which previously was in the possession of Greek Basilian Fathers. The Franciscans were the most active religious order in Greece during this period. There were also Dominican convents.

In the year 1311 another great change came over Athens. The Franks were defeated by the Catalans in the swamps of the Kephisos in Boiotia. Athens, with Thebes, became their possession. Under their sway, which lasted more than seventy-five years, the higher dignitaries of the Church continued naturally to be Latinos. In these days there were fourteen suffragan sees under the Archbishopric of Athens, and at the cathedral there were eleven or twelve canons. In 1357 another change overtook Athens. The Catalan possession came under the ownership of the Acciajoli, Florentines who had risen to eminence as bankers. The Acciajoli retained possession of Athens until driven out by Osman Pasha, who in June of 1456 entered the city and, in 1458, took possession of the Akropolis for his Sultan Mohammed II. The only notable change in ecclesiastical matters under the Acciajoli was that they permitted two archbishops to reside in Athens, a Greek dignitary for the Catholics of the Greek Rite, and a Latin for the busineses in Greek jurisdiction. The Greeks of Athens from Roman jurisdiction was again a fact. The Latin archbishop lived in the Castro, that is, on the Akropolis, and the Greek prelate had his residence in the lower city. Franco Acciajoli was the last Duke of Athens. The last
Latin archbishop was Nicholas Prouticus. He died in 1483. After his death Rome continued to appoint titular Latin archbishops to the See of Athens. Under Turkish domination the Church and all its property again became Greek. All the suffragan sees were again filled by Greek bishops, and the monastery of Parthenon, occupied by Greek monks until 1483, was used as a private chapel. They lived elsewhere at times, however, for Father Babin mentions Archbishop Anthimos as living near the church of St. Dionysios, which was at the foot of the Areopagus Hill. In Turkish times, as previously, the sees under Athens were not always the same in number. Nor were they all identical with those that had been under the Latin archbishops. Some of them were Koroneia, Salona, Bodonitsa, Davleia, Evripus, Oreos, Karystos, Forthmos, Andrino, Strymon, and Skiros.

Amongst the religious orders that lived in Athens under Turkish rule were the Franciscans. They were there as early as 1538. But they had already been in Greece under the Franks. The Franciscans are to be mentioned with the Dominicans, but even the Western Europeans who sent students to Athens and other places in the East for the purpose of studying the language and literature of the Greeks. Another fact to the credit of the Franciscans of Athens is that, although not primarily interested in antiquities, they fruitfully contributed to the awakening of our interest in such studies. There appeared in Paris in the second half of the seventeenth century, a book by Guillet or de la Guillery, which is entirely based on uniform sources received from the Franciscans of Athens. It sketches the first plan of modern Athens. Considering how suspicious the Turks were of any kind of description of their possessions and castles, it was quite a feat for the Franciscans to have made so good a plan as they did. It was published by Guillet in his book, "Athènes, anciennes et nouvelles" 1675. In those days the Capuchins had a comfortable monastery in Athens, which they built on ground bought from the Turks in 1658, behind the oratory monument of Lysikrates. The monks also added to their little library in this monastery many a traveller found hospitality. It was destroyed by fire in 1821, and the site is now owned by the French Government. The Jesuits were also active in Athens. They came in 1645. It must be noted that it was Father Babin, a Jesuit, who wrote the first careful account of the modern condition of the ruins of ancient Athens. He did this in a letter to the Abbé Pécel, canon of Lyons. This letter was written 8 October, 1672. It was published with a commentary by Spon in 1674 under the title of "Relation de l'état présent de la ville d' Athènes". The Jesuits finally withdrew from Athens, leaving the entire field to the Franciscans. The Franciscans remained until the beginning of the war of the revolution. In the time of Babin and Spon there were about two hundred churches and chapels, all of the Greek Rite, except the chapels in the monasteries of the western monks. With the war of the insurrection, in 1821, ends the history of the older Church of Athens. A new Latin archbishopric has again its residence in Athens. Since 1833 the Church of the Greek Rite has undergone serious changes of jurisdiction, for it no longer recognizes the leadership of the Patriarch of Constantinople, but is a national autocephalous church.

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ATHENS, MODERN DIOCESE OF.—The Greeks have long regarded their religion as a national affair. This motion is so deep-rooted that they cannot understand how a citizen can well be a true Greek if he gives his allegiance to any religion which is not that of the Greek Church. At the present time the majority of Catholics who live within the Diocese of Athens are therefore foreigners, or of foreign descent. Of the foreigners who are Catholics, the greater part are of Italian nationality. Most of those who are of foreign descent have come into Athens and other parts of this diocese from the islands of the Aegean and Ionian seas. The Catholics of these islands are largely descendants of the Western conquerors who held possession of the islands for two or three centuries, or even longer, beginning with the time of the Crusades. These are people of Genoese and Genoese descent. In these islands some of the native Greeks, on account of the higher social and political standing of the foreign element, accepted the Catholic Faith and obedience. From these converted Greeks some of the Diocese of Athens are now descended. On three or four of the islands, outside of the Diocese of Athens, there are many such Catholics who are pure Greeks, being descended from converts to Catholicism in the time of the foreign feudal government. These Catholics from the islands are the nucleus of the future prosperity of Catholicism in Greece, for gradually they are identifying themselves with the good of the country and its worthier ideals. Although they are still conscious of their foreign extraction, or former foreign sympathies, they now feel that their residence of centuries in Greek territory has made them Greeks. The real foreign element is made up of those Catholics who have migrated into Greece since it has become a free country. These are chiefly Italians and Maltese. These have been settled in Athens by the Government on the railroads and other public works, or to live as fishermen or boatmen in the larger seaport towns. The exact number of Catholics cannot easily be estimated. Possibly in the entire Diocese of Athens there are about 10,000, or even a fourth attend church regularly. From amongst the members of the Greek Church no converts are made to Catholicity. At least, they are extremely rare. It is against the positive and explicit law of the State for any other church to make proselytes from the established Greek or Orthodox Church. In the first National Assembly, which was held at Epidavros in 1822, it was declared that the Orthodox Church is the State Church. This declaration was repeated in the Assembly at Trossev in 1827. Such has been the strict law of the State, all other Christians being severely prohibited. The Greek Catholic Church is perfectly free, is fairly treated, and highly respected.

Otho of Bavaria, the first king of regenerated Greece, was a Modern. In his reign the Catholics were few. But arrangements were made that the Catholics could have a place of worship wherever they existed in sufficient numbers. After Athens became the seat of government, in 1834, an abandoned Turkish mosque was given to the Catholics as a place of worship. It is still in use and is tended chiefly by Maltese and Italians who live in
and around the Old Market, near the Tower of the Winds. Mass is said there on Sundays and Holy Days by the archbishop or a priest. In Athens, in the early part of the 19th century, 1876, an archbishopric was established in Athens. Those who have occupied this see are Archbishops Marangos, Zaffino, De Angelis, and Delianis. De Angelis was an Italian; Zaffino a native of Greece; all the other archbishops were born in the Aegean Islands. Within the Diocese of Athens there are now eight churches. Of these two are in Athens, and there is one in each of the towns of Peireeves (the harbour of Athens); Patre, the chief town of the Peloponnesos; Voloce, the seaport of Cephalonia; Lavron (the custos of Acits); Heralkleion, a Bavarian settlement in Attika; and Navplion in the Argolid. Most of the Catholics, however, are concentrated at Athens, Peireeves, and Patre.

Of the two churches in Athens, one is the ancient mosque which Otho donated to the Catholics, and the other is the cathedral of St. Dionysios. It is a stone structure in basilica style, with a portico front supported by marble columns. The interior is divided into three naves separated from each other by rows of columns, with a Venetian marble. The apse is also frescoed. This cathedral was built with money sent from abroad, especially from Rome. Besides the regular parishes there are missions here and there. Some years ago there were missions at Kalamata, Pyrgos, and Kalamaki. The only considerable one at present is within the Diocese of Athens, there are at present eleven priests engaged in parochial work: four at the cathedral in Athens, two at Patre, one at each of the churches of Peireeves, Lavron, Voloce, Heralkleion, and Navplion. All of them are secular priests.

French sisters conduct schools for girls in Athens and at the Peireeves, and Italian sisters have schools for girls at Patre. They have boarders as well as day scholars. In the town of the Peireeves there is a good school for boys conducted by French Salesian Fathers. Boarders and day scholars are accommodated, and both classical and commercial courses are given. But the most important school of the diocese is the Leonteon of Athens, founded by Pope Leo XIII., to supply ordinary and theological education for all Greek-speaking Catholics. It embraces a preparatory department, an intermediate or "hellenic" school, a gymnasium or college, and an ecclesiastical seminary. The average number of pupils and students for the past five years is about 175. The faculty consists of both priests and laymen. In its character as seminary, the Leonteon receives students from other dioceses as well as from that of Athens. Previous to the establishment of the Leonteon, candidates for the priesthood were educated chiefly in the Propaganda, at Rome, and in a diocesan seminary which existed in the Aegean town of Syra. The seminary at Syra has been closed, and it is now intended that all clerical training be given in the Leonteon and the Propaganda.

The only publication of note for the Catholics of the diocese is the "Harmonia," a periodical devoted to Catholic interests. The "Harmonia" is supported chiefly by a subsidy from Rome. One does not expect to find a large number of noted scholars in so small a Catholic community. But all the clergy are men of wide education. Every one of them, with other accomplishments, speaks two or three other languages as well as the vernacular Greek of the country. Amongst the laymen special mention should be made of the brothers Kyparissos Stephanos and Spyridon Kyparissos. Kyparissos was a famous historian a writer whose fame extended far beyond the confines of Greece, was made a professor in the National University. His brother Klon, an anthropologist and explorer, engaged in special historical, archeological, and anthropological researches, became director of the Anthropological Museum of Athens. There are in Greece no Uniat Greek Catholics. All are of the Latin Rite. This is because most of these Catholics are from the West, either by descent or by birth, and they have kept their own Western rite. It might be better for Catholicism in Greece if the Catholics were to adopt the native rite, and to have their liturgy in the liturgical language of the country. But many of the Catholics of Athens would never willingly accept such a change, which they would regard rather from a national than from a religious point of view, and would consider a denial of their Italian, or other Western, origin.


daniel quinn

athias, joseph, b. in spain, probably in cordova, at the beginning of the seventeenth century; d. at amsterdam, 12 may, 1700. in 1661 and 1667 he issued two editions of the hebrew bible. though carefully printed, they contain a number of mistakes in the vowel points and the accents. but as they were based on the earlier editions compared with the best manuscripts, they were the foundation of all the subsequent editions. the copious marginal notes added by jean de lesuden, professor at utrecht, are of little value. the 1667 edition was bitterly attacked by the protestant savant, samuel denmaret; athias answered the charges in a work whose title begins: "cæcus de coloribus". he published, also, some other works of importance, such as the "tikkun sepher torah", or the "order of the book of the law", and a judaico-german translation of the bible. the latter involved athias in a competition with uri phoebus, a question that has been discussed but cannot be fully cleared up at this late date.

fronterise in vit., dort. de la bible (paris, 1890): the jews encyclopedia (new york and london, 1903).

a. j. maas

athos, mount.—athos is a small tongue of land that projects into the aegean sea, being the easternmost of the three strips in which the great mountainous peninsula of chaleidion ends. it is almost cut off from the mainland, to which it is bound only by a narrow isthmus dotted with lakes and swamps

monastery of esphigmenon, mount athos

interpersed with alluvial plains. it has been well called "a greece in miniature", because of the varied contour of its coasts, deep bays and inlets, bold cliffs and promontories, steep wooded slopes, and valleys winding inland. several cities existed here in pre-christian antiquity, and a sanctuary of zeus (jupiter) is said to have stood on the mountain. the isthmus was famous for the canal (3,950 feet in length) which xerxes had dug across it, in order to avoid the perilous turning of the limestone peak immemorially known as mount athos, in which the small peninsula ends, and which rises to a height of some 6,000 feet. from the summit of this peak on a clear day
are visible the coasts of Macedonia and Thrace, even the entire Ägean from Mount Olympus in Thessaly to Mount Ida in Asia Minor. It is the mountain that the architect Dinocrates offered to turn into a statue of Alexander the Great with a city in one hand and in the other a peacefully fledded Greece. (Merkos) Greek tradition designated it as the "high mountain" from which Satan tempted Our Lord. Its chief modern interest lies in the fact that at least from the beginning of the Middle Ages it has been the home of a little monastic republic that still retains almost unimpaired the economic and social unity of a thousand years ago by the Christian emperors of Constantinople. In 1005 the many fortified monasteries and hermitages of Athos contained 7,553 monks (including their numerous male dependents), members of the Orthodox Greek Church: Greeks, 3,207; Russians, 3,615; Bulgarians, 340; Rumanians, 258; Georgians, 53; Servians, 18; other nationalities 32. The principal monasteries bear the following names: Laura, Iviron, Vatopedi, Chilandarion, St. Dionysiou, Coutsoloumoul, Pantokrator, Xiropotamos, Zographou, Docheiarion, Caracalla, Philotheos, Simopetra, St. Paul, Stauronceta, Xenophon, Gregoriou, Esphigmenou, St. Pantaleimon, St. Anna (Rossicon), and Karyeas. ASYTHOS. THE ORIGINS OF MONASTIC LIFE ON MOUNT ATHOS. In the fourth century, when Christianity was spreading, and monks sought its lonely recesses during the fourth and fifth centuries, and were numerous in the ninth century at the time of the first certain attempts at monastic organization. The nearest episcopal see was that of Hierissus, and in conformity with ancient law and usage its bishop claimed jurisdiction over the monks of the little peninsula. In 885 Emperor Basil the Macedonian emancipated them from the jurisdiction of the monastery of St. Colobos near Hierissus, and allotted to them Mount Athos as their possession. After the split of the two principal monasteries, Xiropotamos, was built and adopted the rule of St. Basil. Saracen pirates disturbed the monks in the ninth and tenth centuries, but imperial generosity always came to the aid of this domestic "holy land" of the Greeks. About 900 a far-reaching reform was introduced by the Anatolian monk Athanasius of Trebizond, later known as Athonis. With several companions from Asia Minor he founded the seashore the monastery since known as Laura, which was the model of the monastic life for ages to come. Eventually the new settlement was accepted as a model. With the help of the imperial authority of John Tzimiseke (969-976) all opposition was set aside and the conoibic or community life imposed on the hermits scattered in the valleys and forests. Athanasius was made abbot, general or superior (Protos) of the fifty-eight monastic communities then on the mountain. From this period date the monasteries known as Iviron (Ibierians), Vatopedi, and Esphigmenon. At this time, also, there arose a cause of internal conflict which has never been removed. Hitherto only one nationality, the Greek, was represented among the monks. Henceforth Slavic faith and generosity, and later on Slavic interests, had to be considered. The newly converted Bulgarians were admitted and others into the recently opened monasteries; before long their princes in the Balkan Peninsula began to find independent houses for Slavic monks. In this way arose during the reign of Alexius I (1081-1118) the so-called "bloc" monasteries of Chilandarion, Karyeas, and Zographou. These Byzantine emperors never ceased to manifest their interest in the little monastic republic and even profited politically by the universal esteem that the religious brotherhood enjoyed throughout the Christian world. In 1046, Constantine Monomachos regulated the domestic government of the monasteries, the administration of their temporal possessions, and their commercial activity. By the imperial document (typicon) which he issued, women are forbidden the peninsula, a prohibition so strictly observed since that time that even the Turkish apa, or official, who resides at Karaouly (in the monastery) has been refused admission. About the year 1100 the monasteries of Mount Athos were 180 in number, and sheltered 700 monks, with their dependents. At this time there came into general use the term Hagion Oros (Holy Mountain, (nameof the, Moni Sante). Alexius I decreed that all the monks were to be freed from all subjection to the Patriarch of Constantinople, and placed them under his immediate protection. They still depended, however, on the neighbouring Bishop of Hierissus for the ordination of their priests and deacons. Alexius I also chose to be buried on the Holy Mountain among the brethren (1118). A century later, after the capture of Constantinople (1204), the Latin Crusaders abused the monks, who thereupon appealed to Innocent III; he took them under his protection and in his letters (xiii, 40; xvi, 168) paid a tribute to their monastic virtues. However, with the restoration of Greek political supremacy the monks returned (1313) to their old allegiance to Constantinople. ASYTHOS. ASYTHOS. LIFE ON MOUNT ATHOS. It is perhaps the fact that individual hermits sought their lonely recesses during the fourth century, and were numerous in the eighth century at the time of the first certain attempts at monastic organization. The nearest episcopal see was that of Hierissus, and in conformity with ancient law and usage its bishop claimed jurisdiction over the monks of the little peninsula. In 885 Emperor Basil the Macedonian emancipated them from the jurisdiction of the monastery of St. Colobos near Hierissus, and allotted to them Mount Athos as their possession. 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The Turkish Government is represented by an agent at Karyes, the diminutive capital of the peninsula and the landing-place for visitors. A detachment of Christian soldiers is usually stationed there, and no one may land without permission of the monastic authorities. The monks have also an agent at Saloniki and another at Constantinople. Almost the only source of contention among them is the rivalry between the Greeks, inheritors of old traditions and customs, and the Russians of the great monastery of Rossikon (St. Anna), representative of the wealth, power, and interests of their church and country, and generously supported from St. Petersburg. In its present form the constitution of the monasteries dates from 1783.

MONASTIC LIFE.—Each of the twenty great monasteries (twenty-one, including Karyes) possesses its own large church and numerous chapels within and without its enclosure, which is strongly fortified, recalling the feudal burghs of the Middle Ages. The high walls and strong towers are reminders of the troubled times of the fourteenth and fifteenth centuries when corsairs abounded and self-defence was imperative. All of the great monasteries are on the Holy Mountain proper, and are most picturesquely situated from sea to summit, amid dense masses of oak, pine, and chestnut, or on inaccessible crags. To each of these monasteries is attached a certain number of minor monasteries (ektur, asceteria), small monastic settlements (kathara), and hermitages (skalia, cella). Every monastic habitation must be affiliated to one or the other of the great monasteries and is subject to its direction or supervision. All monasteries are dedicated to the Mother of God, the larger ones under some special title. The ancient Greek Rule of St. Basil is still followed by all. In the observance of the Rule, however, the greater monasteries are divided into two classes, some following strictly the coenobitic life, while others permit a larger personal freedom. The latter are called "chorh rhythmic"; in them the monks have a right of personal ownership and a certain share in the government of the monastery (Council of Elders); they take their meals apart, and are subject to less severe regulations. In the former, known as "coeno-
ATENEA

(plain text continues as follows)

ATINSON

Atkinson, James, Catholic confessor, tortured to death in Bredewell prison in 1595. His pathetic and romantic story tells us nothing of his early life, but he is found in the Bredewell prison, one of the worst in London, and delivered over to Topcliffe, the notorious priest-hunter, who was trying to wring out from him, by torture, evidence on which he might accuse his master, Mr. Robert Barnes, who then held Mapledurham House, of having entertained priests, and in particular the future martyr, Venerable John Jones, O. S. F. Yielding to torment, Atkinson acceded his master of having done so, but shortly after repeated, and was lost in despair, knowing on the one hand that Topcliffe would torture him again, perhaps unto death, and on the other fearing that no priest could possibly come to confess and absolve him before his conflict. Unknown to him, however, a Jesuit Father happened to be in the same prison. This was Father William Baldwin (or Bawden), a man who afterwards filled important positions in his order. He had been arrested on suspicion while on shipboard, and had assumed the part of an Italian merchant unacquainted with the language on which he might, and with such success that he was on the point of being exchanged for an English officer who had been captured by the Spaniards on board the Dainty. Atkinson’s despair put Father Baldwin into a quandary. It was evident that he was not being asked to 1595. To suggest to such a one in English, and much more to own him that he was a priest, would be to endanger his life. So he tried to comfort him, at first through a fellow-prisoner who knew Latin, and finally offered to bring him a priest. The poor sufferer’s joy was so great that the missionary ventured to creep to his bedside that night and tell him that he was a priest. Then Atkinson held back, either out of suspicion or because, as he said, he was not prepared. Father Baldwin came in the next night the penitent made his confession with evident content, was soon again tortured, and died shortly after the torture. Atkinson’s case has been proposed for Beatification, but evidence for his final perseverance, though very necessary, is naturally hard to find.

Croll, Missionary Priests (1864). II, 189; Dodd, Church History (Tiersley ed.), III, ap. 204; Foley, Records of the Office of the Treasurer of the Chancery’s accounts for 1594, roll 196b.

J. H. Follen.

Atkinson, Nicholas, priest and martyr, is probably to be identified with Venerable Thomas Atkinson, Dodd, who mentions the taking place at York in 1610, does not mention Thomas at all; yet all the facts which he relates of the one are certainly true of the other, while there is no corroboration for Dodd’s date of Nicholas’s martyrdom. It seems probable, however, that there was an old Marian priest named Nicholas, or “Ninny”, Atkinson (Gillow, 85).

Dodd, Church History, II, 376.

J. H. Follen.

Atkinson, Paul of St. Francis,—One of the notable confessors of the English Church during the age which succeeded the persecution of blood. Having been condemned to perpetual imprisonment for his priesthood, about the year 1699, he died in confinement after having borne its pains for more than thirty years. He was of a Yorkshire family and was called Matthew in baptism. He joined the English Franciscan Convent at Denton in 1573, and had served with distinction on the English mission for twelve years, when he was betrayed by a maidservant for the 100 reward. One governor of his prison, Hurst Castle on the Solent, allowed him to walk outside the prison walls; but complaint was made of this and the leave was revoked.

J. H. Pollen.

Atkinson, Sarah, philanthropist and biographer, b. at Athlene, Ireland, 13 October, 1823; d. Dublin, 8 July, 1893. She was the eldest daughter of John and Anne Gaynor, who lived on the western bank of the Shannon, in that part of Athlene which is in the County Roscommon. At the age of fifteen, she removed with her family to Dublin, where her education was completed. At twenty-five, she married Dr. George Atkinson, part proprietor of the "Freeman's Journal." The loss of her only child in his fourth year so deeply affected Mrs. Atkinson that she resolved to spend the rest of her life in charitable and other good works. With her friend, Mrs. Ellen Woodlock, she interested herself in the female paupers of the South Dublin Union, and opened a home to which many were transferred and were made useful members of society. Her house in Drumcondra soon became the rendezvous for the charitably disposed. It was even more a literary salon. Here she prepared her life of Mary Aikenhead which Mr. J. Lecky has well referred to, and here she wrote her many valuable essays. For many years she translated into English the French "Annas of the Propagation of the Faith." Much of her time was devoted to visiting the hospitals and poor people's masses, and to other beneficent purposes. To her is largely due the success of the Children's Hospital, Temple Street, Dublin. The management of the Sodality of the Children of Mary, attached to the Church of St. Francis Xavier, was one of her particular pleasures. To the Hospice for the Dying, at Harold's Cross, she was a constant benefactress. Even her writings were made to serve the great objects of her life. In Duffy's "Hibernian Magazine," 1860-64, "The Month," 1864-65, "The Nation," 1869-70, the "Freeman's Journal," 1871, and in the "Irish Monthly," after its inception, are to be found many important essays by her, chiefly biographical and historical. Some of her earliest and longest essays appeared in the "Irish Quarterly Review"; the best of them are included in her volume of "Essays" (Dublin, 1865). Her "Life of Mary Aikenhead," modestly published with her initial only, appeared in 1789, and is one of the best Catholic biographies in English. Her "Essays" include complete and learned dissertations on such divergent subjects as "St. Walafrid's Life and Visions," "The Generation of the Devil," "The Dittrando," "Devorgilla," "Eugene O'Curry," "Irish Wool and Woollens," "St. Bridget," and excellent biographies of the sculptors John Henry Foley and John Hogan, the best accounts yet written of those great artists. Indeed most of these essays are the best studies we have on the various subjects. Her "Citizen Saint" (St. Catherine of Siena) occupies a hundred pages, and is a most able summary.

McDermott's, in the Freeman's Journal files (Dublin, July, 1789, 1790); and preatory memoir in the Essays, Tynan, Irish Independent, files (Dublin, July, 1882); The Irish Monthly (Dublin, November, 1883)—a full list of her writings.

D. J. O'Donoghue.

Atkinson, Thomas, V., martyred at York, 11 March, 1616. He was b. in the East Riding of Yorkshire, was ordained priest at Reims, and returned to his native country in 1588. We are told that he was unwearied in visiting the sick, especially in the ear, and was so well known that he could not safely travel by day. He always went afoot until, having broken his leg, he had to ride a horse. At the age of seventy he was betrayed, and carried to York with his host, Mr. Vavasour of Willough, and some members of his family. A pair of bands, and the form of an indolence were found upon him, and he was condemned to be hanged, drawn, and quartered. He suffered "with wonderful patience, courage, and constancy, and signs of great comfort."


Patrick Ryan.

Atom. (Gr. a privative, and τάχυς, cut; indivisible). Primarily, the smallest particle of matter which can exist; the ultimate and smallest division of matter; in physics, sometimes the smallest particle to which a substance can theoretically be reduced; in chemistry, the smallest particle of matter that can exist in combination with other atoms building up or constituting molecules. Two opposite doctrines of the constitution of matter were held by the ancient philosophers. One was that matter was infinitely divisible without losing its distinctive and individual properties. This is the doctrine of continuity or homeoeamony. Anaxagoras is given as the founder of this view of the constitution of things. According to it any substance, such as wood or water, can by no process of subdivision, however far it might be carried, be made to be anything but a mass of wood or water. Infinite subdivision would not reach its limit of divisibility. Democritus and others held that there were ultimate particles of matter which were indivisible, and that these were the atoms. This is the doctrine of atomism, upheld by Epicurus, and enlarged on by Lucretius in his "De Rerum Naturali." The early atomists held that the atoms were not in contact, but that voids existed between them, claiming that otherwise motion would be impossible. Among the moderns, Descartes and Spinoza adhered to continuity. Leibnitz upheld atomism, and Boscovich went to the last extreme of the theory, and defined atoms as centres of force, deriving them from the attributes of matter.

Molecule and Atom. Modern science holds that matter is not infinitely divisible; that there is an ultimate particle of every substance. If this particle is broken up, that particular form of matter will be destroyed. This particle is the molecule. It is composed of another division of matter called the atom. Generally, probably always, a molecule consists of several atoms. The atoms unite to form molecules and cannot exist except as constituents of molecules. If a molecule of any substance were broken up, the substance would be changed, and its constituent atoms would go to form or to enter into some other molecule or molecules. There is a tendency to consider the molecule of modern science as identical with the atom of the old philosophers; but the modern atomic theory has given the molecule a different status from that of the old-time atom. Atom, as used in natural science, has a specific meaning based upon the theory of chemistry. This meaning is modified by recent work in the field of radio-activity, but the following will serve as a definition. It is the smallest particle of an element which can exist in a compound. An atom cannot exist alone as such. Atoms combine with each other to form molecules. The molecule is the smallest particle of matter which can exist without losing its distinctive properties. It corresponds pretty closely to the old Bepicurean atom. The modern atom is an entirely new conception. Chemistry teaches that the thousands of forms of matter upon the earth, almost infinite in variety, can be resolved into about eight or nine substances, this being the number of possessing definite spectra. These substances are called elements. The metals, iron, gold, silver, and others, sulphur, and carbon are familiar examples of elements. A mass of an element is made up of a collection of molecules. Each molecule of an element is made up of atoms. Elements combine to form compound substances of various
numbers of atoms in the molecule. Water is an example of a compound substance, or chemical compound. Its molecule contains three atoms; two atoms of hydrogen, and one atom of oxygen. If a quantity of these two elements were mixed, the result would be the molecule of the water of the two. But if heat, or some other adequate cause were made to act, chemical action would follow, and the molecules, splitting up, would combine atom with atom. Part of a molecule of oxygen—one atom—would combine with part of two molecules of hydrogen—two atoms—to form the molecule of water. Each water molecule contains one atom of oxygen and two atoms of hydrogen. The splitting-up of the elemental molecules into atoms is synchronous with their combining into molecules, so that an atom never exists alone. The molecules of the elements, oxygen and hydrogen, have disappeared, and in their places are molecules of water. There are about eighty kinds of atoms known, one kind for each element, and out of these the material world is made.

Invariability of Composition.—The invariability of composition by weight of chemical compounds is a fundamental law of chemistry. Thus water under all conditions consists of 88.876% of oxygen and 11.114% of hydrogen. This establishes a relation between the weights of the atoms of hydrogen and oxygen in the water molecule, which is 1:8. Oxygen and hydrogen are gaseous under ordinary conditions. If water is decomposed, and the gases are collected and measured, there will always be two volumes of hydrogen to one of oxygen. This illustrates another fundamental law—the invariability of composition by gaseous volume of chemical compounds. From the composition by volume of water its molecule is taken as composed of two atoms of hydrogen and one of oxygen, on the assumption that in a given volume of any gas there is the same number of molecules. As there are two atoms in the molecules of both of these elements, the above may be put in a more popular way thus: the atoms of hydrogen and oxygen occupy the same space. The ratio spoken of above, of 1:8, is therefore the ratio of two atoms of hydrogen to one of oxygen. It follows that the ratio of one atom of hydrogen to one atom of oxygen is 1:16. The numbers 1 and 16 thus obtained, are the atomic weights of hydrogen and oxygen respectively. Strictly speaking they are not weights at all, only numbers expressing the relation of weights. Atomic weights are determined for all the elements, based on several considerations, such as those outlined for the atoms of oxygen and hydrogen. Thus the term atom indicates not only the constituents of molecules, but has a quantitative meaning, the proportional part of the element which enters into compounds. The sum of the weights of the atoms in a molecule is the molecular weight of the substance. Thus the molecular weight of water is the sum of the weights of two hydrogen atoms, which is two, and of one oxygen atom, which is sixteen, a total of eighteen. If we divide the molecular weight by the individual weights of the atoms of any element in its molecule, it will give the proportion of the element in the compound. Taking water again, if we divide its molecular weight, 18, into the weight of the atom of hydrogen in its molecule, 2, we obtain the fraction 9/1, which expresses the proportion of oxygen in water.

The same process gives the proportion of oxygen in water as 8/1.

Every element has its own atomic weight, and the invariability of chemical composition by weight is based on the invariability of atomic weights of the elements. Tables of the atomic weights of the elements are given in all chemical text-books. The relations of the atomic weights to each other are several. The atom of lowest weight is the hydrogen atom. It is usually taken as one, which is very nearly its exact value if oxygen is taken as sixteen. On this basis one quarter of gold and any other element will have the weight of the atom of gold, and the rest of the whole numbers. This indicates a remarkable simplicity of relationship of weights, which is carried out by the close approach of the rest of the elements to the same condition, as regards their atomic weights. The range of the atomic weights is a narrow one. The weight of gold is 0.00127 times 16; that of hydrogen is 0.000000000000175. The latter is the heaviest of all. Between these all the other atomic weights lie. Many of the elements resemble each other in their chemical relations. It might appear that those nearest to each other in atomic weight should be of similar properties. This is not the case. If the elements are written down in the order of their atomic weights, beginning with the lightest and ending with the heaviest, it will be found that the position of an element in the series will indicate pretty clearly its properties. The elements will be found to be so arranged in the list that any element will be related as regards its chemical properties to the element eight places removed from it. This relationship may be thus expressed: the properties of an element are a periodic function of its atomic weight.

Mendeleyev’s Table.—This relation is called Mendeleyev’s Law, from one of two chemists who independently developed it. The elements, may, as before said, be written down in the order of their atomic weights, but in eight vertical columns. Along the top line the eight elements of lightest atomic weights are written in the order of their weights, followed on the second line by the next eight, also in the order of their atomic weights. Arranged in this way, the table brings the elements eight atomic weights apart, into vertical columns. It will be found that all the elements in any vertical column are of similar chemical properties. When Mendeleyev made out his table it was supposed that several elements were as yet undiscovered. The table also brought out clearly certain numerical relations of the atomic weights. These together with other factors caused him to leave blank spaces in his table, which none of the known elements could fill. For these places hypothetical elements were assumed, and atomic weights were stated by him. One by one these elements have been discovered, so that Mendeleyev’s Law predicted the existence of elements later to be discovered. These discoveries of predicted elements constitute one of the greatest triumphs of chemical science. Up to within a very recent period the atom was treated as the smallest division of matter, although the possibility of the transmutation of the elements in some way, or in some degree, has long been considered a possibility. It was conjectured that all the elements might be composed of some one substance, for which a name, protyle, meaning first material, was coined. This seemed to conflict with the accepted definition of the atom, as the ultimate element in its order or preceding it. The idea rested in abeyance, as there was little ground for building up a theory to include it. Recent discoveries have resuscitated this never quite abandoned theory; protyle seems to have been discovered, and the atom has ceased to hold its place as the ultimate in the world of matter.

Corpuscles.—The most recent theory holds that the atom is composite, and is built up of still minute particles, called corpuscles. As far as the ordinary processes of chemistry are concerned the atom remains of the utmost importance. It brings the field of radio-activity, largely physical and partly chemical, to prove that the atom, built up of
Elements vary in the saturating power of their atoms. The saturating power is called atomicity or valency. Some elements have the valency of one, are monads. A monad can saturate a monad. Others are termed dyads, have a valency of two, two monads being required to saturate one dyad, while one dyad can saturate another dyad. Valencies run on through triads, tetrad, pentad, hexad, heptad, and octad, designating valencies of three, four, five, six, seven, and eight respectively.

T. O'CONOR SLOANE.

Atomism, [a privative and résumé to cut, i.e. indivisible] is the system of those who hold that all bodies are composed of minute, indivisible particles of matter called atoms. We must distinguish between (1) atomism as a philosophy and (2) atomism as a theory of science.

Atomism as a philosophy originated with Leucippus. Democritus (b. 460 B.C.), his disciple, is generally considered the father of atomism, as practically nothing is known of Leucippus. The theory of Democritus may be summed up in the following propositions: [omitted for brevity.]

3. There is no purpose or design in nature, so that as so all is ruled by chance. All activity is reduced to local motion. The formation of the universe is due to the fact that the larger atoms fall faster, and by striking against the smaller ones combine with them; thus the whole universe is the result of the fortuitous concourse of atoms. Countless worlds are formed simultaneously and successively. Epicurus (342–270 B.C.) adopted the theory of Democritus, but corrected the blunder, pointed out by Aristotle, that larger atoms fall faster than smaller ones in vacuo. He substituted a power in the atoms to decline a little from the line of fall. Atomism is defended by Lucretius Carus (95–51 B.C.) in his poem,”De Rerum Naturā.” With the exception of a few alchemists in the Middle Ages, we find no representatives of atomism until Gassendi (1592–1655) renewed the atomism of Epicurus. Gassendi tried to harmonize atomism with Christian teaching by postulating atoms finite in number and created by God. With the application of atomism to the sciences, philosophic groupings are characteristic of the number, and subject to periodic reappearance as the number is increased. This reappearance of groupings is exactly comparable to the phenomena of the periodic law. It is the reappearance of similar properties at periodic intervals. The corporcular theory also accounts for the variation of the elements in atomic weight. Corpuscles are supposed to be all alike, so that the weight of an atom would depend on how many corpuscles were required to form it. Thus an atom of oxygen would contain sixteen times as many corpuscles as would an atom of hydrogen, weighing only one-sixteenth as much. The weight of an atom of hydrogen has been approximately calculated as expressed by the decimal, 34 preceded by thirteen ciphers. From the facts observed before him: that elements combine in definite and multiple proportions. The discovery in the same year by Gay-Lussac of the law that gases under the same pressure and temperature have equal volumes was at the same time a confirmation and an atom determining atomic weights. Avogadro's law (1811) that equal volumes under equal conditions of pressure and temperature have an equal number of molecules, and the law of Petit and Dulong that the product of the specific heat and the atomic weight of an element gives a constant number were further confirmations and aids. The atomic
theory was soon applied to physics, and is to-day the basis of most of the sciences. Its main outlines are: Matter is not continuous but atomically constituted. An atom is the smallest particle of matter that can enter into a chemical reaction. Atoms of like nature constitute elements, those of unlike nature constitute compounds. The elements known to-day are about 76 in number and differ from one another in weight and chemical properties (p. 54).

Atoms combine to form molecules, which are the smallest quantities of matter that can exist in a free state, whether of an element or a compound. One can believe that the atom retains its individuality in the molecule whilst others consider the molecule homogeneous throughout. The theoretic formulas of structure of Frankland suppose them to remain. The spaces between the atoms are filled with an imponderable matter called ether. Upon the nature of ether the greatest differences of opinion exist. The adoption by scientists of Maxwell’s theory of light seems to render the ether-hypothesis with its many contradictions superfluous. At all events it is quite independent of the atomic theory.

The results obtained by the Hungarian Lenard, the English physicist J. J. Thomson, and many others, by means of electric discharges in rarified gases, the discovery of Hertzian waves, a better understanding of the electrostatics and electrodynamics by Madame Curie have made necessary a modification of the atomic theory of matter. The atom, hitherto considered solid and indivisible, is now believed to break up into ions or electrons. This new theory, however, must not be considered as opposed to the atomic theory; it comes rather as an extension of it. In chemistry, the principal field of the atomic theory, the atom will still remain as the chemically indivisible unit. The hypothesis of subatomic as well as molecular entities, introduced by Spencer as early as 1872 (“Contemporary Rev.”, June, 1872) and defended by Crookes in 1886.

The physico-chemical theory of atomism, though not a demonstrated truth, offers a satisfactory explanation of a great number of phenomena, and will, no doubt, remain essentially the same, no matter how it may be modified in its details. In chemistry, it does not stop arbitrarily in the division of matter, but stops at chemical division. If another science demands a further division, or if philosophy must penetrate below the atomics, that is not the concern of chemistry. Science has no interest in defending the indivisible atom of Democritus.

Scholastic philosophy finds nothing in the scientific theory of atomism which it cannot harmonise with its principles, though it must reject the mechanical explanation, often proposed in the name of science, which looks upon the atom as an absolutely inert mass, devoid of all activities and properties. Scholastic philosophers find in the different physical and chemical properties of the elements an indication of specifically different natures. Chemical changes are for them substantial changes, and chemical formulas indicate the mode in which the elements react on one another in the production of the compound. They are not a representation of the molecular idea built up of unchangeable atoms. Some would accept even this latter view and admit that there are no substantial changes in inanimate nature (Guterres). This view can also be harmonised more easily than from the facts of chemistry. Thus, a generalization, either in the materialistic sense, that all matter is homogeneous, or in the scholastic sense, that all elements can be changed into one another, is in the present state of science.

EDMUND J. WIRTH.

Atonement. Day of—The rites to be observed on the Day of Atonement [Hebrew יֵשָׁעְיָא תְמֵאָרָי לֵשָׁעְיָא תְמֵאָרָי], also known as Yom Hattikvah, Vultur, Dies Expiationis, and Dies Reconciliationis, were set forth in the sixteenth chapter of Leviticus (cf. Exodus, xxx, 10; Leviticus, xxiii, 27-31, xxv, 9; Numbers, xxix, 7-11). It was a most solemn fast, on which no food could be taken throughout the whole day, and all servile works were forbidden. It was kept on the nineteenth day of the seventh month, Tischi, which falls in September—October. The sacrifices included a calf, a ram, and seven lambs (Numbers, xxix, 8-11). But the distinctive ceremony of the day was the offering of the two goats. He [Aaron] shall make the two buck-goats to stand before the Lord, in the door of the tabernacle of the testimony: and casting lots upon them both, one to be offered to the Lord, and the other to be the emissary-goat: That whose lot fell to be offered to the Lord, let him offer for the living; But of the goat that is to be offered for sin, he shall make his sin offering: And it was to be the emissary-goat he shall present alive before the Lord, that he may pour out prayers upon him, and let him go into the wilderness... After he hath cleansed the sanctuary, and the tabernacle, and the altar, let him offer the living goat: And putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins, and praying that they may light on his head, he shall turn him out by a man ready to destroy (Leviticus xvi, 8-20).

The general meaning of the ceremony is sufficiently shown in the text. But the details present some difficulty. The Vulgate caper emissarius, "emissary goat," represents the obscure Hebrew word, בִּנְיָא (Azazel), which occurs nowhere else in the Bible. Various attempts have been made to interpret its meaning. Some have taken it in the literal sense of the name of a place; the goat away used to throw it over a precipice, since its return was thought to forbid evil. Others, with better reason, take it for the name of an evil spirit; and in fact a spirit of this name is mentioned in the Apocryphal "Book of Enoch," and later in Jewish literature. On this interpretation, which, though by no means new, finds favour with modern critics, the idea of the ceremony would seem to be that the sins were sent back to the evil spirit to whose influence they owed their origin. It has been noted that somewhat similar rites of expiation have prevailed among heathen nations. And modern critics, who refer the above passages to the Priestly Code, and to a post-Ezra date, are disposed to regard the sending of the goat to Azazel as an adaptation of a pre-existing ceremonial. The significant ceremony observed on this solemn Day of Atonement does but give a greater prominence to that need of satisfaction and expiation which was present in all the ordinary sin-offerings. And all these sacrifices for sin, as we learn from the history of Hebraism, were figures of the great Sacrifice to come. In like manner these Jewish rites of atonement speak to us of the Cross of Christ, and of the propitiatory Sacrifice which is daily renewed in a bloodless manner on the Eucharistic Altar.
shadow the common commemoration of the saints and the faithful departed in our liturgies (Die Liturgien der orthodox-katholischen Kirche des Morgen-landes, 252).

The subject is treated by the commentators on Leviticus, notably Calmet and A Lapine, who give the interpretation of the term. A more exhaustive treatment will be found in Spencer's "Sacred Ritual, De Lagopus Hebraicus, Enarrationem," Ritualismus, III, Diss. 8, cf. De Hiero Laemus, a. e. quod est praeceptum explicandum (Hamburg, 1752). For references to the subject, see the articles on Day of Atonement, and Assai, by D'Iverno and Watts in Dictionary of the Bible. In the "Encyclopaedia Biblica" (The Day of Atonement deals with the Day of Atonement.

W. H. Kent.

Atonement, DOCTRINE OF THE.—The word atonement, which is almost the only theological term of English origin, has a curious history. The verb "atone", from the adverbial phrase "at one" (M. E. at oon), at first meant to reconcile, or make "at one"; from this it came to denote the action by which such reconciliation was effected, e. g. satisfaction for an offence or an injury. Hence, in Catholic theology, the Atonement is the satisfaction of Christ, whereby God and the world are reconciled or made to be at one. "For God indeed was in Christ reconciling the world to himself" (II Cor., v, 19). The Catholic doctrine on this subject is set forth in the Second Epistle of St. Paul to the Corinthians and also in the Epistle to the Hebrews. Having shown the insufficiency of Nature, and of the Mosaic Law, the Council continues: "Whence it came to pass, that the heavenly Father, the Father of mercies and the God of all comfort (II Cor., i, 3), when that blessed fulness of the time was come (Gal., iv, 4) sent unto men Jesus Christ, His own Son, who had been, both before the Law and during the time of the Law, to many of the holy fathers announced and promised, that He might both redeem the Jews, who were under the Law and that the Gentiles who followed not after justice might attain to justice, and that all men might receive the adoption of sons. Him God hath proposed as a propitiator, through faith in His blood (Rom., iii, 23), for our sins, and not for our sins only, but also for those of the whole world (I John, ii, 2)." More than twelve centuries before this, the same dogma was proclaimed in the words of the Nirene Creed, "who for us men and for our salvation, came down, took flesh, was made man; and suffered. And all that is necessary to salvation is contained in the pages of the New Testament. For instance, in the words of Our Lord, "Even as the son of man is not come to be ministered unto, but to minister, and to give His life a redemption for many" (Mark, x, 45). Paul, writing to the Ephesians, says: "Who hath well pleased the Father that all fulness should dwell; and through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven." (Coloss., i, 19, 20).

The great doctrine thus laid down in the beginning was further unfolded and brought out into clearer light by the work of the Fathers and theologians. And it may be noted that in this instance the development is chiefly due to Catholic speculation on the mystery, and not, as in the case of other doctrines, to controversy with heretics. At first we have the central fact made known in the Apostolic preaching, that mankind was fallen and was raised up and redeemed from sin by the blood of Christ. But it remained for the pious speculation of Fathers and theologians to enter into the meaning of this great truth, to inquire into the state of fallen man, and to ask how Christ accomplished His work of Redemption, by whatever names or figures it may be described, that work is the reversal of all the blotting out, of sin, the deliverance from bondage, the reconciliation of mankind with God. And it is brought to pass by the Incarnation, by the life, the sufferings, and the death of the Divine Redeemer. All this may be summed up in the word Atonement. This is, so to say, the starting point. And herein all are indeed at one. But, when it was attempted to give a more precise view of the nature of the Redemption and the manner of its accomplishment, theological speculation took different courses, some of which were suggested by the various names and figures under which this ineffable mystery is adumbrated in Holy Scripture. Without pretending to give a full history of this development, we include some of the main lines on which the doctrine was developed, and touch on the more important theories put forward in explanation of the Atonement.

(a) In any view, the Atonement is founded on the Divine Incarnation. By this great mystery, the Eternal Word took to Himself the nature of man and, being both God and man, became the Mediator between God and men. From this, we have one of the first and most profound forms of theological speculation on the Atonement, the theory which is sometimes described as Mystical Redemption. Instead of seeking a solution in legal figures, some of the great Greek Fathers were content to dwell on the fundamental fact of the Divine Incarnation. By the union of the Word and man, the whole nature of man all mankind was lifted up and, so to say, deified. "He was made man," says St. Athanasius, "that we might be made gods" (De Incarnatione Verbi, 64). "His flesh was saved, and made free the first of all, being made the body of the Word, then we, being concorcorporeal therewith, are saved by the same" (Orat., II, Contra Arianos, lxi). And again, "For the presence of the Saviour in the flesh was the price of death, and the saving of the whole creation" (Ep. ad Adelphium, vi). In like manner St. Gregory of Nazianzus proves the integrity of the Sacred Humanity by the argument, "That which was not assumed is not healed; but that which is united to God is saved." (Ὁ τὸς ἐν λόγῳ ἐναρέθησαν, ἐξήρεθον δὲ τὴν ζωὴν τῷ θεῷ, τῷ καὶ σώζεται). This speculation of the Greek Fathers undoubtedly contains a profound truth which is sometimes forgotten by later authors who are more intent on framing juridical theories of ransom and satisfaction. But it is obvious that this account of the matter is incomplete, and leaves a number of controversial points to be remembered, moreover, that the Fathers themselves do not put this forward as a full explanation. For while many of their utterances might seem to imply that the Redemption was actually accomplished by the Body of Christ in its human nature, it is clear from other passages that they do not lose sight of the atoning sacrifice. The Incarnation is, indeed, the source and the foundation of the Atonement, and these profound thinkers have, so to say, grasped the cause and its effects as one vast whole. Hence they look on to the result before staying to consider the means by which it was accomplished.

(b) But something more on this matter had already been taught in the preaching of the Apostles and in the pages of the New Testament. The restoration of fallen man was the work of the Incarnate Word. "God was in Christ reconciling the world to himself" (II Cor., v, 19). But the peace of that reconciliation was accomplished by the death of the Divine Redeemer, "making peace through the blood of His cross" (Coloss., i, 20). This redemption by death is another mystery, and some of the Fathers in the first ages are led to speculate on its meaning, and to construct a theory in explanation of its words and figures. Holy Scripture help to guide the current of theological thought. Sin is represented as a state of bondage or servitude, and fallen man is delivered by being
redeemed, or bought with a price. "For you are bought with a great price" (I Cor., vi. 20). "Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God, in thy blood" (Apoc., v. 9). Looked at in this light, the Atonement appears as the sacrifice of the Almighty, His own Son, to ransom us from our sin. This view is already developed in the second century. "The mighty Word and true Man reasonably redeeming us by His blood, gave Himself a ransom for those who had been brought into bondage. And since the Almighty passed over us, and, whereas we belonged by nature to God Almighty, alienated us against nature and made us His own disciples, the Word of God, being mighty in all things, and failing not in His justice, dealt justly even with the Apostle himself, buying back from it the things which were His own" (Irenaeus, Adversus Haereses, V., i). And St. Augustine says in well-known words: "Men were held captive under the devil, and served the demons, but they were redeemed from captivity. For they could not have redeemed themselves. The Redeemer came, and gave the price; He poured forth His blood and bought the whole world. Do you ask what He bought? See what He gave, and find what He bought. His blood is the price. What price is this? What is its worth? What but the whole world? What but all nations?" (Enarratio in Psalm cxxv, n. 5).

It cannot be questioned that this theory also contains a true principle. For it is founded on the express words of Scripture, and is supported by many of the greatest of the early Fathers and later theologians. But unfortunately, at first, and for a long period of theological history, this truth was somewhat obscured by a strange confusion, which would have arisen, were it not for the natural tendency to take a figure too literally, and to apply it in details which were not contemplated by those who first made use of it. It must not be forgotten that the account of our deliverance from sin is set forth in figures. Conquest, captivity, and ransom are familiar facts of human history. Man, having yielded to the temptations of Satan, was like to one overcome in battle. Sin, again, is likened to a state of slavery. And man was set free by the sliedding of Christ's precious Blood. (Here I gladly and truly recall the fact if it had not been so described in Scripture) the redemption of a captive by the payment of a ransom. But, however useful and illuminating in their proper place, figures of this kind are perilous in the hands of those who press them too far, and forget that they are figures. This is what happened here. When a captive is ransomed the price is naturally paid to the conqueror by whom he is held in bondage. Hence, if this figure were taken and interpreted literally in all its details, it would seem that the price of man's ransom must be paid to Satan. The notion is certainly startling, if not revolting. Even if grave reasons pointed in this direction, we might well shrink from drawing the conclusion. And this is in fact so far from being the case that it seems hard to find any rational explanation of such a payment, or any right on which it could be founded. Yet, strange to say, the bold flight of theological speculation was not checked by these misgivings. In the above-cited passage of St. Irenaeus, we read that the God "deceased" had even with Our Aposmarsis i[. e. Satan], buying back from it the things which were His own". This curious notion, apparently first mooted by St. Irenaeus, was taken up by Origen in the next century, and found such support that it played a considerable part in the history of theology. In the hands of some of the later Fathers and medieval writers, it takes various forms, and some of its more repulsive features are softened or modified. But the strange notion of some right, or claim, on the part of Satan is still present. A protest was raised by St. Gregory of Nazianzus in the fourth century, as might be expected from that most accurate reader of Scripture, and from that master, who so often used to criticise the teaching of Abelard had met it with unanswerable arguments that its power was finally broken. It makes a belated appearance in the pages of Peter Lombard. (c) But it is not only in connexion with the theory of ransom, with the unjust claim of rights, on the part of Satan. Some of the Fathers set the matter in a different aspect. Fallen man, it was said, was justly under the dominion of the devil, in punishment for sin. But when Satan brought suffering and death on the sinless Saviour, he abused his power and exceeded his right, so that he was now justly deprived of his dominion over the captives. This explanation is found especially in the sermons of St. Leo and the "Moralis" of St. Gregory the Great. Closely allied to this explanation is the popular "mousetrap metaphor" of St. Augustine. In this daring figure of speech, the Cross is regarded as the trap in which the bait is set and the enemy is caught. "The Redeemer came and the deceiver was overcome. What did our Redeemer do to our enemies? In payment for us He set the trap, His Cross, with His blood for bait. He [Satan] could indeed shed that blood; but he deserved not to drink it. By shedding the blood of One who was not his debtor, he was forced to release his debtors" (Serm. cxxx, § 2).

(d) These views retained their force well into the Middle Ages. But the appearance of St. Anselm's "Cur Deus Homo?" made a new epoch in the theology of the Atonement. It may be said, indeed, that this book marked the dawn of that great intellectual and doctrinal development. There are not many works, even among those of the greatest teachers, that can compare in this respect with the treatise of St. Anselm. And, with few exceptions, the books that have done as much to influence and guide the growth of theology are the outcome of some great struggle with heresy; while others, again, only summarize the theological learning of the age. But this little book is at once purely pacific and eminently original. Nor could any dogmatic treatise well be more remarkable in this respect than St. Anselm's "Cur Deus Homo?". And when one considers the dialogue between the great archbishop and his disciple Bosco. There is no parade of learning, and but little in the way of appeal to authorities. The disciple asks and the master answers; and both alike face the great problem before them fearlessly, but at the same time with all due reverence and modesty. Anselm says at the outset that he will not so much show his disciple the truth he needs, as seek it along with him; and that when he says anything that is not confirmed by higher authority, it must be taken as tentative, and provisional. He adds that, though he may in some measure meet the question, one who is wiser could do it better; and that, whatever man may know or say on this subject, there will always remain deeper reasons that are beyond him. In the same spirit he concludes the whole treatise by submitting it to reasonable correction at the hands of others.

It may be safely said that this is precisely what has come to pass. For the theory put forward by St. Anselm had by this time been dissected by theologians, and confirmed by the testimony of truth. In contrast to some of the other views already noticed, this theory is remarkably clear and symmetrical. And it is certainly more agreeable to the heart than any other. It presupposes the notion of purchase money paid to Satan. Anselm's answer to the question is simply the need of satis-
Atonement

faction for sin. No sin, as he views the matter, can be forgiven without satisfaction. A debt to Divine justice has been incurred; and that debt must needs be paid. But man could not make this satisfaction for himself; the debt is something far greater than he is capable of paying. The Son of God was the only one who could offer to God is already due on other titles. The suggestion that some innocent man, or angel, might possibly pay the debt incurred by sinners is rejected, on the ground that in any case this would put the sinner under obligation to his deliverer, and he would thus become the servant of a mere creature. The only way in which the satisfaction could be made, and men could be set free from sin, was by the coming of a Redeemer who is both God and man. His death makes full satisfaction to the Divine Justice, for it is something greater than all the sins of all mankind. Many side questions are incidentally treated in the dialogue between Anselm and Boso. But this is the substance of the answer given to the great question, “Our Deus Homo?” Some modern writers have suggested that this notion of deliverance by means of satisfaction may have a German origin. For in the old Teutonic laws, a criminal might pay the wergild instead of undergoing punishment. But this custom was not peculiar to the Germans, for we may see from the Cohortation of Alain de Rivière has pointed out, there is no need to have recourse to this explanation. For the notion of satisfaction for sin was already present in the whole system of ecclesiastical penance, though it had been left for Anselm to use it in illustration of the doctrine of the Atonement. It may be added that the same idea underlies the old Jewish “sin-offerings” as well as the similar rites that are found in many ancient religions. It is specially prominent in the rites and prayers used on the Day of Atonement. And this, it may be added, is now the ordinary acceptance of the word; to “stone” is to give satisfaction, or make amends, for an offence or an injury.

(e) Whatever may be the reason, it is clear that this doctrine was attracting special attention in the age of St. Anselm. His own work bears witness that it was undertaken at the urgent request of others who wished to have so much new light on this mystery. To some extent, the solution offered by Anselm seems to have satisfied these desires, though, in one important respect, by other deeper part of his theory, the absolute necessity of Redemption and of satisfaction for sin, was discarded by later theologians, and found few defenders. But meanwhile, within a few years of the appearance of the “Cur Deus homo?” another theory which had been advanced by Abelard. In common with St. Anselm, Abelard utterly rejected the old, and then still prevailing, notion that the devil had some sort of right over fallen man, who could only be justly delivered by means of a ransom paid to his capror. Against this he very rightly urges, with Anselm, that Satan was clearly guilty of injustice in the matter and could have no right to anything but punishment. But, on the other hand, Abelard was unable to accept Anselm’s view that an equiva- lent satisfaction for sin was necessary, and that this debt could only be paid by the death of the Divine Redeemer. He insists that God could have pardoned us without requiring satisfaction. And, in his view, the reason for the Incarnation and the death of God for man was not the punishment of the whole world. By other means could men be so effectually turned from sin and moved to love God. Abelard’s teaching on this point, as on others, was vehemently attacked by St. Bernard. But it should be borne in mind that some of the arguments urged in condemnation of Abelard’s position by St. Bernard also, not to speak of later Catholic theology.

In St. Bernard’s eyes it seemed that Abelard, in denying the rights of Satan, denied the “Sacrament of Redemption” and regarded the teaching and example of Christ as the sole benefit of the Incarnation. But, as Mr. Oxenham observes, “he had not said so, and he distinctly asserts in his ‘Apology’ that ‘it is the Son of God who, to deliver us from the bondage of sin and yoke of the Devil, and to open to us by His death the gate of eternal life.’ And St. Bernard himself, in this his Epistle, distinctly denies any absolute necessity for the method of redemption chosen, and suggests a reason for it not so very unlike Abelard’s. Perhaps that method is the best, whereby in a land of forgetfulness and sloth we might be more powerfully and vividly reminded of our fall, through the great and so manifold sufferings of Him who repaired it.” Elsewhere, when not speaking controversially, he says still more plainly: ‘Could not the Creator have restored His work without that difficulty? He could; but He preferred to do it at His own cost, lest any further occasion should be given for that most and most odious vice of ingratitude in man’ (Bern., Serm. xi, in Cant.). What is this but to say, with Abelard, that ‘He chose the Incarnation as the most effectual method for eliciting His creature’s love?’” (The Catholic Doctrine of the Atonement, 85, 86.)

(f) Although this, as the Church authorities of St. Bernard was thus against them, the views of St. Anselm and Abelard, the two men who in different ways were the fathers of Scholasticism, shaped the course of later medieval theology. The strange notion of the rights of Satan, against which they both protested, now disappears from the pages of our theologians. For the rest, the view which ultimately prevailed may be regarded as a combination of the opinions of Anselm and Abelard. In spite of the objections urged by the latter writer, Anselm’s doctrine of satisfaction was adopted as the basis of the argument. But St. Thomas, in harmony with the other medieval masters agree with Abelard in rejecting the notion that this full satisfaction for sin was absolutely necessary. At the most, they are willing to admit a hypothetical or conditional necessity for the Redemption by the death of Christ. The restoration of fallen man was a work of God’s free mercy and benevolence. And, even on the hypothesis that the loss was to be repaired, this might have been brought about in many and various ways. The sin which was caused freely, was to be caused imperfection at all, or some lesser satisfaction, however imperfect in itself, might have been accepted as sufficient. But on the hypothesis that God had chosen to restore mankind, and at the same time, to require satisfaction for the sin committed, it was possible, perhaps, that man could do no more than to hope for deliverance, nothing less than the Atonement made by one who was God as well as man could suffice as satisfaction for the offence against the Divine Majesty. And in this case Anselm’s argument will hold good. Mankind cannot be restored unless God becomes man to save them.

In reference to many points of detail the Schoolmen, here as elsewhere, adopted divergent views. One of the chief questions at issue was the intrinsic adequacy of the satisfaction offered by Christ. On this point, the majority, with St. Thomas, at their head, maintained that, by reason of the infinite dignity of the Divine Person, the least action or suffering of Christ had an infinite value, so that in itself it would suffice as an adequate satisfaction for the sins of all men. On the other hand, disputed this intrinsic infinitude, and ascribed the all-sufficiency of the satisfaction to the Divine acceptance. As this acceptance was grounded on the infinite dignity of the Divine Person, the difference was not so great as might appear at first sight. But, on this point, the simpler teaching of St. Thomas is more generally accepted by later theologians. Apart from this
question, the divergent views of the two schools on the primary motive of the Incarnation naturally have some effect on the Thomist and Scotist theology of the Atonement. On looking back at the various theories noticed so far, it will be seen that they are not, for the most part, mutually exclusive, but may be freely and harmoniously united, so that they all help to bring out different aspects of that great doctrine which cannot find adequate expression in any human theory. And in point of fact it will generally be found that the chief Fathers and Schoolmen, though they may at times lay more stress on one, will not for their own, do not lose sight of the other explanations.

Thus the Greek Fathers, who delight in speculating on the Mystical Redemption by the Incarnation, do not omit to speak also of our salvation by the shedding of blood. Origen, who lays most stress on the deliverance by payment of a ransom, does not forget to dwell on the need of a sacrifice for sin. St. Anselm, again, in his "Meditations," supplements the teaching set forth in his "De Deus Homo." Abelard, who may be taken to make the Atonement consist in nothing more than the constraining example of Divine Love, has spoken also of our salvation by the Sacrifice of the Cross, in passages to which his critics do not attach sufficient importance. And, as we have seen, his successors, St. Bernard, teaches all three; realism really and truly valuable in the theory which he condemned. Most, if not all, of these theories had perils of their own, if they were isolated and exaggerated. But in the Catholic Church there was ever a safeguard against these dangers of distortion. As Mr. Oxenham says very finely, "The perpetual priesthood of Christ in heaven, which occupies a prominent place in nearly all the writings we have examined, is even more emphatically insisted upon by Origen. And this deserves to be remembered, because it is a part of the doctrine which has been almost or altogether dropped out of many Protestant expositions of the Atonement, whereas those most inclining among Catholics to a merely juridical view of the subject have never been able to forget the present and living reality of a sacrifice constantly kept before their eyes, as it were, in the worship which reflects on earth the unfailing liturgy of heaven" (p. 38).

The reality of these dangers and the importance of this safeguard may be seen if we return to the history of this doctrine, as given in the last chapter. As we have seen, its earlier development owed comparatively little to the stress of controversy with heretics. And the revolution of the sixteenth century was no exception to this rule. For the Atonement was not one of the subjects directly disputed between the Reformers and their Catholic opponents. But from its close connexion with the cardinal question of Justification, this doctrine assumed a very special prominence and importance in Protestant theology and practical preaching. Mark Pattison tells us in his "Memoirs" that he came to Oxford with his "home Puritan religion almost narrowed to two points, fear of God's wrath and faith in the doctrine of the Atonement." And his case was possibly no exception among Protestants' theologians. In their general conception of the Atonement the Reformers and their followers happily preserved the Catholic doctrine, at least in its main lines. And in their explanation of the merit of Christ's sufferings and death we may see the influence of St. Thomas and the Schoolmen. But, as might be expected from the isolation of the doctrine and the loss of other portions of Catholic teaching, the truth thus preserved was sometimes insensibly obscured or distorted. It will be enough to note here the presence of two mistaken tendencies. (1) The first is indicated in the above words of Pattison in which the Atonement is specially connected with the thought of the wrath of God. It is true of course that sin incurs the anger of the Just Judge, and that this is averted when the debt due to Divine Justice is paid by satisfaction. But it must not be thought that God is only moved to mercy and reconciled to us, the third, in the explanation of the Reconciliation is expressly rejected by St. Augustine (In Joannis, Tract. cx, § 6). God's merciful love is the cause, not the result of that satisfaction. (2) The second mistake is the tendency to treat the Passion of Christ as being literally a sacrifice of the Son of God. The Roman Catholic exposition of the Atonement is a distorted view of the truth that His Atoning Sacrifice took the place of our punishment, and that He took upon Himself the sufferings and death that were due to our sins.

This view of the Atonement naturally provoked a reaction. Thus the Socinians were led to reject the notion of vicarious suffering and satisfaction as inconsistent with God's justice and mercy. And in their eyes the work of Christ consisted simply in teaching and in teaching them to think of God's relations to the juridical conception of the Atonement led to like results in the later system of Swedenborg. More recently Albrecht Ritschl, who has paid special attention to this subject, has formulated a new view in his "Dogmengeschichte" of the Atonement. He states that the concept of the Atonement is moral and spiritual, rather than juridical; and his system is distinguished by the fact that he lays stress on the relation of Christ to the whole Christian community. We cannot stay to examine these new systems in detail. But it may be observed that the truth which they contain is really found in the Catholic theology of the Atonement. That great doctrine has been faintly set forth in figures taken from man's laws and customs. It is represented as the payment of a price, or a ransom; or as the offering of satisfaction for a debt. But we can never rest in these material figures as though they were literal and adequate. As both Abelard and Bernard remind us, the Atonement is the work of love. It is essentially a sacrifice, the one supreme sacrifice of which the rest were but types and figures. And, as St. Augustine teaches us, the outward rite of sacrifice is the sacrament, or sacred sign, of the invisible sacrifice of the heart. It was by this inward sacrifice of obedience unto death in the perfect obedience of His life for His friends, that Christ paid the debt to justice, and taught us by His example, and drew all things to Himself; it was by this that He brought our Atonement and Reconciliation with God, "making peace through the blood of His Cross."
ATTAINER

ATRI, Diocese of. See Civita di Penne.

Atrius, a titular see of Lower Egypt (Atrhibites) and episcopal list (326-479) is given in Gams (p. 461).

Laudi, Orane Christ. (1740), II, 553-556.

Atrium.—I. An open place or court before a church. It consisted of a large quadrangle with colonnaded walks on its four sides forming a portico or cloister. It was situated between the porch or vestibule and the body of the church. In the center of the atrium was a fountain or well, where the worshippers washed their hands before entering the church. A remnant of this custom still survives in the use of the holy-water font, or basin, usually placed near the inner entrances of churches in those that were not intended to advance farther, and more particularly the first class of penitents, stood to receive the prayers of the faithful as they went into the church. It was also used as a burying-ground, at first only for distinguished persons, but afterwards for all believers. The covered portion next the church was called the narthex and was the place for penitents. The basilicas at Ravenna seem usually to have had a closed narthex; while those of Rome were open to the West. A mosaic in S. Apollinaris Nuovo, Ravenna, shows a church closed by curtains. The atrium existed in some of the largest of the early Christian churches, such as St. Peter's at Rome in the fourth century, and Sancta Sophia at Constantinople, in the sixth. In the residences (palatia, domus) of the principal Christian, or those that were accorded with the highest rank, the Christian emperors were most likely to be found first worshipped, there was a threefold division: first, on entering, a court called the atrium; then, farther in, another colonnaded court called the peristyle; and then the tablinum, where the altar was probably placed, and services conducted. (See Banister.)

So large a fore-court to a church required an area of land costly and difficult to obtain in a large city. For this reason the old Roman atrium survived only occasionally in Eastern and Western churches. Typical examples may be seen in the churches of St. Clement, at Rome, and St. Ambrose, at Milan; also in the seventh-century churches of Novara and Parenzo.

II. In secular architecture the atrium was the principal entrance-hall and apartment in a Roman house, and formed the reception-room. It was lighted by an opening in the roof, called the compluvium, the roof sloping so as to throw the rain-water into a cistern in the floor called the impluvium. In large houses it was surrounded by a colonnade.

THOMAS H. POOLE.

Attainer.—A Bill of Attainder may be defined to be an Act of Parliament for putting a man to death or for otherwise punishing him without trial in the usual form. Thus by a legislative act a man is put in the same position as if he had been convicted after a regular trial. It is an act whereby the judicature of the entire Parliament is exercised, and may be contrasted with the proceeding by impeachment in which the accusation, presented by the Commons acting as a grand jury of the whole realm, is tried by the Lords, exercising at once the functions of a high court of justice and of a jury. In a strictly technical sense, it may be said that a Bill of Attainder is a legislative sentence of death without a trial, and that a Bill of Pains and Penalties is such an act inflicting a milder punishment. In the popular sense, however, the term "Bill of Attainder" embraces both classes of acts, and in that sense it is used in the cases of Queen Caroline, the United States, the Supreme Court has declared in Fletcher v. Peck, 6 Cranch, 138, that "A bill of attainder may affect the life of an individual, or may confiscate his property, or both." Such a bill deals with the merits of a particular criminal, his penalties, more or less severe, ex post facto, without trial in the usual form. While bills of attainder were used in England as early as 1321 in the procedure employed by Parliament in the treatment of the Depensers (1 St. tr. pp. 23, 38), it was not until the period of passion engendered by the civil war that the summary power of Parliament to punish criminals by statute was for the first time perverted and abused. This was it that this procedure was not, not only against the living, but sometimes against the dead, the main object in the latter case being, of course, the confiscation of the estate of the attained person. In the flush of victory which followed the battle of Towton, Edward IV obtained the freedom of a sweeping bill of attainder through which the crown was enriched by forfeiture of the estates of fourteen lords and more than a hundred knights and esquires. In the seventeenth year of that reign was passed the Act of Attainder of the Duke of Clarence in which, after an oratorical preface setting out at length the offences imputed to him, it is enacted "that the said George Duke of Clarence be convicted, and attainted of high treason." Then followed the appointment of the Duke of Buckingham as grand steward for that occasion of execution. It is a remarkable fact that during a period of one hundred and sixty-two years (1459-1821) there is no record of a parliamentary impeachment either in the rolls of Parliament or in the Lords' journal. After the impeachment of Lord Stanley in 1446, ascending his troops to the battle of Blore Heath, there was not another impeachment until that of Sir Giles Monson and Sir Francis Mitchell in 1621. During the interval, covering a little more than the reigns of the house of Tudor, enemies of the State were disposed of either by bills of attainder, by trials in the Star Chamber, or by trials for treason in the courts of common law. In the reign of Henry VIII Bills of Attainder were often used instead of impeachments, as in the cases of Wolsey, for treason, Queen Katharine Howard, the Duke of Norfolk, and the Earl of Surrey. During that reign religious persecution was carried on rather through the legal machinery devised for the punishment of high treason as defined by the Act of Supremacy than by bills of attainder. By the Act of Supremacy, the King was declared Head of the Church with "the title and style thereof"; by the penal act which followed as a corollary thereto, it was declared that any attempt to deprive him of the dignity, title, or name of his royal estate should constitute high treason. In the special act providing the amended oaths, it was possible to call upon anyone to declare his belief in the validity of the new title, and a failure to do so was sufficient evidence of guilt. By that legal machinery were dashed to pieces the Charterhouse monks of London, who are admitted on every hand to have been the noblest and purest of all churchmen. Even Froude admits that they were "gallant men, whose high forms, in the sunset of the old faith, and transfigured on the horizon, tinged with the light of its dying glory." The legal proceedings through which the Bishop of Rochester and Sir Thomas More were brought to the block were but a repetition of what had been gone through with in the case of the Carthusians. After the Tudor time the most remarkable bills of attainder are those that were directed against Lord Strafford, Lord Danby, the Duke of Monmouth, and Sir John Fenwick. As instances of bills of pains and penalties, references may be made to those against Bishop Atterbury and the Act of 1803, in the case of the introduction in the House of Lords of a bill of pains and penalties, providing for the dissolution of her marriage with the King, upon the ground of adultery,
and for her degradation. When the charges contained in the preamble came on to be heard, Brougham and Denman, by their bold and brilliant defence of the Queen, so aroused popular sympathy in her favour, by holding her up as a deserted and persecuted wife, that the ministry deemed it wise to drop the bill after the majority in its favour in the Lords had dwindled to nine. Reference is made to this case as an illustration of the nature of the procedure upon such bills. "The proceedings of parliament in passing bills of attainder, and of pain and penalty, do not vary from those adopted in regard to other bills. They may be introduced in either house, but ordinarily commence in the House of Lords: they pass through the same stages; and when agreed to by both houses they receive the royal assent in the usual form. But the parties who are subjected to these proceedings are admitted to defend themselves by counsel and witnesses, before both houses; and the solemnity of the proceedings would cause measures to be taken to enforce the attendance of members upon their service in parliament" (May, Parl. Practice, 744). It thus appears that, in its modern form, procedure by attainder admits the right of proof and argument. Entirely apart from the judicature of Parliament, attainder is defined by the common law of England to be the state of a person being deprived of all title to any property, or of being rendered incapable of holding any office, by the death sentence. Such sentence was, however, not followed by attainder. The consequences of attainder were: first, forfeiture; second, corruption of blood. The extent of the forfeitures depended upon the nature of the crime for which the criminal was convicted. It was generally by corruption of blood, "both upwards and downwards," the attainted person could neither inherit nor transmit lands. Grotius (c 85, 4, 1, could not be called as a witness in any court. The doctrine of attainder has, however, ceased to be of much practical importance since 1334 and 34 Vict., c. 23, wherein it was provided that henceforth no confession, verdict, inquest, conviction, proceeding of or from all such attainders or falso-de-see shall cause any attainted or corruption of blood, or any forfeiture or ejectment.

HANNIS TAYLOR.

Attention. See Consciousness.

Atticus, Patriarch of Constantinople (406–425), b. at Sebaste in Armenia; d. 425. He was educated in the vicinity of his native town by Macedonian monks, whose mode of life and errors he embraced. When still young he went to Constantinople, abjured his heretical tenets, and was raised to the priesthood. He and another ambitious priest, Arscarius, were the chief accusers of St. Chrysostom in the notorious Council of the Oak, which condemned (405) 8 for empire. On the death of the intruder Arscarius, he succeeded him in the See of Constantinople, and at first strove hard, with the help of the civil power, to detach the faithful from the communion of their lawful bishop. Even after the death of St. Chrysostom, they continued to avoid his own spiritual ministrations, he re-inserted the name of his holy predecessor in the diptychs of the churches. This change of attitude and his charity to the poor gradually made him less unpopular, and he at length consented to be himself recognised as patriarch by Innocent I. Inte
upon enlarging the prerogatives of his see, he obtained from Theodosius the Younger two consecrations which placed Bithynia and Ilyryia under his jurisdiction. Rome resisted these encroachments, and the consecrations, thanks to the intervention of Honorius, were revoked. On this occasion Maximus com- bined the irregularity of his promotion by his zeal in the cause of orthodoxy. He drove the Mes- salians from Pamphilus, and his opposition to the Pelagians caused him to be praised by Celestine I as "a true successor of St. Chrysostom."  


A. J. B. Vulebret

Attigny, COUNCIL OF. - In 765, St. Chrodegang of Meix and thirty-seven other bishops mutually promised in an assembly held at the royal residence of Attigny near Vouziers (Ardennes) that after the death of each the survivors would cause the psalter to be said one hundred times and would have one hundred masses celebrated for the repose of the soul of the departed. Each one would also say thirty masses for the same intention. In 785, Charlemagne held a council at Attigny. Widukind and Aboin, two deacons, presented themselves for instruction and were baptized. In 822, Pope Paschal I was present at a Council of Attigny, convened for the reconciliation of the Emperor Louis the Pious with his three younger brothers, Hugo, Drogo, and Theodoric, whom he had caused to be violently tortured and whom he had intended to put to death. In the council he confessed publicly his wrong-doing; also the violence practised by him on his nephew, Bernard, King of Italy, and his brother, the Abbot Adelard Wals, and proposed to perform public penance in imitation of the Emperor Theodosius I. He also exhibited an earnest desire to correct abuses arising from the negligence of the bishops and the nobles, and confirmed the rule (Aquisquis Regula) that the Council of Aachen had drawn up (816) for canons and monks. In 870, thirty bishops and six archbishops met at Attigny, to pass judgment on Karlmann, the king's son, made an ecclesiastic at an early age, and accused by his father of conspiring against his life and throne. He was deprived of his title and imprisoned at Sens. In the council of 875, Hinencmar, Bishop of Lons, appealed to the pope from his uncle, Hinencmar, Archbishop of Reims. 


J. J. SHAHAN

Attila, king and general of the Hun, d. 453. Succeeding in 433 to the kingship of Scythian hordes disorganized and enfeebled by internal discord, Attila soon made of his subjects a compact and formidable people, the terror of Europe and Asia. An unsuccessful campaign in Persia, followed by the victory of the Sarmatian sect of the Huns in 441 by an invasion of the Eastern Roman Empire, the success of which emboldened Attila to invade the West. He passed unhindered through Austria and Germany, across the Rhine into Gaul, plundering it and devastating all in his path with a ferocity unexampled in the records of barbarian invasions, and compelling those he overcame to augment his mighty army. In 451 he met on the Plains of Châlons by the allied Romans under Aetius and the Visigoths under Theodoric and Thiorismond, who overcame the Huns and avenged the peril that menaced Western civilization. Turning then to Italy, Attila, in the spring of 452, laid waste Aquileia and many Lombard cities, and was approaching Rome, when the Valentinian III had fled before him, when he was struck down by an assassin. His death was the most influential member of whom was Pope Leo I, which dissuaded Attila from sacking the city. Attila died shortly after. Catholic interest in Attila centers chiefly in his relations with those bishops of France and Italy who restrained the Hunnish leader in his devastating fury. The moral power of these bishops, and particularly of the pope, during the dissolution of the empire, is evidenced as well by the confidence in which the faithful looked to them for succour against the terrible invader as by the influence they sometimes exerted in staying that invader's destroying hand. St. Agnan of Orleans sustained the courage of his people and hastened the reinforcements that saved his apparently doomed city; at Troyes, St. Lupus prevailed upon Attila to spare the province of Champagne, and gave himself as a hostage while the Hunnish army remained in Gaul; when Rome seemed destined to meet the fate of the Lombard cities which Attila had pillaged, it was Pope Leo the Great who, by his eloquence and commanding personality, overawed the conqueror and saved the city. The terror which for centuries after clung to the name of Attila, "the Scourge of God," as he came to be called, and the gratitude of the people to their deliverers combined in time to encumber medieval hagiography with legends of saints reputed to have overcome Attila by their imposing presence, or stayed his progress by their prayers. But these fictions serve to emphasize the import of the facts which inspired them.

It is difficult to appreciate how widespread must have been that sentiment expressed in the recently discovered appeal of Eusebius of Dorylein to Pope Leo I: "Curavit desuper et ab exordio consuetudine apostolica iniquas perferebat defensiones...et humili jacentis erigere, secundum possibilitatem quam habetis" [see Harnack, "History of Dogma" (Boston, 1903), II, 165]. National pride, too, came in time to invest the person of Attila with a halo of fiction. Most responsibility for the legends of the Hunnish leader, who is diversely depicted, according as the vanity of nations would represent Attila as a friend who had contributed to their greatness or as a foe to whose superhuman strength it had been no discredit to surrender. Of these legends the best known is the story of Etzel (Attila) in the "Nibelungenlied."


J. J. Shahan

Attiret, JEAN DENIS, painter, b. at Dole, France, 31 July, 1702; d. at Pekin, 8 December, 1768. He made serious artistic studies in Rome and after returning to his native country achieved considerable reputation as a portrait painter. He entered the Jesuit novitiate in a lay brother's habit but left some specimens of his work in the Cathedral of Avignon and the Sodality chapel which he painted while a novice. The Jesuits had many of their men in China employed as painters. Attiret joined them in 1737 and was easily the superior of all. He was honoured with the title of painter to the Sodality in his studio daily and finally made him a mandarin in spite of the brother's unwillingness to accept the honour. As all the work was done not for art but for the sake of pleasing the emperor, every suggestion he made was carefully basined. To oil was not agreeable, so sableules and distemper were resolved to. The Emperor did not like shading, for he thought it

John B. Peterson

ATTIRET
was a blot, so that disappeared. It all ended in Attiret becoming altogether Chinese in his tastes and his methods, so that he no longer painted like a European. He made portraits of all the distinguished court personages, but most of his work was done on glass or silk and represented trees, and fruits, and fishes, and animals, etc. When, however, Vesalius emperiorially beaten back the Tatars, he ordered the battles to be painted. Four Jesuit brothers, among whom was Attiret, made sixteen tableaux, which were engraved in France in 1774. When the collection arrived from France, however, Attiret was dead. The emperor manifested great concern at his loss, bore the expenses of the obsequies, and sent a special representative to show his sorrow at the tomb. Attiret is credited with at least 200 portraits.

Atto, a faithful follower of Gregory VII in his conflict with the simoniac clergy, b. probably at Milan, made Cardinal of San Marco, assisted (1079) at the Berengarius council in the papal court of that year, and signed the decree of the synod of 1081. He may have been Bishop of Preneste. Cardinal Mai published under his name (SS. Vet. nova colli., VI, 2, 80 sqq.), from a Vatican manuscript, a "Brevarium Cumunum", or miscellaneous collection of moral and canonical decrees, genuine and forged, from Pope Clement I to Gregory the Great. It deals particularly with clerical rights and duties, ecclesiastical acts, the administration of the sacerdotium, censures, jurisdiction, etc. Other cardinalates of the name are mentioned in the mention of the (eighteenth-century) "Diatriba de Attonibus" published by Cardinal Mai (op. cit.; cf. P.L., CXXXIV, 902).

Bruck in Kirchenlex., I, 1556, 1567.

Atto of Pistoia, b. at Badajos in Spain, 1070; d. 22 May, 1155. He became Abbot of Vallombrosa (Tuscany) in 1105, and in 1135 was made Bishop of Pistoia. He wrote lives of St. John Gualbert and of St. Bernard of Vallombrosa, Bishop of Parma. In 1152, in response to Pistoia certain relics of James of Compostella. His correspondence on that occasion is found in Ughelli, "Italia Sacra", VII, 296.


Atto of Vercelli, a learned theologian and canonist of the tenth century, son of the Viscount Aldegarius, and Bishop of Vercelli (924-961). In 933 he became Grand Chancellor of Lothaire II, King of France, and obtained from the royal gratitude donations and privileges for his see of Vercelli (Ughelli, Italia Sacra, IV, 760). Several of his writings were first published by the Benedictine D'Achery (1855-77) in his "Spielegium" VIII, 1-137; 2d ed., 1723, I, 401-442, e. g. "Epistola de Libellis de proceribus ecclesiasticis", and "Canones rursus statuataque Vercellensis ecclesie". A complete edition was executed by Baronez del Signoro, in two folio volumes (Vercelli, 1768; P. L., CXXXIV, 27-834), inclusive of his lengthy commentary on the Epistles of St. Paul. In 1852 Cardinal Mai published his "Atto di Vercelli", or "Polypticum", or "Perpendicular", an abridgment of moral philosophy, "written in a mysterious and enigmatic way". In his history of early medieval literature Ebert transfers to some Spaniard the authorship of this book. J. Hacke defends the traditional view (Realecyk.f. prot. Theol., II, 214). His "Canones" are in great part a compilation of earlier ecclesiastical legislation, including the False Decretals. They contain, also, certain provisions of his own and are of value for the study of the contemporary ecclesiastical life and manners in Northern Italy. He is sometimes known as Atto II; an earlier homonymous Bishop of Vercelli flourished about the middle of the eighth century.

Schulte, Atto von Vercelli (Gottingen, 1887); Verschaffer, Acta SS. de Theol. cat., I, 2222, 2223; Tironetti, Studi leol, iul., 1800, III, Pt. i, 214-22; Chevalier, Répertoire des sources hist.: Bio-Bibliog., I, 363.

THOMAS J. SHAHAN.

Attracta (or Araght), Saint, a contemporary of St. Patrick from whom she received the veil. She is known as the foundress of several churches in the counties of Galway and Sligo, Ireland. Colgan's account of her life is based on that written by Augustine Magraadin in the last years of the fourteenth century, and abounds in improbable statements. However, the fact of St. Attracta receiving the veil from St. Patrick is corroborated by Tirechán, in the "Book of Armagh", as is evident from the following passage in the "Documenta de S. Patricio" (ed. Edmund Hogg, S.J.): "Et ecclesiam posuit in cella Adracht, filium Talain, natum ex manu Patricii." A native of the County Sligo, she resolved to devote herself to God, but being opposed by her parents, fled to South Connacht and made her first foundation at Drumconnell, near Boyle, County Roscommon, whence she removed to Greaghaighe, or Coolavin, County Sligo. At Killaragh, St. Attracta established a hospice for travellers, which existed as late as 1539. Her fame was so great that numerous places were named after her, e. g. Killaragh (Cill Attracta), Toberarragh, Cloghan Aragh, etc., and a large village of Killaragh up around her oratory at Killaragh in Coolavin. Colgan gives an account of the Cross of St. Attracta which was famed during the Middle Ages, and of which the O'Mochain family were hereditary keepers. A striking confirmation of the existence of this relic in the early years of the fifteenth century is afforded by an entry in the "Calendar of Papal Letters" (VI, 451), from which we learn that in 1413 the cross and cup of St. Attracta (Crux ac Cuphas Aracht) were then worshipped in the church of Killaragh, diocese of Achonry. By an indent of 28 July, 1804, Pius IX authorized the office and Mass of St. Attracta, which had lapsed into desuetude, to be again celebrated in the Irish Church. The feast of St. Attracta, on August, is given special honour in the Diocese of Achonry, of which she is the patroness. The prayers and proper lessons for her Office were drawn up by Cardinal Moran.


W. H. GRATTAN FLOOD.

Attributes, Divine.—In order to form a more systematic idea of God, and, as far as possible, to unfold the implications of the truth, God is All-Perfect, this infinite Perfection is viewed, successively, under various aspects, each of which is treated as a separate perfection and characteristic inherent to the Divine Substance, or Essence. A certain group of these, of paramount import, is called the Divine Attributes.

I. KNOWLEDGE OF GOD MEDIATE AND SYNTHETIC.—Our natural knowledge of God is acquired by discursive reasoning and by the data of introspection, "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also, and Divinity" (St. Paul, Rom., i, 20). Created things manifest as a glass, darkly,
the powers and perfections of the Creator. But these refracted images of Him in finite things cannot furnish grounds for any adequate idea of the Infinite Being. Hence, in constructing a synthetic idea of God, before one can apply to the Divinity any concept or term expressing a perfection found in created beings, it must be subjected to rigorous correction. The profound disparity between the Divine perfection and the intimations of it presented in the world-copy may be broadly laid down under two heads. (1) Number.—The perfections of creatures are innumerable, the Divine perfection is one. (2) Diversity.—Created perfections are infinite, the perfections of God are singularly simple. The Divine perfection is uniform, simple. It is not a totality of various perfections; absolutely simple, the Divine perfection answers to every idea of actual or conceivable perfection, without being determined to the particular mode of any. Hence, when any attribute expressing modes characteristic of the world of being that falls within the range of our experience is applied to God its signification ceases to be identical with that which it has in every other case. This is not to say that the concept of a perfect being, the concept of the infinite, exists independently of the finite world. (See Analogy.)

II. SOURCE OF OUR NATURAL KNOWLEDGE OF GOD.—To correct, as far as possible, the inadequate character of the concepts through which we must formulate our idea of God, the first step is to distinguish created perfection into two kinds, viz., mixed perfections and pure perfections. A pure perfection is one whose exact concept does not include any note formally expressive of defect or limitation; the content of the idea is entirely positive. The idea of a perfect being, the idea of the Divine, involves no proposition of the form which exists between the finite being and its infinite analogue. In philosophical phrase, this use of terms is called analogical predication, in contradistinction to universal, in which a word is predicated of all the more general subjects in precisely the same sense. (See Analogy.)

IV. DEDUCTIVE DEVELOPMENT.—Having established the existence of God from metaphysical, physical, and moral arguments, the theologian selects some one of the attributes which these proofs authorize him to predicate, or directly connote, along with what is positive in the perfection, some privation or deficiency. Examples of the former are power, truthfulness, will; as an instance of the latter, materiality may be offered. For, though the reality that belongs to matter is, of course, a participation of existence and activity, yet the concept of it connotes the imperfections of that particular kind of existence which is composite and subject to disintegration. Again, power is pure perfection for, as Catholic philosophy teaches, though the finite nature of human personality comes into play in the awakening of self-consciousness, yet limitation is not an essential constituent of personality. All terms that stand for pure perfections are predicated analogically of God, and are designated attributes in the wide sense of the word. When terms which signify mixed perfections are predicated of God, the analogy becomes so faint that the locution is a mere metaphor.

III. INDUCTIVE DEVELOPMENT OF ATTRIBUTES.—The elaboration of the idea of God is carried on along three converging lines: (1) The positive way of causality.—In virtue of the principle that whatever excellence is contained in an effect is represented in the efficiency of the cause, reason affirms that each created being is a reflection of the corresponding Divine analogue in the first cause. Hence, from the existence of an intelligent being, man, in the cosmos, we rightly infer that God is intelligent, that is to say, His infinite perfection is supersubstantial to all other operations of intellect. (2) The negative way. If the perfections are called attributes, the only imperfections are directly on the Infinity of God, then, focusing the attention not upon the positive content of any created perfection, but upon the fact that, because it is finite it is determined in kind and limited in degree, we may say that in God there is not intelligence exactly as we know it. Again, since there is no imperfection in God, every concept of defect, privation, and limitation must be negated of God. Many negative names, it is true, are applied to God; as wisdom, for instance, He is said to be immutable, uncaused, infinite. It should, however, be carefully observed that some attributes, which, from the etymological point of view, are negative, convey, nevertheless, a positive meaning. Failure to perceive this obvious truth has been responsible for much empty dogmatism on the subject. (3) The way of the figurative and symbolic. The idea of the finite excellences, being derived from the concept of the Divine, and only derived from the concept of the Divine, is, in its application to God, expanded without limit. God not only possesses every excellence discoverable in creation, but He also possesses it infinitely. To emphasize the transcendency of the Divine perfection, in some expressions an abstract noun is substituted for the corresponding adjective; as, God is Intelligence; or, again, some word of intensive, or exclusive, force is joined to the attribute; as, God alone is good, God is goodness itself, God is all-powerful, or supremely powerful.

V. ESSENCE AND ATTRIBUTES.—Transcendentally one, absolutely free from composition, the Divine Being is not divided into parts, or compounded of material substrates in which qualities or any other modal determinations inhere. The reality to which the various attributes are ascribed is one and indivisible. "Quae justitia," says St. Augustine, "ipsa bonitas; quae bonitas, ipsa beatitudinem." In this respect, the relation of the attributes to the Divine nature might be illustrated by the various reflections of one and the same object from a concave, a convex, and a plane mirror. Nevertheless, to systematize the idea of God, and to draw out the rich content of the knowledge resulting from the proofs of God's existence, some primary attribute may be chosen as representing one aspect of the Divine perfection from which the others may be rigorously deduced. This results in a logical scheme in which the derivative attributes, or perfections, stand towards one another in a relation somewhat similar to that of the essence and the various properties and qualities in a material substance. In this arrangement the primary perfection is termed the metaphysical essence, the others are called attributes. Many eminent theologians stress the conception of pure actuality (actus purus) from which simplicity and infinity are directly de-
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Gilbert de la Porre, who maintained a real, ontological distinction between the Divine Essence and the attributes. His opinion was condemned by the Council of Reims (1148). St. Thomas definitively expressed the doctrine which, after some controversies between Scotists and Thomists upon minor points and comprehensive function between Divinity and everything else, all other distinctions are implicitly expressed. Whether, and in what way, the distinctions between the attributes and the metaphysical essence, and among the attributes themselves, have an ontological basis in the Divine nature itself, was a subject which divided Nominalists and Realists, Thomists and Scotists, in the age of Scholasticism (cf. Vacant, Dict. de théol. cathol., I, 2230–34).

VI. Division of Attributes.—Taking as the basis of classification the ways by which the attributes are developed, they are divided into positive and negative. Among the negative attributes are simplicity, infinity, immutability. The chief positive attributes are unity, truth, goodness, omnipotence, omniscience, distinctness, and will, personality. Some authors divide them into incommunicable and communicable. The former class comprises those which belong to God alone (e.g., all-wise, self-existent, omnipotent) to the latter belong those which are peculiar, exceptable, creatures; as good, just, intelligent. Again, the divine nature may be considered either as static, or as the source of activity; hence another division into quiescent and active. Finally, some perfections involve a relation to things distinct from God, while others do not; and from this standpoint theologians divide the attributes into absolute and relative. The various classifications adopted by modern Protestant theologians are due partly to the results of philosophical speculation, partly to new conceptions of the nature of religion. Schleiermacher, e.g., derives the attributes of God from our threefold consciousness of absolute dependence, of sin, and of grace. Others, with Lipsius, distinguish the metaphysical attributes from the psychological and the ethical. A simpler division groups omnipotence, omnipresence, eternity, omniscience, and unity as the metaphysical predicates, justice and goodness as the moral attributes. The fundamental attribute is, according to Ritschl, love; according to Professor de Wette, power. These writers center about the idea of God as a personal being.

VII. Revelation.—The supernatural knowledge of God given in revelation is apprehended through the medium of conceptions that belong to natural knowledge. Therefore, the same principles of attribution that govern the one hold good also for the other.

VIII. Historical Development.—In the fourth century Aetius and Eunomius maintained that, because the Divine nature is simple, excluding all composition or multiplicity, the various terms and names applied to God are to be considered synonymous. Otherwise they would erroneously imply composition in God. This opinion was combated by St. Cyril of Alexandria, St. Basil, and St. Gregory of Nyssa (In Eunom., P. G., XLI). The principle of attribution received more precise statement at the hands of St. Augustine, in his investigations of the conditions of intellectual knowledge (De Genes. et Nativ. II, 42, 2). It is in these writings that we find the ideas of the Nominalists and the Scotists, though they were followed by Neo-Platonism, transmitted through the works of the Pseudo-Dionysius, contributed to bring into closer relief the analogous character of the divine and human nature. The Nominalists revived the views of Eunomius, and the opposition of the Realists was carried to the other extreme by

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dued. Most modern authors fix on asseity (Aseitas; σείζα from "σείζ" = "himself"), or self-existence; for the reason that, while all other existences are derived from, and depend on, God, He possesses in Himself, absolutely and independently, the entire reason of His uncaused, infinite Being. In this, the most profound and comprehensive function between Divinity and everything else, all other distinctions are implicitly expressed. Whether, and in what way, the distinctions between the attributes and the metaphysical essence, and among the attributes themselves, have an ontological basis in the Divine nature itself, was a subject which divided Nominalists and Realists, Thomists and Scotists, in the age of Scholasticism (cf. Vacant, Dict. de théol. cathol., I, 2230–34).

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ATTENTION


JAMES J. FOX.

Attrition, or Imperfect Contrition (Lat. attentio, "to wear away by rubbing"; p. part. attitu).—The Council of Trent (Sess. XIV, Chap. iv) has defined contrition as "a sorrow for one's sin committed, with a firm purpose of not sinning in the future." This sort of sin may arise from various motives, may be prompted by various causes. If the detestation of sin arise from the love of God, Who has been grievously offended, then contrition is termed perfect; if it arise from any other motive, such as loss of heaven, fear of hell, or the heinousness of guilt, then it is termed imperfect contrition, or attrition. That there exists such a disposition of soul as attraction, and that it is a goodly thing; an impulse of the Spirit of God, is the clear teaching of the Council of Trent (Sess. XIV, iv). "And as to that imperfect contrition which is called attraction, because it is commonly conceived either from the consideration of the turpitude of sin, or from the fear of the punishment of hell, or from the hope of pardon, or from the hope of glory, it is customary to call it attraction; for as with the hope of pardon, it excludes the wish to sin, it not only does not make man a hypocrite and a greater sinner, but that it is even a gift of God, and an impulse of the Holy Spirit, who does not indeed as yet dwell in the penitent, but who only moves him; whereby the penitent, being assisted, prepares a way for himself unto justice, and although this attraction cannot of itself, without the Sacrament of Penance, conduct the sinner to justification, yet does it dispose him to receive the grace of God in the Sacrament of Penance. CONSORTED WITH fear, the Ninivites at the preaching of Jonah did fearful penance and obtained mercy from the Lord." Wherefore anent attrition, the council in Canon v, Sess. XIV, declares: "If any man assert that attrition... is not a true and a profitable sorrow; that it does not prepare the soul for grace, but that it makes a man a hypocrite, yea, even a greater sinner, let him be anathema." This doctrine of the council is in accord with the teaching of the Old and the New Testament. The Old Testament writers praise without hesitation that fear of God which is really "the beginning of wisdom" (Ps. ex). One of the commonest forms of expression found in the Hebrew scriptures is the "exhortation to the fear of the Lord" (Eccles., i, 13; ii, 19 sqq.). We are told that "without fear there is no justice as a judge" (ibid., i, 28; ii, 1; ii, 19). In this fear there is "confidence of strength" and it is "a fountain of life" (Prov. xiv, 26, 27); and the Psalmist prays (Ps. cxviii, 120): "Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

NEW TESTAMENT.—Even when the law of fear had given way to the law of love, Christ does not hesitate to inculcate that we must "fear him who can destroy both soul and body into hell" (Matt., x, 28). Christ, in his moral exhortation and example, while in Jerusalem, typical of the final destruction of the world, was intended by Jesus to strike terror into the hearts of those who heard, and those who read; nor can one doubt that the last great judgment as portrayed by Matthew, xxv, 31 sqq., must have been directed against a multitude of perfect or partial contrition, from sin by reason of God's awful judgments. The Apostle appears not less insistent when he exhorts us to work out "our salvation in fear and trembling" lest the anger of God come upon us (Phil., ii, 12). The earliest days of Christianity have spoken of fear of God's punishment as a godly virtue that makes for salvation. Clement of Alex-

andria (Strom., VII) speaks of righteousness which comes of love and righteousness arising from fear, and in the Strom., II, ch. vii, he speaks at length on the utility of fear, and answers objections brought forward against his position. The most striking sequence is the one wherein he says, "In this Scripture it is therefore shown to be reasonable, from which arises repentance of previous sins", etc. St. Basil (4th interrogation on the Rule) speaks of the fear of God and of His judgments, and he asserts that for those who are beginning a life of pieté "exhortation based on fear is of greatest utility;" and the man asserting, "The fear of God is the beginning of wisdom" (P. G., XXXI). St. John Chrysostom may be quoted in the same sense (P. G., XLIX, 154). St. Ambrose, in the fifteenth sermon on the Psalm cxviii, speaks at large on godly fear which begets charity begets love: Hunc timorem sequitur charitas (P. L., xv, 1424), and his disciple, St. Augustine, treats fully the godliness of fear as a motive to repentance. In the 161st of his sermons (P. L., XXXVIII, 582 sqq.) he speaks of refraining from sin for fear of God's judgments, and he asks: "Dare I say such fear is wrong?" He replies that he dare not, for the Lord Christ urging men to refrain from wrongdoing suggested the motive of fear. "Fear not those who kill the body, etc." (Matt., x, 28). St. Gregory the Great has been subject to much dispute, but the general doctrine of the godliness of fear is here propounded, and the difficulty, if aught there be, touches the other question hereinafter treated anent "Initial Love." The word itself, attrition, is of medieval origin. Father Palmieri (De Penit., 345) asserts, on the authority of Aloysius Mingarelli, that the word is thrice found in the works of Alanus of Lille, who died at an advanced age in the year 1203; but its use in the scholium is contentious. It was introduced by Alexander of Hales, and Blessed Albert. Even with these men its meaning was not so precise as in after years; though they all agreed that of itself it did not suffice to justify the sinner in God's sight. (See the Scholastic traditions in article Absolution, and Palmieri, loc. cit.). This fear is godly, since it excludes not only the will to sin, but also the affection for sin. There would perhaps have been little difficulty on this point if the distinction were kept in mind between that fear which is an act of memory, which together with fear of heart, and that fear known as servitut servitatis, which though it makes man refrain from performing the sinful act, leaves the will to sin and the affection thereto.

ATTENTION IN THE SACRAMENT OF Penance.—The Church not only regards the godliness of fear as a motive to repentance, but expressly defines that attrition, though it justifies not without the Sacrament of Penance, nevertheless disposes the sinner to receive grace in the sacrament itself (Sess. XIV, iv). This particular phase of the doctrine of contrition in penance is first taught with clearness by the Schoolmen of the twelfth century, and particularly by St. Thomas, who gathered into a united whole the jarring opinions of his predecessors (See the Scholas-
tic commentaries on the Bible and the works of St. Thomas). He followed the Lombards who insisted on perfect contrition, after St. Thomas there was little division in the schools up to the time of the Council of Trent. At the council there was some opposition to a clear definition, some of the Fathers insisting on the perfect contrition on the grounds that for this reason the decree was couched as above, leaving it still possible to doubt whether attrition was a proximate, or only a remote, disposition for justification in the sacrament. To-day the common teaching is that the essential condition is the sufficiency of attrition (Vacant, Diet. de théol., col. 2246-47). And this would seem reasonable.
ATTUSA

because it is the clear teaching of the Church that perfect contrition justifies the sinner even without the Sacrament of Penance. If perfect contrition, then, were always necessary, why did Christ institute a particular sacrament, since justification would always have been attained by the sacrament of the Eucharist? If contrition is sufficient for justification in the Sacrament of Penance, then there seems no reason to deny its sufficiency when there is question of remitting sin through baptism, for the reason given above will apply equally in this place. The question here arises as to the sufficiency of contrition when one receives a sacrament of the living in mortal sin, of which sin he is not conscious, will contrition with the sacrament suffice unto justification? The answer is generally given in the affirmative.


CONDITIONS.—That contrition may make for justification, it must be interior, supernatural, universal, and sovereign. (See Conditions in article Contrition.) Interior, for the Council of Trent requires that it should exclude the will to sin. Supernatural, for Innocent XI condemned the proposition, "Probabilis est sufficiere attonterion naturalem modo honestam". Universal, for the motives of contrition (fear of hell, loss of heaven, etc.) are of such a nature as toembre on all conscience and to take in all the ordinary motives of contrition (fear of hell, etc.) make one hate sin above all other evil. It has been questioned whether this would be true if the motive were fear of temporal punishments (Genicot, T. 11, n. 274; Billot, De Penit., 159 sq.) The Reformers denied the honesty and godliness of contrition, and held that it simply made a hypocrite. (Bull of Leo X, Exsurge Domine, prop. VI; Council of Trent, Ses. XIV, can. iv.) They were followed by Balsus, Jansen, and others, who taught that fear was a selfish motive, and charity was bad, since it proceeded not from the love of God, but love of self (see prop. 7, 14, 15, condemned by Alexander VIII, 7, December, 1660; also 44, 61, 62, condemned by Clement X, "Unigenitus", 8 September, 1717. Also Bull of Pius VI, "Auctorem Fidei", prop. 25.

Catholic writers in the seventeenth century questioned, whether contrition must of necessity be accompanied at least by the beginning of the love of God, and, that granted, whether such love was not as absolute a condition of God for his own sake, or whether it might not be that love termed concupiscens, or love of God because He is our great good. Some held that in every real act of contrition there must be the beginning of love; others denied categorically this position, excusing only that sorrow which excludes affection for sin, and hope of pardon; others insisted that there must be at least a beginning of that love which has been termed above concupiscens; while still others exact only that love which begets hope. On these opinions see Vacant, Dict. de thél., a. v. Attraction, cols. 2252, 2253, 2254, etc.

On the controversy, particularly in Belgium, see Döllinger and Reusch (Dict., col. 2219). The controversy waxed so warm that Alexander VII issued a decretal, 6 May, 1667, in which he declares his distress at the most scandalously bitter disputes waged by certain scholastic theologians as to whether the act of attraction which is conceived through fear of hell, but excludes the will of sinning and counts on obtaining the mercy of recovering grace through the Sacrament, suffices for the act of love of God, and then "enjoins on all of whatever rank, under pain of incurring the severest ecclesiastical penalties, not to presume in future when discussing the aforesaid act of attraction to brand with any malice, suspicion, censure, reproach, either one or the other of the two opinions; thus denying the necessity of some sort of love of God [negantem necessitatem aliqua dilectionis Dei] in the attraction conceived through fear of hell, which today (1667) seems the one more generally held by scholastic theologians, or that affirming the necessity of the said love, until something shall have been determined in the Sacrament of Penance, even included not the beginning of love. The censure late sententias was omitted in the "Apostolica Sedis". On the formula, "Ex attrito fit contritus", cf. Vacant, Dict. de thél., col. 2256 sqq.

EDWARD J. HANNA.

Avtud, a titular see of Phrygia in Asia Minor, whose episcopal list (431-579) is given in Gaes (446). Lequien, Oriens Christ., (1740), 1, 825-826; Sarras, Dict. of Greek and Roman Geogr., 1, 336.

Aubardé, Jean-Michel-D'astorg, canon regular, and Vicar Capitular of Pamiers, b. 1639; d. 4 August, 1692. He was educated at Toulouse (France), entered the Seminary of Pamiers in 1662, and was made a canon regular, who formed the cathedral chapter of that diocese. After the death of the bishop, Francois Caulet, Aubardé was chosen vicar capitular. As administrator of the diocese, he took up and carried vigorously the resistance of Caulet to the royal demands in the matter of the Congregation of the canons, who refused to recognize royal nominations to local ecclesiastical benefices, and excommunicated the canons appointed by the king, when they attempted to exercise their office. He was arrested by royal order, and imprisoned for six years at Casen, where he died. His courageous resistance is remarkable at a time when ecclesiastical servility in France had reached its acme. B. Jungmann remarks (in Herder, K. L., 1657) that the well-known Jansenistic rigorism of Caulet and his clergy was partly responsible for their stubborn defiance of Louis XIV; they rightly feared that the nominees of the king would not belong to their faction.

Quein, L'Assemblee du clerge de France, 1689.

THOMAS J. SHARAN.

Auberont, Jean-Antoine d', of Bois-le-Duc, theologian, d. 22 November, 1686. He joined the Dominicans in 1633, taught philosophy and theology in several convents of his order, was made doctor of theology at Louvain in 1652, and president of the local Dominican college in 1653. His theological writings are mostly in defence of his master, Paul Le Moyne (1682) and against the Gallican teachings of the Declaration of 1682. Shortly before his death he defended against Paprock St. Thomas of Aquin's authorship of the Mass for Corpus Christi.

Quitter-Echard, SS. O.P., II, 700; Vacant, Dict. de thél., Cah., I, 2203.

THOMAS J. SHARAN.

Abury, Joseph, Jesuit missionary in Canada, b. at Gisors in Normandy, 10 May, 1673; d. at St. Francois, Canada, 2 July, 1755. At the age of seventeen he entered the Society of Jesus, and after four years studied in Paris. He arrived in Canada in 1694 and completed his studies at Quebec, where he was also instructor for five years, and where he was ordained in 1700. Assigned to the Abnaki mission, he added the mission of Medocote on the St. John River, which appears to have been abandoned by the Franciscans about a year earlier. In 1708 he was given charge of the Abnaki reduction at St. Francois, and exercised the apostolate in that single mission for nearly half a century. Aubiry is said to have been a linguist, but unfortunately has numerous MSS. with
the mission registers, were destroyed by fire in 1759. He also wrote several memorials in opposition to the claims of the English in Acadia, and sent them to the French Government, urging that the boundaries between the French and English possessions should be determined by mutual agreement. To these memorials he added a map, giving the boundaries as defined by the treaty of Utrecht. His plan, however, was not accepted. These valuable documents are still preserved in the Paris archives. Chateaubriand introduces the life-story of Father Aubery in the character of the missionary in his "Atala".

Edward F. Spillane.

Aubignac, François Hédelin, Abbé d', grammarien, poète, prêtre, archéologue, philosophe, b. at Paris, 4 August, 1604; d. at Nemours, 27 July, 1676. He took his name from an abbey that was granted him. After completing his classical and theological studies, he was appointed by Cardinal Richelieu instructor to the latter's nephew, the young Duc de Fransonos, to whose grace he owed a pension of 4,000 livres. This appointment, as well as his own inclination, led him to make it his aim to live and to write, especially to the classics. He was drawn into the controversy between the ancients under the leadership of Boileau, and the moderns under Perrault, his philological views being used by the latter for the support of his cause. The drama had a special attraction for d'Aubignac, who wrote not only a tragedy, "Zénobie", but also a work entitled "Pratique du Théâtre".

The Abbé interests modern scholars chiefly because of his attitude on what is known as the Homeric Question: of the first to doubt the existence of Homer; he even propounded the theory that the Iliad is made up of a number of independent ballads gathered and put together by a compiler not very much later than the supposed date of Homer, whom he took to be Lycurgus. This first compilation, however, was not final, as the poem continued to be handed down by the recitation of rhapsodists who again divided the work into separate songs, Pissistratus making the final reduction. These views were based partly on statements of the Greek historians partly on reasons drawn from the poem itself. D'Aubignac dwelt on the impossibility of transmitting so long a poem without the aid of writing, which he, as did Wolfl, believed to be unknown to Homer. He drew arguments from the construction of the epic, its lack of unity and its multiplicity of themes, the quarrel of Achilles being treated of in only a few books. The name Iliad he considered a monogram, since Troy is not the subject of the story. The Iliad, he contended, has no suitable ending; the reader's curiosity remains unsatisfied. It contains many cantos that might be omitted, not only without detriment but with positive advantage to the action of the story. Besides these general considerations, he adduced numerous details which constitute flaws in the poem as we possess it, but which would be entirely justified in separate ballads. In short, there are few objections made to the Iliad by modern scholars on aesthetic and rhetorical grounds which are not touched upon by the French humanist. The arguments against a single author, drawn from the character of the text, the homogeneity of the mixture of the dialects and the like, d'Aubignac could not present, because linguistic studies in his day had not advanced sufficiently to enable him to appreciate the "Homeric Question" from this point of view. Through the occasions set forth in writing his opinions on Homer, it was only shortly before his death that he wrote an extended work on the theme, entitled "Conjugations académiques, ou dissertation sur l'Iliade". He died before he was able to make the final revision, and it was not published until 1715, forty years after his death. The work was known to Wolf, and although Wolf participated in many of his own views he does him scant justice. A German critic declares that d'Aubignac's arguments are substantially as strong as Wolf's, in some respects stronger, and that if Wolf's "Prolegomena" produced greater and more lasting results, this is due less to the character of his arguments than to the greater skill with which they are set forth.

Charles G. Herbermann.

Aubiné, Jean-Henri Merle d'. See Reformation.

Aubusson. Pierre d', Grand Master of the Order of St. John of Jerusalem, b. 1423; d. 1503. He made his first campaigns against the Turks, and fought next under the French Dauphin in a war against the Swiss (1441). It was on his return from this last expedition that he obtained from Charles VII permission to join the Hospitallers. Then, to avoid the scandal of being found Castellan of Rhodes, he soon after became captain-general of the city, which had been the seat of the order since 1309, and was now the chief obstacle to Ottoman supremacy in the Medi-terranean. He raised Mahomet II, the sultan, to his feet and submitted to him. He addressed a letter to the Grand Master, foresaw the sultan's design, and lost no time in making what preparations he could for the defence. A letter to the houses of his order brought him whatever men and money they could spare. Additional sums came from SisExactly IV and Louis XI, together with some of the bravest soldiers of Italy and France. Yet with all his exertions he was able to muster no more than 450 knights and 2,000 auxiliaries. The Turkish armament, which appeared before Rhodes 23 May, 1480, was overwhelmingly superior in numbers, and was furnished with the best artillery then obtainable. But the example of d'Aubusson's good right arm, and his omnipresence, made heroes of all the defenders. After three months of almost incessant fighting, which cost him 25,000 of his best warriors, the Turkish commander was forced to raise the siege. For this brilliant achievement d'Aubusson received a cardinal's hat, and was revered by all Christendom as the Shield of the Church. In his subsequent efforts to form a league that would drive the Turks from Constantinople, he failed.


Auch (Augusta Auscorum), Archidiocease of, comprises the Department of Gers in France. Before the Revolution it had ten suffragan sees: Acqis (Dax) and Aire, afterwards united as the Diocese of Aire; Lectoure, later united with the Archdiocese of Auch; Cousiers, afterwards united with the Diocese of Pamiers; Oloron, Lescar, and Bayonne later united as the Diocese of Bayonne; Bazas, afterwards united with the Archdiocese of Bordeaux; Comminges, united later with the Archdiocese of Toulouse; and Tarbes. Up to 1789 the Archdiocese of Auch included the Archdiocese of Lodz and Lombez of Toulouse; then the suffragans of Auch were Aire, Tarbes, and
and Bayonne. A local tradition that dates back to the beginning of the twelfth century tells us that Taurine, fifth Bishop of Eauze (Blusa), abandoned his episcopal city, which had been destroyed by the Vandals, and transferred his see to Auch. Eauze, in fact, probably remained a metropolitan see till about the middle of the ninth century, at which time, owing to the invasions of the Northmen, it was re-united to the Diocese of Auch, which had existed since the fifth century at least and then became an archdiocese. The first Bishop of Auch known by history is the poet, St. Orientius (first half of the fifth century), in honour of whom a famous abbey was founded in the seventh century. Cardinal Melchior de Polignac, author of the "Anti-Lucrecie," was Archbishop of Auch from 1725 to 1741. The cathedral of Sainte Marie, a Gothic structure with a Byzantine façade, is, in spite of this incongruity, very imposing; its fifteenth-century windows are said to be the most beautiful in France. The ancient episcopal sees of Condom and Lombez had a monastic origin. Bossuet was non-resident Bishop of Condom for two years (1666-71). At the end of the year 1886, the population of Auch was 27,998 inhabiting 27,448 houses; 29 parishes, 478 succursal or mission churches, and 61 vicarates.

Georges Goyau.

Auch, Councils of. In 1668 a council of Auch decreed that, with a few exceptions, all churches should pay to the Cathedral of Auch one quarter of their tithes. At a council held in 1077 (near Clivegampopulania) William, Archbishop of Auch, was deposed by the legate of Gregory VII. In 1276 a council was held at Auch in defence of ecclesiastical jurisdiction and immunities. In 1851 a provincial council of Auch drew up a number of decrees concerning faith and doctrine, the hierarchy, public worship, and ecumenical studies.

Auckland, Diocese of, comprises the Provincial District of Auckland (New Zealand), with its islets, and the Kermadec Group. Area, 21,605 square miles. On Trinity Sunday, 1836, the Vicariate Apostolic of Eastern New Zealand was erected by Pope Gregory XVI. The Abbé Jean Baptiste François Pompallier was chosen as its first vicar. The territory under his jurisdiction comprised all New Zealand, the present Vicariates Apostolic of Fiji, Central Pacific, British New Guinea, Dutch New Guinea, New Pomerania, (part of) Gilbert Islands, New Caledonia, Navigators' Islands, New Hebrides, and the Prefectures Apostolic of North Solomon Islands and Northern New Guinea. The new vicar was consecrated in Rome, 30 June, and sailed from Havre, 24 December, 1836, accompanied by the Marist Fathers Servant and Bataillon (Lyon), Chanel and Bret (Belley), and three lay-brothers. Father Bret died on the voyage. Father Bataillon (afterwards Vicar Apostolic of Central Oceania) was left at Wallis Island, and Father Chanel (Blessed Peter Chanel, Protomartyr of Australasia) at Futuna. Dr. Pompallier and Father Servant reached Hokianga (Auckland Province) 10 January, 1838, and were provided for by an Irish Catholic, Thomas Poynton. At this time the Church was the white Catholics in all New Zealand. Other Marist Fathers arrived in 1839 and subsequent years. The missions to the aborigines (Maoris) became very successful, despite grave calamities propagated by Wesleyan trader-missionaries. By April, 1846, about 5,000 had been baptized, "and there were about five or six times as many catechumens." In 1845 Dr. Pompallier changed his headquarters to Auckland. In 1848 Auckland and Wellington were erected into sees. The Marist Fathers were withdrawn to the Wellington diocese in 1850. The Rev. James McDonald then became the principal missionary to the Auckland Maoris. Meanwhile, the Kermadec Islands were paralyzed by the series of native wars between 1843 and 1860. They were taken up in the Auckland diocese by the Mill Hill Fathers, in 1886. The Ladies of Mercy were introduced in 1859. In 1882 Dr. Pompallier went to France, resigned, and died in 1870. He was succeeded by Dr. Thomas William Croke (1870-74), afterwards Archbishop of Cashel. After five years, Father Walter Bishop Stein, S.J., was appointed to Auckland (1879-81). He was succeeded by Dr. John Edmund Lack, O.S.B. (1882-96). The Right Rev. George Michael Lenihan, consecrated 15 November, 1896, succeeded him.

Statistics.—At the census of 1901 the white population of the Auckland Provincial District was 213,291. Of these 211,233 were Catholic, 21,233 were non-Catholics. The official estimate of the total white population of the Auckland Provincial District, 31 December, 1906, was 211,233; Catholic population of Auckland Diocesan District (which is coterminous with the Diocese of Auckland if the Kermadec Islands be included), 32,272; population of the Kermadec Islands, five, all non-Catholics. According to "New Zealand Statistics, 1904," p. 503, there were in the Auckland Provincial District, at the close of 1904, 37 Catholic schools, with 96 teachers and 2,933 pupils. The following were the ecclesiastical statistics for April, 1906: secular clergy, 26; Mill Hill Fathers, for native population, 9; for whites and natives, 7; Catholic Maoris, about 5,000; parochial districts, 29; churches, 79; Religious Brothers, Marists, 12; Sisters of Mercy, 97; Sisters of St. Joseph, 36; Sisters of the Mission, 30; Little Sisters of the Poor, 8; colleges and high schools, 13; parochial schools, 25; orphanages, 2; home for the aged poor, 1; hospital, 1; children in Catholic schools, 2,600.

to have more devotion towards one sacred image than towards another. Civil rulers have the right of making impediments diriment of matrimony and of dispensing from them. Bishops are not bound to make an oath of obedience to the pope before their consecration. All religious orders should live under the same discipline that they prescribe; clerics should have only one altar; the liturgy should be in the vernacular, and only one Mass should be celebrated on Sundays. Leopold caused a national synod to be held at Florence in 1787, but he did not find the other bishops as pliant as Scipio de' Ricci. Nevertheless he continued assuming all ecclesiastical authority, prohibited all appeals to the pope, and even appointed bishops, to whom the pope of course refused canonical institution. Finally, the Bull "Auctorem Fidei" was published, in which eighty-five articles taken from the Synod of Pistoia were catalogued and condemned. After the publication of the Bull, Scipio de' Ricci submitted. In 1805 he took occasion of the presence of Pius VII in Florence, on his way to Rome from his exile in France, to ask in person an interview and an audience. He died repentant, 1810, in the Dominican convent of San Marco at Florence.


M. O'RIORDAN.

Audians. See Anthropomorphism.

Audiences, Pontifical, the receptions given by the pope to cardinals, sovereigns, princes, ambassadors, and other persons, ecclesiastical or lay, having business, or interest in favor in the Church, as an important part of the pope's daily duties. Bishops of every rite in communion with the Holy See, and from every nation, come to Rome, not only to venerate the tombs of the Apostles, but also to consult the supreme pastor of the Church. The master of the chamber (Maestro di Camera), whose office corresponds to that of grand chamberlain in royal courts, is the personage to whom all requests for an audience with the pope are made, even those which the ambassadors and other members of the Diplomatic Corps present through the cardinal secretary of state. He is one of the four Palatine Prelates who are in frequent relations with the pope, and his office is regarded as leading to the cardinale. The pope receives every day the cardinal prefect or spiritual ruler of the majority of the congregations. At these audiences decrees are signed or counsel given by the pope, and hence, by their very nature, they are of no slight importance to the practical work of the Church. Prelates connected with other institutions either in Rome or abroad, generals and procurators of religious orders, are also received at regular intervals and on stated days. The days and hours of regular audiences are specified on a printed form which is distributed to all cardinals and persons whose duty and privilege it is to have such audience. This printed form is changed every six months, as the hours of audience vary according to the season. Audiences to sovereigns or princes travelling under their own names and titles are invested with special ceremonies. When the pope consecrates, the spiritual ruler of the church is notified beforehand by the secretary of state of the proximate arrival in Rome of a sovereign, went, accompanied by the secretary of ceremonial, several miles beyond the city gates to meet him. Returning to Rome, he notified the pope of the event, and invested the sovereign to acquaint him with the day and hour of the pontifical audience. Sovereigns of the highest rank, being considered as equal to the pope, sit near him during audience, under the same baldachin or canopy. The attendance of guards and chamberlains and court officials is always doubled when such audiences are given. In the ordinary audiences given to priests and lay persons the general practice is that they present a letter of recommendation from the bishop of their diocese, which is presented to the rector of the national college in Rome of the country from which they come. The rector procures from the master of the chamber the necessary card of admission. Amongst the instructions printed on this card are those regulating the dress to be worn on such occasion: for priests the cassock with a large black mantle (ferraiolone), such as Roman secular priests wear; for lay men, evening dress with white cravat; for ladies, a black dress with black lace veil on the head. On these occasions it is forbidden to present to the pope for his signature written requests for indulgences, faculties, privileges, or the like. Since the election of Pope Pius X there has been some concession in the matter of dress for the laity in public audience; apparently, in view of the fact that every "man of good-will", non-Catholic as well as Catholic, who desires to see the pope may have his wish fulfilled. This has increased the number of persons received in audience, but it has lessened the regulations for the latter. Variations on various aspects of the tendencies of the time, which distinguished the audiences of Leo XIII and of the latter years of Pius IX, and which were statements that awakened profound interest.

Umbach, Ura et Orbis, or the Pope as Bishop and Pontiff (London, 1899); L'Eglise catholique à la fin du XIXe siècle (Paris, 1900).

P. L. CONNELLA.

Audiffredi, Giovanni Battista, b. at Scorgio, near Nice, in 1754; d. at Rome, 19 March, 1799. He entered the Dominican Order, and soon attracted attention by his taste for books and his talent for the exact sciences. After being occupied in various houses as professor and bibliographer, he was at length transferred to the Dominican house of studies (S. Maria sopra Minerva), and was placed in charge (1765) of the great Bibliotheca Casanatensis, founded in 1700 by Cardinal Girolamo Casanata. Audiffredi published a bibliographical work in four folio volumes entitled "Catalogus bibliothecae Casanatensis librorum typis jetitum" (Rome, 1761-1768). The work remains unfinished, not proceeding beyond the letter L, and contains a list of his own publications. Similar works were the "Catalogus historico-criticus Romanarum editionum seculi XV" (Rome, 1785, quarto), and the "Catalogus historico-criticus editionum Italianarum seculi XV" (ibid., 1794), which was to give an account of books printed in twenty-six Italian cities. Audiffredi did not live to complete the work. The first part, extending to the letter G, contains a short biography of the author, introduced by the publisher. Audiffredi's position enabled him to become an expert antiquarian, and he found time to cultivate his mathematical talent and to devote himself to astronomy. He built a small observatory, and at intervals busied himself with observation. The eighteenth century was much occupied with the problem of solar parallax. In 1761 and 1769 transits of Venus were observed, and Audiffredi contributed to the work in his publication, "Phenomena celestia et regna terrae," in which "Detectatio Dadei Ruffii" (anagram for Audiffredi). The predicted reappearance in the middle of the century of Halley's comet intensified scientific interest in cometic orbits. The epoch was favoured with a number of brilliant objects of this kind, and that of 1769 distinguished itself by its great nucleus and by the tail which stretched over more than half
the sky. Audiffredi took observations of the positions of the comet and published his results under the title, "Description de la comète de 1769" (1770). A general taste and capacity for the natural sciences distinguished this learned Dominican, but, like that of many savants, Audiffredi's life was one of retirement and obscurity.

H. DE LAZER.

Audin, J.-M. VINCENT, b. at Lyons in 1703; d. in Paris, 21 February, 1851. He first studied theology in the seminary of Argentière, and afterwards pursued the study of law. He passed his law examination but never practised his profession, having decided to enter on a literary career. His first publications were: "La lanterne magique" (1811); "Blanc, bleu et rouge" (1814); "Tableau historique des événements qui se sont accomplis depuis le retour de Bonaparte jusqu'au rétablissement de Louis XVIII" (1815). He also contributed to the "Journal de Lyon" founded by Ballanche. He soon left his native city and settled in Paris where he opened a bookstore and at the same time was active with his pen. He first published articles of a political cast, and historical tales in the style of the time, such as "Michel Morin et la Ligue"; "Florence ou la Religieuse"; "Le Régicide", and others. He then took as his first work of history being "La Concordat entre Léon X et Françoise Ier" (1821), which is, for the most part, a translation of that document. This was followed by his "Histoire de la St. Barthélemy" (2 vols., 1826). These two works were fairly well received although some slanting critics accused him of being too favourable to the Protestants. Audin publicly defended himself against this imputation, and asserted his firm belief in the doctrines of the Catholic Church. He now began his most important work, the history of the Protestant Reformation, which he published from 1839 to 1842 in four books, as follows: (1) "Histoire de la vie, des ouvrages et de la doctrine de Luther" (2 vols., Paris, 1839; 2d ed., 3 vols., 1850); (2) "Histoire de la vie, des ouvrages et de la doctrine de Calvin" (2 vols., 1841; 2d ed., 1851); (3) "Histoire de Léon X et de son siècle" (2 vols., 1844; 2d ed., 1851); (4) "Histoire de Henri VIII et du schisme d'Angleterre" (2 vols., 1847; 2d ed., 1862). The author claims to have based his statements upon researches made in the archives of various European cities, especially in the archives of the Vatican. The work shows that this assertion cannot be accepted in its entirety. The volumes are written in a romantic manner, and contain many particulars which sober criticism has long proved to be false. Dollinger says of the work on Luther: "Audin's work is written with an extraordinary, and at times almost naive ignorance of Luther's writings and contemporary literature, and of the general condition of Germany at that period" (Kirchenlex., a. v. Luther).

La Grande Encyclopédie, IV, 611.

J. P. KIRSCH.

Audizio, GUOGILMMO, b. at Brn, Piedmont, Italy, 1801; d. in Rome, 27 September, 1882. He was professor of sacred eloquence in the episcopal seminary of a. appointed presiding officer of the Academy of Superga (Turin) by King Charles Albert, but was expelled from this office because he was opposed to the religious politics of the Piedmontese Government. He then went to Rome, where Pius IX appointed him professor of natural and popular rights in the Roman University, and Canon of the Vatican Basilica.

Audizio was a pious and charitable priest, and spent large sums in benevolent works. He was an excellent teacher of sacred eloquence, and his manual on the subject was translated into many languages and frequently quoted approvingly. He also devoted himself to historical studies, especially in illustration of the pedantry, bringing to them absolutely good intentions, assiduous industry, and much just and acute observation, such as was not then common in the circle which surrounded him. Nevertheless these historical labours had no great intrinsic value, especially at a time when so large a number of documents were being published. For this reason they are no longer sought after by students.

Audizio had no deep insight into theology and law, and often displayed deplorable lapses on these subjects in his writings and his lectures. At the time of the Vatican Council he was accused of Gnosticism on account of the great grief of his patron Pius IX, and his work on political and religious society in the nineteenth century was condemned by the Church. Audizio, however, was profoundly Catholic in feeling, and not only did he fully submit to the condemnation of his book, but he warmly protested against the accusation of heterodoxy and disobedience. He was a fervent upholder of papal and Catholic rights against the political liberalism of Piedmont. He was one of the founders of the Catholic University of Turin and was a member of the "Armonia" of Turin. It was for this reason that he fell a victim to the anti-clerical influence which had deprived him of his post at Superga.

But in Rome Audizio united himself with that clique of several Italian ecclesiastics (such as M. Ch. Lefranci) who advocated reforms and concessions not always just and often premature, and who professed doctrines of little weight, sometimes false, often inexact. In this environment Audizio compromised himself, but his figure remains that of an extremely religious and charitable priest and of an eager student devoted to the Holy See and to the Church. Some pages of his works on the popes still merit consultation.

The works of Audizio are: "Lerzioni di Eloquenza Sacra" (several editions); "Juris Natural et Gentium Publici Fundamenta" (Rome, 1824); "Idea storica della diplomazia ecclesiastica" (Rome, 1864); "Storia religiosa e civile dei papi" (5 vols., Rome, 1860); "Sistema politica e religiosa di Federico II e di Pietro della Vigna" (1860); "Della società politica e religiosa rispetto al secolo XIX" (Florence, 1876), condemned by decree of the Holy Office, April, 1877; "Vita di Pio IX".

Nuova Enciclopedia Italiana (Suppl. I, 1889); Voce della Verità (Rome, 20 September, 1882).

U. BENVENI.

Auditor, the designation of certain officials of the Roman Curia, whose duty it is to hear (Lat. audire) and examine the causes submitted to the pope. They cannot, however, give a decision unless they receive delegated jurisdiction. They are, therefore, not judges in the strict sense of the term. These officials have been part of the Roman Curia since the Middle Ages. Amongst the principal dignitaries bearing this title are: (1) Auditor Papae. This official was at first the adviser of the pope in consistorial and theological matters, but he afterwards received also judicial power in civil and criminal cases. Since 1831, however, his duties are restricted to certain ecclesiastical affairs, such as assisting at the examinations of episcopal candidates for Italy and the transmission of the papacy, bringing to them absolutely special commission from the pope. He could also take cognizance of all cases of civil, criminal, and mixed jurisdiction in the States of the Church. Nearly all these and similar powers have now been withdrawn, and the tribunal of the Camera Apostolica is at present limited almost entirely to ex-
Audran, the family name of four generations of distinguished French artists, natives of Paris and Lyons, which included eight prominent engravers and two painters. They flourished in the seventeenth and eighteenth centuries, and some of their productions rank among the finest examples of the art of the business.

Charles, b. in Paris, 1594; d. 1674, was the elder of two brothers, some say cousins (the other being Claude the First), who attained reputation as engravers. Charles, who reached by far the greater eminence, after receiving some instruction in drawing, went as a young man to Rome to study further the engraver's art, and while there produced some plates which attracted attention. He engraved in pure line, and took the work of Cornelius Bloemart, with whom he studied, as his model. On his return from Italy the engraver lived for some years in Lyons before settling in Paris. Among his two hundred or more plates are several original portraits, including one of Henry II, Prince of Condé, and reproductions of works by Titian, the Caracci, Domenichino, Palma the Younger, Albano and Lesueur.

Claude the First, b. in Paris, 1597; d. at Lyons 1677, studied with Charles, but in his portrait and allegorical plates, which were not many and adopted a somewhat different manner, he became professor of engraving in the Academy of Lyons, and left, to perpetuate his branch of the family and its artistic reputation, three sons: Germain, Claude the Second, and Gérard, the last of whom became the most famous artist among the Audrains.

Germain, the eldest son of Claude the First, b. at Lyons, 1631; d. 1710, was a pupil of his uncle Charles and worked both in Paris and Lyons. Among his plates are portraits of Richelieu and Charles Emmanuel of Savoy (the latter after F. de la Monce), landscapes after Poussin, and families and ornamental designs, after Lebrun among others. His four sons were Claude the Third, Benoit the Elder, Jean, and Louis.

Claude the Second, son of Claude the First, b. at Lyons, 1639; d. in Paris, 1684, was the first painter in the family. After receiving instruction in drawing from his uncle Charles, he went to study painting in Rome. On his return to Paris he entered the studio of the celebrated historical painter Charles Lebrun, on whose style he formed his own. Audran was Lebrun's assistant in the manufacture of his works, of the "Battle of Arbelo" and the "Passage of the Granicus". He painted in fresco with much skill, under the direction of his master, the grand gallery of the Tuilleries, the great staircase at Versailles, and the gallery near the main stair-case of the Luxembourg, under the supervision of the enlightened patron of art, Prime Minister Colbert.

Gérard, third son of Claude the First, b. at Lyons, 1640; d. in Paris, 1703, went to Paris, after being taught engraving by his father and his uncle, to receive instruction from the painter Lebrun, who gave him some of his paintings to reproduce. He worked in Paris four years, and in 1655 went to Lyons, in the expectation that, when he was sufficiently advanced, he might become a pupil of Carlo Maratta. He etched as well as engraved, and produced in Rome some plates—notably, a portrait of Pope Clement IX which brought him much admiration. At the suggestion of Colbert, Louis XIV sent for the artist and made him a pensioner in the Académie de France at Rome. In 1671, when he returned to Paris, he was made a member of the Academy of Painting. His first productions of Gérard Audran were stiff and dry, and his subsequent original and vigorously brilliant style is credited to the councils of Maratta, Ciro Ferri, and, notably, of his lifelong friend Lebrun. A second visit to Rome was made, where he was signed the plate after "The Four Cardinal Virtues", by Domenichino, which is in the church of the Carlo ai Catinari. Among the original productions of this famous engraver and the portrait of the Rospigliosi Pope, already alluded to, those of Samuele Sorbieri, Andrea Argoli of Padua, the Capuchin Benoit Langlois, the Bishop of Angers Henri Arnaud, and the sculptor Francois du Questen, called Fiamingo, "Wisdom and Abundance above two Genii", and the vignette, "St. Paul preaching at Athens". Particularly esteemed among the plates of Gérard Audran are two after cartoons of Raphael "The death of Ananias" and "Paul and Barnabas at Cyprus", "The Bronze Serpent", "The Feast of the Gods", by Domenichino and "Coriolanus" after Poussin. Among the other painters whose works he reproduced are Titian, Rubens, Giulio Romano, Annibale Caracci, Pietro da Cortona, Guercino, Guido Reni, Palma the Younger, Lanfranco, Mignard, Coypel, Lesueur, Bourguignon, Lafage, and Girardon. He was at times assisted by his nephews, Benoit the Elder and Jean. In 1683 Gérard published a work called "The Proportions of the Human Body measured by the Figures of Antiquity", which has been translated into English.

Claude the Third, son of Germain, and the second painter of the family, b. at Lyons, 1558; d. in Paris, 1734, was notable as being the master of the famous Watteau. He studied with his father as well as under his uncle, Germain and Claude the Second. Chosen cabinet painter to the king, he was also for nearly thirty years keeper of the palace of the Luxembourg, where he died. He executed considerable work in oil and fresco in various royal residences.

Benoit the Elder, third son of Germain, b. at Lyons, 1601; d. 1721, in the vicinity of Sena, was first taught the family art by his father and then by his uncle Gérard. He made an excellent reputation by his reproduction of portraits and historical works. Among his best productions are "Athenes", after Poussin, and "The Bronze Serpent", after Lebrun. He became a Member of the Academy and engraver to the king.

Jean, fourth son of Germain, b. at Lyons, 1667; d. 1756, became, next to his celebrated uncle Gérard, the first genius of the family. He was the first in order, first under his father and then with his uncle. He had already distinguished himself at the early age of twenty. He was rewarded for his subsequent successes by being made (1707) engraver to the king, with the rent of the last apartments. This was followed next year by membership in the Academy. Jean Audran worked until
He was eighty. His masterpiece is considered to be "The Rack of the Sabines," after Poussin. Among his plates are portraits after Gobert—those of Louis XV, Vandyke, Coypel, Largillière, Rigaud, Trevisani, and Vivien—and compositions after, among others, Raphael, Rubens, the Caracci, Guido Reni, Domenichino, Pietro da Cortona, Albinoni, Maratta, Philippe de la Hire, Poussin, and Nattier. His son was Benoît the Younger.

Louis, the youngest son of German, b. at Lyons, 1670; d. in Paris, c. 1712, studied with his father and his uncle Gérard. He assisted his brothers, and did many original plates. A work of his to be noted is "The Seven Acts of Mercy," after Bourdon.

Benoît the Younger, b. in Paris, 1698; d. in the same place, 1772, was the last of the remarkable family to have any historical importance artistically. He was a pupil of his father and did plates after, among others, Veronese, Poussin, Watteau, Lancret, and Natoire.

Prosper Gabriel, a grandson of Jean, b. in Paris, 1744; d. 1819; he studied with his uncle, Benoît the Younger, and etched some heads. He gave up art for the law and became professor of Hebrew in the Collège de France.

DUPRÉ, Les Audrées; BRYAN, Dictionary of Painters and Engravers.

AGUSTUS VAN CLEEF.

Auenbrugger (or von Auenbrugg), Leopold, an Austrian physician, b. 19 Nov., 1722; d. 17 May, 1807. He was the inventor of percussion in physical diagnosis and is considered one of the small group of men to whose original genius modern medicine owes its present position. He was a native of Graz in Styria, an Austrian province. His father, a hotel-keeper, gave his son every opportunity for an excellent preliminary education in his native town and then sent him to Vienna to complete his studies at the university. He was graduated as a physician at the age of twenty-two and then entered the Spanish Military Hospital of Vienna where he spent ten years. His observations and experimental studies enabled him to discover that by tapping on the chest with the finger much important information with regard to diseased conditions within the chest might be obtained.

Ordinarily, the lungs when percussed, give a sound like a drum over which a heavy cloth has been placed. When the lung is consolidated, as in pneumonia, the sound produced by the tapping of the finger is the same as when the fleshy part of the thigh is tapped. Auenbrugger found that the area over the heart gave a modified, dull sound, and that in this way the limits of heart-dullness could be determined. This gave the first definite information with regard to pathological changes in the heart. During his ten years of patient study, Auenbrugger confirmed these observations by comparison with post-mortem specimens, and besides made a number of experimental researches on dead bodies. He injected fluid into the pleural cavity, and showed that it was perfectly possible by percussion to tell exactly the limits of the fluid present, and thus to decide when and where efforts should be made for its removal.

His later studies during this ten-year period were devoted to tuberculosis. He pointed out how to detect cavities of the lungs, and how their location and size might be determined by percussion. He also recognized that information with regard to the condition of the lung in the living might be obtained by placing the hand on the chest and noting the vibration, or fremitus, produced by the voice and the breath. These observations were published in a little book now considered one of the most important class of medical titles running, "A New Discovery that Enables the Physician from the Percussion of the Human Thorax to Detect the Diseases Hidden Within the Chest."

Like most medical discoveries, Auenbrugger's method of diagnosis at first met with neglect. Before his death, however, it had aroused the attention of Laennec, who, following up the ideas suggested by Auenbrugger, discovered auscultation. Since then, Auenbrugger has been considered one of the great founders of modern medicine. He lived to a happy old age, especially noted for his cordial relations with the younger members of his profession, and for his kindness to the poor and the suffering from tuberculosis. He is sometimes said to have died in the typhus epidemic of 1798, but the burial register of the parish church in Vienna, of which he had been for half a century a faithful member, shows that he did not die until 1807.

LEOPOLD AUEBRUGGER, Jahrb. d. Ver. d. Arzte in Steiermark (Graz, 1866); MEIBICH, Auebrugger, Jahrb. der Gesellschaft für Natur und Heilkunde (Dresden, 1868); WALSH, Makers of Modern Medicine (New York, 1907).

JAMES J. WALSH.

AUFSEES, JOSEF BERNHARD von, canon of Bamberg and Würzburg, b. 28 March, 1671, on the family estate of Mengersdorf; d. 2 April, 1754. He was baptized a Lutheran, but educated (1683-90) as a Catholic through the efforts of his uncle Carl Sigmund, canon of Bamberg and Würzburg. He was soon advanced to the same dignity in both churches, was provost of Bamberg in 1725, and held other offices of distinction in both cities. After 1728 he devoted the revenues of his benefices to the establishment of a house of studies at Bamberg: in 1728 he bestowed upon it the sum of 400,000 gulden (about $200,000). This Aufsees Seminary, or Institute, was destined for the reception of poor boys from the Dioceses of Bamberg and Würzburg. They were to be supported there during the entire time of their studies at the public academies. He originally intended to place the Jesuits in charge, but by his last will (17 February, 1738) turned it over to the care of the cathedral chapters of Bamberg and Würzburg. It was opened in 1741, and continued its beneficent career until the beginning of the nineteenth century, when the secularization of the property of the ecclesiastical principalities took place. The edifice was used as a hospital for incurables, and the revenues applied in part to scholarships (Stipendien), King Ludwig I reopened it as a house of studies (Königliches Studienseminar) under governmental supervision. The directeur and the president, who are now appointed from Government appoints holders of the 42 free places and the 20 places for youths who pay, also the officers of the institute, and administers its revenues.

WITTMANN IN Kirchenlex., I, 161.

THOMAS J. SHAHAN.

Auger, Edmund, b. 1550, near Troyes; d. at Como, Italy, 31 January, 1591, one of the great figures in the stormy times in France, when the Calvinists were striving to get possession of the throne. He entered the Society of Jesus while still living, and was regarded as one of the most eloquent men of his time. Mathieu calls him the "Chrysostom of France". Wherever he went, throngs flocked to hear him, and the heretics themselves were always eager to be present, captivated as they were by the charm of his wisdom and the delicacy of his courtesy in their regard. His entrance into France as a priest was in the city of Valence, where the bishop had just apostatized, and the Calvinists were then in possession. The efforts of Auger to address the people were followed by his being seized, sentenced to be burned to death. While standing on the pyre, he harangued...
the multitude, and so won their good will that they asked for his deliverance. Viret, especially, the chief orator of the Calvinists, wished to have a public discussion with him to convert him. Auger was consequently sent to prison for the night, but the Catholics rescued him before the conference took place. We find him afterwards in Lyons, during a pestilence, devoting himself to the plague-stricken. When the pest had ceased, in consequence of a vow he made, the authorities, in gratitude, established a college of the Society to which Auger asked, much to their astonishment, that the children of the Calvinists might be admitted. His whole life was one of activity in preaching and administering the responsible offices of Provincial, Rector, etc. that were entrusted to him. He was present in at least two battles, and was remarkable for his influence over the soldiers. He was finally made confessor of King Henry III, the first Jesuit to have that troublesome charge put upon him. The difficulty of his position was increased by the fact that the League was just then being formed by the Catholic succession. Its principles and methods were thought to trench on the royal prerogatives; but Sixtus V was in favour of it. Several Jesuits, notably the Provincial, Mathieu, who was deposed by Acquaviva, were its staunch upholders. Auger's position was intolerable. Loyal to the king, he was detested by the leagues, who at Lyons, the city that he had saved, threatened to throw him into the Rhone. They compromised by expelling him from the city. The general commanded him to relinquish the post of confessor, but the king secured the pope's order for him to stay. Finally, Auger prevailed on the monarch to release him, and he withdrew to Como in Italy, where he died. Shortly afterwards Henry was assassinated. Like Canisius in Germany, Auger published a Catechism for France. It appeared at first in Latin, and later he published it in Greek. He wrote a work on the Blessed Eucharist, instructions for soldiers, translations, some literary compositions, and also drew up the statutes for congregations, especially one in which the king was interested, called the Congregation of Penitents. There is a letter by him called "Spiritual Sugar," though he did not give it that title. He had written an address to the people of Toulouse to console them in the distress brought on by the calamities of the civil war. It so took the popular fancy that the authorities of the city published it under this curious caption.

T. J. CAMPBELL. AUGSBERG

Augsburg, or Augila, a titular see of Cyrenaica in Northern Africa. It was situated in an oasis in the Libyan desert which is still one of the chief stations (Aydjela, Aoudjila) on the caravan route from Cairo to Fezzan. Its forests of date-palms were famous in the time of Herodotus (IV, 172); they still crown the three small hills that rise out of an unbroken desert of red sand which in the near vicinity is strongly impregnated with salts of soda. The Moslem population is now about 10,000 and is governed by an official of the Bey of Tripoli who draws from the oasis an annual revenue of $12,000.

CATHEDRAL-JOY, Histoire de la c. de J., II; SOMMERVOGEL, Bibliothèque de la c. de J., I, 632; VARAMIN: Istorie, V.

THOMAS J. SHAHAN.

Augsburg, Confession of. See Confessions of Faith, Protestant.

Augsburg, Diocese of, in the Kingdom of Bavaria, Germany, suffragan of the Archdiocese of Munich-Freising, embracing the entire government district of Swabia and Neuburg, the western part of the government district of Upper Bavaria, and a small part of the government district of Central Franconia.

I. History. (1) Early Period.—The present city of Augsburg appears in Strabo as Damnina, a stronghold of the Liguri; in 14 v. c. it became a Roman colony known as Augusta Vindelicorum, received the rights of a city from Hadrian and soon became of great importance as an arsenal and the point of junction of several important trade routes. The beginnings of Christianity within the limits of the present diocese are shrouded in obscurity; its teachings were probably brought thither by soldiers or merchants. According to the acts of the martyrdom of St. Afa, who with her handmaids suffered at the stake for Christ, there existed in Augsburg, early in the fourth century, a Christian community under Bishop Narcissus; St. Dionysius, uncle of St. Afa, is mentioned as his successor.

(2) Medieval Period.—Nothing authentic is known about the history of the Augsburg Church during the centuries immediately succeeding, but it survived the collapse of Roman power in Germany and the turbulence of the great migrations. It is true that two catalogues of the Bishops of Augsburg, dating from the eleventh and twelfth centuries, mention several bishops of this primitive period, but the first whose record has received indubitable historical corroboration is St. Wiktierp (or Wichtpert) who was bishop about 768 or 769. He took part in several synods convened by St. Boniface in Germany; in company with St. Magnus, he founded the monastery of Füssen; and with St. Boniface he dedicated the monastery at Benediktbeuren. Under either St. Wiktierp or his successor, Tasso (or Tosso), about whom little is known, many monasteries were established, e.g. Wessobrunn, Ellwangen, Polling, Ottobeuren. At this time, also, the see, hitherto suffragan to the Patriarchate of Aquileia, was placed among the suffragan sees of the newly founded Archdiocese of Mainz (746) St. Sintpert (c. 810), hitherto Abbot of the monastery of Murbach, and a relative of Charlemagne, remo-
vated many churches and monasteries laid waste in the wars of the Franks and Bavarians, and during the early years of the Avanti, the Cathedral of Augsburg in honour of the Most Blessed Virgin; and obtained from the Emperor Charlemagne an exact definition of his diocesan limits. His jurisdiction extended at that time from the Iliric estuary to the Ljubelj, north of the Danube to the Alps, and south to the spine of the Alps. Moreover, various estates and villages in the valley of the Danube, and in the Tyrol, belonged to the diocese. Among the bishops of the following period a certain number are of exceptional importance, either on account of the offices they filled in the Empire, or for their personal qualifications; thus Witgar (887–87), Chancellor and Archdeacon of Louis the German; Adalbero (887–910), of the line of the Counts of Dillingen, confidant and friend of Emperor Arnulf, who entrusted Adalbero with the education of his son, the German King Louis the Child, distinguished for generosity to the monasteries. The See of Augsburg reached the period of its greatest splendour under St. Ulrich (923–973); he raised the standard of training and discipline, and established the present great schools and the establishment of new ones, and by canonical visitations and synods; he provided for the poor, and rebuilt decayed churches and monasteries. During the excursion of the Hungarians and Magyars into the Church of Augsburg (955), the courage of the citizens, compelled the Hungarians to withdraw, and contributed much to the decisive victory on the Lechfeld (955). He built churches in honour of St. Afra and St. John, founded the monastery of St. Stephen for Benedictine monks, and undertook three pilgrimages to Rome. The diocese suffered much during the episcopate of his successor, Henry I (973–982), for he sided with the foes of Emperor Otto II, and remained for several months in prison. After his liberation he renounced his former views and bequeathed to his church his possessions at Gelsenhausen. The diocese attained great splendour under Bishop Bruno (1006–29), brother of Emperor Henry II; he restored a number of ruined monasteries, founded the church and college of St. Maurice, placed Benedictine monks in the collegiate church of St. Afra, and added to the episcopal possessions by the gift of his own inheritance of Straubing. Under Bishop Henry II (1047–63), the guardian of Henry IV, the diocese secured the right of coinage and was enriched by many donations. Of Emperor (from 1047), 1063–77) the cathedral was dedicated (1065), and the canonicate and church of St. Peter and St. Felicitas were built. During the last years of this episcopate occurred the quarrel of Emperor Henry IV with the papacy in which Embrico took the imperial side and only temporarily yielded to the papal legate. The struggle continued under his successors; four anti-bishops were set up in opposition to Siegfried II (1077–96). Hermann, Count von Vohburg (1096 or 1097–1132) supported with treachery and cunning his claim to the see he had purchased, violently persecuted the Abbot of St. Afra, and expelled him from the city. Only after the conclusion of the Concordat of Worms (1122) did Hermann obtain the confirmation of the pope and relief from excommunication. The political disturbances of the time, the quarrels between the popes and the German emperors reacted on the Church of Augsburg. There were short periods of rest, during which ecclesiastical life received a forward impulse, as, for instance, under Bishop Walther II, Count Palatine von Dillingen (1125–1151), who, however, the disturbances of the diocese were again consolidated and increased by his own inheritance; under Udalskalk (1184–1202), who with great ceremony placed the recently discovered bones of St. Ulrich in the new church of Sts. Ulrich and Afra. These days of peace alternated with periods of conflict into which the Bishops of Augsburg were drawn, often against their will, in their capacity as Princes of the Empire and the leaders of the bishops accordingly suffered decline. Under Sibo von Lechfeld (1227–47) monasteries of the newly founded mendicant orders were first established in Augsburg. A celebrated member of the Franciscans was David von Michelau, the Dominican, Albertus Magnus, an Augustinian of Lauring. Additional causes of conflict were the troubles that arose between the Bishops of Augsburg and the city authorities. During the struggles between the popes and emperors, Augsburg, like other large cities throughout the Holy Roman Empire, attained enormous wealth, owing to the industrial and commercial activity of the citizens. From time to time efforts were made to restrict as much as possible the ancient civil rights of the bishops and their stewards, and even to abrogate them entirely. From a state of discontent the citizens passed from open violence to law under the Bishop Hartmann von Dillingen (1248–86), and wrung from the bishops many municipal liberties and advantages. A characteristic instance is the confirmation by Emperor Rudolph of Habsburg at the Imperial Diet of Aachen (1257), that the bishop of Augsburg should be registered in the imperial or municipal register, containing the ancient customs, episcopal and municipal rights, etc., specified in detail; on the same occasion Augsburg was recognized as a Free City of the Empire. Hartmann bequeathed to his Church his lands, including the town and castle of Dillingen. Peace reigned under the succeeding bishops, of whom Frederick I (1309–31) acquired for his see the castle and stronghold of Füssen; Ulrich II, von Schöneck (1331–37), and Henry III (1357–49) remained faithful to Emperor Louis the Bavarian; Markward I, von Rundbeck (1348–65), again redeemed the mortgaged property of the diocese, and by the favour of Emperor Charles IV was made Patriarch of Aquileia (1365). New dissections between the Bishop and the city arose under Burkhard von Ellerbach (1373–1404), whose accession was marked by grave discord growing out of the overthrow of the Patrizier, or aristocratic government, and the rise in municipal power of the crafts or guilds. Irritated by Burkhard's support of the nobility in their struggle with the Swabian cities, the inhabitants of Augsburg plundered the dwellings of the canons, drove some of the clergy from the city (1381), destroyed, after a short interval of respite (1388), the episcopal stronghold, and the castle, and burned the Church to the ground; the church remained most completely independent of the bishop. Burkhard proceeded with great energy against the heresy of the Wycliffites who had gained a foothold in Augsburg, and condemned to the stake five persons who refused to abjure. After the death of Eberhard II (1404–13), a quarrel arose in 1413 because the city of Augsburg declined to recognize the lawful Bishop, Anselm von Nenningen (1413–23), and set up in opposition Friedrich von Grafeneck who had been presented by Emperor Sigismund. This trouble was settled by Pope Martin V, who compelled both bishops to resign, and on his own authority replaced them by Peter von Schauenberg, Canon of Bamberg and Würzburg (1423–69).

Peter was endowed by the Pope with extraordinary facilities, marvellous to the eyes of the times in Germany. He worked with zeal and energy for the reformation of his diocese, held synods and made episcopal visitations in order to raise the decadent moral and intellectual life of the clergy; he restored the discipline and renewed the fallen splendour of his monasteries, canons and churches. He completed the rebuilding of the cathedral in Gothic style, consecrated it in 1431, and in 1457 laid the cornerstone of the new church of Sts. Ulrich and Afra. Succeeding prelates carried on the reformation of the diocese with no less solicitude and zeal.
Among them were Johann II, Count of Werdenberg (1469-96), tutor to the emperor’s son, afterwards Emperor Maximilian I, who convened a synod in Dillingen, and encouraged the recently invented art of printing. Benedictus von Zeller (1505-17), a great friend and benefactor of monasteries and of the poor, and patron of the arts and sciences. During the episcopate of these bishops Augsburg acquired, through the industry of its citizens, a world-wide importance. Some members of its guilds, e.g. the Fuggers and the Welser were the greatest merchants of their time; they lent large sums of money to the emperors and princes of Germany, conducted the financial enterprises of the papacy, and even extended their operations to the newly discovered continent of America. Among the citizens of Augsburg famous at that time in literature and art were the humanist Conrad Peutinger; the brothers Bernard and Conrad Adelmann von Adelmannsfelden; Matthias Lang, secretary to Emperor Frederick III; and later Car- danus, Sallustino a Bologna, Adam Schaller. The painters Holbein the elder, Burgkmair and others. With wealth, however, came a spirit of worldliness and cupidity. Pride and a super-refinement of culture furnished the rank soil in which the impending religious revolution was to find abundant nourishment.

(3) Reformation Period.—The Reformation brought disaster to the Diocese of Augsburg. It included 1,050 parishes with more than 500,000 inhabitants. Leipzig, the central point of churches to promote eight collegiate foundations, forty-six monasteries for men, and thirty-eight convents for women. Luther, who was summoned to vindicate himself in the presence of the papal legate before the Reichstag, at Augsburg (1518), found enthusiastic adherents in this diocese among the secular and regular clergy, but especially among the Carmelites, in whose con- vent of St. Anne he dwelt; he also found favour among the city councillors, burghers, and tradesmen. Bishop Christopher von Stadion (1517-43) did all in his power to arrest the spread of the new teachings; he called learned men to the pulpit of the cathedral, among others Urbanus Rhei- gius, who, however, soon went over to Luther; he convened a synod at Dillingen, at which it was forbidden to read Luther’s writings; he banished and temporized; theBonjour Leopold of Saxony (1512) against Luther; he forbade the Car- melites, who were spreading the new doctrine, to preach; he warned the magistrates of Augsburg, Memmingen, and other places not to tolerate the reformers, and he adopted other similar measures. Despite all this, the followers of Luther obtained the upper hand in the city council, and by 1524, various Catholic ecclesiastical usages, notably the observance of fasts, had been abolished in Augsburg. The apostate priests, many of whom, after Luther’s ex- ample, had taken wives, were deprived of the city council, and the Catholics were denied the right of preaching. The Anabaptists also gained a strong following and added fuel to the fire of the Peasants’ War, in which many monasteries, institutions, and castles were pillaged. The regular clergy was dissolved. The suppression of the Anabaptists, which was carried out from 1530, at which the so-called Augsburg Confession was delivered to Emperor Charles V in the chapel of the episcopal palace, the emperor issued an edict according to which all innovations were to be abol- ished, and Catholics reinstated in their rights and properties. The Emperor, however, in opposition, recalled (1531) the Protestant preachers who had been expropriated, suppressed Catholic services in all churches except the cathedral (1534), and in 1537 joined the League of Smalkald. At the beginning of this year a decree of the council was made, forbidding everywhere the celebration of Mass, preaching, and all ecclesiastical ceremonies, and giving to the Catholic and the emperor an absolute control over the city. An overwhelming majority of both secular and regular clergy chose banishment; the bishop withdrew with the cathedral chapter to Dillingen, whence he addressed the emperor and the emperor an appeal for the redress of his grievances. In the city of Augsburg the Catholic churches were seized by Lutherans and Zwinglians; at the command of the council pictures were removed, and in the instruction of Bucer and others the popular iconoclasia followed, resulting in the destruction of many splendid monuments of art and antiquity. The greatest intolerance was exercised towards the Catholics who had remained in the city; their schools were dissolved; parents were compelled to send their children to Lutheran institutions; it was even forbidden to hear Mass outside the city under severe penalties.

Under Otto Truchsess von Waldburg (1493-72) the first signs of improvement were noted in the attitude towards Catholics. Salient among the outstanding measures of the council (1546) between the emperor and the League of Smalkald, Augsburg, as a member of the league, took up arms against Charles V, and Bishop Otto Truchsess von Waldburg in opposition to the plenipotentiary of the emperor, however, concluded peace with Charles V, and Bishop Otto Truchsess von Waldburg, who had been created cardinal, returned to the city with the cathedral chapter, followed shortly afterwards by the emperor. At the Diet held at Augsburg in 1548 the so-called “Augsburg Interim” was arranged. After a temporary occupation of the city and the suppression of Catholic services by the Elector, Prince Maurice of Saxony (1552), the “Religious Peace of Augsburg” was concluded at the Diet of 1555; it was followed by a long period of peace. The disturbances of the Reformation were more disastrous in their results throughout the diocese and adjoining lands than within the immediate precincts of Augsburg. Thus, after many perturbations and temporary reassertions of the Catholic religion, the Protestants finally gained the upper hand in Württemberg, Oettingen, Neuburg, the free cities of Nördlingen, Memmingen, Kaufbeuren, Dinkelsbühl, Donauworth, Ulm, in the ecclesiastical territory of Feuchtwangen and elsewhere. Altogether during these years of religious warfare the Diocese of Augsburg lost to the Reformation about 250 parishes, 24 monasteries, and over 500 benefices. Although the religious upheaval brought with it a great loss of worldly possessions, it was not without beneficial effect on the religious life of the diocese. Bishop Christopher von Stadion, while trying to protect Catholicism from the inroads of the Reformation, had sought to strengthen and revive ecclesiastical discipline, which had sadly declined, among both the secular and regular clergy. This was done more energetically by Bishop Otto Truchsess, who achieved a fruitful counter-reformation. By frequent visitations he sought to become familiar with existing evils, and by means of diocesan synods and a vigorous enforcement of the church’s own statutes endeavored to remedy these conditions. He advanced the cause of education by founding schools; he summoned the Jesuit to his diocese, among others Blessed
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Peter Canisius, who from 1549, in the capacity of cathedral preacher, confessor, and catechist, exercised a remarkably fruitful and efficacious ministry. In 1554 he founded a seminar, in Dillingen for the training of priests, obtained from the pope (1554) a decree raising it to the rank of a university, and in 1554 gave the direction of the new university to the Jesuits, for whom he had built a college in Dillingen. It is due to the untiring labors of those Pius Gal. that much larger portions of the diocese were not lost to the Church. Under the immediate successors of Otto the revival instituted by him progressed rapidly, and many excellent decrees were formulated. Under Ignatius von Loyola (1516-91) a first boarding school (alumnae) was founded in Dillingen, colleges were established by the Jesuits in Landshut, and, through the bounty of the Fugger family, in Augsburg (1580). Heinrich von Knöringen, made bishop at the early age of twenty-eight, took especial interest in the University and the Seminary of Dillingen, both of which he enriched with many endowments; he convened several synods, converted Duke Wolfgang of Neuburg to Catholicism, and during his long episcopate (1598-1640) reconciled many Protestant clerics to the Catholic faith, being in this office of special importance to the Jesuits, for whom he founded establishments in Neuburg, Memmingen, and Kaufbeuren. By means of the Edict of Restitution of Emperor Ferdinand II (1629), vigorously and even too energetically prosecuted by the bishop, the Thirty Years' War first accomplished an almost complete restoration of the former possessions of the Diocese of Augsburg. The occupation of Augsburg by Gustavus Adolphus of Sweden (1632) restored temporarily the ban on the administration of the Protestant religious orders of the city of the imperial troops (1635) the Catholics were hard pressed and were forced to give up all they had gained by the Edict of Restitution. Finally, the Treaty of Westphalia (1648) established equality between Catholics and Protestants, and was followed by a long period of internal peace. On account of the losses entailed on the diocese by the treaty, a solemn protest was laid before the imperial chancery by Bishop Sigmund Franz, Archduke of Austria (1646-63). This bishop, on account of his youth, ruled the diocese through administrators, and later resigned his office. His successor, Johann Christoph von Freiberg (1668-90), was particularly desirous of liquidating the heavy burden of debt borne by the chapter, but was nevertheless generous toward the many monastic orders. His successor, Alexander Sigmund (1690-1737), son of the Palatine Elector, guarded the purity of doctrine in liturgical books and prayer books. Johann Friedrich von Stauffenberg (1737-40) founded the Seminary of Meiningen and introduced missions among the people. Joseph, Landgrave of Hesse-Darmstadt (1740-48) exhume with great ceremony the bones of St. Ulrich and instituted an investigation into the life of Crescentius Hoss of Kaufbeuren, who died in the odium of sanctity. Klemens Wenzelslaus, Prince of Saxony and Archbishop of Main, (1768-1812), made excellent disciplinary regulations, and took measures for their execution; after the suppression of the Society of Jesus he afforded its members protection and employment in his diocese; he made a vigorous resistance to the division of lands by secular infidelity, and was honored by a visit from Pope Pius VI (1782).

(4) French Revolution and Secularization.—During this episcopate began the world-wide upheaval inaugurated by the French Revolution. It was desecrated by Bishop Otto, who had a large number of monasteries in Germany, and to bring about the fall of Augsburg from the dignity of a principality of the Empire. In 1802, by act of the Delegation of the Imperial Diet (Richtenreputationsreze), the territory of the Diocese of Augsburg was given to the Elector of Bavaria, who took possession 1 December, 1802. The cathedral chapter, together with forty canonicals, nine minor colleges, twenty-five abbies, thirty-four monasteries of the mendicant orders, and two convents were the victims of this act of secularization. Unfortunately, owing to the inconsiderate conduct of the commissioners appointed by the Bavarian government, many valuable artistic treasures, valuable books, and documents were destroyed. For five years after the death of the last bishop of princely rank (1812) the episcopal see remained vacant; the parts of the diocese lying outside Bavaria were annexed to it and annexed to other dioceses. It was not until 1817 that the Concordat between the Holy See and the Bavarian government reconstructed the Diocese of Augsburg, and made it subject to the Metropolitan of Munich- Freising. In 1816, the territory subject to the ecclesiastical authority of Augsburg was increased by the addition of sections of the suppressed See of Constance, and the present limits were then defined. (5) The Nineteenth Century.—As the new bishop, Franz Karl von Hohenlőhe-Schillingfürst, died in office, and was succeeded by Joseph Maria von Fraunberg was soon called to the archiepiscopal See of Bamberg, there devoted upon their successors the important task of rearranging the external conditions and reanimating religious life, which had suffered severely. The bishop, Marquard von Rechberg (1816-36) was successful in his endeavours to further the interests of souls, to raise the standard of popular education through the medium of numerous ordinations and frequent visitations. He assigned the administration of the diocese to the clergy and to the monks of the Benedictine Abbey of St. Stephen in Augsburg, founded by King Ludwig (1834). Petrus von Richards (1837-55) displayed energy and persistent zeal in promoting the interests of his diocese and the Catholic Church in general, and encouraged the giving of missions to the people, the establishment of many religious institutions for the care of the sick and for educational purposes, and carefully superintended the training of the clergy. The same spirit characterized the labours of the succeeding bishops: Michael von Deulin (1856-58), who after a short episcopate was raised to the Archbishops of Bamberg; Franz Xaver von Dinkel (1858-94), under whom both seminaries and the deaf and dumb asylum were established in Dillingen, and who maintained a strict system of discipline; Michael von Hotzel (1895-1902) whose episcopate was marked by the attention paid to social and intellectual pursuits, and the number of missions given among the people as well as by the solemn celebration of the beatification of the pius nun Crescentia Hoss. He was succeeded by Maximilian von Limp, b. at Nesselwang, 8 March, 1842; ordained priest, 22 July, 1865; appointed bishop, 18 March, 1902, consecrated, 20 July, 1902.

II. RELIGIOUS STATISTICS.—According to the census of 1 December, 1900, the Diocese of Augsburg contained 777,988 Catholics and about 100,000 of other beliefs; at present there are about 818,074 Catholics. Socially, the population is chiefly of the middle class; recently, however, on account of the rapid growth of the industrial population of Augsburg, in Lechhausen, Memmingen, and other places, the working classes are increasing in numbers. Leaving out of consideration the larger cities, in which the various denominations are well represented, it may be said that the southern half of the diocese, and the whole of the territories of Bavaria (Barbarossa proper), are almost entirely Catholic, while in the northern part a mixture of creeds predominates. That small portion of Mittelfranken (Central Franconia) which belongs to the diocese is overwhelmingly...
ingy Protestant. The relations between the various religious denominations are in general friendly and peaceable. For the work of sacred ministry the dio-

cese is divided into 40 deaneries (1 city deanery at Augsburg, and 39 rural deaneries), with 862 parish churches, 31 parochial curacies, 16 curacies, 226 bene-

dictions. The diocesan synod is held annually. In general each parish is complete and independent, but in the mountainous southern section there are many parishes to which are attached from twenty to a hundred dependent churches (Pfarr- und Pfarrgemeinden). The cathedral chapter consists of the provost of the cathedral, a dean of the cathedral, 8 canons, and 6 vicars. In 1907 the clergy of the diocese numbered 1,439: 815 parish priests and paroch-

cial curates, 49 parochial vicars, 11 curates, 73 beneficed clerergymen, 53 vicars of benefices, 180 chaplains and assistant priests, 94 prebendaries and clerical professors (not including the professors of the Benedictine Abbey of St. Stephen in Augsburg); 74 priests temporarily stationed in the diocese, 95 regulars, 40 priests engaged in other dioceses or on missions, and 100 members of the following establishments: Benedictines, 3 (Augs-

burg, Andechs, Ottobeuren), with 33 priests, 6 clerics, 56 lay brothers; Mission Society of St. Benedict, 1 (St. Ottilien), with 36 priests (12 at present outside the Province of Augsburg), 117 lay brothers, 3, with 7 priests and 22 lay brothers; Capuchins, 5, with 28 priests, 18 clerics, and 37 lay brothers; Brothers of Mercy, 6, with 4 priests and 54 lay brothers. Altogether there are 18 establishments conducted by the male orders, with 108 priests, 55 clerics, and 286 lay brothers. For more numerous are the female orders and religious congregations; they number 226 establishments and branches, with 2,815 members. They are: Sisters of Mercy of St. Vincent de Paul, 55 houses, with 362 sisters; Franciscans, with their mother houses at Augsburg, Dil-

lingen, Kaufbeuren, and Mindelheim, 71 establishments, with 735 sisters; Arme Franziskanerinnen with mother-house at Mallsdorf, 34 establishments, with 171 sisters; Englische Fräulein (English Ladies), 11 convents with 311 ladies, 160 lay sisters, and 43 novices; Dominican nuns, 11 convents with 271 choir sisters, 17 lay sisters, and 36 novices; Poor School Sisters, 21 foundations with 166 sisters, Elisabeth-

erinnen (Sisters of St. Elizabeth), 4 foundations with 5 priests; Missionaries of the Holy Redeemer with their mother-house at Ober-

bronn in Alsace, 61 foundations with 24 sisters; Cis-

tercian nuns, 1 convent with 29 choir nuns, 15 lay sisters, and 2 novices; Mission Sisters of St. Benedict, 1 convent with 65 sisters and 9 novices; Sisters of St. Joseph of Ursberg, 7 foundations with 231 sisters and 92 novices.

III. EDUCATION. As the primary schools in Bavaria are the property of the local civic corporation and under State control, there are no parochial schools in the strict sense of the word. According to the Bavarian Constitution of 1818 nothing more is assured to the Church than the direction of religious instruction and the surveillance of religious life in the school. The exercise of this right in 1,074 primary schools of the Diocese of Augsburg, by means of 6 ecclesiastical county (Besirck) school-inspectors and 50 ecclesiasti-

cal district school-inspectors. However, in many of the girls' schools (Mädchenschulen) the direction of studies is confined entirely to religious societies under the control of the diocese. The diocesan school inspectors have charge of the studies in 19 schools, the Franciscans in 35, the Dominicans in 11, the Sisters of St. Joseph of Ursberg in 3; the English Ladies are excellent teachers for the higher educa-

tion of women, and conduct 11 institutes for girls. For the training of the clergy, the Theological Seminary and the Diocesan Seminary for ecclesiastics at Dil-

lingen; the Diocesan Seminary for boys at Dillingen; St. Stephen's Catholic House of Studies at Augsburg, under the direction of the Benedictines, which in-

cudes a Lyceum, a classical Gymnasium, a royal seminary of studies and an institute for higher education; there are besides about forty students of the University of Munich and attend the courses of the University. The state, or communal, institutions of higher education for boys number 28 in the Diocese of Augs-

burg: 5 gymnasia, 1 Realgymnasium, 1 seminary of studies, 5 Progymnasien, 2 Latin schools, 7 Klosteraus-, 3 agricultural winter schools, 1 Realschule with Latin, 1 normal school, and 2 preparatory schools. We must also mention the Cassianum in Donauwörth, a Catholic institute of pedagogy, which includes a training-school, a publishing house for books and periodicals, a printing press, and other appurtenances. In all of these institutions Catholic instruction is given to Catholic students by Catholic clergymen.

IV. CHARITABLE INSTITUTIONS. The charitable institutions of the diocese are for the most part the property of the civic or diocesan authority, or local associations; they are administered, mostly by religious communities to whom is also confided the care of the sick, or orphans, and of the aged. There are 37 hospitals, 24 infirmaries, 12 orphanages, 2 for children, 3 institutions for the deaf and dumb, 12 houses for the poor and orphans, 3 poorhouses. 1 hospital for priests, 1 home for invalids, 5 institutions for servants under the patronage of the Blessed Virgin (Marienansälen), 1 House of St. Anne (Annaanstalt) for the factory girls in Augsburg, 1 House of St. Elisabeth for incurables, 5 institutions for various other purposes (e.g. the Kneippanum in Wörishofen). One Catholic institution of Augsburg deserves special mention: the Fuggers' orphanage (Ulrich, Georg, and Jakob) of the Fuggers. It consists of an extensive block of 53 houses with 106 apartments; in accordance with the conditions of the foundation these must be let at a very small rent to indigent people. It is a noble and durable memorial of the spirit of Christian charity that abounded in the Catholic Middle Ages. In recent times other works of Christian charity have been inaugurated. The good priest and superintendent of studies (Regens), Father Wagner of Dillingen, es-


tablished many of the religious schools for the blind; Father Ringeisen, parish priest of Ursberg, estab-


lished there the Sisters of St. Joseph for the exercise of every form of charity. For aged and infirm priests there exists a fund with 1,277 subscribers and a reserve of 1,550,000 marks ($397,500). There is also an association for the support of infirm priests, with 792 members and a fund of 26,000 marks ($6,500). Prominent among the numerous social-political and religious associations of the diocese are 16 Catholic apprentices' unions (Lehrjahrvereine), the local union in Augsburg maintaining its own home for apprentices; 49 Catholic journeymen's unions (Geiesservereine), 4 Unions of St. Joseph; 52 Catholic workingmen's unions; 19 Catholic students' clubs; 3 Catholic clubs for working women, with 504 members; 7 Catholic "Patronages" for working people; the Ulrich-union for the support of seminarians; the Men's Catholic Association, the Christian Peasants' League; the Cecilian Club; St. Mary's Protectory for girls; the Young Women's Association, and the Association of Catholic Motto Schools. The numerous societies furnish abundant evidence of the vigorous religious life of the dio-

cese. Such pilgrimages are those of the Holy Cross (11 May) and to the tomb of St. Ulrich at Augsburg (4 July). There are also processions to the holy mountain of Andechs during the rogation days, and to the mole hill (1000 feet), 8 miles from Augsburg, where cholera (1854). Other pilgrimages are those to the
relics of St. Rasso at Grafrath, to the church of the Holy Sepulchre (Unserer Herrn Ruh) near Friedberg, and to Maria Siebenreich.

V. ART AND MONUMENTS.— Among the ecclesiastical monuments of the Diocese of Augsburg the cathedral holds first place. It was begun in the Roman style in 994, dedicated 1010, and remodeled, 1331-1431, into a Gothic church with five towers and the main choir with its circle of chapels was added. The tower was increased in height in 1488–89 and 1564. Among the innumerable art treasures of the cathedral may be mentioned the vestments of St. Ulrich; the four altars with paintings by the elder Holbein illustrating the life of St. Ulrich and St. Virgil in the doors of the left lateral nave, adorned with remarkable reliefs, and dating from the first half of the eleventh century; the ancient stained windows, some of which go back to the eleventh and twelfth centuries; the interesting tombs and slabs of the fourteenth and succeeding centuries, both in the cathedral itself and in the adjoining cloister, and many other objects of value and interest. The church of Sts. Ulrich and Afra, built 1467–1594, in particular contains the tomb of the, stone sarcophagus of St. Afra, the Fugger chapel with the memorial to Hans Fugger, and three magnificient altars in rococo style. The Late Gothic church of the Holy Cross was renovated, early in the eighteenth century, in florid Roman rococo style, and is a favourite place of pilgrimage. Among the chief ecclesiastical edifices outside the city of Augsburg are the Romanesque basilicas of Altenstadt, Ursberg, Thierhaupten; the Gothic churches of Kaisheim, Dinkelsbühl, Donauwöhr, Landsberg; the Augustinian church of Arling, and the remains of the restored and ornamented in sumptuous barocco or rococo style. KRAMER, Hierarchia Augustana chronologica tripartita (Augsburg, 1709–189); STEINER, Synodi Dioecese Augsburgi (Miindelhoven, 1756); STEINER, Acta selecta ecclesiae Augsburgi (Augsburg, 1785); VEITH, Bibliotheca Augustana (Augsburg, 1785—96); BRAUN, Geschichte der Bischöfe von Augsburg (Augsburg, 1813—15); ID., Historisch-topographische Beschreibung der Diözese Augsburg (Augsburg, 1829); ID., Die Domkirche zu Augsburg (Augsburg, 1829); Monumenta episcoporum Augsburgiae, in Monumenta Bosca (Munich, 1841—47) XXXII—XXXV; STEICHEL, Beiträge zur Geschichte des Bistums Augsburg (Augsburg, 1851—60); ID., Die Architektur der frühchristlichen Zeit in Augsburg (Augsburg, 1850—60); ID., Das Bistum Augsburg historisch und statistisch beschrieben (vol. 1—V, Augsburg, 1850—60; vol. VI by Schnider; vol. I has not appeared in print); HÖPF, Pfarreistatistik des Bistums Augsburg (Augsburg, 1850—60); BAUERMANN, Geschichte Augsburgs (Kempten, 1880—90); many original manuscripts in the Zeitschrift des Historischen Vereins für Schlesien und Neuburg (Augsburg, 1847—99); Jorenblatt des Historischen Vereins für Schlesien und Neuburg (Augsburg, 1847—99); for the history of the fine arts in Augsburg see PLÖTZ, Die Bildwerke an den Emporen der Augsburger Dom (Stuttgart, 1855); BÜFF, Augsburg in der Bekenntnisszeit (Bamberg, 1853); KEMP, Alt-Augsburg (100 plates, Berlin, 1888); SCHRODER, Die Domkirche zu Augsburg (Augsburg, 1900); FREYTAG, Die Sonntagskirche in Augsburg (Augsburg, 1900); WIED-LIEBENGUTH, Das Jahrhundert 1860 in der Augsburger Kunst (Munich, 1901); RITTER, Augsburg (Leipzig, 1905).

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Augsburg, Religious Peace of. See REFORMATION.

Augsburg, Synods Of.—From the time of St. Boniface (d. 754), especially during periods of earnest revival of religious and ecclesiastical life, synods were frequently convened by the bishops of Germany, and convened by those of imperial authority or of provinces. As the German bishops were, on the one hand, princes of the empire, and the emperor was, on the other, the superior protector of the Roman Church, these synods came to have little im-

portance in the general ecclesiastical and political development of Western Christendom. Two general imperial synods were held in Augsburg. The first, convened in August, 932, through the efforts of Emperor Otto the Great, provided for the reform of abuses in civil and ecclesiastical life. Frederick, Archbishop of Mainz, presided, and three archbishops and twenty bishops of Germany and northern Italy took part. Eleven canons were promulgated concerning ecclesiastical life and other matters of church discipline. A similar synod, convened by Anno, Archbishop of Cologne (27 October, 1062), was occupied with the internal conditions of the empire and the attitude of the Church of Germany toward the schemes of a new crusade, during the reign of Alexander II. The diocesan synods of Augsburg correspond as a rule with the synodal system as carried out in other parts of Germany. We find in this diocese, as elsewhere in Germany, the synodi per villas, convened under the influence of the Carolingian capitularies. They were visitation-synods, held by the bishop assisted by the archdeacon and the local lord or baron (Gaugraf). Their purpose was inquisitorial and judicial. After the first period of St. Ulrich (743), and in close relation to the system of provincial councils, diocesan synods were held at stated times, chiefly in connection with matters of ecclesiastical administration (legalizing of important grants and privileges, etc.), and the settlement of disputes. After the thirteenth century these diocesan synods lost their character of legislative; decrees were issued regulating the lives of both ecclesiastics and laymen, and church discipline was secured by the publication of diocesan statutes. The earliest extant are of Bishop Friedrich (1309—31). These diocesan synods fell into decay during the course of the fourteenth century.

In consequence of decrees of the Council of Basle the synods of the Diocese of Augsburg rose again to importance, so that after the middle of the fifteenth century they were once more frequently held, as for example: by the able Bishop Peter von Schauenburg (1424—69) and his successor, Johann von Werdenburg, also by Friedrich von Zollern (1469) and Heinrich von Liechtenau (1506). The two Bishops Christopher of Stadion (1517—43) and Otto Truchsess of Waldburg (1543—73) made use of diocesan synods (1517, 1520, 1543 in Dillingen, and 1536 in Augsburg) for the purpose of checking the progress of the Reformation through the imperial jurisdiction. In the case of Emperor Charles V there were but few ecclesiastical assemblies of this kind; as early as 1567, the synod of that year, convened for the purpose of carrying out the reforms instituted by the Council of Trent, shows signs of the decline of the synod as a diocesan institution. The Bishops of Augsburg were, moreover, not only the ecclesiastical superiors of their diocese, but after the tenth century possessed the Regalia, the right of holding and administering royal fiefs with concurrent jurisdiction. This right of coinage was obtained by St. Ulrich. At a later period disputes were frequent between the bishops and the civic authorities, which culminated in an agreement (1399) by which the city was made practically independent of the episcopal authority.

HARTMANN, Concordia Germaniae (Cologne, 1749); HEFFER, Concilien geschicht (2d ed., Freiburg, 1873); STEINER, Synodi Dioecese Augustanae (1766); STEINER, Die Diözese Augsburg historisch und statistisch beschrieben (Augsburg, 1844); SCHMIDT in Kirchenlex., I, 1651—55.

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Augsury. See DIVINATION.

Augsut, a titular see of Cilicia in Asia Minor, whose episcopal list (363—434) is given in Gams (435). Several cities bore the same name in Roman antiquity, some of which are yet flourishing, e. g. Augusta.
Augsburg (Auch in Southern France); Augusta Batavorum (Leyden in Holland); Augusta Asturica (Astorga in Spain); Augusta Frigatia (Aosta in Northern Italy); Augusta Emerita (Mérida in Spain); Augusta Rauracorum (August in Switzerland); Augustus Suevorum (Soissons in France); Augusta Tarraconorum (Tarragona in Italy); Augusta Treviri (Trier in Germany); Augusta Trinobanti (London); Augusta Vindeliciorum (Augsburg in Bavaria).

In 1748, G. Gottfried, II, 578-810; Smith, Dict. of Greek and Roman Geogr., I, 338.

THOMAS J. SHAHAN.

Augustus von Alfeld (Alveldt, or Alvedia Gren), one of the earliest and most aggressive opponents of Luther, b. in the village of Alfeld, near Hildesheim, from which he took his surname; d. probably in 1502. Nothing is known of his parentage, youth, and early training. He first comes into prominence as a Franciscan of the Regular Observance, belonging to the Saxon Province of the Holy Cross. The absence of his name on the matriculation roster of the philosophical and theological universities of Erfurt, Rostock, Leipzig, and Wittenberg, usually frequented by the members of the above-named province, leaves the presumption that he made his studies in one of the monastic schools. At the solicitation of Adolf of Brandenburg, Bishop of Bremen, in 1520, he was elected Lector of Holy Writ at Leipzig, where he entered the theological arena to controvert the Lutheran heresy (Mencken, Scriptores rer. Ger., II, 50). On 20 January, 1521, he presided at the public theological disputation held at Weimar, between Lange, Mechel, and the Franciscans, on the merit of monastic vows and life (Kopp, Kleinere Nachlese nützlicher Urkunden zur Erläuterung der Reformationsgeschichte, II, 514, Leipzig, 1727), the result of which has not been handed down, though it called forth a satirical poem at the time (ib., 520). In 1523 he became Guardian of the monastery at Halle, in which position he is said to have found in 1528. In 1529 he was elected Provincial of the Saxon Province of the Holy Cross.

Afeld was a man of fine linguistic attainments, a fluent Latinist, familiar with the ancient classics, conversant with Greek and Hebrew, and well acquainted with the humanistic writings of his day. His theology was that of medieval scholasticism, in which he thought the church had not left the church, and unpinned in combating the novel, and to the theologically disciplined mind contradictory, assertions' (Otto, Johannes Cochleus, 132, Breslau, 1878). At Holy Writ he expressed much attention and thought to the Bible, so that he could state that "from my childhood I have devoted my time and life to it" (Super Apostolica Sede, etc., iii a). In the textual studies of the Greek and Hebrew versions, the translation of Erasmus, the exegitical writings of Faber Stapulensis (Levitre d'Etaples) and the Complutensians, he shows a keen, analytical mind and sound judgment. His memory and reputation, however, rest on his polemical activity and writings. The latter are marred at times by a tone of bitterness and sarcasm that detract from their intrinsic worth and gave his opponents, notably Lonicer, Luther's amanuensis (Biblia nova Alvedensis Wittenbergae Anno MDXX) opportunity to censure the catalogued epithets flung at Luther (Cyprian, Nützliche Urkunden, in 1520, from the Furtherer des Reformationsgeschichte, II, 158). If it be remembered that Luther calls him bos Lipsicus (De Wette, Briefe, Sendschreiben, etc., I, 446); asinus (op. cit., 451, 453, 533); Liptensius onager (op. cit., 446); Lipsianus (op. cit., 471, 475, 542), merely to single out a few controversial amenities, his literary style may be measurably condescended.

LEMMENS, Pater Augustinus von Alfeld (Freiburg, 1899); Floss.

Augustine, Rule of Saint. The title, Rule of St. Augustine, has been applied to each of the following documents: (1) Letter cxxi addressed to a community of women; (2) Sermons ccxl and ccxliv, entitled "De vitae et moribus clericensu suorum"; (3) a portion of the Rule drawn up for clerks or Consoritum monachorum; (4) a Rule known as Regula secunda; and (5) another Rule called: "De vita eremiti ad sororem liber." The last is a treatise on eremitical life by Blessed Eired, Abbot of Rievaulx, England, who died in 1166 and, as the two preceding rules are of unknown authorship, it follows that none but Letter cxxi and Sermons ccxl and ccxlv were written by St. Augustine. Letter cxxi is addressed to nuns in a monastery that had been governed by the sister of St. Augustine, and in which his cousin and niece lived. His object in writing it was merely to quiet troubles incident to the nomination of a new superior, and meanwhile he took occasion to expiate upon some of the virtues and practices essential to the religious life. He dwells upon chastity, poverty, obedience, detachment from the world, the appointment of labour, the mutual duties of superiors and brethren, and the "proviso" that all prayer in common, fasting and abstinence proportionate to the strength of the individual, care of the sick, silence, reading during meals, etc. In his two sermons "De vitae et moribus clericiorum suorum" Augustine seeks to dispel the suspicions harboured by the faithful of Hippo against the clergy leading a monastic life with him in his episcopal residence. The perusal of these sermons discloses the fact that the bishop and his priests observed strict poverty and conform to the example of the Apostles and early Christians by using their money in common. This was called the Apostolic Rule. St. Augustine, however, dilated upon the religious life and its obligations on other occasions. Aurelius, Bishop of Carthage, was greatly disturbed by the conduct of monks who indulged in idleness under pretext of contemplation, and at his request St. Augustine published a treatise entitled "De opere monachorum" wherein he proves by the authority of the Bible, the example of the Apostles, and even the exigencies of life, that the Papal regulations do not lead to great happiness, and that the spiritual gains of poverty, humility, and obedience are not to be used for the sake of the world. In several of his letters and sermons is to be found a useful supplement to his teaching on the monastic life and the duties it imposes. These are easy of access in the Benedictine Constitution, where they are treated more fully and under the words: monachi, monaches, monasterium, monastica vita, sanctimoniales.

The letter written by St. Augustine to the nuns at Hippo (425), for the purpose of restoring harmony in their community, deals with the reform of certain phases of monasticism as it is understood by him. This document, to be sure, contains no such clear, minute prescriptions as are found in the Benedictine Rule, because no complete rule was ever written prior to the time of St. Benedict; nevertheless, the Bishop of Hippo is a law-giver and his letter is to be read weekly, that the nuns may guard against or repent any infringement of it. He considers poverty the foundation of the religious life, but attaches no less importance to fraternal charity, which consists in living in peace and concord. The superior, in particular, is recommended to practise this virtue although not, of course, to the extreme of omitting to chastise the guilty. However, St. Augustine leaves her free to determine the nature and duration of the punishment imposed, in case of her privilege even to expel nuns that have become incorrigible. The superior shares the duties of her office with certain members of her community, one
Augustine of whom has charge of the sick, another of the cellar, another of the wardrobe, while still another is custodian of the books which she is authorized to dispose of. He caused the nuns to make their own habits, which consist of a dress, a cincture and a veil. Prayer, in common, occupies an important place in their life, being said in the chapel at stated hours and according to prescribed forms, and comprising hymns, psalms, and readings. Certain prayers are usually recited by the sisters, especially indicated, are chanted; but as St. Augustine enters into no minute details it is to be supposed that each monastery conformed to the liturgy of the diocese in which it is situated. Those sisters desiring to lead a more retired life lived in the Hermitages, where they devoted themselves to private devotions. The section of the Rule that applies to eating, although severe in some respects, is by no means strict beyond observance and the Bishop of Hippo tempers it most discreetly. Fasting and abstinence are recommended only in proportion to the physical strength of the individual, and when the saint speaks of obligatory fasting he specifies that such as are unable to wait for the evening or ninth hour meal may eat at noon. The nuns partake of very frugal fare and, in all probability, ate little more. However, this does not preclude the participation of the most tender care and solicitude, and certain concessions are made in favour of those who, before entering religion, led lives of luxury. During meals some instructive matter is to be read aloud to introduce the sainted discourse. Although the rules contains but few precepts, it dwells at great length upon religious virtues and the ascetic life, this being characteristic of all primitive rules. In his sermons oevii and oeviii the saint discourses on the monastic observance of the vow of poverty. Before making their profession the nuns divest themselves of all their goods, their monastery being responsible for supplying their wants, and whatever they may earn or receive is turned over to a common fund, the monasteries having the right of possession. In his treatise, "De opere monachorum", he inculcates the necessity of labour, without, however, subjecting it to any rule, the gaining of one's livelihood rendering it indispensable. Monks of course, devoted to the ecclesiastical ministry observe, ipso facto, the precept of labour, from which observance the inferior monastics are legitimately dispensed. These, then, are the most important monastic prescriptions found in the rule and writings of St. Augustine.

Monastic Life of St. Augustine.—Augustine was at first standing out unmistakably in the reading of his life and works. Although a priest and bishop, he knew how to combine the practices of the religious life with the duties of his office, and his episcopal house in Hippo was for himself and some of his clerics, a veritable monastery. Several of his friends and disciples elevated to the episcopacy imitated his example, among them Alypius at Tagaste, Possidius at Calama, Profuturus and Fortunatus at Cirta, Evodius at Uzalis, and Boniface at Carthage. There were still other monks who were priests and who excelled the ministry outside of the episcopal cities. All monks did not live in these episcopal monasteries; the majority were laymen whose communities, although under the authority of the bishops, were entirely distinct from those of the clergy. There were religious who lived in complete isolation, belonging to no community and having no legitimate superior; indeed, some wandered aimlessly about, at the risk of gaining disedification by their vagabondage. The fanatics known as Circumcelliones were renowned for the rigour of their devotion, and St. Augustine often censured their way of living.

The religious life of the Bishop of Hippo was, for a long time, a matter of dispute between the Canons Regular and the Hermits of St. Augustine, each of these two families claiming him exclusively as its own. It was not so much the establishing of an historical fact as the settling of a claim of precedence that was at issue, and this dispute cannot be in the right, the quarrel would have continued indefinitely had not Pope Sixtus IV put an end to it by his Bull "Summum silientium" (1484). The silence thus imposed, however, was not perpetual, and in the seventeenth and eighteenth centuries numerous controversies were, especially indicated, are chanted; but as St. Augustine enters into no minute details it is to be supposed that each monastery conformed to the liturgy of the diocese in which it is situated. Those sisters desiring to lead a more retired life lived in the Hermitages, but all to no avail. Pierre de Saint-Trond, Prior of the Canons Regular of St. Martin of Louvain, tells the story of these quarrels in the preface to his "Examen Testamenti S. Augustini" (Louvain, 1550) followed by Gabriel Bertin de Neuville and Le Large upholds the thesis of the Canons; Gandolfo, Lupus, Giles of the Presentation, and Noris sustain that of the Hermits. The Bollandists uphold their opinion. St. Augustine followed the monastic or religious life as it was known to his contemporaries, and neither he nor they even thought of establishing among those who had embraced it any distinction whatever as to congregations or orders. This idea was conceived in a subsequent epoch, hence St. Augustine cannot be said to have so influenced the world of monasticism. He made laws for the monks and nuns of Roman Africa, it is true, and he helped to increase their numbers, while they, in turn, revered him as their father, but they cannot be classed as members of any special monastic family.

St. Augustine and Monasticism.—When we consider Augustine's great prestige, it is easy to understand why his writings should have so influenced the development of Western monachism. His Letter viii was read and re-read by St. Benedict, who borrowed several important texts from it for insertion in his own rule. St. Benedict's chapter on the labour of monks is manifestly inspired by the treatise "De opere monachorum", that has done so much towards furnishing an accurate statement of the doctrine commonly accepted in religious orders. The teaching concerning religious poverty is clearly formulated in the sermons "De vita et moribus clericorum suorum" and the authorship of these two works is sufficient to earn for the Bishop of Hippo the title of Patriarch of monks and religious. The influence of Augustine, however, was nowhere stronger than in southern Gaul in the fifth and sixth centuries. Lérins and the monks of that school were familiar with Augustine's monastic writings, which, together with those of Cassianus, were the mine from which the principles of monasticism were drawn. St. Cassianus, Archbishop of Arles, the great organizer of religious life in that section, chose some of the most interesting articles of his rule for monks from St. Augustine, and in his rule for nuns quoted at length from Letter cxxi. Sts. Augustine and Cassianus were animated by the same spirit which passed from the Archbishop of Arles to St. Aurelian, one of his successors, and, like him, a monastic lawgiver. Augustine's influence also extended to women's monasteries in Gaul, where the Rule of Cassianus was adopted either wholly or in part, as, for example, at Sainte-Croix of Poitiers, Juxamontier of Besançon, and Chamalières near Clermont.

But it was not always enough merely to adopt the teachings of Augustine and to quote him; the author of the regula Tarnentensis (an unknown monastery in the Rhone valley) introduced into his work the entire text of the letter addressed to the nuns, having previously adapted it to a community of men by removing slight grammatical inaccuracies which were surely made in other monasteries in the sixth or seventh centuries, and in his "Codex regularum" St. Benedict of Aniane published a text similarly modified. For want of exact information we cannot
say in which monasteries this was done, and whether they were numerous. Letter ccxi, which has thus become the Rule of St. Augustine, certainly constitutes the germinal name of "Rules of the Fathers" and used by the founders of monasteries as a basis for the practices of the religious life. It does not seem to have been adopted by the regular communities of canons or canons regular to be organized in the eighth and ninth centuries. The rule given them by St. Chrodegang, Bishop of Metz (742–766), is almost entirely drawn from that of St. Benedict, and no more decided traces of Augustine influence are to be found in it than in the decisians of the Council of Augustine of 911, which may be considered the real constitution that the character of the future missionary was formed. Chance is said to have furnished the opportunity for the enterprise which was destined to link his name for all time with that of his friend and patron, St. Gregory, as the "true beginner" of one of the most important Churches in Christendom and the medium by which the authority of the Roman See was established over men of the English-speaking race. It is unnecessary to dwell here upon Bede's well-known version of Gregory's casual encounter with English slaves in the Roman market place (H. E. II, i), which is treated under Gregory the Great (q. v.). Some five years after his elevation to the Roman See (590) Gregory began to look about him for ways and means to carry out the dream of his earlier days. He naturally turned to the community he had ruled more than a decade of years before in the monastery on the Caen Hill. Out of these he selected a company of about forty and designated Augustine, at that time Prior of St. Andrew's, to be their representa- tive. The appointment was made about 597. About a year later, seems to have been of a somewhat indeterminate character; but from this time forward until his death in 604 it is to Augustine as "strengthened by the confirmation of the blessed Father Greg- orius (Bede, H. E., I, xxv) that English, as distinguished from British, Christianity owes its primary inspiration.

The event which afforded Pope Gregory the opportunity he had so long desired of carrying out his great missionary plan in the English lands happened in the year 595 or 596. A rumour had reached Rome that the pagan inhabitants of Britain were ready to embrace the Faith in great numbers, if only preachers could be found to instruct them. The first plan which seems to have occurred to the pontiff was to take measures for the purchase of English captive boys of seventeen years of age and upwards. These he would have brought up in the Catholic Faith with the idea of ordaining them and sending them back in due time as apostles to their own people. He accordingly wrote to Candidus, a prebendary entrusted with the administration of a small estate belonging to the monastery of the Roman Church in Gaul, asking him to secure the revenues and set them aside for this purpose. (Greg., Epp., VI, vii in Migne, P. L., LXXVII.) It is possible, not only to date the occurrence of these events, but also to indicate the particular quarter of Britain from which the rumour had come. Ethelbert became King of Kent in 595 or 596, and in less than twenty years he succeeded in establishing an overlordship that extended to the borders of the country of the West Saxons eastward to the sea and as far north as the Humber and the Trent. The Saxons of Middlesex and of Essex, together with the men of East Anglia and of Mercia, were thus brought to acknowledge him as Bretward, and he acquired a political importance which began to be felt by the Frankish princes on the other side of the Channel. Charibert of Paris gave him his daughter Bertha in marriage, stipulating, as part of the nuptial agreement, that she should be allowed the free exercise of her religion. The condition was accepted (Bede, H. E., I, xxv) and Luidhard, a Frankish bishop, accompanied the princess to her new home in Canterbury, where the ruined church of St. Martin, situated a short distance beyond the walls, and dating from Roman times, was set apart for her use (Bede, H. E., I, xxvi). The date of this marriage, so important in its results to the future fortunes of Western Christianity, is of course largely a matter of conjecture; but from the evidence fur-

Augustine of Canterbury, Saint, first Archbishop of Canterbury, Apostle of the English; date of birth unknown, and dating him, it is necessary to assume that he was probably a Roman of the better class, and that early in life he became a monk in the fa-
nished by one or two scattered remarks in St. Gregory's letters (Epp., VI) and from the circumstances which attended the emergence of the kingdom of the Jutes to a position of prominence in the British of this period, we may safely assume that it had taken place a few years before the plan of sending Augustine and his companions suggested itself to the pope.

The pope was obliged to complain of the lack of episcopal zeal among Æthelberht's Christian neighbours. Whether we are to understand the phrase vicinia (Greg., Epp., VI) as referring to Gaulish prelates or to the Celtic bishops of northern and western Britain, the fact remains that neither Bertha's piety, nor Luithard's preaching, nor Æthelberht's toleration, nor the supposedly robust faith of British or Gaulish neighbouring peoples was found adequate to so obvious an opportunity until a Roman pontiff, distracted with the cares of a world supposed to be hastening to its eclipse, first exhorted forty Benedictines of Italian blood to the enterprise. The itinerary seems to have been speedily, if vaguely, prepared; the little company set out upon their long journey in the month of June, 596. They were armed with letters to the bishops and Christian princes of the countries through which they were likely to pass, and they were further recommended to provide with Frankish interpreters before setting foot in Britain itself. Discouragement, however, appears early to have overtaken them on their way. Tales of the uncouth islanders to whom they were going chilled their enthusiasm, and some of their number actually proposed that they should draw back. Augustine so far compromised with the waverers that he agreed to return in person to Pope Gregory and lay before him plainly the difficulties which they might be compelled to encounter. The band of missionaries waited for him in the neighborhood of Aix-Provence, where Gregory, however, raised the drooping spirits of Augustine and sent him back without delay to his faint-hearted brethren, armed with more precise, and as it appeared, more convincing authority.

Augustine was named abbot of the missionaries (Bede, H. E., I, xxiii) and was furnished with fresh letters in which the pope made kindly acknowledgment of the aid thus far offered by Protasius, Bishop of Aix-en-Provence, by Stephen, Abbot of Lérins, and by many lay official men of the Benedictine series. Arigius [Greg., Epp., VI (indic. xiv) num. 62 sqq.; sc. 3, 4, 5 of the Benedictine series]. Augustine must have reached Aix on his return journey some time in August; for Gregory's message of encouragement to the pope bears the date of July the twenty-third, 596. Whatever may have been the real source of the passing discouragement no more delays are recorded. The missionaries pushed on through Gaul, passing up through the valley of the Rhone to Arles on their way to Vienne and Autun, and thence northward, by one of several alternative routes which it is impossible now to fix with accuracy, until they came to Paris. Here, in all probability, they passed the winter months; and here, too, as is not unlikely, considering the relations that existed between the family of the regent Hrothgar, and that of the Archbishop of Paris, the services of the local presbyters suggested as interpreters in the pope's letters to Theodoric and Theodenbert and to Brunicilda, Queen of the Franks.

In the spring of the following year they were ready to embark. The name of the port at which they took ship has not been recorded. Paris itself was at this time a place of some mercantile importance; and it is not improbable that they directed their steps thither to find a suitable vessel in which they could complete the last and not least hazardous portion of their journey. It is true that we know for certain that the landing somewhere on the Isle of Thanet (Bede, H. E., I, xxv) and that they waited there in obedience to King Æthelberht's orders until arrangements could be made for a formal interview. The king replied to their messengers that he would come in person from Canterbury, which was less than a dozen miles away. It is not easy to decide at this date between the four spots mentioned as the plan of sending Augustine and his companions first set foot. The Boarded Groat, Stonar, Ebbsfleet, and Richborough— the last named, if the present course of the Stour has not altered in thirty centuries, then forms a part of the mainland which has its defences. The curious in such matters may consult the special literature on the subject cited at the close of this article. The promised interview between the king and the missionaries took place within a few days. It was held in the open air, sub dio, says Bede (H. E., I, xxv), on a level spot, probably under a spreading oak in deference to the king's dread of Augustine's possible incantations. His fear, however, was dispelled by the native grace of manner and the kindly personality of his chief guest who addressed him through an interpreter. The message told "how the compassionate Jesus had redeemed a world of sin by His own agony and opened the Kingdom of Heaven to all who would believe" (Edfric, ap. Haddan and Stubbs, III, ii). The king's answer, "they themselves with Frankish faith, prophetic of the religious after-timer of his race. "Your words and promises are very fair" he is said to have replied, "but as they are new to us and of uncertain import, I cannot assent to them and give up what I have long held in common with the whole English nation. But since you have come as strangers from so great a distance, and, as I take it, are anxious to have us also share in what you conceive to be both excellent and true, we will not interfere with you, but receive you, rather, in kind hospitality and take care to provide you with all necessary refreshment and entertainment. Moreover, we make no objection to your winning as many converts as you can to your creed" (Bede, H. E., I, xxv.)

The king more than made good his words. He invited the missionaries to take up their abode in the royal capital of Canterbury, then a barbarous and half-ruined metropolis, built by the Kentish folk upon the site of the old Roman military town of Durovernum. In spite of the squalid character of the city, the monks must have made an impressive picture as they drew near the abode of the king, at the King's Street facing the north", a detail preserved in William Thorne's (c. 1337) "Chronicle of the Abbots of St. Augustine's Canterbury," p. 1759, assigned them for a dwelling. The striking circumstances of their approach seem to have lingered long in popular remembrance; for Bede, writing fully a century and a third after the event, is at pains to describe how they came in characteristic Roman fashion (more suum) bearing "the holy cross together with a picture of the Sover- eign King. Our Lord Jesus Christ and chanting in unison this litany", as they advanced: "We beseech thee, O Lord, in the fulness of thy pity that Thine anger and Thy wrath be turned away from this city and from Thy holy house, because we have sinned: for it is in Thy sight that many "Rogation" litanies then beginning to be familiar in the churches of Gaul and possibly not unknown also at Rome. (Martène, "De antiquis Ecclesiae ritibus", 1764, III, 189; Bede, H. E., I, xx, Joannes Hyginus, "De Vita Gregorii", II, 17 in Missale, P. L., LXXV; Durandus, "Liber generalis", II, 4.) The building set apart for their use must have been fairly large to afford shelter to a community numbering fairly fully. It stood in the Stable Gate, not far from the ruins of an old heathen temple; and certainly, in those days, an entrance to the parish church of St. Alphage approximately marked the site (Chr. Aug. Abb., 1759). Hence Augus-
time and his companions seem to have established without delay the ordinary routine of the Benedictine rule as practised at the close of the sixth century; and to it they seem to have added in a quiet way the apostolic ministry of preaching. The church dedicated to St. Mary Major on the Tiber, which up to this time had been set apart for the convenience of Bishop Luidhard and Queen Bertha's followers many years before was also thrown open to them until the king should permit a more highly organized attempt at evangelization. The evident sincerity of the missionaries, their single-mindedness, their courage under trial, and, above all, the disinterested character of Augustine himself and the unworlly note of his doctrine made a profound impression on the mind of the king. He asked to be instructed and his baptism was appointed to take place at Pentecost. Whether the queen and her Frankish bishop had any real hand in the process of this comparatively sudden conversion, it is impossible to say. St. Gregory's letter written to Bertha herself, when the news of the king's baptism had reached Rome, would lead us to infer, that, while little or nothing had been done before Augustine's arrival, afterwards there was an endeavour on the part of the queen to make up for past remissness. The pope writes: 'Et quoniam, Deo volente, aptum nunc tempus est, quod, instructus et animosum, con spiravit praecipui... Augmento positis quod neglectum est reparare'. [Greg., Epp., XI (indic., iv), 29.] The remissness does seem to have been atoned for, when we take into account the Christian activity associated with the names of this royal pair during the next few months.

Æthelberht's conversion naturally gave a great impetus to the enterprise of Augustine and his companions. Augustine himself determined to act at once upon the provisional instructions he had received from Pope Gregory. He crossed over to Gaul and spent some six or seven weeks at the court of Virgilius, the Metropolitan of Arles. Returning almost immediately to Kent, he made preparations for that more active and open form of propaganda for which Æthelberht's public baptism had prepared a way. It is characteristic of the spirit which actuated Augustine and his companions that no attempt was made to secure converts on a large scale by the employment of force. Bede tells us that it was part of the king's uniform policy 'to compel no man to embrace Christianity', that he instructed his kinsmen and courtiers 'from more than one of his extant letters what the pope thought of a method so strangely at variance with the teaching of the Gospels. On Christmas Day, 597, more than ten thousand persons were baptized by the first Archbishop of the English. The great earnestness which probably took place in the waters of the Swale, not far from the mouth of the Medway. News of these extraordinary events was at once dispatched to the pope, who wrote in turn to express his joy to his friend Eulogius, Bishop of Alexandria, to Augustine himself, and to the king and queen. (Epp., VIII, xxxvi; XI, xviii; ibid., lxvi; Bede, H. E., I, xxxi, xxxii.) Augustine's message to Gregory was carried by Lawrence the Presbyter, afterwards Archbishop of Canterbury, and Peter one of the original colony of missionary monks. They were instructed to ask for more Gospel labourers, and, if we may trust Bede's account in this particular and the curious group of letters embodied in his narrative, they bore with them a list of dubia, or questions, bearing upon several points of discipline and ritual, with regard to which Augustine had asked the pope's advice.

The genuineness of the document or libellus, as Bede calls it (H. E., II, i), in which the pope is alleged to have answered the doubts of the new archbishop has not been seriously called in question; though scholars have not been free from the influence of Bishop Boniface, writing in the second quarter of the eighth century, urges, viz. that no trace of it could be found in the official collection of St. Gregory's correspondence preserved in the registry of the Roman Church. (Haddan and Stubbs, III, 336; Dudden, "Gregory the Great," II, 130, note; Mason, "Mission of St. Augustine," preface, pp. viii and ix; Duchesne, "Origines," 3d ed., p. 99.) The two questions which are the most important of which are those that touch upon local differences of ritual, the question of jurisdiction, and the perpetually recurring problem of marriage relationships. "Why" Augustine had asked "since the faith is one, should there be different usages in different churches; one way of saying Mass in the Roman Church, for instance, and another in the Church of Gaul?" The pope's reply is, that while "Augustine is not to forget; the Church in which he has been brought up"; he is at liberty to adopt from the usage of other Churches whatever is most likely to prove pleasing to Almighty God. "For institutions", he adds, "are not to be loved for the sake of places; but places, rather, for the sake of institutions". With regard to the delicate question of jurisdiction Augustine is informed that he is to exercise no authority over the churches of Gaul; but that "all the bishops of Britain are entrusted to him, to the end that the unlearned may be instructed, the wavering strengthened by persuasion and the perverse restrained by authority". Epp., XI (indic., iv), 64; Bede, H. E., I, xxvii.) Augustine seized the first convenient opportunity to carry out the graver provisions of this last enactment. He had already received the pallium on the return of Peter and Lawrence from Rome on 601. The original band of missionaries had also been reinforced by fresh recruits, among whom "the first and most distinguished", as Bede notes, "were Mellitus, Justus, Paulinus, and Rufinianus". Of these Rufinianus was afterwards chosen abbot of the monastery established by Augustine in honour of St. Peter outside the eastern gate of the Kentish capital. Mellitus became the first English Bishop of London; Justus was appointed to the see of Rochester, and Paulinus became Metropolitan of York.

Æthelberht, as Bretwalda, allowed his wider territory to be mapped out into dioceses, and engaged himself in Augustine's behalf to bring about a meeting with the Celtic bishops of Southern Britain. The conference took place in Malmesbury Abbey, on the borders of the Severn, at a spot long described in popular legend as Austin's Oak. (Bede, H. E., II, ii.) Nothing came of this attempt to introduce ecclesiastical uniformity. Augustine seems to have been willing enough to yield certain points; but the three important issues would not be compromised. He based his claim on an unconditional surrender on the Easter controversy; on the mode of administering the Sacrament of Baptism; and on the duty of taking active measures in concert with him for the evangelization of the Saxon conquerors. The Celtic bishops refused to yield, and the meeting was broken up. A second conference was afterwards planned at which only seven of the British bishops convened. They were accompanied this time by a group of their "most learned men " headed by Dintho, the abbot of the celebrated nunnery of Eynsford, and the enthusiasm which the pope had so nobly sown in the English people was reaped. The result was, if anything, more discouraging than before. Accusations of unworthy motives were freely bandied on both sides. Augustine's Roman regard for form, together with his punctiliousness for personal precedence, found the Irish representatives, gave umbrage to the Celts. They denounced the Archbishop for his pride, and retired behind their mountains. As they were on the point of withdrawing, they heard the only angry threat that is recorded of the saint: "If ye will not have peace with the brethren, ye shall have war among yourselves". The rest of the story is well known; ye shall not preach the word of life to the English, ye shall suffer the punishment of death at their hands".
Augustine

Popular imagination, some ten years afterwards, saw a terrible fulfilment of the prophecy in the butchery of the Bangor monks at the hands of Æthelfrid the Destroyer in the great battle won by him at Chester in 616.

These efforts towards Catholic unity with the Celtic bishops and the constitution of a well-defined hierarchy for the Saxon Church are the last recorded acts of the saint’s life. His death fell in the same year as a very early tradition (which can be traced back to Theodore of Tarsus) says that his father and patron, Pope Gregory, Thorn, however, who attempts always to give the Canterbury version of these legends, asserts—somewhat inaccurately, it would appear, if his coincidences be rigorously tested—that it took place in 605. He was buried, in true Roman fashion, outside the walls of the Kentish cathedral in a grave dug by the side of the great Roman road which then ran from Deal to Canterbury over St. Martin’s Hill and near the unfinished abbey church which he had begun in honour of Sta. Peter and Paul, and which was afterwards to be dedicated to his memory. When the monastery was completed, his relics were translated to a tomb prepared for them in the north porch. A modern hospital is said to occupy the site of his last resting place. Stanley, “Martyrdom and Canterbury” (1906), 35; Hasted’s date for the Roman Calendar is kept on 28 May; but in the proper of the English office it occurs two days earlier, the true anniversary of his death.

Augustine of Hippo, Saint, Doctor of the Church, b. 13 November, 354; d. 28 August, 430; “a philosophical and theological genius of the first order, dominating, like a pyramid, antiquity and the succeeding ages.... Compared with the great philosophers of past centuries and modern times, he is the one dominating mind among the theological world, the first, and such has been his influence that none of the Fathers, Scholastics, or Reformers has surmounted it.”—The extraordinary part played by the great Bishop of Hippo, and thus eulogized by Philip Schaff in his “History of the Christian Church,” accounts for the length of this article treating I. His Life; II. His Works; III. His Function as a Doctor of the Church; IV. His System of Grace; V. Augustinianism in History.

I. His Life.—Augustine’s life is unfolded to us in documents of unrivalled richness, and of no great character of ancient times have we information comparable to that contained in the “Confessions,” which relate the touching story of his soul, the “Retractions,” which give the history of his mind, and the “Life of Augustine,” written by his friend Possidius, telling of the saint’s apostolate. We will confine ourselves to sketching the three periods of this great life: (1) the young wanderer’s gradual return to the Faith; (2) the doctrinal development of his philosophy, and his episcopal activities; and (3) the full development of his activities upon the episcopal throne of Hippo.

(1) Augustine was born at Tagaste, now Souk-Ahmar, about 60 miles from Bona (ancient Hippo Regius), and at that time a small free city of consular Numidia which had recently been converted from Donatism. Although eminently respectable, his family was not rich, and the influence of the curiales of the city, was still aawan. However, the admirable virtues that made Monica the ideal of Christian mothers at length brought her husband the grace of baptism and of a holy death, about the year 371. Augustine received a Christian education. He studiously imitated his father and enrolled among the catechumens. Once, when very ill, he asked for baptism, but, all danger being soon passed, he deferred receiving the sacrament, thus yielding to a deplorable custom of the times. His association with “men of prayer” left three great ideas deeply engraved upon his soul: a Divine Providence, the future life with terrible sanctions, and, above all, Christ the Saviour. “From my tenderest infancy, I had in a manner sucked with my mother’s milk that name of my Saviour, Thy Son; I kept it in the recesses of my heart; and all that presented itself to me without that Divine Name, though it might be elegant, well written, and even replete with truth, did not altogether carry me away” (Confessions, I, iv).

But a great intellectual and moral crisis stifled for a time all these Christian sentiments. The heart was the first point of attack. Patricius, proud of his son’s success in the schools of Tagaste and Madaura, determined to send him to Carthage to prepare for a religious career. But, unfortunately, it was almost a year and several months to collect the necessary means, and Augustine had to spend his sixteenth year at Tagaste in an idleness which was fatal to his virtue; he gave himself up to pleasure with all the vileness of an ardent nature. At first he prayed, but without the sincere desire of being heard, and when he reached Carthage, towards the end of the year 370, every circumstance tended to draw him from his true course: the many seductions of the great city that was still half pagan, the licentiousness of other students, the theatre, the intoxication of his literary successes, and a proud desire always to be first, even in evil. Before long he was obliged to confess to Monica that he had formed a sinful liaison with the person who bore him a son (372), “the son of his dearness”—an entanglement he only broke himself at Milan after fifteen years of its thraldom. Two extremities are to be avoided in the appreciation of this crisis. Some, like Monmas, misled perhaps by the tone of grief in the “Confessions,” have exaggerated it, while others, like E. Loofs, have underrated them. However, it may be said that, even in his fall, Augustine maintained a certain dignity and felt a compunction which does him honour, and that, from the age of nineteen, he had a genuine desire to break the chain. In fact, in 375, an entirely new inclination manifested itself in his life, brought about by the reading of Cicero’s “Hortensius” whence he inherited a love of the wisdom which Cicero so eloquently praises. Then,forward Augustine looked upon the vanities of life, the world, the goods of this world, and, finally, the world, as is said of the man who had become a Persian. This man, however, in 376, was the first to break down the Church. The “Confessions” alone prove that the seats of Augustinianism, Augustinianism in 376 to 378, is an entanglement which he only broke himself at Milan after fifteen years of its thraldom.
Augustine himself tells us that he was enticed by the promises of a free philosophy unbridled by faith; by the boisterous rhetoric of the Manicheans, who claimed to have discovered contradictions in the Holy Writ, either directly or indirectly, all, by the hope of finding in their doctrine a scientific explanation of nature and its most mysterious phenomena. Augustine's inquiring mind was enthusiastic for the natural sciences, and the Manicheans would have been delighted to present him with his own Faustus, their doctor. Moreover, being tortured by the problem of the origin of evil, Augustine, in default of solving it, acknowledged a conflict of two principles. And then, again, there was a very good reason, even apart from the misgivings resulting from a doctrine which denied liberty and the commission of crime to a foreign principle.

Once won over to this sect, Augustine devoted himself to it with all the ardor of his character; he read all its books, adopted, and defended all its opinions. His furious proselytism drew into error his friend Alypius and Romanianus, his Mecenas of Tagaste, the friend of his father who was defraying the expenses of Augustine's studies. It was during this period that Christianity's literary faculties reached their full development, and he was still a student at Carthage when he embraced error. His studies ended, he should in due course have entered the forum litigiosum, but he preferred the commerce of letters and basidim tells us that he returned to Tagaste to "teach grammar". The young professor captivated his pupils, one of whom, Alypius, hardly younger than his master, loathed to leave him, after following him into error, was afterwards baptized with him at Milan, eventually becoming Bishop of Tagaste, his native city. But Monica deeply deplored Augustine's heresy and would not have received him into her home or at her table but for the advice of a saintly bishop, who declared that "the son of so many tears could not perish". Soon afterwards Augustine went to Carthage, where he continued to teach rhetoric. His talents shone to even better advantage on this wider stage, and by an indefatigable pursuit of the liberal arts his intellect attained its full maturity. Having taken part in a poetic tournament, he carried off the prize, and the Proconsul Vindicianus publicly conferred upon him the corona agonistica. It was at this moment of literary intoxication, when he had just completed his first work on aesthetics, now lost, that he began to read the sacred books. Augustine was in his first fervour, the teachings of Mani had been far from quieting his restlessness, and although he has been accused of becoming a priest of the sect, he was never initiated or numbered among the "elect", but remained an "auditor"—the lowest degree in the hierarchy. He himself gives the reason for his disenchchantment. First of all there was the fearful depravity of Manichean philosophy—"They destroy everything and build up nothing"; then, the dreadful immorality in contrast with their affectation of virtue, that is, the pretense of living in controversy with the Catholics, to whose Scriptural arguments their only reply was: "The Scriptures have been falsified". But, worse of all, he did not find science among them—science in the more modern sense of the word—that knowledge of the universe and its laws which they had promised him. When he questioned them concerning the movements of the stars, none of them could answer him. "Wait for Faustus", they said, "he will explain everything to you". Faustus of Miletus, the celebrated Manichean bishop, was visited and questioned him, and discovered in his responses the vulgar rhetorician, the utter stranger to all scientific culture. The spell was broken, and, although Augustine did not immediately abandon the sect, his mind rejected Manichean doctrines. The illusion had lasted nine years.

But the religious crisis of this great soul was only to be resolved in Italy, under the influence of Ambrose. In 383 Augustine, at the age of twenty-nine, yielded to the irresistible attraction which Italy had for him, but his mother suspected his departure and was so reluctant to be separated from him that he resorted to a subterfuge and made up an excuse to remain in Rome for the night. He had only just arrived in Rome when he was taken seriously ill; upon recovering he opened a school of rhetoric, but, disgusted by the tricks of his pupils, who shamelessly defrauded him of their fees, he applied for a vacant professorship resulting from a doctrine which denied liberty and the commission of crime to a foreign principle.

Having visited Bishop Ambrose, the fascination of that saint's kindness induced him to become a regular attendant at his preachings. However, before embracing the Faith, Augustine underwent a three years' struggle during which his mind passed through several distinct phases. At first he turned towards the philosophy of the Academicians, with its pessimistic scepticism; then neo-Platonic philosophy inspired him with genuine enthusiasm. In Milan he had seen certain things in the philosophy of Plotinus, and, more especially, of Plotinus, before the hope of finding the truth dawned upon him. Once more he began to dream that he and his friends might lead a life dedicated to the search for it, a life purified of all vulgar aspirations after honour, power, and pleasure, and with celibacy for its rule (Confessions, VI). But it was only a dream; his passions still enslaved him. Monica, who had joined her son at Milan, prevailed upon him to become betrothed, but his affianced bride was not young, and although Augustine disapproved the marriage of Adeodatus, her place was soon filled by another. Thus did he pass through one last period of struggle and anguish. Finally, through the reading of the Holy Scriptures light penetrated his mind. Soon he possessed the certainty that Jesus Christ is the only way to truth and salvation. After that, resistance came only from the heart. An interview with Simplicianus, the future successor of St. Ambrose, who told Augustine the story of the conversion of the celebrated neo-Platonic rhetorician, Victorinus (Confessions, V, III, i, ii), prepared the way for the grand stroke of grace which, at the age of thirty-three, smote him to the ground in the garden at Milan (September, 386).

A few days later Augustine, being ill, took advantage of being recommended by his friend for state service, went with Monica, Adeodatus, and his friends to Cassisiacum, the country estate of Vercundus, there to devote himself to the pursuit of true philosophy which, for him, was now inseparable from Christianity.

(2) (From 386 to 395)—Augustine gradually became acquainted with Christian doctrine, and in his mind the fusion of Platonic philosophy with revealed dogmas was taking place. The law that governed this change of thought has of late years been frequently misinterpreted. The transition was important to be precisely defined. The solitudo Cassisiacum realized a long-cherished dream. In his books "Against the Academicians", Augustine has described the ideal serenity of this existence, enjoyed for the education of his young friends, now by literary readings in common, now by philosophical conferences to which he sometimes invited Monica, and the accounts of which, compiled by a secretary, have supplied the foundation of the "Dialogues". Licentio, in his "Letters", continues on religious and delightful philosophical mornings and evenings, at which Augustine was wont to evolve the most elevating discussions from the most commonplace incidents. The favourite topics at their conferences
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were truth, certainty (Against the Academicians), true happiness in philosophy (On a Happy Life), the Providential order of the world and the problem of evil (On Order) and finally God and the soul (Solliloquies, On the Immortality of the Soul).

Here arises the curious question propounded by many critics to Augustine: Was Augustine right when he wrote these "Dialogues" at Cassiciacum?—Until now no one had doubted it; historians, relying upon the "Confessions", had all believed that Augustine's retirement to the villa had for its twofold object the improvement of his health and his preparation for baptism. But certain critics nowadays claim to have discovered a radical opposition between the philosophical "Dialogues" composed in this retirement and the state of soul described in the "Confessions": According to Harnack, in writing the "Confessions" Augustine must have projected upon the reclus of 386 the sentiments of the bishop of 400. Others go farther and maintain that the reclus of the Milanese villa could not have been at heart a Christian, but a Platonist; and that the scene in the "Dialogues" is a conversion to the light of philosophy, the genuinely Christian phase beginning only in 390. But this interpretation of the "Dialogues" cannot withstand the test of facts and texts. It is admitted that Augustine received baptism afteruster, 383, and that there was for him a meaningless ceremony? So too, how can it be admitted that the scene in the garden, the example of the recluses, the reading of St. Paul, the conversion of Victorinus, Augustine's ecstasies in reading the Psalms with Monica were all involved after the fact? Again, as it was in 388 that Augustine wrote his beautiful apology "On the Holiness of the Catholic Church", how is it conceivable that he was not yet a Christian at that date? To settle the argument, however, it is only necessary to read the "Dialogues" themselves. They are certainly a purely philosophical work—a work of youth, too, not without some pretension, as Augustine ingeniously acknowledges (Confessions, I, x); nevertheless, they contain the entire history of his Christian formation. As early as 386, the first work written at Cassiciacum reveals to us the great underlying motive of his researches. The object of his philosophy is to give authority the support of reason, and "for him the great authority, that which dominates all others, is from within, not from without, the author is the authority of Christ"; and if he loves the Platonic it is because he counts on finding among them interpretations always in harmony with his faith (Against the Academicians, III, c. x). To be sure such confidence was excessive, but it remains evident that in these "Dialogues" it is a Christian, and not a Platonist, that speaks. He reveals to us the intimate details of his conversion, the argument that convinced him (the life and conquests of the Apostles), his progress in the Faith at the school of St. Paul (ibid., II, ii), his delightful conferences with his friends on the Divinity of Jesus Christ, the wonderful transformations worked in his soul by faith, even to that victory of his over the intellectual pride which his Platonic studies had aroused in him (Dialogues) themselves. Through all this, in the calm of his passions and the great resolution to choose wisdom for his only spouse (Solliloquies, I, x).

It is now easy to appreciate at its true value the influence of neo-Platonicism upon the mind of the great African Doctor. It would be impossible, as it was read to the reader, not to deny the existence of this influence; to be convinced, it suffices to glance at the passages from Plotinus and from Augustine arranged in parallel columns by M. Grandgeorge (Saint Augustin et le Neoplatonisme, 1898, pp. 277 and 299). The exaggeration of this influence to pretend that it at any time sacrificed the Gospel to Plato. The same learned critic thus wisely concludes his study: "So long, therefore, as his philosophy agrees with his religious doctrines, St. Augustine is frankly neo-Platonist; as soon as a contradiction arises, he never hesitates to subordinate his philosophy to religion. But a Christian through and through; and the philosophical questions that occupied his mind constantly found themselves more and more relegated to the background" (op. cit., 155). But the method was a dangerous one; in thus seeking to compromise between the two schools, he was too easily to find Christianity in Plato, or Platonism in the Gospel. More than once, in his "Retractions" and elsewhere, he acknowledges that he has not always shunned this danger. Thus he had imagined that in Platonism he discovered the entire doctrine of the Word and the whole prologue of St. John. He likewise disavowed a good number of neo-Platonic theories which had at first muddled him—the cosmological thesis of the universal soul, which makes the world one immense animal—the Platonic doctrine of the soul for all or a distinct soul for each? But on the other hand, he had always reproached the Platonists, as Schaff very properly remarks (Saint Augustine, New York, 1886, p. 51), with being ignorant of, or rejecting, all the most holy mysteries of the Christian religion, "first, the great mystery, the Word made flesh; and then love, resting on the basis of humility". They also ignore grace, he says, giving sublime precepts of morality without any help towards realizing them. Was this divine grace that Augustine sought in Christian baptism. Towards the beginning of Lent, 387, he went to Milan and, with Adeodatus and Alypius, took his place among the competentes, being baptized by Ambrose on Easter Day, or at least during Easter-tide. The tradition maintaining that the Te Deum was sung on the reception of the bishop and the neophyte alternately is groundless. (See Te Deum, The.) Nevertheless this legend is certainly expressive of the joy of the Church upon receiving as her son him who was to be her most illustrious doctor. It was at this time that Augustine, Alypius, and Evodius resolved to retire to solitude in Africa. Augustine undoubtedly remained at Milan until towards autumn, continuing his works: "On the Immortality of the Soul" and "On Music": he had to cease writing, for if he was not yet a Christian, he was at least a pious Christian. When Monica was summoned from this life. In all literature there are no pages of more exquisite sentiment than the story of her saintly death and Augustine's grief (Confessions, IX). Augustine remained several months in Rome, chiefly engaged in refuting Manichaeism. He sailed for Africa after the death of the tyrant Maximus (August, 388) and after a short sojourn in Carthage, returned to his native Tagaste. Immediately upon arriving there, he wished to carry out his idea of a perfect life; and began by selling all his goods and giving the proceeds to the poor. Then he and his friends withdrew to his estate, which had already been alienated, there to lead a common life in poverty, prayer, and the study of sacred letters. Book of the LXXXIII Questions in the fruit of his research, the treatise, in which he also wrote "De Genesi contra Manichaeos", "De Magistro", and, "De Vera Religionibus".

Augustine did not think of entering the priesthood, and, through fear of the episcopacy, he even fled from Carthage. He had been summoned to Hippo by a friend whose soul's salvation was at stake, he was praying in a church when the people suddenly gathered about him, cheered him, and begged Valerius, the bishop, to raise him to the episcopate. He was, first of all, a Christian; Augustine was obliged to yield to their entreaties,
and was ordained in 391. The new priest looked upon his ordination as an additional reason for resuming religious life at Tagaste, and so fully did Valerius approve that he put some church property at Augustine’s disposal, thus enabling him to establish a monastery—the second that he had founded. His priestly ministry of five years was admirably fruitful, Valerius had bidden him preach, in spite of the deplorable custom which in Africa reserved that ministry to bishops. Augustine combated heresy, especially Manichaeism, and his success was prodigious. Fortunatus, one of their great doctors, whom Augustine had challenged in public conference, was so humiliated by his defeat that he fled from Hippo. Augustine also abolished the abuse of holding banquets in the chapels of the martyrs. He took part, 3 October, 393, in the Plenary Council of Africa, presided over by Aurelius, Bishop of Carthage, and, at the request of the bishops, was obliged to deliver a discourse which, in its completed form, afterwards became the treatise “De Fide et Symbolo”.

(3) (From 396 to 430).—Enfeebled by old age, Valerius, Bishop of Hippo, obtained the authorship of Aurelius, Primate of Africa, to associate Augustine with himself as coadjutor. Augustine had to resign himself to consecration at the hands of Majorius, Primate of Numidia. He was then forty-two and was to occupy the See of Hippo for thirty-four years. The new Bishop understood well how to combine the exercise of his pastoral duties with the austerity of religious life, and although he left his convent, his episcopal residence became a monastery where he lived a community life with his clergy, who bound themselves to observe religious poverty. Was it an order of regular clerics or of monks that he thus founded?—This is a question often asked, but we feel that Augustine gave but little thought to such distinctions. Be that as it may, the episcopal house of Hippo became a veritable nursery which supplied the founders of the monasteries that were soon spread all over Africa and the bishops who occupied the neighbouring sees. Possidius (Vita S. Augusti, xxi) enumerates ten of the saint’s friends and disciples who were promoted to the episcopacy. Thus it was that Augustine earned the title of patron of the religious, and renovator of the clerical, life in Africa.

St. Augustine on the Sea-shore (Picturishib)
the Manicheans are an inexhaustible storehouse of arguments in this still living controversy. In this the Jansenists maintained that Augustine was unconsciously a Pelagian and that he afterwards acknowledged the loss of liberty through the sin of Adam. Modern critics, doubtless univalent with Augustine's complicated system and his terminology, have given much favor to the theory of the "Revue d'histoire et de littérature religieuses" (1859, p. 447), M. Margival exhibits St. Augustine as the victim of metaphysical pessimism unconsciously imbied from Manichean doctrines. "Never", says he, "will the Oriental idea of the necessity and the eternity of evil have a more zealous defender than this bishop". Nothing is more opposed to the facts. Augustine acknowledges that he had not yet understood how the first good inclination of the will is a gift of God (Retractations, I, xxiii, n. 3); but it should be remembered that he never retracted his leading theories on liberty, never modified his opinion upon what constitutes its essential condition, that is to say, the full power of choosing or of deciding. Who will dare to say that in revising his own work it was an imposition for him to lack either clearness of perception or sincerity?

(b) The Donatist Controversy and the Theory of the Church.—The Donatist schism was the last episode in the Montanist and Novatian controversies which had already involved the Church from its infancy. While the East was discussing under varying aspects the Divine and Christological problem of the Word, the West, doubtless because of its more practical genius, took up the moral question of sin in all its forms; it was the general problem of the purity of the Church: could the sinner be pardoned, and remain in her bosom? In Africa the question especially concerned the holiness of the hierarchy. The bishops of Numidia, who, in 312, had refused to accept as valid the consecration of Caecilian, Bishop of Carthage, by a traditor, had inaugurated the schism and at the same time proposed these grave questions: Do the hierarchical powers depend upon the moral worthiness of the priest? How can the holiness of the Church be compatible with the unworthiness of its ministers? At the time of Augustine's arrival in Hippo, the schism had attained immense proportions, having become identified with political tendencies—perhaps with a national movement against Roman domination. In the West the church is called the court of an emperor in arms and a center of anti-social revenge which the emperors had to combat by strict laws. The strange sect known as "Soldiers of Christ", and called by Catholics Circumcelliones (brigands, vagrants), resembled the revolutionary sects of the Middle Ages in point of fanatic destructive—a fact that must not be lost sight of, if the severe legislation of the emperors is to be properly appreciated.

The history of Augustine's struggles with the Donatists is also that of his change of opinion on the employment of rigorous measures against the heretics; and the Church in Africa, of whose councils he had been the very soul, followed him in the change. This change of views is solemnly attested by the Bishop of Hippo himself, especially in his Letters, xcvii. 1-17 (403) and xcviii. 15 (403). In the beginning, it was by conferences and a friendly controversy that he sought to re-establish unity. He inspired various conciliatory measures of the African councils, and sent ambassadors to the Donatists to invite them to the Synod of Hippo (403). The Donatists met these advances at first with silence, then with insults, and lastly with such violence that Possidius, Bishop of Calamet, Augustine's friend, escaped death only by flight, the Bishop of Bagala was left covered with horrible wounds, and the life of the Bishop of Hippo himself was several times attempted (Letter lxxviii. to Jerome in the name of the Bishop). This madness of the Circumcelliones required harsh repression, and Augustine, witnessing the many conversions that resulted therefrom, therefore approved rigid laws. However, this important restriction must be pointed out: that St. Augustine himself might be a Pelagian, his writings were not communicated to the Donats, Vos rogamus ne occidatis (Letter 92 to the Proconsul Donatus). But the bishops still favoured a conference with the schismatics, and in 410 an edict issued by Honorius put an end to the refusal of the Donats. A solemn conference took place at Carthage, in June, 411, in presence of 286 Catholic, and 279 Donatist bishops. The Donatist spokesmen were Petilian of Constantine, Primin of Carthage, and Emeritus of Csesarea; the Catholic orators, Aurelius and Augustine. On the historic question then at issue, the Bishop of Hippo proved the innocence of Cæcilian and his successor Felix, and in the dogmatic debate he established the Catholic thesis that the Church, as long as it is upon earth, can, without losing its holiness, tolerate sinners so long as it finds a place for their reform. In the name of the emperor the Proconsul Marcellinus sanctioned the victory of the Catholics on all points. Little by little Donatism died out, to disappear with the coming of the Vandals.

The subsequent history of Augustine is a subject second to the doctrine of grace. Frequently did Augustine develop his doctrine on the Church that, according to Specht, "he deserves to be named the Doctor of the Church as well as the "Doctor of Grace"; and Möhler (Dogmatik, 351) is not afraid to write: "For depth of feeling and power of expression nothing written on the Church since St. Paul's time, is comparable to the works of St. Augustine". He has corrected, perfected, and even excelled the beautiful pages of St. Cyprian on the Divine institution of the Church, its authority, its essential marks, and its mission in the economy of grace and the administration of the sacraments. The Protestant critics, Dorner, Binde- mann, Böhringer and especially Reuter, loudly proclaim, and sometimes even exaggerate, this rôle of the Doctor of Hippo; and while Harnack does not quite agree with them in every respect he does not hesitate to say (History of Dogma, II, c. iii): "It is one of the points upon which Augustine specially affirms and strengthens the Catholic doctrine. He was the first [1] to transform the authority of the Church into an ultimate, to give it an absolute, to make it an integral part of the practical religion the gift of a doctrine of the Church." He was not the first, for Dorner acknowledges (Augustinus, 88) that Optatus of Mileve had expressed the basis of the same doctrines. Augustine, however, deepened, systematized, and completed the work of St. Cyprian and Optatus. But it is impossible here to go into detail. (See Specht, Die Lehre von der Kirche nach dem hl. Augustinus, Paderborn, 1892.)

(c) The Pelagian Controversy and the Doctor of Grace.—The close of the struggle against the Donatists also coincided with the beginning of a very grave theological dispute which not only was to demand Augustine's unremitting attention up to the time of his death, but was to become an eternal problem for individuals and for the Church. Farther than shall attempt to summarize Augustine's system; here we need only indicate the phases of the controversy. Africa, where Pelagius and his disciple Celsiust had sought refuge after the taking of Rome by Alaric, was the principal centre of the first Pelagian disturbance. The Church was forced to urge this new party of condemned Pelagians for their attacks upon the doctrine of original sin. Among other books directed against them by Augustine was his famous "De natura et gratia". Thanks to his activity the condemnation of these innovators, who had succeeded in deceiving a synod convened at Dioscoris in Palmes.
tise, was reiterated by councils held later at Carthage and Milet and confirmed by Pope Innocent I (417). A second period of Pelagian intrigues developed at Rome, but Pope Zosimus, whom the stratagems of Pelagius had for a moment deluded, being enlightened by Augustine, pronounced the solemn condemnation of these heretics in 418. Thenceforth the combat was conducted in writing under Julian of Eclanum, who assumed the leadership of the party and attacked Augustine. About 426 there entered the lists a school which afterwards acquired the name of Semipelagian, the first members being monks of Hadrumetum in Africa, who were followed by others from Marseilles, led by Cassian, the celebrated abbot of Saint-Victor. Unable to admit the absolute gratuitousness of predestination, they sought a middle course between Augustine and Pelagius, and maintained that grace must be given to those who merit it and denied to others; hence godwill has the precedence, it desires, it asks, and God rewards. Informed of their views by Prosper of Aquitaine, the holy Doctor once more expounded, in De Predestinatione Sanctorum, how even these first desires for salvation are due to the grace of God, which therefore absolutely controls our predestination.

(d) Struggles against Arianism and Closing Years.—In 426 the holy Bishop of Hippo, at the age of seventy-two, wishing to spare his episcopal city the turmoil of an election after his death, caused both clergy and people to acclaim the choice of the descan Erasius as his auxiliary and successor, and transferred to him the administration of externals. Augustine might then have enjoyed some rest had Africa not been agitated by the undeserved disgrace and the revolt of Count Boniface (427). The Goths, sent by the Emperor Flavius to oppose Boniface and the Vandals, whom the latter summoned to his assistance, were all Arians. Maximinus, an Arian bishop, entered Hippo with the imperial troops. The holy Doctor defended the Faith at a public conference (428) and in various writings. Being deeply grieved at the devastation of Africa, he laboured to effect a reconciliation between Count Boniface and the empress. Peace was indeed re-established, but not with Genseric, the Vandal king. Boniface, sent by the emperor, returned to Hippo, where the bishops had already fled for protection and this well fortified city was to suffer the horrors of an eighteen months' siege. Endeavouring to control his anguish, Augustine continued to refute Julian of Eclanum; but early in the siege he was stricken with a fever and was to be a fatal illness, and, after three months of admirable patience and fervent prayer, departed from this land of exile, in the seventy-sixth year of his age.

II. His Works.—Augustine was one of the most prolific geniuses that humanity has ever known, and is admired not only for the number of his works, but also for the variety of subjects, which traverse the whole realm of thought. The form in which he casts his work exercises a very powerful attraction on the reader. In his writings is a marvellous suppliance of expression and his marvellous gift of describing interior things, of painting the various states of the soul and the facts of the spiritual world. His latinity bears the stamp of his age. In general, he is noble and chaste; but, says the same author, "in his sermons and other popular writings he purposely drops to the language of the people." A detailed analysis is impossible here. We shall merely indicate his principal writings and the date (often approximative) of their composition.

(a) The "Confessions" (towards A.D. 400) are, in the Biblical sense of the word confiteri, not an avowal or an account, but the praise of a soul that admires the action of God within itself. Of all the works of the great man, none has more universally read and admired, none has caused more salutary tears to flow. Neither in respect of penetrating analysis of the most complex impressions of the soul, nor communicative feeling, nor elevation of sentiment, nor depth of philosophical subtlety, there is a book like it in all literature. (b) The "Retractions" (towards the end of his life, 426-428) are a revision of the works of the saint in chronological order, explaining the occasion and dominant idea of each. They are a guide of inestimable price for seizing the progress of Augustine's thought. (c) The "Letters", amounting in the Benedictine collection to 270 (53 of them from Augustine's correspondents), are a treasure of the greatest value, for the knowledge of his life, influence and even his doctrine.

(2) Philosophy.—These writings for the most part composed in the villa of Cassiaca, from his conversion to his baptism (386-387), continue the autobiography of the saint by initiating us into the researches and Platonic hesitations of his mind. There is less freedom in them than in the Confessions. They are literary essays, writings whose simplicity is the same of art and elegance. Nowhere is the style of Augustine so chastened, nowhere is his language so pure. Their dialogue form shows that they were inspired by Pisto and Cicero. The chief ones are: "Contra Academicos" (the most important of all); "De Beatà Vita"; "De Ordine"; the two books of "Soliloquies", which must be distinguished from the "Soliloquies" and "Meditations" which are certainly not authentic; "De Immortalitate Animae"; "De Magistro"; and a dialogue between Augustine and his son Adeodatus; and six curious books (the sixth especially) on Music.

(3) General Apology.—(a) In the "City of God" (begun in 413, but the books XX–XXII are of 426) Augustine answers the pagans, who attributed the fall of Rome (410) to the abolition of pagan worship. Considering this problem of Divine Providence with regard to the Roman Empire, he widens the horizon still more and in a burst of genius he creates the cosmology of history. In dialogue with its "City of God", he claims that the pagans have only one which goes back to the beginning and leads humanity to its final term. "The City of God" is considered as the most important work of the great bishop. The other works are of less importance. In "The Confessions", belongs to general literature and appeals to every soul. The "Confessions" are theology which has been lived in the soul, and the history of God's action on individuals, while "The City of God" is theology framed in the history of humanity, and explaining the action of God in the world. (b) Other apologetic writings, like the "De Verà Religione" (a little masterpiece composed at Tagaste, 389-391), "De Utilitate Credendi" (391), "Liber de Deo rerumque non cognitor" (419), and "Letter CXX to Consentius" constitute Augustine the great theologian of the Faith, and of its relations to reason. "He is the first of the Fathers", says Harnack (Dogmengeschichte, III, 97) "who felt the need of forcing his faith to reason". And indeed he, who so repeatedly affirms that faith precedes the intelligent apprehension of the truths of revelation— he is who marks out with greater clearness of definition and more precisely than anyone else the function of the reason in preceding and verifying the witness's claim to credence has been mounted on the mind's act of adhesion. (Letter to Consentius, n. 3, 8, etc.) What would not have been the stupification of Augustine if anyone had told him that
faith must close its eyes to the proofs of the divine testimony, under the penalty of its becoming science!—Or if one had spoken to him of faith in authority giving its assent, without examining any motive which might prove the value of the testimony!—It surely cannot be possible for the human mind to accept testimony without known motives for such acceptance, any more than for any testimony, even when learnedly sifted out, to give the science—the inward view—of the object.

(4) Controversies with Heretics.—(a) Against the Manichaeans: “De Morbus Ecclesiae Catholicae et de Morbis Manichaeorum Libri Duo” (before 392); “Acts of the Dispute with Fortunatus the Manichaeus” (392); “Acts of the Conference with Felix” (404); “De Libero Arbitrio”—very important on the origin of evil; various writings “Contra Adimantium”; against the Epistle of Mani (the foundation); against Faustus (about 400); against Secundinus (405), etc. (b) Against the Donatists: “Psalmus contra partem Donati” (about 385), a purely rhythmic song for popular use; the oldest example of its kind; "Epistola ad Parmenianum" (400); “De Baptismo contra Donatistas” (about 400), one of the most important pieces in this controversy; “Contra littersas Parmenianum”; “Contra Cremonianum”, etc.—a good number, related to this debate. (c) Against the Pelagians, in chronological order, they have: 412, “De peccatorum meriti et remissione” (On merit and forgiveness); same year, “De spiritu et littera” (On the spirit and the letter); 415, “De Perfectione justitiae hominis”—important for understanding Pelagian incoherency; 417, “De G (d) Against the Semi- Pelagians: “De correcptione et gratia” (427); “De predestinatione Sanctorum” (428); “De Dono Perseverantiae” (429). (e) Against Arianism: “Contra sermum Arianorum” (418) and “Collationum Maximino Arianorum episcopo” (the celebrated conference of Hippo in 428).

(5) Scriptural Exegesis.—Augustine in the “De Doctrinâ Christianâ” (begun in 397 and ended in 420) gives us a genuine treatise of exegesis, historically the first of its kind, written after the same method. Several times he attempted a commentary on Genesis. The great work “De Genesi ad litteram” was composed from 401 to 415. The “Enarrationes in Psalmos” are a masterpiece of popular eloquence, with a swing and a warmth to them which are inimitable. On the New Testament: the “De Sermone Dei in Monte” (during his priestly ministry) is especially noteworthy; “De Consensu Evangelistarum (Harmony of the Gospels)—400; Homilies on St. John” (416) generally classed among the chief works of Augustine; the “Exposition of the Epistle to the Galatians” (324), etc. The most remarkable of his Biblical works illustrates either a theory of exegesis (one generally approved) which delights in finding mystical or spiritual interpretations, or the style of preaching which is founded on that view. His strictly exegetical work is far from equalling in scientific value that of St. Jerome. His knowledge of the Biblical languages was insufficient: he read Greek with difficulty; as for Latin, he is said that he can gather from the recent studies of Schanz and Rottmann and that he was familiar with Punic, a language allied to Hebrew. Moreover, the two grand qualities of his genius—ardent feeling and prodigious subtlety—carried him away into interpretations that were violent or more ingenious than solid.

But the hermeneutics of Augustine merit great praise, especially for their insistence upon the law of extreme prudence in determining the meaning of Scripture: We must be on our guard against giving interpretations which are hazardous or opposed to science, and so exposing the word of God to the ridicule of unbelievers. (De Genesii ad litteram, I, xix, xx, especially n. 39). An admission of well-ordered liberty appears in his thesis on the simultaneous creation of the universe, and the gradual development of the world under the action of the natural forces which were placed in it. Cer- tainly, Augustine did not produce an organized universe as we see it now. But, in the beginning, God created all the elements of the world in a confused and nebulous mass (The word is Augustinian’s—Neblulosius species apparit; “De Genesi ad litteram,” I, n. 27), and in this mass were the mysterious gers (rationes seminales) of the future beings which were to develop themselves, when favorable circumstances should permit. Is Augustine, therefore, an Evolutionist?—If we mean that he has the idea that grand things were created out of the forces of nature, and that other thinkers had of the forces of nature and the plasticity of beings, it is an incontestable fact; and from this point of view Father Zahm (Bible, Science, and Faith, pp. 58-66, French tr.) properly felicitates him on having been the precursor of modern thought. But we mean that he admitted in matter a power of differentiation and of gradual transformation, passing from the homogeneous to the heterogeneous, the most formal texts force us to recognize that Augustine proclaimed the fixity of species, and did not admit that “from one identical primitive principle, or from one germ, different realities can issue”. This judgment of the Abbé Martin in his very searching study on this subject (S. Augustin, p. 314) must correct the conclusion of Father Zahm. “The element of this corporeal world have also their well defined force, and their proper quality, from which depends what each one of them can or cannot do, and what reality ought or ought not to issue from each one of them. Hence it is that from a grain of wheat a bean cannot issue, nor wheat from a bean, nor a man from a beast, nor a beast from a man” (De Genesi ad litter., IX, n. 32).

(6) Dogmatic and Moral, Exposition.—(a) The fifteen books “De Trinitate”, on which he worked for fifteen years, from 400 to 416, are the most important, demonstrating after a certain manner. The last books on the analogies which the mystery of the Trinity have with our soul are much discussed. The saintly author himself declares that they are only analogous and are far-fetched and very obscure. (b) The “Enchiridion”, or handbook, on Faith, Hope, and Love, composed, in 421, at the request of a pious Roman, Laurentius, is an admirable synthesis of Augustine’s theology, reduced to the three theological virtues. Father Faure has given us a learned commentary of it, and Harnack a detailed analysis (Hist. of dogmas, III, 205, 221). (c) Several volumes of miscellaneous questions, among which “Ad Simplicianum” (397) has been especially noted. (d) Numberless writings of his five practical or homiletic: the five on “Continens”, “Marriage”, and “Holy Widowhood”, one on “Patience”, another on “Prayer for the Dead” (421).

(7) Pastoral and Preaching.—The theory of preaching and religious instruction of the people.—The people are given in the “De Oratore Rutiliano” and in the fourth book “De Doctrina Christiana”. The oratorical work alone is of vast extent. Besides the Scriptural homilies, the Benediciones have collected 363 sermons which are certainly authentic; the brevity of these sermons, hagiographic, often revised by Augustine himself. If
the Doctor in him predominate over the orator, if he possesses less of colour, of opulence, of actuality, and of Oriental charm than St. John Chrysostom, we find, on the other hand, a more nervous logic, bolder comparisons, greater elevation and greater power of thought and feeling outside of this method of emotion and his daring leaps into dialogue-form, he attains the irresistible power of the Greek orator. The oratorical merit of Augustine has recently been placed in strong relief by Rottmann in "Jahrbuch" 1896, p. 894; and H. Pope, O. P., in "The Ecclesiastical Review", Sept., 1906.

Editions of St. Augustine's works.—The best edition of his complete works is that of the Benedictine, seven tomes in four folio volumes (Paris, 1679-1700). It has been often reprinted, e.g. by Gaume (Paris, 1836-39), in seven octavo volumes, and by Migne, P. L., XXXII-XLVII. The last volume of the Migne reprint contains a number of important earlier studies on St. Augustine—Vives, Noris, Merlin, particularly the literary history of the editions of Augustine from Schönenm's "Bibl. hist. lit. patrum Lat." (Leipzig, 1794). For critical remarks on the Benedictine, or Maurist, edition, see R. Kukula and O. Rottmann in the reports of the Vienna Academy of 1894, 1895, and 1896. An edition of St. Augustine has been appearing in the "Corpus Scriptorum Ecclesiasticorum Latinorum" of the Vienna Academy—the "Confessiones" by P. Knoll (XXXIII.), the "De Civitate Dei", by E. Hoffmann (XI.), etc. The principal tractates of St. Augustine are also found in the collection of H. Hurter, "SS. SS. Opuscula selecta" (Innsbruck, 1866 sqq.).—English translations.—Dr. Pusey's "Library of the Fathers" (Oxford, 1839-55) contains translations of many works of St. Augustine—the "Confessions", the "City of God", the "Enchiridion in mortalitate" in the collection of J. Racke, the "Homilies on John". It is well supplemented by the "Augustinian Library" of Marcus Dods (Edinburgh, 1872-76, 15 vols., 8vo), which contains a great number of translations, from the pens of Cunningham, Findlay, Saltoun, Holmes, Wallis, and others—the "City of God", the "Confessions", the Anti-Donatist, Anti-Pelagian, and Anti-Manichean works, "On the Trinity", "Sermone on the Mount", "Harmony of the Gospels", "On Christian Doctrine", "Enchiridion in mortalitate", the "Faith", and the "Creda et spera of Augustine the Ignorant". These volumes, enriched with other translations and introductory discourses, were reprinted under the editorial direction of Philip Schaff (New York, 1866-88, 8 vols.). Dr. Pusey's translation of the "Confessions", he says himself, is a revision of the version of W. Watts (London, 1650), with addition of a lengthy prefase and notes; the same translation, reprinted at Boston (1843), and then reputed anonymous, furnished Dr. W. G. T. Sheed (Andover, 1860) with the text for his "Augustine and Monasticism", in his essay "The City of God". S. L. Vives, "De Civitate Dei" bears the title: "Of the City of God with the learned comments of Jo. L. Vives, English first by J. H. (caley), London, 1610". There is a German (Catholic) translation of several works of St. Augustine in the "Kempten Bibliothek der Kirchenkunde" (1871-79, 8 vols.).

III. His FUNCTION AS A DOCTOR OF THE CHURCH.—When the critics endeavour to determine Augustine's place in the history of the Church and of civilization, there can be no question of exterior or political influence, of thought and sentiment, in his nature and his life. As Reuter justly observes, Augustine was bishop of a third-rate city and had scarcely any direct control over politics, and Harnack adds that perhaps he had not the qualifications of a statesman. If Augustine occupies a place apart in the history of humanity, Eucken and men of his calibre agree that it is as a thinker, his influence being far more potent than that of the great creators, and a most potent in the orientation of Western thought. It is now universally conceded that, in the intellectual field, this influence is unruled even by that of Thomas Aquinas, and Augustine's teaching marks a distinct epoch in the history of thought. The better to emphasize this important fact we shall try to determine: (1) the rank and degree of influence that must be ascribed to Augustine; (2) the nature, or the elements, of his doctrinal influence; (3) the general qualities of his doctrine; and (4) the character of his genius.

(1) The greatest of the Doctors.—It is first of all a remarkable fact that the great critics, Protestant as well as Catholic, are almost unanimous in placing St. Augustine in the foremost rank of Doctors and proclaiming him to be the greatest of the Fathers. Such, indeed, was also the opinion of his contemporaries, judging from their expressions of enthusiasm gathered by the Bollandists. The popes attributed such exceptional authority to the Doctor of Hippo that even of late 8s. Augustine has been the subject of theological controversies. Peter the Venerable accurately summarized the general sentiment of the Middle Ages when he ranked Augustine immediately after the Apostles; and in modern times Bossuet, whose piety was most like that of Augustine, assigns him the first place among the Doctors, nor does he simply call him "the incomparable Augustine", but "the Eagle of Doctors", "the Doctor of Doctors". If the Jansenistic abuse of his works and perhaps the exaggerations of certain Catholics, as well as the attack on the person of Richard Bérard, seemed to some minds, the general opinion has not varied. In the nineteenth century Stöckl expressed the thought of all when he said, "Augustine has justly been called the greatest Doctor of the Catholic world.

And the admiration of Protestant critics is not less enthusiastic. More than this, it would seem as if they had in these latter days been quite specially fascinated by the great figure of Augustine, so deeply and so assiduously have they studied him (Binde- mmann, G. Harnack, Eucken, Schell, and so on) and all of them agree with Harnack when he says: "Where, in the history of the West, is there to be found a man who, in point of influence, can be compared with him?" Luther and Calvin were content to treat Augustine with a little less reverence than they did the other Fathers, but their descendants do him full justice, although recognizing him as the Father of Roman Catholicism. According to Binde- mmann, "Augustine is a star of extraordinary brilliancy in the firmament of the Church. Since the Apostles he has been unsurpassed". In his "History of the Church" Dr. Kurtz calls Augustine "the greatest, the most powerful of all the Fathers, him from whom proceeds all the doctrinal and ecclesiastical development of the West, and to whom each recurring era of the Church have each in equal measure derived their strength and light" (J. L. Eucken, "Augustine", 1871-79, 8 vols., p. 87).

The English writer, G. H. Schaff himself (Saint Augustine, Melanchthon and Neander, p. 98) is of the same opinion: "While of most of the great men in the history of the Church are claimed either by the Catholic or by the Protestant confession, and their influence is therefore confined to a very limited sphere, Augustine enjoys from both a respect equally profound and enduring". Rudolf Eucken is bolder still, when he says: "On the ground of Christianity proper a single philosopher has appeared and that is Augustine." The English writer, G. H. Schaff, is even more precipitate of the extent and perpetuity of this extraordinary influence: "The whole life of the medieval
Church was framed on lines which he has suggested: its religious orders claimed him as their patron; its mysticism wore a sympathetic tone in his teaching; its polity was to some extent the actualization of his picture of the Christian Church; it was in its various parts a carrying out of ideas which he cherished and diffused. Nor does his influence end with the decline of his own leadership: we shall see presently how closely his language was akin to that of Descartes, who gave the first impulse to and defined the special character of modern philosophy. And after having established that the doctrine of St. Augustine was at the bottom of all the struggles between Jansenists and Catholics in the Church of France, between Armenians and Calvinists on the side of the Reformers, he adds: "And once more in our own land when a reaction arose against rationalism and Erastianism it was to the African Doctor that men turned with enthusiasm: Dr. Pusey's edition of the Confessions was among the first-fruits of the Oxford Movement".

But Adolf Harnack is the one who has oftentimes emphasized the unique role of the Doctor of Hippo. He has placed Augustine's place in the history of the world as reformer of Christian piety and his influence as Doctor of the Church. In his study of the "Confessions" he comes back to it: "No man since Paul is comparable to him"—with the exception of Augustine, he adds—"even to-day we live by Augustine, by his thought and his spirit; it is said that we are the sons of the Renaissance and the Reformation, but both one and the other depend upon him".

(2) Nature and different aspects of his doctrinal influence.—This influence is so varied and so complex that it is difficult to consider under all its different aspects. First of all, in his writings the great bishop collects and condenses the intellectual treasures of the old world and transmits them to the new. Harnack goes so far as to say: "It would seem that the miserable existence of the Roman empire in the West was prolonged until then, only to permit Augustine's influence to be exercised on universal history". It was in order to fulfill this enormous task that Providence brought him into contact with the three worlds whose thought he was to transmit: with the Roman and Latin world in the midst of which he lived, with the Oriental world partially revealed to him through the study of Manicheism, and with the world of ideas of the time. Augustine was a great man of his age, a great personality of his time.

In philosophy he was initiated into the whole content and all the subtleties of the various schools, without, however, giving his allegiance to any one of them. In theology it was he who acquainted the Latin Church with the great dogmatic work accomplished in the East during the fourth century and at the beginning of the fifth; he popularized the results of it by giving them the more exact and precise form of the Latin genius.

To synthesis of the past, Augustine adds the incomparable wealth of his own thought, and he may be said to have been the most powerful instrument of Providence in development and advance of dogma. Here the danger has been not in denying, but in exaggerating, this advance. Augustine's dogmatic mission (in a larger sphere and apart from inspiration) recalls that of Paul in the preaching of the Gospel. It has also been subject to the same attacks and occasioned the same vagaries of criticism. Just as it was sought to make of Paulinism the real source of Christianity, so as we know it, so Augustine sought to make of Augustineism the real source of Christianity. As we know it, Augustine had already in the Church some sort of syncretism of the ideas of Paul and of neo-Patonism which was a deviation from ancient Christianity, fortunate according to some, but according to others utterly deplorable. These fantasies do not survive the reading of the texts, but Harnack himself shows in Augustine the heir to the tradition that preceded him. Still, on the other hand, his share of invention and originality in the development of dogma must not be ignored, although here and there, on special questions, human weaknesses crop out. He realized, better than any of the Fathers, the progress so well expressed by Vincent of Lérins, his contemporary, in a page that some have turned against him.

In general, all Christian dogmatism are indebted to him for new theories that better justify and explain revelation, new views, and greater clearness and precision. The many struggles with which he was identified, together with the speculative turn of his mind, brought almost every question within the scope of his research. Even his way of stating problems so left his impress upon them that there is no problem, one might almost say, in considering which the theologian does not feel the study of Augustine's thought to be an imperative obligation. Certain dogmas in particular he so amply developed, so skillfully combined, so skillfully derived from truths from their envelope of tradition, that many of these dogmas (wrongly, in our opinion) have been set down as "Augustinianism". Augustine was not their inventor, he was only the first to put them in a somewhat matured form, to compare them with the Atonement, Grace, and Predestination. Schaff (op. cit., 97) has very properly said: "His appearance in the history of dogma forms a distinct epoch, especially as regards anthropological and soteriological doctrines, which have become far more developed and more generally accepted, and that have been extended and applied to all the needs of the Church. And these developments, which have been due to his thought and his spirit, have been of the first importance for the Church's future, and have brought to a greater clearness and precision, than they had ever had before in the consciousness of the Church". But he is not only the Doctor of Grace, he is also the Doctor of the Church: his twenty years' conflict with Donatism led to a complete exposition of the dogmas of the Church, the great work and mystical Body of Christ, and true Kingdom of God, of its part in salvation and of the intimate efficacy of its sacraments. It is on this point, as the very centre of Augustinian theology, that Reuter has concentrated the "Augustinianische Studien" which, according to Harnack, are the most learned of recent studies on St. Augustine. Manichean controversies also led him to state clearly the great questions of the Divine Being and of the nature of the Logos, and the Platonic clement of the problem of Good, or of good principles of all things. Lastly, the very idiosyncrasy of his genius and the practical, supernatural, and Divine imprint left upon all his intellectual speculations have made him the Doctor of Charity.

Another step forward due to the works of Augustine is in the language of theology, for, if he did not create it, he at least contributed towards its definite settlement. It is indebted to him for a great number of epigrammatic formulae, as significant as they are terse, afterwards singled out and adopted by Scholasticism. Besides, as Latin was more concise and less fluid in its forms than Greek, it was wonderfully well suited to the work. Augustine made it the dogmatic language par excellence, and Anselm, Thomas, Aquinas, and others have followed his lead. At times he has even been credited with the pseudo-Athanasian creed which is undoubtedly of later date, but those critics were not mistaken who traced its inspiration to the formulae in "De Trinitate", and that system that was certain that Augustine was certainly familiar with Augustine and drew upon his works. It is unquestionably this gift of concise expression, as well as his charity, that has so often caused the celebrated saying to be attributed to him: "In essentials unity, in non-essentials liberty, in all things charity".
Augustine stands forth, too, as the great inspirer of religious thought in the West. A single volume would not be sufficient to contain the full account of his influence on posterity; here we shall merely call attention to its principal manifestations.

It is, in the first place, a fact of paramount importance that, with St. Augustine, the centre of dogmatic and ecclesiastical thought shifted from the East to the West. Hence, from this view-point again, he makes an epoch in the history of dogma. The critics maintain that up to his time the most powerful influence was exerted by the Greek Church; the East having been the classic land of theology, the great workshop for the elaboration of dogma. From the time of Augustine, the predominating influence seems to emanate from the West, and the practical, realistic spirit of the Latin race supplants the speculative and idealistic spirit of Greece and the East. Another fact, no less salient, is that it was the Doctor of Hippo who, in the bosom of the Church, inspired the two seemingly antagonistic movements, Scholasticism and Mysticism. From Gregory the Great to the Fathers of Trent, Augustine's theological authority, indeed, the only law of the modern writers, dominated all thinking and is appealed to alike by the Scholastics Anselm, Peter Lombard, and Thomas Aquinas, and by Bernard, Hugh of St. Victor, and Tauler, exponents of Mysticism, all of whom were nourished upon his writings and nourished by his spirit. Faith in the dogma of the Virgin and of the Eucharist, the two dogmas of open times is well known. Attempts to monopolize Augustine and to make him an ante-Reformation reformer, were certainly not wanting. Of course Luther had to admit that he did not find in Augustine and in his doctrine, the ground for the Reformation. The same held true of all Protestantism; and Schaff tells us that he consoled himself with excluding (op. cit., p. 100): "Augustine has often erred, he is not to be trusted. Although good and holy, he was yet lacking in true faith and in the spirit. In general, the Reformers did not so exactly fall into line, and for a long time it was customary to oppose the great name of Augustine to Catholicism. Article 20 of the Confession of Augsburg dares to ascribe to him justification without works, and Melancthon invokes his authority in his "Apologia Confessionis." In the last thirty or forty years all has been changed, and the best Protestant critics now vie with one another in proclaiming the essentially Catholic character of Augustinian doctrine. In fact they go to extremes when they claim him to be the founder of Catholicism. It is thus that H. Reuter concludes his very important studies on the Doctor of Hippo: "I consider Augustine the founder of Roman Catholicism in the West. . . . This is no new discovery, as W. Schrage has already pointed out, but it is a long way recognized by Neander, Julius Kostlin, Dorner, Schmidt, . . . et cetera." Then, as to whether Evangelicalism is to be found in Augustine, he says: "Formerly this point was reasoned out very differently from what it is nowadays. . . . The phrases so much in use from 1530 to 1670: "Augustine is the Father of evangelical Protestantism and Pelagius is the Father of Catholicism," are now rarely met with. They have since been acknowledged to be untenable, although they contain a particula veri". Philip Schaff reaches the same conclusion; and Dorner says, "It is erroneous to ascribe to Augustine the ideas that inspired the Reformation." No one, however, has put this idea in a stronger light than Harnack. Quite recently, in his 14th lesson on "The Evangelical Church," he emphasized the idea that the Church by three elements, the third of which is Augustinianism, the thought and the piety of St. Augustine. In fact Augustine has exerted over the whole inner life of the Church, religious life and religious thought, an absolutely decisive influence. And again he says, "In the fifth century, the Church inherited the Roman Empire, she had within her a man of extraordinarily deep and powerful genius: from him she took her ideas, and to this present hour she has been unable to break away from them." In his "History of Dogma" (English tr.,
The character of his genius.—We have now to ascertain what is the dominating quality which accounts for his fascinating influence upon posterity. One after another the critics have considered the various aspects of this great genius. Some have been particularly impressed by the depth and originality of his conceptions, and for these Auguste is the great sower of the ideas by which future minds are moulded. Others, like Jung, have praised in him the marvellous harmony of all the mind's higher qualities, or, again, the universality and the compass of his doctrine. "In the great African Doctor", says the Rev. J. A. Zahm (Bible, Science and Faith, Fr. tr., p. 56), "we seem to have found the restraining logic of Plato, the deep scientific conceptions of Aristotle, the knowledge and intellectual suppleness of Origen, the grace and eloquence of Basil and Chrysostom. Whether we consider him as philosopher, as theologian, or as exegist . . . he still appears admirable . . . the unquestioned Master. . . ." (op. cit., p. 97) admirably above all "such a rare union of the speculative talent of the Greek and of the practical spirit of the Latin Church as he alone possessed".

In all these opinions there is a great measure of truth; nevertheless we believe that the dominating characteristic of Auguste is the profoundness and the universality of his influence. The secret of his influence are to be found in his heart—"a heart that penetrates the most exalted speculations of a profound mind and animates them with the most ardent feeling. It is at bottom only the traditional and general estimate of the saint that we express; for he has always been represented with a heart for his emblem, just as Thomas Aquinas with a sun. Mgr. Bougaud thus interpreted this symbol: "Never did man unite in one and the same soul such stern rigour of logic with such tenderness of heart". This is also the opinion of Harnack, Böhringer, Nourisson, Storz, and others. Great intellectual admiringly fused with an enlightened mysticism is Auguste's distinguishing characteristic. Truth is not for him only an object of contemplation; it is a good that must be loved and lived by. What constitutes Auguste's genius is his marvellous gift of embracing truth with all the fibres of his soul; not with the heart alone, for the heart does not think; not with the mind only, for the mind grasps only the abstract or, at worst, lifeless truth. Auguste seeks the living truth, and even when he is combating certain Platonic ideas he is of the family of Plato, not of Aristotle. He belongs indubitably to all ages because he is in the Church of Christ, with the papacy, and concludes his index: "The history of Catholicism is the history of the progressive elimination of Augustinism". The singular aptitude of these critics for supposing the existence of flagrant contradictions in a genius like Auguste is not so astonishing when we remember that, with Reuter, they justify this theory by the reflection: "In whom are to be found more frequent contradictions than in Luther?" But their theories are based upon a false interpretation of Auguste's opinion, which is frequently misconstrued by those who are not sufficiently familiar with his language and terminology.

(4) The character of his genius.—We have now to ascertain what is the dominating quality which accounts for his fascinating influence upon posterity. One after another the critics have considered the various aspects of this great genius. Some have been particularly impressed by the depth and originality of his conceptions, and for these Auguste is the great sower of the ideas by which future minds are moulded. Others, like Jung, have praised in him the marvellous harmony of all the mind's higher qualities, or, again, the universality and the compass of his doctrine. "In the great African Doctor", says the Rev. J. A. Zahm (Bible, Science and Faith, Fr. tr., p. 56), "we seem to have found the restraining logic of Plato, the deep scientific conceptions of Aristotle, the knowledge and intellectual suppleness of Origen, the grace and eloquence of Basil and Chrysostom. Whether we consider him as philosopher, as theologian, or as exegist . . . he still appears admirable . . . the unquestioned Master . . . the profoundness and the universality of his influence. The secret of his influence are to be found in his heart—"a heart that penetrates the most exalted speculations of a profound mind and animates them with the most ardent feeling. It is at bottom only the traditional and general estimate of the saint that we express; for he has always been represented with a heart for his emblem, just as Thomas Aquinas with a sun. Mgr. Bougaud thus interpreted this symbol: "Never did man unite in one and the same soul such stern rigour of logic with such tenderness of heart". This is also the opinion of Harnack, Böhringer, Nourisson, Storz, and others. Great intellectual admiringly fused with an enlightened mysticism is Auguste's distinguishing characteristic. Truth is not for him only an object of contemplation; it is a good that must be loved and lived by. What constitutes Auguste's genius is his marvellous gift of embracing truth with all the fibres of his soul; not with the heart alone, for the heart does not think; not with the mind only, for the mind grasps only the abstract or, at worst, lifeless truth. Auguste seeks the living truth, and even when he is combating certain Platonic ideas he is of the family of Plato, not of Aristotle. He belongs indubitably to all ages because he is in the Church of Christ, with the papacy, and concludes his index: "The history of Catholicism is the history of the progressive elimination of Augustinism". The singular aptitude of these critics for supposing the existence of flagrant contradictions in a genius like Auguste is not so astonishing when we remember that, with Reuter, they justify this theory by the reflection: "In whom are to be found more frequent contradictions than in Luther?" But their theories are based upon a false interpretation of Auguste's opinion, which is frequently misconstrued by those who are not sufficiently familiar with his language and terminology.
thinker ever caused so many and such salutary tears to flow. This characteristic of Augustine's genius explains his doctrinal work. Christian dogmas are considered in relation to the soul and the great duties of Christian life, rather than to themselves and in a speculative fashion. In his division of theology in the "Enchiridion", which at first sight seems so strange. He assembles all Christian doctrine in the three theological virtues, considering in the mysteries the different activities of the soul. He live by faith. In the Incarnation, he assigns the greatest part to the moral side, to the triumph of humility. For this reason, also, Augustine's work bears an imprint, until then unknown, of living personality peeping out everywhere. He inaugurates that literature in which the author's individuality reveals itself in the most abstract matters, the "Confessions" being an inimitable example of it. It is in this connexion that Harnack admires the African Doctor's gift of psychological observation and a captivating faculty for portraying his penetrating observations. This talent, he says, is the secret of Augustine's originality and greatness. Again, it is this same characteristic that distinguishes him from the other Doctors and gives him his own special temperament. The practical side of a question, to which Augustine often arrives, he does not rise to the same heights, nor moves the heart as deeply as does his disciple of Milan. Jerome is a more learned exegetist, better equipped in respect of Scriptural erudition; he is even purer in his style; but, despite his impetuous ardour, he is less animated, never striking, than his correspondent of Hippo. Athanasius, too, is subtle in the metaphysical analysis of dogma, but he does not appeal to the heart and take hold of the soul like the African Doctor. Origen played the part of initiator in the Eastern Church, just as Augustine did in the Western, but his influence, unfortunate in more ways than one, was exercised rather in the sphere of speculative intelligence, while that of Augustine, owing to the qualities of his heart, extended far beyond the realm of theology. Bossuet, who of all geniuses most closely resembles Augustine by his elevation and his universality, is his superior in the skillfulness and artistic finish of his works, but he has not the alluring tenderness of soul; and if Augustine founds the downward identification of Thomas Aquinas. On the other hand, without the clear, definite idea of dogma, mysticism founders as soon as reason awakes and discovers the emptiness of metaphors; this is always the fate of vague piety, whether it recognizes Christ or not, whether it be exulted by Schleiermacher, Sabatier, or their disciples. But to Augustine's genius, at once enlightened and ardent, the whole soul is accessible, and the whole Church, both teachers and taught, is penetrated by a tenderness and a grace which, however, is far more sympathetic than any other critic, admires and despises Augustine's influence over all the life of Christian people. If Thomas Aquinas is the Doctor of the Schools, Augustine is, according to Harnack, the inspirer and restorer of Christian piety. If Thomas, besides having formed Thomas himself, inspires the inner life of the Church and is the soul of all the great reforms effected within its pale. In his "Essence of Christianity" (14th lesson, 1900, p. 161) he teaches that only the piety of Augustine. "His living has been necessarily relived in the course of the fifteen bled years that have followed. Even to our days interior and living piety among Catholics, as well as the mode of its expression, has been essentially Augustinian: the soul is permeated by his sentiment, it feels as he felt and rethinks his thoughts. It is his all; it is all in him; his influence is felt by no means among the worst. And even those to whom dogma is but a relic of the past proclaim that Augustine's influence will live forever."

This genuine emotion is also the veil that hides certain faults from the reader. "We are oblivious of them. Says Eucken: "Never could Augustine have exercised all the influence he has exerted if it had not been that, in spite of the rhetorical artifice of his utterance, absolute sincerity reigned in the inmost recesses of his soul". His frequent repetitions are excused because they are the expression of his deep feeling. Schaff says: "His books, with all the faults and repetitions of isolated parts, are a spontaneous outflow from the marvellous treasures of his highly-gifted mind and his truly pious heart". (St. Augustine, p. 96.)

But we must also acknowledge that his passion is the source of exaggerations and at times of errors that are fraught with real danger for the inattentive or badly disposed reader. Out of sheer love for Augustine, we sometimes justify all he wrote, to admire all, and to proclaim him infallible, but nothing could be more detrimental to his glory than such excess of praise. The reaction already referred to arises partly from this. We must recognise that the passion for truth sometimes fixes its attention too much upon one side of a complex question; his too absolute formulae, lacking qualification, false in appearance now in one sense now in another. "The oratorical temperament that was in such a high degree", says Becker, "is extremely imitated in the "Auguste d'histori" (the "Histoire de l'Eglise", 1902, p. 379), "the kind of exaltation that betrays his rich imagination and his loving soul, are not the most reliable in philosophical speculations". Such is the origin of the contradictions alleged against him and of the errors ascribed to him by the predestinarians of all ages. Here we see the rôle of the more frigid minds of Scholasticism. Thomas Aquinas was a necessary corrective to Augustine. He is less great, less original, and, above all, less animated; but the calm didactism of his intellectual genius enabled him to mitigate Augustine's exaggerations with rigorous criticism, to impart exactitude and precision to his terms—in one word, to prepare a dictionary with which the African Doctor may be read without danger.

IV. His System of Grace.—It is unquestionably in the great Doctor's solution of the eternal problem of freedom and grace—of the part taken by God and by man in the affair of salvation—that his thought stands forth as most personal, most powerful, and most disputed. Most personal, for he was the first of all to synthesize the great theories of the Fall, grace, and free will; and moreover it is he who, to reconcile them all, has furnished us with a profound explanation which is in very truth his, and of which we find no trace in his predecessors. Most disputed, also. Like St. Paul, whose teachings he develops, he has often been quoted, often not understood. His statements have experienced a development, and are interpreted in diverse senses. It has not been grasped, not only by the opponents of liberty, but by the Re
formers of the sixteenth century, but even to-day, by Protestant critics the most opposed to the cruel predestinationism of Calvin and Luther, who father that doctrine on St. Augustine. A technical study would of man here be sufficient to enunciate the most salient thoughts, to enable the reader to find his bearings.

(1) It is regarded as incontestable to-day that the system of Augustine was complete in his mind from the year 397—that is, from the beginning of his episcopate, when he wrote his famous CARMONVITARIUM. Of Simplician. It is to this book that Augustine, in his last years, refers the Semipelagians for the explanation of his real thought. This important fact, to which for a long time no attention was paid, has been recognized by Neander and established by Gangan, and also by recent critics, such as Loofs, Reuter, Turmel, Jules Martin (see also Cunningham, St. Austin, 1886, pp. 80 and 175).

It will not, therefore, be possible to deny the authority of these texts on the pretext that Augustine in his old age adopted a system more antagonistic to liberty.

(2) The system of Pelagius can to-day be better understood than heretofore. Pelagianism doubtless denied original sin, and the immortality and integrity of Adam; in a word, the whole supernatural order of things. But the idea of human nature, which was of stoic origin, was nothing else than the complete “emanation” of human liberty with regard to God, and its limitless power for good and evil. It depended on man to attain by himself, without the grace of God, a stoic impeccability and even insensibility, or the absolute control of his passions. It was scarcely suspected, even up to our time, what frightful rigorism resulted from this exaggeration of the powers of liberty. Since perfection was possible, it was of obligation. There was no longer any distinction between precepts and counsels. Whatever was good was a duty. There was no longer any distinction between mortal and venial sin. Every useless word merited hell, and even excluded from the Church the children of God. All this has been established by hitherto unedited documents which Caspari has published (Briefe, Abhandlungen, und Predigten, Christiana, 1890).

(3) The system of St. Augustine in opposition to these three fundamental principles: (a) God is absolute Master, by His grace, of all the determinations of the will; (b) man remains free, under the action of grace; (c) the reconciliation of these two truths rests on the manner of the Divine government.

(a) The first principle, viz., that of the absolute sovereignty of God over the will, the emancipation of Pelagius, has not always been understood in its entire significance. We think that numberless texts of the holy Doctor signify that not only does every meritorious act require supernatural grace, but also that every act of virtue, even of infidels, should be ascribed to a gift of God, not indeed to a supernatural grace (as Baus and the Jansenists pretend), but to a specially efficacious providence which has prepared this good movement of the actation (1, 8, 8). The theologians very wisely remark, that the will cannot accomplish that act of natural virtue, but it is a fact that without this providential benefit it would not.

Many misunderstandings have arisen because this principle has not been comprehended, and in particular the great medieval theology, which adopted it and made it the basis of its system of liberty, has not been justly appreciated. But many have been afraid of these affirmations which are so sweeping, because they have not grasped the nature of God’s gift of freedominstantly i.e., its momentary influence exercised, for instance, by eloquence (the orator can do no more than present motives), by meditation, or by good reading. What a power over the will would not a man possess who, at his own pleasure, at any moment, and in the most striking manner, present this or the other motives of action?—But such is God’s privilege. St. Augustine has remarked that man is not the master of his first thoughts: he can exert an influence on the course of his reflections, but he himself cannot determine the images he sees, and, consequently, the motives which present themselves to his mind. Now, as chance is only a word, it is God who determines at His pleasure these first perceptions of men.
Augustine

sider by the prepared providential action of exterior causes, or interiorly by a Divine illumination given to the soul. — Let us take one last step with Augustine: Not only does God send at His pleasure those attractive motives which inspire the will with its determinations, but, before choosing between these illuminations of the natural and the supernatural, the will itself desires what the Apostle says that the Apostle all freedom, will make to each of them. Thus, in the Divine knowledge, there is for each created will an indefinite series of motives which de facto (but very freely) win the consent to what is good. God, therefore, at His own leisure, bestows His gifts and graces on us, if we wish, or let Peter go down to perdition. No freedom, as a matter of fact, will resist what He has planned, although it always keeps the power of going to perdition. Consequently, it is God alone, in His perfect independence, who determines, by the choice of such a motive or such an inspiration (of which He knows the future influence), whether the will is going to decide for good or for evil. Hence, the man who has acted well must thank God for having endowed him with that inspiration which has foreordained to be efficacious, while that favour has been denied to another. A fortiori, every one of the elect owes it to the Divine goodness alone that he has received a series of graces which God saw to be infallibly, though freely, bound up with final perseverance. It is the grace which God has given to the Church, which always maintains the two principles of the absolute dependence of the will and of freedom, has not yet adopted as its own this reconciliation of the two extremes. We may ask where and how God knows the effect of these graces. Augustine has always affirmed the fact; he has never inquired about the mode; and it is here that Molinism has added to and developed his thoughts, in attempting to answer this question. But can the thinker, who created and maintains the design and programme of salvation, and which is so logically concatenated, be accused of fatalism and Manichaeism?

It remains to be shown that our interpretation exactly reproduces the thought of the great Doctor. The texts (indicated in Vacant's "Dict. de théologie catholique", I, col. 2590 seq.) are too numerous and too long to be reproduced here. But there is one work of Augustine, dating from the year 397, in which he clearly explains his thought: — a work which he not only did not disavow later on, but to which in many cases he referred, or at least to which he referred to the words of his readers who were troubled by his constant affirmation of grace. For example, to the monks of Adrumetum who thought that liberty was irascible with this affirmation, he addressed a copy of this book "De Diversis questionibus ad Simplicianum", feeling sure that their doubts would be disipated. There, in fact, he formulates his thoughts with great clearness. Simplician had asked how he should understand the Epistle to the Romans ix, on the predestination of Jacob and Esau. Augustine first lays down the fundamental principle of St. Paul, that every good will comes from grace, so that no man can take glory to himself for his merits, and this grace is so sure of its results that human liberty will never in reality resist it, although it has the power to do so. Then he affirms that this efficacious grace is not necessary for us to be able to act well, but because, in fact, without it we would not wish to act well. From that arises the great difficulty: How does the power of resisting grace fit in with the certain knowledge of God? If God predestined, then it is replied: There are many ways of inviting faith. Souls being differently disposed, God knows what invitation will be accepted, what other will not be accepted. Only those are the elect for whom God chooses the invitation which is foreordained to be efficacious, but God could have reverted them all: "Cujus autem misericur, sie cum vocat, quomodous siti congruen us vocanten non resputant" (op. cit., I, q. ii, n. 2; 12, 13).

Is there in this a vestige of an irresistible grace or of that impulse against which it is impossible to fight, forcing some to good, and others to sin and hell? It cannot be too often repeated that this is not an idea thrown off in passing, but a fundamental explanation which if not so considered by God's part in the possibility of grasping anything of his doctrine; but if it is seized Augustine entertains no feelings of uneasiness on the score of freedom. In fact he supposes freedom everywhere, and reveres incessantly the right of God's part within predestination, directs it, and assures its infallible result. In the "De Dono perseverantiae" (xvii, n. 42), written at the end of his life, he explains the whole of predestination by the choice of the vocation which is foreseen as efficacious. Thus is explained the chief part attributed to that external providence which prepares, by ill health, by warnings, etc., the good thoughts which it knows will bring about good resolutions. Finally, this explanation alone harmonizes with the moral and social attributes to victorious grace. Nowadays does Augustine represent it as an irresistible impulse impressed by the stronger on the weaker. It is always an appeal, an invitation which attracts and seeks to persuade. He describes this attraction, which is without violence, of the beautiful fruit of daily life, the fruit of dainties, for the grace of the Church, which always maintains the two principles of the absolute dependence of the will and of freedom, is not yet adopted as its own this reconciliation of the two extremes. We may ask where and how God knows the effect of these graces. Augustine has always affirmed the fact; he has never inquired about the mode; and it is here that Molinism has added to and developed his thoughts, in attempting to answer this question. But can the thinker, who created and maintains the design and programme of salvation, and which is so logically concatenated, be accused of fatalism and Manichaeism?

The Augustinian predestination presents no new difficulty if one has understood the function of this Divine knowledge in the choice of graces. The problem is reduced to this: Does God in his creative decree and, before any act of human liberty, determine the one by an immutable choice (a fortiori)? — Must the elect during eternity thank God only for having rewarded their merits, or must they also thank Him for having, prior to any merit on their part, chosen them to the meriting of this reward? One system, that of the Semipelagians, decides in favour of man: God predestines to salvation all alike, and gives to all an equal measure of grace; human liberty alone decides whether one is lost or saved; from which we must logically conclude (and they really inculcated it) that the number of the elect is fixed or certain except in the case of the Predestinationists (the Semipelagians falsely ascribed this view to the Doctor of Hippo), affirms not only a privileged choice of the elect by God, but at the same time (a) the predestination of the reprobate to hell and (b) the absolute powerlessness of one or the other to escape from the irresistible impulse which drugs them either to good or to evil. This is the system of Calvin.

Between these two extreme opinions Augustine formulated (not invented) the Catholic dogma, which affirms these two truths at the same time: (a) the eternal choice of the elect by God is very real, very gratuitous, and constitutes the grace of graces; (b) but this decree does not destroy the Divine will to save all men, which, moreover, is not realized except by the human liberty that leaves to the elect full power to fall and to the non-elect full power to rise. Here is how the theory of St. Augustine, already explained, forces us to conceive of the Divine decree: Before all decision to create the world, the a priori knowledge of God includes not only different series of graces, and different series of graces, which He can prepare for each soul, along with the consent or refusal which would follow in each circumstance, and that in millions and millions of possible combinations. Thus He sees that if Peter had received such another grace, he would not have been converted; and if on
the contrary such another Divine appeal had been heard in the heart of Judas, he would have done penance and been saved. Thus, for each man in particular there are in the thought of God, limitless possible histories, some histories of virtue and salvation, others of crime and damnation; and God will be the judge of whether such a series of graces, and in determining the future history and final destiny of each soul. And this is precisely what He does when, among all possible worlds, by an absolutely free act, He decides to realize the actual world with its circle of existences, with all the graces which in fact have been and will be distributed until the end of the world, and consequently with all the elect and all the reprobate who God foresaw would be in it if de facto He created it.

Now in the Divine decree, according to Augustine, and according to the Catholic Faith on this point, which has been formulated by him, the two elements pointed out above appear: (a) The certain and gratuitous choice of the elect—God decreeing, according to Augustine, to create the world and to give it such a series of graces with such a concatenation of circumstances as should bring about freely, but infallibly, such and such results (for example, the despair of Judas and the repentance of Peter), decides, at the same time, whether he has placed the citizens of the future heavenly Jerusalem. The choice is immutable; the list closed. It is evident, indeed, that only those of whom God knows beforehand that they will wish to co-operate with the grace decreed by Him will be saved. It is a gratuitous choice, the gift of gifts, in virtue of which even our merits are a gratuitous benefit, a gift which precedes all our merits. No one, in fact, is able to merit this election. God could, among other possible worlds, have chosen other series of graces which would have brought about other results. He saw combinations in which Peter would have been impenitent and Judas converted. It is therefore prior to any merit of Peter, or any fault of Judas, that God decided to give them the graces which saved Peter and not Judas. God does not wish to give paradise gratuitously to any one; but He gives very gratuitously to Peter the graces with which He knows Peter will be saved. —Mysterious choice! Not that it interferes with liberty, but because to this question: Why did not God, seeing the circle of existences which He will save, give it to him? Faith can only answer, with Augustine: O Mystery! O Altitude! (De Spiritu et litterâ, xxxiv, n. 60.).—(b) But this decree includes also the second element of the Catholic dogmas: the very sincere will of God to give to all men the power of saving themselves and the power of damning themselves. According to Augustine, God, in his creative decree, has expressly excluded every order of things in which grace would deprive man of his liberty, every situation in which man would not have the power to resist sin, and thus Augustine brushes aside that predestinationism which has been attributed to him. Listen to him speaking to the Manichéans: “All can be saved if they wish”; and in his “Retractions” (I, x), far from correcting this assertion, he confirms it emphatically: “It is true, entirely true, that all men can, if they wish”. But he always goes back to the providential preparation. In his sermon he says to all: “It depends on you to be elect” (In Ps. cxx, n. 11, etc.). “Who are the elect? Those who believe in Christ. But, you will say, according to Augustine, the lists of the elect and reprobate are closed. Now if the non-elect can gain heaven, if all the elect can be lost, why should not some pass from one list to the other? You forget the previous exposition of Augustine: When God made His plan, He knew infallibly, before His choice, what would be the response of the wills of men to His graces. If, then, the lists are definitive, if no one will pass from one series to the other, it is not because anyone cannot (on the contrary, all can), it is because God knew with infallible knowledge that no one would wish to. Thus I cannot effect that God should destine me to another series of graces than that to which He has fixed me, but with the grace which He gave me if I save myself it will not be because I am not able, but because I do not wish to.

Such are the two essential elements of Augustinian and Catholic predestination. This is the dogma which is common to all theologians, and formulated by all theologians: predestination in its entirety is absolutely gratuitous (ante merito). We have to insist on this, because many have seen in this immutable and gratuitous choice only a hard thesis peculiar to St. Augustine, whereas it is pure dogma (barring the mode of conciliation, which the Church still leaves free). With that established, the long debates of theologians on special predestination to glory ante or post merita are far from having the importance that some attach to them. (For a fuller treatment of this subtle problem see the “Dict. de théol. cath., I, coll. 2402 sqq.” I do not think St. Augustine entered that debate; in his time, only dogma was in question. But it does not seem historically permissible to maintain, as many writers have, that Augustine first introduced the notion of a system of predestination in his City of God, chapters 416 (In Joan. evang., tract. xii, n. 12), and that afterwards, towards 418, he shifted his ground and went to the extreme of harsh assertion, amounting even to predestinationism. We repeat, the facts absolutely refute this view. The ancient texts, even of 397, are as affirmative and as categorical as those of his last years, as critics like Loofs and Reuter have shown. If, therefore, it is shown that at that time he inclined to the milder opinion, there is no reason to think that other sermons or texts have brought about other results. He saw combinations in which Peter would have been impenitent and Judas converted. It is therefore prior to any merit of Peter, or any fault of Judas, that God decided to give them the graces which saved Peter and not Judas. God does not wish to give paradise gratuitously to any one; but He gives very gratuitously to Peter the graces with which He knows Peter will be saved.)

(5) The part which Augustine had in the doctrine of Original Sin has been brought to light and determined only recently.

In the first place, it is no longer possible to maintain seriously, as was formerly the fashion (even among certain Catholics, like Richard Simon), that Augustine invented in the Church the hitherto unknown doctrine of original sin, or at least was the first to introduce the idea of punishment and sin. Dornert himself (Augustinus, p. 140) disposed of this asser- tion, which is saved Judaism. In the explanation of the primal fall Augustine distinguished, with greater insistence and clearness than his predecessors, the punishment and the sin—the chastisement which strips the children of Adam of all the original privileges—and the fault, which consists in this, that the crime of Adam, the cause of the fall is, without having been committed personally by his children, nevertheless in a certain measure imputed to them, in virtue of the moral union established by God between the head of the human family and his descendents.

To pretend that in this matter Augustine was an innovator, and that before him the Fathers affirmed the punishment of the sin of Adam in his sons, but did not speak of the fault, is a historical error now proved to demonstration. We may discuss the thought of this or that pre-Augustinian Father, but, taking them as a whole, there is no room for doubt. The Protestant R. Seeberg (Lehrbuch der Dogmengeschichte, I, p. 266), after the example of his colleagues, refers to Peter the Latin Father, but referring to Tertullian, Commodian, St. Cyprian, and St. Ambrose. The expressions, fault, sin, stain (culpa, peccatum, macula) are repeated in a way to dispel all doubt. The truth is that original sin, while being sin, is of a nature essentially different from other faults, and it is not a personal act of the will of the children of Adam, in order to be responsible for the fault of their father.
which is morally imputed to them. Consequently, the Fathers—the Greeks especially—have insisted on its remote and afflicting character, which is in evidence, while Augustine was led by the polemics of the Pelagians (and only by them) to lay emphasis on the moral aspect of the fault of the human race in its first father.

With regard to Adam's state before the fall Augustine not only affirmed, against Pelagius, the gifts of immortality, impassibility, integrity, freedom from error, and, above all, the sanctifying grace of Divine adoption, but he emphasized its absolutely grand and supernatural character. When considering the matter historically and de facto, it was only the sin of Adam that inflicted death on us—Augustine repeats it again and again—because God had safeguarded us against the law of our nature. But de jure neither immortality nor the other graces were our due, and Augustine recognized this in affirming that God could have made the condition in which we were actually born the primitive condition of our first parents. That assertion alone is the very reverse of Jansenism. It is, moreover, finally confirmed in the "Rerum Tractations" (I, ix, n. 6).

(6) Does this mean that we must praise everything in St. Augustine's explanation of grace?—Certainly not. And we shall note the improvements made in the explanation, through the original Augustine. Some exaggerations have been abandoned, as, for instance, the condemnation to hell of children dying without baptism. Obscure and ambiguous formulæ have been eliminated. We must say frankly that Augustine's literary method of emphasizing his thought by exaggerated expressions, issuing in troublesome paradoxes, has often obscured his doctrine, aroused opposition in many minds, or led them into error. Also, it is above all important, in order to comprehend his doctrine, to compile an Augustinian dictionary, not a priori, but after an objective study of his texts. The work would be long and laborious, but how many prejudices it would dispel!

The Protestant historian Ph. Schaff (St. Augustine, p. 1052) writes: "The great genius of the African Church, from whom the Middle Ages and the Reformation have received an impulse alike powerful, though in different directions, has not yet fulfilled the work marked out for him in the counsels of Divine Wisdom. The two antagonistic sections of Western Christendom, and encourages the hope that a time may come when the injustice and bitterness of strife will be forgiven and forgotten, and the discords of the past be drowned forever in the sweet harmonies of perfect knowledge and perfect love". May this dream be realized!

V. AUGUSTINISM IN HISTORY.—The influence of the Doctor of Hippo has been so exceptional in the Church, that, after having indicated its general characteristics (see above), it is proper to indicate the principal phases of the historical development of his doctrine. The word Augustinism designates at times the entire group of philosophical doctrines of Augustine, at other times, it is restricted to his system of grace. Hence, (1) philosophical Augustinism; (2) theological Augustinism; (3) Augustinian laws which governed the mitigation of Augustinism.

(1) Philosophical Augustinism.—In the history of philosophical Augustinism we may distinguish three very distinct phases. First, the period of its most exclusive triumph in the West, up to the thirteenth century. During this period, which was marked by the invasion of the barbarians, but which were nevertheless burdened with the responsibility of safeguarding the sciences of the future, we may say that Augustine was the Great Master of the West. He was absolutely without a rival, or if there was one, it was one of his disciples, Gregory the Great, who, after being formed in his school, popularized his theories. The history of Platonicism on the Christian schools of the East, was that of Augustine in the West, with the difference, however, that the Bishop of Hippo was better able to detach the truths of Platonicism from the dreams of Oriental imagination. Hence the current of Platonic ideas was started which will never cease to act upon Western thought. This influence shows itself in various ways. It is found in the compilers of this period, who are so numerous and so well deserving of recognition—such as Isidore, Bede, Alcuin—who created the world of the Middle Ages as did the preachers of the sixth century, and notably St. Cæsarius. In the controversy, especially in the great disputes of the ninth and twelfth centuries on the validity of Simoniaca or the ordination of the text of Augustine plays the principal part. Carl Mihl has published on this point a very interesting study:

"Die Stellung Augustins in der Publizistik des Gregorianischen Kirchenrechts" (Leipzig, 1888). In the pre-Thomistic period of Scholasticism, then in process of formation, namely, from Anselm to Grosseteste, in the Great, Augustine is the great inspier of all the masters, such as Anselm, Abelard, Hugo of St. Victor, who is called by his contemporaries, another Augustine, or even the soul of Augustine. And it is proper to remark, with Coninx (Salis), that from the time of Anselm the cult of Augustinian ideas exercised an enormous influence on English thought in the Middle Ages. As regards Peter Lombard, his Sentences are little else than an effort to synthesize the Augustinian theories.

While they do not form a system as rigidly bound together as Thomism, yet Father Mandonnet (in his learned study of Siger de Brabant and M. de Wulf (on Gilles de Lesoins) have been able to group these theories together. And here let us present a summary sketch of those theses regarded in the thirteenth century as Augustinian, and over which the battle was fought. First, the fusion of theology and philosophy; the preference given to Plato over Aristotle—the latter representing rationalism, which was mistrusted, whilst the idealism of Plato exerted a strong attraction—wisdom regarded rather as the philosophy of the Good than the philosophy of the True. As a consequence, the disciples of Augustine always have a pronounced tinge of mysticism, while the disciples of St. Thomas have been more readily assimilated to the accepted intellectualism. In psychology, the illuminating and immediate action of God is the origin of our intellectual knowledge (at times it is pure ontologism); and the faculties of the soul are made substantially identical with the soul itself. They are its functions, and not distinct entities (a thesis which was to keep its own partisans in the Scholasticism of the future and to be adopted by Descartes); the soul is a substance even without the body, so that after death, it is truly a person. In cosmology, besides the celebrated thesis of rationes seminales, which some have recently attempted to interpret in favour of evolutionism, Augustinism admitted the multiplicity of substantial forms in compound beings, especially in man. But especially in ethics, the impossibility of creating a rational, essentially temporal character of every creature which is subject to change, we have one of the ideas of Augustine which his disciples defended with greater constancy and, it would appear, with greater success.

A second period of very active struggles came in the thirteenth century during which the school of Jordan was recognized. Renan (Averyros, p. 259) and others believed that the war against Thomism, which was just then beginning, was caused by the infatuation of the Franciscans for Av roius; but if the Franciscan Order showed itself on the whole opposed to
St. Thomas, it was simply from a certain horror at philosophical innovations and at the neglect of Augustinianism. The doctrinal revolution brought about by Albert the Great and Thomas Aquinas in favour of Aristotle startled the old School of Augustinianism among the Dominicans as well as among the Franciscans; especially the latter, who were the disciples of the eminent Augustinian doctor, St. Bonaventure. This will explain the condemnations, hitherto little understood, of many propositions of St. Thomas Aquinas three years after his death, on the 7th of March, 1277, by the Bishop of Paris, and on the 14th of March, 1277, by the Archbishop of Canterbury, Robert Kilwardby, a Dominican. The Augustinian school represented tradition; Thomism, progress. The censure of 1277 was the last victory of a too rigid Augustinianism. The happy fusion of the two methods in the two orders of Franciscans and Dominicans little by little brought about an agreement on certain points without excluding differences on others which were yet obscure (as, for instance, the unity or the multiplicity of forms), at the same time that it afforded for progress, the latter, who wished the condemnation of the propositions of St. Thomas Aquinas three years after his death, on the 7th of March, 1277, by the Bishop of Paris, and on the 14th of March, 1277, by the Archbishop of Canterbury, Robert Kilwardby, a Dominican. The Augustinian school represented tradition; Thomism, progress. The censure of 1277 was the last victory of a too rigid Augustinianism. The happy fusion of the two methods in the two orders of Franciscans and Dominicans little by little brought about an agreement on certain points without excluding differences on others which were yet obscure (as, for instance, the unity or the multiplicity of forms), at the same time that it afforded for progress, the latter, who wished the withdrawal of the condemnations of Paris (14 February, 1325). Moreover, the wisdom or the moderation of the new school contributed powerfully to its triumph. Albert the Great and St. Thomas, few schoolmen of the twelfth or thirteenth century, had been reported to be, placed themselves in his school, and while modifying certain theories, took on the way into their system the doctrine of the African bishop. How many articles in the "Summa" of St. Thomas have no other object than to incorporate in theology this or the other theory which was cherished by St. Augustine (to take only one example, that of exemplar ideas in God). Hence, there was no longer any school strictly Augustinian, because every school was such as had eliminated certain special points and retained the same veneration for the master.

From the third period of the fifteenth century to our days we see less of the special progress of philosophical Augustinianism than certain tendencies of an exaggerated revival of Platonism. In the fifteenth century Bessarion (1472) and Marsilio Ficino (1499) used Augustine's name for the purpose of elevating Plato in the Church and excluding Aristotle. In the seventeenth century, it is impossible to deny certain resemblances between Cartesianism and the philosophy of St. Augustine. Malebranche was wrong in ascribing his own ontological theory to the great Doctor, as were also many of his successors in the nineteenth century.

(2) Theological Augustinianism.—The history of Augustine's system of grace seems to blend almost indistinguishably with the progressive developments of this dogma. Here it must suffice, first, to enumerate the principal phases; secondly, to trace the general laws of development which mitigated Augustinianism in the Church.

After the death of Augustine, a whole century of fierce contests (430-529) ended in the triumph of moderate Augustinianism. In vain had Pope St. Celestine (431) sanctioned the teachings of the Doctor of Hippo. The Semipelagians of the south of France could not understand the prediction of God for the elect, and in order to attack the works of St. Augustine they made use of the occasionally exaggerated formulæ of St. Fulgentius, or of the real errors of certain isolated predestinationists, as, for example, Lupus of Toulouse, condemned by the Council of Aries (475). Happily, Prosper of Aquitaine, by his moderation, and also the unknown author of "De Vocatione omnium gentium", by his consoling thesis on the appeal addressed to all, opened the way to an agreement. And finally, St. Celsarius of Arles obtained from Pope Felix IV a series of Capitula which were solemnly promulgated at Orange, and gave their consecration to the triumph of Augustinianism (530). In the ninth century, a new victory was gained over the predestinationism of Gottschalk in the assemblies of Savonnieres and Toucy (859-860). The doctrine of the Divine will to save all men and the gratitude of the individual towards God, who has opened the public teaching of the Church. In the Middle Ages these two truths are developed by the great Doctors of the Church. Faithful to the principles of Augustinianism, they place in especial relief his theory on Divine Providence, which prepares at its pleasure the determination of this will by exterior events and interior inspirations.

In the fourteenth century a strong current of predestinationism is evident. To-day it is admitted that the origin of this tendency goes back to Thomas Bradwardin, a celebrated professor of Oxford, who died Archbishop of Canterbury (1349), and whom the best critics, along with Loofs and Harnack, recognize to have been the inspirer of Wyclif himself. His book "De causal Dei contra Pelagium" gave rise to the discussion of the "party of predestination", a word which, it had been thought, was invented by Banes in the sixteenth century. In spite of the opposition of theologians, the idea of absolute determinism in the name of St. Augustine was adopted by Wyclif (1324-97), who formulated his views in the "De praestantia hominum et de evil for the rest. He fancied that he found in the Augustinian doctrine the strange conception which became for him a central doctrine that overthrew all morality and all ecclesiastical, and even civil, government. According as one is predestined or not, everything changes its nature. The same sins are mortal in the non-elect which are venial in the predestined. The same acts of virtue are meritorious in the predestined, even if he be actually a wicked man, and whereby all eliminated certain special points and retained the same veneration for the master.

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to compare with the Council of Trent in the matter of moderation, Arminianism triumphed over the Calvinistic thesis.

We must note here that even Protestant critics, who deplored the doctrine’s honour, held in the latter times vindicated Augustine from the false interpretations of Calvin. Dorner, in his “Gesch. der prot. Thologie”, had already shown the instinctive repugnance of Anglican theologians to the horrible theories of Calvin. W. Cunningham (Saint Austin, p. 284, note 1) has shown to the complete doctrinal opposition on fundamental points which exists between the Doctor of Hippo and the French Reformers. In the first place, as regards the state of human nature, which, is, according to Calvin, totally depraved, for Catholics it is very difficult to grasp the Protestant conception of original sin which, for Calvin and Luther, is not, as for us, the moral degradation and the stain imprinted on the soul of every son of Adam by the fault of the father which is imputable to each member of the family. It is not the deprivation of grace and of all other supernatural gifts; it is not even concupiscence, understood in the ordinary sense of the word, as the struggle of base and selfish instincts against the virtuous tendencies of the soul; it is a profound subversion of human nature; it is the physical alteration of the very substance of our soul. Our faculties, understanding, and will, if not entirely destroyed, are at least mutilated, powerless, and chained to evil. For the Reformers, original sin is not a sin, it is a sin, and the permanent sin, living in us and causing a continual stream of new sins to spring from our nature, which is radically corrupt and evil. For, as our being is evil, every act of ours is equally evil. Thus, the Protestant theologians do not ordi-

narily speak of the sins of mankind, but only of the sin, which makes us what we are and defies every thing. Hence arose the paradox of Luther: that even in an act of perfect charity a man sins mortally, because he acts with a vitiated nature. Hence that other paradox: that this sin can never be effaced, but remains entire, even after justification, although it will not be any longer imputed; to efface it, it would be necessary to modify physically this human being which is sin. Calvin, without going so far as Luther, had nevertheless insisted on this total corruption. “Le peccare da cui non si può trappolare which no engines can shake”, says he (Institution II, r. 19), “that the mind of man is so entirely alienated from the righteousness of God that he cannot con-

ceive, desire, or design anything but what is weak, deformed, foul, impure, indescribable, that his heart is so thoroughly pervaded by sin that it can breathe out nothing but corruption and rottenness; that if some men occasionally make a show of goodness, their mind is ever interwoven with hypocrisy and deceit, their soul inwardly bound with the letters of wickedness”. “Now”, says Cunningham, “this doctrine, whatever there may be to be said for it, is not the doctrine of Saint Austin. He held that sin is the defect of a good nature which remains ele-

ments of goodness, even in its most diseased and corrupted state, and he gives no countenance, what-

ever to this modern opinion of total depravity”. It is the same with Calvin’s affirmation of the ir-

resistible action of God on the will. Cunningham shows that these doctrines are irreconcilable with liberty and that if they have been developed, the Saint Austin is careful to attempt to harmonize the benefits in God’s omnipotence with human responsibility” (St. Austin, p. 86). The Council of Trent was there-

fore faithful to the true spirit of the African Doctor and therewith the doctrine of predestination was the doctrine of the Church, by its definitions against the two op-

posite excesses. Against Pelagianism it reaffirmed original sin and the absolute necessity of grace (Sess. VI, can. 2); against Protestant predestinationism it proclaimed the freedom of man, with his double power of resisting grace (posse dissentire si velit—

Sess. VI, can. 4) and of doing good or evil, even before embracing the Faith of Christ.

In the seventeenth century Jansenism adopted, while modifying it, the Protestant conception of original sin and the state of fallen man. No more than Luther did the Jansenists admit the two orders, natural and supernatural. All the gifts which Adam received—immunity from sin and the sanctifying grace—are absolutely required by the nature of man. Original sin is, therefore, again regarded as a profound alteration of human nature.

From which the Jansenists conclude that the key to St. Augustine’s system is to be found in the essential difference of the Divine government and of grace, before and after the Fall of Adam. Before the Fall Adam enjoyed complete liberty, and grace gave him the power of resisting or obeying; after the Fall there was no longer in man liberty properly so called; there was only spontaneity (libertas a coactione, and not libertas a necessitate). Grace, or delection in the good, is essentially efficacious, and necessarily victorious once it is superior in degree to the opposite concupiscence. The struggle, which was prolonged for two centuries, led to a main mediation of the Doctor of Hippo and prepared the way for the definite triumph of Augustinism, but of an Augustinism mitigated in accordance with laws which we must now indicate.

(3) Laws which governed the mitigation of Au-

gustinism.—In spite of what Protestant critics may have said, the Church has always been faithful to the fundamental principles defended by Augustine against the Pelagians and Semi-pelagians, on original sin, the necessity and gratuity of grace, the absolute dependence on God for salvation. Nevertheless, great progress was made along the line of gradual mitigation. For it cannot be denied that the doctrine formulated at Trent, and taught by all our theologians, produces an impression of greater suavity and greater clarity than this or that passage in the works of St. Augustine. The causes of this softening down, and the successive phases of this progress were as follows:—

First, theologians began to distinguish more clearly between the natural order and the supernatural, and hence the Fall of Adam no longer appeared as a corruption of human nature in its constituent parts; it is the loss of the whole order of supernatural elevation. St. Thomas (Summa, I, q. xxv, a. 1) formulates the great law of the proph-
evation, in guilty Adam’s children, of all the fac-

ulties in their essential integrity: “Sin (even original) neither takes away nor diminishes the natural endom-

wments”. Thus the most rigorist Thomists, Alvarez, Lemos, Contenson, agree with the great Doctor that the sin of Adam has not enfeebled (intrinsecus) the natural moral forces of humanity.

Secondly, such consoling and fundamental truths as God’s desire to save all men, and the redeeming death of Christ which was really offered and accepted for all peoples and all individuals—these truths, which Augustinian never denied, but which he left too much in the background and as it were hidden under the terrible formules of the doctrine of predestination, have been placed in the full light, and not only for theologians, but have at last entered into the ordinary teaching of theology. Thus our Doctors, without detracting in the least from the sovereignty and justice of God, have risen to the highest idea of His goodness: that God so sincerely desires the salvation of all men that He gives absolutely to all, immediately or mediately, the means necessary for salvation, and always with the desire that man should consent to employ those
means. No one falls into hell except by his own fault. Even infidels will be accountable for their infidelity. St. Thomas expresses the thought of all when he says: 'It is the common teaching that if a man, in spite of the barbary of God, really does what lies in his power, God will reveal to him what is necessary for salvation, either by interior inspirations or by sending him a preacher of the Faith' (In Lib. II Sententiarum, dist. 25, Q. viii, a. 4, ad. 4em). We must not disseemble the fact that this law changes the whole aspect of Divine Providence, and that St. Augustine had left it too much in the shade, insisting only upon the other aspect of the problem: namely, that God, while making a sufficing appeal to all, is nevertheless bound to choose always that appeal which shall in fact be efficacious and shall be accepted, provided that the refusal of consent be due to the obstinacy of the sinner's will and not to its lack of power. Thus the Doctors most eagerly approved the axiom, Facienti quod in se est Deus non denegat gratiam—God does not refuse grace to one who does what he can.

Thirdly, from principles taught by Augustine consequences have been drawn which are clearly de- rived from them, but which are not stated in them. Thus it is incontestably a principle of St. Augustine that no one sins in an act which he cannot avoid—"Quis enim peccat in eo quod caveri non potest?" This passage from "De libero arbitrio" (III, xviii, n. 60) may anterior to the year 418; but far from re- tracking it he approves and explains it, in 415, in the "De nat. et grati.", xlv, n. 80. From that pregnant principle theologians have concluded, first, that grace sufficient to conquer temptations never fails anyone, even an infidel; then, against the Jansenists, they have added that, to deserve its name of sufficient grace, it ought to give a real power which is complete, even relatively to the actual difficulties. No doubt theologians have groped about, hesitated, even denied; but to-day there are very few who would dare not to recognize in St. Augustine the affirmation of the possibility of not sinning.

Fourthly, certain secondary assertions, which encumbered, but did not make part of the dogma, have been lopped off from the doctrine of Augustine. Thus the Church, which, with Augustine, has always denied entrance into Heaven to unbaptized children, has not adopted the severity of the great Doctor in condemning such children to bodily pains, however slight. And little by little the milder teaching of St. Thomas has prevailed in the Church, to be vindicated against unjust censure when Pius VI condemned the pseudo-synod of Pistoja. At last Augustine's obscure formule were abandoned or corrected, so as to avoid regrettable confusions. Thus the expressions which seemed to identify original sin with concupiscence have given way to clearer formule without departing from the real meaning which Augustine sought to express.

Discussion, however, is not yet ended within the Church. On most of those points which concern especially the doctrine of the human action in the origin which is uncertain, but which have always been regarded, at least since Pope Hormidas, as expressing the faith of the Church. Now these extracts from African councils and pontifical decisions end with this re- formulation: "As the liberal grace prevails, it must be found and difficult, and which have given rise to these controversies, we do not think it necessary to impose the solution of them".—In presence of these documents emanating from so high a source, ought we to say that the Church has adopted all the teachings of St. Molina and the dogmas that he is never per- mission to depart from that teaching? Three answers have been given: (a) For some, the authority of St. Augustine is absolute and irrefragable. The
AUGUSTINE

Augustine went so far as to formulate, with Haver- 
mans, this proposition, condemned by Alexander VIII (7 
December, 1690): "ubi quis invenit doctrinam in Augus- 
tinio clare fundatam, illam absoluta potest 
tenere, et omnia illud absurdo doctum sibi 
bullam" (Where one has found a doctrine clearly 
based on St. Augustine, he can hold and teach it 
absolutely, without referring to any pontifical Bull).

This is inadmissible. None of the pontifical appro-
approaches has a meaning so absolute, and the context 
make an express reservation for the profound and 
difficult questions. The popes themselves have 
permitted a departure from the thought of St. Augustine 
in the matter of the lot of children dying without 
baptism, and the question of the filioque, etc. (Fideil, 
August 1794).

(b) Others again have concluded that the eulogies 
in question are merely vague formulæ leaving full 
liberty to withdraw from St. Augustine and to blame 
him on every point. Thus Launoy, Richard Simon, 
and others have maintained that Augustine had been 
in error on the very gist of the problem, and had 
really taught predensationism. But that would 
imply that for fifteen centuries the Church took as 
it guide an adversary of its faith. (c) We must 
conclude, with the greater number of theologians, that 
Augustine's real opinion was the one that we know 
about, however, with reserves and wise limitations. 

In the capital questions which constitute the faith 
of the Church in those matters the Doctor of Hippo 
is truly the authoritative witness of tradition; for 
example, on the existence of original sin, the necessity 
of grace, at least for every salutary act; the 
 gratuitousness of the gift of God which precedes all 
merit of man because it is the cause of it; the predilection 
for the elect and, on the other hand, the liberty of 
man for his transgressions. But the secondary problems, 
concerning the mode rather than the fact, are left by the 
Church to the prudent study of theologians. Thus all 
schools unite in a great respect for the assertions of St. 
Augustine.

At present this attitude of fidelity and respect is 
all the more remarkable as Protestants, who were 
formerly so bitter in defending the predestation of 
Calvin, are to-day almost unanimous in rejecting what 
they themselves called "the boldest defiance ever given 
to reason and conscience" (Grétillet, "Dogmatique", 
III, p. 290). Schleiermacher, it is true, maintains 
it, but he adds to it the Originist theory of universal 
salvation by the final restoration of all creatures, and 
he is followed by this Farrar, Lobstein, Pfister, and 
others. The Calvinist dogma is to-day, especially in 
England, where it is abandoned for the most part by 
pure Pelagianism (Beyschlag). But among 
Protestant critics the best are drawing near to the 
Catholic interpretation of St. Augustine, as, for 
example, Grétillet, in Switzerland, and Stevens, 
Bruce, and Mosley (On the Augustinian Doctrine 
of Predestination), in England. Sanday (Romans, p. 50) 
also declares the mystery to be unfathomable for 
man yet solved by God. "And so our solution of 
the problem of Free-will, and of the problems of 
history and of individual salvation, must finally lie 
in the full acceptance and realization of what is 
implied by the infinity and the omniscience of God".

These concluding words recall the true system of 
Augustine and permit us to hope that at least on 
this question there may be a union of the two Churches 
in which we must finally rest.

WORKS ON THE LIFE OF ST. AUGUSTINE.—The chief original 
works are his own Confessio and his life (Vita S. Aurelii 
Augustini), granted to him by Sixtus V, in XI of the 
dactyline edition (P. L., XXXII); for learned illustration 
of the text of Possidius see the Editio Critica (Scolar) 
and Stillingf. (in Acta Sanctorum, VII.) Among the 
biographies of the saint the following are worthy of mention: 
V. Fillion, "Le gouv. de la Ville de Paris" (Paris, 1853); 
H. de M. Eignahan, "Storia di S. Augustin" (Alsat., Hauteriv. di S. Augustin, au vie, see ouvr. ou sabelle (Paris, 1845-46); Bindemann,

Der M. Augustin (Berlin, Leipzig, Greifswald, 1844-49); 
Borriart, The Life of St. Augustine. Bishop, Confessor, and 
Doctor of the Church (Philadelphia, 1851); Laboura de St. 
Augustine (Dublin and London, 1880); Collette, 
Augustin, a Sketch of His Life and Writings as Affecting His 
Conversions with Rome (London, 1877); Consoli, 
Melanchthon, Neander (New York, 1880); Spalding, The 
Life of St. Augustine (New York, 1880); Cunningham, 
St. Austin and His Place in the History of Christian Thought (London, 1885); Burton, St. Augustus: 
Historical Study (Dublin, 1880); Skeen, Recent Writings on St. 
Augustine, an Essay on the Life, Works, and Theology (Paderborn, 1898), from the notes of Raucher, an excellent 
study, see Rottmann, Hist. Jahrh. (1888), 500-509; Von 
Brock, The Life and Works of St. Augustine (Mainz, 1893); 
Wittchen, I, 1669-78; Loos in Reuss, Gellschaft, 34 ed., 
1897; Donner, the Secularisation of Knowledge (Edinburgh, 1883); Farrar, Lives of the Fathers 
(London, 1899), II, 286-460; De Pressensie in Dict. of 
Chris-
Augustinians

2576–2600; Chvaléje, "Rédacteur des sources hist. du moyen âge," 1898, p. 371–381.

On Augustinians in History.—For philosophical Augustinian papers, especially those in English, see W. H. Bird and W. Wolf, "Augustine, a Bacteriologist," in the History of Science (Vienna, 1883), 141–154; also, the summer school of the English School of Philosophy (Vienna, 1883), also other studies of the same author. On Bouche, Alain, "Guillaume d'Aumale, St. Thomas Aquinas, and the System of the School of Paris," Revue catholique (1883), 193–200; also Gailhard, C., "La doctrina de la gracia de San Augustín (Lyonaise, 1887); Thomas Aquinas: "La doctrina de la gracia de San Augustín (Lyonaise, 1887); Thomas Aquinas: "La doctrina de la gracia de San Augustín (Lyonaise, 1887).

EUGÈNE PORTALÉ

Augustinians Canons and Canonesses. See Canons and Canonesses, Regular.

Augustinians of the Assumption, or Assumptionists.—This congregation had its origin in the College of the Assumption, established in Nimes, France, in 1843, by the Rev. Emmanuel d'Alzon vicar-general of that diocese, some account of whose life and work is given at the end of this article. Although it was organized in 1847, the members did not take their first vows until 1850; they took their public vows at Christmas of the next year. A second house was established in Paris, and they continued their work there, encouraged by the Holy See. The congregation was formally approved by a brief of 26 November, 1864. The chief objects of the congregation are to combat the spirit of irreligion in Europe and the spread of schism in the East. To this end the Assumptionists have devoted themselves to the work of Catholic higher and secondary education, to the spread of truth by means of the Press, to the conduct of pilgrimages, and to missionary work in the East. In addition to their college at Nimes they established Apostolic schools where poor students were trained for the priesthood and to themselves. They established "La Bonne Presse," which issued periodicals, pamphlets, and books in great numbers, the chief publication, "La Croix," appearing simultaneously in several different cities. Their activities provoked the resentment of the French Government, and in 1900 the congregation was suppressed within French territory, this action being based on the charge that they were accumulating a fund to be used in a royalist movement to overthrow the republic. Many of the Assumptionists left France after this, but some remained as secular priests under the authority of various bishops. At the time of their suppression the Assumptionists maintained twenty Apostolic schools which in twenty-five years gave more than 500 priests to the secular clergy. These schools have been closed, but the congregation has taken up the work in other quarters. Similar schools have been established in Italy, Belgium, England, and the United States.

"La Bonne Presse" was purchased at the time of the suppression by Paul Peron-Vrain, a wealthy manufacturer of Lisle, and all its publications have been continued without any change of policy. Much of the good accomplished by the Assumptionists was effected through this medium. They entered into competition with the irreligious press in family circles, in work-shops, and places where workmen congregate, with excellent results. The Catholic papers edited by them have a greater circulation than many famous non-Christian papers. Until recently no popular Catholic paper has reached a degree of circulation equal to that of "La Croix" or of "Le Pèlerin". These two papers are issued at the rate of five million per week; Saturday alone is increased to four million copies. To this must be added the circulation of 600,000 copies of "The Lives of the Saints", 70,000 of the "Les Contemporains", besides the many copies of the "Revue scientifique" of the Canadian provinces. The activities of "Les Échos de l'Orient", the "Petit Journal", and many others. In Chile, where these Fathers have been for thirteen years, they publish in Spanish "Echoes from the Sanctuary of Lourdes". In their journalistic work they were aided by the Oblate Sisters of the Assumption, an order established by them to assist in their Oriental missions, but whose activities are not confined to that field. Until the suppression they directed the women's sections in the publishing rooms of the "Christian Press" as well as the hospital and orphan asylums.

Among other works carried on by the Assumptionists in France prior to their suppression was that of the "Assistance of Our Lady of Salvation", a society devoted to prayer, almsgiving, and setting a good example for the reformation of the working classes. This society was established by them in 1836, and it succeeded in drawing the higher classes of society more closely to the workingmen. It encouraged everywhere social prayer, and social and national expiation, and discouraged human respect, social apostasy, and isolation in piety. It raised funds to convey workmen, pilgrims, paupers, and sick poor to Lourdes, to the number of a thousand each year; it was zealous in the cause of workmen's clubs, and of Catholic schools, and was active in the movement in favour of the keeping of Sunday as a day of rest. Another field of missionary labour was found among the Newfoundland fishermen. Every year 12,000 or 15,000 fishermen leave the coasts of France, Belgium, and Ireland, to go to the Banks of Newfoundland for codfish. The Protestantists have long maintained a flotilla of hospital ships, with which they go to the aid of these unfortunate men and, while ministering to their material needs, draw their souls to heresy. The Assumptionists found here a field for their activity unequalled. They not only established Catholic sailors into a committee and have been encouraged to equip two Catholic hospital ships, which now succour the unfortunate fishermen. The vessels have already been wrecked twice, but have been replaced, and the Assumptionists have continued their labours.

The Assumptionists have been active missionaries in the Orient, where at the present time 300 of the congregation, Fathers and Brothers, and nearly 600 Sisters are engaged. Their labours have taken them from the Balkans to the Dead Sea. They have established there twenty-two permanent residences, thirty regular missionary stations, and fifteen institutions entrusted to the Oblates of the Assumption. In the schools in Turkey in Europe and Turkey in Asia the Assumptionists have 2,500 scholars. Here the Oblates have opened a hospital, an orphanage, and nine gratuitous dispensaries, where they care for about 30,000 sick every year.

Of the twenty-two public churches of the congregation in the East the First, by the best living, and near them the Offices are held in the rites of the Orient (Greek, or Slav). These rites the Assumptionists have embraced to render the teaching of the Gospel more fruitful. The Orientals, whether from love of their legitimate traditions, or from ignorance, make of the...
exterior form of the rites a question of supreme importance. Called in 1862 to work for the conversion of the Bulgarians to Catholicism, one of the Augustinian fathers founded in the Turkish quarter of Adrianople, and in Karagatch the European quarter, a residence with a Slav church and a Latin church, a hospital, three schools and a Bulgarian seminary of the Greek rite. The Slav Missionaries, in this quarter, thirty-one men receive their maintenance and are prepared for the office of the sacred ministry. A similar work is being done at Philippopolis, the cradle of the Oriental missions of the Augustinians. There is also a primary school, attended by 200 scholars, and an educational institute for 15 former students of the Order, who hold important official positions in Eastern Rumelia. The Augustinians have also churches and schools of different rites at Yambol and Varna.

At the instance of Cardinal Vincenzo Vannutelli, when he was Apostolic delegate, the Augustinians went to Constantinople and established themselves in the Turkish quarter at Koun-Kapou. The animosity of the Turks and the jealousy of the Greeks and Armenians caused the new missionaries to be very badly treated, and prevented them from establishing anything on their building at night, doing their masonry, carpentry and painting themselves. By this stratagem they constructed their church of Anastasia, the first church consecrated to Catholic worship in this quarter of Adrianople. When this church was consecrated, the schism of the schismatics, was consecrated to the Greek Rite and dedicated by the Apostolic delegate himself. The congregation possesses other Greek churches at Kadikoi (Chalcedon), on the Asiatic bank of the Bosporus, and at Gallipoli. In order to prepare a native clergy, the Augustinians have opened at Stamboul (Constantinople) a petit séminaire, where sixty young men are instructed in the Greek Rite. At Kadikoi, in the great Leonine seminary, they follow with the ordinary theological course special lessons in preparation for the pastoral ministry. They are also given instructions in liturgy, history, canon law and in the Greek, Turkish, and Slav languages. At the day of its opening this seminary had thirty scholars and eight professors. At Stamboul, as at Kadikoi, there are flourishing schools for boys and girls, with more than 700 scholars in attendance. They do not suffice for receiving all the scholars who present themselves. To the labours of teaching are united those of the apostolate, in behalf of the natives as well as the Greeks. In Stamboul, the priests preach and hear confessions in Italian, French, German, Greek, and Turkish. In the various houses established throughout the empire at least ten living languages are spoken. Greeks, Latins, and Orientals unite for the conferences of St. Vincent de Paul, and the Sisters visit and care for the sick to the number of 10,000 annually.

Their knowledge of the Oriental languages has been of great service to the Augustinian Fathers in their journalistic labours. Twelve of the Fathers who are the most skilled in these studies write in the Oriental Review. They have their special bulletin, "Les Echos de l'Orient," which circulates among Greeks and Orientals. Because of the Oriental love of splendour in external worship the feast of St. John is celebrated with great pomp. With the consent of the authorities, and under the protection of a corps of soldiers, the processions of the Blessed Sacrament are conducted through all the streets around Santa Sophia. The Catholic funerals solemnised with reverential pomp are witnessed by the Augustinian natives. In 1890 the Congregation of the Propaganda confided to the Augustinians the territory in Asia Minor extending from Brussa to Angora. It practically embraces the ancient Bithynia. Already six residences have been established there; in the city of Brussa, with its population of 100,000, they have established a large college and two churches, in the towns of Eski-Chesir, Ismid, Sultan Esochor, Koniah (Teonium), Fanaraki have each a residence for the priests with a public church; the Oblate Sisters are also established in these places. At Jerusalem the Augustinians have proposed the Holy City of Our Lady of France for the reception of pilgrims, annexed to which is a scholasticate of forty religious. They have established there also the Society of the Croisé of Purgatory, and they have a church in which to receive the Latin pilgrims. The Eucharistic Congress at Jerusalem in 1893 was held in the Hospitelry of Our Lady of France.

Emmanuel-Joseph-Marie-Maurice d'Alzon, founder and first Superior General of the Augustinians of the Assumption was born at Le Vigan, France, 30 August, 1810, and died at Nimes, 21 November, 1880. He was a member of a noble family, and, being an only son, encountered strong opposition when he decided to enter the clerical state. He studied at the seminary of Montpellier and later followed the ordained profession in Rome, where he was ordained priest on 16 June 1834. On his return to France the next year he was appointed Vicar-General of the Diocese of Nîmes, which position he held for forty-five years, serving under four bishops. Among his earliest notable services was the establishment at Nîmes in 1839 of the College of the Assumption, for the education of the children of the aristocracy. This college later became the cradle of his congregation. He was associated with Guéranger, Louis Veuillot, and other champions of the Catholic cause in "With the enseignement chrétien," which he founded and directed, he restored the Christian spirit in classical studies. To combat Protestantism in southern France he established the Association of St. Francis de Sales. He also suggested the idea of the ecclesiastical caravan, formed by the priests at Nîmes, who by request of Mgr. Plantier came to Rome to visit the sovereign pontiff. This was the beginning of the great French pilgrimages called the national pilgrimages, the directors of which were for many years the religious of the order founded by Père d'Alzon. By his "alumnats," or Apostolic schools, he supplied the education of the poor children called to the priesthood, who, owing to lack of means, could not be admitted to the seminaries. The Fathers of the Assumption opened fifteen of these homes in France in which there are more than 500 priests to the secular clergy. To sustain this work of charity, Père d'Alzon founded the Association of Our Lady of Vocations, enriched with numerous indulgences, by Pius IX and Leo XIII.

The brotherhood, by a decree of the Holy See, has been canonically established in the chapel of the College of Nîmes, and has received the approbation of many bishops. Père d'Alzon was much esteemed by the Popes Gregory XVI and Pius IX. The latter in 1868 sent him to Constantinople to found in the East the missions of the Congregation of the Assumption. More than once he was proposed for the episcopate, but he always declined the honour, preferring to devote himself to the work of his congregation.

Thomas Gaffney Taaffe.

Augustinus, Antonius, historian of canon law and Archbishop of Tarragona in Spain, b. at Saragossa 28 Feb., 1517, of a distinguished family; d. at Tarragona, 31 May, 1586. After finishing his studies at Alcalá and Salamanca, he went to Bologna (1536), where he was admitted to the University of Bologna in 1537. In the latter place he examined the famous "Codex Florentinus" of the Pandects and made the acquaintance of such learned men of the new historical school as Andrea Alea, to whom he owed a confirmation of his pronounced bent towards a positive and critical
Augustinus treatment of the ancient materials of canonical jurisprudence. In 1541 he took his degree of Doctor of Civil and Canon Law and in 1544, at the request of the Emperor Charles V, he was made Auditor of the Rota by Paul III. In 1555 he was sent by Paul IV to England, with a message of congratulations to Queen Mary. His success in the mission led to his appointment as Bishop of Alife in 1556. In 1566 he was made Bishop of Allow in the Kingdom of Naples, and in 1561 was transferred to Lodi in his native Spain. He assisted during three years at the Council of Trent and urged ardently the reform of the clergy. "It is our fault", he said in the council, "that so great an agitation has arisen in France and Germany. We must begin with the reformation of the clergy. It is your business, O Fathers, to save by your decrees the common weal of the Church that is now threatened." In 1576 he was promoted by Gregory XIII to the archiepiscopal See of Tarragona.

Augustinus is one of the foremost figures of the Catholic Counter-Reformation that set in with so much vigour and success in the latter half of the sixteenth century. His chosen field of work was the field of the original sources of ecclesiastical law both papal and conciliar. The basis of the medieval canon law was the "Decretum" of Gratian, a useful codification of the middle of the twelfth century, the ecclesiastical laws of the schools and the universities, of the popes and academic authority, but never formally approved by the popes as church legislation. Its materials, never hitherto critically illustrated as to their prominence and form, and often badly corrupted as to their text, stood in need of judicious sifting and elucidation. It was to this task that the young Augustinus addressed himself from 1538 to 1543. In the latter year he published at Venice the first critical study on Gratian, "Emendationum et Opinionum libri IV", the result of four years' labour at the text of the papal and conciliar law of Bologna. This text remained his life-long study; towards the close of his career, after important services rendered during ten years to the "Correctores Roman" in their edition of Gratian (Rome, 1582), he finished his own magisterial examination of the work; it was not, however, published until after his death, "De Emendatione Gratiani dialogi (30) libri II" (Tarragona, 1587).

Other important publications of the sources of civil and ecclesiastical law occupied his pen. Thus he published in 1567 an edition of the Byzantine imperial constitutions, in 1576 his "IV Antiqve Collectiones Decretalium", in 1582 a treatise on the "Penitential Canons" together with a "PENITENTIALE Romanum" discovered by him. From 1537 to the end of his career, he sought canvas for the necessary patronage, papal or regal, to enable him to publish the hitherto unpublished Greek text of the ancient ecclesiastical councils, and for that purpose examined many archives in Italy and Germany; the fruits of his labours were reaped at a later date by others. Among the more valuable of his posthumous publications, and appealing strongly to modern historical tastes, is a critical examination of several early medieval collections of canon law that served as original material for the "Decretum" of Gratian. This work, that Massen and von Scherer speak of with respect, is entitled "De quibusdam veteribus Canonum Ecclesiasticorum Collectionibus Judicium et censura", and was published at Rome (1611) with the second and third parts of his "Juris Pontificii Veteris Epitome" (to Innocent VIII and Gregory XIII), the first part of which appeared at Tarragona in 1587. It contains biographical and text-critical notes on a number of collections of ecclesiastical laws, from the sixth to the twelfth century. In this work he treats progressively of the pseudo-Isidorian Decretals, of Lugo, 359 to 809, Legien, Oriens Christi, (1740), II, 727-728, 1. 845-885 Augustus, Dio*' (see Senn.)

Augustin Maria, O. D. C. See Cohen, Hermann.

Augustin Novellis, O. S. A. See Agostino Novelli.

Augustinus Triumphus. See Hermit of St. Augustine.

Augustinus-Verein. The, an association organised in 1878 to promote the interests of the Catholic press, particularly the daily press, of Germany. The society proposes to attain its end (1) by giving its moral support to the establishment of Catholic papers; (2) by furnishing trustworthy information and authentic news to the daily papers; (3) by training Catholic journalists, and giving assistance to the members of the profession in need of it; (4) by representing the interests of the profession; (5) by securing positions and giving information and assistance in all matters connected with journalism, free of charge; and finally (6) by endeavouring to bring about the harmonious co-operation of Catholic publishers, as well as uniformity in treating the question of the day. The lack of organization on the part of the Catholic Press first became obvious at an early stage of the Kulturkampf; several unsuccessful attempts were made to supply the deficiency, among others the formation of a society of publishers. The steps that were taken towards effective organization at Würzburg; at subsequent gatherings plans were matured, and at Düsseldorf, 15 May, 1878, a programme was drawn up which is substantially followed out in the present Augustinus-Verein. Düsseldorf became the centre of the Verein, which, now that it has spread throughout Germany, is divided into ten groups, corresponding to geographical divisions, each, to a large extent autonomous. A general assembly is held annually. The Verein "has its own organ, the Augustinbalt", published at Krefeld. It also conducts a literary bureau, a beneficial society, a parliamentary correspondence association of the Centre Party, in Berlin, and an employment agency. In 1904 the society had a regular membership of 850, in addition to the associate membership.

Köck in Buchsbecker, Kirchlich, Handl.: Miiller in Kirchen.
Augustus.—The name by which CAIUS JULIUS CAESAR OCTAVIANUS, the first Roman Emperor, in whom the history of the world is so largely known, is b. at Rome, 62 b. c.; d. a. d. 14; it is the title which he received from the Senate 27 b. c., in gratitude for the restoration of some privileges of which that body had been deprived. The name was afterward assumed by all his successors. Augustus belonged to the gens Octavia, which was related to Caius Octavius, a praetor. He was the grandson of (Caius) Julius Caesar, and was named in the latter's will as his principal heir. After the murder of Julius Caesar, the young Octavius proclaimed himself the son of Jupiter and received the surname Octavianus; and in the same year he entered into a pact with Antony and Lepidus by which it was agreed that for five years they would control the affairs of Rome. This (second) Triumvirate (tremervi reipublicae constituenda) so apportioned the power that Lepidus occupied Spain, Antony, Gaul; and Augustus, Africa, Sicily, and Sardinia. The first concerted move of the Triumvirate was to proceed against the murderers of Caesar and the party of the Senate under the leadership of Brutus and Cassius. A crushing defeat was won by Antony and Lepidus at the Battle of Philippi (42 b. c.), after which the fate of Rome rested practically in the hands of two men. Lepidus, always treated with neglect, sought to obtain Sicily for himself, but Augustus soon won over his troops, and, on his submission, sent him to Rome where he spent the rest of his life as pontifex maximus.

A new division of the territory of the Republic between Antony and Augustus resulted, by which the former took the East and the latter the West. When Antony put away his wife Octavia, the sister of Augustus, through infatuation for Cleopatra, civil war again ensued, whose real cause is doubtless to be sought in the conflicting interests of both, and the long-standing antagonism between the East and the West. The followers of Antony were routed in the naval battle of Actium (31 b. c.), and Augustus was left, to all intents and purposes, the master of the Roman world. He succeeded in bringing peace to the long-distracted Republic, and by his moderation in dealing with the senate, his munificence to the people, and his sagacity and generosity to the people, he strengthened his position and became, in fact, if not in name, the first Emperor of Rome. His policy of preserving intact the republican forms of administration and of avoiding all semblance of absolute power or monarchy did not diminish his authority or weaken his control. Whatever may be said in regard to the general character of his administration and his policy of centralisation, it cannot be denied that he succeeded effectually in strengthening and consolidating the loosely organized Roman state into a close and well-knit whole. He was a patron of art, letters, and science, and devoted large sums of money to the embellishment and enlargement of Rome. It was his well-known boast that he "found it of brick and left it of marble." Under his management, industry and commerce increased. Security and rapidity of intercourse were obtained by means of many new highways. He undertook to remove by legislation the disorder and confusion in life and morals brought about, in great measure, by the civil wars; and in consequence, the most sanctum sanctorum. Severe laws were made for the purpose of encouraging marriages and increasing the birth-rate. The immorality of the games and the theatres was curbed, and new laws introduced to regulate the status of freedmen and slaves. The changes wrought by Augustus in the administration of Rome, and his policy in the Orient are of especial significance to what is commonly called Christianity. The most important event of his reign was the birth of Christ (25 D. U. C. ii, 1) in Palestine. The details of Christ's life on earth, from His birth to His death, were very closely interwoven with the purposes and methods pursued by Augustus. The Emperor died in the seventeenth year of his age, 12 (27) B. C. of the Alamanum. In the year of the death of Actium, he received into his favour Herod the Great, confirmed him in his title of King of the Jews, and granted him the territory between Galilee and the Trachonitis, thereby winning the gratitude and devotion of Herod and his house. After the death of Herod (750, a. u. c.), Augustus divided his kingdom between his sons. One of them, Archelaus, was eventually banished, and his territory, together with Idumea and Samaria, were added to the province of Syria (750, a. u. c.). On this occasion, Augustus caused a census of the province to be taken by the legate, Sulpicius Quirinius, the circumstances of which are of great importance for the right calculation of the birth of Christ. See ROMAN EMPIRE; Livy.

The chief sources for the life of Augustus are the Latin writers, TACITUS, TACITUS, VELLEIUS PATERCULUS, and Dion (in his Epitome and Promptuarii). See also R. NICHOLAS OF DAMASCUS, DIO CEANIUS, and PLUTARCH. See also his official biography, the famous Monumentum Augusti, set by MEMMUNUS (1507), of which a Latin version has been [in Philadelphia, 1881], with Tr. TILLEMONT, Histoire des emperors Romains de l'Empire de ce monde, livres II (1724); BURCH, Dict. of Greek and Roman Biography (London, 1816), 1, 924-941; TAYLOR, A Constitutional and Political History of the Roman Empire from Augustus to Diocletian (Philadelphia, 1898); E. OF CHURCH, Histoire des empereurs romains, livres IV-VIII (1892); GARBEDERICH, Augustus und seine Zeit (Leipzig, 1892); the standard work on the subject. For the origin and character of the legends that, at a very early day, made Augustus one of the "prophets of Christ," see GRAY, Roma nella memoria delle immaginazioni del Medio Evo e delle moderne della storia (1882), I, 508, 531; cf. also GRAY in Hastings, Dict. of Christ and the Gospels (New York, 1906) s. v., Augustus, I, 453-461.

PATRICK J. HEALY.

Aemulry, variously written AMBRY, or AMBRYE, is a derivative through the French of the classical armariurn, or medieval Latin armarius. Its original meaning was a cupboard and it has never lost this more general sense, but even in classical Latin it had acquired in addition the special signification of a cupboard for holding books. This limited meaning was widely prevalent in the Middle Ages, and in the tenth-century rule of Cluny the library is called armarium and the official who had charge of it armarius, while by an arrangement which was long and widely observed both in Benedictine and in other monastic houses, the librarian, or librarius, was usually identical with the precentor. In Elfric's Anglo-Saxon glossary, compiled at the beginning of the eleventh century, the Anglo-Saxon word bochard (book-board, i. e. library), is interpreted bibelotaex se armarium se archium. Similarly it was a common practice in religious houses, which met us as early as 1170, that claustrum sine armario est quasi castrum sine armamentario (a monastery without a library is like a fortress without an arsenal). Besides this, owing to the number of cupboards and presses needed for storing vestments, church plate, etc., the word armarium was also not infrequently used for the sacrists, though this may also be due to the fact that the books were themselves in many cases kept in the sacristy. In German the word armel, a derivative of armarium, has the meaning of sacristy.


HERBERT THURSTON.

AUNARIUS (or AUNARCHIUS), Saint, Bishop of
Aurea in France, b. 573, d. 605. Being of noble birth, he was brought up in the royal court, but evinced a desire to enter the clerical state, which was ordained to by St. Syagrius of Autun, and eventually was made Bishop of Auxerre. His administration is notable for certain important disciplinary measures that throw light on the religious and moral life of the Merovingian church. He instituted coadjutors in the bishopric and assigned them to daily in the chief centres of population, by rotation, and on the first day of each month in the larger towns and monasteries. He enforced a regular daily attendance at the Divine Office on the part both of regular and secular clergy. He held (581 or 585) an important council of four bishops, five priests, and four deacons, for the restoration of ecclesiastical discipline and the suppression of popular pagan superstitions, and caused the lives of his predecessors Amator and Germanus to be written. He was buried at Auxerre, where he has always been held in veneration. His remains were later enclosed in a golden chest, but were partially dispersed by the Huguenots in 1567. A portion, however, was placed in the hollow pillar of a crypt, and saved. He died 25 September.

Butler, Lives of the Saints, 25 September; Pèrens, in Acta SS., VII, September, 79-97; Cochard, Les Saints de l’Église d’Orléans (1878), 279-277; Mann, Y. 967-988; Thomas J. Shahan.

Aurea (Golden), a title given to certain works and documents: Bullæ, the charter of Emperor Charles IV, establishing (10 January, 1356), in union with the estates of the empire, the law of future imperial elections. Catena, a collection of scriptural commentaries made by St. Thomas Aquinas. Legenda, a collection of lives of saints (legendæ) by Jacopo da Voragine, Archbishop of Genoa in the thirteenth century. Summa Hostiennae, also Summa Hostienni, a famous exposition on the principal parts of the Decretals of Gregory IX, by Henricus de Segusio, Cardinal of Ostia (d. 1271). Tabula, an index to the “Summa Theologicæ” of St. Thomas Aquinas prepared by Pietro da Bergamo.

Aurelian (Lucius Domitius Aurelianus), Roman Emperor, 270-275, b. of humble parents, near Sirmium in Pannonia, 9 September, 214; d. 275. At the age of twenty he entered the military service, in which, because of exceptional ability and remarkable bodily strength, his advancement was rapid. On the death of Claudius he was proclaimed Emperor by the army at Sirmium, and became sole master of the Roman dominions on the suicide of his rival Quintillus, the candidate of the Senate. When Aurelian assumed the reins of government the Roman world was divided into three sections: the Gallo-Roman Empire, established by Postumus, comprising Gaul and Britain; the kingdom of Palmyra, which held sway over the entire Orient, including Egypt and the greater part of Asia Minor, and the Roman Empire, restricted to Italy, Africa, the Danubian Provinces, Greece, and Bithynia. On the upper Danube, Rhetia and Northern Italy were overrun by the Juthungi, while the Vandals were preparing to invade Pannonia. The internal affairs of Rome were equally deplorable. The anarchy of the legions and the frequent revolutions in preceding reigns had shattered the central authority; the treasury was empty and the monetary system ruined. With no support but that afforded by the army of the Danube, Aurelian undertook to restore the material and moral unity of the Empire, and to introduce whatever reforms were necessary to give it stability. Enormous as this project was, in view of the whole, he succeeded in accomplishing it in less than five years. When he died, the frontiers were all restored and strongly defended, the unity of the Empire was established, the administration was reorganized, the finances of the Empire placed on a sound footing, and the monetary system thoroughly revised. His scheme for the complete unification of the Empire led him to attempt to establish the worship of the sun as the supreme god of Rome." During the early years of his reign Aurelian exhibited remarkable justice and tolerance towards the Christians. In 272, when he had gained possession of Antioch, after defeating Zenobia in several battles, he appealed to the Christians to decide whether the "Church building" in Antioch belonged to the orthodox bishop Domnus, or to the party represented by the favourite of Zenobia, Paul of Samosate, who had been deposed by the synod of seven archbishops, before. His decision, probably on the Edict of Gallienus, was that the property belonged to those who were in union with the bishops of Italy and of the city of Rome (Eus., Hist. Eccl., VII, xxvii-xxx). As this act was based on political motives, it cannot be construed into one of friendliness for the Christians. As soon as he was at liberty to carry out his schemes for internal reform Aurelian revived the policy of his predecessor Valerian, threatened to rescind the Edict of Gallienus, and commenced persecution of the followers of Christ. The exact date of the inauguration of this policy is not known. It is likely, however, that an edict was issued in the summer of 276 and dispatched to the governors of the provinces, but Aurelian did not act on it. Tradition refers to his reign a large number of Acta Martyrum, none of which is considered to be authentic (Dom Butler, "Journal of Theological Studies", 1906, VII, 306). His biographer, Vopiscus, says (c. xx) that he once reproached the Roman Senate for neglecting to consult the Sibylline Books in an hour of imminent peril. "It would seem," he said, "as if you were holding your meetings in a church of the Christians instead of in a temple of all the gods"; from which statement it has been rightly inferred that "the decline of the old faith was caused by the progress of the new, and that the buildings then used for the worship of the Christians were becoming more and more conspicuous." Homo, Essai sur le règne de l’empereur Aurelianus (Paris, 1904); Gérard, Die Religionspolitik der römischen Kaiser Valerianus, Claudius II. und Aurelianus (Leipzig, 1904); Forrester, "Lectures on the Church History of Constantine (273-337)" (London, 1893), 261-278; Allard, Histoire de l’Église de France (Paris, 1852-53), III. Patrick J. Healy.

Aureliopolis, a titular see of Lydia in Asia Minor, whose episcopal list (325-787) is given in Gams (p. 447).

Laurent, Oriens Christ. (1740), I, 895-966; III, 959-962.

Aurelius, Archbishop of Carthage from 388 to 423. From the time of St. Cyprian, Carthage was one of the foremost sees in Christendom. Its bishop, though not formally bearing the title of Primate, confirmed the episcopal nominations in all the provinces of Africa, convoked and presided at the plenary councils, which were held almost yearly, and signed the synodal letters in the name of all the participants. Such a post Aurelius occupied with distinction at a time when Africa held the intellectual life of the Church and the success of repentant Donatists was conspicuous in the synodal acts of his own church, and in the plenary councils over which he presided he consistently upheld the same moderate policy. But when the Donatists resorted to rebellion and wholesale mur-
Aurelius Antoninus, Marcus, Roman Emperor, A.D. 161-180, b. at Rome, 26 April, 121; d. 17 March, 180. His father died while Marcus was yet a boy, and he was adopted by his grandfather, Annus Verus. In the first pages of his "Meditations," 1 and later in his "Saturnalia," 2 inclusive of his "Live," can be seen the influence of his education by near relatives and by tutors of distinction; diligence, gratitude, and hardiness seem to have been his chief characteristics. From his earliest years he enjoyed the friendship and patronage of the Emperor Antoninus Pius, who, later, became the Emperor Marcus, known later as the Emperor Lucius Verus. In honour of his adopted father he changed his name from M. Elius Aurelius Verus to M. Aurelius Antoninus. By the will of Hadrian he espoused Faustina, the daughter of Antoninus Pius. He was raised to the consulship in 180, and in 147 received the "tribunician power." (See Roman Emperor.) In all the later years of the life of Antoninus Pius, Marcus was his constant companion and adviser. On the death of the former (3 March, 161) Marcus was immediately acknowledged as emperor by the Senate. Actting entirely on his own initiative, he at once promoted his adopted brother Lucius Verus to the position of colleague, with equal rights as emperor. With the accession of Marcus the great "Pax Romana" that made the era of the Augustus a model of peace for the human race, came to an end, and with his reign the glory of the old Rome vanished. Younger peoples, untainted by the vices of civilization, and knowing nothing of the injustice which comes from over-refinement and over-indulgence, were preparing to struggle for the lead in the direction of human destiny. Marcus was scarcely seated on the throne when the Picts commenced to threaten in Britain the recently erected Wall of Antoninus. The Chatti and Chauci attempted to cross the Rhine and the upper Mosel; but the attacks were easily repelled. Not so with the outbreak in the Orient, which commenced in 161 and did not cease until 166. The destruction of an entire legion (XXII "Deiotariana") at Alectros aroused the emperors to the gravity of the situation. Lucius Verus took command of the troops in 162 and, through the valour and skill of his lieutenants in a war known officially as the "Bellum Armeniacum et Parthicum," waged over the wide area of Syria, Cappadocia, Armenia, Mesopotamia, and Media, was able to effect a brilliant triumph in 166. For a people so long accustomed to peace as the Romans were, this war was well nigh fatal. It taxed all their resources, and the withdrawal of the legions from the Danubian frontier gave an opportunity to the Teutonic tribes to penetrate into a rich and tempting territory. People with strange-sounding names, the Marcomanni, Vasates, Hermannuti, Quadi, Suevi, Jasgoes, Vandals, collected along the Danube, crossed the Black Sea, and became the advance-guard of the great migration known as the "Wandering of the Nations," which four centuries later culminated in the overthrow of the Western Empire. The war against these invaders commenced in 165, when the emperor was assumed such threatening proportions as to demand the presence of both emperors at the front. Lucius Verus died in 169, and Marcus was left to carry on the war alone. His difficulties were immensely increased by the devastation wrought by the plague carried westward by the returning legions of Verus, by famine and earthquakes, and by inundations which destroyed the vast granaries of Rome and their contents. In the panic and terror caused by these events the people resorted to the extremes of superstition to win back the favour of the deities and to deliver the empire. Strange rites of expiation and sacrifices were resorted to, victims were slain by thousands, and the assistance of the gods of the Orient sought for as well as those of the ancient Roman gods. During the war with the Quadri in 174 there took place the famous incident of the Thundering Legion ("Legio Fulminatrix, Fulminea, Fulminata") which has been a cause of frequent controversy between Christian and non-Christian writers. The battle was surrounded by enemies, with no chance of escape, when a storm burst. The rain poured down in refreshing showers on the Romans, while the enemy were scattered with lightning and hail. The parched and famishing Romans received the saving drops first on their faces and parched throats, and afterwards in their helmets and shields, to refresh their horses. Marcus obtained a glorious victory as a result of this extraordinary event, and his enemies were hopelessly overthrown. That such an event really did happen is attested both by pagan and Christian writers. The former attribute the occurrence either to magic (Dion Cassius, LXXI, 8-10) or to the prayers of the emperor (Capitolinus, "Vita Marci,"

XXXI, Themistius, "Orat. XV, ad Theod."

Claudian, "De Sext. Cont. Fin."); Pliny the Younger, "Hist. Ecl.", V, 5; Tertullian, "Apol.", v; ad Scap. c. iv), and soon there grew up a legend to the effect that in consequence of this miracle the emperor put a stop to the persecution of the Christians (cf. Euseb. and Tert. opp. cit.). It must be conceded that the testimony of Claudius Apollinaris (see Smith and Wace, "Dict. of Christ. Biogr.", I, 132-133) is the most valuable of all that we possess, as he wrote within a few years of the event, and that all credit must be given to the prayers of the Christians, though it does not necessarily follow that we should accept the elaborate detail of the story as given by Tertullian and later writers (Allard, op. cit. infra, pp. 377, 378; Renan, "Marc-Aurel" (6th ed., Paris, 1891), XVII, pp. 272-273; F. de Smedt, "Principes de la critique hist.", 1889, p. 133). The last years of the reign of Marcus were saddened by the appearance of a usurper, Avidius Cassius, in the Orient, and by the consciousness that the empire was to fall into unworthy hands when his son Commodus ascended to the throne. Marcus died at Carthage or Sirmium in Pannonia. The chief authorities for his life are Julius Capitolinus, "Vita Marci Antonini Philosophe" (SS. Hist. Aug. IV); Dion Cassius, "Epitome of Xiphilinos"; Herodian; Fronto; "Epitelles" and Aulus Gallius "Noctes Attice."
Marcus Aurelius was one of the best men of heathen antiquity. Apropos of the Antonines the judicious Montesquieu says that, if we set aside for a moment the contempt of the Christian world, we should not lose the life of this emperor without a softened feeling of emotion. Niebuhr calls him the noblest character of his time, and M. Martha, the historian of the Roman moralists, says that in Marcus Aurelius he finds the heraldry of Heaven. He was proud, draws nearer to a Christianity which it pretended or which it despised, and is ready to fling itself into the arms of the Unknown God. On the other hand, the warm eulogies which many writers have heaped on Marcus Aurelius as a ruler and as a man seem excessive and overdrawn. It is true that the most marked trait in his character was his devotion to philosophy and letters, but it was a curse to mankind that "he was a Stoic first and then a ruler". His diletantism rendered him utterly unfitted for the practical affairs of a large empire in a time of stress. He was more concerned with realizing in his own life (to say the truth, a stainless one) the Stoic ideal of perfection, than he was with the pressing duties of his office. His physical infirmity and his mental disease became a disease in his mind, and cut him off from the truths of practical life. He was steeped in the grossest superstition; he surrounded himself with charlatans and magician, and took with seriousness even the knavery of Alexander of Abonoe. In the highest offices of the government, he sometimes conferred on his philosophic teachers, whose lectures he attended even after he became emperor. In the midst of the Parthian war he found time to keep a kind of private diary, his famous Meditations, or twelve short books of detached thoughts and sayings in which he gave over to posterity the results of a rigorous self-examination. With the exception of a few letters discovered among the works of Fronto (M. Corn. Frontonis Reliquiae, Berlin, 1816) this history of his inner life is the only work which we have from his pen. The style is utterly without merit and distinction, apparently a matter of pride, for he tells us he had learned to abstain from rhetoric, and poetry, and fine writing. Though a Stoic deeply rooted in the principles developed by Seneca and Epictetus, Aurelius cannot be said to have any consistent system of philosophy. It might be said, perhaps, in justice to this "seeker after righteousness", that his faults were the faults of his philosophy: he placed the highest respect for human nature naturally inclined towards evil, and remained to be constantly kept in check. Only once does he refer to Christianity (Medit., XI, iii), a spiritual regenerative force that was visibly increasing its activity, and then only to brand the Christians with the reproach of obstinacy (against), the highest social crime in the eyes of Roman authority. He seems also (ibid.) to look on Christian martyrdom as devoid of the serenity and calm that should accompany the death of the wise man. For the position adopted by the emperors and the reactions of the pagans see Abercius of Hierapolis, and Melito of Sardis.

In his dealings with the Christians Marcus Aurelius went a step further than any of his predecessors. The content of his rescript to Pliny, by which it was ordered that the Christians should not be sought out; it was enough to denounce their guilt, legal, hence their guilt should be forthcoming. [For the much-disputed rescript "Ad conventum Asia" (Eus., Hist. Eccl., IV, xiii), see Antoninus Pius]. It is clear that during the reign of Aurelius the comparative leniency of the legislation of Trajan gave way to a more severe temper. In Southern Gaul, at least, an imperial rescript inaugurated an entirely new and much more violent era of persecution (Eus., Hist. Eccl., V, i, 45). In Asia Minor and in Syria the blood of Christians flowed in torrents (Allard, op. cit. infra, pp. 375, 376, 388, 389). In general the recrudescence of persecution seems to have come immediately through the local fanaticism of the people or the influence of the insanes otaries of terrified and demoralized city mobs. If any general imperial edict was issued, it has not survived. It seems more probable that the "new decree" mentioned by Eusebius (Hist. Eccl., IV, xxvi, 5) were local ordinances of municipal authorities or provincial governors: as is true of the emperor, he maintained against the Christians the existing legislation, though it has been argued that the imperial edict (Digesta, XLVIII, xxix, 30) against those who terrify by superstition "the ficke minds of men" was directed against the Christian society. Duchesne says (Hist. Ancienne de l'Eglise, Paris, 1906, p. 210) that for such obscure sects the emperor would not condescend to interfere with the laws of the empire. It is clear, however, from the notice given by Eusebius, that in connection with the "In Origen. Contra Celsum", VIII, 169; Melito, in Eus. "Hist. Eccl.", IV, xxvi; Atenagora, "Legatio pro Christianis", that throughout the empire an active pursuit of the Christians was now undertaken. Many changes in the pontifical organization and discipline date, at least in embryo, from this reign.

Another significant fact, pointing to the growing numbers and influence of the Christians, and the increasing distrust on the part of the imperial authorities and the cultured classes, is that an active literary propaganda, emanating from the imperial surroundings, was commenced at this period. The Cynic philosopher Crescens (see Justin Martyr) took part in a public dispute with St. Justin in Rome. Ponto, the presbyter and known friend of Marcus Aurelius, denounced the followers of the new religion in a formal discourse (Min. Felix, "Octavius", cc. ix, xxxi) and the satirist Lucian of Samosata turned the shafts of his wit against them as a party of parasites whose number was equal to the sum total of the period, and of the widespread knowledge of Christian beliefs and practices which prevailed among the pagans is needed than the contemporary "True Word" of Celsus (see Origen), a work in which were collected all the calamities of pagan malice and all the arguments, set forth with the skill of the trained rhetorician, which the philosophy and experience of the pagan world could muster against the new creed. The earnestness and frequency with which the Christians were reproved by the emperors and bishops see Abercius of Hierapolis, and Melito of Sardis.

From such and so many causes it is not surprising that Christian blood flowed freely in all parts of the empire. The excited populace saw in the misery and bloodshed of the period a proof that the gods were displeased with the Christians; consequently, they threw on the latter all blame for the incredible public calamities. Whether it was famine or pestilence, drought or floods, the cry was the same (Tertull., "Apologism", V, xii): Christianos ad leonem (Throw the
Christians to the lion.) The pages of the Apologists show how frequently the Christians were condemned to death and how often they had to endure, and these vague and general references are confirmed by some contemporary "Acta" of unquestionable authority, in which the harrowing scenes are described in all their gruesome details. Among them are the "Acta" of Justin and his companions who suffered at Lyons, and all the martyr-credos such as Carpue, Papyrus, and Agathons, who were put to death in Asia Minor, of the Scillitan Martyrs in Numidia, and the touching Letters of the Churches of Lyons and Vienne (Eus., Hist. Eccl., V, i-v) in which is contained the description of the funeral of Blanida and her companions at Lyons. Incidentally, this document throws much light on the character and extent of the persecution of the Christians in Southern Gaul, and on the share of the emperor therein.

The Roman histories of Gibbon, Durbuy, and Menival deal at length with his personal history: Schiller, Geschichte der römischen Kaiserzeit (1839); Allard, Histoire des persécutions pendant les premières siècles (2d ed., Paris, 1862). See also: Renan, Marc-Aurèle et la fin du monde antique (1860); Dil, Roman Society from Nero to Marcus Aurelius (London, 1904), 506-511, and passim; Farner, Marcus Aurelius in Seekers after God (London, 1860). His Méditations have been translated into English by George Long (London, 1862); cf. also De Champagny, Les Césars des Antoniniens (Paris, 1903); Dargente-Petroni, Marc-Aurèle dans ses rapports avec le christianisme (Paris, 1867).

Patrick J. Healy.

Aureola. See Nimbus.

Aureolius (Aureolus, d'Auriol, Oriol), Petrus, a Franciscan philosopher and theologian, called on account of his eloquence Doctor Facundus, b. 1260 at Toulouse (or Verberie-sur-Oise); d. 10 January, 1322 (Denifle; other dates assigned are 1330 and 1345). He entered the Order of Friars Minor, studied at Toulouse, taught theology there and at Paris and became (1319) provincial of his order (Province of Aquitaine). John XXII appointed him Archbishop of Aix (1321). He defended the doctrine of the Immaculate Conception in a public disputation at Toulouse (1314), in his "De Conceptione Maris Virginis" and "Decretum collatorum" (reply to opponents of the doctrine), in his "Sermone" and in his commentary on St. Bernard's teaching. His other principal works are the commentary on the "Sentences" of Peter Lombard (Rome, 1596-1605), "Quodlibeta", and "Breviarium Bibliorum", an introduction to the works of the Doctors of the Church, which appeared in numerous editions at Venice, Paris, and Louvain. A new edition by Seeboeck was published at Quaeraci in 1896. In philosophy Aureoli was a Conceptualist and a forerunner of Ockham. He criticized the doctrine of St. Thomas and defended, though not in all points, the views of Scotus. His writings on the Immaculate Conception were published by Petrus de Alva in the "Monumenta Seraphica Imm. Concept." in Hister, Nomenclator, H. 463; Stanonik in Der Katholik, (1882); J. Weis, Thomas von Aquin, III, 180-244; Uberweg-Heineke, Geschichte der Philosophie (6th ed.), II, 360. E. A. Pace.

Aureus Codex. See Codex.

Auricular Confession. See Confession.

Auriville, the site of the Mohawk village, Montgomery Co., New York, U. S. A., in which Father Isaac Jogues and his companions, Goupil and Lalande, were put to death for the Faith by the Indians. It is on the south bank of the Mohawk, about forty miles west of Albany. Aureus was the name of the last Mohawk who lived there, and from this the present designation was formed. It was known among the Indians as Osserenonen, also Kandawaga and Caughnawaga, the latter being also given to the settlement on the St. Lawrence opposite Lachine which was established for the Iroquois captives who wanted to withdraw from the corruption of their pagan kinmen. To the village on the Mohawk Jogues and Goupil were brought in 1642 as prisoners, and in 1646, Jogues again, with Lalande. In 1644 Bressani was tortured there, and later on Poncet. In 1655-56-57 Le Mouyne came as a Jesuit missionary to Goupil and Ambron, and in the punitive expedition of the Marquis de Tracy a permanent mission was established (1667). There Father Boniface, James de Lambeville, Fremin Bruyas, Pierron, and others laboured until 1684, and then departed. The last child of the last girl, Tegakwitha, was born there. From it she escaped to Canada. While the missionaries were in control of Osserenonen and the adjacent Indian towns, the Mohawk converts were remarkable for their exact Christian life, and in many instances for their exalted piety.

The exact location of this village, which is so intimately associated with the establishment of Christianity in New York, was for a time a subject of considerable dispute. The Jesuit missionary, Thomas Shea, whose knowledge of the history of the early mission was so profound, at first favoured the view that the old village was on the other side of the Mohawk at what is now Tribes Hill. More thorough investigations, however, aided by the confirmations of Gen. J. S. Clarke of Auburn, who had a good knowledge of Indian sites both in New York and Huronia is indisputable, have shown finally that the present Auriville is the exact place in which Father Jogues and his companions suffered death. The basic evidence is the fact that, up to the time of their destruction by de Tracy, the villages were certainly on the south side of the Mohawk and west of the Schoharie—as is clear from contemporary maps, and from Jogues's, Bressani's, and Poncet's letters. Joliet, one of the most accurate cartographers of the time, puts the village of Osserenonen at the junction of the Schoharie and Mohawk. To further particularize it, Jogues said the village was on the top of the hill, a quarter of a league from the river. The ravine in which Goupil's body was found is also specified by Jogues, and he speaks of a watercourse and an island uniting there—a feature still remaining. The distances from Andagaron and Tionontague given by Father Jogues also fix the exact locality.

Satisfied that the precise spot had been determined, the Rev. Joseph Loyzance, S. J., who was at that time parish priest of St. Joseph's, Troy, N. Y., and who had all his life been an ardent student of the lives of the early missionaries. Father Loyzance erected a small shrine on the hill, under the title of Our Lady of Martyrs, and he was the first to lead a number of pilgrims to the place, on the 15th of August of that year, which was the anniversary of the first arrival of Father Jogues as an Iroquois captive. Four thousand people went from Albany and Troy on that day. Other parishes subsequently adopted the practice of visiting Auriville during the summer. Frequently there are as many as four or five thousand people present. The grounds have been since extended beyond the original limits, for the purpose of keeping the surroundings free from undesirable buildings. Many of the pilgrims come fasting and receive Holy Communion at the shrine. The entire day is passed in religious exercises, but anything which could in the least savour of any public cult of the dead was purposely avoided. The anticipation of the Church's official action would seriously interfere with the cause of their canonization, which is now under consideration at Quebec. The present buildings on the site are only of a temporary nature. If the Church pronounces on the
reality of the martyrdom of the three missionaries, more suitable edifices will be erected.

Bibliography: J. J.交通大学, S. L. New York, 1900; Jesuit Relations, possum; Pilgrim of Our Lady of Martyrs (New York); Annals of the Shrine (New York); WINNE, A Shrine in the Mohawk Valley (New York, 1905).

T. J. CAMPBELL

Aurispa, Giovanni, a famous Italian humanist and collector of Greek manuscripts, b. about 1369 at Noto, in Sicily; d. at Ferrara in 1459. It is not known where he was born. In 1418 he went to Constantinople to learn Greek and to collect codices. So industrious was he that he was accused to the Greek emperor of despoiling the city of books. He returned to Venice in 1423 with 238 volumes of classical authors, purchased at Constantinople. Among his treasures were the celebrated "Codex Laurentianus" (seven plays of Sophocles, six of Æschylus, Apollonius's "Argonautica") of the tenth century, the Ilid, Demosthenes, Plato, Xenophon, etc. The next year Aurispa went to Bologna, where he became professor of Greek at the university. As a teacher he was not very successful. Thence he was invited to Florence, where he also held the chair of Greek. Later he went to Ferrara. In 1441 he was appointed secretary to Pope Eugene IV. Six years later, Grazia V reappointed him to the same post. Besides being a tireless collector of manuscripts, Aurispa was a poet of some merit. His published works include letters, epigrams, and an elegy. VOGEL, "Die Wiederbelebung des klassischen Alterthums" (Berlin, 1899); BARBOTTI, "Biografia documentata di Giovanni Aurispa" (Noto, 1890).

EDMUND BURKE

Aurora Lucia Buttilat.—This is one of the so-called Ambrosian hymns, but its author is unknown. It has been revised and separated into three hymns for the Roman Breviary. The first sixteen lines form the hymn for Lauds from Low Sunday to the Ascension, and the revised form, Aurora Calum Purpurat. There are many English versions in use among Protestants. Dr. J. M. Neale's translation begins "Dawn purples all the east with light". The hymn "Tristes Erant Apostoli" (lines 17-32 of the original text) is like the second Mass of the Breviary and Evangelia for paschal time at the first and second Vespers and Matins. This hymn has also been translated into English. The Gregorian melody is in the third mode and may be found in the "Vesperale Romanum". Lines 33 to the end of the ancient hymn form "Pascuale Munde Gaumum", the hymn at Lauds in the Common of Apostles in paschal time. Among the English versions, besides Dr. Neale's, are those of J. A. Johnston in his "English Hymnal" (1852), "With sparkling rays morn decks the sky", E. Caswall, "Lyra Catholica" (1849), "The dawn was purpling o'er the sky"; J. D. Chambers, "Lauda Sion" (1857), "Light's very morn its beams displays".

BLOESMANN, "Geschichte der Brieffrei" (Freiburg, 1895); JULIAN, "Disc. de Hymnologia" (New York, 1893).

JOSEPH OTTEN

Auscula Fili, a letter addressed 5 December, 1301, by Pope Boniface VIII to Philip the Fair, King of France. Philip was at enmity with the pope. Under pretext of his royal rights, he conferred benefices, and appointed bishops to see, regardless of papal authority. He drove from their sees those bishops who, in opposition to his will, remained faithful to the pope. This letter is couched in the classic terms. It points out the pope, the king who brought to his kingdom, to Church and State; invites him to do penance and to mend his ways. It was unheeded by the king, and was followed by the famous bull Unam Sanctam. This bull, in turn, was found in the Bullarium Magnum (Luxemburg, 1730). IX, 12. 9.; cf. Hefele-Knöpfler, "Concilia geschicht" (Freiburg, 1890), VI, 624-633.


Aulonius, Decimus Magnus, a professor and poet b. about A. D. 310; d., probably, about A. D. 394. The son of a physician of Bordeaux, he studied first in that city, then at Toulouse under Magnus Arborius. The latter having gone to teach in Constantinople, Aulonius returned to Bordeaux, where he became professor of grammar, and later on of rhetoric. Between 364 and 368, Valentinian I invited him to Trier to teach grammar. In 368 and 369 Aulonius accompanied the emperor on the expedition against the Alemanni, and received a young Swabian, Bissula, as his share of the booty. The emperors overwhelmed him with honours, and made him first Prefect of the Gauls, then Prefect of the West, conjointly with his son Hesperiuss (between August, 378, and July, 379). In 379 he became consul. After the assassination of Gratian, his benefactor (383), Aulonius moved to Bordeaux, where he lived among many admiring pupils, and wrote a great deal. He died, it is said, lived through almost the whole of the fourth century. The writings of Aulonius are generally short, and they form a miscellaneous collection which is divided into two groups:

1. OCCASIONAL WORKS. (1) "Epigrames": short poems on different subjects, often translated from the Greek Anthology. (2) "Parentalia": thirty eulogies on deceased relatives, with some occasional expressions of personal sentiment (about 379). (3) "Commemoratio professoris", a collection like the preceding, giving an idea of a university in the fourth century (after 380). (4) "Mosella": a description of the River Moselle and the country through which it flows, written while traveling from Bingen to Trier (c. 371). This poem has a certain local and archaological interest. (5) "Charmings" poems relating to Bissula (after 368). (6) Many brief poems, which Aulonius called elegooues or "Epylius"; paschal-time prayers (365); "Epicodion": dirge on his father's death (d. 378); advice to his grandson (about 360); "Cupids actio"; a description of a painting in a dining-room at Trier, which represented Cupid as tormented in hell by the women who pursued him on earth, etc. (7) "Gratianum actio dicta domino Gratianio Augusto", in which Aulonius speaks of Cupid that he despises the company of such a brilliant mind, and tries to lead the saint back to worldly life at Rome. This correspondence lays before us two ideals of life; it expresses in clear colours the views which at the time were in conflict with each other, and divided society. (10) "Praefationes": prefaces and envois to poems.

II. SCHOOL EXERCISES AND FRAGMENTS. — These are chiefly mnemonic verses, "Res Cesaris", on the Roman Consular annals; "Consular anales"; "Eulogies on cities, beginning with Rome and ending with Bordeaux (after 388); "Eloges", a collection of mnemonic verses, treating of the trees, the months, the calendar, weights, etc.; "Periokes" (Contents), prose headings for the Iliad and the Odyssey. It is doubt-
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ful whether Ausonius wrote those, but they were at least the work of a member of the circle to which he belonged; short poems on the labours of Hercules; on the Muses; on ethical subjects (translations of Greek originals, inspired by Pythagorean philosophy). Of other works, he lectured by the professor; Epitaphs, eulogies on dead heroes of the Trojan War, modelled after the Greek, and epitaphs on Nobe, Diogenes, etc., translated from the Greek; Epitaphs, various pieces, among others an enigma on the number three, a diversion of a courtier forced to go to war (368); "Cento nuptialis" (an ingenious conceit of the same origin, the result of a wager made with Valentinian), extracts from Virgil, the conclusion of which (consurgam matrimonio) is not very refined (368); "Technopoegeum", a collection of verses in which ends a monosyllable; the authenticity of the Consul Ausonius' prayer, written in rapius verse (verse composed successively of words of one, two, three, four, five syllables and so on) is doubtful; "Ludus septem septimium"; this product of the seven ages is a kind of scholastic drama, in which, after a prologue, each sage recites a proverb; at the end, they invite the audience to applaud. It is a document interesting for the history of pedagogy and also for the medieval dramas. To appreciate Ausonius justly must be borne in mind that he represents the professor of the fourth century. Some of his works, therefore, written for the school and in the spirit of the school, frequently translations from the Greek, are unimportant. A version to whom any subject could appeal (the more difficult and the less poetical it was, the better), Ausonius knew by heart the works of his predecessors, but by his taste and metrical peculiarities showed himself a disciple rather of the poets of the neo-school (neoterici, poetic innovators of the time of the Constantinian emperors). At the end of the Latin work the letters to Paulinus of Nola are an exception to the whole, which is almost void of ideas. Ausonius' attitude in regard to Christianity should be explained in the same way. The paganism of his works is the paganism of the schools, and, if one would base on that the doubt that he was a Christian, inversely, his literary manner of treating mythology should make it questionable whether he was a pagan. But the pastoral prayer, and still more, the prayer of St. Epiphanius, should make us regard him as a pagan. An orthodox Christian in his prayers, he was a pagan in the class-room. Hence his works, which are class-room productions, may very naturally seem pagan. It is said that after the edict of Julian (362) Ausonius had to give up teaching; but there is nothing in the text, nor is there any reason to believe, to the contrary, as Julian died the following year. It is supposed that, like some of his contemporaries, Ausonius remained a catechumen for a long time. It is possible that he was not baptized until the time when we lose all trace of him, in the last silent and obscure days of his old age.

LEJAY.

AUSTIN, John, an English lawyer and writer, b. 143 at Waltham, Norfolk, d. London, 1669. He was a fellow of St. John's College, Cambridge, and of Lincoln's Inn, and about 1640 embraced the Catholic faith. He was highly esteemed in his profession and was looked on as a master of English style. His time was entirely devoted to books and legal opinions. He is the author of "Homilies" (1656); "Victoria" (1651); pamphlets as the antiquary Blount, Christopher Davenport (Franciscus a Santa Clara), John Sergeant, and II.—8

others. Among his writings are: "The Christian Moderator; or Persecution for Religion condemned by the Light of Nature, by the Law of God, the Evidence of our own Principles, but not by the Practice of our Commissioners for Sequestrations—In Four Parts" (London, 1697, 18mo.). It was published under the pseudonym of William Birchley, and in it he frequently disclaims the pope’s deposing power. "In this work, Austin assuming the disguise of an independent, shows that Catholics did not really hold the odious doctrines vulgarly attributed to them, and makes an energetic appeal to the independents to extend to the adherents of the persecuted church such rights and privileges as were granted to other religious bodies" (Dict. of Nat. Biogr., II, 264). "The Catholic's Plea; or An Explanation of the Roman Catholic Belief, Concerning their Church, Manner of Worship, Justification, Civil Government, Together with a Catalogue of all the Penal Statutes against Popish Recusants, All which is humbly submitted to serious consideration, By a Catholic Gentleman" (London, 1656, 18mo.), also under the pseudonym of William Birchley; "Reflections upon the Oaths of Supremacy and Allegiance; or, the Christian Moderator, The Fourth Part, By a Catholic Gentleman, an obedient son of the Church and loyal subject of his just king" (London, 1658, 18mo.). A 'Punctual Answer to Doctor John Tillotson's book called 'The Rule of Faith'" (unfinished); "Devo- tions, First Part: In the Ancient Way of Offices, With Psalms, Hymns, and Prayers for every Day in the Week, and every Holiday in the Year". It is not known when and where the first edition appeared; the second, a quarto, was printed at Edinburgh, 1789, and contains a life of the author, presumably by Dodd. This work was adapted to the uses of the Anglican Church in Hock's "Concordance of the Old and New Testaments", etc. (London, 1766), and has been often reprinted as a stock book under the title of Hicks's Devotions. "Devo- tions, Second Part, The Four Gospels in one, broken into Lessons, with Responsories, To be used with the Offices, Printed Anno Domini, 1675" (2 vols., Paris, 12mo.), a posthumous work, divided into short chapters with a verse and prayer at the end of each. The prayers, says Gillow, "gave rise to offence under the impression that they favoured Blackie's doctrine concerning the middle stage of the results of this the work was not republished". A third part of the "Devotions" was never printed; it contained, according to the author's own statement "Prayers for all occasions framed by an intimate friend according to his (Austin's) directions, and overlooked himself". He also wrote pamphlets against the divines who sat in the West- minster Assembly.


THOMAS J. SHEARAN.

AUSTIN Canons. See CANONS AND CANONIES, REGULAR.

AUSTIN Friars. See CANONS AND CANONIES, REGULAR.

Australia (also known as New Holland till about 1817) is politically the world's greatest islandcontinent. Politically, the mainland, with the adjoining island of Tasmania, forms the Commonwealth of Australia. This is under the British Crown and comprises of the following colonies: New South Wales (1788); Queensland (1859); New Zealand (1866); Victoria (1851); and South Australia (1856); and Western Australia (1829); and the island of Tasmania (1856). The Commonwealth covers an area of 2,800,632 square miles. It is, territorially, about one-fourth
smaller than Europe, one-sixth larger than the United States (excluding Alaska), over once and a half the size of the Indian Empire, more than fourteen times larger than Germany or France, and about twenty-five times larger than in many parts of British India. In the census of 1901 the population of the six States was as follows: New South Wales, 1,359,943; Western Australia, 182,553; Victoria, 1,201,341; Queensland, 503,266; South Australia, 362,604; Tasmania, 172,475. This gave the Commonwealth in 1901 a total popula-
tion of 3,962,333, the official estimate of the total population for December, 1905, was 4,002,893.

I. THE CONVICT SYSTEM.—The north and west coastes of Australia figure in the maps of Spanish and Portuguese navigators as far back as about the year 1530. But it was the War of American independ-ence that led to the settling of the white man on the shores of the great lone continent. At that time, and until the nineteenth century was well advanced, the maxim of Paley and of others of his school, that crime is most effectually prevented by a dread of capital punishment, held almost complete control of the legislative mind in Great Britain. “By 1809,” says a legal authority in the “National History of England” (IV, 309), “more than six hundred different offences had been made capital—a state of laws unparalleled in the worst periods of Roman or Oriental despotism.” Transportation was the ordi-
mary commutation of, or substitute for, the slip-knot of the hangman. From 1718 to 1776 British con-
viicts had been sent in considerable numbers annually, under contractors, into servitude on the American mainland. The traffic was stopped by the War of Indepen-
dence. At the close of the struggle the British prisons and, later on, the prison-hulks overflowed. The colony of New South Wales (till 1826 synonymous with the whole Australian mainland) was established as a convict settlement by an Order in Council dated 6 December, 1785. On 13 May, 1787, “the first fleet”, provisioned for two years, left England, with 1,030 souls on board, of whom 696 were convicts. They reached Botany Bay on 20 January, 1788. They abandoned it after a few days because of its shallow waters, and laid the foun-
dations of Sydney on the shores of the noble and spacious harbour to which they gave the name of Port Jackson. The men who founded Sydney and the birth of which “may have been the work of convicts”, says Davitt, “but they were not neces-
sarily ‘criminals’, such as we are familiar with to-day. Some account must be taken of what con-
stituted a crime in those transportation days, and of the injustice of being unjustly and unfeel-
ingly for comparatively trivial offences” (Life and Progress in Australasia, 193–194).

Within the next decade, the ranks of the original convict population were swelled by a greatly percent-
age of the 1,300 unoffending Catholic peasants from the North and West of Ireland who were seized and deported by “Satanides” Carthampton and the Ulster maestigates during the Orange reign of terror in 1795–96, “without sentence”, as Lecky says, “without trial, without even the colour of legality” (Ireland in the Eighteenth Century, III, 417). England in the Eight-
teenth Century, VIII, 250). After the insurrection of 1798, “a stream of Irish political prisoners was poured into the penal settlement of Botany Bay, and they played some part in the early history of the Australian colonies, and especially of Australian Catholicism” (Lecky, England in the Eighteenth Century, VIII, 250). In his “Catholic Mission in Australia” (1836), Dr. Ullathorne says of those early Irish political convicts: “Ignorance or violation of religious duties, the knowledge of criminal life, were scarcely to any extent recognizable features in this unhappy class of Irish political pris-
oners. On the contrary, the deepest and purest sentiments of piety, a thorough comprehension of religious responsibility, and an almost impregnable simplicity of manner, were their distinctive virtues on their first consignment to the guardianship of the penal system.” The government of the penal residence in the most depraved penal settle-
ments was unable to extinguish these noble character-
istics.” During the first three decades of the nineteenth century the convict population was not-
ably increased by the addition of many who had taken part in the agitation of the quartering, tithes, the Charter and Reform movements, the Combination Laws, and the Corn Laws. During the first fifty years and more of the Australian penal settlements, convictions and sentences of deporta-
tion were matters of fearful facility. For no provi-
sion was made for the defence of prisoners unable to procure it for themselves; the right of defence throughout the entire trial was not recognized till 1837; jurors were allowed to act as witnesses; and, belonging, as they generally did, to “the classes”, they were too prone to convict, and judges to trans-
port, especially during periods of popular ferment, on weak or worthless evidence, or on the mere pre-
sumption of guilt (See National History of England, 17, 310).

Convictism endured in New South Wales from its first foundation in 1788 till 1840. Tasmania re-
mained a penal colony till 1853. Transportation to Norfolk Island ceased in 1855. Moreton Bay (in the present State of Queensland) became a convict station in 1824 and remained one till 1859. Western Aus-
tralia began as a penal settlement in 1826. It con-
tinued as such for only a very brief space. Owing to the dearth of free labour, convicts (among whom was the gifted John Boyle O’Reilly, a political prisoner) were reintroduced from 1849 till 1868, when the last shadow of “the system” was lifted from Australia. Two noted Catholic ecclesiastics (Dr. Ullathorne and Dr. Wilborn, first Bishop of Hobart) took a prominent and honoured part in the long, slow movement which led to the abol-
tion of the convict system in New South Wales, Tasmanina, and Norfolk Island. Almost from the dawn of the colonization of New South Wales and Tasmania, voluntary settlers went thither, at first as sluggards, but in a steady stream when the ad-
ventures of the military rule ceased (1824) and when free selection and assisted immigration were planks in the policy of the young Australian colonies. The first free settlers came to Queensland (known till its separation from New South Wales in 1859 as the Northern Colonies—New South Wales) in 1824, just in advance of the convicts; to Victoria (known till its separation in 1851 as the Port Phillip District of New South Wales) in 1835, and to South Australia in 1836. The gold discoveries of the fifties brought a great influx of population, chiefly to Victoria and New South Wales. Events have moved rapidly since then. The widened influences of religion, the influx of new blood, the development of resources, pros-
perity, education, and the play of free institutions have combined to rid the southern lands of the traces of a penal system which, within living memory, threatened so much permanent evil to the moral, social, and political progress of Australia. The dead past has buried its dead.

The reforms of the criminal formed no part of the convict system in Australia. “The body”, says Bonwick, “rather than the soul, absorbed the attention of the governor” (First Twenty Years of Australia, 218). “Vengeance and cruelty”, says Erskine, “were its watchwords; the long tradition formed no part of its scheme.” (Constitutional History of England, III, 401). For the convict, it was a beast-of-burden life, embittered by the lash, the iron.
ball, the punishment-cell, the prison-hulk, the chain-
gang, and the "hell"." "The 'whipping-houses' of the
Mississippi," says Dilke, "had their parallel in New
South Wales; a look or word would cause the hurry-
ing of a servant to the post or the forge, as a pre-
liminary to a month in a chain-gang on the roads" (Dilke,
Great Britain, 8th ed., 374). Matters were even
worse in the convict "hells" of New Norfolk (estab-
lished in 1788), and of Port Arthur and Macquarie
Harbour in Tasmania. In 1835 Dr. Ullathorne went
to New Norfolk to prepare thirty-nine supposed
conspirators for an abrupt passage into eternity.
Twenty-six of the condemned men were reprieved.
They wept bitterly on receiving the news, "whilst
they deemed to die, without exception, dropped on
their knees and with dry eyes thanked God they
were to suffer a worse. 'By the abuse of power such as
manifested extraordinary fervour and repentance' they
received their sentence on their knees "as the will
of God", and on the morning of their execution
they fell down in the dust and, in the warmth of the
sun, prostrated the very earth beneath them peace" (Ullathorne in Moran, op. cit., 164).

For a long period Australian officials and ex-officials
were to all intents and purposes a great "ring" of
spirit-dealers. Rum became the medium of com-
merce, just as tobacco, and maize, and leaden bullets
were in the early days of New England (History of
The act of building the first Protestant church in Aus-
tralia (at Sydney) was, as the pastor's balance sheet
shows, in part paid in rum (op. cit., II, 66). "Rum-
smuggling, rum-colonization, rum-shipping, was
their guards" (José, History of Australia, 21), and
the moral depravity that grew up under the system
is described by Dr. Ullathorne as "too frightful even
for the imagination of other lands" (Moran, op. cit.,
p. 8-11, and "Historical Records of New South
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vincs—"most of whom", says Ullathorne (in Moran,
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robust faith from the profligacy which, almost as a
matter of course, overwhelm.th the fortunes of
other countries (McCarthy, History of Our Own
Times, ed. 1887, 1, 467; Ullathorne, in Moran, 157-
158). Long before, similar testimony was given by
John Thomas Bigge, after he had spent three years
(1819-22) in Australia as Special Commissioner from
the British Government to investigate the working
of the transportation system. In his final report
(dated 6 May, 1822) he said: "The convicts em-
barked in Ireland generally arrive in New South
Wales in a very healthy state, and are found to be
more obedient and more sensible of kind treatment
during the passage than any other class. Their
separation from their native country is observed to
make a stronger impression upon their minds, both
on their departure and during the voyage;"

II. Period of Persecution.—The influence of religious
bias was almost altogether banished, and the convicts more
conspicuous a civil than a religious function-
ary. Methodism (then a branch of the Anglican
Establishment) made a feeble beginning in Australia in
1813; Presbyterianism in 1823; other Protestant
denominations at later dates (Bonwick, First
Twenty Years of Australia, 240). In 1836, when
Dr. Ullathorne wrote his pamphlets, The Catholic
Establishment in Australasia, and Dealing with
disobedience, for drunkenness, for every trivial fault,
the punishment was "the lash!—the lash!—the lash!"
(Dr. Ullathorne, in Cardinal Moran's History of the
Catholic Church in Australasia, 158). And the "cat"
was made an instrument of torture (Dilke, Greater
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to New Norfolk to prepare thirty-nine supposed
conspirators for an abrupt passage into eternity.
Fiction.—Daniel E. Deniehy, lawyer, statesman, journalist, will be best remembered for his clever skit, "How I Became Attorney-General of Barataria," which was famous in its day, and is still as readable as ever. James Francis Hogan published an Australian version of "Te College of the Ghosts," and sketched. Ambrose Pratt is the author of "The Great Push Experiment," "Franks, Dulcissis," and "Three Years with Thunderbolt." Among other Australian Catholic writers of fiction whose work has appeared in book form are the following: Miss Tennyson, Roderick Quinn, Laura Archer (a collection of Queensland tales), F. M. Korner (pen name, "George Garnet"), a Loretto nun (author of "I Never Knew"), the Rev. P. Hickey ("Innissalai"). "Australian Wonderland" is a cleverly written book for children, in which two sisters (one of them a Sister of Mercy) collaborated. Newspaper and periodical literature has also been enriched with some excellent work in fiction by Australian Catholic writers.

Poetry.—Among the poetical Irish singers, "Eva" of the Nation (Mrs. Kevin O'Doherty) and "Thomaisne", are now (1907) passing the evening of their lives in humble retirement in Queensland. Roderick Flanagan (the historian of New South Wales) published in his day a volume of verse. Victor, the book of a gifted and prolific verse-writer, but his only published work is "At Dawn and Dusk." John Farrell, for a time editor of the Sydney Daily Telegraph, was the author of "How He Died, and Other Poems." In 1897 he wrote a "Jubilee Ode" which was pronounced to be finer than Kipling's "Recessional" as a piece of national stock-taking. Roderick Quinn has written "The Higher Tide," and "The Circling Hearths"; Edwin J. Brady, a poet of the sea and wharfside, "The Way of Many Waters"; Bernard O'Keeffe, "Downward and Darraweet from the Silent Land"; Cornusius of the "Feast of the Bunya, An Aboriginal Ballad," with a preface containing curious historical, legendary and etiological lore regarding the Queensland blacks; the Rev. W. Kelly, S.J., three convent dramas in blank verse; J. Hood, "Land of the Ferris"; John B. O'Hara, "Songs of the South" (2d series); "Sonnets, Odes, and Lyricoe"; the Rev. M. Watson, S.J., a series of seven handsomely illustrated Christmas booklets in verse which have gone through many editions. Volumes of poetry have also been published by Marion Miller ("Songs from the Hills"), and Rena Wallace ("A Bush Girl's Songs"). Some meritorious work by Australian Catholic poetical writers (including various odes, etc., by the Rev. J. O'Keeffe) is unfortunately not apparent.

Catholic Journalism. In Australia had a long and torrid road to travel before it reached assured success. Beginning with "The Chronicle" (founded in Sydney, in 1836), the way was strewn with failures, which, however, helped to form the steps leading others to better. The existing Catholic newspapers and periodicals of Australia, with their dates of foundation, are: Weekly: Sydney, N. S. W., "The Freeman's Journal" (the oldest existing newspaper in Australia, founded and first edited by Archdeacon McEnroe in 1830); and "The Catholic Press" (1885); Melbourne, Victoria, "The Advocate" (1868), "The Tribune" (1900); Brisbane, Queensland, "The Australian" (founded by Dr. O'Quinn in 1878), "The Age" (1892); Adelaide, South Australia, "The Southern Cross" (founded by Father J. J. Woods, "The W. W. Record" (1874); Launceston, Tasmania, "The Monitor" (founded in 1894 by amalgamating "The Catholic Standard" of Hobart, and "The Morning Star" of Launceston).—Monthly: Melbourne, "The Australian Messenger" (1887); "The Austral Light" (an ecclesiastical monthly, founded by the Daughters of Our Lady).—Quarterly and Annual: "The Australasian Catholic Record" (founded by Cardinal Moran, in Sydney, in 1894); "The Madonna" (Melbourne, 1897); "The Garland of St. Joseph" (1906). A useful "Catholic Almanac and Family Annual" is published for the Diocese of Maitland. Illustrated scholastic annuals are also issued by most of the Catholic religious colleges of colonial Australia, and drawn by artists for schools for girls.—In size, literary quality, successful management, and influence, the Catholic newspapers and magazines of Australia easily outrival the rest of the religious press in the Commonwealth. Many Australian Catholic schools are recognized for their literary, and scientific history of Australia were, for a time at least, associated with the religious or secular press of the country. Among them may be mentioned: Sir Charles Gavan Duffy; the Right Hon. William Bede Dalley, P.C., Q.C.; the Hon. John Hubert Plunkett, Q.C., M.L.C.; Sir Roger Therry; Richard Sullivan (brother of A. M. and T. D. Sullivan); Judges Therry, Real, Power, O'Connor, Casey, Heydon, and Quinlan; the Hon. Edward Butler, Q.C., M.L.C., and his brother, Thomas Butler; E. W. Sullivan; Sir John O'Shanassy, K.C.M.G.; the Hon. Sir Patrick Jennings, K.C.M.G., LL.D., M.L.C.; Edward Whitty, the brilliant Anglo-Irishman, who ended his days in Melbourne; William A. Duncan, C.M.G.; Roderick Flanagan; Daniel E. Deniehy; Philip Mennell, F.R.G.S.; John Knoblock, "The First Ten Years of Australia" (1906); Robert Inglis, "Julian E. Tenison Woods; the Hon. J. V. O'Loghlen; the Hon. HughMahon; J. F. Hogan; Benjamin Hoare; Roderick and P. E. Quinn; F. J. Bloomfield; Ambrose Pratt; Helen K. Jerome; John Hughes, K.C.O.G.; John Gavan Duffy; Frank Leverrier (the leading Catholic scientist); Kenneth McDonall;—Nicholson; Frank and Martin Donohoe; Ernest Hohen; C. Brennan; T. Courtney; and others. Phil May first won fame as a caricaturist in the columns of an illustrated weekly published in Sydney. A number of able laymen, clerical writers are also well-known in the Catholic newspapers and periodicals of Australia.

The Australian Handbook (various dates); the Year-Books of the various States; Coghlan, Wealth and Progress of New South Wales (various dates); and The Seven Colonies of Australasia (various dates): Acts of Deeds of the Australian Primary Synods of 1885 and 1895; Historical Records of New South Wales; Bennett, South Australian Almanac (1840); Kenny, The Catholic Church in Australia to the Year 1840; Flanagan, History of New South Wales (1862); Therry, New South Wales and Victoria (1853); The National Historical Records of England (1877); May, Coghill, The History of Australia (1882); Epitome of the Official History of New South Wales and New Zealand (1885); The First Twenty Years of Australia (1883); Ferguson, History of Tasmania (1884); Dike, Greater Britain (1885); McCarthy, Our Own Times (1893); Coghlan, History of Australia (1888); Sutherland, History of Australia (1888); Lumboltz, among Connoban (1890); Hutcheson, Australia for Australasia (1892); Rennolds, the Australian Aborigines (1892); Australian Biography (1892); Britton, History of New South Wales (from the Records, 1840); The Church in Australia; Heath, Australian Dictionary of Dates (1897); Bayntt, Life and Progress in Australia (1898); Coghlan, the Seven Colonies of Australasia from 1851 to 1899 (1900); Jones, History of Australia (1901); Coghlan and Eyre, Progress of Australasia in the Nineteenth Century (1903); Howitt, The Native Tribes of South-East Australia (1904); Spencer and Gillen, The Native Tribes of Central Australia (1904); Bennett, States of Australia and New Zealand (1905); The Australian Catholic Directory for 1904.
AUSTRALIA

ST. FRANCIS XAVIER'S CATHEDRAL, ADELAIDE
SYDNEY FROM LAVENDER BAY
ST. PATRICK'S CATHEDRAL, MELBOURNE

ST. PATRICK'S COLLEGE, MANLY, SYDNEY
MELBOURNE FROM EXHIBITION DOME
ST. PAUL'S CHURCH, MT. GAMBIER
AUSTREMONIUS 121 AUSTRO-HUNGARIAN

cured as patron at Montreuil in the department of Pas-de-Calais.

RANBEEK, The Benedictine Calendar (London, 1806); VACANCY, VIE de S. Ouen (Paris, 1903); 208–210; BRADLERS, Heiligem-Lexikon (Augsburg, 1888), 1, 363.

MICHAEL OTT.

Austremonius, Saint, Apostle and Bishop of Auvergne (c. 314). All that is certainly known of Austremonius is deduced from a few brief sentences in the writings of St. Gregory of Tours' (Hist. Franc., I, xxx, and De Glorioi Confessorum, c. xxvii.) Past works and this author has seen seven bishops sent from Rome into Gaul about the middle of the third century; he laboured in Auvergne and is said to have been the first Bishop of Clermont. But from a study of the episcopal lists as given by St. Gregory himself, St. Austremonius could hardly have antedated the commencement of the fourth century, since his third successor died in 385. It is more likely, therefore, that he was the contemporary of the three Bishops of Aquitaine who attended the Council of Arles in 314. He was not a martyr. His cult began at the third council of Braga when Cantius, a deacon, saw a vision of angels about his neglected tomb at Issoire on the Couse. His body was afterwards translated to Voulie, and in 761 to the Abbey of Mauzac. Towards the middle of the tenth century the city of Clermont was given to St. Yvoine, near Issoire, and about 900 was returned to Issoire, the original place of burial.

AUSTRIA. See AUSTRO-HUNGARIAN MONARCHY.

Austro-Hungarian Monarchy, The. — By this name is designated the European monarchy whose dominions lay to the west of the River Danube and to the west of the Rhine. The average density of its population is, approximately, 185 to the square mile. The monarchy holds sway over: (a) the kingdoms and provinces represented in the Austrian Parliament, or Reichsrat, which have together an area of 119,685 sq. km. and a population of 26,696,812; (b) the provinces of the Hungarian Crown which have a total area of 127,204 sq. m. (329,581 sq. km.) and a population of 19,885,465; (c) Bohemia and Herzegovina, with an area of 19,678 sq. m. (51,029 sq. km.) and a population of 1,737,000; (d) the Transylvania, and Minor Transylvania, 3,376,000; (f) Slovenia, 1,193,000; (g) Andalucia, 1,727,000. In the south of the empire is a great variety of races. In the Austrian corner they are Germans, 1,717,000; Czechs, 5,955,000; Poles, 4,259,000; Ruthenians, 3,376,000; Slovenes, 1,193,000; Italians and Ladinians, 727,000. In the north the population is composed of: Magyars, 9,190,000; Rumunians, 2,597,000; Germans, 2,139,000; Slovaks, 2,055,000; Croats, 1,058,000; Serbs, 855,000; Hungarians, 445,000. The inhabitants of Boesia and Herzegovina are Servo-Croatian.

The capitals of the three main divisions are: Austria, Vienna, with 1,675,000 inhabitants; Hungary, Budapest, with 732,000 inhabitants; Boesia and Herzegovina, Sarajevo, with 38,000 inhabitants.

The only strip of coast land in Austria-Hungary lies on the Adriatic and has a length of 1,366 miles (2,200 km.). The countries which border on Austria-Hungary are: Italy, Switzerland, the principalities of Liechtenstein, Bavaria, Saxony, Prussia, Russia, Rumania, Servia, Turkey, and Montenegro.

Barlasz Hucslay. — The Austro-Hungarian Monarchy was created by the union of the German, Slavonic, and Hungarian provinces which now lie within its territory. This union took place in 1526. Upon the death of Louis II of Hungary and Bohemia at the battle of Mohacs, in 1526, Bohemia and Hungary were united to the Austrian possessions of Ferdinand I, of the Hapsburg family. This union was in accordance with the law of succession as well as the result of a free choice. Up to 1526 each of these three divisions of the present empire had its own separate religious history.

A. Early Christianity. — The Romans in the time of Augustus took possession of those provinces of the present Austria-Hungary which lie south of the Danube. In the course of time they built roads, fortified cities, tilled the land, and converted the inhabitants to Christianity. The cities of Aquileia and Salona, episcopal sees from the middle of the first century, were centres for Christianity for Noricum and Pannonia. In 294 the emperor Diocletian was born there. Later the workmen were thrown from the marble bridges of Sirmium (Mitrovits) into the Save and drowned. During the persecution of the Christians under the Emperor Diocletian, in 304, the soldier Florianus was thrown into the Enns at Lauriacum (Lorch). The house of Augustinian canons, at St. Florian, in Upper Austria, now stands on the spot where the body of this saint was buried. A tradition gives the same date for the martyrdom of the two bishops Victorinus of Petovia (Pettau in Southern Styria) and Zosimus of Petovia (Pettau), who met their deaths at the hands of the same Roman soldier. The story is probably spurious, but the site of Sirmium was the birthplace of the beloved saint, Kulpa empties into the Save. Even at this period Christianity must have had a large number of adherents in these districts, for already an established organisation is found here. The bishops of Noricum were under the control of the Patriarch of Aquileia, while Pannonia was subject to the Metropolitan of Sirmium.

The last representative of Christian culture among the Roman inhabitants of the Danube district is St. Severinus. The story of his life, by his pupil Eugippi, is the only work that exists of the early Christian history of the Danubian provinces during the last years of Roman occupation. Severinus settled near the present city of Vienna, built a monastery for himself and his companions, and led so austere a life that even in winter, when the Danube was frozen, he walked up and down over the ice barefoot. His journeys upon the frozen river were errands of consolation to the despairing provincials, who saw themselves threatened on all sides by bands of marauding barbarians. In these journeys Severinus travelled as far as Castra Batava (Passau), and inland from the river up to Juvavum (Salzburg). God had granted him the gift of prophecy. When Odoackar (Odoacer), King of the Heruli, set out on his march against Rome, he cast his eyes upon the saint and asked for his blessing. Severinus spoke prophetically: "Go forward, my son. To-day thou art still clad in the worthless skins of animals, but soon shalt thou make gifts from the treasures of Italy." After Odoackar had overthrown the Roman Empire of the West, Severinus had made himself master of the Danubian provinces, and invited Severinus to ask from him some favour. Severinus only asked the pardon of one who had been condemned to banishment. The Alamannic king, Gibold, also visited him in Castra Batava, and the saint begged as a personal grace that the king cease from ravaging the Roman territory. His usual
salutation was “Sit nomen Domini benedictum”, corresponding to our “Praise be to Jesus”. When Severinus lay dying the sons of his disciples prevented their praying; he himself began to recite the last psalm, and with the closing words of this psalm, “Omni spiritus laudet Dominum”, he passed away (c. 650 AD). He was buried in a birch coffin in the region, taking the body of the saint with them, and returned to Italy. Here he was buried with suitable honour in the castle of Luculanium, near Naples.

B. The Middle Ages.—During the period of migrations which followed the fall of the Roman Empire, Austria was the fighting-ground of the barbaric hordes which poured through it. Vindobona disappeared from the face of the earth; Pannonia was entirely laid waste by the Avars, a people related to the Huns. The same fate befell Styria, Carinthia, and Carniola, desolated by the Slovenes, who now took possession of those provinces. The land lying on the upper Drave has since borne the name of “Pustertal” (from the Slovenic pust, “waste”).

The Bavarians, the Serbs, and the Germans added to the Save. The Croats are the first-born sons of the Church among the Slavs. They were converted, about the year 650, by Roman priests. The Bajuvarians (Bavarians), a people from the West, spread throughout the whole of Upper Austria. The bishop of Rupert, Bishop of Worms, baptized the Bavarian duke, Theodo, at Regensburg (Ratisbon) and became the Apostle of the Austrian Bajuvari. He travelled and preached nearly as far as Lauriacum, settled in Salzburg, and there erected a see and founded the monastery of St. Peter (c. 700). St. Peter’s is the oldest Benedictine monastery which has had a continuous existence down to our own times, Monte Cassino having been repeatedly destroyed and restored. The Bavarian duke Tassilo founded the Benedictine monastery of Mondsee (748) and Kremmenzeller (777). The Bishops of Salzburg brought the Christian Faith and German customs to the Slavs. A quarrel broke out, however, between the Carinthians and the Patriarch of Aquileia. Charlemagne raised the Carinthian see of Salzburg to an archbishopric in 798, settled the dispute with Aquileia by making the bishops of the two provinces, and in 805 established the border territories known as the Mark of Friuli and the East Mark.

Moravia was won to Christianity by two brothers, Methodius and Constantine, Greek monks from Thessalonica, known in history as the Apostles of the Slavs. Constantine invented the Glagolitic alphabet, translated the Bible into Slavic, and composed the liturgy in that language. But, as Salzburg and Passau laid claim to the region in which the brothers worked, complaint was made against them by the German ecclesiastics. St. Hadrian II, however, authorized the liturgy in the Slavic language. Constantine remained at Rome in a monastery and took the name of Cyril, while Methodius, after many fruitful labours as Archbishop of Pannonia and Moravia, died 6 April, 883, at Velehrad, on the River March. The Apostles of the Slavs are now (pursuant to a decree of Leo XIII) commemorated throughout the Catholic Church on the 5th day of July. The Latin Liturgy was reintroduced in Moravia by Cyril in 896. The see was restored and soon after his death the Magyars overthrew the empire of Great Moravia (906). When Moravia is again heard of in history (founding of the bishopric of Olomütz, 863), it is a province of Bohemia.

Moravia was reintroduced into Bohemia from Moravia. Of the Slavic tribes, which at the end of the fifth century controlled the interior of Bohemia
study. While on their way, they were obliged to spend a night in the open and fell to speaking of the future. Each wished to become a bishop, and each vowed that, if ever a bishop, he would found a monastery. One, Gebhard, became Archbishop of Salzburg and later the Abbot of the famous St. Gallen; another, Adalbert, Bishop of Würzburg, founded the monastery of Lambach; while the third, St. Altmann of Passau, founded Göttweig for twelve canons under the Rule of St. Augustine. The canons at Göttweig were replaced after the lapse of ten years by Benedictines from St. Blasien in the Black Forest, and another, Thiemo, Archbishop of Salzburg, was the leader. The archbishop met the death of a martyr, and Ida was made a prisoner. Leopold erected a church on the Kahlenberg and founded the monasteries Klosterneuburg and Heiligenkreuz. His wife, Agnes, widow of the Hohenstaufen Duke Frederick, bore him eighteen children. Their third son, Otto, studied at Paris, entered the Cistercian monastery of Morimond, became Bishop of Freising, and wrote a chronicle, "Der Duasimus Feudibelli," with a preface by the German Emperor. By reason of these two works he is the most noted German historian of the Middle Ages.

After a hard struggle, the saintly King Ladislaus (d. 1058) succeeded in regulating the ecclesiastical and civil affairs of Hungary. He founded the Bishopric of Grosswardein and summoned the dignitaries of the Church and the State to a diet at Szabolcs. This diet is often called a synod, on account of the many decisions arrived at in church matters. The pope ordered the archbishops and the bishops of Hungary to be summoned to the concordat, and the whole of Hungary was commanded to keep Sunday and fast-days and to abstain from immorality. Ladislaus conquered Croatia, whose duke, Zvonimir, had received from a legate of Gregory VII at Salona (1076) a banner, sword, crown, and sceptre, with the title of King, in return for which he had sworn fealty to the pope.

Henry II, Jasomirgott, was the first Duke of Austria. He built a residence for himself at Vienna (Am Hof), in which was the Pantheon chapel, and founded a hospital which could be restored to its glory from St. Jacob's at Regensburg. Octavian Wolzner, an architect from Cracow, erected for the new duke the church of St. Stephen, to which the parish of St. Peter was added. Leopold V, the Virtuous, son of Henry II, took part in the Third Crusade and fought so bravely that, as we are told, his arm was stained blood red, and only the part under the sword belt remained white. However, Richard the Lion-hearted tore down the Austrian banner at the storming of Ascalon and the enraged duke went home at once. While he was away by the Rhine, Richard was seized at Erdburg, and held a prisoner by the duke at Dürnstein. Crusaders being under the protection of the pope, Celestine III put Leopold V under the ban. To this the duke paid no attention; but when he fell with his horse, at Gras, broke a leg, and found himself near death, his conscience smote him; he sent for Albert III, Archbishop of Salzburg, who was in the neighbourhood, and received absolution from him. Frederick I, the eldest son of Leopold V, ran away from Prague and dined with his father. The reign of his brother, Leopold VI, the Glorious, was a brilliant one. He too went on a crusade and endeavoured first to capture Damietta, the key to Jerusalem, but was obliged to return home without having accomplished anything. He married a Byzantine princess and was made a prince by the emperors. His marriage was arranged with much relation with marriage by the emperor of Greece and the church of St. Michael. The church was intended for the benefit of the duke's attendants, retainers, servants, and the townpeople who settled around the castle. The scheme to form a bishopric at Vienna was not carried out, but Eberhard of Passau founded bishops at Seckau and Lavant, for Styria and Carinthia. Leopold's son and successor, Frederick II, the last of the Babenberg line, was knighted with much religious pomp at the feast of the Purification of the Virgin, 1292, in the castle church. Bishop Gebhard of Passau presented the consecrated sword to the duke, two hundred young nobles receiving knighthood at the same time. After the ceremony the young duke rode at the head of the newly made knights to Penzing, where jousts were held.

Within a short space of time the national dynasties of the countries under discussion died out in the male lines: the Babenberg Dynasty (Austria) in 1246, the Arpadian (Hungary) in 1301, and the Premysladian (Bohemia) in 1306. In 1362 the German Emperor, Rudolph of Hapsburg, gave Austria in fief to his son Albrecht. To Austria and Styria the dukedom of the Hapsburg line soon added Carinthia, Carniola, the Tyrol, and the Mark of the Wends. The rulers of this line are deserving of great praise for their aid in developing church life in this time. I have already stated that I founded the church (Hofburg) in the castle of Duke Rudolph IV in 1359 laid the corner-stone of the Gothic reconstruction of the church of St. Stephen. A hundred and fifty years elapsed before the great tower of the church was completed. With the consent of the pope the same duke founded the University of Vienna in 1365. The university was modelled on the one at Paris and possessed great privileges (freedom from taxation, right of administering justice). Whether it was separated from Eugenius IV and set up Felix V as antipope, the theological faculty of the university, of which at that time the celebrated Thomas Eberndorfer of Haselbach was a member, sided with the antipope. But the papal legate, John Carvajal, and Zenesis Sylvius Piccolomini, the emperor's governmental secretary, prevailed upon Frederick III to espouse the cause of Eugenius and to sign the Concordat of Vienna (1448). The concordat provided that the annates and the confirmation dues to the pope that the bishops shall have the right to appoint to the canonicries in the unenewed months, and that the filling of ecclesiastical vacancies at Rome should be reserved to him. The concordat was gradually accepted by all of the German rulers, and up to the present time the relations between the German Church and the papacy are regulated by its provisions. In 1452 Frederick was crowned emperor at Rome, being the last emperor to be crowned in that city. In his reign the Bishopric of Laibach (1439), Vienna, and Wiener-Neustadt (both the latter in 1469) were founded. During this period a great many monastic houses were founded in Austria, especially by the more recently established orders: Carthusian houses were founded at Mauerbach, Gaming, Aschau; Franciscan ab Vienna, Klosterneuburg, St. Pölten, Maria Enzersdorf, Puppening; Dominican at Graz and Retsa.

Under the Luxembourg line Bohemia attained a high degree of material and spiritual prosperity. Charles IV, before his reign began, succeeded in making Prague raised to the rank of a metropolis (1344) and in this way made the country ecclesiastically independent of Germany. Charles had been a student at Paris, and immediately upon ascending the throne he founded the University of Prague (1348), the first university in Germany. Maria, his eldest daughter, married Peter Parler from Schwäbisch-Gmünd began the erection of the stately Cathedral of St.
Vitus which is now nearing completion. Parler also erected the Teynkirche (Teyn church) in Prague, and the church of St. Barbara in Kuttenberg, while Matthias of Anras built the fortress-castle of Karlstein. The crown jewels of Bohemia were preserved in the sumptuous chapel at Karlstein. But Bohemia had not had the light it had from the days of the learned King Wenzel (Wenceslaus), son of Charles IV, had no control of his temper, and began a quarrel with the archbishop. The archbishop's vicar-general, John of Ponuk (St. John Nepomucene), refused to tell what he heard of a heresy. He was first tortured and then, gagged and bound, was thrown at night into the River Moldau. At this time the first signs appeared in Bohemia of a religious agitation which was destined to bring the greatest sorrow both to Bohemia and to the adjoining countries. Jerome of Prague had become acquainted with the writings of Wyclif at Oxford. He returned home, bringing the teachings of Wyclif with him, and communicated them to his friend Hus. Hus came from Hnusets near Prahatsk. He was the child of a peasant, and had been a professor of philosophy at the University of Prague, preacher in the Bohemian language at the Bethlehem chapel, and confessor to Queen Sophia. A complaint was brought in the university against Hus on account of his teaching. Of the twenty-nine Bohemians (Hebrews and Bohemians), which had votes in the affairs of the university, only the Bohemians voted for Hus. Hus then turned a personal into a national affair. King Wenzel issued a command that henceforth the Bohemians should have three votes, and the other "Nations" only one vote. Upon this 5,000 students and the German professors withdrew and founded the University of Leipzig. The university was now simply a national one, and Hus without interference taught the theology demanding at the church council only of the elect; no man is a temporal ruler, no man is a bishop, if he be in mortal sin; the papal dignity is an outcome of the imperial power; obedience to the church is the invention of men. Hus was suspended by Archbishop Zibko; he appealed to the pope (Alexander V) and then to Jesus Christ. John XXIII placed Hus under the ban, Prague under an interdict, and called the Council of Constance. The Emperor Sigismund gave Hus a safe-conduct which protected him from acts of violence on the part of the Germans through whose territory he must pass, but not from the verdict of the council. Hus was repeatedly examined before the council, but would not retract his opinions; the members of the council, therefore, unanimously condemned his errors and delivered him to the secular power, by which, in accordance with the law of the land at the time, he was condemned to death at the stake (1415). Jerome of Prague suffered the same death the next year. While at Constance Hus sanctioned the receiving of the sacrament in both kinds which had been introduced by Master Jacob of Mies (Calixtines). As a former monk, John of Sela, was leading a procession a stone was thrown at him from a window of the town hall. The throng, led by the knight John Ziska of Trocnov, attacked the town hall and threw the judge, the burgomaster, and several members of the town council out of the window into the street, where they were killed by the fall. This is known in history as the "First Defense of Prague". King Wenzel was so excited by the news that he relinquished his crown. The Hussites were called to the city and mountain which they named Tabor. The capable leaders were led by John Ziska and Procopius the Great, who was also called the "Shaven" (Hoby) because he had been a monk. After Ziska's death the extreme radicals took the name of "Orphans" because no one was worthy to take Ziska's place. They were finally conquered, and an agreement, called the Concordata (Treaty of Lodi), was made with the moderate party (1436). The Compactata provided: that in Bohemia everyone who demanded it should receive Holy Communion under both kinds; mortal sins should be punished, but only by the legal authorities; the Word of God should be freely expounded by clergy appointed for the purpose; ecclesiastics should manage their property according to the rules of the church. After this, Hussite lived on in the "Bohemian Brethren", who elected a bishop at Lhota near Reichenau (1467), and were finally carried into the current of the Reformation.

In Hungary Christian culture flourished during the reign of the House of Anjou. Louis the Great founded universities at Altofen and Fünfkirchen, and built the fine cathedral at Kassau. When Constantine was captured by the Turks (29 May, 1453), a cry of horror resounded throughout Europe, and the pope sent forth John Capiotran to preach a crusade. The saintly monk came with an immense following from Italy to Germany, Bohemia, and Hungary. The Hungarians could not hold his hearers. A stone pulpit with a statue of the saintly Capiotran stands on the east side of St. Stephen's Cathedral, Vienna. A hundred thousand people crowded the square and the roofs of the houses to hear him. This was the more remarkable because Capiotran preached in Latin. Yet all who saw and heard him were moved to their innermost souls. The Turks, in 1456, tried to capture Belgrad, the key to Hungary. The papal legate, John Capiotran assembled an army which John Hunyady was able to defeat, at Belgrad, a Turkish army much more numerous. This was called the "Battle of the Three Johns": Hunyady and Capiotran died shortly afterwards from camp fever. Hunyady's son had been educated by John Vites, Bishop of Grossewarden, afterwards Archbishop of Gran. This prelate instilled such a love of learning into his pupil that when the latter ascended the throne as Matthias Corvinus, he gathered learned men about him, re-established the university, and founded a new university at Pressburg. Thirty copyists were kept busy at Ofen transcribing the Greek and Latin classics. The volumes, which were beautifully illuminated and handsomely bound, were known as "secular power books."

C. Modern Times.—If in analysing church history Christian antiquity is taken to represent the period of the life and labours of the Church among the peoples influenced by Greek and Roman civilization, and the Middle Ages the period of the Church's life and labours among the Germans through whose territory it came into contact with them, then the modern period of history must be taken as that in which the influence of the Church began to extend throughout the whole world. Modern times would, according to this theory, begin with the discovery of the New World. But if the beginning of the modern era is made, as it usually is, to coincide with the Reformation, then it is further marked by the rise of that monarchy which was formed by the union of the Austrian, Bohemian, and Austrian-Hungarian provinces under the Hapsburgs in 1526.

Ferdinand of Hapsburg, the ruler of the German-Austrian crown provinces, had married, at Linz, Anna of Hungary and Bohemia. When Anna's brother, Louis II, was killed in the desperate battle of Mohacs (1526), Ferdinand of Austria succeeded by right of inheritance and election as King of Bohemia.
and Hungary. The new doctrine taught at Wittenberg was soon brought into the Austrian provinces. Miners were the first to spread the new teaching. Noble families frequently sent their sons to German universities, and even to Wittenberg, and these students who had studied the new faith, even brought Protestant preachers with them. The constant danger from the Turks in Austria was exceedingly opportune for the new religious movement. One of the first preachers of the new doctrine in Vienna was Paul of Spretzen (Speratus), a Swabian, who had been driven out of Salzburg on account of his Lutheran views. The new doctrine entered Hungary and Transylvania through merchants who brought Lutheran books with them, and it took hold, more especially, among the German population of the Zimmer region and among the Saxons of Transylvania. Mátyás Biro, known as Devay, from the place of his origin, Deva in Transylvania, has been called "the Luther of Hungary". Most of the Hungarian bishops had fallen at the battle of Mohács, and the subsequent disputes concerning the succession to the throne distracted the monarchy. For these reasons the new doctrines spread rapidly, and Devay was able to bring over to it such noble families as the Bathyany and Boessky. It was then that Count George Zezschewitsch, the Protestant convert, published his book, "Lutheranismus und die evangelischen Kirchen" (German faith), Lutheranism Nemes hit (German faith), and Catholicism Igaz hit (Right faith). Equal success accompanied the preaching of John Gross of Cronstadt in Transylvania, despite the efforts of George Zezschewitsch to check him. Zezschewitsch (also called, after his mother, Martinuzzi) was prior of the Pauline monastery at Szenstochov near Cracow, and governed Transylvania as guardian of John Sigismund Zápolya. Gross added Honter to his name in memory of his daughter Eleanor by an older husband (in the Transylvanian dialect he was called Horner). In order to secure the crown for her son, John Sigismund Zápolya, his mother, Isabella, was obliged to sanction the decisions of the diet which met at Thorenburg (Torda) near Klausenburg. These granted to adherents of the Augsburg Confession equal rights with the Catholics. In Bohemia and Moravia, Lutheranism first found adherents among the Germans and especially among the sect of the Utraquists. Just as the Hapsburgs were opposed to this, so was the Church at the time of that Christianity against the advance of Islam, also it proved itself by its constancy and zeal to be the support of the Faith against the religious innovations. Pope Pius IV conceded the cup to the laity in Masses. As in the Protestant communities, the regulations, however, withdrawn by St. Pius V. Ferdinand I sought in many ways to be of aid: by his mandates, by the inspection of convents and parishes, by his care in selecting competent ecclesiastics, by the introduction of the newly established Society of Jesus, and by proposals which were sent to the Council of Trent in support of reforms. The mandates of Ferdinand were of little use, but the inspections and the enforcement of the decisions of the Council of Trent had effect. The Bishops of Vienna, Fabri of Szelecske, and of Trattendorf and the Archbishops of Graz (Nausea, horror, disgust) were unusual men. The unblushing zeal both preached on Sundays and the months in the Cathedral of St. Stephen and took part in the religious movement by the publication of tracts. The attacks that were made in a rude rhyme of the day:

Tausend Menschen ständen da
Vor dem Bischof Nausea,
Er dem Pfarrer zu aller Zeit
Mit der Wange Weid
Daß, wo der Bischof Nausea
Sich, als's wost er, fehlt sein Stock!

Nausea provinces the Jesuits were the
most important factor in the defence of the Faith
and the elevation of Christian life. Ferdinand I obtained from St. Ignatius the founding of a Jesuit college in Vienna. The first two Jesuits came to Vienna in 1561. They were followed, the next year, by St. Peter Canisius, who, in the meantime, had even brought Protestant preachers with them. The order, or the authority, was appointed the abandoned Carmelite monastery Am Hof, obtained two chairs in the theological faculty, and founded a gymnasia with a theological seminary attached. St. Peter Canisius was named court preacher, and for a time was admin-
istrator of the Diocese of Vienna. He still in-
fuences the present day through his "Summa
Doctrine Christianae"; an abridgment of which, called the catechism of Canisius, is still in use. A few years later the Jesuits founded at Prague a
gymnasia, a theological school, and a university, for philosophical and theological studies, which in
contradistinction to the "Carolinum" was called the "Clementinum". They also founded schools at Inns-
bruck and at Tynau. The tutor and court preacher of Maximilian II, Ferdinand's eldest son, was Sebas-
tian Pfauser, a man of Protestant tendencies. It was feared that Maximilian would embrace the new
creed, but the papal nuncio, Bishop Hosius of Ern-
land, pointed out to him those inconsistencies in the new faith which proved fatal. Maximilian II gave permission to lords and knights to follow the Augsburg Confession in their own castles, cities, and villages. David Chytrius of Rostock
drew up for the Protestants a form of church service.
In Bohemia the Evangelicals united with the Bohemian and Moravian Brethren, and called the new agreement the "Bohemian Confession". They had a consistory of fifteen to which the Evangelical
clergy were subordinate. Maximilian's position in
the part of Hungary continued to be difficult, and one, because he frequently quarrelled with the political
schemes under the cloak of a struggle for religious
freedom. His brother Charles was master of the
inner Austrian provinces, Styria, Carinthia, Carniola, and Görz. He summoned the Jesuits to Graz and,
in the religious pacification of Brück, granted the
free exercise of religion at Graz, Klagenfurt, Laibach, and Judenburg. In return he demanded that the
Protestants should leave him and his coreligionists
undisturbed in their faith, rights, and estates;
but the emperor's brother, Ferdinand, who was
obliged to leave the cities, market towns, and
estates under the personal rule of the archduke.
In order to counterbalance the endowed schools of the Styrian provinces the Archduke Charles founded a University of Graz (Grazing) in honor of his son Ferdinand (later the Emperor Ferdinand II) was educated at Ingolstadt, and while there he declared, "I would rather give up all land and people
and go away in nothing but a shirt than sanction
what might be injurious to religion". When he became ruler he showed the first Governmenters who
cleared the land of these preachers (ranter).
The bishop George Stobäus of Lavant and Martin
Brenner of Seekau (the Hammer of the Heretics)
were at the head of these, who regularly commissioned.
First, the churches in this province were closed.
At the distribution of provinces Archduke Ferdin-
and, husband of Philippina Welser had received the Tyrol. The diet of 1570 decided the religious position of that province. The governor, Jacob of Scherensbach, declared firmly that the land and the people of the Catholics would be contrary to the customs
and ordinances of the land and, further, that it would be fohy to render religion, the strongest tie which binds
hearts together. All classes agreed with him.
Maximilian II, Maximilian of Bavaria, lived in the Hradchán at Prague, where he carried on his studies in alchemy and art. The Archduchy of Austria was ruled by his brother Ernst.
AUSTRO-HUNGARIAN

was aided by Melchior Kheis, who brought about the counter-reformation in Austria. Kheis was the choice of Protestant parents; his father had been a baker in Vienna. He was educated by the court preacher, George Scherer. From the time of Scherer until the suspension of the order the court preachers were chosen in unbroken succession from the Jesuits. Kheis became Provost of St. Stephen's, Chancellor of Bohemia, and Bishop of Vienna. During the reigns of Ernst and his brother Matthias, Kheis was all powerful. Rudolph II having shut himself up in Prague, the members of the Hapsburg family chose the Archduke Matthias to be their head. The Bohemian clergy to Rudolph II, but wrung from him a rescript (Majestätsbrief) in 1609. This confirmed the Bohemian Census, granted the Protestants permission to use the university, and gave them the right to choose a consistory; it also allowed the three temporal estates of lords, knights, and cities having chartered rights to build Protestant churches and schools. Contrary to the provisions of this agreement, subjects of the Archbishop of Prague built a Protestant church at Klostergrab, and subjects of the Abbot of Breunau did the same at Breunau. At the orders of the Emperor Matthias supported them the result was (1620) the "Second Defenestration of Prague" with which the Thirty Years War began. The Elector Palatine Frederick V, the head of the Protestant lines of Germany and of the Netherlands, was elected King of Bohemia. The cathedral was altered to suit Calvinistic church services. The altars were demolished, the pictures destroyed, and Scultetus, the court preacher, arranged a church service. No ruler ever began to reign under more distressing conditions than Ferdinand II. The insurgents under Thurn stood before the gates of Vienna; those unfriendly to Catholicism within the city made common cause with the enemy. Ferdin- mund, however, never lost courage. Kheis, Bishop of Vienna, proved to be too weak and was therefore confined first in the castle of Ambras and then in the castle of Sant' Angelo at Rome. He lived to have the satisfaction of being restored in state to his diocese. He founded in Vienna the Himmelsföront- kloster, which commemorates the beautiful legend of the truant nun whose place as doorkeeper was taken during her absence by the Blessed Virgin.

After the battle of the White Mountain, Ferdinand took severe measures against the disturbers of the peace. In order to control the country, he finally rescript, which had been the source of so much trouble, was annulled. A new constitution was published which, among other provisions, made the clergy the highest estate of the land. The emperor was obliged to give Upper Austria in pledge to Bavaria as security for the cost of the war. The cruelties of the Bavarian troops and Ferdinand's order, requiring the people either to leave the country or to return to the old belief, led to a peasant revolt under the leadership of Stephen Fadinger, the proprietor of a farm not far from St. Agatha, which was carried on until Fadinger died of a wound at Linz. The Catholic was now again the dominant religion and the Protestants retired into the little-frequented mountain districts. In Hungary the Government could not accomplish so much. However, Peter Pázmán laboured with success against the spread of the new religious doctrines. Pázmán was born at Grosswardein (Nagy Várad) of Calvinistic parents. At sixteen he changed his creed, then entered the Society of Jesus and studied at Rome. At Rome Bellarmine and Vasquez were among his teachers. When professor at Graz he published the "Imitation Christi". He finally returned to Hungary, became Primate, and gained great influence for the Church through his eloquence, the gentleness of his character, and his strong patriotic feeling. He brought about the return of fifty noble families to the mother church and was the author of the first Catholic polemic in the Hungarian language, a "Guide to Catholic Truth". He founded at Tyrnau a university which was later transferred to Budapest, and also the Hungarian College at Rome. Believing that the preservation of religion requires worthy clergy, he founded the Institutum (Pszemáneum) for the training and instruction of clergy for all the dioceses of Hungary. Ferdinand II called Pázmán his friend. This emperor raised the bishops of Vienna to the rank of prince-bishops (1623). In 1630 it came to an end in the Peace of Westphalia, and the diplomats played with religious establishments and monasteries as boys play with nuts, and invented the term "secularization to express the secular appropriation of the Church's estates, the Hapsburg princes were not willing to commit Austria to such a policy. At this crisis the Hapsburg Dynasty obeyed the directions of Providence. Had the house of Hapsburg then come forward as champions of the new doctrine which originated at Wittenberg, it would have been too late, for the shattered imperial power in Germany and give to the crown of the Holy Roman Empire a lustre far exceeding that of any other European diadem. But reverence for God and Holy Church had greater weight with the em- pire, when the Thirty Years War ended. In the hundred and twenty years they battled with the storms in which the so-called Reformation had stirred up, while the armies of Islam attacked Vienna and the edge of the Ottoman Empire was pushed forward as far as Raab. The Ottomans even dared to come away in from the West, bringing calamity to his train, and the war cry of the Osmanli was heard within the imperial citadel, the rulers of Austria still trusted in God. Innocent XI sent subsidies, and the saintly Father Marco D'Ardino aroused Christian enthusiasm by preaching a crusade. The feast of the Holy Name of Mary is a reminder that on the 12th of September, 1633, the power of Islam was forever broken before the walls of Vienna, and that the inheritance of St. Stephen was then freed from the Turkish yoke.

God sent the rulers of Austria to do His work, and that they did it is an honour exceeding that of the quickly fading garlands which victory twines about the victor's chariot. During this period the Piarist and Ursuline orders were active in the work of education; the works of Cotton, Erasmus, Mäurer, Gunther, and others, were driven out of the country. Charles VI raised Vienna in 1722 to an archbishopric. While France at this time pointed with pride and reverence to its famous divines, the great preacher of Vienna was the always clever, but often eccentric, Augustus, Father Abraham a Sancta Clara, whose family name was Ulrich Mgerle. For example, preaching on the feast of the conversion of St. Paul (Paul), he announced as his theme Gauli, Mauli, and Fauli. Gauli he interpreted to mean pride and sensuality (Gaul, "head"); Mauli, drunkenness, and wrangling (Maul, "mouth"); Fauli, indolence (aul, "lazy").

The fifty years preceding the French Revolution are known in history as the period of the "Enlightiment". The Habsburg emperor believed that by enlightenment, in their sense of the word, a cure could be found for the evils of the time, and a means of promoting the happiness of mankind. Men were led more and more away from the influence of the Church. Vice and immorality were rampant, and only the claims of a refined sensuality deemed worthy of consideration. The new ideas made their way into Austria, and that country became the birthplace of Josephism, so called from the Emperor Joseph II,
whose policy and legislation embodied these ideas. Maria Theresa forbade the sale of the book written by some of its priests, and was resented by some of the secular clergy. Urged by her council, Maria Theresa issued the "Placitum regium," made a stole-tale ordinance and obtained from Benedict XIV a reduction of the feast days. By this last regulation all the Apostles are commemorated on the 29th of May, and St. Peter and St. Paul on the 29th of June, in the Mass and Breviary on the feast of St. Stephen. The empress also abolished the convent prisons, and ordered that passages in the Breviary lessons for the feast of St. Gregory VII which were opposed to the interests of the clergy or a regular order, might be covered over with paper. She also put a stop to public excommunications and public penances. The last public penance (1769) was that of a merchant at Fyrawart in Lower Austria who had strut an ecclesiastic. He stood for an hour at the church door holding a black candle. When Clement XIV suppressed the Society of Jesus, the Archbishop of Vienna, Cardinal Migazzi, sought to save that order in Austria. "If the members of the order should be scattered, it would not be easy to fill their places, it would cost much expense and trouble, the exhibitions to the sovereign, to the theologians, at which these priests had left their work if they were forced to abandon it." Just twenty years later Migazzi begged the Emperor Francis II to re-establish the order. "It is possible to Your Majesty," he said, "to make the Jesuits the most powerful body in the state. It was certainly an unprejudiced witness, did not hesitate to say that but for the suppression of the Jesuits France would never have suffered from the Revolution, which brought such terrible results in its train. Three months before the death of Your Majesty's grandmother I heard her say, 'Oh, if I had only followed your advice and had availed myself of your statement!' After the suppression of the Jesuits their property was converted into a fund for the aid of students, and the whole system of education was remodelled from top to bottom. Rautenstrauch, Abbot of Braunau, drew up a new scheme for a theological course, in which there should be "no squabbles of schools and scholastic chaos". Father Gratian Marx, of the Congregation of the Fious Schools, planned a Realgymnasium (high school without Greek) with five classes, which proved very successful. The common schools, which Maria Theresa had called a political necessity, were reorganized by Abbot John Ignaz Felbiger of Sagen in Frussian Silesia, each parish having its own school, so that there are now to be found in Austria a normal school with an institute for training teachers was connected. Felbiger wrote the necessary school books. The school at Kaplitz in southern Bohemia, under the supervision of the parish priest, Ferdinand Kindermann, was noted as a model school.

In ten years Joseph II published 6,200 laws, court regulations, and ordinances. Even those measures which were good and appropriate in themselves generally bore the evidences of precipitancy. His first ordinances were directed against the government of the Catholic Church and aroused discontent by their interference with the affairs of the Church. The acceptance of papal decrees without the sanction of the Government was forbidden. The bishops were forbidden to apply for, or make use of, the quinquennial faculties of the Holy See, on the ground that they had full authority to act for themselves. On the other hand, they were not allowed to issue papal formularies, or to ordain men without the consent of the Government. The Government soon began to close those monasteries which were not occupied with the spiritual care of a community, teaching, or nursing, and all the brotherhoods were suspended. About 738 religious houses were closed; 13 in Vienna alone; 51 in Lower Austria. The property of these conventual institutions was turned into a fund for church expenses, which, to its discredit, was used, not so much by the several provinces. In Lower Austria alone 251 new parishes were formed. Much discontent was caused by the appointment of an "ecclesiastical court commission" which issued a number of arbitrary regulations concerning public worship: only the Mass was to be celebrated in churches at the altars; in parish churches, during the seasons of fasting, only two fast-day services, on Wednesday and Friday, were to be celebrated; afternoons, devotions, the Litany of Loreto, and the Rosary were forbidden; the Mass was not to be celebrated in a parish church upon the occasion of a death, but not upon the anniversary; it was forbidden to expose the Blessed Sacrament in a monstrance, the ciborium must be used instead; only when the Host was displayed could more than six candles be placed on the altar. A special regulation forbade the dressing of statues of the Virgin and ordered that the bodies of the dead should be buried in sacks and covered with quicklime. Further ordinances forbade the illumination and ornamentation of sacred vessels, the painting of pictures, the introduction of The Edict of Toleration (1781) granted the private exercise of their religion to Lutherans and Calvinists. The marriage law of 1783 runs: "Marriage in itself is regarded as a purely civil contract. Both this contract and the privileges and rights originating from it are entirely dependent for their character and force on the secular laws of the land." In 1783, also, all schools, episcopal and monastic, for the training of the clergy were abolished, and general seminaries were founded at Vienna, Budapest, Pavia, and Louvain, with branches at Graz, Olmütz, Prague, Innsbruck, Freiburg, and Pressburg. This measure was intended to check the influence of the bishops in the training of ecclesiastics, and to obtain devoted servants of the State. The Minister of State, Van Swieten, took care that the new schools were supplied with suitable teachers and superintendents.

The first lodge of Freemasons, "Zu den drei Kanonen", was formed at Vienna in 1742; a lodge called "Zu den gekrönten Sternen und zur Redlichkeit" was formed soon after at Prague. Joseph II, however, had no alliance with Freemasons. "I know little about their secrets", he said, "as I never had the curiosity to take part in their mummeries". Still, his words, "The Freemason societies increase every moment and in the present situation are liable to show the rapid growth of the order. Although many of the representatives of the Church failed to meet the new tendencies with force and courage, the Prince-Archbishop of Vienna, Cardinal Migazzi, attacked them boldly. He wrote vigorously and defended the Church with energy. He was well supported by the Primate of Hungary, Count Joseph Bathythnyi, and in the lower provinces by the Cardinal Count von Frankenbein. But their efforts were in vain; the movement continued to grow. In 1782, when the Holy Roman Emperor, Joseph II, felt it necessary to take some action, and he resolved to visit Vienna. This visit (1782) was very opportune for the emperor and the leaders of the new tendency in the empire. Eybel issued the libellous pamphlet, "Was ist der Papst?" The value of the pamphlet literature of the Josephinist movement is not in proportion to its amount. The roads traversed by the papal cortège were lined with the faithful who were eager to obtain the blessing of the Holy Father. The emperor met them on the 17th of March. The two heads of the Christian world entered the imperial city. The emperor showed the pope every attention, but his chancellor of state, Prince Kaunitz, was less considerate. At Easter the pope celebrated High Mass in the church of St. Stephen
and afterwards blessed, from the balcony of the church facing Am Hof, the vast throng which filled the square. But the object of the people's visit was not a religious one, although it may be said that the Josephinist fanaticism began to give place to a more sober mood. When the Holy Father left Vienna, 22 April, after a stay of just one month, the emperor accompanied him as far as Maribrunn. Here, after prayer in the church, the two parted. The next year the emperor visited Rome, where the Spanish ambassador, Azara, and Cardinal Bernis are said to have had a moderating effect upon him. There was no break with the Curia.

One work of lasting value which this emperor undertook was in connexion with diocesan boundaries. He took from the Diocese of Passau that part which lies in Austria and formed with it the See of Lins; the episcopal residence was transferred from Wiener-Neustadt to St. Polten, Bregenz was made the seat of a vicar-general, and a bishopric was founded at Leoben. The worst blunder committed by Joseph II in his later years was his obstinate adherence, in spite of the warnings of Cardinal Frankenberg, to the scheme of erecting a general seminary at Louvain. Van der Stede, in his work entitled "Descouverte des abus," was one of the few Catholic priests who had committed themselves unreservedly to the "Enlightenment" movement. Maria Theresa had dismissed him from his position as teacher of church history, and one of his books was to be found in print as evidence of church history. The career of Aurelius Fessler is a still more distressing example of the influence of the new spirit. Fessler was born in Hungary and came to Vienna as a Capuchin monk. There he became acquainted with Eybel, and as an offset to Eybel's "Was ist der Papst?" issued "Was ist der Kaiser?". Appointed professor of theology at Lemberg, he entered the Freemason lodge "Phönix sur runden Tafel", but was soon obliged to leave Lemberg "on account of debt and frivolous demeanour unsuited to his calling". He became a Lutheran, established himself in Berlin as legal counsellor in ecclesiastical and school cases, got a divorce in order to marry again, and accepted a professorship in the academy at St. Petersburg. Obliged to leave this position in a year's time "on account of atheistical opinions", he succeeded in becoming an Evangelical bishop, and died at St. Petersburg. His "Reminiscences of My Seventy Years' Pilgrimage" presents a melancholy picture of long and weary wanderings. A return of Joseph III. was expected, but the results of his return were contrary to what was expected. Shortly after his death the emperor transferred to the bishops the supervision of religious instruction (1808) and the censorship of theological works (1814). Repeated commands to officials required them to attend Sunday church-services. A university with university degrees was founded for university students. Two days before his death the emperor directed his successor to "complete the work he had begun in reforming those laws, principles, and methods of managing church affairs which had been introduced since 1780".

The Archbishops of Vienna acted in a manner worthy of their high office. Migazzi's successor, in 1803, was Sigismund Anton Count Hohenwarth, the instructor of the emperor, and a pasteur zealous
for souls, who devoted himself especially to the theological schools. After him came Vincenz Eduard Hofbauer, who, gaining a good reputation as a theorist in pedagogics and as a moral teacher. An important part in arousing the Church was taken by the following court preachers of that period: Vincenz Durnaut, who prepared an Old Testament history; Printz, author of a compendium of religious knowledge; and Johann Hengst, who prepared a method of spiritual directions. In 1816 the emperor established the advanced school for secular clergy at St. Augustine, and the founder of the Vienna "Theologische Zeitschrift"; Vincenz Eduard Milde was the author of a textbook of the general theory on which he collaborated with Michael Leonard, who published "Christian Doctrines" in four parts and textbooks for grammar schools; Johann Pletz, who continued Printz's periodical and published "Dogmatic Sermons"; Job, confessor to the queen mother, Caroline Augusta; Albert Schlöfl, who produced "Meditations upon the Entire Gospel for Ecclesiastics and Priests", a work still fruitful. The priests whom the emperor received into Austria after the secularization of theabbies in the empire were also very active. Thirty-five monks who came from St. Stephen in Carinthia pursued serious studies; twenty-five from Wiblingen entered Austrian abbies. Among these were Sebastian Zangerl, who, "praying, working, and bravely fighting", bequeathed his diocese of Seckau to the Tyrolese ecclesiastics. Gregor Thomas Ziegler, who, while professor of dogmatics at Vienna, wrote "On Theological Rationalism", "Foundation of the Catholic Faith" and a "Life of Job". Their efforts were aided by the confessors Frederick von Schlegel and Zacharias Werner. Metternich was Schlegel's patron. Schlegel's lectures on modern history and on ancient and modern literature, delivered at Vienna, had a beneficial effect, and the "Konkordien", which he founded, advocated Catholic interests. Werner's conversion was finally affected by the confession of St. Peter. In reading the "Imitation of Christ" his eye happened to fall on the only words of Peter contained in the work (I., III., II. 1). He called the "Imitation of Christ" the "pith of all books". (Tele, tele.) During the sessions of the Congress he preached at Vienna with such intense feeling that at times he wept as he recited with remorse his youthful errors. For a while Hohenwarth entertained him in his palace and Dalberg gave him a gold pen which he presented to the queen mother, in the name of the pope, in July of the same year, seven days after preaching a notable sermon on the feast of the Epiphany, in 1823, was buried at Maria Enzersdorf beside Blessed Clement Maria Hofbauer. Hofbauer was a man of saintly character and prayerful life who, as confessor and preacher, exercised an extraordinary influence over many and was a source of light and instruction for Vienna and Austria. He was born at Tassits in Moravia, entered the Redemptorist Order at Rome as its first German member, and was active in the order at Warsaw. He suffered for the Faith, being imprisoned in the fortress of Kustrin, and coming to Vienna was appointed assistant to the rector of the Italian church through the influence of Archbishop Hohenwarth. He was finally made confessor to the Ursulines. Without noisy effort he produced deep effects. Among his penitents were: Adam von Müller, court councillor and author, whose last words were "Only those facts are worthy of notice which the Catholic Church recognizes as true"; Schlegel; Zacharias Werner; the Princess Jablonowska and Princess Brzezich; Prince Potocky; the Prince of the marquises of the Archbishops of Vienna and other archbishops; and the Ministry: "What are the Relations of Church and State?" An Answer by the bishops of Bohemia"; memorial of the Archbishopric of Salzburg to the Imperial Diet; memorial of the Archdiocese of Vienna to the Diet; memorial of the bishops of the Archbishopric of Salzburg to the imperial diet at Kremsier. All these brochures sought the independence of the Church, the breaking of her fetters so that she might be free to raise her hand to bless.

II.—9
As the appeals of individual bishops and dioceses had little effect, the minister of the interior, Count Stadion, summoned the Austrian bishops to Vienna in order to obtain a unanimous expression of their wishes. Hungary and the Lombardo-Venetian provinces were not included, as they were not yet pacified. The conference was to be held at the palace of the Archbishop on 29 April to 20 June, 1849, in the archiepiscopal palace. Sixty sittings were held. Schwarzenberg, the "German cardinal", presided, and the lately consecrated Bishop Rauser was secretary. Hungary was represented by the Bishop of Pécs, Scitesky. Among the theologians were Court Councillor Zenner, of Vienna; Professor Kutscher, of Olmütz; Canon Tarnoczky, of Salzburg; Canon Wiery, of Lavant; Professor Fessler, of Brixen; Canon Jablinsky, of Tarnow; and Canon Ranolzer of Pécs. The voluminous memorial presented to the Government by the conference, discussed, regulated instruction: "All school instruction of Catholic children must be in accordance with the teachings of the Catholic Church; the bishops are to have charge of religious training; professors of theology are to be chosen from men whom the bishop holds to be most suited to the position: only Catholics [are] to be found at the head of the schools] set aside for Catholic children; the bishops are to select the religious text-books". The bishops have the right to condemn books injurious to religion and morals, and to forbid Catholics reading them (Art. 9). The ecclesiastical judge decides matrimo-nial suits of an ecclesiastical character (Art. 10). The Holy See does not forbid ecclesiastics who have committed misdemeanours and crimes to be brought before the secular courts (Art. 14). The emperor, in exercising the Apostolic prerogative, inherited from his ancestors, of nominating the bishops to be canonically confirmed by the Holy See, will in the future, as in the past, avail himself of the advice of the bishops, especially of the bishops of the archdiocese in which the vacant see lies (Art. 19). In all dioceses the Holy See has the right to fix the highest dignity. The emperor still appoints all other dignitaries and the canons of the cathedral (Art. 22). The Holy Father empowers the emperor and his successors to present to all canonsaries and parishes the right and duty of presenting the endowment fund for religious or educational foundations, but in such cases the appointee must be one of three candidates nominated by the bishop as suitable for the position (Art. 25). The bishops have the right to bring religious orders into their dioceses (Art. 28). The estates which form the endowment fund for religious and educational foundations are the property of the Church and are managed in its name, the bishops having the supervision of affairs; the emperor is to aid in making up what is lacking in the fund (Art. 31). The Concordat was intended to be binding upon the entire monarchy, and to be carried out with uniformity in all parts. Thun, therefore, in the emperor's name, called the bishops of the entire empire to Vienna. On the 6th of April, 1856, the inhabitants of the imperial city saw 66 princes of the Church enter the Cathedral of St. Stephen in state. These ecclesiastics represented the Latin, Greek, and Oriental Rites; among them were German, Hungarian, Bohemian, Austrian, and the clergy consecrated by the pro-nuncio, Cardinal Viale Prelé. The assembly presented to the Government proposals, requests, and resolutions concerning schools, marriage, church estates, appointment to ecclesiastical benefices, monasteries, patronage of living. The closing session was held 17 June. The emperor received the bishops in a farewell audience. On this occasion Cardinal Schwarzenberg said: "After God, our hope and trust rest on Your Majesty's piety, wisdom, and justice. When we have reached our dioceses we shall strive most zealously to extend the benefits of the agreement in all directions". In order to make the Concordat effectual, the bishops held synods in their dioceses: at Graz, 1858; Vienna, 1858; Prague, 1860; Kalocsa, 1863. Fresh life showed itself in every measure. It has been acknowledged that schools of all grades accomplished great things under the Concordat. The primary schools were excellently arranged, a course of study which is still in force was drawn up for the gymnasia, and the University of Vienna gained new strength under Thun, the author of the Concordat. In 1855 the Institute for Research in Austrian history was formed. Famous members of the medical faculty of the university were the professors: Skodra (pneumonia and auscultation); Hokiński (pathological anatomy); Stanislaw Geyer (pathology); Boertz, and Billroth, the last named being the leading sur
geen of the century. Upon Rauscher’s suggestion, the number of professors in the department of dogmatic theology of the University of Vienna was increased, in order to ensure a more extended course in this branch. The men called were, Father Philip Guidi, O.P., and Father Clemens Schneider, S.J., both from Rome. The lectures were obligatory ones, the entire life of the four-year course, and were intended also for priests desirous of instruction. The successful development of art during this period is shown in the church of Alter- chenfeld in Vienna, which was consecrated in 1861. This church was built by the architect John George Müller, and was decorated with a series of mural paintings by Joseph Führich, professor at the Academy of Fine Arts in Vienna. These paintings combine art and true dogma most admirably, and Führich is in them a veritable teacher of the Faith. He was born at Krazau in Bohemia, studied art first at the academy in Prague, afterwards for two years at Rome, and coming to Vienna passed forty-two studious and fruitful years there (d. 1863). Among the largest religious paintings the most famous are: The Pater- noster; the Way of the Cross, in the church of St. John on the Frater, Vienna, copies of which can be found in all parts of the world; the Way to Bethlehem; illustrations of the Psalter and the Imitation of Christ in the Religious Seminary. The manner in which Führich developed his scheme of thought in the series of pictures in the Alterchenfeld church is extremely impressive. Pictures in churches, according to his view, are not merely decorative; through the senses they must unfold to the spirit that inner life of faith which finds its full development in the church. In the vestibule of the church, six pictures portray the work of creation, and a seventh sets forth the rest of the Creator on the Sabbath. The paintings on the two side altars represent the Church of the Old Testament, which kept alive the longing for salvation and proclaimed its coming. The paintings of the middle aisle portray the fulfillment of the promise by scenes from the life of Christ. Between the historical pictures are placed intervals the figure of the Saviour with appropriate historical emblems, such as Christ as a gardener, with a hoe on the shoulder. This is followed by a picture of the owner of the vineyard commanding the gardener to cut down the unfruitful trees. The paintings on the two side altars are allegorical pictures of the transferring of the office of shepherd to Peter; Christ the wayfarer, followed by a representation of the man who fell among thieves; Christ the sower, followed by the approaching harvester with his sickle. These paintings, with those representing the Sermon on the Mount, decorate the church as far as the pulpit. The high altar is adorned with a picture of the Most Holy Trinity. The conception running through the whole series of paintings, from those in the vestibule to that of the high altar, is that the paradise lost by the first human beings is offered to us again by the second Adam in the new heaven.

At this moment of renewed energy in the church, Augustine, among the bishops who had excited the envy of little Capppodiacia at the time of the three great Cappodocians. Among these Austrian bishops were: Cardinal Schwarzenberg (d. 1885) and Cardinal Rauscher (d. 1875; life by Wolfsgruber); Francis Joseph Rudigier, Bishop of Linz (d. 1879; life by Meiser); Joseph Fessler, Bishop of St. Polten (d. 1872; life by Erdinger); Peter B. Zwerger, Prince-Bishop of Seckau (d. 1893; life by Oer). The description of this period would not be complete without the mention of the German in preacher and most fruitful German theologian of the nine-
filled the modest position of sacriest of St. Rupert, the old church in Vienna; after a life spent in philosophical study he died in 1876 (life by Knoodt). Günther’s chief works are: "Vorschule zur spekulativen Theologie des Christentums"; "Peregrins Gstaum"; "Süd- und Nordlicher am Horizont spekulativer Theologie"; "Janusköpfe für Philosophie und Theologie"; "Möhler"; "Thomas a Scrupulis, zur Transfiguration der Persönlichkeits Pantheismen neuster Zeit"; "Die Justes-Milleux in der deutschen Philosophie gegenwärtiger Zeit"; "Eurythesus und Hierakies"; "Lydia (a philosophical annual, in collaboration with Veetius). Honestly intending to defend faith against the philosophical dogmatics which are constantly arising in modern times, Günther fell into the mistake of making the mysteries of faith dependent on their recognition by the understanding, so that knowledge was substituted for faith. A learned war broke out in Germany, in which Günther’s position was damaged by the vagaries of his followers, and at the end of five years’ examination the Congregation of the Index condemned his writings. The first claim made by the author was the honesty of opinion which had characterized his action from the start. The verdict of the Congregation of the Index was sent to him 23 January, 1857; on 10 February he handed Cardinal Rauscher his submission, to be awarded to the Pope by Cardinal Andrea, Prefect of the Congregation of the Index. The thought which consoled Gunther in these days of trial was that God demanded of every man the sacrifice of his Isaac, and that this sacrifice was what he now made to God.

Goethe says that the subject of profoundest interest in the history of the world is the battle of disbelief against faith. This is still more true of the history of the Church. In 1860 Austria became a constitutional monarchy, and in the same year the foundations of a representative government were laid. The Imperial Parliament was to consist of a House of Peers, to which the archbishops and prince-bishop were to belong, and a House of Deputies. During the first session of the Parliament, Maager, a Protestant deputy, attacked the Concordat and demanded its revision. Upon this the members of the episcopal house in the Upper House and some other bishops met and prepared a memorial which was sent to the emperor. "Of all the party cries," it ran, "which are now to have use in our country, none has so much prominence at present as the word toleration. True toleration is exercised by the Catholic Church, while the harshest intolerance is practised on all sides against the Catholic Church. All its ordinances and institutions are slandered and mistrusted, and every exhibition of Catholic conviction is overwhelmed with scorn and derision. The events just noted were merely the forerunners of a terrible storm which broke after the disastrous war of 1866. In July of the next year, Deputy Herbet moved the preparation of a bill to destroy the Concordat and demanded its revision. A conference of twenty-four bishops was held at Vienna, and a second memorial was sent to the emperor which contained the following: "A party has arisen which has chosen this time of distress for an attack on the religion to which Your Majesty, the Imperial family, and a great majority of the inhabitants of the land belong. We are in the presence of a spectacle which causes the emotions to the plea of necessity, the hearers to fill Austria’s sons with shame rather than with anxiety. Marriage without the blessing of the Church, schools without religion were demanded. In order to obtain suitable teachers for these schools it was proposed to found for the training of teachers institutions where contempt for all that is holy should be instilled. It was not possible, however, to resist the general pressure. On 21st October, 1867, the new fundamental laws received the imperial approval. The first granted full freedom of faith and conscience and freedom in scientific opinion. The second declared: "All jurisdiction in the state is exercised in the name of the emperor". Consequently, the State’s ecclesiastical successor of Guilielmo. They were obliged to resign their professorships, and their places have not yet been filled.

During this same period the dual constitution was sanctioned, by which the Austro-Hungarian Monarchy as it now exists, was formed "of two distinct co-ordinate States having the same constitutional, legal, and administrative rights". After a long struggle the emperor signed, 25 May, 1868, the laws concerning marriage, schools, and the status of the several denominations. The first of these laws raises the civil marriage obligatory, and makes the civil marriage obligatory, and takes from the Church the judicial power pro foro externo in matrimonial suits. The law concerning schools takes from the bishop any control of the management as well as the right of the father of a child to send it to an official school committee of the district and town, of which committee ecclesiastics can be chosen members. The bishops select the books used by the catechists and instructors in religious doctrine. The third law grants everyone the right to choose his own religion on attaining the age of fourteen years, but a child between seven and fourteen years of age cannot change his or her religion even at the wish of the parents. As these laws infringed the Concordat in essentials, a special extraordinary court was called at Rome, 22 June, at which the pope declared: "Leges auctoritatis Nostrâ apostolick reprombus, damnumus et decreta ipsa irrita prorus nulliusque roboris fuisse ac fore declarum." ("By Our Apostolic authority we reproduce and condemn these laws, and declare that their purport was, and shall be, wholly invalid and of no force.") The bishops upon this issued pastoral. The joint letter of 3 June issued by the Bohemian bishops to the clergy and their joint pastoral of 24 June were received by the bishops, mostly without incidents, on the ground that they were a disturbance of the public peace, and suppressed. Penal proceedings were not brought against Cardinal Schwarzenberg, but Bishop Francis Joseph Rudiger, of Linz, was prosecuted for his pastoral of 7 September: "On account of the misdemeanour committed in the pastoral letter"—of calling the law of 24 May a lie—he was brought before the Supreme Court, found guilty by the jury, and condemned to fourteen days’ imprisonment with costs. The pastoral was ordered to be destroyed. Next day the emperor in a decree remitted the punishment and its legal consequences. The bishops disagreed as to whether the clergy should permit themselves to be chosen members of the school committees, but Rauscher and Schwarzenberg, who were for the permission, carried their point.

The definition of the pope’s inapplicability afforded von Stremayr, the Austrian Minister of Instruction, a pretext to demand the abrogation of the Concordat, and these abrogating parties, had received from the definition a new character, which invalidated the original agreement. Beust, the Minister of Foreign Affairs, addressed to Palomba a note which declared: "The Concordat exists no longer; it is annulled." The abrogation of the Concordat produced a gap in religious legis-
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To remedy this four bills were introduced, January, 1874, for regulating the legal status of the Church, for the support of religion, the legal status of monasteries, and the recognition of new religious societies. The pope expressed, on the 7th of March, his grief at the attack on the rights of the Church, implied in the assertion that the same power in all matters concerning the external life belonged to the Romans. The bishops assembled again at Vienna and sent this statement to the Ministry and the Upper House: "We repeat that we are ready to agree to the demands which the State makes on us in the bill concerning the legal status of the Church. The demands are in harmony with the Concordat concerning these matters. We cannot and will not acquiesce in a proposition the consummation of which would endanger the welfare of the Church."

One of the chief causes of the scarcity of priests which now began to be marked was the new law of national defence. By this law youths in their twentieth year during their course at a gymnasium were subject to military duty. The bishops again and again besought for reconsideration of the provisions of this law. But they found, for the third time, that no magical address except appeal in individual cases to the indulgence of the emperor. When the bills reached the upper house the bishops defended themselves bravely. Rauscher closed his address of April with these words: "If I point to no other, I consider it necessary to conceal its real aim, and have unmasked its hate against God and eternal truth. But Providence has set a natural limit to all things. The destruction of Christianity is impossible, but Austria may be destroyed if the war against religion is not checked in good time." Yet, for all this, the first two bills became law, 7 May, 1874. Among other things, the law concerning the legal status of the Church declares that: In order to obtain any ecclesiastical appointment or living, a candidate's record of past conduct must be blameless when judged by the standard of the civil law (§ 1); if the Government finds that an ecclesiastical regulation respecting a public church service is not consistent with the public interest, the Government shall then forbid it (§ 17); the total number of Catholics living in the district of a parish form the parish community (§ 35); in order to cover the expenses of a parish a tax is to be levied on its members (§ 36); the ministry of public worship and instruction is authorized to oversee the maintenance of the bishops for two other church institutions (§ 38); the ministry of public worship and instruction is to take care that the ecclesiastical journals do not go beyond the sphere of their proper activity (§ 60). The law concerning contributions to the fund for the support of religion declares that: Assessments shall be made on incumbents of living and the communities of the regular orders for the fund for the support of religion in order to meet the expenses of Catholic worship and especially in order to increase the incomes of pastors which have been until now very insufficient (§ 1); the amount of the assessments shall be fixed every ten years for the next ten years (§ 9); and they were to be "one-half of one per cent on amounts up to 10,000 florins [$4,000], one and a half per cent on amounts from 10,000 florins to 20,000 florins [$4,000 to $8,000], and 10 per cent on all amounts over 90,000 florins [$30,000]." The law (signed 20 May) in regard to the bishopric pension is noteworthy for "acceptance in full" the principle of religious equality.

Since the passage of these three laws no further enactments have so far been made, with regard to the status of the various denominations in Austria. In the year following their passage Cardinal Rauscher died (24 Nov., 1875). It was due to his wise moderation and caution that Austria escaped the evil of a Kulturkampf (religious conflict) at 1874. von Stremayr offered four projects for bills in the House of Deputies, one of which dealt with the legal status of monastic communities. Rauscher said that it "bore on its forehead unusual marks of mistrust, arbitrariness, and harshness. According to its provisions, a man in the possession of the time being would be sufficient to sweep from the earth a monastic house which had existed for a thousand years and to enforce the sequestration of its property. The bill reached the Upper House by the middle of the year. 1876. Count Schwarzenberg succeeded, by means of a memorial of the Austrian archbishops and bishops, in inducing the emperor not to sign it, and the bill has not yet become law.

The parliamentary election of 1879 increased the number of conservative members so that the Right (Hohenwart) Party was in the majority. In 1882, the Karl Ferdinand University, at Prague, was divided into a German and a Czech university. Cardinal Schwarzenberg, however, would not give up his right of naming the theological faculty. He wrote to the minister, Conrad von Eybesfeld: The Church does not wish the separation of the nations, but their union in one body, the head of which is Christ. She dedicates the blessings of her activity to all nations, she recognizes the right of nations to independence, she respects and supports the demands of a people for its own language and its own form of instruction. But the Church cannot give to the claims of nationality the first place, they must always be for her a secondary interest. The theological faculty must impress this idea upon their pupils and must not, therefore, drive them apart. They should not deepen and embitter the national differences by a separation; they should strive rather to compose these differences. This duty is above all necessary among the various nationalities of Bohemia. In this country it is a special duty of the priesthood to seek to soothe and unify." The separation took place, however, directly after Schwarzenberg's death.

An amendment to the school law which somewhat improved matters was laid before the Upper House in 1883. This amendment was the result of numerous memorials from the bishops to the Government and much effort of other kinds. During the debate on the amendment Cardinal Schwarzenberg said: I wish to bring to the notice of the House an amendment which I think will increase the value of the amendment and are ready to work for its passage. But this does not justify the presumption that we consider the amendment as remedying all defects of the school laws, and that our votes are a corroboration of those laws. Only a denominational system of common schools can satisfy the claims of the Church and of the Christian community. The present system is unsatisfactory. While we now give our support, we reserve the right to press our just demands by way of legislation in the future." The law was passed and went into effect.

Cardinal Schwarzenberg had presided over every meeting of the Austrian bishops since 1849, and had always fulfilled faithfully the duties of the cardinalate. At the meeting of the bishops at Vienna in 1885 he was in a feeble state of health. He died on the 27th of March. The following day he appeared, although unfit to attend. He was not able to be present again and died of pneumonia 27 March.

A bill called the Prince Alfred Liechtenstein school bill was introduced in October, 1885. It was in-
tended to give the Church greater power over the schools. But while the bishops pressed the demand of “Catholic schools for Catholic children”, the social-democratic convention which met the same year at Hainburg, took its stand upon “common schools for religious teaching”, the separation of Church and State, religious belief is a private matter”. Gregr, of the Young Czech party, also declared in behalf of his party associates: “A Liechtenstein has come again to dig a grave for the Bohemian nation, the grave of ignorance and demoralization.

This state of affairs may be attributed to an act happened after the battle of the White Mountain (1620). Against such opposition the bill could not be carried. In 1891 Leo XIII regulated the meetings of the Austrian bishops in a manner which has proved fruitful in blessings. A meeting is to be held in Vienna every year. These meetings are either special or general. At these special meetings committees prepare elaborate and exact reports which are laid before the general assembly that meets at least once every five years. These assemblies of the bishops decide the course of the Church. The Austrian bishops feel and act as a unit, as a harmonious episcopacy. Schwarzenberg’s successor, Cardinal Count Schönborn, died in 1899. Cardinal Grusch, Auxiliary Bishop of Vienna, follows him at the head of the episcopacy. In reviewing the action of the bishops in their conferences since this time, it is clear that the matter which has chiefly occupied their attention has been the schools of every grade. In all their memorials to state officials, and in all their pastoral to the faithful, one thought continually appears like a veil of gold: a child should learn in school the duties of a Christian and a citizen. This end can be realized only when religion is made the central point of education from the first to the last degree. Education ends on the proper and religious training. For this reason the bishops sought (1897, 1898) to obtain the consent of the ministry to an increase in the time given to religious instruction in the primary and secondary schools. Prizes were offered for the preparation of a Bible (1898). Two catechisms, a larger and a smaller one, were prepared after eight years’ work. These were accepted by the bishops in 1897 and issued with explanatory directions. During this period religious instruction in the middle schools was renewed and religious exercises were again introduced. Religious societies (Sodalities of the Blessed Virgin Mary) were organized in 1897 and 1902. Religious instruction was introduced into the Sunday industrial schools (1898). Proposals were made as to the education of teachers of religion in the middle and normal schools (1901). The preparation of a correct textbook of psychology was urged (1894). Prizes were offered for textbooks on religion (1897). The bishops succeeded in obtaining a systematized course in philosophy for the theological schools (1892); they obtained, further, a rearrangement of theological studies and examinations. (Discussions must be suitable for publication and three examinations are obligatory for a doctorate.) They complained of the spirit prevalent at the University (1901) and of the indifference of the student-societies composed of faithful Catholic students (1901).

During the reign of Maria Theresa an educational fund was created from confiscated property of the Jesuits. Under Joseph II a religious fund was created from confiscated property of the Jesuits. But Joseph II acknowledged that the State was bound to pay the expenses of Catholic worship, for which the church revenues did not suffice. The salary of parish priests was fixed at 400 florins ($100), that of a curate at 200 florins ($50). The annual pension was made 200 florins ($50). These sums remained unchanged for one hundred years, although the cost of living and the value of money had varied. The speech from the throne in 1871 and 1879 referred to the improvement of the material condition of the clergy as an object of solicitude on the part of the Government, and since 1872 state subventions have been granted to the clergy of Austria. In order to obtain the money for this subvention, a tax for the maintenance of the religious fund was created in 1874. But although a sum reaching ten per cent of the capital fund was demanded every ten years, few priests received from the assistance amounting to more than 20 florins ($5) per year. This tax was called an “advance” to the fund for the support of religion in the different provinces, the debts of the provinces grew every year, and the entire religious fund was in danger of being used up. The bishops, therefore, sent repeated appeals to the Government, praying for a suitable increase of the salaries of the clergy. In 1903 they agreed to demand for active pastors: (a) for curates a minimum salary of 1,000 crowns ($200); for pastors of second-class parishes 1,600 crowns ($320); for parish priests without curates, 2,000 crowns ($400); for parish priests with curates, 2,200 crowns ($440); (b) four retroactive decennial allowances to be reckoned from the date of the grant; the first allowance to be 100 crowns ($20), the second, 150 crowns ($30), the third, 200 crowns ($40), and the fourth, 250 crowns ($50), in all 850 crowns ($170). (c) Surplus of money destined for pastoral salaries is not to be drawn upon for the pensions of retired clergy. For retired curates the bishops suggested a minimum pension of 100 crowns for curates, and of 1,900 crowns ($380) for parish priests. In 1891 and 1894 the bishop requested from the Minister of Worship an exact list of all the debts due by the religious fund in the hands of the Government and of all pious foundations. In 1891 and 1897 they elaborated the expenses which every religious society had to meet: the cost of religious literature, the payment of teachers, the rent of buildings, and the like. After a ten years’ trial (1895) the bishops pointed out the hardship of the tax on the religious fund, and pointed out where amendment should be made. The bishops repeatedly discussed (1895, 1896, 1900) the law which promised the formation of parishes. The difficult question of the patronage of livings was also taken up (1899). The Christian character of the family life, the education of the young, the duty of voting (“Vote, vote right”) were of special interest to the bishops in their pastoral letters (1891, 1901). The bishops discussed the question of founding and supporting a daily religious newspaper (1891, 1892). They assured the Holy Father of their agreement with his letter to Cardinal Gilibert, Archbishop of Paris, concerning the disrespectful utterances of Catholic papers about ecclesiastical authorities. They discussed uniform action in carrying out the Apostolic constitution “Officiorum ac munerationum” as applied to Catholic newspapers (1898).

As in our day large results are only obtained by association, the bishops have especially encouraged the formation of workingmen’s unions, of Gesellenvereine, the St. Boniface Society (March, 1901), the Holy Childhood Society, and benevolent societies (November, 1897). In these days much that is useful has been done by means of the newspapers. In 1891 they encouraged lectures on Freemasonry (1897), complained of the destructive tendencies which are undoing the strength and force of Austria, and condemned the bad press, “the dangerous foe of faith” (December, 1897).

In 1897 a movement was set on foot which ten years before would have been held to be impossible. Its name, the Los von Rom, is an insult to Catholics, its existence a mortal blow to Austrians. Every now and then articles appear in the daily papers employed to rob Catholics of their confidence in their priests, of their attachment to the holy sacraments, and even
to the Church. These ribald foes spread desolation over a good part of God’s vineyard in Austria. The “Free from Rome” movement will remain a disgraceful stain, but not in the history of the Catholic Church. Filled with a sense of the sacredness of their duty as bishops and Austrians, the episcopacy was unshakable, those in pastures new, the implement and its schemes (1899, 1901). They addressed an earnest memorial to the emperor on the subject (1901), as well as one to Körber, the head of the ministry (November, 1902).

The bishops delivered on creation and funeral addresses by non-Catholic clergymen in Catholic cemeteries; in 1898 they drew up a form of reconciliation for duellists and their seconds. They exhorted Catholics “to observe faithfully the ordinances against duelling, whether issued by God, the Church, or the State”.

After due deliberations, they also adopted resolutions on the position of catechists and the admission of catechets: into the ecclesiastical organisation and arranged the manner in which erring ecclesiastics “should be led back to the true fold of God by their fellow-clergymen”. In 1891 they issued regulations concerning the social activity of the clergy, and in 1901 concerning clerical conventions and legal societies.

The bishops sided the several religious communities endowed over the religious orders. In 1889 the relation of the bishops to the election and consecration of the abbots of new religious foundations was defined. In 1891, the pope granted permission to the strictly cloistered orders of women (Ursulines) to attend university lectures. The Austrian bishops celebrated the diamond jubilee of the consecration of Leo XIII to the priesthood and the golden jubilee of his consecration to the episcopacy by joint letters and a veneration of the Holy Father and by joint pastoral to the faithful. In these letters, they did not fail to express their regret on the subject of the so-called Roman question, of the offensive Giordano Bruno celebration, and of the 25th anniversary of the taking of Rome. In 1903 they sent a magnificent letter of congratulation to the Holy Father, Pius X.

We must go back five hundred years in the history of Austria to find another ruler who reigned fifty years. On the centennial anniversary, 2 December, 1898, of the reign of the Emperor Francis Joseph, the Austrian bishops, in a happy coincidence, paid a dedication to the emperor. In the dedication they say: “The mysterious counsels of God have ordained that Your Majesty should spend this day in sorrow. [Empress Elizabeth was assassinated 10 September.] We all suffer with our gracious emperor and ruler. But our grief cannot silence our gratitude; our gratitude to our Lord God who has preserved Your Majesty for us, our gratitude to Your Majesty for fifty years of strong and fatherly protection, for fifty years of self-sacrificing love, for fifty years of exemplary devotion to Your Majesty’s exalted but arduous calling.”

Since 1851 all the provinces of the Austrian Crown have been under one uniform government. Since 1867, however, Hungary has been an independent kingdom, consisting of Hungary and the Transylvanian Turks with the rest. During the battle over the Concordat which raged in 1867, the Hungarian bishops did not appeal to the Concordat, for fear that the agitation might spread to Hungary. In point of fact, however, they held fast to the Concordat. For 18 years, from 1867 to 1886, the bishops were the leaders of the Hungarian State. The bishops of 1866-91, preserved the peace of the Church in the kingdom. There was a conflict, however, respecting the laws concerning baptism. A law of 1868 enacted that in the case of mixed marriages the boys should be baptized according to the faith of the father, the girls according to that of the mother, even if this were contrary to the desire of the parents. But, when parents so requested, Catholic priests baptized those children who according to the law should be brought up non-Catholic. This practice was called Weglaufen. Even when, in 1879, the criminal code made the conferring of baptism under such circumstances a punishable offense, the practice continued. Beside this, they were repeatedly acquitted by the court of last resort in the suits which were brought against them by the Protestant pastors. In 1890 “denunciation” of such baptisms was dropped by the Holy See, and the law was thus subsided. Augustine von Roskovány, Bishop of Neutra, was the most learned man among the Hungarian bishops of this time. Von Roskovány was Doctor of Philosophy and Theology, secretary to Ladislaus Pfyker, Archbishop of Emlau, and died in 1892. His works are important authorities: “De Matrimonii mixtis” (7 vols.); “Monumenta pro independentiæ ponteficiæ eccles. ab imperio civilî” (13 vols.); “Cellibatus et Breviarium” (2 vols.); “Beata Virgo Maria in suo Conceptu immaculata” (2 vols.); “De sacris opibus Pontificis et Cent Princes civilis et monimentis omnium saeculorum” (16 vols.); “Matrimonium in ecclesiis Catholicæ potestati ecclesiasticæ subjectum” (4 vols.); “Supplementa ad Collectiones Monumentorum et Literatur” (10 vols.); “Die Anordnungen des Concordats” (6 vols.).

In 1893 the Hungarian Parliament began to meddle with religion. The head of the ministry, Wekerle, introduced three bills enacting that returns of marriages, births, and deaths should be made by a civil registrar; that the Jewish religion should be legally recognized, that permission should be given for its free exercise, and the right to enter or leave the Jewish faith should be granted. These bills were soon followed by others for the amendment of the marriage laws (civil marriage made compulsory) concerning mixed marriages. The first three bills, and they became law. Baron Desiderius Banffy was made the head of the ministry, January, 1895. In order to prevent the passage of the two remaining bills by Banffy, the papal nuncio, Agliardi, went to Hungary. But the Hungarian Parliament declared that such interference in the internal affairs of Hungary would not be permitted. Count Kalnoky, the Minister of Foreign Affairs, who had supported the nuncio, was replaced by Count Agass, Ouluch. The bill for civil marriage was passed, and Cardinal and recalled to Rome. The road was now clear. Count Ferdinand Zichy formed the Catholic people’s party in opposition to Banffy’s aims; but without avail. The two bills became law. The Lutz amendment on pulpitums could not be passed during the lifetime of the prime, Simor, but after his death it was adopted (1899).

Article 24 of the Diet of 1790 guaranteed to the Protestants of Hungary the entire control of the affairs of their religion. The Government has hardly any power in regard to either their churches, their schools, or religious foundations. Since 1848 the Catholics have been endeavouring to obtain autonomy. The Catholic congress of 1870 prepared a bill to this end. The Catholic Autonomy Association, consisting of the bishops, the elected members, clerical and lay, exist to represent the Church in regard to the faithful, on the one hand, and the Government, on the other, in all questions of schools, of church property, and especially (since the minister of public worship might be a non-Catholic) to advise the emperor on the exercise of his prerogative of nominating bishops. It is plain that the advantage or disadvantage to the Church of autonomy would depend on the composition of the commission. For this reason a commission such as the one desired was not formed but was rejected by the bishops, and Zichy’s motion, made
on occasion of the Catholic congress of 1897, did not receive government approval. In order to strengthen the claim for autonomy, the bishops, with the exception of Bishop Count Maylath, and the heads of the orders, in 1903, accepted three propositions. These are: that the right to present to bishoprics shall not be taken away; that the heads of the department of the ministry of religion shall be consulted; that the school system shall remain unaltered; that the fund for the support of religion shall be controlled by the minister of instruction. In 1906 the turning-point in the history of the autonomy question was reached, in the sense from the throne. The Minister of Public worship and Instruction, Count Albert Appony, has already requested the priimate to state the position of the bishops in regard to autonomy, so that the bill may be properly prepared.

**Ecclesiastical Organization.** The Catholic Church in Austria-Hungary is administered on the system of archiepiscopal provinces with suffragan dioceses, as follows:—

(a) In the territories represented in the Imperial (Austrian) Parliament there are seven archiepiscopal provinces in the Latin Rite, viz., Greek and Armenian Rites. These provinces comprise in the aggregate 34 sees. Archdiocese of Vienna (bishops 1498, prince-bishopric 1631, prince-archbishopric 1722), with suffragan dioceses of St. Hipolytus; transferred from Wiener-Neustadt, 1784 and Lins (founded 1784). Archdiocese of Salzburg (founded c. 700, archbishopric 800), with suffragan dioceses of Trent (founded in second century), Brizen (transferred from Säben in tenth century) with the general vicariate of Felst. kireh for Vorarlberg. Gurk (belonging to Klagenfurt, founded 1071), Seckau (belonging to Graz, founded 1219), and Lavant (belonging to Marburg, founded 1228). Archdiocese of Prague (973-1344 subject to Mainz, 1344 archbishopric), with suffragan dioceses of Prague (founded 1295), Kolin, Hradec, (or Regina Hradeces), founded 1684, and Leitmeritz (founded 1665). Archdiocese of Olomütz (founded 1063, archbishopric 1777), with suffragan diocese of Brunn (founded 1777). Archdiocese of Görl (transferred from Aquileia 1751), with suffragan dioceses of Lai- bach (founded 1461), Triest and Capo d'Istria, Parenzo and Pola (founded sixth century), Veggia (founded 990). Archdiocese of Zara (Jadera, founded fourth century, archbishopric 1146), with suffragan dioceses of Zara (founded 1295), Spalato and Motovun (founded 1260). Archdiocese of Pula (Pharsus, founded in twelfth century), Cattaro (founded in eleventh century), Ragusa (founded 990). Archdiocese of Lemberg (Leopold, Latin Rite; transferred from Hale (142), with suffragan dioceses of Tarnów (founded 1783, transferred to Tyniec, then to Bohemia, 1816), and Przemysl (founded 1340). The Prince-Bishopric of Cracow (founded about 700) is subject directly to the Holy See. The Catholics in Silesia are under the jurisdiction of the Prince-Bishop of Breslau, who has a vicar-general at Teschen and a summer residence at Johannesberg. The county of Glatz belongs to Prague. Lemberg, Greek-Ruthenian Rite (united in 1597, became an archbishopric in 1808), with suffragan dioceses of Sambor, Kremnitz (subsequently Lemberg since 1818), and Stanislavove (founded 1882). Lemberg, Armenian Rite, was founded 1387.

(b) In Hungary there are four archiepiscopal dioceses of the Latin Rite, with 17 suffragan dioceses; and one archiepiscopal of the Greek Rite, with six suffragan dioceses. Together with the See Archdiocese of Esztergom (Strigium, Gr., founded 1000), the incumbent of which is Primate of Hungary and ex-officio Legate (Legatus Natus), with suffragan dioceses of Nyíra (founded 1029), Város (Vacum, Wartenberg, founded in 1760), Ecclesiæi, and Szilávits (Jan-

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<td>Olmütz (Archd.)</td>
<td>25</td>
</tr>
<tr>
<td>Brunn</td>
<td>13</td>
</tr>
<tr>
<td>Lemberg (Archd., Lat. Rite)</td>
<td>41 (43)</td>
</tr>
<tr>
<td>Przasny (Lat. Rite)</td>
<td>27</td>
</tr>
<tr>
<td>Tarnów</td>
<td>6</td>
</tr>
<tr>
<td>Lemberg (Archd., Gr. Rite)</td>
<td>6</td>
</tr>
<tr>
<td>Przemysl (Gr. Rite)</td>
<td>6</td>
</tr>
<tr>
<td>Stanislavów (Gr. Rite)</td>
<td>5</td>
</tr>
<tr>
<td>Tara (Archd.)</td>
<td>7</td>
</tr>
<tr>
<td>Sebenico</td>
<td>7</td>
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</tbody>
</table>
## AUTHENTIC

### AUTHORITY

**Authenticity of the Bible.**—The authenticity or authority of Holy Writ is twofold on account of its twofold authorship. First, it is the work of God, which make up the Bible are authentic because they enjoy all the human authority that is naturally due to their respective authors. Second, they possess a higher authenticity, because invested with a Divine, supernatural authority through the Divine inspiration under which they were written, God wishes them to be read and believed. Biblical authenticity in its first sense must naturally be considered in the articles on the several books of Sacred Scripture; in its second sense, it springs from Biblical inspiration, for which see INSCRIPTION.

**VIGOURoux, Manuel biblique (Paris, 1901), I, 223-225; MAIZELLE, De Viris Illustribus Infusis (Rome, 1879), 554, 555.**

**Authority,** Civil, the moral power of command, supported (when need be) by physical coercion, which the State exercises over its members. We shall consider here the nature, sources, limits, divisions, origin, and the true and false theories of authority. Authority is as great a problem as man's knowledge of God. Biblical authenticity in its first sense must naturally be considered in the articles on the several books of Sacred Scripture; in its second sense, it springs from Biblical inspiration, for which see INSCRIPTION.

**P. F. X. E. ALBERT.**

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### Table: Denominational Statistics

<table>
<thead>
<tr>
<th>Diocese</th>
<th>Male Orders</th>
<th>Female Orders</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Houses</td>
<td>Inmates</td>
</tr>
<tr>
<td></td>
<td>Houses</td>
<td>Inmates</td>
</tr>
<tr>
<td>Spalato and Makarska</td>
<td>15</td>
<td>91</td>
</tr>
<tr>
<td>Cattaro</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>Venice</td>
<td>10</td>
<td>93</td>
</tr>
<tr>
<td>Cracow (Arch.)</td>
<td>30</td>
<td>604</td>
</tr>
<tr>
<td>Breslau</td>
<td>6</td>
<td>33</td>
</tr>
<tr>
<td>Lemberg (Armp. Rite.)</td>
<td>1</td>
<td>16</td>
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<tr>
<td><strong>Totals</strong></td>
<td><strong>542</strong></td>
<td><strong>9,970</strong></td>
</tr>
</tbody>
</table>

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**DENOMINATIONAL STATISTICS.—** The forty-nine million inhabitants of the Austro-Hungarian monarchy are divided, as to their religious beliefs, as follows:

**Austrian Provinces.**

<table>
<thead>
<tr>
<th>Catholicos (Latin Rite)</th>
<th>20,661,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greek Rite</td>
<td>3,134,000</td>
</tr>
<tr>
<td>Armenian Rite</td>
<td>2,000</td>
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</table>

**Hungarian Provinces.**

<table>
<thead>
<tr>
<th>Catholicos (Latin Rite)</th>
<th>10,299,190</th>
<th>12,207,128</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greek Rite</td>
<td>1,907,930</td>
<td></td>
</tr>
</tbody>
</table>

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**Kenner, Nicomum and Pannonmum, Vienna, 1870; Sappe (ed.), Eugenius Von Z. Sersenn, Berlin, 1877; Z. c. Kirchen- und kirch. Geschichtsblatt des Schubert Jubiläumskollegium (1877); Gurr (Kremst, 1872); Friese, Studien über die Werke der Benediktiner in seiner Zeit, in Seidewitz Gymnasium-zeitung, 1872; Gunk (1877), E. K. Friese, Die Kirchengeschichte der Böhmen (St. Petersburg, 1894); Neuer, Geschichte der Kirche in Deutschland, 1874; Käppler, Geschichte der Kirche in Deutschland, 1874; H. K. St. B. G. M. R. (Vienna, 1874); Lafeber, Geschichte der Kirche in Deutschland, 1874.**

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**K. WOLFGRUBER.**

**Authentic.**—The term is used in two senses. It is applied first to a book or document whose contents are invested with a special authority, in virtue of which they are always lived in an authentic sense; it is used as a synonym for "genuine", and therefore means that a work really emanates from the author to whom it is ascribed. The article VULGATE explains the first sense of the word; the articles on the single books of Sacred Scripture illustrate the second.

**F. X. E. ALBERT.**
governed by that custom of society which crystallizes into law.

And as it is natural to the individual, so it is natural also for the family to unite with others. Society is not the fruit of a short act. The individual is not self-sufficient, neither is the family. The family grows and then multiplies. We have a society of families; and that society grown great, and controlled as it needs to be by physical coercion, which the State exercises over its constituent members. Civil authority is of God, not by any revelation or positive institution, but by the mere fact that God is the Author of Nature, and Nature imperatively requires civil authority to be set up and obeyed. Nature cannot tolerate insubordination, nor anarchy either. And what Nature absolutely requires, or absolutely refuses as incompatible with her well-being, God commands, or God forbids. God then forbids anarchy; and in forbidding anarchy He enjoins submission to authority. In this sense, God is at the back of every State. And in consequence, the governments of the State within the sphere of its competence. "Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Wherefore be subject of necessity, not only for wrath, but also for conscience sake. ... For they are the ministers of God, ..." (Rom. xiii, 1, 5, 6).

Obedience, being a practical thing and not a speculation, cannot abstract from the concrete facts of the case; it is paid to the powers that be, to the authority actually in possession. Obedience is as disobedience; men are never disobedient except to the government of the day. But there are limits to civil obedience, and to the competence of civil authority. As domestic obedience is not to be carried to the extent of rebellion against the civil power, so neither is the State to be obeyed as against God. It is not within the competence of the State to command anything and everything. The State cannot command what God could not command, for instance, idolatry. The authority of the State is absolute, that is to say, for it is in its own sphere, and subordinate to no other authority within that sphere. But the authority of the State is not arbitrary; it is not available for the carrying out of every whim and caprice. Arbitrary government is irrational government. The development of government is gradual. The government of God Himself is not arbitrary; as St. Thomas says: "God is not offended by us except at what we do against our own good" (Contra Gentiles, III, 122). The arbitrary use of authority is called tyranny. Such is the tyranny of an absolute monarch, of a council, of a class, or of a majority. The liberty of the subject is based on the doctrine that the State is not omnipotent. Legally omnipotent every State must be, but not morally. A legal enactment may be immoral, and then it cannot in conscience be obeyed; or it may be ultra vires, beyond the competence of the authority that enacts it, in which case compliance with the law is not a matter of obedience, but of prudence. In either case the law is tyrannical, and "a tyrannical law, not being according to reason, is not, absolutely speaking, a law, but rather a perversion of law," (St. Thomas, Summa Theol., 1* 2* q. 92, art. 1, ad 4). Man is not all citizen. He is a member, a part of the State, and something else besides. Man is limited by the limits of the family, to the extent of his whole self, all that he is and all that he has" (St. Thomas, Summa Theol., 1* 2* q. 21, art. 4, ad 3). To say nothing of his eternal interests in his relations with his Maker, man has even in this life his domestic interests in the bosom of his family, his intellectual and artistic interests, none of which can be called political interests. Social and political life is the human life of man as a servant of the State in his every action. The State, the majority, or the despot, may demand of the individual more than he is bound to give. Were human society a conventional arrangement, were man, being perfectly well off in isolation from his fellows, to agree by way of contract to live in community with them, then we could assign no antecedent limits to civil authority. Civil authority would be simply what was bargained for and prescribed in the arbitrary compact which made civil society. As it is, civil authority is a natural means to a natural end, and is checked by that end, in accordance with the Aristotelian principle that "the end in view sets limits to the means" (Aristotle, Politics, I, 9). The immediate end of civil authority is well set forth by Suarez (De legibus, III, xi, 7) as "the natural happiness of the perfect, or self-sufficient, human community, and the happiness of individuals as they are members of such a community, that they may live therein peaceably and justly, with a sufficiency of goods for the preservation of life and the sustenance of body, and with so much moral rectitude as is necessary for this external peace and happiness". Happiness is an attribute of individuals. Individuals are not made happy by authority, but authority secures to them that tranquillity, that free hand for helping themselves, that restful enjoyment of their own just winnings, which is one of the conditions of happiness. Nor does authority make men virtuous, except according to that rough-hewn, outline virtue, which is called "social virtue", and consists mainly of justice. When the ancients spoke of "virtue" being the concern of the State, they meant justice and efficiency. Neither the virtue nor the happiness of individuals is cared for by the State except "as they are members of the civil community". In this respect, civil differs from domestic, or paternal, authority. The father cares for the members of his household one by one, singly and individually. The State cares for its members collectively, and for the individual only in his collective aspect. Hence it follows that the power thus acquired is the peculiar property of the family. A man is hanged for the common good of the rest, never for his own good.

This, then, is one measure of authority, the end which the State has in view. Another is the stage at which any given nation, or any civil authority, or any political development has arrived. For there is not one measure of authority common to all States. As the State develops, it grows in unity, and greater unity means an ampler measure of central authority. There is far more authority in the England of to-day than in the England of the Heptarchy. There was more authority in an Anglo-Saxon kingdom than in a horde of savages. In early civil societies there is no legislative authority, and no law, but only immemorial custom. There is little judicial authority, but injured men, or their families after their death, right their own wrongs, murder is restrained, not by judge, jury, and executioner, but by blood-feud. On the other hand, in highly civilized societies, especially those of a democratic character, the will of the people continually thrusts new functions upon government, such as education, the care of public health, the carrying of letters, the sending of telegrams. The recognition of this fact has been called "the principle of voluntary control". By it civil authority may limit its actions to the extent of its essential limits. Like other principles, "the principle of voluntary control" may be pushed too far. Pushed to the limit, it would involve Socialism.
AUTHORITY

Authority, though varying in amount, is as universal as man is everywhere. Man cannot live except under authority, as he cannot live out of civil society. It is by no convention, compact, or contract, that authority takes hold of him. It is a necessity of his nature. But while civil authority, or government, is universal and distributial, the distinction of authority, otherwise called the form of government, or the constitution of the State, is a human convention, varying in various countries, and in the same country at different periods of its history. It is scarcely too much to say that there are as many various distributions of civil authority, or as many various forms of government, as there are varieties of vertebrate animals. They are classified as monarchies, aristocracies, democracies; but no two monarchies are quite alike, nor two democracies. Thus a democracy may be direct, as in ancient Athens, or representative, as in the United States. The monarchy of Edward VII is different from that of George III.

The one point fixed by nature, and by God, is that there must be authority everywhere, and that the sentiment for the time being, and such a form, be under that form obeyed; for since there is no actual authority in the country except under that form, to refuse to obey that is to refuse authority simply, and to revert to anarchy, which is against nature: just as a man having nothing but bread and cheese under pretence that he much prefers mutton, condemns himself to starvation, which again is unnatural. But we must beware of saying of any particular form of authority, monarchy for example, or democracy either, what is true only of authority in the abstract, namely, that all nations are bound to live under it, and that never under any pretence can it be subverted. A country, once monarchical, is not eternally bound to monarchical; and circumstances are conceivable under which a republic might pass into monarchy, as Rome did under Augustus, mith to its advantage. Authority rules by Divine right under whatsoever form it is established. No one form of government is more sacred and inviolate than another. Change of persons holding office is usually provided in the constitution, sometimes by rotation, sometimes by vote of the legislative assembly. No monarchical constitution provides for the change of the person of the monarch otherwise than by death or resignation. Change of a system of government is constitutional, but, as history shows, as often as not, it is brought about unconstitutionally. When the change is complete, the new government rules by right of accomplished fact. There must be authority in the country, and theirs is the only authority available.

DIVISIONS.—The progress of civilization subdivides authority into legislative, judicial, and executive, and the latter again into civil and military. The king, or president, is chief of the executive. Authority, ancient or modern, is such and such a thing, and local, the latter emanating from the former and subordinate to it.

ORIGIN.—The question of the origin of authority seems first to have been raised by the Roman lawyers. In their hands it assumed the concrete form of the origin of the imperial power. This power they argued to reside primarily in the Roman people; the people, however, did not exercise nor retain it, but transferred it by some implicit lex regia, or king-making ordinance, in the matter of the crown and the state, irrevocably to each successive emperor at his accession. With the advent of Christianity, St. Paul's doctrine came into prominence, that authority is of God; yet in no clear way was it made out how it came of God until St. Thomas Aquinas showed that it was of God inasmuch as it was an essential of the human nature which God has created, according to the doctrine of Aristotle above expounded. When St. Thomas arose, some churchmen had shown a disposition to cry down the civil power. They could not deny that it was of God, but they regarded it as one of the consequences of the sin of Adam, and argued that, but for the Fall, man would have lived from commerce and industry, the legend of Romulus, and the asylums that he opened for robbers. States, they said, usually have their origin in rapine and injustice. Others insisted the pope with the plenitude of secular as well as spiritual authority, by the gift of Christ, and argued that kings regained only as his viceregents, even in civil matters. The Aristotelianism of St. Thomas was opposed to all this. On the other hand, the imperial and royal party made a pope of the king or emperor; the civil ruler was as much an institution of Christ as the pope himself, and, like the pope, enjoyed a God-given authority, no portion of which could validly be taken from him. This is the doctrine of "the divine right of kings". According to it, in its rigour, in a State of nature monarchical, monarchy is forever the only lawful government, and as such, the monarch, to be communicated by him, to such as he may select for the time being to share his power. This "divine right of kings" (very different from the doctrine that all authority, whether of king or pope, has its first cause from God and the Catholic Church. At the Reformation it assumed a form exceedingly hostile to Catholicism, monarchs like Henry VIII, and James I, of England, claiming the fullness of spiritual as well as of civil authority, and this in such inalienable possession that no jot or title of prerogative could ever pass away from the Crown. Against these monstrous pretensions were fought the battles of Marston Moor and Naseby.

Against the same pretensions another more pacific warfare was waged by Francis Suarez, S.J. Suarez argued against James I that spiritual authority is not vested in the Crown, and that even civil authority is not the immediate gift of God to the king, but is given by God to the people collectively, and by them bestowed on the monarch, according to the theory of the Roman lawyers above mentioned, and according to Aristotle and St. Thomas Authority, he asserted, is an attribute of a multitude assembled to form a State. By nature they must form a State, and a State be one, and therefore, is natural to mankind collectively; and whatever is natural, and rational, and indispensable for human progress, is an ordinance of God. Authority must be, and God will have it to be; but there is no such natural necessity of authority being all centred in one person. Authority is a Divine institution, but kings are a human invention. The saying is a platitude in our time; three centuries ago, when Suarez wrote, it was a bold and startling pronouncement. Suarez saved his loyalty by the concession that the people having bestowed the supreme power on His Majesty's ancestors ages ago, their posterity could not now resume it, but it must descend, like an heirloom, from the king to the king's son for all time. This concession was not everywhere borne in mind by posterity. Indeed it would appear a restriction on the development of a State for the distribution of authority to be thus fixed forever. In England at any rate the restriction has been broken through, and the king is not what he was in Stuart times. In the most of the Protestant countries of Europe the king is now the head of the law and of the Church. Indeed it would appear a restriction on the development of a State for the distribution of authority to be thus fixed forever. In England at any rate the restriction has been broken through, and the king is not what he was in Stuart times. In the most of the Protestant countries of Europe the king is now the head of the law and of the Church.
in England, Jean Jacques Rousseau in France. Hobbes was a philosopher, Rousseau a rhetorician. Whoever knows Hobbes well can have little to learn from Rousseau. Hobbes is rigidly logical; such inconsistencies as appear in him come from a certain timidity in speaking out, and a humility that appears more as hypocrisy. Rousseau, although he speaks boldly, makes no pretence at orthodoxy, and frequently contradicts himself. His brilliant style won him the ear of Europe; he popularized Hobbes. To the philosopher, Rousseau is contemptible, but Hobbes is an antagonist worthy of any man's steel. The following is a statement of Rousseau's belief that it is a grievous misfortune of Hobbes's principles conclusions which Hobbes was afraid to formulate. Hobbes made of the king a despot; Rousseau showed that, on Hobbesian principles, a king is no better than the people's bailiff, unless indeed, by military force or otherwise, he can prevent the people from assembling and decreing his deposition. Hobbes starts, and Rousseau after him, by contradicting Aristotle. According to Aristotle, man is "by nature a State-making animal." And if an individual may not thrive at all, develop into the family man, and the family man into the citizen; and wherever there is a city, or a nation, there must be self-government, or, in other words, civil authority, whether vested in one or in many. Authority is the very breath of man's nature and the condition of his progress because of his capacities. Anarchy are fatal to human progress. Effort, without which man cannot thrive, though it be an effort, and not an initial endowment passively received, Aristotle calls "natural." The State-making effort is "natural" to man; so is authority "natural," and, as such, of God, adds Thomas Aquinas. But Hobbes took "natural" in quite another sense. That he held to be "natural" which man is, antecedently to all effort and arrangement on his part to make himself better, his philosophy states, with the Calvinism of his day, and he took it that man is of himself "desperately wicked." What was natural, then, was bad, bad on the whole. Reason being an original endowment of man, Hobbes allowed reason to be natural. He allowed also, with Plato, that wickedness is irrational, by which concession Hobbes is marked off from a celebrated theory stated at the beginning of the second book of Plato's Republic, to which theory in other respects it bears a strong resemblance; the theory being that right by nature is the interest of the majority, and only by convention becomes the interest of the State. This allowing of wickedness to be against reason is a weak point in the logic of Hobbes. But Hobbes would have it that reason is by nature utterly unable to contend with wickedness, that it is overborne by, and made subservient to, passion, and so is degraded into cunning, man becoming more wicked by his possession of reason. Of himself, in his "state of nature," Hobbesian man is a savage, solitary, sensual, and selfish. When two human beings meet, the natural impulse of each is to lord it over the other. By force, if he is strong, by stratagem, if he is weak, every man seeks to kill or enslave every other man that he meets. Man's life in this state of nature, says Hobbes, is "nasty, brutish, and short." It would be, in an English ten, and in most other places. But Rousseau's imagination carried him to the Pacific Isles; he became enamoured of "the noble savage." He fell in with Hobbes's notion of the "natural," as being what man is and has antecedently to all civil intercourse. But the "natural" man, as he called himself, was curiously free from Calvinistic bias, and believed enthusiastically in the primitive, unmade, natural goodness of man. In Hobbes's view, though not in Rousseau's, man had every reason to get under the protection of the government. This was done by a pact, or convention, of every man with all the rest of mankind, to give up solitude with its charms, its independence, and its liberty of preying upon neighbours, and to live in society, the social body thus formed having all the rights of the individuals contributing to form it. This compact of man with man to quit solitude and live in society, is a second nature, and a difficult thing to imagine, as called by Rousseau, "The Social Contract." The body formed by it, commonly called the State, Hobbes termed "The Leviathan," upon the text of Job, xli, 24, "there is no power upon earth that can be compared with him. . . ."

And the State of the State is omnipotent, containing in its one self absolutely all the rights of the citizens who compose it. The wielder of this tremendous power is the General Will, measured against which the will of the individual citizen is not only powerless, but absolutely non-existent. The individual gave up his will when he made the Social Contract. "No rights against the State," is a fundamental principle with Hobbes and Rousseau. To live in the State at all means compliance with every decree of the General Will. But, if he be given the chance, the individual will not be a slave; he will not be "wretched." It is the very nature of man to struggle against his calumny and to render his life tolerable, and, by the simple expedient of never calling them together, the Single Person may incapacitate the people from ever resuming the power which is only theirs when they are all assembled. The General Will in that case is the will of the Single Person. Hobbes's location of the General Will is not lacking in clearness. But Rousseau would have the sovereign authority to be the inalienable right of the multitude—hence called the "Soeverign People." They may, if they will, employ a king, or even it is of their own Majesty, in Rousseau's phrase, is "Prince" not "Soeverign," and at stated times, without his calling them together, the Sovereign People must meet and decide, first, whether they will continue to support a throne at all; secondly, whether the throne shall further be filled by the present occupant. Rousseau's location is also clear, so long as it is understood that the General Will is simply the will of the numerical majority of the Sovereign People. Such a General Will is ascertained by a fair and impartial count of the votes, and only by a convention becomes the interest of the State. Personally they detest the measure, but with their "Real Will" they approve it. Thus, as Rousseau says, they remain as free as the wild man in the woods, obey none but themselves, and follow their own will everywhere.

But a canker-worm lies at the root of this, as of all ultra-democratic doctrines. All originate in a manifestly false supposition, that one man is as good as another. In other words, the public authority. Intelegence must guide the counsels of the State, not the predominant Will, which may be no better than caprice. But intelligence is not necessarily attached to majorities. Rousseau himself falters in presence of this awkward truth, and re-states the General Will, at least in theory, as the public will, and not the majority will, and the individual will has ceased to exist by the Compact. The public authority of the State, not the will of the majority, but of the whole 20,000 together; for though 5,000 persons detest the proposal, such detestation lies only in the individual will, sometimes called the "casual will" and the individual will has ceased to exist by the Compact.
better. Rousseau's theory contemplates "a people of gods," so he assures us. Such a people would scarce require any government. The ideal, sylvan creatures whom his imagination brings together to form the Social Contract, if not all very intelligent, may be supposed to be all good listeners to intelligent teaching; and thus Intelligence will govern the masses. But the voice of the majority will be an ideally Real Will. Government is an easy matter on such optimistic presuppositions. The eye, however, glances back upon Hobbes' ruffian primeval, "brutish and nasty". Hobbes' view of human nature must check the theory of Rousseau. Both views are extreme, and the truth lies between them. The democratic rule of a numerical majority is not of universal application. One has to consider the character of the people, and peoples vary. If in one age or place the people approximate to the character of "a people of gods," or angels, in another country or another time, they may be more like devils. "Force, devoid of counsel, of its own bulk comes to a crash," says Horace (Odes, III, 4). That is the democratic Will, Rousseau, with Hobbes, may say. Force to guide, starts from a false supposition, that the natural state of man is savage solitude, not civil society; he proceeds through the false medium of the "Social Contract", false because society is not a thing of convention; false again, because out of all knowledge, and the evidence of history; and he is apt to end in the tyranny of a brute majority, trampling upon the rights and consciences of individuals; or again in anarchy, his disciples putting too literal a construction upon the promise that henceforth no man shall obey any other than himself.

The doctrines of Rousseau have not escaped the censure of the Church. Rousseau may be recognized in the following propositions, condemned in the Syllabus of Pius IX: 'The State is the source and origin of all rights, and all rights are unlimited and absolute' (n. 39): "Authority is nothing else than numbers, and a sum of material forces" (n. 60): "It is allowable to refuse obedience to lawful princes, and even to rebel against them" (n. 63). Leo XIII, not content with condemning, teaches positive doctrine against Rousseau; to wit: the Aristotelian and Thomist doctrine already stated. Thus the Encyclical "Immortale Dei," of November, 1888: "Man's natural instinct moves him to live in civil society; for he can not, if dwelling apart, provide himself with the means of developing his faculties. Hence it is Divinely ordained that he should be born into the society and company of men, as well domestic as civil. Only civil society can ensure perfect self-sufficiency of life [an Aristotelian term]. But since no society can hold together unless there be some one over all, impelling individuals efficaciously and harmoniously to one common purpose, a ruling authority becomes a necessity for every civil commonwealth; and this authority, no less than society itself, is natural, and therefore has God for its author. Hence it follows that public power of itself cannot be otherwise than of God."

In the theory of Hobbes and Rousseau, Authority is the outcome of contract, not between people and prince, but of every man with every other man to relinquish solitude and its rights, and live in civil society. Rousseau is instant in pronouncing that between people and prince there can be no contract, but the prince is a tenant at will, who may be turned out of dwelling by force, or without that, that the Sovereign People assemble to vote upon him. But there is another theory of contract, centuries older than Hobbes, a theory greatly cherished by Locke and the English Whigs, who found in it the justification of the expulsion of James II in 1688. In this theory, the contract is said to lie between the people and their ruler; the ruler is to be obeyed so long as he fulfils certain conditions known as "the constitution". If he violates the constitution, he forfeits his authority and the people may cast him out. Thus ruler and subject are two "high contracting parties". The ruler has no superiority of status, but of contract only. On this it is to be observed, in order to vindicate the doctrine, that such a contract is a thing, and therefore is not to be taken for granted; but evidence in each particular case should be forthcoming of the contract having been made on those terms as a fact of history. Secondly, this asserted contract is the issue of those who believe that Job declared of old: "... in judgment. There is none that may be able to reprove both, and to put his hand between both" (Job, ix, 32, 33). The contract cannot be enforced at law, for lack of a judge; in case of dispute, each party pronounces in his own favour, and they are like to fight it out. The result is civil war, as between Charles I and his Parliament. But really ruler and subjects are not two "high contracting parties", as two nations are. The theory is prejudicial to the unity of the State, and countenances revolution. The theory was brought up to meet that delicate inquiry, "What is to be done when Government abuses its authority?" On which see "Moral Philosophy" (Stonyhurst Series), 338-343. (F. Newman, "Aristotle, Political"

Joseph Ricketty.

Authority, Ecclesiastical. See Church; Pope; Hierarchy.

Authority, Paternal. See Obedience; Parents.

Authorized Version. The name given to the English translation of the Bible produced by the Commission appointed by James I, and in consequence often spoken of as King James's Bible'. It is the first English Bible in which the King and his Catholics. In order to understand its origin and history, a brief survey is necessary of the earlier English translations of the Scriptures. From very early times portions of the Bible have been translated into English. It is well known that Venerable Bede was finishing a translation of St. John's Gospel on his death-bed. But the history of the English Bible as a whole does not go back nearly so far; it dates from the so-called Wycliff, Version, believed to have been completed about the year 1380. The translation was made from the Vulgate and it then existed, that is before the Sixtine and Clementine revisions, and was well and accurately done. Abbot Gaspout contends confidently (The Old English Bible, 102 sqq.) that it was in reality of Catholic origin, and not due to Wycliff at all; at any rate it seems fairly certain that he had no share in any part of it except the Gospels, even if he had in these; and there is evidence that copies of the whole were in the hands of good Catholics, and were read by them. The very fact that Wycliff undertook its chief importance from the use made of it by Wycliff and the Lollards, and it is in this connexion that it is chiefly remembered. During the progress of the Reformation a number of English versions appeared, translated for the most part not from the Vulgate, but from the original Hebrew and Greek.
Of these the most famous were Tyndale's Bible (1525); Coverdale's Bible (1535); Matthew's Bible (1540); and the "Great Bible" (1539), the second and subsequent editions of which were known as Cranmer's Bible; the Geneva Bible (1557-60); and the Bishops' Bible (1568). The art of printing being by this time known, copies of all these were widely distributed, and of the present day there is much good and patient work in them, none will deny; but they were marred by the perversion of many passages, due to the theological biases of the translators; and they were used on all sides to serve the cause of error.

In order to counteract the evil effects of these versions, the Catholics determined to produce one of their own. Many of them were then living at various centres on the Continent, having been forced to leave England on account of the Penal Laws, and the work was undertaken by the members of Allen's College, at Douai, in Flanders, which was for a time transferred to Reims. The result was the Reims New Testament (1582) and the Douay Bible (1609-10). The translation was made from the Vulgate, and the whole, as Caron, was afterwards set in Latin form, and so full of Latinisms as to be in places hardly intelligible. Indeed, a few years later, Dr. William Fulke, a well-known Puritan controversialist, brought out a book in which the text of the Bishops' Bible and the Reims Testament were printed in parallel columns, with the sole purpose of discreditting the latter.

In this he did not altogether succeed, and it is now generally conceded that the Douay Bible contained much excellent and scholarly work, its very faults being due to over-zeal. In the meantime the Protestants were becoming dissatisfied with their own versions, and soon after his accession King James I appointed a commission of revision—the only practical outcome of the celebrated Hampton Court Conference. The commissioners, who numbered forty-seven, were divided into six companies, two of which sat at Oxford, Cambridge, and Westminster, respectively; each company undertook a definite portion of the Bible, and its work was afterwards revised by a select committee chosen from the whole body. The instructions for their procedure were, to take the Bishops' Bible, which was in use in the churches, as their basis, correcting it by a comparison with the Hebrew and Greek texts. They were also given a list of other English versions which could be consulted. The commissioners co-operated, and completed their work in 1607, and completed their labours in the short period of two years and nine months, the result being what is now known as the "Authorized Version".

Although at first somewhat slow in gaining general acceptance, the Authorized Version has since become famous as a masterpiece of English literature. The first edition appeared in 1611, soon after the Douay Bible, and nearly thirty years after the Reims Testament; and although this latter was not one of the versions named in the instructions to the revisers, it is understood that it had considerable influence on them (see Preface to Revised Version, i, 2. Also, J. G. Caletom, "Reims and the English Bible").

This Authorized Version was printed in the usual form of chapters and verses, and before each chapter a summary of its contents was prefixed. No other extraneous matter was permitted, except some marginal explanations of the meaning of certain Greek or Hebrew words, and a number of cross-references at the end of the pages. At the beginning was placed a dedication to King James and a short "Address to the Reader". Books such as Ecclesiastics, and Machabees, and Tobias, which are considered by Protestants to be apocryphal, were of course omitted. Although it was stated on the title-page that the Authorized Version was "appended to be read in the Churches", in fact it came into use only gradually. For the Epistles and Gospels, it did not displace the Bishops' Version until the revision of the Liturgy in 1661; and for the Psalms, that version has been retained to the present day; for it was found that the people were so accustomed to singing it that any change would have been inadvisable. Correctors were made, from time to time, in the successive editions of the Authorized Version, in the notes and references, as well as even in the text. A system of chronology based chiefly on the calculations of Archbishop Ussher was first inserted in 1701; but in many later editions both the dates and many, or even all, of the references or verbal notes have been omitted.

It is generally admitted that the Authorized Version was in almost every respect a great improvement on any of its predecessors. So much was this the case that when Bishop Challoner made his revision of the Douay Bible (1749-52), which is now commonly in use among English-speaking Catholics, it did not scruple to borrow largely from it. Indeed, Cardinal Newman gives it as his opinion (Tracts Theol. and Eccles., 373) that Challoner's revision was even nearer to the Authorized Version than to the original Douay, "not in grammatical structure, but in phraseology and diction". Nevertheless, there are traces of controversial prejudice, as for example, in the angel's salutation to the Blessed Virgin Mary, the words "highly favoured" being a very imperfect rendering of the original. In such cases, needless to say, the challenge of the sacrifice now, while in the Authorized Version the names of persons and places were usually given in an anglicised form already in use, derived from the Hebrew spelling. Challoner nearly always kept the Vulgate names, which come originally from the Septuagint. It is partly due to this that the Authorized Version has an unfamiliar sound to Catholic ears. The Authorized Version remained in undisputed possession for the greater part of three centuries, and became part of the life of the people. In the latter half of the nineteenth century, however, it began to be considered that the progress of science called for a new version which should embrace the results of modern research. The work was set on foot by Convocation in 1870, and a Committee was formed, in which the bishops were represented by a revising committee of nine. The Revised Version (1881-84). The Revised Version has never received any definite ecclesiastical sanction, nor has it been officially introduced into church use. It has made its way simply on its merits. But although at the present day it is much used by students, for the general public (non-Catholic) the Authorized Version still holds its ground, and shows no sign of losing its popularity.

Autocephal (Gr., autokephalos, independent), a designation in early Christian times of certain bishops who were subject to no one; the name, however, was not always used in the same sense. In certain Eastern countries, for example, it was applied to bishops who did not pay submission to any supreme authority. Thus in the East, the bishop of Jerusalem was described as an autocephalous bishop, in contradistinction to the Cypriote bishops, who, under the Dodecanese patriarch, were subject to the metropolitan of Constantinople. In the West, the title was applied at times to the bishops of Rome, who, as the centre of the Christian Church, were independent of all other sees. In the Middle Ages, the term was generally confined to the bishops of Christendom, who were in communion with the pope. In the sixteenth century, the title was claimed by the Protestant reformers for their bishops. But the title is now employed for certain Oriental bishops in the Patriarchates.
of Constantinople, Alexandria, and Antioch, who were subject directly to the patriarch of the civil (imperial) diocese to which they belonged, and who owed no obedience to their immediate metropolitans; they were not unlike the modern "exempt" bishops immediately subject to the Apostolic See. The most ancient of these seems to be the bishop of "Notitia" of Leo the Wise, where they are entitled archbishops and metropolitans, though they had no suffragans. Occasionally priests were called "autocephali", e.g. the clergy of a patriarchal diocese (see Bos., Hist. Eccl., VI, 21, and Eus., Hist. Eccl., V, 23, with the note of Valesius, also Bishop, Exemption, Ravena.)


One of the most absurd of these is the "Ecclesiastical History of the Captivity of the Ark". These autos sacramentales produced a great effect on the people. From time immemorial, allegory of every kind had powerfully appealed to them, and these autos took a strong hold on the popular fancy during the days of the Church, during religious festivals, with their music and their splendour, coupled with the fact that they were given at the public expense and with the sanction of the Church. In 1765, their public representation was forbidden by Charles III, but the habits of centuries could not be so easily overcome, and for many years afterward they continued to be presented in some of the smaller towns.

Fitzmaurice-Kelly, Historia de la Literatura Española (Madrid, 1901). passim; TRUSCH, ESSAY ON THE LIFE AND GENIUS OF CALDERON (London, 1880); SCHUCK, GESCHICHTE DER GEMALDE, 1000-1500, BAND I, 335; BOLL, Künstler und Künstlertum in Spanien (Berlin, 1846), III.

VENTURA FUENTES.

Aupert, AMBROSE, an early medieval writer and abbott of the Benedictine Order, b. in France, early in the eight century; d. after an abbacy of little more than a year at his monastery of St. Vinçens on the Velturino, near Piacenza, Italy, 778 or 779. Aupert, if forgotten to-day, was not without a name in his own century. Charlemagne made use of his talents; Pope Stephen IV protected him; and the monastery where he spent many years, and of which he died abbot, is famous among the great monasteries of Italy. He has sometimes been confused with another Aupert who was Abbot of Monte Cassino in the next century, and who left a collection of sermons besides a spiritual treatise. His chief work is "Expugatio in Apocalipsin" (P. L., XXXV, col. 2147-52).

FRANCIS P. HAYVEY.

Autran, JOSÉPH, a French poet, b. at Marseilles 20 June, 1813; d. in the same city, 6 March, 1877. He pursued his classical studies in the Jesuit college of Aix. His father, however, having met with reverses, Autran, obliged to earn his own living, accepted a position as teacher in a local seminary. Thus engaged, he published the first work which drew attention to his merits as a poet; this was an ode written on the occasion of Lamartine's departure for the Holy Land. Le Départ pour l'Orient was followed (1833) by a collection of poems entitled "La mer", remarkable for descriptive power and the charms of its versification. The favour with which it was received led him to publish a second series of the same subject, "Les Poèmes de la mer", which appeared in 1852. Meanwhile, he had written another volume of lyrics, "L'Harmonie,", which served to increase his popularity as a singer; also a prose work, "Italie et la Semaine sainte à Rome" (1841), the fruit of a voyage to the Eternal City. The French conquest of Algiers suggested the subject of an epic poem, "Milliard" (published in 1842. In 1848 "La Fille d'Achille", a tragedy in five acts, shared with Emile Augier's "Gabrielle" the Prix Montyon awarded by the French Academy. This was followed by: "Labourcours et Solitaire" (1845), "La Marie Confesse" (1856), "Enuzma", "La Copine", and "L'Envy", "Épitres rustiques"; "Le poème des beaux jours" (1852), "Le Cyclope", a drama after Euripides (1860); "Les Paroles de Salomon"; "Sonnet Caprices" (1873); "La Legende des Paladins" (1875). In 1868 Autran was elected a member of the French Academy to succeed Poulet. In his later years he was stricken with blindness. Autran, though
not a poet of the first rank, is a writer whose noble sentiment, chasté imagination, and religious feeling unite to lend his works a certain freshness. All his works are remarkable for their purity of expression, the music of their rhythm, and a profound feeling for the beauties of nature.


Jean le Barb.

Auten (Augustodunum), Diocese of, comprises the entire Department of Saône et Loire in France. It was suffragan to the Archdiocese of Lyons under the old regime. The sees of Chalon-sur-Saône and Mâcon were united to Auxerre after the Revolution, and it then became suffragan to Beaucaire (1802), afterwards to Lyons (1822). Christian teaching reached Autun at a very early period, as we know from the famous Greek inscription of Pectorius which dates from the third century. It was founded in 1839 in the cemetery of St. Peter l'Estreier at Autun, and bears testimony to the antiquity and efficacy of baptism and the sacramental words of the Holy Eucharist. Local recensions of the "Passion" of St. Martin of Autun exhibit St. Polycarpon on the eve of the procession of Septimius Severus, assigning to St. Irenæus two priests and a deacon (Sts. Benignus, Andochius, and Thyrsus), all three of whom departed for Autun. St. Benignus goes on to Langres, while the others remain at Autun. According to this legendary cycle, which dates from about the first half of the sixth century, it was not then believed at Autun that the city was an episcopal see in the time of St. Irenæus (c. 140-c. 211). St. Ambr., whom Autun tradition designates as its first bishop, probably occupied the see about 250. The first bishop known to history is St. Reticius, an ecclesiastical writer, and contemporary of the Emperor Constantine (306-337). The Bishop of Autun enjoys the right of wearing the pallium, in virtue of a privilege accorded to the see in 590 by St. Gregory the Great (590-604). In the Merovingian period two Bishops of Autun figured prominently in political affairs; St. Syagrius, bishop during the second half of the sixth century, a contemporary of St. Germanus, Bishop of Paris (see Diocese of Autun), and St. Leonarius (Léger), bishop from 663 to 680, celebrated on account of his conflict with Ebroin and put to death by order of Thierry III. Charles Maurice de Talleyrand-Périgord, the future diplomat, was Bishop of Autun from 1788 to 1790, when he resigned, on the last day of this see, appoin... 1852 (d. 1906), was Cardinal Perraud, member of the French Academy. In 670, an important council was held at Autun for the purpose of regulating the discipline of the Benedictine monasteries. The present cathedral of Autun dates from the eleventh and twelfth centuries, and was formerly the chapel of the Dukes of Burgundy; their palace was the actual episcopal residence. In the Diocese of Autun are yet to be seen the ruins of the Benedictine Abbey of St. Benignus, and the great church of Cluny, to which 1,200 monasteries were subject, and which gave to the Church the great pope, Gregory VII (1073-85). Gelasius II (1118-19) died at Cluny, and there also held the conclave that elected Calixtus II (1119-24) to the See of Rome. The Council of Constance (1414-18), and II, 174-182 (Paris, 1894 and 1900); CHEVALIER, Topo-bibl. (Paris, 1894-99), 300-372.

Aucetius, name of several early Christian personages.—Auctetius of Milan, native of Capadocia, ordained (344) to the priesthood by Gregory, the intruded Bishop of Alexandria. After the banishment of Dionysius of Milan in 355, Auctetius was made bishop of that see through Arian intrigue, though ignorant of the Latin tongue. Some of the principal Western bishops attempted, but in vain, to bring him to accept the Nicene Creed. He was publicly accused at Milan, in 364, by St. Hilary of Poitiers, and convicted of error in a dispute held in that city by order of the Emperor Valentinian. His submission was only apparent, however, and he remained powerful enough to compel the departure of St. Hilary from Milan. In 359 he forced many bishops of Illyricum to sign the creed of Rimini. Though St. Athanasius procured his condemnation by Pope Damasus at a Roman synod (369), he retained possession of the see until his death, which occurred in 377, and was succeeded by St. Ambrose. —Auctetius, Junius, originally Mercurinus, a Scythian, and a disciple of Ulfilas, or Wulfila, of whose life and death he wrote an account that the Arian bishop, Maximinus, included (383) in a work directed against St. Ambrose, and the Synod of Aquileia, 381. This favourite of Justina was the anti-bishop set up in Milan by the Arians, on the occasion of the election of Ambrose. He challenged the latter in 386 to a public dispute in which the judges were to be the court favourities of the Arian empress; he also demanded for the Arians the use of the Basilica Portiana. The refusal to surrender this church brought about a siege of the edifice, in which Ambrose and a multitude of his faithful Milanese had to defend the Heart of Christ in the Visitation Convent at Paray-le-Monial, founded in 1644, and now the object of frequent pilgrimages. At the end of the year 1905 the Diocese of Autun contained 618,227 inhabitants, 65 parishes, 488 seigneuries, or auxiliary churches, and a number of places of pilgrimage. The church built in 1890 to the Virgin of the 697-7
Auxerre was an Arian; his patronage of the heretical Arians (Philostorgius, Hist. Eccl., V, 1, 2), points to this.

THOMAS J. SHAHAN.

Auxerre, Councils Of.—In 585 (or 578) a Council of Auxerre held under St. Anachararius formulated four canons, closely related in context to canons of the contemporary Councils of Lyon and Macon. They are important as illustrating life and manners among the newly-converted Teutonic tribes and the Gallo-Romans of the time. Many of the canons are directed against remnants of heathen barbarism and superstitions. They witness to the persistence in the early Middle Ages in France of certain ancient Christian customs. The canons of the council of 605 or 697 are concerned chiefly with the Divine Office and eclesiastical ceremonies.


THOMAS J. SHAHAN.

Auxerre, Diocese and School of. See Sens.

Auxiliary Bishop, a bishop deputed to a diocese who, capable of governing and administering his diocese, is unable to perform the pontifical duties; or whose diocese is so extensive that it requires the labours of more than one; or whose episcopal see has been attached to a royal court, or is occupied by a protracted absence at court. According to the present ecclesiastical discipline no bishop can be consecrated without title to a certain and distinct diocese which he governs either actually or potentially. Actual government requires residence, potential does not. Hence, there are two principal classes of bishops, the resident, or diocesan or, local, or ordinary; and the non-residential, or titular. Diocesan bishops have and exercise (de jure) full power of order and jurisdiction, in and over the diocese committed to their exclusive care by the pope. Titulars, as such, have not, and do not exercise, power of order and jurisdiction, in and over their titular sees. All actual jurisdiction in titular sees is vested in himself, and exercises through the Sacred Congregation of Propaganda. The jurisdiction of a diocesan is ordinary. Should a titular perform a jurisdictional function, he uses delegated jurisdiction.

Titular bishops are those who have been appointed by the Holy See to a see or diocese which, in former times, had been canonically established and possessed cathedral church, clergy, and laity, but at present, on account of pagan occupation and government, has neither clergy nor people. It is essential that the titular diocese did exist, and did cease to exist through death or defection of clergy and faithful, or pagan settlement and government. No vestige of titulars, as defined, appears until the close of the thirteenth century. Evidently the host of wandering bishops without title or see—missionary, regency, or exiled bishops—of whom historians make mention, cannot be classed with our titulars, who did not come into existence until the greater part of the East had passed under pagan rule, and the destruction or defection of the Christian flock and the death of their shepherds ensued. The episcopal succession in those dioceses was maintained as long as a hope remained of their rehabilitation, and their bishops were hospitably received, and frequently used by the dioceses as auxiliaries or vicars in pontifical functions in their respective dioceses. Eclesiastical authority placed some of them in temporary charge of vacant Western dioceses, on condition of their immediate return to their own sees when possible. Others were given the spiritual care of dioceses by civil princes who, avaricious of the episcopal revenues, prevented the appointment of a diocesan bishop. In the fourteenth century, the grant of numbers of bishops without occupation, and their invasion of the rights and privileges of the diocesan brought about necessary legislation. Clement V (I, iii de elect. V, Clem.) prohibited the election and consecration of any cleric, without papal license, to any of those vacant sees (eine cleru poytique).

The first mention of titular bishops occurs in the Lateran decree (sees. 9 de Cardinalibus), wherein Leo X permits the creation of titulars whom the cardinal-bishops may use as suffragans, or auxiliaries, in their temporal sees, dioceses. Afterwards this privilege was extended for various reasons, principal among which were (a) to preserve from oblivion the memory of those once venerable and important, but now desolate, sees; (b) that the pope might have at hand efficient and capable ecclesiastics (without care of dioceses) in the discharge of the numerous and important ecclesiastical duties of the Apostolic ministry in and outside of the Roman Curia; (c) that suffragans might be given to bishops impelled by reason of infirmity, partial or entire, or of the great extent of their dioceses, or forced by the protracted absence from performing their episcopal duties. Pius V, after the Council of Trent, decreed that suffragans were not to be given to Cardinals, and to those bishops to whom it was customary to grant or give a fixed salary to support the dignity of the auxiliary. He also decreed that such auxiliary should not, without papal permission, exercise the pontifical functions in any other diocese, save in that of the diocesan to whom he had been given. Gradually it was extended to other bishops who had solid reasons for assistance. The appointment of all titulars is reserved exclusively to the Holy See (Clement, ut supra). Present usage requires an auxiliary, suffragan, and temporary coadjutor (used indiscriminately to mean almost the same office) to be also a titular bishop, yet the former antedate the latter by many centuries. They come down to us from Apostolic times; thus Linus and Cletus were vicars, or auxiliaries, to St. Peter at Rome; Ammianus, to St. Mark of Alexandria; Alexander, to Narcissus (aged 116 years) of Jerusalem; St. Gregory, the theologian, auxiliary in pontificates of St. Gregory, Bishop of Nazianzus; St. Augustine, coadjutor of Valerius of Hippo; so likewise those of the rural bishops (eparchepoi), who in former times, were given dioceses impeded from performance of their episcopal duties by old age, or bodily infirmity, or sickness, protracted and incurable, such as loss of speech, blindness, paralysis, and insanity. A coadjutor to an insane bishop has full jurisdiction, and can exercise all episcopal duties, with the sole exception of disposing of ecclesiastical properties. There are coadjutors in temporalis, or in spiritualis, or in both temporals and spirituals. The first kind must not be a bishop; since these dioceses are also temporary and perpetual; the first has no succession, the latter has, and is called coadjutor with right of succession. Coadjutors with right of succession rarely are granted, and only when urgent necessity and an evident utility are superadded to
the above reasons; and then they must be made known to, and approved as such, by the pope. It is now the practice to force a perpetual coadjutor upon an unwilling diocesan, although the pope can do so. Such perpetual coadjutor cannot mix in the ecclesiastical administration, nor do anything he is told or permitted by the diocesan. Some of the Fathers of the Vatican Council proposed that, in the future, auxiliary bishops should be appointed instead of perpetual coadjutors. A coadjutor is granted to aid a diocesan in order and jurisdiction as far as is needed; the auxiliary is deputed to aid only in function of order. He may be made vicar-general, and then, by virtue of that office, he has power of jurisdiction. Since auxiliaryship, or temporary coadjutorship, is neither a title nor prelature, but an office, it is temporary, and ceases at the death, or suspension, or resignation, of the diocesan. The Holy See, for valid reasons, in the fifteenth century established permanent auxiliaries in Prussia, Poland, Spain, and Portugal. Pius VII (16 July, 1821, Constit. De salute animar) confirmed those offices in Germany, etc. In these countries the office of auxiliary does not die with the diocesan, but continues under his successors. The auxiliary, sede vacante, however, cannot perform functions spiritually. Successors to such offices are not given the same, but an entirely different, titular see. Perpetual coadjutorship is irrevocable, and its holder succeeds immediately to the vacant see; no further collation or election is necessary. Office of auxiliary, etc., is revocable at will of pope and diocesan; that of the perpetual coadjutor cannot be taken away unless for canonical causes. Auxiliaries and temporary coadjutors are appointed by the Holy Father at the request of the bishop in need of assistance. The pope (or in position of the Sacred Congregation of the Council, or of Propaganda) as a rule appoints the clergyman named by orator. The election or nomination for perpetual coadjutors is governed by the law for election or nomination (sede vacante) of a new diocesan. The same disposition of mind and body is required for auxiliary, etc., as for a diocesan bishop. They must be thirty years complete, and have spent six months in Sacred orders prior to elevation to the episcopate, yet in the case of the auxiliaries, the most worthy has no rights over the majority. For perpetual coadjutorship most worthy is demanded.

Rights and duties of auxiliaries must be considered from a twofold standpoint: i.e. titulars of a diocese, and auxiliaries of diocesan bishops. By right of consecration, titular auxiliary may not licitly, without permission of the residential, perform all the functions annexed to the episcopal order by Divine and ecclesiastical law. The Church could, but does not, require the diocesan’s permission, for the validity of the latter functions. Having no actual jurisdiction, he cannot without express consent and permission of the ordinary perform pontifical functions in the city or diocese, nor can he do so, sede vacante, even with the permission of the chapter. Possessing only potential jurisdiction in his titular see, he cannot (a) hear, or grant faculties to hear, confession of a visiting subject from his titular see; (b) confirm or ordain him; (c) send a priest to preach, or to perform any priestly functions, in his titular see; (d) absolve, or grant faculty to a diocesan to absolve, a member of his household; (e) assist at the marriage of a titular subject, a visitor where the Tridentine holds; (f) ordain his familiar of three years’ standing, nor grant indulgences. Should at any time clergy or laity sufficiently number, he lose the mind in his diocese, and no representative of the Holy See have supervision over it, he can immediately, without any other collation of the benefice, take possession of his titular church. He then ceases to be titular and becomes diocesan. He may, and according to some must, be invited to General Councils, and once there he has decisive vote. A few were present at the Council of Trent and quite a number at the Vatican Council. Each diocesan bishop has the right to take part in Provincial Councils, he may be invited to do so, but has no decisive vote, unless by unanimous consent and permission of the Provincial Fathers. He can wear everywhere the prelatical dress and ring (the sign of his spiritual union with his titular see), and use the pontifical vestments, ornaments, and insignia, when, by permission of the ordinary, he performs pontifical functions. In general councils and every meeting of bishops where the local prelate is not present, in Rome, and outside of Rome, the titular auxiliary, etc., takes precedence of all bishops (except assistant bishops at pontifical throne) of later consecration. In provincial councils, however, all suffragans outrank all titulars without regard to date of consecration. Titular auxiliaries, as well as diocesans, are obliged to receive episcopal consecration within three months from confirmation, unless this is morally impossible; to make profession of faith and take oath of loyalty and fidelity to the Roman Pontiff, and to go to the Holy See when summoned by it. The diocesan is a member of the spiritual union with his see, he cannot be elected, but only postulated, for another diocese. Only the Holy Father can dissolve the spiritual union with the titular see. An auxiliary never has the title of a titular archiepiscopal see; but a diocesan auxiliary or a diocesan titular auxiliary often has. The titular archbishop-coadjutor is not bound to petition for the pallium or the use of it. Titular auxiliary is not bound (a) to make visit ad limina Apostolorum (some say he is); (b) to reside in his titular see, or in the cathedral city of the diocese in which he holds the office of auxiliary (the place of his residence is regulated by the diocesan); (c) to say Mass for the people. The criminal and important causes relating to auxiliary bishops are reserved to the Holy See, those of lesser moment to the Congregation of Bishops and Regulars. By virtue of the office of auxiliary he has a perpetual right to a pension suitable to maintain the episcopal dignity. This is to be paid by the diocesan from the diocesan revenues. The amount of pension and the mode of obtaining is generally specified in the Apostolic Letters of appointment. He can hold any benefice he had before and acquire a new one after his consecration, as the office of auxiliary is not a benefice. The bishop who appoints can validate. There are exceptions, viz. throne, cappa magna, mozzetta, and rochet worn without mantelletta, and crozier, pontifical ornaments, and titles, as does the diocesan. He can and must use the prelatical dress, as in the Roman Curia, to wit: rochet over the purple surtane with purple mantelletta, in his attendance in the cathedral, where he has precedence over all other canons and dignitaries, as to choir stall and functions. When he is celebrate in pontifical functions, the canons must assist, but in the usual canonical dress, except ministers in sacred vestments. Not all the canons are bound to meet him at the church door, as he enters to celebrate pontifical Mass. During the ceremony he is assisted by a canon as assistant priest, and deacon, and sub-deacon in sacred vestments. He has no assistants unless he requests assistants, nor to the seventh candlestick, nor to the usual reverences of the canons at Kyrie, etc., nor the use of the throne or crosier unless by special permission. He uses the faldstool. He has a special position of the diocesan, and when he officiates at ordinations, consecrations, and other pontifical functions, during which the rules of the Pontifical demand its use.
AUXILIUS

(Ceremon. Epi., I, xvi; Decret. Bracharen. Sept. 1697.) It is proper, however, that he impart the episcopal last blessing. He cannot bless publicly the people as he wends his way through the city. If he has no other anointer than two or at least one of nuns without express permission and command of the local prelate. Canons are bound to kiss the auxiliary's hand when he gives them Holy Communion on Holy Thursday, and assist him in consecrating Holy Oils, conferring Holy orders, and in all sacred functions in his absence in which he is not himself the officium in the performances for his diocese. If he be a canon, he is subject, as the other cathedral canons, to diocesan law and the penalties attached to its violation. If the diocesan and the auxiliary assist simultaneously at Mass, the sub-deacon must not give the latter the pacex before the canon-assistante at the throne have received it from the bishop-ordinary. When the diocesan assists at Mass, or Vespres, the auxiliary must leave his stall and join the other canons in making the prescribed reverences before the Kyrie, Gloria, etc. Should the celebrant be the diocesan, assisted by the chapter in sacred vestments, the auxiliary can wear a cope and a linen mitre (with consent of the local), which latter he must take off and put on by himself. It is expedient that he wear his cope twice during the Mass, as he cannot use a faldistorium and pontifical vestments without consent of his diocesan.


AUXILIUS of Naples, the name (possibly fictitious, according to Hefele), is the author of a series of remarkable writings (P. L., CXXIX, 1054 sqq.) that deal with the controversies concerning the succession and fate of Pope Formosus (891–896), and especially the validity of the orders conferred by him. The name of one of two sons who helped him in procuring the material for his poems. These poems are metrical versions of stories from the New Testament and consist of a "Life of Jesus", "Antichrist", "The Gifts of the Holy Ghost", "The Last Judgment", and "John the Baptist". They are preserved in two manuscripts, one at Verona, the other at Göttingen. The "John the Baptist" is found only in the latter manuscript. Ava's authorship of this poem, as well as that of the "Life of Jesus" has been questioned, but hardly on sufficient grounds. The poems are naive in tone and display deeply religious sentiments, but, except for occasional passages, they are destitute of poetic merit. Their technique is often crude, and language takes the place of rhyme and alliteration being not infrequent. The chief source from which Ava drew her material was the New Testament, but she also made use of older German poems, and possibly other writings such as the Apocryphal Gospel of the Infancy of the Saviour by the Pseudo-Matthew.

AVA, a German poetess, the first woman known to have written in German and probably identical with a recluse of that name who died in Austria in the vicinity of Melk, a.d. 1127. Almost nothing is known of her life or personality. She herself tells in a passage in her work that she had chosen the fate of two sons who helped her in procuring the material for her poems. These poems are metrical versions of stories from the New Testament and consist of a "Life of Jesus", "Antichrist", "The Gifts of the Holy Ghost", "The Last Judgment", and "John the Baptist". They are preserved in two manuscripts, one at Verona, the other at Göttingen. The "John the Baptist" is found only in the latter manuscript. Ava's authorship of this poem, as well as that of the "Life of Jesus" has been questioned, but hardly on sufficient grounds. The poems are naive in tone and display deeply religious sentiments, but, except for occasional passages, they are destitute of poetic merit. Their technique is often crude, and language takes the place of rhyme and alliteration being not infrequent. The chief source from which Ava drew her material was the New Testament, but she also made use of older German poems, and possibly other writings such as the Apocryphal Gospel of the Infancy of the Saviour by the Pseudo-Matthew.

The poems have been edited by SMITH, Geschichte des II. und 19 Jahrhunderts (Vienna, 1849), 227 sqq., and by PIPER in Zeitchrift für deutsche Philologie, 18, 192 sqq., and further information may be obtained from the Geschichte der A.A. (Budapest, 1880); PIPER, Die geistliche Erbauung des Mittelalters, part i, in KÜCHENMANN'S Deutsche National Literatur.

ARTHUR F. J. REMY.
AVANCI, NICOLA, chiefly known as an ascetical writer, b. in the Tyrol, 1612; d. 6 December, 1688. He entered the Society of Jesus in 1677, and for some years held the chair of rhetoric and philosophy at Graz, and subsequently that of theology at Vienna. He was for a time Rector of the College of Pavia, Vicar of Graz, Provincial of the Austrian Province, Visitor of Bohemia, and at his death Assistant for the German Provinces of the Society. In the midst of these onerous duties he found time to publish works on philosophy, theology, and sacred literature, none of which have ever by any means gained much popularity, though it contains much additional matter drawn from the works of other authors. But these meditations, in their simple as well as their extended form, have assisted many most efficaciously in the difficult task of daily meditation. They were also the author of sermons, orations, and a large number of dramas, suitable for presentation by college students. For a complete list of his works see Sommervogel, I. In English we have the "Meditations on the Life and Doctrines of Jesus Christ," translated from the original Latin of the Rev. John E. Zollner, with a preface by T. E. Bazillette, and with a preface by the Rev. G. Porter, 8.J. (London, 1875, 2 vols.). Another edition was issued in the Quarterly series by the Rev. H. J. Coleridge, S.J., in 1883.

EDWARD P. SPILLANE.

AVARICE (from Lat. avareus, "greedy"; "to crave") is the inordinate love for riches. Its special malice, broadly speaking, lies in that it makes the getting and keeping of money, possessions, and the like, a purpose in itself to live for. It does not see that these things are valuable only as instruments for the conduct of a rational and harmonious life, due regard to the uses to which they are applied in the condition in which one is placed. It is called a capital vice because it has as its object that for the gaining or holding of which many other sins are committed. It is more to be dreaded in that it often obstructs justice by perverting it into the pretext of making a decent provision for the future. In so far as avarice is an incentive to injustice in the acquiring and retaining of wealth, it is frequently a grievous sin. In itself, however, and in so far as it implies simply an excessive desire of, or pleasure in, riches, it is commonly not a capital sin.

JOSEPH F. DELANTY.

AVATAR, an Anglicized form of the Sanskrit, avatāra, "descent," from the root ā- → "pass" (cf. Latin in-treare), and the preposition avan, "down". The word is used, in a technical sense, in the Hindu religion to denote the descent upon earth of a portion of the essence of a god, which then assumes some coarser material form, be it animal, monster, or man. Such descents are ascribed in the mythology of Hindosim to various gods, but those ascribed to Vishnu are by far the most important. They are believed to have taken place at different ages of the world, and to have consisted of different proportions of the essence of Vishnu. Their number is variously stated, ranging from ten to twenty-eight, finally becoming indefinitely numerous. Any remarkable man is liable to be regarded as a more or less perfect avatar of Vishnu, and the consequence—one of the worst features of Hinduism—has been the offering of divine homage to men, especially the founders of religious sects and their successors.

The ten most famous avatars are: (1) The Fish, whose story is told in the Svetashe Brāhmaṇa of how Manu was saved from the Deluge by a great fish, which foretold him of the danger, commanded him to build a boat, and finally towed this boat to a mountain top. The Purānas afterwards declare that this fish was an avatar of Vishnu. (2) The Tortoise, Kārma. Vishnu in this form offers his back as the pivot on which Mount Mandara, weighed down with the weight of the universe, is supported, with its various valuable objects from the ocean of milk. (3) The Boar, Varāha. Like the first, this avatar is concerned with the rescue of the earth from a flood, the boar raising it from the water in which it had been submerged. (4) The Man-lion, Matsya. Vishnu in this form-delivered the world from a demon, who had obtained from Brahma the boon, that he should be slain neither by a god, a man, nor an animal. (5) The Dwarf, Vāmana. The world having fallen under the possession of another demon, Vishnu, in the form of a dwarf, begged for as much of it as he could cover in three steps. His request was granted, but, from the Rig-Veda on, the most prominent thing in connexion with Vishnu (originally a sun-god), was that in three strides he traverses the universe. Two strides were not sufficient for the redemption of heaven and earth, compassion inspires him to leave the nether regions to the demon he has duped. (6) Rāma with the axe, Parasu-rāma. In the form of a hero, Rāma, armed with an axe, Vishnu destroys the Kārtiyayás, or Kaurav caste, the enemies of the Brahmás. (7) Rāma, the great hero of the Hindu Odyssey, the Rāma yana, who is made into an avatar of Vishnu. (8) Krsna, the Indian Hercules, as he is styled by Westerns, the most popular hero of India, is the most perfect avatar of Vishnu. (9) Buddha, a curious result of the triumph of Hinduism over Buddhism. In one version it is explained that Vishnu's purpose was to destroy the wicked by leading them into a false religion. (10) Kalki. Vishnu in this form destroys the world, when the world is wholly depraved, destroys utterly the wicked, and restores the happy conditions of the Age of Virtue.

The importance of this theory of avatars to Hinduism is the way in which it has contributed to the wonderful adaptability of that religion. In the Buddha avatar the fact is particularly patent, but, in the Rāma and Krsna avatars also, we clearly have the adoption into Hinduism of the cults of these heroes. It is a mere guess that similar compromises are found in some theistic forms of the Fish, Boar, and Tortoise avatars, and the same might be said of an attempt to see in the Man-lion and Dwarf avatars, traces of the aboriginal religions. The resemblance of these avatars to the doctrine of the Incarnation is most superficial; as much as the theory of the avatars has a sufficient basis in Hindu philosophy, and several points of contact with the earlier mythology. It is unnecessary to suppose with Weber (Indische Studien, ii. 169) that it is the result of an imitation of this dogma. For bibliography see HINDUISM.

GEORGE MELVILLE BOLLING.

AVAOUGE, PIERRE DU BOIS, BARON de, d. 1664, was sixth Governor General of Canada. Born of French stock in Béarn, served in the French army forty years; travelled in Persia, Russia, Poland, and Sweden, and took part in all the campaigns in Germany. This familiarity with camp life made his naturally eccentric character rough and unsociable as well. In 1661, he was chosen for Governor General of Canada, and d'Argenson made him a baron and governor. While the war was in progress, and arrived in Quebec on 31 August of that year. Utterly averse to pomp and ceremony, he refused the honours which the people of Canada wished to show him, and set out at once for Montreal, in order to visit the church of his order and the seat of the country. The result was embodied in a report which he sent to Colbert and the great Condé, wherein he advises
It is one of the four Antiphons of the Blessed Virgin sung in the Divine Office in turn throughout the year, and is assigned thus from Compline of 2 February (even when the 24th of February is transferred) to Holy Thursday exclusively. It comprises two stanzas of four lines each, followed by its own versicle and response and prayer. Its date of composition is uncertain, but the conjecture of Stella (Inst. Liturg., Rome, 1886) that it antedates the fourth century seems to be without any warrant of external or internal evidence. It is found in the St. Alban's Book of the twelfth century; in a Munich MS. thought by Daniel to be of the thirteenth; in a Sarum Breviary of the fourteenth; and in York and Roman Breviaries of the fifteenth. Th. Bernard [Le Bréviaire (Paris, 1887), II, 454 sqq.] says it was introduced into the Divine Office by Clement VI in the fourteenth century. He gives a commentary, and thinks he can perceive in it elements of the "noble assents ... aspirations of many doctors, such as St. Athanasius, St. Ephrem, St. Ildopheusius".

Said during Septuagesima, Lent, Passiontide, the time, namely, of preparation for Easter, it recalls the part Mary had in the drama of the reopening of the door to man and salvation. In it, she is Queen of Angels. Its opening line was sometimes quoted as the first line of hymns and sequences in the fourteenth and fifteenth centuries (cf. Dreves and Blume, Analecta Hymnica, I, 94; X, 103; XXX, 233; XXXII, 43; XLVI, 136) where, however, had no other relation with the Antiphon, being sometimes meditations on the Ave Maria, sometimes distinct poetical compositions, for example:

Ave regina coelorum,
Pia virge tenella,
Maria (virgo), flos florum
Christi (que) clausa cella.
Gaudia, que pecatorum
Dira tuli bella,
and so on, throughout the whole of the Angelical Salutation down to ventris tu, where the poem ends (MS. of fourteenth century) (loc. cit., XLVI, 136).

Or, as a distinct hymn:

Ave, regina coelorum,
Ave, decus angelorum,
Ave, gaudium sanctorum,
Ave, solis regia,

in a MS. of the fifteenth century (loc. cit., XL, 98).

The Ave Regina has been translated by Caswall, "Luxa Catholica" (London, 1840, 1873, 1884; New York, 1851), whose version is used in the "Manual of Prayers" (Baltimore, 77; "Hail, O Queen of Heaven enthroned"; also by Beste, "Church Hymns" (1849): "Hail, thou mighty Queen of Heaven".

The version in the Marques of Bute's "Breviaire" (Edinburgh, 1879, 177) begins: "Hail, O Mary, Queen of Heaven". Schlosser [Die Kirche in ihren Liedern (Freiburg, 1863), I, 251] gives a translation into German in the same metre. The plainsong melody in the 6th tone has also a simpler setting ["Manuale Missale Officii" (Rome and Tournai, 1903), 100, 103].

H. T. HENRY.

Avellana Collection. See Canons, Collections of Ancient.

Avellino, Diocese of.—An Italian diocese in the Province of Naples, suffragan to Benevento. Avellino was founded by St. Sabinus, martyr, in the beginning of the second century. The list of the Bishops begins from 1124. The Diocese of Frigento, whose list is from 1080 to 1455, was united with that of Avellino from 9 May, 1466, until 27 June, 1818, when it was suppressed. Avellino was vacant from 1782 to 1792. It has 118,649 Catholics; 41 parishes, 243
secular priests, 11 regulars, 80 seminarians, 90 churches and chapels.

[...]

Atermpace (Men Badsha, or Ibn Badja, called by the Scholastics Aven-Pace and Averpace), Arabian philosopher, physician, astronomer, mathematician, and poet, b. at Saragossa towards the end of the eleventh cent.; d. at Fez, 1138: In 1119 he was at Seville, where he wrote several treatises on logic. Later, he went to Granada and to Africa. He was, according to Arabian accounts, poisoned by rival physicians. He wrote treatises on mathematics, medicine, and philosophy, and commented on Aristotle's works, notably on the "Physics", "Meteorology", "De Generatione et Corruptione", portions of "Historiae Animalium" and "De Partibus Animalium".

His works on philosophy included logical treatises, a work "On the Soul", "The Hermits Guide" (Munk translates the title "Regime du Solitaire"). "On the Union of the Intellect with Man", and a "Valedictory Letter" (cited in Latin as "Epistola de Discusso" and "Epistola Expeditionis"). Averpace's logical treatises are said to exist in MSS. in the Bodleian Library. His other writings are either lost or still undiscovered. Fortunately, however, a Jewish writer of the fourteenth century, Moses of Narbonne, has left us an account of "The Hermits Guide", which supplements Averroes' unsatisfactory allusions to that work, and enables us to describe the doctrines it contains. The aim of the treatise is to show how man (the hermit) may, by the development of his own powers of mind, attain a union with the Active Intellect. (See Arabian School of Philosophy.) Averroes distinguishes two kinds of action: animal action, which is a product of the animal soul, and human action, which is a product of the human soul, that is of free will and reflection. The man who smashes a stone because it has hurt him performs an animal action; but he who smashes the stone so that it will not injure others performs a human action. Now, the first step in the moral education of the hermit is to teach himself to be ruled by will and reason, so that his actions may all be human. That, however, is only the first step. Having attained it, the hermit must strive to higher perfection, so that his actions may become divine. He must strive to come in contact with the spiritual forms, which ascend in increasing degrees of incorporeity from the ideas of the individual soul up to the Actual Intellect itself, above which are only the final and celestial bodies, that is to say, spiritual substances which, while they have an important cosmic function, have no relation to moral excellence in man. Through ideas, therefore, to the ideas of ideas, through these to abstract ideas of things, and through these last, to the pure form of the Active Intellect—this, according to Averpace, is the way to perfection. The mind which has come into contact with the Active Intellect becomes itself an intellect, the Acquired Intellect (Intelectus Adeptus). It is in relation to this last point that the Schoolmen, notably Albert the Great and St. Thomas Aquinas, mention Averpace and his teaching. Their acquaintance with the author of "The Hermits Guide" was made, probably, through his disciple and admirer, though certain passages in the "Contraria Gentiles" would justify the surmise that St. Thomas had perhaps a firsthand acquaintance with the "Epistola Expeditionis".

Munk, "Mélanges de philosophie juive et arabe" (Paris, 1859), 479, in Dictionnaire des sciences philosophiques (Paris, 1844-52), x, s. v. Ibn-Badja; St. Thomas, Contra Gentiles, 1. 1. 3; Plummer, "Ibn Badja" (Madrid, 176); Ubersrow-Henne, Gesch. der Phil., II, 5th ed. 240 sqq., tr. 1, 414; Stock, Gesch. der Phil. d. M. A. (Mainz, 1855), II, 88 sqq.

William Turner.
Averroes professed the greatest esteem for Aristotle. The word of the Stagirite was for him the highest and firmest authority in matters of science and philosophy. In this exaggerated veneration for the philosopher he went farther than any of the Schoolmen. Indeed, in the later stages of Scholastic philosophy it was the Averroists and not the followers of Aquinas who began to place such scrupulous servitude to the authority of a master, glorified in the title of "Aristotle's monkey". Averroes advocated the principle of twofold truth, maintaining that religion has one sphere and philosophy another. He said, "I have not let loose the unlettered multitude; philosophy for the chosen few. Religion teaches by signs and symbols; philosophy presents the truth itself. In the mind, therefore, of the truly enlightened, philosophy supersedes religion. But, though the philosopher sees that what is true in theology is false in philosophy, he should not on that account condemn religious instruction, because he would thereby deprive the multitude of the only means which it has of attaining a (symbolical) knowledge of the truth. Averroes' philosophy once more became the subject of Aristoteleanism tinged with neo-Platonism. In it we find the doctrine of the eternity of matter as a positive principle of being; the concept of a multitude of spirits ranged hierarchically between God and man, and the idea that the wisest and the best person is Providence in the commonly accepted sense; the doctrine that each of the heavenly spheres is animated; the notion of emanation or extraction, as a substitute for creation; and, finally, the glorification of (rational) mystical knowledge as the ultimate aspiration of the human soul—in a word, all the distinctively neo-Platonic elements which the Arabians added to pure Aristoteleanism.

What is peculiar in Averroes' interpretation of Aristotle is the meaning he gives to the Aristotelian doctrine of the Active and Passive Intellect. His predecessor, Avicenna, taught that, while the Active Intellect is universal and separate, the Passive Intellect is individual and inherent in the soul. Averroes holds that both the Active and the Passive Intellect are separate from the individual soul and are universal, that is, one in all men. He thinks that Alexander of Aphrodisias was wrong in reducing the Passive Intellect to a mere disposition, and that the "other Commentators" (perhaps Themistius and Theophrastus) were wrong in describing it as an individual soul with a disposition; he maintained that it is, rather, a disposition in us, but belonging to an intellect outside us. The terms Passive, Possible, Material are successively used by Averroes to designate this species of intellect, which, in ultimate analysis, if we proceed from the dispositions of which he speaks, is the Active Intellect itself. In other words, the same intellect which, when in the act of actually abstracting intelligible species is called active, is called passive, possible, or material so far as it is acted upon, is potential, and furnishes that out of which ideas are fabricated. Besides, Averroes speaks of the Acquired Intellect (intellectus acquisitus, adeptus), by which he means the individual mind in communication with the Active Intellect. Thus, while the Active Intellect is numerically one, there are as many acquired intellects as there are individual souls with which the Active Intellect has come in contact. (The Scholastics speak of continuatio of the universal with the individual mind, translating literally the Arabic word which expresses this truth in matters of the like.)

The sun, for instance, while it is and remains one source of light, may be said to be multiplied and to become many sources of light, in so far as it illuminates many bodies from which its light is distributed; so it is with the universal mind and the individual minds which come in contact with it.

The weakness of this doctrine, as a psychological explanation of the origin of knowledge, is its failure to take account of the facts of consciousness, which, as the Scholastics were not slow to point out, indicate that not merely an individual disposition but an active individual principle enters into the action which one expresses by the words "I think". Another weakness of the doctrine of monopsychism, or the doctrine that there is but one mind, a weakness at least in the eyes of the Scholastics, is that it leaves unanswered the question of the immortality of the individual soul. Indeed, Averroes openly admitted his inability to hold on philosophically grounds the doctrine of individual immortality, being content to maintain it as a religious tenet. Averroes' greatest influence was as a commentator. His doctrines had a varying fortune in the Christian schools; at first they secured a certain amount of adherence, then, gradually, their incompatibility with Christian teaching became apparent, and, finally, owing to the revolt of the Renaissance from everything Scholastic, they secured once more a temporary hearing. His commentaries, however, had immediate and lasting success. St. Thomas Aquinas used the "Grand Commentary" of Averroes as his model, being, apparently, the first Scholastic to adopt that style of exposition; and though he rebuked his earlier devoted special treatises to that purpose, he always spoke of the Arabian commentator as one who had, indeed, perverted the Peripatetic tradition, but whose words, nevertheless, should be treated with respect and consideration. The same may be said of Dante in his references to him. It was after the time of St. Thomas and Dante that Averroes came to be represented as "the arch-enemy of the faith".


WILLIAM TURNER.
AVESTA

(ancient Persia) that the Vedas do in India. The designation Zend-Avesta, which is often employed to denote the sacred code, is not strictly correct. It owes its origin to a mistaken inversion of the Pahlavi designation Avestāk u Zend, a term which probably means "Text and Commentary"; for the word Zend, the Avestā, has no literal meaning of "explanation", and even in the Avesta is applied to the exegetical matter in the text. It is similarly used by the Parsee priests to denote the Pahlavi version and commentary, but not the original scriptures. Whether the term Avestāk, which is the Pahlavi form of the word Zend, has any sense of "wisdom", "law", is not absolutely certain. Some scholars interpret it as "wisdom", "knowledge".

Little was known concerning the religion and customs of ancient Persia before the Avesta was brought to Europe in the eighteenth century. From the allusions in Greek and Roman writers, like Herodotus, Plutarch, Pliny, others, it had long been surmised that such a body of scriptures existed. Scattered allusions in Arabic and Syriac writers and scholars' convictions, such as attempts to extract from these references was vague and meagre. The first scholar to make the language and the contents of the sacred books of the Parsees known to Europe was a young Frenchman, Anquetil du Perron, who settled in 1754 went to India for this very purpose. His enthusiasm and drive overcame the many obstacles he encountered on his journey to Hindustan and the difficulties he met during his stay in Surat. Success at last crowned his efforts, and on his return in 1771 he was able to give to the world the first translation of the Avesta. From the moment of its publication a bitter controversy arose concerning the authenticity of the work. Some scholars, like Sir William Jones, declared that it was a clumsy forgery of modern Parsee priests. The question was not settled until the advance made in the study of Sanskrit and comparative philology decided the matter and vindicated the genuineness of the scriptures and the value of Anquetil's work, although his translation, as a first attempt, was necessarily imperfect in many respects.

CONTENT AND DIVISIONS.—Originally, the sacred scriptures of the Parsees were of far greater extent than would appear from the Avesta in the form in which we now possess it. Only a relatively small part of the original has been preserved, and that is collected from several manuscripts, since no single codex contains all the texts now known. In its present form, therefore, the Avesta is a compilation from various sources, and its different parts date from different periods and vary widely in character. Tradition tells us that the Zoroastrian scriptures consisted originally of twenty-one naṣkas (books); but only one of these, the Vendidad, had been completely preserved. The loss of the sacred books is attributed by the followers of Zoroaster to the invasion of Alexander, "the accursed Iskandar," as they call him, who burned the palace library at Persepolis, thus destroying one archetype copy of the text, and threw the other into the river near Samarkand, according to the statement of the Pahlavi records (Dinkard, bk. III, West, "Sacred Books of the East", XXXVII, pp. xxx, xxxi; and Shatrūṭā-i Airān, 2–5). For wellnigh five hundred years after the Macedonian invasion the Parsee scriptures remained in a scattered condition, not being preserved until the great Zoroastrian revival under the Sassanian dynasty (A. D. 226–651), when the texts were again collected, codified, translated into Pahlavi, and interpreted. A beginning in this direction had already been made under the last of the Parthian kings, but the grand final reduction took place in Sassanian times, under Shahpūhar II (309–379). Our present Avesta is essentially the work of this redaction, although important sections of the text have been lost since then, especially after the Arabs conquered Persia. This conquest (637–651) was fatal to the Iranian religion, and the Assured Zend-Avesta, Zoroastrianism, and Mohammedanism and the Avesta by the Koran. As already mentioned, great portions of the scriptures have since disappeared entirely; out of the original twenty-one naṣkas, the nineteenth alone (the Vendidad) has survived. Portions of other naṣkas are preserved, but their present meaning, the Yasna and Visperad, or have come down to us as scattered fragments in Pahlavi works, or have been rendered into Pahlavi, like the Bāndahāsh (Book of Creation) and the Shagāta-īa-Shagāta (Treatise on the Lawful and Unlawful). In this way we are able to make good some of the losses of the old scriptures; enough has been said, however, to explain the lack of coherence noticeable in certain parts of the Avestan code.

The Avesta is divided into five books; the first book, the Yasna, is divided into five sections, relating to the ritual, hymns of praise, the liturgy, and the law. These sections are: (1) the Yasna, including the Gāthās, or hymns; (2) Visperad; (3) Yashts; (4) minor texts, such as the Nāyikshas (favorite prayers in daily use among the Parsees); (5) Vendidad. Of these, the Yasna are some independent fragments preserved in Pahlavi books (Hadkhāt Nask, etc.). The main divisions, when taken together, again fall into two groups, the one liturgical, comprising Vendidad, Visperad and Yasna, or the Avesta proper, the other general, called Khorda Avesta (Abridged Avesta) and comprising the minor texts and the Yashts. A brief characterization of the five divisions will now be given.

(1) The Yasna (lit. "sacrifice"), "sacrifice," "worship", the chief liturgical portions of the sacred canon. It consists principally of prayers and hymns used in the ritual, and is divided into seventy-two āhāiti (chapters), symbolized by the seventy-two strands of the kuškti, or sacred girdle with which the young Zoroastrian is invested on his being received into the Church. The middle third of the Yasna (Ya. 28–53), however, is not directly connected with the ritual, but contains the Gāthās, the holy psalms, songs which preserved the metrical compositions of Z. It has been preserved intact. This is the oldest portion of the Avesta and descends directly from the prophet and his disciples. These canticles are metric in their structure and are composed in the so-called Gāthā-idiom, a more archaic form of language than is used in the rest of the Avesta. There are seventeen of these hymns, grouped into five divisions, each group taking its name from the opening words; thus Ahumāziti, Uštanati, etc. Inserted in the midst of the Gāthās is the Yasna Hapatibâthi (the Seven-chapter Yasna) consisting of prayers and hymns in honour of the Supreme Deity, Ahura Mazda, the Angels, Fire, Water, and Earth. This selection also shows a more archaic type of language, and stands next to the Gāthās in point of antiquity. Its structure, though hallowed down in prose, may once have been metrical.

(2) The Visperad (wsep ratahā, "all the lords") is really a short liturgy, very similar in style and form to the Yasna, which it supplements in a briefer form. It is only by means of the fact that it contains invocations to "all the lords".

(3) The Yashts (yesht, "worship by praise"), of which there are twenty-one, are hymns in honour of various divinities. These hymns are for the most part metrical in structure, and they show considerable poetic merit in certain instances,
The Avesta is a collection of religious texts that form the basis of Zoroastrianism. It contains scriptures, hymns, and legal codes that are central to Zoroastrian religious practice. The Avesta is considered one of the oldest religious texts in the world and is particularly significant for its role in the evolution of Zoroastrianism.

The Avesta is divided into several sections, each with its own unique characteristics and significance. The Zend Avesta, which is the oldest and most important part of the Avesta, contains the sacred texts of Zoroastrianism, including the Gathas, which are the earliest compositions of the prophet Zarathushtra. The Gathas form the heart of the Avesta and are considered to be the foundation of Zoroastrian belief.

The Avesta also contains a number of other important works, such as the Avesta Yek (One Avesta), the Avesta Sham (Seven Avesta), and the Avesta Sabz (Green Avesta). These works are important for their role in the development of Zoroastrian theology and the transmission of Zoroastrian teachings.

The Avesta is written in an ancient form of Old Persian, which is a dialect of Avestan, an ancient Iranian language. The language of the Avesta is also notable for its use of Middle Persian words and phrases, which are believed to reflect the influence of other Iranian cultures on Zoroastrianism.

The Avesta is not only a religious text, but it also serves as a historical document, providing insights into the social and cultural context of the Achaemenid Empire and the Persian Empire. The Avesta is also an important source for the study of ancient Iran and its cultural development.

In summary, the Avesta is a significant and complex text that is central to the religious and cultural heritage of Zoroastrianism. Its importance cannot be overstated, as it serves as a foundational text for the religion and provides valuable insights into the history and culture of ancient Iran.
nians stormed Balkh. This account of the prophet's death is given, at least, by Firdausi.

Under the kings of the Achemenian line, the religion of Zoroaster became one of the great religions of the ancient East. But it shared the fate of the Persian monarchy; it was shattered, though not overthrown, by the conquest of Alexander and fell consequently into neglect under the Seleucids and Parthian dynasties. With the accession of the Sassanian dynasty it met with a great revival. The kings of the house of Sassan were zealous believers and did everything in their power to spread the faith as a national creed, so that its prosperity rose again to the zenith. Sectarian marauding and heresy to be sure, the heresy of Mazdak for a moment imperilled the union of the Zoroastrian Church and State, and Manicheism, menace of early Christian orthodoxy, also threatened the ascendency of the Iranian national faith, which was really its parent. These dangers, however, were only temporary and of minor importance as compared with the Arab conquest, which followed in the seventh century (651) and dealt the fatal blow from which Zoroastrianism never recovered. The victorious followers of Mohammed carried on their proselytizing campaign with relentless vigour. The few Zoroastrians who stood firmly by their faith were oppressed and persecuted. Some renounced, and were scattered throughout their native land, but the majority took refuge in India, where their descendants, the Parsees, are found even at the present day. About 10,000 are here and there throughout Persia, chiefly at Yazd and Kirman, but the bulk of the Zoroastrians, upwards of 90,000 souls, constitute a prosperous community in India, especially at Bombay.

The standard edition of the Avesta texts is that of GOLDSCHMIDT (Stuttgart, 1885-96). A French tr. by DARMESTETER appears in volues du musée Guimet (Paris, 1862-95); XXII, XXIV, and an English tr. by DARMESTETER and MILLS in The Sacred Books of the East, ed. MAX MÜLLER (Oxford, 1883-97), IV, XXIII, XXXI. Another French tr. was made by DE HARLES (2 ed. Paris, 1881).—The Pahlavi texts have been translated by W. VYR, in The Sacred Books of the East, V., VI, XXXIII, XLVII. —A good grammar for a study of the Avestan language is that of JACKSON (Stuttgart, 1892); an excellent dictionary of that of HAVELHOFF, Dictionary of the Avestan Language (Stuttgart, 1892); an English tr. of the Avestan texts, besides the above, is that of J. and W. F. WILLIAMSON, Zoroastrianism, 2 vols. (Ed. SPIEGEL, Berlin, 1866); JACKSON, Zoroaster, the Prophet of Ancient Iran (New York, 1895).

A. F. J. REMY.

Avesta, THE, THEORETICAL ASPECTS OF.—I. GOD.—The name of the Supreme God of the Avestic system is Ahura Mazda (in the Achemenian royal inscriptions, Atramazda), which probably signifies the All-Wise Lord. This divine name was later modified into the Pahlavi form Ahriman, the modern Persian Ormuzd (Greek Ormuzd). Hence the name of Mazdaism commonly applied to the Avestic religion. Ahura Mazda is a pure spirit; His chief attributes are eternity, wisdom, truth, goodness, majesty, power. He is the Creator (the eternal, ultimate, active, all good creator)—not, however, of Evil, or evil beings. He is the supreme Lawgiver, the Ruler of moral good, and the Punisher of moral evil. He dwells in Eternal Light; in the later literature light is spoken of as the clothing of Ahura Mazda or even His 'body', i.e. His essence. It is the manifestation of His presence, the highest form of the Old Testament ה' הנע. In this same patristic (Pahlavi) literature we find frequent enumerations of the attributes of Ahura Mazda; thus these are said to be 'omniscience, omnipotence, all-supremacy, all-splendour, all-wealth, all-happiness.' He is the Only Lord and God of the good Creations'.

II. DUALISM.—It has been remarked above that Ahura Mazda is the Creator of all good creatures. This at once indicates the specific and characteristic feature of the Avestic theology generally known as "dualism". At a later stage of development, which has ever been the main stumbling-block of religious systems, was solved in the Zoroastrian Reform by the trenchant, if illogical, device of two separate creators and creations: one good, the other evil, the latter opposed to Ahura Mazda, or Ormuzd, is His "spirit", a "later creation", called the "Evil Spirit"). He is conceived as existing quite independently of Ahura Mazda, apparently from eternity, but destined to destruction at the end of time. Evil by nature and in every detail the exact opposite of Ahura Mazda; in the Gathas says (Ys. xiv, 2, Jackson's translation):—

Now shall I preach of the World's two primal Spirits, The Holier one of which did thus address the Evil: Neither do our minds, our teachings, nor our conceptions, Nor our beliefs, nor words, nor do our deeds in sooth, Nor yet our consciences, nor souls agree in aught. It is here to be remarked that the specific name of Ahura Mazda in Avesta is Only. The word Spentomainyu, the Holy Spirit, and Ahura Mazda and Spentomainyu are used as synonyms throughout the Avesta. The obviously illogical doctrine of two separate and supreme creators eventually led to certain philosophical attempts to reduce the doubleity to a single monism in the Avesta, but these, in throwing back the Divine Unity to an anterior stage in which Zrvan Akaara, "illimitable time", becomes the single, indifferent, primordial source from which both spirits proceed. Another solution was sought in attributing two spirits (functions or faculties) to Ahura Mazda himself, his Spentomainyu, and his Atro Mainyu, or his creative and destructive spirit—an idea probably borrowed from Indian philosophy. This seems the favourite doctrine of the modern Parsees of Bombay, as may be seen in Mr. Navroji Maneckji Kanga's article in the "Babylonian and Oriental Record" for May, 1900 (VIII, 224-28), and it is claimed to be strictly founded on teaching of the Gathas; but, although such a development of thought was inevitable in the necessary attempt to reconcile a real monothelism with the Zoroastrian dualism, these theories cannot really be called Avestic at all, except in so far as Zrvan Akaara is an Avestic term. They are "patristic" or "scholastic".

The result of the dualistic conception of the universe is that of a continuous great warfare that has been going on even from the beginning between two hostile worlds or camps. All creatures belong to one or another of these camps, not only sentient and inanimate beings, like the spirits and man, but also the animal and even the vegetable worlds. All dangerous, noxious, poisonous animals and plants are evil by their very creation and nature. (We see here the primal germ of Manicheism. Mâni was a heretic of the Mazdean faith (A.D. 258). This "heresy" was often represented in the Pahlavi religious books, together with Judaism and Christianity.) Hence—sharp contrast to the Hindu aśvina, a characteristic tenet of Buddhism, which prohibits the killing of any creature, even the smallest and most noxious insect—to kill as many as possible of the Khrifastras, or noxious creatures on the Evil Spirit (such as wolves, serpents, snakes, locusts, intestinal worms, ants), is one of the most meritorious of religious actions. This great warfare, both spiritual and material, will go on to the end of time. It is to end with Zrvan Akaara. The final defeat of the spirits of evil (apparently of Evil, including Atro Mainyu himself. Such at least is the teaching in the later "patristic" literature.

III. ANGELOLOGY.—Dualism in its widest sense
seems to be an inherent and ineradicable tendency of the Iranian mind. Almost everything is conceived in pairs or doubles. Hence the constant reference to the "Two Worlds", the spiritual and the material. The worship of the "good" or the "bad" spirit, the good or the evil creation, is highly developed in the Avesta and subsequent literature. Around Ahura Mazda is a whole hierarchy of spirits, corresponding very closely with our "angels". There is, however, the notable fact that the spiritual system by which many of these creature-spirits are demonstrably old Aryan nature-deities who have been skilfully transformed into angels, and so fitted into a monotheistic framework, frequently enough, in hymns and other passages, by the simple interpolation of the epithet "Zadadita" (created by Mazda) before their names. Of the good spirits who surround Ahura, the most important are the Amesha Spentas ("Holy Immortals" or "Imperial Saints") generally reckoned as six (though Ahura Mazda himself is frequently included among them, and they are then called seven). These are the characteristic genii of the Gāthās, and their very names show that they are merely personified attributes of the Creator Himself. They are: Vohu Manah (Good Mind), Asha (Desiring Holiness), Khshathra Vairya (Desirable Sovereignty), Spenta Armanit (Holy Piety, a female spirit), Haurovatit (Health), and Amerotit (Immortality). In the Younger Avesta and later traditional literature these evident personifications, whose very names are but abstract nouns, become more and more concrete personages or genii, with varying functions; most of all Vohu Manah (Vohuman) rises to a position of unique importance. Dr. L. H. Gray, however, argues, in a very striking article, that even these are evolutions of original naturalistic deities [Archiv für Religionswissenschaft (Leipzig, 1904), VII, 345-372]. In later patristic literature Vohu Manah is conceived as the "Son of the Creator" and identified with the Alexandrine Abyos. (See Cusaret, Philosophy of the Mazdayasni Religion, 42-90.) Asha, also (the equivalent of the Sanskrit Rta=Dharma), is the Divine Law, Right, Sanctity (cf. Ps. cxviii), and occupies a most conspicuous position throughout the Avesta.

Despite the Amesha Spentas, there are a few other archangels whose rank is scarcely less, if it does not sometimes exceed theirs. Such is Sraosha ("Obedience"—i.e. to the Divine Law). With him are associated, in a trio, Rashnu (Right, Justice), and Mithra. This last is perhaps the most characteristic, as Cusaret tells, "Dieu du sacrifice et du culte de l'angelologie. Undoubtedly in origin (like the Vedic Mitra) a Sun-deity of the primitive Aryan nature-worship, he has been taken over into the Avesta system as the Spirit of Light and Truth—the favourite and typical virtue of the Iranian race, as testified even by the Greek historians. So important is his position that he is constantly linked with Ahura Mazda himself, apparently almost as an equal, in a manner recalling some of the divine couples of the Vedas. It is well known how in later times the Mithra cult became a regular religion and spread from Persia all over the Roman Empire, even into Britain. [See, especially, Cumont's great work, "Monuments relatifs au culte de Mithra" (Paris, 1895).] Nor must mention be omitted of Atar, the Genius of Fire, on account of the particular importance and sanctity attached to fire as a symbol of the divinity and its conspicuous use in the cult (which has given rise to the entirely erroneous conception of Zoroastrianism as "Fire-worship", and of the Arabic Fire worshipers, or "Firesiders". The Atar, the god of the moon, the sacred Haoma plant (Skt. Soma), and other natural elements all have their special spirits. But particular mention must be made of the enigmatical Fravashis, the origin and nature of whom is still uncertain. Some writers (especially Bôd-Remy, "La vie future" (Paris, 1901)) have seen in them the spirits of the departed, like the dī namas, or the Hindu pithra. But, as a matter of fact, their primal conception seems to approach nearest to the pre-existent tēchu of Plato. Every living creature has its own Fravashi, existing before its creation; nay in some cases inseminate being, and, according to some, Amu Mazda himself, have their Fravashis. They play an important rôle in both the psychology and the ritual cult of Mazdaism.

Face to face with the hierarchy of celestial spirits is a diabolical one, that of the dātas (demons, Dahailvi and Mod. Persian dis, or der) and dūnas of the Evil Spirit. They fill exactly the places of the devils in Christian and Jewish theology. Chief of them is Aka Manah (Pahlavi Akmān, "Evil Mind"), the direct opponent of Volu Manah. Perhaps the most frequently mentioned of all is Aška, the Demon of Wrath or Violence, whose name has come down to us in the Asmodeus (Aškha dānu) of the Book of Tobias (iii, 8). The Pāitrīkās are female spirits of seductive but malignant nature, who are familiar to us under the popular form of the Peris of later Persian poetry and legend.

IV. MAN.—In the midst of the secular warfare that has gone on from the beginning between the two hosts of Good and Evil stands Man. Man is the creature of the Good Spirit, but endowed with a free will and power of choice, able to place himself on the side of Ahura Mazda or on that of Anro Mainyus. The former has given him, through His prophet Zarathushtra (Zoroaster) His Divine revelation and law (daena). According as man obeys or disobeys this divine law his future lot will be decided; by it he will be judged at his death. The whole ethical system is based upon this great principle, as in the Christian theology. Moral good, righteousness, sanctity (asha) is according to the Divine will and decrees; Man by his free will conforms to, or transgresses, these. The Evil Spirit and his innumerable hosts tempt Man to deny or transgress the Divine law, as he tempted Zoroaster himself, promising him as reward the sovereignty of the whole world.—"No!" replied the Prophet, "I will not renounce, evil, if society and life should be exchanged!" [Vendidad, 24, 25, 26]. It is well to emphasize this basis of Avestic moral theology, because it at once marks off the Avesta system from the fatalistic systems of India with their karma and innate pessimism. [See Cusaret, "Idée du sacrifice dans l'ancienne Iranologie" (Fribourg, 1898).] A characteristic note of Iranian religious philosophy is its essential optimism; if there is human sin, there is also repentance and expiation. In the later Pahlavi religious literature there is a proper confession of sin (patō) and a developed casuistry. Asceticism, however, finds no place therein.

Divine worship, with elaborate ritual, is an essential duty of man towards his Creator. There is indeed no animal sacrifice; the leading rites are the offering of the quasi-divine haoma (the fermented juice of the sacred plant, a species of Asclepius), the exact counterpart of the Vedic soma-sacrifice; the care of the Sacred Fire; the chanting of the ritual hymns and prayers, and passages of the Sacred Books (Avesta). The moral teaching is closely akin to our own. Stress is constantly laid on the necessity of goodness in thought, word, and deed (humata, hākhīta, haurhta) as opposed to evil thought, word, and deed (dushmatā, dushhākhīta, dushhaurhta). Note the emphasis recognition of sin in thought. Virtues and vices are enumerated and estimated as such in Christian ethics. Special value is attributed to the virtues of religion, truthfulness, purity, and generosity to the
poor. Horsery, untruthfulness, perjury, sexual sins, violence, tyranny are specially reprobated. Zo-roaster's reform being social as well as religious, agriculture and farming are raised to the rank of religious duties and regarded as spiritually meritorious. The same will account for the exaggerated importance, almost sanctity, attached to the dog. On the other hand, the one repulsive feature of Avestic morality is the glorification, as a religious meritorious act, of the Kwaetma-datha, which is nothing else than intermarriage between the nearest of kin, even brothers and sisters. In later times this practice was tempered down to marriage between cousins, and now is entirely repudiated by the modern Parsees.

V. ESchatology.—After death the disembodied soul hovers around the corpse for three days. Then it sets off across the Cirovat bridge to meet its judgment and final doom in the world beyond the grave. The three judges of souls are Mithra, Sraoeha, and Darius and the other Achaemenid Kings of Persia (549-336 B.C.). From the cuneiform inscriptions of these sovereigns (in the Old Persian language, a sister dialect of the Avestic Zend) we know pretty well what their religion was. They proclaim themselves Mazdaans (Aramazdya, Darius, Behlamart Colub, Artaxerxes 1st); they follow the good way (patha, rastan); man must invoke and praise, Hutm; he hates sin, especially falsehood, which is denounced as the chief of sins, also insubordination and despotism. Inferior spirits are associated with Him, “clan gods”, and particularly Mithra and Anahita. Yet, with all these close similarities, we must hesitate to consider the two religious systems as identical. For in the Achaemenid inscriptions there is absolutely no trace of the dualism which is the characteristic and prevailing feature of the Avesta, and not allusory whatever to the great prophet Zoroaster, or to the revelation of which he was the mouthpiece. The exact relation between the two systems remains enigmatical.

SUMMARY.—“The highest religious result to which human reason unaided by revelation, can attain”, is the deliberate verdict of a learned Jesuit theologian (Father Ernest Hull, S.J., in “Bombay Examiner”, 28 March, 1903). This estimate does not appear exaggerated. The Avesta system may be best defined as monotheism modified by a physical and moral dualism, with an ethical system based on a Divinely revealed moral code and human free will. As it is now followed by the living descendants of its first votaries, the Parsees of India, it is virtually the same as it appears in the Avesta itself, except that its monotheism is more rigid and determined, and that it has shed such objectionable practices as the Khvattak-das (Kwaetma-datha) and seeks to explain them away. A great revival in the knowledge of the old sacred languages (Zend and Pahlavi), which had become almost forgotten, has taken place during the past half-century under the stimulus of European scholarship, whose results have been widely adopted and assimilated. The religious cult is scrupulously maintained as of old. The ancient traditional and essentially characteristic national views of truth, and handed generosity flourish exceedingly in the small, but highly intelligent, community.

L. C. C. ASTARELLI.

Avicebron, SALOMO BEN JEHUH, BEN GABRIEL (or GABIRO), whom the Scholastics, taking him for an Arab, called Avicebron (this form occurs in the oldest MSS.; the later MSS. have Avecebron, Avicenbon, Avicebron, Avicebron, etc.); a Jewish religious poet, moralist, and philosopher, b. at Malaga in 1020 or 1021, d. at Saragossa, 1104; born at Saragossa, where he spent the remainder of his life, devoting himself to moral and intellectual philosophy, and writing religious poetry. His principal philosophical work, written in Arabic, was translated into Hebrew in the thirteenth century by Palaquera, and entitled "Mekor Chaim" [the fountain of life] (see Littman, ed. with French translation by Munk, "Mélanges" etc., (Paris, 1857)], and into Latin in the twelfth century by Johannes Hispanus and Dominicus Gun-
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disillusioned (edited by Bäumker, Münster, 1895) under the
title "Fons Vite,". His poems were published by Munk ("Mélanges", etc., Paris, 1857), and a He- biv trilingual edition of his Arabic works, by Alphonse and Lunéville, 1840). Avicenne's philosophy united the
traditional neo-Platonic doctrines with the reli-
gious teaching of the Old Testament. From the
neo-Platonists, whom he knew chiefly through such
authors as Vitalis and the "Liber de Causis" (see ARABIAN SCHOOL OF
PHILOSOPHY), he derived the doctrine of emanation,
namely: that there emanated from God, in the first
place, the Universal Intelligence, that from the Univer-
sal Intelligence there emanated the World-Soul, and
that from the World-Soul there emanated Nature, which
is the immediate principle of productivity of
material things. From the same neo-Platonic sources
he derived the doctrine that matter is of itself
wholly inert and merely the occasion which is made
use of by the Infinite Agent to produce natural
effects (Occasionalism). On the other hand, he drew
from Biblical sources the doctrine that the Supreme
Principle in the production of the Universe was not the
Thought of God, but the Divine Will, which, in second
place, created the World-Soul, etc. By thus attempting to combine Jewish religious doctrine with neo-Platonism, the doctrine of creation with the notion of emanation, he introduced into his
philosophy elements which are logically incom-
parable.

His most celebrated doctrine, however, the one by
which he was best known to the Christian philoso-

phers of the Middle Ages, was that of the univers-
ity of matter. All created things, he taught, are
composed of matter and form. God alone is pure
actuality. Everything else, even the highest among
the angels, is made up of matter (not merely potency,
but matter like that of terrestrial bodies) and form,
just as man is composed of body and soul. The
matter, however, of angelic bodies, while it is like
terrestrial matter, is of a purer kind and is called
spiritual matter. In other words, there are no cre-
ated "separate substances", as the Schoolmen called
them. Between the pure spirituality of God and the
erde corporeal nature of terrestrial bodies there med-
iate certain activities, which he divided into three
forms, and which range in ascending scale of spiritual-materiality from the
soul of man to the highest angelic nature.

This doctrine is mentioned by almost all the great scho-
lastics, and referred to them by the "Fons Vite" for
instance, by Albert the Great (Sermo 184, 1st ed.,
vol. 2, p. 162); by H. H. M. E. B. L. L. (De Anima, art. 6; Opusculum De Subst. Separatis, pagis,)
and Duns Scotos (De Rer. Princip. VIII. 4).

But, while the first two, in common with the other
Dominican teachers, refuted the author of "Fons
Vite" on this point, the last mentioned, together
with Alexander of Hales and others of the Francis-

scol School, adopted his doctrine as part of their
theory of the angelic nature.

Brouk, Avicenna Fons Vite (Münster, 1895); Munk, Mélanges, etc., (Paris, 1857); Dr. Thomas, Opusculum De
Subst. Separata (Op. XV. of Roman ed.; ed. De Marie,
Rome, 1896); Dr. Thomas, Die Philosophie des
Selmen, im Gästebots (Göttingen, 1889); Stückl, Lehrb. der
Gesch. der Phil. (Mainz, 1888), 355 sq.; Finley, Finley,
(Dublin, 1903); Turner, St. of Arab. Phil. (Boston, 1903), 313 sqq.

William Turner.

Avicenna (Abn Ali Al Hosain Ibn Abdallah Ibn Sina, called by the Latins AVICENNA), Arabian
physician and philosopher, b. at Kharrainthin, in
the province of Bokhara, 980; d. at Hamadan, in
Northern Persia, 1037. From an autobiographical
sketch in his book "On the Soul", above all this,
he was very precocious; at the age of ten he
knew the Koran by heart; before he was sixteen
he had mastered what was to be learned of physics,
mathematics, logic, and metaphysics; at the age of
sixteen he began the study and practice of medicine;
and before he had completed his twenty-first year he
wrote his famous "Canon" of medical science, which
was to become the principal authority in medical schools both in Europe
and in Asia. He served successively several Persian
potentates as physician and adviser, travelling with
them from place to place, and despite the habits of
their life, found time to write a great deal, and
much time to literary labours, as is testified by the
hundreds volumes which he wrote. Our authority
for the foregoing facts is the "Life of Avicenna",
based on his autobiography, written by his disciple
Jorjani (Somanus), and published in the early Latin
editions of his works. Besides the medical "Canon", he
wrote voluminous commentaries on Aristotle's
works and two great encyclopedias entitled "Al
Schefa" or "Al Chila" (i.e. healing) and "Al
Nadja" (i.e. deliverance). The "Canon" and portions
of the encyclopedias were translated into Latin
as early as the twelfth century, by Gerard of
Cremona, Dominicus Gundissalinus, and John
Avenhast; they were published at Venice, 1493-95.
The complete Arabic texts are said to be in MS.
in the Bodleian Library at Oxford. The "Al
Nadja" and the "Al Schefa" was published in Rome,
1593. Avicenna's philosophy, like that of his predecessors among the
Arabians, is Aristotelianism mingled with Neo-Platonism, an exposition of A-
ristotle's teaching in the later works of Themistius, Simplicius, and other neo-Platonists. His Logic is divided into nine parts, of which the
first is an introduction after the manner of Porphyry's
"Isagoge"; then follow the six parts corresponding to the six treatises composing the "Organon"; the
seventh and ninth parts consist respectively of treatises
on rhetoric and poetry. Avicenna devoted special
attention to definition, the logic of representation,
as he styles it, and also to the classification of sciences.
Philosophy, he says, which is the general name for
scientific knowledge, includes speculative and practi-
cal philosophy. Speculative philosophy is divided into the inferior science (physics), and middle science
(mathematics), and the superior science (metaphysics including theology). Practical philosophy (which
considers man as an individual): economics (which
considers man as a member of domestic society); and
politics (which considers man as a member of civil society). These
divisions are important on account of their influence on the arrangement of sciences in the medium age.
Avicenna's philosophy of Aristotle, particularly the introduction of Aristotle's works. A favourite principle of
Avicenna, which is quoted not only by Averroes but
also by the Schoolmen, and especially by Albert the
Great, was intellectus in forma est universalitatem,
that is, the universality of our ideas is the result of
the activity of the mind itself. The principle, how-
ever, is to be understood in the realistic, not in the
nominalistic sense. Avicenna's meaning is that,
while there are differences and resemblances among
ideas, each independently of the manner in which insti-
tution of things in the category of individuality,
generic universality, specific universality, and so
forth, is the work of the mind. Avicenna's physical
drawings show him in the light of a faithful follower
of Aristotle, who has nothing of the teaching of his master. Similarly, in psychology,
he reproduces Aristotle's doctrines, borrowing occa-
sionally an explanation, or an illustration, from
Alfarabi. On one point, however, he is at pains
to set the true meaning, as he understands it, of
Aristotle's doctrine, above all the doctrine of the
Commentators. That point is the question of the
Active and Passive Intellect. (See ARABIAN SCHOOL
OF PHILOSOPHY.) He teaches that the latter is the
individual mind in the state of potency with regard to
knowledge, and that the former is the impersonal mind in the state of actual and perennial thought. In order that the mind acquire ideas, the Passive Intellect must come into contact with the Active Intellect. Avicenna, however, insists most emphatically that a contact of that kind does not interfere with the independent substantiality of the Passive Intellect, and does not imply that it is merged with the Active. He holds that the individual mind retains its individuality and that, because it is spiritual and immaterial, it is endowed with personal immortality. At the same time, he is enough of a mystic to maintain that certain choice souls are capable of arriving at a very special kind of union with the Universal, Active, Intellect, and of attaining thereby the gift of prophecy. Metaphysics he defines as the science of supernatural (ultra-)physical being and of God. It is, as Aristotle says, the theological science. It treats of the existence of God, which is proved from the necessity of a First Cause; it treats of the Providence of God, which, as all the Abrahamic taught, is restricted to the universal laws of nature, the Divine Agency being too exalted to deal with singular and contingent events; it treats of the eternity of mediators between God and material things, all of which emanated from God, the Source of all sources, and Principle of all principles. The first emanation from God is the world of ideas. This is made up of pure forms, free from change, corruption, imperfection, and is the intelligible world of Plato, and is, in fact, a Platonic concept. Next to the world of ideas is the world of souls, made up of forms which are, indeed, intelligible, but not entirely separated from matter. It is these souls that animate and energize the heavenly spheres. Next to the world of souls is the world of physical forces, which are more or less completely embedded in terrestrial matter and obey its laws; they are, however, to some extent amenable to the power of intelligence in so far as they may be influenced by magic art. Lastly comes the world of corporeal matter; this, according to the Neo-Platonic conception which dominates Avicenna's thought in this theory of emanation, is of itself wholly inert, not capable of acting but merely of being acted upon (Con amore). In this hierarchically arranged scheme of beings, the Active Intellect, which, as was pointed out above, plays a necessary rôle in the genesis of human knowledge, belongs to the world of Ideas, and is of the same nature as the spirits which animate the heavenly spheres. From all this it is apparent that Avicenna's cosmology is based upon the conception of the Arabian Aristotelians as neo-Platonic interpreters of Aristotle. There remain two other doctrines of a general metaphysical nature which exhibit him in the character of an original, or rather an Arabian, and not a neo-Platonic, interpreter. The first is his division of being into three classes: (a) what is merely possible, including all sublunary things; (b) what is itself merely possible but endowed by the First Cause with necessity; such are the ideas that rule them; (c) what is itself necessary, namely, the First Cause. This classification is mentioned and refuted by Averroes. The second doctrine, to which also Averroes alludes, is a fairly outspoken system of pantheism, which Avicenna's is to be separated from the later, entitled "Philosophia Orientalis". The Scholastics, apparently, know nothing of the special work on pantheism; they were, however, aware of the pantheistic tendencies of Avicenna's other works on philosophy, and were, accordingly, reluctant to turn the term Avicenna into a prop for Averroes. Avicenna Peripatetici. Opera (Venice, 1495): MUNKE: in Hist. der. sciences phil. (Paris, 1844-52), art. Ibn-Sina; CARVA DOUGLAS: in Trans. R. Phil. Soc., Phil., 9th ed. (Berlin, 1905), II, 247, 248; TRUMANS (New York, 1909), 412, 413; STOELCH, Lehre der Gesch. der Phil. (Mainz, 1888), I, 329 sqq.; FRINLAY (Dublin, 1908), 263 sqq.; TURNER, Hist. of Phil. (Boston, 1863). WILLIAM TURNER.

Avignon. —Cty. —Avignon, written in the form of Avinio in the ancient texts and inscriptions, takes its name from the House, or Clan, Avennius [d’Arbois de Jubainville, "Recherches sur l’origine de la propriété foncière et des noms des lieux habités en Franche-Comté (Paris, 1812)]] who were the founders of the city. According to legend, the soil, which was especially fertile, became the centre of a prosperous community. Under the Roman occupation, it was one of the most flourishing cities of Gaul (Narbonensis; later, and still later, Arles); during the first centuries of the Christian era, it belonged in turn to the Goths, the Burgundians, the Ostrogoths, and to the Frankish kings of Austrasia. In 736 it fell into the hands of the Saracens, who were driven out by Charles Martel. Boso having been proclaimed King of Provence, or of Arles, by the Synod of Mântua, at the death of Louis the Stammerer (878), Avignon ceased to belong to the Frankish kings. In 1033, when Conrad II fell heir to the Kingdom of Arles, Avignon passed to the empire. The French kings, however, being at a distance from the city on the Rhone, it is skin to the two latter divided their rights in regard to it, while the Count of Forcalquier resigned any that he possessed to the bishops and consuls in 1135. During the crusades against the Albigensians the citizens refused to open the gates of Avignon to Louis VIII and the legate, but captured after a three-months' siege (10 June—13 September, 1226) and were forced to pull down the ramparts and fill up the moat of their city. Philip the Fair, who had inherited from his father all the rights of Alphonse de Poitiers, last Count of Toulouse, made them over to Charles II, King of Naples and Count of Provence (1290); it was on the strength of this donation that Queen Joan sold the city to Clement VI for 80,000 florins (9 June, 1348).

Avignon, which at the beginning of the fourteenth century was a town of no great importance, underwent a wonderful development during the residence there of nine popes, Clement V—Benedict XIII, inclusively. To the north and south of the rock of the Doms, partly on the site of the former Palace, which had been occupied by John XXII, rose the new Palace of the Popes, in the form of an imposing fortress made up of towers, linked one to another, and named as follows: De la Campana, de Trouilhailles, de la Glacière, de Saint-Jean, des Saints-Anges (Benedict XII), de la Gâche, de la Gardere-Neuve (Clement VI), de Saint-Laurent (Innocent VI). The Palace of the Popes belongs, by its severe architecture, to the Gothic art of the South of France; other noble examples are to be seen in the churches of St. Didier, St. Peter, and St. Agricola, in the Clorot Tower, and in the fortifications built between 1349 and 1368 for a distance of some three miles, and flanked by thirty-nine towers, all of which were erected or restored by popes, cardinals, and great dignitaries of the court and in memory of the frescoes which adorn the interiors of the papal palace and of the churches of Avignon was entrusted almost exclusively to artists from Sienna. The popes were followed to Avignon by agents (factores) of the great Italian banking-houses, who settled there as intermediaries between the Apostolic Chamber and its debtors, living in the most prosperous quarters of the city, which was known as the Exchange. A crowd of traders of all kinds brought to market the
products necessary to the maintenance of a numerous court and of the visitors who flocked to it; grain and wine from Provence, from the south of France, the Roussillon, and the country round Lyons. Fish was brought from places as distant as Brittany; cloth, rich stuffs, from Flanders. The government of the city, in the service of the Pope, was conducted by the Cardinals, who ruled in a great many cases as if they were independent princes, a power which was increased by the growing discontent of the people. The city was at length divided into two parties, the Papists and the Guelphs, the latter of whom were finally defeated in 1532, after a long and bloody war.

The city was then divided into two parts, the French and the Spanish, the former being governed by a council of twelve, elected by the people, and the latter by a council of sixty, appointed by the King of Spain. The city was finally captured by the French in 1552, after a long and bloody siege, and the inhabitants were obliged to pay a large indemnity to the King of France. The city was then governed by a council of forty, elected by the people, and the King of France appointed a governor to administer the affairs of the city. The city was finally annexed to France in 1624, after a long and bloody war, and the inhabitants were obliged to pay a large indemnity to the King of France. The city was finally governed by a council of sixty, elected by the people, and the King of France appointed a governor to administer the affairs of the city.

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AVILA

ecclesiastical property were severely threatened; unclaimed legacies were allotted to pious uses; the bishops were urged to mutual support; the individual churches were taxed for the support of the papal legate; and ecclesiastics were forbidden to convolve the civil courts against their bishops. The Council of 1279 was concerned with the protection of the rights, privileges, and immunities of the clergy. Provision was made also for the protection of those who had promised to join the Crusade ordered by Gregory X, but had failed to go. It was also decreed that to hear confessions, besides the permission of his ordinary or bishop, a monk must also have that of his prior. In the Council of 1282 ten canons were published, among them one urging the people to frequent more regularly the parochial churches, and to be present in their own parish churches at least on Sundays and feast days. The temporalities of the Church and ecclesiastical jurisdiction occupied the attention of the Council of 1327. The seventy-nine canons of the Council of 1337 are renewed from earlier councils, and emphasize the duty of Easter Communion in one’s own parish church, and of attendance on Saturday for benefited persons and ecclesiastics, in honour of the Blessed Virgin, a practice begun three centuries earlier on the occasion of the Truce of God, but no longer universal. The Council of 1457 was held by Cardinal de Foix, Archbishop of Arles and legate of Avignon, a Franciscan. His principal purpose was to promote the doctrine of the Immaculate Conception, in the sense of the declaration of the Council of Basle. It was forbidden to preach the contrary doctrine. Sixty-four disciplinary decrees were also published, in keeping with the legislation of other councils. A similar number of decrees were published in 1497 by a council presided over by Archbishop Francesco Tarpugi (afterwards Cardinal). The sponsors of the newly confirmed, it was decreed, were not obliged to make presents to them or to their parents. Before the relics of the saints two candles were to be kept lighted at all times. Disciplinary measures occupied the attention of the Council of 1509. The Council of 1596 was called for the purpose of furthering the observance of the decrees of the Council of Trent (1545-63), and for a similar purpose the Council of 1609. The Councils of 1604 and 1725 formulated disciplinary decrees; the latter proclaimed the duty of adhering to the Bull of Clement XI against the "Reflections morales" of Quesnel. The Council of 1846 published, in ten chapters, a number of decrees concerning faith and discipline.

THOMAS J. SHAHAN.

UNIVERSITY OF AVIGNON (1303-1792), developed from the already existing schools of the city, was formally constituted in 1303, by a Bull of Boniface VIII. With Boniface, King Charles II of Naples should be considered as one of its first great promoters and benefactors. The faculty of law, both civil and ecclesiastical, existed for some time almost exclusively, and always remained the most important department of the university. Pope John XXIII erected (1413) a faculty of theology, the reformation of which was lengthy and difficult, especially in the sixteenth and seventeenth centuries. The Bishop, since 1475 Archbishop of Avignon was chancellor of the university. The vicar of Avignon, a bishop, represented the civil power (in this case the pope) and was chiefly a judicial officer, ranking higher than the Primicerius (Rector). The latter was elected by the Doctors of Law, to whom, in 1508, were added four theologians and, in 1754, two Doctors of Medicine. The pope, spiritual head and, after 1348, temporal ruler of Avignon, exercised in this double capacity great influence over the affairs of the university. John XXIII granted it (1413) extensive privileges, such as special university jurisdiction and exemption from taxes. Political, geographical, and educational circumstances forced the university, during the later period of its existence, to look to Paris rather than to Rome for favour and protection. It disappeared gradually during the French Revolution, and ceased to exist in 1792.

N. A. WEBER.

AVILA (ABULA), DIocese OF, a suffragan of Valadolid in Spain. Its episcopal succession dates at least from the fourth century and claims an Apostolic origin. Suppressed in the course of the ninth, it was re-established early in the twelfth century, after

the expulsion of the Moors, and was a suffragan of Mérida until 1120; then of Compostella until 1557. The Catholic population is 189,926. There are 360 priests, 339 parishes, and about 500 churches and chapels. Avila is historically one of the most important cities in the medieval and modern history of Spain. In the fourth century the arch-bishopric of Poeciliani was Bishop of Avila, and in later times many saints had Avila as their home, among them St. Teresa and St. John of Avila, the "Apostle of Andalucia". It was once one of the most flourishing cities of Spain, but its population has dwindled to 7,000. Its Moorish castle and ancient eleventh-century cathedral are monumental relics of the past.


THOMAS J. SHAHAN.

CATHEDRAL OF AVILA

CATHOLIC UNIVERSITY OF AMERICA

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University of AVILA (1550-1807).—Under the patronage of Queen Isabella, the Dominicans established (1504) chairs of philosophy and theology in their College of St. Thomas at Avila, Spain. About 1550 the Bishop of Burgos, Juan Pascual, raised the college to university rank. Gregory XIII, at the request of Philip II, ratified the nuncio’s action by the Bull “In Apostolatus culmine,” April 4, 1576. Innocent X, in 1645, approved the statutes of the university; and it stood to-day in great repute in arts, theology, medicine, and law. Its work, however, was mainly theological. Though it enjoyed the favour of the Spanish sovereigns, especially of Charles II, it never attracted a large number of students. It had no endowment, but depended upon tuition fees. As a result, it began to decline during the eighteenth century, and it was suppressed, along with several other minor universities, in 1807.

De Zamora: De la Instrucción pública en España (Madrid, 1865), II, 206; La Fe en Historia de las Universidades en España (Madrid, 1885), II, 148; Bullarium Ord. Prat. (Rome, 1733), V.

E. A. PACE.

AVILA, FRANCISCO DE, curate or vicar in the province of Huarocho of Peru, later curate at Huánuco, finally Canon of the Church of La Plata (now Sucre), in Bolivia. Born in Peru as a founding (quomodo erat, he says, sed ea quondam) of the province of Huarocho, Lima, and Huánuco, of which unfortunately only the first six chapters are known to exist and have been translated into English. It is, even in its incomplete form, an invaluable contribution to the knowledge of the Peruvian Indians and their primitive lore. The most important reports from Huarocho in eastern Peru, of which published MS. is extant. Such writings mitigate the charges which the destruction of other objects of primitive worship has called forth against the Church. AGA, PABLO JOSÉ.

RENO DE, b. at Avila of the Kings, in 1546, and named after the place of his Pascua, in the same province, 6 or 1625. He was of a distinguished family more eminent for his saintsness, his virtues, and his success as a preacher. He received the ecclesiastical studies and received at the great University of Salamanca. He was consecrated bishop and held, at first, the See of Murcia, Jaen in Andalucia, Badajos, in 1615, and, seven years later, Astorga, where he remained until his death. He was a professor of St. Thomas. The following of his in Spanish are worthy of note: "De la Orden Due to the Bodies and Relics of the Virgin," 1611; "Sermons" (Basea, 1615); "Sermóns y Disputas," from the Latin (Madrid, 1553), and, in manuscript, the Lives of St. Thomas.

WILLIAM DEVILIN.

St. THERESE ECHIUS, SAINT, a distin-

gent of Vieques, in Gaul, from 940 to

1000, his death is placed by some as early as 923. He was prominent close to the Emperor's illustrious persons, and in which he was hereditary. In difficult times for the Catholic Faith and Roman culture in Southern Gaul, Avitus exercised a favourable influence. He pursued with earnestness and success the extinction of the Arian heresy in the barbarian kingdom of Burgundy, and, in 528, raised the confidence of King Gundobad, and converted his son, King Sigismond (516–523). He was also a zealous opponent of Semipelagianism, and of the Acacian Schism at Constantinople. Like his contemporary, Ennodius of Aquileia, he was jubilant in the authority of the Apostolic See as the chief bulwark of religious unity and the incipient Christian civilization. "If the pope," he says, "is rejected, it follows that not one bishop, but the whole episcopate threatens to fall" (St. papa urbis vocatur in dubium, episcopatus subditur, non episcopus, vocatur.—Ep. xxxiv, ed. Peiper). The literary fame of Avitus rests on a poem of 2,552 hexameters, in five books, dealing with the Scriptural narrative of Original Sin, Expulsion from Paradise, the Deluge, the Crossing of the Red Sea. The first three books offer a certain dramatic unity; in them are told the preliminaries of the great disaster, the catastrophe itself, and the consequences. The fourth and fifth books deal with the Deluge and the Crossing of the Red Sea. Avitus dates the first book familiarly with the Scriptural events, and exhibits well their beauty, sequence, and significance. He is one of the last masters of the art of rhetoric as taught in the schools of Gaul in the fourth and fifth centuries. Ebert says that none of the ancient Christian poets treated more successfully the poetic elements of the Bible. His poetic diction, though abounding in archaisms and rhythmic redundancy, is pure and select, and the laws of metre are well observed. It is said that MITON made use of his paraphrase of Scripture in the preparation of "Paradise Lost." He wrote also 666 hexameters "De virginitate" or "De consolatorâ castitatis laude" for the comfort of his friend Fucina, a nun. His prose works include "Contra Eutychianam Hæresin libri II," written in 512 or 513, and also about eighty-seven letters that are of considerable importance for the ecclesiastical and political history of the years 499–518. Among them is the famous letter to Clovis on the occasion of his baptism. There was once extant a collection of his homilies, but they have perished with the Charters and some fragments and excerpts. In recent times Juliennet has demonstrated (Questions mérovingiennes, Paris, 1885) that Avitus is not the author of the "Dialogi cum Gundobado Rege," a defence of the Catholic Faith against the Arians, but merely one of the representations of the Colloquy of Lyons in 443, and first published by d'Achery (1661) in his "Spicilegium" (V, 110–116). It is a forgery of the Oratorian, Jerome Viguier, who also forged the letter of Pope Symmachus (13 Oct., 501) to Avitus. The works of Avitus are found in Migne, P. L., LIX, 191–398. There are two recent editions: one by R. Peiper (in Mon. Germ. Hist.: Auct. Antiq., VI, Berlin, 1883), the other by U. Chevalier (Lyons, 1890).

AGA, PABLO JOSÉ.

AD. F. BANDELIER.

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WILLIAM DEVILIN.

V. AVIS

AVIS, ORDER OF, a military body of Portuguese knights.—The Kingdom of Portugal, founded in 1139, was not only contemporaneous with the Crusades but conducted operations closely related to the Emperor's illustrious persons, and in which he was hereditary. In difficult times for the Catholic Faith and Roman culture in Southern Gaul, Avitus exercised a favourable influence. He pursued with earnestness and success the extinction of the Arian heresy in the barbarian kingdom of Burgundy, and, in 528, raised the confidence of King Gundobad, and converted his son, King Sigismond (516–523). He was also a zealous opponent of Semipelagianism, and of the Acacian Schism at Constantinople. Like his contemporary, Ennodius of Aquileia, he was jubilant in the authority of the Apostolic See as the chief bulwark of religious unity and the incipient Christian civilization. "If the pope," he says, "is rejected, it follows that not one bishop, but the whole episcopate threatens to fall" (St. papa urbis vocatur in dubium, episcopatus subditur, non episcopus, vocatur.—Ep. xxxiv, ed. Peiper). The literary fame of Avitus rests on a poem of 2,552 hexameters, in five books, dealing with the Scriptural narrative of Original Sin, Expulsion from Paradise, the Deluge, the Crossing of the Red Sea. The first three books offer a certain dramatic unity; in them are told the preliminaries of the great disaster, the catastrophe itself, and the consequences. The fourth and fifth books deal with the Deluge and the Crossing of the Red Sea. Avitus dates the first book familiarly with the Scriptural events, and exhibits well their beauty, sequence, and significance. He is one of the last masters of the art of rhetoric as taught in the schools of Gaul in the fourth and fifth centuries. Ebert says that none of the ancient Christian poets treated more successfully the poetic elements of the Bible. His poetic diction, though abounding in archaisms and rhythmic redundancy, is pure and select, and the laws of metre are well observed. It is said that MITON made use of his paraphrase of Scripture in the preparation of "Paradise Lost." He wrote also 666 hexameters "De virginitate" or "De consolatorâ castitatis laude" for the comfort of his friend Fucina, a nun. His prose works include "Contra Eutychianam Hæresin libri II," written in 512 or 513, and also about eighty-seven letters that are of considerable importance for the ecclesiastical and political history of the years 499–518. Among them is the famous letter to Clovis on the occasion of his baptism. There was once extant a collection of his homilies, but they have perished with the Charters and some fragments and excerpts. In recent times Juliennet has demonstrated (Questions mérovingiennes, Paris, 1885) that Avitus is not the author of the "Dialogi cum Gundobado Rege," a defence of the Catholic Faith against the Arians, but merely one of the representations of the Colloquy of Lyons in 443, and first published by d'Achery (1661) in his "Spicilegium" (V, 110–116). It is a forgery of the Oratorian, Jerome Viguier, who also forged the letter of Pope Symmachus (13 Oct., 501) to Avitus. The works of Avitus are found in Migne, P. L., LIX, 191–398. There are two recent editions: one by R. Peiper (in Mon. Germ. Hist.: Auct. Antiq., VI, Berlin, 1883), the other by U. Chevalier (Lyons, 1890).
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was not ended. This accounts for the favour with which military orders were regarded beyond the Pyrenees as well as in Spain; for in them the vow of fighting against the infidels was perpetual, like other monastic vows. Knights Templars were found in Portugal as early as 1128, and received a grant from Queen Teresa in the year of the Council of Troyes, which was the formal and early statutes. A native order of this kind sprang up in Portugal about 1146. Affonso, the first king, gave it the town of Evora, captured from the Moors in 1211, and the Knights were first called "Brothers of Santa Maria of Evora". Pedro Henriquez, an illegitimate son of his father, was the first grand master. After the conquest of Aviz the military castle erected there became the mother-house of the order, and they were then called "Knights of St. Benedict of Aviz", since they adopted the Benedictine rule in 1162, as modified by John Zirlo, one of the earliest Cistercian abbots of Portugal. Like the Knights of Calatrava in Castile, the Knights of Portugal were indebted to the Cistercians for their rule and their habit—a white mantle with a green fleur-de-lis cross. The Knights of Calatrava also surrendered some of their places in Portugal to them on condition that the Knights of Aviz should be subject to the visitation of their grand master. Hence the Knights of Aviz were sometimes regarded as a branch of the Calatravan Order, although they never ceased to have a Portuguese grand master, dependent on temporaries on the Portuguese king. At the accession of King Ferdinand (1583) war broke out between Castile and Portugal. When João I, who had been grand master of the Knights of Aviz, ascended the throne of Portugal, he forbade the knights to submit to Castilian authority, and consequently, when Gonçalvo de Guzman came to Aviz as Visitor, the knights, while according him hospitality, refused to recognize him as a superior. Guzman protested, and the point remained an object of contention until the Council of Baale (1431), when Portugal was declared to be in the wrong. But the right of the Calatravans was never exercised, and the next grand master of the Knights of Aviz, Rodrigo de Sequirol, continued to assert supreme authority over them.

The mission of the military orders in Portugal seemed to fail after the overthrow of Moesiern domination, but the Portuguese expeditions across the sea opened up a new field for them. The first landings of Europeans in Africa, the conquest of Ceuta by King João I (1415), the attacks upon Tanger under John's son Duarte (1437), were also crusades, inspired by a religious zeal, and sanctioned by similar papal Bulls. The Knights of Aviz and the Knights of Christ, acions of the Knights Templars, achieved deeds of valour, the former under the Infante Fernando, the latter under Henrique, brother of King Duarte. Fernando displayed a no less heroic forbearance during his six years' captivity in Portugal as well as among the Moors, a long martyrdom which after his death placed him among the Blessed (Acta SS., 5 June). This splendid enthusiasm did not last. Soon the whole nation became affected by the wealth that poured in, and the Crusade in Africa degenerated into mere mercantile enterprise;

the pontifical Bulls were made a vulgar means of raising money, and after the grand mastership of the order (1531) had been vested in the king in perpetuity, he availed himself of its income to reward any kind of service in the army or the fleet. If the wealth of the Knights of Aviz was not as great as that of the Knights of Christ, it was still quite large, drawn as it was from some forty-three commanderies. The religious spirit of the knights vanished, and they withdrew from their clerical brothers who continued along the conventual life. They were dispensed from their vow of celibacy by Alexander VI (1492), who tolerated their marriage to prevent scandalous consolations. Julius II (1551) again imposed their repressive laws of their own property. Nobility of birth remained the chief requirement of aspirants to the mantle, a requirement confirmed by a decree of 1604. Queen Maria I, supported by Pope Pius VI (1 August 1780), attempted a last reformation and failed. Finally, the military orders were suppressed by Dom Pedro, after the downfall of the Miguelet usurpation (1834).

For Documenta, Normandia, Constitutiones de S, Benito de Avia (Lisbon, 1631). For History, Jorn. da Puni., Cataloq dos Servos de Avia, 1722 (Avril, Real da Historia; Brito, Chronicul de Cister, onde, etc. (Lisbon, 1602); Almeida de Almeida, Mem. e cient. de Lisboa (1837); Heliot, Dit. de l'Ordre de chevaler (1635); Wiser, Gesch. von Portugal (Gotth, 1854-56); Herbelin, History of Portugal (Lisbon, 1854-73).

CH. MOELLER.

AVRANCHES, DioceSE OF. See Coutances.

AVRANCHES, Council of.—In 1172 (Sept., 27-28) a council was held at Avranches in France, apropos of the troubles caused in the English Church by the murder of St. Thomas Becket. Henry II, King of England, after due penance, was absolved from the censures incurred by the assassination of the holy prelate, and swore fidelity to Alexander III in the person of his legate. It was forbidden to confer on children benefices that carried with them the cure of souls, or on the children of priests the churches of their fathers. Each parish was required to have an assistant (vicarius) and the Advent fast was commended to all who could observe it, especially to ecclesiastics.


THOMAS J. SHARP.

AVRIL, PHILIPPE, Jesuit, b. at Angouleme, France, 16 September, 1654; d. in a shipwreck in 1698. He was professor of philosophy and mathematics at Paris when he was summoned to the missions of China. Following the instructions of Father Verbiest, then at Pekin, he attempted an overland journey, and travelled for six years through Kurdistan, Armenia, Astrakhan, Persia, and other countries of the East. Arriving at Moscow, he was refused permission to pass through Tatary, and was sent by the Government to Poland, from whence he made his way to Constantinople and from there to the States. Though exhausted by harrassments he set out again on a vessel, which was lost at sea. He has left interesting and valuable accounts of his long wanderings.

KOMMERZBOUK, Bibliothèque de l'Ac. de J., 1, 706; Michaud, Bisho. unit.

T. J. CAMPBELL.
AXUM (AUXUM), a titular metropolitan see of ancient Christian Ethiopia. Its episcopal list, from about the middle of the fourth century to 650, is found in Gams (p. 462). Modern Axum is the capital of the Abyssinian province of Tigré, and nestles in a bowl, or valley, beneath a lofty peak of the Adowa mountains, at 7,545 feet above the level of the sea. Beneath it is a vast plain in which arise several streams from the Nile. "The features of the place," says a recent traveller, "are very marked; firstly one comes across the large sacred enclosure, nearly a mile in circumference, thickly planted with trees and reeds, in the centre of which rises the cathedral, surrounded by the monastic buildings and the residence of the Etchige, or bishop. This enclosure occupies nearly the whole of the entrance to the valley; beyond it on the hill slopes are the houses of the inhabitants, whilst running up the valley is the long line of stupendous obelisks and beyond is the ancient tank or reservoir from which the inhabitants still get their water supply" (Bent, The Sacred City of the Ethiopians).

The city is of great antiquity, and was, together with Adiye (Adoua on the coast) known to the Greeks and Romans as the chief centre of trade, with the interior of Africa, for gold-dust, ivory, leather, hides, and aromatics. The population is mainly mixed Ethiopian (negroid) and Arab origin, and is probably descended in great measure, from an Arab colony settled on the coast at a very remote period. The numerous Himyaric (Arabic) inscriptions in the vicinity exhibit the influence of Arabia; similarly the stone monuments which their evidences of sun and star worship. Moreover, it is well known that in the sixth century of our era the Kings of Abyssinia, then and long after resident at Axum, extended their sway over the Sabaean and Himyarite (Homerite) tribes of Yemen on the opposite Arabian shore. Greek influences are also traceable in the architecture of Axum and from a very early date, probably from the days of the Poles and Egypt. In other words, this "sacred city of the Ethiopians" has been from time immemorial an outpost of ancient civilization against the mass of African barbarism. Axum became a Christian city in the time of St. Athanasius of Alexandria, who consecrated its first bishop, St. Frumentius, still honoured as the great patron of Abyssinia; since which time (c. 330) the Abyssinian Church has remained in close dependency on the Church of Alexandria, but has maintained from Egypt its chief ecclesiastical officer, the Abouna. There is still extant (P. G., XXV, 635) a famous letter of the Emperor Constantius (337-361) to Aizanes, the King of Axum, asking him to send Frumentius to Alexandria to receive the Arian doctrine from the heretical successor, centred in the place of Athanasius. The other principal ecclesiastics resident at Axum are the above mentioned Etchige (Etchague), or principal bishop, always a native; the Nebrid, a kind of archdeacon or head of the priesthood and rector of the cathedral; the Mij Kanaat, or judge in ecclesiastical matters, together with monks and priests of various grades. There are also many persons known as deferae, described as "lay assistants to the clergy, acting as singers and performers in all the church ceremonies; the scribes, advocates, and doctors of Abyssinia and the most instructed and intelligent people of the land" (Bent, op. cit., 161).

Axum claims to hold in the inner recesses of its cathedral the original Tables of the Law and the tabout, or Ark of the Covenant that the Abyssinians say was brought from Jerusalem to their ancient fortress of Ava by Menelek, the son of Solomon, and the Queen of Sheba, and transferred later to Axum. The palace of that famous Queen is also shown at Axum. Until 1538 Axum was both the civil and religious centre of Abyssinia. In that year, it was captured by Mohammed, Prince of Leffia, since which time the Negus resides at Gondar. The cathedral is a fine edifice, and was built in the sixteenth century during the period of Portuguese influence in Abyssinia, but on the substructure of a very ancient Christian church. It has a flat roof and battlements, and there is a corridor outside where the priests dance and sing. Around the cathedral are many large shade-trees beneath which are built smaller churches or treasuries, in which are stored valuables of all kinds. Its sacred enclosure is not only the centre of ecclesiastical life, but also one of the most honoured sanctuaries in Abyssinia, where any criminal can find shelter by ringing the bell in the porch and declaring three times in a loud voice his intention of claiming asylum. The people enjoy a condition of peace and tranquility unknown elsewhere in Abyssinia (Bent, 163).

Very interesting are the numerous stone pedestals that once bore metal statues of the pre-Christian kings of Axum, memorials of victory, and the stone monoliths and obelisks, fallen or standing, estimated by Bent at about fifty. The latter form a consecutive series from very rude unhewn stones up to the highly finished and decorated obelisks, and it is highly probable that we have here the growth and development of the obelisk side by side" (Bent, 132). The only standing obelisk of the decorated kind, highly carved with shem doors and beam ends, in imitation of a many-storied edifice, is nine stories high, and ends with a semi-circular light, which is still to be seen a representation of the solar disk. "In other words," says Mr. Bent (p. 185) "we have before us a perfect representation of the Beth-el House of God terminating in the firmament, in which the Sabaean sun-god is supposed to be seated upon the Altar for animal sacrifices were fitted to the bases of these obelisks; several of them are still visible. Mounds and rubbish heaps are scattered about the sacred enclosure at Axum that doubtless contain many objects of profane and ecclesiastical interest.
Near the cathedral is a square enclosure with a pillar at each of its angles, and in the centre twelve stones that Abyssinian tradition says were for the twelve judges of the old testament. Priest John the Greek, who probably had the benefit of ancient triumphal thrones of the Kings of Axum. Among the valuable Ethiopic manuscripts found in Abyssinia in modern times is the Book of Axum, or Abyssinian Chronicles, brought back by the traveller Bruce. In 1803 the English traveller, Salt, discovered at Axum a bilingual inscription in Greek and Ghees (the religious language of Abyssinia) of which only the Greek (thirty-one lines) remains. It refers to the exploits of King Aezanes, already mentioned. In 1833 the German traveller, Dornsteng, discovered two other Ghees inscriptions, referring to the deeds of a monarch of Axum in the sixth century. These Ghees inscriptions are valuable for the history of the Semitic alphabet. Some Greek coins, older than the fourth century have been found there, also Ethiopic coins of a somewhat later date, bearing the title, "Negus al Khum", or King of the Title.

Ayer, or Guamanga, Diocese of.—A Peruvian diocese, suffragan to Lima. The See of Guamanga was erected by Paul V, 20 July, 1609, was vacant from 1821 to 1838, when it was transferred to Ayacucho. It has 200,610 Catholics; 96 parishes, 120 schools, 1140 priests, 212 churches or chapels. Battande, Ann. Pont. Cath., 1907.

Ayacucho, or Guamanga, Diocese of.—A Spanish Franciscan of the seventeenth century, and (while time and place of his birth and death are not known as yet, his memorable deeds having been overlooked and neglected until now) one of the most deserving and energetic characters of the end of that century in New Spain or Mexico. He became successively Visitor of the Province of the Holy Evangel of New Mexico, and its Procurator at Madrid; also Commissary of the Inquisition in New Spain. The decline in useful activity among the regular orders in Mexico, which began about the middle of the seventeenth century, being taken as a pretext by the secular authorities for despoothing the regulars of their missions, Ayetá became one of the most fervent defenders of the Franciscans, and he worked against the aggressiveness of the temporal powers. Three books are known to have been published by him, all without date and place; an "Apología del orden de San Francisco en América," which is supposed to have appeared about 1690; "Defensa de la provincia del Santo Evangelio de México sobre la retención de los curatos y doctrinas"; and "Ultimo recurso de la provincia de San José de Yucatan sobre depajo de parroquias". Ayetá investigated in person the most remote missions, especially those of New Mexico, and he was the first to warn the authorities of the storms preparing among the Pueblo Indians. His report, from 1678, in which he exposed the defenceless condition of the New Mexican colony as against the wild Indians, and the dangerous impression which it had made upon the Indian tribes, induced the authorities of New Spain to reinforce the garrison at Santa Fe, but it was too late. The Pueblos broke out on the tenth of August, 1680, and for fourteen years New Mexico was lost to Spain. Ayetá hurried to El Paso, and when the fugitives from the North reached that post, to the number of twenty thousand, with famished and atteneduated persons, Ayetá was the first to tender them the needed relief in food and clothing. He was a man of superior mind and indomitable energy, entirely devoted to his task and to his order.

AYMARÁ

AYMARÁ. Crónica de la provincia del Santo Evangelio de México (2d ed., Mexico, 1871); Ayamará, Hispano-americano (Mexico, 1816), I; Sarinana y Cofiena, Oración funebre... en las exequias de... (Mexico, 1680).—BANDIELER, History of the colonization and des misiones del Senorío de Chihuahua (Mexico, 1844); BANDIELER, Auxiliar de las indios, Annuario del Instituto de Indios de la Universidad de Mexico, 1848; and BANDIELER, Documentary History of the Zulu Tribe, in Journal Am. Arch., No. 1.

Ad. F. Bandelier.

Ayllón, Luis Vázquez de, the Spanish discoverer of Chesapeake Bay, and the navigators who tried to find a north-west passage from Europe to Asia, date of birth uncertain; d. 18 October, 1526. He was a member of the Superior Council in San Domingo. He sent an expedition to Florida under Francisco Gordillo, who, in June, 1521, landed in lat. 33° 39', somewhere near Cape Fear in North Carolina. In quest of the north-west passage, Ayllón came up from Hispaniola in 1524, and tried the James River and Chesapeake Bay. He received from Charles V a grant of the land he had discovered. and, in 1526, founded the town of San Miguel de Guaduante, not far from the site of the city of Jamestown, built by the English fifty years later. The employment of negro slaves in this work is perhaps the first instance of negro slave-labour in the present territory. After the death of Ayllón died of ship fever, and of the colony of 600 souls he had brought with him only 150 survivors made their way back to Hispaniola.

Fiske, Discovery of America (Boston, 1902), III, 321; L. (ed.) History of N. America (Philadelphia, 1903), I, 358-341; Winwood (ed.), Narrative and Critical History of America (Boston, 1894), IV.

Edward P. Spillane.

Aylward, James Ambrrose, Dominican, theologian and poet, b. at Leeds, 4 April, 1813; d. at Hinckley (England), 5 October, 1872. He was educated at the Dominican priory of Hinckley, entered the Order of St. Dominic, was ordained priest in 1836, became provincial in 1830, first Prior of Woodchester in 1834, and provincial a second time in 1836. He composed several pious manuals for the use of his community and "A Novena for the Holy Season of Advent" gathered from the prophecies, anthems, etc., of the Roman Missal and Breviary (Derby, 1849). He revised (London, 1887) a "St. Catherine of Sienna", translated from the Italian by the Dominican Father John Fen (Louvain, 1609), also an English translation of Father Chocarne's "Inner Life of Lourdes" (Dublin, 1867). His essays "On the Mystical Elements in Religion, and on Ancient and Modern Spirituality" were edited posthumously by Cardinal Manning (London, 1874). Father Aylward's principal monument is his translation of Latin hymns, most of which he contributed to "The Catholic Weekly Instructor". In his "Annus Sanctus" (London, 1834) Orbey Shelley has reprinted many of them. He says of Father Aylward that he was a "cultured and talented priest of varied powers and gifts."


Thomas J. Shahan.

Ayamará, also Ayamara (etymology unknown as yet), a numerous tribe of sedentary Indians inhabiting the northern sections of Bolivia, part of the eastern declivities of the Andes of that republic, and the sections of Peru bordering upon Lake Titicaca, except its northern extremity, which is inhabited by Quechua-speaking Indians. It is not safe as yet to give their numbers, since white blood has been liberally introduced during three centuries, while on the eastern slopes, in the so-called Yungas, mixtur-
with negroes has been frequent. Still there are
certainly several hundred thousands of them, count-
ing in such mestizos (Cholos) as live according to
Indian customs. The name "Aymará" rather ap-
pplies to the language, which seems allied to the
Quechua, or prevailing Indian idiom of the Peruvian
mountains and of the southern part of the Bolivian
highlands. The Aymará are chiefly mountain-dwellers,
inhabiting the elevated table land, or Puna, between
the eastern Cordillera and the volcanic coast chain.
Limited agriculture, the raising of potatoes and
corn, and tindos of queñua (Chenopodium quinoa),
raise in the few places where it will thrive at the
general altitude of over 12,000 feet of the table
land. The raising of the llama and alpaca and of
some cattle and donkeys, are their chief occupations,
also service in the cities as journey-
men, and on the lake-shore as
stevedores. They live in tribal commu-
nities (estancias), autonom-
ous, and with executive officers (consul and a
alcaldes) whom they choose after the indica-
tions of their chief medi-
cine-men, to be afterwards con-
formed by the
 civil authorities of Bolivia. Dur-
ation of office is
six months. They pay a per
 capita tax, are
 not subject to
 military duty in
 theory, and are
 seldom required to perform any
Indians, while apparently indigent, possess no
little wealth, chiefly in coin. Some of them are
also artisans. They are nominally Catholics, but
possess a remnant of ancient spirituality, its
rituals and ceremonies, cunningly hidden from outs-
iders. In appearance stolid and humble, they are
in fact a cruel, treacherous stock, averse to every
attempt at progress, hostile to the whites, par-
ticularly to foreigners. But they sometimes make
good house servants. They were first visited by the
Spaniards in the last days of 1533, whom they re-
ceived well, owing to their hatred of the Inca tribe
of Cuzco. The latter had overrun most of the Lake
territory in the course of the fifteenth century and
established themselves on the Islands of Titicaca
and Koati (see articles) and at Copacabana on the
mainland. The relations between the Kollas—as the
Quichus call the Aymará to this day (see KOLLO)—
and the Incas were not friendly. The Spaniards
were at first treated with hospitality, as ancestors
in British America, and although these were
assassinated, they returned in greater numbers the western and
southwestern Aymará rose in arms and had to be
repressed by force. During the civil wars (1538 to
1564) the Aymará remained passive and suffered
(lie the rest of the Peruvian Indians) from the
consequences. Uprisings of extirpation, as the
Spaniards began in 1529, and local disturbances
(in many of which the Indians were at fault) con-
tinued. In 1780 a general uprising began among the
Aymará of western Bolivia, but there was no
concerted action, and although there were Peruvian
massacres, and the investment of La Paz by the
Aymará almost ended in the capture of that city,
the Indians were finally subdued in 1782. Since
then they have remained comparatively quiet.
While a necessary and important element as land-
tillers and freighters, journeymen and house servants,
they would be, on account of their numbers, a steady
help. But it is not for unity of effort for united efforts, their adherence to primitive cus-
toms preventing any submission to a common leader.
With the coming introduction of railways in Bolivia, the
Aymará will have to submit, and modify their
habits and customs.
The earliest and best description of the northern and
central Aymará is found in the Relationes per Sua Maestà,
written by Father Inigo Martínez, for the Jesuits, in 1584, by Father Francisco
Pizarro and officers, and published (in Italian) by Ramusio
in vol. III (1565).—Relación del viaje del Cuzco, 1580 (Madrid,
by JIMÉNEZ DE LA ESPADA); Chula, Parte primera de la crónica
del Perú (Antwerp, 1555); Segunda Parte (Madrid); Juan
Baptist Lesne, Sacy et Mouton de La Incas, 1551 (recent
publication at Madrid); GARCILASO DE LA VEGA, Comen-
sarios reales de los Incas (Lisbon, 1609); OVIEDO, Historia,
genral y natural de las Indias (Madrid, 1650); HERNÁN,
Historia general de los Hechos de los Castellanos en las islas
y Tierra firme del Mar Oceano (1722, etc.); ANIELLO,
Historia del Perú (Lima, without date)—this history was
written in 1561.—BERNABE COBO, Historia del Nuevo Mundo,
(Lima, 1646, Seville, 1669). Of later works see Pérou et Bolivie (Paris, 1880) and to the works of Dr. Min-
DEUTHER. Aymará edidom appears first in literature
286.—Díaz de la Crónica del Perú, Ordenado por autoridad del Concejo Provincial de Lima
(1553); Pizarro, Theodor Beulé, (Paris, 1883); Toreno, 1. de
Crónica, por Sermones (Lima, 1886); BESSON, Arte de la
Lengua Aymará (Rome, 1866); IDES, vocabulario de la
Lengua Aymará (Jul. southern Peru, 1862); GARCILASO,
Arte de la Lengua Aymará (1583, 1. A very rare work on the Aymará language and seldom consulted, is Tomás RUBIO, Arte de la Lengua Aymará (Lima, 1816).

AD. F. BANDELLIER.

Aymérica of Piacenza, a learned Dominican. b. at Piacenza, Italy; d. at Bologna, 19 August, 1327.
Soon after his entrance into the Lombard province of the Dominican Order, he went to pursue his studies at Milan, where he formed a close friend-
ship with Niccolò Boccasini, later pope under the name of Benedict XI (1303–04). After teaching philosophy and theology for twenty-four years he
was elected Provincial of Greece. In this capacity he travelled to the Chapter General of Toulouse in
May, 1304, where a successor to Bernard de Jusix
was to be elected, but just before the session announced his office and vote, with the consent of the
pope. That this act of humility was the cause of his election to the master generalship of the order is
the unanimous verdict of all its chroniclers. His
first care was to regulate studies in those provinces
where the opposition of the Franciscans to intel-
lectual pursuits had been most felt. He definitely
determined the qualification for degrees in the
order. Oriental languages were no less encouraged
by him than natural sciences. In 1309 Clement IV
enjoined on Aymérica who was on his way to the
chapter of Saragossa in Spain, to examine into the
matters brought against the Templars. He found
little to complain of. In 1310 he was summoned to
the Council of Vienne to take part in the process of
the Templars. In the meantime, however, he
resigned his office, and thus avoided the displeasure of
Clement IV, whose policy he perhaps deplored.
At the same time, as he candidly avowed, he was
saved from acting against the dictates of his con-
science. He is the reputed author of a treatise
against the heretics of his day, and of works on moral,
dogmatic, and scholastic questions, none of which
are known to have been published. His works are
prized by Montfaucon, "... still it can be con-
noted that the codex appears to have been
old when given to Aymeric”. As a man of letters Aymeric was in close touch with the learned men of his time. Antonio Crescenzi of Bologna completed his famous “De Re Rustica” at the repeated solicitation of Aymeric, by whom it was corrected before the author presented it to Charles II of Sicily. The letters of Aymeric are found in “Litterae Encyclopaedicae Magistriorum Generalium Ord. Præd.” (ed. Reichert, Rome, 1814) and in the 5th volume of the “Monumenta Hist. Fratr. Præd.” (181-202).


THOMAS M. SCHWERTNER.

AZARIA, Félix de, a Spanish naturalist, b. at Barbules in Aragon, 18 May, 1746; d. 1811. He first embraced the military career as an engineer, distinguished himself in various expeditions, and rose to the rank of Brigadier General in the Spanish Army. He was appointed member of the Spanish commission sent to South America, in 1781, to settle the question of limits between the Portuguese and Spanish colonies. He remained in South America till 1801. While there he turned his attention to the study of mammals, less as an anatomist or physiologist than as an observer of the life and habits of quadrupeds. He added a large number of statements obtained by hearsay, were not always favourably criticized, but to-day the perspicacity of Azaria as a student of the life of South American mammals is generally acknowledged. He also extended his investigations to birds. Before leaving South America he sent to Paris (then Spanish Ambassador at Paris) many notes and observations of a zoological nature, which Moreau de Saint-Méry published at Paris in 1801 under the title of “Essai sur l’histoire naturelle des quadrupédés du Paraguay”. In 1802 there appeared at Madrid “Apuntamientos para la Historia natural de los cuadrúpedos del Paraguay y Río de la Plata”. In the same year Azaria published “Apuntamientos para la Historia de los pájaros del Paraguay y Río de la Plata”. In 1809 there appeared at Paris under his name “Voyage dans l’Amérique méridionale depuis 1781 jusqu’en 1801”. In the latter work he criticizes the Jesuit methods of organizing and educating the Indians, showing that he completely failed to understand the nature of the American aborigines. While an efficient soldier and good engineer, as well as shrewd observer of animal life, was incapable of understanding the character of the Indian, and of grasping the only method by which the Indian could slowly but surely be civilized.

Geografía física y estética de las provincias del Paraguay y misión de Guaranis, compuesta en el año 1790 (Montevideo, 1904, with portrait and biography by Schüller); Técnicas para la Reconstrucción (St. Gall, 1846). 1st. Fauna peruana; 2d. Fauna ecuadoriana; 3d. Fauna boliviana; 4th, Das Thierleben (3d ed.); and the works of Azaria were enumerated in articles.

AD. F. BANDELIER.

AZARIA, Aristaces, a Catholic Armenian abbot and archbishop, b. at Constantinople, 18 July, 1782; d. at Vienna, 6 May, 1854. He was sent at the age of fifteen to the College of the Propaganda in Rome, but his studies were interrupted (1798) by the French invasion. Having taken refuge among the Machitarists of Triest, they entered their order in 1801, and in the same year was ordained priest. The authorities of the ephemeral Kingdom of Illyria confiscated (1810) the property of his convent, and, after vain attempts to obtain restitution, the monks settled in Vienna, where they lived in the instruction of Armenian youth and the revenue of a printing-press. Azaria was henceforth active as a missionary among his compatriots and a servant of the Holy See. In 1826 he was made general abbot of the community, and in 1827 was raised to the (titular) dignity of Archbishop of Cessarea. Under him the Machitarist community in Vienna prospered, its library was increased, a bookstore added to the printing-press, and an abundant religious literature created, in Armenian and in German. He opened houses of his community in Rome, Triest, and Stamboul, founded the Armenian journal “Europa”, established an academy for the literary and political improvement of his people, and obtained from the Pasha (1830) the creation of an independent Catholic Armenian patriarchate. He wrote several (mostly anonymous) works, among them “De Vita Comuni Perpetui Religiosorum Utriusque Sexus”, in which he criticizes the condition of many Austrian religious houses, and “Die Erziehung im Geiste des Christenthums” (Vienna, 1839). After a visit to Rome (1850) in the interest of monastic reform, he returned to Vienna (1852) where he died after the celebration of his golden jubilee.

HERGENRÖTH in Kirchenle., 1, 1768.

THOMAS J. SHAHAM.

AZARIAS, Brother (Patrick Francis Mullaney), educator, essayist, littérateur, b. near Killenaule, County Tipperary, Ireland, 20 June, 1847. His education began at home, and after the removal of his family to Deerfield, N. Y., U. S. A., was continued in the union school of that place, and subsequently in the Christian Brothers’ Academy at Utica. Believing himself called to the life of a religious teacher, he entered the novitiate of the Brothers of the Christian Schools, in New York City, on the 24th of February 1862. He taught in Albany, New York City, and Philadelphia until 1866, when he was called to the professorship of mathematics and natural science in Rock Hill College, Ellicott City, Md. Gradually his interests were diverted from mathematics and were absorbed by literature and philosophy, which, with pedagogy, continued to hold him until the end of his career. From 1879 to 1886 he was President of Rock Hill College. Then followed two years of research in European libraries, chiefly those of Paris and London. On his return to the United States, he became professor of literature in De La Salle Institute, New York City, and remained such till his death at the Catholic Summer School, Plattsburgh, 20 August, 1893. The funeral services held in St. Patrick’s Cathedral, New York City, gave ample testimony to his widespread influence and to the esteem in which he was held.

The secret of his success is to be found in his deep reverence for the apostolate of teaching, a reverence which found expression beyond the walls of the class room. He was a frequent contributor to the “Catholic World”, the “American Catholic Quarterly Review”, and the “American Ecclesiastical Review”, and his name appears in the files of the “Educational Review” and of the “International Journal of Ethics”. His lectures bore the stamp of culture and scholarship. The most notable are these:—

“The Psychological Aspects of Education”, delivered before the Regents’ Convocation, University of the

Azevedo, Luiz de, Ethiopic missionary and scholar, b., according to the more probable narration of Franco (Imagem da Vertudo em o Noviciado de Coimbra, 359-61), at Caramedo Montenegro, in the Diocese of Braga, Portugal, in 1572; d. in Ethiopia in 1634. He became a Jesuit in 1588, and sailed for the Indies in 1592. In 1605 he began his missionary labours in Ethiopia, where he remained until his death. Azevedo was called the Apostle of the Abyssinians, and is justly reckoned as one of the Doctors of the Church of Ethiopia, to which he claimed many schismatic. He translated into Chaldaic the commentaries of Father Toleiatus on the Epistle of St. Paul to the Romans, and the Book of the Psalms of Francis Ribiers, on the Book of the Hebrews; the "Canonical Hours," the "Office of the Blessed Virgin Mary," and other works. He is the author of a grammar of the Ethiopian language, and translated into the same tongue the New Testament, a Portuguese catechism, instructions on the Apostles' Creed, and other books of the same nature.

Sommervogel, Biblioth., VIII, 73; Teixeira, Hist. da Biblioth.; Alta, 206, 515, 527; Verga, Relaciones G., 44; Joseph M. Woods.

Azor, Juan, b. at Lorca, province of Murcia, Southern Spain, in 1535; entered the Society of Jesus, 18 March, 1559; d. in Rome, 19 February, 1603. He was professor of philosophy and later of theology, of dogmatic and moral, at Placentia, Alcalá, and Rome, and was a member of the first commission appointed by the Father General Acquaviva to draw up the "Ratio Studiorum." Father Azor was a man of wide and solid learning, deeply versed in Greek. He devoted himself not only to his special branch of theological science. His chief title to general remembrance rests on his classical work on moral theology, in three folio volumes: "Institutionum Moraliae, in quibus universae ques-

The following chapters are concerned with the spiritual sense of three great masterpieces, "The Imitation of Christ," the "Divina Commedia," and the "In Memoriam," each of which, to quote his own words, "expresses a distinct social and intellectual force." This volume is among the most admired of his writings for thought, style, and method.

Of his minor works the most charming is "Mary, Queen of May," which he wrote for the "Ave Maria." It exhales the faith and trust of a devout client, and reveals those finer qualities of head and heart which bound Brother Azearias so firmly to his order and won him so many friends. After his death Critic of his contributions to periodicals were gathered and published in three volumes, viz. "Essays Educational," "Essays Philosophical," and "Essays Miscellaneous." (1869). The first of these includes the lectures delivered at the Catholic Summer School, just before his death; the second reprints as its most notable paper the lecture on "Aristotle and the Christian Church," adding thereto the "Nature and Synthetic Principle of Philosophy", the "Symbolism of the Cosmo", "Psychological Aspects of Education," and "Ethical Aspects of the Papal Encyclical on Capital and Labor." The remaining numbers two are literary in subject, and the third is also found in "Phases of Thought and Criticism."
tions ad conscientiam recte aut prave factorum pertinentes breviter tractantur pars 1mae, the first volume of which appeared at Rome in 1600, the sec-
on six years later, and the last in all the Continental seats of learning, and was honoured by a special Brief of Clement VIII. Numerous editions were brought out at Brescia, Venice, Lyons, Cologne, Ingolstadt, Paris, Cremona, and Rome. The work continued to hold its lofty position during the suc-
ceeding centuries, was strongly recommended by Bossuet in his synodal statutes, and was held in highest regard by that master in moral theology, St. Alphonsus Liguori. Gury speaks of Father Azor as "a moderationi Praestabilior, in wisdom, in depth of learning and in gravity of judgment taking deservedly high rank among theologians". There are extant in MS. other works by Father Azor; in Rome, in the Jesuit archives, a commentary on the Canticle of Canticles; at Wurzburg, an exposition of the Psalms, and at Alcalá several theological treatises on parts of the "Summa" of St. Thomas.

SOMMERVOGEL, Bds. de la comp. de J.; HURTER, Nomen-
ciator, I, 252.

ARThUR J. McCaFFRAT.

AZORES (Portuguese Açores, "Paloena"), an archi-
pelago situated in that tract of the Atlantic Ocean which is known to mariners as the Sargasso Sea. The islands lie, approximately, from S. E. to N. W., in the middle of the quadrangles of the 37th and 40th parallels of north latitude and the 24th and 32d meridians of west longitude. Their distribution may be considered as forming three sub-
groups: the relatively large islands of São Miguel and Santa Maria, to the extreme south-east; Fayal, Pico, São Jorge, Terceira, and Graciosa about midway; Terce-
ira being about 880 geographical (1012 English) miles from the Portuguese coast; Flores and Corvo on the extreme north-west. These nine islands, aggregating in area about 922 square miles, vary greatly in size, from São Miguel, with an area of 285, to Corvo, with an area of not more than 5 square miles. The For-
miga and other tiny islets throughout the archipelago are of no importance except as perils to navigation.

Physically, the Azores are in general characterized by the bold and irregular conformation usually found in islands of volcanic origin. The snow-capped volcano which is the predominating feature of Pico rises to a height of 8500 feet; the Vara, in São Miguel, is more than 5500 feet; but the craters of the Sete Cidades volcano, also in São Miguel, is said to be more than 866 feet above the sea level. The volcanic character of these islands is also unmistakably shown by the recurrence in their mountain-formations of more or less extinct craters (locally called caldeiras— "kettles"), one of which, the Caldeira of Graciosa, forms a steaming lake of pitch. Almost all the islands contain mineral springs, the best known of which are in São Miguel, Terceira, Graciosa, and Flores. As might be expected, the Azores are specially subject to earthquakes; in 1522 the city of Vila Franca, in São Miguel, was destroyed, when it is said, 6000 of its inhabitants, by an earthquake, and another earthquake, in June, 1811, is memorable for the birth, about two miles off the coast of São Miguel, of the little island which was named Sabrina afte the month in which it was born. The like was reported, the phenomenon. The climate, though mild and equable, is extremely humid, the number of rainy days in the year averaging about 183, or not far from 50 per cent, and producing a rainfall estimated at very nearly 98 inches; snow is not found, except on the highest mountains; the recorded mini-
mum temperature is about 39 F., the maximum only 81 F. (very exceptionally as high as 86 F.), and the mean for all seasons 63 F.

HISTORY.—The existence of this archipelago was not generally known to the inhabitants of Europe before the fifteenth century of our era, although there is evidence that Phenician, Scandinavian, and Arab navigators visited these shores. In 1432 the Portuguese, Gonçalo Velho Cabral, dis-
covered the island of Santa Maria, and by the year 1457 all the islands had been visited by either Portuguese or Flemish explorers, none of whom found any aboriginal inhabitants, wild or domesticated reptiles. In 1466 Affonso V of Portugal granted to the Duchess Isabel of Burgundy, his aunt, some sort of feudal privilege in the Açores, in consequence of which the colonists for some time were mostly Flemings, and the Portuguese themselves in these days called the islands As Ilhas Fluminicas (the Flemish Islands). The first Portuguese colonies of any importance in the Açores were those of São Miguel, and Terceira, and at the end of the fifteenth century a certain number of the Moors, driven from Granada by Ferdinand and Isabella, took refuge in the islands.

It was not until 1534 that the ecclesiastical organ-
ization of the Açores was effected. Until then they had been under the jurisdiction of the Grand Prior of the Order of Christ. The decree dated 5 November, 1534, immediately after that pontiff's accession to the Apostolic See, formed a diocese with its metropolis at Angra do Heroísmo. In the island of Terceira, to include the whole of the archipelago formed, then 200 miles, to that of Funchal, but in 1547 it was removed from this jurisdiction and placed under that of the then Archiepiscopal (now Patriarchal) See of Lisbon. From 1580 to 1640 the Açores, like the rest of the Portuguese dominions, had to submit to the rule of Spain, and during that period the neighbouring waters were the scene of many hard fights between the Spanish and the English sea-rovers. The commercial prosperity of the islands declined after the recovery of Portuguese independence and the accession of the House of Braganza in 1640. The city of Angra at-
tained some slight historical notoriety in 1662, when Affonso VI, deposed by his brother Dom Pedro, was imprisoned there. Material prosperity began to be restored in the Açores immediately after the period of the French invasion of the Peninsula and the flight of João IV to Brazil (1807), when the former restrictions of commerce were removed. In the Portuguese revolution of 1828-33, the Açorean popula-
tions took a decided stand against the absolutist policies of the king; at the same time the inhabitants are on a legislative and fiscal equality with those of the Portuguese mainland, being regularly represented in the Cortes at Lisbon. The total population of the archipelago in the year 1900 was 256,291 (i.e. 277.9 and Arxan navigators visiting the island at different periods, including the production of wine. Most of the wine produced in the archipelago comes from the island of Pico, and, under the name of Fayal wine, derived from the port whence it was shipped, used to be famous in bygone days. The area exclusively de-
the Nahua1 linguistic stock which occupied aboriginal Mexico, in more or less contiguous groups, at the beginning of the sixteenth century, when the Spaniards first came into contact with them. The Mexico proper held only a group of islands about the centre of Lake Texcoco, and one or more settlements on the shore. In 1519 the tribe numbered about thirty thousand souls of all ages and sexes, and was able to put into the field eight thousand warriors. By far the greater part of the population was concentrated in the central settlement called Temoctitlan (from teotl, "stone", now Teotihuacan, "place", or "site"), which was founded, as is generally admitted, about the year A. D. 1325. Until their settlement upon the lake, the history of the Mexican tribe is uncertain. Data, in the shape of picture-writings, are fragmentary. As such, they were executed in the sixteenth century by Indians, under the impulse of the viceroys or of ecclesiastics. These documents record constant shifting of the tribe from points which are as yet undetermined, like Aztlán (the land of the Heron) and Chicomostoc (Seven Caves). These places are by most authorities located north of Mexico, and some colour is given to the assumption by the relationship traced between the Nahua1 language of Mexico and Nica- raguan and the Shoshonean idioms of the American north-west.

The Mexicans were the last of the Nahua1-speaking Indians to reach the shore of the great Lake of Mexico. They found the valley occupied by several tribes of the same stock, and were received by these tribes in a friendly spirit. In the intrusive distinction made among these tribes for a number of years, and exposed to great sufferings, the feeble remnants of the Mexicans finally sought refuge on some sandy patches that protruded into the middle of the lake, and here they found, if not absolute, at least comparative, security. While in the beginning they had to subsist on aquatic food (fish and insects), they began to slowly increase in numbers. There being little space for tillage, they imitated a device in use among the tribe of Chalcó; the construction of rafts which they covered with soil, and thus secured vegetable diet. Timber being obtainable only on the mainland, they resorted to adobe for the construction of shelters, and a settlement was gradually built up which gave promise of stability. Soon after their establishment in the lake the Tlaltelolco tribe was divided into two groups; one of these was Tenochtitlan, the other bore the name of Tlaltelolco. Each of them having its own government, hostilities became inevitable, resulting in the defeat of the Tlaltelolco people. For some time after the last battle, they were held in a kind of servitude, until mutual recentment commenced to wear off. The overthrow of Tlaltelolco took place at the beginning of the fifteenth century, which is as near a date as we venture to assign, too close precision in dates previous the conquest not being advisable as yet.

In the meantime, the other tribes speaking the Nahua1 idiom, who were established on the mainland (Tecuaco, Tlacopan, Atzcapozalco, Xochimilco, Chalcó, etc.), alternately at peace and at war with each other, had not paid much heed to the Mexicans. About the time of the overthrow of Tlaltelolco, the Tecapanecs of Atzcapozalco obtained decidedly the upper hand and exacted tribute and servitude of their neighbours. They finally attempted to overrun the Aztecs also, but the latter, after a short time, but the latter, directed by their war-chief, Motecuzoma Ihuicamina, and his colleague, the Chihuacohtli Tlacaelel, formed an alliance with the tribes of Tecuaco and defeated the Tecapanecs, retaining them to a measure in their former valley. Out of this alliance arose, in the middle of the fifteenth century, a formal league between the Mexicans, the tribe of Tecuaco, and that of Tlacopan.
offensive and defensive, after the manner of the
"League of the Iroquois". The events preceding the
two great revolts of 1517 and 1520, which followed the
death of Ahuitzotl, are too involved and confused to
be properly summed up here. It is enough to say
that both the Acolhuas and the Mixtecas were involved
in the dispute, and that in the end the Acolhuas
prevailed. The Mixtecas, on the other hand, were
materially benefited by the struggle, for they
were able to extend their influence into the
areas of the Popocapan in the south, and even
as far as the Mixteca Pueblos in the north. The
Acolhuas, on the other hand, were forced to
retreat into the mountains, and to rely on their
own resources for survival. The result of this
conflict was a strengthening of the Mixteca
power, and a weakening of the Acolhua
position. The Mixtecas continued to expand
their influence, while the Acolhua were
forced to retreat further into the mountains.

The Acolhuas, in turn, turned their attention to
the other tribes of the region. They were
particularly interested in the tribes of the
Valle de Oaxaca, which were located in the
northwest of the region. The Acolhuas
attacked these tribes, and were able to
conquer them with relative ease. The
Acolhuas were able to establish a
network of alliances with the various
tribes of the region, and were able to
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with cloth and ornaments. To the idols human victims were sacrificed in various ways, and, relatively, in large numbers, although it is scarcely possible that more than hundreds—not thousands as reported—should have been slaughtered annually. The victims were obtained in warfare, and also formed part of the tribute imposed upon conquered tribes. Aside from these cruel executions, the Shamans subjected their own persons to not less cruel tortures and to severe penance.

A certain education was given to the male youth in special buildings connected with the houses of worship and called Telpuchcalli (Houses of the Youth). That education consisted in the rehearsal of ancient songs and the use of trances. For counting, and for the preservation of historic memories, as also for tribute, pictographs, executed on a thin paste of maguey fibre spread over delicate pieces of tanned hide, were sometimes used. These paintings could indicate numbers (by dots and symbols), names (figures related to the meaning of the word), dates (dots and signs), and events (one or more human figures in action). Besides, they had two distinct calendars, the origin of which seems very ancient. Their great cycle was of fifty-two years subdivided into four periods, of thirteen years each. The years were named Teochli (Rabbit), Acal (Reed), Tecpatl (Flint), and Calli (House), and these four names were repeated thirteen times in the great cycle. The month consisted of twenty days, named and figured after the same method. They had also a ritual calendar, of twenty periods of thirteen days each, and for ceremonial purposes only. Their numeration went from one to twenty, from twenty to four hundred, eight thousand being the highest figure having a symbol (Xypulli, a bag, or sack). Their knowledge of heavenly bodies was limited, they knew the bisextile, and used a rude correction, but had no astronomical instruments. Neither had they any conception of the angle as a means of measuring. Dress and adornment were elaborate, in official functions; otherwise, the costume was simple, of cotton, with sandals and without trousers. The head was bare, except in the case of chiefs and some of the Shamans. Ornaments were of gold, silver, and bright stones, mostly turquoise, the stones being esteemed for colour or brilliancy only. Gold was obtained as tribute, also silver. They knew how to fuse the metals by means of the blowpipe. They used copper and an accidental bronze, but no iron. Obsidian played an important part, being the material for edged tools and mirrors. They had no currency, gold and silver were only for ceremonial and personal decoration.

The buildings of Tenochtitlan were of adobe (sun-dried bricks). The houses were mostly low, but wide; the places of worship small and dingy chapels, erected on the tops of huge altars. moulds of earth encased in stone work. These moulds (teo-calli, houses of the gods, or spirits) occupied the centre of the settlement, and contained some sculptures remarkable for size and elaborateness. The teo-calli were also citadels to the otherwise unprotected pueblos. The several causeways built from Tenochtitlan to the mainland, were very creditable achievements. Tenure of lands was communal, without private ownership, each clan holding a certain area, distributed for use among its members. Agricultural implements were provided by the State. Village was of secondary importance to a tribe essentially lacustrine, and which relied chiefly upon warfare for its subsistence. Together with their confederates of Teczuo and Tlacopan, the ancient Mexicans, or Aztecs, lived by preying on their enemy, plundering or levying tribute. They had no thought of founding a state or nationalities. Commerce was carried on, even with tribes that were hostile, and it sometimes gave a welcome pretext for aggression. Of domestic quadrupeds they had only a species of the domestic dog. Like all Indian towns, Tenochtitlan had a large central market-place (franquiz), the extent and resources of which have been considerably exaggerated, as well as most other features of so-called Indian civilization.

But while the more recent works of Roberton, History of America, and Freerott, History of the Conquest of Mexico, are most favorably known and have a large circulation, the sources should be consulted critically. As an accumulation of references to original sources, Hubert H. Bancroft, Native Races of the Pacific States (New York, 1876), and History of the Pacific States are very valuable. Eye-witnesses of the conquest like Hernando Cortés, Cartas de Relación, and the sources in tlamoso are of great importance, but should be treated with circumspection as interested reporters. Important also are Gevino Fernao Landa y Vasén, Historia general y moral de las Indias, III (1853); Francisco López de Gomara, conquistador de México, Segunda Parte de la Crónica general de los Indios (1564); besides, for the history of the Aztecs, or Mexicans, and their degree of culture, the work of ecclesiastics and missionaries; the household of Mina; Cerrón de Mendieta, Historia eclesiástica indiana, also of Juan de Torquemada, Monarquía indiana (1729); and first rank: Camargo, Compendio de la historia de los indios de México (1892); Zurita and Pomar, Nuevo colección de documentos para la historia de México (Mexico, 1840); and Samuel Badin, Historia general de las cosas de Nueva España (Mexico, 1826), deserve careful attention. Lastly we refer to Father Diego Durán, Historia de los indios de Nueva España (Mexico, 1867); to Tresomoco, Crónica mexicana (Mexico, 1878); and to the so-called Codices Rurmes, written by the Jesuit Juan de Torab, and printed, in the same volume as the work of Tresomoco, Fernando de Alba, Filosofóchol, Relaciones históricas and his Historia de los Chichimecas, antiguos Reyes de Tetzoco (both in Lord Kinrossborough's Antiquities of Mexico) also belong to the same period, the sixteenth century, and were also published much later. In the eighteenth century, Vértia y Echeverria wrote a compendious Historia antigua de México (1800), and Claveria has written Historia de México, of which many editions and translations have appeared. The voluminous collections entitled: Colección de documentos indios del Archivo de Indias, and Colección de documentos para la historia de España, contain many documents of great interest. All these sources should be treated with great caution and make use of from a specifically ethnological standpoint. They are all valuable, but suffer from the failings of all knowledge, and from the inevitable shortcomings of the personal elements. Literature on the New World began to be issued very soon after the introduction of the printing press in Mexico, that is, after 1535-36.

Azymes (Gr. ἁζῶν, without leaves; Heb. marcoh), unfermented cakes used by the Jews in their various sacrifices and religious rites (Ex., xxix, 2, 23; Num., vi, 15, 17, 19; Lev., ii, 4; vi, 16-17; vii, 12; viii, 2, 26), as commanded by the Law (Ex.,
The use was also prescribed for the Feast of the Passover (Ex. xii, 8, 15; xiii, 5, 6, 7; Num., ix, 11; Deut. xvi, 3, 5; John xii, 1), on account of which they could be prepared, they were also made in ordinary life for unexpected guests (Gen., xviii, 6; Judges, vi, 19–21, etc.) and in times of necessity, e.g., at the time of the Exodus (Ex., xii, 34, 35), whence the name, "the month of unleavened bread" (Deut. xvi, 14). The unleavened bread is the type of sincerity and truth. Unleavened cakes were especially used for the Feast of Azymes, also called the "solemn feast" (Num., xxviii, 17). This festival was instituted to commemorate the deliverance of the Egyptian bondmen (Ex. xii, 17; xiii, 3–10). Its observance began on the fifteenth of Abib, or Nisan, "the month of new corn", and continued seven days, the first and last of which were specially solemn (Ex., xii, 15–18; xiii, 7; Lev., xxii, 6–8, etc.). No other but unleavened bread was allowed during the whole feast. Although originally distinct, the Feast of Azymes and the Feast of the Passover are often treated as one and the same (Deut., xvi, 16; Matt., xxvi, 17; Mark, xiv, 1; Luke, xxii, 7).


Green, The Hebrew Feasts (New York, 1889); Schulte, Old Testament Theology, tr. (Edinburgh, 1905).

F. X. E. Albert.

Asymites (a privative and Nax, leaven), a term of reproach used by the schismatic Greeks since the eleventh century against the Latins, who, together with the Armenians and the Maronites, celebrate the Holy Eucharist with unleavened bread. Since reviling is apt to beget reviling, some few Latin controversialists have retorted by assailing the Greeks as "Fermentarians" and "Prozymites". There was, however, but little cause for bitterness on the Latin side, as the Western Church has always maintained the validity of consecration with either leavened or unleavened bread. Whether the bread which Our Lord took and blessed at the Last Supper was leavened or unleavened, is another question. Regarding the usage of the primitive Church, our knowledge is so scant, and the testimonies so apparently contradictory, that many theologians have pronounced the problem incapable of solution.

Certainly it is that in the ninth century the use of unleavened bread had become universal and obligatory in the West, while the Greeks, desirous of emphasizing the distinction between the Jewish and the Christian elements of the Eucharist, when Renan has expressed that Photius, so alert in picking flaws in the Latin Liturgy, made no use of a point of attack which occupies so prominent a place in the polemics of the later schismatics. The obvious explanation is that Photius was shrewd and learned enough to see that the position of the Latins could not successfully be assailed. Two centuries later, the quarrel with Rome was resumed by a patriarch who was troubled with no learned scruples. As a visible symbol of Catholic unity, it had been the custom to maintain Greek churches and monasteries in Rome and some of Latin Rite in Constantinople. In 1053, Michael Cerularius ordered all the Latin churches in the Byzantine capital to be closed, and the Latin monks to be expelled. He declared that the silent rupture with the past, he advanced the novel tenet that the unleavened oblation of the "Franks" was not a valid Mass; and one of his chaplains, Constantine by name, with a fanaticism worthy of a Celvinist, tore the consecrated Host under the declaration of war with the Pope, and the West was drawn up by his chief lieutenant, Leo of Achrida, Metropolitan of the Bulgarians. It was in the form of a letter addressed to John, Bishop of Trani, in Apulia, at the time subject to the Byzantine emperor, and by decree of Leo the Isaurian attached to the Eastern Patriarchate. John was commanded to have the letter translated into Latin and communicated to the Greek patriarch and the Western bishops. This was done by the learned Benedictine, Cardinal Humbert, who happened to be present in Trani when the letter arrived. Baronius has preserved the Latin version; Cardinal Hergenrörther was so fortunate as to discover the original Greek text (Cursus Ill, Will, Anita de Schulte, 51, etc.). It is a curious sample of Greek logic. The love of God and a feeling of friendship impelled the writers to admonish the Bishops, clergy, monks and laymen of the Franks, and the Most Reverend Pope himself, concerning their azymes and Hebathas, which were unleavened, as being Jewish observances and instituted by Moses. But our Pasch is Christ. The Lord, indeed, obeyed the law by first celebrating the legal pasch; but, as we learn from the Gospel, he subsequently instituted the new pasch. He took bread, etc., that is, a thing full of life and spirit and heat. You call bread panis; we call it arto (ἀρτος). This from airō (ἀερίω), to raise, signifies a something elevated, lifted up, being raised and warmed by the fire, and salt; the azymes, on the contrary, are lifeless as a stone or baked clay, fit only to symbolize affliction and suffering. But our Pasch is replete with joy; it elevates us from the earth to heaven even as the leaven raises and warms the bread", etc. This etymological manipulation of azymes from our juridical discussion as valuable in the controversy as Melachthon's discovery that the Greek for "penance" is melanōia. The Latin divines found an abundance of passages in Scripture where unleavened bread is designated as arto. Cardinal Humbert remembered immediately the places where the unleavened loaves of proposition are called artoi. If the writers of the letter had been familiar with the Septuagint, they would have recalled the aorite anzymous of Ex., xxix, 2.

To Cerularius the exegetical merit of the controversy was of minor importance. He had found an effective battle-cry, well calculated to infuse into the breasts of his unreasoning partisans that hatred and defiance of the Latins which filled his own breast. The flour and water wafers of the "Franks" were not bread; their sacrifices were invalid; they were Jews, not Christians. Their lifeless bread could only symbolize a soulless Christ; therefore, they had clearly fallen into the heresy of Apollinaris. By arts like these, the unfortunate Greeks were seduced from their orthodoxy to this heresy, and the Church of the East, which was precipitated which centuries have not yet healed. It is interesting to notice that this question of azymes, which brought forth a cloud of virulent pamphlets and made a deeper impression on the popular imagination than the abstruse controversy of the Filioque, caused little or no discussion among the theologians at the Councils of Lyons and Florence. At the latter-Council the Greeks admitted the Latin contention that the consecration of the elements was equally valid with leavened and unleavened bread; it was decreed that the priests of either rite should conform to the custom of their respective Church. Modern Russians have claimed for their nation the dubious honor of having opened this crusade against the Latins; but in justification described to Leontius, Bishop of Kiev, who lived a century earlier than Cerularius and in which all the well-known arguments of the Greeks are rehearsed, are judged to have proceeded from a later pen.


James P. Loughlin.
Baader, Franz Xaver von, German philosopher, was born at Munich, 1765; d. at the same place, 25 May, 1841.

I. The idealistic stream of German philosophy which started with Kant and culminated in two divergent branches, in Hegel and Schopenhauer, emanated from the side of opposing currents of empirical realism setting back from Herbart, and on the other a partly reactionary, and yet partly concurrent movement originating in certain Catholic thinkers. Prominent among the latter was Baader.

Having entered the University of Ingolstadt at sixteen and taken his doctorate at nineteen, he continued his medical studies two years longer at Vienna and then assisted his father, who was court physician. He soon gave this up, however, for mining engineering and after considerable travel in Germany he spent about five years in England (1791-96), where he became acquainted with the mysticism of Böhme and with the extremely opposite empiricism of Hume and Hartley. The work of William Godwin, "Enquiry concerning Political Justice," not only called his attention to moral and social questions but also led him to German philosophy, especially to that of Kant.

Baader had a temperamental sympathy for the German Protestant mystic Böhme, but for Kant's philosophy, especially its ethical autonomism, viz.: that human reason alone and apart from God is the primary source of the supreme rule of conduct, he had nothing but disgust. This he called "devil's morality" and fiercely declares that were Satan visibly to reappear on earth it would be in the garb of a professor of moral philosophy. For the English sceptics he had both a natural and an acquired aversion. Reared and educated as a Catholic, though holding some decidedly un-Catholic notions, he could find no satisfaction in reason divorced from faith. Passing through Hamburg on his return from England he met Jacoby, with whom he long lived in close friendship. Schelling likewise counted him as a friend and owed to him some of the mystical trend of his system. On his return to Germany Baader was made Superintendent of the Bavarian mines and was subsequently raised to the nobility for his services. He was awarded a prize of 12,000 guineas given by the Austrian Government for an important discovery relating to the use of Glauber salts instead of potash in the manufacture of glass. Retiring from business in 1820 he soon afterwards published his "Fragmenta Cognitionis" (1822-25), and at the opening of the University of Munich, in 1826, he was appointed professor of speculative theology. His philosophico-religious lectures (published as "Speculative Dogmatik", 1827-38) attracted much attention. In 1838, however, a ministerial order prohibiting laymen from lecturing on such subjects obliged him to restrict himself to anthropology. Vigorous in body and in mind he pursued his intellectual work until his final illness.

II. Baader's "Tag und Studien Bücher" (Diary), printed in the first volume of his works, affords an insight into the vicissitudes of his mind and the development of his ideals. It was primarily to his early religious training under his domestic tutor, Salz, and later under the Bishop of Munich, that he owed the convictions with which he combated the prevailing rationalism by appealing to innate experience and the subjective necessity of faith. Religious reading supplemented by prayer strengthened his natural tendency towards mysticism. Then, too, his eagerness to comprehend Christianity more thoroughly than the rationalistic theology succeeded in doing—the hope of finding the key, as he says, to the world of mind by putting himself in direct correspondence with the ideal—drew him, in an age poor in positive thought, towards a mental structure which had combated, if not successfully, at least with earnestness and good intent, both the German and the French rationalism. Saint-Martin's "Philoelosophie inconnu," which fell into his hands in 1787, carried him back to Böhme and thence to the whole theosophic tradition which this German mystic had given to the modern world—to Paracelsus, Meister Eckhart, Erigena, the Cabbala, and the earlier Gnostics. He encountered on his way back to the past a tangible theology, notably in the works of St. Thomas upon which he comments in his Diary, but also in the Fathers and especially in the Bible.

Since, however, it was alien doctrine which had led him to the Catholic, the authority of the latter remained more or less confounded with that of the former. Moreover, his study of the English empiricists and of Kant's rationalism gave a critical cast to his thought if it did not add to his ideas. In placing theonic speculations at the basis of his physical and moral ideas, and in seeking from mysticism an answer to the riddles of the universe, he thought to reach a solution of the fundamental problems of his time and realize the dream of his youth—a religious philosophy. Joining the contemplations of mysticism to the exactness of criticism he endeavoured to justify the appeal to both. Mysticism was to fructify criticism and criticism authorize mysticism. He aimed thus at opposing the negative with a positive rationalism. The transcendental truths (metaphysical, and especially theological concepts declared unknowable by Kant) were to find their justification and verification in the human, but at the same time Divinely impressed, consciousness. Reason and feeling separated by Kant were reunited by Baader. Jacoby's appeal to emotion for the certitude of transcendental truth Baader saw to be, at best, but a negative, an irrational, escape, while Fichte, by making such truth the creation of the Ego, failed to account for the Ego itself. The Hegelian logomachy of the Ego and the non-Ego could no more satisfy Baader than could Schelling's assertion of the absolute identity of subject and object. He had always, from the start, the sterility of Schelling's principle and had confuted its pantheism.

Baader's aim was a theistic philosophy which would embrace the worlds of nature and of spirit and afford at once a metaphysical solution of the problem of knowledge (science) and an understanding of the Christian idea and the Divine activity as manifested by revelation. Whatever be thought of this ambitious endeavour, and the Catholic student must recognize its variance both with philosophy and theology, Baader's system surpasses both in depth and in breadth all the other philosophies of his time. He owes this pre-eminence not only to a deeper penetration, but likewise to a broader survey which embraced and estimated many of the facts and truths of Christianity and the system of the catachresis, but unfortunately the false mysticism derived from Böhme led him into a fanciful interpretation of the mysteries of faith, while his attempt at rationalizing those mysteries was often hardly less bizarre. His system, therefore, if it may so be called, had the misfortune,
on the one hand, of being ignored because of its purpose to synthesize Christian faith and revive the old philosophy and theology; and, on the other, of being rejected because it disfigured Christian teaching by its rationalizing spirit. It consequently may be said to have exercised an influence, rather than an extensive and definitive, influence on the movement of thought. English sensism having resulted logically in scepticism, and Kant's critical effort to save some certainty by purely subjective scrutiny having hopelessly lost the mission in its own spinning, Baader saw that the only salvation lay in a return to the traditional line of philosophy which had been broken off by Descartes. Unfortunately in resuming that line Baader unwound some of its essential strands and inwove others of less consistent fibre wherewith the remaining threads would not cohere. But in this very harking back to a saner past Baader was influential in hastening the healthier revival which was more definitely effected by his countrymen Kleutgen and Stöckl. Moreover, in so far as Baader opposed the prevailing rationalism and defended Christian truth, his influence is declared by so unprejudiced a writer as Robert Adamson to have extended beyond the precincts of Baader's Church. Rothe's "Theologische Ethik" is thoroughly impressed with his spirit, and no other, Müller's "Christ. Lehre von der Sünde" and MartinSEN's "Christ. Dogmatik" show evident marks of his influence.

III. It is extremely difficult to give any satisfactory conception of Baader's system within narrow limits. Baader was a most fertile writer but threw out his thoughts in aphorisms, some of which indeed he subsequently collected, but most of which received their development in reviews and personal correspondences. Even his two principal works, "Fragmenta Cognitionis" and "Speculative Dogmatik", are really mosaics and one has to seek long before discovering any unifying principles. Moreover, he moves in leaps; his style lacks coherence and order. A suggestive expression, a Latin or French quotation gives an unlocked-for turn to a discourse. The reader is knocked about from one side to another. Now he may be driven from logic to metaphysics and again from theology to physical philosophy. The author's ideas often run into those of other thinkers of his line of thought. Added to this is the uncertainty of his terminology, his equivocal and often bizarre use, or abuse, of words and the reading of Baader becomes no easy occupation. A summary of his system may be given as follows:

Baader's knowledge is a recreation in God's knowledge. The latter necessarily compensates the former which is therefore always con-scientia. Our knowledge is a gift, something received, and in this respect is faith which is therefore a voluntary acceptance of the known object from God's knowing in us and hence proceeds from the will. This, however, is preceded by an involuntary subjection, a necessitated desire—Nemo vult nisi vides. We experience the Indwelling Presence soliciting us to faith. Faith however, in turn, becomes the basis of knowledge in which again faith reaches its completion. Faith is thus as necessary for knowledge as knowledge is for faith. Now the content of faith is expressed by technical formulae in religious tradition. Hence as philosophy is necessarily connected with the subjective part of man, it is likewise connected with that of tradition. Only thus can it begin and develop. Hence all science, all philosophy, is religious. Natural theology, natural ethics, etc., strictly speaking, are impossible. Philosophy arose only when religious tradition called for it and then likewise became itself, but it thus led to its own dissolution.

(2) But faith is not simply a gift (Gabe); it is also a responsibility (Aufgabe). It must be developed by reason, penetrated, vivified, and freed from the possibility of doubt. It is not memory, nor a mere relic of the past. It must cast off the temporary but retain the abiding; be permanent but progressive. Mysteries are not impenetrable, but only concealed. "Credo sensum habens" and "Deum esse non creditor sed scitur" are twin truths. The whole content of religion must be reduced to exact science. There is no closed truth just as there is no closed virtue. Science proceeds from faith, but faith is developed and recast by science.

The hopeless confusion here manifest between knowledge as a natural or purely rational process, and faith, in the Catholic sense of a supernatural virtue, finds a parallel in Baader's ethics. With him the true, i.e. religious, and hence Christian, ethics knows that God Who gives the law also fulfills it in us, so that from being a burden it ceases to be a law. Fallen man has not the power to restore himself; hereditary sin, the seed of the Serpent, hinders him in this. Still he retains the "Idea", the seed of the woman, i.e. reeducation. This possibility is actualized by God's becoming man, and thus realizing the moral law in "the Man", the Saviour, Who by overcoming temptation has destroyed evil at its source and among the others. MULLER's "Christl. Dogmatik" shows evident marks of his influence.
cal representation of the proletariat, and some well-grounded objections to unlimited industrial competition and free trade. On the whole, his sociology is the wisest, strongest, sanest, and most practical part of his whole system, just as his technical theology is the weakest, the most bizarre, unusual, and impossible idea in all his stream, hence much more improbably be found in the fact that in the former the best elements of his own mind and character were free to assert themselves, while in his theology they seem almost throughout to be under the spell of Böhme whose fanciful mysticism bore him away to a realm of the unworldly and abstract. As from the text, 7; 7—present experience in the body, and such is sometimes honoured by acts of the foulest sensuality. Whether or not this idea sprang from, and led to the monotheistic conception of a supreme deity, the Lord of Heaven, of whom the various Baals would be so many manifestations, we shall leave to scholars to decide. Some deem that the Bible favours this view, for its language frequently seems to imply the belief in a Baal par excellence.

BAAL-WORSHIP AMONG THE GENTILES. —The evidence is hardly of such weight as to justify us in speaking of a worship of Baal. The Baal-worship so often alluded to and described in Holy Writ might, perhaps be better styled Çid-worship, moon-worship, or Etchid-worship, depending on the circumstances and according to places and circumstances. Many of the practices mentioned were most probably common to the worship of all the Baals; a few others are certainly specific.

A custom common among Semitic peoples should be noticed here. Moved, most likely, by the desire to secure the protection of the local Baal for their children, the Semites always showed a preference for names compounded with that of the deity; those of Hadrubal (A'ārû Bā'dî), Hamnibal (Hannî Bā'dî), Baltasar, or Belahazar (Ben-ar-lahash), became famous in history. Scores of such names belonging to different nationalities are recorded in the Bible, in ancient writers, and in inscriptions.

The worship of Baal was performed in the sacred precincts of the high places so numerous throughout the country (Num., xxii. 41; xxxii. 52; Deut., xii. 2, etc.) or in temples like those of Samaria (III Kings, xxvi. 32; IV Kings, x, 21-27) and Jerusalem (IV Kings, xi, 18), even on the terrace roofs of the houses (IV Kings, xx, 12; Jer., xvi. 13). The furniture of these sanctuaries probably varied with the Baals honoured there. Near the altar, which existed everywhere (Judges, vi, 25; III Kings, xvii, 26; IV Kings, xi, 18; Jer., xi, 13, etc.), might be found, according to the particular place, either an image of the deity (Hadad was symbolized by a calf), or the bureiôn (i.e. sacred stone, regularly cone-shaped in Channa'a) supposed to have been originally intended to represent the world, abode of the god; of the hâmînîn (very possibly sun-pillars; Lev., xxvi. 30; II Par., xxxiv. 4, etc.), and the 'asâhîm (wrongly interpreted "grove") in our Bibles; Judges, vi, 25; III Kings, xiv, 23; IV Kings, xvii, 10; Jer., xvi, 2, etc.), a sacred pole, sometimes, possibly, a tree, the original signification of which is far from clear, to other with native or commemorative stele (mâçèbôth, usually mistranslated "images"), more or less ornamented. There incense and perfumes were burned (IV Kings, xxiii. 5; Jer., vii, 9, xi, 13, and according to the other authorities; xxiv. 4) and sacrifices of oxen and other animals offered up to the Baal; we hear even (Jer., vii, 31; xix, 5; xxiii, 35; II Par., xxxvii, 8) that children of both sexes were not infrequently burned in sacrifice to Melek (D. V. Moëch, A. V. Moëch), and II Par., xxvii, 3 (perhaps amongst the young princes).
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to this stern deity. In several shrines long trains of priests, distributed into several classes (II Kings, xvii, 19; IV Kings, x, 19; xxiii, 5; Soph., i, 4, etc.) and clad in special attire (IV Kings, x, 22) performed the sacred functions: they prayed, shouted to the Baal, led dances around the altar, and in their frenzies poured out the true blood of the victims with true spears and lances, till they were all covered with blood" (III Kings, xviii, 26-28). In the meantime the lay worshippers also prayed, kneeling, and paid their homage by kissing the images or symbols of the Baal (III Kings, xix, 18; Os. xxi, 23), in honour of the Baal as male principle of reproduction, and of his mate Asherah (D. V. Astartide, A. V. Ashtaroth).

BAAL-WORSHIP AMONG THE ISRAELITES.—Nothing could be more fatal to a spiritual faith than this sensual religion. In fact, no sooner had the Israelites, coming forth from the wilderness, been brought into contact with the Baal-worshipers of those tribes beyond the gulf of the Medesians, and the attractions of the licentious worship offered to the Moabish deity (probably Chamos), easily seduced from their allegiance to Yahweh (Num., xxv, 1-9). Herodotus, Cynoecus, and name of Baal, was a dark spot on the early history of Israel (Os., ix, 10; Ps. cv (in the Hebr. cvi), 28). The terrible punishment inflicted upon the guilty sobered for a while the minds of the Hebrews. How long the impression lasted we are hardly able to tell; but thus we know, that when they had settled in the Promised Land, the Israelites, again forsaking the One True God, paid their homage to the deities of their Chanaanite neighbours (Judges, ii, 11, 13, etc.). Even then they would not, or could not, get rid of their seduction; Gehedon's father, for instance, albeit his faith in his Baal seems to have been somewhat lukewarm (Judges, vi, 31), had erected an idolatrous altar in Ephra (Judges, vi, 25). 'And the Lord, being angry against Israel, delivered them into the hands of their enemies that dwelt round about'. Mesopotamians, Madianites, Amalecites, Ammonites, and, above all, Philistines, were successively the providential avengers of God's disregarded rights.

During the warlike reigns of Saul and David, the Israelites were largely thought of in the shape of Yahweh's yoke; such also was, apparently, the situation under Solomon's rule, although the example given by this prince must have told deplorably upon his subjects. After the division of his empire, the Northern Kingdom, first led by its rulers to an unlawful worship of Yahweh, sank speedily into the grossest Chanaanite superstitions. This was the more easy because certain customs, it seems, brought about confusion in the crowded minds of the uneducated portion of the people. Names like Eebal (I Par., viii, 33; ix, 39), Meribbaal (I Par., vii, 34; ix, 40), Baalida (I Par., xiv, 7), given by Saul, Jonathan, and David to their sons, suggest that Yahweh was possibly spoken of as Baal. The fact has been disputed, but the existence of such a name as Baalia (i.e., "Yahweh is Baal", I Par., xii, 5) and the affirmation of Osee (ii, 16) are arguments that cannot be slighted. True, the word was used later on only in reference to idolatrous worship, and even deemed so obnoxious that bābahāth, the shame, was given to the multitude of such proper names, thus giving, for instance, such offensive forms as Elioda (II Kings, v, 16), Yerubbehāth (II Kings, xi, 21, Hebr.), Laboeth (II Kings, ii, 10) and elsewhere, Miphoseth (II Kings, ix, 6; xxi, 8); but none of these names were due to a spirit which did not prevail until centuries after the age with which we shall presently deal.

Achab's accession to the throne of Israel inaugurated a new era, that of the official worship. Married to a Sidonian princess, Jezebel, the king erected to the Baal of her native city (Cid, or Melkart) a temple (III Kings, xvi, 31, 32) in which a numerous body of priests officiated (III Kings, xvii, 19). To what extent that kingdom fell with him the Bible is silent. When the kingdom fell Elies relates in III Kings, xix, 10, 14: 'The children of Israel have forsaken thy covenant: they have thrown down thy altars, they have slain thy prophets with the sword. There remained to the king seven thousand men, men of valour and of knows had not been bowcd before Baal (III Kings, xix, 18). Ochozias, son of Achab and Jezebel, followed in his parents' footsteps (III Kings, xxii, 5), and although Joram, his brother and successor, took away the māgubōd set up by his father, the Baal-worship was not stamped out of Samaria (IV Kings, iii, 2, 3) until its adherents were slaughtered, and its temple destroyed at the command of Jehu (IV Kings, x, 18-28). Violent as this repression was, it hardly survived the prince who had undertaken it. The annals of the reigns of his successors witness to the religious corruption again prevailing; and the author of IV Kings could sum up this sad history in the following few words: 'They forsook all the precepts of the Lord their God: and made to themselves two molten gods, and erected an altar unto them, and also consecrated their sons, and their daughters through fire: and they gave themselves to divinations, and sooth-sayings: and they delivered themselves up to do evil before the Lord, to provoke him. And the Lord was very angry with Israel, and removed them from his sight... and Israel was carried away out of their land to Assyria, unto this day' (IV Kings, xvii, 16-18, 23).

The temple was then not the only temple of Judah fared no better. There, also, the princes, far from checking the drift of the people to idolatry, were their instigators and abettors. Established by Joram (IV Kings, vii, 18), probably at the suggestion of Athaliah his wife, who was the daughter of Achab and Jezebel, the Phoenician worship was continued by Ochozias (IV Kings, viii, 27). We know from IV Kings, x, 18, that a temple had been dedicated to Baal (very likely the Baal honoured in Samaria) in the Holy City, either by one of these princes or by Athaliah. At the death of Athaliah, 'the house of the Lord was in the holy place', but under Zedekiah and Josiah, faithful people, and its furniture broken to pieces (IV Kings, x, 18; II Par., xxiii, 17). If this reaction did not crush utterly the Baal-worship in Judah, it left very little of it afloat, since, for over a century, no case of idolatry is recorded by the Chronicler. In the reign of Achar, however, we find the evil not only flourishing again, but countenanced by public authority. But a change had taken place in Judah's idolatry; instead of the Sidonian Baal, Melek Mo'loch, the cruel deity of the Ammonites, had become the people's favourite (II Par., xxviii, 2; 4 Kings, xvi, 3, 4). His barbarous rites, rooted out by Ezechias, appeared again with the support of Mannaess, by whose influence the Assyro-Babylonian astral deities were added to the Pantheon of the Jewish idolaters (IV Kings, xxii, 3). The meritorious efforts of Josia (IV Kings, xxiii, 4, 5) produced no lasting results, and after his death the various superstitions in vogue held sway until "the Lord cast out from his face Judah and Jerusalem" (IV Kings, xxiii, 22, 27; xxiv, 1). The Babylonian invasions dealt to the Baal-worship in Palestine a deadly blow. At the restoration Israel shall be Yahweh's people, and He their God (Ezech., xiv, 11), and Baal will become altogether a thing of the past.

Gœmbl, De Diis Assyr. (1817); Goor, Biblical Lectures (Baltimore, 1861); V., ip., Outlines of Jewish History (New York, 1891).
missionary women, three native women, and a village school, a high school, and a dispensary.

On the ruins of Baalbek, see WOOD and DAWKINS, Ruins of Baalbek (London, 1877); MURRAY, Handbook for Travelers (London, 1868); LEGENDRE in VDG, Dict. de la Bib., s. v.


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Baalbek. See PAULICIANS.

Babel occurs in the Vulgate only in Gen., xi, 9; the form Babylon is found in Bar., i, 1, 4; ii, 22; vi, 1–3; I Mach., vi, 4; II Mach., viii, 20; everywhere else the Vulgate uses the form Babylon. The word is derived from the Babylonian bâb-ilu, meaning "gate of God." Gen., xi, 9 suggests a different meaning based on the derivation of the name from the Hebrew word bâdîl, to confound. The city of Babylon had various names among its inhabitants, e.g. Ka-dingir, Bâbi-dingir, Tîtir, Shu-an-na, etc. The prophets call it "daughter of the Chaldeans" (Is., xiv, 1), and Sesach or Sesac (Jer., xxv, 26; li, 41), a word variously explained by commentators.

It was built on the site of the modern village of Hille. According to Herodotus, a double or perhaps a triple wall, 50 cubits in width and 200 cubits in height, surrounded the town, and there were a square of 120 stadia. The square of the interior wall was 90 stadia long and 300 stadia in circumference. Both the Bible and the cuneiform inscriptions assign a very great age to the city, and the Biblical data (Gen., xi, 1–9) concern the material of the walls are verified by the testimony of the ruins. "Let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar."

The ancient city possessed marvellous temples, splendid palaces, and curious gardens. Among the temples, two deserve particular attention; the temple of Bel Merodach, on the eastern bank of the Euphrates, and E-zida, the temple of Nebo, west of the river. The ruins of these sanctuaries are probably identical with those of Bâbil and Biras Nimrûd, though opinions differ concerning Bâbil. The buildings were pyramidal in form and rose in several, usually seven, step-like sections. The storied tower of Biras Nimrûd counts seven of these quadrangular platforms painted in seven colours, black, white, yellow, green, scarlet, silver, and purple, dedicated to the stellar gods, Adar (Saturn), Ištar (Venus), Merodach (Jupiter), Nebo (Mercury), Nergal (Mars), Sin (the Moon), Shamash (the Sun).

It has been learned in the excavations at Nippur that the pyramidal tower of ziggyurat did not constitute the whole of the Babylonian Temples. This latter had an inner and an outer court, both nearly square and nearly of the same dimensions; the tower occupied about one-third of the area of the inner court, and near to it stood the temple proper where the sacrifices were offered. We may infer from the discoveries made in Nippur and in Sippara that a library and a school will be found to have been connected with the Babylonian temples. In the light of these discoveries the story of the Tower of Babel (Gen., xi, 4) assumes a new importance, whether we identify its remains with the ruins of Biras Nimrûd or with those of the Bel temple at Nippur, or again with those of Bâbil. No doubt, it was its temples not less than its royal palaces and its hanging gardens that rendered the city of Babylon "the glory and might of kings ever since the days of the famous place of the Chaldeans" (Is., xiv, 19).

We meet with the city at the earliest dawn of history, and it flourishes, in spite of its temporary reverses, till it is finally destroyed by Seleucus Nicator; even then Jews kept on inhabiting some of the flights of Babel. At this last period the country was given up to the roaming tribes of Arabs, in accordance with the words of the prophet:}

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BABENSTUBER, Ludwig, a German philosopher and theologian, vice-chancellor of the University of Salzburg; b. 1860 at Teining in Bavaria; d. 5 April, 1726, at the Benedictine monastery of Ettal. Having completed his early studies he entered the novitiate of the Order of St. Benedict, at Ettal in 1681, made his religious profession in 1682, and thereafter devoted the greater part of his life to teaching. At first he had great difficulty in gaining in his students any sense of the value of the Scriptures, but by his untiring application and industry he shortly acquired so vast a store of knowledge, that he soon came to be regarded as one of the most learned men of his day — vir consummate in omni generi doctrinae et probabilitatis, as he is styled in Dom Egger's "Ideas ordinis Hierarchico-Benedictini", and in the "History of the University of Salzburg".

Until 1890 Babenstuber was Director of the scholiastic of his order at Salzburg, taught philosophy there from 1890 to 1893, and then went to Schleierh to teach theology in the monastery of the canons regular.

Returning to Salzburg in 1895, he took up successively the professorships of moral theology, dogmatic theology, and exegesis, in the celebrated Benedictine university of that city. He remained at Salzburg for twenty-two years, during which period he held the office of vice-rector for three years, and that of vice-chancellor of the university for six. In 1717 he returned to his monastery at Ettal, where he spent the remainder of his days. In dogmatic theology Babenstuber was a pronounced Thomist; in moral, a vigorous defender of probabilism. He maintained, among other things, that a single author, if he were beyond contradiction (omni exceptione malae voluntatis), with his own authority, render an opinion probable, even against general opinion. In matters of faith, however, he rejected the principle of probabilism absolutely. In one of his disquisitions he had also stated that it was allowable to celebrate Mass privately on Maundy Thursday 1774, but before his "Ethics Supernaturalis" had issued from the press, he learned that the Roman tribunals forbade it, and so he promptly corrected that assertion. Babenstuber's published works include a wide range of subjects, mainly philosophical and theological. The most important are: "Econom. et Philosoph. Thoscetica" (4 vols., Salzburg, 1704); "Ethics Supernaturalis" (Augsburg, 1718).

Babinet, Jacques, French physicist, b. at Lusignan, Vienne, 5 March, 1794; d. at Paris, 21 October, 1872. He began his studies at the Lycée Napoléon.

There he became a pupil of Binet, whose influence caused him to abandon the study of law, for which his family had destined him, and to devote himself to the study of mathematics. He entered the Polytechnic School, which he left in 1812 to enter the Military School at Metz. For some time he was attached to the Fifth Regiment of Artillery, but at the Restoration he left the army and began to teach.

He was professor of mathematics at Fontenay-le-Comte, then of mathematics at Polytechnic School at the Lyceé Saint-Louis. From 1825 to 1828 he delivered a course of lectures on meteorology; in 1838 he succeeded Savary at the Collège de France; and in 1840 he was elected to the Academy of Sciences.

Babinet's scientific fame rests on his work in optics, although his contributions to science include the other branches of physics and mechanics. He improved the valves of the air-pump, attaching a very high vacuum; he constructed a hygrometer and a sphygmometer, and invented the Babinet compensation; a double quartz wedge used in the study of elliptically polarized light. "Babinet's theorem" deals with the diffraction of light. He must, however, be chiefly remembered as a great popularizer of science, an excellent writer and a clear lecturer, and as the writer of popular scientific articles. He fully recognized the limitations of physical science, while his sincere faith showed itself especially at the end, when he passed away with touching resignation, beloved by all for his kindliness.

Babinet's contributions to the "Revue des Deux Mondes" and to the "Journal des Débats" and his lectures on observational science before the Polytechnic Association were collected in eight volumes: "Etudes et lectures sur l'observation" (1855–66). His other serious works include: "Résumé complet de la physique" (Paris, 1825); "Expériences pour vérifier celles de M. Trelvelyan" (Paris, 1835). The following four monographs are published in the "Memoirs of the Société Philomathique": "Sur la masse de la planète Mercure" (1825); "Sur la couleur des réseaux" (1829); "Sur la détermination du magnétisme terrestre" (1829); "Sur la cause du retard qui ébranle la lumière dans les milieux réfringents" (1839).

_QUERARD. La France littéraire; Dictionnaire de la conversation; La Grande Encyclopédie; Larousse, Dictionnaire._

BABBINGTON, Anthony. See Mary Queen of Scots.

Babylas, Bishop and Martyr.—He was the successor of Zebinus as Bishop of Antioch in the reign of the Emperor Gordianus (238–244), being the twelfth bishop of this oriental metropolis. During the Decian persecution (250) he made an unwavering confession of faith and was thrown into prison where he died from his sufferings. He was, therefore, venerated as a martyr. St. John Chrysostom and the "Acts of the Martyrs" relate further concerning him, that Babylas once refused an emperor, on account of his wrongdoing, permission to enter the church and had ordered him to take his place among the penitents. Chrysostom does not give the name of the emperor; the Acts mention Numerianus. It is more probably Philip the Arabian (244–249) of whom Eusebius (Hist. eccl., VI, xxxiv) reports that a bishop would not let him enter the gathering of Christians at the Easter vigil. The burial-place of St. Babylas became very celebrated. The Cessian Gallus built a new church in honour of the holy martyr at Daphne, a suburb of Antioch, and the bones of the saint were transferred to it. When the Arians, this Justin the Arian, broke the image of Apollo at the temple to this god which was near by, he received no answer because of the proximity of the saint. He, therefore, had the sarcophagus of the martyr taken back to its original place of burial.
In the Middle Ages the bones of Babylons were carried to Cremona. The Latin Church keeps its feast on 24 January, the Greek Church on 4 September.

Babylon. The burial sites of the capital are Eridu, Xor South, Kish and Xis; P. J. KIRKINS, Hist. c. x., cxxx; THEODOR WUNN, Hist. c. c., cxxx; JOANNA CHRESTOMATIE, Bull. c. c., cxxx; F. M. ROSE, Bib. c. c., xiv, etc.; Pliny, Hist. c. c., cxxx; PTOLEMY, Hist. c. c., cxxx; HEBERLE, Babylon contra Gentiles, ibid., c. c., cxxx; ACTA X, c. c.; H. M. BOUDNIKOVSKAYA, Immortal Babylon (1884), c. c., cxxx; BIBLE, I Sam. c. c., 16; XIX (1900), c. c., 8; TILLEMONT, Histoire de l'empire de Perse (1759), c. c., 48; DELITZSCH, Die Chronologie der Bibel, c. c., 48.

J. P. KIRKINS.

Babylon. The burial title of a Latin archbishopric, also of a Chaldean patriarchate and of a Syrian archbishopric. See BABYLON.

Babylonia. In treating of the history, character, and influence of this ancient empire, it is difficult not to speak at the same time of its sister, or rather daughter, country, Assyria. This northern neighbor and colony of Babylon remained to the last of the same race and language and of almost the same religion and civilization as that of the country from which it emigrated. The political fortunes of both countries for more than a thousand years were closely interwoven with another; in fact, for many centuries they formed one political unit. The reader is therefore referred to the article ASSYRIA for the sources of Assyro-Babylonian history; for the story of exploration, language, and writing; for its value in Old Testament exegesis, and for much of Babylonian history during the period of Assyrian supremacy.

Geography. The country lies diagonally from north-west to south-east, between 30 and 33 N. lat. and 44 and 48 E. long., or from the present city of Baghdad to the Persian Gulf, from the slopes of Khuzistan on the east to the Arabian Desert on the west, and is substantially contained between the Rivers Euphrates and Tigris, though to the west a narrow strip of cultivation on the right bank of the Euphrates must be added. Its total length is some 300 miles, its greatest width about 125 miles; about 23,000 square miles in all, or the size of Holland and Belgium together. Like those two countries, its soil is largely formed by the alluvial deposits of two great rivers. A most remarkable feature of Babylonian geography is the fact that to the north the existence of the Euphrates and Tigris entered into the history of the region at a rate of a mile in seventy years, while in the past, though still in historic times, it reeded as much as a mile in thirty years. In the early period of Babylonian history the river system of the country must have extended much farther northward, and it is probable that the Persian Gulf never reached its present position at the rate of a mile in seventy years, while in the past, though still in historic times, it reeded as much as a mile in thirty years. In the early period of Babylonian history the river system of the country must have extended much farther northward, and it is probable that the Persian Gulf never reached its present position at the rate of a mile in seventy years, while in the past, though still in historic times, it reeded as much as a mile in thirty years.

The towns of ancient Babylonia were the following: southernmost, (1) Eridu, Semitic corruption of the old name of Brittapsk, "good city", at present the mound of Abu-Sharain; and (2) Ur, Abraham's birthplace, about twenty-five miles north-east of Eridu, at present Mughrir. Both of these towns lay west of the Euphrates. East of the Euphrates, the southernmost town was (3) Larsa, the Biblical Eshnunna (Gen., xiv; in Vulg. and D. V. unfortunately rendered Ponsusius), at present Senkere; (4) Erech, the Biblical Ararat (Gen., x, 10), fifteen miles north-west of Larsa, is at present Warks; and eight miles north-east of the modern Shatara was (5) Sheepura, or otherwise Lagash, now Tellah. Sheepura was one of Babylon's most ancient cities, though not mentioned in the Bible; probably "Bajrantis" (the urmia-raven), from the sacred emblem of its godess and sanguinary, Nin-Girshu, or Nin-Suniga, which for a score of centuries was an important political centre, and prob-
BABYLONIA

abstly gave its name to Southern Babylonia—Singir, Shumer, or, in Gen., x, 10, Sennaar. (6) Gishban (read also Giš-huḫak), a small city a little north of Shurpuia, at present the mounds of Ishkâh, is of importance only in the very earliest history of Babylonia. (7) The site of the important city of Ešnunna (read also Niuru) has not yet been determined, but it was probably situated a little north of Ereh. (8) Calneh, or Nippur (in D. V., Gen., x, 10, Calanne), at present Nuffar, was a great religious centre, with its Bel temple, unrivalled in antiquity and magnificence. (9) It is possible that it was Mecca for the Semitic Babylonians. Recent American excavations have made its name as famous as French excavations made that of Tellu or Shurpuia. (8) In North Babylonia we have again, southernmost, the city of Kish, probably the Biblical Cush (Gen., x, 8); its ruins are under the present mound El-Öhêmîr, eight miles east of Hillâ. (10) A little distance to the north-west lay Kutha, the present Tellu Ibrahim, the city whence the Babylonian colonists of Samaria were taken (IV Kings, xxvii, 30), and which played a great rôle in Northern Babylonia before the Amorite dynasty. (11) The site of Agade, i. e., Akkad (Gen., x, 10), the name of whose kings was dreaded in Cyprus and in Sinai in 3800 B.C., is unfortunately unknown, but it must have been not far off. (12) It is said that this was one of the quarters of that city, which was scarcely thirty miles north of Babylon and which, as early as 1851, was identified, through British excavations, with the present Abu-Habbâ. (13) Lastly, Babylon, with its twin-city Borsippa, though probably founded as early as 3800 B.C., played an insignificant rôle in the country's history until, under Hammurabi, about 2300 B.C., it entered on that career of empire which it maintained for almost 2000 years, so that its name now stands for a country and a civilization which was of hoary antiquity before Babylon rose to power and even before a brick of Babylon was laid.

EARLY HISTORY.—At the dawn of history in the middle of the fifth millennium before Christ we find in the Euphrates Valley a number of city-states, or rather city-monarchies, in rivalry with one another and in such a condition of culture and progress, that this valley has been called the cradle of civilization, not only of the Semitic world, but most likely also of Egypt. The people dwelling in this valley were certainly not all of one race; they differed in type and language. The people who dwelt in the central part of the valley were probably of Mongolian ancestry, they are styled Sumerians, or inhabitants of Sumer, Kurg, Senaar. They invented the cuneiform script, built the oldest cities, and brought the country to a great height of peaceful prosperity. They were gradually overcome, dispossessed, and absorbed by a new race that entered the plain between the two rivers, the Semites, who pressed on them from the north from the kingdom of Akkad. The Semitic invaders, however, eagerly adopted, improved, and widely spread the civilization of the race they had conquered. Although a number of arguments converge into an irrefragable proof that the Sumerians were the aboriginal inhabitants of Babylonia, we have no historical records of the time when they were the sole occupants of the Euphrates Valley; at the dawn of history we find both races in possession of the land and to a certain extent mixed, though the Semite was predominant in the North while the Semitic maintained himself for centuries in the South. Whence these Semites came cannot be decided, and probably all that will ever be known is that, after a nomadic existence in mountainous districts in the East, they found a plain in the lands of Sennaar and dwelt in it (Gen., xi, 2). The first city was Eridu, on the Persian Gulf, where their earliest myths represent the first man, Adapa, or Adamu (Adam?), spending his time in fishing, and where the sea-god taught them the elements of civilization. It is certain, however, that they possessed a considerable amount of culture even before entering the Babylonian plain; for, coeval with the first foundations of their oldest temples, they possessed the cuneiform script, which can be described as a cursive hand developed out of picture-signs by centuries of primeval culture. From whence the Semitic race invaded Babylonia, and what was its origin, we know not, but it must be noted that the language they spoke, though clearly and thoroughly Semitic, is yet so strikingly different from all other Semitic languages that it stands in a catego-

HEAD OF A SUMERIAN, GURRAK EPOCH, FOUND IN TELLÔ

by of its own. In that guise, Manishtusu, we possess a mace-head, as a sign of his royalty, and a stele, or obelisk, in archaic cuneiforms and Semitic Babylonian. Somewhat later Mesilim, the King of Kish, retrieved the defeat of his predecessor; and we have more of his fragments. Another probable name of a King of Kish is Urumuš, or Aluhashshid, though some make him King of Akkad. Whereas our information concerning the dynasty of Kish is exceedingly fragmentary, we are some-

what better informed about the rulers of Shurpuia. About 4500 B.C. we find Urkagina reigning there and, somewhat later, Lugal (lugal, "great man"), i. e., "prince", or "king") Shuggur. Then, after an interval, we are acquainted with a succession of no fewer than seven Kings of Shurpuia: Garsar, Gindu, Ur-Nin, Akur-gal, Eannatum I, Entemens and Eannatum II—which last king must have reigned about 4000 B.C. De Sarsseck found at Tellô a temple-wall some of the bricks of which bore the clear legend of Ur-Nin, thus leaving on record this king's building activity. Thanks to the famous stele of the vultures, now in the Louvre, to some clay slates in the British Museum, and a cone found at Shurpuia, we have an idea of the warlike propensities of Eannatum I, who subdued the people of Gishban by a crushing defeat, and after them the Sumerian lords of copper, who revolted. He also carried the Semitic lords of corn, and appointed over that city his own viceroy, "who placed his yoke on the land of Elam", "and of Gisgal", and who is represented as braving with
his club toes whose heads are protruding out of the opening of a bag in which they are bound.

That, notwithstanding these scenes of bloodshed, it was an age of art and culture can be evidently shown by such finds as that of a superb silver vase of Entemena, Eannatum’s son and successor, and, as crown-prince, general of his army. After Eannatum II the history of Shuruppak is a blank, until we find the name of Lugal Ushumgal, when, however, the city has for a time lost its independence, for this ruler was the vassal of Sargon I of Akkad, about 3500 B.C.

ARCHAIC BABYLONIAN INSCRIPTION TO SUN GOD BY
SARGON I, ABOUT 3500 B.C.

Yet, some six centuries afterwards, when the dynasty of Akkad had ceased to be, the patesia, or high-priests, of Shuruppak were still men of renown. A long inscription on the back of a statue tells us of the vast building achievements of Ur-Bau about the year 3300; and the name of his son and successor, Nammahani. About two centuries later we find Gudea, one of the most famous rulers the city ever possessed. Excavations at Tellah have laid bare the colossal walls of his great palace and have shown us how, both by land and sea, he brought his materials from vast distances, while his architecture and sculpture show perfect art and refinement, and we incidentally learn that he conquered the district of Anshan in Elam. After Gudea, we are acquainted with the names of four more rulers of Shuruppak, but in these subsequent reigns the city seems to have quickly sunk into political insignificance. Another Sumerian dynasty was that of Erech, or Gishan. About 4000 B.C. a certain Lugal Zaggis, son of the Patesi of Gishan, who became King of Erech, proudly styled himself King of the World, as Eannakhshan and Aluhasard had done, claimed to rule from the Persian Gulf to the Mediterranean, and praises the supreme god Enlil, or Bel, of Nippur, who “granted him the dominion of all from the rising of the sun to the setting thereof and caused the countries to dwell in peace.” Yet to us it seems but a rushlight of glory; for after his son Lugal-Kisali the Kingdom of Erech disappears in the night of the past. The same may be said of the dynasty of Agade. Ittibael’s son, Sargon I, suddenly stands before us as a giant figure in history about 3600 B.C. He was a monarch proud of his race and language, for his inscriptions were in his Semitic mother-tongue, not in the Sumerian, like those of previous kings. He is rightly called the first founder of a Semitic empire. Under him flourished Semitic language, literature, art, and architecture. He established his dominion in Suza, the capital of Elam, subdued Syria and Palestine in three campaigns, set up an image of himself on the Syrian coast, as a monument of his triumphs, and welded his conquests into one empire. Naram-Sin, his son, even extended his father’s conquests, invading the Sinal Peninsula and, apparently, Cyprus, where a seal-cylinder was found on which he receives homage as a god. On inscriptions of that date first occurs mention of the city of God’s Gate, or Babylon (Bab-ilu) sometimes Bab-ilu, whence the Greek Baibulos), then written ideographically Ke-Dungi.

After Bingani, Nannartum’s successor, the Sumerian successes were temporarily eclipsed; Egypt occupied Sinai, Elam became again independent, and in Babylonia itself the Sumerian element reasserted itself. We find a dynasty of Ur in prominence. This city seems at two different periods to have exercised a heimon over the Euphrates Valley or part of it. First under Urgur and Dungi I, about 3400 B.C. Urgur assumed the title of King of Sumer and Akkad, thus making the first attempt to unite North and South Babylonia into a political unit, and inaugurating a royal style which was borne perhaps longer than the title of any other dignity since the world was made. Ur predominates, for the second time, about 2800 B.C., under Dungi II, Gun gunu, Bur-Sin, Gimil-Sin, and Ine Sin, whose buildings and fortifications are found in many cities of Babylonia, and probably in that of Ur is as yet so obscure that some scholars (Thurun-Dingir, Hulprecht, Bezd) accept but two dynasties, others (Rogers) three, others (Hugo Radau) four. The supremacy of Ur is followed, about 2500 B.C., by that of (N) Lisan, apparently an important city, as its rulers style themselves Shepherds, or Gracious Lords, of Lisan, and place this title after that of King of Ur, Eridu, Erech, and Nippur. Six rulers of Lisan are known: Ishigarra, Libit-Ishar, Bur-Sin II, Ur-Nina, Ishme-Dagan, and Eannatum. The last of the city-kings was that of Larsa, about 2300 B.C., with its sovereign Siniddimmur-Adad, Chedornachundi, Chedorisomar, Chedornabug, and Eri-Aku. The composition of these royal names with the exception of the Tartan or the Elamite name Argish, they did not belong to a native dynasty, whether Sumerian or Semitic. One of the earliest Elamite invaders of Babylonia was Rim-Amun, who obtained such a foothold on Babylonian soil that the year of his reign was used to date contract tablets, a sure sign that he was at least king de facto. Chedornachundi invaded Babylonia about the year 2225, reached Erech, plundered its temples, and captured the city-goddess; but whether he established a permanent rule, remains doubtful. Somewhat later Chedorisomar (Kudur-Lagham, a Sumerian name of an Elamite deity), known to us from the Bible, seems to have been more successful. Not only does he appear as overlord of Babylonia, but he carried his conquest as far west as Palestine. Chedornabug was originally Prince of Emnabul, or western Elam, but obtained dominion over Babylonia and rebuilt the temple at Ur. His son Rim-Sin, or Eri-Aku, considered himself so well established on Babylonian territory that he affected the ancient titles, Exalter of Ur, King of Larse, King of Sumer and Akkad. Yet he was the least of the city-kings, and a new order of things began with the rise of Babylon.

THE FIRST EMPIRE.—The dynasty which laid the foundation of Babylon’s greatness is sometimes called the Arabian. It certainly was West-Semitic and almost certainly Amorite. The Babylonians called it the dynasty of Babylon, for, though foreign in origin, it may have had its actual home in that city, which it gratefully and proudly remembered. It lasted for 296 years and saw the greatest glory of the old empire as perhaps the Golden Age of the Third Dynasty of the ancient world. The names of its monarchs are: Sumu-abi (15 years), Sumu-la-ilu (35), Zabin (14), Apil-Sin (18), Sin-muballit (30); Hammurabi (35), Samsu-iluna (35), Anshu (25), Ammi-titans (25), Ammisaduga (22), Samsu-titans (31). Under the first five kings Babylon was still only the mightiest
amongst several rival cities, but the sixth king, Hammurabi, who succeeded in beating down all opposition, obtained absolute rule of Northern and Southern Babylonia and drove out the Elamite invaders. Babylonia henceforward formed but one state and was well on the way to empire. The empire apparently flowered on the third or second day of the reign of Hammurabi. The second ruler strengthened his capital with large fortifications; the third ruler was apparently in danger of a native pretender or foreign rival called Immuru; only the fourth ruler was definitely styled king. Hammurabi himself, however, had his own son succeed him and his reign acknowledged the suzerainty of Elam. This Hammurabi is one of the most gigantic figures of the world's history, to be named with Alexander, Caesar, or Napoleon, but best compared to a Charlemagne, a conqueror and a lawyer, whose powerful genius formed a lasting empire out of chaos, and whose beneficent influence continued for ages throughout an area almost as large as Europe. Doubtless a dozen centuries later Assyrian kings were to make greater conquests than he, but whereas they were giant destroyers he was a giant builder. His large public and private correspondence gives us an insight into his multitudinous cares, his minute attention to details, his constitutional methods. (See "The Letters and Inscriptions of Hammurabi," by W. King; London, 1898, 3 vols.). His famous code of justice and civil law throws light on his genius as legislator and judge. The stèle on which these laws are inscribed was found at Susa by M. de Morgan and the Dominican friar Scheil, and first published and translated by the latter in 1802. This astounding find, giving us, in 3638 short lines, 282 laws and regulations affecting the whole range of public and private life, is unequalled even in the marvellous history of Babylonian research. From no other document can a man obtain, and with accurate estimate of Babylonian civilization be formed from this code. (For a complete English translation see T. G. Pinches, op. cit. infra, pp. 487-519.)

Whereas the Assyrian Kings loved to fill the boastful records of their reigns with ghastly descriptions of battle and war, so that we possess the minutest details of their military campaigns, the genius of Babylon, on the contrary, was one of peace, and culture, and progress. The building of temples, the adornment of cities, the digging of canals, the making of rivers, the building of fortresses, the records breathe, or affect to breathe, all serene tranquillity; warlike exploits are but mentioned by the way, hence we have, even in the case of the two greatest Babylonian conquerors, Hammurabi and Nabuchodonosor II., but scanty information of their deeds of arms. "I dig the canal Hammurabi, the blessing of men, which bringeth the water of the overflow unto the land of Sumer and Akkad. Its banks on both sides I made arable land; much seed I scattered upon it. Lasting water I provided for the land of Sumer and Akkad. The land of Sumer and Akkad, its separated peoples I united, with blessings and abundance I endowed them, in peaceful dwellings I made them to live"—such is the style of Hammurabi. The inscription on the king's statue in the temple of Anu, "I am the king of the land, I am the strong ruler, I am the strong man of the land, I plant the gods Marduk and Zarpanit, the most sacred national idols, which had evidently been captured by the enemy. The next king of whom we have any knowledge is Karaindash (1450 B.C.), who settled the boundary between his kingdom, Nineveh, to the ancient land of Ashur-bel-nisheushu of Assyria. From the Tell-el-etharna tablets we conclude that in 1400 B.C., Babylon

he to the Westland previous to the 31st year of his reign. Of Hammurabi's immediate successors we know nothing except that they reigned in peaceful prosperity. That trade prospered, and temples were built, is all we can say.

The Amorite dynasty was succeeded by a series of eleven kings which may well be designated as the Unknown Dynasty, which has received a number of names: Ura-Assur, Uru-ku, Shish-ku. Whether it was Semite or not is not certain; the years of reign are given in the "King-List", but they are surprisingly long in 10,500 years. There is great doubt is cast on the correctness of these dates, but the very existence of this dynasty is doubted or rejected by some scholars (as Hommel). It is indeed remarkable that the kings should be eleven in number, like those of the Amorite dynasty, and that we should nowhere find a distinct evidence of their existence; yet these premises hardly suffice to prove that so early a document as the "King-List" made the unpardonable mistake of ascribing nearly four centuries of rule to a dynasty which in reality was contemporaneous, nay identical, with the Amorite monarchs. Their names are certainly very puzzling, but it has been suggested that these were not proper names, but names of the city-quarters from which they originated. Should this dynasty have a more legitimate existence, their kings would be native rulers, and succeeded the Amorites without any break of national and political life. Owing to the questionable reality of this dynasty, the chronology of the previous one varies greatly; hence it arises, for instance, that Hammurabi's date is given as 1772-17 in Hastings' "Dictionary of the Bible", while the majority of scholars would place him about 2150 B.C., or a little earlier; nor are indications wanting to show that, whether the "Unknown Dynasty" be fictitious or not, the latter date is approximately right.

In the third place comes the Kassite dynasty, thirty-six kings, for 576 years. The tablet with this list is unfortunately mutilated, but almost all the nineteen missing names can with some exactness be supplied from other sources, such as the Assyrian synchronous history and the correspondence with Egypt. This dynasty was a foreign one, but its place of origin is not easy to ascertain. In their own official designation they style themselves kings of Kardunia, and the air products of the earth of Kardunia. In later times Bel of Kardunia was called Kudur-Nabu, and his son Hammurabi was called Bel of Kardunia. This Kudurrash has been tentatively identified with South Elam. Information about the Kassite period is obtained but sparingly. We possess an Assyrian copy of an inscription of Agum-Rakrime, perhaps the seventh king of this dynasty: he styles himself: "King of Kasshu and Akkad, King of the broad land of Babylon, who caused much people to settle in the land of Ashumak, King of Padan and Alvan, King of the land of Gutu, wide extended peoples, a king who rules the four quarters of the world". The extent of territory thus under dominion of the Babylonian monarch is wider than even that under the Amorite dynasty; but in the royal title, which is altogether unusual in its composition, we have, in the name Gutu, which possibly occurs in few generations later, however, the old style and title is resumed, and Babylon again stands first; the foreign conquerors were evidently conquered by the peaceful conquest of superior Babylonian civilization. This Agum-Rakrime with all his wide dominions had his own gods, and while to the Semitic gods Marduk, the king was a subject of the gods Marduk and Aššur, the god of Babylon, the king was a subject of the god Marduk, and of the local god Aššur-bel-nisheushu of Assyria. From the Tell-el-etharna tablets we conclude that in 1400 B.C., Babylon
annexed the Mesopotamian provinces of Assyria, and when Sinsharshishkun, the last King of Assyria, tried to cut off his return and threatened Babylon, Nabopolassar called in the aid of the Manda, nomadic tribes of Kurdistan, somewhat incorrectly identified with the Medes. Though Nabopolassar no doubt contributed his share to the eventual complete destruction of Nineveh (606 B.C.) by these Manda barbarians, he apparently did not in person co-operate in the taking of the city, nor share the booty, but used the opportunity to firmly establish his throne in Babylon. Though Semites, the Chaideans belonged to a race perfectly distinct, Babylonians proper, and were foreigners in the Euphrates Valley. They were settlers from Arabia, who had invaded Babylonia from the South. Their stronghold was the district known as the Seelands. During the Assyrian supremacy the combined forces of Babylon and Assyria had kept them in check, but, owing probably to the powerful Assyrian atrocities in Babylon, the citizens had begun to look towards their former enemies for help, and the Chaldean power grew apace in Babylon till, in Nabopolassar, it assumed the reins of government, and thus imperceptibly a foreign race succeeded the ancient inhabitants. The city remained the same, but its nationality changed. Nabopolassar must have been a strong, beneficent ruler, engaged in rebuilding temples and digging canals, like his predecessors, and yet maintaining his hold over the conquered provinces. The Egyptians, who had learnt of the weakness of Assyria, had already, three years before the fall of Nineveh, crossed the frontiers with a mighty army under Necho II, in the hope of sharing in the dismemberment of the Assyrian Empire. How Josias of Juda, trying to bar his way, was slain at Megiddo is known from IV Kings, xxiii., 29. Meanwhile Nínive was taken, and Necho, resting satisfied with the conquest of the Syrian provinces, proceeded no further. A few years later, however, he marched a colossal army from Egypt to the Euphrates in hopes of annexing part of Mesopotamia. He was met by the Babylonian army at Carchemish, the ancient Hittite capital, where he wished to cross the Euphrates. Nabopolassar, being prevented by ill health and advancing age, had sent his son Nebuchadnezzar, and put him in command. The Egyptians were utterly routed in this great battle, which is considered one of the most important in history (604 B.C.). Nebuchadnezzar pursued the enemy to the borders of Egypt, where he received the news of his father's death. He hastened back to Babylon, was received without opposition, and began, in 604 B.C., the forty-two years of his most glorious reign. By the end of his reign, Babylonia governed Syria, Palestine, and parts of Asia Minor. The Chaldean dynasty was then firmly established in the Sumerian Empire, and the great work of re-establishing the power of Babylon was accomplished.
of Jerusalem the Prophet, Jehoiakim refused tribute, i.e., rebelled against Babylon. At first Nabuchodonosor II began a small war against Jerusalem; then, in 597 B.C., he dispatched a considerable army, and after a while began the siege in person. Jehoiakim, however, son of Jehoiakim, who as a lad of eighteen had succeeded his father, succeeded in containing the siege, and the workers in iron were carried away and made to form a colony on a canal near Nippur (the River Chobar mentioned in Ezechiel, i, 1), and Zedekias was substituted for Jehoiakim as vassal King of Judah.

Some ten years later Nabuchodonosor once more found himself in Palestine. Hophra, King of Egypt, who had succeeded Necho II in 589 B.C., had by secret agents tried to combine all the Syrian States in a conspiracy against Babylon. Edom, Moab, Ammon, Tyre, and Sidon had entered into the coalition; and at last even Judah had joined, and Zedekias, against the advice of Jeremiah, broke his oath of allegiance to the Chaldeans. A Babylonian army began to surround Jerusalem in 587 B.C. They were unable to take the city by storm and intended to subdue it by starvation. Pharaoh Hophra entered by Hyrcania to help the besieged. The Babylonians raised the siege to drive the Egyptians back; they then returned to Jerusalem and continued the siege in grim earnest. On July the 9th, 586 B.C., they poured in through a breach in the wall on the city by storm. They captured the flying Zedekias and brought him before Nabuchodonosor at Riblah, where his children were slain before him and his eyes blinded. The city was destroyed, and the temple transported and carried to Babylon. A vast number of the population was deported to some districts in Babylonia, a miserable remnant only was allowed to remain under a Jewish governor, Godolias. When this governor was slain by a Jewish faction under Ishmael, a fraoction of the remnant, fearing Nabuchodonosor’s wrath, emigrated to Egypt, forcibly taking Jeremiah the Prophet with them.

Babylon’s expedition to Judea thus ended in leaving it a devastated, depopulated, ruined district. Nabuchodonosor now turned his arms against Tyre. After Egypt this city had probably been the main spring of the coalition against Babylon. The punishment intended for Tyre was the same as that of Jerusalem, but Nabuchodonosor did not succeed as he did with the capital of Judea. The position of Tyre was more superior; upon it Jerusalem depended. The Babylonians had no fleet; therefore, as long as the sea remained open, Tyre was impregnable. The Chaldeans lay before Tyre thirteen years (585-572), but did not succeed in taking it. Ethobaal II, its king, seems to have come to terms with the King of Babylon, fearing, no doubt, the slow but sure destruction of Tyrian inland trade; at least we have evidence, from a contract-tablet dated in Tyre, that Nabuchodonosor at the end of his reign was recognized as suzerain of the city. Notwithstanding the little success against Tyre, Nabuchodonosor Neeked Egypt in 587. He entered the very heart of the country, ravaged and pillaged as he chose, apparently without opposition, and returned laden with booty through the Syrian Provinces. But no permanent Egyptian occupation by Babylon was the result.

Thus Nabuchodonosor the Chaldean showed himself a capable military ruler, yet as a Babylonian monarch, following the custom of his predecessors, he gave the arts of state, the arts of war, the arts of government the vast building operations which made Babylon a city (for those days) impregnable, which adorned the capital with palaces, and the famous “procession road,” and Gate of Ishtar, and which restored and beautified a great number of temples in different towns of Babylonia. Of Nabuchodonosor’s madness (Daniel, iv, 26-34) no Babylonian record has as yet been found. A number of ingenious suggestions have been made on this subject, one of the best of which is Professor Hommel’s substitution of Nabu-nâd for Nabu-chodonosor, but the matter had better stand over till we possess more information on this period. Of the prophet Daniel we find no certain mention of Babylonia, but there can be no doubt that the state of Babylonia, name, Babata (Baballas-usur), is, unfortunatley a very common one. We know of at least fourteenth persons of that time called Balatsu and seven called Babata, both of which names may be abbreviations of Babattar, or “Protect His Life.” The etymology of Sidrach and Misach is unknown, but Abednego and Arioch (Abdeno and Eriak) are well known. Professor J. Oppert found the base of a great statue near a mound called Durar, east of Babylon, and this may have belonged to the golden image erected “in the plain of Dura of the province of Babylon” (Dan., iii, 1). In 561 B.C., Nabuchodonosor was succeeded by Evil-Merodach (IV Kings, xxxv, 27), who released Joachin of Judah and raised him above the other vassal kings at Babylon, but the Chaldean power replaced the old rule and they accused him of reigning lawlessly and extravagantly. After less than three years he was assassinated by Neriglissar (Nergal-usur), his brother-in-law, who is possibly the Nergalsharzzer present in the taking of Tyre (Jer. xxxi, 1); Neriglissar was after four years succeeded by his son Labasi-Marduk, no more than a child, who reigned nine months and was assassinated.

The conspirators selected Nabonidus (Nabu-nâd) to the throne. He was the last King of Babylon (555-539 B.C.). He was a royal antiquarian rather than a ruling king. From their foundations he rebuilt the great Shamash temple in Sippar and the Sin temple in Harran, and in his reign the city walls of Babylon “were curiously built with burnt brick and bitumen.” But he resided in Tema, shunned the capital, offended the provincial towns by transporting their gods to Shu-anna, and alienated the priesthood of Babylon by what they would call misdirected piety. To us his antiquarian research after first foundation-stones of the temples he rebuilt is of the greatest importance. He tells us that the foundation-stone of the Shamash temple laid by Naram Sin had not been seen for 3200 years, which, roughly speaking, gives us 3800 B.C., for Sargon of Akkad, Naram Sin’s successor, mentions it; upon its Jereboam II built. The Babylonians had no fleet; therefore, as long as the sea remained open, Tyre was impregnable. The Chaldeans lay before Tyre thirteen years (585-572), but did not succeed in taking it. Ethobaal II, its king, seems to have come to terms with the King of Babylon, fearing, no doubt, the slow but sure destruction of Tyrian inland trade; at least we have evidence, from a contract-tablet dated in Tyre, that Nabuchodonosor at the end of his reign was recognized as suzerain of the city. Notwithstanding the little success against Tyre, Nabuchodonosor Neeked Egypt in 587. He entered the very heart of the country, ravaged and pillaged as he chose, apparently without opposition, and returned laden with booty through the Syrian Provinces. But no permanent Egyptian occupation by Babylon was the result.

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the third place in the kingdom (i. e. after Nabonidad and Baltassar). That same night Baltassar was slain and the Semitic Empire of Babylon came to an end, for the ex-King Nabonidad spent the rest of his life in Carmania.

In one sense Babylonian history ends here, and Persian history begins, yet a few words are needed on the return of the Jewish captives after their seventy years of exile. It has long been supposed that Cyrus, professing the Mazdean religion, was a strict monotheist and released the Jews out of sympathy for their fair king. However, the historian unconsciously an instrument in God's hands, and the permission for the Jews to return was merely given out of political sagacity and a wish for popularity in his new domains. At least we possess inscriptions of him in which he is most profuse in his homage to the Babylonian Pantheon. As Nabonidad had outraged the religious sentiments of his subjects by collecting all their gods in Shu-anna, Cyrus pursued an opposite policy and returned all these gods to their own worshippers; and, the Jews having no idolatry, he returned their sacred vessels, which Baltasar had profaned, and gave a grant for the rebuilding of their Temple. The very phraseology of the decree given in I Esdras, 5, 1 sqq., referring to "the Lord God of Heaven" shows his respectful attitude, if not sincere belief. There was an echo to it in the consciousness of the Persians. There was no spot on the earth where such a variety of tongues and dialects was heard as in Babylonia, where Akkadians, Sumerians, and Amorites, Elamites, Kassites, Sittites, Juitites, and perhaps Hittites met and left their mark on the language; where Assyrian or Semitic Babylonian itself only very gradually displaced the older non-Semitic tongue, and where for many centuries the people were at least bilingual. It was the spot where Turanian, Semitic, and Indo-Germanic tongues met. Yet there remain in the national consciousness the memory that the first settlers in the Babylonian plain spoke one language. "They removed from the East," as the Bible says and all recent research suggests. When we read, "The earth was of one tongue," we need not take this word in its widest sense, for the same word is often translated "the land." Philology may or may not prove the unity of all human speech, and man's descent from a single set of parents seems to postulate original unity of language; but in any case the Bible does not here use the term in the sense that even recent research suggests that a vast variety of tongues existed previous to the foundations of Babylon. We need not further refer to Gen., x, 5, 1, 31, "In their kindreds and tongues and countries and nations"; and Gen., x, 10, where Babylon is represented as almost coeval with Arach, Achad, and Calanne, and posterior to Gomer, Magog, Elam, Arphaxad, so that the original division of languages cannot have taken place at Babylon. What historical fact lies behind the account of the building of the Tower of Babel is difficult to ascertain. Of course any real attempt to reach heaven by a tower is out of the question. The mountains of Elam were too close by, to tell them that a few yards more or less were of no importance; and perhaps it was difficult to get in touch with the sky. But the wish to have a raising-point in the plain is only too natural. It is a striking fact that most Babylonian cities possessed a ziggurat (a stage, or temple-tower), and these bore very significant Sumerian names, as, for instance, at Nippur, Dur-anki, "Link of heaven and earth"; or the summit of which reaches to heaven, and the foundation of which is laid in the bright deep"; or, at Babylon, Esgala, "House of the High Head", the more ancient designation of which was Etemenanki, "House of the Foundation of Heaven and Earth"; or Eshda, at Borippa, by its name, "House of the Seven Spheres of Heaven and Earth." The remains of Eshda, at present Bīr Nimrūd, are tradition-
shows the early intercourse between Babylonia and the Amorite land, or Palestine. In Channaah Abraham's claim is explained, that he is a descendant of Chedoraisher, notes the importance and influence, or perhaps even authority. Several centuries later, when Palestine was no longer part of the Babylonian Empire, Abd-Ifba, the King of Jerusalem, in his intercourse with his over-lord in Babylon, can only here refer to the god of Pharaoh, but Babylonian, the universal language of the day. Even when passing into Egypt, Abraham remained under Semitic rule, for the Hyskos reigned there.

(6) Considering that the progenitor of the Hebrew race was a Babylonian, and that Babylonian culture remained paramount in Western Asia for more than 1000 years, the most astounding feature of the Hebrew Scriptures is the almost complete absence of Babylonian religious ideas, the more so as Babylonian religion, though Oriental polytheism, possessed a refinement, a nobility of thought, and a piety, which are often admirable. The Babylonian account of creation, though often compared with the Biblical one, differs from it on main and essential points for instance, it states that the world was created by a god who, for a time, lived in the abyss; that the waters, the wag, and the abyss wedded together, begot the universe; Mars, the conqueror of chaos, shapes and orders all things; but this is the mythological garb of evolution as operations of a Deity and the first and only cause of the existence of all things; the gods themselves are but the outcome of pre-existent, apparently eternal, forces; they are not cause, but effect. (c) It makes the present world the outcome of a great war; it is the story of Resistance and Struggle, which is the exact opposite of the Biblical account. (d) It does not arrange the things created into groups or classes, which is one of the main features of the story in Genesis. (c) The work of creation is not divided into a number of days—the principal literary characteristic of the Biblical account. The Babylonian mythology possesses something analogous to the Biblical Garden of Eden. But though they apparently possessed the word Edina, not only as meaning "the Plain," but also as geographical name, their garden of delight is placed in Erebu, where "a dark vine grew; it was made a glorious place, planted beside the abyss. In the glorious house, which is like a forest, its shadow extends; no man enters its midst. In its interior is the Sun-god Tammur, Beh "the Nations", king of the two rivers, "nations", is a clerical error for Gutum or Guti, a neighbouring state which plays an important rôle throughout Babylonian history. Of Kudur-ahummal, King of the Land of Elam, it is said that he 'descended on', and 'exercised sovereignty in Babylon the city of Kar-Duniash'. We have documentary evidence that Eriaku's father Kudurmabug, King of Elam, and after him Hammurabi of Babylon, claimed authority over Palestine the land of Martu. This Biblical passage, therefore, which was once described as bristling with impossibilities, has so far only received confirmation from Babylonian documents.

(5) According to Gen., xi, 28 and 31, Abraham was a Babylonian from the city of Ur. It is remarkable that Urabam (in the name of the town occurs in the eponym list for 677 n. c., and Abduram, a similar name, on a contract-tablet in the reign of Apil-Sin, thus showing that Abram was a Babylonian in use long before and after the date of the Patriarch. His father removed from Ur to Harran, from the old centre of the Babylonian power, then the Talmudic tradition makes Terah an idolater, and his religion may have had to do with his emigration. No excavations have as yet taken place at Harran, and Abraham's ancestry remains obscure. Aberamu of Apil-Sin's reign had a son Sha-Amurri, which fact
the former is so intimately bound up with Babylonian
syphony, that the inspired character of the Hebrew
account is the better appreciated by the contrast.

RELIGION.—The Babylonian Pantheon arose out of
a gradual amalgamation of the local deities of the
earby states of Sumer and Akkad. And Babylonian
mythology is mainly the projection into the
heavenly sphere of the earthly fortunes of the early
centuries of civilization in the Euphrates valley.
Babylonian religion, therefore, is largely Semitic,
without doubt modified by Semitic influence.
Babylon, the last bearing the mark of its
whole country under this metropolis, the city-god
Marduk, whose name does not occur on any inscrip-
tion previous to Hammurabi, leaps to the foreground.
The Babylonian theologians not only gave him a
place in the Pantheon, but in the Epos "Enuma
Elishe" it is related how, as reward for slaying
the Dragon of Chaos, the great god's, his father's,
bequested upon Marduk their own names and titles.
Marduk gradually outshone the other deities that
were looked upon as mere manifestations of Marduk,
whose name became almost a synonym for God.
And though Babylon, never a Monotheist, mono-
theism, their ideas sometimes seem to come
near it. Unlike the Assyrians, the Babylonians
never possessed a female deity of such standing in the
Pantheon as Ishtar of Nineveh or Arbela. In the
Second Empire, Nebo, the city-god of Borsippa, over
against Babylon, rises to prominence and wins
honours almost equal to those of Marduk, and the
two cities have two almost inseparable gods. Judg-
ing from the continual invocation of the gods in every
conceivable detail of life, and the continual acknowl-
dedgment of dependence on them, and the anxious
humble prayers that are still extant, the Babylonians
were as a nation pre-eminent in piety.

CIVILIZATION.—It is impossible in this article to
give an idea of the astounding culture which had
developed in the Euphrates Valley, the cradle of
civilization, even as early as 2300 B. C. A perusal of
the article HAMMURABI, and a careful reading of his
code of laws will give us a clear insight in the Baby-
onian world of four thousand years ago. The ethical
litany of the Shurupu tablets contains an examination
of conscience more detailed than the so-called
"Negative" confessions in the Egyptian Book of the
Dead and fills us with admiration for the moral
level of the Babylonian world. Though polygamists,
the Babylonians raised but one woman to the
status of wife, and women possessed considerable
rights and freedom of action. Marriage settlements
protected the married, and the unmarried managed
their own estates. On the other hand, they pos-
sessed an institution analogous to vestal virgins at
Rome. These female votaries had a privileged posi-
tion in Babylonian society; we know, however, of no
such dire penalty for their unfaithfulness as the
Roman law inflicted. A votary could even enter
into nominal marriage, if she gave her husband a
pledge as Sarah gave Abraham. According to Law 110
of Hammurabi, however, "if a votary who dwells
not in a cloister open a wine-house or enter a wine-
house for drink, that female they shall burn". On
the other hand (Law 127), "if a man has caused the
finger to be pointed against a votary and has not
justified it, they shall set that man before the judges
and mark his forehead". The dark side of Baby-
onian society is seen in the strange enactment: "If
the child of a courtesan or of a public woman come
to know his father's house and despise his foster-
parents and go to his father's house, they shall tear
out his eyes". The repeated coupling of the words
"votive or public woman" and the minute and indul-
gent legislation of which they are the objects
make us fear that the virtue of chastity was never
prized in Babylon. Although originally only a provi-
dent, prosperous agricultural people, the Babylonians
seem to have developed a great commercial talent;
and well might some Assyrian Napoleon have re-
ferred to his Southern Neighbors as " foreign shopkeepers". In 1893 Dr. Hilprecht found 730
tablets twenty feet underground in a ruined building at
Nippur, which proved to be the banking archives
of the firm Narsu and Sons, signed, sealed, and
dated about 400 B. C. We also possess a deed of
purchase by Manishtusu, a merchant, about 500
B. C., in archaic Babylonian, which in accuracy and
minuteness of detail in moneys and values would

BRICK OF KURIALDU KING OF BABYLON (ABOUT 1400
B. C.), BRITISH MUSEUM

Mongolian origin in the very names of its gods and
in the sacred dead languages in which they were
addressed. The tutelary spirit of a locality extended
his power with the political power of his adherents;
when the citizens of one city entered into political
relations with the citizens of another, popular imagi-
nation soon created the relation of father and son,
brother and sister, or man and wife, between their
respective gods. The Babylonian Trinity of Anu,
Bel, and Ea is the result of later speculation, dividing
the divine power into that which rules in heaven,
that which rules on earth, and that which rules under
the earth. Ea was originally the god of Eridu on the
Persian Gulf and therefore the god of the ocean and
the waters below. Bel was originally the chief
spirit (in Sumerian En-ki, the older designation of
Bel, which is Semitic for "chief" or "lord") of
Nippur, one of the oldest, possibly the oldest, centre
of civilization after Eridu. Anu's local cult is as yet
uncertain; Ezech has been suggested; we know that
Gudea erected a temple to him; he always remained
a shadowy personality. Although nominal head of the
Pantheon, he had in later days no temple dedi-
cated to him except one, and that he shared with
Hadad. Sin, the moon, was the god of Ur; Shamash,
the sun, was the god of Larsa and Sippar; when the
two towns of Girsu and Urukazaga were united into
the one city of Lagash, the two respective local
deities, Nin-Girsu and Bau, became man and wife, to
whom Gudea brought wedding presents. With the
rise of Babylon and the political unification of the
compare well with a modern balance sheet that has passed the chartered accountants. Proofs are not lacking of the commercial talents of the Babylonians during the thirty-five centuries between these dates.

LITERATURE.—Vast as is the matted web of Babylonian inscriptions, equally varied are their contents. The great majority no doubt of the 300,000 tablets hitherto unearthed deal with business matters rather than with matters literary; contracts, marriage settlements, cedars, surveys, letters, orders for goods or acknowledgments of their receipt, official communications between magistrates and civil or military governors, names, titles, and dates on foundation stones, private correspondence, and so on. Still a fair percentage has a right to be strictly classed as "literature" or "belles-lettres". We must moreover constantly keep in mind that only about one-fifth of the total number of these tablets have been published, and that any description of their literature must as yet be fragmentary and tentative. It is convenient to classify as follows: (1) the Epos; (2) the Psalm; (3) the Historical Narrative.

(1) The Epos.—(a) The so-called "Seven Tablets of Creation", because written on a very thin tablet in the Kouyunjik Library. Happily the lacuna can here and there be filled up by fragments of duplicates found elsewhere. Borrowing an expression from the early Teuton literature, this might be called the "saga of the primeval chaos". Assyrian scribes called it by its first words "Enuma Elish" ("When on high") as the Jews called Genesis "Bereishith" (in the beginning). Although it contains an account of the world's origin, as above contrasted with the account given in the Bible, it is not so much a cosmogony as the story of the heroic deeds of the god Marduk, in his struggle with the Dragon of Chaos. Though the youngest of the gods, Marduk is charged by them to fight Tiamtu and the gods on her side. He wins a glorious victory; he takes the tablets of fate from Kigu, her husband; he splits open her skull, hews asunder the channels of her blood and makes the north wind carry it away to hidden places. He divides the corpse of the great Dragon and with one half makes a covering for the heavens and thus fixes the waters above the firmament. He then sets about fashioning the universe, and the stars, and the moon; he forms man: "Let me gather my blood and let me set up a man, let me make then men dwelling on the earth." When Marduk has finished his work, he is acclaimed by all the gods with joy and given the name of El. The gods are apparently eager to bestow their own titles upon him. The aim of the poem clearly is to explain how Marduk, the local god of as modern a city as Babylon, had displaced the deities of the older Babylonian cities, "the gods his fathers".

(b) The great national epic of Gilgamesh, which probably had in Babylonian literature some such place as the Odyssey or the Æneid amongst the Greeks and Romans. It consists of twelve chapters or cantos. It opens with the words of the hero himself (He who saw everything). The number of extant tablets is considerable, but unfortunately they are all very fragmentary and with exception of the eleventh chapter the text is very imperfect and shows as yet huge lacune. Gilgamesh was King of Erech the Walled. When the story begins, the city and its temples are in a ruinous state. Some great calamity has fallen upon them. Erech has been besieged for three years till Gilgamesh shows interest in its behalf. Gilgamesh has yearned for a companion, and the goddess Arum makes Es-bani, the warrior; "covered with hair was all his body and he had tresses like a woman, his hair grew thick as corn; though a woman, he was a man of might in battle". They entice him into the city of Erech by the charms of a woman called Samulbat; he lives there and becomes a fast friend of Gilgamesh. Gilgamesh and Es-bani set out in quest of adventure, travel through forests, and arrive at the palace of a great queen. Gilgamesh cuts off the head of Humbabe, the Elamite king. Ishtar the goddess falls in love with him and asks him in marriage. But Gilgamesh scornfully reminds her of her treatment of former lovers. Ishtar in anger returns to heaven and revenges herself by sending a divine bull against Gilgamesh and Es-bani. This animal is overcome and slain to the great joy of the city of Erech. Warning dreams are sent to Gilgamesh and his friend Es-bani dies, and Gilgamesh sets out on a quest to find the elixir of life to strive for the underworld. After endless adventures our hero reaches in a ship the waters of death and converses with Pir-napitum, the Babylonian Noe, who tells him the story of the flood, which fills up the eleventh chapter and the whole of the twelfth chapter. The flood gives to Gilgamesh the plant of rejuvenescence but he loses it again on his way back to Erech. In the last chapter Gilgamesh succeeds in calling up the spirit of Es-bani, who gives a vivid portrayal of life after death. It is a very short one; but those who had joined in their heart, but where the blessed lying upon a couch, drink pure water." Though weird in the extreme and to our eyes a mixture of the grotesque with the sublime, this epos contains descriptive passages of unmistakable power. A few lines as example: "At the break of dawn in the morning there arose from the foundation of heaven a dark cloud. The Storm god thundered within it and Nebo and Marduk went before it. Then went the heralds over mountain and plain. Urgamba dragged the anchors loose, the Annunnak raised their torches, with their flashing they lighted the earth. The roar of the Storm god reached to the heavens and everything bright turned into darkness." (c) The Adapa-Legend, a sort of "Paradise Lost", probably based on Kish legend, but written down during the first millennium B.C., as it is found not only in the Ninib library, but even among the Amarna tablets in Egypt. It relates how Adapa, the wise man or Atrachasis, the purveyor to the sanctuary of Ea, is deceived, through the envy of En. Anu, the Supreme God, invites him to Paradise, offers him the food and drink of immortality, but Adapa, mistakenly thinking it poison, refuses, and loses life everlasting. Anu scornfully says: "Take him and bring him back to his earth." (d) Ishtar's descent into Hades, here and there bearing a strange resemblance to the story of Orpheus and Eurydice. Orpheus descends from Orfeo to sing songs of the most sublime themes in the music of Dante's Inferno. The goddess of Erech goes:

To the land whence no one ever retorneth,
To the house of gloom where dwelleth Irkallas,
To the house which one enters but nevermore leaveth,
On the way where there is no retracing of footsteps.
To the house which one enters, and daylight all the more.

On an Amarna tablet we find a description ghostly and a glimpse of death and a wedding in a hell.

(c) Likewise fragments of legendary tales about the earliest Babylonian kings have come down to us. One of the most remarkable is that in which Sargon of Akkad, born of a vestal maiden of high degree,
Bacchus. Bishop of Corinth, whom Eusebius mentions among the prominent second-century churchmen (H. E. V. xxii), is known only by the part he took in supporting Pope Victor I in the Quar- todeciman controversy. When that pope, determining to have the Roman pastoral computation universally accepted, wrote and secured the co-operation of influential churches, many synods were held and their presiding bishops wrote to Victor, all, with the exception of the Asians, in support of his design. Among them was Bacchus. According to a ninth-century writer (c. xiii in Hardouin, Acta Concil. V. 1495) he had held a provincial synod, about 195, with eighteen other bishops; and St. Jerome attests that his letter, qualified as elegament liberum, was written in the name of the bishops of Achaea (De vir. ill., c. xiv). Eusebius, however, who had perhaps the letter, distinguishes from the other epistles by saying that it was written in Bacchus’s own name (loc. cit. xxiii). It might be that Bacchus held a synod, but in writing gave his letter a personal rather than a collective form. No text of the letter is extant. The passage above referred to containing the only available data.
BACHRIUS

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BAUX


JOHN B. PETERSON.

Bachiorius, an early fifteenth-century writer, known only through two treatises which warrant the conjecture that he was a monk, possibly an abbot, in Spain. The first of these writings, entitled by Gennadius "Liber de Fide" is an apologetical letter to the pope in which Bachiorius, like many another monk coming to Rome from Spain at the time, vindicates his faith against the suspicions of a heretic whom he supposed to be in the council of Constance which were baseless. He had resided in heretical lands. He points out that he left his country because of its errors (whence some conclude that he was exiled) and makes a profession of faith that witnesses to his thorough orthodoxy. The second, entitled "Ad Januarium liber de reparanda of tione lapsi", is an appeal to an abbot, Januarius, to mitigate his severity towards an incontinent monk whale repentant was excluded from the monastery. The letter breathes a beautiful spirit of prudence and charity like the first in Latin with scriptural texts and allusions. The theory of Bachiorius's identity by the Spanish bishop Peregrinus seems untenable.


JOHN B. PETERSON.

Bachmann (AMONICA), Paul, Catholic theological controversialist, b. at Chemnitz, Saxony, about 1466. His biographical data are very meagre. Nothing is known of his youth, and very little of his life, before his appearance as an opponent of the Lutheran movement. He entered the Order of Cîteaux at the convent of Altenzelle on the Mulde. He seems to have been employed as professor in the Cistercian house of studies newly founded at Leipzig. Here he won the degree of Master of Arts. He was made procurator and finally, in 1522, Abbot of Altenzelle, in succession to Abbot Martin (1493–1522). At the outbreak of Lutheranism, Bachmann sprang into prominence as one of its most energetic opponents. He was one of the distinguished group of scholars composed of Cochlaeus, Emser, Peter Forst, and Augustin von Alveldt, who, under the direction of John of Schleinitz, Bishop of Meissen, fought the movement in Saxony. Bachmann gave special attention to the refutation of the casuistical and in defence of the veneration of the saints. While he was not wholly successful in preventing defection from the ranks of his own order, he at least hindered the secularization of his own monastery of Altenzelle during his lifetime. His vigorous defence of orthodoxy engaged him in a war of pamphlets with the reformers, in which his own contributions yield little in bitterness of tone and coarseness of language to those of his antagonists. In a contemporaneous satire entitled "Finis, et utile vivere Lutheranis" (Strobel, Opuscula quaedam satirica et ludicae tempore Reform. scripta, Fasc. 1, 1784, 49 sqq.) written in the style of the "Epistula ob secularorum virum", Bachmann is very severely handled. A letter is there ascribed to him over the signature "Humilis frater Paulus Hamniculus, indigius Abatissi Monstri Cellensis in Mismia". Besides his controversial pamphlets Bachmann's writings comprise hymns and devotional works in prose and verse.

Studien in Kirchenlexicon, I, 1829.

MATTHIAS LEIMKUHLER.

Backer, Augustin de, bibliographer, b. at Antwerp, Belgium, July 18, 1809; d. at Liége, 1 Dec., 1873. He was educated at the Jesuit Colleges of Saint-Nicholas, Beauregard, Saint-Aecheul, and Friebourg. In 1835 he was received into the Society of Jesus by the General, Father Roothaan, who sent him to Nivelles, in Belgium, for his novitiate. He taught three years in the College of Namur, and in 1840 began in Louvain his studies for the priesthood. At an early age his vocation as a bibliographer began to manifest itself. While yet a student he made a collection of Belgian books and planned a work that would give the history of the printing art in Europe. In order to acquire the necessary information for this compilation, he visited from 1831 to 1834 the principal libraries in Belgium and twice those of Paris, thus unwittingly preparing himself for his future labours. While working on the incomplete "Bibliotheca Scriptorum Societatis Jesus" published in 1676 by Father Nathaniel Southwell (Bacon), and he resolved to undertake the work that will ever remain the monument of his laborious life. "La bibliothèque des écrivains de la Compagnie de Jesus": This colossal work Father de Backer, with the assistance of his brother Aloysius, published in a series of seven quarto volumes in the years 1855–61, and followed this up in 1869–76 with a new edition in three volumes with the names of 11,000 Jesuit authors. The changes and improvements of this edition are so marked as to make it practically a new work. Besides an introductory sketch of the author, there are recorded under each title the editions, translations, and criticisms as well as the works in reference. Father de Backer died while engaged on the third volume of the new edition, but the work was completed by his brother. Another collaborator in the second edition was Charles Sommervogel, whose own magnificent "Bibliography of the Society of Jesus" in eleven folio volumes was made possible by the gigantic labours of the two de Backers.

VAN TRICHT, La Bibliothèque des écrivains de la c. et le d. de Augustin de Backer (Louvain, 1870); SOMMROVGEL, J. HUGHES, Loyola and the Educational System of the Jesuits (New York, 1882).

EDWARD P. SPIELMAN.

Backx, Peter Hubert Evermod, b. 10 December, 1805, at Tilburg, Holland; d. 28 October, 1888. Ordained priest 17 March, 1832, he may be considered the second founder of the Northern Alby of Tongerloo (Province of Antwerp, Belgium), which was established in 1128, or eight years after the foundation of the Premonstratensian Order by St. Norbert. It had to suffer much from the Protestants during the secularisation of the ecclesiastical life. One of the fatal blows was struck by the French Republic, which, on 6 December, 1796, expelled the religious, confiscated the abbey, and sold it to the highest bidder. At that time Tongerloo was at the height of its prosperity. After the suppression of the Jesuits, the abbey and community of Tongerloo had made all arrangements for the continuation of the "Acta Sanctorum" and the "Anales Belgica" of the Bollandists, and four of its canons were co-operating with two of the former Bollandists in this gigantic publication. The catalogue of the Abbey of Tongerloo, made in 1796, gives the names of one hundred and nineteen priests and professed scholastics and of six novices. A large number of these lived in the abbey, others were attached to parishes belonging to it. Some were completing their theological studies in Rome or at the University of Louvain, one was President of St. Norbert's College in Rome, another was president of the college of the same name at Louvain. Under the French Republic and again, after the battle of Waterloo, during the reign of William I, King of the Netherlands, the expelled and dispersed religious were not allowed to form a new community, but better times came with the creation of Belgium as a separate kingdom, in 1830. Only sixteen of the one hundred and twenty-five religious
BACON, JOHN (JOHANNES ANOLICUS, JOHANNES DE BACONTHORPE), an English Carmelite and theologian, b. towards the end of the thirteenth century at the place in the county of Norfolk whence he derives his name; d. in London, 1696. He is not to be confounded with Francis de Bachone, the Spanish Carmelite, reader of divinity in Paris from 1362, Proctor General, 1366, doctor, 1369, Provincial of Catalonia (d. circa 1390), doctor subtilissim. John Bacon, surnamed doctor nostrae salutaris, was born at Sutterly, Norfolk, studied at Oxford and Paris, was bachelor previous to 1321, and master in 1325. From 1329 till 1333 he was Provincial of England; the remainder of his life was consecrated to study. He possessed a penetrating mind, and wrote on all the subjects belonging to the ordinary course of studies. His writings comprised more than one hundred and twenty volumes, but are for the greater part lost. The most celebrated among them were those on the Gospels, especially St. Matthew, on St. Paul, and the commentary on the "Sentences," which was printed in 1510 at Milan, and for a time became the textbook in the Carmelite Order. Bacon follows Averroes in preference to St. Thomas with whom he dissented on many points. He adopted a like, 1516, pronounced himself in accord with the "raising doctrine," which, as the act of the "raising" was elevated by Alonzo X, the causally in the external intellect, in the order of generation and perfection the first subject is the individual substance; although the external object is in itself incomplete, the intellect is required to render it ultimately intelligible; the conformity of the thing thought with the external object constitutes the truth. The final cause of all things is God; but although the first object of our knowledge be the Divine essence, Bacon does not admit that this knowledge comes to us by the light of our natural reason; it is, in his opinion, a supernatural gift of grace.

BACON, NATHANIEL, better known under the assumed name of SOUTHWELL, a Jesuit priest and bibliographer, b. in the county of Norfolk, England, in 1561; d. at Rome, 2 Dec., 1676. He received his early training at St. Omers, entered the English College at Rome in 1617, and after his ordination to the priesthood in 1622 was sent to labour on the English mission. Two years later he entered the Jesuit novitiate, but shortly after was transferred to the Roman Province, where he discharged the duties of procurator and minister of the English College. Appointed in 1647 Secretary to the General of the Society of Jesus, Father Vincent Caraffa, he dis...
played such talent for business that he was retained as Secretary by the four succeeding Generals of the Order. Upon his retirement from this office in 1668 he was knighted by King Charles II and his former master, King James I. He died in 1672 in London. His work, "The History of the World," was published in 1676.

Until 1607, when James I had reigned nearly four years, he had advanced no further in office than to be given the reversion of the post of Registrar of the Star Chamber. But in 1607, he became Solicitor General. Then, until his fall, he advanced rapidly. The Attorney-Generalship was given to him in 1613. He became successively a member of the Privy Council (1619), Lord Keeper of the Great Seal (1617), Lord Chancellor (1620), and Brushed aside with the title of Baron Verulam (1618) and made Viscount St. Albans (1621). Suddenly he fell. He was accused, as Chancellor, of taking bribes. To this charge he pleaded guilty, was deposed, and declared not guilty, and was indicted for accepting employment in the State. He was excluded from both Parliament and Court, fined £40,000, and sentenced to imprisonment in the Tower during the king's pleasure. In time, all his sentence was remitted.

His death occurred five years later. On his way to dine at Highgate, he alighted from his carriage, purchased, killed, and stuffed a hen with snow in order to observe the retarding effect of cold upon putrefaction. He caught a chill which set up bronchitis and pneumonia. A week later he died in the house of the Dean of Arundel, and was buried, according to his wish, at St. Alban's in the church of St. Michael.

The philosophy of Lord Bacon is too fragmentary to lend itself to criticism other than discursive, too fragmentary even for the most indulgent, to form the basis of any line of comment, too full of symbolic expression to be exactly and briefly set down. It is rather of the nature of a method than a system and it is a method that is incomplete. Few attempts at giving a new direction to the pursuit of truth have been more overrated; few the butt of such vigorous criticism. It might be said that Bacon suffered most in it from falling into the very pitfalls that he indicated as dangerous to others. His confidence in his own powers was colossal. Few men could have written as he did in the "Novum Organum". "The die is cast, the book is written, to be read either now or by posterity—I care not which; it may wait a century for a reader, as God has waited 6000 years for an observer." His misconstruction and minimizing of the work of the old philosophers—except, perhaps, Democritus—is as startling as his ignorance of the contemporary science of his day, or as the application he makes of his own principles; for the incontinent rules of induction (their use already exemplified in Hartley's "Two Treatises") of more exact expression in Mill's Canons, should have prevented some, at least, of his cruder scientific views. With all his signalizing of the insidious dangers of the Idola, he could not altogether rid his understanding of the preoccupations caused by them, even in the presentation of his Inductive Method. These celebrated phantoms of the mind, of which we must be at pains to rid ourselves, are four in number: the Idola Tribus (preoccupations common to mankind); the Idola Specus (belonging to the individual); the Idola Fori (things of which we are conscious in the common speech of the market-places); the Idola Theatri (consisting of the received dogmata of philosophers that take possession of the mind by reason of a presumed authority). Still, the fact that he pointed them out and laid stress upon the danger is an advance. His lists, to be, of facts, his confused congeries of instances, point the way to a scientific examination of Nature. Their contents are to be treated by (1) agreement, (2) disagreement, and (3) accommodation. This was the inspiration of their use in the method of agreement and difference, taken together with that of Concomitant Variations. What is not brought into sufficient prominence is the extremely useful part played by guesswork and hypotheses in the generalization and
grouping of facts and instances; but this is scarcely to be wondred at, since Bacon, though he does allow a certain process by which inductions might be readily produced from facts by an almost mechanical or mathematical process.

Interesting to the scholastic philosopher is his treatment of the problem of the formal cause. There are the usual four causes, the formal and final belonging, in Bacon's scheme, to metaphysical investigation; the efficient and material to physical. The aim of the author of the "Novum Organum" was to banish final causes from the scope of science. His"efficient cause to physical science throws light upon his abrupt separation of philosophy and theology (vide infra). With regard to the formal cause of being, our author is peculiarly inconsistent. He uses the term in a succession of different suppositions, yet that his true meaning is effectively obscured in the varying uses of the word. But, from a passage in the "De Augmentis," it may be inferred that he treated of what is known to the scholastic as forma accidentalis. The formality, density, heat, cold, of which the essences, upheld by matter, of all creatures do consist, are proposed for investigation—not the "forma" of substances. It will be noted that he makes the essences consist of these "formae" successively by matter, a view that, with slight modifications, is to be found in several more modern systems.

Bacon's object was avowedly a practical one. Given the inductive knowledge of the "form", we ought to be able to produce the logically consequent quality in matter. He conceived it a possibility to juggle with the "formas" in much the same sense as the alchemist of earlier days hoped to transmute essences. His own positive contributions to the advancement of science were meagre in the extreme. No philosopher goes to his works for guidance, no scientist for information. Indeed, Dr. Whewell says that no scientific discovery has ever been made by Bacon's method. The gaps in his system were never bridged by those promised processes that were to render it complete. But it would be a mark of superficial consideration and historical inaccuracy to label the method that he advanced wholly jejune or useless. As a matter of fact, he called attention to the dangerous neglect of accurate observation that was the reproach of the later scholastics; and he gave an indubitable impetus to the history of science. He did little himself to raise science to the position of dignity it now occupies, at least indicated the path upon which it should proceed. But in creating the method of induction he abased that of deduction; and without a single general principle as a basis, any philosophy, systematic or mathematical, is open to the charge of inconsequence.

Bacon's position in regard to revelation is well known. Reason can attain no positive knowledge of God. This must come by faith alone. Religion is above reason, but is not opposed by it. On the contrary, it is the office of reason to meet the objections and refute the arguments that are urged against the truths of revelation. Whether Bacon was really a rationalist or a believer has been disputed. As a statesman, he was an Anglican and Erastian. As a philosopher, religion does not come within his purview. But there are passages in his writings that show a decidedly reverent and religious spirit, especially in some of the "Essays." Let us see what are contained in the following list. The dates given are those of publication.

(1) "Advancement of Learning," 1605. (This was expanded and translated into Latin and edited by Rawley as "Opera F. Barone de Verulamio."

(2) "De Sapientia Veterrum," 1609 (done into English by Sir A. Saggers, Knight, as "The Wisdom of the Ancients," 1610--1619).

(3) "Essays; Religious Meditations (in Latin); Places of perswasion and disswassion; of the Colours of Good and Evil" (a fragment), 1579.

In the second edition (1598) the Meditations are in English. In the third edition (1607) the first six essays are in the same language as those in the second (1612) 38; in the third (1625) 58.

(4) "Historia Ventorum; (Part III of the "Instructicus Magna");" 1622.

(5) "Historia Vitae et Mortis; (2nd Title of Part III, I. M.);" 1623.

(6) "New Atlantis (published by Rawley), 1627; "(7) "Novum Organum; (Distributio, Opus);" "Paraceve;" "Catalogues;" 1620. (The plan of the whole "Instructicus Magna" is laid down in the preface.)

(8) "Sylva Sylvarum; (published by Rawley), 1627. The chief editions of Bacon's works were made by Rawley (1627-57); Tenison (1670); Stephens (1734). "Complete editions" by Blackbourne (1730); Mallet (1740); Birch (1763); Montague (1834); Spedding, Ellis, and Heath (1857-83).

(9) "Bacon, Bacon and Essays; (London, 1877); DIXON in British Authors, vol. CXLIX; Personal History of Lord Bacon (Leipzig, 1841); SPEDDING, An Account of the Life and Times of Francis Bacon (Boston, 1876); PEAKE, Francis Bacon (London, 1857); NICHOL IN Philosophical Classics (Edinburgh, 1881-82); FRANCIS BACON; Francis Bacon (Edinburgh, London, 1901)

1) DE MARTINS, Essai de la Philosophie de Bacon (Paris, 1836); DODDIE in MANNING, Essays on Religion and Literature, 3d Series, Place in the Modern World; Essays on Bacon (London, 1865-74); WHETWELL, Philosophy of Discovery; London, Cambridge, 1860; for Bacon's classification of the sciences, Fray, Philosoplie as Intemta Scholastica (Edinburgh, London, 1804); FISCHER, Franz Baro von Verulam, 1806; Rechaphilosophie und die Zzehent der Logikerwissenschaft; Nachfolger.—The British Museum catalogue has some pages devoted to works on the Bacon-Shakespeare controversy.

FRANCIS AVELING.

Bacca, Diocece of. See Kalocza.

Badajoz, Diocece of (Facens).—The Latin name Pax, or Civitas Paxentis, was given to this district because it was thought to be the Pax Julia or Pax Augusta of the Romans. But it is now certain that the Pax of the Roman period is the city of Beja, in Portugal, not far from Badajoz, and that the latter name is of Arabic origin. The bishopric was erected in 1225, shortly after it was reconquered from the Moors by King Alfonso IX of Leon. Its first bishop was Don Pedro Perez, appointed by Alfonso X, the Wise, and from that time it has had an uninterrupted succession of bishops. The diocese, which is suffragan to Seville, is bounded on the north by the Diocese of Cordoba; on the east by those of Toledo, Ciudad Real, and Cordova; on the south by the Archdiocese of Seville, and on the west by Portugal. It is composed of 136 parishes, divided into 13 vicariates, which in ancient times numbered 18, with approximately half a million souls. The cathedral has a chapter composed of 5 prelates, 13 canons, 16 beneficed clerics (formerly called mediocarioneros), besides the chaplains and other personnel necessary for the proper carrying out of Divine worship. There is a diocesan seminary, under good instructors, for the education of aspirants to the priesthood, also colleges in the city of Badajoz and in Zafra, conducted by the Regular Priests of the Heart of Mary, and several religious communities in other cities. The Poor Clares and the Franciscans, as Almadenules; the discalced Franciscans, Carmelites, and Sisters of St. Anne at Badajoz, and the Augustinians, Carmelites, and Poor Clares elsewhere, making in all 19 communities of cloistered nuns, besides 3 communities of Sisters of Charity who assist the sick at Badajoz, and Franciscans at the Alcarraceras. There are schools for primary and religious instruction in all the parishes.

The diocesan territory of Badajoz comprises almost all of the civil province of the same name, which lies between the meridians 4° 36' 12" and 7° 8' west of
Greenwich, and between 37° 90' and 39° 30' north latitude, with an area of 7,143 square miles. Several rivers, among them the famous Guadiana (the Flumen Anas of the ancients), flow through this province, and the Madrid-Cáceres-Lisbon railroad traverses it. The climate of this district is very fertile, and yields all kinds of cereals, wine, and oil, also cork, the manufacture of which is practically the only industry of this section. The climate is hot and unhealthy, intermittent and infectious fevers being very prevalent. This part of Spain was first inhabited by the Vettones and Veturi, descendants of the Celts, and was called Vettonia. When the Romans divided Parther Spain (Hispania Ulterior) into various provinces, Badajoz was made a part of the province of Lusitania, whose capital, Mérida (Emerita Augusta), became at the same time the metropolitan see. When the Arabs obtained possession of this territory, Mérida was annexed to the Emirate of Cordova, and ceased to be a bishopric. The city of Mérida is now included in the Diocese of Badajoz. The Kings of Leon and Castile conquered this section and gave to the part which is now Badajoz and Cáceres the name of Extremadura (Extrema Duri), meaning, the region on the opposite side of the River Douro, which had for a long time been the dividing line between Moors and Christians.

Hernán Cortés, the conqueror of Mexico, was a native of Medellin in the province and Bishopric of Badajoz. Massons, Archbishop of Mérida, and Paul the Deacon (Paulus Diaconus Eboracensis) may also be mentioned among the distinguished natives of this district; of whom the former took part in the Council of Toledo, and the latter is known as the author of "De vita et miraculis Patrum Eremiticium". See also Sagasta. See also Histories, Year-books, and Ecclesiastical Guides of Spain.

**TIÑO LÓPEZ.**

**BADEN.**

**GRAND DUCY OF.** Situated in the southwestern part of the German Empire, bounded by Switzerland, Alsace, the Palatinate, Hesse, Bavaria, and Wurttemberg, covering an area of 5,283 square miles. According to the census of 1 December, 1905, the population numbered 2,010,728, including 1,348,511 Catholics, 762,826 Evangelicals, 8,096 Old Catholics, 2,060 Lutherans, 2,828 Reformed, 2,157 of various denominations, 7,447 Jews, and 7,300 others of various religious persuasions.

I. HISTORY. (a) The Middle Ages.—The present Grand duchy has been formed from the territories of various ecclesiastical and secular rulers. At the beginning of the Christian Era the Baden of to-day was a part of the so-called tithe lands (apri decumates) which were protected by a wall against the barbarian Germans. From this point the Alemanni made repeated incursions into the Roman territory, and after the death of the Emperor Aurelius Probus (282) they took possession of the southern part of the tithe lands. The victories of 496 and 536 made the Franks masters of this region, and Pepin the Short set aside the old form of government by tribal division, and introduced the form of organization of the Frankish Empire. The rise of the Frankish power brought Christianity into the province. The southern part of the country received the Faith about 610 from St. Columbanus and his pupil St. Gall, who preached for a hundred years. All the religious life of St. Pirmin, St. Trudbert, and St. Willibald was labouring in the Breisgau, and St. Kilian in the north-eastern part of the territory. The valley of the Rhine was evangelized from Mainz. Much of the credit for having converted the land belongs to the many monasteries that were founded in it. All the forces of the Heiligenkreuz, Honau near Kehl, St. Trudert, Ettal, Gengenbach, Schwarzwald, St. Michael near Heidelberg, Petershausen near Constance, and St. Blasien, also monasteries for women, as Stäckingen, Waldkirch, Sulzburg, and others.

Under the weak rule of the last Carolingians and after the extinction of the dynasty, the old form of government was not re-established. The only powerful kings like Otto I, Henry II, and Henry III were able to maintain their authority. The natural allies of the kings against the dukes of the different tribes were the ecclesiastical authorities, the bishops and clergy, who thereby obtained great influence and large possessions. Ecclesiastically the territory of the present Baden was divided into six dioceses: Constance, Speyer, Strasbourg, Worms, Mainz, and Würzburg; moreover the Bishops of Bamberg were wealthy landed proprietors, Henry II having bestowed on them Crown-lands in the Oreusen, as well as placing the abbey of Ettal, Ettlingen, St. Blasien, in particular, became possessed of large temporalities. Among secular rulers great prominence was attained by Count Berthold (d. 1075), who claimed descent from the old Alamannian dukes and in 1061 became Duke of Carinthia and Margrave of Verona. In the struggle between the papacy and Emperor Henry IV, Berthold remained faithful to the young Henry, youngest of his three sons, Salomon, was Bishop of Constance (1084-1110), and the other two, Berthold II (d. 1111) and Berthold I (d. 1074), were the ancestors of the dukes and margraves of the Zähringen line. The ducal line of descendants were removed in 1111 from the Empire a part of Burgundy and central and western Switzerland, with Zürich as capital. Of these rulers Berthold II founded Freiburg in the Breisgau, Berthold IV, Freiburg in Switzerland, and Berthold V, Berne. At the death of Berthold V in 1218 this branch of the family became extinct. See also History, Year-books, and Ecclesiastical Guides of Spain.

**FRIEDRICH ZÖLLER.**
In the large attendance at the Universities of Heidelberg and Freiburg, in the intermediate schools to which it was all parts of the principality won a high reputation, in the diffusion of the art of printing, etc. On account of the undeniable abuses which had crept into ecclesiastical life, many fell under the influence of certain intellectual movements which prepared the way for the Reformation, such as secret religious societies and the Pseudo-mystics, the Hussites, the Flagellants, and especially Humanism, which was in great favour at the court of the Electors Palatine.

(b) From the Reformation to the formation of the present State. - The first impulse to revolutionary religious ideas in Baden came from Luther himself, who in 1518 spent some time in Heidelberg, where he appeared as a public speaker and soon gained adherents. The Reformation took firm root in the Countship of Wertheim, in Vondage (1530) in the Countship of Hanau-Lichtenberg (1545), and in the electoral Palatinate (1546). The territories under ecclesiastical rulers and the House of Hapsburg remained true to the Catholic Faith. The progress of the Reformation in the Margravate of Baden was far more rapid. The Count Charles of Baden (1475-1527) had in 1503 united all the family territory, but the division in 1533 between his two sons Bernhard III and Ernest separated the Margravate into two parts which were not reunited until 1538. The Lutheran Church of the duchy of Baden-Durlach, a part of the population of Baden-Baden had already adopted the new teachings, but at the death of Bernhard III (1538), Duke Albert V of Bavaria, the guardian of Bernhard's son, Philip II, brought the country back to the Catholic Faith. Philip himself (1569-88), who had been educated by the Jesuits at Ingolstadt, was a vigorous opponent of the new teaching.

The Baden-Durlach branch of the family laid claim to Baden-Baden during the reign of Philip's successor, Edward Fortunatus (1588-1600), occupied a part of the country until 1622, and introduced the Reformation. Margrave William (1622-77), however, after many reverses, succeeded with the aid of the Catholic party in the Empire in gaining the undisputed mastery of the margravate. Aided is an especial manner by the Jesuits and Capuchins, for whom he established houses, he brought the Protestant part of the country back to the Catholic Faith and its supremacy was not affected even by the reconciliation to the Church of James III, third son of Charles II (1553-77) soon established the Reformation in his domains. After this time the Protestant religion remained dominant in the land of Baden-Durlach and its supremacy was not affected even by the reconciliation to the Church of James III, third son of Charles II, as James's death followed soon upon his conversion (1600). The most noted of the Baden-Durlach rulers were: Frederick V (1622-59), who founded many schools; Frederick VI (1659-77), who dominated among the six duchies of the Empire; Charles William (1700-38), who in 1715 established the present capital of Karlsruhe, greatly improved the finances and the administration of justice, and zealously promoted the interests of the schools. His grandson, Charles Frederick (1738-1811), during his long reign introduced salutary reforms to his territory, thus raising the country from the level of a petty principality to the rank of one of the greater central states of the German Empire. The extinction of the Baden-Baden branch greatly increased his possessions, which were still further enlarged by the political changes resulting from the French Revolution. In 1798 Charles Frederick was forced to surrender to France his possessions on the left bank of the Rhine, but was amply compensated by the Imperial Delegates' Enactment (1806). He received the Diocese of Constance, part of the Rhine Palatinate, and the whole left bank of the river, including the cities of Heidelberg, Mannheim, etc., part of the Dioceses of Strasburg and Speyer, eleven religious houses and abbeys, and seven cities of the empire. By the Peace of Pressburg (1805), and the accession of Baden to the Confederation of the Rhine (1806), Baden was still further enlarged by the former possessions of Austria in the Breisgau, the city of Constance, and other territories, whereby substantially the present boundaries were established. On 13 August, 1806, Baden was proclaimed a Grand duchy. The uniform of the duchy in the campaigns of Napoleon resulted in heavy loss of life and property.

(c) Recent History. - In 1818 Grand Duke Charles (1811-18), the successor of Charles Frederick, gave up the idea of forming a confederated German State and a Landtag, however, came into conflict with the government of Grand Duke Louis (1818-30), who had been trained in the ideas of absolutism, and was able at times to rule almost despotically. Despite the introduction of many timely reforms during the reign of Grand Duke Leopold (1830-52), there were often bitter contentions between the Government and the representatives of the people. In the course of these difficulties, the opponents of the Government became constantly more inflamed until a leading party of opposition was formed, which, influenced by the prevailing political tendencies, gave evidence of a strong inclination towards radical principles. Radicalism obtained a strong footing not only in the Landtag, but also throughout the country. The revolutionary movement of 1848, which began in France, found, therefore, in Baden a most favourable soil. Although the Government granted many of the demands of the people for more liberal administration, outbreaks occurred. In the autumn of 1848, the troops were sent to Rastatt and Karlsruhe brought victory to the Revolutionists. In May, 1849, the insurgents took possession of Karlsruhe, proclaimed a republic, and established a provisional government. It was only through the aid of Prussia and the German Confederation that the revolution in Baden was repressed, and the Grand duke could re-establish, his authority. Severe punishment was meted out to the guilty, especially to the mutinous soldiers.

II. ECCLESIASTICAL CONFLICTS. - During the reign of Grand Duke Louis (1822-1841), Frederick held the regency until 1856, when he himself succeeded to the title, the Government and the representatives of the Catholic Church, who had been at odds for a long time, came into open conflict. The revolutions of the Napoleonic period had shaken the organisation of the Church in Germany to its very foundations. In the modern Grand duchy of Baden, as it existed at the beginning of the nineteenth century, two-thirds of the population professed the Catholic religion. They constituted 72 parishes divided among six dioceses (Constance, Strasburg, Speyer, Worms, Mainz, and Würzburg). A reconstruction of ecclesiastical affairs was manifestly necessary and was made, so far as the State was concerned, by the organisation decrees of 1803.
and the constitutional decrees of 1807, regulating the position of the State with regard to the Church. Although the first of these decrees guaranteed to Catholics a continuance of their diocesan system, the free exercise of their religion, and the possession and use of church property, shortly after their promulgation a number of monasteries and monastery institutions were entirely abolished, others confiscated, and still others converted into secular educational institutions. In place of being organized into dioceses as formerly, Catholics were placed under two vicariates apostolical (Mainz and Trier). A board of bishops was appointed for the administration of the temporal affairs of the Church, first known as the Catholic Kirchensektion (Church Section), and later as the Catholic Oberkirchenrat (Supreme Ecclesiastical Council). Despite the personal good will of Grand Duke Charles Frederick, the spirit of these decrees was unfavourable to the Catholic Church; the rights of the State were unduly extended, to the prejudice of the Church. Worse than the ordinances themselves was the way in which they were put into execution by the officials of the Church, who treated the Catholic Church with open hostility. The unjust treatment of Catholics in the new Grand duchy and the indignities put upon them were so pronounced that even Napoleon, as Protector of the Confederation of the Rhine, took notice of the Government. In Baden (February and March, 1810) it protested against it. Unfortunately a large part of the Catholic clergy, who had either been reared in the tenets of Josephinism, or had fallen into the religious indifference of the times, failed to rally to the necessary defence of the rights of the Church. Even the highest ecclesiastical dignitaries of the land, as, for example, Vicar-General Wessenberg, favoured the tenets of Febronianism and warmly encouraged the project of a German National Church independent of Rome. This state of affairs made for years the negotiations which had been begun with the Holy See for the reorganisation of the Church in Baden. Finally the Bull "Provida soleresque" (16 August, 1821) established the province of the Upper Rhine (Oberrheinische Kirchenprovinz), defined the boundaries of the five dioceses therein comprised (Freiburg, Fulda, Limburg, Mainz, and Rottenburg), and assigned Freiburg as the seat of the metropolitan. In Baden, by the order of the Grand duke, the candidate for the archiepiscopal see was elected by free vozes. The candidate was an ecclesiastic of the old school, Wallender, a proponent of the apostolic see in Freiburg, was condemned by the pope as canonically invalid. It was only after lengthy negotiations that an agreement was reached; and on 11 April, 1827, Leo XII promulgated the Bull of erection "Ad Dominici gregia custodiam"; on 16 October, 1827, the deed of foundation was signed; and on 21 October the first archbishop, Bernhard Boll, was consecrated and installed. Nevertheless a satisfactory adjustment of affairs had not yet been found. The deed of foundation contained many provisions contrary to the spirit of the papal Bull. In marked contrast to the agreement made with Rome was the church law passed by the Government 30 January, 1830. True, it ensures to Catholics the free profession of faith and the exercise of religion, but, on the other hand, to the State is given an undue amount of power over the Church; all orders and enactments of any importance proceeding from spiritual authorities must, according to this law, be submitted to the approval of the civil powers; it even decreed that the general nature issued by the Church, although concerning matters purely spiritual, must be first inspected by the public authorities. It subjects papal Bulls, Briefs, and dispensations to the pace of the sovereign, does away with the canonical courts and appeal, grants to clergy and laity, by a usurpation of spiritual authority, recourse to the civil courts, instead of the higher ecclesiastical courts, etc. The pope as well as the archbishop entered a protest against the provisions of this law, so permeated with the spirit of a national church, but without success. Although the first archbishops, Bernhard Boll (1807–36) and Franz Reding (1836–42), acceded to the wishes of the Government as far as their position as Catholic prelates permitted, all their remonstrances against the interference of the State and their appeals for a more liberal treatment of the Church were useless. On the contrary, the Government openly favoured movements of a rationalistic and irreligious nature, even on the part of professors of theology in the University of Freiburg; it allowed the just demands of the archbishop for adequate disciplinary powers to pass unnoticed, gave protection to unworthy clergy and those who had been insubordinate to their ecclesiastical superiors, almost entirely excluded the co-operation of the Church in the management of Catholic schools and in the administration of Catholic church property, but permitted the Jesuits to hold missions among the people and allowed the archbishop greater freedom in the administration of church discipline. The change, however, was not of long duration; soon the old system of state guardianship was again in force. The occupation of the Upper Rhine also came into conflict with their respective governments in securing freedom for the Catholic Church. To obtain unity of action Archbishop Vicari, in compliance with the regulations of the plenary council of the German Catholic episcopate held at Würzburg (1848) summoned his suffragans to Freiburg in the spring of 1851. In a memorial addressed to their respective sovereigns, they demanded the privilege of training their priests and appointing them without outside interference, the free exercise of their profession, and laymen, and the privilege of conducting Catholic schools, of establishing religious societies and associations, and of administering church property without hindrance. Having waited in vain for a reply from the Government, the bishops addressed a reminder to the authorities (February, 1852), renewing the demand for the abolition of the state supremacy. Not until 5 March, 1853, did they receive a decision; this contained trivial concessions, but it was adverse on the principal points. The old system of state tutelage was to remain unconditional in force. Thereupon the five bishops reconvened (April, 1853) in Freiburg and embodied their demands in a second memorial dated 18 June, setting forth the inequity of the concessions granted 5 March, and reserving to themselves the right of taking further measures. While four of the bishops received from their respective authorities more or less far-reaching concessions, a bitter struggle was precipitated in Baden. Meanwhile the occurrence in Baden had increased the estrangement to an open rupture between the civil authorities and the archbishop. After the death of Grand Duke Leopold (24 April, 1852), the Government, i. e. the Oberkirchenrat, which in 1849 had taken the place of the Kirchensektion, ordered the archbishop to have services held for the deceased
sovereign. In conformity with the laws of the Church, the archbishop prohibited the celebration of requiem Masses for Protestant princes and ordered other appropriate services instead. The authorities, however, persisted in their demand, declared the services ordered by the archbishop inadequate, and attempted to depose the pastors and perform Masses in defiance of the archiepiscopal mandate. Only about sixty out of the 800 priests complied, whereupon the archbishop decreed that the clergy who had disregarded his command should, in expiation, attend certain exercises of five days conducted by the Jesuit Father Roh, at the theological seminary of St. Peter. Although the civil authorities promised their protection to those priests who should resist this sentence, the clergy to a man obeyed the order of the archbishop, ensuring him a victory so complete as to give him the power of resistance in further conflicts.

In response to the second memorial from the bishops of the province of the Upper Rhine, the representatives of the State of Baden refused to make any exception to the Concordat. The archbishop then informed the Government that he would take steps to secure the rights that were his, but were unjustly withheld by the civil authorities. He held competitive examinations for parish appointments and for admission into the theological seminary, presenting his commissioner; he filled parishes to which the Government could not establish a canonical right of patronage, demanded from the Oberkirchenrat an administration of church property strictly in accordance with canon law, threatening excommunication in case of disobedience. Thereupon the Government placed the official actions of the archbishop under police surveillance, banished the Jesuits from Freiburg, and threatened the clergy who submitted to the Church with the loss of their patronage and civil punishment. Two priests of Karlsruhe and Freiburg, who had proclaimed the sentence of excommunication pronounced upon the Oberkirchenrat by the archbishop, were actually placed under arrest. On still more unwarrantable interference by the Government, the archbishop issued a circular letter to be read from the pulpits, ordering an independent administration of ecclesiastical institutions without regard for civil mandates, and prohibiting the clergy from having any connexion with state officials. The excommunication was made effective, and an investigation against civil authority, forbade its promulgation in the churches and attempted to seize all copies of the letter, in some cases succeeding by force. A judicial inquiry was instituted against the archbishop (15 May, 1854), charging him with disturbing and endangering the public peace. On 22 May he was placed under arrest, and confined to his room under a guard of gendarmes until 31 May. At the command of the archbishop the diocesan court continued to transact all business, and sent a dispatch to Rome asking to be allowed to retain the supervision for the administration of the diocese. All churches were to be draped in mourning, church bells were silenced, altars were stripped of their adornments, and everywhere the faithful assembled for public prayer. The pope, in a note dated 8 June, addressed to the civil authorities of Baden, took the archbishop under his protection. The Government then proposed to enter into negotiations with the Holy See, and a peaceful arrangement was made, which created a tolerable understanding. The opposition of the archbishop and clergy were stopped, and gradually the way was opened for amicable relations between the civil authorities and the archbishop.

The lengthy negotiations with Rome were brought to a close by the signing of the Concordat of 8 June, 1859, which went far towards meeting the just claims of the Church and accorded practically all the demands of the archbishop, in particular the right of appointment to parishes, the supervision of religious instruction, participation in the management of church property, the right of decision in questions concerning marriage, etc. Thereupon the Liberals in Detmold secretly revolted against the Concordat; everywhere meetings of protest were held, resulting in 1861 in the dismissal of the Conservative and the formation of a Liberal ministry. The latter, on 29 October, without consulting the Holy See, arbitrarily declared the Concordat null and void and substituted a new law adverse to the Church, which received the approbation of the Landtag. On 20 November, 1861, the Government and the archbishop came to an agreement concerning the filling of benefices and the administration of church property.

After a short respite, new conflicts arose between the two authorities with reference to the school system (1864). The Government, now entirely under the control of the Liberals, proposed a bill for a new educational law which would greatly reduce the influence of the Church on education, conceding to the Church only the supervision of religious instruction. Although Catholic clergy exerted every effort to bring about the failure of this scheme, and the archbishop in a pastoral letter opposed it, the bill was passed. Somewhat aggravated by the opposition of the Catholic population expressed in numerous mass-meetings and addresses to the duke was completely disregarded. The Liberals, who were in the majority in the Landtag, and had control of the Government, hesitated at nothing to make still more practically effective their principles of hostility to the Church. In 1867 the Government instituted state examinations for theological students; to be held before a civil commissioner on the authority of the duke. In this way, the opposition, which had protested, and forbade the theological students to submit to this examination. As a result the clergy in the parishes subject to the appointment of the Grand duke received, instead of their stipends and appointments as pastors, only those of parish administrators. After the death of the archbishop (15 April, 1868), the Government, by refusing to consider seven out of eight candidates, made the choice of an archbishop practically impossible, and the see remained vacant for eighteen years. In 1809 civil authority assumed the control of the Jesuit institutions not purely ecclesiastical, but devoted to education or to charity, were secularized, withdrawn from the control of the Church, and large endowments left for Catholic purposes were thus alienated from their appointed use. In 1872 the members of religious orders and congregations were forbidden to give elementary instruction, to assist in the work of the ministry, or to conduct missions. In 1873 the Old Catholics were placed on an equal footing with the Catholic Church; several Catholic churches were closed, and several monastic educational institutions were suppressed. Not until after the retirement of the Liberal minister, Jolly, the soul of the anti-Catholic legislation, i.e. since 1876, were measures taken for the re-establishment of peace with the Catholic Church. In 1880 state examinations for theological students were dispensed with;
In 1882 the archiepiscopal see was filled by the appointment of Johann Baptist Freiherr zu Schöneck, who ruled until 1888; his successors were Johann Christian von Kleeberg until 1896; George Ignaz Komp, who died as archbishop elect on the journey to his see (1896), and Thomas Nörber from 1896. In 1888 the boarding schools for boys and the seminaries were reopened, and many of the religious orders were once more allowed to preach.

Meanwhile the political development of Baden had been undisturbed. In 1866, it is true, the Grand Duke had been forced against his will to fight on the side of Austria and the German Confederation against Prussia; but as early as 28 July he arranged a truce and proclaimed his withdrawal from the German Confederation. On 17 August he concluded peace, and an offensive and defensive alliance with Prussia. The military forces of Baden were organized on Prussian lines, and when, in 1870, Baden openly took sides with Prussia, they fought with distinction in many battles. On 25 November Baden entered the North German Confederation, which was strengthened by the accession of the other South German States to it. The German Empire (1871) being inaugurated, administration was now conducted along Liberal lines. The Liberal majority of the Chamber was not disturbed until 1893. In 1904 a more impartial election law was introduced. The Government, however, still holds to its Liberal tendencies and refuses the just demands of Catholics for the admission of religious orders of men. Unfriendliness towards the Catholic Church seems again to be gaining ground, as is shown by ordinances requiring an investigation among the whole body of the Catholic clergy on account of alleged abuses of electoral influence and other charges.

III. State and Church in Baden.—The relations between the Catholic Church and the Government are not entirely satisfactory, as is evident from the historical account, the State often exercising an excessive control. According to the legislation now in force, the Roman Catholic Church in Baden possesses the right of a public corporation, with the privilege of public worship and the formation of religious societies. The Church conducts its affairs freely and independently. The clergy are not restricted in their communication with ecclesiastical superiors. The highest spiritual authority of Catholic Baden is the Archbishop of Freiburg, who is also Bishop of the province. He is a member of the First Chamber of Baden, ranks immediately after the ministers of state, and enjoys the title of Excellency. Ecclesiastical offices are filled by the church authorities, but are granted only to those who are citizens of Baden and can give proof of having had a general scientific training. No exemption from a regular three years' course at a German university is granted to anyone who has completed the same course at a Jesuit institution. Every priest on entering the work of the ministry in Baden must take the constitutional oath. The public exercise of church functions is permitted to priests coming from outside of Baden only under certain conditions. Without government authorization no religious order may be brought into Baden, nor may a foundation be made by an order already established. Moreover, this authorization is subject to revocation. The holding of missions and the work of the ministry by members of religious orders are in general forbidden, unless in case of extreme necessity. By legislation of the German Empire (1871) the obligation of civic oath was introduced, the duty of military service on the part of Catholic theological students abolished, and the Society of Jesus and what the laws call "cognate" orders and congregations excluded from the German Empire.

Church Property.—The property of the archiepiscopal board, the cathedral chapter, the metropolitan church, and the seminaries, is held, the immediate control of the archbishop or the chapter, are managed by the archbishop and the chapter without interference; that under royal chapters by the chapters themselves under the supervision of the ordinary; local property of a separate parish, is administered by a parish council under the presidency of the clergy, the members being chosen for a period of six years from the Catholics of the parish. The property of the ecclesiastical institutions of a district is managed by a commission, half the members being chosen by the Government, and half by the archbishop from the Catholics of the district. The intercalary fund (that is to say, the fiscal department for the collection, management, and lawful expenditure of the incomes of vacant benefices in the Grand Duchy of Baden) is administered by a council known as the Catholic Oberstiftungsrat, consisting of a president and six members, under the joint supervision of the archbishop and the Government. The members are elected for a term of six years by the Catholics of the parish, and half by the archbishop. All must meet the approval of both. The president must also be selected and named with the consent of both. The Oberstiftungsrat also supervises the administration of the charitable foundations of the Catholic Church and of all benefices, occupied or vacant.

Local associations of the members belonging to the churches recognized in Baden have, as parishes, the rights of public corporations. For the defrayal of common expenses, associations, for example, the maintenance and repair of parish churches and rectories, the purchase and care of the necessary church furniture, and the salaries of the under employé of the church, the parish can assess certain taxes on its members. There is, in addition, a general church assessment for the common needs of the Catholic Church of Baden, e. g. the expenses of the highest ecclesiastical authorities, the establishment of new church offices, etc. The execution of parochial rights and duties is vested in the parish meeting; in those parishes numbering eighty or more members, the parish is represented by an elective council. The resolution of the parish meeting or parochial council determining the church assessment is subject to the approval of the State. To become legally effective, all acts of the Oberstiftungsrat, by reorganization, dissolution, partition, or reunion, needs the sanction of the civil authorities. The administration of ecclesiastical foundations (Stiftungen) is also entirely subject to state supervision. All gifts and bequests in favour of existing foundations, likewise the establishment of new and independent ones, require the approval of the State. Churches, chapels, hospitals, and other public foundations devoted to the care of the poor and orphans, and to similar charitable purposes, are exempt from the income tax. Homes for the care of the sick and the support of the poor, as well as public educational institutions, are exempt from the income tax on the capital invested. The taxable values of rectories are exempt from any parish assessment.

Church and School.—The public educational system is under the direction of the State, the highest authority being the Obererschulrat (Supreme Educational Council), which is directly subject to the Minister of the Interior. The highest ecclesiastical superiors may deal with the matter of the religious instruction of the Obererschulrat whenever there is question of religious instruction and its place in the plan of studies. In the public schools instruction is given simultaneously to all children of school age, regardless of creed, with the exception of religious instruc-
The local supervision over the public schools, as well as the supervision of all local school funds, including religious foundations, is entrusted to the town council; at the same time each of the creeds represented in the community is represented by its pastor. In the appointment of teachers to public schools all possible respect is had for the religious belief of the children; in schools attended by children only one creed is taught, and the choice of that creed. Religious instruction is provided and supervised by the respective churches and congregations. They may be assisted in this by teachers.

The general plan of religious instruction is laid out by the bishop, but the system and methods are determined by the lay superintendents, or by their deputies. The establishment of private educational institutions is permitted, but only under certain conditions; these establishments are under state supervision; from time to time the school authorities visit them and hold examinations. Ecclesiastical corporations and institutions may found educational establishments only on the passage of a special law. Members of religious orders or of religious congregations that resemble orders are forbidden to teach in any educational institution in the Grand Duchy; there are but few exceptions to this rule, each of which is revocable at will. Churches are authorized to maintain institutions for the theological and practical training of young men for the priesthood, and to conduct schools at Congregational Seminaries for pastors, who frequent the gymnasium or the university with the intention of preparing themselves for the ecclesiastical state.

IV. STATISTICS.—Baden, with the Hohenzollern territories belonging to Prussia, forms the Archdiocese of Freiburg. The strong mixture of creeds throughout Baden is a result of the earlier territorial dismemberment described above. According to the census of 1905, in 34 of the 53 judicial districts, the Catholics are in the majority. They are especially strong in the north-east (the Tauber valley), the farther Odenwald, and the southern half of Baden. Even here, however, predominantly Protestant districts are to be found, e. g. Kehl, Lahr, Emmendingen, the Margravate of Sulzbach as far as Basle, and the valley of the Wiesent as far up as Schwäbisch Hall; in addition to the districts just mentioned, the country on both sides of the Neckar and the Lower Rhine are overwhelmingly Protestant. Ecclesiastically, Baden is divided into 3 city chapters and 36 rural chapters, and is distinguished by its many ecclesiastical foundations. Churches, parishes, and benefices, and 250 assistants. The cathedral parish of Freiburg and the parish of St. Peter are exempted from the above-mentioned chapter system. Besides this, there are 5 military and 3 institutional chaplaincies. At the beginning of 1907 Baden had 1,260 Catholic priests, 1,583 pastors, assistants, and chaplains. Of the 1187 ecclesiastical benefices of Baden, 295 are in the gift of the Grand duke as patron; 264 are left to the free collation of the archbishop; 145 are filled through presentations by noblemen, landowners, and citizens; 44 are filled by the ordinary, or called lerni, i. e. the archbishop proposes to the Grand duke three candidates for a benefice, and the latter selects one for canonical institution. In the case of 9 benefices, the right of presentation is alternate; in 47 cases it is disputed or unknown. The salary of pastors and beneficed clergy is derived from the temporalities of the living; the income of poorly equipped parishes is supplemented by an annual state appropriation which sometimes amounts to $50,000. Owners and trustees of religious foundations and congregations are prohibited from making any foundations in the Grand Duchy of Baden. In proportion to the population, the number of orders and congregations of women is small, and new foundations are vigorously opposed by the Government. The following teaching orders are represented: the Sisters of the Holy Sepulchre in Baden-Baden, the Dominicans in Fuldisch, the Sisters of Saint Vincent de Paul in Schiltach, the Sisters of St. Joseph in Offenburg near Baden-Baden, the Ursulines in Villingen (with a branch in Breisach); there are in all 5 orders for the education of girls. The following congregations for the education of boys are represented in Baden: the Sisters of St. Vincent de Paul, with mother-house at Freiburg, the Sisters of St. Francis, with mother-house at Gengenbach, the Sisters of the Holy Cross from Ingenbohl in Switzerland, and with mother-house in Heidelberg, near instance. In addition there are in Baden the Vincentian Sisters from the mother-house at Straubing, Sisters of the Most Holy Saviour (the so-called Niederbronn Sisters), from the mother-house at Oberbronn, Alsace, Franciscan Sisters from the mother-house at Mullersdorf, Bavaria, Josephite Sisters from St. Marx (Alsace), also Sisters of the Holy Cross from the mother-house at Straubing.

Education.—As explained above, the school system is entirely under the direction of the State; consequently there are but few exceptions to the rule. The schools are divided into primary and secondary. The training of the Catholic clergy there are the archiepiscopal seminary (Priesterseminar) at St. Peter, the home (Konvikt) for theological students at Freiburg, and 4 gymnasial boarding schools at Freiburg and other places. Tauberbischofsheim. At the state university (Freiburg) there is a faculty of Catholic theology numbering 11 professors; the number of theological students during the summer semester of 1907 was 226. The 62 Government intermediate schools of Baden (17 classical gymnasium, 3 "real", 4 preparatory, 7 higher gymnasium; 23 Realschulen, 8 high schools) recorded an attendance in 1905 of 5,157 Catholic students. In 17 of the Government intermediate schools religious instruction is given by 26 specially appointed priests (Religionslehrer); in the others religious instruction is cared for by the local clergy. Of the 11 private intermediate schools for boys, the Institute and School of Monighorn Lender in Sassen (Propalministerium and Realchule) is Catholic in character; in 1905 it had 493 Catholic students, and 8 priests as religious instructors. The 7 government high schools for girls had in 1905 an attendance of 964 Catholic students. Of the 33 private intermediate schools for girls attended by 1,457 Catholic girls, 5 are in charge of the Sisters, and 16 have attendance of 1,132. The Catholic periodicals now published in Baden number 25.

Charitable Institutions.—In Baden there are 254 institutions for the care of the sick, with 13,800 beds; about 100 of these hospitals, gymnasia, etc., are directed, or are actually served, by Catholic orders and congregations. The Diocese of Freiburg contains 3 orphanages (Riegel, Gurtweil, and Walldürn); in the village of Herthen there is a large institution for the care of imbeciles, with about 400 inmates, under the direction of the Sisters of the Holy Cross. In Heiterheim there is a large institution for the reclamation of girls, directed by a Catholic sisterhood. The Baden non-sectarian Red Cross Society, to which many Catholics belong, has 34 relief-centres for men, with about 5,500 members, and 333 unions for women, with 57,600 members; the association maintains 75 stations with about 470 employés. There are in Baden 13 Catholic homes for servant girls.

Catholic Societies.—Concerning these societies there are no adequate statistics available; however, the People’s Union (Volkverein) for Catholic Germany, with 27,100 members, Catholic working men’s unions (150), Catholic journeymen’s unions (53), apprentices’ unions and clubs for young men (35), and St. Joseph’s unions (2). Freiburg is the
centre of the associated charities (Charitativerband) of Catholic Germany. The chief religious societies and confraternities are: the Archconfraternity of the Most Holy Sacrament of the Altar, the Most Pure Heart of Jesus, the Most Holy Name of Mary, the League of Prayer for Germany, the Association of the Holy Family, the Association of the Holy Childhood of Jesus, the Boniface Society, the Ludwig Mission Society, St. Michael's Society, the Societies of St. Vincent de Paul for men and women, and others.

The most important Catholic church edifices are the cathedrals of Freiburg and Constance, the churches of Uebenringen and Breisach, and those of Baden-Baden, Salem, St. Blasien, Reichenau, Gengenbach, Bronnbach, Schwarzach, Ladenburg, Neustadt, Karlsruhe.

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JOSEPH LINS.

Badia, Tommaso, Cardinal, author, papal legate, b. at Modena, 1483; d. at Rome, 6 September, 1547. He entered the Dominican Order in his native city, soon excelled all his brethren in learning, and taught theology successively at Ferrara, Venice, and Rome. When Sylvestro de Prierias was sent on a mission to the princes of Italy, Badia was chosen to fill, temporarily, the office of Master of the Sacred Palace, to which he succeeded permanently, probably in 1523. He was put on the commission which drew up the list of abuses to be reformed in the Council of Trent. He took part in the Diet of Worms (1540), not only as disputant, but also as theologian of Cardinal Contarini. On his return to Italy Paul III created him cardinal, and though selected as one of the legates to preside at Trent he was retained at Rome to examine the veracity and disciplinarian measures drawn up in the sessions of the council. It was on his favourable recommendation and approval of its constitutions that Paul III confirmed the Society of Jesus. At his own desire he was buried in the Minerva beside Cardinal Contarini. He is the author of several theological treatises, as well as works on Divine Providence, the immortality of the soul and several treatises against Luther, none of which have been published.

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Badin, Stephen Theodore, the first Catholic priest ordained within the limits of the original thirteen States of the Union, pioneer missionary of Kentucky, b. at Orleans, France, 17 July, 1708; d. at Cincinnati, Ohio, 21 April, 1853. Educated at Marville College, Paris, he was the first to introduce the Seminary of his native city in 1789. He was sub-deacon when the seminary was closed by the revolutionary government, in 1791, and sailed from Bordeaux for the American mission in November of the same year, with the Rev. B. J. Flaged and J. B. Dauphine, both destined in God’s providence to wear the mitre in Kentucky. They arrived in Philadelphia on the 26th of March, 1792, and were welcomed at Baltimore by Bishop Carroll on the 28th. Stephen T. Badin pursued his theological studies with the Sulpicians and was ordained a priest by Bishop Carroll, 28 May, 1793. His was the first ordination in the United States. After a few months spent at Georgetown to perfect himself in English, Father Badin was appointed to the Mission of Kentucky. He remained there for the rest of his life. He was ordained Bishop of the Diocese of Bardine, 3 September, 1793, travelled on foot as far as Pittsburgh, and by flat boat down the Ohio, landing at Limestone (Maysville), Ky., where they found twenty Catholic families. They walked sixty-four miles to Lexington, and on the Feast Day of Advent, 1793, Father Badin said his first Mass in Kentucky at the house of Denis McCarthy.

He settled at White Sulphur, Scott County, sixteen miles from Lexington, and for about eighteen months attended this church and neighbouring missions. In April, 1794, he accompanied one who resided in Bardstown, left for New Orleans, and Father Badin was now alone in the Kentucky mission. For fourteen years he attended to the spiritual wants of the various Catholic settlements, scattered over an extent of more than 120 miles, forming new congregations, building churches, never missing an appointment. To visit his missions regularly he had to live in the saddle, and it is estimated that he rode more than 100,000 miles during his ministry of forty years. For many years he was alone; it was only in July, 1806, that he received permanent help, when the Rev. Charles Nerinckx came to take the larger part of the burden from his shoulders. They lived together at St. Stephen’s, on Pottington Creek, which was still their head-quarters on the arrival, in 1811, of Bishop Flaget, whom Father Badin had suggested and urged as first Bishop of Bardstown. Difficulties about the holding of church property soon arose between the bishop and Father Badin, without, however, interfering with the reverence of the latter for the bishop and the bishop’s friendship for him. Together they went to Baltimore in 1812 to submit the controversy to Archbishop Carroll. It was not settled. They returned to Kentucky in April, 1813, and Father Badin resumed his missionary duties and accompanied his bishop on many pastoral journeys, until 1819. The Rev. J. B. David had been appointed coadjutor in 1817, but persistently refused to accept the honour. Father Badin, believing that this selection would put an end to the controversy about church property, and be for the good of the diocese, which he was the founder, left for France in the spring of 1819. The consecration of Bishop David in September of that year, and unjust suspicions about his disposition of church properties caused him to remain abroad. In 1820 he accepted the parish of Millaney and Marreill-en-Gault, about forty miles from Orleans. He continued, however, to take the greatest interest in the Kentucky mis-
sac, insisted on his loyalty to Bishop Flaget, and helped constantly and generously to secure gifts in money and valuable church furniture for the missions. In 1822 he published in Paris a "Statement of the Missions in Kentucky", with the same purpose in view.

Father Badin returned to America in 1828. After spending one year on the Michilimackinac mission, he went back to Kentucky in 1829. The next year he offered his services to Bishop Fenwick of Cincinnati, and took charge of the Pottawatomie Indians at St. Joseph's River. Miss Campau of Detroit, an expert Indian linguist, acted as interpreter and teacher, until Father Badin's place was taken in 1836. Having returned to Cincinnati in that year, he wrote for the "Catholic Telegraph" a series of controversial "Letters to an Episcopalian Friend". In 1837 he went to Bardstown, Ky., was appointed vicar-general, and continued to visit the various missions. In 1841 he removed to Louisville with the bishop's household. In that year he conveyed a great deal of church property (notably that of Portland, near Louisville) to the bishop, and a farm to the Very Rev. E. Sorin of Notre Dame, Indiana.

On the 25th of May, 1843, Father Badin celebrated the golden jubilee of his priesthood, at Lexington, where he had offered up the Holy Sacrifice of the Mass for the first time in Kentucky. In September, 1844, he accepted from the bishop of Chicago the guardianship of the French settlement at Bourbons Grove, Kankakee County, Illinois. In the winter of 1848 he was again in Kentucky, and Bishop Cojdorjutor Spalding welcomed him to the episcopal household. About two years later he became the guest of Bishop Purrell at Cincinnati, and eventually died at the archbishop's residence. His body lay undisturbed in the cathedral crypt for over fifty years. In 1904 Archbishop Elder permitted its removal to the University of Notre Dame, Indiana.

Father Badin's writings are: "Etat des missions du Kentucky" (Paris, 1822), tr. in the "U. S. Cath. Miscellanies" for December, 1824, and in the "Catholic World", September, 1875; "Carmen Sacrum", a Latin poem composed on the arrival of Bishop Flaget in Kentucky, June, 1811, translated into English by Colonel Theodore O'Hara of Frankfort, Ky., author of the "Bivouac of the Dead"; "Episcopedium", Latin poem composed on the occasion of the death of Col. Joe Davis at the Battle of Tippecanoe, 7 November, 1811, presented by Doctor Ballagh, of New York (Louisville, 1844); "Sanctissima Trinitatis Laudes et Invocatio" (Louisville, 1843), also the original text and tr. in Webb's "The Centenary of Catholicity in Kentucky" (Louisville, 1844); "Letters to an Episcopalian Friend"—three controversial articles on the Church and the Eucharist (published in the "Catholic Telegraph" of Cincinnati, 1836).

Spalding, Sketches of the Early Catholic Missions of Kentucky (Louisville, 1844); In the Life of Bishop Flaget (Louisville, 1852); Life of Rev. Co. Nebrinck (Cincinnati, 1880); Weyn, Centenary of Catholicity in Kentucky (Louisville, 1884).
BAUMER, SUTHER, historian of the Breviairy and one of the most scholarly patrologists of the nine-teenth century. On 5 March, 1845 at Lachenberg near Kaiserswerth (Rheine); d. at Freiburg 12 Au-
sung, 1894. He made his university studies at Bonn
and Tubingen; in 1865 he entered the Benedictine
Abbey of Beuron, then newly founded, and was or-
dained in 1869. The larger part of his life, from 1875-85,
were spent at Maredous Abbey in Belgium and at Er-
vington in England; in the latter year he returned to
Beuron. Dom Baumser was long the chief ad
eriser of the printing house of Desclée, Lefebvre
and associates at Tournai, for all editions of the
Missal, Breviary, Ritual, Pontifical, and of the li-
turgical works. He contributed to leading reviews
a number of valuable essays, e. g. on the Stowe
Missal (the oldest liturgical record of the Irish
Church) in the "Zeitschrift fur kath. Theologie"
(1892), on the author of the "Micrologus" (an im-
portant medieval liturgical treatise) in "Neues
Archiv" (1893), on the "Sacramentarium Gelas-
ianum" in the "Historisches Jahrbuch" (1893). He
also wrote a life of Mabillon (1892) and a treatise
on the history and content of the Apostles' Creed
(1893). His most important work is the classical
history of the Roman Breviary "Geschichte des
Brevis" (Freiburg, 1895; French tr., R. Brion,
Paris, 1905). In this work he condensed the labours
and observations of eminent students of the Breviary
and the best critical results of the modern
school of historical liturgists.

Allg. deutsche Biographie, XLVI, 297, and the biographical
appendixes to the German and French texts of
his history of the Breviary.

THOMAS J. SHAHAN.

BAGAMOYO, VICARIATE APOLSTIC OF, in German
East Africa, separated by a pontifical Decree of
11 May, 1906, from the Vicariate Apostolic of North-
ern Zanzibar. The Catholics number 14,725 (in all
German East Africa there are about 6,700,000 na-
tives, most of whom belong to mixed tribes of the
Bantu race). The mission is cared for by the Congre-
gation of the Holy Ghost and the Immaculate Heart
of Mary (52) and by the Trappists (8), aided by two
congregations of women: Filles de Marie (7), and
Sisters of the Precious Blood, formerly Trappistines
(28). The first vicar Apostolic, Rt. Rev. Fr.
Zxver Vogt, of the Congregation of the Holy Ghost,
was elected 25 July, 1906. There are 15 churches
and chapels, 15 stations with medical services, 3 or
orphans, 6 industrial, or trade, and agricultural,
schools, 71 schools with 7,574 native pupils, 2 leper
stations, and 2 hospitals. The vicar Apostolic re-
sides at Bagamoyo, a small seaport town near the
mouth of Kigangi, opposite the Island of Zanzibar,
and the centre of the telegraph and cable systems
of the colony. (See Africa.)

MISSIONES CATHOLICAS (Propaganda, Rome, 1907), 427; States-
man's Year-Book (London, 1907), 22, 225, 226; Heli-
opr's Gazetteer (Philadelphia, 1906), 146, 711, 2047.

THOMAS J. SHAHAN.

BAGDAD.—This city was founded on the Tigris by
the second Abbaside Caliph Abou Giafar al Mansur
(762 or 764) and named by him Medinet es-Salam,
or City of Salvation; Bagdad is a popular name
and to many "Garden of March", a Man of Allah. During
five centuries it was the rich and brilliant
capital of the famous Arabian Empire. Houlagou,
a grandson of Genghis Khan, entered it in 1262; it
afterwards became a possession of the Kara Koyouli
Turks, conquered by the Mongol Chingis Khan in
1261, and in 1278 fell into the hands of the Persians who,
except for a short interval in the sixteenth century, ruled over
it until 1638, when Sultan Murad made it definitively a
city of the Ottoman Empire. It is now the chief
town of a vilayet, or district, of the same name, and
has lost much of its former importance, though it
still remains the most important city of Asiatic
Turkey, after Damascus and Smyrna, and a great tem-
poral seat of the patriarchs. It exports tex-
tile fabrics, gold and silverware, horses, dates, etc.
There are many beautiful mosques in the city, and
the ruins of its ancient walls are still visible. The
climate is hot; fevers are frequent, and the plague
has appeared several times. In the population, tak-
ing all the surrounding country, are said to be about
145,000; of these 86,000 are Musulmans, mostly
Arab Sunnites and Persian Shiites; 52,000 are Jews,
and 7,000 Christians. Turkish statistics, however,
are usually very uncertain. The Christians are di-
vided into folk, or 2,500 Armenian (800 are in the
Church of the Apostles), 1,000 Catholics and 100 Protestants), 100 Greeks
(50 Catholics); 1,600 (3,000?) Chaldeans; 1,200
Syrians; and 500 Latins.

In 1638, after the Turkish conquest, owing to the
previous kindness of the Abbass the Great, Urban VIII
created, at the expense of a pious French lady, a
Latin bishopric for the Catholics in Persia, under the
title of Babylon, the old city being then (though
erroneously) identified with Bagdad. For a long
time the last bishop of this title, when they came to
the East, resided at Hamadân, in Persia, and for
various reasons there were often no bishops, but only
vicars Apostolic. It was only in 1742 that Père
Joseph-Marie de Jesus, a Carmelite, was allowed
to reside in Bagdad, and in this he was followed by
an archbishop, with Ispahan as a suffragan see,
till 1874; the archbishop, Monsignor Tricho, was
appointed Apostolic Delegate for the Catholics of
Oriental rites. He resigned this office in 1850, and
until his death, in 1857, there were special delegates
of the last of whom, Monsignor Altmayer, succeeded
him and reunited both titles, as did his successor,
Monsignor Jean Drure. We must here, moreover,
notice that the Latin Archbishop of Bagdad, accord-
ing to the decree of Urban VIII, must always be of
French nationality.

The limits of the ecclesiastical province extend as
far as Assyr, Mesopotamia, and the territories of
Bassorah and Amida, with about 2,000 Latin faith-
ful, mostly foreigners. It includes three Apostolic
prefectures: Bagdad, Mardin, and Mossul. The Pre-
fecture of Bagdad is governed by French Discalced
Carmelites, who have at Bagdad a large and beauti-
ful college, an elementary school, a dispensary, and
stations at Bassorah, Amarih, and Bushire, with
the latter 3 under a vicar Apostolic and 20 priests
and 4 chapels. French Sisters of the Presentation of
Tours conduct an important school for girls and
an orphan's institute. For the Prefectures of Mardin
(French Capuchins) and Mossul (French Dominicans),
see articles under those titles.

The Apostolic Delegation of Bagdad, for Mesopo-
tamia, Kurdistan, and Armenia Minor, is, as appears
from its official appellation, more extensive than
the Latin archbishopric. It embraces 5 Armenian dio-
ceses, with 40 priests and about 12,000 faithful; 8 Syrian dio-
ceses, with 80 priests and about 12,000 faithful; 9 Chaldean dio-
ceses, with 160 priests and about 40,000 faithful.
Since the foundation of the Chaldean patriarchate
by Innocent XI in 1651, after the conversion of a
saintly man named Naum (or Neulam), the Chaldean patriarch bears
the title of Babylon, i.e. Bagdad. His residence
was first at Diarbekir, then at Bagdad (since about
1838), and is now at Mossul. A Syrian archbishopric
was also erected in 1862, with the same title of Baby-
on, and in 1874, the titular resides, or is author-
ized to reside, at Bagdad.

According to Bar-Hebræus ("Chronicon Ecol.", ed. Lamy, II, 236), Elias, the Greek Patriarch of
Antioch, in 910 re-established at Bagdad the ancient
residence of the Orthodox Catholics which had been
unoccupied since the Nestorian Schism (432). The
Bagot, JEAN, theologian, b. at Rennes, in France, 9 July, 1691, d. at Paris, 23 August, 1764. He entered the Society of Jesus 1 July, 1611, taught belles-lettres for many years in various colleges of France, philosophy for five years, theology for thirteen years, and became theologian to the general of the society. In 1647 he published the first part of his work "Apologeticus Fidelis" entitled "Institutio Theologica de vera Religione." In 1645 the second part, "Demonstration dogmatum Christianorum," appeared, and in 1646 "Dissertationes theologicae" on the Sacrament of Penance. In his "Avis aux Catholiques," he attacked the new doctorate according to him as "Lettre sur la conformité de St. Augustin." In 1653 his "Libertatis et gratiae defensio" was published.

In 1655 Rousse, Curé of Saint Roch (or Marseille, the Curé of St. Paul's), published a little work entitled "De l'obligeance des fidèles de se confesser à leur curé, suivant le chapitre 21 du concile general de Latran." Père Bagot answered this in his "Défense du droit épiscopal et de la liberté des fidèles," which he afterwards translated into Latin. A controversy arose, in which various ecclesiastics, including Mgr. de Marca, Archbishop of Toulouse, took sides against Bagot. The work was referred to the faculty of theology at Paris, which censured some of the propositions. Bagot, however, defended his doctrine before this assembly with the result that the censure was removed. He answered his opponents in the "Réponse du P. Bagot." On his return from Rome he devoted the remaining years of his life to the congregation of the Blessed Virgin, and died superior of the professed house at Paris.

Augustus Van Cleef.
sometime after 1625, Bagshaw was at St. John's College, Cambridge, in 1596, was graduated B. A. at Jesus College, Oxford, 1597, and probably became a Fellow of that college in the same year. As a Fellow he was a party to the expulsion from the college of the afterwards famous Jesuit, Father Parsons. At proceeding M. A. in 1576, Bagshaw was still a zealous Protestant. His administration as Principal of Grozeste House (1579) was unpopular and brief. In 1582, in France, he became a Catholic and was ordained a priest. Going to Rome with the permission of Cardinal Allen, he entered the English College. It is said by Bullen, that he was expelled by Cardinal Richelieu for his quarrelsome temper and unpopularity. Foley's list of students of the English College does not contain his name. Later, at Paris he proceeded doctor of divinity and doctor of the Sorbonne, though afterwards he was dubbed by his Jesuit opponents doctor erratricus, doctor per saltum. On his return to England he was imprisoned (1587) in the Tower of London, under the statute of 27th of Elizabeth, an act against Jesuits and Seminarists. (The text of this law is in Hardy and Gee.) With a number of other priests out of the more than 400 labouring in England, he was imprisoned in Wobbech Castle, 1593.

There now came to a head a factional division among the labourers on the English mission. There were two original sources of difference: the existence of Spanish faction, headed by the Jesuits, and the Jesuits' control of the English College at Rome (Cf. Dodd and Tierney; Lingard). The partisan feelings aroused found vent in two controversies in which Bagshaw was prominent, if not first, on the side of the Jesuits and their friends. The earlier dispute, arbitrated after nine months, arose from the vigorous opposition of Bagshaw and the elder clergy to the introduction of a religious rule among the thirty-three priests in Wobbech Castle. Later, when, partly for the purpose of consolidating English Catholic sentiment in favour of a Catholic successor to Elizabeth, Cardinal Cajetan placed at the head of the English Mission, as archpriest, Father George Blackwell, with instructions to consult the Jesuit provincial on matters of importance (Lingard VIII, v.), Bagshaw headed a party of protest, which, on being disciplined, appealed, with the secret aid of Elizabeth's government, to Rome. Their appeal was in part successful, though the appointment was confirmed.

Bagshaw, after his liberation, resided abroad, and is described in Daniel Fearlety's "Transubstantiation Exploded" as having been Rector of Ave Maria College. This work was published in 1638, and contained notes of a public disputation with Bagshaw. His death and burial, at Paris, occurred after 1625. He may have written in part "A true Relation of the Faction begun at Wisbieh by Father Edmond, alias Weston, a Jesuit, 1585, and continued since by Father Walley, alias Garnet, the Provincial of the Jesuits in England, and by Father Parsons in Rome" (1601); "Relatio Compendiosa Turbarum quas Jesuitas Angli una cum D. Georgio Blackwello, Archipresbytero, Sacerdotibus Seminariorum, Populis Catholico conceivere", etc. (Rouen, 1601).

Bagshaw was also author of "A true relation of the factions begun at Wisby, by Father Edmond, alias Weston, a Jesuit, 1585, and continued since by Father Walley, alias Garnet, the Provincial of the Jesuits in England, and by Father Parsons in Rome" (1601). He also wrote "Relatio Compendiosa Turbarum quas Jesuitas Angli una cum D. Georgio Blackwello, Archipresbytero, Sacerdotibus Seminariorum, Populis Catholico conceivere", etc. (Rouen, 1601).

Bahama Islands. The, or Lucayos, the most northerly group of the West Indies, are a chain of coral islands lying between 21° 42’ and 27° 34’ N. lat., and 72° 40’ and 79° 5’ W. long., composed of twenty-five permanently inhabited islands and an immense number of cays and rocks. The group lies to the east of Southern Florida, and is separated from it by the Gulf Stream; and to the north of Cuba, from which it is separated by the Old Bahama Channel. As to the name, nothing definite seems to be known of the origin of Bahama. It is undoubtedly of aboriginal origin, while Lucayos is evidently the Spanish Los Cayos, the Cays. The following are the principal islands and their area, and their population according to the census of 1901.—

<table>
<thead>
<tr>
<th>Name</th>
<th>Area: Sq. Miles</th>
<th>Pop. Census 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abaco and Cays</td>
<td>776</td>
<td>3,314</td>
</tr>
<tr>
<td>Andros</td>
<td>1,600</td>
<td>5,347</td>
</tr>
<tr>
<td>Berry Islands</td>
<td>4</td>
<td>215</td>
</tr>
<tr>
<td>Bimini</td>
<td>8</td>
<td>566</td>
</tr>
<tr>
<td>Cat Island</td>
<td>160</td>
<td>4,658</td>
</tr>
<tr>
<td>Eleuthera</td>
<td>164</td>
<td>8,733</td>
</tr>
<tr>
<td>Exuma and Cays</td>
<td>110</td>
<td>3,086</td>
</tr>
<tr>
<td>Grand Bahama</td>
<td>430</td>
<td>1,780</td>
</tr>
<tr>
<td>Inagua</td>
<td>550</td>
<td>1,453</td>
</tr>
<tr>
<td>Long Cay</td>
<td>204</td>
<td>1,565</td>
</tr>
<tr>
<td>Acklins, and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Croatia</td>
<td>130</td>
<td>3,562</td>
</tr>
<tr>
<td>Crooked Island</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Long Island</td>
<td>99</td>
<td>335</td>
</tr>
<tr>
<td>Mayaguana</td>
<td>85</td>
<td>12,534</td>
</tr>
<tr>
<td>New Providence</td>
<td>29</td>
<td>529</td>
</tr>
<tr>
<td>Rum Cay</td>
<td>5</td>
<td>348</td>
</tr>
<tr>
<td>Ragged Island</td>
<td>60</td>
<td>667</td>
</tr>
</tbody>
</table>

Total 4,500 55,000

Of the total population, about 80 per cent are of African negro descent; less than ten per cent are whites, mostly of English and Scotch descent through Loyalists from the American Colonies; and the rest are coloured or mixed. Slavery was abolished, 1 August, 1834; the number of slaves was 10,086 and the owners received compensation at the rate of £12.14.4 per head. New Providence, on which Nassau, the capital, is situated, the only island having a safe harbour, with eighteen feet of water, is the principal island. Owing to its salubrious climate, Nassau is a favourite winter resort for American tourists. The average temperature for the four winter months is 71°F.

Political Status and Exports.—Politically the Bahamas are a British Colony, being governed by a Governor and an Executive Council of eight members, a Legislative Council of nine members appointed by the Crown, and an elective legislative assembly of twenty-nine members. The islands are of coral formation, thus differing completely in their geological structure from the other West India Islands as well as from the adjacent mainland of Florida. Soil and vegetation are sparse. The chief exports are sponge, tortoise shell, ambergris, pink pearls, and shells gathered in the shallow waters of the Bahama Banks, Sisal fibre, pine-apples, grapefruit, oranges, and various other tropical fruits.
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History.—Historically the islands are of interest, because one of them, San Salvador (see SAN SALVADOR, THE LANDFALL OF COLUMBUS), was the first land in the New World discovered by Columbus, 12 October, 1492. The Spanish ever made a permanent settlement in the Bahamas, but shortly after the discovery they carried off many aborigines to the mines of San Domingo, and ere long the whole population, never perhaps very large, seems to have disappeared. The statement made in some of the recent guide books, that 40,000 souls were supposed to have been carried to the mines of Hispaniola by the Spaniards, is evidently overdrawn. Had the Bahamas ever been so thickly populated, there would remain the evidence of ruins of buildings or of soil cultivation. There are few if any fruit trees whose introduction cannot be traced, and there are no food-animals on the islands. Whatever population there was, must, therefore, have subsisted on fish or conch, and even on a very scanty diet.

There is nothing to warrant the supposition that the Bahamas ever had more than a very sparse aboriginal population. So little is known of the original inhabitants that they cannot be definitely classified. They may have been of Carib stock or of the race that peopled the Lesser Antilles. The fact that they were very mild-mannered, and not cannibalistic, favours the opinion that they were kin to the Seminoles of Florida. Excepting a few skulls, stone idols, and implements, a few of which are to be seen in the public library at Nassau, there are no aboriginal remains, and there are no ruins of any description, a fact which points to a North American, rather than to a West Indian, or Central American, origin.

In 1578 Queen Elizabeth conferred upon Sir Gilbert Humphrey all lands not already occupied by some Christian power, and finding the Bahamas neglected, he annexed them; but no settlement was established. The enmity existing between England and Spain afforded adventurers, chiefly English and French, an excuse to make them a vantage ground from which they could levy depredations on Spanish shipping and from and to the New World, and the natural formation of the Bahamas furnished them an excellent hiding place. During the seventeenth century the islands were the rendezvous of the famous buccaneers. When, at the treaty of Ryswick, in 1697, comparative peace was restored among the European nations, England withdrew her protection of the buccaneers, and some returned to more peaceful avocations (thus Morgan, a chief among them, retired to Jamaica, and subsequently was appointed governor of that island), while many of the buccaneers raised the black flag of piracy against all nations, and made the Bahamas a by-word for lawlessness and crime. In 1718, England began the extermination of piracy, and soon established law and order. Since then England has been in almost undisturbed possession. On 2 March, 1776, Captain Hopkins, in command of the first American Navy, took possession of Nassau, in quest of ammunition, and on 17 March departed, carrying with him Governor Brown. In 1781 the Spanish possession was ceded to England, and possession was regained. At the treaty of Paris, in 1783, the Bahamas reverted to England. During the early Spanish possession and depopulation nothing was done for religion, and the periods of buccaneer and pirate rule precluded religious activity. With English rule came gradually the Church of England, and in the first years of the nineteenth century, the Methodists, Baptists, and Presbyterians made foundations in Nassau. In 1861 the Bahama Church was made a bishopric of the Church of England. The inhabitants of the Bahamas are all nominally Christians, and claim allegiance to some one of the denominations named. The Baptists, served almost exclusively by native preaching, are numerically the strongest. There are no reliable religious statistics.

Catholic Church in the Bahamas.—Though there existed a tradition of ruins of "religious" buildings being still visible in 1803 on Cat Island (probably dating from the temporary Spanish occupation of 1781–83), there is no evidence of any Catholic priest ever having visited the Bahamas until 1845, when a Father Duquesney, on a voyage from Jamaica to Charleston, S. C., U. S. A. made a stay of six weeks at Nassau, and held services in a private house with perhaps a few Catholic Cubans or Haitians present. In 1863 Rev. J. W. Cummings of New York, and in 1865 a Rev. T. Byrne spent each a few weeks in Nassau, and conducted services. Beginning with 1866, the Rev. Dr. Northrop made several visits, and the Bahamas were recognized in the public prints as belonging ecclesiastically to Charleston, S. C. In 1883 Bishop H. P. Northrop of that diocese paid a short visit. At his request the Propaganda, in a letter dated 23 July, 1885, established the Archbishop of New York to look after the spiritual interests of the Bahamas, and since that date they have been under the jurisdiction of the Archbishop of New York.

In February, 1885, the Rev. C. G. O'Keeffe of New York, while visiting Nassau, organized the few Catholics, with the result that on 25 August, 1885, the cornerstone of the first Catholic Church in the Bahamas was laid by Georgina Ayle-Curran, wife of Surgeon Major M. A. Corrigan of New York. Father O'Keeffe, to whom belongs the honour of establishing the first Catholic Church in the Bahamas, remained in charge till 1889. In October, 1889, Rev. D. P. O'Flynn came to Nassau with four Sisters of Charity from Mount St. Vincent, New York, who at once opened a free school for coloured children, and a select school. In June, 1890, Rev. D. P. O'Flynn was succeeded by Rev. B. J. Reilly. In February, 1891, the Rev. C. Prentice Schreiner, O.S. B., of St. John's Abbey, Minnesota, took charge of the mission, and since 1894, two other Benedictine Fathers have been associated with him in the work. In 1893 a new mission was opened at Salvador Point, Andros Island, and in 1897, the Sacred Heart mission was opened in the eastern portion of the city of Nassau. There are, therefore, at present St. Francis Xavier's Church, and Sacred Heart Chapel in Nassau, with each of which is connected a free school, taught by the Sisters of Charity, and an Academy by the same sisters. At St. Saviour's Mission, Andros Island, there is a free school taught by a lay teacher. The statistics of the mission for 1906 are as follows: 1 church and 2 chapels; 3 Benedictine Fathers, the superior of the mission bearing the title of Vicar Forane of the Bahamas; 9 Sisters of Charity; 1
academy; 3 free schools with an attendance of 470 pupils. Total Catholic population 360.

Turks and Caicos Islands, situated to the north of Haiti, belonging geographically to the Bahama group and separated from the other Bahamas in 1848, and made a political dependency of Jamaica. There is no Catholic population. Grand Turk, whose one industry is salt-making, is the seat of the commissioner. It is occasionally visited by priests from Jamaica.


The last named is the most complete and reliable; Leiten, *In Sunny Isles* (1897).

CHRYSOSTOM SCHREINER.

*Bahia de Todos os Santos*. See *San Salvador de Bahia*.

*Bahrein Islands*. See *Persia*.

*Balaisim*. See *Balus, Michel*.

*Bailey, Thomas*, controversialist, died c. 1657. He was son of Bishop Bailey of Bangor and was educated as an Anglican at Magdalen College, Cambridge, where he graduated B.A., in 1627, and M.A., in 1631. After ordination he was appointed Sub-Dean of Wells (1638). During the civil wars he retired to Oxford where he proceeded D.D. in 1643. He was a staunch Royalist and after the battle of Naseby was for a time in the king’s retinue at Raglan Castle. Subsequently through the help of the Marquess of Worcester, who was a Catholic, he travelled abroad and thus became acquainted with Catholic life, which led to his conversion. On his return he published a work of strong royalist tendencies to prove the divine right of Episcopacy; this book gave offence to Cromwell’s government and resulted in his arrest and imprisonment in Newgate. While a prisoner he wrote another book called *Herba parietis* (The Wall-flower), in allusion to his captive state. After his release he retired to Italy, where he obtained employment in the household of Cardinal Ottoboni at Ferrara. He died shortly before the Restoration, probably in the cardinal’s employ, although Anthony A Wood repeats a rumour that he died at Bologna as a common soldier. Among the works published in his name is a life of Blessed John Fisher, which has given rise to some difficulty, for it was discovered by Dr. Bailey in nearly a century before. Bailey published it with additions which the martyr’s latest biographer, Rev. T. Bridgitt, describes as “nothing but verbiage and blunders”. He adds that some of the additions “are palpably false and have brought discredit upon Hall”. It was suggested by Dodd that Bailey’s name was added without his knowledge by the bookseller, but if the preface signed T. B. be genuine he certainly claimed authorship, a fact which does not enhance his reputation. His authorship was contested by the rev. T. Webster: “Certamen Religiosum” (London, 1649), an account of the conference concerning religion between Charles I and the Marquess of Worcester; answered by L’Estrange, Cartwright, and Heylyn; “The Royal Charter granted unto Kings by God Himself” (London, 1610, 1656, 1680); “Herba parietis” (London, 1650); “The End to Controversie” (Douai, 1654); “Golden Aposthegis of Charles I and Henry, Marquess of Worcester” (London, 1690). Bailey also completed and published *Aelius’s Apology* (London, 1870). The book mentioned in Walton’s “Life of Bishop Sanderson” as “Dr. Bailey’s Challenge” may be a separate work but more probably is merely a reference to one of the above.


EDWIN BURTON.

*Baillargeron, Charles-François*, a French-Catholic bishop, b. 26 April, 1798, at Ile-aux-Grues, P. Q.; d. 13 October, 1870. He studied theology at the Seminary of Quebec, where he taught rhetoric. Ordained in 1822, he was successively chaplain at St. Roch, pastor of St François, Isle of Orleans, of the joint parishes of L’Ange-Gardien and Chateauguich. While rector of Notre Dame de Quebec, he died of typhus fever during three visitations of cholera (1832, 1834, 1849), and the horrors of typhus (1847), assisting many Irish orphans. He was made Bishop of Tloa and coadjutor to Archbishop Turgeon of Quebec, 28 February, 1851, being the first Canadian bishop since the conquest appointed without the interposition of the British Crown. He became administrator in 1855 and succeeded as Archbishop of Quebec, 26 August, 1867. He attended the Vatican Council. He published a French translation with commentary of the *Catholic Dictionary* (2 ed., 1865), lauded by Pius IX, “Receuil d’Ordonnance” (1859), and over thirty important Pastoral Letters, besides many other official documents.

*Baillargeron, Mgr., Baillargeron (Quebec, 1870); Legros, Eloge de Mgr. C.-F. Baillargeron (ibid., 1871); Tèru, Les Évêques de Quebec (ibid., 1896).

LIONEL LINDSAY.

*Baillot, Adrien*, French author, b. 1649 at Neuville en Hes, near Beauvais, France; d. at Paris, 1706. His parents were poor but the pious dwellers of La Garde, struck by the boy’s piety and alertness of mind, took him into their monastery and then had him admitted to the College of Beauvais, where, at the close of his studies, he became teacher of humanities. Ordained priest in 1767, he served for a time as curate of Lardieu and was then made canon of Beaumont, but neither pastoral nor canonical functions satisfied him. At the end of four years his love of learning took him to Paris, where he secured the place of librarian to the celebrated de Lamoignon. An insatiable reader and a rigid ascetic, he spent his life in the seclusion of study and austerity. In a comparatively short time he had made an analytical catalogue, in thirty-two folios, of Lamoignon’s library. The great mass of erudition thus acquired passed into his invariable bookcase, and may be divided into three groups: (1) *Erudition*, (2) *History*, (3) *Religion*. To the first group belong: “Jugements des savants sur les principaux ouvrages des auteurs” (1685); “Des auteurs déguisés” (1690); “Des enfants célèbres” (1688). With the exception of the last, which still attracts by its curiousness, these books are now almost forgotten, both because they are incomplete and because they have been more than replaced by the works of such writers as Bruneau, Quérard, Barbier, etc. Baillot’s criticisms were not accepted by all. Ménage, who thought himself ill-treated, wrote the “Anti-Baillot” to which Baillot replied by “Des aîtres personneselles” (1682). La Monnoie published a revised edition of all the foregoing books, to which he joined by way of introduction an “Abrégé de la vie de M. Bailbot” (Paris, 1722; Amsterdam, 1725). To the second group belong: “Histoire de Hollande” (1690); “Vie de Descartes” (1692); “Vie de Godfrey Hermant” (1693); “Vie de Riche” (1693); “Vie de l’Écrivain de Théorie du Droit Civil” (1694); “Philippe le Bel” (1718), etc. The author shows too much sympathy for the Jansenist Hermant and the Gallican Richer. His life of Descartes is replete with interesting but rather garbled information. Lelong
BAILLOQUET

thought so well of the "History of the Conflict between Boniface VIII and Philippe le Bel" that he edited it (Paris, 1718).

To the third and by far the most important group belong: "Dévotion à la Vierge et le culte qui lui est dû" (Paris, 1694; Tournai, 1712). The avowed purpose of Benedict le Stié (Paris, II, xvi, 8) calls him a man with an intemperate mind and an ever-ready disposition to impeach even the best attested facts.

The Bollandist Stilling (Acta SS., V, 458, 458) says of him, apropos of Bl. Louis Allemand: "I desire not to detract from the services rendered to the Church, and often I am tempted to mention the nombre of their virtues and qualities, as near as possible."

Other Bollandists reproach him for not keeping the rules he had so well laid down in his "Jugements," and find him frequently at fault, now by excess of criticism, now by excess of credulity. Eusebius is almost the only writer who finds favour with Baillet. All the other writers of hagiology are held by him in suspicion and almost in contempt. That frame of mind could not yield good results. "Some French critics in sacred biography," says Alban Butler, in the introduction to his "Lives of the Saints." have tintured their works with a false and pernicious leaven, and, under the name of criticism, established scepticism." That sentence applies in a measure to Baillet. His contemporaries were not mistaken as to the origin of that pernicious leaven. The Bishop of Gap, Berger de Malissol, in prohibiting the work in his diocese, wrote: "That book on a great many points of dogma and discipline savour of the sentiments not only of Jansenism but also of the so-called reformers."

La MOYNIQUE, Abridge de la vie de M. Baillet (Amsterdam, 1728); HUNTER, Nomenclator (Innsbruck, 1802); MORE, Diction de biographie chrétienne (Paris, 1858).

J. F. SOLLIER.

BAILLOQUET, PIERRE, missionary among the Indians of Canada, b. in 1612, at Saintes, France; d. in the Ottawa missions, 7 June, 1692. He entered the Society of Jesus at Bordeaux, 20 November, 1631, and after ordination was sent as a missionary to Canada. He arrived at Quebec in the summer of 1647, and for forty-five years laboured and suffered among the savage tribes that roamed the vast territory extending from Acadia in the east to the lands of the Illinois in the far west. The hardships and privations he endured are well nigh incredible. According to the "Relations" he frequently had "the earth for bed and mattress, and strips of bark for a palace, which was filled less with air than with odours, and dust to meath in during the time of being tomahawked or burned at the stake by the savages. When almost eighty years of age and stricken with grievous infirmity, he dragged himself across the snow for leagues to go to the huts of those who were unable to come to him. He died in his eighty-seventh year, having been sixty-one years in the religious life.

DE GUILHEMY, Mémoires de la c. de J., Assistance de France, i, 711; TETIAT, Jésuit Relations, LXII, 70.

E. P. SPILLANE.

BAILLY, THOMAS, a Catholic clergyman, b. in Yorkshire, England; d. at Douai, France, 7 October, 1591. He was a student at Clare Hall, Cambridge, where he obtained the degree of Bachelor of Arts in 1546. Soon after he became a Fellow of that house, receiving the degree of Master of Arts in 1549. In 1554 he was appointed Provost. In the following year he subscribed to the Roman Catholic Articles. About November, 1557, he was appointed Master of Clare Hall and was given the degree of Bachelor of Divinity in 1558. In the same year Queen Elizabeth ascended the throne and efforts were made by the Protestant party to gain recruits to the ranks of Baily, refused to conform to the new religion. As a consequence he was deprived of his Mastership. He next visited Louvain, where he remained until 30 January, 1576, during the interval receiving the degree of Doctor of Divinity. From Louvain he went to Douai at the invitation of Doctor Allen (afterwards Cardinal), during whose absence he usually filled the position of President of the English College both at Douai and Reims. He finally left Reims, 27 January, 1589, returning to Douai, where he held the position of Dean, and on 22 January, 1590, was appointed to the see of Paris. He became a cardinal in 1591. He died at Douai.


THOMAS GAFFNEY TALPAFE.

BAINBRIDGE, CHRISTOPHER, Archbishop of York, and Cardinal, b. at Hilton, near Appleby, in Westmoreland, probably 1464; d. at Rome, 14 July, 1514. He proceeded to Oxford, entered Queen's College, of which he became provost in or before 1495, being about that time admitted LL.D.; he became later a liberal benefactor to his college. He held a number of benefices, including the treasurership of the Diocese of London, on Henry VIII's presentation, the Master of the Rolls, a post he held till his elevation to the See of Durham, which took place in 1507, nominated thereto by the king, who restored the temporalities of the see to him. He was consecrated on 1 December by Pope Julius II. This see was, after his death, being translated to York the next year by a papal Bull dated 20 September, 1508. In 1509 he was sent by Henry VIII as his ambassador to Rome. Julius II created him a cardinal on 10 March, 1511, giving him the title of St. Peter's, in reward for negotiating Henry's adherence to the Catholic Church of France, for which country he felt a strong antipathy all his life. As cardinal he was commissioned by Julius to lead a military expedition against Ferrara, which he successfully besieged. He endeavoured to secure from Pope Leo X the bestowal on Henry of the title of "Most Christian King" which Louis of France had forfeited by waging war against the pope; but the peace of 1514 made this project abortive. Bainbridge was poisoned by an Italian priest named Rinaldo de Modena, who acted as his steward or bursar, in revenge for a blow which the cardinal, a man of violent temper, had given him. It was hinted that the crime was perpetrated at the instigation of Sylvester de Giglis, Bishop of Worcester, the resident English ambassador at Rome, but de Giglis exonerated himself. Bainbridge was buried in the English Hospice, now known as the English College, Rome. He was a stout upholder of Henry's interests at the Curia.


HENRY N. BIRT.

BAINES, PETER AUGUSTINE, titular Bishop of Siga, one of the most striking figures among English Cath-
Baines. Ralph, Bishop of Lichfield and Coventry, England, b. at Knowshtorp, Yorks, date of birth uncertain; d. 11th Nov., 1559. Educated at St. John's College, Cambridge, he was ordained priest at Ely, 1519. Rector of Hardwicke in Cambridgeshire until 1544 when he went to Paris where he became Professor of Hebrew. In 1553 he returned to England and was consecrated Bishop of Lichfield and Coventry, 18 November, 1554. He vigorously opposed the Reformers and was one of the eight defenders of Catholic doctrine at the Westminster Conference 1558–59. On the accession of Elizabeth he was deprived of his bishopric (21 June, 1559) and committed to the care of Grindal, Protestant Bishop of London, thus becoming one of the eleven imprisoned bishops. The recent researches of the Rev. G. Philips (op. cit., inf.), who has exhaustively treated the question of the imprisonment of these bishops, prove that, though normally a guest, he was in fact a strict prisoner. His imprisonment lasted until 18 November, 1559, when, as Pitts writes, he "died an illustrious Confessor of the Lord." He wrote "Prima Rudimenta in lingua Hebraica" (Paris, 1550); "Compendium Michei, hoc est, De absolutionia beneficiorum" (Paris, 1554); "In Proverbia Salomonis" (Paris, 1555).
to distinguish him from eight other saints of the same name—the affix nor meaning “the Great.” He wrote a life of his master, and some Irish poems, which are now lost, but which were seen by St. Adamnan. He only ruled Iona three years, as his death took place in the year. Recesson and Knox, s. Elia, and the Church, p. 9, N. (London, 1898); Phillips, Extinction of the Ancient Hierarchies (London, 1905).

EDWIN BURTON.

Baini, Abate Giuseppe, b. in Rome, 21 October, 1775; d. there 21 May, 1844. Baini made his first musical studies under the direction of his uncle Lorenzo Baini, a distinguished disciple of the Roman School, who introduced him into the spirit and true style of Palestina. A famous period of his life was the period when he joined the clergy of the Roman Basilica, through whom he was admitted into the choir of the Sistine Chapel as a bass singer. In 1818 Baini was unanimously elected director of the famous choir, a position which he held till his death.

While Baini has left a considerable number of compositions (notably a ten-voiced "Miserece" which is still performed, alternately with those of Allegri and Bax, during Holy Week, by the Sistine Chapel choir), all of which are written in the style of the great period of classic polyphony, his great lifetime work was his "Memorie storico-critiche della vita e delle opere di Giosuè Pierluigi da Palestrina" (1528). Through the translation into German of this work by Kandel, we have the life and labours of Palestrina's school and period became more accessible and were a powerful influence in the revival and restoration of liturgical music which was about to take its beginning. The publication of Palestrina's complete works was one of the results of Baini's biography of the master. Baini lived so completely in the great musical past that he had but scant sympathy with, or understanding for, modern developments of the art. Besides the biography of Palestrina he has left a study on the theory of the art of the ancients under the title: "Saggio sopra l'identità di ritmi musicali e poesia"; an unfinished history of the Sistine Chapel choir; and other essays of a critical or theoretic character.

AMMANN, Geschichte der Musik (Leipzig, 1881); EMMAN, Musik Lex. (Leipzig, 1900).

JOSEPH OTTEN.

Baiethen, Saint, of Iona, an Irish monk, specially selected by St. Columba as one of the band of missionaries who sailed for Britain in A.D. 563, the son of Brenaron, he was an ardent disciple of St. Columba, and was appointed Abbot of Tiree Island, a monastery founded by St. Columba. St. Adamnan, in recording the death of St. Columba, states that the Apostle of Iona, as he was transcribing the fifty-third Psalm, were: "I must stop here, let Baithen write what follows". Baithen had been looking on as the most likely successor to St. Columba, and so it happened that on the death of that great apostle, in 596, the monks unanimously confirmed the choice of their founder. St. Baithen was in high esteem as a wise counsellor, and his advice was sought by many Irish saints, including St. Fintan Munua of Taghmon.

St. Adamnan (Eunan), the biographer of St. Columba, tells many interesting incidents in the life of St. Baithen, but the mere fact of being the immediate successor of St. Columba, by the express wish of that apostle, is almost sufficient to attest his worth. The "MartYROLOGY OF DONEGAL" records the two following anecdotes. When St. Baithen partook of food, before each morsel he invariably recited "Deus in adjutorium meum intende". Also, "when he worked in the fields, gathering in the corn along with the monks, he used to hold up one hand to heaven, beseeching God, and with the other hand he gathered the corn". St. Baithen of Iona is generally known as Baithen Mor, or

W. H. GRATTAN FLOOD.

Baius (or de Bay), Michel, theologian and author of a system known as Baianism, was b. at Melun in Hainaut, 1613, and d. at Louvain 16 September, 1681. Though poor, he was successively, or at least in the various colleges of the Louvain University, a complete course of studies, including humanities, philosophy, and theology. His first appointment, immediately after his ordination, was as principal of the Standon College, 1541. Three years later he was given the chair of philosophy which he retained till 1550. In that year he took the degree of Doctor of Theology, was made President of the College Adrien and also substitute to the professor of Holy Scripture, then absent at the Council of Trent, the full professorship following two years later at the titular's death. Baius had very early formed a close friendship with John Hessels. While the three leaders of the university: Tapper, Chancellor; Ravestein, Professor of Theology; and Hesselus, Professor of Holy Scripture, were at the Council of Trent, Baius and Hessels profited by their absence to give vent to long cherished ideas and introduce new methods and new doctrines. On his return from Trent, in 1552, Chancellor Tapper found Baius in his house talking with Cardinal de Granvelle, Archbishop of Mechlin, to interfere. Granvelle succeeded in quieting the innovators for awhile, but Tapper's death, in 1559, became the signal of fresh disturbances. At the request of the Franciscans, the Sorbonne of Paris had issued eighteen propositions embodying the main innovations of Baius and Hessels. Baius answered the censure in a memoir now lost, and the controversy only increased in acridity. Pope Pius IV, through Cardinal Granvelle, imposed silence upon both Baius and the Franciscans, without, however, rendering any doctrinal decision. When the sessions of the Council of Trent were resumed, in 1561, Baius and Hessels were selected to represent the university at Trent. The papal legate, Commendone, objected to the choice of the university, but Cardinal de Granvelle thought that the two innovators' presence at Trent would be good both for them and for the university. In 1563 he sent them to Trent, not, however, as delegates of the university, but as theologians of the King of Spain. Just before leaving for Trent Baius had published his first tracts. Unfortunately, the contents of those tracts were not within the programme of the last three sessions of the Council of Trent, and no public discussion of the disputed points took place. It is known, however, that Baius' and Hessels' views were diametrically opposed to the Counter-Reformation, and that the Catholic king's prestige alone saved them from formal condemnation.

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Baius returned to Louvain in 1564 and the same year published new tracts which, with the addition of another series, were collected in "Opuscula omnia", in 1566, the year of Heselius' death. It is likely that Heselius collaborated with Baius in these "Opuscula". Their defence rested now on Baius alone, and it was not altogether fortunate. As an impostor, chancellor, it was high time to call a halt, and informed Rome, requesting decisive action; 1 October, 1567, Pope Pius V signed the Bull, "Ex omnibus affectionibus", in which were to be found a number of condemned propositions, but without Baius' name. According to the usage of the Roman Chancery, the papal document was without punctuation, divisions, or numbers. Again, as had been done before in several instances, the objectionable propositions were not censured severally, but to the whole series were applied various "notes", from "heretical" down to "offensive". Moreover, not only was Baius' name not mentioned, but for obvious reasons of prudence in those days, so near the Reformation, the text itself was too likely to be made use of or occasion to many quibbles on the part of the said:ists: What was the exact number of propositions?—76, 79, or 80?—Were they, or were they not, Baius' propositions?—Why had not a copy of the Bull been given to the Pope on whose house it was supposed to reflect? In the famous sentence, "quasi quisdam sententiae stricto coram nobis examine ponderatarum quamquam nonnullae aliquo pacto sustineri possent in rigore et proprio verborum sensu ab assertoribus ictus", reticence, censorship, damnatus, was the comma Pianum to be placed after intendit or after possent, the meaning being reversed according as the comma came after the one or the other word? Nevertheless Baius did not stoop to these evasions at first, but when the papal Bull (1567) was brought to the university and read to the faculty, he subscribed with the other professors. Meanwhile, the text of the Bull having been divulged by some indiscreet person, Baius began to find fault with it and wrote to or for, the pope two lengthy apologies, in vindication, he said, not so much of himself as of St. Augustine. The tone of the apologies was respectful in appearance rather than in reality. By a Brief, dated 1569, Pius V answered that the case had been maturely examined and finally adjudged, and dismissed the accusation. After much struggle, wherein he stooped to the ridiculous evasion of the comma Pianum and the practical stultification of a papal act, Baius abjured to Morillon, de Granvelle's vicar-general, all the errors condemned in the Bull, but was not then and there required to sign his recantation. The absence of that formality contributed later to revive the discussions. In 1570, at Rave-stein's death, Baius became dean of the faculty. Then rumour went abroad that the new dean was by no means in accord with orthodox teaching. Followers and adversaries suggested a clear pronouncement. It came under the title of the "Explicatio articulorum", in which Baius averred that, of the many condemned propositions, some were false and justly censured, some only ill expressed, while still others, if to the understanding hereof the Scholastics, were yet the genuine sayings of the Fathers; at any rate, with more than forty of the seventy-nine articles he claimed to have nothing whatever to do. Baius, after two recantations, was simply required, with the text of the Bull, to sign, solemnly published at Louvain, and subscribed by the whole faculty. Baius accepted it again. His apparent magnanimity even won him sympathy and preferments; he was in quick succession made Chancellor of Louvain, Dean of St. Peter's Collegiate Church, and "conservator" of the, Lieve and colleges. Thus was peace restored, but only for a while.

Certain inconsiderate views of the master regarding the authority of the Holy See, and even of the Council of Trent, and, on the part of his disciples, the ill-disguised hope that Gregory XIII might declare void all that had been done by his predecessor, bade fair to reopen the whole question. Pope Gregory had succeeded, 1572, to "Provisionis nostrae" (1579), confirmed the preceding papal acts and the Jesuit Toletus was commissioned to receive and bring to the pope the final abjuration of Baius. We have it under the name of "Confessio Minoris Positio". It reads, in part: "I am convinced that the condemnation of all those propositions is just and lawful. I confess that very many (plurimas) of these propositions are in my books, and in the sense in which they are condemned. I renounce them all and resolve never more to teach or defend any of them." Despite this recantation, Baius' errors had sunk too deep into his mind not to occasionally crop up in rash tenets. Up to the last few years of his life sad contests were raised by, or around, him, and nothing short of the official adhesion by the university of a compact body of doctrine could quell those contests. Baius died in the Church, to which his studiousness, attainments, and piety did honour, but whose doctrinal unity his rashness came near to infringing. The evil seed he had sown bore bitter fruit later on in the errors of Jansenism.

His System.—Baius' system has been conveniently called Baianism, as a more objective name for it would be difficult to find. It is contained in a system of opuscula, or pamphlets: "On Free Will", "Justice and Justification"; "Sacrifice"; "Meditative Works"; "Man's Original Integrity and the Merits of the Wicked"; "The Sacraments"; "The Form of Baptism"; "Original Sin"; "Charity"; "Indulgences"; "Prayers for the Dead". All these pamphlets are in "M. Baius opuscula theologica" (Louvain, 1566). The Maurist Gerberon gave a more complete edition: "M. Baii opera cum bullis pontificum et aliis ad ipsius causam spectantibus" (Cologne, 1666). This edition was put on the Index in 1697 on account of its second part, or "Baiana", in which the editor gives useful information about, but shows too much sympathy for, Baius. The gist of Baianism is also found in the 79 propositions censured by Pius V (Denzinger, N. 3156). Of these 79 propositions, 56 are easily identified in Baius' printed works, and the remaining 23—"tales quae vulgo circumferrentur"—says an old manuscript copy of the Bull "Ex omnibus"—represent the oral teaching of the Baianists. In the present "Man's Original Integrity" Baius says: "What was in the beginning, the integrity natural to man? Without that question one can understand neither the first corruption of nature (by original sin) nor its reparation by the grace of Christ." Those words give us the sequence of Baianism: (1) the state of innocent nature; (2) the state of fallen nature; (3) the state of redeemed nature.

(1) State of Innocent Nature.—From the fact, so strongly asserted by the Fathers, of the actual constitution of man, that the grace of the first man, Adam, infers their necessary connexion or even practical identity. In his view, primitive innocence was not supernatural, at least in the ordinary acceptance of that word, but due to, and demanded by, the normal condition (the Bull will, if possible, remain in the state of salvation). And that primitive state, natural to man, included among its necessary requirements destination to heaven, immunity from ignorance, suffering, and death, and the inherent power of merit. None of these was, nor could rightly be, given separately or in a manner inconsistent with another. This was the state of man's natural innocence.

(2) State of Fallen Nature.—The downfall of man's
is not, and cannot be, according to Bausus, the mere forfeiting of gratuitous or supernatural gifts, but some positive evil reaching deep into our very nature. That evil is original sin. By original sin Bausus understands, instead of a simple privation of grace, having itself its own existence and service independent of the laws of heredity and developed according to the laws of physical and psychical growth. It is a sin or moral evil by itself, even in irresponsible children, and that outside of all relation to a will, be it original or personal. What, then, becomes of human liberty as a source of moral responsibility? Bausus does not think it necessary that, in order to be moral agents, we should be free from internal determinism, but only from external compulsion. From so tainted a source, Redemption apart, only tainted actions can flow. They may sometimes appear virtuous, but it is only an appearance (vitia virtutes imitantia). In truth all human actions, not purified by Redemption, are vices pure and simple and damning vices at that (vitia sunt et damna

(3) State of Redeemed Nature.—The gifts of primitive innocence, forfeited by original sin, are restored by Jesus Christ. Then and then only do they become graces, not, indeed, on account of their supernaturality but because they are positive unworthiness. Aided by grace, the redeemed can perform virtuous actions and acquire merits for heaven. Does that entail a higher status, an inner renovation or sanctifying grace?—Bausus does not consider it necessary. Moral action, whether called justice, or charity, or obedience to the law, is the sole instrument of justification and sanctification. The rôle of grace consists exclusively in keeping concupiscence under control, and in thus enabling us to perform moral actions and fulfill the law. True, Bausus speaks of the remission of sins as necessary for justification, but this is only a fictio sursa; in fact, a catechumen before baptism, or a penitent before absolution may, by simply keeping the precepts, have more charity than certain so-called just men. If the catechumen and penitent are not styled just, it is only in deference to Holy Scripture, which requires for complete justice both newness of life (i.e., moral action) and pardon of sin (i.e., of the resitum, or liability to punishment). To grant the grace of remission of sins and the remission of the sacraments of the dead, baptism and penance
. With regard to the sacraments of the living, the Eucharist—the only one on which Bausus expressed his views—has no other sacrificial value than that of being a good moral action drawing us close to God.

A mere glance at the above sketch cannot fail to reveal a strange mixture of Pelagianism, Calvinism, and even Socinianism. Bausus is a Pelagian in his concept of the primitive state of man. He is a Calvinist in his presentation of the downfall. He is more than a Lutheran and little short of the Socinian in his theory of Redemption. Critics know that all these errors were in a manner harmonized in Bausus' mind, but they are not agreed as to what may have been his character, but a mere concretio thortis. The rational nature's love is either vicious desire, with its attachment to the world, which St. John forebode, or that praiseworthy charity which is poured forth in our hearts by the Holy Spirit, and through which God is love). Others see it in a wrong analysis of moral尼斯, and people of the old school. For a more precise determination of the Catholic doctrine, and of the meaning of the Council of Trent, the consensus Catholicorum theologorum. That consensus was voiced with no un-
certainty by such universities as Paris, Salamanca, Alcala, and Louvain itself, and by such theologians as Cunerus Petri (d. 1580—"De Gratiis"), Cologne, 1583; Suarez (d. 1617—"De gratia Dei" in Op. Omn., VII, Paris, 1587); Bellarmine (d. 1622—"De gratia Dei," 3 vols. in fol., Rome, 1621); Ripalda (d. 1648—"Adversus Baiam et Baianos," Paris, 1872); Staysaert (d. 1701—"In propositiones damnatas assertiones," Louvain, 1753); Tournely (d. 1729—"De Gratia Christi," Paris, 1729); Caspul (d. 1753—"Quid est hominis ed." Scheeben, Mainz, 1862). It should not, however, be omitted here that, even apart from Jansenism, which is a direct offshoot of Baianism, some traces of Baius' confused ideas about the natural and the supernatural were to be found here and there in the history of theology. The Augustinian School, represented by such able men as Noris, Bellelli, and Bert, adopted, though with qualifications, the idea of man's natural aspiration to the possession of God and beatific vision in heaven. The standard work of that school, "Vindiciae Augustinianae," was even once denounced to the Holy See, but no censure ensued. More recently Stattler, Hernes, Günther, Hirscher, and Kuhn evolved a notion of the supernatural which is akin to that of Baius. While admitting relatively superficially that they denied that the partaking of Divine nature and the adoption to eternal life differ essentially from our natural moral life. That theory was successfully opposed by Kleutgen and seems now to have died out. The new French theory of "immanence," according to which man partakes of the supernatural, may also have some kinship with Baianism, but it can only be mentioned here as it is yet the centre of rather fervid discussions. Matulewicz, Doctrina Russourum de statu iustitias originale," (Cracow, 1893), says that modern Russian theology embodies in great measure the condemned views of Baius.

Besides works mentioned in article, DUCHESNE, Histoire du Baiansisme (Douai, 1731); DE LA CHAMBRE, Traité historique et dogmatique sur la doctrine de Baius (s. l., 1739); LOGOGBRI, Triumfu della chiesa (Naples, 1772); LINDENBERG, Michel Baius (Tilburgen, 1867); SCHEEBEN in Kirchenk., s. v., and in Der Katholik (Mainz, 1888); SCHWANE-DEGERT, Histoire des dogmes (Paris, 1904), VI; LE BARCLAY in Dict. de théol. cath., s. v.; WILHELM AND SCANNELL, Manual of Catholic Theology (New York, 1900); ROLLIN, The Causes of the Jansenist Heresy in Am. Cath. Quart. (1882), 577.

J. F. SOLIER.

BAKER, CHARLES, VENERABLE (rect., according to its own entry in the English College Diary, David Henry Lewis), an English Jesuit martyr, b. in Monmouthshire in 1616; d. at Usk, 27 August, 1679. His father, Michael Lewis, was a lax Catholic, after whom he was converted; his mother, Margaret Pitchard, was a very devout Catholic. David was brought up as a Protestant, and educated at the Royal Grammar School at Abergavenny, of which his father was the head master. In his sixteenth year, he spent three months in Paris as companion to a son of Earl Rivers, and there was received into the Church by a Father Talbot, S. J. On returning to England, he remained with his parents till their death and then, having a desire for the priesthood, went to London, and there he was admitted as an alumni to the English College, 3 November, 1638. He was ordained priest in 1642, and entered the novitiate of the Society at St. Andrea, 16 April, 1644. In 1647 he was sent to the English mission, but was captured by the Royalists, and after his return to England, he was returned to the Church College, 3 November, 1638. He was ordained priest in 1642, and entered the novitiate of the Society at St. Andrea, 16 April, 1644. In 1647 he was sent to the English mission, but was captured by the Royalists, and after his return to England, he was assigned to the South Wales District, where he laboured zealously for twenty-eight years. It is told of him that to avoid the persecutors, he used to take long and dangerous journies at night, that he might be able to visit the faithful under cover of darkness, and that his devotedness for him the title of Father of the Poor.

In the summer of 1678, Titus Oates came forward with his pretended revelations, and Parliament in a frenzy of bigotry offered fresh rewards for the discovery and arrest of priests and Jesuits. Father David was one of the victims. A bigoted Calvinesque, Dr. Arnold, who had hitherto professed friendship for him, caused him to be arrested at Llantarnam in Monmouthshire, 17 November, 1678. He was carried in a sort of triumphal procession to Abergavenny, where, in allusion to one article of Oates's fabrications, he was shown to the people as "the pretended Bishop of Llandaff." He was then committed for trial, and meanwhile imprisoned, first at Monmouth and then at Usk. The trial came off at Monmouth 28 March, 1679. It was impossible to connect Father David with the pretended Popish Plot, so he was charged under the Statute of 27 Elizabeth, which made it high treason to take orders abroad in the Church of Rome and afterwards to return to England and say Mass. The trial was not too fairly conducted, and the witnesses were of a worthless class. Still the breach of the law was undeniable, and he was condemned to undergo some barbarous penalties which the law prescribed. For the moment, indeed, he was reprieved, and was taken up to London to be confronted with Oates and his accusers, but he persisted in his denial, and it was hoped he would come to save his life either by apostasy or by inculpating some others in the Plot. But this hope proving vain, he was sent back to Monmouthshire, and his sentence was carried out at Usk. The cause of his beatification was introduced, under the name of "David Lewis alias Charles Baker" by the Decree of 4 December, 1886.

SYDNEY F. SMITH.

BAKER, DAVID AUGUSTINE, a well-known Benedictine mystic and an ascetic writer, b. at Abergroenby, England, 9 December, 1575; d. of the plague in London, 9 August, 1641. His father was William Baker, steward to Lord Abergavenny, his mother, a daughter of Lewis ap John (alias Wallis), Vicar of Abergavenny. He was educated at Christ's Hospital and at Broadgate's Hall, Pembroke College, Oxford, afterwards becoming a member of Clifford's Inn, and Member of the Middle Temple. At Oxford he lost his faith in the existence of God, but after sombre years of being in extreme peril of death, he escaped by what appeared to him a miracle. Following up the light of the spirit, he was led to the threshold of the Catholic Church, and was received into its fold. In 1603 he joined the Benedictine Order at Padua, but ill-health obliged him to postpone his religious profession, and he returned home to find his father dead. Having reconciled him to the Church and assisted him in his last moments, Father Baker hastened to settle his own worldly affairs and to return to the cloister. He was professed by...
the Italian Fathers in England as a member of the Cassinese Congregation, but subsequently aggregated to the English Congregation. At the desire of his superiors he now devoted his time and the ample means which he had inherited, to investigating and refuting the errors started by the Александрian Benedictine congregation in England was dependent on that of Cluny, founded in 910. He was immensely helped in his studies and researches for this purpose by the Cottonian Library which contained so many of the spoils of the old Benedictine monasteries in England, and which its generous founder placed entirely at his disposal. In collaboration with Father Jones and Father Clement Reyner he embodied the fruit of these researches in the volume entitled "Apostolatus Benedictinorum in Anglîa". At Sir Robert Cotton's Father Baker came into contact with the antiquary, William Camden, and with other learned men of his day. In 1624 he was sent to the newly established convent of Benedictine nuns at Cambrai, not as chaplain, but to aid in forming the spiritual character of the religious. Here he remained for about nine years, during which time he wrote many of his ascetical treatises, an abstract of which is contained in the valuable work "Sancia Sophia" compiled by Father Serenus Cressey. In 1633 he removed to Douai, where he wrote his long treatise on the English mission, but he was nearly worn out with his austerities before the order came for him to proceed to the battle-field. During his short sojourn in London, Father Baker was forced frequently to change his abode in order to avoid the pursuers who were on his track. It was not, however, as a martyr that he was to end his days, but as a victim of the plague to which he succumbed in the sixty-sixth year of his age. Of upwards of thirty treatises chiefly on spiritual matters written by Father Baker, three are to be found at Downside, Ampthorpe, Stanbrook, and other Benedictine monasteries in England. An adequate biography of this master of the ascetic life is still a desideratum.

SWEERTY, Life and Spirit of Father Baker (London, 1861); DODG, Church History, III, 112; WOOL, Athenea Oxon, ed. BURRIS, III, 7; COTTON, MS, Julaus C., III, 1; EVANS, Portraits, 12, 345; -12, 349; Dublin Review, New Series, XXVI, 337; The Rambler, March, 1851, p. 214; COX, Cat. Coll. MSS, Collegi Jesus, Donnium, III, 2. Wirt, Chronicles; Catalogue of Ruminan MSS, COOPER in Dict. of Nat. Biog.

J. M. STONE.

Baker, Francis Asbury, priest of the Congregation of St. Paul the Apostle, b. Baltimore, Md., U. S. A., 30 March, 1820; d. 4 April, 1865. Father Baker was a son of Dr. Samuel Baker, a physician of note, who was graduated from Dickinson College in 1839. His parents, whom he lost early in life, had been Methodists, but their surviving children joined the Episcopal Church. He took orders in that communion, and was ordained a presbyter in September, 1840. His career promised to be not only successful but brilliant. Possessed of many mental gifts, he had, moreover, refinement, wealth, and an engaging personality; he was deeply pious, thoroughly consecrated to his chosen work. He was assigned as an assistant at St. Paul's Episcopal Church, Baltimore, and six years later was named rector of St. Luke's Church in the same city. He took rank at once as an eloquent preacher.

The Oxford Movement coincided with the years of his preparation and early ministry, and its influence was deeply felt by him. His sympathies, like those of many distinguished men, were not possible that an intelligent and sincere man like Baker could remain unmoved amid the awakening and the return to Catholic principles which the study of primitive and primitive thelogy caused. The severance of intimate ties cost him much, but he obeyed the call and in April, 1853, made his profession of faith. Attracted to the religious state, he entered the Redemptorist Order, was ordained priest in the Cathedral of Baltimore, 21 September, 1856, and began forthwith a laborious but most fruitful career as a missionary. The Redemptorists had inaugurated in 1831 the work of giving missions to the English-speaking Catholics of the United States, and the flood of immigration, then at its height, made the work exhausting and continuous. The missionary band included Fathers Hecker, Walworth, Hewitt, and Deshon, all converts and all Americans, an unusually strong and varied combination, and to them Father Baker proved a welcome acquisition. He brought to his work the zeal of an apostle, a matured and persuasive eloquence, and the attraction of a character at once magnetic and saintly. Nor are these the words of mere eulogy. The recollection of the generation which listened to him, the judgment of competent critics, the numerous conversions, the abiding impressions he effected, the evidences which his printed sermons display of oratorical gifts—all entitle Father Baker to a high place among Catholic preachers.

In his sermons we find a blending of argumentation with appeal, a diction at once forceful and finished, and an apt and abundant use of Holy Scripture, which, combining with his earnest and dignified delivery, gave to his message a powerful effect. Leaving the Redemptorists with Fathers Hecker, Walworth, Hewitt, and Deshon, for the purpose of organizing a special missionary company for the Society for England, he was joined by Father Baker, and with the labour of founding the Paulist Institute. It was he who gave the impulse and established the tradition of trilingual exactitude and ceremonial splendor which have continued to be a characteristic of that community. He died of typhoid pneumonia contracted in ministering to the sick.


MICHAEL PAUL SMITH.

Baker City, Diocese of, comprises Wasco, Klamath, Lake, Sherman, Gilliam, Wheeler, Morrow, Grant, Union, Crook, Umatilla, Wallowa, Baker, Harney, and Malheur counties in the State of Oregon, U. S. A., an area of 65,683 square miles. It was established in 1903. The first rector of the Church of the Immaculate Heart of Mary, Portland, Oregon, and editor of the "Catholic Sentinel" was named its first bishop and consecrated 25 August of that year. The diocese has a Catholic population estimated at about 4,000, whose spiritual needs are cared for by ten diocesan and seven Franciscan and Jesuit priests. The Sisters of St. Francis, St. Dominic, and the Most Holy Name of Jesus and Mary conduct five schools and academies. At the Umatilla Indian reservation there are more than 10 Catholic Indians attended by the Jesuit fathers of the Rocky Mountain Mission, two Brothers of Christian Instruction, and eight Sisters of St. Francis. There are 13 churches and 36 mission stations in the diocese.

Bishop O'Reilly was born 4 January, 1862, at St. John, New Brunswick, Canada, and educated at the Christian Brothers' school of St. John and at St. Joseph's College, Memramcook. He made his theological studies at the Grand Seminary, Montreal, and was ordained priest at Portland 29 June, 1890. He was then appointed to the parochial charge of St. Joseph at Tegardive, and in February, 1894, was made rector of the Church of the Immaculate Heart of Mary, Portland.

Catholic Sentinel (Portland, August, 1903) files; The Catholic Directory (Milwaukee, 1907).

THOMAS F. MEEHAN.
for Hungary but also for the neighbouring countries, and granted to him most ample faculties. After his return to Hungary in 1514 Bakócz made preparations at once for the crusade, and soon an army of about 100,000 soldiers was gathered under the leadership of George Dózsa. Unfortunately the nobles were opposed to the enterprise, and the whole matter ended in a civil war between them and the crusaders, in which the nobility remained victorious. After the death of King Ladislaus II in 1516 the influence of Bakócz ceased almost completely; the last years of his life were spent more in retirement. He was a man of the world, very ambitious, and not always tender in the choice of the means to an end. But of his large fortune, and through his influential position, he provided in a princely manner for the members of his family. Owing to the great power so long wielded by him, he made many enemies among his own countrymen, whose opposition triumphed in the end. With all that his personal conduct was blameless; not even a shadow of suspicion was cast upon his character by his enemies. He was deeply religious, and had a special devotion to the Blessed Virgin, in whose chapel he was interred. The Eucharistic council held in the Cathedral of Eral, and built one near that of Gran. In the latter, a magnificent structure of the Renaissance, his remains found their last resting place.

Bakunin, Michael. See Socialism.

Balaam.—The derivation of the name is uncertain. Dr. Neubauer would connect it with the god Ammon of Ammi, as though the Makbalm had belonged to a people whose god or lord was Ammon or Ammi. It is certainly remarkable that Balaam is said (Num., xxii, 5) to come from “the land of the children of Ammon” (D. V. reads “Ammon”).

The Narrative.—The story of Balaam is contained in Numbers, chapters xxiii-xxiv; xxxi, 8-16; Deut., xxiii, 4; Josue, xiii, 22; and xxiv, 9-10. There are also references to him in Nehemiah, xiii, 2; Mishnae, vi, 5; II Peter, ii, 15; Jude, 11; and Apoc., ii, 14. Balaam, King of Moab, alarmed at Israel’s victories over the Amorrites, sent messengers with presents to Balaam, son of Beor, who dwelt in Pethor (the Piru of the cuneiform texts) to induce him to come and curse Israel. For in those early times, men attached great importance to a curse, as, for instance, that of a great king, and Balaam had a special reputation in this matter. “I know,” said Balaam to him through his messengers, “that he whom thou shalt bless is blessed, and he whom thou shalt curse is cursed.” When the messengers had delivered their message, Balaam consulted the Lord as to whether he should go or stay, and being refused permission to go, in the morning he gave a negative answer to the ambassadors. Nothing daunted, Balaam sent another embassy, composed of men of high rank, princes with directions to offer Balaam anything he liked, provided only he would come and curse Israel. Again Balaam consulted the Lord and obtained permission to go, on condition that he undertook to do what God commanded. In view of what follows, some commentators think that this leave was extorted by importunity, and that Balaam was actuated in making his request by mercenary motives, and had fully made up his mind to curse Israel.

The next morning Balaam saddled his ass and set out with the princes of Moab. On the way, the ass manifested every sign of alarm; it swerved suddenly from the path, crushed Balaam’s leg against a wall and finally sank to the ground under him, so that
Balaam cruelly beat it and even threatened it with death. Then the ass was endowed by God with the power of speech, and usurped its master with his cruelty towards it. At the same time Balaam's eyes were opened and he saw the cause of the ass's strange conduct. The angel was standing in the way with drawn sword to bar his path. The angel bid Balaam stand still and under the influence of "the spirit of God", said to him: "Behold, I have received commandment to bless. And he hath blessed, and I cannot reverse it." Neither bless nor curse, exclaimed Balaam. But he resolved to try the prophet once more, and accordingly took him to the top of Mount Phugor which looks towards the wilderness. Here sacrifices were offered, and Balaam went up. "Behold under the influence of "the spirit of God", broke forth into the beautiful eulogy of Israel which begins with the words: "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel! Filled with anger, Balaam dismissed Balaam from his house. But before departing, the prophet delivered his fourth pronouncement on the glorious future of Israel and the fate of its enemies. His vision, too, piercing beyond the earthly Kingdom of Israel, seems to have dimly seen the Messianic reign to come. I see him", he said. "but not now; I behold him, but not nigh: there shall come forth a star out of Jacob, and a sceptre shall rise out of Israel", etc. Balaam and Balaam separated, but before returning to his own country, Balaam sojourned with the Midianites. There he seems to have instigated his hosts to send Midianite and Moabitite women among the Israelites to seduce them from their allegiance to Jehovah (Num., xxxi, 16). This was while the children of Israel were dwelling at Sittim, and no doubt is closely connected with the troubles and disorder over Beel-phégor, told of in the twenty-fifth chapter of Numbers. The punishment inflicted by God on the Israelites was signal. A plague fell upon them, and carried off 24,000 (verses 15, 16). Not till Balaam escape. He was slain, together with the five kings of Midian, in the war waged by Israel against that nation related in the thirty-first chapter of Numbers.

Conservative View.—The usual traditional, or conservative, view of the episode of Balaam is that it represents the story of an extraordinary event. The supernatural plays an important part in it, but it is contended that the credibility of the narrative requires only a belief in the miraculous, and that the acceptance of many of the most important parts of the narrative is not absolutely necessary. The episode of the speaking ass is strange; but no stranger than the story of the speaking serpent in Paradise. The future is foretold by Balaam; but so it is by the great prophets of Israel. A question is discussed as to what Balaam was. Was he a prophet in the true sense of the word, or a soothsayer? It does not seem possible to say that he was a prophet in the same sense as Isaiah or any of the great prophets of Israel. On the other hand, in Numbers 22, he is said to have spoken under the influence of "the spirit of God". Indeed, throughout his connexion with Balaam, he seems to have acted under the influence of God's spirit. But when his state of mind is considered, his actions may be explained as having belonged to the order of the prophets. St. Thomas calls him "a prophet of the devil". Scripture does not call him a prophet, but a diviner, and Balaam approached him with the price of divination. Moreover, the way in which he joined Balaam in idolatrous worship seems to preclude the idea of his being a genuine servant of Jehovah. Prophecy is a gift given for the good of others. Balaam was used for the good of Israel.

Critical View.—Modern critics take a different view of the episode, in conformity with their general conclusions as to the Hexateuch. For them the narrative of Numbers, chapters xxi, xxii, and xxiv, is part of the prophetic history. That is, in these chapters there is no trace of the priestly writer, P. But though to him is assigned the passage Numbers 22:13-18, which contains an account of the crime and punishment of Zambri and Cozbi. Though critics are unanimous that chapters xxii, xxiii, and xxiv are the work of the two writers called the Jahvist and the Elohist, they do not find it easy to apportion that part of Numbers between the two authors. Indeed, the only point on which they are agreed is that chapter xxii belongs to the Elohist, with the exception of verses 22-35, which they assign to the Jahvist. But the authors agree on the episode of the ass, and critics say that it destroys the sequence of the narrative. Thus in verse 20 Balaam gets leave from God to go with the princes of Moab; but in verse 22 God is angry with him, apparently because of his going. Though this apparent inconsistency has been variously explained by conservative commentators, critics argue from it and other similar instances, that the episode of the ass (verses 22-35) has been skillfully fitted into the rest of the chapter, but is really the work of another writer; and that the whole of Numbers 22:13-35 continues at verse 36. Further proofs of dual authorship are often far from clear. Thus, there is said to be a duplication in xxii, 3: "And the Moabites were in great fear of him, and were not able to sustain his assault." Surely this is weak in the extreme. Does not the natural tendency of the Jewish writer to parallelisms sufficiently explain it?

The reference to historical events in Balaam's fourth prophecy leads most critical writers to fix the date of its composition not earlier than David's reign. David's Moabitic war is said to be the war referred to in Num., xxiv, 17. But, putting aside the gift of prophecy, we know that writings of this kind, like the Psalms, are often retouched in ages later than that of the composition of the most, therefore, it seems legitimate to conclude that this passage shows signs of having been expanded and re-edited at a period.

Hummlauer, Genesis (Paris, 1885); Seyéz, Early History of the Hebrews (London, 1897); W. Young, and HART, Dict. of the Bible (London, 1898); Driver, Genesis (London, 1904); Renan, Histoire du peuple d'Israël (Paris, 1887); Painis in VIG., Dict de la Bible (Paris, 1893).

J. A. HOWLETT.

Balaam, a titular see of Syria. The city of this name, a colony of Aradus (Strabo, XVI, 753), was placed by Stoebras in Phoenicia, though it belongs rather to Syria. Its first known bishop was present at the Council of Nicea in 325
Balboa, VASCO NÚÑEZ DE, discoverer of the Pacific Ocean from the west coast of Central America, b. in Spain, 1475, either at Badajoz or at Jerez de los Caballeros; d. at Darién in Central America in 1500 with Rodrigo de Bastidas and thence, in secret, with Martín Fernández de Enciso to Cartagena. The story that he got aboard either in an empty barrel or wrapped up in a sail may be true. He soon assumed an important part of the command of the expedition, and settled Darien in 1509. Then he proclaimed himself governor, and sent both Enciso and Nicolea away. From Darien he undertook, with a few followers, the hazardous journey across the Isthmus that led to the discovery of the Pacific Ocean. 23 September, 1513, and established beyond all doubt the continental nature of America. The appointment in 1514 of Pedrarias Dávila (see ARIAS DE ÁVILA) as governor of the region discovered and partly occupied by Balboa, and his appearance on the coast of Darien with a large armament, at once gave rise to trouble. Arias was an aged man of mediocre attainments, jealous, deceitful, and vindictive. Balboa was generous, careless, and over-confident in the merits of his achievements, and was no match for the intrigues that forthwith began against him. To mask his sinister designs Arias gave one of his daughters to Balboa in marriage. The latter was allowed to continue his explorations while Arias and the Licenciate Cesar de Espinosa were only tightening noose of true and false testimony and building up cover of the inevitable Residencia. The Crown gave Balboa the title of Adelantado of the South Sea, Governor of Coyba and of what subsequently became the district of Panama, but Arias and his agents understood how to reduce these titles to empty honours. Quevedo, Bishop of Castilla del Oro, was Balboa's sincere friend and assisted him, but with Quevedo's departure for Spain the case was lost. Fearful lest the bishop's appeal for his friend might result against Arias and his party, the Residencia was at once converted into criminal proceedings, death sentence hastily pronounced, and Balboa beheaded for high treason in 1517 at Darien. One of the main pretences for the sentence was Balboa's action towards Enciso and Nicolea. Balboa has been credited by most authors with having been first to hear of Peru. This is incorrect. In his few attempts at exploring the coast of southern Panama he heard only of Indian tribes of northern or northwestern Colombia.

Notes:

Lequien, Orients Christ., II, 923. From that time to the sixth century the names of three others are known. At the latter date it was a suffragan of Apamea, the metropolis of Syria Secunda. When Justinian established a new civil province, Théodoria, with its capital at Apamea, the see of Apamea was united with it, but continued to depend eclesiastically on Apamea, till it obtained the status of an exempt bishopric. This was its condition in the tenth century, when it was directly subject to the Patriarch of Antioch. The Crusaders created a Latin diocese of which it was the seat, but also known as Apamea, 1200 (Lequien, III, 1189); the river near by it served as a boundary between the Kingdom of Jerusalem and the principality of Antioch. The Franks called it Valsania according to the Greek pronunciation, the Mussulmans Balinosa. Owing to the unsafe conditions of the country the Latin bishop lived at Margat, a neighbouring castle of the Hospitalers. Balanea, to-day called Banias, is a little village at the foot of the hill of Qesal el-Marqab, between Tartous (Tartos) and Latakia (Laodicea); it is the nucleus of the kaimakam of the district. It numbers about 1,550 inhabitants, 1,200 Maronites, and 230 non-Catholic Christians; they cultivate chiefly onions, olive-trees, and very good tobacco. The roadstead is excellent, but is visited only by small boats.

S. VAILÉE.

Balbinus, SAINT.—Memorials of a St. Balbinus are to be found at Rome in three different spots which are connected with the early Christian antiquities of that city. In the purely legendary account of the martyrdom of St. Alexander (Acta SS., Maii, I, 367 sqq.) mention is made of a tribune Quirinus who died a martyr and was buried in the catacomb of Prætextatus on the Via Appia. His grave was regarded with great veneration and is referred to in the old itinerares (guides for pilgrims) of the Roman catacombs. Tradition said that his daughter Balbina, who had been baptised by St. Alexander and had passed her life unmarried, was buried after death near her father in the same catacomb. The feast of St. Balbinus is celebrated 31 March. Usuardus speaks of her in his martyrology; his account of St. Balbina rests on the record of the martyrdom of St. Alexander and another Balbina whose name was given to a catacomb (ccm. Balbinas) which lay between the Via Appia and the Via Ardeatina not far from the little church called Domine quo vadis. Over this cemetery a basilica was erected in the fourth century by the Emperor Constantius in honour of the little church in the city itself the old title of St. Balbina, first mentioned in an epitaph of the sixth century and in the signatures to a Roman council (593) of the time of Pope Gregory I. This church was erected in a large ancient hall. Its titular saint is supposed to be identical with the St. Balbina who was buried in the catacomb of Prætextatus whose bones together with those of her father were brought here at a later time. It is not certain, however, that the two names refer to the same person.


Balbinus, BOLESLAVUS, a Jesuit historian of Bohemia, b. 4 December, 1621, at Königgrätz, of an ancient noble family; d. 29 November, 1688, at Prague. His entire life was devoted to collecting and editing the materials of Bohemian history, and his researches have often been of great importance. He wrote over thirty works, the most important of which is a "Miscellanea Historicarum regni Bohemiarum" or "Miscellany of Bohemian history" (6 vols., Prague, 1679-87) in which he described the chief historical events of his native land, its natural history, the genealogies of its nobles, lives of prominent Bohemians, etc. He wrote also in Latin an "Apology of the Holy See and the Sacraments," published in 1615, and another in 1651. Balbinus was the first to edit the ancient vernacular chronicle known as the "Life of St. Ludmilla and Martyrdom of St. Wenceslaus," a new edition of which was published in 1902 by Dr. Pekár and is in his Latin being edited by R. Klenicky. It is an old manuscript known as the "oldest sacraicus," written in Bohemia and by a Bohemian. Balbinus wrote also "De archipsicopia Bohemica" (Prague, 1682) and "Bohemia Sancta, sive de sancta Bohemiae, Moraviae, Slovenia, Luxatiae" (ibid., 1682). Sommervogel, Bibli des erir., de la e de J._n., 15, n. 1, LITTOY, The Historians of Bohemia (London, 1905).

THOMAS J. SHARIAN.
BALDACHINA
S. LORENZO, ROME
CHURCH OF S. PRASSDE
ST. PAUL OUTSIDE THE WALLS, ROME
CHURCH OF SANTA MARIA IN TRASTEVERE, ROME
Baldachinum

Duke Ferdinand of Austria, who, in 1522, designated his Bishop of Gurk, and sent him to Rome on a congratulatory embassy to the pontificate of Adrian VI. It was a part of his mission also to induce the pope to proclaim a crusade against the Turk. The address which he made on being received by the pope in a public audience, 9 February, 1523, was delivered in extravagant rhetoric, but when it was printed it was considered a marvel of eloquence. Balbus remained in Rome for some time, and was there consecrated Bishop of Gurk, 25 March, 1523. As a bishop, he enacted many wholesome and timely canons, and had the preservation of church discipline sincerely at heart, but he was frequently absent from his diocese. From one of his letters we learn that in the time of Clement VII he lived at Rome for some years in the papal palace and was much in the confidence of that pontiff. In 1530, though quite an old man, he accompanied Charles V to Bologna to attend the emperor's coronation. At Bologna he wrote his best known work, "De coronatione principi", which, on account of the views it contains on the relation of Church and State, was condemned on the Index, 23 July, 1511. It was read and admired by many of the most learned in all the works of this, the poetical, oratorical, and politico-moral writings were edited by Joseph von Retzer (Vienna, 1791-93, 2 vols.). His poems, in part coarse and indecent, are of no particular merit.

Baldachin of the Altar, a dome-like canopy in wood, stone, or metal, erected over the high altar of larger churches, generally supported on four columns, though sometimes suspended by chains from the roof. Other forms will be noted in tracing the cause of its history. The name is late medieval, baldacchino, from Baldoccio, Italian form of Baghdad whence came the precious cloths of which in their later development these canopies were made. It was called earlier ciborium, from the Greek κίβωλον (the globular seed-pod of the lotus, used as a drinking-cup) because of the similarity of its dome top to an inverted cup. The early history of the baldachin in Italy is obscure, but it was one of the archbishop's desires to give to the primitive altar table a more dignified and beautiful architectural setting. The arcosolium altars of the catacombs perhaps foreshadow this tendency. With the construction or adaptation of the larger church edifices of the fourth century, the baldachin became their architectural centre, emphasizing the importance of the sacrificial table as the centre of Christian worship. Thus, while the altar retained its primitive simplicity of form and proportions, the baldachin gave it the architectural importance which its surroundings demanded. By its dais-like effect, it designated the altar as a throne of honour. It served also the practical purpose of supporting, between its columns, the altar-curtains, while from its roof were suspended lamps, with richly ornamented crowns, and other altar decorations. The summit was mounted by the altar-cross. The earliest reference to the baldachin is found in the "Liber Pontificalis" (ed. Duchesne, I, 172, 191, 233, 235) which described the Paschum arcaedium given by Constantine the Great in 335 to the cathedral of Sylvester I (314-335) and replaced, after the ravages of Alaric's Gothic hordes, by another erected during the pontificate of Sixtus III (432-440). The oldest representation in art is the early sixth-century mosaic in the church of St. George in Thessalo-
nica; while the oldest actual specimen is that in the church of St. Apollinare in Classe at Ravena (c. 810). The use of the baldachinum was general up to the twelfth century, when it yielded to the growing importance of the reliquary as an adjunct to the altar, sometimes disappearing altogether, sometimes taking the form of a canopy over the relic-casket. With the placing of the altar against the wall, the baldachinum took the form of a projecting dais canopy (v. Altar-Canopy under Altar: In Liturgy) or became the ciborium-like superstructure of the tabernacle or central tower of the altar. Italy was less affected by this evolution than were the centres of Gothic art, and the use of the older form is common there to-day. The most magnificent baldachinum in the world is that in St. Peter’s in Rome designed by Bernini for Pope Urban VIII.


John B. Peterson.

Balde, Jacob, a German poet, b. 4 January, 1604, in the Imperial free town of Ensisheim in Upper Alsace; d. at Neuburg, 9 August, 1668. He studied the classics and rhetoric in the Jesuit college of his native town, philosophy and law at the University of Ingolstadt, where on 1 July, 1624, he was admitted into the Society of Jesus. Having undergone the usual ascetical and literary training he taught classics and rhetoric in the colleges of Munich and Innsbruck, and in his leisure hours composed the Latin mock-heroic poem “Batrachomyomachia” (The Battle of the Frogs and the Mice). After completing his theological studies at Ingolstadt, where he was ordained priest in 1633, he was appointed professor of eloquence in the university. Called to Munich a few years later to educate the sons of Duke Albert, he soon after received the office of court preacher to the elector Maximilian. Owing to failing health he was, in 1654, sent to Neuburg on the Danube, where he became the intimate friend and adviser of the Count Palatine Philipp Wilhelm. Here he died. The poetical works of Balde are marked by a brilliant imagination, noble thoughts, wit and humour, strength and tenderness of feeling, great learning, love of nature, and knowledge of the human heart. His mastery of classical Latin was such that he wielded it with astonishing power and originality, and he used the ancient metres and poetical forms with consummate ease and skill. His poetical themes are the world and religion, friendship and fatherland, art and letters. His patriotic accents, says Herder, have made him a German poet for all time. He witnessed the horrors of the Thirty Years War, and the devastation and disruption of his country, and while lamenting the fate of Germany, sought to re-awaken in the hearts of the people the old national spirit.

Balde was above all a lyric poet, many of his odes to the Virgin Mother of God being of surpassing beauty, but he has also written epic and pastoral poems, satires, elegies, and dramas. During his lifetime he was acclaimed “the German Horace”, but soon after his death he fell into neglect, until Herder, towards the end of the eighteenth century, by his translation of many of Balde’s lyrics, published in the periodical “Terpsichore”, revived the poet’s memory and the fame of his genius among scholars. Balde, however, could never have become a popular poet in the wider sense of the word, as nearly all his works were written in Latin, which was in his time the international language of the cultured classes, whereas German was too unwieldy and crude a vehicle of poetical expression. Balde’s poetry is not faultless; he occasionally offends against good taste, burdens his verses with mythological lore, and does not always keep his luxuriat imagination under control. The only complete edition of his works was published in eight volumes at Munich in 1729.

Sommervogel, Bibliographie de la c. de J., s. v.; Wtenmeyer, Jacobus Balde, sein Leben und seine Werke (Munich 1865); BAUMGARTNER, Geschichte der Weltliteratur, IV, 644-656; MURT-SOMMERVOGEL, Jacques Balde, notices et bibliographie (Strasbourg, Roux, 1901).

B. Gulden.

Balderic (Baudry), a monk of Liège, a writer and teacher of the twelfth century, b. date unknown, at Florennes in Belgium; d. about 1150. He was a Benedictine novice at the court of Pope Eugenius III, and he accompanied him to France when the machinations of Arnold of Brescia compelled the pontiff to leave Rome. At a synod held in Paris in 1147, Balderic became acquainted with Albero, the Archbishop of Trier, who induced him to found a cathedral school in Trier. As long as Albero lived, Balderic remained his friend and adviser, and, after his death, wrote his biography, which is remarkable for its classical Latin. It is published in Mon. Germ.: Script., VIII, 243 sqq., and in P. L., CLIV, 1307 sqq.


Michael Ott.

Balderic, or Baudry, Bishop of Dol in France, chronicler, b. about 1050; d. 7 January, 1130. After a brilliant course of studies at the famous school at Angers, he entered the Abbey of Bourgueil in Anjou, where he became abbot in 1079. In 1107 he received from Pascal II the pallium of Bishop of Dol. He assisted at all the councils held in his day, went several times to Rome, and left an account of a journey to England. He exercised considerable activity in reforming monasteries, and during the last years of his life were spent in retirement. He is remembered as the author of important or interesting contributions to history, poetry, and hagiography.
BALDI

Baldini's most valuable work is his "Historie Hieroelmitane librī IV", an account of the First Crusade, based in part on the testimony of eye-witnesses as they went along. When Baldinucci reached the Abbot Peter of Maillezais, who had accompanied the Crusaders. Among his other works are poems on the conquest of England and on the reign of Philip I; lives, in Latin, of his friend Robertus de Brunssele (published by the Bollandists under 26 Feb.), of St. Valerian (published by Bouquet, Hist. Eccl. de France), and of St. Hugh of Rouen (published by Da Montier, "Neustria Pia"); finally a letter to the monks of Fécamp which contains some valuable material relating to Breton manners, and to English and Norman monasteries (Duchesne and Bouquet, Historiens de France).

Histoire Litteraire de la France, VIII, 400; MOLINIER, Sources de l'art de France.

J. V. CROWNE.

BALDOVINETTI

Baldi, Bernardino, an Italian poet and savant, b. at Urbino, 5 June, 1553; d. at the same place, 10 October, 1617. After being initiated into higher mathematics by his fellow-townsmen Commandino, he went to Padua (1573) and Rome (1576), where he managed to acquire a wide erudition, scientific, classical, Biblical, Arabic, and Persian were among the languages he learned. Having subsequently taken orders, he was made Abbot of Guastalla (Mantua) by Prince Ferrante Gonzaga. In spite of many wanderings, entailing long-protracted absences, he retained the abbacy until 1600, when his native city claimed him for the rest of his life. Cardinal Cinzio Aldobrandini, the nephew of Clement VIII, and Franceso Maria della Rovere, Duke of Urbino, were proud of his friendship. The latter entrusted him with an embassy to Venice in 1612. Baldi's poetical laurels were mainly earned by "Il Nauclus", a didactic poem closely following the "Georgics" in finely polished blank verse (1576). To this were added nineteen "Elogie miste" (1653), "L'invenzione del boscoletto de navigare", miscellaneous short poems (1590), and the "Epigrammi" (1614). An attempt at introducing fourteen and eighteen syllable lines in "Lauro" (1600) and "Il Diluvio Universale" (1604), met with utter failure. In addition to his Latin poems and several polygot pamphlets ("De Apologia" (1583), in the dialogues, a well-known "Descrizione del palazzo ducale d'Urbino" (1587), the biographies of Fedrigo, second Duke, and Guidobaldo I, of Urbino, a curious biographical work on Italian and foreign contemporaries, two Latin treatises on Vitruvius, numerous letters and translations from the Targum Onkelos, the Arabic Psalms, Aratus, Museus, Hero of Alexandria, Aristotle, etc. The unconstrained elegance of his diction gives him a foremost rank as a prose-writer. A standard edition of his best writings is that of Ugolini and Polidori (Florence, 1859).

P. IRENEO AFFÈ, Vita di Bernardino Baldi (Parma, 1785); SCACCHINI, La Vite e le opere edite ed inedita di Bernardino Baldi (Parma, 1908). As to the sources of La Nauclus, see SCACCHINI, Viornale storico della letteratura italiana (1867), XI, 960-969; as to the Epigrammi, Proprieti, EDOARDO SAN GIOVANNI.

BERNARDO. See Bernard of Paya.

Baldinucci, Anthony, Blessed, b. 19 June, 1665, at Florence; d. 6 November, 1717. He entered the Society of Jesus 21 April, 1681, and was ordained priest 23 October, 1695. After his third year of probation he began his missionary career at Monte S. Angelo. The first of his labours was the town of Frascati and Viterbo, in which, with the exception of some more distant places, he laboured for the rest of his life. His methods of preaching were of the most unusual and startling character. Splendid processions were organized which proceeded from various parts of the country to the place where the mission was being given. Many of the people wore crowns of thorns and scourged themselves as they went along. When Baldinucci reached the place, he frequently carried a cross, and was loaded down with heavy chains. He often walked up and down among the people scourging himself to blood. The exercises were usually brought to a close by the burning in public of all the images (manticores), etc. He always carried with him a miraculous picture of the Madonna which was borne before him as he proceeded from place to place. The propagation of devotion to the Blessed Virgin was one of his special aims. To keep order among the vast throngs who flocked to hear him, he always employed a number of laymen whom he called deputati. They were not unfrequently men of very bad lives whom he chose purposely in order to conciliate and convert them. His work among the clergy was marked by great prudence and success. Though his preaching was incessant, he found time to write two courses of Lenten Sermons, to gather materials for many more, compose hundreds of discourses, and carry on an immense correspondence. The effect of his apostolic work on the common people of the towns where he laboured was stupendous. At times, when approaching a city, he found crowds covering the walls awaiting his arrival. His peculiar methods are explainable as those best adapted to his surroundings and times. After twenty years of active life, at the age of fifty-two. He was already canonized in public estimation, but, although the official ecclesiastical process was begun in 1733, the decree of his beatification was issued only on 23 April, 1863.

Baldinucci, Life of B. Anthony Baldinucci (London, 1864); VANOCI, Vita del Beato A. Baldinucci (Rome, 1886); GALAERI, Life of Baldinucci (Rome, 1720); RUDOLFI, Summarium de historiae B. J. D. Bartholomei S.J. (Baldinucci's companion), Evidencia, Sermon, p. 116.

T. J. CAMPBELL.

Baldinetti, Alessio, a notable Florentine painter, b. in Florence, 14 October, 1427; d. there, 29 August, 1499. His father was a wealthy merchant, but leaving the paternal business he registered himself, at the age of twenty-one, as a member of the Academy of Saint Luke. He called himself a pupil of Paolo Uccelli, and, according to Vasari, was the master of the famous Ghirlandajo. He experimented much with colours in fresco and oil, but his remaining works are badly preserved. He had the reputation of being the ablest worker in his day. Baldinetti assisted Andrea del Castagno and Domenico Veneziano in the frescoes, since destroyed, of Santa Maria Nuova in Florence. Among his works which remain is a large fresco of "The Adoration of the Shepherds" in the cloisters of Santa Annunziata. He is the designer for the portrait of Dante by Domenico del Michelino in the duomo. The large panel painting of "The Holy Trinity Adored by Saints Gualberto and Benedetto", now in the Academy at Florence, was executed for the church of Santa Trinità in that city. He painted on the walls of the choir of that edifice scenes, not now extant, from the Old Testament, containing numerous portraits of his contemporaries. In the chapel of San Miniato, Florence, are frescoes of angels, prophets, and evangelists. The same edifice also contains an "Annunciation". In the galleries of the Uffizi are an "Enthroned Virgin and Child with Saints", and a most decorative and quaintly graceful "Annunciation". His work is seen himself in the gallery at Bergamo and Ghirlandajo painted it near his own in his frescoes in Santa Maria Novella, Florence.

Pizziotti, Ricordi di A. Baldinetti (Lucas, 1830); BRYAN, Dictionary of Painters and Engravers (London and New York, 1903-05).

AUGUSTUS VAN CLEEF.
Baldred, Saint, (1) a Celtic Bishop of Strathclyde, b. about 643; d. at Aldhame, Haddingtonshire, about 607. He is said to have been the immediate successor of the great St. Kentigern, or Mungo, the founder of the See of Glasgow, Scotland. Lord of the manor of Kentigern, he was of Irish ancestry, but is reckoned as a British saint, inasmuch as Strathclyde was part of Britain. The chronology of the period when he flourished is somewhat obscure, but the best authorities on Scottish history agree that St. Baldred was born towards the middle of the sixth century. Previous to his consecration, St. Baldred had laboured for many years in Strathclyde, and had founded numerous houses for monks as also for holy virgins in addition to the churches of Aldhame, Tyingulham and Preston Kirk. Owing to the disturbed state of the kingdom, he was forced after a short rule to retire from the spiritual government of the Strathclyde Britons as also happened to his predecessor. His feast is observed on 6 March. (2) Baldred, or Baltherhus, a holy hermit-priest of the eighth century, who has been confounded with the preceding Scottish saint. According to Simeon of Durham and Hovendes, the date of his death is given as 756. Turgot of Durham is more explicit, and he tells us that "after Baldred, the priest, died "in the seventeenth year of the episcopate of Cynulf", that is 756, or on the 6 March, 757. This Baldred is associated with the See of Lindisfarne, and was an Englishman. Numerous miracles are ascribed to him, and his feast is given as 6 March.

To add to the confusion, some writers have imagined that this Baldred is identical with Bilfrit, or Bilfrid, a hermit goldsmith, whose exquisite work may yet be seen in the British Museum on the cover of a Book of Gospels, generally known as the Gospels of Cuthbert. This cover was made during the rule of Bishops EADFRED and Ethelwold of Lindisfarne, 698 to 740. The relics of St. Bilfrid were discovered by Aelfrid, and were placed, with those of St. Baldred, in St. Cuthbert's shrine at Durham, but were subsequently transferred to the shrine of St. Bede in 1104.

Baldung, Hans, known as Grien or Grün, from his fondness for brilliant green, both in his own costume and in his pictures, a vigorous artist, sought the eyes of distinguished painter, engraver, and draughtsman on wood, b. at Gmünd, Swabia, about 1476; d. at Strasbourg, 1545. Baldung was a lifelong friend of Dürer and received a look of the latter's hair when he died. Dürer influenced Baldung's work, as did Matthias Grünewald and Martin Schongauer. His portraits, when unsigned, have at times passed as the work of that greater master, Dürer. An exceptional draughtsman and a good colourist, Baldung's work is full of original and fertile imagination. He is thought to have worked with Dürer at Nuremberg for two years, assisting him and painting under his eye the copies of "Adam and Eve" now in the Pitti Gallery at Florence. He became a citizen of Strasbourg in 1508, and was made senator the year of his death.

Baldung spent seven years at Freiburg in the Breisgau, where, in a monastery, is found his most famous work, an altar piece, the central portion showing "The Coronation of the Virgin"; the wings bearing scenes from the history of the Life of Our Lady. Two altar pieces in the Convent of Lichenthal, near Baden-Baden, are assumed to be his earliest works. Baldung's paint-
the Bavarian, and contributed largely to his final success. In the conflict between Louis and Pope John XXII, which was equally disastrous to Church and Empire, Baldwin also sided with Louis, and for this reason did not receive the papal approbation when the Cathedral Chapter of Mains postulated the archbishop (1328, 1329, 1330). Upon the death, in 1328, of Matthias, whom the pope had appointed Archbishop of Mains, to succeed Aichspalter, Baldwin was again postulated as archbishop by the Cathedral Chapter of Mains, took possession of the archdioecese, and administered it until his death (1328-37), despite the protests of the pope, who had appointed Henry Virneburg to the position. On the 16th of July, 1338, he took an important part in the meeting of the imperial electors at Renne, near Coblenz, where they protested against all papal interference in the election of the emperors and decided that the emperor elected by them could exercise his imperial authority without the approbation of the pope. When Clement VI renewed the excommunication of the emperor (1348) and the pope of the time was happy that Charles IV, a grandnephew of Baldwin, would receive the imperial crown, Baldwin finally abandoned the Bavarian and at a meeting at Renne (11 July, 1348) prevailed upon the other electors to declare Louis deposed and elect Charles IV emperor. Baldwin crowned the new emperor at Aachen, 26 July, 1349.

Within his own diocese Baldwin successfully fought against the many robber-barons who at that time infested Europe. He destroyed their strongholds and forced the barons to submit to the laws or leave his domain. He promoted commerce by erecting the bridge which still spans the River Moselle at Coblenz. Numerous churches in various parts of the diocese were built by him, and many others were restored. The synods which he convoked. But Baldwin, the bishop, dwindles beside Baldwin, the soldier and statesman. During the forty-six years of his reign (1308-54) the destinies of the German Empire were largely guided by the powerful hands of this prelate-prince. He was a shrewd diplomat and a brave soldier, but above all he was a member of the house of Luxembourg, and its aggrandizement was the mainspring of his political activities. The Avignonese popes, John XXII and Clement VI, may have complained in regard to the imperial office, but there is no justification for Baldwin's siding with Louis the Bavarian even after that emperor was deservedly excommunicated. There may have been palliating circumstances as to his administration of the Archdiocese of Mainz in opposition to the pope's command, but, as a subject of the pope, he should have submitted. He was the author of the so-called "Baldenheim", a collection of documents relating to the possessions and privileges of 'Trier', together with a series of pictures bearing on Henry's expedition to Rome, which was republished at Berlin in 1881. His remains lie in the Cathedral of Trier.

THE BAVARIAN.

Baldwin (also Baudoine), Francis, a celebrated jurist, b. 1 January, 1520 at Arras, then part of the German Empire; d. 24 October, 1573, at Paris. He was sent in his early youth to Louvain, where he studied jurisprudence with great success. At the end of his studies he came to the court of the Emperor Charles V (1519-56) at Brussels. He subsequently travelled extensively, appearing at Paris and Geneva several times and teaching successively at Bourges (1549-56), Strasbourg, Heidelberg, Douai, Paris, and Angers. The assertion of his sevenfold change of religion from Catholicism to Calvinism and from Calvinism to Catholicism is absurd and discouraging. But it is certain that, in the earlier part of his life, he exhibited toward the Calvinistic system a friendliness incompatible with sound Catholic convictions. This attitude for some time recommended him to the papal authorities for the settlement of religious questions interesting both Catholics and Protestants. His attachment to the Faith gradually grew stronger, however, and beginning with the year 1560, he made a serious study of ecclesiastical questions, successfully defending the Catholic religion against Calvin. He died a devout Catholic in the arms of the celebrated Spanish Jesuit, Malonatus.

Baldwin was a very prolific writer on juridical and ecclesiastical topics. Among his works are: "Constantinus Magnus" (Baze, 1556; Strasbourg, 1612); "De sancto felicio octavio" (Heidelberg, 1584); "De sancto felicio"; "S. Optati Libri Sex de Schismate Donatistarum" (Paris, 1563); "Discours sur le fait de la Réforme" (Paris, 1564).

Baldwin, Hommes Illustres (Paris, 1754), XXVIII, 255-277; Risse, Convertites (Freiburg, 1860), II, 176-187; Schumrrell, Der Reichsheirz de F. Baldiniu (1894).

N. A. WEber.

The Baldwin of Canterbury, thirty-ninth Archbishop, a native of Exeter, date of birth unknown; d. 19 Nov., 1190. He was ordained priest and made archdeacon by Barholomew, Bishop of Exeter. He subsequently became a Cistercian monk at the Abbey of Ford, in Devonshire, and within a year was made Abbot of Ford. In 1180 he was promoted to the Bishopric of Worcester and in the same year was elected to the primatial see by the bishops of the province. The election was disputed by the monks of Canterbury, who chose first the Abbot of Battle, then Theobald, Cardinal-Bishop of Ostia. King Henry II interfered. Baldwin, who, according to Gervase, refused to accept the archbishopric unless he was elected by the monks, was installed, and an arrangement was entered into by which, in the future, the bishops' elections were to be confirmed by the monks. He was several times engaged in disputes with the Canterbury monks, necessitating the further interference of King Richard and of the Holy See. The prior, norrells, whom he had nominated, was deposed; but his right to appoint the priors was acknowledged.

Baldwin acted as legate in Wales, where he held a visitation in 1187, and in 1188 preached the Crusade, after having himself taken the cross on hearing the news of the loss of Jerusalem. In 1190 he set out for the Holy Land, in company with Hubert, Bishop of Salisbury, and others, providing at his own costs two hundred knights and three hundred retainers. While there he acted as viceregent of the patriarch. Giraldus Cambrensis describes him as gentle, kindly disposed, learned, and religious. He died during the siege of Acre, leaving all he possessed for the relief of the Holy Land and naming Bishop Hubert as his executor. His works (to be found in the "Bibliothees Patrum Cistercienis", V) are "De Compendiione Fidei"; "De Sacramento Altaris". There are also some discourses and a penitential in MS. preserved in the Lambeth Library.

GERVAE OF CANTERBURY, Ceroinca I: Giraldus Cam- benensis, De Sex Episcopis, Lib. III, Cap. 20; Mabury, Centuriae Gestae Regis Henrici: Introduction to Memorials of Richard I (all in Rolla Series).

FRANCIS AVELING.

Baleares, a group in the western part of the Mediterranean belonging to Spain and consist-
BALES

ing of four larger islands, Majorca, Minorca, Ivisa, and Formentera, and eleven smaller islands of rocky formation. Politically they form the Balearic province, and on 31 December, 1900, had an area of 1396 square miles and a population of 311,649, almost exclusively Catholic. The capital is Palma. The oriens of these islands were of Iberian stock, and were famous in antiquity as sailors. In the seventh century B.C. they were subjugated by the Carthaginians; in 206 B.C., the city of Mahon was built by Hannibal's brother Maglo and called after his name. 123-122 B.C., the Roman consul Quintus Cecilius Metelius conquered the islands and founded the cities of Palma and Pollentia. The Romans were succeeded in the sovereignty of the islands by the Vandals (426) under Genericus as leader; during the reign of Justinian they were subject to Byzantine authority. Charlemagne incorporated them for a while with the Frankish empire, but in 798 they fell into the hands of the Arabs. About 1230 James I (Jaime) of Aragon gained possession of the islands and confirmed the sovereignty on his third son, who transmitted it to his descendants; he formed the independent kingdom of Majorca, a secondo geniture of Aragon, at the latter date being reunited to the Crown. In the war of the Spanish Succession Minorca was occupied by the English (1756), retained with the exception of the interval (1756-63), in their possession until the Peace of Versailles (1783) the islands were ceded back to Spain.

Christianity reached the Balearic Isles among as early as the Spanish nominative. As early as the fourth century mention is made of Bishops of Minorca and in the fifth century of Bishops of Majorca and Ivisa. During the period of Arabian rule these sees were suppressed, and the islands were placed under the Bishop of Barcelona. After the expulsion of the Moors a see was re-established on the isle of Majorca (1237), in direct dependence on the Holy See; and in 1238 Raymond de Corella was made first bishop. The diocese, which has been ruled by fifty-two bishops up to the present time, was made subject to the Archbishop of Valencia in 1492; in 1782 Ivisa, and in 1795 Minorca were erected into separate sees. In 1851 Ivisa was reunited with Majorca. The Balearic Isles are at present divided into two dioceeses subject to the ecclesiastical province of Valencia: Majorca (Dioecesis Majoricensis et Mauretaniae), with Palma as the see, and Minorca (Dioecesis Minoricensis), with Ciutadella as the see.

The Diocese of Majorca, exclusive of Ivisa, embraces the islands of Majorca, Cabrera, and Coimbras; in 1906 it contained a population of 478,463, divided into 8 archipresbyterates, 39 parishes and (at the beginning of 1907) 47 mission churches; 704 priests, including 60 who are not residing in the diocese; 318 churches and oratories. The cathedral chapter consists of 5 prebendaries, 4 officials, and 7 canons. The training of young men for the priesthood is provided for in the seminario conciliar in Palma which has 12 professors and 145 students. In 1907 the diocese contained 33 houses of religious orders conducted by 13 religious congregations of men and 5 of women. Of St. Augustine there is 1; Mercedarians 1; Tertiaries regular of St. Francis 3; Mission Priests of St. Vincent de Paul 1; Oratorians of St. Philip Neri 2; Brothers of the Christian Schools 4; Redemptorists 5; Missionaries of the Most Sacred Heart 2; Religious of the Holy Ghost 4; Benedictines 4; Brothers of Mercy 4; and 149 foundations conducted by twenty-five orders and congregations of women: Poor Clares, Dominicans, Hieronymites, Carmelites, Augustinians, Sisters of Mercy, Little Sisters of the Poor, Sorores de Fatrocinio, etc. Among the monasteries of men in the diocese may be noted the Monastery of St. Minta de la Llor, an enormous edifice built in Gothic style, begun during the reign of James I and not completed until 1610; in 1608 the cathedral was raised to the rank of a minor basilica. The most frequented places of pilgrimage are the shrines of San Salvador, Nostra Señora de Lluch, and the Santuario del Puig de Polenzas.

The Diocese of Minorca, united with Majorca, but in reality ruled by its own vicar-capitular, contains 28,000 Catholics, 22 parishes, 26 churches and chapels, about 50 priests, and 1 seminary.

The Diocese of Minorca embraces the islands of that name and of Minorca, 25,000 Catholics, 23 parishes, 26 churches and chapels, about 102 seculars and 6 regular priests, an episcopal seminary, at Ciudadela, an Instituto de segunda enseñanza at Mahon, 35 primary schools, 3 benevolent institutions conducted by the Sisters of Mercy, viz.: a hospital and a foundling asylum.

The cathedral church which was built in 1287 on the site of a mosque, and having been partially destroyed in 1628, was restored in 1719. In 1795 it was raised to the rank of a cathedral.

JOSEPH LINS.

BALES (or BAYLIS, alias EVERS), CHRISTOPHER, VENERABLE, priest and martyr, b. at Consicille near Darlington, County Durham, England, about 1564; executed 4 March, 1590. He entered the English College at Rome, 1 October, 1583, but owing to ill-health was sent to the College at Reims, where he was ordained 28 March, 1588. Sent to England 2 November, 1588, he was soon arrested, racked, and tortured by Topcliffe, and hung up by the hands for twenty-four hours at a time; he bore all most patiently. At length he was tried and condemned for big treason, on the charge of having been ordained beyond seas and coming to England to exercise his office. He asked Judge Anderson whether St. Augustine, Apostle of the English, was also a traitor. The judge said no, but that the act had since been made treason by law. He was executed, "about Easter", in Fleet Street opposite Fetter Lane. On the gibbet was set a placard: "For treason and favouring foreign invasion". He spoke to the people from the ladder, showing them that his only "treason" was in his priesthood. On the same day Venerable Nicholas Horner suffered. Smithfield for having made Bailes a jerkin, and Venerable Alexander Blake in Gray's Inn Lane for lodging him in his house.

BEDR CARR.

Ball, MOTHER FRANCES MARY TERESE, b. in Dublin 9 January, 1794; d. 19 May, 1861; foundress of the Irish Branch of the Institute of the Blessed Virgin Mary (see INSTITUTE OF MARY, IRISH). She was a daughter of John Ball and Mabel Cline. Born in the age of nine years, Frances was sent to the convent school at the Bar, York, England, conducted by the English Ladies of the Institute of the Blessed Virgin Mary. She remained here until the death of her father in 1855, and then spent some time with her mother at home. In 1814, under the direction of Dr. Daniel Mcllroy, Archbishop of Dublin, Frances returned to York and entered the novitiate of the Institute of the Blessed Virgin Mary. There she received her religious training, and made her profession in 1816, taking, in religion, the name of Mary Teresa. Recalled by Archbishop Murray, she re-
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turned to Dublin with two novices, in 1821, to es-
tablish the Irish Branch of the Institute of the Blessed
Virgin Mary on the 3rd of March, 1903. He erected
mission and school-extension the chief work of his
episcopate. The Sisters of St. Joseph of Cluny were
introduced; convents, primary and high schools, and
churches (over twenty in two years to March, 1907)
were established; and many new members of the
sisterhood which now has members in many
countries.

COLEBROOK, The Life of Mother Frances Mary Teresa Ball
(London, 1881).

EDWIN DUBY.

Ballarat, Diocese of, one of the three suffragan
dioceses of the ecclesiastical province of Melbourne,
Australia. It comprises that part of the State of
Victoria which is bounded on the east by the 144th
meridian E. longitude, the north by the Loddon to the
River Murray; on the south by the Lower Murray; and
on the west by South Australia; and on the south
by the Southern Ocean.

Henry.—Victoria (known till 1851 as the Port
Phillip District of New South Wales) was first per-
sonally colonised by Europeans in 1802. The rich pastoral
resources of the Ballarat district were occupied in 1838.
For thirteen years thereafter the site of Ballarat was
but a picturesque pastoral scene. In 1851 the Port
Phillip District was formed into a separate colony under
the name of Victoria. It was a period of severe com-
mercial depression, and many of the colonists pre-
pared to set out for the newly discovered goldfields
of Ophir, in New South Wales. On 29 June, 1851, the
first profitable goldfield in Victoria was discovered at
Clunes, in Harcourt, and an Irish Catholic miner,
who had been on the Sacramento in '49. The hopes
of the colonists rose; ebbed again as Clunes proved
a passing disappointment; then came in with a rush
when, in August, rich gold was struck at Ballarat.
Many of the little eight-feet-square claims were mar-
vellously rich, lined with "jewelers' shops" and
"pockets" of gold. Ballarat became at a bound the
richest goldfield in the world, and forty thousand
people were soon encamped upon it. Rich fields were
discovered in quick succession at Mount Alexander,
Bendigo, and other places. Victoria became the modern Transylvania; there ensued a great rush of
population to her shores; and she became, and long
remained, the most populous of the Australian col-
onies. At Ballarat, through the lost battle of the
Europeans for the instinctive man, 1854 ultimately
won a victory over the exasperating old system of
mining licences and "digger huts".

Bishop Godd of Melbourne made strenuous efforts
to cope with the conditions created by the sudden
expansion of population. The first priest appointed
to Ballarat was the Rev. Patrick Dunne, most of
whose flock in Coburg had stamped to the gold-
fields. Father Dunne lived in a calico hut, slept on
a slab of gumtree bark, and had for his first church a
canvas tent. For some years afterwards a few priests
attended to the spiritual wants of what now num-
bers the Diocese of Ballarat. It was formed in
1874 out of the See of Melbourne. Its first bishop
was the Right Rev. Michael O'Connor, a Dublin
diocesan. He was consecrated in Rome on the 7th May,
1854. He died in Melbourne on the 20th December of the
same year. He introduced the Christian Brothers, the Sisters of Mercy, and the Loreto nuns, and after a fruitful episcopate
died on the 14th February, 1883. His successor was the
Rev. James Moore, consecrated 27 April, 1884.
Dr. Moore opened the successful boys' college
at Ballarat, and introduced the Redemptorist Fathers
and the Sisters of Nazareth, of St. Joseph, and of
St. Brigid. He was skilled in finance, was a builder
with big ideals, and at his death, 26 June, 1904, left
Ballarat one of the best equipped dioceses in Aus-
tralia. He was succeeded by the Right Rev. Joseph
Liggins, who was translated from the See of Rock-
hampton on the 3rd of March, 1903. He erected
mission and school-extension the chief work of his
episcopate. The Sisters of St. Joseph of Cluny were
introduced; convents, primary and high schools, and
churches (over twenty in two years to March, 1907)
were established; and many new members of the
sisterhood which now has members in many
countries.

RELIGIOUS STATISTICS.—In March, 1907, there were:
parochial districts, 29; churches, 145; secular priests,
62; regular priests, 10; religious brothers, 17; nuns, 230;
convents, 18; college (boys), 1; superior day schools
(boys) 2; boarding schools (girls), 10; superior day
schools (girls), 9; primary schools, 57; home for aged
poor, 1; orphanage, 1; children in Catholic schools,
4,900; Catholic population, 59,488.

WILLIAM GIBB, History of the Catholic Church in Australia (Syd-
ney, s. d.); JONES, History of Australian Catholics (Sydney, 1901); WITHEY, History of Ballarat (2d ed., Ballarat, 1887); Mis-
sal of the Catholic Church (Propaganda, Rome, 1907) 698.

HENRY W. CLERY.

Ballerini, Girolamo and Pietro, celebrated theologians and canonists, the sons of a distinguished
surgon of Verona. A rare intellectual sympathy
bound these brothers together and led them to
assist each other in the preparation and composition
of their many works. Girolamo was born at Verona
20 January, 1702, and died 28 April, 1781. After
finishing his course in the Jesuit college of his native
city he entered the seminary and was ordained a
secular priest. In the pursuit of his favourite his-
torical studies he soon came to appreciate the valu-
able labours of the learned Cardinal Norisi, also of
Verona, and a brought out (1729-33) a complete
dition of his works. The scholarship of the editors
is best seen in the fourth volume, especially in their
dissertations against Garnerius, and in their study
of the early days of the Patriarchate of Aquileia.
They also published (1733) an edition of the writings
of Matteo Giberti Bishop of Verona, and in 1739
a critical edition of the sermons of St. Zeno of Verona.
Pietro, b. 7 September, 1698; d. 28 March, 1769,
after completing his studies both at college and the
seminary was chosen as a professor in the school in
Verona. Here he began his long and notable
literary career in 1724, when he prepared for his
pupils a treatise on the method of study taught and
followed by St. Augustine. Some passages in this
work gave serious offence to the school of absolute
Probabilists, and for some years Pietro was en-
gaged in a lively dispute with them, defending his
principles of Probabiliorism in three volumes.
Shortly afterwards he turned his attention to the
much debated question of usurpation and threw his
influence against the claims of the Lateran. To
sustain his argument in this controversy he prepared
(1740) an edition of the "Summa" of St. An-
toninus which he sent to Pope Benedict XIV, and
also (1774) one of the "Summa" of St. Raymond
of Pennafort. During this same year he published
"La Dottrina della Chiesa Cattolica circa l'usura", in
which he condemned all forms of usury. This
exceptional literary activity made the name of the
Ballerini brothers famous throughout Italy, and in
1748 Peter was chosen as a regent to serve as its
canonist in Rome in a dispute over the Patriarchate of
Aquileia. His conspicuous talent on this mission attracted the attention of Pope Bene-
dict XIV, who commissioned him to prepare an
dition of St. Leo's works in refutation of the de-
fective one published by Quaselin.
After almost nine years of labour in which he enjoyed free access to all the libraries of Rome, Pietro brought out his monumental work in three volumes (Rome, 1753-57) reproducing the entire edition of Quesnel together with elaborate refutations and additions (Migne, F. L., LIX-LVI). The third volume is a profound study of the canons, together with some very unknown versions of Greek canons. He also published two valuable works (against Febronius) on papal power, "De vi ac ratione Primatus Romanorum Pontificum" (Verona, 1760), and "De poesitae ecclesiasticë Summorum Pontificum et Conciliorum generalium" (Verona, 1765).

LEO F. O'NEIL

Ballina, Diocese of. See Killala.

Balliol, John. See Oxford.

Ballon, Louise Blanche. See Sisters of Providence and Reformed Bernardines.

Balmes (Balma), Henry (also called Hugh) a Franciscan theologian, born at Geneva, date uncertain; d. 23 February, 1439. He entered the Order of Friars Minor in the province of Burgundy. He was a man of exceptional worth according to the testimony of St. Colette, whose confessor he was. Possessing an intimate knowledge of his penitent's life, he wrote a brief account of her marvellous gifts. This saint, however, on hearing of its existence, caused it to be destroyed. Among his other writings is one on "Theologia Mystica" which was attributed to St. Bonaventure and is to be found in many editions of the latter's works, but the editors of the latest edition (Quaracchi, 1898, Vol. VIII, p. cxii), following Sbarassia, have restored it to its rightful owner.

ANDREW EGAN.

Balmes, Jaime Luciano, philosopher and publicist, b. at Vich, Spain, 28 August, 1810; d. there, 9 July, 1848. His parents enriched him with no material wealth, but he owed to them a firm, balanced temperament, a thorough education, and, probably to his father, a marvellous memory. If to these endowments we add a penetrating intellect, an instinctive sense of right method, an absorbing passion for knowledge, an unfainting though noble ambition, an indomitable determination, a pure life—wherein no unruly sensuousness seems to have ever clouded the spirit—and abundant opportunities for mental development, we may be prepared to accept every thing that looks so much like an extravagance on the part of his biographers, that with his sixteenth year, having passed through the schools of Vich, he had completed the seminary course, including philosophy and elementary theology. The next stage of his education was completed at the University of Cervera, where after seven years he received his licentiate in 1833. Later on, he stood for the dignity of Magistral of Vich, contesting for the position with his former teacher, Dr. Soler. Returning to Cervera after his ordination to the priesthood he held a position as an assistant professor and pursued the study of civil and canon law. He shortly afterwards received the doctorate in canon law. In 1843 he became a professor in law. Quesnel had published a collection of canons from a codex which he believed to have been in use under Popes Innocent I, Zozimus, and Leo the Great. Besides disproving this, Pietro brought out in an improved form earlier Latin editions of the canons, together with some very unknown versions of Greek canons. He also published two valuable works (against Febronius) on papal power, "De vi ac ratione Primatus Romanorum Pontificum" (Verona, 1760), and "De poesitae ecclesiasticë Summorum Pontificum et Conciliorum generalium" (Verona, 1765).

Jaime Luciano BALMES

This was followed by a translation, with Spanish introduction, of the maxims of St. Francis de Sales (1840). He was now famous as a Protestant compared with Catholicism but suspended the work for fifteen days to compose "La Religion demonstrado al alcance de los niños" a work of advanced instruction for children which rapidly spread throughout Spain and Spanish America and translated into English. Elected a member of the Academy of Barcelona (1841), he wrote his inaugural dissertation on "Originality", an essay which exemplifies the predominant trait of his author's mind. Having completed his reply to Guizot's "Civilization in Europe", he published it at Barcelona (1844) under the title "El Protestantismo comparado con el Catolicismo en sus relaciones con la civilización Europea". The work was at once translated into French and subsequently into Italian, German, and English, and extended the fame of Balmes throughout the world. This work, which for its wealth of fact and critical insight would alone have taxed the resources of a longer life than that which was allotted to Balmes, left to its author the title of an extraordinary and hardly less magnitude and significance. During the bombardment of Barcelona by Espartero, Balmes, going away unwillingly with his friends, took refuge in a country house with no other books than his breviary, "The Imitation", and the Bible, and while the cannon roared in his ears the philosopher, repeating the experience of Archimedes at the siege of Syracuse, composed the "El Criterio" (The Criterion, New York, 1878; The Art of Thinking, Dublin, 1882), a thoroughly practical guide on method in the pursuit of knowledge. It seems incredible that the work could have been produced as it was within a month. Shortly after Balmes became associated with two friends, Roca y Cornet and Ferrer y Subirana, in editing "La Civilización", a widely influential Latin weekly of which one of his most powerful, because sympathetic, papers—that on O'Connell. In 1843 Balmes withdrew from the editorship to found in Barcelona a review of his own, "La Sociedad". It contained a mass of important papers meeting the serious political, and various exigencies of the time. "La Sociedad" was reprinted at Barcelona in 1851. It was through its pages that the greater part of a notable work, subsequently completed by the author, was issued—"Cartas a un eséptico" (Letters to a Sceptic, Dublin, 1875).

About the date of the appearance of "El Prote-
Balmes was called to Madrid where he established a newspaper "El Pensamiento de la Nación" in the interests of politics and religion. Its special purpose was the advocacy of the marriage of Isabella II with the eldest son of Don Carlos, a union which appeared to Balmes to offer the most effective solution of the existing political problems of Spain. He even proposed to the Don Carlos and succeeded in persuading the latter to renounce his title of king in favour of the Count of Montemor. Unfortunately, the plan which might have spared his country many misfortunes failed through the treachery of Germany. Despite his cherished design came to naught when Isabella married her cousin Don Francisco de Asís, suspended the publication of "El Pensamiento" notwithstanding the remonstrance of friend and foe, for the journal had, through the impress of his mind and character and literary power, come to mark an epoch in the history of the Spanish press. Balmes now retired from the political arena to devote the closing years of a life all too short to the publication of his "fundamental" philosophy in Spain and translated into English by Henry F. Brownson, with an introduction by his father Dr. Orestes A. Brownson (New York, 1864). It is an exposition of the philosophy of St. Thomas in view of the intellectual conditions of the nineteenth century. His biographer, Dr. Soler, speaks of this work as "the most stupendous variety of knowledge which it manifests and the richness of its mental treasures, appears a collection of libraries, a mine of science, for there is no department of human knowledge that he does not comprehend, the principle of life in brutes to be naturally imperishable."

These, however, are but accidental and relatively unimportant divergencies from the permanent body of the traditional philosophy—the system which receives in his "Filosofía fundamental" a fresh interpretation and a further development in answer to the intellectual conditions of his day; for it was an habitual conviction with Balmes that the philosopher's business is not merely to rethink and restate, but to reshape and develop. While the book just mentioned reflects the mature mind of the author, the work that most fully manifests his personality, his mental, moral, and religious character, and his social and political ideals, together with the range and accuracy of his learning—the work, therefore, that is likeliest to endure—"El Protestantismo comparado". Though conceived originally as a reply to Guizot's "History of Civilization", it is much more than a critique or a polemic. It is really a philosophy of history—or rather of Christianity—combining profound insight and critical analysis with wide erudition. It searches for the basic principles of Catholicism and of Protestantism, and summons the evidence of history concerning the comparative influence exercised by the former and the latter in the formation of human life—intellectual, moral, social, and political. The side on which the author's sympathies lie is frankly indicated by him, while he appeals to the historical data in justification. It should be read in the Spanish to be fully estimated; for the English translation, though accurate and scholarly, can hardly be expected to reflect all the light of the original.

For the rest, the general position of Balmes among his compatriots may be summed up in the words of one of the leading Spanish journals, "El Heraldo", at the time of his death. "Balmes ap-
peared, like Chateaubriand, on the last day of the revolution of his country to demand from it an account of its excesses, and to claim for ancient institutions their forgotten rights. Both mounted on the wings of genius to a height so elevated above the passions of party that all entertained respect and veneration for them. One and the other brought as they went to their work a ferment which they combusted generally prevailing opinions and prejudices, all good citizens wove for them well-earned crowns and loved them with enthusiasm. Besides the works mentioned above, a collection of fragments of his works were issued and of his death under the title "Escritos postumos" (Barcelona, 1850); also "Poesias postumas" (ib.), and "Escritos politicos" (ib.).

Soler, Básico. O. de Balsam (Barcelona, 1880); Garcia de los Santos, Vida de Balsam (Madrid, 1848); Rafton, J., Balsam, a vie et ses ouvrages (Paris, 1849); Ger. tr. Rafton, 1852; of Thome, Balsam, (in Biograf Introd.); Gonzalez Heurtez, Estudio histórico crítico sobre los textos de Balsam (Madrid, 1852); and more recently: Historia de los heterodoxos españoles (Madrid, 1881) III, lib. VIII, iii; Banezera, Balsam (Vich, 1883).

F. P. Siegfried.

Balsam, an oily, resinous, and odoriferous substance, which flows spontaneously or by incision from certain plants and which the Church mixes with olive oil for use as chrism. Balsams are very widely distributed throughout the plant kingdom, being particularly abundant in the pine family, but the name is generally restricted in the present day to resin which in addition to a volatile oil contain benzoic and cinnamic acid. Among the true balsams are the Balm of Gilead, or Mubin, which is cultivated in Arabia, Egypt, Syria, etc., and is extremely costly; the copaiva balsam, and those of Peru and Tolu—all three found chiefly in South America. The term balsam, however, is also applied to many pharmaceutical preparations and resinous substances which possess a balsamic odour.

The practice of the Church of using balsam, as mentioned above, is very ancient, going back possibly to Apostolic times. (See Christ.) The scarcity and high price of other perfumes has obliged the Latin Church to be content with balsam alone in the mixture of holy chrism; but in the East, where the climate is more favourable than ours to the growth of these plants, the Church uses no less than thirty-six species of precious perfumes, according to the Eastern Church, oil which makes the most excellent fragrance. The Latin Church does not insist on the quantity or the quality of the balsam to be used; any substance commonly known as a balsam may be utilized, and such a quantity as will give its odour to the oil is sufficient. This mingling of the balsam with the oil is intended to convey, by outward sign, the good odour of Christ, of whom it is written (Cantic., i, 3): "We will run after thee to the odour of thy ointments." It typifies also the odour of good works, the thought which ought to inspire those who receive the sacramente; and it symbolizes an innocent life and the gifts of the Holy Spirit.

The balsam is blessed by the bishop at the Mass which he solemnly celebrates on Holy Thursday and is poured into the oil after he has administered Holy Communion to the faithful. The cruets of balsam is brought by a subdeacon to the assistant priest, who, in turn places it on a table in the sanctuary before the bishop. The latter blesses the balsam, reciting over it the three prayers found in the Roman Pontifical. The fragrant oil is then poured into the croos of a favoured branch that gives us the priestlyunction. Later he mixes the balsam with a little oil on a patent and pours it into the chrismon with a suitable invocation: "May this mixture of liquors be to those who shall be anointed with it, a propitiation and a salutary protection for ever and ever. Amen." In the early ages the pope, without using any form, as appears from the Roman Pontifical, poured the balsam into the oil, which contained the Mass (Ordo Romanus, X, n. 3; P. L., LXXVIII 1010), but the blessing took place after the Communion of the pope, and before that of the clergy and the faithful (Duchesme, Christian Worship, 2d Eng. ed., 1839, p. 306). From that time on, to that of the Roman Pontifical, the pope blesses the balsam and oil during the Mass. In the Church of Soissons in France, at one time, the "Veni Creator" was sung before the mingling of the substances was issued and other.
On comparing the inscriptions with the other accounts we find that they substantially agree with the statement by Berosus, but that they considerably differ from what is recorded by Herodotus, Xenophon, and in the Book of Daniel. (1) The inscriptions do not mention the siege of Babylon recorded by Herodotus and Xenophon. Cyrus says that Berosus had general the text "without fighting".

(2) Nabonidus (555–538 B.C.), and not Baltasar, as is stated in Daniel, was the last king of Babylon. Baltasar, or Bel-sarras-usur, was the son of Nabonidus. Nor does Nabonidus or Baltasar appear as a descendent of Nabuchodonosor. Nabonidus was the son of Nebaladhsu-ik-bi, and was a usurper of the throne.

The family of Nabuchodonosor had come to an end in the person of Evi-Merodach, who had been murdered by Nergal-sharzer, his sister's husband. The controversy occasioned by these differences between the conservative and modern schools of thought has not yet reached a conclusion. Scholars from the other school still maintain the historical accuracy of the Book of Daniel, and explain the alleged discrepancies with Nabonidus' great ingenuity, evi- dently a corruption of Nabonidus, and calls the queen, grandmother (γυναῖκα) of the king. He adheres to the Septuagint rendering in making the reword held out to Daniel to have been a third portion of the kingdom, not of the title, third ruler in the king- dom. Rabbinical tradition has preserved nothing of historical value.

The cuneiform inscriptions have thrown a new light on the person of Baltasar and the capture of Babylon. There is the name Baltasar in the inscription of Nabonidus containing a prayer for his son: "And for Bel-sarras-usur my eldest son, the offspring of my body, the awe of thy great divinity fix thou firmly in his heart that he may never fall into sin." (Diodorus Siculus, V, 17, 3) It can hardly be supposed that Bel-sarras-usur is the same as Belshazzar, or Baltasar. Dr. Strassmaier has published three inscriptions which mention certain business transactions of Bel-sarras-usur. They are the lease of a house, the purchase of wool, and the loan of a sum of money. They are dated respectively the fifth, eleventh, and twelfth year of Nabonidus. Of greater importance is the analytical tablet on which is engraved an inscription by Cyrus summarizing the more memorable events of the reign of Nabonidus and the Babylonians' revolt under Belshazzar. The first portion of the tablet states that in the sixth year of Nabonidus, Astyages (Istuveg) was defeated by Cyrus, and that from the seventh till the eleventh year Nabonidus resided in Tema (a western suburb of Babylon) whilst the king's son was with the army in Arcad, or Northern Babylonia. After this a lacuna occurs, owing to the tablet being broken. In the second portion of the inscription we find Nabonidus himself at the head of his army in Arcad near Sippur. The events narrated occur in the seventeenth, fifth, and last year of the king's reign. "In the month of Tammuz [June] Cyrus gave battle to the army of Arcad. The men of Arcad broke into revolt. On the 14th day the garrison of Sippur was taken without fighting. Nabonidus flies. On the 16th day Gobryas and Gabdatis, the two generals of Cyrus (Cyr. v, 3), entered Babylon; and the army of Cyrus entered Babylon without a battle. Afterwards he takes Nabonidus and puts him into fetters in Babylon. On the 3rd day of Marchesan [October] Cyrus entered Babylon (Sayce, Fresh Light, p. 163), and Astyages (Istuveg) flew out of Babylon. In addition to this tablet we have the Cyrus cylinder published by Sir Henry Rawlinson in 1880. Cyrus pronounces a eulogy upon his military exploits and assigns his triumph to the intervention of the gods. Nabonidus had incurred their wrath by removing their images from the local shrines and bringing them to Babylon.

**BALTASAR.** See MAGI.
Baltimore, Archdiocese of, senior see of the United States of America, established a diocese 6 April, 1789; at an archdiocese 8 April, 1808; embraces all that part of the State of Maryland west of the Chesapeake Bay (6,442 square miles) including also the District of Columbia (64 square miles), making in all 6,505 square miles. The entire population of this diocese, 1,273,000, including 255,000, are principally of English, Irish, and German descent. There are also Polish, Lithuanian, Bohemian, and Italian congregations, and six churches exclusively for coloured people, four in Baltimore, two in Washington. (See Washington and District of Columbia.)

I. Colonial Period.—(a) Politico-Religious Beginnings.—Catholic Maryland, the first colony in the New World where religious toleration was established, was planned by George Calvert (first Lord Baltimore), a Catholic convert; founded by his son Cecil Calvert (second Lord Baltimore), and named for a Catholic queen, Henrietta Maria, wife of Charles I of England. Except for the period of Ingle's Rebellion (1645-47), its government was controlled by Catholics through the influence of the first lord, Calvert (25 March, 1634) until after 1649, when the Assembly passed the famous act of religious toleration. The first three Lords Baltimore, George, Cecilius, and Charles, were Catholics. The last three, Benedict, Cecilius, and Charles, were Protestants. Puritans who had been given an asylum in Maryland rebelled and seized the government (1652-58) and Catholics were excluded from the administration of the province and restrained in the exercise of the faith; but heresy Baltimore again obtained control (1658), religious liberty was restored until 1692.

Taking advantage of Protestant disturbance in the colony, William of Orange, King of England, declared the Proprietary's claim forfeited, made Maryland a royal province, and sent over Copley, the first royal governor (1692). The Anglican Church was then made the established church of Maryland, every colonist being taxed for its support. In 1702, religious liberty was extended to all Christians except Catholics. Catholics were forbidden to instruct their children in their religion or to send them out of the colony for such instruction (1715). Priests were forbidden to exercise their functions and Catholic children could be taken from a Catholic parent, and the mother of a minor Catholic, and the clergy were permitted to perform their duties in the chapels of private families (9 December, 1704). Thus originated the manor chapels, and the so-called "Priests' Maes-Houses". The apostacy of Benedict Leonard Calvert (1713) was a cruel blow to the persecuted Catholics. In 1716 an oath was exacted of office-holders renouncing their belief in Transubstantiation. An act disfranchising Catholics followed (1718). Charles Carroll, father of the Signer, went to France (1752) for the purpose of obtaining a grant of land on the Arkansas River for his persecuted brethren. This plan, however, failed. To extirpate Catholicity an attempt was made to pass a bill confiscating the property of the clergy (3 May, 1754, Lower House Journal in MSS., Maryland Historical Society, Baltimore). The measure failed, and the Proprietary and the clergy were permitted to remain. The Maryland Act of Toleration was finally (1774) passed, and the Catholic Church was established and made the established church of Maryland in 1797. The Jesuits were expelled from the province in 1775.

(b) The First Missions.—In the first colony brought over by the Ark and the Dove (25 March, 1634) were three Jesuits, Fathers Andrew White and John Althan, and a lay brother, Thomas Gervase (White, Relatio Itineris in Marylandiam, Baltimore, 1874; Cottrell, A History of the Society of Jesus in Maryland, 1837; Treacy, Old Catholic Maryland, Swedesboro, N. J., 1889; Hughes, Hist. of S. J. in N. America, 1907). The following year another priest and lay brother arrived. Fathers Philip Fisher (real name Thomas Copley) and John Knolles landed in 1637. In 1642 the Roman Congregation of the Propaganda, at Lord Baltimore's request, sent to Maryland two secular priests, Fathers Gilmett and Territ. Two Franciscans arrived in 1673, one of whom was Father Masseus Massey of Santa Barbara, a truly apostolic man. There were not more than six Franciscans at any time on the missions in Maryland. Their missions ceased with the death of Father Haddock in 1720. In 1716 two Scotch Recollects (Franciscans) came to the Eastern Shore of Maryland. The title "Apostle of Maryland" belonged to Andrew White, S. J., whose zeal was boundless. During Ingle's Rebellion (1645-47) Fathers White and Fisher were taken in chains to England where the former died. Father Fisher returned to Maryland in 1648, dying the 1st of April, 1649. He died on the verge of success alone on the mission. Fourteen years after the first colony landed nearly all the natives south of what is now Washington had embraced the Faith, living in peaceful happy intercourse with the settlers. Father White said Mass in the wigwam of the tribe in his wigwam on the Potomac River. A chapel farther down the stream replaced the wigwam which was in turn succeeded by St. Thomas's Manor church built in 1798 by the Rev. Charles Sewell, S. J. St. Ignatius was the glorious result of the wisdom and zeal of the first Jesuit missionaries of Maryland (B. U. Campbell, in U. S. Cath. Hist. Magazine, Baltimore; Calvert Papers, Maryland Hist. Society, 1889-91; Treacy, op. cit.; The Catholic Cabinet, St. Louis, 1843-45; The Religious Cabinet, Baltimore, 1842). In accordance with Lord Baltimore's instructions, a church was built in the early days at St. Mary's, the capital of the province. William Bretton and his wife, Temperance, in 1661 deeded the ground for the chapel of St. Ignatius and the cemetery at Newtown. New owner was the Manor Anne Innisbrook. In 1767 a Catholic college was opened by Father Foster, S. J., and Mr. Thomas Hothersall, a scholar. In 1697 We find a brick chapel at St. Mary's; frame chapels at St. Ingoes, Newtown, Port Tobacco, Newport, Father Hobar's chapel (Franciscan) near Newport, one on the Boarman estate, and one at Duncester in Talbot County. During this period (1634-1700) there were about thirty-five Jesuits in the missions of Maryland, all of whom with two or three exceptions were English. They were men of apostolic zeal and disinterestedness. The mission at Pocomoke, in Cecil County was founded by Father Mansell (1706), the priests of this mission carrying the Faith into Delaware. St. Inigoes house was established in 1708 and later a chapel was added. Hickory Mission, from which the diocese is supplied, having been established in 1720, and St. Joseph's Chapel, Deer Creek (the Rev. John Biggs, Jr.), in 1742. We find the Rev. Benedict Neale at Priest's Ford, Harford County, in 1747. St. Ignatius's Church, Hickory, was established (1790s to the present). In 1755, 900 Catholic Acadian refugees settled in Maryland, but the Catholics were forbidden to give them hospitality. Many of them lost the Faith, but some of their descendants still preserve the Faith for which their fathers suffered. An unfinished house in Baltimore (north-west corner of Calvert and Fayette
Streets) was used by them as a chapel. A Catholic school was established in Baltimore (1757) by Mary Annes, but was closed on account of the violent persecution of Protestant clergymen. The historic Whitemarsh mission was founded in 1760 by the Rev. John Lewis. Frederick Chapel (St. John's) was built by Father Williams, S.J.; the church was built in 1800 by the Rev. John Dubois, at that time the only priest in Frederick. The parish was removed to Whitemarsh about 1820, and to Frederick in 1833, whence in 1903 it was finally removed to St. Andrews-on-the-Hudson, near Poughkeepsie, New York.

In 1669, the Catholic population numbered 2,000; in 1708 it was 2,079 in a population of 40,000; in 1755 about 7,000. In 1766, the following missions were attended by Jesuits: St. Inigoes, Newtown, Port Tobacco, Whitemarsh, Deer Creek, Fredericktown, Queenstown, Bohemia, and Baltimore. The twenty Jesuits and their dependents in Maryland numbered 130. The order's suppression (1773) remained at their posts. The first priest born in Maryland was the Rev. Robert Brooks (1663). His four brothers also became priests. Conspicuous for unselfish zeal at this period was the Rev. Francis Hunter, whose father, the Rev. Father George Thorold labored in Maryland (1700-42). The clergy was, in general, self-supporting. (Treaty, op. cit.; Extracts from Letters of Missionaries, Baltimore, 1877; Shea, Life and Times of Archbishop Carroll, New York, 1888.)

(c) The Catholic Colonists.—The Catholic population, mostly rural, was generous to the Church and hospitable to the priests. We find many deeds and bequests for ecclesiastical purposes in the early records. Enduring one hundred years of persecution from the Protestants to whom they had offered asylum, proscribed, disfranchised, offered peace and emolument in exchange for apostasy, the Catholics generally continued faithful, and it is inspiring to read the list of Catholic names that survived the dark ages and that are still in evidence on the Catholic roll of honor.—Brent, Lee, Fenwick, Boarman, Sewell, Lowe, Gardiner, Carroll, Neal, Jenkins, Diggles, Bowing, Edelin, Matthews, Lancaster, Stonestreet, Boone, Mattingly, Brooks, Hunter, Childs, Semmes, Little, Queen, Hill, Gwynn, Wheeler, Elder, McAtee, Pye, Miles, Abell, Camailer, Smith, Plowden, Freeman, Maddox, Greenwell, Floyd, Drury, Mudd, Hamilton, Clark, Payne, Brock, Walton, Doyle, Darnall. During the American Revolution, Catholics, with very rare exceptions, sided with the patriots; Maryland's best Catholic names are to be found on the rolls of the Continental army, both as officers and privates. The most prominent and influential citizen of Maryland during this epoch was Charles Carroll of Carrolton, one of the signers of the Declaration of Independence. At this time only Maryland, Pennsylvania, Virginia, and Delaware had removed the disabilities against Catholics. The National Convention (Philadelphia, 1787) granted religious liberty to all. (McSherry, Hist. of Maryland, Baltimore, 1882; Scharf, Hist. of Maryland, Baltimore, 1879.)

II. AMERICAN PERIOD.—Such were the conditions in Maryland when the first bishop was appointed. Speaking of this period in 1790 Bishop Carroll said of the Catholics of Baltimore (1789) he had arrived. In 1787, the Rev. Peter Moseley died leaving about 600 communicants on the Eastern Shore, where he had laboured twenty-two years. At this time there was only one other priest stationed there. The next year the veteran John Lewis died, being the last of the Superiors of the order.

The church began to recover from this scandal only after thirty years of the war. Catholic Americans were subject spiritually to English Catholic superiors (as vicars apostolic or priests), until 6 September, 1665, when Innocent XI appointed Dr. John Leyburn, Vicar-Apostolic of all England. The British Colonies in America remained under the jurisdiction of Dr. Leyburn and his successors, Bishops Grafton, Chater, and Lewis, Vicar-General of the Vicar Apostolic of London. This mission was attended by the Revs. John Carroll, John Ashton, Charles Sewell, Bernard Diderick, Sylvester Boarman, and Leonard Neale. It resulted in a petition asking for the appointment of the Rev. John Lewis as Superior, with quasi-episcopal faculties. At this time the French Minister to the United States schemed to make the missions of the United States subject to France. Benjamin Franklin, United States representative to France, met Dr. Lewis and was instructed by Congress, at first supported this intrigue. Congress, however, informed Franklin that the project was one "without the jurisdiction and power of Congress, who have no authority to permit or refuse it." The American priests resisted for seven years, and in 1786 the Act of 1784 was passed, and the Secretary of State nominated Dr. Carroll as Vicar-General of the newly established diocese. By this act a result the appointment of the Rev. John Carroll as Superior of the missions of the United States, with power to administer confirmation, was ratified (9 June, 1784). He received the decree appointing him Prefect Apostolic 26 November, 1784. At this time, there were, according to Dr. Carroll, 15,800 Catholics in Maryland (of whom 3,000 were negroes); 7,000 Catholics in Pennsylvania; 200 in Virginia; 1,500 in New York. In 1782 the total population of Maryland was 254,000. There were nineteen priests in Maryland and five in Pennsylvania. Dr. Carroll made his first visitation in Maryland in 1785, and administered confirmation. About this time he took up his residence in Baltimore, where the Rev. Charles Sewell was pastor. In 1788, the clergy petitioned for the appointment of a bishop. Their request was granted. They were permitted to determine whether the bishop should be merely titular, or should have a see in the United States—and to choose the place for, as well as to elect the occupant of the see.

The Election of Bishop Carroll.—Twenty-four priests assembled at Whitemarsh. Twenty-three voted for Dr. Carroll, who was, accordingly, appointed first Bishop of Baltimore, subject to the Roman Congregation of the Propaganda. Dr. Carroll was consecrated in the chapel of Lulworth Castle, England, 15 August, 1790, the consecrator being the Right Rev. Charles Walmesley, Senior Vicar Apostolic of England. Before leaving England, Dr. Carroll arranged with the Superiors of the Eastern Jesuits to establish an ecclesiastical seminary in Baltimore at their own expense. Accordingly, the superior, the Rev. Francis Nagot with three priests and five seminarians arrived at Baltimore in July, 1791. The "One Mile Tavern" and four acres of land were purchased and on 18 July, St. Mary's Seminary was opened.

(a) Progres of Catholicism.—The next year the Revs. J. B. David and B. J. Flaget, afterwards Bishops of Bardstown (Louisville), Kentucky, with Mr. Stephen Badin who was the first priest ordained in the United States in Baltimore (1789) arrived. In 1794, the Rev. Peter Moseley le
nal Maryland missions. In 1789 Georgetown College was founded. A frame church was erected at West-
minster (1789), succeeded by Christ Church (1800), under the late Rev. Joseph Durheim. Port Royal of Baltimore included all the territory east of the Mississippi, except Florida; in this vast territory there were churches at Baltimore, New York (1785), Boston (1788), Charleston (1788); in Maryland at St. Paul's, St. John's, the Westernport, Port Tobacco, Rock Creek, Annapolis, White Marsh, Bohemia, Tuckahoe, Deer Creek, Frederick, Westminster; in Pennsylvania, at Philadelphia, Lancaster, Conewago, Goshenhop-
pin; in Delaware, at Coffee Run, also at Vinneennes, Kaskasia, Cahoon, and Prairie Grove. A Carmelite community was established at Port To-
bacco under Mother Frances Dickinson. The nuns remained there until 1831, when twenty-four sisters under Mother Angela Mudd removed to Baltimore. In 1791, the first diocesan synod in the United States was opened at the bishop's house in Baltimore. Twenty-two priests and the bishop were present. At this synod the oratory collections were inaugu-
rated. Between 1791 and 1798 seventeen French priests arrived, some of whom became famous in the history of the United States, as John Neumann (1791), Benedict Flaget, J. B. David, Ambrose Marechal (1792), William DuBourg, and John Moran-
ville (1794), and John LeFevre Cheverus (1796). Until this time the burden of the missions of Maryland had been borne by the Jesuits. From 1700 to 1805 about ninety Jesuits had laboured on the mission, of whom about sixty were English, sixteen Americans, and the rest German, Irish, Welsh, Belgian, and French. They were apostolic men who devoted their lives without earthly reward to the service of their vineyard. In 1792, Catholics in the eastern section of Balti-
more, finding it inconvenient to attend the pro-cathedral, asked for a priest and a room in the third story of a house, corner of Fleet and Bond Streets, where the first Mass was said by Bishop Carroll. This congregation numbered about twelve persons. The Rev. Antoine Garnier, from St. Mary's Seminary, visited them twice weekly until 17 December, 1795, when the Rev. John Floyd took charge. The first church was erected on Apple Alley near Wolfe Street. Father Floyd dying in 1797, Father Garnier was again made pastor until 1803, when the Rev. Michael Cody succeeded him. Dying within the year, his place was taken by the Rev. John Moravanville, through whose means St. Paul's Church (between Light and Bank Streets) was opened 10 July, 1804. It was dedicated 29 November, 1807, being then the most imposing church in the diocese. Father Moran-
ville died in 1824, and was succeeded by the Rev. Nicholas Kearney (d. 1840), the Rev. John Dolan (d. 1870), and the Rev. John T. Gaitely (d. 1892). In 1898 the old church was replaced by the present hands-
some Gothic edifice. St. Patrick's School, begun by Father Moravanville, preceded all public schools in Baltimore. The earliest German Catholic congrega-
tion was established on 17 February, 1801, for the first time for Divine service in a house near Centre Market. About 1800 Father Reuter, a priest in charge of the German Catholics, fomented a schism amongst them. They built a church where St. Al-
phonsus's existed, expelled the Rev. Joseph Zuechel. In 1802, on the List's, and defied the bishop, who carried the case to the courts, which decided in his favour (1805). Arch-
bishop Eccleston confirmed the church to the Redemp-
torists in 1840. The corner-stone of the new church was laid 1842, and the Church of St. Al-
phonsus's. This church is distinguished for two pastors whose reputation for sanctity entitles them to special mention, the Venerable John N. Neumann (Bishop of Philadelphia, 1852-60), the process of whose beatification is still pending in Rome (Berger, Life of Right Rev. John N. Neumann, D.D., New York, 1884); and the Rev. Francis X. Seelos who died in 1867, the first steps towards whose canoniza-
tion were taken in 1882. The Life of Rev. F. X. Seelos, New York, 1887). St. Joseph's, Emmits-
burg, was founded in 1793, by the Rev. Matthew Ryan. The Revs. John Dubois and Simon Brune were afterwards pastors of this church. The first baptismal record of St. Mary's Church, Baltimore, was entered in 1793. Father David, the first pastor, was transferred to Georgetown in 1804. In 1794, the first church was built in Hagerstown, attended by the Rev. D. Cahill. About 1795, a log church was erected. Mary Roche, built by the Rev. D. Cahill, was substituted in 1838. It was replaced by the present church (St. Patrick's) in 1849 by the Rev. O. L. Obermeyer, and consecrated in 1883. St. Joseph's, Taneytown, was built by Mr. Brooks (1796). Its first pastor was the well-known Russian nobleman and convert, Father Demetrius A. Gallatin. It was soon seen that a coadjutor for the diocese was desirable in case of the bishop's death, and the Rev. Lawrence Grossel, a German priest of Phila-
delphia, was appointed to that office. This zealous and devoted pastor died 17 January, 1851. A native of Maryland, was selected, and was consecrated 7 December, 1800, at the Baltimore pro-cathedral. A notable event at this time was the marriage of Jerome Bonaparte, brother of Napoleon, to Miss Patterson, a niece of Jesuits. More, Bishop Carroll officiating (24 December, 1803). (b) Educational Institutions.—As already stated Georgetown College was opened by the Jesuit Fathers in 1791. (Centennial Hist. of Georgetown College, Washington, 1891.) In 1803 the faculty of St. Mary's Seminary instituted an ungraded preparatory college course which continued until 1852, when Loyola College was opened. During this period it numbered among its students many who afterwards became prominent; among others Robert Walsh, A. B. Roman, the Latrobe's, the Carrolls, the Jenkins, the Foley's, S. Eccleston, J. Chanche, E. F. Chatard, T. I. White, S. T. Wallis, Robert McLane, C. C. Biddle, Reverdy John-
son, Oden Bowie, Leo Knott, Christopher Johnson. At one time (1859-60) it had 207 students. In the meantime an attempt was made to separate the college from the seminary, and in 1807 Father Nagot estab-
lished a college at Pigeon Hills, Pennsylvania, but in 1808, the sixteen students were transferred to a new insti-
tution begun at Emmitsburg by the Rev. John Du-
bois, and in 1814 the Seminary of St. Mary's, the College of St. Mary's. It gave to the Church one cardinal (McCloskey), five archbishops, twenty-one bishops, and five hundred priests. To carry out a design long entertained by the Sulpicians, St. Charles College, a petit séminaire, was begun and built on land donated by Charles Carroll of Carrollton. The cornerstone was laid in 1831, but owing to the lack of funds the college was not opened until 1848. The Rev. O. L. Jenkins was its first president, with one instructor and four students, but at his death (1869) there were thirteen in attendance. It was made separate from the priests among its alumni. Since 1853, St. Mary's Seminary has been exclusively a grand séminaire, with philosophy and theology courses. The memories of the devoted priests who during more than a century have taught and competed the Church in the midst of deep piety, are cherished with loving reverence by the numerous clergy they have taught. The alumni roll of St. Mary's contains the names of one cardinal, 30 bishops, 1,400 priests (Centennial History of St. Mary's Seminary, Baltimore, 1891). The Society of Jesus was re-established in 1895 (1905) with the Rev. Robert Molyneux as superior. In 1808, Mrs. Elizabeth Ann Seton, a convert from Episcopalianism, went from New York to Baltimore and lived with some companions next to St. Mary's
BALTIMORE

1. OLD ST. PATRICK'S  2. CORPUS CHRISTI CHURCH (JENKINS MEMORIAL)  3. ST. MARY'S SEMINARY
Seminary. A convert, the Rev. Samuel S. Cooper, having given Mrs. Seton and her nine companions a lot at Emmitsburg, they founded there (1810) the Academy of St. Joseph. In 1812, the community was established under the rules of the Sisters of Charity and Mrs. Seton was elected mother superior. In 1823, bishop of Baltimore, a religious community of fifty sisters (White, "Life of E. A. Seton", New York, 1863; Seton, "Memoir Letters and Journal of Elizabeth Seton"); New York, 1869; De Barbary, "Elizabeth Seton"), 2 vols., Paris, 1881; Sadlier, New York, s. d.]. The community remained independent until 1850, when the sisters applied themselves with the Sisters of Charity of France, adopting the French costume. Thirty-one sisters in the Diocese of New York preferred to continue under the old rule and organized a separate body. During the Civil War (1862-65), 140 Sisters of Charity gave their services on the field and in the hospitals. The following notable institutions have been founded in the Diocese from the mother house at Emmitsburg: St. Mary’s Orphan Asylum (1817); Mt. Hope Retreat (1819); St. John’s University (1859), St. Joseph’s Hospital (1853); St. Agnes’s Hospital (1863). (c) The Baltimore Cathedral.—The acquisition of Louisiana by the United States increased the labours of Bishop Carroll. In 1805, the Holy See made him Apostolic Delegate at the province of Louisiana. Until this time the bishop had officiated at St. Peter’s Church, built about 1770, at the corner of Northeast and Forrest Streets. The Rev. Bernard Diderick, a Belgian priest, attended the church monthly from 1775-82. The Rev. Charles Sewell of St. Mary’s County was the first resident pastor. Persuaded by Dr. DuBourg, the bishop and trustees decided (1800) to erect the new cathedral on the present site. The corner-stone was laid July 7, 1806, by Bishop Carroll. The work was resumed by the Rev. Francis Beaton. He died (1809) before the church was finished. His successor was the Rev. Enoch Fenwick (d. 1827), to whose untiring zeal was due the completion of the church in 1821. During the building of the church the congregation had grown so large that the Sulpicians opened to the public the chapel of St. Mary’s Seminary, then newly dedicated (1808). For half a century it continued to be the principal church of the cathedral. On May 31, 1821, the cathedral was dedicated by Archbishop Marshch. The bishop marked that although the church was not yet complete, and faithfully watched over the erection of the edifice was Benjamin H. Latrobe, a Protestant gentleman, and a devoted friend of Archbishop Carroll. He was engaged at the same time in building the National Capitol. The high altar of the cathedral was a gift to Archbishop Marshall from his pupils in Marseilles. The imposing portico of the building was added in 1863, under the direction of the architect, Eben Faxon. The cathedral was consecrated 25 May, 1876, by Archbishop Bayley. During Cardinal Gibbons’s administration, a central sanctuary was erected (1879); the sanctuary was extended (1888); two altars, gifts of Mrs. Michael Jenkins and James Sloan, were added, and the altar rail in memory of William Bogge donated (1866). There are few edifices in the United States as rich in historical memories as the Baltimore Cathedral. Within its walls have been held three plenary councils (1852, 1866, 1884), ten provincial councils, and nine diocesan synods; three cardinals have been invested, Gibbons, Hughes, and Gibbons, and Cardinal Gibbons was conferred the pallium. Twenty-five bishops have been consecrated, and 644 priests have been ordained by Cardinal Gibbons alone. The bishops consecrated in the cathedral were: B. J. Fenwick (1825), Dubois (1826), Whitefield (1828), Purcell (1833), Echolston (1834), Chanche (1841), Whelan (1843), Tyler (1844), Elder (1857), Barry (1857), Verot (1858), Becker (1868), Gibbons (1868), Thomas Foley (1870), Hayes (1873), Northing (1882), Glorieux (1885), Curtis (1886), Haid (1888), John Foley (1888), Chapel (1891), Donahue (1894), Allen (1897), Granjon (1900), Conaty (1901). In the chapel built by Cardinal Gibbons under the high altar reposes the ashes of Carroll, Marshch, Whelan, Eccleston, Keene and Spalding. Besides those already mentioned many distinguished clergymen have been associated with the cathedral; Revs. Roger Smith, Charles C. Pice, Charles J. White, first editor of "The Catholic Mirror," John Hickey, S.S.P.H., Presbyter Thomas Beckey, Thomas Foley, Thomas S. Lee, A. A. Curtis, P. J. Donahue, and C. F. Thomas. The cathedral parish has always counted among its members a great number of distinguished persons. Among its pewholders have been Charles Carroll of Carrollton, Chief Justice Taney, David William, Luke Tiernan, Thomas Sim Lee; Thomas C. Jenkins, E. Austin Jenkins, Alfred Jenkins, William George Read, John Hillen, Patrick Bennett, Basil Elder, John Walsh, Solomon Hillen, John and Richard Cameron, Dr. Peter Chatard, Abraham White, Jerome Bonnot, Courne Gurney, Byers, Mark Jenkins, Basil Spalding, Judge Parkin Scott, Philip Laurensen, M. Benzinger, Thomas D. Doherty, Col. John N. Bonaparte, William Kennedy, Robert Barry, Columbus O’Donnell, John Murphy. In recent years the following have found their resting place in the United States, Hon. Charles J. Bonaparte, Michael Jenkins, Joseph Jenkins, Dr. Felix Jenkins, George Jenkins, the Misses Jenkins, Mr. and the Misses Andrews, the Misses Gardiner, William Bogge, Daniel Foley, Mrs. and the Misses Maclachlan, W. R. Cromwell, Mrs. John S. Gittings, Major N. S. Hill, Richard and Allen MacSherry, Charles G. Nicholson, Miss Emily Harper, C. D. Kenny, A. Leo Knott, J. M. Littig, the Drs. Milholland, Robert Rennert, Robert S. Jenkins, Henry Barlow, the Misses Abell, Mrs. Alice Caughey, Messrs. Shriver, Joseph Turner, Mrs. Van Bibber, Owen Daly, Alexander Yearley, Harry Benzinger, James R. Wheeler, Charles Tiernan, Judge Charles Heinliser, Drs. Chatard, Drs. O’Donovan, Dr. Charles Grindall, Messrs. and the Misses Boone, Edgar Gans, Captain Billups, Messrs. Key, F. Dammann, Mrs. J. I. Griffiss, and Victor Baughman. Indeed the roll-call of the cathedral parsonians contains the names of the most distinguished Catholics of their time. It is worthy of note that the trustees’ charter and the building continued at the cathedral for over one hundred years, there has never been any serious disagreement between the clergy and laity. The archiepiscopal residence was built during Dr. Whitfield’s administration, and the two wings were added in 1865 by Bishop William Kennedy. (d) Division of the Diocese.—In compliance with Bishop Carroll’s request for a division of his diocese, Pius VII (8 April, 1808) issued the Bulls creating four new sees, naming the Rev. Richard L. Concannon, a Dominican; the Rev. Philip Egans, a Franciscan for Philadelphia; the Rev. John Cheverus for Boston, and the Rev. Benedict Joseph Flaget, Sulpician, for Bardstown. At the same time Baltimore was made the metropolitan see with Dr. Carroll as the first archbishop. Dr. Concannon, consecrated in Rome (1808), died at Naples (1810) when about to sail. Dr. Egans and Dr. Cheverus were consecrated at Baltimore in the pro-cathedral (1810) and Dr. Flaget at St. Patrick’s the same year. The palace of the Archbishop was in St. Peter’s, Baltimore, 18 August, 1811. At this time there were in the United States about seventy priests and eighty churches. Maryland, Virginia, the District of Columbia, the Carolinas, what is now Alabama, Mississippi, Louisiana, and Florida were still under the jurisdiction of Baltimore, and is 1811 the
Holy See added some of the Danish and Dutch West Indies. At this period occurred the interference of Archbishop Troy and other Irish bishops in American affairs. Archbishop Whiting (of Alt. Carroll, his successor, 664–668). Dr. Carroll's protest at Rome was rendered ineffectual, owing to the representations of the Dominican Fathers Harold, who had hastened the death of Bishop Egan of Philadelphia, and afterward called against the Archbishop the support of the Irish prelates. Worn out with the struggle, he died 3 December, 1815.

III. Successors of Archbishop Carroll. (a) Leonard Neale. — Archbishop Carroll was succeeded by Leonard Neale, a native of Maryland. The Poor Clares (Mother Mary de la Marché and two others) had already opened an academy in 1801 at Georgetown, with Miss Alice Lalor as assistant teacher. These nuns returned to Europe after the death of the abbess; Miss Lalor continued the academy. Archbishop Neale erected the community of teachers into a house of the Order of the Visitation 28 December, 1817. Archbishop Neale died 17 June, at Georgetown, and was buried in the convent chapel.

(b) Ambrose Maréchal. — Archbishop Maréchal was born at Tournai, and joined the Company of St. Sulpice. He had already refused the See of Philadelphia (1818), but finally consented to become Archbishop Neale's coadjutor. He was consecrated at St. Peter's, Baltimore, 14 December, 1817, by Bishop Cheverus. In 1820, in the conjoint petition of the diocese, which comprised Maryland, Virginia, the Carolinas, Georgia, and the territory west of Georgia to the Mississippi, there were then, according to his estimate, 100,000 Catholics. About 10,000 were in Baltimore, having increased to that figure from 500 in 1792. In one year there were 2,000 communications in the seminary chapel alone. There were fifty-two priests, principally French and American born. The Diocese of Baltimore at this time (1819) mourned the loss of Thomas Sim Lee, twice governor, and Maryland's representative in the Convention which ratified the Constitution. In 1820, two schismatic priests, aided by intriguing Irish prelates, succeeded in having Patrick Kelly secretly appointed to the See of Richmond and John England to that of Charleston. Thus, without the archbishop's knowledge or consent, New York, Philadelphia, Richmond, and Charleston were given for bishops utter strangers, bound by oath of allegiance to England, then at variance with the United States. The Diocese of Baltimore was thus divided into three parts, Maryland and the District of Columbia on the Atlantic, and a thousand miles off Alabama and Mississippi, with Richmond and Charleston between. Archbishop Maréchal, while at Rome, (1821) obtained for the provincial bishops the right to recommend candidates for vacant sees. Mississippi was erected into a Vicariate Apostolic with Dr. Dubourg as Vicar Apostolic; Alabama and Florida were attached to the Vicariate Apostolic of Mobile (1825). In 1822, Bishop Kelly returned to Ireland, and Archbishop Maréchal was appointed Administrator of the Diocese of Richmond. The archbishop died 29 January, 1828.

(c) James Whitfield. — He was succeeded by James Whitfield, an Englishman by birth. His consecration by Bishop Flaget took place 25 May, 1825, in the cathedrals of Shes, Life and Times of Abn. Carroll, in the District of Columbia about 7,000 in a population of 33,000. There were fifty-two priests in the diocese. Out of his private fortune, Archbishop Whitfield built St. James's Church, Baltimore (1839). It was first used by English-speaking Catholics, who, finding it too small for their increasing numbers, commenced the erection of St. Vincent's Church (1841). About the same time the German congregation of St. Anthony's (Sagt) built there the first of their order in the United States. Several other churches were established by the Redemptorists. In 1845, they founded St. Michael's, a small church on the corner of Pratt and Regester Streets; the present church on the corner of Lombard and Wolfe Streets was commenced in 1857. Its congregation is now one of the largest in the city. The Redemptorists also founded Holy Cross parish, the corner-stone of the church being laid in 1858. Since 1869, the secular clergy have been in charge. The church was begun (1870) by the Redemptorists; in 1874, they transferred it to the Benedictines. Rev. Meinrad Jeggie, O.S.B., was rector from 1878 to 1896. The new church was commenced in 1902. St. Wenceslaus's, St. Stanislaus's, and the other churches of the congregations in Baltimore. The Redemptorists took charge of it in 1882. A new church and school were commenced in 1903. In 1873 they began the Sacred Heart Church (Canton).

The Maryland Province of the Society of Jesus was formally established in 1833, with Father William McSherry, a Virginian, as first provincial. The Second Provincial Council met at the cathedral, Baltimore, 20 October, 1833. Besides Archbishop Whitfield, there were present Bishops David, England, Rosati, Fenwick (Boston), Dubois, Portier, F. F. Kenrick, Reese, Purcell. Bishop Flaget was absent; the Jesuits, Sulpicians, and Dominicans were represented. A Roman Ritual adapted to the wants of this country was ordered to be prepared. Rev. Samuel Eccleston elected coadjutor, was consecrated in the cathedral 14 September, 1834, by Archbishop Whitfield, who died the following October.

(d) Samuel Eccleston. — Archbishop Eccleston, a native of Maryland, a convert and a Sulpician, was consecrated coadjutor and the Diocesan of Baltimore. During his administration the anti-Catholic sentiment began to lose its violence and the tide of conversions set in. In 1834 there were within the jurisdiction of Baltimore (Maryland, Virginia, and District of Columbia) 70 churches and 69 priests. There were only 327 priests in the whole United States. The Visitation Nuns from Georgetown established a house in Baltimore (1837) with Mother Juliana Matthews as superior. Mother Annastasia Coombes established another Visitation monastery at Frederick in 1846. The Diocesan was established (Mt. de Sales) at Catonsville, under Mother Cecilia Brooks.

The Third Provincial Council was held in the cathedral, 1837. It was attended by the archbishop, and thirty-three priests convened, including Bishop Flaget, the two Fenwicks (Boston and Cincinnati), English, Cheverus, and Rev. Adelbert Matthew, representing Philadelphia. (See Baltimore, The Provincial Council of). To carry out the council's decrees, a synod, attended by thirty-five priests, was held 31 October, 1831. There were at this time in Maryland about 80,000 Catholics in a population of 407,000;
Dioceses of Richmond and Natches, thus freeing the archbishop from the administration of Richmond. The St. Vincent de Paul Society was established in the diocese (1840) and the Young Catholic Friends' Society in 1848. In 1842, the corner-stone of Calvert Hall was laid on the site of the pro-cathedral (Saratoga Street). The present imposing building was opened 1857. Calvert Hall Academy was purchased by the Christian Brothers (1857) and Rock Hill College incorporated 1865.

The Fifth Provincial Council was held in the cathedral, May, 1843. It was attended by seventeen bishops. At this time there were 90,000 Catholics, 38 churches, 70 parochial schools, three colleges, two academies for boys, six for girls, five orphan asylums, and ten free schools. The total population of Maryland in 1840 was 466,292. The Sixth Provincial Council met at the cathedral, 10 May, 1846. Twenty-three bishops were present and four religious orders were represented. "The Blessed Virgin Mary Conceived Without Sin" was chosen as patroness of the Province. Sisters of Notre Dame (mother-house of Eastern Province on Alasquith Street) came to Baltimore in 1847. The "Provincial House of Canons Regular of St. Mary" was established 22 September, 1873. The Seventh Provincial Council met at the cathedral, May, 1849. Archbishop Eccleston, in pursuance of the council's decision, issued a pastoral letter reviving the Pastoral Care of the Provinces of Maryland and Pennsylvania. Pius IX was then in exile at Gaeta, to attend. The Archbishops of Baltimore and St. Louis and twenty-three bishops were present; seven religious orders were represented. The council recommended New Orleans, Cincinnati, and New York as metropolitan sees, also the creation of the Sees of Savannah, Wheeling, and St. Paul. The fathers petitioned for the definition of the Immaculate Conception. One of their decrees forbade priests officiating at marriages where a minister had officiated or intended to do so. The Province of Baltimore now comprised the Dioceses of Philadelphia, Pittsburgh, Richmond, Wheeling, Charleston, and Savannah.

About this time Rev. John Hickey established a precedent by refusing to testify in court concerning stolen property restored through a penitent. The court sustained him. During Archbishop Eccleston's time, besides those mentioned above, several other churches were erected. The corner-stone of St. Joseph's was laid in 1839. In 1849, it was given to the seminary but returned to the diocesan clergy in 1860. The new church was begun 1899. It was dedicated 1863, consecrated 1879. The diocese of St. Joseph, which began in 1843, was consecrated in 1879 under Rev. Edward McColgan, V.G., its first pastor. The Sisters of Mercy came to St. Peter's from Pittsburg in 1855; Mother Catherine Wyame was firstsuperiress. They afterwards opened Mt. St. Agnes (1867) of which Mother de Chantal Diggles was firstsuperiress; they also have charge of the City Hospital. St. Augustine's (Elkridge) was founded 1845. Its first pastor was Rev. B. Pio; the present beautiful church is the gift of Mr. C. D. Kenny (1902). St. Charles Borromeo (Pikesville) was commenced 16 July, 1848, by Father White. The present imposing Romanesque edifice was dedicated 12 March, 1890. The Immaculate Conception parish was organized in 1850 with Rev. Mark Anthony, O.F.M., as its first pastor. The church was dedicated in 1858, during the pastorate of Rev. Joseph Guisminiani, C.M. Archbishop Eccleston died at Georgetown, 22 April, 1851, and was buried in Baltimore. At this time there were in the diocese (Maryland and District of Columbia) 83 churches and chapels, 197 parishes, 238 school houses, 42 free schools, and 23 charitable institutions; Catholic population 100,000. Rev. H. B. Coskery was administrator until the following August, when Dr. Francis P. Kenrick, Coadjutor-Bishop of Philadelphia, was elevated to the See of Baltimore.

(e) Francis Patrick Kenrick.—Archbishop Kenrick convoked the First Plenary Council of Baltimore, 2 May, 1852. (See 1st Plenary Council of.) To carry out the council's decrees a synod was called (June, 1853), attended by 35 diocesan and 17 regular priests. At this synod parochial rights and limits were defined. The Eighth Provincial Council met in the Baltimore Cathedral, 5 May, 1855. Eight bishops were represented. It revised ecclesiastical collections, and established a rule for the cathedralmen. Col. B. U. Campbell, a Maryland Catholic, who by his contributions laid the foundation for the history of the Church in the United States, died about this time. The number of Catholics in Baltimore numbered 81,000, and had 13 churches, while in the entire diocese (Maryland and the District of Columbia) there were 99 churches and 160 chapels, 130 priests, and a population of 120,000. The Forty Hours' Devotion was established in the diocese (1858). In 1858 the Ninth Provincial Council was held in the cathedral; 8 bishops were present and 6 religious orders were represented. At the Council's request the Holy See granted to Archbishop of Baltimore the right of appointing, by the prelates of the United States, even though he be the senior archbishop. The petition of the Fathers of this Council for a perpetual dispensation from the Saturday abstinence was granted. In 1862, the Baltimore Association of Catholic Women, Philadelphia, Pittsburgh, Charleston, Savannah, Richmond, Wheeling, Charleston, and the Vicariate Apostolic of Florida. In the Diocese of Baltimore there were 124 churches and chapels; 170 priests, 36 free schools, 35 charitable institutions; Catholic population 150,000.

A synod was convened (1863) at which the version of the Bible revised by the archbishop was adopted as the one to be used in the diocese. Under Archbishop Kenrick, the following churches were built in Baltimore: St. John's in 1853, with Rev. J. B. McManus as first pastor. The present church was opened in 1856. The church of St. Ignatius Loyola was consecrated 15 August, 1856. Rev. John Early, S.J., was its first pastor and founder of Loyola College on Holladay Street (1832); in 1855 the present college was opened on Calvert Street (Hist. Sketch of Loyola College, Baltimore, 1902). Many distinguished citizens claim it as their Alma Mater. St. Bridget's Church (Canton) was dedicated 1854 and was built by Rev. James Dolan out of his private means, as were also St. Mary's, Govanstown, and the Dolan Orphans' Home. Rev. John Constance was first pastor of St. Bridget's. New churches were begun in Kent County, Long Green, and Clarksville during 1855. Archbishop Kenrick died 6 July, 1863, and Very Rev. H. B. Coskery, a native of Maryland, again became administrator. He had been appointed Bishop of Portland in 1854, but had returned the Bulls.

Coloured Catholics.—During his administration St. Francis Xavier's Church for negroes was dedicated (1864). Its first pastor was Father Michael O'Connor. It was put in charge of the Josephites (1871) from Mill Hill College, England, brought to Baltimore by Rev. Herbert Vaughan. These missionaries came to minister to the Catholic negroes of the South and to train their Catholic masters—16,000 of them in the State at the time of the emancipation. From St. Francis sprung St. Monica's, St. Peter Claver's (1889), and St. Barnabas's (1907), all churches for coloured people. As early as 1828 the Sepulchrian Father Jacques Joubert founded at New Orleans St. Peter Claver's, the Orleans Orphanage. They conduct at present St. Francis's Academy and Orphanage, and in Washington St. Cyprian's Parochial School and Academy. St. Joseph's Seminary was opened in Baltimore by the Josephites (1888) with three white and one coloured student.
Epiphany Apostolic College, its preparatory seminary, was opened in 1889 by Rev. Dominic Manley. In 1881 St. Elizabeth’s Home for coloured children was established in Baltimore by Mother Winifred and three English Sisters of St. Francis. Their convent on Maryland Avenue was bought for $500, being a gift to the order from Mrs. E. Austin Jenkins. (f) Martin John Spalding.—At Archbishop Kenrick’s death the United States Government attempted to interfere in the selection of an archbishop, but failed. The National Records, Baltimore, 1906, p. 46; Shaver, Hist. of Cath. Ch. in U. S., 1844-66, New York, 1889-92, p. 393; and the Rev. Martin John Spalding, Bishop of Louisville, was elected 23 May, 1864. Archbishop Spalding invited the Sisters of the Good Shepherd from Louisville (1864) to come to Baltimore, and established them in a house given by Mrs. Emily Macavail. Their work is the reformation of fallen women and the preservation of young girls. At this time (1864) the Church lost one of its foremost members, Roger B. Taney, Chief Justice of the United States. The Tenth Provincial Council was opened in the cathedral, 25 April, 1869; 14 prelates were present. The Second Plenary Council of Baltimore met 7 October, 1866, in the cathedral. It recommended the establishment of the Apostolic Vicariate of Florida. St. Mary’s College for Boys, erected on land donated by Mrs. Emily Macavail, was opened in 1866, and placed in charge of the Xaverian Brothers from Belgium. Mt. St. Joseph’s College, begun (1876) as an aid to the Xaverian Novitate, has now 40 novices and 150 students. St. James’s Home (Baltimore) further the work of the Industrial School by securing positions for, and boarding, older boys. It has about 70 boarders. A somewhat unusual event took place 16 August, 1868, when Revs. James Gibbons and Thomas Becker were consecrated together in the cathedral by Archbishop Spalding. Woodstock College, the seminary of the Jesuit Fathers, was opened in 1869; Father Angelo Baraczi was its first rector. Since then many standard treatises on theology, philosophy, and science have been published by its professors, the best known being the works of Mazzella, De Augustinis, Sabetti, Mass, Piccirelli, and Settini. In 1868 John T. Stephanini and Charles Long, Passionist Fathers, were appointed to St. Agnes’s Church, Catonsville. The Passionist novitate, Joseph was consecrated. Joseph was consecrated as its first rector. It was destroyed by fire in 1883 and a new monastery was built in 1886. The Little Sisters of the Poor were established in Baltimore, 6 April, 1869. Since then 5,082 old people and 8,803 orphans have been given care by St. Mary’s. Foley, who had been at the cathedral for twenty-two years, was consecrated Administrator of Chicago in 1870. Archbishop Spalding died 7 February, 1872. During his administration the churches built in Baltimore were: St. Martin’s (Fulton Avenue) cornerstone-laid in 1865, Rev. John Foley, first pastor; St. Mary’s, Star of the Sea founded in 1869, by Rev. Peter McCoy, The Sisters of St. Joseph came to this parish in 1875. After Archbishop Spalding’s death, very Rev. John Dougherty administered the diocese until the installation of Bishop Bayley. (g) James Roosevelt Bayley.—Archbishop Bayley had been an Episcopalian minister in New York, became a Catholic, a priest, and at the time of his elevation to Baltimore, was Bishop of Newark. Philadelphia, 1868, to 1876. The jurisdiction of Baltimore was thus limited to the Sees of Baltimore, Charleston, Richmond, Wheeling, Savannah, Wilmington, St. Augustine (created 1870), and the Vicariate of North Carolina. There were in the diocese in 1870, 160 churches and chapels; 230 priests; 903 religious; and 37,000 communicants. In one year the archbishop confirmed two hundred times. Of the 6,405 persons confirmed, 847 were converted. The Eighth Provincial Synod opened in Baltimore, 27 August, 1875; 93 priests and representatives of 8 religious communities were present. St. Ann’s (York Road) built by Capt. William Kenney and his wife, was dedicated in 1874, Rev. William A. Bannin, third Bishop of Baltimore and Father Neumann established themselves in the diocese (1875) in the Monastery of St. Peter and Paul, Cumberland. In 1882, it was made the seminary of the order; 59 priests have been ordained there. Previous to this, the Redemptorists, Rev. John N. Neumann, had built the church of St. Peter and Paul on the site of Fort Cumberland (1848). In 1886, the Carmelites succeeded the Redemptorists and remained until 1875, when the Capuchin Fathers took charge. When the Redemptorists left Cumberland, they established (1867) their house of studies at Ilchester (Hist. of the Redemptorists at Annapolis, Ilchester, 1904). St. Catherine’s Normal Institute for training Catholic teachers was established in Baltimore (1875) by Sisters of the Holy Cross. They have schools also attached to the churches of St. Patrick and St. Pius. The latter church was begun by Archbishop Bayley, its erection being made possible by a generous donation of Mr. Columbus O’Donnell. It was dedicated in 1879, with Rev. L. S. Malloy first pastor. The right Rev. Joseph Schloyer, Bishop of Richmond, was made coadjutor with right of succession 20 May, 1877. Archbishop Bayley died the following October. (h) James Gibbons.—Archbishop Gibbons is the only Archbishop of Baltimore born in that city. The Third Plenary Council met in the cathedral 1 November, 1884—being the largest council held outside of Rome since the Council of Trent. The eucheta was conferred upon Cardinal Gibbons 7 June, 1886, and the following March he was invested in Rome and took possession of his titular church, Santa Maria in Trastevere. He was confirmed by Archbishop Hawes, consecrated in Baltimore September, 1886, 115 priests attending; 8 religious orders were represented. The Catholic University of America was instituted in 1887, and the Archbishop of Baltimore was named, ex officio, the Chancellor. (See CATHOLIC UNIVERSITY OF AMERICA.) The centenary of the diocese was celebrated November, 1889. There were present Cardinals Gibbons and Tuscherer; Mgr. Batolli, representative of the pope, 8 archbishops, 75 bishops, 18 monsignors; and about 10,000 priests, from all over the United States, Ireland, and Ireland were represented. On that occasion leading Catholic laymen took part in a Catholic Congress (Hughes, Proceedings of Catholic Congress, Detroit, 1880) and there was a procession of 30,000 marchers with Mgr. J. A. MattANGER in the cardinal’s Silver Jubilee was celebrated. Nearly every see in the United States was represented; there were also present representatives of the Holy Father, and of the episcopate of England, Ireland, Canada, and Oceania. Bishop A. A. Curtis was consecrated in the cathedral November, 1896, and Bishop P. J. Donahue in 1894. 29 April, 1906, the centenary of the laying of the corner-stone of the cathedral was celebrated. There were present the cardinal, the apostolic delegate, Most Rev. Diomede Falconio, 9 archbishops, 50 bishops, and about 800 priests. Among the late additions to the diocese are the Mission Helpers and the Sisters of Divine Providence. The Mission Helpers opened a house in Baltimore in 1890; it was canonically organized, 5 November, 1892, the same day they were observed in Kentucky (Atlas) were established in the diocese in 1892, having charge of the household interests of the Catholic University, St. Mary’s Seminary, and the cardinal’s residence. The churches built during Cardinal Gibbons’s administration, in addition to those mentioned in the text, are: Holy Rosary, dedicated 6 October, 1878; St. Paul’s founded in 1899 (the present imposing church was erected in 1903); St. Gregory’s by
sence of a donation of Mr. Patrick McKenna (1894); St. Stanislaus's (Polish), founded in 1880 and taken over in 1906 by the Franciscans; Corpus Christi; built through the munificence of the sons and daughters of Mr. Thomas C. Jenkins, in memory of their parents, and dedicated 1 January, 1891; St. Leo's (Italian), begun in 1890, by Rev. J. L. Andreas. During the administration of Cardinal Gibbons 35 new churches have been erected in the diocese. At present there are 211 priests of the diocese and 273 of religious orders. There are 128 churches with resident pastors and 126 chapels. In Baltimore there are 44 (24 built during the administration of Cardinal Gibbons). Church of the Gesu in Washington (10 built in the same period). There are three universities, 11 seminaries, 13 colleges and academies, 95 parochial schools with 21,711 pupils, and 7 industrial schools. The Catholic population is at present about 255,000. The increase (1906) was 10,611, of whom 800 were converts.

Owing to the disinterested spirit of its archbishops, the Archdiocese of Baltimore, the Mother Church of the United States, has been subdivided until, in extent of territory, it is one of the smallest. Yet it yields to none in numbers concerning any part of the people. Whenever called upon by the voice of religion its children have responded in a manner beyond their proportionate share. In support of the Catholic University, it is surpassed by none in proportion to its population. (No. vii) In the diocese of the United States the Catholic homes of Baltimore have welcomed the visitors to their hospitality. Probably no diocese has been so enriched by private donations for churches and institutions. The growth of the Catholic population is due not to natural increase, secondly to immigration, and thirdly to conversion. The large proportion of conversions must be attributed in a great measure to the personal popularity of its present archbishop, Cardinal Gibbons, and the influence of his convert-making book, "The Faith of Our Fathers".

Baltimore, LORDS. See CALVERT.

Baltimore, PLenary COUNCIL OF. — While the ecclesiastical province of Baltimore comprised the whole territory of the American Republic, the provincial council held in that city sufficed for the church government of the country. When, however, several ecclesiastical provinces had been formed, plenary councils became necessary for the fostering of common discipline. As a consequence, the Fathers of the Seventh Provincial Council of Baltimore requested the Holy See to sanction the holding of a plenary synod. The petition was granted and the provincial council took place in 1870 as Apostolic Delegate to convene and preside over the council.

I. THE FIRST PLenary COUNCIL OF BALTIMORE was solemnly opened on 9 May, 1852. Its sessions were attended by sixty-one bishops from thirty-five suffragan dioceses. The Bishop of Monterey, California, was also present, although his diocese, lately separated from Mexico, had not yet been incorporated with any American province. Another prelate in attendance was the Bishop of Toronto, Canada. The religious orders and congregations were represented by the mitred Abbot of St. Mary of La Trappe and by the superiors of the Augustinians, Dominicans, Benedictines, Franciscans, Vincentians, and Sulpicians. The last solemn session was held on the 20th of May. The decrees were as follows: (No. i) The Fathers profess their allegiance to the pope as the divinely constituted head of the Church, whose office it is to confide the Holy Scriptures in the Faith. They also declare their belief in the entire Catholic Faith as explained by the ecumenical councils and the constitutions of the Roman pontiffs. (No. ii) The enactments of the seven provincial councils of the United States are obligatory for all the dioceses of the United States. (No. iii) The Roman Ritual, adopted by the First Council of Baltimore, is to be observed in all dioceses, and all are forbidden to introduce customs or rites foreign to the Roman usage. Sacred ceremonies are not to be employed in the burial of Catholics whose bodies are deposited in sectarian cemeteries; or even in public cemeteries, if there be Catholic cemeteries at hand. (No. iv) The Baltimore "Ceremonial" is to be used all through the country. (No. v) Bishops are to observe the regulations concerning ecclesiastical residence. Bishops are exhorted to choose confessors from among their clergy and to ask their advice in the government of the diocese. A monthly meeting of these consultors to discuss diocesan affairs is praiseworthy. (No. vi) Bishops are to confer with the congregations of their diocese at least once a year. (No. vii) The clergy are excommunicated for participating in any diocesan ceremony which is not approved by the Holy See. (No. viii) Bishops should appoint confessor for books relating to religion. (No. ix) European priests desiring to be received into an American diocese must have been tonsured from their former bishops and the consent of the ordinary here. (No. x) Our quasi-parishes should have well-defined limits, and the jurisdiction and privileges of pastors should be indicated by the bishops. The ordinary can change these limits and it is his right to appoint the incumbents. (No. xi) After the next Easter, matrimonial banns must be published, and bishops should dispense with this only for grave reasons. (No. xii) Pastors themselves should teach Christian doctrine to the young and ignorant. (No. xiii) Bishops are exhorted to have a Catholic school in every parish and the teachers should be paid from the parochial funds. (No. xiv) An ecclesiastical seminary should be erected in each province. (No. xv) The bishops or their delegates should demand every account rendered to the diocesan archives of Mary. (No. xvi) The administration of church funds from those who administer them, whether laymen or clerics. (No. xvi) Laymen are not to take any part in the administration of church affairs without the free consent of the bishop.

If they usurp any such authority and divert church goods to their own use or in any way frustrate the will of the donors; or if they, even under cover of the civil law, endeavour to wrest from the bishop's hands what has been confided to his care, then such laymen by that very fact fall under the censures constituted by the Council of Trent against usurpers of ecclesiastical goods. (No. xviii) When the title to a church is in the bishop's name, pastors are warned not to appoint trustees or permit them to be elected without the bishop's authority. (No. xvii) Benediction of the Blessed Sacrament is not to be permitted in the dioceses in the manner prescribed by the Baltimore "Ceremonial". (No. xix) Bishops should use their influence with the civil authorities to prevent anyone in the army or navy from being obliged to attend a religious service repugnant to the constitution of their country. (No. xx) A Society for the Propagation of the Faith, similar to that in France, should be fostered and extended. (No. xxi) The faithful are exhorted to enter into a society of prayer for the conversion of non-Catholics. (No. xxii) A petition should be addressed to the Holy See asking for extraordinary faculties concerning...
matrimonial cases and the power, also, of delegating such faculties. (No. xxiii) Permission to use the short formula in the baptism of adults is to be requested of the Holy See, either for perpetuity or for twenty years. (No. xxiv) The sixth decree of the Seventh Provincial Council of Baltimore is to be observed, and the seventh (temere) marry before a Protestant minister. Priests should give no benediction to those whom they know to intend to remarry before a preacher, or who, having done so, show no signs of penitence. (No. xxv) The decrees are binding as soon as they are published by the Archbishop of Baltimore after their revision and approval by the Holy See.

In sending the pope's approval of these decrees, the prefect of the Propaganda exhorted the bishops to add the feasts of the Circumcision of Our Lord and the Immaculate Conception B. V. M. to the festivals already observed. He added that although some diversity as to fasts and feasts is found in the American dioceses, still it is not desirable to lessen the number in those places where they are in accord with the discipline of the universal Church, because fewer feasts are observed in other American dioceses. The bishops are not to labour for conformity among the dioceses in customs that are foreign to the discipline of the Church, for it is more important that the national Church be introduced. The cardinal prefaced added that the Holy See tolerated relaxations of the common law of the Church for grave reasons, but such derogations were not to be confirmed and extended, but rather every effort was to be made to bring about the observance of the universal discipline. As to the method of adult baptism, the Holy See extended the dispensations to use the short formula for another five years. A letter from Cardinal-Prefect Franzoni, added to the acts of the council, tends to demand this money from the Mexican Government, and under the sanction of Spanish law for the support of the Californian missionaries. For years they had received none of this money and the late revolutions made any hope of reparation unlikely. However, as it is reported that the civil power in California intends to demand this money from the Mexican treasury for public purposes, he desired to know what effort the American bishops thought it desirable to make in the premises. The outcome of the whole discussion was the sending of a letter on the subject to the Archbishop of Mexico. We may add here that this money was later recovered and employed for the Church in California. (See California, sub-title History.)

II. The Second Plenary Council was presided over by the Bishop of Baltimore as Delegate Apostolic. It was opened on the 7th of October and closed on 21 October, 1886. The acts note that, at the last solemn session, Andrew Johnson, President of the United States, was among the auditors. The decrees of this council were signed by seven archbishops, bishop of the bishoprics in question, and two abbots. The decrees are divided into fourteen titles and subdivided into chapters.

Title I. Concerning the Orthodox Faith and Present Errors, declares the Catholic doctrine (cap. i) on Divine revelation and the one Church of Christ; (ii) the nature and necessity of faith; (iii) the Holy Scripture; (iv) the Holy Trinity; (v) the future life; (vi) the pious invocation and veneration of the B. V. Mary and the saints. (vii) The seventh chapter in which the present errors are discussed treats of (a) the dimensions among the Protestant sects and of zeal for their conversion. (b) Indifference. The Fathers of the Church deplore the indifferent spirit as much as other offenses. (c) The spirit of modernism is as good as another provided one be honest and just to his neighbour. They call this a plague, spreading under the guise of charity and benevolence. (c) Unitarianism and Universalism. These theories, the first denying the divinity of Christ and the other denying eternal punishment, are rejected as a denial of the supernatural in religion. (d) Transcendentalism and Pantheism. These are the systems of men, who having dethroned God, make a deity of man. (e) Abuse of magnetism. The faithful are warned that magnetism is often employed for superstitious and illicit purposes, namely, to forecast the future by means of female "mediums". (f) The hallucinations and dangers of spiritism. There is little reason to doubt that some of the phenomena of spiritism are the work of Satan. It is noteworthy that the leaders of this system deny either implicitly or explicitly the divinity of Christ and the supernatural in religion.

Title II. Concerning the Hierarchy and the Government of the Church. This chapter (cap. i) is divided into four parts: (i) of the Roman Pontiff; (ii) of the hierarchy teaching and ruling; (iii) of provincial councils, which ought to be held every three years; (iv) of diocesan synods, in which the bishop alone is legislator and judge. This chapter also treats of quarterly conferences for the discussion of theological questions by the clergy. (v) The officials of the bishop are considered in this chapter. Besides the diocesan consultors and the vicar-general, the bishop should appoint vicars forane or rural deans who are to preside at clerical conferences, to watch the discipline of ecclesiastics, and to report annually to the bishop on the state of their districts. Other officials mentioned are the secretary, chancellor, notary, and procurator for temporal affairs. Synodal examiners and judges for the criminal cases of clerics are also to be constituted. The latter, by delegation of the bishops, hold courts of the first instance and they should follow a judicial method closely approximating that prescribed by the Council of Trent.

Title III. Concerning Ecclesiastical Persons, is divided into seven chapters. (cap. i) Of metropolitan. (ii) Of bishops; they are to make a visitation of their dioceses frequently; they should provide support for aged and infirm priests; before death they should appoint an administrator who should secure for their dioceses. If this has not been done, the metropolitan is to make the appointment, or if it be a question of the metropolitan church itself, then the senior suffragan bishop constitutes an administrator until the Holy See can provide. The administrator cannot make innovations in the administration of the diocese. (iii) Of the election of bishops. A method for episcopal nominations to American sees is given, as also the requisite qualifications for candidates. (iv) Of priests exercising the sacred ministry. When several priests of one church, one only may be a pastor. Priests should often preach to their people; they must not marry or baptize the faithful of other dioceses. Although our missions are not canonical parishes, yet it is the desire of the bishops to conform them as much as possible to the discipline of the universal Church in this matter. It is desired that a pastor should have less than one church, accurate limits for their districts should be assigned. When in these decrees the terms "parish" or "parochial rights" are used, the bishops have no intention of thereby indicating that the pastoral administration of the people should always be appointed to a parish unless he has made an examination before the bishop and two priests, and has
Baltimore.  This does not apply between ten and fourteen years of age.

(7) Of the Schedules of Lay Property and of the Best Method of Securing Church Property and of Civil Sanctions. - The last-mentioned bill should be referred to the Finance Committee of the House. Whether for the sake of expediency or for the sake of expediency, it is recommended that the bill beawaived.

(8) Of the Consideration of the Act. - The considerations are to be followed.

(9) Of the Consideration of the Act to the Bishop. - The consideration of the Act already referred to the Bishop should be referred to the Committee on the Bishop. No minutes of the Bishop's action are to be taken.

(10) Of the Consideration of the Act to the Archbishop. - The consideration of the Act already referred to the Archbishop should be referred to the Committee on the Archbishop. No minutes of the Archbishop's action are to be taken.

(11) Of the Consideration of the Act to the Pope. - The consideration of the Act already referred to the Pope should be referred to the Committee on the Pope. No minutes of the Pope's action are to be taken.

(12) Of the Consideration of the Act to the King. - The consideration of the Act already referred to the King should be referred to the Committee on the King. No minutes of the King's action are to be taken.

(13) Of the Consideration of the Act to the Senate of the Kingdom. - The consideration of the Act already referred to the Senate of the Kingdom should be referred to the Committee on the Senate of the Kingdom. No minutes of the Senate of the Kingdom's action are to be taken.

(14) Of the Consideration of the Act to the House of Commons. - The consideration of the Act already referred to the House of Commons should be referred to the Committee on the House of Commons. No minutes of the House of Commons' action are to be taken.

(15) Of the Consideration of the Act to the Bishop of the Diocese. - The consideration of the Act already referred to the Bishop of the Diocese should be referred to the Committee on the Bishop of the Diocese. No minutes of the Bishop of the Diocese's action are to be taken.

(16) Of the Consideration of the Act to the Archbishop of the Province. - The consideration of the Act already referred to the Archbishop of the Province should be referred to the Committee on the Archbishop of the Province. No minutes of the Archbishop of the Province's action are to be taken.

(17) Of the Consideration of the Act to the Pope of the Church. - The consideration of the Act already referred to the Pope of the Church should be referred to the Committee on the Pope of the Church. No minutes of the Pope of the Church's action are to be taken.

(18) Of the Consideration of the Act to the King of the World. - The consideration of the Act already referred to the King of the World should be referred to the Committee on the King of the World. No minutes of the King of the World's action are to be taken.

(19) Of the Consideration of the Act to the Senate of the World. - The consideration of the Act already referred to the Senate of the World should be referred to the Committee on the Senate of the World. No minutes of the Senate of the World's action are to be taken.

(20) Of the Consideration of the Act to the House of Commons of the World. - The consideration of the Act already referred to the House of Commons of the World should be referred to the Committee on the House of Commons of the World. No minutes of the House of Commons of the World's action are to be taken.

(21) Of the Consideration of the Act to the Bishop of the Kingdom. - The consideration of the Act already referred to the Bishop of the Kingdom should be referred to the Committee on the Bishop of the Kingdom. No minutes of the Bishop of the Kingdom's action are to be taken.

(22) Of the Consideration of the Act to the Archbishop of the Province of the Kingdom. - The consideration of the Act already referred to the Archbishop of the Province of the Kingdom should be referred to the Committee on the Archbishop of the Province of the Kingdom. No minutes of the Archbishop of the Province of the Kingdom's action are to be taken.

(23) Of the Consideration of the Act to the Pope of the Church of the Kingdom. - The consideration of the Act already referred to the Pope of the Church of the Kingdom should be referred to the Committee on the Pope of the Church of the Kingdom. No minutes of the Pope of the Church of the Kingdom's action are to be taken.

(24) Of the Consideration of the Act to the King of the World of the Kingdom. - The consideration of the Act already referred to the King of the World of the Kingdom should be referred to the Committee on the King of the World of the Kingdom. No minutes of the King of the World of the Kingdom's action are to be taken.

(25) Of the Consideration of the Act to the Senate of the World of the Kingdom. - The consideration of the Act already referred to the Senate of the World of the Kingdom should be referred to the Committee on the Senate of the World of the Kingdom. No minutes of the Senate of the World of the Kingdom's action are to be taken.

(26) Of the Consideration of the Act to the House of Commons of the World of the Kingdom. - The consideration of the Act already referred to the House of Commons of the World of the Kingdom should be referred to the Committee on the House of Commons of the World of the Kingdom. No minutes of the House of Commons of the World of the Kingdom's action are to be taken.

(27) Of the Consideration of the Act to the Bishop of the Province of the Kingdom of the World. - The consideration of the Act already referred to the Bishop of the Province of the Kingdom of the World should be referred to the Committee on the Bishop of the Province of the Kingdom of the World. No minutes of the Bishop of the Province of the Kingdom of the World's action are to be taken.

(28) Of the Consideration of the Act to the Archbishop of the Province of the Kingdom of the World of the Kingdom. - The consideration of the Act already referred to the Archbishop of the Province of the Kingdom of the World of the Kingdom should be referred to the Committee on the Archbishop of the Province of the Kingdom of the World of the Kingdom. No minutes of the Archbishop of the Province of the Kingdom of the World of the Kingdom's action are to be taken.

(29) Of the Consideration of the Act to the Pope of the Church of the Kingdom of the World of the Kingdom. - The consideration of the Act already referred to the Pope of the Church of the Kingdom of the World of the Kingdom should be referred to the Committee on the Pope of the Church of the Kingdom of the World of the Kingdom. No minutes of the Pope of the Church of the Kingdom of the World of the Kingdom's action are to be taken.

(30) Of the Consideration of the Act to the King of the World of the Kingdom of the World. - The consideration of the Act already referred to the King of the World of the Kingdom of the World should be referred to the Committee on the King of the World of the Kingdom of the World. No minutes of the King of the World of the Kingdom of the World's action are to be taken.

(31) Of the Consideration of the Act to the Senate of the World of the Kingdom of the World. - The consideration of the Act already referred to the Senate of the World of the Kingdom of the World should be referred to the Committee on the Senate of the World of the Kingdom of the World. No minutes of the Senate of the World of the Kingdom of the World's action are to be taken.

(32) Of the Consideration of the Act to the House of Commons of the World of the Kingdom of the World. - The consideration of the Act already referred to the House of Commons of the World of the Kingdom of the World should be referred to the Committee on the House of Commons of the World of the Kingdom of the World. No minutes of the House of Commons of the World of the Kingdom of the World's action are to be taken.

(33) Of the Consideration of the Act to the Bishop of the Province of the Kingdom of the World of the World. - The consideration of the Act already referred to the Bishop of the Province of the Kingdom of the World of the World should be referred to the Committee on the Bishop of the Province of the Kingdom of the World of the World. No minutes of the Bishop of the Province of the Kingdom of the World of the World's action are to be taken.

(34) Of the Consideration of the Act to the Archbishop of the Province of the Kingdom of the World of the World of the Kingdom. - The consideration of the Act already referred to the Archbishop of the Province of the Kingdom of the World of the World of the Kingdom should be referred to the Committee on the Archbishop of the Province of the Kingdom of the World of the World of the Kingdom. No minutes of the Archbishop of the Province of the Kingdom of the World of the World of the Kingdom's action are to be taken.

(35) Of the Consideration of the Act to the Pope of the Church of the Kingdom of the World of the World of the Kingdom. - The consideration of the Act already referred to the Pope of the Church of the Kingdom of the World of the World of the Kingdom should be referred to the Committee on the Pope of the Church of the Kingdom of the World of the World of the Kingdom. No minutes of the Pope of the Church of the Kingdom of the World of the World of the Kingdom's action are to be taken.

(36) Of the Consideration of the Act to the King of the World of the Kingdom of the World of the World. - The consideration of the Act already referred to the King of the World of the Kingdom of the World of the World should be referred to the Committee on the King of the World of the Kingdom of the World of the World. No minutes of the King of the World of the Kingdom of the World of the World's action are to be taken.

(37) Of the Consideration of the Act to the Senate of the World of the World of the Kingdom of the World. - The consideration of the Act already referred to the Senate of the World of the World of the Kingdom of the World should be referred to the Committee on the Senate of the World of the World of the Kingdom of the World. No minutes of the Senate of the World of the World of the Kingdom of the World's action are to be taken.

(38) Of the Consideration of the Act to the House of Commons of the World of the World of the Kingdom of the World. - The consideration of the Act already referred to the House of Commons of the World of the World of the Kingdom of the World should be referred to the Committee on the House of Commons of the World of the World of the Kingdom of the World. No minutes of the House of Commons of the World of the World of the Kingdom of the World's action are to be taken.

(39) Of the Consideration of the Act to the Bishop of the Province of the World of the World of the Kingdom of the World. - The consideration of the Act already referred to the Bishop of the Province of the World of the World of the Kingdom of the World should be referred to the Committee on the Bishop of the Province of the World of the World of the Kingdom of the World. No minutes of the Bishop of the Province of the World of the World of the Kingdom of the World's action are to be taken.

(40) Of the Consideration of the Act to the Archbishop of the Province of the World of the World of the Kingdom of the World of the Kingdom. - The consideration of the Act already referred to the Archbishop of the Province of the World of the World of the Kingdom of the World of the Kingdom should be referred to the Committee on the Archbishop of the Province of the World of the World of the Kingdom of the World of the Kingdom. No minutes of the Archbishop of the Province of the World of the World of the Kingdom of the World of the Kingdom's action are to be taken.

(41) Of the Consideration of the Act to the Pope of the Church of the World of the World of the Kingdom of the World of the World. - The consideration of the Act already referred to the Pope of the Church of the World of the World of the Kingdom of the World of the World should be referred to the Committee on the Pope of the Church of the World of the World of the Kingdom of the World of the World. No minutes of the Pope of the Church of the World of the World of the Kingdom of the World of the World's action are to be taken.
to faith. (ii) Of the dissemination of good books. (iii) Prayer books should not be published until officially approved. (iv) Newcomers are frequenters. (v) Of the inquisitors. The examination for irremovable rectorships must take place before the bishop or vicar-general and three examiners. Candidates must reply to questions in dogmatic and moral theology, liturgy, and canon law. They are also to give a specimen of catechetical exposition and of preaching. The qualifications of the candidates are also to be weighed in forming a judgment. The bishop is to give the vacant rectorship only to a candidate who has received the approving votes of the examiners. (vii) Of the dioceses. (viii) Of clerical life and manners. Priests should make a spiritual retreat once every year, or at least every two years. They are exhorted to give themselves to study. They are to avoid all conduct that can afford even the suspicion of evil. They are not to bring an action against another cleric before a civil tribunal about temporal matters without written permission of the bishop. As to ecclesiastical affairs, they are to remember that judgment pertains only to the church authorities. (ix) Of diocesan and regulars. The provisions of the papal constitution "Romanos Pontifices" are extended to the United States. This constitution treats of the exemption of regulars from episcopal jurisdiction; of what concerns their ministry in a diocese; and of their temporal possessions. All controversies on these subjects are to be referred to the prefect of the Propaganda. Bishops are to recur to him also in matters concerning institutes of simple vows that are not diocesan but have their own superior-general. Diocesan Institutes, even having a rule approved by the Holy See, are entirely subject to the jurisdiction of the ordinary. Bishops are to see that the laws of enclosure (claustration) are observed. Regulations are laid down for the ordinary and extraordinary commendatory and religious brotherhoods, whose members are forbidden to aspire to the priesthood, may not, after leaving such congregation, be ordained for any diocese without a dispensation from Rome.

Title iii, Of Divine Worship. (i) Of celebrating Mass twice on the same day. (ii) Of conformity in fasts and feasts. In future in all dioceses of this country there are to be the following six feasts of obligation and no others: The Immaculate Conception, Christmas, Circumcision of Our Lord (New Year's Day), Ascension, Assumption, and All Saints' Day. No new dispositions are made as to fast days. (iii) Of the Lord's Day. The faithful are to be exhorted to observe it properly. (iv) Of sacred music. Profane music is forbidden: sacred music must accord with the sacredness of time and place. Psalms are not to be curtailed at Vespers. The Mass must not be interrupted by the length of the choir-singing.

Title iv, Of the Sacraments. (i) Of the baptism of converts. The ritual prescribed for their reception into the Church is to be observed. (ii) Of marriage. Catholics who marry before a secular minister are excommunicated. Mixed marriages are not to be contracted unless promises are given that the Catholic party is in no danger of perversity, and will strive to convert the non-Catholic party. Also that all
the children born of the union are to be brought up Catholics. No dispensation from these promises can be known.

Title v, Of the Education of Clerics.—(i) Preparatory seminaries should be instituted. The pupils should be taught Christian Doctrine, English, and at least one other language according to the necessity of the diocese. They must learn to speak and write Latin. Greek is also to be taught. The usual branches of profane learning, not omitting the natural sciences, as well as music and the Gregorian chant are to be part of the curriculum. (ii) Of the greater seminaries. Judgment must be exercised in admitting aspirants to the priesthood and they must be zealously formed to virtue and learning. Two years are to be devoted to a philosophical and four to a theological course. The faculty of theology is to embrace dogmatic and moral theology, Biblical exegesis, church history, canon law, liturgy and sacred eloquence. Great care must be taken in the selection of spiritual directors and professors for the students. Examinations are to be held semi-annually or annually in the presence of the bishop or vicar-general and the examiner is to test the clerics’ knowledge and ability to spend their vacations in a manner becoming the clerical profession. The temporal and spiritual administration of the seminary belongs principally to the bishop; he is to be aided by two commissions, one for spirituals and one for temporal affairs, appointed by the principal seminary or university. The Fathers consider the times ripe for creating a Catholic university, and for this purpose they appoint a commission. The university is to be entirely under the management of the local clergy. (iii) After completing their studies, the students should, however, continue to send some of their subjects to Rome, Louvain, and Innsbruck, as the new university is intended for postgraduate theological studies. (iv) Of the examinations of the junior clergy. For five years after ordination, priests must make an annual examination in Scripture, dogmatic and moral theology, canon law, church history, and liturgy. (v) Of theological conferences. All priests having care of souls must attend ecclesiastical meetings for the discussion of questions of doctrine and discipline. These conferences are to be held four times a year in urban and twice a year in rural districts.

Title vi, Of the Education of Catholic Youth, treats of (i) Catholic schools, especially parochial, viz., of the introduction of religion and the means to establish them. Parents must send their children to such schools unless the bishop should judge the reason for sending them elsewhere to be sufficient. Ways and means are also considered for making the parochial schools more efficient. It is desirable that these schools be free. (ii) Every effort must be made to have suitable schools of higher education for Catholic youth.

Title vii, Of Christian Doctrine.—(i) Of the office of preaching. (ii) A commission is appointed to prepare a catechism for general use. When published it is to be obligatory. (iii) Of prayer books. (iv) Of books and newspapers. While objectionable writings are to be condemned, Catholics should oppose them also by orthodox newspapers and books.

Title viii, Of Zeal for Souls.—(i) Immigrants should be instructed by priests of their own language. (ii) A commission is appointed to aid the missions among Indians and Negroes. (iii) Censures against secret vows must be removed. If Rome has not condemned a particular society by name, it will belong only to a commission consisting of the archbishops of the country to decide whether it falls under the laws of forbidden organizations or not. If they cannot agree, the matter is to be referred to Rome. On the other hand, Catholic societies, especially those of temperance, are to be encouraged.

Title ix, Of Church Property.—(i) The Church’s right to hold property. (ii) The bishop is the guardian and supreme administrator of all diocesan property. (iii) Priests are diligently to guard parochial property under the direction of the bishop. If they do not insist that their salary at the proper time, they are supposed to have renounced their right to it. (iv) In choosing lay trustees only those members of the congregation have a voice, who, being twenty-one years of age, have fulfilled the parochial precept, have paid for a seat in the church during the past year, have sent their children to Catholic schools and belong to no prohibited society. The pastor is ex officio president of the board of trustees. (v) In all churches some seats must be set aside for the poor. Abuses incident to picnics, excursions, and fairs are to be guarded against. Bulls are not to be given for religious purposes. It is a detestable abuse to refuse the sacraments to those who will not contribute to collections. Bishops are to determine the stipend proper for ecclesiastical ministries. Foreign priests or religious cannot be well paid in a diocese without the consent of the ordinary.

Title x, Of Ecclesiastical Trials.—(i) Every diocese is to have an episcopal tribunal. (ii) Its officials for disciplinary cases are to be a judge, fiscal procurator or diocesan attorney, and a chancellor. To those may be added an auditor, a notary, and apparatus. For matrimonial cases the officials are to be an auditor, defender of the marriage tie, and a notary. The interested parties may also employ advocates. The bishops should, however, continue to send some of their subjects to Rome, Louvain, and Innsbruck, as the new university is intended for postgraduate theological studies. (iv) Of the examinations of the junior clergy. For five years after ordination, priests must make an annual examination in Scripture, dogmatic and moral theology, canon law, church history, and liturgy. (v) Of theological conferences. All priests having care of souls must attend ecclesiastical meetings for the discussion of questions of doctrine and discipline. These conferences are to be held four times a year in urban and twice a year in rural districts.

Title xi, Of Ecclesiastical Sepulture.—Cemeteries should be properly cared for.

Title xii. The decrees of this council are binding as soon as they are promulgated by the Delegate Apostolic. At the request of the Fathers, the Holy See permitted the celebration in the United States of the feasts of St. Philip of Jesus, St. Turibius, and St. Francis Solano. It also granted to the bishops, under certain conditions, the power of alienating church goods without previously referring each case to Rome. The Fathers of this council signed the postulation of the cause of the beatification of Isaac Jogues and Rene Goupil, martyrs of the Society of Jesus, and of Catherine Tekakwita, an Iroquois virgin. This Third Plenary Council exhibits the actual canon law of the Church in the United States.

Acta et Decreta Conc. Plen. I (Baltimore, 1853); Acta et Decreta Conc. Plen. II (Baltimore, 1868); Smith, Notes on Plenary Council (New York, 1874); Decreta Conc. Plen. III (Baltimore, 1894); Nelles, Commentariorum in Conc. Plen. III (Innsbruck, 1898).

WILLIAM H. W. FANNING.

Baltimore, Provincial Councils of.—These councils have a unique importance for the Church in the United States, inasmuch as the earlier ones legislated for practically the whole territory of the Republic, and furnished many of the ecclesiastics who formed the later provincial councils of the country. This article touches on only those parts of the legislation which may seem in any way to individualize the discipline of the Church in the United States or depict the peculiar needs and difficulties of its nascent period.

I. The First Provincial Council was held in 1829 and was attended by one archbishop and four bishops. Its decrees refer to the enactments of two previous conventions which may be summarized briefly. Bishop Carroll's Diocesan Synod of 1791 decreed: (No. 3) The ceremonies of baptism shall not be
supplied for converted heretics who had been previously validly baptized. (No. 4) As a rule children are not confirmed before the age of seven. (No. 5) The offerings of the faithful are to be divided into three parts: for the support of the pastor, the relief of the poor, and the sustentation of the church. (No. 11) The faithful are to be warned that the absolution of priests not approved by the bishop is invalid. (No. 15) None are to be married until they know the Christian Doctrine. Slaves, however, need know only the principal truths, if more cannot be acquired. (No. 16) In mixed marriages the non-Catholic must promise before witnesses to bring up the children of the union of the union of the faith of the church. Hymns and prayers in the vernacular are to be encouraged at evening services. (No. 20) Catholics may work on days of obligation owing to the circumstances of place, but they must wear Mass if possible. (No. 23) The rich are to be warned that they sin grievously if, through their parsimony, pastors cannot be sustained and multiplied. (No. 24) When there is question of refusing Christian burial, the bishop must be consulted beforehand when possible. The second series of enactments referred to are those regulating ecclesiastical discipline sanctioned by the common consent of the Archbishop of Baltimore and the other American bishops in 1810. The main articles are: (No. 2) Regulars should not be withdrawn from pastoral work without the consent of the bishops, if their authors have deemed it necessary to the existence or prosperity of their missions. (No. 3) The Douay version of the Bible is to be used. (No. 5) Baptism must be conferred in the church where possible. (No. 6) If no sponsors can be obtained, the infant must be a catechism. (No. 9) The faithful are to be warned against improper theatres, dances, and novels. (No. 10) Freemasons cannot be admitted to the sacraments. Besides ordering the publication of these decrees along with their own synodal enactments, the fathers of the First Provincial Council decreed: (No. 1) Priests should labour in any mission assigned to them by the bishops. (No. 5) Owing to the abuses of lay trustees all future churches should be consigned to the property rights and ecclesiastical courts. In addition to their decrees, the bishops asked and obtained from Rome permission to use for adults the formula of infant baptism; to consecrate baptismal water with the form approved for the missionaries of Peru, and to extend the time for fulfilling the precept, i.e. from the first Sunday of Lent to Trinity Sunday. II. The Second Council, held in 1833, was attended by one archbishop and nine bishops. The main decrees were: (No. 3) A delimitation of the American dioceses to be made. (No. 4) A method of selecting bishops, which a later Council (Prov. VII) modified. (No. 5) Recommending the entrusting to the Jesuits of the Indian missions in the West, as also (No. 6) the missions among former American slaves, repatriated in Liberia, Africa, to the same fathers. (No. 8) Bishops are exhorted to erect ecclesiastical seminaries. III. The Third Council in 1837 was composed of one archbishop and eight bishops. Its decrees enacted: (No. 4) Ecclesiastical property is to be secured by the best means the civil law affords. (No. 6) Ecclesiastics should not bring ecclesiastical cases before the civil tribunals. (No. 7) Priests are prohibited from borrowing money from the laity. (No. 8) Pastors are warned against permitting unsuitable music at Divine worship. (No. 9) The two days following Easter and Pentecost are to be days of obligation no longer. (No. 10) Weddings are to be done by fast and abstinence. IV. The Fourth Council in 1840 issued decrees signed by one archbishop and twelve bishops as follows: (No. 1) In mixed marriages no sacred rites or vestments are to be used. (No. 5) Temperance societies are recommended to the faithful. (No. 6) Priests are to see that those frequenting public schools do not use the Protestant version of the Bible or sing sectarian hymns. They must also employ their influence against the introduction of such practices into the public schools. (No. 8) Bishops are to give the people a list of the priests to hold it in their name. Among those attending this council was the Bishop of Nancy and Toul, France, to whom the fathers granted a right to a decisive vote. A letter of consolation was sent by the fathers to the bishops of Poland, and another of thanks to the moderators of the Leopold Institute of Vienna, Austria. V. In 1843, the Fifth Council was attended by one archbishop and sixteen bishops. Among its enactments were: (No. 2) Bishops may not deliver orations in churches. (No. 4) It is not expedient that the Tridentine decrees concerning clandestine matrimony be extended to places where they have not been already promulgated. (No. 5) Priests are to be obliged to observe the law of residence. (No. 6) Priests may not borrow money for church uses without written permission of the bishop. VI. The Sixth Council (one archbishop and twenty-two bishops attending) in 1846, decreed: (No. 1) that the Blessed Virgin Mary conceived without sin is chosen as the patron of the United States. (No. 2) Priests ordained titulus missae may not enter a religious order without permission of their ordinaries. (No. 3) The Canons concerning the proclaiming of the banns of matrimony are to be observed. At the request of the fathers the Holy See sanctioned a formula to be used by the bishops in taking the oath at their consecration. VII. In 1849 two archbishops and twenty-three bishops held the Seventh Council. The main decrees were: (No. 2) The Holy See is to be informed that the fathers think it opportune to define as a dogma the Immaculate Conception of the Blessed Virgin Mary. (No. 3) A change in the election of bishops is introduced. (No. 5) Bishops are not to give an exeat at the request of a priest unless it be certain that another bishop will receive him. (No. 6) Priests are to be asked to assist at the marriages of those who have already had a ceremony performed by a Protestant minister, or who intend to have such ceremony performed. (No. 7) A national council should be held in Baltimore in 1850, by Apostolic Authority. The fathers moreover petitioned the Holy See to raise New Orleans, Cincinnati, and New York to metropolitan dignity and to make a new limitation of the Provinces of Baltimore and St. Louis. They desired likewise that Baltimore should be declared the seat of the National Father of the Republic. The pope granted the first part of the petition, but deferred acting on the question of the primacy. VIII. The Eighth Council was assembled in 1855. One archbishop and seven bishops or their represe-
he was also rector of the university. In 1717, he was general censor of books at Rome, and later rector of Châlons. He was also rector of Châlon. He left several works of some value to the Christian apologist, notably: (1) “Réponse à l'histoire des oracles de M. de Fontenelle”, a critical treatise on the oracles of paganism, in refutation of Van Dale's theory and defence of the Fathers of the Church (Strasbourg, 1707), followed in 1708 by "Suite de la réponse à l'histoire des oracles". (2) “Défense des S. Péres accusés de platonisme” (Paris, 1711); this is a refutation of "Platonisme dévoilé", a work of the Protestant minister Sourvenier de Condorcet, an advocate of the philosophy paléenne" (Strasbourg, 1719). (4) "La religion chrétienne prouvée par l'accomplissement des prophéties de l'Ancien et du Nouveau Testament suivant la methode des SS. Péres" (Paris, 1725). (5) "Défense des prophéties de la religion chrétienne" (Paris, 1737). To these may be added a further oration on the Most Rev. Peter Creagh, Archbishop of Dublin (Strasbourg, 1705), the "Acts of St. Balaam, Martyr", and the "Life of St. Febronius, Virgin and Martyr" (Dijon, 1720 and 1721). SOURMAYEUX, in Dict. du théol., c. v. ii., 126, Bibl. de la c. de J., I, 806-860; VIII, 1736.

MARK J. MCNEAL.

Baluze, Jean, a French cardinal, b. probably c. 1421, in Poitou; d. 5 October, 1491, at Ripapransone (Province of Ancona) to which the Blessed Sacrament to be kept in chapels of religious communities not subject to the law of enclosure. All of these petitions were granted by the Holy See. That concerning the Archbishop of Baltimore granted to him, as ruler of the mother-church of the United States, an honorary pre-eminence, to consist in his taking precedence of any other archbishop in the country, without regard to promotion or consecration, and in his having the place of honour in all councils and conventions. The fathers also sent to Rome an inquiry as to the nature of the vows (solemn or simple) of religious women, especially of Visitations Nurses in the United States, an answer to which was deferred to a later time (1864). The question was also discussed as to whether Archbishop Kenrick's version of the Bible should be approved for general use. It was finally decided to wait for Dr. John Henry Newman's expected version, and then to determine along with the bishops of other English-speaking countries on the reception of X. In 1869, the Tenth Council enacted decrees that were signed by one archbishop, twelve bishops, and one abbess. Among these decrees we note: (No. 5) Bishops are exorted to establish missions and schools for the negroes of their dioceses. (No. 7) Priests are to be appointed to aid the bishops in administering the temporal concerns of the diocese. They are also to supervise the spiritual and material affairs of religious women. At the request of the fathers, the Holy See extended for five years the privilege of using the short formula in the baptism of adults.

BALUZE

But his end was near; he died in 1491 and was buried at Rome. He had attained numerous dignities and amplexus wealth, but disburdened the Church.

Fonozet, Jean Baluze (Paris, 1886); Pastor, Gesch. der Päpste (Freiburg, 1904), 4th ed., II, 372-378; tr. IV, 103-106 (London, 1894).

N. A. WEBER.

Baluze, Etienne, a French scholar and historian, b. at Tulle, 24 December, 1630; d. in Paris, 28 July, 1718. His education was commenced at the Jesuit college of his native town, where he distinguished himself by his intelligence, his constant devotion to study, and his prodigious memory. Obtaining a scholarship on the recommendation of his professors, he completed his classical courses at the College of St. Martial, which had been founded at Toulouse, in the fourteenth century, by Pope Innocent VI for twenty Limousin students. Resolved to devote himself to the study of literature and history, Baluze set to work with great zeal, perseverance, and success. Critical and painstaking in the investigation of facts, he undertook to study the origins of the French nation, its customs, laws, and institutions, using for this purpose only genuine documents, records instead of fanciful legends and fabulous stories, thus introducing a scientific spirit into historical research, philology, and chronology.

At the age of twenty-two he wrote a remarkable work, "De la fable Frisonus," a criticism. A Jesuit, Father Frison, had just published a book, "Gallica purpurata," containing the lives of the French cardinals, which met with great success until Baluze gave out (1652) his "Anti-Frizonus" in which he pointed out and corrected many errors. In 1654, Pierre de Marca, Archbishop of Toulouse, one of the greatest French scholars in the seventeenth century, appointed Baluze his secretary. Upon the death of his patron, in June, 1662, Baluze published the "Marca Hispanica," a remarkable historical and geographical description of Catalonia. This work made him known to Colbert, who appointed him his librarian, a position he held for thirty years, many years, which is after Colbert's death. The excellent collection of manuscripts and books which was found in the latter's library was the fruit of his care and advice. His own collection was also very important; it comprised about 1100 printed books, 957 manuscripts, more than 500 charters, and seven cases full of various documents. Baluze is to be ranked among the foremost beneficiaries of literature who employed their time and knowledge in collecting from all sources ancient manuscripts, valuable books, and state papers. He annotated them with valuable comments, being very well acquainted with profane and ecclesiastical history as well as with canon law, both ancient and modern.

The number of works Baluze published is considerable; we shall mention the most important among them: (1) "Marli Mercatoria opera" (1684), collated with manuscripts and enriched with notes illustrative of the history of the Middle Ages. (2) "Regum Francorum capitularia" (1677). This collection contains several capitularies never published before. Baluze corrected them with great accuracy and in his preface gave an account of the original documents and the authority of the several collections of the capitularies. (3) "Epistole Innocentii Papae III" (1682); not a complete collection, as Baluze was refused the use of the letters preserved in the Vatican. (4) "Conciliorum nova collectio," containing all the synods in the eight centuries, from the founding of the city (900), to the episcopate of Daniel de Saint-Auclair (1702). The history of Tulle is divided into three books, the first dealing with the counts, the second with the abbots, and the third with the bishops.

In 1670, Baluze was appointed professor of canon law at the Collège de France, of which he became director in 1707, with a pension awarded by the king. But he soon felt the uncertainty of worldly favours. Being engaged to write the history of his own family, he began to work in the cardinal's disgrace. Baluze was accused of having used spurious papers in his patron's interest. Consequently he received a lettre de cachet ordering him to retire to Lyons. Being expelled from the university and deprived of his personal fortune, he wandered from Rouen to Blois, from Blois to Tours, and later to Orléans, where he lived until 1713. After the peace of Utrecht, the family of Cardinal de Bouillon recovered the king, and Baluze was recalled, but never again employed as a professor or as a Director of the Collège de France. He lived far from Paris and was engaged in publishing St. Cyprian's works at the time of his death. Baluze, together with Luc de Buchery, Father Frison, and Father Simon, gathered an immense quantity of rare materials which the historians of the nineteenth century, such as Siamoni, Guizot, Augustin and Amédée Thirry, Michelet, Henri Martin, Fustel de Coulanges, Father Francois, and Dr. Sallé, used in their works on history.


JEAN LE BAHs.

BAMBERG, Archidiocese of, in the kingdom of Bavaria, embraces almost the whole of the presidency of Upper Franconia, the northern part of the
Middle Franconia (in particular the cities of Nuremberg, Fürth, Ansbach, and Erlangen), parts of Lower Franconia, of the Upper Palatinate, and of the Diocese of Cologne, up to the days of 1 December, 1900, the archdiocese then contained 379,442 Catholics; in 1907 the Catholics numbered 410,000, and members of other denominations 730,000. Bamberg as an ecclesiastical province includes, besides the Archdiocese of Bamberg, the bishoprics of Würzburg, Eichstätt, and Speyer, all of Bavaria.

History. In the early centuries the region afterwards included in the Diocese of Bamberg was inhabited for the most part by Slavs; the knowledge of Christianity was brought to these people by missionaries, the monks of the Benedictine Abbey of Fulda, and the land was under the spiritual authority of the Diocese of Würzburg. The Emperor Henry II and his pious wife Kunigunde decided to erect a separate bishopric at Bamberg, which was a family inheritance. The emperor's purpose in this was to make the Diocese of Würzburg less unwieldy in size and to give Christianity a firmer footing in the districts of Franconia. In 1008, after long negotiations with the Bishop of Eichstätt, Bamberg and its territory were ceded portions of their dioceses, the boundaries of the new diocese were defined, and John XVIII granted the papal confirmation in the same year. The new cathedral was consecrated 6 May, 1012, and in 1017 Henry II founded on Mount St. Michael, near Bamberg, a Benedictine abbey for the training of the clergy. The emperor and his wife gave large temporal possessions to the new diocese, and it received many privileges out of which grew the secular power of the bishops (cf. Weber in "Historisches Jahrbuch der Gürresseelschaft" for 1896, 342-345 and 617-639). Pope Benedict VIII during his visit to Bamberg (1020) placed the diocese in direct dependence on the Holy See. In 1248 and 1260 the see obtained large portions of the estates of the Counts of Meran, partly through purchase and partly through the appropriation of extinguished feuds. The old Bishopric of Bamberg was composed of an unbroken territory extending from Schloesselfeld in a north-easterly direction to the Franconian Forest, and presented a vast addition in the counties of Carinthia and Salzburg in the Nordgau (the present Upper Palatinate), in Thuringia, and on the Danube. By the changes resulting from the Reformation the territory of this see was reduced nearly one half in extent; in 1768 the possessions and jurisdictions situated in the secularized counties were sold and let to private individuals; the secularization of church lands took place (1802) the diocese covered 1276 square miles and had a population of 207,000 souls.

Up to this period the Diocese of Bamberg had been ruled by 63 bishops. The first eight were appointed by the German emperors; after this they were chosen by the clergy and people jointly; still later they were elected by the cathedral chapter. On several occasions, when the election was disputed, the appointment was made by the emperor. In 1777, 1783, Eberhard I (1007-40), chancellor to Henry II, greatly increased the possessions of the diocese; Suidger (1040-46) became pope under the name of Clement II; Hartwig (1047-58) defended the rights of his see against Henry the Bearded. According to the bulls of the pope in 1053; Adalbert (1053-57) was followed by Günther (1057-65) who held the first synod of Bamberg (1058). Günther died at Odenberg (Sopron) in Hungary, while on a crusade. Hermann (1065-75) acquired the Prince-Bishopric of Schleswig; according to the papacy he took the side of the empire. He was charged with obtaining his election by simony and deposed. Rupert (1075-1102), as partisan of Henry IV, was a member of the pseudo-Synod of Brixen which declared Pope Gregory VII to be deposed; on this account the bishop was excommunicated. During his episcopate Rupert did much for the Thurinian part of the country. During the interregnum St. Otto I (1102-39), the Apostle of the Prussians and Pomeranians, had a large share in the reconciliation of the pope and the emperor by the Concordat of Worms; he founded numerous churches and monasteries and during a famine showed large-hearted generosity to his subjects. Of his immediate successors were men of less distinction: Egilbert (1139-46), who had been Patriarch of Aquileia; Eberhard II of Otelingen (1146-70) who with great pomp celebrated, in 1147, the canonization of Henry II. Eberhard increased in an unseemly manner the territory of the diocese, but, being a partisan of Frederick I, he was for a time under sentence of excommunication. He succeeded by Hermann II, of Aursch (1170-77). Otto II, of Andechs (1177-96), rebuilt in 1181 the cathedral, which had been burned. Otto II understood how to remain loyal both to the emperor and the pope. Thiemo (1196-1202) obtained in 1200 the canonization of the Empress Kunigunde, joint foundress with the emperor Henry II of the see; Conrad, Duke of Silesia (1201-03), did not take part in the unsuccessful crusade to Palestine, but, in spite of his warlike disposition he was zealous in promoting the spiritual life of his clergy. Poppo I, Count of Andechs (1237-42), soon retired from his office; Henry I of Bilstein (1242-61) received from the emperor the title of Prince-Bishop for himself and his successors, as well as numerous rights of sovereignty. Thenceforth the Bishops of Bamberg had ecclesiastical precedence directly after the archbishops. Their power was encroached on, however, from two directions; on the one side by the cathedral canons, the so-called Brothers of St. George, who abandoned the vita communis during the episcopate of Bishop Berthold of Leiningen (1257-59), and developed in addition estates in the Duchies of Carinthia and Salzburg in the Nordgau (the present Upper Palatinate), in Thuringia, and on the Danube. By the changes resulting from the Reformation the territory of this see was reduced nearly one half in extent; in 1768 the possessions and jurisdictions situated in the secularized counties were sold and let to private individuals; the secularization of church lands took place (1802) the diocese covered 1276 square miles and had a population of 207,000 souls.

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and ecclesiastical authorities; in 1348 he had a registrar (urbanium) drawn up all the estates and rights belonging to the see. Johann III of Bamberger (1353–63) was granted the right of coinage and re-established the disordered finances of the see. Frederick II of Trubendingen (1364–68) was followed by Louis, Margrave of Meissen (1368–74), who soon became Elector of Mainz. Lampricht of Brunn (1375–98), Bishop of Worms, introduced new taxes in order to reduce the indebtedness of the see. This led to a revolt of the citizens of Bamberg, and the bishop was put to flight in 1379; in 1380 he conquered the city and imposed heavy penalties. George I Zobel of Giebelstadt (1398–1417), who was called the Elector, and Albert Otho of Brandenburg (1412–21), settled a quarrel of many years’ standing with the Burgrave of Nuremberg and protected the Jews living in the diocese. Frederick III of Auesse (1421–31), one of the most religious princes of his age, convened a synod in order to restore ecclesiastical discipline and to check the avarice and immorality of the clergy; the opposition to these reforms, especially that of the cathedral canons, forced him to resign the see (d. 1440). Anthony of Rotenhain (1440–46) was unable to do much good, and the bad condition of the episcopal finances of the bishopric; in 1440 the citizens of Bamberg forced him to flee, but he soon afterwards took the city by storm and executed a number of the citizens. The diocese was several times devastated by the Hussites. More pleasant times followed George of Schauenburg (1456–75), an able ruler, restored ecclesiastical discipline among the people, clergy, and monasteries, and encouraged the newly discovered art of printing (the printer Pfister had a press at Bamberg as early as 1460). Philip of Henneberg (1475–87) continued the labours of his predecessor, redeemed a large number of the estates mortgaged by Anthony of Rotenhain to the Jews, and in 1478 drove the Jews out of the diocese. Henry III Gross of Trockau (1487–1501) was an energetic organizer and issued a number of laws; in 1491 he held a synod. Veiit I Truchsess of Pommersfelden (1501–03) and George II Marchalk of Ebnet (1503–05) had very brief reigns.

The period of the Reformation was an unfortunate one for the diocese. Luther’s doctrines very soon found entrance into its territory. The fourth bishop, George III Schenk of Limburg (1502–22), did much to encourage art and the erection of churches, but he showed himself weak in his opposition to the religious innovations and allowed the writings of the Reformers to be printed in the diocese. Luther’s doctrines also found friends and well-wishers in the cathedral chapter. Weigand of Redwitz (1522–56) desired to make a stand against the progress of the Reformation, but was prevented by political and social conflicts. In 1524 the peasants, excited by the preaching of evangelical freedom by the adherents of the new teachings, revolted in several places and refused to pay tithes. The city of Bamberg also rebelled against the bishop; the citizens called on the peasants for aid, plundered the episcopal palace, the houses of the canons and clergy, the monasteries, and a large number of estates in the open country which belonged to the nobles and clergy. George von Truchsess, commander of the army of theBrandenburg Confederation, restored order; a number of the revolutionary leaders were executed, a heavy punishment was inflicted on the city of Bamberg, and the nobles who had suffered loss received unnecessarily large compensation. In spite of the bishop’s zeal for souls, the Reformation spread more rapidly in the diocese than in Brandenburg, a footing, especially in Nuremberg and in the Franconian possessions of the Electors of Brandenburg. This period was followed by an era of calm during the episcopates of George IV Fuchs von Rugheim (1556–61), Veit II of Wurzburg (1561–77), John George I Zobel of Giebelstadt (1577–80), Martin von Eyb (1580–83); none of these men, however, were able to overcome the disorders and reduce the debts of the see. The cathedral chapter was chiefly responsible for the troubles under which the diocese suffered; their nepotism, simony, avoidance of ordination to the priesthood, and, in many cases, their evil lives (concubinage was common) prevented reform. Ernst von Mengenfeld (1582–91) tried to enfeeble the moral decay of clergy and people; in 1585 he founded a seminary in Bamberg for the training of priests; he also did much to improve the material welfare of the people. Nathan von Thüngen (1591–1601), bishop of Augsburg, made great efforts to promote the counter-Reformation; he provided for the education of the clergy, enlarged the ecclesiastical seminary, and re-established the Catholic religion in his territory in accordance with the then accepted principles of law. A less successful episcopate was that of John Philip von Gebseattl (1599–1609), during whose reign the pest desolated the diocese. John Gottfried von Aeschhausen (1609–22), who, after 1617, was also Bishop of Würzburg, took energetic measures against the Jesuits, to whom he gave the house and church of the Carmelites; he put the Jesuits in charge of the ecclesiastical seminary and made them the cathedral preachers. In this way the bishop insured the reform of his clergy and the opposition of the Jesuits to the Catholicism. There is recorded in his memory which also rests on that of his successor: the toleration and encouragement of trials for witchcraft.

Many misfortunes befell the diocese during the Thirty Years War; among these were the devastations, impost, spoilage, and devastation. In 1632 Bamberg was conquered by the Swedes, and in 1633 was obliged to recognize Bernard of Weimar as its ruler. Bishop John George II Fuchs von Dornheim (1623–33) died in Carinthia far away from his see. Franz von Hatzfeld (1633–42) was not able to enter his diocese until 1635. Melchior Otto Voit of Salzburg (1642–53) changed the gymnasium into a university in 1647; his successors, Philip Valentine Voit von Reineck (1655–72), Philip von Dernbach (1672–83), Marquard Sebastian Schenk von Stauffenberg (1683–93), followed his example in encouraging the spiritual activity of the Jesuits and other orders, in the improvement of schools, and in reducing the indebtedness of the diocese. A time of great prosperity was the period of the two Count Vincenz von Schönborn-Buchheim (1679–1709), and Frederick Charles (1729–46). After 1695 the former of these two bishops, Lothair Franz, was also Elector of Mainz; he built the princely palace (now a royal residence), a large college for the Jesuits, as well as several castles, and was a great patron of art and learning; the latter, Frederick Charles, added faculties of law and medicine to the university and adorned the city with numerous public buildings. On account of his pupil eloquence his contemporaries gave him the name of the German Flurey. The reigns of the next bishops, John Philip Anthony von Frankenstein (1746–53) and Franz Conrad, Count von Stadion (1753–57), were also peaceful. During the administration of Adam Frederick, Count von Seinsheim (1757–79), the diocese suffered greatly from the Seven Years War; during its progress the Prussians ravaged and plundered the region, levied contributions on the inhabitants, and carried off church treasures. When pestilence and famine followed the other miseries of war the bishop showed great liberality in helping the people. Albert Ludwig von Erthal (1779–95), who was at the same time Bishop of Würzburg, was another prelate who aimed to promote the welfare of the diocese; he issued wise laws, tried to equalize the burdens of taxation, founded charitable institutions (the general hospital
BAMBERG, among them), and raised the standard of the clergy. But although personally religious, in the political relations of the Church he yielded in a measure to the prevailing tendencies of the 17th century. As the last Prince-Bishop of Bamberg in 1799, he took refuge at Prague from the French invasion, and in 1799 at Saalfeld. He had just returned, in 1802, when Bavaria seized his principality. In 1803 the delegates of the empire formally enacted the secularisation of Bamberg, and allotted it to be a possession of the Elector of Bavaria. All the provostships and monasteries were then suppressed; the university was changed into the still extant lyceum, and the prince-bishop was pensioned.

Upon the death of von Buseck (1805) George Charles von Fchenbach, Bishop of Würzburg, administered the affairs of the diocese until 1808. After this the see remained vacant for ten years; the ecclesiastical government was carried on by a vicariate-general, consisting of a president and eight counselors. The Concordat agreed upon between Bavaria and Rome in 1817 brought in a new era. Bamberg was made an archbishopric with boundaries as given at the Peace of Vienna. The privileges and properties of Count Joseph von Stubenberg, previously Prince-Bishop of Eichstätt, took possession of the archiepiscopal see of Bamberg in 1818 and administered both dioceses until his death in 1824. Bishop von Stubenberg employed the unoccupied property in work which he thought would be the interest of the Catholic Church. He was succeeded by (1824-42) Joseph Maria, Freiherr von Frenberg, who had been Bishop of Augsburg, 1822-58; Boniface Caspar von Urban, 1858-75; Michael von Deinlein, who founded a seminary for boys and encouraged Catholic associations and missions among the people, 1875-90; Frederick von Schreiber, and (1890-1904) Joseph von Schork, a noted pupilator. Archbishop von Schork promoted missions (Volkmissionen) among the people, as well as charitable and social organizations among clergy and laity. Frederick Philip von Abert (b. at Münnerstadt, 1 May, 1852) was appointed Archbishop, 30 January, 1905.

Ecclesiastical Statistics.—The Diocese of Bamberg is divided into the archiepiscopal com-missariat of the city of Bamberg and 20 rural deaneries. The diocesan year-book for 1906 gives: 194 parishes and dependent stations; 35 curacies; 113 chaplaincies; 58 benefices; 583 churches and chapels; 486 schoolteachers; 2,932 Catholic altars; 22 Catholic parochial schools; 29 Catholic district school inspectors; 39 local school inspectors. The cathedral chapter is composed of 1 provost, 6 deans, 10 canons, 1 honorary canon, and six curates. The secular priests have a clerical association (Padus Ottomannus) with 320 members and a home for invalid priests; the association has also a retiring fund (Emerentia) of 92,200. There are 7 houses of male orders, with 90 members, 4: Franciscan with 17 priests and 29 brothers; 1 of Caelced Carmelites with 5 priests, 3 clerics, and 7 brothers; 1 of Conventual Minorites, with 5 priests, 5 brothers, and 3 novices; 1 of Brothers of Charity, with 2 priests, 11 brothers, and three novices. The archiepiscopal deanery comprises a large number of houses of the female orders and congregations: 1 convent of the Discalced Carmelites of St. Francis (Fürstenfeld) with 223 inmates; 13 houses of the Poor School-Sisters, with 123 inmates; 3 houses of the Franciscan Sisters, with 11 inmates, from the mother-house of Maria-Stern at Augsburg; 8 houses of the Tertiary Sisters of St. Francis, from Mallersdorf; 1 of Servite Sisters, from the convent of Dillingen with 43 inmates; 5 houses of the Sisters of Charity of St. Vincent de Paul with 55 inmates; 17 houses in 10 localities containing 107 inmates, of the Sisters of the Most Holy Saviour from the mother-house at Oberbronn, with 107 inmates; 12 houses, with 32 inmates, of the Daughters of the Holy Redeemer from the mother-house at Würzburg; 26 houses of the Sisters of Oberzell; making a total of 55 houses with 640 female religious. For the training of the clergy there are an archiepiscopal seminary for priests (50 students) and an archiepiscopal seminary for 5 pupils. The students and graduates of the seminary (Priestseminary) are educated at the Royal Lyceum, which has philosophical and theological faculties and 9 clerical professors; the pupils of the seminary for boys' school (Knabenseminary) attend the two gymnasium of Bamberg in each of which an ecclesiastical acts as religious instructor (Religiöse Lehrer). The clergy have also charge of the von Außesee seminary and home for Catholic students. The Franciscans have at Bamberg a seminary for students at the gymnasium who wish to enter the order after completing their studies. Of the female congregations, the English Ladies conduct 3 Academies and boarding-schools for girls, and 7 primary schools; the other congregations conduct common schools, housekeeping and industrial schools, and orphanages. The diocese have some 90 charitable institutions under their care, among these are: 15 almshouses and infirmaries; 12 hospitals; 22 chéres; 15 centres for obtaining visiting nurses; 1 insane asylum; 4 homes for poor and aged; 17 orphanages. Among the Catholic societies in the diocese may be mentioned: 50 Associations for Workingmen and Mechanics; 14 Journeymen's Associations (Gesellenvereine); 7 Apprentices' Societies; 1 Workingwomen's and 1 Shopgirls' Association; the Ludwig-Missiak Association; the St. Joseph's Association; the Christian Family Association; the Society of Christian Mothers; the Catholic Men's Society, the People's Union for Catholic Germany, etc.

The most important ecclesiastical building of the diocese is the cathedral. The edifice erected by the Emperor Henry II, the Saint, was destroyed by fire in 1081; the new cathedral, built by St. Otto of Bamberg, was consecrated in 1111, and in the thirteenth century received its present late-Romanesque form. It is about 300 feet long, 92 feet wide, and the four towers are each about 266 feet high. Among the finest of its monuments is that to Emperor Henry II and his Empress Kunigunde, considered the masterpiece of the sculptor Tilman Riemenschneider. Among other noteworthy buildings are the cathedral library, the twelfth-century church of the former Benedictine abbey of St. Michael and the upper parish church, a Gothic building dating from 1387. Among the noted churches of the diocese are those of the Fourteen Martyrs, Goseweinsteine, and Mariawhein—places of pilgrimage; the Gothic church of Our Lady at Nuremberg, and the churches of the former abbeys of Banz and Ebrach.

Ludwig, Scriptores rerum episcopatus Bambergensis (Frankfort and Leipzig, 1718); Schmiedward, Statistische Beschreibung des Hochstifts Bamberg (1806); Episcopatus Bambergensis (St. Blasien, 1802); Koppe1, Historisch-topographische Beschreibung des Hochstifts Bamberg (Nuremberg, 1805); Jäck, Geschichte der Provinz Bamberg, 1705-1803 (Bamberg, 1809-10); Idd, Beschreibung der Bibliothek des Hochstift Bamberg (Nuremberg, 1831-35); Idd, Eparchische Jahrbücher von 1715 bis 1833 (Bamberg, 1832-34); von Strauβ, Geschichte des Bistums Bamberg (Bamberg, 1836); Idd, Beschreibung der Bibliothek des Bistums Bamberg (Bamberg, 1836); Brekman, Geschichte des Hochstifts Bamberg (Bamberg, 1845); Jäck, Geschichte der Provinz Balmberg (Berlin, 1845);美丽, Die Geschichte des Bistums Bamberg, 1729-1876, ed. K. Nenn (Berlin, 1877); Schönleben, Geschichte der Universität Bamberg (Bamberg, 1890); Kranz, Die Geschichte des Bistums Bamberg (Bamberg, 1895); Flügel, Geschichte der Universität Bamberg (Bamberg, 1895); Wasser, Geschichte der Stadt Bamberg (Bamberg, 1898); Rösel, Unter dem Krummsäul, der Kulturhändler, Bamberger Geschichtsblätter (Bamberg, 1895); Flügel, Geschichte der Stadt Bamberg (Bamberg, 1895).
BANANAS

1897; WILD, Staat und Wirtschaft in den Bistümern Bamberg und Würzburg (Heidelberg, 1904); Schematismus der Gelehrten; Erschluß, Bamberg 1902; JOHNSON, Das Register über Bestand und Wirken des Historischen Vereins Bamberg (Bamberg, 18—1905), 64 vols.

JOSEPH LINS.

BANANAS (A. V. Benaisah; Kenrick, Banalah; Heb. דְּבָשׁ, also דִּבָשׁ, "Jehovah hath built up"—Gesenius; Gr. Βανάζα, Banaias, Banaia, Banaisa), the name of several men mentioned in the Bible. The orthography varies, but the component elements of the various forms are the same.

The most famous of all who bore the name was "the son of Joia, the priest," the "most valiant among the thirty"—"captain of the third company for the third month" (I Par., xxvii, 5, 6). The meaning of the text is not clear; he seems to have been a priest and one of the principal officers at court. "Joia, the son of Banaia" (I Par., xxvii, 34) may be a false reading, in which the names have been interchanged. Banaia is credited with three notable exploits that required strength and courage: (a) He killed two lions, or perhaps brave warriors of Moab ("two lion-like champions of Moab"—Gesenius, s. v. by "lion" and Lat. The Heb. edition is merely literated, leaving the meaning doubtful); (b) he descended into a pit and there killed a lion; (c) he also vanquished and put to death an Egyptian hero of extraordinary size and great strength (II K., xx, 20); (c) he vanquished and put to death an Egyptian hero of extraordinary size and great strength (II K., xx, 20). He is called "Cethethi and Pheletiti," or "the king's guards"—D. V., footnote (II K., viii, 18; I Par., xvii, 17), or "Cethethites" and "Pheletithes" (II K., xx, 23).

The D. V. describes him as "the first among the thirty, but yet to the first three he was not added: Dives and his brothers were not numbered" (I Par., xi, 25). In II K., xxii, 23, the Heb. text gives the same history, but the Gr. and the Lat. versions cause confusion by notable variations. The A. V. reads: "Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard" (I Chron., xi, 25). This is from the Heb., but "guard" may be questioned (Gesenius renders the word by "a hearing, audience"). "The first among the thirty" (D. V.) is far from being exact (Joe., Ant., vii, 12).

Banaia supported Solomon's title to the throne against the ambitious intrigues of Adonias (III K., i, 32—38, 44), whom, by Solomon's command, he afterwards put to death (III K., ii, 25). He also executed and succeeded him as general of the army (III K., ii, 34, 35); likewise Semai for having disobeyed Solomon (III K., ii, 46). For some Rabbinic literature, see JEW, ENCYC. S. V.

JOHN J. TIERNEY.

BANCI, Louis, b. at Valence, 1628; d. at Avignon, 1685. When very young he entered the Dominican Order at Avignon. Even before his ordination to the priesthood he was a noted lector of philosophy. He afterwards taught theology at Avignon. He was remarkable for his subtle intellect and prodigious memory. He was the first to receive the appointment to the chair of theology in the University of Avignon, (1642) and this chair he held till his death. He was elected several times Dean of the Theological Faculty and always presided at the public defence of the theses of the candidates for academic degrees. He also was Synodal Examiner of the Diocese of Avignon, and Prefect of the Avignon legation. He wrote: "Moralis D. Thomae, Doctoris Angelici ex omnibus ipsius operibus deprecatorius" (Avignon, 1677; Venice, 1723, 1757, 1758, 1780); and "Brevia universae theologicae cursus" (Avignon, 1684—92). As the author died before the work was finished by Joseph Patin, O. P. From the last tome was expunged a thesis maintaining as "probable the salvation of unbaptized infants by the faith of their parents. The unpublished manuscripts of "Opus integrum de Castitate" and "Opus de veritate solius religionis Christianae" were left with the Dominicans at Avignon.

BANDOLI, Matteo. See CASTELNUOVO DI SCRIVIA.

BANDOLI, Matteo, b. at Castelnovo di Scrivia in Piedmont, Italy, in 1480; d. Bishop of Agen, France, in 1563. He entered the Order of St. Dominic; but his life and writings bear slight trace of a religious character (3 Vols. Lyons, 1564-65; V, 1, 14, 1573). He is best known however as a translator and number. These tales show very considerable literary skill. But they are of no credit to the churchman. In many cases they are perverse descriptions of horrors and wickedness. Many of them were translated into English by Painter, and furnished themes to the dramatists of the Elizabethan period. It is by this means, most likely, that Shakespeare learned the story of Romeo and Juliet. The story of "Parisina" told by Bandello was later taken up by Byron. The tales contained in the second volume of the "Tesor dell' Illustrati Italiani," Paris, 1847. Some were translated by Roscoe, in "Italian Novellists," III (London, 1825). BANDONI, Giovanni. See BEITRÄGE ZUR GESCH. DER DALM. NOVELLE (1872); SYMONES, ROMANZI IN ITALIA; DILLO, ORT. DER PROSPER PICTORI, MARIA GRACHI ANTIQUITAS, 1892; SPAMONIO, "GIOVANNI BANDONI o le novelle" (Nola, 1896).

W. S. REILLY.

BANDOZI. See ALEXANDER III.

BANDURI, Anselmo, archiologist and numismatist, b. 1671 at Raguza, off the coast of Dalmatia, d. at Paris, 4 January, 1743. He joined the Benedictines at an early age, in Naples, and was eventually sent to Florence, then a flourishing centre of higher studies. Here he made the acquaintance of the famous Benedictine scholar Montfaucon, then travelling in Italy, in search of manuscripts for his edition of the works of St. John Chrysostom. Banduri rendered him valuable services and in return was recommended to Duke Cosmo III as a proper titular for the chair of ecclesiastical history in the University of Pavia. It was only suggested that the young Benedictine be sent to Paris for a period of preparation, and especially to acquire a sound critical sense. After a short sojourn at Rome, Banduri arrived at Paris in 1702 and entered the Abbey of Saint Germain-des-Prés, as a pensioner of the Grand Duke of Tuscany. He soon became an apt disciple of the French Maurists and began an edition of the anti-iconoclastic writings of Nicephorus of Constantinople, of the writings of Theodore of Mopsuestia, and of other Greek ecclesiastical authors. Banduri never published these works, though as late as 1722 he announced, near at hand, their appearance in four folio volumes. In the meantime, he was attracted by the rich treasures of Byzantine manuscript and other material in the Bibliothèque Royale and the Bibliothèque Colbert. In 1711 he published at Paris his "Imperium Orientale, sive Antiquitates Constantinopolitanae," etc., a documentary illustrated work on the Byzantine Empire, based on medieval Greek manuscripts, some of which were then first made known. He also defended himself successfully against Cassimir Oudin, an ex-Premonstratensian, whose attacks were made on a second-hand knowledge of Banduri's work. In 1718 he published, also at Paris, a two folio volumes on the imperial coinage from Trajan to the last of the Tetrarchs (169-165). "Numismata Imperatorum Romanorum"; the "Trajan to the Last of the Augustos" (supplement by Tanini, Rome, 1791). Of this work Father Eckehl, S.J., prince of numism
nators, says (Doctrina Nummorum I, evii) that it contains few important contributions. At the same time, he remarks that the bibliography of the subject that Banduri prefixed to this work under the title of “Biblia thea nummorum sive au
torum qui de re nummorum scripserunt,” reprinted by Fabricius (Hamburg, 1719). In 1715 Banduri was in charge of a civil and religious audience at the University of Innsbruck, where he published, among other works, a Catalogue of Inscriptions, and in 1724 was appointed librarian to the Duke of Orleans; he had in vain solicited a similar office at Florence on the death of the famous Magliabechi.

Fairez in Monde, des lettres, et belles lettres, XVI, 438.

MAURICE M. HARRETT.

Bañez (originally and more properly Vanez and sometimes, but erroneously, Bañez), Domingo, a Spanish Dominican theologian, b. 29 February, 1522, at Medina del Campo, Old Castle; d. there 22 October, 1604. The qualifying Moundragomensis, attached to his name, seems to be a patronymic after his father, John Bañez of Mondragon, Guipuzcoa. At fifteen he began to study philosophy at the University of Oñate, and after three years left for the Dominican habit at St. Stephen’s Convent, and made his profession 3 May, 1547. During a year’s review of the liberal arts and later, he had the afterwards distinguished Bartolomé Medina as a fellow student, and he wrote with the latter a work on Theology under the title of Monologus, a book in two parts, one of which is signed Moneforo Cano (1548–51), Diego de Chaves (1551), and Pedro Sotomayo (1550–51) he studied theology, laying the foundations of the erudition, and adopting the sciences which later made him eminent as a theology, and an expounder and defender of Thomistic doctrine. He never began teaching, and under Donnigo Soto, as prior and regent, he held various professorships for ten years. He was master of students, explaining the “Summa” to the younger brethren for five years, and, with equal success, he wrote, with marked success of professors who were sick, or who for other reasons were absent from their chairs at the university. In the custom, sometimes competitive, examinations before advancement, he is said easily to have carried off all honours. He taught at the Dominican University of Avila from 1561 to 1566. About 1567 he was assigned to a chair of theology at Alcalá, the ancient Complutum. It appears that he was at Salamanca again in 1572 and 1573, but during the four scholastic years 1573–77 he lived in Valladolid, later, a house of higher studies where the best students of the Castilian province were prepared for a scholastic career. Elected Prior of Toro, he went instead to Salamanca to compete for the chair of Durandus, left vacant by Medina’s promotion to the chief professorship. He occupied this position from 1577 to 1580. After Medina’s death (30 December, 1580) he appeared again as competitor for the first chair of the university. The outcome was an academic triumph for Bañez, and he was duly installed in his new position amid the acclamation of professors and students. There he laboured for nearly twenty years. His name acquired extraordinary authority, and the leading schools of orthodox Spain referred to him as the proclariusiam jubant—the brightest light of their country.

In another way, Bañez in his prime was rendering memorable service to the Church, as director and con-

fessor of St. Teresa (1515–82). Her own words mark him as the spiritual adviser who was most relied upon as the ‘luminous’ light of her heroic work of the Carmelite reform. “To the Father Master Fra Dominic Bañez, who is now in Valladolid as Rector of the College of St. Gregory, I confessed for six years, and, whenever I had occasion to do so, communicated with him by letter. . . . All that is written and told, she communicated to him, who is the person with whom I had, and still have, the most frequent communication, and whose Life of St. Teresa of Jesus, by himself,” (tr. by David Lewis, 3d ed., London, 1904, Relation VII, 448, 450.) Of the first foundation of the reform, St. Joseph’s Monastery at Avila, she wrote that Bañez alone saved it from the destruction resolved upon in an assembly of civil and religious authorities at the time of the Inquisition. He continued to work with the Congregation, and in 1570 was appointed confessor to St. Teresa, and held the position through the remainder of her life (Acta S. Theresiae, Aug., ch. xxxvi, 336 sqq.). He did not then know the saint, but “from that time forth he was in one of her most faithful friends, strict and even severe, as became a wise director who had a great saint for his penitent.” He testifies, in the preface of her testament, that he was clear and sharp with her, while she herself was the more desirous of his counsel the more he humbled her, and the less he seemed to esteem her (op. cit., p. xxxvi). He looked for the proof of her love of God in her truthfulness, obedience, mortification, patience, and charity towards her persecutors, while he avowed that no one was more inercedulous than himself as to her visions and revelations. In this his mastery of the spiritual life was shown to be as scientific as it was wholesome and practical. It was his personal experience that, in writings of St. Teresa, he had to admit her sanctity after her death. Fra Bañez had no external help in the applause of the many, and he had to judge her book as a theologian and the saint as one of his ordinary penitents. When he thus wrote like a man whose whole life he re-

spent, as he himself tells us, in lecturing and disputing” (ibid.).

As the schoolman, the lecturer, and academic disputant, Bañez stands forth as a figure of unprec-

dented distinction in scholastic Spain. In his time discussion was rife, and disquieting tendencies counter to the beaten paths of Augustinian and Thomas manifested themselves. The great controversy, with whose beginnings his name is prominently asso-
ciated, goes back to a learned debate in 1562. Francisco Zumel, of the Order of Mercy, was moderator. Prudentius Montemayor, a Jesuit, argued that Christ did not die freely, and consequently suffered death without merit, if the Father had given him a command to die. Bañez asked what the consequences would have been if the Father had given command not only as to the substance of the act of death, but also as to its circumstances. Prud-

dentius responded that in that case there remained neither liberty nor merit. Louis de Leon, an Augustinian, sided with Cardinal Gonsalez de Gayangos, and discussion was taken up by the masters in attendance and carried to the kindred subjects of predetermination and justification. Other formal disquisitions ensued, and strong feeling was manifested. Juan de Santa Cruz, a Hieronymite, felt constrained to refer the matter to the Inquisition (5 February), and to his deposition he appended sixteen propositions covering the doctrines in controversy. Leon declared that he had only defended the theses for the sake of argument. His chief thought was to prevent them from being qualified as heretical. Notwithstanding these and further admissions, he was forbidden to teach, publicly or privately, the sixteen propositions as reviewed and proscribed.

In 1568, Luis Molina, a Jesuit, brought out, at Lebón, his celebrated "Concordia libri arbitrii cum gratia domini", bearing the censura, or sanction, of a Dominican, Bartolomeo Ferreiro, and, drafted to the Inquisitor General of Portugal, Cardinal Albert of Austria; but a sentiment against its appearance in the Catholic world. The writings, and examination of some of the interdicted propositions. The cardinal, advised of this, stopped its sale, and requested Bañez and probably some others to examine it. Three months later, Bañez gave his opinion that six of the forbidden propositions appeared in the "Concordia". Molina was asked to defend himself, and his answers
to the objections and to some other observations were added as an appendix, with which, sanctioned anew (25 and 30 August, 1589), the work was permitted to circulate. It was regarded as an epoch-making study, and many Fathers of the Society of Jesus rallied to its defence. From Valladolid, where the Jesuits had just taken possession of the Belorado, the schools of Salamanca, public disputations for and against its teaching on grace, the contention spread over all Spain. The intervention of the Inquisition was again sought, and by the authority of this high tribunal the litigants were required to present their respective positions and clariﬁcation. The number of theologians was consulted as to the merits of the strife. The matter was referred however, by the papal nuncio to Rome, 15 August, 1594, and all dispute was to cease until a decision was rendered. In the meantime, to offset his Dominican and other critics, Molina brought counter accusations against Bañez and Zunzel. The latter submitted his defence in three parts, all fully endorsed by Bañez, 7 July, 1596. The Dominican position was set forth about the same time by Bañez and the text of his book presented a separate answer to the charges. But the presiding ofﬁcer of the Inquisition desired these eight books to be reduced to one, and Bañez, together with Pedro Herrera and Didacus Alvarez, was invited to work. About the work, about which Alvarez presented their joint product under the title: “Apologia fratrum predicatorem in provinciæ Hispánicae sacre theologike professorum, adversus novas quasdam assertiones cujusdam doctoris Ludovici Molinae imaginem, dubitatum at Rome, 1585,” it is noteworthy that this work was signed and ratified by twenty-two masters and professors of theology. To it was added a tract on the intrinsic efﬁcacy of Divine grace. Nearly two years later, 28 October, 1597, Bañez resumed the case in a new summary and petitioned the pope to permit the Dominican schools to take up their teaching again on the disputed questions. This was the “Libelli supplex Clementi VIII oblatus pro impræandâ immunitate lege silenter utrique litigantium partì impositâ” published at Salamanca. An answer to the “Libelli” was conveyed in a letter of Cardinal Madruzzi, 25 February, 1598, written in the name of the pope, to the nuncio in Spain: “Inform the Fathers of the Order of Preachers that His Holiness, moved with the prohibition against them the faculty freely to teach and discuss, as they did in the past, the subject-matter of duxitius divina gratia et eorum efﬁcacia, conformably to the doctrine of St. Thomas; and likewise the Fathers of the Society, namely, that they also may teach and discuss the same subject-matter, always holding, however, to sound Catholic doctrine” (Serry, Hist. Cong. de Aux., I, XXVI.). This pronouncement practically ended whatever personal participation Bañez had in the famous controversy.

It has been contended that Bañez was at least virtually the founder of present-day Thomism, especially in so far as it includes the theories of physical premonition, the intrinsic efﬁcacy of grace, and predestination irrespective of foreseen merit. To any reader of Bañez, it is evident that he would have made such a declaration with a strenuous denial. Fidelity to St. Thomas was his strongest characteristic. “By not so much as a finger-nail’s breadth, even in lesser things”, he was wont to say, “have I ever departed from his teaching three words”. He was the ﬁrst for special animadversion the views in which his professors and associates dissent even lightly from the opinions of the Angelic Doctor. “In and throughout all things, I determined to follow St. Thomas, as he followed the Fathers” was another of his favourite assertions for the defence of the controversial teaching could brook no doctrinal novelty, particularly if it claimed the sanction of St. Thomas’s name. In the voluminous literature on the De Auxilia and related controversies, the cardinal tenets of Thomism are ascribed by its opponents to a varied origin. The Rev. G. Schneman, S. J., (Controversiarum de divina gratiae liberisque arbitrarii Concordia v. 1882, p. 153) and the Rev. Father Regnou, S. J. (Bañez et Molina, Paris, 1883) and the Rev. Father Baudier, S. J. (in the Revue des Sciences Écclésiastiques, Amiens, 1887, p. 153) are probably the foremost modern writers who designate the Thomists as Banneziens. But against them appears a fortress, prelates and cardinals who reject that they were either Thomists themselves or authorities for other opinions. Suarez, for instance (Op. omn., XI, ed. Vivès, Paris, 1886; Opusc., I, Lib. III, De Auxilia, vii), credits Medina with the ﬁrst intimations of physical premonition and elsewhere (Op. omn., XI, 50; Opusc. I, Lib. I, De Conc. Dei, xi, n. 6) admits that St. Thomas himself once taught it. Toletus (Comment. in 8 Lib. Aristotelis, Venice, 1573, Lib. II, c. iii, q. 8) and Pererius (Frem. de Disquisit. Magaricum, Lib. VI, 1, 6) to each other and to Leandro the chaplain of the Council of Trent, which was the work (1566) of three Dominican theologians. (For Delrio see Goudin, Philosophia (Civita Vecchia, 1660), IV, pt. IV, 392, Disp. 2, q. 3, § 2.) The Rev. Victor Frie, S. J., gives four months of the time the Rev. Instituto de Cooperazione Dei cum omnî naturâ créatâ presentim liberâ; Responsio ad R. P. Dummermuth, O. P., Paris, 1893) that whilst Medina and Pedro Soto (1551) taught physical predestination, the origin of the doctrine was Francis Victoria (see, e.g., (d. 1546). The Dominicans Ferraresi (1578), Cajetan (1507), and Giovanni Capreolus (d. 1436) are also accredited Thomists in the estimation of such authorities as the Jesuit Becanus (Summa Theol. Schol. Mainz, 1612), De Deo, xviii, no 14) and Azorius (Institut. Moral. Romae, 1600—11), Lib. I, xxi, n. 7) and the theologians of Coimbras (Comment. in 8 libros Phys., Lib. II, q. 13, a 1). Molina, strangely enough, cites the doctrine of a “certain disciple of St. Thomas”—supposedly Bañez—as differing only in words from the teaching of Scotus, instead of agreeing with that of Aquinas (Concordia (Paris, 1876), q. 14, a. 13, Disp. 50). These striking divergences of opinion of which only a few have been cited would seem to indicate that the attempt to father the Thomism was made by the founder himself. The Defensor Dei Thomsone, A. M. Dummermuth, O.P., Louvain and Paris, 1895, also Card. Zglaera, Summa Phil. (Paris, 1898), II, 525.

The development of Thomistic terminology in the Dominican school was mainly due to this exigency, not only of the stand taken against Molina, and the forbidden propositions already mentioned, but of the more important defence against the attacks and aberrations of the Reformers. The “predetermination” and “predestination” of Bañez and his contemporaries, who included others besides Dominicans, emphasized, on the part of God’s knowledge and providence, a priority to, and independence of, future free acts, which, in the Cathaïno-Molinist theories, seemed to them less clearly to fall under the causality connotations as they were interpreted by St. Thomas himself. (Comment, de divinis nominibus, Lect. iii.) The words “physical premonition” were meant to exclude, first a merely moral impulse and, secondly, a concurrence of the Divine causality with the causality of the other causes. That such terms, far from doing violence to the teachings of their great leader, are their true expression, has, of course, been an unvaried tenet of the Thomistic school. One of the presenting ofﬁcers of the Congregation De Auxilia, Cardinal Madruzzi, speaking of the teaching of Bañez: “His teaching seems to be deduced from the princ-
John R. VOLL

BANGOR. See MYSOR.

Bangor, Antiphonary of, an ancient Latin manuscript, supposed to have been originally written at Bangor (Ireland).

The codex, found by Muratori in the Ambrosian Library at Milan, and named by him the "Antiphonary of Bangor" ("Antiphonarium Benchorensis"), was brought to Milan from Bobbio by many other books. Muratori (in his "Materiale di Bibliografia," 1740) states that Bobbio founded the Ambrosian Library in 609. Bobbio, which is situated in a gorce of the Apennines thirty-seven miles north-east of Genoa, was founded by St. Columbanus, a disciple of St. Columgal, founder of the famous monastery at Bangor, on the south side of Belfast Lough in the county of Down. St. Columbanus died at Bobbio and was buried there in 615. This establishes at once a connexion between Bobbio and Bangor, and an examination of the contents of the codex placed it beyond all doubt that it was originally compiled in Bangor and brought thence to Bobbio, not, however, in the time of St. Columbanus. There is in the col. 897 a hymn entitled "ymnum sancti: Complii abbatiae noster," and he is referred to it as "noster patrior Complii sancti." Again there is a list of fifteen abbots, beginning with Comgal and ending with Cronanus who died in 691; the date of the compilation, therefore, may be referred to 680-691. Muratori, however, is careful to state in his preface that the codex, though very old, and in part mutilated, may have been a copy made at Bobbio, by some of the local monks there, from the original service book. It is often, as regards its lectionary, the form of the letters, and the dotted ornamentation of the capital letters, in "the Scottic style," but this, of course, may have been done by Gaelic monks at Bobbio. The actual bearer of the codex from Bangor is generally supposed and stated to have been St. Dungal, who left Ireland early in the ninth century, acquired great celebrity on the Continent, and probably retired to Bobbio towards the close of his life. He bequeathed his books to "the blessed Columbanus," i.e., to his monastery at Bobbio. The antiphonary, however, cannot be found with it. It was named in the catalogue of the books bequeathed by Dungal, as given by Muratori (Antiquitates Italicae Medii Aevi, Milan, 1740, III, 817-824). Here only a summary can be given of the contents of the codex to which the name "Antiphonary of Bangor" is to be not very applicable: (1) six canticles; (2) twelve metrical hymns; (3) sixty-nine collects for use at the canonical hours; (4) special collects; (5) seventy anthems, or versicles; (6) the Creed; (7) the Pater Noster. The most famous item in this context is the venerable Eucharistic hymn "Sancti venite Christi corpus sumite," which is not found in any other ancient text. It was sung at the Communion of the clergy and is headed, "Ymnnum quando comonicanet sacerdotes." A text of the hymn from the old MS. of Bobbio, with a literal translation, is given in "Essays on the Discipline and Constitution of the Early Irish Church," (p. 166) by Cardinal Moran, who refers to it as that "golden fragment of our ancient Irish Liturgy." The Creed in this codex differs in its wording from all other forms known to exist. It is in substance the original Creed of Nicea. It does not contain the ex Patre Filique proculit, but merely states the homousia of the three Persons of the Holy Trinity.


Arthur UA Cleirigh.

Bangor (Bangorium, Bangoriensis), Diocese of, anciently known as Bægæ, situated in Carnarvonshire on the Menai Straits, must be distinguished from Bangor Iseeod also in Wales, and the celebrated Irish monastery of Bangor in County Down. The foundation of the see is traditionally ascribed to St. Daniel or Deiniol (d. 584?) who is stated to have been consecrated by St. Dubricius, or, according to others, St. David. Some writers place his death in 544, others in 554, while the tenth century "Annales Cambriae," (De promellus Anglicus, 1743) does not allow that there were any bishops at all before the coming of the Normans. In 1092 Hervey, a cleric in the court of William Rufus, was consecrated Bishop of Bangor and in the same year was present in that capacity at the
in the assertion of his rights, with the result that bloodshed ensued, and he finally had to take refuge in England, where he was translated to the See of Ely in 1108. The cathedral had been destroyed by the Normans in 1071, but was subsequently rebuilt, though no trace of Norman work remains in the present structure. Anian (1267-1305), who, as Bishop of Bangor, baptized Edward II took the chief part in rebuilding the cathedral. He also drew up the "Missale in usum Ecclesiae Banchorensis" and the "Pontifical" which represent the liturgical books of "the use of Bangor". It again suffered severely in the wars between the English and Welsh during the reign of Henry III, and in 1402 was entirely burnt down by Owen Glendower. There could hardly have been a vigorous diocesan life, for the cathedral and episcopal residence lay in ruins for nearly a century. At length in 1496, a vigorous administrator became bishop in the person of Henry Deane, prior of the Austin canons at Llanthony near Gloucester. He immediately began to rebuild the ruined choir and his work still exists. Besides restoring his cathedral, he was active in regaining the possessions of the see which had been annexed by the more powerful men in the neighbourhood. Unfortunately for Bangor after four years' rule he was in 1500 translated first to Salisbury, and afterwards to Canterbury. He is said to have left his crosier and mitre, both of which are now in Bangor cathedral, to his successor, on condition that he should proceed with the rebuilding.

But neither of the next two bishops, Thomas Pigot, Abbot of Chertsey (1500-03), and John Penny (1504-08), did anything for the fabric. On the translation of Bishop Penny to Carlisle, Bangor was entrusted to Thomas Skevington, or Pape (1509-33), who of all its bishops did most for it. He was Abbot of Beaulieu in Hampshire, and though he did not reside in his see, he showed practical interest in his diocese by completing the cathedral. He rebuilt the entire nave and tower, and presented four bells which were afterwards sold by the first "reforming" bishop. He also rebuilt the episcopal residence. He died in 1533, and after the short episcopates of John Capon (1534-39) and John Bird (1539-41), was followed by Arthur Bulkeley, who resided in the diocese indeed, but who is accused of having neglected it in his own interests. According to the Anglican historian, Godwin, he was struck blind while watching the cathedral bells, which he had sold, being shipped off. But this story is questioned by Brown Willis, the historian of the Welsh cathedrals. Bulkeley died in 1553, and was succeeded by William Glyns (1553-58) the last Catholic bishop.

Since the Reformation the cathedral has continued to serve the Anglican bishops in its old capacity, while also doing duty as the parish church of the town. It is the "gules and argent" of all the cathedrals in England or Wales, being an embattled cruciform structure resembling a good-sized parish church. The diocese consisted of the whole of Anglesea and Carnarvonshire, with the greater part of Merionethshire was removed to the counties Denbigh and Montgomery. There were three archdeaconries, Bangor, Anglesea, and Merioneth. The arms of the see were gules, a bend, or gouty de poix between two mullets, argent.

WALCOTT, Memoir of Bangor (1800); WILLIS, Survey of Bangor (1721); GODWIN, De praebetibus Anglicarum (1743); WINKLE, Cathedral Churches of England and Wales (London, 1800), III. 153; Dicks, Nat. Bk. s. v. Daniel, Harveys, Deane, Skevington, Bulkeley.

EDWIN BURTON.

BANGOR, HERMIT OF. See COMGALL, St.

BANGOR ABBEY. — The name of two famous monastic establishments in Ireland and Wales.

(1) The Irish Abbey of Bangor was situated in the County Down, on the southern shore of Belfast Lough. The Irish name of the place is "Bonn," from the Irish word bean, a horn. According to Keating, a king of Leinster once had cattle killed there, the horns being scattered round, hence the name. The place was also called the Vale of Angles, because, says Jocelin, St. Patrick once rested there and saw the valley filled with angels. The founder of the abbey was St. Comgall, born in Antrim in 517, and educated at Cloneneagh and Clonmacnoise. The spirit of monasticism was strong in Ireland to the north of the Lee, and the better to serve God, and with this object Comgall retired to a lonely island. The persuasions of his friends drew him from his retreat; later on he founded the monastery of Bangor, in 559. Under his rule, which was rigid, prayer and fasting were incessant. But these austerities attracted rather than repelled; crowds came to share his penances and his vigils; they also came for learning, for Bangor soon became the greatest monastic school in Ulster. Within the extensive rampart which enclosed its monastic grounds the buildings were expounded, theology and logic taught, and geometry, and arithmetic, and music; the beauties of the pegan classics were appreciated, and two at least of its students wrote good Latin verse. Such was its rapid rise that its pupils soon went forth to found new monasteries, and when, in 601, St. Comgall died, 3,000 monks looked up for light and guidance to the Abbot of Bangor.

With the Danes came a disastrous change. Easily accessible from the sea, Bangor invited attack, and in 824 these pirates plundered it, killed 900 of its monks, treated with indignity the relics of St. Comgall, and then carried away his shrine. A succession of abbots continued, but they were abotts only in name. The lands passed into the hands of laymen, the buildings crumbled, and when St. Malachy, in the twelfth century, became Abbot of Bangor he had to build everything anew. The impress of his seal might have had lasting results had he concluded in this position. But he was promoted to the See of Down, and Bangor remained in a state of desolation. When, after the Dissolution of the Monasteries in the reign of Henry VIII. of England, it was given by James I to James Hamilton, created Viscount Clandeboye, an irregular sur
cession of Catholic abbots was still kept up, the last being Abbot MacCormick, who lived in France, but returning the Reign of the Pope, found a refuge at Maynooth College and died there in the early years of the nineteenth century.

Among the Abbes of Bangor few acquired fame, but many of the students did. Findchuch has his life written in the Book of Lismore; Lusanus founded 100, and Marhagh founded the great School of Lismore. From Bangor Columbanus and Gall crossed the sea, the former to found Luxeuil and Bobbio, the latter to evangelize Switzerland. In the ninth century a Bangor student, Dungal, defended the Church’s interests, and John’s last miracle was performed there. The present town of Bangor is a thriving little place, popular as a seaside resort. Local tradition has it that some ruined walls near the Protestant church mark the site of the ancient abbey; nothing else is left of the palace hallowed by the prayers and penances of St. Malachy and St. Comgall.

(2) The Welsh Abbey of Bangor was situated in Flintshire, not far from Chester, and in the Middle Ages was often confounded with Bangor in Carnarvonshire, which was an episcopal see. The earliest written record of its foundation and its founder’s name are equally uncertain. With great confidence and evident conviction, Montaletemb claims that its founder was St. Itud, or Iltud. But some allowance must be made for French partiality, for Itud was an Angloroman name, and the Welsh may have developed the “Lives of the Cambro-British Saints”; they have been carefully edited by Mr. Rees; and though it is stated that he was an Armoricam, and had been a soldier, and married, before he became a monk, it is not said that he was connected with Bangor. It is more probable that the abbey was founded by Dunawd, a Welshman, whence it was often called Bangor Dunawd. And if St. Deiniol was the son of Dunawd, as it is said, this would fix the foundation of the Flintshire abbey at about the beginning of the sixth century, for Bangor in Carnarvonshire was founded by St. Deiniol in 514. It would also dispose of the assertion that Pelagius, the heretic, was at one time its abbot, for he died long before. It is certain that Bangor was the greatest monastic establishment in Wales, having 2,000 monks. The Angles and Saxons had then conquered Britain and had treated the Britons with great severity. A remnant of these latter found refuge in Wales, where they brooded over their wrongs, and, but for considerable numbers, the Gospel to their conquerors. When St. Augustine came to England, in the last years of the sixth century, he visited the Britons in Wales. Their moral condition was then bad; they clung to the old mode of celebrating Easter, and some errors of doctrine had also crept into their creed. He had a conference with delegates from Bangor, but they refused to co-operate with him in the work of converting the still unconverted English. In punishment, he predicted that, as they refused to preach the way of life to the English, they would at the hands of these same English suffer death. And this came to pass in 603 when Ethelfrid of Northumbria defeated the Britons near Chester. Hearing that the monks of Bangor were praying for his enemies, he turned aside from the battle and put 1,200 of them to death. Extensive ruins of this abbey still remained in the twelfth century, but in Uscher’s time, in the seventeenth century, these ruins had all but disappeared. On the site of the abbey now stands the small town of Bangor-on-the-Dee.

BANIAS. See CEZAREA PHILIPP.E.

BANIM. JOHN and MICHAEL.—JOHN, poet, dramatist, novelist, b. 3 April, 1708, at Kilkenny, Ireland; d. 31 August, 1842. His father, following the double occupation of farmer and storekeeper, was in easy circumstances. John’s talent for literature was early noticed; at ten he wrote some verses and a tale of considerable length. After a preparatory training in private schools he entered Kilkenny College in 1810. Having a taste for painting and drawing he went to Dublin in 1813 to study art. In two years he was back in Kilkenny, became a drawing teacher, and fell desperately in love with one of his pupils, a girl two years his junior. The girl’s father refused his consent, with the result that in two months she died of a broken heart. Her lover almost followed her example. An entire disregard of self at the time is charged upon him. He caused paralysis and left him a victim of spinal disease, which afflicted him almost incessantly and finally caused his death. At the end of a year he set out for Dublin with a literary career in view. It was not long before he made his reputation in the literary world. At only twenty-three years old, he wrote the tragedy “Damon and Pythias”, which was played at Covent Garden with Macready and Charles Kemble in the principal parts. After his marriage, which took place during a visit to his parents, he planned with his brother Michael, “The Tales of the O’Hara Family”. These were to be written in collaboration, each brother to submit his work to the other for revision. As a result, it is impossible to distinguish from internal evidence the work of each. Their ambition was to do for Ireland what Scott, by his Waverley Novels, had done for Scotland—to make their countrymen known with their national traits and national customs and to give a true picture of the Irish character with its bright lights and deep shadows. To London, where he lived for a while, Banim went in 1822 “without friends and with little money to seek his fortune”. The next ten years were a fruitful season, during which he contributed frequently to various periodicals, and produced a considerable number of essays, verses, and novels. But always at the expense of “wringing, agonizing, burning pain”. Writing of this period to his brother, he says: “Of more than twenty known volumes I have written, and treble their quantity in periodicals, no three pages have been penned free from bodily pain”. The little crumbs of comfort he received he generously shared with his countryman, Gerald Griffin, who wrote of his early struggles in London: “What would I have done if I had not found Banim?” In 1829 John Banim was ordered to France in the hope that he might repair his shattered health, but the journey was of no avail. In a few years a stroke of paralysis “deprived him of the use of his limbs and brains”. In 1835 he returned to Kilkenny by slow stages. Dublin and his native city showed him signal honour by demonstrations that moved him deeply. A public appeal for assistance met with such generous response that his financial troubles were ended. The Government, in recognition of his literary work, granted him a pension of £150, and an additional sum of £40 a year for the education of his daughter. His last work was the revision of a story which he had inspired and encouraged his brother to write, “Father Connell”, the picture of his beloved parish priest of Kilkenny. He died in his own Windgap Cottage, just outside

Banjaluca, a novelist, was co-worker with his brother John, b. at Kilkenny, Ireland, 5 August, 1796; d. 30 August, 1874. At sixteen he began the study of law, but soon abandoned it because of business reverses which befell his father. He took upon himself his father's burden and re-established his parents in the circumstances. The little leisure he had in business cares allowed him to make the most of by gathering material for "The Tales of the O'Hara Family". At the urgent request of John, he contributed several of the stories, his first, "Crohoores of the Billhook", being perhaps the most popular of all. But Michael generously kept himself in the background in order to let his younger-brother have all the honour of their joint production. Out of twenty-four volumes he wrote thirteen. Unlike John, however, he was influenced by the circumstances of his countrymen, educationally and economically.

After serving for many years as postmaster of Kilkenny, he died at the age of seventy-eight at Bootstown, not far from Dublin. The principal works of Michael Banim are: "Crohoores of the Billhook", "The Ghost Hunter", "Father Connell", and "The Croppy", a tale of 1798.

The Banims may be justly called the first national novelists of Ireland. They knew their countrymen not as the strange, grotesque caricatures too often portrayed in fiction, but as members of the great human family with noble impulses and generous traits. Their work, however, is not always free from patriotic bias. Their Irishmen have their faults. Though naturally sympathetic, tender-hearted, and forgiving, these typical Celts could become stern, bitter, and revengeful. Ignorance, poverty, and cruelty are shown to exist among the peasantry. But the reader cannot fail to see the cause of all this— the natural working out of religious persecution and political oppression. Criticism has been directed against some of their writings as "harrowing", and "impure". The latter criticism is unfortunately justified; John admitted and regretted it, and Michael stood by preventing one "Nowlans", from being reprinted. As to the "harrowing" elements, which are certainly conspicuous, the brothers answered: "We paint from a people of a land among whom, for the last six centuries, national provocations have never ceased to keep alive the strongest and often the worst passions of our nature". It may be added that, besides their desire to give a true picture of their country, still crippled and prostrate from the effects of the Penal Laws, they were undoubtedly influenced by the Romantic movement, then at its height. A recent edition of the works of the Banims, in ten volumes, which gives a life of John Banim, appeared in New York, 1896.

MURRAY, Life of John Banim (London, 1897); READ, Cabinet of Irish Literature (London, 1901); The Nation and The Freeman's Journal, file; KNOW, Irish Life and Irish Fiction (New York, 1903); Dict. of Nat. Biog.

M. J. FLAHERTY.

Banjaluca, Diocese of, in Western Bosnia, includes some of the most beautiful portions of the province, as the ancient Roman "Laudunium". By the Bull "Ex hac augusta", 5 July, 1851, restoring the Catholic hierarchy in Bosnia, Leo XIII created one archiepiscopal and three episcopal sees, Banjaluca being the first in precedence among the latter. It includes 4 deaneries, 32 parishes, and more than 80,000 faithful. Its first bishop, Mihan Mar- ković, O. S. F., was consecrated 4 May, 1884, but only as Apostolic administrator. His first cathedral was a half-ruined shed, but he afterwards acquired a church near his residence. At present (1907) most of the parishes are held by Franciscans. In the year 1869 was founded at Mariaestern an abbey of Trappists which has already sent out two monastic colonies, to Josephinoburzel and to Marienburg in Bosnia, and another to Zara in Dalmatia. There are hospitals and schools conducted by Sisters of Charity and Sisters of the Precious Blood. In 1900 Banjaluca and Bi-hatch also became a diocese for the so-called Orthodox population, the Metropolitan residing at Banjaluka.

Leoni XIII Acts (Rome, 1882), 288-312; Missiones Catholicae (Rome, 1897), 92-103; Missiones Catholicae (Propaganda, Rome, 1907), 106.

L. PETIT.

Bankruptcy, Civil Aspect of.—Bankruptcy (La banqueroute; earlier English terms, bankruptship, bankrupt- rupcy) in civil jurisprudence as well as in popular signification is the fact of becoming, or the state of being, a bankrupt. In the statute of 1705, 4 Anne, c. XVII, as printed in the same edition, and in the London edition, adopts the present spelling. Being derived from bankrupt, as insolv. principis is, "property of the insolvent", the t of the latter t has been suggested to be an instance of erroneous spelling (Murray, Dict., a. v. "Bankruptcy"). Etymologically, bankruptcy has been said to be made up of the Latin words bancus, "table", and ruptus, "broken", denoting "the wreck or breakup of a trader's business" (Murray, Dict., loc. cit.), "whose shop or place of trade is broken up or gone" (Wharton, Law Lexicon, a. v. "Bankrupt").

Statutory mention of the word bankruptcy seems to be earlier than that of the word bankruptcy, and is first to be found in the title of the English statute of 1542, "against such persons as make bankrupt", a translation, perhaps, of the French "gui font banque route". (Blackstone, Commentaries, Bk. II, c. xxxi, p. 472, Note e). This statute recites that some "persons craftily obtaining into their hands great substance of other men's goods" either flee to parts unknown or keep their houses, not paying "their debts and duties", but consuming "the substance obtained by credit of other men for their own use and pleasure, or the store of such goods, or the rateabley of such persons' assets among their creditors this statute provides a summary method which, to quote Blackstone, is "extra judicial", "allowed merely for the benefit of commerce" (II Commentaries, 477). We learn, however, from the recitals of a statute of 1570 that, notwithstanding the law of 1542 "made against bankrupts", "those kind of persons have and do still increase". And therefore a new definition is made of a debtor who "shall be reputed, deemed and taken for a bankrupt", and subjected to an "extra-judicial" method. Such a debtor, it is enacted, must be a native-born subject or denizen who, being a "merchant or other person using or exercising the trade of merchandise", or seeking his or her trade or living by buying and selling, shall have been guilty of certain specified fraud and concealment. The assets of such a debtor may, pursuant to this statute, be divided rateably among those of the creditors who are native-born subjects. Thus the limitation of the meaning suggested by the explanation cited of its Latin etymology was partially reserved, and thereafter a trader only could be adjudged a bankrupt in England. Debtors who were not traders, and whose means were inadequate to payment of their debts in ordinary course of business were known as insolvents. But statutory def-
nions of persons to be deemed occupied in trade became very comprehensive. Yet with special regard, apparently, for "noblemen, gentlemen and persons of quality" investing in the "East India Company or Guiney Company" and certain other enterprisers in the United States, and traders within any "statutes for bankrupts" is, by a statute of 1662, expressly spared to persons putting in money in these stocks. The circumstance of occupation is, under the present English Bankruptcy Act, inmaterial. Aliens and debtors had been brought within the law by a statute of the year 1623.

By the law of Scotland bankruptcy is not limited to any particular occupation. But according to Scotch law insolvency, that is, inability to pay debts or fulfill obligations, does not become bankruptcy until, in manner determined by statute, this incapacity is publicly acknowledged, and is thus, as expressed in the statute, "notour". The purpose of the English Statutes of 1542 and 1570 did not extend beyond distribution of the bankrupt's property among his creditors. Right of recourse against the debtor by ordinary process of law for any remaining indebtedness these statutes expressly preserved. But by the statute of 1705 a bankrupt, duly surrendering all his effects, and paying over the law, might obtain his discharge from liability for debts theretofore contracted. And more modern statutes permit a debtor himself to institute proceedings in bankruptcy. The Scotch law now permits a "notour bankrupt" to apply for what is termed a decree of cessio bonorum, by which he may be discharged from his debts.

The Constitution of the United States (Art. I, § 6) confers upon Congress power to establish uniform laws on the subject of bankruptcies throughout the United States. Under this provision Congress may disregard any distinction between bankruptcy and insolvency laws, of which laws Chief Justice Marshall remarks (Wheaton's Reports, IV, 194) that the line of partition between them is not so distinctly marked as to enable any person to say with positive precision what belongs exclusively to the one and not to the other class of laws. Originally, however, insolvency laws and bankruptcy laws were prompted by opposite motives; that of an insolvent for a reorganization of his affairs, and of insolvency laws was the relief of insolvent debtors, by affording them a remedy against imprisonment and, in ancient Rome, other penalties. On the contrary, the motive of bankruptcy laws was, as stated before, to place the bankrupt himself in a remedy against dishonest debtors who might possibly not be insolvent, but whose conduct while indebted was deemed to be such as to entitle his creditors to the summary relief which the law "made against 'bankrupts'" afforded. English as well as Roman insolvency laws contemplated the cases of debtors whom ordinary process of law could reach, but the operation of the English statute of 1542 is limited to debtors who make bankrupt and against whom such process was ineffectual, and the statute of 1570 is further limited to traders. The court afterwards established, in the reign of George III, for cases of insolvency was "the Court for relief of insolvent debtors"; but bankrupt laws, remarks Sir Edward Coke, are to be construed "as much at large legal economist, in which under certain circumstances a solvent debtor may by the United States law be pronounced a bankrupt.

Congress has passed four bankruptcy laws; the Act passed 4 April, 1800, which was repealed by Act of 19 December, 1808; the Act of 19 August, 1841, repealed by Act of 3 March, 1843; the Act passed 2 March, 1807, and repealed 7 June, 1878, and the Act of 1 July, 1898, yet (1907) in force.

At the time of the adoption of the United States Constitution a suggestion was rejected that the power of Congress concerning bankruptcy should be confined to merchants and traders. Yet by the Act of 1800 only a merchant or other person resident in the United States, and "continually using the trade of merchandise by buying and selling in gross, or by retail, or dealing in exchange or as a banker, broker, factor, underwriter, or marine insurer" could be adjudged a bankrupt. Voluntary bankruptcy is not mentioned in the Act of 1800, but by the Act of 1841 "all persons" residing in any State, District, or Territory of the United States owing debts not incurred through defalcation as a public officer or in a fiduciary capacity might apply to become voluntary bankrupts. Involuntary bankruptcy was still restricted to merchants and certain other classes of business men. The Act of 1867 provided for both voluntary and involuntary bankruptcy without regard to the debtor's occupation. By the Act of 1866, the several District Courts of the United States, the Supreme Court of the District of Columbia, the District Courts of the several Territories, and the United States Courts in the Indian Territory and the District of Alaska are made courts of bankruptcy. A person is within this Act insolvent whose proper
ty (exclusive of property wrongfully conveyed, transferred, concealed, or removed) is at a fair valuation insufficient to pay his debts. Any natural person or unincorporated company or business corporation as defined in the Act, and owing at least one thousand dollars (except certain natural persons as specified), may be adjudged an involuntary bankrupt. Proceedings in involuntary bankruptcy are to be instituted by petition filed within four months after an act of bankruptcy. Such an act consists in conveying, transferring, concealing, or removing, or permitting to be conveyed or transferred, any of the debtor's property with intent to hinder, delay, or defraud his creditors or any of them; or in transferring while insolvent any property with intent to prefer a creditor or creditors; or in suffering or permitting, while insolvent, any creditor to obtain a preference through legal proceedings or in not having such preference vacated or discharged. So a general assignment for benefit of creditors and certain proceedings under Insolvent Laws, or application of a referee, for the purpose of a voluntary bankruptcy. On the other hand, "any qualified person", namely, any person who owes debts provable in bankruptcy (except a corporation) "may file a petition to be adjudged a voluntary bankrupt". The courts are to be divided among the creditors, and the court of bankruptcy is empowered to grant him a discharge, that is, a "release... from all of his debts which are provable in bankruptcy, except such as are excepted by this Act".

The power conferred on Congress by the Constitution does not wholly remove the several States of the Union from passing bankruptcy laws. A State may enact such laws conclusive as to the rights of its own citizens, provided such laws do not impair the obligation of contracts within the means of the Constitutions, nor conflicts with an existing Act of Congress establishing a uniform system of bankruptcy.

So far we have considered our subject from a legal point of view. From the point of view of the economic regulator, it is necessary to know what laws are of great importance. For cost of production of goods includes risk of bad debts, and therefore laws lessening this risk decrease the cost of production. John Stuart Mill concludes that most cases of individual insolvency are the result of an accident. But the occurrence of many business failures in a community at any period is a warning or symptom of "the politico-economic disease" which econo-
Bankruptcy, Moral Aspect of.—Bankruptcy must be considered not only from the legal but also from the moral point of view; for sound mo- rality prescribes that debts must be paid. But a man who becomes bankrupt proclaims his in- ability to pay his debts in full as they become due. Such an acknowledgment does not now entail the penalty of slavery or of imprisonment as of old; the law takes possession of his property and disposes of it as it sees fit. He must be able to pay all to pay his creditors in full, there is an end of the matter, justice and conscience are satisfied. If, however, as is usually the case, the creditors only receive a portion of what is due to them, they have not disposed of the bonds, and if he is the voluntary cause of that loss, he is morally to blame as the cause of injustice to his neighbour. There is no moral blame attributable to a man who through misfortune and by no fault of his own has become bankrupt and unable to pay his debts. But if bankruptcy has been brought about by the debtor’s own fault, he must be con- demned in the court of morals, even if he escape without punishment in a court of law. Bankruptcy may be the result of one’s own fault in a great variety of ways. Living beyond one’s means, negligence or imprudence in the conduct of business, spending in betting and gambling money which is due to creditors are frequent causes of debtors appearing in the bankruptcy court. All which cause termite strategy and moral guilt, in proportion to the bankruptcy’s ad- vertence to their probable consequences, and the voluntariness of his action.

Breaches of the moral law are also committed in a great variety of ways in connexion with the bankruptcy itself. The benefit of the law is ex- tended to the bankrupt debtor if he faithfully complies with all its just requirements. To do this then is a matter of conscience. He is bound to make the law which was violated is, to surrender it all for the benefit of his creditors. He may indeed retain what the law allows him to re- tain, but nothing else, unless the law makes no provision at all for him, and the result of surrendering everything would be to reduce himself and those dependent on him to destitution. Such a result, however, must not be readily presumed in the case of modern bankruptcy which is humane in its treatment of the unfortunate debtor and makes what provision is necessary for him. It is obvious that it is against Nature and against justice for an insolvent debtor to trans- fer some of his property to his wife or to a friend, who will keep it for him till the storm blows over, so that the creditors cannot get at it. In the same way a debtor is guilty of dishonesty and fraud if he hide or remove some of his property, or if he allow a fictitious debt to be proved against the estate.

Loss is caused the creditors and injustice is com- missioned by an insolvent debtor who continues to trade after the time when he fully recognizes that he is insolvent, and that there is no reasonable hope of recovering himself. He may continue to pay what debts he can as they become due if payment is demanded by his creditors, and he may make current payments for value received. But if in contemplation of bankruptcy he pays some creditor in full with a view to giving that creditor a preference over the others, he becomes guilty of a fraudulent preference. Bankruptcy law indeed has described the principle that no one shall be paid in full, but it lays down that the rest must be paid ratably among the creditors without favour to any. If a bankrupt through favour pays a creditor in full, while the others have in consequence been satisfied with less, he is guilty of fraud. This is not only the case if such payment is made after the petition in bankruptcy
BANNs

as been presented, but also if it is done within a certain period, fixed by law, before the presentation of the petition. In Great Britain this period is three months, in the United States it is four months previous to the adjudication. Laws forbidding such preferential payments are just, and they should be observed. If they have been violated, and the last resort is the ecclesiastical courts, such payments may be recovered by the trustees in bankruptcy or the official receiver. However, although fraudulent preferences are contrary to positive law, it is not clear that they are against natural justice so as to impose on the guilty parties an obligation in conscience from any order of the court to make restitution. The question is disputed among theologians, and some maintain that no obligation to make restitution can be imposed, apart from a positive order of the court, inasmuch as after all the preferred creditor has only got what belonged to him.

If the conduct of the bankrupt with reference to his bankruptcy has been such as the law requires, the court grants him a discharge; otherwise he will be charged with disabilities as an unexcused bankrupt. Some special debts and obligations are not affected by the discharge, and even with regard to those which it does affect, the question arises whether an absolute discharge extinguishes the debt, or merely suspends it (Cap. xi., c. v), and ceased only when, in the fifth and succeeding centuries, owing to the development of the parochial system, it became the duty of the parish priest to prevent invalid or illicit marriages, in which case the marriage might be null and void. Reputable parishioners (Capitula Caroli imp. ad an. 802, ed. Boretius in Mon. Germ. Hist.: Leges, i, 98.) The publication in the church of the names of persons intending marriage seems to have originated in France about the end of the sixteenth century, and was already a custom of the Gallican Church in 1215, when Innocent III mentions it in a letter to the Bishop of Beauvais (c. 27, x, iv, 1). In the same year the Fourth Lateran Council made it a general ecclesiastical law (c. 3, x, De clandest. desponsat., iv, 3.) The Council of Trent confirmed this law, and specified to a certain extent the manner of its execution. It must be noted that by the council's own special act its marriage decree "Tametsi", with its provision for the bans (see CLANDESTINSITY), is binding only in those parishes in which it has been severally promulgated; hence, when such formal promulgation is lacking the obligation of proclaiming the bans rests not on the Tridentine law, but on the earlier Lateran canon, also on local or particular ecclesiastical legislation. In England the First Council of Westminster provided (xxii, 2) that the law of publishing in the church the bans of marriage must be observed, but made no provision for the manner and time of introducing the practice (Taunton). In the United States the Sixth Provincial Council of Baltimore recommended the bishops of the province to introduce the law of the bans as laid down by the Council of Lateran and Trent (justa mensum concilii Lateranensis et Tridentini). The First Plenary Council of Baltimore (1852) decreed (no. 38) that after Easter of 1853 the bans should everywhere be published, and dispensation given only for very grave reasons. The Second Plenary Council (1866) confirmed the above (nos. 331-338) and declared the law a very useful one and already received by custom (sudum disciplina jam usus recepta). According to Zetelli (Apparatus juris eccl., 403), at least one publication should be made in those regions and parishes in which the marriage decree of the Council of Trent has been published; if Tomaszek remarks (p. 146, n. 14) that the pre-Tridentine or Lateran law demanded no more than one publication. It is of some interest to note that by a decree of the Sacred Congregation of the Inquisition (14 June, 1703) the French missionaries in Canada were obliged to publish the bans for their savage converts.

BANNs


T. SLATER.

Banns of Marriage (Lat. bannum, pl. banna, from an Old English verb, bannan, to summon), in which are published the names of persons contemplating marriage. Its object is to discover any impediments to a proposed marriage incidentally, it makes known to all duly interested in the latter the fact of its near celebration. The subject will be treated under the following heads: I. History; II. Tridentine Legislation; III. The Mode of Publication; IV. Denunciation of Impediments; V. Sanctions; VI. Dispensation from Banns; VII. Non-Catholic Usage; VIII. Civil Law.

I. History.—From the beginning of Christian society the marriage of its members was looked on as a public religious act, subject to ecclesiastical control (Tertull., "De monog.", c. xi; "De pudicitia", c. iv). The obligation of making known to the bishop all proposed marriages dates as far back as the beginning of the second century (Tertull., "De monog.", c. v), and ceased only when, in the fifth and succeeding centuries, owing to the development of the parochial system, it became the duty of the parish priest to prevent invalid or illicit marriages, in which case the marriage might be null and void. Reputable parishioners (Capitula Caroli imp. ad an. 802, ed. Boretius in Mon. Germ. Hist.: Leges, i, 98.) The publication in the church of the names of persons intending marriage seems to have originated in France about the end of the sixteenth century, and was already a custom of the Gallican Church in 1215, when Innocent III mentions it in a letter to the Bishop of Beauvais (c. 27, x, iv, 1). In the same year the Fourth Lateran Council made it a general ecclesiastical law (c. 3, x, De clandest. desponsat., iv, 3.) The Council of Trent confirmed this law, and specified to a certain extent the manner of its execution. It must be noted that by the council's own special act its marriage decree "Tametsi", with its provision for the bans (see CLANDESTINSITY), is binding only in those parishes in which it has been severally promulgated; hence, when such formal promulgation is lacking the obligation of proclaiming the bans rests not on the Tridentine law, but on the earlier Lateran canon, also on local or particular ecclesiastical legislation. In England the First Council of Westminster provided (xxii, 2) that the law of publishing in the church the bans of marriage must be observed, but made no provision for the manner and time of introducing the practice (Taunton). In the United States the Sixth Provincial Council of Baltimore recommended the bishops of the province to introduce the law of the bans as laid down by the Councils of Lateran and Trent (justa mensum concilii Lateranensis et Tridentini). The First Plenary Council of Baltimore (1852) decreed (no. 38) that after Easter of 1853 the bans should everywhere be published, and dispensation given only for very grave reasons. The Second Plenary Council (1866) confirmed the above (nos. 331-338) and declared the law a very useful one and already received by custom (sudum disciplina jam usus recepta). According to Zetelli (Apparatus juris eccl., 403), at least one publication should be made in those regions and parishes in which the marriage decree of the Council of Trent has been published; if Tomaszek remarks (p. 146, n. 14) that the pre-Tridentine or Lateran law demanded no more than one publication. It is of some interest to note that by a decree of the Sacred Congregation of the Inquisition (14 June, 1703) the French missionaries in Canada were obliged to publish the bans for their savage converts.
II. TRIDENTINE LEGISLATION.—In order to check the increase of clandestine marriages, the Council of Trent decreed (Sess. XXIV, De ref. matr., c. i) that before the celebration of any marriage the names of the contracting parties should be announced publicly three times in the church during the solemn Office of Mass by their own priests, or by a priest on three consecutive Holy Days (Waterthorp, The Canons and Decrees of the Sacred and Ecumenical Council of Trent, London, 1848, 196 sqq.). Such publication, of course, can be made only at the request of the parties themselves, and after they are aware of their mutual free consent. Moreover, the parish priest cannot refuse to publish the banns except for reasons stated in the canon law. If the contracting parties refuse to consent to the publication of the banns, the parish priest cannot assist at their marriage, and where the Tridentine legislation does not obtain he is bound to warn them not to attempt marriage elsewhere. In course of time this Tridentine decree has given occasion to more specific interpretation, regularly and primarily applicable, where the decree has been promulgated

Among the more important authentic decisions are the following: The proper (own) parish priest of persons intending marriage is he in whose parish both (or one of the contracting parties has a true domicile, i.e. a fixed residence or one that can be legally construed as such. When both parties permanently reside in the same parish no difficulty can arise as to the parish priest whose right and duty it is to publish the banns. But it may happen that one party resides in another parish, or that both parties have each more than one domicile or quasi-domicile, in which case the publication of the banns should occur, regularly speaking, in every parish where at the time of the marriage the parties reside. The quasi-domicile or quasi-domicile. (See Domicile, PARISH PRIEST, MARRIAGE.) It may be noted here that while in general a quasi-domicile is acquired by actual residence in a place with the intention of remaining there the greater part of the year, in England and in the United States the law presumes a quasi-domicile from one month's residence of either party in the place of the marriage. (S. Congr. Inv. to the bishops of England and the United States, 7 June, 1867; see also its decree of 5 May, 1858, Sec. 2 of the same).

The case of unsettled persons possessed of no domicile (sect) the banns are published (with episcopal permission) where the quasi-domicile, quasi-domicile. (See Domicile, PARISH PRIEST, MARRIAGE.) In the case of unsettled persons possessed of no domicile (sect) the banns are published (with episcopal permission) where the quasi-domicile, quasi-domicile. (See Domicile, PARISH PRIEST, MARRIAGE.)

In Germany and Austria this is also customary in some places and in such cases the feast days (dies festi) may be Sundays or other feasts of obligation. Custom has in many places exempted Christmas, Easter, and Pentecost. It is also customary to some places to proclaim the banns on suppressed feast days, also when there occasions a considerable attendance of people in the church. (S. Congr. Inv., 25 October, 1868; 29 April, 1823). The banns are published regularly at the parish or principal Mass, though the publication may occur at any other Mass on the prescribed days, nor is it required that such publication be repeated at more than one Mass on the aforesaid days. By a rescript of the Congregation of Propaganda the Roman Catholic Apostolic Church of India were permitted to publish the banns in places where it is provided that the banns shall not be published on two immediately consecutive feast days; similarly that the marriage shall not take place on the day of the last publication (particularly if it is the only day on which the contracting party lives within the jurisdiction). Ecclesiastical law does not forbid the marriage on the day of the third publication. The period for which the publication of the banns is valid depends on local ecclesiastical authority and custom. The Roman Ritual (Tit. vii, n. 11) fixes a limit of two months, but leaves the bishop free to act as prudence dictates. The Second Provincial Council of Quebec (1863) established a period of two months. In practice the period varies from six weeks to six months. It may be added that the marriages of members of royal houses (matrimonium principum) are by custom exempted from publication of the banns.

III. MODE OF PUBLICATION.—The parish priest or his representative (vicar, curate) announces in an accessible place a public notice, called the public information, for each of the contracting parties the baptismal and family name, names of parents, place of birth or residence, age, condition (single or previously married, and according to the Roman Ritual, loc. cit., n. 13, the name of the woman's former husband). It should also be stated whether the actual proclamation is the first, second, or third, and whether there will be a dispensation from further publications. The priest adds that a serious obligation rests on every one to reveal to him any known impediment to the proposed marriage. The priest, if he thinks fit, is expected to keep a record or register of all publications of banns made by him, also the certificates of publications made at his request in other parishes, the fact and consequences of which he is entitled to know.

IV. DENUNCIATION OF IMPEDIMENTS.—Whoever is morally certain either by his own knowledge or through reliable persons, of an impediment (e.g. consanguinity, affinity, previous marriage) to an intended marriage, is in conscience bound to reveal it to the parish priest (9 November, 1958) provides that anywhere a mere residence of six months shall constitute a quasi-domicile. In the case of unsettled persons possessed of no domicile (sect) the banns are published (with episcopal permission) where the quasi-domicile, quasi-domicile. (See Domicile, PARISH PRIEST, MARRIAGE.) In the case of unsettled persons possessed of no domicile (sect) the banns are published (with episcopal permission) where the quasi-domicile, quasi-domicile. (See Domicile, PARISH PRIEST, MARRIAGE.)

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and he may also punish similarly the witnesses to the marriage. Should later on an impediment be discovered that renders the marriage null and void, they cannot hope, by the strict letter of the law, to obtain a dispensation, nor can they hope to have their marriage annulled. The priest considers the legitimacy of their children. The bishop is empowered by the law to inflict on the offending parish priest, besides other punishments, three years' suspension from his office; it is worth noting that a similar sanction was meted out by the fourteenth century canon law of England (Lindwood's Provinciale, Oxford ed., 1679, p. 271).

VI. Dispensation from Banns.—The Council of Trent allows the bishop to dispense with the publication of the banns, provided there be a sufficient reason; one such is indicated by the Council itself, i.e., fear of a malicious thwarting of the intended marriage. The vicar-general, vicar capitular, and administrator of a diocese may also dispense from the banns. In case the contracting parties belong to different dioceses, the permission of one bishop (usually the one in whose diocese the marriage takes place) is held sufficient by many canonists. In some countries, as in Bavaria, a mutual understanding to this effect exists. The bishop may also allow the dispensation to be made to the parties in absentia, as in two publications. In many dioceses the parish priest is specially authorized to dispense from the banns for death-bed marriages; elsewhere this authority is delegated to the dean or the more centrally located parish priest. The parish priest may himself decide that the obligation of asking a dispensation no longer exists for him, i.e., in cases of urgent necessity when, on the one hand, he cannot reach the bishop and, on the other, the reasons are such that the latter would be bound to grant the dispensation. In all cases where the double publication is dispensed with, the contracting parties are regularly required to take the oath before the bishop (Juramentum de statu libero) that they are not previously betrothed or married, and that they know of no impediment to their marriage (Clement X, Cum Altiss, 21 August, 1670; Ballerini-Palmieri, VI, 716-718).

By a decision of the Congregation of the Inquisition (8 August, 1900) the bishop may delegate to the parish priest the performance of this duty. The banns are always published, that is, in the public cemetery (Stegmüller, 489) and secret marriages i.e., regularly performed in the church, but behind closed doors, and the record of which, together with the pertinent baptisms, is kept in a special book in the corresponding diocese (Ballerini-Palmieri, op. cit., VI, 778). Dispensation from all the banns is regularly granted only for a very urgent reason; less urgent reasons suffice for a dispensation from two publications or from one. Among the reasons recognized by the law, other than that mentioned by the Council of Trent, are: notable difference of age, or condition of life; peril of the good name of either party; the approach of Advent or Lent. When marriage cannot be solemnized; notable temporal or spiritual detriment; imminent departure of the bridegroom or bride. The priest usually charges a fee to cover the clerical expenses; it being forbidden to make any charge for the dispensation itself (S. Cong. of Propaganda to the bishops of Ireland, 12 February, 1821; cf. its decree of 1750; also the Encyclical Letter Ex auditibus S. Cong. Prop. Fid., Rome, 1803, 1221). At times the parish priest collects a fee for the publication of the banns (von Scherer, 147); it is reckoned as one of his jurors stoles, or casual sources of revenue.

VII. Non-Catholic Usage.—The Orthodox Greek Church dispenses the banns in similar cases on the other hand, for every marriage the Greek priest requires regularly a special permission of the bishop; at Constantinople and in other archiepiscopal churches this permission is granted through the Chartophylax. As the presence of the priest is essential to the validity of a Greek marriage, clandestine unions are practically impossible. (For the Uniat Greeks in the Turkish Empire see the fifteenth-century canon law of England (Lindwood's Provinciale, Oxford ed., 1679, p. 271).) In the Church of England the publication of the banns is a normal preliminary of marriage, both by ecclesiastical law and, as explained below, by civil statute. The Book of Common Prayer directs that the banns of all who are to be married shall be published on at least eleven Sundays or Holy Days during the time of the morning service or of evening service (if there be no morning service) immediately after the second lesson. The form of publication is analogous to Catholic usage, and if the parties reside in different parishes, the banns must be published in both.

VIII. The Civil Law of Banns.—In several European countries the civil law insists by its own authority on the publication of banns; in Austria, for instance, all marriages must be registered in at least one public register. In the parishes of both contracting parties, are declared invalid by the Civil Code (Vering, 626, note 23; Von Scherer, 161). In England, until 1753, there was no statutory publication of the banns; in that year was passed a marriage act, known as Lord Hardwicke's Act (26 Geo. II, c. xxxiii), which provided, among other essentials, that in the future the true names of all persons intending marriage should be published in the church, otherwise the marriage would be null and void. It was, however, expressly provided that the act should not apply across the seas; hence it never became a part of the English Common Law as received in the United States. The actual civil legislation in England dates mostly from the reign of George IV and William IV, and relieves Catholics and Dissenters from the obligation of having their banns published in the churches of the Established Church, as was the case after the passing of Lord Hardwicke's Act, though in other respects, and with considerable modifications, it is similar to the practice in the Church of England; in substance it is the Tridentine decree. According to actual English statute legislation, a marriage in the Church of England is invalid without a previous due publication of the banns to the license from the parish register; this licence is granted only within the church of the parish in which one of the parties shall have resided for fifteen days before the marriage. The true names of the parties must be published in an audible voice on three successive Sundays at the morning service after the second lesson, in the church of the parish in which the parties dwell, or with the bishop's consent, in a public chapel. The officiating clergyman is entitled to demand seven days' notice of the intended publication, with the names of the parties, place of abode, and the time and place the parties have fixed, but at the dissent of parents or guardians renders null and void the publication of the banns of minors. The banns or licence are valid for a period of three months only. It is to be noted that the omission of the banns or licence is thenullity and the marriage is null and void. In Scotland and Ireland, as the law is known and willful. Non-Anglicans (Jews and Quakers excepted, as otherwise provided for) are freed from the obligations of banns or ecclesiastical license, but they must give notice to the registrar of the district within which the parties have fixed, or fail to have one appointed. The notice is published in a marriage notice book open to public inspection at all seasonable times, and thereafter suspended for
twenty-one days in some conspicuous place in the registrar's office, and accompanied by a declaration as to the absence of impediments, necessary consent of parents or guardians, etc. ("Encyclopedia of the Laws of England", London, 1897, I, 1-3; "American Law Dictionary", 2d ed., Philadelphia, 1901, XIX, 1190-93; Philimore, "Ecclesiastical Law of the Church of England", 2d ed., London, 1895, II, 580 sqq.). For the publication of banns in the (Protestant) churches of Ireland and Scotland see W. P. Eversley, "The Law of the Domestic Relations", London, 1885, in passes verbatim. In the United States a license to marry must be obtained by the contracting parties; in Delaware and Ohio publication of the banns is equivalent to a license (H. J. Desmond, The Church and the Law, Chicago, 1898, 86). In all the provinces of the Dominions of Canada, publication of the banns is required in default of a license to marry. In the Province of Quebec, in default of a license issued to non-Catholics, the publication of the banns is required on three Sundays or Holy Days with reasonable intervals, at morning service, or if none, at an evening service. If the parties belong to different churches, these publications must take place in each church. They must contain the names, surnames, qualities or occupation and domicile of the parties to be married, and whether either of age or not. The surnames, occupations, and domicile of their fathers and mothers, and the name of the former husband or wife. A certificate of due publication of the banns is also required before the marriage, and mention is made of it in the Act of Marriage; this certificate must be signed by the person who published the banns, and must contain all the above details stated in the banns themselves. This certificate is not required if the banns were published by the same person who performed the marriage. If the actual domicile of six months in the place of publication, the latter must occur in the place of last domicile in Lower Canada, or if out of Canada the officer must ascertain that no legal impediment exists. If the parties are under the authority of others the publication must take place in the domicile of such authority (R. S. Weir, The Civil Code of Lower Canada, Montreal, 1898, Nos. 57, 58, 130-134). In France the civil code prescribes the publication on two distinct Sundays of the names, occupations, surnames, and names of parents of persons intending to marry. The marriage cannot take place until three days after the second publication; if a year is allowed to elapse there must be a fresh publication of the banns. Marriages contracted abroad between French subjects, or between a French subject and a foreigner, but according to foreign law, are recognized in France. The publication of the banns, however, cannot be omitted under pain of invalidating the marriage.


Thomas J. Shahan.

Banquet, Eucharistic. See Eucharist, Symbolism of.

Bapt, John, Jesuit missionary and educator, b. at Le Roché, Fribourg, Switzerland, 17 December, 1815; d. at Mount Hope, Maryland, U. S. A., 2 November, 1887. At twelve he began his studies at the college of Fribourg, and on 30 September, 1835, entered the novitiate of the Society of Jesus. He was ordained priest, 31 December, 1842, after the usual course of studies abroad. He arrived in New York in 1848 and, though ignorant of both English and Indian, was sent to minister to the Indians at Old Town, Maine. The inhabitants received him with every demonstration of joy, but he found them in every deplorable manner condition. They had been without a priest for twenty years, and he laboured zealously for their reformation. He founded several temperance societies in Maine. In 1850 he left Old Town for Eastport. His work immediately began to attract attention, both for its results among Catholics and the number of converts who were brought into the Church. As his missions covered a large extent of territory, he became generally known through the State. When the Know-Nothing excitement broke out he was at Ellsworth. Besides being disliked as a Catholic priest, he was particularly obnoxious because of his efforts to establish a Catholic school there. On 3 June his house was attacked, and on 6 June, 1854, in pursuance of an order of the Town Council, which he had directed, also the Mexican War, he was dragged out of the residence of one of his people, was tarred and feathered, and ridden on a rail to the woods outside the town, and ordered to leave the neighborhood. Some accounts have it that there was an attempt to burn him to death, which, for some reason other, was prevented. He recovered from his injuries and continued his work. The outrage at Ellsworth met with general condemnation. Father Bapté built the first church at Bangor, which was dedicated in 1838. The parties had an actual domicile of six months in the place of publication, the latter must occur in the place of last domicile in Lower Canada, or if out of Canada the officer must ascertain that no legal impediment exists. If the parties are under the authority of others the publication must take place in the domicile of such authority (R. S. Weir, The Civil Code of Lower Canada, Montreal, 1898, Nos. 57, 58, 130-134). In France the civil code prescribes the publication on two distinct Sundays of the names, occupations, surnames, and names of parents of persons intending to marry. The marriage cannot take place until three days after the second publication; if a year is allowed to elapse there must be a fresh publication of the banns. Marriages contracted abroad between French subjects, or between a French subject and a foreigner, but according to foreign law, are recognized in France. The publication of the banns, however, cannot be omitted under pain of invalidating the marriage.

T. J. Campbell.

Baptism, one of the Seven Sacraments of the Christian Church, frequently called the "door of sacrament", the "door of the sacraments", and the "door of the Church".

I. Authoritative Statement of Doctrine.—At the outset we think it advisable to give two documents which express clearly the mind of the Church on the subject of baptism. They are valuable, also, as containing a summary of the main points to be considered in the treatment of this important matter. Baptism is defined positively in the one and negatively in the other. (a) The positive document is that commonly designated as "The Decretals of the Armenians" in the Bull "Exultate Deo" of Pope Eugene IV. It is often referred to as a decree of the Council of Florence. While it is not necessary to hold this decree to be a dogmatic definition of the matter in hand, and much less an undertaking a practical instruction, emanating from the Holy See, and as such, has full authenticity in a canonical sense, that is, it is authoritative. The decree speaks thus of Baptism: "Holy Baptism holds the first place among the sacraments, because it is the door of the spiritual life: for by it every individual is made members of Christ and incorporated with the Church. And since through the first man death entered into
all, unless we be born again of water and the Holy Ghost, we cannot enter into the kingdom of Heaven, as Truth Himself has told us. The matter of this sacrament is true and natural water; and it is indifferent whether it be cold or hot. The form is: I baptize thee in the name of the Father and of the Son and of the Holy Ghost. We do not, however, deny that the words: Let this servant of Christ be baptized in the name of the Father and of the Son and of the Holy Ghost; or This person is baptized by name in the name of the Father and of the Son and of the Holy Ghost, constitute true baptism; because since the principal cause from which baptism has its efficacy is the Holy Trinity, and the instrumental cause is the minister who confers the sacrament exteriorly, then if the act exercised by the minister be expressed, together with the invocation of the Holy Trinity, the sacrament is perfect. The minister of this sacrament is the priest, to whom it belongs to baptize, by reason of his office. In case of necessity, however, not only a priest or deacon, but even a lacon or woman, nay, even a pagan or heretic can baptize, provided he observes the form used by the Church, and intends to perform what the Church performs. The effect of this sacrament is the remission of all sin, original and actual, likewise of all sin, original or actual, of the faithful, washed away by the blood of Christ; and it is therefore the death and resurrection of the soul, that is, the remission of all sins, with the grace of the Holy Spirit poured upon the body. Many other terms have been used as descriptive synonyms for baptism both in the Bible and Christian antiquity, as the laver of regeneration, illumination, the seal of God, the water of eternal life, the sacrament of the Trinity, etc. (cf. Bingham, Antiq. Eccl., IV). In English, the term christen is familiarly used for baptism. As, however, the former word signifies only the effect of baptism, that is, to make one a Christian, but not the manner and act, moralists hold that "I christen" could probably not be substituted validly for "I baptize" in conferring the sacrament (Sabbetti, n. 657; Lehmkuhl, n. 68; Amer. Eccl. Rev., V, 1).

III. DEFINITION.—The Roman Catechism (Ad parochos, De bap. 2, 2, 5) defines baptism thus: Baptism is the sacrament of regeneration by water in the word (per aquam in verbo). St. Thomas Aquinas (III, Q. lxvi, a. 1) gives this definition: "Baptism is the external ablution of the body, performed with the prescribed form of words." Later theologians generally distinguish between the verbal metaphysical act and the metaphysical essence of this sacrament. By the former they understand the formula expressing the action of ablution and the utterance of the invocation of the Trinity; by the latter, the definition: "Sacrament of regeneration.`" The former is the washing with water (matter), accompanied by the invocation of the Holy Trinity (form). Baptism is, therefore, the sacrament by which we are born again of water and the Holy Ghost, that is, by which we receive a new and spiritual life, the dignity of adoption as sons of God and heirs of God's kingdom.

IV. TYPES.—Having considered the Christian
meaning of the term “baptism”, we now turn our attention to the various rites which were its forerunners before the New Dispensation. Types of this sacrament are to be found among the Jews and Gentiles, as in the Mosaic system the Old Law was taken by circumcision, which is called by some of the Fathers “the laver of blood” to distinguish it from “the laver of water”. By the rite of circumcision, the recipient was incorporated into the people of God and made a partaker in the Messianic promises. The laver was born out of the return and he was reckoned among the children of Abraham, the father of all believers. Other forerunners of baptism were the numerous purifications prescribed in the Mosaic dispensation for legal uncleannesses. The symbolism of an outward washing to cleanse an invisible blemish was made very familiar to the Jews by their sacred ceremonies. But in addition to these more direct types, both the New Testament writers and the Fathers of the Church find many mysterious forewarningsof baptism. Thus St. Paul (1 Cor., x) adduces the passage of Israel through the Red Sea, and St. Peter (1 Pet., iii) the Deluge, as types of the purification to be found in Christian baptism. Other foreshadowings of the sacrament are found by the Fathers. The baptism of Noah, but in the Jordan, and the brooding of the Spirit of God over the waters, in the rivers of Paradise, in the blood of the Paschal Lamb, during Old Testament times, and in the pool of Bethsaida, and in the healing of the dumb and the blind in the New Testament.

How natural and expressive the symbolism of exterior washing to indicate interior purification was recognized to be, is plain from the practice also of the heathen systems of religion. The use of lustral water is found among the Babylonians, Assyrians, Egyptians, Greeks, Romans, Hindus, and others. A closer resemblance to Christian baptism is found in a form of Jewish baptism, to be bestowed on proselytes, given in the Babylonian Talmud (Dollinger, First Age of the Church). But above all must be considered the baptism of St. John the Precursor. John baptized with water (Mark, i) and it was a baptism of penance for the remission of sins (Luke, iii). While, then, the symbolism of the sacrament instituted by Christ was not new, the efficacy which He joined to it is that which differentiates it from all its types. John’s baptism did not produce grace, as he himself testifies (Matt., iii) when he declares that he is not the Messiah whose baptism is to confer the Holy Ghost. Moreover, it was not John’s baptism that remitted sin, but the penance that accompanied it (Matt., xii). Augustine, in De Civitate Dei (Donat., V) “a remission of sins in hope”. As to the nature of the Precursor’s baptism, St. Thomas (III, Q. xxxviii, a. 1) declares: “The baptism of John was not a sacrament of itself, but a certain sacramental as it were, preparing the way (dispensas) for the baptism of Christ.” Durandus calls it a sacrament, indeed, but of the Old Law, and St. Bonaventure places it as a medium between the Old and New Dispensations. It is of Catholic faith that the Precursor’s was essentially different in its effects from the baptism of Christ. It is also to be noted that those who had previously received John’s baptism had to receive later the Christian baptism (Acts, xix).

SECTION OF THE SACRAMENT.—That Christ instituted the Sacrament of Baptism is unquestionable. Rationalists, like Harnack (Dogmengeschichte, I, 68), dispute it, only by arbitrarily ruling out the texts which prove it. Christ not only commands His Disciples (Matt., xxviii, 19) to baptize and gives them the power, but the sacramental system of the absolute necessity of baptism (John, iii): “Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.” Moreover, from the general doctrine of the Church on the sacraments, we know that the efficacy attached to them is derivable only from the institution of the Redeemer. When, however, we come to the question to whose hands in the celestial system the Old Law was taken by circumcision, which is called by some of the Fathers “the laver of blood” to distinguish it from “the laver of water”. By the rite of circumcision, the recipient was incorporated into the people of God and made a partaker in the Messianic promises. The laver was born out of the return and he was reckoned among the children of Abraham, the father of all believers. Other forerunners of baptism were the numerous purifications prescribed in the Mosaic dispensation for legal uncleannesses. The symbolism of an outward washing to cleanse an invisible blemish was made very familiar to the Jews by their sacred ceremonies. But in addition to these more direct types, both the New Testament writers and the Fathers of the Church find many mysterious forewarningsof baptism. Thus St. Paul (1 Cor., x) adduces the passage of Israel through the Red Sea, and St. Peter (1 Pet., iii) the Deluge, as types of the purification to be found in Christian baptism. Other foreshadowings of the sacrament are found by the Fathers. The baptism of Noah, but in the Jordan, and the brooding of the Spirit of God over the waters, in the rivers of Paradise, in the blood of the Paschal Lamb, during Old Testament times, and in the pool of Bethsaida, and in the healing of the dumb and the blind in the New Testament.

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Passion. That this was an essentially different rite from John the Precursor’s baptism seems plain, because the baptism of Christ is always preferred to that of John, and the latter himself states the reason: “I baptize with water . . . [Christ] baptizeth with the Holy Ghost” (John, i). In the baptism given by the Baptist his conceptions were taken for granted, and he was to have all the requisites of a sacrament of the New Law: (1) the external rite, (2) the institution of Christ, for they baptized by His command and mission, and (3) the conferring of grace, for they bestowed the Holy Ghost (John, i). In the second place, the Apostles received other sacraments from Christ, before His Passion, as the Holy Eucharist at the Last Supper, and Holy orders (Conc. Trid., Sess. XXVI, c. i). Now as baptism has always been held as the door of the Church and the necessary condition for the reception of any other sacrament, it follows that the Apostles must have received Christian baptism before the Last Supper. This argument is used by St. Augustine (Ep. cxilii, al. xlviv) and certainly seems valid. To suppose that the first pastors of the Church received water which was melted ice, snow, or hail before they had received baptism, is an opinion with no foundation in Scripture or tradition and devoid of verisimilitude. The Scriptures nowhere state that Christ Himself conferred baptism, but an ancient author, on the other hand, I. E., St. Alex. Strom., III) declares that He baptized the Apostle Peter only, and that the latter baptized Andrew, James, and John, and they the other Apostles.

VI. MATTER AND FORM OF THE SACRAMENT.—(1) Matter. In all sacraments we treat of the matter and form. It is also usual to distinguish the remote matter and the proximate matter. In the case of baptism, the remote matter is natural and true water. We shall consider this aspect of the question first. (a) It is of fact that true and natural water is the remote matter of baptism. In addition to the authorities already cited, we may also mention the Fourth Council of the Lateran (c. i). Some of the early Fathers, as Tertullian (De Bapt., i) and St. Augustine (Adv. Haer., xlvi and lix) enumerate heretics who rejected water entirely as a constituent of baptism. Such were the Gaianes, Manichaeans, Seleucians, and Hermians. In the Middle Ages, the Wakenians are said to have held the same tenet (Ewald, Contra Waldens., vi). Some of the sixteenth century heretics also reject the matter of this sacrament, declared that when water could not he had, any liquid could be used in its place. So Luther (Tischr., xvii) and Beza (Ep., ii, ad Toll.). It was in consequence of this teaching of the thirteenth of the Tridentine canons were framed. Calvin held that the water used in baptism was simply symbolic of the Blood of Christ (Instit., IV, xiv). As a rule, however, those sects which believe in baptism at the present time, recognize water as the necessary matter of the sacrament. Scripture is so positive in its statement as to the use of true and natural water for baptism that it is difficult to see why it should ever be called in question. Not only have we the explicit words of Christ (John, iii, v), “Unless a man be born again of water”, etc., but also in the Acts (Acts, xi, 20), and St. Paul (Acts, x, 47) passages that preclude any metaphorical interpretation. Thus (Acts, x, 47) St. Peter says, “Can any man forbid water, that these should not be baptized?” The baptism of the Church is narrated in the Acts, and the Church holds that all those in verse 36 we read: “They came to a certain water; and the eunuch said: See, here is water: what doth hinder me from being baptized?” Equally positive is the testimony of Christian tradition. Tertullian (de Bapt., ii, 15) and Sulpicius Severus (de Bapt., ii, 11) are from the writings of the Fathers. Justin Martyr (Apol., I) describes the ceremony of baptism and declares: “Then they are led by us to where there is water . . . and then they are laved in the water.” St. Augustine positively declares that there is no baptism without water (Tr. xv in Joan.).

The remote matter of baptism, then, is water, and this taken in its usual meaning. Theologians have held that what matters is the water, not the water from which it is obtained. To declare water is valid baptismal material, whether it be water of the sea, or fountain, or well, or marsh; whether it be clear or turbid; fresh or salty; hot or cold; coloured or uncoloured. Water derived from melted ice, snow, or hail is also valid. Water derived from melted ice, snow, or hail be not melted, they do not come under the designation water. Dew, sulphur or mineral water, and that which is derived from steam are also valid matter for this sacrament. As to a mixture of water and some other material, it is held as proper matter, provided the water certainly predominates; and the mixture would still be called water. Invalid matter is every liquid that is not usually designated true water. Such are oil, saliva, wine, tears, milk, sweat, beer, soup, the juice of fruits, and any mixture containing water which men would no longer call water. When it is doubtful whether a liquid could really be called water, it is not permissible to use it for baptism except in case of absolute necessity when no certain valid matter can be obtained. If water be not available, there is no chance with an invalid liquid. There is a response of Pope Gregory IX to the Archbishop of Trondheim in Norway where beer (or mead) had been employed for baptism. The pontiff says: “Since according to the Gospel teaching, a man must be born again of water and the Holy Ghost, those not to be considered validly baptized who have been baptized with beer” (censis). It is true that a statement declaring wine to be valid matter of baptism is attributed to Pope Sixtus II, but the document has little authority (Labbe, Conc., VI). Those who have held that “water” in the Gospel text is to be taken metaphorically, appeal to the words of the Precursor (Matt., iii), “He shall baptize you in the Holy Ghost and fire”. As “fire” must certainly be only a figure of speech here, so must “water” in the other texts. To this objection, it may be replied that the Christian Church, or at least the Apostles themselves, must have understood what was prescribed to be taken literally and what figuratively. The New Testament and church practice both show that water was the necessity of baptism, while they certainly did require water. Outside of the insignificant sects of Seleucians and Hermians, not even heretics took the word “fire” in this text in its literal meaning. We may remark, however, that some of the Fathers, as St. John Damascene (Orth. Fid., IV, ix), concede this statement of the Baptist to have a literal fulfillment in the Pentecostal fiery tongues. They do not refer it, however, literally to baptism. That water alone is the necessary matter of this sacrament depends, of course, on the will of Him Who instituted it, although theologians discover many reasons why it should have been chosen in preference to other liquors. The most obvious of these is that water cleanses and purifies more perfectly than the others, and hence the symbolism is more natural. (b) The proximate matter of baptism is the ablution performed with water. The very word “baptize”, as we have seen, means a washing. Three forms of ablution have prevailed among Christians, and the Church holds that all three fully fulfil the requisite signification of the baptismal laving. These forms are immersion, infusion, and aspersion. The most ancient form usually employed was unquestionably immersion. This is not only the form of all the ancient rituals of both the Latin and Oriental Churches, but it can also be gathered from the Epistles of St. Paul,
who speaks of baptism as a bath (Ephes., v. 26; Rom., vi. 4; Tit., iii, 5). In the Latin Church, immersion is not valid until the twelfth century. After that time it is found in some places even as late as the sixteenth century. Infusion and aspersion, however, were growing common in the thirteenth century and gradually prevailed in the Western Church. It is known and have remained in use, though not always in the sense of plunging the candidate’s entire body below the water. Billuart (De Bapt., I, iii) says that commonly the catechumen is placed in the font, and then water is poured upon him. This is not held to be the act of baptism of Goar in this statement. Although, as we have said, immersion was the form of baptism that generally prevailed in the early ages, it must not thereby be inferred that the other forms of infusion and aspersion were not also employed and held to be valid. In the case of the sick or dying, immersion was impossible and the sacrament was then conferred by one of the other forms. This was so well recognized that infusion or aspersion received the name of the baptism of the sick (baptismum infirmitatis). St. Cyprian (Ep. lxxvi) declares this form to be valid. From the canons of various early councils we know that candidates for Holy orders who had been baptized by this method seem to have regarded as regular, but this was on account of the culpable negligence supposed to be manifest in the delaying baptism in the deathbed of the sick. That such persons, however, were not to be rebaptized is an evidence that the Church held their baptism to be valid. It is also pointed out that the circumstances under which St. Paul (Acts, xvii) baptized his jailor and all his household seem to preclude the use of immersion. Moreover, the acts of the early martyrs frequently refer to baptizing in prisons where infusion or aspersion was certainly employed.

By the present authorized ritual of the Latin Church, baptism must be performed by a bishop or the head of the candidate. Moralist, however, state that in case of necessity, the baptism would probably be valid if the water were applied to any other principal part of the body, as the breast or shoulder. In this case, however, conditional baptism would have to be administered if the person survived (St. Alph., no. 107). In like manner they consider as probably valid the baptism of an infant in its mother’s womb, provided the water, by means of an instrument, would actually flow upon the child. Strictly speaking, however, this is not the case, conditionally, if the child survives its birth (Lehmkuh, n. 61). It is to be noted that it is not sufficient for the water to merely touch the candidate; it must also flow, otherwise there would seem to be no real ablation. At best, such a baptism would be considered doubtful. If the water touches only the hair, the sacrament has probably been validly conferred, though in practice the safer course must be followed. If only the clothes of the person have received the baptism, the baptism is undoubtedly void. The water to be employed in solemn baptism should also be consecrated for the purpose, but of this we shall treat in another section of this article. It is necessary in baptizing to make use of a threefold ablation and confessing this ablation, by or in the name of the Roman rite. This necessarily refers, however, to the lictory, not to the validity of the ceremony, as St. Thomas (III, Q. lxvi, a. 8) and other theologians expressly state. The threefold immersion is unquestionably very ancient in the Church and is mentioned by Tertullian (De cor. milit., iii), St. Basil (De Sp. S., xxvii), St. Jerome (Dial. Contra Luc., viii), and many other early writers. Its object is, of course, to honour the three Persons of the Holy Trinity. In the church it is confessed that the threefold ablation was not considered necessary to the validity of the sacrament, however, in place of the seventh-century Fourth Council of Toledo (833) approved the single ablation in baptism, as a protest against the false trinitarian theories of the Arians, who seem to have given to the threefold immersion a significance which made it imply three natures in the Holy Trinity. To insist on the single immersion, however, was by no means customary. In the East and among the Eastern Catholics, the Spanish Catholics adopted the single ablation and this method had the approval of Pope Gregory the Great (I, Ep. xili). The Eastern heretics used only one immersion and their baptism was termed monophitic. For the Fifth Lateran Council (can. vii) not to be on account of the single ablation, but apparently because they baptized in the death of Christ. The authority of this canon is moreover, doubtless at best.

(2) Form. — The requisite and sole valid form of baptism is: “I baptize thee (or This person is baptized) in the name of the Father and of the Son and of the Holy Ghost.” This was the form given by Christ to His Disciples in the twenty-eighth chapter of St. Matthew’s Gospel, as far as St. Thomas is concerned. The expression of the invocation of the three Persons of the Trinity and the expression of the nature of the action performed. For the Latin usage: “I baptize thee”, etc., we have the authority of the Council of Trent (Sess. VII, can. iv) and of the Council of Florence (Dipl. 1551). Nevertheless, it seems to be the constant practice of the whole Western Church. The Latin also recognize as valid the form used by the Greeks: “This servant of Christ is baptized”, etc. The Florentine decree acknowledges the validity of this form and it is moreover recognized by the Bull of Leo X, “Accepiimus nuper”, and of Clement VII, “Provisionis nostrae”. Substantially, the Latin and Greek forms are the same, and the Latin Church has never rebaptized Orientalis on their return to unity. At one time the Western theologians disputed the Greek form, because they doubted the validity of the imperative or imperative formula: “Let this person be baptized” (baptizetur). As a matter of fact, however, the Greeks use the indicative, or enunciative, formula: “This person is baptized” (baptei, baptizetur). This is unquestionable from their Euchologias, and from the testimony of Arcadius (apud Cat., tit. ii, cap. i), of Goar (Rit. Graec. Illust.), of Martene (De Ant. Eccl. Rit., I) and of the theologico comprehends of the schismatical Russians. St. Photius (In trident. synod. cap. 2) to be interpreted, and the Armenians, Pope Eugene IV uses baptizetur, according to the ordinary version of this decree, but Labbe, in his edition of the Council of Florence seems to consider it a corrupt reading, for in the margin be prints baptismur. It has been suggested by Goar that the resemblance between baptei and baptismetur is responsible for the mistake. The correct translation is, of course, baptismetur.

In administering this sacrament, it is absolutely necessary to use the word “baptize” or its equivalent (Alex. VIII, Prop. damn., xxvii), otherwise the ceremony is invalid. This had already been decreed by Alexander III (Cap. Si quis, I, x, De Bap.), and it is confirmed by the Florentine decree. It has been the custom in the Latin and Greek Churches to make use of words expressing the act performed. St. Thomas (III, Q. lxvi, a. 5) says that since an ablation may be employed for many purposes, it is necessary that in baptism the meaning of the ablation be determined by the words of the act. E.g., if one says “I baptize thee in the name of the Father”, etc., would not be sufficient by themselves to determine the sacramental nature of the ablation. St. Paul (Coloss., iii) exhorts us to do all things in the name of God, and consequently an ablation could be performed in any manner for the restoration of health. Therefore it is that in the form
of this sacrament, the act of baptism must be expressed, and the matter and form be united to leave doubts of the meaning of the ceremony. In addition, there is a necessity that baptism itself, or its equivalent, is also obligatory to mention the separate persons of the Holy Trinity. This is the command of Christ to His Disciples, and as the sacrament has its efficacy from Him Who instituted it, we cannot omit anything that He laid the foundation. It is more certain than that this has been the general understanding and practice of the Church. Tertullian tells us (De Bapt., xiii) “the law of baptism (sine pede) has been imposed and the form prescribed.” Le, the natural meaning of the name Father, Son, and Holy Ghost (St. Justin Martyr (Apol., i) testifies to the practice of his time. St. Ambrose (De Myst., IV) declares: “Unless a person has been baptized in the name of the Father and the Son and of the Holy Ghost, he cannot obtain the remission of his sins” St. Cyprian (Ad Jubaian) rejecting the validity of baptism given in the name of Christ only, affirms that the naming of all the persons of the Trinity was commanded by the Lord (in plen et adumbrat Trinitate). The most probable evidences of this are: St. Jerome (IV, in Matt., Origen (De Princ., i, ii), St. Athanasius (Or. iv, Contr. Ar.), St. Augustine (De Bapt., vi, 23). It is not, of course, absolutely necessary that the common names Father, Son, and Holy Ghost be used, for the names of Jesus Christ may be formed by words that are equivalent or synonymous. But a distinct naming of the Divine persons is required and the form: “I baptize thee in the name of the Holy Trinity” would be of more doubtfull validity. The singular form in the name “Jesus”, “names”, is also to be employed, as it expresses the unity of the Divine nature. When, through ignorance, an accidental, not substantial, change has been made in the form (in nomine patris for Patria), the baptism is to be held valid.

The mind of the Church as to the necessity of observing the trinitarian formula in this sacrament has been clearly shown by her treatment of baptism conferred by heretics. Any ceremony that did not observe this form has been declared invalid. The Moniani was baptized in the name of the Father and the Son and Montanists and Frisciila (St. Basil, Ep. I, Ad Amphil.). As a consequence, the Council of Laodicea ordered their rebaptism. The Arians at the time of the Council of Nicea do not seem to have understood the Trinity in baptismal form and did not order their rebaptism. When, then, St. Athanasius (Or. ii, Contr. Ar.) and St. Jerome (Contr. Lucif.) declare the Arians to have baptized in the name of the Creator and creatures, they must either refer to their doctrine or to a later changing of the sacramental form. It is well known that the latter was the case with the Spanish Arians and that consequently, from the sect were rebaptized. The Anomoeans, a branch of the Arians, baptized with the form: “in the name of the uncreated God and in the name of the named God and in the name of the Sanctifying Spirit, procreated by the created Son” (Epiphanius, Hær., lxxxvii). Other Arian sects such as the Eunomians and Aetians, baptized “in the death of Christ.” Converts from Sabellianism or one who was not baptized by the spiritual baptism used as не the name of the Sanctifying Spirit, procreated by the created Son” (Epiphanius, Hær., lxxxvii). Other Arian sects such as the Eunomians and Aetians, baptized “in the death of Christ.” Converts from Sabellianism or one who was not baptized by the spiritual baptism used as the name of the Sanctifying Spirit, procreated by the created Son” (Epiphanius, Hær., lxxxvii). 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the same pontiff's reply to the Bulgarians (Resp. 15) on another occasion when they consulted him on a practical case. They inquired whether certain persons, who were baptized as infants, but who, as adults, took baptism a second time, could be a Greek priest, had conferred baptism? Pope Nicholas replies that the baptism is to be held valid if "they were baptized in the name of the supreme and undivided Trinity." Here the pope does not give baptism in the name of Christ only as an alternative. More, he raises the question of the validity of a baptism in which something else had been added to the prescribed form, as "and in the name of the Blessed Virgin Mary." They reply that such baptism would be invalid, if the minister intended thereby to attribute the same efficacy to the added name as to the names of the Three Divine Persons. If, however, it was done through a mistaken piety only, it would not interfere with the validity (S. Alph., n. 111).

VII. CONDITIONAL BAPTISM.—From the foregoing it is evident that not all baptism administered by heretics or schismatics is invalid. On the contrary, if the proper matter and form be used and the one conferring the sacrament really "intends to perform what the Church performs" then such baptism is undeniably valid. This is also authoritatively stated in the decree for the Armenians and the canons of the Council of Trent already given. The question becomes a practical one when a convert to the Faith have to be dealt with. If there were one authorized mode of baptism among the sects, and if the necessity and true significance of the sacrament were uniformly taught and put in practice among them, there would be little difficulty as to the status of converts from the sects. But there is no such unity of teaching and practice among them, and consequently the particular case of each convert must be examined into when there is question of his reception into the Church. For not only are there religious denominations in which baptism is in all probability not validly administered, but there are those also which have a ritual sufficient indeed for validity, but in practice the likelihood of their members having received baptism validly is more than doubtful. As a consequence converts must be dealt with differently. If it be evident that a convert was validly baptized in heresy, the sacrament is not repeated, but the ceremonies which had been omitted in such baptism are to be supplied, unless the bishop, for sufficient reasons, judges that they can be dispensed with. (For the United States, see Conc. Provi. Balt., I.) If it be uncertain whether the convert's baptism was valid or not, then he is to be baptized conditionally. In such cases the ritual is: "If thou art not yet baptized, then I baptize thee in the name," etc. The First Synod of Westminster, England, directs that adult converts are to be baptized not publicly but privately with holy water (i. e. not the consecrated baptismal water) and without the usual ceremonies (Decr. xvi). Practically, converts in the United States are almost invariably baptized either absolutely or conditionally, but baptism administered by heretics is held to be invalid, but because it is generally impossible to discover whether they had ever been properly baptized. Even in cases where a ceremony had certainly been performed, the validity of baptism will generally remain, on account of either the intention of the administrator or the mode of administration. Still each case must be examined into (S. C. Inquis., 20 Nov., 1878) lest the sacrament be sacrilegiously repeated.

As to the baptism of the various sects, Sabetti (no. 662) states that the Oriental Churches and the "Old Catholics" generally administer baptism accurately; the Socinians and Quakers do not baptize at all; the Baptists use the rite only for adults, and the efficacy of their baptism has been called in question owing to the separation of the matter and the form, for the latter is pronounced before the immer- sion. Methodists, Presbyterians, and Universalists deny the necessity of baptism, and hence the presumption is that they do not administer it accurately; the Methodists and Presbyterians baptize by aspersio or sprinkling, and it may be reasonably doubted whether the water has touched the body under all circumstances. Episcopalians often baptize by aspersio, and though such a method is undoubtedly valid if properly employed, yet in practice it is quite possible that the sprinkled water may not touch the skin. Sabetti also notes that ministers of the same sect do not everywhere follow a uniform method of baptizing. The practical method of recognizing heretics with the Church is as follows:—If baptism be conferred absolutely, the convert is to make no abjuration or profession of faith, nor is he to receive the Sacrament of Holy Communion, because the sacrament of regeneration is his past offensives. If his baptism is to be conditional, he must first make an abjuration of his errors, or a profession of faith, then receive the conditional baptism, and lastly make a sacramental confession following, or be relieved of the former baptism was judged to be certainly valid, he is only to make the abjuration or the profession of faith and receive absolution from the censures he may have incurred (Excerpta Rit. Rom., 1878). The abjuration or profession of faith prescribed is the Creed of Pius IV, translated into the vernacular. In the case of conditional baptism, the confession may precede the administration of the rite and the conditional absolution be imparted after the baptism. This is often done as a matter of fact, as the confession is an excellent preparation for the reception of the sacrament (De Herdi, VI, viii; Sabetti, no. 725).

VIII. REBAPTISM.—To complete the consideration of this subject, it is necessary to consider the controversy that raged around this point in the ancient Church. In Africa and Asia Minor the custom had been introduced in the early part of the third century of rebaptizing all converts from heresy. As far as we can see, this practice first arose in Africa owing to decrees of a Synod of Carthage held probably between 218 and 222; while in Asia Minor it seems to have had its origin at the Synod of Iconium, celebrated between 230 and 235. The controversy on rebaptism was especially connected with the names of Pope St. Stephen and of St. Cyprian of Carthage. The latter was the main champion of the practice of rebaptizing. The pope, however, absolutely condemned the practice and ordered the converts to the Church should receive only the imposition of hands in penitentiam. In this celebrated controversy it is to be noted that Pope Stephen declares that he is upholding the primitive custom when he declares for the validity of baptism conferred by heretics. Cyprian, on the contrary, implicitly affirms that antiquity is against his own practice, but stoutly maintains that it is more in accordance with an enlightened study of the subject. The tradition against him he declares to be "a human and unlawful tradition". Without English predecessors, St. Firmilian, could show that rebaptism was older than the century in which they were living. The contemporaneous but anonymous author of the book "De Rebaptismate" says that the ordinances of
Pope Stephen, forbidding the rebaptism of converts, or, in accordance with antiquity and ecclesiastical tradition, and are consecrated as an ancient, memorable, and solemn observance of all the saints and of all the faithful. St. Augustine believes that the custom of not rebaptizing is an Apostolic tradition, and that the doctrine of the Church of Carthage introduced rebaptism against the Divine law (canonem), against the rule of the universal Church, and against the custom and institutions of the ancients. By Pope Stephen's decision, he continued, antiquity was retained and novelty was reprobated. He thought that this was the custom of the ancients. It is true that the so-called Apostolic Canons (xiv and xlv) speak of the non-validity of baptism conferred by heretics, but Dollinger says that these canons are comparatively recent, and De Marco points out that St. Cyprian would have appealed to them had they been in existence before the controversy. Pope St. Stephen, therefore, upheld a doctrine already ancient in the third century when he declared against the rebaptism of heretics, and decided that the sacrament was null. According to his teaching, baptism had been valid. This has been the law of the Church ever since. The whole controversy on rebaptism is exhaustively treated by Hefele in the first volume of his history of church councils.

Baptism is merely a ceremonial observance distinguishing a twofold necessity, which they call a necessity of means (medii) and a necessity of precept (preceptum). The first (medii) indicates a thing to be done that if, wanting (though incausally), salvation cannot be attained. The second (preceptum), it had when a thing is indeed so necessary that it may not be omitted voluntarily without sin; yet, ignorance of the precept or inability to fulfil it, excuses one from its observance. Baptism is held to be necessary both necessitate medii and preceptum. This doctrine is taught in the second precept of the [Second] Commandment of the Law. In John, iii, He declares: "If any man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." Christ makes no exception to this law and it is therefore general in its application, embracing both adults and infants. It is consequently not merely a necessity of precept but also a necessity of means. This is the sense in which it has always been understood by the Church, and the Council of Trent (Sess. IV, cap. vi) teaches that justifications cannot be obtained, since the promulgation of the Gospel, without the sacrament of baptism, is the desire thereof (in votu). In the seventh session, it declares (can. v) anathema upon anyone who says that baptism is not necessary for salvation. We have rendered votum by "desire" for want of a better word. The council does not mean by votum a simple desire of receiving baptism or even a resolution to do so. It means by votum an act of perfect charity or contrition, including, at least implicitly, the will to do all things necessary for salvation and thus especially to receive baptism. The absolute necessity of this sacrament is often insisted on by the Fathers of the Church, especially when they speak of infant baptism. Thus St. Irenaeus (II, xxii): "Christ came to save all who are reborn through Him to God, in his kingdom and his wisdom (θητημεν a preeres)." St. Augustine (III, De Anima) says: "If you wish to be a Catholic, do not believe, nor say, nor teach, that infants die before baptism can obtain the remission of original sin." A still stronger passage from the same doctor (Ep. xxviii, Ad Hieron.) reads: "The election (παλιατιστησις) is to be endured in Christ when they depart this life without the participation of His Sacrament (Baptism), both oppos the Apostolic preaching and condemns the whole Church which hastens to baptize infants, who are not properly beavested, not of necessity, they can not possibly be vivified in Christ." St. Ambrose (II De Abraham, c. xi) speaking of the necessity of baptism, says: "No one is excepted, not the infant, not the one hindered by any necessity." In the Pelagian controversy we find similarly strong pronouncements on the part of the Councils of Carthage and Milevis, and of Pope Innocent I. It is a belief of the Church that baptism as a means to salvation that, as was already noted by St. Augustine, she committed the power of baptism in certain contingencies even to laymen and women. When it is said that baptism is also necessary by the necessity of precept, it is of course understood that they and none other are capable of receiving a precept, viz. adults. The necessity in this case is shown by the command of Christ to His Apostles (Matt., xxvi): "Go and teach all nations, baptizing them," etc. Since the Apostles are commanded to baptize, the nations are commanded to receive baptism.

The necessity of baptism has been called in question by some of the Reformers or their immediate forerunners. It was denied by Wycliff, Bucer, and Cranmer. Calvin did not as such contemn it, but he contended that the infants of believing parents were sanctified in the womb and thus freed from original sin without baptism. The Socinians teach that baptism is a ceremonial observance, a profession of Christian faith and a rite which each one is free to receive or neglect. An argument against the absolute necessity of baptism has been sought in the text of Scripture: "Except ye eat the flesh of the Son of man and drink his blood, ye shall not have life in you" (John, vi). Here, they say, is a parallel to the text: "Unless a man be born again of water". Yet every one admits that the Eucharist is not necessary as a means but only as a precept. The reply to this is obvious. In the first instance, Christ addresses His Disciples in the second person, to Himself; in the second, He speaks in the third person and without any distinction whatever. Another favourite text is that of St. Paul (i Cor., vii): "The unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband; otherwise your children should be unclean; but now they are holy." Unfortunately for the strength of this argument, the context shows that the Apostle in this passage is not treating of regenerating or sanctifying grace at all, but answering certain questions propounded by him by the Corinthians on the validity of marriages between heathens and believers. The validity of such marriages is proved from the fact that children born of them are legitimate, not spurious. As far as the term "sanctified" is concerned, it can, at most, mean that the believing husband or wife may convert the unbelieving party and thus become an occasion of their sanctification. A certain statement in the funeral oration of St. Ambrose over the Emperor Valentinian II has been brought forward as a proof that the Church offered sacrifices and prayers for catechumens who died before baptism. There is not a vestige of such a custom to be found anywhere. St. Ambrose may have done so for the soul of the catechumen Valentinian, but this would not be a solitary instance (cf. Ambrose, de cœr. a pecca).
completed. It is true that some Catholic writers (as Cajetan, Durandus, Bial, Gerson, Toletus, Kise) have held that infants may be saved by an act of desire on the part of their parents, which is applied to them by some external sign, such as prayer or the invocation of the Holy Trinity; but Pius V, by expounding the baptism of infants expressed in the author’s commentary on St. Thomas, manifested his judgment that such a theory was not agreeable to the Church’s belief.

X. SUBSTITUTE FOR THE SACRAMENT.—The Fathers and theologians frequently divide baptism into three kinds: the baptism of water (aqua or fluminis), the baptism of fire (flaminis), and the baptism of blood (sanguinis). However, only the first is a real sacrament. The latter two are denominated baptism only analogically, inasmuch as they supply the principal effect of baptism, namely, the grace which remits sins. It is the teaching of the Catholic Church that when the baptism of water becomes a physical or moral impossibility, eternal life may be obtained by the baptism of desire or the baptism of blood. The baptism of desire consists in the perfect contrition of heart, and every act of perfect charity or pure love of God which contains, at least implicitly, a desire (spermatum) of baptism. The Latin word flamen is used because Flamen is a name for the priest who has special office given to him to love God and to conceive penitence for sin. The “baptism of the Holy Ghost” is a term employed in the third century by the anonymous author of the book “De Rebaptismate.” The efficacy of this baptism of desire to supply the place of the baptism of water, as to its principal effect, is proved from the words of Christ. After He had declared the necessity of baptism (John, iii), He promised justifying grace for acts of charity or perfect contrition (John, xvi). “If any one loves me, he will keep my word, and my Father will love him, and we will come to him, and make our abode with him.” Since these texts declare that justifying grace is bestowed on account of acts of perfect charity or contrition, it is evident that these acts supply the place of baptism as to its principal effect, the remission of sins. This doctrine is set forth clearly by the Council of Trent. In the fourteenth session (cap. iv) the Council declared: “That that man is perfectly justified by grace, who has obtained the perfection of charity, and reconciles man to God, before the Sacrament of Penance is received. In the fourth chapter of the sixth session, in speaking of the necessity of baptism, it says that men cannot obtain original justice “except by the laver of regeneration or its desire” (voto). The same doctrine is taught by Pope Innocent III (cap. Debitum, iv, De Bapt.), and the contrary propositions are condemned by Popes Pius V and Gregory XII, in proscribing the 31st and 33rd propositions of Bains.

We have already alluded to the funeral oration pronounced by St. Ambrose over the Emperor Valentinian II, a catechumen. The doctrine of the baptism of desire is here clearly set forth. St. Ambrose asks: “Did he not obtain the grace which he desired? Did he not obtain what he asked for? Certainly he obtained it because he asked for it.” St. Augustine (IV, De Bapt., xxii) and St. Bernard (Ep. lxxvii, ad H. de S. Victore) likewise discourse in the same sense concerning the baptism of desire. If baptism be, as of desired by Cajetan, the universal law of baptism made by Christ (John, iii), the answer is that the lawgiver has made an exception (John, xiv) in favour of those who have the baptism of desire. Neither would it be a consequence of this doctrine that the justifying grace of baptism would thereby be dispensed from seeking after the baptism of water when the latter became a possibility. For, as has already been explained the baptismis flaminis contains the votum of receiving the baptismis aquae. It is true that some of the Fathers of the Church assign severely those who content themselves with the desire of receiving the sacrament of regeneration, but they are speaking of catechumens. From the author’s commentary on St. Thomas, it is to be noted that only adults are capable of receiving the baptism of desire.

(2) The baptism of blood (baptismis sanguinis) is the obtaining of the grace of regeneration by suffering martyrdom for the faith of Christ. The term “laver of blood” (lavacrum sanguinis) is used by Tertullian (De Bapt., xvi) to distinguish this species of regeneration from the “laver of water” (lavocram aquae). “We have a second laver,” he says “which is one and the same [with the first], namely the laver of blood.” St. Cyprian (Ep. lxxxii) speaks of “the most glorious and greatest baptism of blood” (sanguinis baptismis). St. Augustine (De Civ. Dei, XIII, vii) says: “When any one for the confession of Christ without having received the laver of baptism may obtain, for the remission of their sins as if they had been washed in the sacred font of baptism.” The Church grounds her belief in the efficacy of the baptism of blood on the fact that Christ makes a general statement of the fact to those who say that he is the true chapter of St. Matthew: “Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.” (v. 32); and: “He that shall lose his life for me shall find it.” (v. 39).

It is pointed out that these texts are so broadly worded as to include even infants, especially the latter text. That the former text also applies to them, has been constantly maintained by the Fathers, who declare that if infants cannot confess Christ with their lips, they still have faith, and St. Bonaventure (Valent., ii) speaks of the infants slaughtered by Herod as martyrs, and this has been the constant teaching of the Church. Another evidence of the mind of the Church as to the efficacy of the baptism of blood is found in the fact that she never prays for martyrs. Her opinion is well voiced by St. Augustine (Tr. lxiv in Joan.): “He does an injury to a martyr who prays for him.” This shows that martyrdom is believed to remit all sin and all punishment due to sin. Later theologians commonly maintain that the hymn of the Church is that the blood of the martyrs is applied independently of an act of charity or perfect contrition, and, as it were, ex opere operato, though, of course, they must have attrition for past sins. The reason is that if perfect charity, or contrition, were required in martyrdom, the distinction between the baptism of blood and the baptism of desire would be a useless one. Moreover, as it must be conceded that infant martyrs are justified without an act of charity, of which they are incapable, there is no solid reason for denying them the same privilege to adults (Cl. Suarez, De Bapt., disp. xxxix).”

XI. UNBAPTIZED INFANTS.—The fate of infants who die without baptism must be briefly considered here. The Catholic teaching is uncompromising on this point, that all who depart this life without baptism, be it of water, or blood, or desire, are perpetually excluded from the vision of God. This teaching is grounded, as we have seen, on Scripture and tradition, and the decrees of the Church. Moreover, that those who die in original sin, without ever having contracted a contrary condition, are thus left out of the business of heaven is stated explicitly in the Confession of Faith of the Eastern Emperor Michael Palæologus, which had been proposed to him by Pope Clement IV in 1297, and which he accepted in the presence of Gregory X. In the last paragraph of the Decree of Union of the Greeks, in the Bull "Existentur Cordi!" of Pope
Eugene IV, in the Profession of Faith prescribed for the Greeks by Pope Gregory XIII, and in that authorized for the Orientals by Urban VIII and Benedict XIV. Catholic theologians are unanimous, consequently that infants dying without baptism, are excluded from the beatific vision; but as to the exact state of these souls in the next world they are not agreed. In speaking of souls who have failed to attain salvation, theologians distinguish the pain of loss (pena damnationis), the pain of the beatific vision, and the pain of sense (pena sensus). While it is certain that unbaptized infants must endure the pain of loss, it is not at all certain that they are subject to the pain of sense. St. Augustine (De Pecc. et Mer., i, xvi) held that they would not be exempt from the pain of sense, but at the same time he thought it would be of the mildest form. On the other hand, St. Gregory Nazianzen (Or. in S. Bapt.) expresses the belief that such infants would suffer only the pain of loss. Sfrondati (Mod. Preedest., 1, i) declares that while they are certainly excluded from heaven, yet they are not deprived of natural happiness. This opinion seemed so objectionable to some French bishops that they asked the judgment of the Holy See upon the matter. Pope Innocent XI replied that they had been examined and approved by a commission of theologians, but no sentence seems ever to have been passed upon it.

Since the twelfth century, the opinion of the majority of theologians has been that unbaptized infants do not suffer the pain of sense. This has not the certain authority of a decree, but it has been so long taught by St. Thomas Aquinas, Scotus, St. Bonaventure, Peter Lombard, and others, and is now the common teaching in the schools. It accords with the wording of a decree of Pope Innocent III (III Deer., xiii, 3): "The punishment of original sin is the deprivation of the vision of God; of actual sin, the eternal pains of hell." Infants, of course, cannot be guilty of actual sin. As to the theory of some writers that infants may be saved also from the pain of loss by the faith of their parents, it is sufficiently evident that it is not in accord with the mind of the Church. It has been urged that, under the law of nature and the Mosaic dispensation, children could be saved by the act of their parents and that consequently the same should be even more easy of attainment under the law of grace, because the power of faith has not been diminished but increased. But this ignores the fact that infants are 'not said to be deprived of justification in the New Law through any decrease in the power of faith, but because of the promulgation of the dispensation without baptism which did not exist before the New Dispensation. Nor does this make the case of infants worse than it was before the Christian Church was instituted. While it works a hardship for some, it has undoubtedly improved the condition of most. Supernatural faith is now much more diffused than it was before the coming of Christ, and more infants are now saved by baptism than were justified formerly by the active faith of their parents. Moreover, baptism can more readily be applied to infants than the rite of circumcision, and by the ancient law this had to be deferred till the eighth day after birth, while baptism can be bestowed upon infants immediately after they are born, and in case of necessity even in their mother's womb. Finally it must be borne in mind that baptism is the gift of the grace of God, the grace of heaven. The vision of God is not something to which human beings have a natural claim. It is a free gift of the Creator who can make what conditions He chooses for imparting it or withholding it. No injustice is involved when an undue privilege is not conferred upon an unbeliever, but is the reward of an unmerited human race of an unearned right to heaven. Through the Divine mercy this bar to the enjoyment of God is removed by baptism; but if baptism be not conferred, original sin remains, and the unregenerated soul, having no claim on heaven, is not unjustly excluded from it.

As to the question, whether in addition to freedom from the pain of sense, unbaptized infants enjoy any positive happiness in the next world, theologians are not agreed, nor is there any pronouncement of the Church on the subject. Many, following St. Thomas (De Malo, v, q. v, a. 3), declare that these infants are not burdened by the pain of the beatific vision, for they have knowledge of it, and hence are not sensible of their privation; or because, knowing it, their will is entirely conformed to God's will, and they are conscious that they have missed an undue privilege through no fault of their own. In addition to this freedom from regret at the loss of heaven, these infants may also enjoy some positive happiness. St. Thomas (In II Sent., dist. XXXIII, Q. ii, a. 5) says: "Although unbaptized infants are separated from God as far as glory is concerned, yet they are not separated from Him entirely. Rather are they joined to Him by a participation of natural goods; and so they may even rejoice in Him by natural consideration and love." Again (a. 2) he says: "They will rejoice in this, that they will share in the bliss of the blessed who come into existence after the Fall, and who are saved by the meritorious intercession of Christ." While the opinion, then, that unbaptized infants may enjoy a natural knowledge and love of God and rejoice in it, is perfectly tenable, and indeed the more common opinion of the schools at present, yet it does not seem that this would necessarily be the unanimous consent of the Fathers of the Church, or from a favourable pronouncement of ecclesiastical authority.

We may add here some brief remarks on the discipline of the Church in regard to unbaptized persons. As baptism is the door of the Church, the unbaptized are entirely without its pale. As a consequence: (1) Such persons, by the ordinary law of the Church, may not be buried in consecrated ground. This includes the infants of even Catholic parents. The reason of this regulation is given by Pope Innocent III (Deer., III, XXVIII, xii): "It has been decreed by the sacred canons that we are to have no communion with those who are dead, if we have not communicated with them while alive." By a decree, however, of the Second Plenary Council of Baltimore (No. 390), catechumens may receive ecclesiastical sepulture. This council also decrees (No. 389) that the custom of burying the unbaptized relatives of Catholics in the family sepulchres may be tolerated. (2) A Catholic may not marry an unbaptized person, and the children of such marriages may not exist before the natural law, because in such unions the Catholic party and the offspring of the marriage would, in most cases, be exposed to the loss of faith. The invalidity of such marriage, however, is a consequence only of positive law. For, in the beginning of Christianity, unions between the baptized and unbaptized were frequent, and they were certainly held valid. When, then, circumstances arise where the danger of perversion for the Catholic party is removed, it may be licensed. But always requires guarantees from the non-Catholic party that there will be no interference with the spiritual rights of the partner of the union. (See IMPEDIMENTS OF MATRIMONY.) In general, we may say that the Church does not require baptism from unbaptized persons, as they are entirely without her pale. She makes laws concerning them only in so far as they hold relations with the subjects of the Church.

XII. EFFECTS OF BAPTISM.—This sacrament is the door of the Church of Christ and the entrance into a new life. We are reborn from the state of slaves of sin into the freedom of the Sons of God. Baptism incorporates us with Christ's mystical body and makes us partakers of all the privileges flowing
from the redemptive act of the Church’s Divine Founder.

The principal effects of baptism are:

(1) The remission of original and actual.
This is plainly contained in Holy Writ. Thus we read (Acts, ii, 38): “Be baptized every one of you in the name of Jesus Christ, for the remission of your sins; and you shall receive the Holy Ghost. For the promise is to you and to your children and to all that are far off, as many as the Lord our God shall call.”
We read also in the second-twenty chapter of the Acts of the Apostles (v. 16): “Be baptized, and wash away thy sins.” St. Paul in the fifth chapter of his Epistle to the Ephesians beautifully represents the church as being baptized (v. 25 sq.): “Christ loved the Church, and delivered Himself up for: that he might sanctify it, cleansing it by the laver of water in the word of life: that he might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.” The prophecy of Escheciel (xxxvi, 25) has also been understood of baptism: “I will pour upon you clean water, and you shall be cleansed from all your filthiness” (inaquaminibus), where the word is unquestionably applied to a moral defection. This is also the prevailing teaching of the Church. In the profession of faith prescribed by Pope Innocent III for the Waldensians in 1210, we read: “We believe that all sins are remitted in baptism, both original sin and those which have been committed since baptism.” The Council of Trent (Sess. V., can. v) anathematizes whosoever denies that the grace of Christ which is conferred in baptism does not remit the guilt of original sin, or asserts that everything which can truly and properly be called sin is not thereby taken away. The same is taught by the Fathers. St. Justin Martyr (Apol., I., ixvi) declares that in baptism we are created anew, that is, consequently, free from all stain of sin. St. Ambrose (De Myst., iii) says of baptism: “This is the water in which the flesh is submerged that all carnal sin may be washed away. Every transgression is there buried.” Tortullian (De Bapt., vii) writes: “Baptism is a carnal act in as much as we are submerged in the water; but the effect is spiritual, for we are freed from our sins.”

The words of Origem (In Gen., xiii) are classic: “If you transgress, you write unto yourself the handwriting [chirographum] of sin. But, behold, when you have once approached to the cross of Christ and to the grace of baptism, your handwriting is affixed to the Cross and is blotted out.”
It is needless to multiply testimonies from the early ages of the Church. It is a point on which the Fathers are unanimous, and telling quotations might also be made from St. Cyprian, Clement of Alexandria, St. Hilary, St. Cyril of Jerusalem, St. Basil, St. Gregory Nazianzen, and others.

(2) But baptism not only washes away sin, it also remits the punishment of sin. This was the plain teaching of the primitive Church. We read in the Clement of Alexandria (Pedagogy, i) of baptism: “It is called a laver because we are washed from our sins; it is called grace, because by it the punishments which are due to sin are remitted.” St. Jerome (Ep. lxix) writes: “After the pardon (indulguntiam) of sins, there is no manner of fault to be feared.” And St. Augustine (De Pecce. et Mer., II., xxxviii) says plainly: “If immediately [after baptism] there follows the departure from this life, there will be absolutely nothing that a man must answer for (quod obscurum hominem item, for he will have been freed from the punishment that befell him.” In perfect accord with the early doctrine, the Florentine decree states: “No satisfaction is to be enjoined upon the baptized for past sins; and if they die before any sin, they will immediately attain to the kingdom of heaven and to the vision of God.” In like manner the Council of Trent (Sess. V.) teaches: “There is no cause of damnation in those who have been truly buried with Christ by baptism. Nothing whatever will delay their entrance into heaven.”

(3) Another effect of baptism is the infusion of sanctifying grace and supernatural gifts and virtues. It is this sanctifying grace which renders men the adopted sons of God and confers the right to heavenly glory. The doctrine on this subject is found in the seventh chapter on justification in the sixth session of the Council of Trent. Many of the Fathers of the Church also enlarge upon this subject (as St. Cyprian, St. Jerome, Clement of Alexandria, and others), though not in the technical language of later ecclesiastical decrees.

(4) Theologians likewise teach that baptism gives man the right to those special graces which are necessary for attaining the end for which the sacrament was instituted and for enabling him to fulfill the baptismal promises. This doctrine of the schools, which claims for every sacrament those graces which are peculiar and diverse according to the end and object of the sacrament, was already enunciated by St. Tertullian (De Resurrectione) and St. Ambrose.

It is developed by St. Thomas Aquinas (III, Q. lxii, a. 2). Pope Eugene IV repeats this doctrine in the decree for the Armenians. In treating of the grace bestowed by baptism, we presume that the recipient of the sacrament puts no obstacle (obex) in the way of sacramental grace. In an infant, of course, this would be impossible, and as a consequence, the infant receives at once all the baptismal grace. It is otherwise in the case of an adult, for in such a one it is necessary that the requisite dispositions of the soul be present. The Council of Trent (Sess. VI., c. vi) states that each one receives grace according to his disposition and co-operation. We are not to confound an obstacle (obex) to the sacrament itself with an obstacle to the sacramental grace. In the first case, there is implied a defect in the matter or form, or a lack of the requisite intention on the part of minister or recipient, and then the sacrament would be simply null. But even if all these essential requisites for constituting the sacrament be present, there can still be an obstacle put in the way of the sacramental grace, inasmuch as an adult might receive baptism with improper motives or without real determination for sin. In that case the person would indeed be validly baptized, but he would not participate in the sacramental grace. If, however, at a later time he renounced baptism, the obstacle which he had received would be removed and he would obtain the grace which he had failed to receive when the sacrament was conferred upon him. In such a case the sacrament is said to revive and there could be no question of rebaptism.

(5) Finally, baptism, once validly conferred, can never be repeated. The Fathers (St. Ambrose, Chrysostom, and others) so understand the words of St. Paul (Heb., vi, 4), and this has been the constant teaching of the Church from the earliest times. On this account, baptism is said to impress an ineffaceable character on the soul, which the Trinitarian Fathers call a spiritual and indelible mark. That baptism (as well as Confirmation and Holy Orders) is not altogether a character, that is to say, a mark which a character, is defined expressly by the Council of Trent (Sess. VII., can. ix). St. Cyril (Prep. in Cat.) calls baptism a “holy and indelible seal,” and Clement of Alexandria (De Div. Serv., xiii), “the seal of the Lord.” St. Augustine compares this character or mark impressed upon the Christian soul with the character militaris impressed upon soldiers in the imperial service. St. Thomas treats of the nature of this indelible seal, or character, in the Summa (III, Q. lxii, a. 2).
The early leaders of the so-called Reformation held very different doctrines from those of Christian antiquity on the effects of baptism. Luther (De Baptism., Bk. III, ch. ii) held that infants who die without baptism make the sacrifice of the lamb in heaven as their substitute. Calvin, in his Institutes, held that the sacrament made the baptized certain of the perpetual grace of adoption. Others declared that while the calling to mind of one's baptism would free him from sins committed after it; others, again, that transgressions of the Divine law, although sins in themselves, were not, of themselves, as such, sins of those who had been baptized. The teachings of the Church, as expounded in the Council of Trent, hold that the faith of the Church and the baptism of the infant provide him with grace. The decrees of the Council of Trent, drawn up in opposition to the then prevailing errors, bear witness to the many strange and novel theories broached by various exponents of the ancient Protestant theology.

XIII. MINISTER OF THE SACRAMENT.—The Church distinguishes between the ordinary and the extraordinary minister of baptism. A distinction is also made as to the mode of administration. Solemn baptism is that which is conferred with all the rites and ceremonies prescribed by the Church, and private baptism is that which may be administered at any time or place according to the exigencies of necessity. At one time solemn and public baptism was practiced in the Church during the paschal season and Whitsun-tide. The Orientals administered it likewise at the Epiphany.

(a) The ordinary minister of solemn baptism is the bishop and the priest. By delegation, a deacon may confer the sacrament solemnly as an extraordinary minister. Bishops are said to be ordinary ministers because they are the successors of the Apostles who received directly the Divine command: "Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Priests are also ordinary ministers because by their office and sacred orders they are pastors of souls and administrators of the sacraments, and hence the Florentine decrees declare: "The minister of this Sacrament is the priest, to whom it belongs to administer baptism by reason of his office." As, however, bishops are superior to priests by the Divine law, the solemn administration of this sacrament was at one time reserved to the bishops, and a priest never administered this sacrament in the presence of a bishop without permission of the said bishop. St. Jerome (Contra Lucif., ix) witnesses to the same usage in his days: "Without chiasm and the command of the bishop, neither priest nor deacon has the right of conferring baptism." Deacons are only extraordinary ministers of solemn baptism, as by their office they are assistants to the priestly order. St. Isidore of Seville (De Eccl. Off., ii, 25) says: "It is plain that baptism is to be conferred by priests only, and it is not lawful even for deacons to administer it, except from the chiasm of a bishop or priest." That deacons were, however, ministers of this sacrament by delegation is evident from the quotations adduced. In the service of ordination of a deacon, the bishop says to the candidate: "It belongs to you as a deacon to baptize and to preach." Philip the deacon is mentioned in Holy Writ (Acts, viii) as conferring baptism, presumably by delegation of the Apostles. It is to be noted that though every priest, in virtue of his ordination, is the ordinary minister of baptism, yet he is not always the principal minister unless he has jurisdiction. Hence the Roman Ritual declares: "The legitimate minister of baptism is the parish priest, or any other priest delegated by the parish priest or the bishop of the place." The Second Plenary Council of Baltimore adds: "Priests are deserving of grave reprehension who rashly baptize infants of another parish or of another dioce.

(b) In case of necessity, baptism can be administered lawfully and validly by any person whatsoever who observes the essential conditions, whether this person be a Catholic layman or any other man or woman, heretic or schismatic, infidel or Jew. The essential conditions are that the person pour water upon the one to be baptized, at the same time pronouncing the words: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." Moreover, he must thereby intend really to baptize the person, or technically, he must intend to perform the rite of baptism when he administers the sacrament. The Roman Ritual adds that, even in conferring baptism in cases of necessity, there is an order of preference to be followed as to the minister. This order is: if a priest be present, he is to be preferred to a deacon, a deacon to a subdeacon, a cleric to a layman, and a man to a woman, unless modesty should require (as in cases of childbirth) that no other than the female be the minister, or again, unless the female should understand better the method of baptism. The Ritual also says that the father of another should not baptize his own child, except in danger of death when no one else is at hand who could administer the sacrament. Pastors are also directed by the Ritual to teach the faithful, and especially midwives, the proper method of baptism. When such private baptism is administered, the other ceremonies of the rite are supplied later by a priest, if the recipient of the sacrament survives.

This right of any person whatsoever to baptize in case of necessity is in accord with the constant tradition and practice of the Church. Tertullian (De Bapt., viii) says, speaking of laymen who have an opportunity to administer baptism: "He will be guilty of the loss of a soul, if he neglects to confer what he freely can." St. Jerome (Adv. Lucif., ix): "In case of necessity, we know that it is also allowable for a layman (to baptize) for baptism is a work which he ought to be given." The Fourth Council of the Lateran (casp. Firmiter) decrees: "The Sacrament of Baptism ... no matter by whom conferred is available to salvation." St. Isidore of Seville (can. Romanus de cons., iv) declares: "The Spirit of God administers the grace of baptism, although it be a pagan who does the baptizing." Pope Nicholas I teaches the Bulgarians (Resp. 104) that baptism by a Jew or a pagan is valid. Owing to the fact that women are admitted to the jurisdiction of the Church, the question necessarily arose concerning their ability to bestow valid baptism. Tertullian (De Bapt., xvii) strongly opposes the administration of this sacrament by women, but he does not declare it invalid. St. Ambrose (Ep. viii) says: "In like manner, it is not lawful for a woman to baptize." But he says: "Not even the power of baptizing has been granted to them," but he is speaking of solemn baptism, which is a function of the priesthood. Similar expressions may be found in the writings of other Fathers, but only when they are opposing the erroneous doctrine of female bishops. The Church, however, is plain. Pope Urban II (c. Super quibus, xxx, 4) writes: "It
As true baptism if a woman in case of necessity baptizes a child in the name of the Trinity." The Florentine decree for the Armenians says explicitly: "In case of necessity, not only a priest or a deacon, even if a layman or woman, may even a pagan or heathen, according to the main reason for this extension of power as to the administration of baptism is of course that the Church has understood from the beginning that this was the will of Christ. St. Thomas (III, Q. lxvii, a. 3) says that owing to the absolute necessity of baptism for the salvation of souls committed to the mercy of God, it wishes all to be saved, that the means of obtaining this sacrament should be put, as far as possible, within the reach of all; and as for that reason the matter of the sacrament was made of common water, which can most easily be had, so in like manner it was only proper that every man should be made its minister. Finally, it is to be noted that, by the law of the Church, the person administering baptism, even in cases of necessity, contracts a spiritual relationship with the child and its parents. This relationship constitutes an impediment that would make a subsequent marriage with any of them null and void unless a dispensation were obtained beforehand. See AFFINITIES.

IV. RECEIPT OR BAPTISM.—Every living human being, not yet baptized, is the subject of this sacrament.

1. As regards adults there is no difficulty or controversy. Christ's command excepts no one when He bids the Apostles teach all nations and baptize them.

2. Infant baptism has, however, been the subject of much dispute. The Waldenses and Cathari, and later the Anabaptists, rejected the doctrine that infants are capable of receiving valid baptism, and some still hold the same view at the present day. The Catholic Church, however, maintains absolutely that the law of Christ applies as well to infants as to adults. When the Redeemer declares (John, iii) that it is necessary to be born again of water and the Holy Ghost in order to enter the Kingdom of God, His words may be justly understood to mean that He includes all who are capable of having a right to this kingdom. Now, He has asserted such a right even for those who are not adults, when He says (Matt., xix, 14): "Children and forbid them not to come to me: for the kingdom of heaven is for such." It has been objected that this latter text does not refer to infants, as much as Christ says "to come to me." In the parallel passage in St. Luke (xviii, 15), however, the text holds the reverse opinion. "And they brought unto him also infants, that he might touch them"; and then follow the words cited from St. Matthew. In the Greek text, the words βρεφος and πρωτευσιος refer to infants in arms. Moreover, St. Paul (Coloss., ii) says that baptism in the New Law has taken the place of circumcision in the Old. It was especially to infants that the rite of circumcision was applied by Divine precept. If it be said that there is no example of the baptism of infants to be found in Holy Writ, we may answer that infants are included in such phrases as: "She was baptized and her household" (Acts, xvi, 15); "Himself was baptized, and all his house immediately" (Acts, xvi, 33); "I baptized the household of Stephanas" (1 Cor., i, 16).

The doctrine of infant baptism in antiquity as to the necessity of infant baptism is clear from the very beginning. We have given many striking quotations on this subject already, in dealing with the necessity of baptism. A few, therefore, will suffice here. Origen (in cap. vi, Ep. ad Rom.) declares: "The Church received the custom of infant baptism from the beginning of Christianity. Baptism is the traditional inheritance of the Church. And infant baptism also to infants." St. Augustine (Serm. xi, De Verb Apost.) says of infant baptism: "This the Church always had, always held; this she received from the faith of our ancestors; this she perseveringly guards even to the end." St. Cyprian (Ep. ad Fidum) writes: "From baptism and from grace . . . must not be kept the infant who, because recently born, has not sinned. And as for the head of the infant from Adam, it has contracted the contagion of the ancient death in its first nativity; and it comes to receive the remission of sins more easily on this very account that not its own, but another's sins are forgiven it." St. Cyril of Alexandria (Ep. Carth. in 253) reprove the opinion that the baptism of infants should be delayed until the eighth day after birth. The Council of Milevis in 416 anathematizes whoever says that infants lately born are not to be baptized. The Council of Trent solemnly defines the doctrine of infant baptism (Sess. VII, can. xiii). It also condemns (can. xiv) the opinion of Erasmus that those who had been baptized in infancy, should be left free to ratify or reject the baptismal promises after they had become adult. Theologians also call attention to the fact that as God sincerely wishes all men to be saved, He does not exclude infants, for whom baptism of either water or blood is the only means possible. The doctrines also of the universality of original sin and of the all-sufficiency of Christ are stated so plainly and absolutely in Scripture as to leave no solid reason for denying that infants are included as well as adults.

To the objection that baptism requires faith, theologians reply that adults must have faith, infants receive habitual faith, which it infused into them in the sacrament of regeneration. As to actual faith, they believe on the faith of another; as St. Augustine (De Verb. Apost., xiv, xviii) beautifully says: "He believes by another, who has sinned by another," and the infant is obliged to fulfill them in proportion to its age and capacity, as is the case with all laws. Christ, it is true, prescribed instruction and actual faith for adults as necessary for baptism (Matt., xxviii; Mark, xvi); but in His general law on the necessity of the sacrament (John, iii) He makes absolutely no restriction as to the subject of baptism; and consequently while infants are included in the law, they cannot be required to fulfill conditions that are impossible for them because they lack the capacity for the validity of infant baptism. Tertullian (De Bap., xlviii) desired that the sacrament not be conferred upon them until they have attained the use of reason, on account of the danger of profaning their baptism and of the youths among the abominations of pagan vice. In like manner, St. Gregory Nazianzen (Or. xl, De Bap.) thought that baptism, unless there was danger of death, should be deferred until the child was three years old, for then it could hear and respond at the ceremonies. Such opinions, however, were shared by few, and they contain no denial of the validity of infant baptism. It is true that the Council of Nicea (can. vi) declares that an infant cannot be baptized in its mother's womb, but it was teaching only that neither the baptism of the mother nor her faith is confounded in the child by baptism; the infant in the womb cannot reach the body of the child. When, however, this seems possible, even with the aid of an instrument, Benedict XIV (Syn. Dixiee, vii, 5) declares that midwives should be instructed to confer conditional baptism. The Ritual further says that even a pregnant woman may baptize the head of the infant the sacrament is to be administered absolutely; but if it can be poured only on some other
part of the body, baptism is indeed to be conferred, but it must be conditionally repeated in case the child survives its birth. It is to be noted that in these last two cases, the rubric of the Ritual supposes that the infant has partly emerged from the womb. For if the fetus was entirely enclosed, baptism is to be renounced and another administered. In the case of death of the mother, the fetus is to be immediately extracted and baptized, should there be any life in it. Infants have been taken alive from the womb even forty-eight hours after the mother's death (Dub. Rev., no. 87). After the Cesarean incision has been performed, the fetus may be conditionally baptized before extraction if possible; if the sacrament is administered after its removal from the womb the baptism is to be absolute, provided it is certain that life remains. If after extraction it is doubtful whether it be still alive, it is to be baptized under the condition: "If thou art alive." Physicians, mothers, and midwives ought to be reminded of the grave obligation of administering baptism under these circumstances (Coppena, Lect., VI). It is to be borne in mind that, according to opinion among the learned, the fetus is animated by a human soul from the very beginning of its conception (O'Kane, III, 18, etc.). In cases of parturition where the issue is a mass that is not certainly animated by human soul, it is to be baptized conditionally: "If thou art a man".

(4) The perpetually insane, who have never had the use of reason, are in the same category as infants in what relates to the conferring of baptism, and consequently the sacrament is valid if administered. If at one time they had been sane, baptism bestowed upon them during their insanity would be probably invalid unless they had shown a desire for it before losing their reason. Moralist teach that, in practice, the latter class may always be baptized conditionally, when it is uncertain whether or not they had ever asked for baptism (Sabetti, no. 661). In this connexion it is to be remarked that, according to many writers, anyone who has a wish to receive all things necessary to salvation, has at the same time an implicit desire for baptism, and that a more specific desire is not absolutely necessary.

(5) Foundlings are to be baptized conditionally, if there is no means of finding out whether they have been validly baptized or not. If a note has been left with them before they were found that the parents had been revocably baptized, the more common opinion is that it should nevertheless be given conditional baptism, unless circumstances should make it plain that baptism had undoubtedly been conferred (Sabetti, no. 662, 4). "The manner (n. 214) says that the same rule is to be followed when midwives or other lay persons have baptized infants in case of necessity.

(6) The question is also discussed as to whether the infant children of Jews or infidels may be baptized against the will of their parents. To the general query, the answer is a decided negative, because such a baptism would violate the natural rights of parents, and the infant would later be exposed to the danger of perversion. We say this, of course, only in regard to the liceity of such a baptism, for if it were actually administered it would undoubtedly be valid. St. Thomas (III, Q. lviii, a. 10) is very express in denying the lawfulness of imparting such baptism, and this has been the constant judgment of the Holy See, as is evident from various decrees of the Sacred Congregation and of the Holy Office (II Bullari). We say the answer is negative to the general question, because particular circumstances may require a different response. For it would undoubtedly be licit to impart such baptism if the children were in danger of dying at death; or if they had been rescued from the parental care and there was no likelihood of their returning to it; or if they were perpetually insane; or if one of the parents were to consent to the baptism; or finally, if, after the death of the father, the paternal grandfather would be willing, even though the mother objected. If the children were, however, not infants, but had the use of reason and were sufficiently instructed, they should be heard and a reasonable course was to be followed (Sabetti, no. 662). In the celebrated case of the Jewish child, Edgar Mortara, Pius IX indeed ordered that he should be brought up as a Catholic, even against the will of his parents, but baptism had already been administered to him some years before when in danger of death.

(7) As to children of Protestants in the United States, Kenrick (no. 28) and Sabetti (no. 662, 2) declare that it is not licit to baptize them against the will of their parents; for their baptism would violate parental right, expose them to the danger of perversion, and be contrary to the practice of the Church. Kenrick also strongly condemns nurses who baptize the children of Protestants unless they are in danger of death. Should a priest baptize the child of non-Catholic parents if they themselves desire it? He certainly can do so if there is reason to hope that the child will be brought up a Catholic (Conc. Prov. Balt., I, decr. x). An even greater security for the Catholic education of such child would be the promise of one or both parents that they themselves will embrace the Faith.

(9) Concerning baptism for the dead, a curious and difficult passage in St. Paul's Epistle has given rise to some controversy. The Apostle says: "If therefore what shall they do that are baptized for the dead, if the dead rise not again at all? Why then are they baptized for them?" (I Cor., xv, 29). There seems to be no question here of any such absurd custom as conferring baptism on corpses, as was practised later by some heretical sects. It has been conjectured that this otherwise unknown usage of the Corinthians consisted in some living person receiving a symbolic baptism as representing another who had died with the desire of becoming a Christian, but had been prevented from realizing his wish for baptism by an unforeseen death. Those who give this explanation say that St. Paul merely refers to this custom of the Corinthians as an argumentum ad hominem, when discussing the resurrection of the dead, without applying the same argument to ourselves. Archbishop MacEvilly in his exposition of the Epistles of St. Paul, holds a different opinion. He paraphrases St. Paul's text as follows: "Another argument in favour of the resurrection. If the dead will not arise, what means the promise of baptism for the resurrection of the dead, made at baptism? Why are we all baptized with a profession of our faith in their resurrection?" The archbishop comments as follows: "It is almost impossible to glean anything like certainty as to the meaning of these very abstruse words, from the host of interpretations that have been hazarded regarding them (see Calmet's Dissertation on the matter). In the first place, every interpretation referring the words 'baptized', or 'dead' to either erroneous or evil practices, which men might have errored to corrupt their belief in the doctrine of the resurrection, should be rejected; as it appears by no means likely that the Apostle would ground an argument, even though it were what the logicians call an argumentum ad hominem, on a vicious or unproven hypothesis. A system of reasoning would be quite inconclusive. Hence, the words should not be referred to either the Clinics, baptized at the hour of death, or to the vicarious baptisms in use among the Jews, for their departed friends who had been renegades. The interpretation adopted in the paraphrase makes the words refer to the Sacrament of Baptism, which
all were obliged to approach with faith in the resurrection of the dead, as a necessary condition. "Credo in resurrectionem mortuum." This interpretation—the one adopted by St. Chrysostom—has the advantage of giving the words 'baptised' and 'dead' their literal significance, because it is in it, that the word resurrection is introduced. But, it is understood from the entire context, and is warranted by a reference to other passages of Scripture. For, from the Epistle of the Hebrews (vi, 2) it appears that a knowledge of the faith of the resurrection was one of the elementary points of instruction required for adult baptism; and hence the Scriptures themselves furnish the ground for the introduction of the word. There is another probable interpretation, which understands the words 'baptism' and 'dead' in a metaphorical sense, and refers them to the sufferings which the Apostles and heralds of salvation underwent to preach the Gospel to the infidels, dead to grace and spiritual life, with the hope of making them sharers in the glory of a happy resurrection. The word 'baptism' is employed in this sense in Scripture, even by our divine Redeemer Himself.—"I have a baptism wherewith to be baptised," etc. And the word 'dead' is employed in several parts of the New Testament to designate those who, though physically alive, are morally dead by grace or justice. In the Greek, the words 'for the dead,' ὅπως τοις νεκροῖς, that is, on account of, or, in behalf of the dead, would serve to confirm, in some degree, this latter interpretation. These appear to be the most probable of the interpretations of this passage; each, no doubt, has its difficulties. The meaning of the words was known to the Corinthians at the time of the Apostles. All that can be known of their meaning at this remote period, cannot exceed the bounds of probable conjecture (loc. cit., chap. xv; cf. also Cornely in Eph. Conc.).

XV. Adjuncts of Baptism.—(1) Baptistry.—According to the canons of the Church, baptism except in case of necessity is to be administered in churches (Conc. Prov. Bilt., I, Decree 16). The Roman Ritual says: "Churches in which there is a baptismal font, or where there is a baptistery close to the church." The term "baptistery" is commonly used for the space set aside for the conferring of baptism. In like manner the Greeks use θερματονομα for the same purpose. A man of the 5th century, a disciple of St. Cyril, speaks of baptism as an "illumination." The words of the Ritual just cited, however, mean by "baptistery," a separate building constructed for the purpose of administering baptism. Such buildings have been erected at the East and at West, at Pisa, Florence, and other places. In such baptisteries, besides the font, altars were also built; and here the baptism was conferred. As a rule, however, the church itself contains a raised-off space containing the baptismal font. Anciently fonts were attached only to cathedral churches; but at the present day, nearly every parish church has a font. This is the sense of the Baltimore decree above cited. The Second Plenary Council of Baltimore declared, however, that if missionaries judge that the great difficulties in introducing an infant to the reason for baptizing in a private house, then they are to administer the sacrament with all the prescribed rites. The ordinary law of the Church is that when private baptism is conferred, the remaining ceremony is to be administered in the church itself. The Ritual also directs that the font be of solid material, so that the baptismal water may be safely kept in it. A railing is to surround the font, and a representation of St. John baptizing Christ above it. The cover over the font, usually contains the holy oils used in baptism, and this cover must be under lock and key, according to the Ritual.

(2) Baptismal Water.—In speaking of the matter of baptism, we stated that true, natural water is all that is required for its validity. In administering solemn baptism, however, the Church prescribes that the water used should have been consecrated on Holy Saturday or on the eve of Pentecost. For the consecration of the sacrament, therefore, the priest is obliged to use consecrated water. This custom is so ancient that we cannot discover its origin. It is found in the most ancient liturgies of the Latine and Greek Churches and is mentioned in the Apostolic Constitutions (VII, 4). The solemnity of its consecration is striking and symbolic. After signing the water with the cross, the priest divides it with his hand and casts it to the four corners of the earth. This signifies the baptismizing of all the nations. Then he breathes upon the water and immerses the paschal candle in it. Next he pours into the water, first the oil of catechumens and then the sacred chism, and lastly both holy oils together, pronouncing appropriate prayers. But what if during the year, the supply of consecrated water should be insufficient? In that case, the Ritual declares that the priest may add common water to what remains, but only in less quantity. If the consecrated water appears putrid, the priest must examine whether or not it is really so, for the appearance may be caused by the nature of the water. If it has really become putrid, the font is to be renovated and fresh water to be blessed by a form given in the Ritual. In the United States, the Holy See has sanctioned a short formula for the consecration of baptismal water (Conc. Plen. Bilt, III, 2).

(3) Holy Oils.—In baptism, the priest uses the oil of catechumens, which is olive oil, and chism, the latter being a mixture of balsam and oil. The oils are consecrated by the bishop on Maundy Thursday. The anointing in baptism is recorded by St. Justin, St. John Chrysostom, and others. Pope Innocent I declares that the chism is to be applied to the crown of the head, not to the forehead, for the latter is reserved to bishops. The same may be found in the Sacramentaries of St. Gregory and St. Gelasius (Marténe, I, 1). In the Greek Rite the oil of catechumens is blessed by the priest during the baptismal ceremony.

(4) Sponsors.—When infants are solemnly baptized, persons assist at the ceremony to make promises. The designation of the identity of the sponsors comes from antiquity and is witnessed to by Tertullian, St. Basil, St. Augustine, and others. Such persons are designated sponsors, orantes, suceptores, fidjussores, and patrini. The English term godfather, as at Tyre, Ancyra, and elsewhere, is used. These sponsors, in default of the child’s parents, are obliged to instruct it concerning faith and morals. One sponsor is sufficient and not more than two are allowed. In the latter case, one should be male and the other female. The object of these restrictions is the fact that the sponsor contracts a spiritual relationship to the child and its parents which would be an impediment to marriage. Sponsors must themselves be baptized persons having the use of reason and they must have been designated sponsors; or if not, they must be under the age of 15. In the case of baptism they must physically touch the child either personally or by proxy. They are required, moreover, to have the intention of really assuming the obligations of godparenthood. It is desirable that they should have been the house of baptism, or at least be present. Certain persons are prohibited from acting as sponsors. They are: members of religious orders, married persons in respect to each other, or parents to their children, and in general those who are obnoxious on account of their personal life, excommunication, or who are members of condemned secret societies, or public sinners (Sabetti, n, 663). Sponsors are also used in the solemn baptism.
BAPTISM

of adults. They are never necessary in private baptisms.

(5) Baptismal Name.—From the earliest times (Martène, De Ant. Ec. Rit., I, i), names were given in baptism. The priest is directed to see that obscene, fabulous, and ridiculous names, or those of heathen gods or of infidel men be not imposed. On the contrary, the sponsors during each repetition of the rubric. This rubric is not a rigorous precept, but it is an instruction to the priest to do what he can in the matter. If parents are unreasonably obstinate, the priest may add a saint's name to the one inscribed upon the baptismal register.

(6) Baptismal Robe.—In the primitive Church, a white robe was worn by the newly baptized for a certain period after the ceremony (St. Ambrose, De Myst. c. vii). As solemn baptisms usually took place on the eve of Easter or the octave of Pentecost, the white garments became associated with those festivals. Thus Saccatum in Albis and Dominica in Albis received their names from the custom of putting on at that time the baptismal robe which had been worn since the previous vigil of Easter. It is thought that the expression “Receive this white garment” (sacramentum luce) lighted the tradition, also derived its appellation from the white garments of the newly baptized. In our present ritual, a white veil is placed momentarily on the head of the catechumen as a substitute for the baptismal robe.

XVI. CEREMONIES OF BAPTISM.—The rites that accompany the baptismal ablution are as ancient as they are beautiful. The writings of the early Fathers and the antique liturgies show that most of them are derived from Apostolic times. The infant is brought to the door of the church by the sponsors, where it is met by the priest. After the godparents have asked faith from the Church of God in the child’s name, the priest breathes upon its face and exorcises the evil spirit. St. Augustine (Ep. excv, Ad Sixtum) makes use of the Apostolic practice of exorcising to prove the existence of original sin. Then the infant’s forehead and breast are signed with the cross, the symbol of redemption. Next follows the imposition of hands, a custom certainly as old as the Apostles. Some blessed salt is now placed in the mouth of the child. “When salt,” says the Catechism of the Council of Trent, “is put into the mouth of the person to be baptized, it evidently imports that, by the doctrine of faith and the gift of grace, he should be delivered from Satan’s dominion. It is another form of good works, and be delighted with the food of divine wisdom.” Placing his stole over the child, the priest introduces it into the church, and on the way to the font the sponsors make a profession of faith for the infant. The priest now touches the ears and nostrils of the child with spittle. The symbolic meaning is thus explained (Cat. C. Trid.): “His nostrils and ears are next touched with spittle and he is immediately sent to the baptismal font, that, as sight was restored to the blind man mentioned in the Gospel, whom the Lord, after having spread clay over his eyes, commanded to wash them in the waters of Siloë; so also we may understand that the efficacy of the sacred ablution is such as to bring light to the mind to discern heavenly truth.”

The catechumen now stands before the font, as the representation of Satan, with his pomps, his pomps, and he is anointed with the oil of catechumens on the breast and between the shoulders: “On the breast, that by the gift of the Holy Ghost, he may cast off error and ignorance and may receive the grace of faith, he anoints it with the holy anointing oil; on the shoulders, that by the grace of the Holy Spirit, he may shake off negligence and temper and engage in the performance of good works; for, faith without works is dead” (James, ii, 26), says the Jasenum.

The infant now, through its sponsors, makes a declaration of faith and asks for baptism. The priest, having meantime changed his violet stole for a white one, then administers the threelfold ablution, making the sign of the cross three times with the stream of water he pours on the head of the child, saying at the same time: “. . . N...N...N, I baptize thee in the name of the Father and of the Son and of the Holy Ghost.” The ablution of the infant is followed by the immersion, or at least touch it. If the baptism be given by immersion, the priest dips the back part of the head three times into the water in the form of a cross, pronouncing the sacramental words. The crown of the child’s head is now anointed with chrism, “to give him to understand that from that day he is united as a member to Christ, his head, and engrafted on His body; and therefore he is called a Christian from Christ, but Christ from chrism” (Catech.). A white veil is now put on the infant’s head with the words: “Receive this white garment, which mayest thou carry without stain before the judgment seat of Our Lord Jesus Christ, that thou mayest have eternal life. Amen.” Then a lighted candle is placed in the catechumen’s hand, the priest says, exorcizing him: “Receive this burning light, by baptism so as to be without blame. Observe the commandments of God; that, when Our Lord shall come to His nuptials, thou mayest meet Him together with all the Saints and mayest have life everlasting and live for evermore.” The new Christian is then bidden to go in peace.

In the baptism of adults, all the essential ceremonies are the same as for infants. There are, however, some impressive additions. The priest wears two cope over his or his vestments, and he should be attended by a number of clerics or at least by two. While the catechumen waits outside the church door, the priest recites some prayers at the altar. Then he proceeds to the place where the candidate is, and asks him the questions and performs the exorcisms almost as prescribed in the ritual for infants. Before administering the blessed salt, however, he requires the catechumen to make an explicit renunciation of the form of error to which he had formerly adhered, and he is then signed with the cross on the brow, ears, eyes, nostrils, mouth, breast, and between the shoulders. Afterwards, the candidate, on bended knees, recites three several times the Lord’s Prayer, and a cross is made on his forehead, first by the godfather and then by the priest. After this, taking him by the hand, the priest draws him in the altar and he adores prostrate and then rising he recites the Apostles’ Creed and the Lord’s Prayer. The other ceremonies are practically the same as for infants. It is to be noted that owing to the difficulty of carrying out with proper splendor the ritual for baptized adults, the bishops of the United States obtained permission from the Holy See to make use of the ceremonial of infant baptism instead. This general dispensation lasted until 1857, when the ordinary law of the Church went into force. (See BALTIMORES, COUNCILS OF.) Some American dioceses, however, obtained individual permissions to continue the use of the ritual for infants when administering adult baptism.

XVII. METAPHORICAL BAPTISM.—The name “baptism” is sometimes applied improperly to other ceremonies.

(1) Baptism of Fire. —This name has been given to the blessing of bells, at least in France, since the eleventh century. It is derived from the washing of the bell with holy water by the bishop, before he places the bell upon the altar, in the presence of the people. The ceremony is called the washing of the bell because the bells of the church are held to be the bells of the church. The name comes from the fact that, when the bell is blessed, it is then said to be inscribed with the name of the person to whom it is given. The name is also given to the act of plunging a rod into the fire of the altar, which is supposed to purify the person so plunge.
BAPTISMAL

William H. W. Fanning

Baptism by Heretics. See Baptism.

Baptismal Font, a basin or vase, serving as a receptacle for baptismal water in which the candidate for baptism is immersed, or over which he is washed, in the ceremony of Christian initiation. In the Christian churches, it is a stone basin, though metal or wood are used, supported on a pedestal or columns at a convenient height for receiving the water which is poured over the head of the person baptized, a form which marks the simplicity and grandeur illuming in the history of the mode of conferring baptism.

ARCHEOLOGY.—In the Apostolic Age, as in Jewish times (John, iii, 23), baptism was administered without special fonts, at the seaside or in streams or pools of water (Acts, vii, 38; Tertullian refers to St. Peter’s baptizing in the Tiber (De bapt., iv); similarly, in later periods of evangelization, missionaries baptized in rivers as is narrated by Jerome (Letter to Pope Damasus, iii, 2) when entering the land by Bede (Hist. Eccl., I, xiv-xvi). Indoor baptism, however, was not uncommon (Acts, i, 18; xvi, 33) and, for the sake of both privacy and solemnity, came to be the rule; while reverence for the rite itself and for the water, which came in time to acquire a special consecration, led to the building of a special basin or font for the baptismal ceremony and, at a later period, for the preservation of the water. With the establishment of distinctively Christian places of worship this font became one of their important adjuncts. In the East it took the form of a pool or cistern, similar to those of the baths, often larger, and deep enough to permit total immersion. Whence it was called καλύμματα (swimming-baths), a name which in its Latin equivalent, natatorium, was also used in the West, as was the term piscina with its apt allusion to birth and life in the waters (Tertullian, De bapt., i; St. Augustine, De c. Donat., III, i). The name font (a spring of water) was also in early use and came to prevail.

During the tenth century a font was erected over a crypt or catacombs, cisterns hewn from the tufa in the floor of baptismal chapels. (See BAPTISTERY.) Examples are to be found in the Ostrich Cemetery, where in a small shallow basin in the floor a spring wells up in the Cemetery of Pontianus, where an oblong reservoir, about eighteen square feet in surface area and three feet in depth, is yet filled with water (Marucchi, Architettura cristiana, II, 83; a species of St. Felicitas (ibid., 304); and of St. Priscilla, which in 1901 was found a basin of particular interest on account of its period. It took the form of a basin which was either entirely below the level of the baptismal floor or was partially raised above it by a low curb of masonry, over which the neophytes passed by steps, in going down into the water; to the ascent and descent, as well as to the number of steps, this involved, there was often attached a mystical significance (Isidore of Seville, De divin. off. II, xxv).

These fonts were either circular or octagonal in form and rarely hexagonal or square; a few were in the form of a cross (Gregory of Tours, Miracles, I, 28); but the typical form in the East than in the West, while an occasional sarcophagus-shaped font was suggested, perhaps by the allusion to baptism in Romans, vi, 4. In size fonts varied, but as a rule they were large enough for the simultaneous baptism of a few catechumens. One font points to the continued prevalence of but partial immersion down to the eighth century. Water was provided either by natural springs or by pipes leading into the basins, though there are many examples where the basin was entirely below the level of the fonts, the heads of the neophytes. Drain pipes conducted the water into the earth or into a nearby stream after
BAPTISMAL FONTS

NORMAN. STOKE CANNON, DEVONSHIRE
NORMAN (transition). STONESBY, LEICESTERSHIRE
DECORATED. MALTBY MARSH, LINCOLNSHIRE
PERPENDICULAR. NORTH SOMERCOTES, LINCOLNSHIRE

NORMAN. HOLT, WORCESTERSHIRE
EARLY ENGLISH. KING'S CLIFF, NORTHAMPTONSHIRE
DECORATED. KING'S WORTHY, HAMPSHIRE
PERPENDICULAR. LEVERINGTON, CAMBRIDGESHIRE

NORMAN (transition). BELAUGH, NORFOLK
EARLY ENGLISH. ALL SAINTS., LEICESTER
DECORATED (transition). PENTON, HAMPSHIRE
PERPENDICULAR. WESTON, SUFFOLK
The ceremony. These early fonts were lined and paved with marble or other decorative stone and were often highly ornamented, featuring mosaics or painted scenes. The font of Benoît in the West was one of the most elaborate, with a golden lamb and seven silver stages from whose mouths gushed water from the Claudian aqueduct; the golden lamb was flanked by statues of the Saviour and of St. John the Baptist. From the centre of the font ran a porphyry column bearing a golden lamp in which, during the ceremony, a burning oil of fragrant odour. This font was despoiled by the barbarian invaders, but its general design may be seen in the present day structure.

The passing of the period of adult conversion to Christianity and the growing prevalence of infant baptism with a consequent frequency of administration determined a change in the structure of the fonts. Instead of a basin below the floor level, walls of marble were built up to a height of three or four feet, the basin being below the child and its opening; or a font hewn from solid stone rested on the chapel floor. Immersion of children had come to be the rule, and as the practice was adopted too in the case of adults, the fonts were sometimes large enough for this rite to be performed. With the thirteenth century, however, simple infusion came by degrees to be adopted, and with its general use, the font became smaller and more shallow, and was raised from the floor on piers or columns. The older type of font continued to find favour in Italy, but in the Northern countries the winter chill of the waters hastened the general use of infusion, and as this rite required for each person baptized but a small quantity of water, the font generally took the simple form and small dimensions it has to-day.

CIVIL LAW AND LITURGY. The Church's legislation kept pace with this development. Early enactments urged stone as the regular material, though metal was permitted. With the erection of fonts for the continual preservation of the water reverence and cleanliness became the Church's chief concern; the font, if not of impermeable stone, must be lined with metal; it must be used exclusively for baptism, and to guard it against profanation, securely covered and locked. Frequency of thirteenth-century legislation on this point throughout the Empire shows the prevalence of a passing superstitious belief in the magical efficacy of the font and its waters. The constitutions of Bishop Poore of Sarum (Salisbury, c. 1217) and of St. Edmond of Canterbury (1236) condemned the abuse in England as did the Councils of Tours (1238), Trier (1238), Friburz (1243), and Breslau (1248), on the Continent. The cover was enacting in the name of cleanliness and decoration as well, and, besides a close-fitting, clothed lid, there was demanded in many dioceses an outer dome-like cover, sometimes highly ornamental and draped with a canopy or veil. The repugnance to continued repetition of baptism over a font whose water was to last for ten months, was overcome by providing two compartments, one to contain the baptismal equipment, and the other to receive the dippings and drain them into the sanctuarium, a provision embodied by Benedict XIII in his still authoritative "Memoria Rituum" (Tit. vi, cap. ii, § 5, 9). The Roman Ritual (Tit. i, cap. i, § 8) orders that the font should be in the church or in a nearby baptistery, within a walled enclosure and secured by lock and key; of a substantial material fit to hold water; of becoming shape and ornamentation and so covered as to exclude anything unclean (cf. Council II Baly, § 294-297). As models of diocesan legislation concerning fonts are cited the synodal acts of St. Charles Borromeo (Acta Eccl. Mediolan., Paris, 1643, 58-63) and those of Benedict XIII, when Archbishop of Benevento (Collectio Lacinii, I, 69 sq.).

Two important liturgical functions centre at the font, the baptismal rite itself, and the blessing of the font. The earliest allusion to such a blessing is by Tertullian who, in his Rim., designates it as sanctification of the water by the invocation of God (De bapt., iv). St. Cyprian speaks of its being purified and sanctified by the priest (Ep. ix., Ad Jan.); St. Basil considered the blessing, already of long-standing practice in his day, as of Apostolic institution (De Spiritu Sancto, ch. 11.); St. Ambrose also prefixed a ceremonial blessing, including blessings, exorcism, and invocations (De myst., iii., 14-20). The oldest extant rite is that of the Apostolic Constitutions (VII, xiii.), an extended prayer in Eucharistic form. The blessing of the font is henceforward an important feature of the sacramentaries and ordinals, which contain nearly all the features of the present rite. It served as the preliminary to baptism, which was solemnized on the vigil of Easter and Pentecost; and notwithstanding the increasing frequency of its being omitted. With the thirteenth century, however, simple infusion came by degrees to be adopted, and with its general use, the font became smaller and more shallow, and was raised from the floor on piers or columns. The older type of font continued to find favour in Italy, but in the Northern countries the winter chill of the waters hastened the general use of infusion, and as this rite required for each person baptized but a small quantity of water, the font generally took the simple form and small dimensions it has to-day.

John B. Peterbon.
church, in the presence of the bishop. The form of this renunciation as found in the Apostolic Constitution *Contraremonstrum* is as follows: "Let therefore the candidate for baptism declare thus in his renunciation: 'I renounce Satan and his works and his pomps and his worship and his angels and his inventions and all things that stand in opposition to thee, O Christ, and in thee, O Christ.'" And another, renunciation of himself in his consacration say: 'And I associate myself to Christ and believe and am baptized into one unbegotten being,' etc.

Where there was a baptistery the renunciations were made in the *apartatus*, the vestibule or ante-room, as distinguished from the *evdρος αὐλή*, the inner room where the baptism itself was administered. The catechumen, standing with his face to the West, which symbolized the abode of darkness, and stretching out his hand, or sometimes spitting out in defiance and abhorrence of the devil, was wont to make this abjuration. It was also customary after this for the candidate for baptism to make an explicit promise of obedience to Christ. This was called by the Greeks ουρανός εύπροσδόκησις. St. Justin Martyr testifies that baptism was only administered to those who, together with their profession of faith, made a promise or vow that they would live in conformity with the Chris.

This pagan rite the church subsequently employed for baptism. In this declaration of attachment to Christ the person to be baptized turned towards the East as towards the region of light.

The practice of renewing the baptismal promise is more or less widespread. This is done under circumstances of special solemnity such as at the closing exercises of a mission, after the administration of First Communion to children, or the conferring of the Sacrament of Confirmation. It is thus intended as a way of reaffirming one's loyalty to the obligations over by membership in the Christian Church.

Baptismal Water. See Baptism; Holy Saturday.

Baptist, Saint John the. See John the Baptist, Saint.

Baptist, Saint John the. See John the Baptist, Saint.

Baptism, the separate building in which the Sacrament of Baptism was once solemnly administered, or that portion of a church edifice later apart for the same purpose. In ancient times the term was applied to a basin, pool, or other place for bathing. The Latin term *baptisterium* was also applied to the vessel or tank which contained the water for baptism, and in the Early Church denoted in different the baptismal font and the building or chapel in which it was enshrined. There is no means of knowing when the first baptisteries were built; but both their name and form seem borrowed from pagan sources. They resemble in arrangement the basins in the *thermae*, and the fact that Pliny, in speaking of the latter, twice uses the word *bap-

tisteria* seems to point to this derivation. The term was also applied to the bath in the circular chamber of the baths at Pompeii and to the tank in the triangular court of suburban villas. The earliest extant type of baptisterium is found in the catacomb chambers in which were the baptismal-pools. (See Baptismal Font.) These rooms were sometimes spacious; that in the Roman catacomb of Priscilla adjoins another larger cubicula used perhaps for the adjutants of the baptismal rite; that of the Pontian cemetery bears traces of sixth-century mural decoration, a beautiful *cruce gemmate* with other Christian symbols being yet visible. With the construction of edifices for Christian worship a special building was erected for the baptismal ceremonies. Ordinarily circular or polygonal, it contained in the centre the font; a circular ambulatory gave room for the ministers and witnesses who, with the neophytes, were numerous at the Easter and Pentecost solemnities; radiating from the structure were rooms for the candidates, and sometimes a chapel with altar for the Eucharistic service following baptism (cf. Baptism), as may be seen in the Lateran baptistery.

The building sometimes joined, but was generally adjacent to, the cathedral or church edifice later enlarged, and was usually situated near the atrium or
forecourt. Immersion gradually gave way to in-
fusion, though in the South the custom ofimmersing
children in the baptisteries persisted long after the
north had commenced infusion in the small bap-
tistical chaps. When separate baptisteries were no
longer needed, the font was usually attached to that
part of the church which was set apart for and con-
tained the baptistical font. The font was sometimes
placed in a separate chapel or compartment, some-
times in an inclosure formed by a railing or open
screen, and often the font stands alone, either
in the vestibule of the church, or in an arm of the
transept, or at the western extremity of one of the
aisles, and occasionally in the floor chamber of
the western tower.

The modern baptistery is merely that part of the
church set apart for baptism. According to the
Roman Ritual, it should be raised off; it should have
a gate fastened by a lock; and should be adorned, if
possible, with a picture of the baptism of Christ by
St. John. It is convenient that it should contain a
chapel with two compartments, one for the holy oils,
the other for the salt, candle, etc. used in baptism.
The form of the early baptisteries seems to have
been derived from the Roman circular temples of
tombs. And in adopting the plans, the early Chris-
tians observed this. In the circular or polygonal
columns, which in Roman examples were generally
used in a decorative way, were now used to support
the walls carrying the domes. To cover a large area
with one roof was difficult; but by the addition of an
 aisle in one story, round a moderate-sized circular
tomb, the inner walls could be replaced by columns
in the lower half, which gave such buildings as these
early baptisteries.

The earliest existing baptistery is that of the
Lateran, to have been constructed in its original
form under Constantine. Throughout the Roman
world round or polygonal baptisteries seem to have
been constantly employed from the fourth century
onwards. In many places the Italians have pre-
served the separate building for baptism, while north
of the Alps the practice generally prevailed of ad-
ministering the rite in the churches. The construc-
tion of the baptistery of the Lateran is interesting
because of a direct adaptation of the cylindrical
system of the basilicas to a concentric plan. The inner
chapel is surrounded by a single shafted, upward-
straight entablature of which a second story of
columns is superimposed. The original character of
the ceiling and the roof cannot now be determined,
but the weak supports were hardly adapted to bear
a very heavy superstructure. Although mortuary
monuments were generally built as simple
cylindrical halls, without surrounding passages, other
examples of the two modes of extension are not
lacking.

The arrangement of the baptistery requires but
brief notice. A flight of steps descended into the
round or polygonal font (piscina or fons), which was
sunken beneath the level of the floor, and sometimes
raised a little above it by a breastwork of stone. The
font was surrounded by a row of columns which
supported curtains to insure the most perfect privacy
and decency during the immersion. The columns
were united occasionally by archivoltas, more fre-
quently by architraves adorned by metrical inscrip-
tions; the eight distichs in the Lateran baptistery
were applied to the fourth century.
The baptistery of Pisa, designed by Dioti Salvi in
1153, is circular, 129 feet in diameter, with en-
circling aisle in two stories. Built of marble, it is
surrounded externally on the lower story by half
colonnades; and died in the form of a Steeple,
which is an open arcade in two heights, supported
by small detached shafts. It was not completed til
1278, and has Gothic additions of the fourteenth
century, in consequence of which it is not easy to
ascertain what the original external design really
was. The structure is crowned by an outer hemi-
spherical dome, through which penetrates a conical
dome 60 feet in diameter over the central space,
and supported on four pillars and eight columns.
Thus, if there were another internal hemispherical
cupola, it would resemble the constructive dome of
St. Paul, London. This baptistery bears remarkable
similarity to the church of San Donato (ninth cen-
tury) at Zara, in Dalmatia, which has a space only
30 feet in diameter. The baptistery at Asti, if examined with those of San Antonio, will give
a very complete idea of Lombardic architecture in
the beginning of the eleventh century. More or less
interesting examples of baptisteries exist at Biella,
Brindisi, Cremona, Galliano, near Milan, Gravedona,
Monte Sant' Angelo, Padua, Parma, Pianora, Pistoia,
Spalato, Verona, and Volterra. There are very few
examples in Italy of circular or polygonal buildings
of any class belonging to the Gothic age. Bap-
tisteries had passed out of fashion. One such build-
ing, at Parma, commenced in 1196, deserves to be
quoted, not certainly for its beauty, but as illustrat-
ing those false principles of design shown in build-
ings of this age in Italy. In later Romanesque and
Gothic periods, in Italy, where the churches were not
derived from a combination of a circular Eastern
church with a Western rectangular nave, as in France,
but were correct copies of the Roman basilica, the
baptistery always stands alone. In Germany, the
earlier baptistery was joined to the square church
and formed a western apse. The only examples in
England are at Cranbrook and Canterbury; the lat-
ter, however, is supposed to have been originally
part of the Treasury. It is not known at what time
this baptistery became attached to the cathedral.
The change was made in the time of Rome the first
elsewhere. A late example of a separate baptistery,
which, although small, is very beautiful in design,
is in a court alongside the cathedral at Bergamo.
This may be regarded as a connecting link between
large buildings and fonts.

Kosmog in kirchenlez. I, 17257-78; Kraut, Real-Enzyl.
II, 839-843; Kuhn, Kunstgeschichte, passim; Lower, Early
Christian Monuments.

THOMAS H. POOLE

BAPTISTINES.—I. Hermits of St. John the Baptist.
II. Missionaries of St. John the Baptist. III. Sister-
hood of St. John the Baptist.

I. The Congregation of the Hermits of St. John the
Baptist of France was founded about 1630 by Brother
Michel de Saint-Sabine who reformed and united the
hermits of various dioceses. He established for each
diocese a visitor who was aided by four majors and a
secretary. The bishop received the religious when
they took the habit and made their profession, and the
brothers in a diocese met together once a year. The
pious reformer gave the congregation a collection of
statutes which regulated their mode of life. The
first bishops to make these statutes obligatory in
their dioceses were the Bishop of Metz (1630), and
the Bishop of Cambrai (1634). Brother Michel de Saint-
Sabine who had a great reputation for virtue carried this
reform into the Dioceses of Vienne, Lyone, Geneva,
Le Puy, and Langres. The Bishop of Langres, Louis-
Armand de Simiane de Gardes, added in 1680, for
the hermits in his diocese, several ordinances to those
of Brother Michel. He established four visitors,
one for each division of the diocese and the brothers
wore a white habit to distinguish them from vagrant
and lax hermits. Brother Jean-Baptiste went to the
Diocese of Angers to found the hermitage of Gar
24 De-
agree, 1691.

II. The congregation of missionary priests of St.
John the Baptist, called Baptistines, was founded by a
Genoese, Domenico Oliveri. He began by uniting several zealous priests with himself for the evangelization of the people of the cities and country. His plan of forming from this company an association the members of which should devote their time especially to missions was encouraged by Cardinal Spinola and the most important results were derived from St. Benedict XIV. The pope confirmed the new congregation in his Brief of 23 September, 1755, and placed it under the control of the Cardinal Prefect of the Propaganda. The institute had a house and an ordinary at Rome near the church of St. Isidoro, and the members held missions in the different churches of the city and in the surrounding country. The Propaganda, realizing their zeal and virtue, wished to employ them in distant missions. A number of them were, therefore, sent to Bulgaria, Macedonia, and Greece; some became bishops. Foreign missions did not absorb all their activity, for a number were employed in the service of the Church in Italy, two, Father Imperiali and Father Spinelli becoming cardinals. The only vows imposed by the pious custom of the Jesuits was the promise of fidelity, obedience, and readiness to go to missions to which the members should be sent by the Propaganda. Oliveri died at Genoa in the odour of sanctity, 13 June, 1766. His society disappeared during the troubles which overwhelmed Italy at the end of the eighteenth century.

III. The Baptistines, or hermit sisters of St. John the Baptist, had as their founder Giovanna Maria Baptista Solimani. In 1730, when she was forty-two years old, she gathered her first companions together at Mongilane, not far from Genoa. The congregation intended to lead a life of penitence in imitation of the precursor of Christ and under his patronage. All the choir sisters, therefore, added to their names in religion a Matrona of their illustrious model. The Capuchin, Father Athanasius, aided them by his advice during the drawing up of their constitutions. Soon after, Providence gave them the direction of the saintly priest Oliveri, the cause of whose canonization has been introduced. Shortly after taking Oliveri as their director the congregation settled in the city of Genoa. Their founder soon went to Rome to obtain the confirmation of the Holy See; through the aid of the Barnabites, Mario Maccabei, the approbation of Benedict XV was given in 1744. Two years later, 20 March, 1746, the Archbishop of Genoa received the religious profession of Giovanna Solimani and her twelve companions. Soon after this, Mother Solimani was elected abbess and governed the house until her death, 8 April, 1785. In 1755 the congregation had sent a colony to Rome which founded a convent near the church of San Nicolà da Tolentino. Houses were also founded in some of the other cities of Italy. The congregation drew its members from among the young girls and widows who were admitted into their houses as lay sisters. Tertiaries took care of their churches and gathered the alms of which they had need. A rigorous cloister was observed. The sisters rose at midnight for Matins, slept in their clothes, went bare-footed, and observed a continual abstinence; their whole life was of extreme austerity. Several convents of this congregation still exist in Italy.

II. History.—(1) The Baptists in the British Isles. Persons rejecting infant baptism are frequently mentioned in English history in the sixteenth century. We learn of their presence in the island through the persecutions they endured. Early as 1535 ten Anabaptists were put to death, and the persecution continued throughout that century. The victims seem to have been mostly Dutch and German refugees. What influence they exerted in spreading their views is not known, but, as a necessary result, Baptist principles became more and more prominent, less of an unacceptable novelty in the eyes of Englishmen. The first Baptist congregations were organized in the beginning of the seventeenth century. Almost at the very outset the denomination divided into "Separatists," or "General Baptists," so named because of their belief in the universal
character of Christ's redemption, and "Calvinistic" or particular Baptists, who maintained that Christ's atonement was intended for the elect alone. The origin of the General Baptists is connected with the name of John Smyth (d. 1612), pastor of a church at Gainsborough, Lincolnshire, which had separated from the Church of England. About 1606, pastor and church were persecuted and driven from their church. Smyth was appointed pastor of a church in London, where they formed the second English congregation. In 1609, Smyth, owing possibly in some measure to Mennonite influence, rejected infant baptism, although he retained adult baptism. In this he was supported by his church. Some members of the congregation returned to England (1611 or 1612) under the leadership of Helyws (c. 1550-1616) and formed in London the nucleus of the first Baptist community. Persecution had abated, and they do not seem to have been molested. In 1626 there were in different parts of England five General Baptist churches; by 1644, they had increased, it is said, to forty-seven; and by 1660 the membership of the body had reached about 20,000. It was between 1640 and 1660 that the General Baptists began their independent origins, a new mode of baptism. They were persecuted by Charles II (1660-85); but the Act of Toleration (1689) brought relief and recognized the Baptists as the third dissenting denomination (Presbyterians, Independents, and Baptists). Dissenting ideas spread among the General Baptists, and by 1750, many, perhaps the majority of them, had become Unitarians. As a result of the great Wesleyan revival of the second half of the eighteenth century, new religious activity manifested itself among the General Baptists.

Dan Taylor (1738-1816) organized the orthodox portion of them into the New Connexion of the General Baptists. The latter appellation soon disappeared, as the 'Old Connexion', or unorthodox party, gradually merged into the Unitarian denomination. In 1816, the General Baptists established a missionary society. Their doctrinal differences with the Particular Baptists gradually disappeared in the course of the nineteenth century, and the two bodies united in 1891.

The Particular Baptists originated shortly after the General Baptists. Their first congregation was organized in 1635 by former members of a London Separatist Church who seceded and were received by the General Baptists. In 1638 another Particular Baptist Congregation was formed. The opinion then began to be held that immersion alone was real baptism. Richard Blunt was sent to the Netherlands to be duly immersed. On his return he baptised the others, and thus the first Baptist church in the full meaning of the term was constituted in 1641. In 1644 there were seven Particular Baptist churches in London. They drew up a confession of faith (1644) which was republished in 1646. The Particular Baptists now rapidly increased in numbers and influence. Some of them held prominent positions under Cromwell. With the latter's army Baptists came to Ireland, where the denomination never recovered. In Scotland, where it took firm root only after 1750 and adopted some peculiar practices, Wales proved a more fruitful soil. A church was founded at or near Swansea in 1649. In the time of the Commonwealth (1649-60), churches multiplied owing to the persecution of Vane (1617-70); and the number of the Baptists, all Calvinistic, is to-day comparatively large in Wales and Monmouthshire. One of the prominent men who suffered persecution for the Baptist cause under Charles II was John Bunyan (1628-88), the author of "The Pilgrim's Progress". In the first part of the eighteenth century the Particular Baptists endured their own, causing by their successive emphasis of the Calvinistic element in their teaching, which made them condemn missionary activity and border on fatalism. The Wesleyan revival brought about a reaction against the deadening influence of ultra-Calvinism. Andrew Fuller (1754-1815) and Robert Hall (1784-1807) reacted against the views of the General Baptists. The Baptist Home Mission Society was formed in 1779. In 1792 the foundation of the Baptist Missionary Society at Kettering, Northamptonshire, inaugurated the work of missions to the heathen. In this undertaking, William Carey (1761-1834) was the prime mover. Perhaps the most eminent Baptist preacher of the nineteenth century in England was C. H. Spurgeon (1834-92), whose sermons were published weekly and had a large circulation. In recent years, the Baptists created a "Twentieth Century Fund," to be expended in furthering the interests of the denomination.

(2) The Baptists in the United States.—The first Baptist Church in the United States did not spring historically from the English Baptist churches, but was founded by Roger Williams (c. 1600-83). Williams was a minister of the Church of England, who, owing to his separatist views, fled to America in search of religious freedom. He landed at Boston (February, 1631), and shortly after his arrival he made his home at Salem. Certain opinions, e.g. his denial of the right of the secular power to punish purely religious offences and his denunciation of the charter of the Massachusetts Colony as worthless, brought him into conflict with the civil authorities. He was summoned before the General Court in Boston and refusing to retract, was banished (October, 1635). He left the colony and purchased from the Narragansett Indians a tract of land. Other colonists soon joined him, and the settlement which he founded first in the United States to be established on the principle of complete religious liberty, became the city of Providence. In 1639 Williams repudiated the value of the baptism he had received in infancy, and was baptized by Ezekiel Holliman, a former member of the Salem church. Williams then baptized Holliman with ten others, thus constituting the first Baptist church in the New World. A second church was founded shortly after (c. 1644) at Newport, Rhode Island, of which John Clarke (1659-70) was the pastor. After the English took the island from 1642 onward, Baptists, because of their religious views, came into conflict with the local authorities. A law was passed against them in 1644. In spite of this, we find at Rehoboth, in 1649, Baptists who began to hold regular meetings. In 1663 John Myles, who had emigrated with his Baptist church from Swansea, Wales, settled in the same place and most writers date the establishment of the first Baptist church in Massachusetts from the time of his arrival. The community removed in 1667 to a new site near the Rhode Island settlement, which they called Swansea. The first Baptist church in Boston was established in 1685, and the organization of the first one in Maine, then part of Massachusetts, was completed in 1682. The members of the latter, on account of the persecution to which they were still subjected, removed in 1684 to Charleston, South Carolina, and founded the first Baptist church in the South. The church of Groton (1705) was the first in Connecticut, where there were four in existence by the beginning of the celebrated revival known as the Great Awakening (1740).

During the period of these foundations in New England, Baptists appeared also in New York State, at least as early as 1656. The exact date of the establishment of the first church there is not ascertainable, but it was very probably at the beginning.
of the eighteenth century. From 1684 on, churches also appeared in Pennsylvania, New Jersey, and Delaware. Cold Spring, Bucks Co., had the first one in Pennsylvania (1684); and Middletown heads the list in New Jersey (1693). A congregation was organized at Poughkeepsie in 1688 at Lower Dublin, a part of Philadelphia. The latter churches were to exert very considerable influence in shaping the doctrinal system of the largest part of American Baptists. Philadelphia became a centre of Baptist activity and organization. Down to about the year 1700 it seemed as if the majority of American Baptists would belong to the General or Arminian branch. Many of the earliest churches were of that type. But only Particular Baptist congregations were established in and about Philadelphia, and these, through the foundation of the Philadelphia Association in 1707, which fostered mutual intercourse among them, became a strong central organization about which other Baptist churches rallied. As a result, we see to-day the large number of Particular (Regular) Baptists. Until the Great Awakening, however, which gave new impetus to their activity, they increased but slowly. Since that time their progress has not been seriously checked, not even by the Revolution. True, the academy of Hopewell, New Jersey, an educational institution, established in 1756, disappeared during the war; but Rhode Island College, chartered in 1764, survived it and became Brown University in 1804. Other educational institutions, to mention only the earlier ones, were founded at the beginning of the nineteenth century: Waterville (now Colby) College, Maine, in 1818; Colgate University, Hamilton, New York, in 1820; and in 1821, Columbian College at Washington (now the undenominational George Washington University).

Organized mission work was also undertaken about the same time. In 1814 "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions" was established at Philadelphia. It split in 1845 and formed the "American Baptist Missionary Union" for the North, with present head-quarters at Boston, and the "Southern Baptist Convention", with headquarters at Richmond (Virginia), and Atlanta (Georgia), for foreign and home missions respectively. In 1834 the "Swedish Baptist Missionary Society" was founded, intended primarily for the Western States, was organized in New York where it still has its headquarters. In 1824, the "Baptist General Tract Society" was formed at Washington, removed to Philadelphia in 1826, and in 1840 became the "American Baptist Publication Society". The Regular Baptists divided in 1845, not indeed doctrinally, but organizationally, on the question of slavery. Since that time, attempts at reunion having remained fruitless; they exist in three bodies: Northern, Southern, and Coloured. The Northern Baptists constituted 17 May, 1907, at Washington, a representative body, called the "Northern Baptist Convention", whose object is "to give expression to the sentiment of its constituency upon matters of denominational importance at general conventions". Governor Hughes of New York was elected president of the new organization.

(3) The Baptists in Other Countries.—(a) America. The earliest Baptist church in the Dominion of Canada was organized at Niagara in 1860, Nova Scotia, by the Rev. Ebenezer Moulton of New England. This church, like many of the earlier ones, was composed of Baptists and Congregationalists. The influx of settlers from New England and Scotland and the work of zealous evangelists, such as Theodore Seth Hurlbutt, who laboured in these parts from 1795 to 1855, soon increased the number of Baptists in the country. The end of the eighteenth century was marked by a period of revivals, which prepared the formation of the "Association of the Baptist churches of Nova Scotia and New Brunswick" in 1800. In 1815, a missionary society was formed, and the work of organization in every line of usefulness was carried on. The number of Baptist churches increased rapidly, and by the year 1880, there were 1500 in Nova Scotia, 200 in New Brunswick, and 800 in Prince Edward Island. The number of members increased from 5000 in 1825 to 20,000 in 1875. The influence of the Baptist sentinel has been felt throughout the Dominion, and the Baptist churches have made a valuable contribution to the education and religious life of the province.

In 1826, the Baptist Sunday School Union was formed, and in 1830, the Baptist Association was established. The Baptist Sunday School Union, under the leadership of Dr. Alexander Grant, grew into a powerful educational body, and the Baptist Association has been an influential force in the religious life of the province. The Baptists have been active in the work of missionary societies, and have sent out missionaries to work among the Indians and other native peoples. The Baptists have also been prominent in the development of the Baptist churches in other parts of the world, and have been active in the work of education and religious work among the immigrants in the United States.

The Baptists in Canada have been active in the work of education, and have founded many schools, colleges, and universities. They have been active in the work of missions, and have sent out missionaries to work among the peoples of the world. The Baptists have been active in the work of social and charitable work, and have founded many hospitals, orphanages, and other institutions for the relief of the poor and the sick. The Baptists have been active in the work of politics, and have taken an active part in the political life of the country.

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South Africa, of missionary origin. The Negro Baptists of the United States had an early date missionaries in this field. Two coloured men, Lott Carey, and John Turtle, and Thaddeus C. South, set sail in 1829 for Liberia, where the first church was organized in 1831. To-day we find Baptist missions in various parts of Africa.

III. Minor Baptist Bodies.—Side by side with the larger body of Baptists, several sects exist. They are few in number in the United States.

(1) The Baptist Church of Christ originated in Tennessee, about 1808, and spread to several other Southern States. Its doctrine is a mild form of Calvinism, with belief in a general atonement and admission to baptism, as a religious ordinance. [Communicates, 8, 254 according to Dr. H. K. Carroll, the acknowledged authority, whose statistics, published in "The Christian Advocate" (New York, 17 January, 1907, p. 98), we shall quote for these sects.]

(2) The Campbellites, Disciples of Christ, or Christians, date back as a distinct religious body to the early part of the nineteenth century. They are the outgrowth of that movement which manifested itself simultaneously in some of the religious denominations in the United States in favour of the Bible, infant baptism, feet-washing, and the Lord's Supper. (4, 175, 286; 5, 205.)

(3) The Dunkards (from the German Dunken, to dip), German Baptists, or Brethren, were founded about 1708 in Germany by Alexander Mack. Between 1719 and 1729 they all emigrated to the United States and settled mostly in Pennsylvania. They are found to-day in many parts of the Union, but divisions have taken place among them. They practise threefold immersion, hold their communion service, which is preceded by the agape, in the evening, and seek to be excessively simple and unostentatious in their social intercourse, dress, etc. (Membership, 121, 194.)

(4) The Free Will Baptists correspond in doctrine and practice to the English General Baptists, but originated in the United States. They exist in two distinct bodies. The older was founded in North Carolina and constituted an association in 1729. Many of its members subsequently joined the Regular Baptists. Those who did not unite became known as the "Free Willers" and later as the "Original Free Will Baptists," and are found in the two Carolinas. The larger body of the Free Will Baptists is a part of the British and American Church, and J. W. Randall organized the first church at New Durham in 1780. The denomination spread throughout New England and the West, and was joined in 1841 by the "Free-Communion Baptists" of New York (increase, 56 churches and 2,500 members). It maintains several colleges and academies, and has changed its official name to "Free Baptist". The American General Baptists are in substantial doctrinal agreement with the Free Will Baptists. (Membership: Original Free Will Baptists, 12,000; Free Will Baptists, 8,200; German Brethren, 20,547.)

(5) The Old Two-Seed-in-the-Spirit Predestinarian Baptists are Manichean in doctrine, holding that there are two seeds, one good and one of evil. The doctrine is credited to Daniel Parker, who laboured in different parts of the Union in the first half of the nineteenth century (12,851 communicants).

(6) The Primitive Baptists, also called Old-School, Anti-Mission, and Hard-Shell, Baptists constitute a sect which is opposed to missions, Sunday schools, and in general to human religious influences. They arose about 1855 (156,000 communicants).

(7) The foundation of the Separate and of the United Baptists was the result, either immediate or mediate, of the attitude taken by some Baptists toward the Whitefield revival movement of the eighteenth century (Separate Baptist, 6,479; United Baptists, 12,209).

(8) The Seventh-Day Baptists differ from the tenets of the Baptists generally only in their observance of the seventh day of the week as the Sabbath of the Lord. They appeared in England in the latter part of the sixteenth century under the name of "Sabbatarian Baptists." Their first church in this country was organized at Newport, R. I., in 1671. In 1818 the name Seventh Day Baptists was adopted (Communicates, 8, 493).

(9) The Six-principle Baptists are a small sect and date from the seventeenth century. They are so called from the six doctrines of their creed, contained in Heb., vi. 1-2: (a) Repentance from dead works; (b) Faith toward God; (c) The doctrine of Baptism; (d) The imposition of hands; (e) The resurrection of the dead; (f) Eternal judgment. "(858 communicants.)

(10) The Winebrenerians or Church of God were founded by John Winebrenner (1797-1860) in Pennsylvania, where their chief strength still lies. The first congregation was established in 1829. The Winebrenerians admit three Divine ordinances: baptism, feet-washing, and the Lord's Supper (4,175 communicants).

IV. Statistics.—According to the American Baptist Year-Book, published annually at Philadelphia, there were in 1907, not including the minor Baptist sects, 8,736,263 Baptists in the world. They had 55,505 churches and 38,216 ordained ministers. The denomination counted 4,374,014 members in North America; 4,812,653 in the United States, with church property worth $109,960,610; and 117,842 in Canada. South America has 1,078,618; Africa, 564,670 (434,751 in Great Britain, 44,656 in Sweden, 33,790 in Germany, 24,132 in Russia); Asia, 155,969; Australasia, 24,402; and Africa, 12,743. The statistic statement of Dr. H. K. Carroll, already referred to above, credits the Regular Baptists together with eleven branch denominations in the United States for 1906 with a membership of 5,140,770, 54,666 churches and 38,010 ministers; Regular Baptists, North, 1,115,222; South, 1,339,563; Coloured, 1,779,69.

The divisions in the bibliography correspond to the divisions of the article.


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N. A. WEBER.

BAR, CONFEDERATION OF. See Poland.

BARAC (Heb. Baraq, lightning), the deliverer of the Israelites from the power of the Canaanites under the judge, Othniel.

Abarim of Cedars in Nephtali (Judges, iv, 6) and probably belonged to the tribe of Issachar (v, 15). When, after the death of the Judge Aod, "the children of Israel again did evil in the sight of the Lord."
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(iv 1), they were delivered into the hands of the Chanaanite King Jabin of Asor who grievously oppressed them. In the meantime the prophetess Debors of Mount Ephraim, between Rama and Bethel, instigated Barac, manifestly a leading captain of the time, to assemble 10,000 men of the tribes of Nephtali and Zabulon (iv, 6; cf. v, 14) and to take the field against Sisara, the general of Jabin. Barac assembles the warriors at Cedes, moves to Mount Tabor, and by a rush down the mountain surprises the Chanaanites (iv, 10, 12, 14; cf. v, 15, 19, 21). The panic-stricken army of Sisara is attacked, routed, pursued, and finally cut to pieces (iv 16). Sisara seeks refuge in the tent of Jabel, the wife of Haber, the Ginit, where he meets with a treacherous end (iv, 21; cf. v, 26). This signal victory of Barac, which put an end to the power and oppression of Jabin, and which was followed by a period of forty years' rest, is commemorated in the triumphal ode of Debbors and Barac (v). For the various accounts of Barac's exploits which critics detect in Judges, iv, and v, see Judges, Book of.

F. X. E. ALBERT.

BARADEUS, JACOB, a Syrian Monophysite bishop born at Tella, towards the end of the fifth or the beginning of the sixth century, died in 578. He was the son of Theophilus bar Manu, a priest of Tella, and hence his real name was Jacob bar Theophilus; the surname Bûrde'ânû, corrupted into Baradeus, was derived from the coarse horse-cloth bûrâd'îša which he usually wore. After receiving a good education he became a monk in the monastery of Pesleth, and a disciple of Severus, the head of the Monophysites. In the first half of the sixth century, Monophysitism, weakened by internal dissensions and by the opposition of the Emperor Justinian, was on the verge of disappearing, especially when its leader Severus died, 538. Probably through the influence of the Empress Theodora, Baradeus was made Bishop of Edessa in 543, and henceforth devoted all his energies to the defence of Monophysitism. Through his untiring activity he breathed a new life into what seemed a mere expiring faction. At the cost of great hardships, he went around ordaining priests and deacons and strengthening his convictions. There exists a profession of faith addressed to him by the abbots of the province of Arabia, with 137 signatures (see Lamy, in "Actes du XIe Congrès des Orientalistes", § 4, Paris, 1897) showing that he was the undisputed leader in Monophysitism, because not his incumbrance but the Monophysites were, and still are, called after his name, Jacobites. Baradeus has left very little in writing: a liturgy, and a few letters.

The main source for the life of Baradeus is JOHN OF EMREUX, Ecclesiastical History, the third part of which has been published by Curror (Oxford, 1888), and Lives of the Oriental Saints, Land ed. in his Ascendice Syriac, II, 249-257; DEVAL, Littérature Syriac (3d ed., Paris, 1900); KLEIN, Jacobus Baradus (Leyden, 1882).

R. BUTIN.

BARAGA, FREDERICK, first Bishop of Marquette, Michigan, U. S. A., b. 29 June, 1879, at Malavas, in the parish of Dobernize in the Austrian Duchedom of Carniola; d. at Marquette, Mich., 19 January, 1888. He was baptized on the very day of his birth, in the parish church of Dobernize, by the names of Irenicus Frederic, the first of which, however, he never used, retaining only the second. His parents, Johann Nepomuc Baraga and Maria Katharina Josefa (née de Jenčić), had five children, of whom Frederic was the sixth. Frederic never was a Jesuit, but his mother inherited after her father's death the estate of Malavas, besides a vast fortune. They were God-fearing and pious, and strove, while they survived, to give a good education to their children. His mother died in 1888, and his father in 1812, and Frederic spent his boyhood in the house of Dr. George Dolinar, a layman, professor in the diocesan college of Ljubljana, at Laibach.

In 1816 young Frederic Baraga entered the University of Vienna, studied law, and graduated in 1821, but soon turned his thoughts to the clerical state, and entered the seminary of Laibach, which so far as his wanderings, He was ordained priest 21 September, 1823, at Laibach, and laboured with great zeal and success as assistant in St. Martin's parish, near Kainburg, and at Meltlak, in Lower Carniola. On the 29th of October, 1830, he left his native land for the United States to spend the rest of his life in the Indian missionary field. After a journey of two months, he landed in New York on the 31st of December, 1830. He then proceeded to Cincinnati, Ohio, where he arrived 18 January, 1831. He was most kindly received by the Rt. Rev. Edward Fenwick, Bishop of Cincinnati, and during the winter and spring months laboured among the German Catholics of that city and elsewhere. On the 28th of May, 1831, he arrived at Arbre Croche, now Harbor Springs, his first Indian mission. There he laboured with apostolic zeal at the conversion of the Ottawas during two years and four months, during which time he baptized 547 Indian adults and children. He was succeeded in 1833 by Rev. F. Saenderl, Superior of the Redemptorists in the United States. On or about the 8th of September, 1833, Baraga left Arbre Croche to find a new Indian mission at Grand River, Mich. He arrived at his destination (now Grand Rapids, Mich.) on the 23d of September. He immediately began the building of a combination church, school, and pastoral residence, which was very poor, owing to the deficiency of funds. There he laboured most piously, though not as successfully as at Arbre Croche, until February, 1835, when he was succeeded by Father Andrew Vasquezky, a Hungarian priest. Baraga himself estimated the number of his converts at about two hundred, but Bishop Rees estimated the number of Indian converts in his diocese in 1834 at three thousand, with twelve churches or chapels. Baraga's next Indian mission was among the Chippewas at La Pointe, Wisconsin, where he arrived 27 July, 1835. There he laboured successfully for about eight years, baptizing 981 Indians and whites. In 1843 he founded the L'Anse Indian mission in Michigan, arriving there on the 24th of October. For ten years he laboured in this vast mission, being for many years the only Catholic priest in Upper Michigan. He attended not only to the Indians, but also to the whites of the vast territory, as the discovery of iron and copper drew many German, French, and English-speaking Catholics to the Northern Peninsula of Michigan. Truly incredible were his labours and labours of Baraga at this period of his life. On the 29th of July, 1853, the Northern Peninsula of Michigan was detached from the Diocese of Detroit and erected into a vicariate Apostolic, and Baraga was appointed its first bishop. He was consecrated in the cathedral

THE RIGHT REV. FREDERICK BARAGA

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of Cincinnati by Archbishop Purcell, Bishop Ler- fere of Detroit and Bishop Henri of Milwaukee dicating as assistant consecrators. Shortly after his consecration the episcopal see of Milwaukee and Bishop Baraga issued two circulares to his people, one in Chippewa and the other in English. His jurisdiction ex- tended not only to the whole Northern Peninsula of Michigan, but also to a large part of the Lower Peninsula to Northern Wisconsin, and to the North Shore of Lake Superior. He laboured in this vast extent of territory for fifteen years, travelling almost incessantly, from the opening to the close of navigation year after year. On the 23d of October, 1835, by Apostolic authority he transferred his See from Saint Mary's, Marquette, to Marquette, where he died at the age of seventy years.

Bishop Baraga will always rank with the foremost authors in American Indian literature. He com- posed the first known Chippewa grammar. This was a truly Herculean task, for he had to establish after long and close observation and deep study all the rules of the Chippewa grammar. This grammar has gone through three editions. In his preface to his Chippewa dictionary, printed in Chippewa, he wrote: "This is, to the best of my knowledge, the first Dictionary of the Otschipewi language ever pub- lished. The compilation of it has cost me several years of assiduous labour." This dictionary has also passed through several editions. Both grammar and dictionary are most highly prized and constantly used by Indian missionaries and others. His Indian prayer book and works of instruction are much read by both Indians and their pastors. Baraga always wrote in a very simple and clear style. His writings are admirably adapted to the limited capacity of his Indian readers, and can be understood even by ignorant Indian children. His "Dušna Taka", a prayer book in Slovenian, his own native language, passed through ten editions, the last, in 1905, with 84,000 copies. This alone is a proof of its great popularity and usefulness.

In addition to the "Theoretical and Practical Grammar of the Otschipewi [Chippewa] Language" (Detroit, 1850), the Chippewa dictionary, and the "Dušna Taka" mentioned above, the published works of Bishop Baraga include: "Veneration and Imitation of the Blessed Mother of God", in Slovenian (1830); "Animie-Misinaigam", an Ottawa prayer book; "Jesus o Bimadwimim" (The Life of Jesus), in Ottawa (Paris, 1857); "On the manners and customs of the Indians" in Slovenian (Laibach, 1837); "Gagkwewe-Misinaigam", a sermon-book, in Chippewa (1839 and 1859); "Zlata Jabelka"—"Golden Apples" (Laibach, 1837); "Kagije Debewinian"—"Eternal Truths"; "Nanagatawedamoo-Misinaigam"—Instruc- tions on the Commandments and sacraments.

No Indian missionary of modern times was more beloved and revered by both Indians and whites than Baraga. He loved his Indians with a warm- hearted devotion which they reciprocated. Men of all classes in society, Catholics and non-Catholics, revered him as an ideal man, Christian, and bishop. Michigan has named after him one of her counties, several towns, and post offices, and his name has been given to one of the principal streets of Mar- quette. In his native country he is, if possible, even more popular than in America. His life, pub- lished in Slovenian, in 1906, has already (1907) reached a sale of 85,000 copies. That life might be summed up in one phrase: Saintliness in action.

CHRYSOSTOM VERWYST.

Barat, Madeleine-Sophie, Venerable, foundress of the Society of the Sacred Heart, b. at Joigny, Burgundy, 12 December, 1779; d. in Paris, 24 May, 1856. She was the youngest child of Jacques Barat, a coal-digger and coal-broker, and his wife, Madeleine Foué, and received baptism the morning after her birth, her brother Louis, aged eleven, being chosen godfather. It was to this brother that she owed the exceptional education which fitted her for her life- work. While her mother found her an apt pupil in technical matters, her brother taught her the sciences of mind and heart; and when, at the age of twenty- two, he returned as professor to the seminary at Joigny, he taught her his sister Latin, Greek, history, natural science, Spanish, and Italian. Soon she took delight in reading the classics in the original, and surpassed her brother's pupils at the seminary. After the Reign of Terror, Louis called Sophie to Paris, to train her for the religious life, for which she longed. When he had joined the Fathers of the Faith, a band of fervent priests, united in the hope of becoming members of the Society of Jesus on its restoration, he one day spoke of his sister to Father Varin, to whom he had been bequeathed by the saintly Léonor de Tounery the plan of founding a society in France, to consecrate itself to the Sacred Heart of Jesus, to prayer and sacrifice, and destined to do for girls what the restored Society of Jesus would do for boys. Father Varin had vainly sought a fitting instrument to begin this work; he now found one in this modest, retiring girl of twenty. He unfolded the project, which seemed to satisfy all her aspirations, and she bowed before his authorita- tive declaration that this was for her the will of God. With three companions she made her first consecra- tion, 21 November, 1800, the date which marks the foundation of the Society of the Sacred Heart. In September, 1801, the first convent was opened at Amiens, and thither Sophie went to help in the work of teaching. It was impossible yet to assume the name "Society of the Sacred Heart", lest a political significance be attached to it; its members were known as Dames de la Foi or de l'Instruction Chrétienne. Father Varin allowed Sophie to make her vows, 7 June, 1802, with Geneviève Dehayes.

The community and school were increasing, and a parochial school had just been added, when it became evident to Father Varin that Mademoiselle Loque, who had hitherto acted as superior, lacked the quali- ties requisite for the office, and Sophie, although the youngest, was named superior (1802). Her first act was to kneel and kiss the feet of each of her sisters. Such was ever the spirit of her rule. On 23 July, 1804, found her at Sainte-Marie-d'en-Haut, near Grenoble, receiving a community of Visitation nuns into her institute. One of them, Philippine Duchesne, was later to introduce the society into America. Grenoble was the first of some eighty foundations which Mother Barat was to make, not only in France, but in North America (1818), Italy (1828), Switzerland (1830), Belgium (1834), Algiers (1841). England (1842), Ireland (1842), Spain (1846), Holland (1846), Germany (1861), United States (1853) Austria (1853), Poland (1857).

Mother Barat was elected superior-general in January, 1806, by a majority of one vote only, for the influence of an ambitious priest, chaplain at Amiens, wellnigh wrecked the nascent institute. Prolonged prayer, silent suffering, tact, respect, charity, were the only means she used to oppose his designs. With Father Varin, now a Jesuit, she elaborated constitutions and rules drafted on the stock of the Institute of St. Ignatius. These rules were received with joy in all the houses he accepted; but Mother Barat’s wisdom and humility soon won submission even here. In 1818 she sent Mother Duchesne, with four companions, to the New World; her strong and holy hand was ever
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ready to support and guide this first missionary of the Society. She called all the superiors together at Paris in 1620, to provide a uniform course of studies for their schools. These studies were to be solid and serious, to fit the pupils to become intelligent wives and devoted mothers; to give that cultivation of mind, that formation of character, which go to make up a true worth, and that was to be stamped and sealed with strong religious principles and devotion to the Sacred Heart.

Foundations multiplied, and Mother Barat, seeing the necessity of a stronger guarantee of unity, sought it in union with Rome. The solemn approbation was granted somewhat sooner than usual, and on a memoir drawn up by the foundress and presented to Leo XII in May, 1826. The decree of approbation was promulgated in December. The society being now fully organized and sealed by Rome's approval, for forty years Mother Barat journeyed from convent to convent, wrote many thousand letters, and assembled general congregations, so as to preserve its original spirit. The Paris school gained European repute; Rome counted three establishments, asked for only one by the successive pontiffs. At Lyons Mother Barat founded the Congregation of the Children of Mary for former pupils and other ladies. In the same year (1822), she began at Turin the work of retreats for ladies of the world, an apostolate since then followed by many imitators. Numerous foundations brought Mother Barat into personal contact with all classes. We find her crossing and recrossing France, Switzerland, Italy, often on the eve of revolutions; now the centre of a society of emigrés whose intellectual gifts, high social position, and moral worth are seldom found united; now sought out by cardinals and Roman princesses during her visits to her Roman houses; at another time, speaking on matters educational with Madame de Genlis; or again, exercising that supernatural ascendency which aroused the admiration of such men as Bishop Fraysinus, Doctor Récamier, and Duc de Rohan.

These exterior labours were far from absorbing all Mother Barat's time or energies; they coexisted with a life of ever-increasing holiness and continual prayer, for the real secret of her influence lay in her habitual seclusion from the outside world, in the strong religious formation of her daughters which this seclusion made possible, and in the enlightened, profound, and supernatural views on education which she communicated to the religious engaged in her schools. She worked by and through them all, and thus reached out to the ends of the earth. In spite of herself, she attracted and charmed all who approached her. New foundations she always entrusted to other hands; for, like all great rulers, she had the twofold gift of intuition in the choice of persons fitted for office, and trust of those in responsible posts, allowing them much freedom of action in details, guiding them only by her counsels and usually from afar. Prelates who now and then ventured to attribute to her the successes of the Society, saw that instead of pleasing, they distressed her exceedingly.

Beloved by her daughters, venerated by princes and pontiffs, yet ever lowly of heart, Mother Barat died at the mother-house in Paris, on Ascension Day, 1852, aged 70, after four years of illness. She was buried at Cluny, the house of novitiate, where her body was found intact in 1893. In 1879 she was declared Venerable, and the process of beatification introduced.

ALICE POWER.

Bourges during the first quarter of the seventeenth century; d. in 1706 at Paris. He began his studies at Tours, and completed them at Paris under the instruction in the Mazarin College. There, he came under the influence of Richard Simon, the famous Orientalist and Biblical scholar. The greater part of his published work was done in collaboration with other scholars. With Père Bordes he made a posthumous work of Thomasin, "Glossarium universalis hebraicum" (Paris, 1697), and aided J. B. Duhamel in the publication of his Bible (Paris, 1706). At the time of his death he was engaged on a French translation of Schabat's "Rabbinical Library". His critical opinions, and much curiosity literature, the formation that he had acquired, were published posthumously under the title, "Nouvelle bibliothèque choisie" (Amsterdam, 1714, 2 vols.).

TALMAHAY, Echos de la Barat in Pèriodique de l'académie des inscrip. et belles lettres, i, 345; BOSE, Histoire de l'accad. des inscr., i, 41.

RENZ B. GOODWIN.

Barba, ALVARO ALONSO, a secular priest of whom Nicolás Antonio (Bibliotheca hispana nova, 1786) says: "Beticus ex oppido Lepe, apud Potosí"; hence of Andalusian origin. By Lepe and Potosí, Lipes in western Bolivia might be indicated. He lived at Potosí during the period when its silver-mines were most productive, and he seems to have had close relations among the Spanish residents and mine-owners had nearly reached the climax. Father Barba, in the midst of a turmoil of sensuality, divided his time between his sacerdotal duties and a close study of the ores of this region and their treatment. There he lived, and died, since 1670, a complete revolution in the treatment of silver-ores, through the application of quicksilver, and a number of improvements followed, of which Barba had knowledge. In 1640 he published, at Madrid, a book entitled "Arte de los Metales", which, though properly metallurgical and of out of date, is still of value as the earliest work on South American ores and minerals. Many of its indications are well worthy the attention of miners and prospectors. This is especially the case in regard to mineral localities in Bolivia. The book was republished in Spanish in 1729, in 1770 and, recently, in Chile. There is a French translation from 1751 and one also in English. PIMEUX, Epitom., etc., (1735), ii, NICOLÁS ANTONIO, BIBLIO., HISP., NOVA (Madrid, 1786), HIST.-SOC., etc., (Lima, 1876), ii; RELACIONES GEOGRÁFICOS DE INDÍAS (Madrid, 1885), ii, APPENDIX IV.

AD. F. BANDELLIER.

Barbadoes. See GUIANA.

Barbalissos, a titular see of Mesopotamia. It was a city in Provincia Augusta Euphratensis, where the Equites Dalmatae Ilicranti kept garrison (Notit. Dignit. Orientis, ed. Boecking, 88, 389). Justinian raised anew its walls (Procop. De edificise, ii, 19; Malalas, Chronograph., XVIII, in Migne, P. G., XVII, 678). At an early date it was a suffragan of Hierapolis, a metropolis in the Patriarchate of Antioch. Its bishop Antonius was present at the Council of Nicea (325); two other bishops, Aquillus and Marininus, are known between 431 and 451 (Lequien, ii, 949). The see is still mentioned in the sixth century. From 793 to 1042 five Jacobite bishops are known bearing this title (Revue de l'Orient chrétien, VI, 192). Its site is marked by the ruins at Qala' at Balis, which partly retains the old name, south of Meseke, on the road from Aleppo to Soura, where the Euphrates turns suddenly to the east. The spellings Barbarissos and Barbarisso in later "Notitiae" are wrong; so is Barbaricus campus inProcopius (De bello Persico, ii, 99). Lequien (i, 407) wrongly gives Barbalissus as synonymous with Barbalissus, another bishop in Cappadocia, known only in 1143.

S. VAILHÉ.

BARBARA

Barbara, Saint, Virgin and Martyr.—There is no
Barbarigo, Giovanni Francesco, Italian Cardinal, nephew of Blessed Gregorio Barbarigo (1625–90), b. in 1655 at Venice, entered the diplomatic service and was twice sent as representative of the Venetian Republic to the court of King Louis XIV of France. Later he entered the ecclesiastical state and became prioriarius of the church of St. Mark at Amiens. In 1697 he was appointed by Innocent XII Bishop of Verona, was transferred to Brescia in 1714, created cardinal 1720, and in 1723 became a successor of his uncle in the See of Padua. He was a zealous prelate, promoted the cause of beatification sometimes alone, and lent his encouragement to the production of literary works. To his suggestion was due the inception of the ecclesiastical history of Verona, and the works of St. Zeno, Bishop of Verona (362–380), were reprinted at his expense (Padua, 1710–45). 

Barbarossa. See Frederick I.

Barbastro (Barbastrum and Civitas Barbastrensis), Diocese of, suffragan of the Spanish province of Huesca. The city (originally, perhaps, Bergidum or Bergiduna) is at the junction of the rivers Cinca and Vero. In the time of the Romans it was a part of the province of Hispania Tarraconensis (or Tarraconetor), afterwards called Tarraconensis. It was taken by the Arabs, under the leadership of Muza (711), and the name Barbaschiter given to it, from which the name Barabastrum, according to the generally accepted opinion, is derived. It was held by the Saracens until about the year 1063, when it was retaken by Don Sancho Ramírez, King of Aragon. The Arabs once more obtained possession, but Aragón IV, Count of Urgell, reconquered it, and after a third Arab conquest it was restored to Spain, in 1101, by Pedro I, King of Aragon, who, with the pope's consent, constituted it an episcopal see, transferring the see from the ancient city of Roda to Barbastro. The first bishop, Ponzio, went to Rome to obtain the pope's permission for this transfer. Many provincial and diocesan councils have been held in the see. The Cartulary of Spain has met there occasionally, and during one of its sessions, King Ramiro, called the Monk, abdicated the crown (1134).

The diocese is bounded on the north by the Pyrenees, on the east and south by the Diocese of Lérida, and on the west by those of Huesca and Yaca. It is a suffragan of Saragossa and is composed of 154 parishes under the supervision of ten archpriests, or vicars. The population is about 240,000. The clergy number about 220, and there are 231 churches

reference to St. Barbara contained in the authentic early historical authorities for Christian antiquity, neither does her name appear in the original recension of St. Jerome’s martyrology. Veneration of the saint was common, but not as intense as in the seventh century. At about this date there were in existence legendary Acts of her martyrdom which were inserted in the collection of Symeon Metaphrastes and were used as well by the authors (Ado, Usuard, etc.) of the enlarged martyrologies compiled during the ninth century in Western Europe. According to these narratives, which are essentially the same, Barbara was the daughter of a rich heathen named Diocorus. She was carefully guarded by her father who shut her up in a tower in order to preserve her from the outside world. An offer of marriage which was received through him she rejected. Before going on a journey her father commanded that a bath-house be erected for her use near her dwelling, and during his absence Barbara had three windows put in it, as a symbol of the Holy Trinity, instead of the two originally intended. When her father returned she acknowledged herself to be a Christian; upon this she was ill-treated by him and dragged before the prefect of the province, Martinianus, who had his son strangled and the daughter burnt to death by beheading. The father himself carried out the death-sentence, but in punishment for this he was struck by lightning on the way home and his body consumed. Another Christian named Juliana succeeded the saint in the martyrdom at St. Mark’s. A pious man called Valentinus buried the bodies of the saints; at this grave the sick were healed and the pilgrims who came to pray received aid and consolation. The emperor in whose reign the martyrdom is placed attributed the victory to Maximianus; owing to the purely legendary character of the accounts of the martyrdom, there is no good basis for the investigations made at an earlier date in order to ascertain whether Maximinianus Thrax (235–238), or Maximianus or Maximianus Daza (of the Diocletian persecutions), is meant.

The traditions vary as to the place of martyrdom, two different opinions being expressed: Symeon Metaphrastes and the Latin legend given by Mom- bricius make Heliopolis in Egypt the site of the martyrdom, while other authorities, to which Baronius subscribes more weight, give Nicomedia. In the “Martyrologium Romanum parvum” (about 700), the oldest martyrology of the Latin Church in which her name occurs, it is said: “In Tuscia Barbarae virginitas et stasius tenebantur...” (and others, while later additions to the martyrlogies of St. Jerome and Bede say: “Romae Barbarae virginis” or “apud Antiochiam passio S. Barbarae virg.”). These various statements prove, however, only the local adaptation of the veneration of the sainty martyr concerning whom there is no genuine historical tradition. It is certain that before the ninth century she was publicly venerated both in the East and in the West, and that she was very popular with the Christian populace. The legend that her father was struck by lightning caused her, probably, to be regarded by the common people as the patron saint in time of danger from thunder-storms and fire, and later, by analogy, as the protector of artillerymen and miners. She was also called upon as intercessor of the Sacraments of Penance and Holy Eucharist at the hour of death. An occurrence of the year 1448 did much to further the spread of the veneration of the saint. A man named Henry Kock was nearly burnt to death in a fire at Buxheim, in Bavaria, to which he had always shown great devotion. She aided him to escape from the burning house and kept him alive until he could receive the last sacraments. A similar circumstance is related in an addition to the “Legenda aures”. In the Greek and present Roman calendars the feast of St. Barbara falls on 4 December, while the martyrlogies of the ninth century, with exception of Rabanus Maurus, place it on 16 December. St. Barbara has often been depicted in art; she is represented standing by a tower with three windows, carrying the palm of a martyr in her hand; often she holds a chalice and sacramental wafer; sometimes cannon are displayed near her.
177 chapels. The diocese was annexed to Huesca in the sixteenth century, but was afterwards made independent and remained so until the Concordat of 1851, which annexed it once more to Huesca, preserving its name and administration. It is administered at present by the titular Bishop of Claudiopolis, Don Justo Vives, who is presbyter of San Blas. Among its bishops, Ramón II, who is venerated as a saint, and the above-mentioned Ramiro, called the Monk, a prince of the royal house of Aragon, deserve special mention.

Bartolomé and Luperco Argensola, historians and classical Spanish writers, were born in Barbastro. Bartolomé is the author of the "Historia de las Molucas," "Anales de Aragón," and "Regla de Perfección"; Luperco wrote three tragedies, "Isabel," "Jebé," and "Alejandro," and some poems published with others written by his brother Bartolomé. The cathedral, the episcopal palace, the seminary, and the college of the Clerks Regular of the Pious Schools, or Piarsites, are among the most noted buildings in the city. Besides the seminary for the education of young ecclesiastics, there are, in the diocese, various communities of both sexes devoted to a contemplative life and the education of the young. The Piarsites, the Sons of the Immaculate Heart of Mary, the Poor Clares, and the Capuchin nuns, are well known in the city. The Benedictines and the Trappists in the town of Pueyo, and the Discalced Carmelites in Graus and Salas-Altas. There are schools in all the towns of the diocese.

Toro Lópezo, Fernán. Episodios de la vida and the continuación by Father José de la Canal (1838). XLVI, 149-70; XLVIII, 222-23; Roman de Huesca, Teatro de las Iglesias de Aragón (1870), IX; Musae, Bibl. Hist. Esp., (1825), 47-50.

Tito López.

Barbelin, Félix-Joseph, styled the "Apostle of Philadelphia", b. at Lundeville, Province of Lorraine, France, 30 May, 1808; d. in Philadelphia, 8 June, 1869. He was the oldest of six children, of whom five became religious, his youngest brother Ignace-Xavier being the founder of the Apostolic School at Amiens. He received his early training at the home of a reverend grand-uncle, and made his philosophical and theological studies in a seminary of which another grand-uncle was president. He entered the Society of Jesus, 7 January, 1831, at Whitemarsh, Maryland, U. S. A., and for some years was stationed at Georgetown College, D. C., as disciplinarian and teacher of French. In 1836 he became assistant pastor of Holy Trinity Church at Georgetown, and in 1838 was transferred to Philadelphia, thereafter the scene of his apostolate. For more than a quarter of a century he was pastor of Old St. Joseph's, Willing's Alley, which became, mainly during his term of office, the centre from which radiated Catholic influences throughout the city and diocese. His zeal was untiring. He founded St. Joseph's Hospital in his adopted city, and was the first to establish sodalities for men and women and for the young who were always the objects of his fatherly solicitude. In 1852 he was appointed the first President of St. Joseph's College. His many good works brought him into conflict with most of the Catholics of the city, while his charity towards all and particularly his love of children and devotion to their interests made him an object of veneration to Catholics and Protestants alike. His memory is still held in benediction.

His life was written by ELEANOR C. DONNELLY (Philadelphia, 1880); Woodstock Letters, IV, 108; V, 81. EDWARD P. SPILLANE.

Barcelo and Barbelites. See Gnostics.

Barber Family, The.—Daniel Barber, soldier of the Revolution, Episcopalian minister and convert, b. at Simsbury, Connecticut, U. S. A., 2 October, 1756; d. at Saint Inigoes, Maryland, 1834. The conversion of the Barber family, despite the prejudices of a Puritan education and environment, was one of the most notable and far-reaching in its results of any recorded in the early annals of the Church in New England. Daniel Barber has left a "History of My Own Times" (Washington, 1827), in which he relates the tale of his father, Daniel, a Nonconformist Dissenter of strict Puritanic rule and he continued in that sect until his twenty-seventh year, when he joined the Episcopalians. Previous to this he had served two terms as a soldier in the Continental army. In his thirtieth year he was ordained a minister of the Episcopalian Church at Schenectady, New York. He married Chloe Case, daughter of Judge Owen of Simsbury, Connecticut, and about 1787, with his wife, his three sons, and a daughter, moved to Claremont, New Hampshire. He exercised the duties of the ministry for thirty years without doubt concerning the soundness of his ordination, when one day the chance reading of a Catholic book opened up for him the whole issue of the validity of Anglican orders, by impugning Barker's ancient father, and this doubt was further increased by a visit for conference to the famous Bishop Cheverus, then a priest in Boston, and the inability of his Episcopalian associates to offer any satisfactory refutation of the arguments advanced by the Pontiff's envoy. For this visit to Boston Father Cheverus gave him a number of Catholic books, which he and the other members of his family read eagerly.

In 1807, at the instance of his parent, he baptized Fanny, daughter of General Ethan Allen, who subsequently became a convert and died as a member of the convent of the Hôtel-Dieu, Montreal. A visit he made there greatly impressed him, and Miss Allen's change of faith indirectly had much to do with his own conversion. The books-Father Cheverus gave him, and he not only studied them but also gave them to his wife and children. His son, Virgil Horace, who was a minister in charge of an Episcopalian academy at Fairfield, near Utica, New York, was specially attracted by these books when with his wife he visited his father, and he took Miller's "End of Controversy" back to New York. This visit resulted in the conversion of both husband and wife in 1817. The following year Virgil returned to Claremont from New York, taking with him Father Charles French, a Dominican who was officiating at St. Peter's church, and was married to a week in Daniel Barber's house preaching and saying Mass, with the result that he had seven converts, including Mrs. Daniel Barber and her children, Mrs. Noah Tyler, who was Daniel Barber's sister, and her oldest daughter Rosetta. Mrs. Tyler was the mother of William Tyler, first Bishop of Hartford, Connecticut. Her husband and six other children were subsequently converted, and four of the daughters became Sisters of Charity.

Mrs. Daniel Barber was a woman of great strength of mind and resolution. She died in her seventy-ninth year, 8 February, 1825. Her husband was not baptized with her, but on the fifteenth of November, 1818, gave up his place as minister of the Episcopalian parish of Claremont. He then went to visit friends in Maryland and Washington, where he took the final step and entered the Church. He spent the rest of his life, after the death of his wife, in Maryland and Pennsylvania, near his son Virgil, and he died in 1834 at the house of the Society of Jesus at Saint Inigoes, Maryland, where he was buried. The sermon printed at Washington, "Catholic Writings and Piety Explained and Recommended in Sundry Letters..." (1821), and "History of My Own Times", give interesting details of his life and show how greatly he was affected in his convictions and earnestly desires of knowing the truth and disposed to embrace it when found.
Barbieri, Giovanni, called from his squinting, "Il Guerino"; a famous painter of religious subjects, b. at Cento, near Bologna, 2 February, 1591; d. at Bologna, 22 December, 1665. His parents were in very humble circumstances. It is related that he gave such early indication of his great talents that before he reached the age of ten he had painted on the front wall of his home a figure of the Virgin. His first instructor was Bartolommeo Bonazzi, and when sixteen he entered the school of Benedetto Gennari, the elder, at Cento. As a youth he had studied with great admiration a famous painting of Ludovico Carracci at the convent of the Capuchins at Cento, which had much influence on his work. Father Mirandola, head of the convent, took Barbieri under his protection, had him taught, and secured him commissions.

After spending some time in Bologna, where he studied with Cremonini and Gennari, the young painter went to Venice, and in 1610 he came to Rome, where he lived for the three years following at the hotel of Adeodato degli Orsini, prince of Palma. At Ferrara he painted the portrait of the legate, Cardinal Jacopo Serra, who made him a chevalier. On the invitation of Cardinal Ludovisi, later Pope Gregory XV, he went to Rome. When in 1615 he did the "Aurora" at the house of Ludovisi, and his celebrated painting of St. Peter in the Capitol. After the death of his paternal patron, Barbieri, refusing the invitations of James I to go to England and of Louis XIII to visit France, returned to Cento and established there an academy which was much frequented by foreigners as well as native painters. He painted the portraits of the Duke of Modena, and after the death of Guido, whose style he imitated, he settled at Bologna, where he died, leaving much wealth.

Augustus Van Cleef.

Barbieri, Remigio. See Gibraltar, Diocese of.

Barbo, Peter. See Paul II.

Barbosa, Agostino, a noted canonist, b. at Guimarães, Portugal, in 1569; consecrated in Rome, 22 March, 1649. Bishop of Urgel, in Otranto, Italy, he died seven months later. Having studied canon law in his native land, he went to Rome. Being without books, his astounding memory served him instead. Sanctity and affability won for him entrance into the libraries. He passed long hours reading sedulously and memorizing without effort, so that returning to his room he was able to put in writing the fruits of the day's labour. About 1632 he went to Madrid, where he applied himself to writing and fulfilled various duties connected to him till 1648.

Among Barbosa's many writings, all of which evidence intimate acquaintance with authors, sources, and controverted questions, we mention the following: "Pastoralis Solicitudinis, sive de Officio et Potestate Episcopi Tripartita Descriptio" (Rome, 1621; Lyons, 1629; in folio, 1641, 1650, etc.). A similar work relating to parish priests was published in Rome in 1632, Lyons, 1634, Geneva, 1662, Venice, 1705, in quarto. "Variae Juris Tractationes" (in folio, Lyons, 1631 and 1644; Strasburg, 1652). "Jus Ecclesiasticum Univeris Libri III" (Lyons, 1633, 1645, 1718). All the canonical works of Barbosa were published at Lyons, 1657-75, in 19 vols. in quarto, 16 vols. in folio, and again, 1698-1716, 20 vols. in quarto, 18 vols. in folio.

Andrew B. Meekan.
Barbosa-Machado, Ignacio, a Portuguese historian, b. at Lisbon in 1688; d. in 1734. He pursued his studies at the University of Coimbra, was later sent to Brazil as a magistrate, and after the death of his wife entered the ecclesiastical state. He has left a 'History of Brazil', the earliest and the most authentic of which is "Historia de las cosas que se han de Poder de las Indias", by John Machado. The society of historicists, the most distinguished of which is "Fastos Políticos de Portugal", (Lisbon, 1745), dealing with the history of Portugal and Brazil. He was a brother of the more famous Diego Machado Barbosa (1728-1800), also a priest in a monastery, and author of a notable monument of Portuguese literature, "Historia de Portugal", (Lisbon, 1741-59).

V. Fuentes.

Barbour, John, Scottish ecclesiastic and author of "The Bruce", a historical poem in the early Scottish or Northern English dialect, b. about 1320; d. 1395. He was already Archdeacon of Aberdeen in 1357, an honour not likely to have been attained much before his fortieth year. At various times, 1357, 1364, 1365, 1368, he obtained, originally at the request of King David of Scotland, passports from the King of England for travel to Oxford or to France, presumably for the purpose of special study or research, or for the renewal of old college associations. The son of his supporter is by the Bishop of Aberdeen one of the commissioners to meet at Edinburgh and confer on the ransom from England of David II, captured at Neville's Cross, 1346. In 1373, and occasionally in later years, he was one of the authors of the exchequer. In 1378, as a reward for his patriotic poem, he was assigned, from the royal rents payable by the city, a perpetual pension of twenty shillings, and in 1388, an additional royal pension for the life of £10 Scots from the customs of Aberdeen. He received also from the king £10 in 1384, £15 in 1386, and £10 in 1390. In addition to his salary, he enjoyed the revenue of a prebend and a considerable income as archdeacon. His pension of twenty shillings left him as a foundation for masses for himself and his parents, to be said by all the priests at the cathedral on the Wednesday after Low Sunday. As Jamieson shows, the pension was not bequeathed to a hospital, but probably reverted to the Crown at the Reformation. The copy of the documentamounted to a considerable sum to the Church of Scotland, which was then in a position to support Barbour in his retirement.

When a mere youth he entered the Dominican Order and made his philosophic and theological studies in its schools. He afterwards taught philosophy and theology with great success at Milan, Ferrara, and Bologna. At the age of sixty he was prior of the Cremona Convent. Exhibiting extraordinary intellectual powers, and expressing his deep thoughts in eloquent speech and finished writing, he merited and received the esteem of his learned contemporaries, notably of Pico della Mirandola. Many of his writings were lost at an early date. The following have been printed frequently: (1) "Quaestio de super divina sapientia Aristotelis" (principal edition, Lyons, 1579); (2) "Divinae Epitome quae sunt in IV libros sententiarum a borealium" (principal edition, Pavia, 1522). The place and date of (3) "In libros predicabilium et predicamentorum expositio" are unknown.

Quintus and Ercolanus, Scriptores Ordinis Predicatorum, I, 270.

Arthur L. McAdam.

Barca, a titular see of Cyrenaica in Northern Africa. According to most archæologists it was situated at Medinet el Merjda, but according to Graham (Roman Africa) at Tolomita, or Tolimeita. After being often destroyed and restored, it became, during the Roman period, a mere borough (Marquardt, Staatsverwaltung, I, 459), but was, nevertheless, the site of a bishopric. Its bishop, Zopyrus (Zephyrus is a mistake), was present at the Council of Nicaea in 325 (Gelas, Patrologia Latina, 221). The subscriptiones at Ephesus (431) and Chalcedon (451) give the names of two other bishops, Zenobius and Theodorus. The see must have disappeared when the Arabs conquered the Pentapolis in 643 (Butler, The Arab Conquest of Egypt, 430), Launard, Ortes Christ, II, 226; Gama, Series Basilicae, 232, 322.

L. Petit.

Barcelona (Barcino), Diocese of, one of the suffragans of the Archdiocese of Tarragona. The city of this name is the capital of Catalonia and of the province of Barcelona, which is also an archdiocese, and is the largest city of north-eastern Spain, and is familiarly known as the "Queen of the Mediterranean".

Douglas in Spain while on his way to the Holy Land with the heart of Bruce. It pictures such events as Bannockburn, the siege of Berwick, the expedition to Ireland, and the wanderings of the king, and sketches the characters of Stewart, Randolph, Bruce, and Douglas. The narrative is given as a series of scenes, of which the power and idealism are not equalled by any other. The last few pages describe the encounters of the lovers, the fates of the two heroes, the tenderness of the true soldier, for anachronisms of grim humour or sharp dialogue, for digressions on necromancy and astrology, and for learned allusions are not claimed, but the few that are included are not lacking. The narrative, which Barbour called a romance, is regarded as being in essential points a faithful history, and was received by generations of readers. Scott used some of its material in "Castle Dangerous", "The Lord of the Isles", and "Tales of a Grandfather". The principal editions of "The Bruce" are those of Pinkerton (Edinburgh, 1790; Jamieson (Edinburgh, 1820); Cosmo Innes (Edinburgh), and, according to more modern requirements of scholarship, that of Professor Skeat for the "Early English Text Society", and the "Early Scottish Text Society". Some fragments on the tale of Troy, and a long poem on the lives of the saints formerly attributed to Barbour are no longer thought to be his work.

Mackay, Hector, Pensee, Feuille in Scottish Poetry; Lantier, Music and Poetry.

J. Vincent Crowne.

Barbus, Paulus, Italian philosopher and theologian, b. at Soneino, Lombardy, and hence known also by the name of Sonecias which appears at the head of his books; d. at Cremona, 4 August, 1694. When a mere youth he entered the Dominican Order and made his philosophic and theological studies in its schools. He afterwards taught philosophy and theology with great success at Milan, Ferrara, and Bologna. At the age of sixty he was prior of the Cremona Convent. Exhibiting extraordinary intellectual powers, and expressing his deep thoughts in eloquent speech and finished writing, he merited and received the esteem of his learned contemporaries, notably of Pico della Mirandola. Many of his writings were lost at an early date. The following have been printed frequently: (1) "Questio se super divina sapientia Aristotelis" (principal edition, Lyons, 1579); (2) "Divinae Epitome quae sunt in IV libros sententiarum a borealium" (principal edition, Pavia, 1522). The place and date of (3) "In libros predicabilium et predicamentorum expositio" are unknown.

Quintus and Ercolanus, Scriptores Ordinis Predicatorum, I, 270.
History.—Barcelona is one of the most ancient cities of Spain, and the most important after the capital. Founded by Hamilcar in the ancient region of Laetana, it was in the possession of the Carthaginians until they were driven out of Spain, when it passed under the power of the Romans, who favoured it with many privileges. Julia Augusta Faventia in recognition of the support given him in his struggle with Pompey; later he made it a Roman colony and gave it the jus Latii, which conferred on the inhabitants, although still subject to Hispania Tarraconensis, the full privileges of Roman citizenship. The city remained unimportant until Ataulf, King of the Visigoths, chose it for his residence (415). Later it passed successively into the hands of the Arabs (713) and the Franks (801). Finally, Willilfrid the Hairy declared his independence and gave the Spanish March, or the Marca Hispanica, as the Franks had called it, the name of the County of Barcelona. It remained under the independent government of its own counts until the marriage of Petronilla, daughter of Ramiro I, Duke of Vasconia, with the Count of Barcelona (1137) united Aragon and Catalonia. After 1164, when Petronilla resigned in favour of her son Alfonso, the two states formed but one kingdom.

Barcelona, being situated on the shores of the Mediterranean and on the military road between Spain and France, was comparatively easy of access, and the Gospel was preached there by the immediate disciples of the Apostles. The See of Barcelona, unlike most very ancient sees, whose origins are obscure, has preserved catalogues of its bishops from Apostolic times, and although all the names given cannot be admitted as authentic, the greater number are handed down in all the catalogues. In the twelfth century the diocese was restored by Ramon Berengar, Count of Barcelona, since which time the succession of bishops has been uninterrupted.

In the long line of bishops we find many illustrious names. St. Severus, a native of the city, was martyred by Daciarius in the reign of Diocletian. St. Pacianus (360-390) is famous for the clearness and spirituality of his doctrinal writings; in chapter cvi of his “De Scriptoribus Ecclesiasticis”, St. Jerome praises the chaste life of Pacianus, his eloquence, and his writings on baptism and penance, also those against heretics, particularly the Novatians. St. Olibrius, noted for the great purity of his life, was the first metropolitan of this province. Bishop Urquinaona was revered for his great charity; one of the handsomest plazas of Barcelona is still called by his name. Among the saints of this diocese are: the famous virgin, St. Eulalia, a martyr of the third century, whose relics are preserved in a rich shrine in the crypt of the cathedral; Sts. Juliana and Sempronia, virgins and martyrs; the African saints, Cuenpas and Felix, martyred in the city of Barcelona; St. Raymund of Pennafort, founder of the Order of Mercy for the Redemption of Captives, confessor of Gregory IX (1227-41), and compiler of the famous “Decretals”, in which he collected the scattered decrees of popes and councils.

Councils of Barcelona.—Many councils and assemblies were held in Barcelona, and provincial councils in the Visigothic period. The first (c. 540), at which the metropolitan and six bishops assisted, promulgated ten canons, ordaining that the Misere were should be said before the Canticle; that in the Vespers and Matins the benediction should be in Latin; that the people touching the hair long or shave their beards; that penitents should wear the hair short, put on a religious garb, and devote their time to prayer; that the “beatific benediction” should be given to the sick so that the body of the dead may be fastened. The decrees of the Council of Chalcedon (451) with regard to monks should be observed. At the Second Provincial Council (c. 599), attended by the metropolitan and twelve bishops, four canons were promulgated, the first and second prohibiting any fee for Holy orders and for the chiroon used for Confirmation; the third and fourth condemning the observation of the canons referring to those awaiting Holy orders, and excommunicating those who, after having made a vow of chastity and changed their secular dress for the religious garb, should contract a carnal marriage, even if a woman had been forced by violence, unless she immediately separated from the one who had violated her; a similar excommunication was also pronounced on those who married after they had received the “blessing of penance” (benedictio peneitentiae), i.e. penitents who had taken an additional vow of continency. Other councils were also held there: that of 1125, presided over by St. Ol-
conceals the jasper steps that lead to the sanctuary. The façade La Piedad, composed of graceful pointed arches, is one of the purest examples of Spanish Gothic. The church of St. Severus unites in its façade all the architectural charwoman of the fifteenth century in which it was built; its main tabernacle is noted for the rich carving of its pointed arches; its chapel of St. Eulalia is exceedingly delicate and beautiful. The church of Santa Ana has two pictures by Joan de Burgil. The mosque church of Santa María del Mar is also a beautiful specimen of Gothic architecture. Santa Maria del Pino has the most spacious and lofty nave of all the Gothic churches in Barcelona. The church of Sts. Justo and Pastor was the first dedicated to the worship of the true God in Barcelona. Judging from its present appearance, the unfinished Temple Expiatorio de la Sagrada Familia, built from the alms of the faithful, will be the finest ecclesiastical edifice in Barcelona. The famous sanctuary of Monserrat is outside the city. Apart from its antiquity and religious interest, it is remarkable for its wealth of precious stones, and for the beautiful chapels representing the mysteries of the Rosary; all these are modern and are an evidence of the piety of the faithful. The Diocese of Barcelona also possesses a great value in many parish documents, saved from the Almodovar conquest under Almanzor (1184–98), are preserved, as well as the priceless books called Exemplaria, wherein are chronicled ecclesiastical functions, oaths of kings, and other notable events, which make them the best source of information for the history of Catalonia.

Charity and Education.—It would be difficult to find in Spain another city where Christian charity is manifested in more ways than in Barcelona. Besides many general and private hospitals in the city, there exist a multitude of asylums for all classes of persons maintained by religious congregations and pious associations. Notable among them is the girls’ orphan asylum of San José de la Montaña. The asylum and maternity home (casa de lactancia) of Bressol, for the children of labourers, takes care annually of 1,200 healthy and 2,300 sick children. The asylum of La Sagrada Familia cares for about 300 children of working mothers. The asylum of La Madre de Dios del Carmen of Hostalrada, besides sheltering about 600 children and old persons, has a pious association especially for arranging marriages between persons who have been living together illegally, and legitimizing the children; in one year it procured 120 such marriages. The asylum of Daltva of the city of Reus receives annually 94,234 poor, and provides sleeping accommodations for 20,000 poor annually. The house of the Good Shepherd shelters about 300 young women rescued from houses of ill fame. The asylum of the Visitación assists young women who are in want, and in the nineteen years of its existence has preserved the purity and virtue of more than 3,000 young women. There are between forty and fifty other institutions for charitable purposes, among them the Durán asylum for incorrigible boys. Two have for their object the distribution of food and the serving of meals to working-men; one distributed 117,125 free rations in one year, and the other fed about 300 working-men daily. The Montes Pi de la Fila of Nuestra Señora de la Esperanza, of Barcelona, of Santa Madrona, and of Nuestra Señora de Monserrat, are societies for the aid of female domestics and working-men. An association of fathers of families has in one year prevented the publication of 45,000 obscene books and pamphlets.

In addition to the diocesan seminary, there are Christian Doctrine classes attended by 6,000 children, and Sunday Schools, supervised by 161 young ladies, where over 2,000 women receive instruction, and are thus prevented from attending public dance-halls. Connected with each of the asylums before mentioned is one or more schools; the religious orders conduct schools by 12,000 boys and girls. There are 8 colleges, under the Jesuits, the Piarists, and other religious orders.

A number of Catholic periodicals are published in the diocese: the “Boletín Eclesiástico de la Diócesis”, “Revista Popular”, founded and directed by Dr. Sarda y Sallan, author of “La Semana”, “Liberalismo Es Pecado”, which has been translated into many languages; the “Comentarios Scholares”, published by the diocesan seminary students; “Anales del culto a San José”; the “Mensaje del Niño Jesús de Praga”; “Anales de Nuestra Señora del Sagrado Corazón”; “La Montaña de San José”, official organ of the association; “El Boletín Salesiano”; “Las Misiones Católicas”; “La Horgina de Oro”; “La Revista Social”; and “Los Estudios Franciscanos.” “El Correo Católico” is the only strictly Catholic newspaper. It has the blessing of the sovereign pontiff, and counts many of the clergy among its contributors.

Statistics.—There are 231 parishes, 13 archipresbyterates, 1,150 secular priests, 350 regular clergy, and 89 religious communities. The population, nearly all Catholic, was 1,054,531.

V. DE LA FUENTE, Hist. Esc. de España (Madrid, 1875); V. DE BURGIL, Flora literaria de Cataluña, Vol. VI (Barcelona, 1893–94); XVII, 128–225; XVIII, 1–83, and passim; FLÉCHER, España Sagrada (Madrid, 1793 sqq.); XXVIII–XXIX; AMERICA, Nomina et Acta ep. Barc. (ibid., 1780); GAMBINO, Kirchengeschichte (Ratisbon, 1874), II, iii, Esc. de España (ibid., 1902); IV, Colección de las actas de la universidad, 1863–96; ALIó Y MARTI, Las Caridades de Barcelona (Spanish, ibid., 1901).

TIRSO LÓPEZ.

Barcelona, University of.—This was an outgrowth of the ecclesiastical schools founded in the eleventh century. To these were added gradually the chairs held by the Dominicans in their conven and those established in the Academia by the Kings of Aragon. In 1430, the town council of Barcelona took measures for the founding of a Studium Generale in order to prevent the migration of their young men to Lerida and to the foreign universities of Paris, Toulouse, and Bologna. But the university as such dates from 1450, the year in which its charter was granted by Alfonso V of Aragon and confirmed by the Bull “Constitutus in Speculo” of Pope Nicholas V. The pope conferred upon the new university all the privileges enjoyed by the University of Toulouse and authorized it to accept thecanon and civil law, arts, and medicine. The young institution had to struggle with all sorts of difficulties. For nearly a century it had no buildings adapted to its purposes. In 1544, however, it entered upon a new era, with suitable structures and equipment, and in 1567 it received the richly endowed priory of St. Ann, formerly held by the Order of St. John. The teaching of grammar and rhetoric was entrusted to the Jesuits (1570) and the diocesan seminary to the Hierarchy with the support of the Faculty, 1714 the Faculties, with the exception of that of medicine, were transferred to Cervera. By royal decree of Charles III, a college of surgery was established in Barcelona in 1764. The Faculties returned to Cervera in 1783, and in 1787 the new university was formally inaugurated. It withstood the disturbances that occurred in 1840 and 1856, passed under State control in 1857, and was provided with additional buildings (1863–73). At present it has five Faculties: philosophy and letters, law, science, medicine, and pharmacy, with 66 professors, 420 lecturers, and 1,900 students. The Archives of the Crown of Aragon, founded in 1346, contain 3,759,314 documents, and the library about 2,000 manuscripts.
land with special affection. In 1615 a volume of his poems appeared in London.

In England Barclay received occasional help from the king and the Earl of Salisbury, and won the friendship of Isaac Casaubon, Richard Hakluyt, and especially, in 1606, of du Peirese, an attaché of the French Embassy and a patron of learning. In 1615 Barclay, at the invitation of Paul V, went to Rome, where he was welcomed by Bellarmine and pensioned by the pope. Perhaps to prove his Catholic loyalty he published in 1617 his "Parenesis ad Sectarios." Completing in July, 1621, his Latin novel "Ar genius", he died in the following month. The facts as to the removal of his monument and inscription from St. Onofrio have been perhaps permanently obscured by partisan dispute. His friend Ralph Thorie published an elegy in 1621. Barclay was admired by his contemporaries for his honesty, his rare courtesy, and a conversational charm that owed something to grave irony. His varied learning and talents made him a formidable opponent.

The most important of Barclay's writings, the "Ar genius", published by du Peirese at Paris, 1621, has been admired by Richelieu, Leibnitz, Jonson, Grotius, Pope, Cowper, Dissraeli, and Coleridge. This work is a long romance which introduces the following personages of interest. All were in debt, it was indebted, in whole or in part, Fénélon's "Télémaque", du Ruyer's tragic-comedy "Argéns et Poliarque", Calderon's "Argéns y Poliarca", an Italian play "Argènide", by de Guryles, and a German play by Christian Wysen, 1694. The "Ar genius" was soon translated into French, Spanish, and German. English translations appeared as follows: by Kingsmill Long, London, 1626; by Sir Robert Le Gryse and Thomas May, London, 1629, and in 1772, under the title of "The Phoenix", by Clara Reeve. Ben Jonson in 1623 entered a translation at Stationers' Hall. There have been translations into Italian, Dutch, Greek, Hungarian, Polish, Swedish, and Icelandic. An English translation, by Thomas May, of the fourth part of the "Satyricon" under the title of "The Mirror for Minda", was printed in London, 1653.

Portraits of Barclay may be found in the first edition of the "Argéns", in the volume of 1629 of Le Gryse and May, and in the later work of Collignon. For his "Glossary in Dict. Nat. Abridg'd" see Cut- n. s. v.; HALLER, Life of John Barclay (Edinburgh, 1780); and for his "Institutio Latina Dissertatio in Argéns" (Paris, 1874); DUPONTO, L'Argéns de Jean Barclay (Paris, 1875); DUKAR, Bibliographie du Saty- ricon (Paris, 1865). Note C. B. (Paris, 1892); N. A. (Paris, 1892); Revue de l'Académie de J. B. (Paris, 1901); IDEM, Notes Hist., et Bibliogra- phiques sur l'Argéns de J. B. (Paris, 1902); SCHEID, Barclay's Ar genius—with bibliography and key (Munich, 1903).

J. V. CROWNE.

Barclay, William, Scottish Jurist, b. 1546; d. at Angers, France, 3 July, 1608. He was of a good Aberdeen family, and studied first at Aberdeen University and later, having emigrated to France like so many of the Catholic youth of Scotland at that time, under eminent teachers at Paris and Bourges. On his graduation in 1578, on the recommendation of his uncle, Edmund Hay, first rector of the newly founded University of Pont à Mousson, he was appointed to the chair of civil law there by the Duke of Lorraine, who made him also dean of the faculty of law and a councillor of the estate. Three years later he married Anne de Malleville, a lady of an honourable Lorraine family. Barclay published in 1600 his largest work, "De Regno et Regali potestate," in defence of the rights of kings, against Buchanan and other writers. The doctrines laid down in this book, which was dedicated to Henry IV, are discussed at length by Locke in his "Civil Government." After twenty-five years' tenure of his professorship, Barclay resigned his chair in 1603 and returned to England, where the
BARCO

new monarch, James I, was inclined to welcome with favour one who had so learnedly asserted the views on the Divine right of kings which he himself held. Barclay's fidelity, however, to the Catholic religion stood in the way of his advancement, and, rejecting the opportunity of a baronage in the next generation that he renounced his faith, he returned to France. An offer was immediately made to the renowned jurist to accept the professorship of law in the University of Angers, which had been vacant for some years. In 1665 he published at Paris an abridgment of the Passus of James I. Barclay mentions in this work his intention to write a book about the king, but he never lived to publish it. He was buried at the Cordeliers Church at Angers. His most famous work, "De Potestate Papae," presented against the Apostolic authority over kings in temporal matters, appeared in 1609, with a preface written by his son. Cardinal Bellarmine published a rejoinder to it. (See Barclay, John.)

BARCO Cantorenses, MARTIN DEL, b. 1535, at Logroño, in the Diocese of Plasencia of Estremadura (Spain); died c. 1602. He became a secular priest and in 1572 accompanied, as chaplain, the expedition of Juan Ortiz de Zárate to the Río de La Plata. For twenty-four years he followed the vicissitudes of Spanish exploration in the Argentine with undaunted courage, and was made archdeacon of the church of Paraguay. In 1582 he went to Lima and acted as secretary to the third council held in that city. He returned to Europe where his finishing his poetical work, known as "La Argentina," which he dedicated to the Viceroy of Portugal (for Philip III of Spain). It appeared in 1602. Soon after, de Barco del Terra, poet laureate of the Argentine, is slimmer, like that of all the epics composed about his time on American subjects. It is a work of ponderous rhyme. But its historical value is considerable. He describes nearly a quarter of a century of Spanish efforts in the Argentine and adjacent countries, and he was closely an eyewitness, and thus fills a considerable blank in our knowledge of the history of that period, otherwise but little known. He also alludes to the English pirates committed by Drake and Cavendish, and to the appearance in the southern hemisphere of his time on American subjects. It is a work of ponderous rhyme. But its historical value is considerable. He describes nearly a quarter of a century of Spanish efforts in the Argentine and adjacent countries, and he was closely an eyewitness, and thus fills a considerable blank in our knowledge of the history of that period, otherwise but little known. He also alludes to the English pirates committed by Drake and Cavendish, and to the appearance in the southern hemisphere of the Viceroy Toledo. Several of the violent earthquakes of the time are also mentioned and described, though not always with correctness in regard to dates.

BARES, MARTIN DE, a French theologian of the Jansenist School, b. at Bayonne, 1600; d. at St. Cyran, 1678. He was a nephew of du Vergier de Hauranne, Abbot of St. Cyran, who sent him to Belgium to be taught by Jansen. When he returned to France he served for a time as tutor to the son of Argenteau, who died in 1644 and left him his uncle at the Abbey of St. Cyran. He did much to improve the abbey; new buildings were erected, the library much increased, and the strictest rule enforced. Unlike many commentators of his day who scarcely ever saw the abbots over whom they held authority, Barro became an active member of St. Cyran, was ordained priest 1647, and gave himself up to the rigid asceticism preached by his sect. His friendship with du Vergier and Arnauld and, through them, with Port-Royal soon brought him to the front in the debates of Jansenism. He collaborated with du Vergier in the "Petrus Aurelius" and with Arnauld in the book on "Frequent Communion." Of his own treatise on the "Fourth Commandment" to this Church and some on the then much-mooted questions of grace and predestination. To the first class belong (1) "De l'autorité de St. Pierre et de St. Paul" (1645). (2) "Grandeur de l'Eglise de Rome qui repose sur l'autorité de St. Pierre et de St. Paul" (1645). (3) "Réfutations sur quelques objections que l'on a formées contre la grandeur de l'Eglise de Rome" (1646). These three books were written in support of an assertion contained in the book "On Frequent Communion," namely: "St. Peter and St. Paul are the two heads of the Roman Church and the two are one." This theory of dual church authority, implying an equality of the two apostles, was condemned as heretical by Pope Innocent X, in 1674 (Denninger, Enchiridion, 965).

To the second class belong (1) A cause en Sirmond's "Prædestinatus" (1644). (2) "Quæsit saneti Augustini et demonstratio eius auctoritatis in ecclesiâ?" (1650). Barro holds that a proposition clearly found on St. Augustine can be absolutely accepted and taught, regardless of the exposition of the African Doctor's authority was, from the beginning of the controversy, the main prop of the Jansenists who read in St. Augustine what they pleased and then claimed immunity from the authority of the Church. This error was condemned by Pope Alexander VIII, 1690 (Cf. Denninger, no. 1187). (3) "Exposition de la foi de l'Eglise romaine touchant la grâce et la prédétermination" (1694). This book was written at the request of the Jansenist Bishop of Aleth, Pavillon, and may be looked upon as the official expression of Jansenism. It was condemned by the Holy Office, 1697, and again 1704, when it was published with the "Instructions sur la grâce" of Antoine Arnauld.

BARD, HENRY, BARON BROMLET AND VISCOUNT BELLAMONT, an English soldier and diplomat, b. 1604; d. 1660. He was the son of the Reverend George Bard, Vicar of Staines, Middlesex, England, a representative of an old Norfolk family. He was educated at Eton, and in 1622 entered King's College, Cambridge, where he met his future wife and a fellowship. Before this date he had travelled considerably, having visited Paris, and journeyed on foot through France, Italy, Turkey, Palestine, and Egypt. It is alleged that during his sojourn in the last country he surreptitiously got possession of a copy of the Koran which was the property of one of the moesques, and which he appropriated and afterwards presented to his college.

Bard's habits of life were expensive, the liberality and generosity of his wealthy brother, Maximilian, enabling him to indulge them. His accomplishments included the knowledge of several languages and, coupled with his experience as a traveller and a wide knowledge of men and events, served to commend him to Charles I, with whom he became a favourite, and whose policies he supported. In the Civil War he sustained as a strong partisan. He was one of the earliest to take up arms in the king's behalf, obtaining through the queen a colonel's commission. He distinguished himself at York, and at the battle of Cheriton Down, was severely wounded, lost an arm, and was taken prisoner. In May of 1646 he received his discharge and on again joining the king received the reversionary grant of the office of Governor of the
BARDESANES and Bardesanites.—Bardesanes (Bar-Dēsen), a Syrian Gnostic or, more correctly, a Syrian poet, astrologer, and philosopher, b. 11 July, 154 (164), at Edessa, of wealthy Persian, or Parthian, parent; d. 222, at Edessa. To indicate the city of his birth his parents called him "Son of the Dāsān," the river on which Edessa is situated. On account of his foreign extraction he is sometimes referred to as "the Parthian" (by Julius Africanus), or "the Babylonian" (by Porphyry); and, on account of his later important activity in Armenia, "the Armenian" (by Hippolytus). His pagan parents, Nabama' and Nah-sarm, must have been people of rank, for their son was educated with the crown-prince of the Oeso-Hecatomatian kingdom, at the court of Abgar Manu VIII. Julius Africanus says that he saw Bardesanes, with bow and arrow, mark the outline of a boy's face with his arrows on a shield which the boy held in front of him. Porphyry, however, states (Eus., H. E., IV, xxv, 2; Epiphanius, H. E., LVII, i; Theodoretus, H. E., fab. 1, xxii). (c) A "Book of Psalms", 150 in number, in imitation of David's Psalter (St. Ephrem, Serm. adv. haer., iii). These psalms became famous in the history of Edessa; the words and melodies lived for generations on the lips of the people. Only, when St. Ephrem composed hymns in the same pentasyllabic metre and had them sung to the same tunes as the psalms of Bardesanes, these latter gradually lost favour. We probably possess a few of Bardesanes' hymns in the Gnostic "Acts of Thomas"; the "Hymn on the Soul"; the "Escapous of Wisdom"; the consecratory prayer at Baptism and at Holy Communion. Of these, however, only the "Hymn on the Soul" is generally acknowledged as an original by Bardesanes which he himself composed. Though marred by many obscurities, the beauty of this hymn on the soul is very striking. The soul is sent from its heavenly home to the earth, symbolized by Egypt, to obtain the pearl of great price. In Egypt it forgets for a while its royal parentage and glorious destiny. It is reminded thereof by a letter from home, succeeds in snatching the pearl from the Serpent, and, once more clothed in a rayment of light, it returns to receive its rank and glory in the kingdom of its father. (d) Astrologico-theological treatises, in which his peculiar tenets were expounded. They are referred to by St. Ephrem, and amongst them was a treatise on light and darkness. A fragment of an astronomical work by Bardesanes was preserved by George, Bishop of the Arab Christians, and republiced by him in "De mensibus et l'astrologue" etc. (Paris, 1899). (e) A "History of Armenia", Moses of Chorene (History of G. A., II, 66) states that Bardesanes, "having taken refuge in the fortress of Ani, read there the temple records in the old Armenian script and added to these what he had the events of his own time. He wrote all in Syriac, but his book was afterwards translated into Greek." Though the correctness of this statement is not quite above suspicion, it probably has a foundation in fact. (f) "An Account of India". Bardesanes obtained his information from the Hindo.
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 ambassador to the Emperor Elagabalus. A few extracts are preserved by Porphry and Stobaeus (Langlois, Fragm. hist. grec. V, ixvii sqq.). "Book of the Laws of the Countries". This famous dialogue, the oldest remnant not only of Bardeleanite learning, but even of Syriac literature, if we except the version of Hor. W. F. E. Wauwretz, is not by Bardeleanus himself, but by a certain Philip, his disciple. The more speaker, however, in the dialogue is Bardeanes, and we have no reason to doubt that what is put in his mouth correctly represents his teaching. Excerpts of this work are extant in Greek in Euseb. (Pep. Ev., VI, x, 6 sqq.) and in Syriac in the "Question et Réponse" of the "Reconstructions" of Pseudo-Clement, IX, 19 sqq. A complete Syriac text was first published from a sixth- or seventh-century MS. in the British Museum, by Cureton, in his "Spicilegium Syriacum" (London, 1855), and recently by Nau. It is disputed whether the original was in Syriac or in Greek; Nau is decidedly and rightly in favour of the former. Against a questioning disciple called Abida, Bardeanes seeks to show that man's actions are not entirely necessary, but that the outcome of individual actions is conditioned by the position of the stars at the birth of the individual and from that movement and life take their source; but that darkness is dead, ignorant, feeble, rigid, and soulless, without activity and discrimination; and they hold that the evil within them is the outcome of their nature and is without the cooperation of evil forces (Haarck, Gr. (Halle, 1850), I, 293).

August 3, 807, Nau, Bardstane, "l'astrologue, la livre de lais des pays" (Paris, 1880); "Dictionnaire de théol. et de philos." (Paris, 1898); H. Wehner, Gesch. der alt. Lit. (Freiburg, 1902), I, 337 sqq.; Lexer, Bardane von Eudesen (Halle, 1864); v. Plessen, "Die letzten Gnostiker" (Leipzig, 1864); Hirt in Dict. of Christ. Biog., s. v.; Schöpfer in Kuchenhehr, s. v.

J. P. ARENDSEN

BARDSTOWN. See LOUISVILLE.

Bar Hebrewus (Abu'l Faraj), a Jacobite Syrian grammarian, physician, Biblical commentator, historian and theologian, was born at Maragha, Persia, 1286. He was the son of a Jewish physician, Aaron, a convert to the Jacobite faith; hence his surname of Bar 'Ebrayä (Bar Hebrewus), "Son of the Hebrew". Under the care of his father he began as a boy (a teneria unguiculita) the study of medicine and of many other branches of knowledge, which he pursued as a youth at Antioch and Tripoli, and which he never abandoned until his death. In 1260, he was with the Bishop of Seleucia and the Jacobite Patriarch Ignatius II, and in the following year was transferred to the See of Laodicea. He was placed over the Diocese of Aleppo by Dionysius (1252) and finally was made Primate, or Maphrian, of the East by Ignatius III (1264). His episcopal duties did not interfere with his studies; he took advantage of the numerous visitations, which he had to make throughout his vast province, to consult the libraries and converse with the learned men whom he happened to meet. Thus he gradually accumulated an immense erudition, became familiar with almost all branches of secular and religious knowledge, and in many cases thoroughly mastered the bibliography of the various subjects which he undertook to treat. How he could have devoted so much time to such a systematic study, in spite of all the vicissitudes incident to the Mongol invasion, is almost beyond comprehension. The main claim of Bar Hebrewus to our gratitude is not, however, in his original productions, but rather in his having preserved and systematized the scattered works of the ancients, either by way of condensation or by way of direct reproduction. Both on account of his virtues and of his science, Bar Hebrewus was respected by all, and his death was mourned not only by men of his own faith, but also by the Nestorians and the Armenians. He was buried at the convent of Mar
Matthew, near Mosul. He has left us an autobiography, to be found in Assemani, "Biblioth. Oriental."
II, 248-263; the account of his death (ibid.) was written by his own brother, Bar Sauma. The works of Bar Hebraeus are:

1. ENCYCLOPÆDIE PHILOSOPHICAL.—(1) His great encyclopedic work is his Hiwthā Ḥkhmēthā, "The Cream of Science", which deals with almost every branch of human knowledge, and comprises the whole Aristotelian discipline, after Avicenna and other Arab writers. This work, so far, has not been published, with the exception of one chapter, by Margoliouth, in "Analecta Orientalia ad poetam Aristotelam" (London, 1887), 114-139. The rest is to be found only in MSS., preserved at Florence, Oxford, London, and elsewhere. (2) Tīghrāth Tīghrāthā, "Commerce of Commerces", a résumé of the preceding, also unpublished. (3) Khābbād dē-Hābābbādā, "Book of the Pupils of the Eyes"; compendium of logic and dialectics. (4) Khābbād dē-Sewrāb Saphā, "Book of the Speech of Wisdom"; compendium of physics and metaphysics.

To these should be added a few translations of Arabic works into Syriac, as well as some treatises written directly in Arabic.

II. BIBLICAL.—The most important work of Bar Hebraeus is his Edāt, "Storehouse of Secrets", a commentary on the entire Bible, both doctrinal and critical. Before giving his doctrinal exposition of a passage, he first considers its critical state. Although he uses the Feshito as a basis, he knows that it is not perfect, and therefore controls it by the Greek, the Septuagint, the Greek versions of Symmachus, Theodotion, Aquila, by the Oriental versions, Armenian and Coptic, and finally by other Syriac translations, Heraclian, Philoxenian and especially Syriac Epistola. The work of Bar Hebraeus is of prime importance for the recovery of these versions and more specially of the Hexapla of Origen, of which the Syro-Hexapla is a translation by Paul of Tella. His exegetical and doctrinal portions are taken from the Greek Fathers and previous Syriac Jacobite theologians. No complete edition of the work has yet been issued, but many individual books have been published at different times. (See bibliography at end of article.)

III. HISTORICAL.—Bar Hebraeus has left a large historical dictionary of "Chronicon", in which he considers the history from the Creation down to his own day. It is divided into two portions: the first deals with political and civil history and is known as the "Chronicon Syriacum"; the second, the Ecclesiastical History, begins with Aaron and treats in a first section of the history of the Western Syrian Church and the Patriarchs of Antioch, while a second section is devoted to the Eastern Church, the Nestorian Patriarchs, and the Jacobite Maphrians. Bar Hebraeus utilized almost all that had been written before him. The best edition of the "Chronicon Syriacum" is that of Bedjan, "Gregorii Barhebræi Chronicum Syriacum" (Paris, 1890). The best edition of the "Chronicon Ecclesiasticum" is that of Abbeles and Lamy (3 vols., Louvain, 1862-77). The "Chronicon Syriacum" was rendered into Arabic by Bar Hebraeus himself under the name of "History of Dynasties"; the latest and best edition of this work is that of Salhani (Beirut, 1890).

IV. THEOLOGICAL.—The theology of Bar Hebraeus was a Monophysite. He probably, however, thought that the differences between Catholics, Nestorians, and the rest were of a theological, but not of a dogmatical nature, and that they did not affect the common faith; hence, he did not consider others as being heretics, but only as holding a different opinion or at least by the Nestorians and the Armenians. In this field, we have from him Menārāth Qudāthā, "Lamp of the Sanctuary", and the Kēbbād dē-Zidār, "Book of the Rays", a summary of the first. These works have not been published and exist in manuscript in Paris, Berlin, London, Oxford, Rome. Ascetical and moral theology were also treated by Bar Hebraeus, and we have Kēbbād dē-Yūnād, "Book of the Dove", an ascetical guide. Both have been edited by Bedjan in "Ethicon seu Moralis Gregorii Barhebræi" (Paris and Leipzig, 1889). The "Book of the Dove" was issued simultaneously by Cardacli (Rome, 1898). Bar Hebraeus codified the juridical texts of the Jacobites, in a collection called Kēbbād dē-Hūyādī, "Book of Directions", edited by Bedjan, "Barhebræi Nomocanon" (Paris, 1898). A Latin translation is to be found in Mai, "Scriptorius Veter. Nova Collectio", vol. X.

Bar Hebraeus has left besides many other works. On grammatical subjects we have the "Book of Splendours" and "Book of the Spark", both edited by Martin, "Eseres grammaticales de Aboul Faraj dit Barhebræus" (2 vols., Paris, 1872); also works on mathematics, astronomy, cosmography, medicine, some of which have been published, but others exist only in manuscripts.

The most editors of Bar Hebraeus' works also give in their introductions some valuable biographical and bibliographical data on the author, as well as bibliographical lists of his works. See especially:

1. KLEINMANN, Synagoge Grammatik (Berlin, 1893), 138 sqq.; DUVAL, op. cit. 81, 82; GÖTTERBERGER, op. cit. 752 sqq. should be added GÖTTERBERGER in Zeitschr. f. d. Alttest. Wis- senschaft (1901), 101-144. The "Storehouse of Secrets", for which see DUVAL, loc. cit.; GÖTTER- BERGER, op. cit. 62-71.

2. For the Chronicon, see list of sources in ASSEMANI, op. cit. 313 sqq.

3. (Theological) ASSEMANI, op. cit., 284 sqq.; DUVAL, op. cit., 235 sqq.

R. BUNIN.

Bar, Archidioecese OF, is situated in the province of the same name, in Apulia, Southern Italy. The city of Bar is the principal city in the province, with a population of about 65,000. It is located on a peninsula which extends into the Adriatic. Anciently called Barium, it fell into the power of the Romans after the war with Pyrrhus, retaining, however, its autonomy. Being a seaport facing the Orient, Christianity must have reached Bar at an early date. According to a local tradition, St. Peter himself preached the Gospel there and consecrated the first bishop. History, however, is silent as to the beginning of Christianity in this city.

The first known Bishop of Bar was Gerasimus, who, in 347, assisted at the Council of Sardica. In 530 Bishop Peter held the title of Metropolitan under Epiphanius, Patriarch of Constantinople. In 780 Bishop Leonius was present at the Seventh Ecumenical Council, the Second of Nicea. In the ninth century the Saracen raids waste Apulia, destroyed the city of Canosa (Canusium) and captured Bar. In 841, however, the Byzantine army reconquered Bar, and in 844 St. Angelarius, Bishop of Canosa, then in ruins, brought to Bar the relics of Sts. Rufinus, Memorus, Sabinus, which he had brought from Rome. Pope Sergius II conferred on him the title of Bishop of the two dioceses of Bar and Canosa, a title which the Archbishops of Bar retain to the present time. In 933 Pope John XI granted the Bishops of Bar the use of the pallium. It seems that the Bishops were no longer independent on the Patriarch of Constantinople until the tenth century. Giovanni II (962) was able to withdraw from this influence, refusing to accept the
prescriptions of the patriarch concerning liturgical points. All connexor was finally severed in the eleventh century, and Bari became a direct dependency of Rome. Archbishop Bisanio (1025) obtained from the pope the privilege of consecrating his suffragan see, which he began to enjoy in the cathedral, which was continued by his successors, Niccolò (1035), Andrea (1062), and Elia (1089), the last-named a member of the Benedictine Order.

In 1067 some Bari sailors, on their return from the East, brought with them the relics of St. Nicholas, Bishop of Mira, for which Roger, Duke of Apulia, built a splendid church; this became the object of great veneration and of innumerable pilgrimages. About this time Urban II, being in Apulia, went to Bari to venerate the relics of the holy wonder-worker and to consecrate the basilica. Here also he held a council, attended by 188 bishops, to consider the reunion of the Greeks with the Church of Rome. St. Anselm of Canterbury distinguished himself at this council by his learned defence of the procession of the Holy Ghost and the use of unleavened bread for the Holy Eucharist. Another council had been held at Bari in 1064, presided over by Arnoldo, Vicar of Alexander II. Of the later provincial councils that of 1067 is worthy of mention. In the reorganization of the dioceses of the southern part of Italy, beginning of the nineteenth century, the Diocese of Bitetto was suppressed and made a part of the Diocese of Bari. The suffragan sees under Bari are: Conversano, Rufo, and Bitonto.

The most celebrated religious edifice of Bari is the church of San Niccolò, one of the most beautiful examples of Norman architecture. It consists of an upper and a lower church, both richly adorned with precious marbles. The cathedral, dedicated to the Assumption, is likewise remarkable for the two high bell towers with which it is flanked.

The most celebrated Archbishops of Bari, in addition to those already mentioned, are: Romualdo Grisoni (1280), distinguished for his restorations of churches; Bartolomeo Pignano (1377), later Pope Urban VI, who, however, never saw this see; Ascacio Gesualdo (1613), who gave a wonderful example of charity in the earthquake of 1632; Diego Sersale (1638), who at his own expense rebuilt the cathedral, the episcopal palace, and the seminary; the Dominicans of the Franciscans of Bagnara (1894), who died in the odor of sanctity.

The Diocese of Bari contains a population of 300,400. It contains 7 rural deaneries, 33 parishes, 260 churches, chapels, and oratories, 250 secular priests, 110 seminarians, and clerics. On the clergy, 134 members of female congregations, 45 schools for boys, 35 for girls.

Barillon, EMILE. See Malacca, Diocease of.

Barjesus (Gr. Δαβίδ), a false prophet found in the company of the Proconsul Sergius Paulus by St. Paul and Barnabas during their stay at Paphos in Cyprus (Acts, xiii, 6-12). Because of his opposition to the Proconsul's conversion to Christianity, Barjesus was struck blind by St. Paul. He was also called Elymas (Arab, 'ālim, i. e. "wise"), which St. Luke translated by "magician" (Acts, xiii, 8).

F. X. E. ALBERT.

Bar-Kephia, Moses, one of the most celebrated Jacobite bishops and writers of the ninth century, b. at Balad, about the year 813; d. at the age of ninety, in 898. A bishop of a Jacobite Syriac writer, is preserved in one of the Vatican manuscripts, extracts from which are given by Assemani in his "Bibliotheca Orientalis" (II, 218 sq.). He was a monk and afterwards became bishop of three cities, Beth-Rammah, Beth-Kionya, and Moesoul on the Tigris, assuming the name of Severus. For ten years he was the patriarchal "Periposites," or visitor, of the Diocese of Tigris, where, by his wise administration of the patriarchate, acquired a great fame and reputation. He was buried in the monastery of St. Sergius, situated on the Tigris, near his native city.

The works of Moses Bar-Kephia are very numerous, and deal with the Church, the Holy Scriptures, ecclesiastical, philosophical, controversial, exegetical, and liturgical subjects. The principal are: (1) A Commentary on the Old and New Testaments, often quoted by Bar Hebraeus, and most of it still extant in manuscript form; (2) a treatise on predetermination and free will, preserved in a MS. in the British Museum (Add. 14,731); (3) a commentary on Aristotle's "Dialectics", mentioned by Bar Hebraeus; (4) a commentary on the Hexameron in five books, preserved in the Bibliothèque Nationale at Paris (Syry. 241), a passage of which is translated into French by Aléd Nau in his "Bibl. d'Ant. et d'Astrolog." (Paris, 1889), p. 50; (5) a "Tractatus de Paradisco", in three parts, dedicated to his friend Ignatius. [The Syriac original of this work is lost, but a Latin version of it was published by Maasius (Antwerp, 1640), under the title "Tractatus de Trinitate et Trinitas"]; (6) A treatise on the soul, in forty chapters, with a supplementary essay on the utility of offering prayers and sacrifices for the dead. [This treatise is preserved in the Vatican Library; a German translation of it is given by O. Braun in his "Moses Bar-Kephia und sein Buch von der Seele" (Freiburg, 1841).] (7) A "Tractatus de sectis", or, "Libcr dissertationum adversus heresies" (see Assemani, B. O. II, 57); (8) a treatise on the Sacraments; (9) a commentary on the Liturgy; (10) A "Sacramental History." His other works comprise discourses, homilies, and a commentary on the writings of St. Gregory of Nyssa.


GABRIEL OUBARANI.

Barworth (alias Lampert). Mark, Venerable, priest and martyr, b. about 1572, in Lincolnshire; executed at Tyburn 27 February, 1601; he was educated at Oxford, and converted to the Faith at Douai in 1594, by Father George, a Flemish Jesuit. In 1596 Barworth went to Rome and thence to Valladolid, to be ordained. On returning, he planned to return to England and thrown into Newgate, where he lay six months, and was then transferred to Bridewell. Here he wrote an appeal to Cecil, signed "George Barkworth." At his examinations he behaved with extraordinary fearlessness and rectitude. He having been condemned he was thrown into "Limbo," the horrible underground dungeon at Newgate, where he remained "very cheerful" till his death.

Barworth suffered at Tyburn with Ven. Roger Francis, S.J., on 18 November, 1601. It was the first Tuesday in Lent, a bitterly cold day. He sang his way to the Tyburn, the Paschal Anthem: "Hic dies quam fecit Dominus exultemus et letemur in ea."
On his arrival he kissed the robe of Mrs. Lyne, who was already dead, saying: "Ah, sister, thou hast got the start of us, but we will follow thee as quickly as we may"; and told the people: "I am come here to be, being a Catholic, a priest, and a religious man, belonging to the Order of the St. Benedictine monks. This was my wish and desire that England was converted". He was tall and burly of figure, gay and cheerful in disposition. He suffered in the Benedictine habit, under which he wore a hair-shirt. It was noticed that his knees were, like St. James, hardened by constant inselination. These were tied, not only to one of his legs, after the quartering, called out to the ministers: "Which of you Gospellers can show such a knee!"

Barkworth's devotion to the Benedictines Ordained to his suffering much from the hands of the superiors of the Valladolid College. These sufferings are probably much exaggerated, however, by the anti-Jesuit writers Watson, Barneye, and Bell.

BEDE CAMM.

BARISAEM, MONK OF GEACE. See HERSYCHASM.

Barisaem and Josaphat, the principal characters of a legend of a Christian antiquity, which was a favourite subject of writers in the Middle Ages. The story is substantially as follows: Many inhabitants of India had been converted by the Apostle St. Thomas, than was leading Christian lives. In the third or fourth century King Abenener (Avenader) persecuted the Church. The astrologers had foretold that his son Josaphat would one day become a Christian. To prevent this the prince was kept in close confinement. But, in spite of all precautions, Barisaem, the servant of the ruler, met him and brought him to the true Faith. Abenener tried his best to pervert Josaphat, but, not succeeding, he shared the government with him. Later Abenener himself became a Christian, and, adhibiting the throne, became a hermit. Josaphat governed alone for a time, then resigned, went into the desert, found his former teacher Barisaem, and with him spent his remaining years in holiness. Years after their death, the bodies were brought to India and their grave became renowned by miracles. Barisaem and Josaphat found a place in the Roman Martyrology (27 November), and into the Greek Calendar (26 August). Vincent of Beauvais, in the thirteenth century, had given the story in his "Speculum Historiale". It is also found in an abbreviated form in the "Golden Legend" of Jacobus de Voragine of the same century.

The story is a Christianized version of one of the legends of Buddha, as even the name Josaphat would seem to show. This is said to be a corruption of the original Josaphat, which is again corrupted from the Middle Persian Buddha (Buddhist). Still it is of historical value, since it contains the "Apology" presented by the Athenian philosopher Aristides to the Emperor Adrian (or Antoninus Pius). The Greek text of the legend, written probably by a monk of the Sabbbas monastery near Jerusalem at the beginning of the seventh century, was first published by Boisdon in his "Aesecta Graeca" (Paris, 1832), IV, and is reproduced in Migne, P. G., XCVI, among the works of St. Josaphat. The legend cannot, however, have been the work of the great David of Canterbury, as was proved by Zotenberg in "Notices sur le livre de Barisâm et Josaphat" (Paris, 1886) and by Hambel in "Verhandel. des 7 internat. Orientalien Conferences", Semin. Section (Vienna, 1888). Another version of the Greek was made by Choraphaelos (Athens, 1884). From the original Greek a German translation was made by F. Liebrecht (Münster, 1847). Latin translations (Migne, P. L., LXXXI), were made in the twelfth century and used for nearly all the European languages, in prose, verse and in miracle plays. Among them is prominent the German epic by Rüdbeckia, the "Barisâm" of the eighteenth century (Königsberg, 1818, and somewhere later at Leipzig). From the German an Icelandic and a Swedish version were made in the fifteenth century. At Manila the legend appeared in the Tagalas language of the Philippines. In the East it exists in Syriac, Arabic, Ethiopic, Armenian, Persian, and Hindustani. It is noted to one of his legs, after the quartering, called out to the ministers: "Which of you Gospellers can show such a knee!"

BARLETTA.

BARLETTE, GABRIEL (sometimes called BARLETT, DE BAROLO, BARBULOS), preacher, b., according to some, in the Neapolitan territory (c. 1420); he took his name, or, according to others, at Aquino; d. sometime after 1480. Little is known of his life other than that he was a Dominican and probably a pupil of St. Antoninus. All his contemporaries held him in high esteem as a preacher. He was generically proposed, even during his lifetime, as the model orator. After his death his fame did not diminish, if the popular saying which Altamura has preserved for us be a criterion. Throughout Italy it was the common saying: Nesci proprdoci qui nescit barullos. His sermons two sermons were printed in Brixen in 1497, and have been reprinted very frequently since. Echard says that no less than thirteen editions appeared in eighty years. The best edition is that of Venice (1577), in two volumes.

In form his sermons are nothing else than the ordinary homily on the virtues and vices of life. He spares none of the foibles and weaknesses of his contemporaries, and in his denunciations passages of eloquent and biting sarcasm are often met with. At the same time he expresses his contempt for the faith in the vernacular, whilst we know them in the Latin alone. Thus they have suffered many changes and alterations. But up to the seventeenth century there was no question of the authorship. They show the signs of the times and are not unworthy of the name. Hence, scholars generally accept them as authentic.

QUINTIUS EICHARD, Scriptores Ord. Pred., i, 444, append. 232; TIRABOSCHI, Storia del Teatro Liturgico e Musicale in Paulus in Literarische Beilage der Kölner Volkszeitung (1904), No. 10.

THOS. M. SCHWERTNER.
Barletta, Diocese of. See Trani and Barletta.

Barlings, Abbey of, located about six miles E.N.E. of Lincoln, England, founded in 1154 in honour of Our Lady by Ralph de Haye who had given some lands to the Abbot of Newhouse (also in Lincolnshire, the first abbey of the Norbertine Order erected in England, founded in 1143) with the request to send a colony of White Canons to Barlings. The abbey was afterwards removed to Ongar, another locality in the same township, where it was dissolved by Henry VIII in 1537. Much information concerning the Abbey of Barlings, as well as concerning other Norbertine abbeys in England, may be derived from Bishop Redman’s “Register of Visitations”, preserved in the Bodleian Library at Oxford, and lately published in three volumes by Abbot Gasquet under the title of “Collectanea Anglo-Frenonstratensis.” This register contains various documents, lists of White Canons in each abbey, notes and remarks made at the time of each visitation, during a period of about thirty-five years that Redman was visitor of all the Norbertine abbeys and priories in England for the Abbot-General of the Order of Prémontré. Richard Redman was Abbot of the Norbertine Abbey of Shap in Westmoreland when he became visitor, and he held the same capacity when he successively became Bishop of St. Asaph in 1472, of Exeter in 1495, and of Ely in 1501. He died 24 August, 1503.

This register records no fewer than nine visitations of Barlings Abbey made by Redman. The various lists found therein give the names of about eighteen canons at each visitation. The names of nineteen abbots are known; the first abbot was called Adam (1154), the last Matthew Mackarel (1532-37) who is said to have been one of the leaders of the Pilgrimage of Grace in Lincolnshire. The supposed countrymen of Abbot Mackarel, like that of other heads of religious houses, gave Henry VIII the opportunity of laying hands upon the Abbey of Barlings and of placing it under the law of attainer. The abbey church, 300 feet in length, was defaced, the lead torn from the roofs, and melted down under the special direction of Cromwell. Abbot Mackarel, some of his religious, and many of the clergy and laity were taken to Lincoln, and some of these were afterwards sent to the Tower in London. Those in Lincoln, among whom there were four canons of Barlings, were tried 6 November, 1537, and ordered for immediate execution. Towards the end of March, Abbot Matthew Mackarel, one of his canons and some others were tried in London before Chancellor Oudeley, found guilty, and condemned to be hanged and quartered. At the time of the dissolution the abbey and its possessions were granted to Charles, Duke of Suffolk. An arch and part of a wall are the only remains. The Right Rev. Martin Geudens, of Corpus Christi Priory, Manchester, was named Titular Abbot of Barlings, 7 May, 1898, and blessed 17 September, of the same year.


MARTIN GEUDENS.

Barlow, Alexander Barlow, third son of Sir Alexander Barlow of Barlow Hall, near Manchester, England, and Mary Breerton, whose father and date of birth uncertain; d. at Douai, 19 Sept., 1656. The martyr, Ven. Edward Barlow, was his younger brother and was educated with him at the English College, Douai. Wishing to become a Benedictine, he joined the Spanish congregation, being professed at Cuenca, Nueva Extremadura, in 1603. Ordained priest in 1608 he became Doctor of Divinity at Salamanca. In 1611 he went to St. Gregory’s, Douai, where he was made prior in 1614, and, two years later, professor of theology at St. Vaast’s College, an office which he held for forty years. Weldon says: “He formed almost all the bishops, abbots, and professors that flourished in those parts for some time after. He was esteemed the first or chief of the scholastic divines or casuists of his time, and in knowledge of the canon law in- deed, to no one of his time or of his age before.” The circle of his friends included Bellarmine and other contemporary scholars.

He more than once refused the dignity of abbott and bishop, “and it was thought he would have refused that of cardinal, which was said to have been preparing for him.” From 1621 to 1629 he was President-General of the English Congregation. In 1633 he became titular Cathedral-Priest of Canterbury. Beyond a circular letter to the English Benedictines about their relations to the vicar Apostolic, allusions of his writings, of which the whole, although written in 1624, attributes to him a book called “The Enemies of God.” Weldon adds that after his death a bishop offered the Benedictines of Douai an establishment if they would give him Father Rudesind’s
BARNABAS, EPISTLE ATTRIBUTED TO.— Authorities for the Text and Editions.—There is a triple tradition of the Greek text of this document. Up to 1843 eight manuscripts of the Epistle of Barnabas were known to be in Western libraries. These manuscripts were all derived from a common source, and so one of them contained chapters i-7a. Since then two complete manuscripts of the text have been discovered that are independent of each other and of the preceding group of texts, namely: the famous Codex Vaticanus and the Codex Sinaiticus. These, which the Epistle of Barnabas and the “Pastor” follow the books of the New Testament, and the Jerusalem Codex (eleventh century), which includes the Didache. There is also an old Latin version of the first seventeen chapters which is, perhaps, the result of a lost text in its thought center (Codex Antonio, Q., I, 39). This version is a very free one and can hardly serve for the restoration of the text. The same is true of the citations from the epistle in the writings of Clement of Alexandria, of Origen, and others. The best authority for the text is the Codex Sinaiticus. The Epistle of Barnabas has been edited among the works of the Apostolic Fathers. The two chief editions are: Gebhard and Harnack, “Barnabas Epistulae” in “Patrum Apostoliconorum Opera” (Leipzig, 1876), I, II, and Funk, “Patres Apostolici” (Tübingen, 1901). I. Use can also be made of the edition of Sharpe, “St. Barnabas' Epistle in Greek with Translation” (London, 1880), as well as that of Lightfoot, ed. Harmer, “The Apostolic Fathers” (London, 1899), and of Vizzini, “Patres Apostolici” (Rome, 1902), III.

Contents.—The Epistle of Barnabas contains no clue to its author nor to those for whom it was intended. Its aim is to impart to its readers the perfect wisdom (gnosis), that is an exact knowledge of the things to come. As a rule, the writer, it is believed, wrote in the latter part of the first century. The first part (ch. i-v, 4) is hortatory; in the evil days that are now at hand in which the end of the world and the Judgment shall appear, the faithful, freed from the bonds of the Jewish ceremonial law, are to practise the virtues and to flee from sin. The second part (ch. v, 5-xvii) is more speculative, although it tends, owing to the nature of the argument, to establish the freedom of Christians in respect to the Mosaic regulations. The author wishes to make his readers comprehend the real nature of the Old Testament. He shows how the ordinances of the Law should be understood as referring allegorically to the Christian virtues and institutions, and he concludes to make plain by a series of prophetic conclusions, which are often similar, how the Old Testament prefigures Christ, His Passion, His Church, etc. Before concluding (ch. xxi) the author repeats and enlarges the exhortations of the first part of the epistle by borrowing from another source. He describes the two ways, the way of light and that of darkness (xxviii-xx). Use of Allegory.—The epistle is characterised by the use of exaggerated allegory. In this particular the writer goes far beyond St. Paul the author of the Epistle to the Hebrews, and St. Ignatius. Not content with regarding the history and institutions of the Jews as prototypes of Christianity, he casts aside completely the transitory historical character of the old religion. According to many scholars he teaches that it was never intended that the precepts of the Law should be observed in their literal form. That the Jews never understood, that circumcision was the work of the Devil, etc.; thus he represents a unique point of view in the struggle against Judaism. It might be said more exactly that he condemns the exercise of worship among the Jews in its entirety because, in his opinion, the Jews did not know how to rise to the great and typical meaning which God had mainly had in view in giving them the Law. It is this purely material observance of the ceremonial ordinances, of which the literal fulfilment was not sufficient, that the author holds to be the work of the Devil, and, according to him, the Jews never received the Divine covenant because they never understood its nature (ch. vii, 3, 11; ix, 7; x, 10; xiv).

Intext.—The Epistle of Barnabas is not a polemic. The author takes no sides in the dispute, he touches on different points that had relations to the doctrines of the Gnostics, still he has no knowledge of these latter. The perfectly composed manner in which he expounds the wisdom he desires to impart shows that another, heretical wisdom (gnosis) is the object of his intentions. In every word in which he speaks of the Old Testament would not be explicable if he had known the wrong use that a Basilides or a Marcion could make of it. Besides, there was nothing in the Judaizing theories to alarm his faith. He speaks of Judaism only in the abstract, and nothing in the letter excites the suspicion that the members of his flock had been exposed to the peril of falling again under the yoke of the Law. No clear situation is described in the letter. In short, it should be regarded rather as the peaceful speculations of a catechist and not as the cries of alarm of a pastor. Consequently, it cannot be admitted that the author may have wished to take part in the struggle against the Judaizers either at Jerusalem (Di Pauli) or at Rome (Völter).

Date.—This abstract discussion of Judaism is the sign of an epoch when the Judaizing controversies were already a thing of the past in the main body of the Church. In settling the date of the letter reference is often made to verses 5-5 of chapter four, where it is believed the author refers to the prophecy of Daniel (Dan., vii, 7, seq.) in the succession of the Roman Emperors of his time. Starting from this, some critics place the composition of the epistle in the reign of Vespasian (Weissacher, Lightfoot), others in the reign of Domitian (Wieseler), and still others in the reign of Nerva (Bardenhewer, Funk). But there is nothing to prove that the author considers the prophecy to be already accomplished. Besides, he might have taken the words of the prophecy to mean a series of kingdoms instead of a line of kings. It is necessary, therefore, to fall back, with Schürrer and Harnack, on verses 3-5 of chapter xvi. Reference is here made to the command given by Adrian in A.D. 130 for the reconstruction, in honour of Jupiter, of the Temple at Jerusalem, which had been destroyed by Titus. Adrian had also forbidden the Jews to practise circumcision. The writer of the letter makes allusion to this (ch. ix, 4). The epistle must, consequently, have been written in A.D. 130-131.

General Characteristics.—In what befell Jerusalem and the Temple the author saw the refutation by events of the errors of the Jews, or rather of the Ebionites, for it is the latter that he has in mind whenever his language grows more definite (ch. iv, 4, 6; v, 6; xii, 10; xvi, 1). His flock are not in danger
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of falling into these errors. Therefore he never attacks them directly. He simply takes advantage of the opportunity that occurrences offer him to give his opinions as to the position and nature of Judaism and its Law. Hence the epistle, in its general character, is more like a treatise or a homily than a letter. However, the epistolary form is not entirely fictitious. The author is not writing to Christians in general, but to a particular church in which he has exercised the office of a διάκονος and from which he finds himself separated (ch. i, 2, 4; xxii, 7, 9). From a natural point of view the Epistle of Barnabas has no merit. The style is tedious, poor in expression, deficient in clearness, in elegance, and in correctness. The author's logic is weak, and his matter is not under his control; from this fact arise the numerous digressions. These digressions, however, afford no reason for doubting the integrity of the letter, or for regarding it as interpolations either entire chapters (Schenkel, Heydecker, Völker), or a consecutive number of verses or parts of verses in each chapter (Weisse), Wheler recently thought that he had discovered, the arrangement of the epistle, an adherence to the laws of the Semitic strophe. But the phenomena noted are found in all authors who work out their thought without being able to subordinate the argument to the rules of literary art.

From the dogmatic point of view the chief importance of the epistle is in its relation to the history of the Canon of the Scriptures. It cites, in fact, the Gospel of St. Matthew as Scripture (ch. iv, 14), and even recognizes as in the Canon of the Sacred Books (γραμματικος), along with the collection of Jewish writings, a collection of Christian ones (ch. v, 2), the contents of which, however, cannot be determined. The author regards several apocryphal books as belonging to the Old Testament (chap. iv, 3; xvi, 5). In his Christology, his soteriology and his doctrine concerning justification the author develops the ideas of Paul with originality. It has been wrongly said that he regards the pre-existent Christ as only a spirit in the image of God. Without explicitly asserting the consubstantiality and the true sonship, he evidently acknowledges the Divine nature of Christ from before the Creation. The eschatological descriptions are decidedly moderate. He is proportionate, but he in spirit he simply expresses a vague belief that the end is approaching.

Nationality of the Author.—History of the Epistle.—The extremely allegorical character of the exegesis leads to the supposition that the author of the letter was an Alexandrian. His way of constantly placing himself and his readers in opposition to the Jews makes it impossible to believe that either he or the larger part of his readers were of Jewish origin. Besides, he is not always familiar with the Mosaisms (cf. ch. vii). The history of the epistle confirms its Alexandrine origin. Up to the fourth century only the Alexandrians were acquainted with it, and in their Church the epistle attained to the honour of being publicly read. The manner in which Clement of Alexandria and Origens refer to the letter gives confirmation to the belief that, about the year A.D. 200, even in Alexandria the Epistle of Barnabas was not regarded by every one as an inspired writing.

RICHARDSON, The Anti-Norman Fathers (Ruffalo, 1887), I, BULL, MILLAN (in Bull. des Soc. de la Bibl., 1900); PUNK, Patres Apostolici (Tübingen, 1901), Proleg. pp. xxii, 298; BAZONI, Der griech. und altchristl. Gesch. (Darmstadt, 1902), I, p. 98; W HOFMEYER, Worterbuch, zu altchristl. Epistolographie (Vienna, 1901); VAN VELENSTEYN, Die Briefe der Apostel (Leipzig, 1897); RINGER, Barnabas und die genuine Epistel in epist. (1902); DR. PAULI, Kritisch zum Barnabasbrief in Historisch-politische Blätter (1903); TURMEL, La lettre de Barnabas in Ann. de phil. chrét. (1905); SCHMIT,
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to the Gentile world and to designate for the work Barnabas and Paul. They accordingly departed, after the imposition of hands, with John Mark as helper. Cyprus, the native land of Barnabas, was first evangelized, and then they crossed over to Asia Minor. Here, at Perge in Pamphylia, the first stopping place, John Mark left them, for what reason his friend St. Luke does not state, though Paul looked on the act as a rebuke. The two men, pressing into the interior of a rather wild country, preached at Antioch of Pisidia, Iconium, Lystra, at Derbe, and other cities. At every step they met with opposition and even violent persecution from the Gentiles and Jews against them. The most striking incident of the journey was an encounter with the superstitious populace took Paul, who had just cured a lame man, for Hermes (MERCURY) because he was the chief speaker', and Barnabas for Jupiter, and were about to sacrifice a bullock to them when prevented by the Apostles. Mobs, they were soon persuaded by the Jews to turn and attack the Apostles and wounded St. Paul almost fatally. Despite opposition and persecution, Paul and Barnabas made many converts on this journey and Barnabas is celebrated as the founder of many churches, ordaining presbyters and placing them over the faithful, so that they felt, on again reaching Antioch in Syria, that God had "opened a door of faith to the Gentiles" (Acts, xiii, 13—xiv, 27; see note above). Barnabas and Paul had been for "no small time" at Antioch, when they were threatened with the undoing of their work and the stopping of its further progress. Preachers came from Jerusalem with the gospel that circumcision was necessary for salvation, even for the Gentiles. The Apostles of the Gentiles, perceiving at once that this doctrine would be fatal to their work, went up to Jerusalem to combat it; the older Apostles received them kindly and at what is called the Council of Jerusalem (dated variously from A.D. 47 to 51) granted a decision in their favour as well as a hearty commendation of their work (Acts, xiv,—xv, 30; see articles JERUSALEM, COUNCIL OF; PETER, SAINT). On their return to Antioch, they resumed their preaching for a short time. St. Peter came down and associated freely with the Gentiles, eating with them. This displeased some disciples of James; in their opinion, Peter's act was unlawful, as against the Mosaic law. Upon their remonstrances, Peter yielded, apparently through fear of them, and refused to eat any longer with the Gentiles. Barnabas followed his example. Paul considered that they "walked not uprightly according to the truth of the gospel" and upbraided them before the whole church (Gal., ii, 11—15). Paul seems to have carried his point. Shortly afterwards, he and Barnabas decided to revisit their missions. Barnabas wished to take John Mark along once more, but on account of the previous defection Paul objected. A sharp contention ensuing, the Apostles agreed to separate. Paul was probably somewhat indignant at the attitude recently taken by Barnabas, which might prove a prejudice to their work. Barnabas sailed with John Mark to Cyprus, while Paul took Silas and revisited the churches of Asia Minor. It is believed by some that the church of Antioch, by its God-speed to Paul, showed its approval of his attitude; this inference, however, is not certain (Acts, xv, 35—41).

Little is known of the subsequent career of Barnabas. He was still living and labouring as an Apostle in 58 (Acts xiv, 28). The whole life of Barnabas, as we learn which he led, he, too, like Paul, earned his own living, though on an equality with the other Apostles. The reference indicates also that the friendship between the two was unimpaired. When Paul was a prisoner in Rome (61—63), John Mark was attached to him as a disciple, which is regarded as an indication that Barnabas was no longer living (Col., iv, 10). This seems probable. Various traditions represent him as the first Bishop of Milan, as preaching at Alexandria and at Rome, whose fourth (7) bishop, St. Clement, he is said to have converted, and as having suffered martyrdom in Cyprus. The traditions are all late and untrustworthy. With the exception of St. Paul and certain of the Twelve, Barnabas appears to have been the most esteemed man of the first Christian generation. St. Luke, breaking his habit of reserve, speaks of him with affection, "for he was a good man, full of the Holy Ghost and of faith". His title to glory comes not only from his kindliness of heart, journey perils and activity, and his missionary labours, but also from his readiness to lay aside his Jewish prejudices, in this anticipating certain of the Twelve; from his large-hearted welcome of the Gentiles, and from his early perception of Paul's worth, to which the Christian Church is indebted, in large part at least, for its great Apostle. His tenderness towards John Mark seems to have had its reward in the valuable services later rendered by him to the Church. The feast of St. Barnabas is kept on 11 June.

Barnabas of Terni (Interamna), Friar Minor and missionary, d. 1474 (or 1477). He belonged to the noble family of the Manassels and was a man of great learning, being Doctor of Medicine and well versed in letters and philosophy. Despising the honours and vanities of the world, he entered the Order of Friars Minor in the Umbria province of the order and practised, with unusual fervour, every virtue of the religious life. After devoting himself assiduously to the study of theology, Barnabas began to preach with wonderful success, but a severe illness obliged him to abandon this work. Although gifted with the grace of prayer and contemplation in an eminente degree, he was almost continually employed in the discharge of duties of importance, for which his prudence, kindness, and affability well fitted him. By word and example he proved himself a zealous promoter of that branch of the order known as the Observance. He died at the bequething of the Carceri on Mount Subiaco at an advanced age and his remains were deposited there in the Chapel of St. Mary Magdalen. He is commemorated in the Franciscan martyrology on 17 February. To Barnabas belongs the honour of having established the first society of "moni di pieta", or charitable loan-institutions, designed to protect poor people against the outrageous usury of the Jews. After consulting his fellow religious Fortunatus Coppoli, who had been an eminent jurisconsult, and with the generous co-operation of the wealthy Perugians, Barnabas established the first moni di pieta in their city in 1462. Violent opposition ensued, but Barnabas and Fortunatus prevailed over their enemies at a public disputation. Barnabas next extended his work to other cities; it was enthusiastically taken up by several others. It was later extended by aries, and, in their day, the moni di pieta wonderfully improved the social conditions of Italy. (See BERNARDINE OF PEITUL.)

WARDING, Annales Minorum (2d ed.), XIV, 93, XV, 318; Hoffmann, Die Anfänge der Monasterien (Munich, 1903), p. 35 passim.

THOMAS PLESSMANN
Barnabites, the popular name of a religious order founded in 1535 by Pope Paul III, of Regular Clerics of St. Paul (Clerici Regulares Sanctorum Pauli). This institute was founded by three Italian noblemen: St. Anton Maria Zaccaria (canonized by Leo XIII, 27 March, 1904), Don Domenico della Vida, and Don Giacomo Morigia, the last two of Milan. Second in seniority of the orders of regular clerics (the Theatines being first), the foundation of the Barnabites as a congregation dates from the year 1530. Clement VII, by the bull Dudum felicis recordationis, 28 July, 1535, and "Pastoralis officii cura," 29 November, 1543, exempted them from the jurisdiction of their dioceses. Lastly, the bulls of Julius III, "Rationi congruit," and "Ad hoc nos Deus praevaluere," dated respectively 22 February and 11 August, 1550, confirmed and augmented the existing privileges of the institute, which, from being a congregation, thenceforward became a religious order in the strict canonical sense, its members, however, still adhering to the custom of calling it "the Congregation".

The popular name Barnabites came naturally to the Congregation through its association with the church of St. Barnabas, Milan, which came into its possession within the earliest years of the foundation of the institute, which was at first peculiarly Milanese. St. Charles Borromeo, Archbishop of Milan, presided, in 1579, as Cardinal Protectore, over the commission which determined once for all the constitution of the house in Milan, and the community was further held at Milan until the reign of Alexander VII (1655-67), who ordered them to convene in Rome. Innocent XI (1676-89), however, finally decreed that the general chapters of the Barnabites should assemble in Rome and Milan alternately. These assemblies of the congregation of Milan, the apostolic legation, and the election of a new general, whose term of office is limited to that period, only one re-election being allowed to each incumbent of the office. The members of the order make, in addition to the three regular vows of poverty, chastity, and obedience, a vow never to strive for any office or position of dignity, or to accept such otherwise than under a command of the Holy See. The scope of their special vocation, besides preaching in general, catechizing, hearing confessions, giving missions, ministrations in hospitals and prisons, and the education of youth, includes also a particular devotion to the thorough study and exposition of St. Paul's Epistles. Their habit is the black soutane (tunica talaris) which formed the usual garb of Milanese secular priests in the time of St. Charles Borromeo.

Spread of the Order.—The Congregation has never failed of the holy object for which it was instituted: to revive the ecclesiastical spirit and zeal for souls among the clergy. Church history records the substantial assistance which that saint received from them in his great work of reforming the Diocese of Milan; his biographies make mention of his affection for them and of the satisfaction which he took in sojournings at their house of St. Barnabas. St. Francis of Sales, who loved to call himself a Barnabite, invited the Congregation into his diocese, to establish colleges at Annecy and at Thonon; while the Barnabite Guérin was his confessor and later, having succeeded him in the See of Geneva, was conspicuous for the zeal with which he promoted his canonization. The Barnabites, who take a holy pride in the title of episcoporum adjuncti, have constantly cultivated the meek and gentle spirit of St. Francis of Sales in their relations with ecclesiastical authorities, the diocesan clergy, and members of other religious orders. Though never very extensive, the spreading of the order in Europe began very soon after its foundation. Then their charities of action were in Italy, France, Spain, Portugal, and, by Pope Gregory XIII, at the solicitation of the sovereign Order of St. John of Jerusalem, sent Barnabite Fathers to Malta, and in 1610 Henry IV of France obtained their services in defence of Catholicism in France, whence they spread to Flanders, Germany, and other parts of the neighboring kingdom.

Foreign Missions.—In 1718, when Clement XI sent Monsignor Mezzabarba to the Emperor of China to attempt a settlement of the famous question of the Chinese Rites, His Holiness attached five Barnabites to the special mission. No substantial result was obtained, but when the rest of the party left the country, one member of the order, Father Ferrari, remained in China, taking up his residence first at Peking and then at Canton, where he sowed the first seed of that work of the Holy Inquisition with which the name of the French Bishop Forbin-Janson is justly associated. From that time until 1738 the companions of Father Ferrari preached the Gospel in China, and with the emperor Ch'eng-chi, who died in 1735, Father Ferrari was for sixteen years vicar Apostolic. The Holy See meanwhile desiring a real Barnabite mission in Ava and Pegu, the order willingly assumed that duty, and the mission was maintained until 1832, when the inability to supply labourers for this field, the consequence of Napoleon's suppression of the religious orders, necessitated its transfer to the Paris Society of Foreign Missions. An account of what the Barnabites accomplished in Ava and Pegu may be found in Cardinal Wiseman's translation (published by the Asiatic Society of Sauerz's 'Religione del regno Birmano'. The Regular Clerics of St. Paul also kept missionaries, for some time, in Scandinavia. Their missions are now established in Brazil.

Saints and other distinguished members of the Congregation.—Besides its canonized Saints Anton Maria Zaccaria and Alexander Sauli, and Blessed Xavier M. Bianchi (d. 1815) who was known as the Thaumaturgus of Naples, the Barnabite Order glories in a number of Venerables, among whom have been several religious distinguished for their austere purity and devoted to their reward while yet young. Upon them were extraordinary graces, such as miracles and visions, undeniably vouchsafed to members of the order, it is not expedient here to insist; Alfonso Paleotti, however, who in 1591 succeeded his cousin, Cardinal Gabriel Paleotti, in the Archiepiscopie of Bologna, relates in his autobiography that when he was praying for light and help in the government of his archdiocese, a holy man who was commonly called il Vidente, on account of his gift of visions, told him, as a message from the Blessed Virgin, that he ought to send for the Barnabites and make them penitentiarii, because they had a great devotion for her, were her faithful servants, and she would assist them in drawing souls to the practice of daily Communion.

Learning, the pursuit of which the Barnabites regard as a great preservative of religious observance, has always been cultivated among them in all its branches. To cite only a few names, the order has been distinguished in theology by Rotarius, Poszobonielli, and Maderini; in Biblical science by Corio and Vercellone; in ecclesiastical history by Tortorelli, whose "Annales Sacri" are regarded as an intro
duction to those of Baronius; in liturgiology by Gavantus; in archaeology by Caronni, whose work receives praise in Eckel’s "Doctrina nummorum veterum"; Cortenova, who illustrated the antiquities of Friuli and Aquileia; Delle Torre, who restored the Forum Julii of Cividale; Ungarelli the Egyptologist, friend of Orlando di Bovio and interested in the Vedas of the Roman obelisk; and Benzi, who elucidated the inscription of Vercelli. Among the names of Barnabites who have been eminent in philosophy are those of Baranzano, the friend of Galileo and of Francis Bacon, whose volume is dedicated to him. From the theory of the "Novus Ordo" of Cardinal Gerardi and of Pini, the author of "Protologia"; among those eminent in physical and mathematical science, Friti, Cavalletti, Denza, founder of the Italian Meteorological Society and first director of the Vatican Observatory, and Bertelli, the seismologist. To the Barnabite architect Binaghi is due the restoration of the Escolar towards the close of the sixteenth century, whilst the Barnabite Mazenta was the architect both of the Cathedral of Bologna and of the fortifications of Leghorn. His name is linked with the names of many Barnabites who have become famous in literature, and the order has given to the Catholic Church more than fifty bishops and these six members of the Sacred College: Caddini, Fontana, Gerdil, Lamberti, Pizzillo, and Giazzolo. In 1586 Count Schouvaloff, a distinguished Russian convert, joined the Barnabite Congregation, and died in 1859. It was his ardent desire that his brethren might do something for the reunion of Christendom. With this object the order has added an Association of MASSES, and by the Brief "Apostum super Nobis" dated 30 April, 1872, Pius IX granted a plenary indulgence to all who should assist at the Mass for the reunion of Christendom. This Mass is observed, moreover, granted to the general of the order faculties for extending the like privilege to any other church in which a monthly Mass for the same intention should be said upon the day appointed by the ordinary. This privilege is freely extended by the general to all bishops who may desire it.

Succo and Moro, De Cleric, Reg. S. Pauli Cong., et Parenti- bus Synopse (Milan, 1862); Bazzelli, Memorie dell'origine delle Congregazioni de' Chierici Rustici, det Barnabiti (Bologna, 1703-07); Constitutio et Clariora, Reg. S. Pauli Decla- lationis, Cong. de'Chierici (Naples, 1829); Guastalla, Professio et Institutum vitam qui in Congregatione S. Pauli vulgar Barnabitarum memoriam nostri floruunt (Bologna, 1761); Ussedin, Histoire Cong. Cler. Rust. et Katol. (Rome, 1836); Gazzotti, Hist. Cong. Clerici, Reg. S. Pauli (Rome, 1853); Colombo, Profili biografici di insigni Barnabiti (Lodi, 1871).

Ces. Tondini di Quarenghi.

Barocco (Barocco). Fedezardo, called Fiore d'Ur- bino, a distinguished painter and engraver, b. at Urbino, 1526; d. at the same place, 30 September, 1612. His father, who was Ambrogio Barocci, a sculptor, of a Milanese family, gave him his first art lessons. He then studied drawing with Francesco Manzocchi of Foligno. His uncle, the architect Bartolommeo Genga, deciding that Federigo must become an artist, placed him with the eminent Venetian painter, Bassano. He then spent some time in the service of Duke Guidobaldo II at Urbino. On Franco's departure Barocci went to his uncle's house at Pesaro, and while studying perspective with him, copied some pictures of Titian in the ducal gallery. When twenty he went to Rome and spent his time chiefly in the study of the works of his great teacher, Raphael. On his return to Urbino, Barocci copied the pastels of Correggio, and painted some pictures which brought him much reputation. His subjects were chiefly religious, and included some large altar- pieces, which he matched for the church of S. Marterpeus, "The Pardon of San Francesco d'Assisi," which is at Urbino, and "The Annunciation," which is at Loretto.

Returning to Rome, where Guido della Rovere was one of his patrons, the artist, together with Federigo Zuccaro, received from Pope Pius the commission to decorate the little palace of the church of Santa Maria in Vallicella with frescoes. It is said that he was poisoned at a banquet given him by some painters jealous of his success. From this he never recovered, for four years was unable to work at all, and for the rest of his life but a few hours a day. After three years at Perugia, and a short visit to Firenze, Barocci returned to end his long life of eighty-four years at Urbino, dying of apoplexy. In the Louvre are his "Circumcision," "The Virgin and Child Jesus adored by St. Anthony and St. Lucy," and "St. Catherine," in the London National Gallery a "Holy Family"; at Urbino a "Last Supper" and "St. Sebastian"; at the cathedral in Perugia a "Descent from the Cross"; at Ravenna "The Martyrdom of St. Vitalis"; at Naples a "Holy Family"; and at Rome a "Last Supper" and "Christ and Magdalen."
Baron Vincent, a Dominican theologian and preacher b. at Martres, in the department of the Haute-Garonne, France, 17 May, 1604; d. in Paris, 21 January 1674. At the age of seventeen he passed from the college of the Jesuits in Toulouse to the Dominican convent of St. Thomas in the same city. There he made his religious profession, 16 May, 1622, completed his course in philosophy and theology, and taught those branches. As early as 1634 he was first professor in his convent and conventional doctor in the University of Toulouse. Rare erudition, depth of thought, and clearness of exposition earned for him the reputation of being one of the leading theologians of France. While discharging his professorial duties he delivered courses of Lenten sermons in the principal churches of Toulouse, Avignon, and other cities of Southern France. Upon the invitation of the bishops of Langue-doc he preached throughout their dioceses for ten years, reviving the faith of Catholics, elevating their morals, and combating the errors of the Calvinists, with whose ministers he frequently joined in open debate, sometimes in their public synods. He published an abridgment of these controversies under the title "L'hérésie convaincue" (Paris, 1665). Of his sermons to Catholic congregations we have only those preached at Paris in 1658 and 1659 (Paris, 1660), doctrinal discourses and panegyrics possessing much intellectual merit, composed in the forced style and manner of his age. In the pulpit Father Baron was always a teacher; but while intent upon developing the minds of his hearers he won their hearts by his uninterestedness, sincerity, and charity. From 1653 to 1659 he filled the office of prior in the convents of Toulouse (twice), Rhodes, Castres, Albi, Avignon, and in the general novitiate in Paris, always promoting the reforms in study and religious observance in France by Séverin Michaux, published in the first years of the century. In 1660, having declined the office of provincial in the Province of Toulouse, he was sent by the master-general of his order to make a canonical visitation of the Portuguese convents. On his return to Paris he devoted himself during the remaining fourteen years of his life to the composition of theological works.

His most important productions were written to satisfy the desire expressed by Pope Alexander VII to the Dominicans assembled in a general chapter at Rome in 1656, that they should publish a course in moral theology conformable to the doctrine of St. Thomas, and thus correct the laxity of morals encouraged by the earlier editions. These works were: (1) "Theologia Moralis adv. laxiores probabilistas pars prior" (Paris, 1665); (2) "Manuuctiones ad Moralem Theologiam pars altera" (Paris, 1665); (3) "Theologia moralis Summa bipartita" (Paris, 1667). In these works, while condemning opinions that seemed too lax, and censoring others that appeared to be too rigorous, he defended the system of Probabilism. With the famous critic Jean de Launoit he was long in controversy as to the "Summa Theologica" of St. Thomas Aquinas, the authenticity of which he ably defended, although he did not demonstrate it, as later writers have done. The manuscript of a work entitled "Apologia pro sacrâ congregatio Indicia" having been published with alterations made by a stranger, which brought upon it the condemnation of the Sacred Congregation, he promised a new edition, which was embodied in his "SS. Augustini et Thomae vesra et una mens de libertate humanâ" (Paris, 1666). Another valuable work is his "Libri V apologeticorum pro religione, utraque theologae, moribus ac iuribus Ord. Pred. (Paris, 1666). At the time of his death he was engaged in a complete course in theology to be entitled "D. Thomae sui Interpretes". From this work, but half completed and never published, the one bearing the same title by Antoninus Mascollé, O.P., is entirely distinct.

Arthur L. McMahon.

Baronius, Cesare, Venerable, Cardinal and ecclesiastical historian, b. at Sora in the Kingdom of Naples, 30 August, 1538; d. at Rome, 30 June, 1607; author of "Annales Ecclesiastici", a work which marked an epoch in historiography and merited for its author, after Eusebius, the title of a Father of Ecclesiastical History.

Baronius was descended from the Neapolitan branch of a once powerful family, whose name, de Barone, was changed by Cesare himself to the Roman form, Baronii. His parents, humble citizens of Sora in the Sabines, some sixty miles east of Rome, could bestow no ancestral wealth and power upon their only son. He was, however, to possess qualities which better proclaim nobility—a certain religious spirit, a charity to which self-sacrifice was painfully repugnant, a firmness of will tempered in humble obedience, and a keenness and vigour of mind scrupulously dedicated to the cause of truth. These qualities distinguished Baronius as a peer in sanctity and scholarship among many saintly and learned contemporaries. He inherited his more vigorous traits of character from his father, Camillo, a worldly and ambitious man, whose strong will and tenacity of purpose were one day to clash with like qualities.
as his equally determined son. To the influence of his pious and charitable mother, Portia Phebonis, whose devotion to Cesare’s religious interests was intensified, the boy, under the considered his miraculous departure from death, ina spurious tender qualities and childlike simplicity of faith. To this latter was due his vivid realization of God’s guidance, vouchsafed often in visions and dreams. Baronius received his early education from the intellectual parents and in the family of the Verdi. His intense love of study and intellectual maturity encouraged his father to send him, at the age of eighteen, to the school of law at Naples. There, after a few months, the confusion due to the Protes- tant war for Italian dominion compelled him to remove to Rome, where, in 1557, he became a pupil of Cesare Costa, a master in civil and canon law.

He was there but a short time when he met one who was potentially to influence his destiny and determine, even to details, his career and occupations. It was Philip Neri, a priest remarkable for his sanctity and for the spirit of piety and charity with which he inspired a little group of priests and laymen whom he had formed into a confraternity of canonists, and who became known as the Carit. The importance of this meeting cannot be overestimated; a Baronius the world might have had, but the Baronius of history is the creature of St. Philip Neri. He was impressed by the serious law of life of San Girolamo et aliae. He was not without finding in him a responsive subject, enrolled him in his little band. This did not prevent Baronius from continuing the studies for which he came to Rome, but in all else his surrender of self to Philip’s guidance was spontaneous and complete. He was not without sacrifices. In token of renunciation he burned a volume of his own Italian verse in the composition of which he had shown marked proficiency; the same fate befell his doctorate diploma. For three years, in his zeal, he yearned to become a Capuchin friar, but Philip restrained him. More distressing still was the bitter antagonism of his father, who saw in all this but folly and the frustration of his paternal ambition. He feared, too, the extinction of his family, whose hope for a brilliant revival was cen- tered in him. What he did in truth was to cut off his scanty allowance and Cesare was forced to live on the hospitality of one of Philip’s friends. For six years Baronius led a semi-religious life in the community of San Girolamo, the style of living for arranging the business, the church office, he received direction in study and spiritual exercise, and at his bidding gave all his spare time to the work among the sick and poor. During 1588 Philip assigned to him the important of preaching at the conferences given often in the church of San Girolamo. In 1569 he received priestly ordination and resolved his lot with Philip’s little band, but so intense was the sedum for the religious life that he had already the vows of poverty, chastity, humility and obedience to Philip as to a superior. Of his will he was to be the yielding instrument for yet twenty-five years. That time was to be given to the preparation for his work on ecclesiastical history, about which Baronius’ life-interest henceforth centres.

The credit of its conception belongs to Philip, as Baronius testifies with filial devotion in the “Annals”. The time shared keenly in the distress and dismay caused in Catholic circles by the publication of the “Chronicae et Commentaria” of Magdeburg (Ecclesiastica Historia: 16th cent.). He devoted his energies towards the promotion of Catholic literature, and by 1584, a quarter of a century since he began his preparation, Baronius had the work well under way, when his patience suffered a new

Church had departed from primitive teaching and practices, in contrast to the consonance thither of the Reformed Church. It was conceived in 1552 by Mathias Flacch Francisci (Flacchi dell’Ivryc), and the collaboration of several Lutheran preachers and the co-operation of evangelical princes and other wealthy Protestants, was hurriedly completed. Its thirteen volumes dealt each with a century of the Christian Era, whence the name “Centurists” applied. Though the work had the great merit of being the pioneer in the field of modernized church history, and displayed considerable critical spirit, its unscrupulously partisan colouring of Lutheran claims and its misrepresentations of Catholic history predestined it to be ephemeral, at least. It is of interest only as a sunken landmark in the field of historical literature, and as the stimulus of Baronius’s genius. The publication of its initial volumes, however, at a time when its polemical value made it acceptable to Protestants, provided the Reformers with a most formidable weapon of attack on the Catholic Church. It did much harm. The feasibility of a counter attack appealed to Catholic scholars, but nothing adequate was provided, for the science of history was still a thing of the future. The founder was as yet unknown, and knew very little of history. It was in that youth that St. Philip Neri discerned a possible David who would rout the Philistines of Magdeburg. He forthwith directed Baronius to devote his conferences and pastoral visits to the history of the Church. Baronius was disconcerted. History had no attraction for him. His youthful zeal would rather vent itself in the fiery moral confreries which he had creditably given during the preceding year. But he obeyed, and within three years summarily covered the field of church history in his conferences and developed a keen interest in historical studies. Twice he gave the course before his ordination to the priesthood, and five times again did he repeat it during the following twenty-three years, perfecting his work with each succeeding series. The early historians and the Fathers became his familiares. The libraries of Rome yielded to his diligent quest a host of unpublished documents. Monuments, coins, and inscriptions told him unsuspected stories. He spoke and wrote asif he had lived among the ancients. His wonderful correspondents did for him elsewhere, and the name of Baronius came to be known over Europe as a synonym for unprecedented historical penetration, power of research, and zeal for verification. Philip’s disciples must have gone the world over. The knowledge he had gained must have been made known to Baronius before 1569, but despite the importance of the work, he was compelled by his master to share in all the exercises of the now growing Oratory. At the church of San Giovanni dei Fiorentini, which he served from 1564 to 1575, he had his part in the parish ministrations and took his turn in the menial domestic services. “Barbarus coquus perpetuus” was the legend he playfully inscribed in the Oratory kitchen, where he often received distinguished visitors. To the many mortifications imposed by Philip he added generously, and thereby provoked the digestive disorders that often racked his body in life and ultimately precipitated his death. Despite all obstacles, he prodigious capacity for hard work, contentment with but four or five hours of sleep a night, made possible an amazing progress in his researches. After the canonical foundation of the Oratory (15 July, 1575) he took up his residence at Santa Maria in Vallicella, definitive home of the new congregation, and led the same busy life. In the same year plans were matured for the publication of the new church history, and by 1584, a quarter of a century since he began his preparation, Baronius had the work well under way, when his patience suffered a new
trial. Gregory XIII confided to him the revision of the Roman Martyrology. The work was necessary because of confusion in feast-days due to the Gregorian calendar-reform (1582); besides, it was an opportune time to correct the many errors of copyists long accumulating in the Martyrology. Baroni was very able in his wide research, and Baroni was also the only liturgist who could do this important work. His annotations and corrections were published in 1586, and in a second edition he corrected several errors which he was charged to have overlooked in the first (Martyrologium Romanum, cum Notationibus Casarius Editionis, 1600). The difficulties which beset Baroni in the publication of the "Annals" were many and annoying. He prepared his manuscript unaided, writing and rewriting every page with his own hand. His brother Oratorians at Rome could lend him no assistance. Those at Naples, who helped him in revising his copy, were scarcely competent and almost exasperated by their dilatoriness and unexciting judgment. The proofs he read himself. His printers, in the scarcity of their art, were neither prompt nor painstaking. In the spring of 1588 the first volume appeared and was universally acclaimed for its surprising wealth of information, its splendid erudition, and its timely vindication of papal claims. The "Centuriae" developed. The most notable work of the highest and most distinguished canonist and civil author complimented the author; but more gratifying still was the truly phenomenal sale the book secured and the immediate demand for its translation into the principal European languages. It was Baroni's intention to produce a volume every year; but the second was not ready until early in 1590. The next four appeared yearly. The seventh late in 1590, the other five at still longer intervals, up to 1607, when, just before his death, he completed the twelfth volume, which he had foreseen as a vision would be the extent of his work. It brought the history down to 1198, the year of the accession of Innocent III. Baroni's student life during the twenty years of publication was even more disturbed than formerly. His growing reputation brought heavy penalties to one of his humility. Three successive popes would have made him a bishop. In 1593 he became superior of the Oratory, succeeding the aged Philip, on whose death, in 1596, he was re-elected for another triennial term. In 1595 Clement VIII, whose policy was monarchic, put pressure on the Oratory, and, on 5 June, 1596, created him cardinal. Baroni bitterly regretted his removal from the Oratory to reside at the Vatican, or even away from Rome when the papal court was absent from the city, a circumstance doubly distressing as it prevented active work on the "Annals". In 1597 Clement paid the highest possible tribute to his erudition by naming him Librarian of the Vatican. This office, together with the charge of the newly founded Vatican press and his duties in the Congregations, left him still less time for his "Annals". Troubles he had of another order. His zeal for the liberties of the Church had early invited the disfavour of Philip II of Spain, who, because he was the strongest Catholic sovereign in Europe, to use his influence in the papacy. He incurred Philip's further displeasure by supporting the cause of his enemy, the excommunicate Henry IV of France, whose abolution Baroni warmly advocated. The "Annals" were condemned by the Spanish Inquisition. Later, under Philip III, who was pro-Sicilian in the Sicilian Monarchy, proving the prior claim of the papacy to that of Spain in the sovereignty of Sicily and Naples, he provoked the bitter hostility of both Philip II and Philip III. He found solace, however, in the thought that the theses of Spain were never over the long possibility of his being made pope. This hope was severely tried in the two conclaves of 1605. Baroni was the choice of a majority of the cardinals and, despite Spanish opposition, might have been elected had he not turned his diplomacy to encompass his own defeat. Thirty-seven votes out of a necessary forty in the first conclave and a violent attempt to precipitate and to deter in the second attest the esteem in which he was held. In the spring of 1607 Baroni returned to the Oratory, for a vision had warned him that his sixty-ninth year would be his last, and he had reached the portended last volume of the "Annals". Soon, felicitously ill, he was removed to a hospice. Concerning the end, he returned to Rome, where he died 30 June, 1607. His tomb is at the left of the high altar in the church of Santa Maria in Vallicella (Chiesa Nuova). Cardinal Baroni left a reputation for profound sanctity which led Benedict XIV to proclaim him "Venerable" (12 January, 1745). The restorations which he made in his titular church of Sts. Nereus and Achilleus and in St. Gregory's on the Caelian Hill remain as a real and into eternity. But the "Annals" constitute the most conspicuous and enduring monument of his genius and devotion to the Church. For three centuries they have been the inspiration of students of history and an inexhaustible mine of knowledge for all who treat so completely the epoch with which they deal. Nowhere are there to be found collected so many important documents. Unbiased scholars recognize in them the foundation-stone of true historical science, and in their author the qualities of the model historian: indefatigable diligence in research, passion for verification, accuracy of judgment, and unwavering loyalty to truth. Even in the bitter controversies which the early volumes aroused, Baroni's most scholarly critics acknowledged his thoroughness and honesty; but the truth is not implied that his work was faultless or final. Master though he was, Baroni was a pioneer. Gifted with a critical spirit which was, to say the least, much keener than that of his contemporaries, his exercise of it was tentative and timid. Yet he stimulated a spirit of criticism which would infallibly advance the science of history far beyond the reaches attainable by himself. With this wider vision his successors have been enabled to subject the "Annals" to no little corrective criticism. His fault, not that of the age, was that he drew limited his resources in dealing with Oriental questions. Despite his care, he cited many documents as authentic which a more enlightened criticism has rejected as apocryphal. His most serious defects were incident to the very accuracy he essayed in casting his history in the strictly formalistic form. The attempt to assign to each successive year its own events involved him in numerous chronological errors. Baroni himself recognized the possibility of this and made many corrections in his second edition (Mainz, 1801-05); and later it was by his allies, and not by enemies, that the most thorough efforts at chronological revision were made, a point seemingly lost on those who refer to Pagi's "refutation" of Baroni's errors. One has but to recall the diversity of opinion in matters of chronology among the chief exponents of historical science to-day to find palliation for the mistakes of that science's founder. Whatever must be said in justice to Baroni, it remains true that the present-day value of his work is to be measured in the light of these facts, and it is to the critical spirit on which the "Annals" rest that the student will profitably refer, bearing always in mind that the mistakes of Baroni affect but little the value of the precious legacy his industry and genius handed down to later historians. The most authoritative work on the "Annals" is Pagi: "Critica historico-chronologica in Annalibus", etc.
BARRONIUS

To the original twelve volumes of the "Annales" there have been added continuations in the style of Barionius. The most worthy are those of the three Oratorians: Raynaldus, abbot of the continuators, who with material accumulated by Barionius carried the history to the year 1565 (Rome, 1646-77, 9 vols.); Taderchi, who continued it thence to 1751 (Rome, 1728-37, 3 vols.); and August Theiner, to 1583 (Rome, 1856). Less notable are the continuations of the Polish Dominicans, Bozius, 1198 to 1571 (Cologne, 1621-30, 9 vols.); and the Swedish bishop, Sponde, 1198 to 1647 (Paris, 1650). There is a good study of the work of the continuators by Mansi in the Bar-le-Duc edition of Barionius, XX, pp. iii-xi. Many epitomes of the work have been made, the best being that of Sponde (Cologne, 1699, 2 vols.). As an exemplar of recent scientific working of a small portion of the field covered by Barionius may be cited, Rauschen, "Jahrzehnte der Christlichen Kirche unter dem Kaiser Theodosius dem Grossen. Versuch einer Erschließung des Johannes Euch. und der historischen Forschung für die Jahre 375-935" (Freiburg im Br. 1897). The best editions of Barionius are those of Lucca (1738-9, 38 vols.) and Bar-le-Duc (1864-83, 37 vols.); the former contains the continuations of Raynard and Taderchi, the latter is preceded by an account of his life enriched by the notes of Archbishop Mansi; the latter contains what is best in the former and the editorial additions of Father Theiner, whose continuation was to be included. Publication was suspended with the history of the year 1571. Barionius put himself in the wrong when he wished to give place to the "Annales". His life of St. Gregory Nazianzen is in Acta SS., XV, 371-427. Materials for the life of Barionius are found in an unfinished Life of St. Gregory, preserved in the Roman Oratory; the extant correpondeence etc. has been gathered by Aldericius, Jus Pastoralis Barionii. Epistola, Orationes, etc. (Rome, 1759-70, 3 vols.); recent discoveries by Laerem, De Casaris Baroni Literaturum Commercio Distribua (Freiburg im Br. 1868), by broder (Lucis) based largely on Du Boc, and the references Barionius makes to his work in the Annales are by Reodoch in his Epistola; Bardin (Vienna, 1718); and Rieux (Rome, 1745); Sabella, Vita del Venerabile Card. Ces. Barionio (Rome, 1862); Le Febvre, Vie de Card. Barionius (Douai, 1868); Kern, Life of St. Chares Card. Barionius (London, 1888); Capelle-Faton, Pope of St. Philip Neri (London, 1882, II, 310-321; III, 1, 525-530). The long and harasing negotiations which Napoleon carried on with Pope Pius VII, while the latter was virtually a prisoner at Savoy, and the fall of Napoleon, the archtob took his seat in the Chamber of Peers under Louis XVIII, and of the government of the "Hundred Days", which followed on the return of Napoleon from Elba, he still retained his political position. On the second restoration of the Bourbons, however, he was obliged to resign, and from this time till his death, which occurred in the following year, he confined himself entirely to the administration of his archdiocese. It has left behind him a number of fragments, especially relatifs à l'histoire ecclésiastique des premières années du XIXe siècle (Paris, 1814); and a posthumous work, published by his brother: "Défense des libertés de l'égliise gallicane et de l'assemblée de l'ecclésiastique de France tenue en 1682, ou refutation de plusieurs ouvrages publiés récemment en Angleterre sur l'inaffaibliture du Pape" (Paris, 1817).

JOHN B. PETERSON.

Barrand, Louis-Mathias, Count de, Archbishop of Tours, France, b. 26 April, 1746, at Grenoble; d. 7 June, 1816, at Paris. He was educated for the priesthood at the seminary of St. Sulpice, in Paris, and after ordination was made secretary, then coadjutor, and in 1790, success to the bishop of Troyes. In 1791, he refused to take the oath to the civil constitution of the clergy, and withdrew from France to Constance in Switzerland and later to England. In 1801 he returned home, and was appointed by Pius VII papal legate between France and the Holy See, to govern the Diocese of Meaux, and in 1805 was promoted to the Archbishopric of Tours. During the long and harasing negotiations which Napoleon carried on with Pope Pius VII, while the latter was virtually a prisoner at Savoy, and the fall of Napoleon, the archbishop took his seat in the Chamber of Peers under Louis XVIII, and of the government of the "Hundred Days", which followed on the return of Napoleon from Elba, he still retained his political position. On the second restoration of the Bourbons, however, he was obliged to resign, and from this time till his death, which occurred in the following year, he confined himself entirely to the administration of his archdiocese. It has left behind him a number of fragments, especially relatifs à l'histoire ecclésiastique des premières années du XIXe siècle (Paris, 1814); and a posthumous work, published by his brother: "Défense des libertés de l'égliise gallicane et de l'assemblée de l'ecclésiastique de France tenue en 1682, ou refutation de plusieurs ouvrages publiés récemment en Angleterre sur l'inaffaibliture du Pape" (Paris, 1817).

ROHRBACHER, Histoire universelle de l'église catholique (Paris, 1883); Driezen, Histoire des rapports de l'église et de l'état en France de 1789 à 1870 (Paris, 1888); Baudelocque, Quatre cent ans de concordat (Paris, 1900); Saint-Jure, L'Histoire du concordat de 1801 (Paris, 1897); Sicard, L'ancien clergé de France, les évêques pendant la révolution (Paris, 1903).

EDWARD A. GILLIGAN.

Barrande, Joachim, French paleontologist, b. at Sangues (Haute-Loire), 11 August, 1799; d. at Frodeshoff, near Vienna, 5 October, 1883. He was educated at the Ecole Polytechnique in Paris and was selected by Charles X to be the tutor of his grand-son, the Duc de Bordeaux, also known as the Count de Chambord. When the king abdicated in 1830 he accompanied the royal family to England and Scotland and finally to Prague, where he passed the last years of his life on terms of intimate friendship with the duke, who, after the death of the king, took up his residence at Frodeshoff, and he acted also as the administrator of his property. Barrande's interest was early awakened in the fossil remains of his country and their distribution in the various strata. The
field was a new one for until the date of his first publication scarcely any attention had been paid to stratigraphical geology and paleontology in Bohemia. During the summers of 1840–50 he made preliminary surveys on foot of the Silurian district, an area of about 140 sq. m. mi. This was the beginning of his extensive investigations on the Silurian formations of Bohemia. Quarries were opened and workmen engaged to search for fossils, and for forty-three years he devoted his time and resources to the vast undertaking and especially to describing, naming, and figuring the abundant specimens and fossils thus discovered. The results of his labors are contained in his great work—"Système silurien du centre de la Bohême—which stands almost unrivalled in paleontological literature" (von Zittel). The first volume was published in 1852 and at the time of his death twenty-two large quarto volumes with 1160 plates had appeared. Barrande was also the author of "Colonne dans le bassin silurien de la Bohème" (1860); "Documents sur la faune primordiale et le système taconique en Amérique" (1861); "Représentation de colonies de la Bohème dans le bassin silurien du nord-ouest de la France" (1863); "Céphalopodes—Etudes générales". His private life was simple and uneventful. He carried on a correspondence with the leading geologists of other countries, some of which he published in Prague. He left no biographies or biographs and he bequeathed his library and valuable collection of fossils to the Natural History Museum at Prague.

**Barran:** (or Barrara), Jacinto, b. at Lima, Peru, early in the seventeenth century; d. there, 22 Nov., 1704. When, in the seventeenth century, the different religious orders appointed historiographers or official chroniclers of the work done in their several American provinces, the Jesuits selected Father Ignacio Arboitó for their Peruvian missions, but as his account was not accepted Father Jacinto Barrara was appointed in his stead. His fame was principally as a preacher, and two volumes of his "Sermones" were published, one at Madrid in 1678, the other at Lima in 1679. In the latter year he finished this voluminous history of the Society of Jesus in Peru, which is still at Lima in private hands, and comprises 1,350 pages of manuscript. Its title is: "Historia de las fundaciones de los colegios y casas de la Compañía de Jesus, con la noticia de las vidas y virtudes religiosas de algunos varones ilustres que en ella trabajaron." No allusions are made in that chronicle to any other events than those of a religious or ecclesiastical nature. In addition to the "Sermones," a "Panegirico" pronounced by him in 1699 on the beatification of St. Rose of Lima, was also printed.

**Barra,** Antoine-Léopold, Sieur de la, tenth French Governor-General of Canada, b. at Paris in 1622; d. in 1690. De la Barre was made a councillor of the Parlement (High Court) in 1649, master of requests in 1653, and was Intendant of Paris during the civil war. After this he successively held other offices until he became Intendant of Bourbonnais in 1663. There he formed a company called "Compagnie de la France équinoxiale" to colonize Guiana, and obtained the lieutenant-governorship of that part of America. He sailed from Rochelle in 1664 with the Marquis de Tracy, who had been appointed viceroy of the French possessions in America. After establishing himself at Cayenne, which de Tracy had taken from the Dutch, de la Barre returned to France in the autumn of the same year, and while there published an account of his mission and his hopes for the future of Guiana, under the title of "La Description de la France équinoxiale." Soon after, he was appointed to Guiana and the French Antilles. In 1671 he was made captain of a man-of-war; in the same year he published the "Journal du voyage du sieur de la Barre en la Terre ferme et île de Cayenne." De la Barre was appointed Governor-General of Canada to those territories which were now covered Quebec early in October, 1682. He received wise and detailed instructions for his guidance in the government of the colony and was especially directed to prevent the disorders caused by the traders and to keep them from fraudulent practices. De la Barre was already old and was animated more by the love of money than by the desire to advance the interests of the colony. He was induced by some of the traders to join in various enterprises. Instead of devoting himself to the organization of the internal affairs of the colony he allowed his advisers to dispatch a trading expedition to Hudson Bay and aided them in sending clandestine trading parties to Albany, to the region of the Mississippi, and the West. In 1684, under pretext of overawing the Iroquois, he took a large body of ill-equipped men from Fort Frontenac and at the head of Lake Ontario. The troops were in reality intended to be an escort to a trading expedition in which he was interested. Sickness broke out among his soldiers, and he was obliged to make a disgraceful treaty with the Iroquois. De la Barre gave the Iroquois unrestricted rights in the region extending towards the country of the Illinois Indians, which de la Salle at that time was on the point of winning for France in spite of all the obstacles that the governor put in his way. Louis XIV heard of the disastrous expedition to Fort Frontenac and recalled de la Barre (10 March, 1685), who did not leave Quebec, however, until the arrival of his successor, the Marquis de Denonville, in October, 1685. In 1687 de la Barre was again appointed Governor of Cayenne and died three years later.

**Barreiros,** Baltasar, a Portuguese Jesuit, missionary, b. at Lisbon, 1531; d. 1612, on the mission in Angola, south-west coast of Africa, during his life's labours. His literary works consist chiefly of "Relations" written to the superiors of the Society of Jesus, describing the condition of the province with regard to both its political and spiritual aspects. He has recounted in detail the victory of the Spaniards, led by Paul de Morales, over an army of native negroes in the year 1583. Accounts of the conversation of pagan tribes and the baptisms of native kings as well as treaties on the manners and customs of the people are the principal subjects of his writings.

**Barrétos,** López de, a Spanish Dominican bishop, patriot, and diplomat, b. at Medina del Campo, Kingdom of Leon 1582; d. at Cuenca, 21 May, 1582. He was of a wealthy and powerful family, and after receiving a liberal education in the University of Salamanca, entered the Dominican Order, in his native town, when about eighteen years of age. After his religious profession, he was again sent to Salamanca, on a mission to the Indies, where he showed extraordinary talent and love for study. He soon became known as one of the greatest theologians of Spain, and was appointed to the first chair of theology in that famous university. In 1433,
John II of Castile and Leon called him to his court, to be his confessor and tutor to the heir presumptive, afterwards Henry IV. Because of his ability and prudence, he was then made Grand Chancellor of State and Inquisitor General. He became successively, in 1435, Señor of boys, in 1439, of Cuenca, 1444. Later he refused the Archbishopric of Compostella. John II, in his last will and testament, 1454, also named him tutor to Prince Alphon- sus, a younger son. By his wise counsel and eminent statesmanship, he rendered his king and country conspicuous service. He also did much in the way of religious reformation and works of charity, and was a liberal patron of learning. His name frequently appears in the Spanish history of those troublous times. His writings comprise a treatise on the sacraments, a compendium of moral theology; a commentary on a part of the "Book of Decreats" (all in Latin), and several Spanish manuscripts on ecclesiastical matters and doctrinal subjects.


VICTOR F. O'DONELLI.

BARRIO, JEAN DE LA. See FEUILLANTS.

BARTOS, JOAO DE, historian, b. in Portugal, 1496; d. 20 October, 1570. Of his early youth little is known. In 1522, he went to Mina in Portuguese Africa, and seaport of the Casa da India, and Ceuta (African possessions) in 1525, and again in 1532. Here he cultivated his literary inclinations and attached himself to the Crown of Portugal by other ties than those of a faithful subordinate and accountant. At the age of twenty-four, he published a romance of the Emperor Clarimundo, a legendary ancestor of the kings of Portugal. In 1539, when Brazil had begun to be looked upon as an important accession to Portuguese colonial pos-sessions, he obtained a grant of fifty leagues along the coast of Brazil and equipped an expedition to occupy it. Ten vessels with nine hundred men, under command of Aires da Cunha, set sail for Brazil, but were wrecked at the bar of the Maranhão, and nearly everybody perished. Two sons of Barros were in the expedition, but their fate is not given. This brought Barros almost to the verge of poverty. He thereafter clung to historic studies, protected and favoured by the king, at whose instigation he wrote his classical work, "Asia," considered of value as a fine piece of Portuguese literature and information it afforded. Besides giving an account of discovery and conquest, it touches frequently upon the earliest attempts at Christianization by the Portuguese in their African and Asiatic possessions, the founding of churches, etc. The first decade appeared in 1532. Only three have been fully published. A fourth, of somewhat questionable authenticity, has been partly printed.

On the life of BARTOS, see DE FERIA, Vida de Joao de Barros (Lisbon, 1778); SILVA, Diccionario bibliografico portu-gues (Lisbon, 1859), III; Biografia universal (Paris, 1854), I, Ad. F. BANDELIER.

BARTOW, JOHN, priest, descended from a family of stanch Catholic yeomen, b. 13 May, 1735, at Westby-in-the-Fylde, Lancashire; d. 12 February, 1811, at Cloughton, Lancashire. His uncle, Father Edward Barrow, S.J., had been serving the mission at Westby Hall in 1717 when he was outlawed as a papist priest and his goods forfeited. This was in 1728, after a course of seven years at the English College in Rome, was impressed at Portsmouth and served five years in the navy. Deserting at Dunkirk, he was acquitted by the court-martial through pretense. He sufficiently understood no language but Italian. In 1761, after escorting two young women from London to the Convent of the Poor Clares at Gravelines, where his sister was a nun, he resumed his studies at Douai, and was ordained there 27 June, 1766. After a short stay in London at the house in Red Lion Square occupied by the parents of Bishop Milner, he set out on horseback for Cloughton in Lancashire. At Almaine, he temporarily attached to the Hall, the seat of the ancient family of Brockholes, he remained from the time of his arrival, in July, 1766, until his death. He was buried at the adjoining mission of New House.

Father Barrow was a man of notable courage, will, and industry. He was a master of French and Italian, wrote elegant Latin and forcible English. "He may sometimes have shown but scant courtesy to the wishes or commands of his own bishop, but he insisted that everybody else should be adscant and deferential to ecclesiastical authority" (Gillow). He enlarged the parish church of Cloughton, in 1794, improved the roads as township overseer, made wise reinvestments of the fund for the secular clergy, and negotiated with Sir Edward Smythe for the acquisition by exchange of the land for Ushaw College. Though his name is on the list of Douai writers, no description of his writings is recorded. It is likely that he contributed to the Catholic Committee controversy. Gillow's quotations from unpublished letters would indicate he was a gentle opponent. In a letter preserved at Cloughton the Cardinal Secretary of State praises warmly Father Barrow's Catholic loyalty and his zeal for the cause of the Holy See.


J. V. CROWE.

BARTOW, WILLIAM, VENERABLE (alias WARING, alias HARCOURT), an English Jesuit martyr, b. in Lancashire, in 1609; d. 30 July 1679. He took his studies at the Jesuit College, St. Omer's, and entered the Society at Watten in 1632. He was sent to the English mission in 1644 and worked on the London District for thirty-five years, becoming, in the beginning of 1678, its superior. In May of that year he was arrested and committed to Newgate on the charge of complicity in the Oates Plot. The trial, in which he had as fellow-prisoners his colleagues, Fathers Thomas Whitbread, John Fenwick, John Newman, and Anthony Tupper, commenced 15 February, 1679, and is famous, or rather infamous in English history. Lord Chief Justice Srocks presided, and Oates, Bedloe, and Dugdale were the principal witnesses for the Crown. The prisoners were charged with having conspired to kill the king and subvert the Protestant religion. They made a brave defence, and by the testimony of their own witnesses and their cross-examinations of their accusers proved clearly that the latter were guilty of wholesale perjury. But Scroggs laid down the two monstrous principles that (1) as the witnesses against them had recently received the royal pardon, none of their undeniable previous misdemeanours could be legally admitted as impairing the value of their testimony; and (2) that no Catholic witness was to be believed, as it was presumed that he had received a dispensation to lie. Moreover, he obstructed the defence in every way by his brutal and constant interruptions. Accordingly, Father Barrow and the others, though manifestly innocent, were found guilty, and condemned to undergo the punishment of high treason. John Newman, who had been arrested 20 June, 1679. By the papal decree of 4 December, 1886, this martyr's cause was introduced under the name of "William Harcourt."


S YDNEY F. SMITH.
Barruel, Augustin, controversialist and publicist, b. at Villeneuve de Berg (Ardèche), 2 October, 1741; d. at Paris, 5 October, 1820. He entered the Society of Jesus in 1756 and taught grammar at Toulouse in 1762. The storm against the Jesuits in his native country occupied in college work in Moravia and Bohemia until the suppression of the order in 1773. He then returned to France and his first literary work appeared in 1774: "Ode sur le glorieux avènement de Louis Auguste au trône". That same year he became a member of the "Améthyste littéraire". The next year his first important work was "Les Héliennes, ou Lettres Provinciales philosophiques" (Amsterdam, 1781). The seventh edition of the work (Paris, 1839) contains a sketch of the author. Of these letters, the seventy-sixth is considered the most brilliant. His book provoked a controversy with M. Giraud-Soulavie, and the replies and counter-replies were many.

In the meantime, national affairs in France were growing more and more turbulent, but Barruel continued his literary activity, which from now on occupied itself specially with public questions. In 1789 appeared "Lettres sur le Divorce", a refutation of a book by Henet. From 1788 to 1792 he edited the famous "Journal Ecclésiastique" founded by Drouyn de Lhuys in 1760. In this periodical was published Barruel's "La Conduite du S. Siège envers la France", a vigorous defence of Pope Pius VI. He likewise wrote a number of pamphlets against the civil oath demanded from ecclesiastics and against the new civil constitution during 1790 and 1791. He afterwards gathered into one "Collection Ecclésiastique", all the works relative to the clergy and civil constitution. The ninth volume of this collection was published in 1793.

The spirit of the French Revolution had in the meantime (1792) forced Barruel to seek refuge in England, where he became almoner to the refugee Prince de Conti. Here he wrote in 1793 his well-known "Histoire du Clergé pendant la Révolution Française". He dedicated the work to the English nation in recognition of the hospitality it had shown towards the unfortunate French ecclesiastics. It has been translated into German, Italian, Spanish, Polish, and English. The English version went through several editions and did much to strengthen the position of the English in the opinion of French ecclesiastical principles. An American edition of the work appeared at Burlington in 1824. While in London, Barruel published an English work: "A Dissertation on Ecclesiastical Jurisdiction in the Catholic Church" (1794). But none of his works attracted so much attention as his "Mémoires pour servir à l'histoire du Jacobinisme" (London, 1797-98). It appeared in an English dress: "Memoirs of the History of Jacobinism and Freemasonry of Barruel", translated into English by the Hon. Robert Clifford" (London, 1798) in four volumes. This important work is an endeavour to account for the French Revolution by a study of the anti-Christian and anti-social principles of the secret societies and encyclopedic philosophers. Owing to its translation into every modern language it was everywhere read and commented upon. A sharp criticism in the "Monthly Review", brought forth a reply from Barruel, who greatly increased the circulation of his book by issuing an abridgment of it in 1798. The Freemasons of France, England, and England, and elsewhere, made use of his assertions and a voluminous literature was the consequence. While some are of the opinion that Barruel's work attributes to the secret societies many evil deeds for which they are not responsible, all admit it is the foundation of the principles and logical consequences flowing from them is the work of a powerful mind. Barruel, indeed, seems to have been the first to portray clearly the necessary consequences to civil governments, to the Church, and to social order that must result from the atheistic oath-bound associations which had acquired such tremendous power on the continent of Europe.

In the fall of 1794, when he was sixty-three, Barruel was enabled to return to France. He fully accepted and persuaded many other clergymen to accept the new political order of things in his native country and he wrote several books to defend his opinions. When the Concordat was made in 1801 between Pius VII (at the request of Napoleon I), "Aménitè liturgique de l'ordre des cérémonies de la liturgie des Églises de France" (1802), and "Droit religieux...". His last important controversy was a defence of the Holy See in its deposition of the French bishops, which had been necessitated by the new order of things in France, established by the Concordat. His book appeared also in English: "The Papal Power, or an historical essay on the temporal power of the Pope" (London, 1803). Many attacked the work, but as usual the author did not suffer an antagonist to go unanswered. His new book involved him in a very extended controversy for his work was translated into all the principal European languages. His friends and foes alike became involved in a wordy war. Blanchard published in London no less than three refutations. His works are erroneously attributed to Barruel, "L'Histoire du Clergé protestant en France" (1801) and "Découverte Importante sur le système de la Constitution du Clergé, décrété par l'Assemblée nationale". The many articles Barruel contributed to journals and his many published letters are not touched on here. He had promised to compose two works which never appeared, viz: "Histoire des Sociétés Secrètes au Moyen-Age" and "Dissertation sur la Croisade contre les Albigeois". In regard to the latter work, Barruel stated that his object would be to defend the Church against the charge of having deposed kings and having freed their subjects from the oath of allegiance. He contended that objections on this score arose only from an ignorance of history. During the whole course of a life of multiplied activity, Barruel was ever the wakeful apostle and unwearyed defender of Christian truth and of the rights of the Church. At the time of his death, he was engaged on a refutation of the philosophical system of Kant, but never completed his work.

William H. W. Fanning.

Batty. See Giraldbus Cambrensis.

Barry, John, captain in the United States navy, b. at Tacumshane, County Wexford, Ireland, in 1745; d. at Philadelphia, 15 September, 1803. At an early age Barry was sent to sea. He arrived at Philadelphia when he was fifteen years old, and made that city his home to the time of his death. He was employed in the West Indian trade and commanded several vessels until December, 1774, when he sailed from Philadelphia, as captain of a fine large ship The Black Prince, bound for Bristol, England, returning to Philadelphia 13 October, 1775, the day the Continental Congress, then in session, there authorized the purchase of two armed vessels for the beginning of the Continental Navy. Barry immediately volunteered his services, and he was assigned to the command of the first vessel purchased, the "Lexington". His commission was dated 7 December, 1775, the first issued by the Marine Committee of the Continental Congress. On 22 December, 1775, Ezek Hopkins was appointed. Principles and duties of the Navy—but Barry was in command of the "Lexington" from his appoint-
ment until October, 1776, when he was assigned to the "Effingham", 38 guns, then building in Philadelphia. During that time he performed efficient service in the Delaware Bay. On 31 March, 1776, he put to sea, eluding the British man-of-war "Roebuck" on guard in Delaware Bay, and on 7 April fell in with the "Edward", a tender of the British man-of-war "Liverpool", and after a sharp engagement captured her; but not before the British forces then in control of Philadelphia. She had been sunk, by order of Washington and the Naval Board, in the Delaware for some time previously and then raised only to be destroyed by the enemy. In December, 1776, Barry, owing to the blockade of his ship in the Delaware by the English, with a company of volunteers joined the army under Washington and took part in the battles of Trenton and Princeton. He was aide to General Cadwallader and special aid to General Washington, who held him in high esteem. Returning to his command, he carried out many gallant and daring boat expeditions on the Delaware, successfully annoying and capturing vessels laden with supplies for the British army. In 1778 he was ordered to command the "Raleigh", 32 guns, and sailed from Boston 25th September, 1778. On the 27th he fell in with two British frigates, the "Experiment", 50 guns, and "Unicorn", 22 guns, and after a gallant and unequal engagement Barry ran his ship ashore and set her on fire, escaping with most of his crew. Being without a Continental command Barry accepted, 18 February, 1779, command of the privateer "Delaware", 12 guns, and during the cruise captured the British sloop of war "Harlem", 14 guns. In November, 1780, he was ordered to command the "Alexander", 36 guns, at Boston, in which he sailed to France, 11th February, 1781, with Col. John Laurens, special commissioner to the French Government. On the return trip he captured the brig "Mars", 22 guns, and the brig "Minerva", 10 guns. On 28th May he fell in with the "Atlanta", 15 guns, and the "Trespassery", 14 guns, and after a very sharp fight of three hours they struck their colours. In this fight Barry was severely wounded in the shoulder by a grape shot. On 23 December, 1781, he sailed from Boston for France with the Marquis de Lafayette as passenger, accompanied by the flames of the New London 13 May, 1782, sailed, 4 August, 1782, on the most successful of the war; the prizes he captured sold for more than $200,000. Returning by way of the West and Havana, on 10 March, 1783, he fell in with the "Sybille", 38 guns, and after a fight of forty-five minutes she held off ample injured and joined two other ships which he had been in company. This was the last encounter of the Revolutionary war at sea. Peace was declared 11 April, 1783, the "Alliance" was sold, and the country was without a navy. The United States navy was permanently organized by Act of Congress, 27 March, 1794. Six captains were appointed by President Washington, "by and with the consent of the Senate"; and Barry headed the list. His commission, signed by George Washington, President, was dated 22 February, 1797 and appointed him captain in the navy "to take rank from the 4th day of June, 1794"—"Registered No. I". He was thus made officially the ranking officer of the United States Navy. He superintended the building of the frigate "United States", 44 guns, and cruised in her with other vessels under his command. In 1801 the navy was reduced to a peace basis; nine captains were retained Barry being at the head of the list. His sea service was ended, and being in poor health he remained at this home in Philadelphia until his death. Barry has often been referred to as "Commodore"; there was no such grade in the United States Navy until 17 July, 1862. Captain was the highest grade before that date, although the non-official title of commodore was generally applied to a captain while in command of two or more vessels. Barry was married twice, both times to Protestants who subsequently became converts to the Catholic faith. His first wife died in 1771, and on 7 July 1777 he married Sarah Austin who survived him. She died 13 November, 1831. Both his wives were buried with him in the graveyard of St. Mary's Church, Philadelphia. There was no issue from either marriage. His epitaph was written by Dr. Benjamin Rush, a signer of the Declaration of Independence. A statue and fountain were erected to his memory in 1876, in Fairmount Park, Philadelphia, by the Catholic Total Abstinence Union of America. A portrait (copy of original by Gilbert Stuart) was presented to the city of Philadelphia by the Friendly Sons of St. Patrick, 18 March, 1895, to be placed in its "penitence" Hall. In 1906 Congress passed a bill appropriating $50,000 for the erection of a monument in Washington to the memory of Captain John Barry; and 16 March, 1907, a bronze statue of him was erected in Independence Square, Philadelphia, by the Friendly Sons of St. Patrick.

JOHN BARRY, U.S.N.

JOHN FUREY.

Barry, John, second Bishop of Savannah, Georgia, U. S. A.; b. 1799 in the parish of Oylegate, Co. Wexford, Ireland; d. in Paris 19 November, 1859. He was accepted as an ecclesiastical student by
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Bishop England, and was ordained priest at Charles-
town, S. C., 24 September, 1825. After ministering for
several years in Georgia, in 1834, while State he opened
the first Catholic day school at Savannah, he was
made Vicar-General of the Diocese of Charleston
and superior of the seminary in 1844, while still re-
taining charge of the parish at Augusta, Georgia. In
1853 he was appointed Vicar-General of Savannah,
under Bishop Cutoff, and when, in 1854, that
prelate died of yellow fever, he was named admin-
istrator of the diocese, and as such attended the
Eighth Provincial Council of Baltimore, in May,
1855. He was then appointed to the vacant see and
was installed at Savannah 22 November, 1855. He
ruled the diocese with energy and was especially
notable during his missionary labours for his charity
and zeal in several yellow-fever epidemics. Ill health
forcing him to make a visit (July, 1859) to Europe,
he died at the house of the Brothers of St. John of
God, in Paris, 19 November, 1859, having lost his
reason some time before his death. His body was
brought back to Savannah for burial, in September,
1865.

THOMAS F. MEEHAN.

BARTHELEY, PATRICK, horticulturist, b. near Belfast,
Ireland, May 16; d. at Rochester, New York, U.
S. A., 23 June, 1890. After teaching for a while
in his native land, he emigrated to America in 1836
and was employed by a nurseryman at Flushing,
Long Island. In 1849 he became a partner in the
same business with George Ellwanger at Rochester,
New York. The firm took the lead in importing from
abroad or developing by culture improved
varieties of flowering plants and fruits, hardy exotics,
and introducing to cultivation wild species of shade
trees. Their nurseries developed into the largest
in the country. Barry wrote extensively on subjects
connected with horticulture and floriculture, and
edited "The Genera Farmor" from 1844 to 1852,
and "The Horticulturist" from 1852 to 1854. His
published works include a "Treatise on the
Fruit Garden" (New York, 1851; new ed. 1872)

Cyc. of Am. Biol. (New York, 1900).

THOMAS F. MEEHAN.

BARTHELY, JEAN-JACQUES, a celebrated French
numismatologist and writer, b. at Vassis (Provence)
1716; d. in Paris, 1795. He began his classical
studies at the College of the Oratory in Marseilles,
took up philosophy and theology at the Jesuits' 
college, and finally attended the seminary of the
Lazarists, where he devoted most of his time to
Oriental languages. He soon became renowned for
his scholarship and earnestness in learned researches,
in which he rivalled the Humanists of the Renais-
sance. Having completed his course, he received
the tonsure and wore the ecclesiastical habit without
taking Holy orders. For several years he lived in
his lonely residence at Aubagne, near Marseilles,
developing himself entirely to numerate the works
of direction of his friend, M. Cary of Marseilles.
1744, he went to Paris and became secretary to M.
Boze, keeper of the medals at the King's Library;
and three years later he was elected to the Acad.
Inscriptions and Belles-Lettres. In 1756 M. de Boze
M. de Boze and remained in the post,

On his way, he gathered a large number of
and conceived the idea of the book. It
is famous, "Voyage du Jeune Anaxagore,
Greece vers le milieu du 1Ve siècle avant
". This book, begun in 1756, was not
complete in 1778, and was a description of
Hellenic civilization, institutions, art, philosophy, and literature, appealing to
by reason of its charming narratives and
ures. In successive reprints and
tions (London, 1790, 1800), it still
Recent archaeological discoveries of
the book remains a very successful and
correct knowledge of Greek life.
From the time of Barthély's death,

BARRY

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BARTHELEY

1721 was ordained priest. Christoph von Hutten,
Prince-Bishop of Würzburg, sent him, in 1725, to
the University of Würzburg, where he became president of the
university (1728) professor of canon law at the
university. Other ecclesiastical and academic hon-
ours, among them that of Doctor of Laws, conferred by
the university (1754) were conferred upon him. He
took an active part in settling the controversy
occasioned by the erection of the new Diocese of
Fulda (1732). His chief importance, however,
attained in his capacity as jurist in his capacity as
jurist. In his capacity as jurist, the work in that
side was appreciated by both Catholics and Pro-
estants, and his lectures were circulated at various
schools. He broke with the traditional method
in canonical science, being one of the first to adopt
the historico-critical treatment in Germany. His
efforts to distinguish between the essentials and
nonessentials in Catholic doctrines, and his attribu-
tion of excessive power to the State in its relations
with the Church caused his opinions to be denounced
at Rome as unorthodox. In his promemoria loops
(1753) he submitted his views on this topic to his
former teacher, Benedict XIV, and obtained a
favourable decision. His works, apart from what
was written in the Fulda controversy, as "De
Pallio" (1753), deal principally with the relations
between Church and State, especially in Germany.
Several of them are found in the "Opuscula juridica
varii argumenti" (Würzburg, 1765, 1771).

N. A. WEBER.

BARTHELEY, THOMAS FRANCIS. See CHATHAM, DIOCESE
OF.

BARTHEL, JOHANN CASPAR, a German canonist,
b. 10 June, 1697, at Kitzingen, Bavaria; d. 8 April,
1771. He was the son of a fisherman, attended the
school of his native place, and from 1709 to 1715
studied at the Jesuit College at Würzburg. In 1715
he entered the seminary of the latter city and in

the Duke of Choiseul had been his patron and had given him many pensions and benefices. After the fall of his friend (1770), Barthélémy followed him into exile at Chanteloup, near Amboise, where unlike the cloîtres de cour he was busily engaged in pollishing his elaborate literary productions. He was elected to the French Academy in 1734 by the "Voyage du jeune Anacharsis". Barthélémy has left a number of essays on Oriental languages and archeology, originally read before the Academy of Inscriptions and Belles-Lettres; "Les amours de Carye et de Polydore", a novel illustrating ancient manners; "Un voyage en Italie"; and "Mémoires" of his life. His works were edited by Villeneuve (1821).

Bartholi, Francesco della Rossa, Friar Minor and chronicler, died c. 1272. Little is known of his life save what may be gathered from his own writings. A native of Assisi, he is found in 1312 as a student in Perugia, and in 1316 at Cologne, whence he returned to Umbria bearing many relics, including those of St. Louis, King of France, given him by the latter's daughter, Princess Blanche, who had become a Poor Clare. In 1320 and in 1326, he was lector of theology at the Portiuncula, in 1332 guardian of Assisi, and in 1334 was the Custos of the Convento. He appears to have lived to a great age. He was acquainted with Marino of Assisi, Blessed John of La Verna, Alvarus Pelagius and other well-known Franciscans. Whether he is to be identified with Francesco Rubia, who is mentioned among the partisans of Michael de Cesena, or with the Francesco de Assisio who was long imprisoned at Florence on a charge of heresy is a matter of conjecture. Although Bartholi wrote several works including a history of the Passion, he is best known for his "Travels of the Blessed Maria de Portiuncula" composed about 1335. He spent many of his later years in retouching and completing this treatise, which is of great importance for the history of the origin and evolution of the indulgence, in so far as it contains a complete collection of the ecclesiastical information and legends then obtained in the subject. It was first published by Paul Sabatier with a wealth of critical apparatus in the "Collection d'Études" (Paris, 1900, Vol. III). (See Portiuncula.)

Bartholomew a Martyr. See Bartholomew of Braga.

Bartholomew Anglicus, Franciscan encyclopedist of the thirteenth century. An Englishman by birth he had been professor of theology at the University of Paris, when, in 1224 or 1225, he entered the newly established Order of St. Francis in company with several other of the Dominicans, the Prior of the College of Hales, and E. of Faversham, and two other professors of the same faculty. He continued his lectures in the dosage school till 1231, when he was sent to Magdeburg in Germany. He was succeeded by his illustrous son, Richard of Hales (q. v.), who, by being a member of the university, raised thus the school of the Franciscans to the dignity of a school of the university. The date of Bartholomew's death is unknown. He was formerly identified with a later Franciscan and Englishman, Bartholomew of Glanvill, or Glanvilia, who died about 1360, and to him the famous work "De proprietatibus rerum" was ascribed. Recent researches place beyond doubt the authorship of the work in question must be attributed to the Magdeburg professor of 1231.

"De proprietatibus rerum" is an encyclopaedia of all the sciences of that time: theology, philosophy, medicine, astronomy, chronology, zoology, botany, geography, mineralogy, are the subjects treated in the nineteen books of this work. We have in it the first important encyclopedia of the Middle Ages and the first in which the works of Greek, Arabian, and Jewish naturalists and medical writers, which had been translated into Latin shortly before, were laid under contribution. Aristotle, Hippocrates, Theophrastus, the Jew Isaac Medicus, the Arabian Haly, and other celebrities are quoted. To Bartholomew must be given that honour which has been accorded until recently to the Dominican, Vincent of La Vies, whose work exceeds by ten times the 400-page folio volume of Bartholomew. Like the later "Speculum universale" of Vincent, the "De proprietatibus rerum" enjoyed unbounded popularity. References to this are the many manuscripts. There is hardly a large library in Europe which has not manuscript copies of it, the National Library at Paris possessing as many as eighteen. Very many editions appeared in print, at least fourteen before the year 1500, and one as late as 1601 at Frankfurt. By being translated and thus made accessible to the laity, the encyclopaedia of Bartholomew exercised a greater influence on medieval thought than that of Vincent. Of the latter's work the "Speculum historiale," was translated, but Bartholomew's work went further afield, in French, two in Belgian, one in English, and one in Spanish prior to 1500. The work of Bartholomew, though not fulfilling modern requirements of natural sciences, remains a valuable source of information to the student of medieval times.

Delisle in Historie litt. de la France (Paris, 1888), XXX, 352 sqq.; FELDER, Geschichte der Studien im Franziskanerorden (Freiburg, 1904), 243, 368 sqq.

John M. Lenhart.

Bartholomew, Saint, one of the Twelve Apostles, mentioned sixth in the three Gospels (Matt., x, 3; Mark, iii, 18; Luke, vi, 14), and seventh in the list of Acts (i, 13). The name (Bartolomeo) means "son of Taimai" (or Tholmai), which was an ancient Hebrew name, borne, e.g. by the King of Gezuur whose daughter was a wife of David (II Kings, iii, 2). This shows, at least, that Bartholomew was of Hebrew descent; it may have been his genuine proper name or simply added to distinguish him as the son of Taimai. Outside the instances referred to, no other mention of the name occurs in the New Testament. Nothing further is known of him for certain. Many scholars, however, identify him with Nathanael (John, i, 45—51; xxi, 2). The reasons for this are that Bartholomew is not the proper name of the Apostle; that the name never occurs in the Fourth Gospel, while Nathanael is not mentioned in the synoptics; that Bartholomew's name is coupled with Philip's in the lists of Matthew and Luke, and found next to it in Mark, which agrees well with the fact shown by St. Victor that Philip was an old friend of Nathanael's and brought him to Jesus. It is even suggested that Nathanael, mentioned with the call of several Apostles, seems to mark him for the apostolate, especially since the rather full and beautiful narrative leads one to expect some important development; that Nathanael was of Galilee where Jesus had most :: not all, of twelve; finally, that on the occasion of the appear
Bartholomew, Apostle of Armenia, also called Bar-tholomaeus Parvus (the Little), b. at Bologna, year not known; d. 16 August, 1333. Nothing certain has been preserved as to his family. At the end of the thirteenth century, while still young, he entered the monastery of his native town, and became a monk of his native town, and became a monk of invention. Pope John XXII sent to Armenia, and received him his see the city of Maraga, lying east of Lake Urmiah. Accompanied by several companions the new missionary bishop arrived (1318-20) in the territory assigned to him. He studied the Armenian language, built a monastery for his brethren of the order, and with the aid of these began his apostolic labours. He met with such success that large numbers of heathen and Mohammedans were converted and many schismatic Armenians were brought into Catholic unity. The bishop, on the death of his brethren, left the diocese and devoted himself to the education of his son, Dom Antonio, who was entering the ecclesiastical state. He devoted two years to this task. In 1558, against his own wishes and desires, and only out of obedience to his provincial, Luis of Granada, he accepted the appointment to the archiepiscopal See of Braga, for which he had been chosen by Queen Catherine, and in 1559 received episcopal consecration. With true apostolic zeal he devoted himself to the duties of his new office.

On the resumption of the General Council of Trent in 1561, Bartholomew repaired to the council and took part in the last sessions. He was highly esteemed among the Fathers of the council both on account of his theological learning and the holiness of his life, and he exercised great influence in the discussion of the decrees on the reform of ecclesiastical life. On the conclusion of the council he returned, in February, 1564, to his see, and in 1566 held an important provincial synod in which excellent decrees were passed for the restoration of ecclesiastical discipline and the elevation of the clergy and people (Concilium provinciale Bracarense quum
Braga, 1567). The archbishop now devoted himself most zealously to the task of carrying out the reforms of the Council of Trent as well as the decrees of the civil law at Bologna, where he himself became a judge. After repeated requests, having received, on 20 February, 1582, permission to resign his see, he withdrew to the monastery of his order at Viana, to spend the remainder of his life in solitude for the end. In 1845 Gregory XVI declared him Venerable. In the interests of a truly Christian life and the promotion of ecclesiastical discipline, he wrote: "Compendium spiritualis doctrinae ex variis sanct. Patrum sententiae magna ex parte collectum," (Lisbon, 1592); "Stimulus pastorial ex gravissimis habitat. Patrum sententias concinnatus, in quo agitur de vita et moribus episcoporum alliormque praelatorum," (Rome, 1594; published at the instance of St. Charles Borromeo); "Deatechismo ou Doutrina christiana" (Lisbon, 1592). All these writings have been frequently republished and translated into several languages. A collective edition is: "Opera omnia cura et studio Malachzie d'Inquinbert, archiep. Theodos."

J. P. KIRSCH.

Bartolomew of Bragança, b. about 1200; d. 1 July, 1271. He made his studies at Padua, receiving there the habit of the Dominican Order from the hands of St. Dominic. According to Leander, author of the oldest life of Bartholomew, he was made master of the sacred palace in 1235, during the pontificate of Gregory IX; but there is no mention of this event in his last testament, where he expressly states the important positions held by him. He was appointed to the See of Nemonium, in Cyprus, 1248, and invested with the title of archbishop by the neapoleonic town, for he was certainly a monk of that city. In his refutation of Agarenus, he calls himself several times "the monk of Edessa." The time in which he flourished is also doubtful; it is certain, however, that it was after the Mohammedan conquest of Syria, and the controversy concerning the sacred images which began in 725. There is a work of his written in Greek, which he directed against one Agarenus, a Mohammedan. The beginning of the refutation is lost; the title, given by Le Moyne (Varia Sacra, 1665), is "Elusius et Confutatio Agareni." This work may be read in the Migne collection, P. G., CXIII, 1381-1448. This treatise, as it now stands, opens with a statement of the objections of Mohammedans against the Trinity, among which are the arguments against the Blessed Trinity, of the Incarnation, and of the Assumption. Bartholomew then gives his answers, and makes many counter-charges against Mohammed and his so-called Revelation. The main lines of argumentation are taken from the life of the prophet himself. Bartholomew shows that nothing either in his parentage, education, or life betrays any God-given mission. From this he concludes that Mohammed was an impostor, nothing without any Divine indication. Bartholomew is well acquainted not only with the Christian position which he defends, but also with the position of his adversaries; he knows the customs, practices, and beliefs of the Arabs, and he boasts that he has read all of their books. A second treatise, "Contra Muhammadum," is also printed in Migne (loc. cit., 1448-58) under the name of Bartholomew of Edessa; but, in spite of the numerous resemblances, explainable otherwise than by identity of authorship, the differences are of such a nature as to make the ascription of the work to Bartholomew unjustified. Such are the names and the number of Mohammed's wives and children; the editor of the Koran; the Nestorian monk who taught Mohammed Christianity, etc.
Bartholomew of Lucca (or de Fladionibus, sometimes abbreviated Proloiomo or Toloemo), historian, b. about 1227 at Lucca; d. about 1237. At an early age he entered the Dominican Order. He was distinguished for piety and his intense application to study, for which reasons he won the respect and warm friendship of St. Thomas Aquinas. He was not only his disciple, but also his confidant and confessor (Proloiomo, H. E., XXIII, vii). In 1272 he accompanied St. Thomas to Naples where he remained until 1274, when the news of his master's death at Fossa Nuova reached him. He was elected prior of the convent of his native city in 1288. At Naples (1294), he took an active part in the public demonstration which was made to prevent Pope Celestine V from resigning. In 1301 he was elected Prior of Santa Maria Novella at Florence. Later he removed to Avignon where he was chaplain for nine years (1309-18) to Cardinal Patrasso, Bishop of Albano, and after the Cardinal's death in 1311 to his fellow-religious Cardinal William of Aquitaine. It is believed that he was the true friend and often the confessor of John XXII, who appointed him Bishop of Torcello, March 15, 1318. A conflict with the Patriarch of Grado concerning the appointment of an abbot of St. Anthony's at Torcello led to his excommunication in 1321, and he resigned. In 1323 he made peace with the patriarch, returned to his see, and died there in 1327.

The best-known work of Bartholomew is his "Annales" (1051-1303), finished about 1307, wherein are recorded two terse sentences the chief events of this period. (Muratori, Rel. Ital. Script., XI, 1249 sqq.; see in the new edition of C. Minutili, "Documenti di Storia Italiana," Florence, 1876, VI, 35 sqq.). His "Historia Ecclesiastica Nova" in twenty-four books relates the history of the Church from the birth of Christ till 1324; considering as appendices the lives of Boniface VIII, Benedict XI, and Clement V, it reaches to 1314 (Muratori, loc. cit., XI, 751 sqq.; the life of Clement V is in Baluze, "Vita pap. Aven.," 23 sqq.). He also wrote a "Historia Tripartita," a compilation only from his own references and citations. The "Extracta de chronico Fr. Proloiome de Lucca" and the "Excerpta ex chronici Fr. Proloiome" are no longer considered original works by separate authors, but are extracts from the "Historia Ecclesiastica Nova" by some unknown compiler written after the death of Bartholomew. He is also well known for his completion of the "De Regimine Principum," which St. Thomas Aquinas had been unable to finish before his death. Thus, he did not follow the order of the saint, yet his treatment is clear and logical. A work on the "Hexameron" by him is published by Mucieli in 1880. With few exceptions, the writings of Bartholomew have always been held in high esteem. He showed great care in verifying his statements. The lives of the Avignon popes were written from original documents under his hands and with all the statements of eye-witnesses. His acceptance of fables now exploded, e. g. the Pope Joan, must be attributed to the uncritical temper of his time.

Bartholomew of Pisa, Friar Minor and chronicler. The fact that there were two Friars Minor named Bartholomew living in Pisa at the same time has caused considerable confusion, and most recent writers, following Marius of Florence, Mark of Lisbon, and Wadding, have fallen into the error of attributing to Bartholomew Albius the famous "Book of Conformities" which was attributed to Bartholomew Rinonico. The latter, with whom we are here concerned, was a Pisan of noble family. In 1382 he was a student at Bologna and later held the office of Lector there as well as at Padua, Pisa, Sienna, and Florence. He also preached for many years with great success in different Italian cities. He died about 1401, renowned no less for sanctity than for learning, and is commemorated in the Franciscan Martyrology on 4 November.

Bartholomew's chief title to fame rests upon his remarkable book, "De Conformitate Vitae B. P. Francisci ad Vitam Domini Nostrii Jesu Christi," begun in 1385 and formally approved by the general chapter held at Assisi in 1399. Enthusiastically received on its appearance and long held in high esteem, this work became the object of bitter and stupid attacks on the part of Lutherans and Jansenists. Against it Erasmus Alber wrote the "Alcoranus Franciscanus" (Der Bartheus Mönche Eulenspiegel und Alcoran mit einer Vorrede D. M. Luthers, 1531) in reply to which Henry Sedulius, Orbeo, wrote the "Apocryphus adversus Alcoranum Franciscanorum pro libro Conformitatum." (Antwerp, 1607). Subsequent writers on Franciscan history treated the Pisan's work with most unmerited censure; more recently it has come to be lauded in certain circles in terms which savour of exaggeration. Between these extreme views, the patient and discerning student will find the "Conformities" a book of very uneven value. The parallels between the lives of Our Lord and St. Francis which form its basis are sometimes forced, but it now serves to present St. Francis the equal of Christ. Side by side with fantastic legends, ridiculous visions, and other absurdities, it contains much really credible and precious historical information, revealing besides a deep knowledge of Scripture and theology a critical temper not usual at the time it was written. It is rightly considered a source of great importance for students of Franciscan history. It was first printed at Milan in 1510 and in 1513. The new edition published at Bologna in 1893, and especially in the historical parts, at almost every page. A sorely needed critical edition of the text has lately been published in a new volume of the "Annales Franciscanae" (Quaracchi, 1906).

In addition to the "Conformities," Bartholomew left some thirty other works, including an exposition of the Rule of the Friars Minor found in the "Speculum" Morin (Rouen, 1509) and a book "De Vita B. Maria Virginis," published at Venice in 1596; his Lenten sermons were printed at Milan in 1498, Venice, 1503, and Lyons, 1519. Sherales and others have erroneously attributed to him the "Summa Casuum Consceptionis," which is really the work of Bartholomew a.s. Concordio of Pisa, O. P., and the "Vita B. Gerardi," which was written by Bartholomew Albius mentioned above.

PARSCHEL ROBINSON.

Bartholomew of San Concordio (also of Pisa), canonist, and man of letters, b. at San Concordio near Pisa about 1290; d. at Padua, June 8, 1347. He entered the Dominican Order in 1277, studied at Pisa, Bologna, and Paris, and taught at Lucca.
Florence, and Pisa. A preacher of renown, he was as learned as he was devout, as skilled in Latin and Tuscan poetry as he was versed in canon and civil law. His fame rests chiefly on his alphabetically arranged "Summa de Casibus Conscientiae", various "Libri Tornaci" by Mino, and "Magistrucia". The idea if not the basis of this work was a "Summa Confessorum" by John Rumi, O. P., Lector of Freiburg (d. 1314). Bartholomew's treatise was clear and concise, and it continued the newer laws and canons of his time. Evidence of a highly useful digest, it was very popular and much used during the fourteenth and fifteenth centuries, and was among the first books undertaken by some of the earliest printers of Germany, France, and Italy. Nicholas of Osimo, O. M., added a supplement in 1444, which also appeared in many editions. Others likewise incorporated the work in later handbooks, notably James of Ascoli, O. M., 1464, and Anglo de Clavario, O. M., in his "Summa Angelica". Apart from several MSS. on moral and literary subjects, his works include "De documentis antiquorum", edited by Albertus Clarus, O. P. (Tarsvis, 1601) in 8vo. The same treatise in the vernacular, "Ammazastramenti degli antichi" (Florence, 1662), came to be regarded as a Tuscan classic.


JOHN R. VOLL.


Bartholomites, the name given to Armenian monks who sought refuge in Italy after the invasion of their country by the Sultan of Egypt in 1296. The first of their number landed at Genoa, where a church of St. Bartholomew was built for them, and a monastery of this name followed this first band and was established in various Italian cities, Parma, Sienna, Pisa, Florence, Civita Vecchia, Rome, and Ancona. To these early foundations were afterwards added others at Milan, Naples, Perga, Gubbio, Ferrara, Bologna, Padua, Rimini, Viterbo, etc.; in fact the Bartholomites were both numerous and prosperous. In the beginning they observed the Rule of St. Basil and the Armenian Liturgy, Clement V acknowledging their right thereto. But in time they abandoned their national traditions for those of the Western Church, and thus a bit resembling that of the Dominicans and finally replaced the Rule of St. Basil by that of St. Augustine. Innocent VI, who approved this change (1356), also confirmed the union of their monasteries into one congregation governed by a superior-general and a general chapter. The superiors-general were at first elected for life, but in 1474 Pope Sixtus IV caused them to be nominated for every three years.

Boniface IX granted the congregation the privileges of Urban VIII and Paul III ratified the same; nevertheless the Bartholomites were prohibited from joining any other religious order except that of the Carthusians. Durazzo, their first cardinal protector, was appointed by Urban VIII in 1640, but they did not long enjoy his signal advantage. Their regular observance began to decline, their ranks were but meagrely recruited, and most of their houses had to be closed until at length only four or five were left, in which about forty monks lived as best they could. There seemed to be but slow progress towards their decadence. In 1804 Pius VII authorized the Bartholomites to enter other religious orders or else to secularize themselves, assuring each of them a pension. He suppressed their congregation and its houses and revenues were put to new uses. Among the most noted were: Father James Martin, who conducted the first Armenian monks to Genoa and was their superior; Father Anthony of Pisa, who was the first superior-general of their congregation; Esteban Palma, who four times held the office of general and laboured zealously for the reform of the congregation; Cherubini Cerbelloni of Genoa, who had considerable influence as a preacher; and Sootti, Pori, Girolamo Cavalieri, J. B. Ladrian, and Gregorio Bitto who left literary works which were, however, soon forgotten. In their church at Genoa is still preserved the celebrated portrait of Christ known as the "Madonna di Balduini". Bitto, Relazioni del principe e stato della Religione de' Fr. di S. Basilio degli armeni in Italia; HIST. TOT. Histoire des ordres monastiques, I, 243-245.

J. M. BORRIN.

Bartoli, DANILO, a historian and littérateur, b. at Ferrara, 12 February, 1608; d. in Rome, 12 January, 1685. After a brilliant course of studies under the Jesuits, he entered the novitiate of San Andrea, Rome, in 1623, before the completion of his sixteenth year. The story of the labours and sufferings of the members of the Society of Jesus in the Indies and Japan is an account of religious an ardent desire to emulate the seed and devotion of the missionaries. He was sent to the foreign missions, but Father Mutius Vitellezchi, the General of the order, kept him in Italy. After some years of teaching, Father Bartoli began his apostolate in his native city and his sermons meeting with extraordinary success in Ferrara, his native place, Genoa, Lucca, Florence, and Rome. He was engaged in this fruitful ministry when the contemplation of the evils to youth, caused by the reading of romances, suggested one of his first books, "The Learned Man". This work was received with great applause and is said to have gone through eight editions in the first year of its publication; it was translated into French, German, and English.

The success of this venture decided the vocation of Father Bartoli as a writer. He was called to Rome by his superiors in 1650, and from that time until his death he published many works in history as well as in other departments of literature, all of them written in Italian. The best known and the most important is a history of the Society of Jesus, which appeared in Rome from 1660 to 1673, in six volumes folio, and was translated into Latin by Father Piani, S.J. Bartoli's works were collected and published in "Florentinis Iuris" in 40 volumes, 16mo. He is universally esteemed for his erudition, as well as for the purity and elegance of his style. His fellow-countrymen have honoured him with a place among the classical writers of the Italian language.

BARTOLI, OPERA VARIA (Venice, 1716), a sketch of the author is prefixed to the first volume. See also edition of CARAFFI (Turin, 1822-50); PIETRAMAGGI, Vita del Dott. M. D. Bartoli (Bologna, 1665); SOMMERSOUL, Diz. del Dott. Bartoli (Gossens, 1784). See also Diz. del Dott. Bartoli, ed. by F. R. DELLA RICCA (Florence, 1852). J. TANIELIAN.

BARTOLDO DI SASSOFERRATO. See Roman Law.

Bartole, GIULIO, a Cistercian monk and learned Hebrew scholar, b. at Celleno in the old kingdom of Naples, 1 April, 1613; d. at Rome, 24 October, 1657. He received his early education under Giovanni Battista, a converted Jew, and in 1651 was appointed professor of Hebrew and rabbinical literature at the Collegium Neophytorum at Rome and Scriptor Hebraicus at the Vatican Library. It was here that he, with his associate, compiled the catalogue of Barthelemy of Pisa. A sketch of the author is prefixed to the first volume. See also edition of CARAFFI (Turin, 1822-50); PIETRAMAGGI, Vita del Dott. M. D. Bartoli (Bologna, 1665); SOMMERSOUL, Diz. del Dott. Bartoli (Gossens, 1784). See also Diz. del Dott. Bartoli, ed. by F. R. DELLA RICCA (Florence, 1852). J. TANIELIAN.

EDWARD P. STILLER.

Bartolomeo of Battista, a convert to Judaism, and learned Hebrew scholar, b. at Celleno in the old kingdom of Naples, 1 April, 1613; d. at Rome, 24 October, 1657. He received his early education under Giovanni Battista, a converted Jew, and in 1651 was appointed professor of Hebrew and rabbinical literature at the Collegium Neophytorum at Rome and Scriptor Hebraicus at the Vatican Library. It was here that he, with his associate, compiled the catalogue of Barthelemy of Pisa. A sketch of the author is prefixed to the first volume. See also edition of CARAFFI (Turin, 1822-50); PIETRAMAGGI, Vita del Dott. M. D. Bartoli (Bologna, 1665); SOMMERSOUL, Diz. del Dott. Bartoli (Gossens, 1784). See also Diz. del Dott. Bartoli, ed. by F. R. DELLA RICCA (Florence, 1852). J. TANIELIAN.

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Bartolomeo of Sassoferrato. See Roman Law.

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EDWARD P. STILLER.
peared in four volumes during the years 1675-93. The last volume was published by his disciple, Carlo Giuseppe Imbonati, who also published a supplementary volume in 1694. This monumental work contains an account of Jewish literature and embodies besides its numerous bibliographical and biographical data, a number of dissertations on Jewish customs, etc. Although it has been adjudged uncritical by Richard Simon, Bartolocci's work was adopted by Wolf as the basis of his own "Bibliotheca Hebraica." Bartolocci died as Abbot of the monastery of St. Sebastiani ad Catacumbas in Rome.

Wolfs, Bibl. Hebr., i, 6-9; Foner, Bibl. jud., i, 69, iii, lviii; Nouv. Biogr. Universelle, s. v.; Jewish Encyclopedia, s. v.; Kauden in Kirchenlexikon, s. v.

F. X. E. Albert.

Bartolommeo, Fra, an Italian painter and a member of the Dominican Order, b. in 1475 in the territory belonging to Florence; d. at Florence in 1517. He bore the worldly name of Bartolommeo di Pagholo del Fattorino and was called, more familiarly, Baccio della Porta, the nickname being a reference to the circumstances of his family. His work as a painter characterizes the transition of the Renaissance from its early period to the time of its greatest splendour. In 1484 he entered the studio of Cosimo Rosselli, one of whose pupils at the same time was a lad of about Bartolommeo's age, Mariotto Albertinelli. The friendship between Bartolommeo and the somewhat more worldly Albertinelli caused the two to form a business partnership in 1490 which lasted until 1512. At times the two friends were estranged on account of Bartolommeo's admiration for Savonarola.

Bartolommeo adopted Savonarola's theories concerning art, painted the reformed picture a number of times and after Savonarola's tragic end (1498) entered the same order to which the reformer had belonged. Before this, though, he had painted the fresco of the Last Judgment, which is in the Church of Santa Maria Nuova, Florence. The upper part of the fresco depicts the Saviour, the Virgin Mary, and the Apostles; the figures while preserving their traditional dignity exhibit a striking freedom in the pose. The work also shows an entirely new perception of perspective. The lower half of the fresco, painted by Albertinelli, is also skilfully composed. At times, perhaps, a little more action would be preferable. Besides this work all that we have of Bartolommeo's first period are a few carefully executed drawings which are in various collections. Savonarola made the same deep impression on Bartolommeo that he made on many other Florentine painters. According to Vasari, the artist, influenced by Savonarola's preach-

ing, threw his secular and mythological designs into the bonfire.

For a number of years after his entrance (1500) into the Convent of San Marco he gave up his art, although he did not become a monk. He resumed his work, painting in the style of Angelico, which was in agreement with the spirit of Savonarola, and also in part in the style of Masaccio and Filippino. He had previously studied the Florentine art of the time with great diligence, and in a manner this the work that Bartolommeo had charge of the studio of San Marco when Raphael came to Florence. Raphael visited Bartolommeo and the acquaintance was productive of benefit to both. In 1508 Raphael went to Rome. In the same year a visit to Venice gave Bartolommeo a new stimulus. The influence of the rich colouring used by Bellini and Titian showed itself in the altar-piece (in the Museum at Lucca), which represents God the Father, with St. Catherine and Mary Magdalen in ecstasy. Some years later Bartolommeo went for a time to Rome. Here he studied the works of Michelangelo in addition to those of Raphael. For a while he was in Lucca, but generally he worked at San Marco, where he finally died.

Fra Bartolommeo developed his undoubted talent for painting by the manner in which he treated the work of religious feeling and the dignity suitable to sacred subjects are happily united with the advance in the technic of his time. In perspective, characterization of his subject, drapery, color, grouping, and rhythm of pose and movement Bartolommeo holds to the Quattrocento, while the impression made by his devotional pictures is in no way lowered by realism or by seeking after external effect. The works which he painted to sell are not so naive and unconscious as the Fiesole pictures, for Bartolommeo came more in contact with the world. The "Vision of St. Bernard" exhibits a shy, tender grace; the "Marriage of St. Catherine" (in the Pitti Palace, Florence) has more animation although filled with the mystic depths of religious feeling. Bartolommeo loved symmetry in his grouping, but he understood how to avoid monotony by variation in the position of the body, the turn of the head, and by the use of other signs of movement as, for example, in the Mother of Mercy in the museum at Lucca. An unfinished altar-piece, a beauty of form expressive of the character of the personage is united to skilful variety and strict adherence to the subject. This altar-piece (in the Uffizi, Palace, Florence) represents the patron saints of Florence with the Madonna and Child. St. Anna who is also portrayed is somewhat higher in position, while two angels sit at the foot of the altar and others are poised over the whole group.

The art with which Bartolommeo expressed the individuality of his subjects is still greatly admired in small frescoes which he produced, such as the "Ecce Homo" and representations of the Madonna with various saints. The heroic figure of St. Mark in the Pitti Palace, Florence, an imitation of the style of Michelangelo, is less striking in expression than in the true drapery. A delightful simplicity and dignity characterize the painting of a Risen Christ blessing the world. The evangelists are with him and the world is seen as a landscape in a mirror held by two angels. Still more2

The Descent from the Cross (Pitti Gallery, Florence)
graded and so subdued that a heavenly peace illumines the group. Bartolommeo’s masterpieces are to be found chiefly in Florence and Lucca.

SCOTT, Fr. Bartolommeo (London, 1881); LINKE, Geschichte der Bildhauerkunst in Italien (Berlin, 1878); II; FRANZI, Fr. Bartolommeo della Porta (Ratisbon, 1879); IDEL, Geschichte der christlichen Malerei (Freiburg, 1894), II.

GIETMANN.

Bartolozzi, Francesco, an engraver, etcher, and painter, b. at Florence, 1727; d. at Lisbon, 1815. His father was a goldsmith of excellent family and early taught the use of the burin to his boy who, when ten years of age, engraved two heads which gave promise of his future powers. In the Florentine Academy he learned to work in oil, chalks, and sanguine. Unsurpassed by any artist of his day in his knowledge of anatomy, and with a passion for the antique, young Bartolozzi became a master in depicting beauty of expression, movement, and form.

From 1745 until 1751 he studied with Wagner, the Venetian historical engraver. This apprenticeship ended, he married Lucia Ferro and the young pair, on Cardinal Bottari’s invitation, went to Rome. Returning to Venice, his fame grew very rapidly, and in 1760, when George III’s librarian, took him to England, where he was appointed Engraver to the King, and, four years later, Royal Academician. In London he engraved over two thousand plates, nearly all in stipple or the “red-chalk style,” a method recently invented by the French, but brought into vogue and elevated into a distinct art by Bartolozzi. He devoted himself to the human figure, and his engravings abound in sweet and tender types of beauty, graceful in form and outline. Everywhere are found delicate modulations of light and shade with a roundness, finish, and suggestion of flesh never before seen in engraved work.

Bartolozzi’s drawing was superb; and although he was a reproductive artist he improved the work he copied, especially the drawing, even Sir Joshua Reynolds thanking him for such a service. His pupils called him the “god of drawing.” His splendid line work was obscured by the great popularity attained by his stippled prints, and his few etchings show a free, bold, and unfeathered sweep of line. They, too, were reproduced from pictures by others, but the translation always improved on the original. In 1802 Bartolozzi went to Lisbon, where he was knighted, and where he worked and taught until his death at the church of Saint Isabella. Among Bartolozzi’s best productions are the “Royal Academy Diploma,” “The Marlborough Gems,” the “Illustrations to Shakespeare,” and some of his small “Tickets,” all in stipple; and “The Silence” and “Clytie,” engraved in pure line.


LEAN HUNT.

Barton, Elizabeth, b. probably in 1506; executed at Tyburn, 20 April, 1534; called the “Nun of Kent.” The career of this visionary, whose prophecies led to her execution under Henry VIII, has been the source of much controversy which is the subject of this inquiry: Was she gifted with supernatural knowledge or was she an impostor? In 1525, when nineteen years of age, being then employed as a domestic servant at Aldington, Kent, she had an illness during which she fell into frequent trances and to “wonderously things done in other places whilst she was neither herself present nor yet heard no report thereof”. From the first her utterances assumed a religious character and were “of marvellous holiness in rebuke of sin and vice”. Her parish priest, Richard Masters, convinced of her sincerity, reported the matter to the Archbishop of Canterbury, who sent a commission of three Canterbury Bishops, Bocking, Hadleigh, and Barnes, two Franciscans, Hugh Rich and Richard Riaby, a diocesan official, and the parish priest to examine her again. Shortly after this commission pronounced in her favour, her prediction that the Blessed Virgin would appear to her at a certain chapel was not followed. The presence of a large crowd she was restored to health. She then became a Benedictine nun, living near Canterbury, with a great Reputation for holiness. Her fame spread widely until she came into wide public notice. She protested “in the name and by the authority of God” against the king’s projected divorce. To further her opposition, besides writing to the pope she had interviews with Fisher, Wolsey, and the king himself. Owing to her reputation for sanctity she proved one of the most formidable opponents of the royal divorce, so that in 1533 Cromwell took steps against her, and after examination by Cranmer she was in November, with Dr. Bocking, her confessor, and others, committed to the Tower. Subsequently all the prisoners were made to do public penance at St. Paul’s and are fully and to publish confessions of deception and fraud.

In January, 1534, a bill of attainder was framed against her and her thirteen of her sympathizers, among whom were Fisher and More. Except the latter, whose name was withdrawn from the bill, seven including Bocking, Masters, Rich, Riaby, and Elizabeth herself being sentenced to death, while Fisher and five others were condemned to imprisonment and forfeiture of goods. Elizabeth and her companions were executed at Tyburn on 20 April, 1534, when she is said to have repeated her confession. Protestant authors allege that these confessions alone are conclusive of her imposture, but Catholic writers, though they have felt free to hold divergent opinions about the nun, have pointed to the suggestive fact that all that is known as to these confessions emanates from Cromwell or his agents; that all available documents are on his side; that the confession issued as here is on the face of it not her own composition; that she and her companions were never brought to trial; but were condemned and executed unheard; that there is contemporaneous evidence that the alleged confession was even then believed to be a forgery. For these reasons the matter cannot be considered as settled, and ultimately the difficulty of arriving at a satisfactory and final decision now seems insuperable.

Act of Attainder, 5 Henry VIII, cap. xvi; WRIGHT, Suppressed Monasteries and Gardiners’ Inquests (1887) for the reign of Henry VIII for 1535-4; LEE in Dict. Nat. Biol. III 343; GASKERT, Henry VIII and the Eng. Monasteries (1889); I; BRIDGERT, Life of Fisher (1890); II; IREM, Life of More (1892), xvii.

EDWIN BURTON.

Baruch (Heb. ברוך, blessed, Benedict; Sept. Baruch). I. Baruch, the disciple of Jeremiah, and the traditional author of the deuteronomical book, which bears his name. He was the son of Nerias (Jer. xxxii, 12, 16; xxxvi, 4, 8, 32; Bar., i, 1), and most probably the brother of Sarsias, chief chamberlain to King Sedeccias (Jer. xxxii, 12; ii, 59; Bar., i, 1). After the Temple of Jerusalem had been plundered by Nebuchadnezzar (c. c.), he wrote under the dictation of Jeremiah the oracles of that great prophet, foretelling the return of the Babylonians, and read them at the risk of his life in the hearing of the Jewish people. He wrote also the second and enlarged edition of the prophet’s prophecies after the things done in other places and whilst she was neither herself present nor yet heard no report thereof. These utterances were of marvellous holiness in rebuke of sin and vice. Her parish priest, Richard Masters, convinced of her sincerity, reported the matter to the Archbishop of Canterbury, who sent a commission of three Canterbury Bishops, Bocking, Hadleigh, and Barnes, two Franciscans, Hugh Rich and Richard Riaby, a diocesan official, and the parish priest to examine her again. Shortly after this commission pronounced in her favour, her prediction that the Blessed Virgin would appear to her at a certain chapel was not followed. The presence of a large crowd she was restored to health. She then became a Benedictine nun, living near Canterbury, with a great reputation for holiness. Her fame spread widely until she came into wide public notice. She protested “in the name and by the authority of God” against the king’s projected divorce. To further her opposition, besides writing to the pope she had interviews with Fisher, Wolsey, and the king himself. Owing to her reputation for sanctity she proved one of the most formidable opponents of the royal divorce, so that in 1533 Cromwell took steps against her, and after examination by Cranmer she was in November, with Dr. Bocking, her confessor, and others, committed to the Tower. Subsequently all the prisoners were made to do public penance at St. Paul’s and are fully and to publish confessions of deception and fraud.

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EDWIN BURTON.
and witnessed the purchase by the prophet of his ancestral estate in Anathoth (Jer., xxxii). After the fall of the Holy City and the ruin of the Temple (588 B.C.) Baruch lived probably for some time with Jeremiah at Masaph. His enemies accused him of having crucified the prophet and advised the Jews to remain in Judah, instead of going down into Egypt, as they were contemplating. In consequence, he was carried, together with his master, to Egypt (Jer., xxxiii), where, according to a Hebrew tradition preserved in I Esdr., xxxi, 6, 7, both before and after Nabuchodonosor’s invasion of that country. This tradition, however, conflicts with the data found in the opening chapter of the Prophecy of Baruch, wherein we are told of Baruch writing his book in Babylon, reading it publicly in the fifth year after the burning of the Holy City, and apparently being sent to Jerusalem by the Jewish captives with sacred vessels and gifts destined to the sacrificial service in Yahweh’s Temple. It conflicts likewise with various traditions, both Jewish and Christian, which perhaps contain some particles of truth, but which do not allow us to determine the date, place, or manner of Baruch’s death, with anything like probability.

In the Catholic Bible the “Prophecy of Baruch” is made up of six chapters, the last of which bears the signature of the “Epileste of Jeremiah”, and does not belong to the book proper. The Prophecy opens with an historical introduction (i, 1–14), stating first (1–2) that the book was written by Baruch at Babylon in the fifth year after Jerusalem had been burned by the Chaldeans, and next (v., 2–14) that it was read in an assembly of King Jehochains and other Babylonian exiles upon whom it produced the most beneficial effects. The first section in the body of the book (i, 15; ii, 8) contains a twofold confession of the sins which led to the exile (i, 15–4, 5; ii, 6–13), together with the prayer of the prophet to forgive His people (ii, 14; iii, 8). While the foregoing section has much in common with the Book of Daniel (Dan., ix, 4–19), Baruch’s second section (iii, 9; iv, 4) closely resembles passages in Job, xxviii, xxxviii. It is a beautiful panegyric of that Divine Wisdom which is nowhere found except in the Law given to Israel; only in the guise of the Law has Wisdom appeared on the earth and become accessible to man; let, therefore, Israel prove faithful again to the Law, subject the third section which extends from iv, 5 to v, 9. It is made up of four odes, each beginning with the expression, “Take courage!” (iv, 5, 21, 27, 30), and of a psalm closely connected with the eleventh of the apocryphal Psalms of Solomon (iv, 36; v, 1). Chapter vi as an appendix to the whole book “The Epistle of Jeremiahs”, sent by that prophet “to them that were to be led away captives into Babylon” by Nabuchodonosor. Because of their sins they were to be removed to Babylon and to remain there “for a long time, even to seven generations”. In that heathen city they would witness the gorgeous worship paid to “gods of gold, and of silver, and of stone, and of wood”, but should not conform to it. All such gods, it is argued in various ways, are powerless and perishable at man’s hand; and the same is the case with death. The apostles were to obey the Great Commandment which obviously bore upon the exile. Such a literary method of composition does not necessarily conflict with the traditional authorship of the Book of Baruch. Many of the sacred writers of the Bible were compilers, and Baruch may, and, according to the Catholic Church, have composed the Epistle to the Hebrews. The character of the work ascribed to him, must, be numbered among them. The grounds of Catholics
for this view are chiefly three: (1) The book is ascribed to Baruch by its title; (2) it has always been regarded as Baruch's work by tradition; (3) its composition and there later date of Baruch's time, or that should be regarded as foreign to the style and manner of that faithful disciple and secretary of Jeremiah. Over against this view, non-Catholics argue: (1) That its ultimate basis is simply the title of the book; (2) that the book itself is not in harmony with the historical and literary contents of the work; and (3) that those contents, when impartially examined, point to a much later compiler than Baruch; in fact some of them go so far as to ascribe the composition of the book to a writer living after B.C. 70. Catholics easily disprove this last date for the Book of Baruch; but they do not so easily dispose of the serious difficulties that have been raised against their own ascription of the whole work to Baruch. Their answers are considered as sufficient by Catholic scholars generally. Should any one, however, judge them inadequate, and therefore consider the Book of Baruch as the work of a later editor, the inspired character of the book would still remain, provided this later editor himself be regarded as inspired in his work. The Book of Baruch is “a sacred and canonical” writing has been defined by the Council of Trent; that it has just as much right to be held “inspired of God” as any other book of Holy Writ can readily be shown. For some take the study of the Bible, its Latin rendering in our Vulgate goes back to the old Latin version anterior to St. Jerome, and is tolerably literal from the Greek text.

II. BURCH, the son of Zachai, who helped to rebuild the wall of Jerusalem (II Esd., ii. 28).

III. Baruch, a priest who signed the renewed Covenant after the Exile; perhaps the same as the foregoing (II Esd., vi. 6).

IV. Baruch, one of the children of Juda who settled in Jerusalem after the Captivity (II Esd., viii. 3).

Commentaries by FRITZSCHE (1851); REUBENS (1883); REUM and LOCK (1870); BROHON (1878); KNECHTEL (1879); BURDE (1884); REUBE (1894); and ZACHA (1891).

Editions of S. DAVIDSON (1863); VIGOUROUX (1880); KAULENS (1890); BROHON (1890); CONNELL (1897); GIGOT (1895).

FRANCIS E. GIOOT. Baruch, Apocrypha of. See Apocrypha.

Basedow, Johann Bernhard. See Philanthropinism.

Basil, Liturgy of Saint. Several Oriental liturgies, or at least several anaphoras, have been attributed to the great St. Basil, Bishop of Cæsarea in Cappadocia from 370 to 379. That St. Basil composed a liturgy, or rather reformed an existing liturgy, is beyond doubt, since besides the constant tradition of the Byzantine Church there are many testimonies in ancient writings to establish the fact. In a treatise on the tradition of the Divine Liturgy attributed to St. Proclus, Patriarch of Constantinople (434-466), it is stated that when St. Basil noticed the slothfulness and degeneracy of men, how they were wearyied by the length of the liturgy, he shortened it in order to cure their sloth (P. G., LXV, 849). Moreover the Church has a liturgy which is now a text which went under the name of St. Basil is given in a letter of Peter the Deacon, one of the Scythian monks sent to Rome to settle certain dogmatic questions. Writing about the year 520 to the African bishops in exile inardinia, Peter, an Oriental, mentions a Liturgy of St. Basil, which was known and used throughout the entire East, and even quotes a passage from it: “Hence, also, Blessed Basil, Bishop of Cæsarea, in a prayer of the holy altar, with which almost the entire East is familiar, says among other things: Grant us, O Lord, Thy strength and protection; make the evil good and preserve the just in their righteousness. For Thou canst do all things, and wilt, most readily, oppose Thee; for when Thou desirest, Thou savest, and no one resists Thee will.” (P. L., LXXV, 449.)

Leontius of Byzantium, writing about the middle of the sixth century, censures Theodore of Mopsuestia because he was not content with the liturgies handed down by the Fathers to the churches, but composed a Mass of his own, showing, thereby, no reverence either for that of the Apostles, or for that composed in the same spirit by the great St. Basil (P. G., LXXVI, 1368). The Quinaxe, or Trullan Council (692), in its thirty-second canon draws an argument from the written liturgy of the archbishop of the church of the Cæsareans, St. Basil, whose glory has spread through the whole world (Mansi, Coll. Conc., XI, 858). Finally, in the Barberini library there is a manuscript of the latter part of the eighth, or the early part of the ninth, century which contains a Greek liturgy entitled the “Liturgy of St. Basil.”

It is not known precisely what the nature of the Basilian reformation was, nor what liturgy served as the basis of the saint's work. Very probably he shortened and changed somewhat the liturgy of his own diocese, which was akin to the Liturgy of St. James. In later times it underwent some development, so that with the study of the liturgical history it would be almost impossible to reconstruct it as it came from the pen of the Bishop of Cæsarea. According to the tradition of the Greek Orthodox Church, their liturgy is practically the work of St. Basil, due allowance being made for later amplification in the course of time. This is older than either of the other two Byzantine liturgies, and is mentioned under the name of St. Basil in ancient times as if were then the normal liturgy. Of the anaphoras attributed to St. Basil the Syriac and Armenian are probably derived from the Byzantine Greek with some modifications. The Abyssinian is a translation of the Coptic, while the Coptic, Arabic, and Greek Egyptian liturgies are substantially the same. These Egyptian anaphoras of St. Basil are different from the Cæsarean liturgy, and do not possess all the characteristics of the Alexandrian Rite, but appear rather to be modelled on the Syrian type, so they are probably an importation into Egypt. The Greek Egyptian contains several prayers (identical with those in the Pontine liturgy) expressly ascribed to St. Basil, and from these it may derive its title.

The Cæsarean or Byzantine Liturgy is used in the countries which were evangelized from Constantinople, or which came under its influence for any considerable period. It is used, for example, by the Orthodox and Uniat Greek churches in the Orient, as well as by the Greek communities in Italy and Sicily. Translated into the Old Slavonic it is used by Orthodox and Uniat Catholics in Russia and in some parts of the Austrian Empire; translated into Georgian and Rumanian it is used respectively in Georgia and Rumania. It has also been translated into several other languages and dialects for use in the Russian dependencies and where the Russian Church has a liturgical attachment. It is also in use in Syria. Since the Liturgy of St. John Chrysostom has become the normal liturgy of the Greek Church, that of St. Basil is now used only on the Sundays of Lent with the exception of Palm Sunday, the Holy Thursday of Holy Week, the Sunday of Christmas and of the Epiphany, and on the feast of St. Basil, which in the Greek calendar occurs on the first day of January.

The liturgy may be divided into the Mass of the catechumens and the Mass of the faithful. The first
contains the prayers of the prothesis of the antiphon, of the little entrance, and of the triasphion, the lessons, and the prayers of the eucene and of the catechumenas. The Mass of the faithful begins with the two prayers of the faithful, and contains the prayer of the great entrance, the prayer of the Offertory, which is expressed as: Basil, the offering of the Lord. Then the Offertory, and the Anaphora. The Anaphora proper, starting with the Eucharistic Preface followed by the Sanctus, embraces the preparatory prayers for the Consecration, the Consecration itself, the Epiclesis or invocation of the Holy Ghost, the Great Amen, and finally the dismissal, namely the Lord's Prayer, the inclination, Elevation, Communion, thanksgiving, and dismissal.

Goar, Εὐχέλαδος σεις ψιθυρικό γραμματις (Venice, 1730); Brightman, Liturgies Eastern and Western (Oxford, 1905), I, prints the Barberini Ms., p. 306, the prayers of the modern liturgy, p. 400. Tr. will be found in: Breyer, A Collection of the Principal Liturgies (London, 1833), and Swainson, The Greek Liturgies (Cambridge, 1884); Neal, History of the Holy Eastern Church (London, 1858); Forward, Liturgy, History of the Protestant, Lutheran, Eastern, Reformed, and Dissenting Churches (London, 1881); Rennardot, Liturgiarum orientalium collecta (Frankfort, 1847).

J. F. Goossens.

Basil, Rule of Saint.—I. Under the name of Basilians are included all the religious who follow the Rule of St. Basil. The monasteries of such religious have never possessed the hierarchical organization which ordinarily exists in the body of an order properly so called. Only a few houses were formerly grouped into congregations or are today so combined. St. Basil drew up his Rule for the members of the monastery he founded about 356 on the banks of the Iura in the province of Coele Syria. By forming this community St. Basil visited Egypt, Palestine, Cæsarea, and Mesopotamia in order to see for himself the manner of life led by the monks in those countries. St. Gregory of Nazianzus, who shared the retreat, aided Basil by his advice and experience. The Rule of Basil is divided into two parts: the “Greater Monastic Rules” (Regulae fusius tracetae, Migne, P. G., XXXI, 889-1052), and the “Lesser Rules” (Regulae brevius tracetae, ibid., 1051-1306). Rufinus who translated them into Latin united the two into a single Rule under the name of “Regule sancti Basilli episcopi Cappadociae ad monachos” (P. L., CIII, 483-554); this Rule was followed by some western monasteries. For a long time the Rule of Cæsarea was considered as the model of the author of a work on monasticism called “Constitutiones monasticorum” (P. G., XXXI, 1315-1428). In his Rule St. Basil follows a catechetical method; the disciple asks a question to which the master replies. He limits himself to laying down indisputable principles which shall guide the superiors and monks in their conduct. He sends his monks to the Sacred Scriptures; in his eyes the Bible is the basis of all monastic legislation, the true Rule. The questions refer generally to the virtues which the monks should practise and to the rules they should avoid. The greater number of the replies contain a verse or several verses of the Bible accompanied by a comment which defines the meaning. The most striking qualities of the Basilian Rule are its prudence and its wisdom. It leaves to the superiors the care of settling the many details of local, individual, and daily life; it does not determine the material exercise of the observance of the administrative regulations of the monastery. Poverty, obedience, renunciation, and self-negation are the virtues of the monastic life: St. Basil makes the foundation of the monastic life.

As he gave it, the Rule could not suffice for anyone who wished to organize a monastery, for it takes this work as an accomplished fact. The life of the Cappadocian monks could not be reconstructed from the traces they left, and the life of Basil of Caesarea. As the monks of the Cappadocian monastery were not much the superiors and to the garb of the inmates. The superiors had for guide a tradition accepted by all the monks. This tradition was enriched as time went on by the decisions of councils, by the ordinances of the Emperors of Constantinople, and by the regulations of a number of revered abbots. Thus there arose a body of law by which the monasteries were regulated. This law was accepted by all the abbeys. They were observed only by the houses of one country, while there were regulations which applied only to certain communities. In this regard Oriental monasticism bears much resemblance to that of the West; a great variety of observances is noticeable. St. Basil’s monasteries were organized in the Rule of St. Basil formed a principle of unity.

II. THE MONASTRIES OF THE EAST.—The monasteries of Cappadocia were the first to accept the Rule of St. Basil; it is afterwards spread gradually to all the monasteries of the East. Those of Armenia, Chaldea, and of the Syrian countries in general preferred instead of the Rule of St. Basil those observances which were known among them as the Rule of St. Anthony. Neither the ecclesiastical nor the imperial authority was able to conform to the Basilian Rule universal. It is therefore impossible to tell the epoch at which it acquired the supremacy in the religious communities of the Greek world; but the date is probably an early one. The monasticism of the Eastern Church was strongly held back by the obstacles of its diffusion. Protected by the emperors and patriarchs the monasteries increased rapidly in number. In 536 the Diocese of Constantinople contained no less than sixty-eight, that of Chalcedon forty, and these numbers continually increased. Although monasticism was not able to spread in all parts of the empire with equal rapidity, yet what it probably must have been may be inferred from these figures. These monks took an active part in the ecclesiastical life of their time; they had a share in all the quarrels, both theological and political, and they were associated with all the works of charity. Their monasteries were places of refuge for studious men. Many of the bishops and patriarchs were chosen from their ranks. Their history is interwoven, therefore, with that of the Oriental Churches. They gave to the preaching of the Gospel its greatest apostles. As a result monastic life gained a footing at the same time as Christianity among all the races won to the Faith. The position of the monks in the empire was one of great power, and the emperors did not always measure their influence. Thus their development ran a course parallel to that of their Western brethren. The monks, as a rule, followed the theological vicissitudes of the emperors and patriarchs, and they showed no notable independence except during the iconoclastic persecution; the stand they took in this aroused the anger of the imperial controversyists. The Faith had its martyrs among them; many of them were condemned to exile, and some took advantage of this condemnation to reorganize their religious life in Italy.

Of all the monasteries of this period the most celebrated was that of St. John the Baptist of Studium, founded at Constantinople in the fifth century. It acquired its fame in the time of the iconoclastic persecution during which it was under the direction of the saintly Hesychmenos (abbot) Theodore, called the Studite. Nowhere did the heretical emperors meet with more courageous resistance. At the same time the monastery was an active centre of intellectual life, and had considerable influence on monastic observances in the East. Further details may be found in “Prefiscriptio constitutionis monasterii Studii” (Migne, P. G., XCIX, 1703-20), and the monastery’s “Canones de confessione et pro pecatis satisfactione” (ibid., 1721-24). Theodore’s authority was upheld by his sons to his uncle, the saintly Abbot Plato.
who first introduced them in his monastery of
Basil. The other monasteries, one after another, adopted them, and they are still followed by
the monks of Mount Athos. The monastery of
Mount Athos was the direct descendant of the
tenth century through the aid of the Emperor Basil
the Macedonian and became the largest and most
celebrated of all the monasteries of the Orient; it
is in reality a monastic province. The monastery
of Mount Sinai, in particular, is thought complete to be the
monastery of Sinai, although it was never as important as the
other. The monastery of St. Catherine on Mount Sinai, which goes back to the early days of monas
ticism, had a great fame and is still occupied by monks.
Reference to Oriental monastic history must here be limited
to those who have left a mark upon ecclesiastical
literature: Leontius of Byzantium (d. 543), author of
a treatise against the Nestorians and Eutychians;
St. Sophronius, Patriarch of Jerusalem, one of
the most vigorous adversaries of the Monothelite heresy
(P. G., LXXXVII, 3147-4014); St. Maximus
the Confessor, Abbot of Chrysopolis (d. 662), the
most brilliant representative of Byzantine monasticism
in the seventh century; in his writings and letters
St. Maximus steadily combated the partisans of
the Monothelite heresy (in the Cod. XC and XCI); St. John Damascene, who may perhaps
be included among the Basilians; St. Theodore
the Studite (d. 829), the defender of the veneration
of sacred images; his works include theological, ascetic,
liturgical, and homiletical writings (P. G., XCIX).
The Byzantine monasteries furnish a long
line of historians who were also monks: John
Malalas, whose "Chronographia" (P. G., CXVII,
9-190) served as a model for Eastern chroniclers;
Georgius Syncellus, who wrote a "Selected Chrono
graphia"; his friend and disciple Theophanes (d. 817),
Abbot of the "Great Field" near Cysicus, the
author of another "Chronographia" (P. G., CVIII);
the Patriarch Nicophorus, who wrote (815-829) an
historical "Breviary" (a Byzantine history), and an
"Abridged Chronograpbia" (P. G., C, 879-991);
George the Monk, whose Chronicle stops at a. n. 842
(P. G., CX). There were, besides, a large number
of monks, hagiographers, hymnologists, and poets who
had a large share in the development of the Greek
Literature. Among the authors of hymns may be
mentioned: St. Maximus the Confessor; St. Theodore
the Studite; St. Romanus the Melodist; St. Andrew
of Crete; St. John Damascene; Cosmas of Jerusalem,
and St. Joseph the Hymnographer. Fine penman
ship is typical of Constantinople. He held
honour among the Basilians. Among the monasteries
which excelled in the art of copying were the
Sudium, Mount Athos, the monastery of the Nile of
Philox and that of Rossano in Sicily; the tradi
tion was continued later by the monastery of Grotta
Ferrata near Rome. These monasteries, and others
as well, were studios of religious art where the monks
toiled to produce miniatures in the manuscripts,
paintings, and goldsmith work. The triumph of or
thodoxy over the iconoclastic heresy infused an
extraordinary enthusiasm into this branch of their labours.

From the beginning the Oriental Churches often took
their patriarchs and bishops from the monasteries.
Later, when the secular clergy was recruited largely
from among married men, this custom became almost
universal, for, as the episcopal office could not be
conferred upon men who were married, it developed,
in a way, into a privilege of the religious who had
taken the vow of celibacy. Owing to this the monks
formed the periphery of the whole clerical
clergy of the Western Churches; this gave and still
gives a preponderating influence to the monasteries
themselves. In some of them theological instruction
is given both to clerics and to laymen. As long as
the spirit of proselytism existed in the East the
monasteries furnished the Church with all its mis
sionaries. The names of two have been inscribed
in Rome in its calendar of annual feasts; namely, St.
Cyril and St. Methodius. The name of the latter
The Byzantine schism did not change sensibly the
position of the Basilian monks and monasteries.
Their sufferings arose through the Mohammedan con
quest. To a large number of them this conquest
brought complete destruction. They are the best
known monasteries of the schismatic Basilians are those
of Mount Athos and of Mount Sinai. Besides these
there are still many monasteries in Turkey in Asia,
of which 10 are in Jerusalem alone, 1 at Bethlehem,
and 4 at Jericho. They are also numerous on the
islands of the Aegean Sea: Chios 3, Samos 6, Crete
about 50, Cyprus 11. In Old Cairo is the monastery
of St. George. In Greece there were formerly
400 monasteries, there were, in 1832, only 82, which
by 1904 had increased to 109; 9 Basilian convents
and 556 women are now in Mount Athos. In the
Rumania there are 22 monasteries; in Servia 44, with
only about 118 monks; in Bulgaria 78, with 193
inmates. Montenegro has 11 monasteries and 15
monks; Bosnia 3 and Herzegovina 11. In Dal
matia are 11 monasteries and in Bukovina 3.
Hungary has 25 monasteries and 5 branch houses.
The schismatic monks are much more numerous in
Russia; in this country, besides, they have the most
influence and possess the richest monasteries.
None were else has the monastery life been so closely inter
woven with the national existence. The most cele
brated monasteries are Pusecherkoi at Kieff and
Trotte at Moscow; mention may also be made of
the monasteries of Solovesk, Novgorod, Pakof, Yer,
and Vladimir. Russia has about 9,000 monks and
429 monasteries. There is no diocese which has not at
least one religious house. The monasteries are
divided into those having state subventions and
monasteries which do not receive such aid.

IV. CATHOLIC BASILIAN.—A certain number
of Basilian monasteries were always in communion
with the Holy See. Among these were the houses
founded in Sicily and Italy. The monastery of
Rossano, founded by St. Nilus the Younger, remained
for a long time faithful to the best literary traditions
of the Greek Church. The monastery of Messina and San Salvatore of Otranto may be
mentioned; the monastery of Grotta Ferrara was also
celebrated. The emigration of the Greeks to the
West after the fall of Constantinople and the union
with Rome, concluded at the Council of Florence,
gave a certain prestige to these communities. Car
dinal Bessarion, who was Abbot of Grotta Ferrara,
sought to stimulate the intellectual life of the Basil
ians by means of the literary treasures which their
libraries contained.

A number of Catholic communities continued to
exist in the East. The Holy See caused them to be
united into congregations, namely: St. Saviour,
founded in 1715, which includes 8 monasteries and
21 hospices with about 250 monks; the congregation of
Aleppo with 4 monasteries and 2 hospices; that of
the Baladites (Valadites) with 4 monasteries and
3 hospices. These last two congregations have their
houses in the district of Mount Lebanon. St. Jos
phat and Father Rutaki, who laboured to bring back
the Russian Church, established a congregation in
Kieff that reformed the Basilians of Lithuania. They began with
the monastery of the Holy Trinity at Vilna (1607). The
monastery of Byten, founded in 1613, was the
cathedral of the union in Lithuania. Other houses
adopted the reform or were founded by the reformed monks. On 19 July, 1617, the reformed monasteries were organized into a congregation under a protoarchimandrite, and known as the congregation of the Holy Trinity, or of Lithuania. The congregation increased with the growth of the union itself. The nucleus of the houses had risen to forty at the time of the general chapter of 1636. After the Council of Zamość the monasteries outside of Lithuania which had not joined the congregation of the Holy Trinity formed themselves into a congregation bearing the title of "Patriarchinum [Protection] B. M. V." (1799). Benedictine houses (1754) were formed one congregation out of these two, giving the new organization the name of the Russian Union of St. Basil and dividing it into the two provinces of Lithuania and Courland. After the suppression of the Society of Jesus these religious took charge of the Jesuit colleges.

The overthrow of Poland and the persecution instituted by the Russians against the Uniat Greeks was very unfavourable to the growth of the congregation, and the number of these Basilian monasteries diminished. Leo XIII (1903), by his Encyclical, "Vigiliae," on "Singularia praevidium" of 12 May, 1881, ordained a reform of the Russian Union of Basilians of Galicia. This reform began in the monastery of Dabromit; its members have gradually replaced the non-reformed in the monasteries of the region. They devote themselves entirely to union with the Union of Latinus, to various labours of the apostolate which the moral condition of the different races in this district demands.

V. LATIN BASILIANS.—In the sixteenth century the Italian monasteries of this order were in the last stages of decay. Urged by Cardinal Siret Pope Gregory XIII ordained (1573) their union in a congregation under the control of a superior general.

Use was made of the opportunity to separate the monasteries from the abbey of the monastery of the houses of the Italian Basilians were divided into the three provinces of Sicily, Calabria, and Rome. Although the monks remained faithful in principle to the Greek Liturgy they showed an inclination towards the use of the Latin Liturgy; some monasteries have adopted the latter altogether. In Spain there was a Basilian congregation which had no traditional connexion with Oriental Basilians; the members followed, the Latin Liturgy. Father Bernardino de la Cruz and the hermits of Santa Maria de Oviedo in the Diocese of Oviedo formed the nucleus of the congregation. Pope Pius VI added them to the followers of St. Basil, and they were affiliated with the monastery of Grotta Ferrata (1861). The monasteries of Turdun and of Valle de Guillos, founded by Father Mateo de la Fuente, were for a time united with this congregation but they withdrew later in order to form a separate congregation (1803) which increased very little, having only four monasteries and a hospice at Seville. The other Basilians, who followed a less rigorous observance, showed more growth; their monasteries were formed into the two provinces of Castile and Andalusia. They were governed by a vicar general and were under the control, at least nominally, of a superior general of the order. Each of their provinces had its college or scholas at Salamanca and Seville. They did not abstain from wine. Like their brethren in Italy they wore a cowl similar to that of the Benedictines; this led to reprobations and processes, but they were authorized by Rome to continue the use of this attire.

Several were the authors of interest in the nineteenth century: Clavel, the historiographer of the order; Diego Niceno, who has left sermons and ascetic writings; Luis de los Angeles, who issued a work on "Instrucciónes para Novicios" (Seville, 1615), and also translated Spanish works of his days; also the famous translators of St. Basil, Felipe de la Cruz, who wrote a treatise on money loaned at interest, that was published at Madrid in 1637, and one on tithe, published at Madrid in 1634. The Spanish Basilians were suppressed with the other orders in 1833 and have not been re-established. At Annanoy in France a religious community of men was formed (1822) under the Rule of St. Basil, which has a branch at Toronto, Canada. (See BASILIANS, PRIESTS OF THE COMMUNITY OF ST. BASIL.)

J. M. BESSE.

Basilians (Priests of the Community of St. Basil).—During the French Revolution, Mgr. de Laville, by his Encyclical "Vigiliae," on "Singularia praevidium" of 12 May, 1881, ordained a reform of the Russian Union of Basilians of Galicia. This reform began in the monastery of Dabromit; its members have gradually replaced the non-reformed in the monasteries of the region. They devote themselves entirely to union with the Union of Latinus, to various labours of the apostolate which the moral condition of the different races in this district demands.

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J. M. BESSE.
signed by several French bishops, all of whom had
been able to appreciate the work done by the com-
munity, and to testify to the piety and zeal of its
members. The Holy See was pleased to declare the
society worthy of praise, and in 1863 Pius IX con-
firmed this decree, granting at the same time certain
privileges and imposing certain restrictions on the
possessions of the community. A few years ago, the
constitutions were again sent to Rome, but the Holy
See wished to make some changes in the administra-
tion of the community, and these are now being
tested with a view to their final approval. When
the recent decree banishing religious orders from
France was in force, the Basilians had colleges in
Annonay, Périgueux, Aubenas, Privas, and Ver-
neux, in France; Blissard and Bone in Algiers; and
Plymouth in England. All these, with the exception
of the last, were transferred to seculars or confisca-
ted, the commercial, the classical, and the philosophical.
Among the more prominent of those who made their
studies, either partially or entirely, at St. Michael's
were the Archbishops of Toronto and the Bishops
of Hamilton, Peterborough, London, and Sault
St. Marie in Canada, and Albany and Columbus in
the United States.

The American Province includes four other colleges
and numerous parishes. The colleges are Assumption
College, Sandwich, Canada; St. Basil's College, Waco;
St. Thomas's College, Houston, and St. Mary's Semi-
nary, La Porte, in Texas. Of the parishes in charge
of the Basilians, the most important are, St. Basil's
and the Holy Rosary, Toronto, Sandwich, Amherst-
burg, and Owen Sound in Canada, and St. Anne's,
Detroit. The novitiate of the community and the
scholasticate are in Toronto. The novitiate lasts for
one year, after which the members remain under

and the religious obliged to scatter until more
favorable times.

In 1852, Mgr. de Charbonnel, Bishop of Toronto,
Canada, requested the Basilians to found a college
in his diocese. Accordingly, a small number were
sent there, and opened a school which has developed
into the present St. Michael's College, the head-
quarters of the Basilians in America. It was opened
in a small house, but was soon moved to a wing of
the bishop's palace which had been built for the
purpose. In September, 1855, the cornerstone of the
present building was laid. Since then various
additions have been made, and the college is now
able to accommodate a large number of students.
The first superior was Father Soulier, who managed
the college from 1852 to 1865, when he was elected
superior general of his community. St. Michael's
is federated with the University of Toronto, its
president is ex officio a member of the Senate of the
university and of the university council, and it also
appoints two other representatives to the senate.

there are three courses of study open to its students,
temporal vows for three years. As no one can enter
the society who does not intend to become a priest,
the final vows are not taken until the subdiaconate,
so that, if at the end of three years the scholastic is
not ready for Holy orders, he renews his temporal
vows. St. Basil's College, Waco, Texas, was founded
in 1889. The course of studies includes both the
commercial and classical departments. St. Thomas's
College, Houston, Texas, was founded in 1900. It is
a day school. St. Mary's Seminary, La Porte, Texas,
was opened in October, 1901, by the Rt. Rev. N. A.
Gallagher, Bishop of Galveston. Its primary object
is the education of young men for the priesthood,
but there is also maintained in connexion with the
seminary a college in which boys and young men
are prepared for any of the learned professions. It
is under the direct supervision of the Bishop of
Galveston.

J. C. PLOMER.

Basilica (εὐκλησία, or βασιλικός) signifies a
kingly, and secondarily a beautiful, hall. The name

ANTHEOR OF SAINT APOLLINARE NUOVO, RAVENNA
BASILICA

indicates the Eastern origin of the building, but it is in the West, above all in Rome, that the finest examples of the basilica are found. Between 84 and 121 AD, there were built in the Forum at Rome the basilicas of Porcia, Fulvia, Semproniana, and Opimia; after 46 AD, the great Basilica Julia of Caesar and Augustus was erected. These buildings were used originally by the Forum and to a lesser extent also for market purposes and for the administration of justice. They were open to the public and well lighted. According to Vitruvius, who in this certainly agrees with Greek authors, the usual construction of a basilica was the following:

The ground plan was a parallelogram in which the width was not greater than one-half of the length and not less than one-third of it. When there was more space in the length, porticoes were built on the short sides. The middle space was separated by columns from a lower ambulatory or portico; the width of the ambulatory equaled the height of the columns and measured one-third of the width of the central space. Above the columns just mentioned stood others, giving entrance to light, which were altered in size, in order that, as in other structures, a tapering effect upwards should be given (De architectura, V, i, or ii). A basilica erected by Vitruvius himself showed a decided variation from this plan. It had two ambulatories, one above the other, and the columns of the middle space were left free so that light might enter. These columns rose up to the rafters. Pilasters leaning against the columns served to carry the flat roof of the ambulatories. The length of the middle nave was double its breadth and six times the breadth of the ambulatory. One of the long sides of the parallelogram spread out into an apse where legal cases were tried, but it was separated by the width of the ambulatory from the space for merchants (the ancient exchange).

The same writer speaks (VI, viii or v) of half-public basilicas in the houses of distinguished statesmen which served as council-chambers and for the settlement of disputes by arbitration. Vitruvius compares these (VI, v or iii) with the Egyptian halls because the latter had also covered ambulatories around a middle space supported by columns and openings for light between columns above. These are the distinctive features of a basilica which we may venture to define as an oblong structure with columns, having an ambulatory of lower height, receiving light from above, and presenting a projecting addition designed to serve a particular purpose.

The form of the basilica of the early Christian Church corresponds so exactly to the shape of the basilica of the Forum or of the house that it does not seem necessary to seek another model, as for instance, the atrium or the cemetery cells. The dark, narrow temple was entirely unsuited for the holding of the Christian church services. These services, which began with the Last Supper, were often held in large rooms in the dwellings of prosperous Christians. When these facts are considered it cannot be a matter of surprise that as early as the time of Constantine the style and name of the basilica seem to have been in common use for the Christian place of worship. Moreover, the chief deviations from the general type of the ancient basilica, such as five aisles, pillars, angular form of the apse, omission of the portico, etc., have been used as well in the Christian basilica to which the original meaning of the word basilica, "the hall of the king," could not be applied.

As a rule, the building at this time was divided into three parts by columns, the well-lighted central part rose higher than the other divisions, and there was an apse. Only, in place of the former surrounding portico, or ambulatory, there was a side aisle to the right and left. There were also basilicas with five and seven aisles. The old construction of the basilica with an apse was well suited to the service of the altar. A transept extending more or less towards both sides was often placed between the nave and the apse both to serve practical needs and on account of its symbolism. The roofing of the transept together with the apse and portico produced variety in the exterior of the basilica. Vaulting, in the west, was used only at times in the side aisles; nothing beyond a flat roof was ventured upon for the very broad middle nave, and often, at the beginning, the rafters of the roof were left uncovered.

It was only after the fifth century that round or square side-towers came into use. These towers were first incorporated in the main building in Syria. The early Christian basilica showed a high, yet light construction, and was roomy and well lighted. The arcades with slender columns which led up to the altar were a particularly beautiful feature. The round form of the arches, of the window-heads, and the ground plan of the basilica were the first indications of the Romanesque style. The idea of a room in which the King of Kings gave audience naturally led to such ornamentation. The back wall of the apse and the "arch of triumph," which opened into the transept, were decorated with mosaics. The altar stood in or before, the apse under a decorated baldacchino (ciborium). The walls were often adorned with pictures, and the floor was made of mosaic. Much use was made in the rich churches of beautiful woven stuffs and of fine goldsmith-work. If the employment of these symbols had a tendency to inspire pride, other observances produced humility of mind, as, for example, the symbolic washing at the fountain.

G. GIESMANN

Basilic Libri. See Roman Law.

Basilides, the earliest of the Alexandrian Gnostic; he was a native of Alexandria and flourished under the Emperors Adrian and Antoninus Pius, about 120-140. St. Epiphanius’s assertion that he was a disciple of Menander is false. The move to Alexandria is unlikely in face of the statement of Eusebius and Theodoret that he was an Alexandrian by birth. Of his life we know nothing except that he had a son called Ialdore, who followed in his footsteps. The remark in the Acts of Archelaus (iv) that Basilides was a "member amongst the Persians" is almost certainly the result of some confusion. Basilides invented prophets for himself named Barcabba and Barchep, and claimed to have received verbal instructions from St. Matthias the Apostle and to be a disciple of Glaucias, a disciple of St. Peter.
His System. — As practically nothing of Basilides' writing is extant and as we have no contemporaneous Gnostic witnesses, we must gather the teaching of this System from the following extant and artificial sources: (a) St. Irenaeus, "Contra Hieresias", I, xxiv, written about 170; (b) Clement of Alexandria, " Stromata", I, xxi, II, vi, viii, xx, IV, xi, xii, xxy, V, i, etc., written between 205–210, and the so-called "Excerpta de Theophilo", "omnem" the one hand; (c) Hippolytus of Rome, "Philosophumena", VII, written about 225; (d) Pseudo-Tertullian, "Against All Heresies", a little treatise usually attached to Tertullian's "De Priestissimatis", but really by another hand, perhaps by Victorinus of Pettau, written about 240 and based upon a non-extant "Compendium" of Hippolytus; (e) Artistic remains of Gnosticism such as Abrasax gems, and literary remains like the Pistis Sophia, the later part of which probably dates back to the end of the second century and, though not strictly Basilidian, yet illustrates early Alexandrian Gnosticism. Later sources are Epiphanius, "Adv. Haer.", xxiv, and Theodoret, "Hist. Fab. Comp.", I, iv. Unfortunately, the descriptions of the Basilidian system given by our chief authorities show such divergences and contradictions that they seem to many quite irreconcilable. According to Irenaeus, Basilides was apparently a dualist and an emanationist, and according to Hippolytus a pantheistic evolutionist.

Some modern interpreters have held that Nous (Mind) was the first to be born from the Unborn Father; from Nous was born Logos (Reason); from Logos, Phronesis (Prudence); from Phronesis, Sophia (Wisdom) and Dynamis (Strength) and from Phronesis and Dynamis the Virtues, Principalities, and Archangels. By these angelic hosts the highest heaven was made, by their descendants the second heaven, and by the descendants again of these the third, and so on till they reached the number 365. Hence the year has as many days as there are heavens. The angels, who hold the last or visible heaven, brought about all things that are in the world and shared amongst themselves the earth and the nations upon it. The highest of these angels is the one who is thought to be the God of the Jews. And as he was to make the other nations, too, to that which was specially his own, the other angelic principalities withstood him to the utmost. Hence the aversion of all other peoples for this race. The Unborn and Nameless Father seeing their mission was too hard for him is called (the one who is called Christ) to deliver those who should believe in him from the power of the angelic agencies who had built the world. And to men Christ seemed to be a man and to have performed miracles. It was not, however, Christ who suffered, but rather Simon of Cyrene, who was constrained to carry the cross for him, and mistakenly crucified in Christ's stead. Simon having received Jesus' form, Jesus assumed Simon's and thus stood by and laugh'd at them. Simon was crucified and Jesus returned to heaven through the Gnosis (Knownece) of Christ the souls of men are saved, but their bodies perish.—Out of Epiphanius and Pseudo-Tertullian we can complete the description thus: the highest god, i.e. the Unborn Father, bears the mystical name Nous, not knowing of it. The Angels that made the world formed it out of Eternal Matter; but matter is the principle of all evil and hence both the contempt of the Gnostics for it and their doctile Christology. To undergo martyrdom in order to confer death upon the living is such a thing for them as the cross to Simon of Cyrene, not for Christ. Hippolytus sets forth the doctrine of Basilides as follows: "There was a time when nothing existed, neither matter nor form, nor accident; neither the simple nor the compound, neither, the unknowable nor the invisible, neither man nor angel nor god nor any of those things, which are called by names or perceived by the mind or the senses. The Not-Being God (αὐτὸς θεὸς τὸς άξωνα) was an absolute power of thought (γνώσεως τῆς νοησιός), without consciousness, without perception, without purpose, without aim, without passion, without desire, had the will to create the world. I say 'had the will', 'continues the "Eruption," 'for the same notion he had neither will, nor ideas nor perceptions; and by the word 'world' I do not mean this actual world, which is the outcome of extension and division, but rather the Seed of the world. The seed of the world contained in itself, as a mustard seed, all things which are eventually evolved, as the roots, the branches, the leaves arise out of the seedcorn of the plant.' Strange to say this World-seed or All-seed (Panspermia) is still described as Not-Being. It is a phrase of Basilides: "God is Not-Being, even He, who made the world out of what was not; Not-Being made Not-Being."—Basilides distinctly rejected both emanation and the eternity of matter. Tertullian, "What need is there", he said, "of emanation or why accept Hyle (αὐτός, Matter); as if God had created the world as the Alchemists do, with man fashions metal or wood. God spoke and it was; this Moses expresses thus: 'Let there be light and there was light.'" This sentence has a Christian ring, but we must not forget that to Basilides God was Absolute and Not-Being is the adequate name to bring enough to out the utter non-existence of God; God is not even "unspeakable" (άστερος), He simply is Not. Hence the popular designation of Oukontian for people who always spoke of Oukon, Not-Being. The difficulty lies in placing the actual transition from Not-Being into Being. It is he who was probably supposed to consist in the Sperm or Seed, which in one respect was Not-Being, and in the other, the All-seed of the manifol'd world. The Panspermia contained in itself a threefold Filiation, Hylotê (άληθή): one composed of refined elements, Leptomeres (λεπτόμερες), a second of grosser elements, Pachymeres (παχυμερεῖς), and a third needing purification, Apokathareose deemonen (ἀποκαθαρεωσα δημονον). These three Filiations ultimately reach the Not-Being God, but each reaches him in a different way. The first Filiation rose at once and flew with the swiftness of thought to the Not-Being God. The second, remaining as yet in the Panspermia, wished to imitate the first Filiation and rise upwards; but being too gross and heavy, it failed. The second Filiation takes to itself wings, which are the Holy Ghost, and with this aid almost reaches the Not-Being God. But when it has come near, the Holy Ghost, of different substance from the Second Filiation, can go no further, but conducts the Second Filiation near to the First Filiation and leaves. Yet he does not return empty but, as a vessel full of ointment, he retains the sweet odour of Filiation; and he becomes the "Boundary Spirit" (Methorion Pneuma, μεθόριον πνεύμα), between the Supermundane God and the Mundane. The second Filiation is still contained in the Panspermia. Now there arose out of the Panspermia the Great Archon, or Ruler; he sped upwards until he reached the firmament, and thinking there was nothing above and beyond, the Archon calls Thought (Hylotê) unto himself, who is contained in the Panspermia, he fancied himself Lord and Master of all things. He created to himself a Son out of the heap of Panspermia; this was the Christ and being himself amazed at the beauty of his Son, who was himself crucified for him, he sat by his right hand; and with him he created the ethereal heavens, which reach unto the Moon. The sphere where the Great Archon rules, i.e. the higher heavens, the lower boundary of which is the plane where the moon revolves, is called the Ogdoad.
The same process is repeated and we have a second Archon and his Son and the same where the role is the Hebdomad, beneath the Ogdoad. Lastly, the third Filiation must be raised to the Not-Being God. This took place through the Gospel. From Adam to Moses the Archon of the Ogdoad had reigned (Rom., v. 14); in Moses and the Prophets the Archon of the Archon of the Ogdoad had reigned of God. Now in the third period the Gospel must reign. This Gospel was first made known from the First Filiation through the Holy Ghost to the Son of the Archon of the Ogdoad; the Son told his Father, who was aconquered and trembled. He may have been moved to suit his Gnostic tenets, a diatessaron on Gnostic lines. (b) A Gospel Commentary in twenty-four books. (Clement of Alexandria calls it "Exegetica"; the Acta Archelai et Manetis, "Tractatus".) Fragments of this Commentary have come down to us (in Stromata, IV, 12–81, sqq.; Acta Arch., I, 4b; probably also in Origen, Commentary on Romans V, I). (c) HYMNS. Origen in a note on Job, xxii, 1 sqq., speaks of "Odes" of Basilides; and the so-called Muratorian Fragment, containing a list of canonical and non-canonical books (17 for the latter) ends with the words: "etiam novum paschalem librum marcionis conscripsistit una cum Basilide assiannum catachrysmum constituentoren". This sentence, notwithstanding its obscurity, supports Origen's statement. For a collection of Basilidian fragments see Hilgenfeld, "Ketzergeschichte des Urchrist" (Leipzig, 1884), 207, 213.

School.—Basilides never formed a school of disciples, who modified or added to the doctrines of their leader. Isidor, his son, is the only one who elaborated his father's system, especially on the anthropological side. He wrote a work on the "Psycye Prosphys" (πνευματική προσφυσι), or Appendage-Soul; another work, called "Ethics" by Clement and "Pa-

Basilidism survived until the end of the fourth century as Epiphanius knew of Basilidians living in the Nile Delta. It was however almost exclusively limited to Egypt, though according to Sulpicius Severus it seems to have found an entrance into Spain through a certain Mark from Memphis. St. Jerome states that the Priscillianists were infected with it. Of the customs of the Basilidians, we know no more than that Basilides enjoined on his followers, like Pythagorians, a refusal of animal food, the union of the flesh and the spirit of the Baptism of Jesus as a feast day and spent the eve of it in reading; that their master told them not to scruple eating things offered to idols; that they wore amulets with the word Abrasax and symbolic figures engraved on them, and, amongst other things, believed them to possess healing properties.

Although Basilides is mentioned by all the Fathers as one of the chiefs of Gnosticism, the system of Basilides seems to have been much more popular and wider spread, as was also Marcionism. Hence, though anti-Gnostic literature is abundant, we know of only one patriotic work, which had for its express purpose the refutation of Basilides, and this work is no longer extant. Eusebius (Hist. Eccl., IV, vii, 6–8) says: "There has come down to us a most powerful refutation of Basilides by Agrippa Castor, one of the most renowned writers of that day, which shows the terrible imposture of the man." With the exception of a few phrases given by Eusebius we have nothing of this Agrippa and his work. (See Gnosticism.)
Basiliades.—Various female martyrs, attributed to different localities yet bearing the common name of Basiliada, are referred to in the catalogues of martyrs both of early Christianity and of the Middle Ages; their names also appear in the calendars and liturgical books of the Greek and Roman Churches. Nothing is known positively as to any one of these martyrs for the Christian Faith; the female martyrs, so far as such exist, are purely legendary and originated at a later date. The fact, however, that the name occurs several times in the so-called martyrology of St. Jerome and in old Greek catalogues is certain proof that a number of female martyrs named Basiliada were actually venerated in the ancient Church. At the same time it is not impossible that the same martyr is recorded on different days. Among these saints should be mentioned: Julian and Basiliada of Antioch; in the martyrology of St. Jerome (ed. Rossii-Duchesne, 6.) they are given as martyrs under 6 January. A later legend makes Basiliada the virgin wife of Julian and narrates that she died a natural death together with other virgins, while Julian suffered martyrdom in company with many other Christians during the Diocletian persecution. The same martyrology makes mention, under 12 March, of a female martyr Basiliada, wife of Felicio, and states the locality “in Asia.” On the next day, 13 March, occurs the name of another martyr called Basiliada, wife of the presbyter Eutychion. Later legends, which were accepted by the Greek menologists and synaxaria, speak of a virgin and martyr, Basiliada of Nicomedia, whose feast was celebrated on 3 September; this Basiliada is probably identical with the one just mentioned, and the names of two martyrs, Basiliada and Calline, are given with the statement “in Galatia.” Under 16 April the old catalogues contain the names of a number of martyrs of Corinth, among whom appears Basiliada; according to a concise Latin summary for the Feast of the Fratres, all were thrown into the sea. Under the previous day, 15 April, two Roman matrons, Basiliada and Anastasia, are recorded; they apparently died in the persecution of Nero. Another female martyr of Rome, whose name is sometimes written Basiliea and sometimes Basiliada, was venerated on 27 May. She was buried, it is stated, on the Via Salaria. The celebrated Roman martyr Basila, who died in 304 and whose feast is entered from the year 354 under 22 September in the oldest known Roman catalogue of saints (Depositio virorum sanctitatis, Acta SS.), was buried on the catacomb of Hermes on the Via Salaria Veneta. It is, therefore, a question whether the saint given under 20 May and this latter Basila are not one and the same person; but the identity of the two cannot be positively affirmed. The present martyrology includes several of these saints; 9 January, Basiliada of Antioch; 22 March, Basiliada and Callinice; 15 April, Basiliada and Anastasia; 3 September, Basiliada of Nicomedia.

For Basiliada of Antioch and her companions, Acta SS., January 1, 570 sqq., and Mommbatur, Sancturarium, 1, 216 sqq.; ii, 46 sqq.; For Basiliada of Nicomedia, Acta SS., 277. For Basiliada of Nicomedia, ibid., September, 1, 609 sqq.

J. P. Kirch.

Basiliada (wife of Julian). See Julian and Basiliada.

Basil of Amasea (Basilus of Basilus), Bishop and Martyr. In St. Jerome’s Latin version of the Chronicle of Eusebius the statement occurs under 175th Olympiad (A.D. 315). The Bishop of Amasea in Pontus, suffered martyrdom in the reign of Licinius [ed. Schöne (Berlin, 1875), 191]. There is no reason for doubting the trustworthiness of this information. Among the signatures of the bishops who attended the Council of Nicæa (314) is to be found the name of Basilius.
of Amasea (Mansi, Coll. conc. II, 534, 548). Eusebius also relates (Hist. eccl., X, viii) that in the time of Licinius Christians were treated with great cruelty, especially in Amasea and the other cities of Pontus, and that, in particular, the governor inflicted upon several bishops the ordinary punishments of evildoers. St. Athanasius mentions the great Basilus of Pontus among the bishops of the early part of the fourth century who held firmly to the like substance of the Son with the Father; the reference is evidently to one that did not belong to Amasea (Athan. Opera, ed. Munnius, I, 122). The statement of Philogelosius (ed. Valesius; Eusebius, Hist. eccl. (Turin, 1748), III, 433), that Basilus attended the Council of Nicaea, cannot be quoted against this proof of the martyrdom of Basilus under Licinius, as there is evidently a mistake in what Philogelosius says; among the signatures at the Council of Nicaea appears that of Eutychianus as Bishop of Amasea. The Acts of the martyrdom of Basilus, supposedly written by an eyewitness, a presbyter named Johannes, are not authentic and the narrative is entirely legendary. The feast of Basilus falls on 26 April, on which date it occurs both in the Greek synaxaria and menusa and in the Roman martyrology.

Basil of Caesarea, Bishop and ecclesiastical writer, date of birth uncertain; d., probably, between 438 and 460; was distinguished during the period when the Eastern Church was convulsed by the Monophysite struggles, and was necessarily obliged to take sides in all those controversies. Those of his writings which have come down to us, though somewhat too rhetorical and involved, prove clearly that he was a man of great literary ability.

He was appointed Bishop of Scælica in Isauria, between the years 432 and 447, and was one of those who took part in the Synod of Constantinople, which was summoned (445) by the Patriarch Flavian for the condemnation of the Eutychian errors and the deposition of their great champion, Dioscorus of Alexandria. Curiously enough, though Basil seems to have agreed to these measures, he attended the Lactomium, or Robber Synod, of Ephesus, held in the same year (449), and indeed probably more by the threats and violence of the Monophysite party than by their arguments, he voted for the rehabilitation of Eutyches and for the deposition of the Patriarch of Constantinople, and was thus regarded afterwards as a heretic, by those who disapproved of his opinions. Like the other prominent supporters of Dioscorus, he should have been removed from his see had he not in the meantime accepted the doctrine contained in the Dogmatic Epistle of Pope Leo to Flavian, and joined in the condemnation of Eutyches and Dioscorus. After this period he seems to have continued a zealous opponent of the Monophysite party, for we find that in the year 458 he joined with his fellow-bishops of Isauria, in an appeal to the Emperor, requesting him to forward the Decrees of Chalcedon, and in securing the deposition of Timotheus Ælurus, who had intruded himself (457) into the Patriarchate of Alexandria. This is the last reference we find to Basil, and it is commonly supposed that he died shortly afterwards.

Forty-one sermons (Mémo) on different portions of the Old Testament have come down to us under his name, and are found in Migne (P. G., LXXXV, 27-474), where is also his history of the protomartyr Tryphon. He was attacked by the miracles wrought at her grave (ibid., 477-618). Most of these sermons may be regarded as genuine, though some of them are now generally assigned to Nestorius. According to Photius, Basil also dealt in verse with the life and miracles of Thecla.

HEERLE, Conciliengeschiede (2d ed.), i, 331, 375, 430; Photius-Nestorius: Bibl. Gr. Egl. in Luctu sanct., Apostropech. (1867), II, i, 426, 432; Battifol, Etude de l'IX, 353-353; Bardenhewer, Patrologie (Freiburg, 1901), 485, 486.

JAMES MACCRAGHY.

Basil the Elder, SAIN T. See BASIL THE GREAT, SAINT.

Basil the Great, SAIN T, Bishop of Cesarea, one of the most distinguished Doctors of the Church, b. probably 329; d. 1 January, 379. He ranks after Athanasius as a defender of the Oriental Church against the heresies of the fourth century. With his friend Gregory of Nazianzus and his brother, Gregory of Nyssa, he makes up the trio known as "The Three Cappadocians", far outclassing the other two in practical genius and actual achievement.

LIFE.—St. Basil the Elder, father of St. Basil the Great, was the son of a Christian of good birth and his wife, Macrina (Acta SS., January, II), both of whom suffered for the Faith during the persecution of Maximinus Galerius (305-314), spending several years of hardship in the wild mountains of Pontus. St. Basil the Elder was noted for his virtue (Acta SS., January, VII) and also worked as a presbyter and a teacher in Cesarea. He was not a priest (cf. Cave, Hist. Lit., I, 239). He married Eunemia, the daughter of a martyr, and became the father of ten children. Three of these, Macrina, Basil, and Gregory are honoured as saints; and of the sons, Peter, Gregory, and Basil attained the dignity of the episcopate.

Under the care of his father and his grandson, the elder Macrina, who preserved the traditions of their countryman, St. Gregory Thaumaturgus (c. 213-276), Basil was formed in habits of piety and purity. He was still young when his father died and the family moved to the estate of the elder Macrina at Annæi in Pontus, on the banks of the Iris. As a boy, he was sent to school at Cesarea, then "a metropolis of letters", and conceived a fervent admiration for the local bishop, Dianius. Later, he went to Constantinople, at that time "distinguished for its teachers of philosophy and rhetoric", and thence to Athens. Here he became the inseparable companion of Gregory of Nazianzus, who, in his famous panegyric on Epiphanius, gives a very interesting description of their academic experiences. According to him, Basil was already distinguished for brilliancy of mind and seriousness of character and associated only with the most earnest students. He was able, grave, indomitable, and was advanced in rhetoric, in philosophy, in geometry, and medicine. (As to his not knowing Latin, see Fialon, Étude historique et littéraire sur St. Basil, Paris, 1869.) We know the names of two of Basil's teachers at Athens, Phoebiores, possibly a Christian, and Hierius, a pagan. It has been affirmed, though probably incorrectly, that Basil spent some time under Libanius. He tells us himself that he endeavoured without success to attach himself as a pupil to Eustathius (Ep. I). At the end of his sojourn in Athens, Basil being laden, says St. Gregory of Nazianzus, "with all the learning attainable by the nature of man", was well equipped to be a teacher. Cesarea took possession of him gladly "as a founder and second patron" (Or. xliii), and tells us (cxix) he returned from his travels a most unusual man to the citizens of Neo-Cesarea, who wished him to undertake the education of the youth of their city.

To the successful student and distinguished professor, "there now remained", says Gregory (Or. xliii), "no other need than that of a spiritual perfection". Gregory of Nyssa, in his life of Macrina, urges us to understand that Basil's brilliant success both as a university student and a professor had left traces of worldliness and self-sufficiency on the soul of the
young man. Fortunately, Basil came again in contact with Dionysius, Bishop of Cesarea, the object of his boyish affection. Dionysius received him kindly, and ordained him Reader soon after his return to Cesarea. It was at this time also that he fell under the influence of that very remarkable woman, his sister Macrina, who had meanwhile formed a religious community on the family estate at Annesi. Basil himself tells us how, like a man roused from deep sleep, he turned his eyes to the marvellous truth of the Gospel, wept many tears over his miserable life, and prayed for guidance from God: "Then he said to me, 'Basil, if you wish to do a great means of reaching perfection was the selling of one's goods, the sharing of them with the poor, the giving up of all care for this life, and the refusal to allow the soul to be turned by any sympathy towards things of earth' (Ep. cxxii). To learn the ways of perfection, Basil now visited the monasteries of Egypt, Palestine, Cæle-Syria, and Mesopotamia. He returned, filled with admiration for the austerity and piety of the monks, and founded a monastery in his native Pontus, on the banks of the Iris. Cesarea was then a little town. (See P. J. C. Field, Cassanea or Asia Minor, London, 1890, p. 326.) Eustathius of Sebaste had already introduced the eremitical life into Asia Minor; Basil added the cenobitic or community form, and the new feature was imitated by many others and worked up by St. Basil. (See Hist. Eccl., VI, xxvii; Epiphanius, Hier., lxxv, 1; Basil, Ep. cxxixii; Tillemont, Mém., IX, Art. XXXI, and note XXVI.) Basil became known as the Father of Oriental monasticism, the forerunner of St. Benedict. He had fulfilled the title, how seriously and in what spirit he undertook the systematizing of the religious life, may be seen by the study of his Rule. It seems to have read Origens writings very systematically about this time, for in union with Gregory of Nazianzus, he published a selection of them called the 'Philocalia'.

Basil was drawn from his retreat into the arena of theological controversy in 380 when he accompanied two delegates from Seleucia to the emperor at Constantinople, and supported his namesake of Ancyrta. There is some dispute as to his courage and his perfect orthodoxy on this occasion (cf. Philostorgius, Hist. Eccl., IV, xii; answered by Gregory of Nyssa, In Eunom., I, and Maran, Prolog.; vii; Tillemont, Mém., note XVIII). A little later, however, both qualities were shown with great effect at St. Athanasius' Council. Presumably, Basil was a strong advocate of Athanasius. It is possible, also, that Basil wrote his monastic rules in the briefer form while in Pontus, and enlarged them later at Cesarea (Baert). There is an account of an invitation from Julian for Basil to present himself at court and of Basil's refusal, coupled with an admonition that angered the emperor and endangered Basil's safety. Both incident and correspondence however are questioned by some critics (e. g. Maran; cf. Tillemont, De Broglie, Fialon).

Basil still retained considerable influence in Cesarea, and it is regarded as fairly probable that he had a hand in the election of Eusebius as bishop. Eusebius had been bishop of Cesarea since 359, and had been re-elected in 362, after having been re-elected to Basil. In any case, the new bishop, Eusebius, was practically placed in his office by the elder Gregory of Nazianzus. Eusebius having persuaded the reluctant Gregory, gave him a prominent place in the administration of the diocese (363). In ability for the management of affairs Basil so far eclipsed the bishop that ill-feeling arose between the two. "All the more eminent and wiser portion of the church was roused against the bishop" (Greg. Naz., Or. xiii; Ep. x), and to avoid trouble Basil again withdrew into the solitude of Pontus. A little later (365) when the attempt of Valens to impose Ariusianism on the clergy of Cesarea was no longer tolerated, the presence of a strong personality, Basil was restored to his former position, being reconciled to the bishop by St. Gregory of Nazianzus. There seems to have been no further disagreement between Basil and Basil and the latter soon became the real head of the diocese. "The one", says Gregory of Nazianzus (Or. xiii), "led the people the other led their leader". During the five years spent in this most important office, Basil gave evidence of his nature as a man of voracious power. He laid down the law to the leading citizens and the imperial governors, settled disputes with wisdom and finality, assisted the spiritually needy, looked after "the support of the poor, the entertainment of strangers, the care of maidens, legislation written and unwritten for the monastic life, arrangements of prayers, liturgy, adornment of the sanctuary" (op. cit.). In time of famine, he was the saviour of the poor.

In 370 Basil succeeded to the see of Cesarea, being consecrated according to tradition on 14 June. Cesarea was then a large city. (See Hist. Eccl., V, v). Its bishop was Metropolitan of Cappadocia and Exarch of Pontus which embraced more than half of Asia Minor and comprised eleven provinces. The See of Cesarea ranked with Ephesus immediately after the capital, and the same year, the metropolitan and the bishop was the superior of fifty choepiscopi (Baert). Basil's actual influence, says Jackson (Prolegomena, XXXII) covered the whole stretch of country "from the Balkans to the Mediterranean and from the Ægean to the Euphrates". The need of a man like Basil, in such a see as Cesarea was most pressing, and he must have known this well. Some (e. g. Allard, De Broglie, Venables, Fialon) think that he set about procuring his own election; others (e. g. Maran, Baronius, Cellier) say that he made no attempt in his own behalf. In any event, he became Bishop of Cesarea largely by the influence of the elder Gregory of Nazianzus. His election, says the younger Gregory (loc. cit.), was followed by disaffection on the part of several suffragan bishops "on whose side were found the greatest acoudrels in the city". During his previous administration of the diocese Basil had so clearly defined his ideas of discipline and orthodoxy, that no one could doubt the direction and the vigour of his policy. Following his election (Ad Pallad., 953; Ad Joann. et Ant., 951), the Arianizing Emperor Valens, displayed considerable annoyance and the defeated minority of bishops became consistently hostile to the new metropolitan. By years of tactful conduct, however, "blending his correction with consideration and his gentleness with firmness" (Greg. Naz., Or. xiii), he finally overcame most of his opponents.

Basil's letters tell the story of his tremendous and varied activity; how he worked for the exclusion of unfit candidates from the sacred ministry and the deliverance of the bishops from the temptation of simony; how he required exact discipline and the faithful observance of the canons from both laymen and clerics; how he reigned the sinful, followed the offending, and banished the penitent. (Cf. Epp. xiv, xlv, and xlvii, the beautiful letter to a fallen virgin, as well as Epp. liii, liv, lv, clxxviii, cxci, cxcvii, and Ep. cix, on the strange incident of Glycerius, whose story is well filled out in Ramsey, The Church in the Roman Empire, New York, 1893, p. 443 sqq. If on the other hand, strenuously defended clerical rights and immunities (Ep. civ), on the other he trained his clergy so strictly that they grew famous as the type of all that a priest should be (Epp. cii, ciii). Basil did not confine his activity to diocesan affairs, but threw himself vigi
crucially in the troublesome theological disputes then raging the unity of Christendom. He drew up a summary of the orthodox faith; he attacked by word of mouth the heretics near at hand and wrote tellingly against those afar. His correspondence shows that he paid visits, sent messages, gave instructions, consolled, comforted, reproached, undertook the protection of nations, cities, individuals great and small. There was very little chance of opposing him successfully, for he was a cool, persistent, fearless fighter in defence both of doctrine and of principles. His bold stand against the rationalist iconoclasm of Amalarius and Theodore. The emperor was dumfounded at the archbishop’s calm indifference to his presence and his wishes. The incident, as narrated by Gregory of Nazianzus, not only tells much concerning Basil’s character but throws a clear light on the type of Christian bishop with which the emperors had to deal and goes far to explain why Arianism, with the court behind it, could make so little impression on the ultimate history of Catholicism.

Basil’s personal appearance in the court of his diocese. Basil had shown a marked interest in the poor and afflicted; that interest now displayed itself in the erection of a magnificent institution, the Ptochotrophion, or Basilicad, a house for the care of friendless strangers, the medical treatment of the sick, and the education of the industrious poor. Built in the suburbs, it attained such importance as to become practically the centre of a new city with the name of Ἐπαφίαντας or “Newtown”. It was the mother-house of like institutions erected in other dioceses and stood as a constant reminder to the rich of their privilege of spending wealth in a truly Christian way. It may be mentioned here that the social obligations of the wealthy were so plain and forcibly preached by St. Basil that modern socialists have ventured to claim him as one of their own, though with no more foundation than would exist in the case of any other consistent teacher of the principles of Catholic ethics. The truth is that St. Basil was a practical lover of Christian poverty, and even in his exalted position preserved that simplicity in food and clothing and that austerity of life for which he had been remarked at his first renunciation of the world (Nitti, Catholic Socialism, New York, 1895, iii; Villemain, Tableau d’éloq. Chrét., Paris, 1891, 116 sqq.). 1891 sqq.

When Emperor Valentinian died and the Arians recovered their influence, all Basil’s efforts must have seemed in vain. His health was breaking. The Goths were at the door of the empire, Antioch was in schism, Rome doubted his sincerity, the bishops refused to admit him to the episcopate. But, as Newman record, L’Eglise d’Orient, Paris, 1881.) “The notes of the church were obscured in his part of Christendom, and he had to fare on as best he might,—admiring, courting, yet coldly treated by the Latin world, desiring the friendship of Rome, yet wounded by her estrangement, writing a work of polemic in defence of Jerome of pride” (Newman, The Church of the Fathers). Had he lived a little longer and attended the Council of Constantinople (381), he would have seen the death of its first president, his friend Meletius, and the resignation of its sovereign, second, Gregory of Nazianzus. Basil died 1 January, 379. His death was regarded as a public bereavement; Jews, pagans, and foreigners vied with his own flock in doing him honour. The earlier Latin martyrologies (Hieronymian and Bede) make no mention of a feast of St. Basil. The first mention is by Usuard and Ado who place it on 14 June, the date on which Basil is said to have been elected bishop of Caesarea. In the Greek “Menexen,” he is commemorated on 1 January, the day of his death. In 1081, John, Patriarch of Constantinople, in consequence of a vision, established a feast in common honour of St. Basil, Gregory of Nazianzus, and John Chrysostom, to be celebrated on the 1st of January. The Bollandists give an account of the origin of this feast; they also record as worthy of note that no relics of St. Basil are mentioned before the twelfth century, at which time parts of his body, together with some other very extraordinary relics were reputed to have been brought to Bruges by a returning Crusader. Baronius (c. 1599) gave to the Naples Oratory a relic of St. Basil sent from Constantinople to the pope. The Bollandists and Baronius print descriptions of Basil’s personal appearance in his diocese. Basil had shown a marked interest in the poor and afflicted; that interest now displayed itself in the erection of a magnificent institution, the Ptochotrophion, or Basilicad, a house for the care of friendless strangers, the medical treatment of the sick, and the education of the industrious poor. Built in the suburbs, it attained such importance as to become practically the centre of a new city with the name of Ἐπαφίαντας or “Newtown”. It was the mother-house of like institutions erected in other dioceses and stood as a constant reminder to the rich of their privilege of spending wealth in a truly Christian way. It may be mentioned here that the social obligations of the wealthy were so plain and forcibly preached by St. Basil that modern socialists have ventured to claim him as one of their own, though with no more foundation than would exist in the case of any other consistent teacher of the principles of Catholic ethics. The truth is that St. Basil was a practical lover of Christian poverty, and even in his exalted position preserved that simplicity in food and clothing and that austerity of life for which he had been remarked at his first renunciation of the world (Nitti, Catholic Socialism, New York, 1895, iii; Villemain, Tableau d’éloq. Chrét., Paris, 1891, 116 sqq.). 1891 sqq.

By common consent, Basil ranks among the greatest figures in church history and the rather extravagant panegyric of Gregory of Nazianzus has been all but driven from the standard orthodoxy of the Church. Physically delicate and occupying his exalted position for a few years, Basil did magnificent and enduring work in an age of more violent world convulsions than Christianity has since experienced. (Cf. Newman, The Church of the Fathers.) By personal virtue he attained distinction in an age of saints; and his purity, his monastic fervour, his stern simplicity, his friendship for the poor became traditional in the history of Christian asceticism. If fact, this asceticism was not detached but deliberately on the Oriental conception of religious life. In his hands the great metropolitan See of Cæsarea took shape as a sort of model of the Christian diocese; there was hardly any detail of episcopal activity in which he failed to mark out guiding lines and to give splendid example. Not the least of his glories is the fact that toward the officials of the State he maintained that fearless dignity and independence which later history has shown to be an indispensable condition of healthy life in the Catholic episcopate. The same difficulty has arisen with the See of St. Basil with the Roman See. (Bossuet, “Gallia Orthodoxa”, c. Ixy; Puller, “Primitive Saints and the See of Rome”, London, 1900.) That he was in communion with the Western bishops and that he wrote repeatedly to Rome asking that steps be taken to assist the Eastern Church in her struggle with schismatics and heretics is undoubted; but the disappointing result of his appeals drew from him certain words which require explanation. Evidently he was deeply chagrined that Pope Damasus on the one hand hesitated to condemn Marcellus and the Eutychians, and on the other preferred Paulinus to Meletius in whose right to the See of Antioch St. Basil must firmly believed. At the best it must be admitted that St. Basil criticized the pope freely in a private letter to Eusebius of Samosata. (Ep. 333) and that he was indignant as well as hurt at the failure of his attempt to obtain help from the West. Later on, however, he must have recognized that in some respects he had been hasty; in any event, he is strongly emphasized that his work was to secure that the See could exercise over the Eastern bishops, and his abstaining from a charge of anything like usurpation are great facts that stand out obviously in the story of the disagreement. With regard to the question of the resignation with the Semi-Arians, Philostorgius speaks of him as championing the Semi-Arian cause.
BASIL

and Newman says he seems unavoidably to have
Arianized the first thirty years of his life. The ex-
planation of this, as well as of the disagreement with
the Holy See, must be sought in a careful study of
the times, with due reference to the unsettled and
changeable condition of theological distinctions,
the lack of a final condemnation by the Church's defin-
ing power, the "living power" of the Church of the
Saints" (Newman), the substantial orthodoxy of
many of the so-called Semi-Arians, and above all
the great plan which Basil was steadily pursuing
of effecting unity in a disturbed and divided Christen-
dom. It is doubtless in "The Three Persons of
the Trinity; it is well summarized by Jackson (Nicene and Post Nicene Fathers, Series II, VIII). The work "De Spiritu Sancto,"
or treatise on the Holy Spirit (c. 375) was evoked in
part by the Macedonian denial of the Divinity of the
Third Person in their schism with the Church.
Basil himself had "slurred over the Spirit" (Gregory
Naz., Ep. viii.), that he had advocated communion
with all as should admit simply that the Holy
Ghost was not a creature (Basil, Ep. xxii.), and that
he had sanctioned the use of a novel doctrine, namely,
"Glory be to the Father with the Son to-
gether with the Holy Ghost" (De Sp. S. I, i). The
treatise teaches the doctrine of the Divinity of the
Holy Ghost, while avoiding the phrase "God the
Holy Ghost," for prudential reasons (Gregory Naz.
Or. xliii. Wulckins and Swete affirm the necessity
of some such reticence on Basil's part. (Cf. Jackson,
op. cit., p. XXIII, note.) With regard to Basil's
teaching on the Third Person, as expressed in his
work against Eugenius (III, i), a controversy arose
at the Council of Florence between the Latins and
the Greeks; but strong arguments, both external
and internal, availed to place Basil on the side of
the "Filioque." The dogmatical writings were edited
separately by Thorndike, in his "Basilii Opera Dog-
matica et Sacrata" (London, 1854). "De Spiritu
Sancto," was translated into English by Johnston
(Oxford, 1892); by Lewis in the Christian Classic
Series (1888); and by Jackson (op. cit.). Excerpta.-
These include nine homilies "On the Hexaemerons
and thirteenth (Maran) genuine homilies on particular
Psalms. A lengthy commentary on the first sixteen
chapters of Isaias is of doubtful authenticity (Jack-
son), though by a contemporary hand. A comment-
ary on Job has disappeared. "The Hexaemerons"
was highly admired by Gregory Nazianzenus (Or.
xlii, n. 67). It is translated entire by Jackson (op.
cit.) The homilies on the Psalms are moral and
hortatory rather than strictly exegetical. In inter-
preting the Scripture, Basil uses both the literal
and figurative methods, but is no more than a
light system of Antioch. His second homily contains
a denunciation of usury which has become famous.
Homiletical.-Twenty-four sermons, doctrinal, moral,
and homiletical in character, are looked upon as
generally genuine, certain critical difficulties, how-
ever, are recognized. Several of these sermons were
translated into Latin by Rufinus. The discourses place Basil among the very greatest of
Christian preachers and evince his special gift for
preaching upon the responsibilities of wealth.
Prudentius wrote for prudential reasons the homilies
on the rich (vi and vii) copied by St. Ambrose
(De Nabuthe Jez., v. 21-24), and the homily (xii)
on the study of pagan literature. This latter was
edited by Fremyen (Paris, 1819, with French trans-
lation), Sommer (Paris, 1894), Bach (Münster, 1900),
and Maloney (New York, 1901). With regard to
Basil's style and his success as a preacher much has
been written. (Cf. Villenain, "Tableau d'éloq.
ques," Paris, 1789, i iV sijlcfi; Berthier, "Études lit.-
Litt. sur St. B.," Paris, 1861; Roux, "Étude sur la
préédication de B. le Grand," Strasbourg, 1867; Croiset,
"Hist. de la litt. Grecque," Paris, 1899.) Moral and
Asceiatical.-This group contains much of spurious
character, but many authentic sections in the latter
two of the three pre牧ary treatises, and the
five treatises: "Moralis," "On the Judgment of God",
"On Faith," "The Longer Monastic Rules," "The
Shorter Monastic Rules." The twenty-four sermons
on morals are a cento of extracts from the writings
of Basil made by Simeon Metaphrastes. Concerning
the authenticity of the Rules there has been a good
deal of discussion. As is plain from these treatises
and from the homilies that touch upon ascetical or
monastic subjects, Basil was particularly feleulous
in the field of spiritual instruction. Concerning his
letters, the extant letters of Basil are 366 in number, two-
thirds of them belonging to the period of his episco-
pate. The so-called "Canonical Epistles" have
been assailed as spurious, but are almost surely gen-

true. The correspondence with a certain Libanius is probably apocryphal; the correspondence with Apollinaris is uncertain. All of the 366 letters are translated in the "Nicene and Post-Nicene
Fathers." Some of the letters are really dogmatical
treatises, and others are apologetic replies to per-
sonal attacks. In general they are very useful for
their revelation of the saint's character and for the
pictures of his age which they offer. Liturgical.-
A so-called "Liturgy of St. Basil" exists in Greek
in Coptic. (See Seres.) It goes back at least to the sixth century, but its connexion with Basil has been a matter of critical discussion (Bright-
man, "Liturgies, Eastern and Western," Oxford, 1896, i; Probst, "Die Liturgie des vierten Jahrhun-
Eccorisons of St. Basil.—The édito princeps of
the original text of the extant works of Basil appeared
at Baale, 1551, and the first complete Latin trans-
lation at Rome, 1515 (autograph manuscript in the
British Museum). The best edition is that of the
Monastier Benedictines of La Fléche, not later than
1721-30, republished with appendixes by Migne (P.
G., XXIX-XXXII). For fragments attributed to
Basil, with or without the latter, see the apparatus
added by Matthey, Mai, Pitra, and others, see Bardenhewer,
"Patrologie," (Freiburg, 1901), 247. Portions of
letters recently discovered in Egyptian papyri were
published by H. Landwehr, "Griechische Handschrif-
ten aus Fayüm," in "Philologus," XLIII (1884).

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Lam. Ec. Gr. II; JEROME, De Vir. Illust. cxvi. The
Vita Basilii by Amphilochius is a forgery of about the ninth century.

STUDIES ON BASIL.—BENT in Acta SS., June, III; MARAN
VENARD, XI-LXXI; VENARD, XI-LXXI; BUTLER, Lives of the Saints, 14 June; Newman, Church of the Fathers, I, ch. xxv; DODER, Doctor of Basil and the Byzantine Church (Geneva, 1874); BATTLE, St. Basil (Paris, 1888); JACQ. BRUN, Philo-
sans (Bern, 1889); MARTIN, Essai sur les lettres de St. Basile le grand (Reuilly, 1885); SCHELDE, Die Lehre des heil. B. von der
BASIL

BASIL, ECCLESIASTICAL USE OF.—Basins were extensively used in the Jewish Ritual and were in early use in Christian church and abbeys and to receive lamp-drippings etc. The Missal contains its use at the “Lavabo” of the Mass (Rit. Cel. vii, 10); the “Ceremoniale Episcoporum” provides a basin for the bearing of the cruets (Lib. i, xi, 10) and for the preparatory ablutions of bishops (ibid., 12). They are commonly ornamented with symmetrical motifs.

Catalani, Ceremoniale Episcoporum comment. (Paris, 1880), 223-225; Van der Steffen, Sacra Liturgia (Meblin, 1802), 111, 111-112; Wallis, Sacred Antiquity (London, 1856), 62-63; Kennedy in Hast., Dict. of Bible, s. v.

JOHN B. FETSONSON.

Basilé, AUGUSTINE Francis. See MYSiOS, DioceSe OF.

Basile, COUNCIL OF, convened by Pope Martin V in 1431, closed at Lausanne in 1449. The position of the pope as the common Father of the Christian world had been seriously compromised by the transfer of the papal court to Avignon, and by the subsequent identifications of the interests of the Church with those of a particular race. Men began to regard the papacy as more a national institution, and their feeling of religious loyalty was often nearly balanced by the promptings of national jealousy. Nor was the papacy likely to be strengthened by the events of the Great Western Schism (1378-1417), when rival claimants were seen contending for the throne of St. Peter and for the allegiance of the Christian nations. Such a spectacle was well calculated to shake men’s belief in the monarchical form of government and to drive them to seek a remedy for evils which they affected the Church. It was not strange that the advocates of a general council as the final arbitrator, the ultimate court of appeal to which all, even the pope, must yield, should have secured a ready attention. The success of the Council of Constance (1414-18) in securing the withdrawal or deposition of the three rival popes had supplied a strong argument in favour of the conciliar theory. It is clear both from the speeches of some of the Fathers of Constance as well as from its decrees that such a federal government was desired by the people who had come to regard the government of the Church by general councils, convoked at regular intervals, as the one most in harmony with the needs of the time. As a result, in the 39th session of the Council of Constance (1417) we find it decreed: that general councils should be held frequently; that the next should be convoked within five years; the following seven years later, and after this, a council should be held every ten years; that the place of convocation should be determined by the council itself, and could not be changed even by the pope unless in case of war or pestilence, and then only with the consent of at least two-thirds of the cardinals. It was in accordance with this decree that Martin V convoked the Council of Basle, and it is only by understanding the feeling underlying this decree that we can grasp the significance of the dispute waged between Eugene IV and the council. Which was to govern the Church? Was it to be the pope or the council? That was the issue raised.

Whether Basle is to be regarded as a general council, and if so, in what sense, has been often warmly discussed. The extreme Gallicans (e. g. Edmund Richer, Hist. Concil. Gen., III, vii) contend that it should not be regarded as a general council, beginning (1431) till its end in Lausanne (1449); while the moderate writers of the Gallican school (e. g. Nat. Alexander, IX, pp. 433-509) admit that after the appearance of the Bull of Eugene IV (18 September, 1437) transferring the council to Ferrara, the proceedings at Basle can be regarded only as the work of a schismatical convention. On the other hand, writers like Bellarmine (De Conciliis, i, viii), Roncalli (Ecclesiastica, i, 1) and others refuse to number Basle among the general councils of the Church on account of the small number of bishops in attendance at the beginning, and the subsequent rebellious attitude in face of the papal measures of dissolution. It would seem to be that put forward by Hefele (Conciliengesch., 2d ed., I, 63-99) that the assembly at Basle may be regarded as ecumenical from the beginning until the Bull *Doctoris Gentium* (18 September, 1437) transferred its sessions to Ferrara, and that the decree passed during that period regarding the extirpation of heresy, the establishment of peace among Christian nations, and the reform of the Church, if they are not prejudicial to the Apostolic See, may be considered as decrees of a general council. In accordance with the above-mentioned decree of Constance, the Council of Pavia had been convoked by Martin V (1423), and on the appearance of the plague in that city its sessions were transferred to Bienna. Very little was done except for a united endeavor to impede the next council should be held. An Italian city was looked upon with disfavour, as likely to be too friendly to the papacy; the French bishops and the Paris University were anxious that some place in France should be selected; but finally, owing mainly to the representations of Emperor Sigismund, Basle was agreed upon by all, and this choice having been made, the council was dissolved (7 March, 1424). As the time approached for the assembling of the council, the French clergy hesitated to place no obstacle in the way, and though knowing the tendency at the time, and fearing that the council would lead to revolution rather than reform, he finally gave his consent and appointed Cardinal Giuliano Cesarini as president (1 February, 1431).

The principal purpose of the council was to be the reformation of the Church in its “head and members”, the settlement of the Hussite wars, and the establishment of peace among the nations of Europe, and finally the reunion of the Western and Eastern Churches. Under its constant interference in the bestowal of benefices, the right of appeal on all matters to the prejudices of the local authorities, the financial burdens involved in such institutions as annates, expectancies, and reservations, not to speak of the direct papal taxation, only too common since the thirteenth century, had given just grounds for complaint to the clergy and secular powers of the different nations. These papal taxes and encroachments on the rights of the local authorities, both ecclesiastical and civil, had long been bitterly resented, especially in England and Germany, and it was because a remedy for these abuses was hoped for only from a general council that people regarded sympathetically the community at Basle and the decrees of its council, although not agree with its methods. In addition to these, the question of simony, of concubinage among the clergy, of reorganization of diocesan and provincial synods, of the abuse of censures, especially of interdict, called for some reform in the discipline of the Church. But besides these, the teaching of Wyclif and Hus had found sympathetic supporters in England and Bohemia, and notwithstanding the condemnation at Constance the Hussites were still a powerful party in the latter country reckoned from their foundation (1312) till the time of John Ziska (1424) had proved a serious loss, the different sections still continued the struggle, and Empereor
Sigismund was naturally anxious that an end should be put to the war which had already taxed his resources to the uttermost. Furthermore, the growing power of the Turks was a menace not alone to the interests of the Eastern Empire but to the whole of Europe, and made it imperative upon the Christian princes to abandon their interminable strife and unite with the Greeks in defence of their common Christianity against the power of Islam. The mission in favour of the county was applauded both by Martin V and by the Emperor John VII Palaeologus (1425-48).

The president of the council, Cardinal Giuliano Cesarini, appointed by Martin V and confirmed by Eugene IV, presided at the first public sitting but retired immediately upon the receipt of the papal Bull dissolving the council (December, 1431). The members then nominated Bishop Philibert of Constance as president. Later on, probably at the seventh general session (6 November, 1432), Cesarini resumed the presidency and continued the guiding spirit in opposition to the pope till the extreme element under Cardinal d'Allemagne of Arles began to gain the upper hand. In the general assembly (6 December, 1436) he refused to admit the right of the papal legates to Avignon, or some city of Savoy should be selected as the meeting place of the council to be held for the reunion of the Greeks with the Western Church, but he continued to act as president till the 31st of July, 1437, when a decree was passed summoning Pope Eugene IV to appear at Basle within sixty days to answer for his disobedience. Cesarini finally left Basle after the appearance of the Bull, "Doctoris Gentium" (18 September, 1437) transferring the council to Ferrara, and then joined the court of the pope. After his withdrawal, Cardinal d'Allemagne played the leading part and on the election of the antipope, Felix V, was nominated by him as president of the assembly. The nomination however, was disregarded by the members who thereupon elected the Archbishop of Tarentaise. The other members of the council who took a prominent part in the proceedings were Capranica who had been appointed cardinal by Martin, but who as his appointment had not been published was not admitted on the day on which the council was recognized by Eugene; Æneas Sylvius Piccolomini, afterwards Pope Pius II; the renowned scholar Nicholas of Cusa; Cardinal Louis d'Allemagne; John of Antioch; John of Ragusa, and the two canons of Tarentaise, Archbishop of Palermo, and Louis Pontanus.

Eugene IV confirmed his predecessor's appointment of Cesarini as president on the very day of his coronation (12 March), but with certain reservations which were dictated by Eugene's desire of holding a council in some city more convenient for the representatives of the Greeks. There was present at Basle on the day on which the council should have been opened (4 March) only one delegate, but by the beginning of April, three representatives arrived from the University of Paris, together with the Bishop of Chalons and the Abbot of Châteaux. These six came together (11 April) and issued pressing letters of invitation to the cardinals, bishops, and princes of Europe. Cesarini, who up to this time had been the Eastern Empire but to the whole against the Hussites, endeavoured to reassure the delegates and to restrain their eagerness, while the influence of Sigismund was employed in the same direction. The pope wrote to Cesarini (1 May) representing his views in the affairs of the Hussites as quickly as possible and then to proceed to Basle for the opening of the council. On the reception of this letter the legate determined, after consultation with Sigismund, to remain with the military forces, but at the same time to dispatch two of his companions, John of Palomar and John of Ragusa, to act as his representatives at Basle. These arrived there on 19 July and held an assembly (23 July) in the Cathedral of Basle at which the documents of authorization were read, and the council declared formally opened. Though there were not a dozen members present the assembly immediately arrogated to itself the title of a general council, and began to act as if it possessed authority to inform the pope of the proceedings. The delegate who was unfavourable to the continuance of the council represented to the pope that very few prelates had attended, that there was little hope of an increased number owing to the war between Burgundy and Austria and the general unsafety of the roads, and that even the city of Basle itself was in danger and its people unfriendly to the clergy. On the receipt of this news Eugene issued (12 November) a commission to Cesarini signed by twelve cardinals and the bishops of Avignon, or some city of Savoy should be selected as the meeting place of the council to be held for the reunion of the Greeks with the Western Church, but he continued to act as president till the 31st of July, 1437, when a decree was passed summoning Pope Eugene IV to appear at Basle within sixty days to answer for his disobedience. Cesarini finally left Basle after the appearance of the Bull, "Doctoris Gentium" (18 September, 1437) transferring the council to Ferrara, and then joined the court of the pope. After his withdrawal, Cardinal d'Allemagne played the leading part and on the election of the antipope, Felix V, was nominated by him as president of the assembly. The nomination however, was disregarded by the members who thereupon elected the Archbishop of Tarentaise. The other members of the council who took a prominent part in the proceedings were Capranica who had been appointed cardinal by Martin, but who as his appointment had not been published was not admitted on the day on which the council was recognized by Eugene; Æneas Sylvius Piccolomini, afterwards Pope Pius II; the renowned scholar Nicholas of Cusa; Cardinal Louis d'Allemagne; John of Antioch; John of Ragusa, and the two canons of Tarentaise, Archbishop of Palermo, and Louis Pontanus.

Eugene IV confirmed his predecessor's appointment of Cesarini as president on the very day of his coronation (12 March), but with certain reservations which were dictated by Eugene's desire of holding a council in some city more convenient for the representatives of the Greeks. There was present at Basle on the day on which the council should have been opened (4 March) only one delegate, but by the beginning of April, three representatives arrived from the University of Paris, together with the Bishop of Chalons and the Abbot of Châteaux. These six came together (11 April) and issued pressing letters of invitation to the cardinals, bishops, and princes of Europe. Cesarini, who up to this time had been the Eastern Empire but to the whole against the Hussites, endeavoured to reassure the delegates and to restrain their eagerness, while the influence of Sigismund was employed in the same direction. The pope wrote to Cesarini (1 May) representing his views in the affairs of the Hussites as quickly as possible and then to proceed to Basle for the opening of the council. On the reception of this letter the legate determined, after consultation with Sigismund, to remain with the military
ful army in Northern Italy; an Assembly of the French Clergy at Bourges (February, 1432) declared the council council as a Constantinople, and resolved to send representatives; the Duke of Burgundy wrote that he would send the bishops of his own nation and would use his influence with the King of England to induce him to do likewise; the French, Milan and Savoy were equally pugnacious; while the Paris University declared that 'he devil alone could have inspired the pope to adopt such a course. Thus encouraged the council held its third public session (29 April, 1432) in which the pope was commanded to withdraw the Bull of Blessing which the Bascians had recently issued, and that he be declared person from attending, and that all censure pronounced against it by him were null and void. They even went so far as to appoint a governor for the territory of Avignon and to forbid any papal embassy to approach Bascians unless they had been previously requested and granted.

Sigismund was in constant communication with the pope and urged him to make some concessions. In the beginning Eugene IV agreed to allow a national council to be held in some German city for the reform of abuses in the Church of Germany and for the settlement of the Hussite controversy. Later on, he was willing to permit the council at Bascians to continue its discussions on church reform, the Hussite controversy, and the establishment of peace among Christian nations, provided that its decisions were subject to the papal confirmation, and provided, too, that a council should be held in Bologna, or some Italian city for the reunion of the Eastern Church. Sigismund forwarded this letter to Bascians (27 July) and exhorted the delegates to moderation. On the 22nd of August, the pleni-potentiaries of the pope were received at Bascians and addressed the council at length, pointing out that the monarchial form of government was the one established by Christ, that the pope was supreme judge in ecclesiastical affairs, and that the Bull of dissolution was not due to the pope's jealousy of a general council as such. They ended by declaring that the assembly at Bascians, if it persisted in its opposition to Eugene, could be regarded only as a schismatical convention and was certain to lead, not to reform, but to still greater abuses. In the name of the pope they made an offer of Bologna or some city in the Papal States as the place for the future council, the pope to resign his sovereign rights over the city selected, so long as the assembly should be in session. The council replied to this communication (3 September) by reasserting the superiority of a general council over the pope in all matters appertaining to faith, discipline, and the constitution of the church, by absolute rejection of the offers made by the pleni-potentiaries.

In the sixth public session (6 September), at which were present four cardinals (Cesarei, Branda, Cagliari, and Albegno) and thirty-two bishops, it was proposed to declare Eugenius and his eighteen cardinals uncontaminous, but this proposal was postponed, owing, mainly, to the representations of Sigismund. In October, the standing orders for the transaction of the business of the council were drawn up. Without reference to their ecclesiastical rank the members were divided into four committees, on which the four nations attending the council sat as a committee of the whole body. Each committee was to carry on its sitting a separate hall and to communicate its decisions to the others, and it was only when practical unanimity had been secured among the committees that the matter was introduced at a public session of the whole body. The threat to the Bascians had gained the upper hand, tended to bring affairs to a crisis. In the seventh public session (6 November) it was arranged that in case of Eugene's death the cardinals should appear at the council within 60 days for the holding of the clavus. Shortly afterwards, at the eighth public session (18 December), the pope was allowed a further term of sixty days to withdraw the Bull of dissolution, under threat of canonical proceedings in case he failed to comply. In the meantime Eugene IV (19 February, 1433) this threat was enforced, and in the presence of five cardinals and forty-six bishops the pope was declared uncontaminous and canonical proceedings were instituted against him.

Eugene IV, afflicted with bodily suffering, deposed by many of his cardinals and hard pressed by Italian rebels, endeavoured by every means in his power, together with the support of Philip, Duke of Milan, to bring about a settlement. He proposed (14 December, 1432) an Italian town as the place for the council, allowing the assembly at Bascians four months to settle the Hussite controversy; on the rejection of this, he agreed that it should be held in a German city provided twelve impartial bishops and the ambassadors of the different countries so wished it. Later still (1 February, 1433) he accepted a German town unconditionally, and even went so far as to agree to accept (14 February, 1433) Bascians itself in case the decrees against the papal power were withdrawn, his own legate allowed to preside, and the number of bishops present at least seventy-five. These offers were rejected by the council (March, 1433), the decree about the superiority of a general council renewed (27 April), and it was with difficulty that Duke William of Bavaria prevented the opening of the proceedings till the pope was in the twelfth month (13 July). Meanwhile Sigismund had made peace with Eugene and had received the imperial crown in Rome (31 May, 1433). He requested the council not to proceed further against the pope until he himself should be present, and on the other hand he pressed the pope to make some further concession. In response to this appeal Eugene issued (1 August, 1433) a Bull in which he declared that he was willing and content that the council should be recognized as lawfully constituted from the beginning and continued as if nothing had happened, and that he himself would assist its deliberations by every means in his power, provided, however, that his legates were admitted as real presidents, and that all decrees against himself or his church, and the excommunication pronounced by the pope, were declared to be useless and not to be binding; and the position coincided exactly with the formula sent by Cesarini to the emperor (18 June) except that the pope had inserted "we are willing and content" (voluntatem et contentiamur) in place of the words "we decree and declare" (ad vivendum et declarandam). This change was displeased to the council, implying as it did, mere toleration and not the approbation which they desired; so relying upon Eugene's troubles in Italy with the Colonnas, the Duke of Milan, and others, they refused to accept even this concession. Finally, on the 15th of December, 1433,
Eugene issued a bull in which he accepted the formula "we decree and declare" by which he withdrew all his previous manifestoes against the Council of Basle. Peace was established between the two parties, but the reconciliation was more apparent than real. The papal legates were indeed admitted as presidents, but their jurisdiction was denied, their powers limited by the will of the council, they were even forced to accept the decree of Constance. The council, at the same time, announced their opposition but not in the name of the pope (24 April, 1434), and finally, when in the eighteenth public session (26 June) the Constance decrees were solemnly renewed they refused to attend. In spite of their efforts the council proceeded in its opposition to the pope, claiming jurisdiction in all affairs, political and religious, and entering into negotiations with the Greeks about the reunion of the Churches. At the twentieth public session (22 January, 1435) the reform of church discipline was begun. Decrees were passed against concubinage of the clergy and the abuse of excommunications and interdicts. On the 9th of June, 1435, annates and all the customary papal taxes were abolished, although no step was taken to provide for the revenue of the papacy. Later still the papal collectors were ordered to appear in Basle to render an account of their work, and all outstanding debts due to the pope were to be paid at Basle. The papal delegates, especially Osvers and Bertran de Vich, defended the rights of Eugene, but the moderate element was gradually losing control in the assembly, and the extreme party, gathered around Cardinal Louis d'Allemont, could no longer be restrained. No legislation had any chance of being passed unless directed against the Holy See. At last, after the papal legates, Cardinals Albergati and Cervantes, had been received very badly at Basle (25 March, 1436), and after decrees had been passed regarding the future concclave, the papal oath, the number of cardinals, etc., Eugene IV realized that conciliation was no longer possible, and addressed a Note to the princes of Europe in which he summed up the injuries inflicted on the papacy by the council and requested the different rulers to withdraw their bishops from d'Allemont's session and to call another general council from the deliberations of which something better might be awaited. The council had previously opened communication with the Greeks (September, 1434) to determine whether an assembly for reunion should be held. In December 1436, it was decided that the council should be held either at Basle itself, at Avignon, or in Savoy. Cardinal Cesarini refused to put this proposal to the meeting, but on the motion of Cardinal d'Allemont it was passed. The pope refused to consent, and the deputies of the Greek Emperor protested against it (23 February, 1437), whereupon a new embassy was dispatched to Constance. The Greeks refused to come either to Basle or Savoy, and the people of Avignon had also been known to have their council. The case was left there. A strong minority, including the papal legates, and most of the bishops present, wished that some Italian city should be selected; the majority, led by Cardinal d'Allemont and composed mainly of French and Italian cardinals, wished for Felix V. A new proposal, and after a disorderly session (7 May, 1437), at which both parties published their decrees, Eugene IV confirmed that of the minority, and the Greek ambassador declared it to be the one acceptable to the emperor. The revolutionary party now completely controlled the council. Against the wishes of Cesarini, Cervantes, and Sigismund, the pope was commanded (31 July, 1437) to appear before the council to answer for his disobedience, and on the 1st of October he was declared contumacious. Eugene IV replied to these excesses by the publication of the bull "Doctoris gentium" (18 September), in which it was stated that unless the delegates abandoned their methods for a limited number of days only to the Bohemian affair the council would be transferred to Ferrara. The reply was a reassessment of the superiority of a general council (19 October). Cardinal Cesarini made one final effort to effect a reconciliation; but it failed, and then, at the request of the council, except d'Allemont and by most of the bishops, he left Basle and joined the pope at Ferrara, to which place the council had been definitely transferred by a bull of Eugene IV (30 December).

Henceforth the assembly at Basle could be regarded only as schismatic. Most of the Christian world stood loyal to the pope and to the Council of Ferrara. England, Castile and Aragon, Milan, and Bavaria disavowed the assembly at Basle, while, on the other hand, France and Germany, though recognizing Eugene IV, endeavoured to maintain a neutral position. In a meeting of the French Clergy at Bourges (May, 1438), at which were present delegates from the pope and from Basle, it was determined to remain loyal to Eugene, while at the same time many of the reforms of Basle were accepted with certain modifications. It was on this basis that the twenty-three articles of the Pragmatic Sanction of Bourges were drawn up (July, 1438). In Germany, after the death of Sigismund (9 December, 1437), delegates of both parties attended at Frankfort (1438) to seek the assistance of the princes, but they declared for neutrality until a king had been elected, and even after the election of Albrecht II the attitude of neutrality was maintained until at last, in Mainz (March, 1439), they followed the example of France and declared for Eugene IV as lawful pope while they accepted many of the reforms of Basle.

In Basle itself it was resolved to depose the pope and in order to prepare the way for deposition three articles were drawn up, namely: (1) that a general council is superior to a pope; (2) that the pope cannot prorogue, or dissolve such an assembly; (3) that whoever denies these is a heretic. Cardinal d'Allemont vainly resisted this undertaking. Against the wishes of the bishops and most of the ambassadors present, these decrees were passed (16 May, 1439), and Eugene IV was deposed as a heretic and schismatic (25 June). Immediate steps were taken to elect his successor.

Cardinal Louis d'Allemont, although some theologians, and nine jurists and canonists formed the conclave, and on the 30th of October, 1439, Amadeus, ex-Duke of Savoy, was elected and took the name of Felix V. Since his retirement he had been living with a body of knights, which he organized as the Order of St. Maurice, on the banks of the Lake of Geneva. He was closely connected with many of the princes of Europe, and the council stood in bad need of the wealth which he was supposed to possess. Felix V was elected president, but the convocation presented this act of authority and elected instead the Archbishop of Tarentaise (28 February, 1440). Steps were also taken to levy taxes on ecclesiastical benefits to provide for his election. Ordo, the election of an antipope alienated the sympathy of the world from Basle. Henceforth they could rely only upon Switzerland and Savoy.

Disputes soon broke out between Felix V and the convocation at Basle. It refused to allow him to proceed to Pisa to examine the transactions of its decrees, and he was unwilling to undergo the expense of supporting nuncios in the different countries. The sessions became less frequent, the
The Council of Basle might have done much to secure reforms, then so badly needed, and to restore to the Church its independence. From all sides it was assured of sympathy and support as the one remedy for the abuses which existed. But under the influence of extreme theories and theorists it allowed itself to be hurried into an inglorious struggle with the pope, and the valuable time and money which were spent in vain discussions. It is not clear what the ecclesiastical authority had shamefully failed to set right. It struck a terrible blow at the rights of the Holy See and shook men’s faith in the pope’s spiritual power at a time when his temporal sovereignty was in imminent danger. In this way it led directly in France, through the Pragmatic Sanction of Bourges, to the establishment of Gallerianism as a definite formula, while in Germany, through the long intervals of neutrality, people were prevented from seeing the importance of the Holy See which was afterwards effected in the Reformation.


James MacCaffrey.

Basle-Lugano, Diocese of, is the largest Catholic diocese of Switzerland. It is composed of the two Dioceses of Basle and Lugano which are united only by having a bishop in common.

I. THE DIocese of Basle.—This has taken the place of the old Diocese of Augst (Augusta Rauracorum), the origin of which is obscure; a Bishop of Augst was a member of a council held at Cologne in 346. When August Rauracorum sank into decay during the disorders of the migrations the seat of the diocese was transferred to the present Basle (Basilea), founded in 574 by the Emperor Valentinian I. No definite information has been preserved of the first bishops. The most important bishop in the early period of the history of the diocese is Hatto, a Benedictine from the monastery of Reichenau, who was a friend of Charlemagne; he was Bishop of Basle from the year 805. He issued a capitulary of great importance for his diocese, resigned his position in 822, and retired to Reichenau where he died in 836. During the episcopate of Adalbert (999-1025) the foundation of the secular jurisdiction of the Bishops of Basle was laid by the grants made by King Rudolph III of Burgundy; the king appointed the bishop administrator and protector of several religious foundations, bestowed a number of towns and territories on him, and conferred various rights, such as the right of hunting, hunting-grounds, etc. Adalbert rebuilt the cathedral which had been pillaged by the Magyars and consecrated it with much pomp in 1019 in the presence of the Emperor Henry II and his wife. Adalbert’s immediate successors Ulricus II (1025-40) and Dietrich (1041-53) were included among the spiritual princes of the Holy Roman Empire. In the period following Adalbert’s administration the diocese of Basle was greatly increased, especially through gifts made by the Emperors Henry II, Henry III, and Conrad II.

As princes of the empire the Bishops of Basle were
The Diocese of Basle attained its greatest extent in the course of the fifteenth century. The spiritual power of the bishops, but not their secular jurisdiction, extended over the entire northwestern part of present Switzerland and lying between the rivers Aare, Rhine, and Doubs, over the southern part of the present Alsace as far as Rappoltweiler and Schlettstadt, as well as over some small districts in Baden and France. The Reformation was to rob the bishops of a large part of their former jurisdiction. At the height of the religious agitation the diocese was under the rule of Christoph of Utzenheim (1502–27), one of the most distinguished of the Prince-Bishops of Basle. He was a friend of the arts and sciences and a promoter of the new art of printing, then flourishing in Basle. In order to transplant to Basle Bishop Christoph held in 1503 a synod at which excellent statutes were issued; he also called learned men as professors and preachers for the university that had been founded in 1460. This last measure, however, promoted the entry of the new doctrine. A number of the scholars who had been appointed, as Capito, Pellicanus, Ecolampadius, and for a time also, Erasmus and Glareanus, took sides with the Reformers and worked for the spread of the Reformation. Basle became a center for the preparation of dispatch in all directions of the writings of the Reformers. Before long the Great Council and the citizens were split into two religious parties and internal disputes were common. Bent from extreme age, Bishop Christoph, in 1527, resigned his See. Before his successor Philip of Gundelabeh (1527–53) was able to enter the city, the party advocating the new doctrine obtained control, the Catholic members of the Great Council were driven from office, the Catholic religion was declared to be abolished, the monasteries were closed, and the churches were plundered. The bishop changed his place of residence to Pruntrut (Porrentruy); the cathedral chapter went to Freiburg-in-the-Breisgau and did not return into the territory of the diocese until 1678 when it established itself at Aarau.

Succeeding bishops devoted themselves to repairing the severe losses which the diocese had suffered during the Reformation. The bishop who deserves the greatest credit for the restoration of the prosperity of the diocese and the new development of the diocese was the successor of the bishopric was Jacob Christopher Blarer von Wartensee (1575–1608). He made an alliance offensive and defensive with the Catholic cantons of Switzerland in 1580, proclaimed the decisions of the Council of Trent, held in 1581 a diocesan synod which elected a good fruit, and brought back to the diocese numerous subjects who had been estranged from the Catholic religion. He was ably seconded in his labours by the Jesuits whom he called in 1691 to Pruntrut and put in charge of the newly founded college. His successors followed in his footsteps, especially Joseph William Rink von Beldenstein (1608–28). In the course of the Thirty Years War the diocese suffered from invasions by the troops of Bernard of Weimar. During the episcopate of Bishop John Conrad von Roggenbach (1656–93) the cathedral chapter established itself once more in the diocese, at Aarau, as has been mentioned above. Bishop Conrad von Reinsch (1705–37), who founded the seminary for priests and built Castle Delsberg, a residence of the prince-bishops, issued a series of ordinances in 1726 which we are the basis of the privileges of the land. This caused a revolt that lasted into the episcopate of his successor Jacob Sigmund von Reinsch (1737–43) and was only suppressed with the aid of French troops. The three years of the revolt were considered in 1744. The estrangement resulted that was not overcome in spite of all the efforts of the succeeding bishops; Joseph William Rink von Beldenstein (1744–62), Simon Nicholas von Froben (1782–73), and Frederick Ludwig von Wangen-Geroldseck (1775–82).

The French Revolution put an end to the secular
jurisdiction of the bishop. The prince-bishopsric was occupied by French troops in 1702 and Bishop John Sigmund von Roggenbach (1782–94) fled to Constance. His territory was turned into the Rau-
racian Republic which after four months was in-
cluded in 1703, in the French Republic. From the loss of secular jurisdiction the bishop had also to forgo a large part of his ecclesiastical diocese, for, according to the Concordat made in 1801 between Pius VII and Napoleon, a large part of the Bishopsric of Basel was given to the Diocese of Straubing.

The next bishop, Francis Xavier von Neveu (1794–
1828), resided first at Constance and then at Offen-
burg; he ruled only a small territory in the present Cantons of Solothurn, Aargau, and Bern. It was not until 1814 that the bishop obtained again the right to ecclesiastical supervision over the larger part of the former prince-bishopsric; but his efforts to bring about the restoration of the secular power were unavailing. In 1815 the Congress of Vienna gave the territory of the diocese to the Cantons of Bern and Basel, with the exception of the portion already be-
longing to Germany. Not long after this, however, the Diocese of Basel was enlarged. After the disor-
ders of the Napoleonic era the Swiss confederation had been reorganized; in order to make it equally in-
corporate the Church matters, the Diocese of Constance was separated in 1814 from that bishopric and placed provisionally under a vicar Apostolic. Long negotiations were entered into be-
between the cantons in the territory of which these portions of the diocese lay, and it was finally resolved to carry out the plan that had been steadily urged by the Canton of Solothurn; this, was, to revive the Bishopsric of Basel and to define anew its boundaries. The negotiations with Rome were concluded in 1828; the Bull of Leo XII, "Inter presbiterius nostrum apostolicus Satis munera", issued 7 May, 1828, settled the bounds of the new Diocese of Basel, and the Bull of 13 July, 1828, was solemnly read at Solothurn in the collegiate church of Sts. Ursus and Victor which had been elevated to a cathedral. Bishop Francis Xavier von Neveu died a few days later. The new cathedral chapter, which had been appointed, in order to bring it into existence by the pope, nomi-
nated as bishop the dean of the cathedral who had formerly been the administrator Apostolic, Anthony Sales (1822–34). The See which is directly dependent on the Apostolic See, embraced at first the Cantons of Lucerne, Bern, Solothurn, and Zug; in 1829 Aargau and Thurgau were added; somewhat later Basel, for the Catholic diocese of Basle; in 1841 the Bernese, and finally in 1858, definitely without confirmation from Rome.

The germ of many conflicts lay hid in this merely provisional new arrangement and in the uncertainty as to the legal relations of the new see. However, during the episcopate of Bishop Salzmann and that of his immediate successor Charles Arnold (1854–62), the founder of a seminary for priests at Solothurn, peace was fairly well preserved. During the epis-
copate of Lachat (1862–95) a schism was set out, caused by the Old-Catholic movement which won many adherents in Switzerland. The liberal cantons of the Diocese of Basel (all except Lucerne and Zug) closed the seminary for priests in April, 1870, and forbade the promotion of the decrees of the Council of the Vatican II; in 1871 the bishop, nevertheless, proclaimed these decrees, the majority of the cantons belonging to the diocese voted his deposition, 29 January, 1873, and dissolved the cathedral chapter, 21 December, 1874, which had refused to elect a new bishop, being forced to leave his residence, went to Lucerne which, like the canton of Zug, had protested against the action of the other cantons and had remained faith-
ful to the bishop. Here in Lucerne he continued to administer the diocese. His appeals to the federal authorities of Switzerland were rejected and the Catho-
lic community was forbidden to have communica-
tion with him. It was not until the pontificate of Leo XIII that this unfortunate state of affairs was brought to an end and peace re-established. Bishop Lachat resigned his office in 1885 and was made titu-
lar Archbishop of Damiatte and Administrator Aposto-
tic of the newly formed Bishopsric of Lugano (see Bishopsric of Lugano). For the new archbishop the Holy See appointed Frederick Fiela Bishop of Basel (1885–88). The new bishop sought to efface the traces of the late struggle and re-establish the cathed-
ral chapter; he died 4 May, 1888. Leonard Haas (1888–1906) was appointed to the see 11 July, 1888. Bishop Haas was an eloquent preacher; he encour-
aged the use of congregational singing and held a diocesan synod in 1896. He was followed in 1906 by Dr. Jacob Stammier, born 2 January, 1840, and ordained to the priesthood in 1863.

Statistics.—The present Diocese of Basel (ex-
cluding Lugano) embraces the Cantons of Basel, Bern, Lucerne, Solothurn, Aargau, Thurgau, and Schaffhausen; in 1900 it contained 444,471 Catholics and 903,400 Protestants. The majority of the in-
cidents in the Swiss Church is in the Catholic part; in the Evangelic part in the Cantons of Zug and Schaffhausen; Bern some 6,000 Catholics speak French. For the spiritual direction of the Catholic community the diocese is divided into 8 deaneries, 14 rural chapters, 406 parishes, and 148 curacies and chaplaincies. The parishes in the Cantons of Zug and Schaffhausen are not united in a rural chapter. The secular priests number 660; the regular clergy (O.B.B. and O. M. C.) 85. The cathedral senate, which has the right to elect the bishop, consists of five resident canons (canonici residi) and five urban canons (canonici forames); besides these there are seven cathedral capillars, who do not belong to the cathedral senate. In 1907 the office of capilus was vacant. There is a collegiate church at Lucerne having an independ-
ent provost and 9 canons (in 1907 the canopies were not filled), and a collegiate church at Beromunster with 1 provost and 20 regular canons (the number of canons in 1907 was 17).

The schools for the education of the clergy are: a
cantonal theological school at Lucerne with a semi-
inary for priests, and a college for boys. The pri-
sary seminary for teachers at Zug is entirely Catholic in character. In accord-
ance with the Swiss constitution the public schools are open to members of all denominations, conse-
quently there is a Catholic school at Lucerne. In the Cantons of Lucerne and Zug, which are almost entirely Catholic, instruction is given in many of the schools by Catholic teaching-sisters, who are obliged to pass a state examination. The male orders and their houses in the Diocese of Basel are as follow-
Capuchins, 7 houses with 73 priests, 19 clerics, and 24 lay brothers; the Hermits-Brothers of Luthern, 1 house; the Benedictines of Mariastein, who were included in the Swiss congregation of the Benedict-
ines, are a straggler, 18 houses. The Cistercians of Muri have gone to Dürenberg near Salzburg; the Benedictines of Muri have gone for the same reason to Gries near Bozen, and the Cistercians of Wittengen to Meihaven near Bregens. The female orders and congregations are more largely represented in the diocese than the male orders; here in 1908 their houses are as follows: Benedictine nuns, 1 house; Ursulines, 4 houses; Capuchin nuns, 4; Franciscan Sisters, 1; Cistercians, 2; Clares, 1; Sisters of St. Francis de Sales, 1 house with a boarding-school for girls attached; Claries of the Cross, 2 houses. The bishop of Basel, being forced to leave his residence, went to Lucerne which, like the canton of Zug, had protested against the action of the other cantons and had remained faith-
ants on the sick; also of the teaching Sisters of the Holy Cross of Menzingen, who carry on large institutes for girls at Menzingen, Baldegg, and Cham, and conduct, besides, 250 elementary schools, and 49 institutions for the poor, orphans, and sick in different parts of Switzerland. In addition to the three classes of clergy in this diocese there are similar institutions at Solothurn and Lucerne. The most important Catholic church of the diocese is the Cathedral of Solothurn, which was built, 1762-63, in the style of the Italian Renaissance; others worthy of mention are the collegiate church of St. Leodegar at Lucerne (built 1633-35); the church of St. Oswald at Zug; the churches of the former monasteries of Fischingen, Kreuzlingen, and Bernoumieter; the church of the institute of Menzingen, etc. The most frequented pilgrimages are: Mariastein near Basle, and Vorb urg near Dela berg. (See Switzerland.)

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II. THE DIOCESE OF LUGANO.—The Diocese of Lugano was erected by a Bull of Leo XIII (7 September, 1888). It includes the Swiss Canton of Ticino, where the population is almost entirely Catholic and Italian and the common language. Before the Diocese of Lugano was established the Canton of Ticino was under the jurisdiction, in ecclesiastical matters, of bishops who were not Swiss. The smaller, northern part belonged to the Archdiocese of Milan and, consequently, still uses the Ambrosian Rite; the other, and much larger part of the canton, belonged to the Diocese of Como. Soon after the formation of the Canton of Ticino, in 1803, efforts were made to separate it in its church relations as well as from foreign powers and to unite it in these with the rest of Switzerland. But it was several decades before the Great Council, in 1855, went thoroughly into the matter. Without consultation with the Holy See the Federal Council in 1859 declared the jurisdiction of the Bishops of Como and Milan to be abolished in the territory of Switzerland; after these negotiations were begun with Rome. No settlement of the question was reached until the pontificate of Leo XIII. By the convention of 1 September, 1884, made between the Curia and the Federal Council, Ticino was canonically separated from its former diocesan connections and was placed, provisionally, under an administrator Apostolic, the present Bishop of Basle, as administrator Apostolic of the Bishop of Basle. After Bishop Lachat's death (1886) the new Bishopric of Ticino was formed by the Bull of circumscription "Ad universum" of Leo XIII (7 September, 1886), and united with the Diocese of Basle under the title of the Diocese of Basle-Lugano. The same year the Church of San Lorenzo was elevated to a cathedral. The union is merely a nominal one, for, although the Bishop of Basle is the Bishop of Lugano he has no right of jurisdiction in that diocese. It is, in reality, under the independent rule of an administrator Apostolic who has the rank and power of a bishop. He is appointed by the pope with the concurrence of the Bishop of Basle from among the members of the clergy of the Canton of Ticino. The first administrator Apostolic was Eugène Lachat; he was followed by Mgr. Vincent Molo (1887-1904), and Mgr. Alfred Peri-Morosini. The latter was born 12 March, 1862, and was consecrated 17 April, 1904.

STATISTICS.—According to the Swiss census of 1900 the Diocese of Lugano includes 135,200 Catholics in a total population of 442,800 for the Canton of Ticino. For purposes of religious administration the diocese is divided into six rural chapters, and 248 parishes and chaplaincies; 54 parishes use the Ambrosian Rite; the other 194 parishes belong to the Latin Rite. The care of souls is exercised by 330 secular priests and 22 regular religious. The cathedral and the church of the bishop and 16 canons (10 resident and 6 non-resident). The collegiate churches are: Bellinzona, a provost and 14 canons; Agno, a provost and 7 canons; Locarno, a provost and 5 canons; Balerna, a provost and 6 canons, and Mendrisio, a provost and 8 canons. Catholic institutions of learning are: the seminary for priests at Lugano; the episcopal seminary for boys, Santa Maria near Pollegio; the papal academy at Ascona; the College Don Bosco at Bellinzona; the Institute Dante Alighieri, conducted by the Augustinians at Bellinzona, and the college at Domodossola. The orders and congregations in the diocese and the number of their houses are as follows: Capuchins, 4 houses; the Somaschi, 1; Benedictine nuns, 1; Augentinian nuns, 1 house, which has an academy connection with it; the Brothers of Mercy of St. Vincent de Paul, 2 hospitals at Lugano and Locarno; School-Sisters of Menzingen, 2 (college at Bellinzona); Sisters of the Holy Cross, 3 (they also conduct an asylum for the deaf and dumb at Locarno); Sisters of St. Vincent de Paul, 1; Sisters of the Childhood of Jesus, 1; and the Sisters of the Divine Providence, 1. The most noted church of the diocese is the cathedral of San Lorenzo at Lugano, which was built in the fifteenth and sixteenth centuries and has a celebrated Renaissance façade; the most frequented place of pilgrimage is the shrine Madonna del Sasso not far from Locarno, which is the national shrine of the Canton of Ticino.

FRANCINI, Der Kantons Tessin, historisch, geographisch und statistisch gezeichnet (St. Gall and Bern, 1850); PERI-MOROSINI, La questione diocesana ticinese, ovvero origine della diocesi di Lugano (Einsiedeln, 1890); IDEM, Dizionario di geografia e demografia del canton Tessin, 1898; BORRANI, IL TIRANO DEMOCRATA (Zurich, 1895); CAVRON, Storia della città e della diocesi di Como (Milan, 1859-60); IDEM, Motta, Bollettino storico di Ticino (since 1879), and the works by BÖCHI and DAVOUR quoted in the bibliography above. (JOSPEH LING.)

Bas-relief, a sculpture executed upon and attached to a flat surface. The usual impression produced by an artistic relief is that about one-third of the actual proportions of the object are being seen in their third dimension of depth. Strictly speaking, however, relief sculpture is subdivided into various kinds. In alto-relievo (lt. for high relief) the figures are sculptured partly or wholly in the round, that is, they project entirely, or almost entirely, from the surface of the block in which they are cut. The metopes from the Parthenon (Elgin Marbles) now in the British Museum, are among the best examples of alto-relievo. Mezzo-relievo (lt. for semi-relief; Fr. demi-relief) presents figures that are rounded to half the natural proportions, but without detached parts. Basso-relievo (lt. for low-relief; Fr., bas-relief) is a form of surface-ornamentation in which the projection is very slight. The finest known specimen of low relief is the frieze around the cela of the Parthenon; its position of high honor in the British Museum. The lowest kind of relief is that described by the Tuscan term rilievo-stiacciato (depressed or flattened relief). This scarcely rises from the surface upon which it is carved, and is neither an art of fine line nor sculpture. Donatello's Florentine Madonnas and saints are among the best examples. Finally cavou-relievo
(It. for hollow relief; Fr. relief-en-croix) is a method of concave sculpture in which the highest part or outline is on a level with the surface, while the roundness is considerably below it. Cavö-riëveo was practised chiefly by the Egyptians whose hollow reliefs are known by the Greek term Kollanaglyphs.

Relief is the form of sculpture that comes nearest to painting, both having composition, perspective, and the play of light and shadow. Relief would seem to have much in common with drawing, though in reality less importance attaches to line than to the modelling of contour and to the true and effective rendering of chiaroscuro. The human form is undoubtedly the proper object of relief, which appears to be particularly suited to the representation of numerous figures in action. In the Greek and Roman classic reliefs these figures are usually in processional order, engaged in historic or military events, or in the ceremonial of worship. Relief is existed before the introduction of sculpture in the round, or when only rude figures of the deities had been attempted. The Babylonians, Assyrians, and Hittites practised it contemporaneously with sculpture in the round. The Egyptians, though they employed a kind of low relief, especially on the interiors of buildings, made a still greater use of Kollanaglyphs. The Greeks, conceiving relief sculpture in its purely plastic sense, achieved the greatest mastery of the art. With them it was used both as an ornament and as an integral part of the plan when allied with architecture. Distinguishing strictly between high and low relief, they used the former between the triglyphs, and in the tympana of the temples, and the latter in friezes, tombstones, etc. Certain fixed principles governed the Greek relief: the spaces were adequately filled the backgrounds never carved, and it was a rule that all heads should be at the same height from the base, whether the figures sat, rode, or stood (ıso-

The Annunciation, Andrea della Robbia, Hospital of the Innocents, Florence

well suited, also, to the portrayal of series of scenes, as in the bronze doors of various Italian baptisteries illustrating the Old and the New Testament. Figures and objects in relief are generally worked out in the same material as the background, though there are exceptions to this rule in Greek art, and in the decorative work of the Chinese and Japanese. In the larger reliefs marble, bronze, and terra-cotta are used exclusively; while in smaller works the precious metals and stones, ivory, stucco, enamel, wood, etc., predominate. The reliefs of the Egyptians and Assyrians, not highly plastic, were made more effective by the introduction of strong colours. The early Greeks also made use of polychromy, as instanced in the metope relief in the Museum of Palermo. In Gothic art and in the Renaissance it was the custom to tint wood, terra-cotta, and stucco, but not marble or stone. Relief is one of the earliest forms of sculpture practised, and probably originated with the stone-cutters of prehistoric days, though clay and wood are supposed to have been the earliest materials employed, owing to greater facility in moulding and carving them.

There is reason to believe that relief sculpture kephaleia). In the Hellenistic period a more picturesque and dramatic form of composition prevailed, and the backgrounds were carved in pictorial style. With the Etruscan relief was applied mainly in the artistic handicrafts. In Rome it frequently degenerated into a pictorial mode in which several planes were employed, but examples are still extant that are highly classic, e. g. the groups of the Arch of Titus, the continuous winding reliefs of the Column of Trajan, imperial sarcophagi (in the Vatican), and reliefs of the Capitol Museum, Rome. The Romans no doubt owed their finest reliefs to the Greek artists they harboured and employed upon themes taken from the history of Rome.

The Christian Era inaugurated what might be mistaken for a new art, but the change was in subject more than in mode, for all the early examples show a great similarity to antique models in form, pose, and drapery. Christian relief appears mainly in the sarcophagi with their Biblical, Apostolic, or symbolic subjects: Daniel in the lions' den, Moses striking water from the rock, the adoration of the Magi, the raising of Lazarus, the Good Shepherd. Heathen myths are also used, invested with a new signifi-
ance: Orpheus is Christ, drawing the creatures of the wild by the sweet strains of his music; Ulysses attached to the mast is believed to typify the Crucifixion (O. Marucchi). Occasionally a carving on a Catacomb tombstone shows real merit, and the lamps adorned with Christian symbols are frequently artistic. As they depart from the classic tradition, however, Christian reliefs grow ruder and more imperfect. Those of the latter part of the second and the third century have little merit. The fourth century, in spite of its decline, bequeathes some specimens, now in the Lateran Museum; the sarcophagus of Junius Bassus in the vaults of St. Peter's is highly esteemed as a work of art. When the Christian basilica replaced the cubiculum the influence of imperial Constantinople had substituted mosaics for both sculpture and painting. The few reliefs of that period that have survived bear a strongly Byzantine character, which is also apparent in all early Frankish workmanship, reliefs, ivory diptychs, etc. The reliefs of Ravenna, from the time of Theodoric, show the same influence in combination with the Teutonic spirit, as in the sixth-century sculptures of San Vitale. In figure-carving, however, there is a distinct tending from symbolism to realism. The rude Lombardic bas-reliefs of Milan and Brescia frequently border on the grotesque, but the authors went to nature for their hunting scenes and forms of animals. The bronze reliefs of the church of St. Michael, Hildesheim, Germany, are one of the legacies of the eleventh century; those of the Golden Gate, Freiburg, are considered the finest work of the late Romanesque period.

With the merging of the Romanesque into the Gothic, relief sculpture assumes a new character and a peculiar importance in its close association with architecture, and in the many uses it is put to in tympana, spandrels, etc. As a purely Christian and beautiful form of art it ranks high; numerous examples are extant, especially in the northern countries of Europe. In Italy it had small hold, for as early as 1300 Andrea Pisano, who is called a Gothic, was inaugurating a renaissance. Picturesque relief reached its fullest development in Florence, as in the baptismal bowels of Ghiberti and the marble pulpit of Santa Croce by Benedetto da Majano. Donatello in his admirable high and low reliefs and the Della Robbias in their enamels return to a more plastic conception. During the entire baroque period (Michelangelo being the last Italian sculptor of the late Renaissance) works of a low order of inspiration prevailed. The Danish sculptor Thorwaldsen, influenced by the study of Attic models, produced reliefs of great beauty and plasticism. The works of Canova were likewise classic, though frequently cold and feeble. Rauch in Germany and Rude in France modelled spirited reliefs. In our day at the head of the admirable French school of sculpture stands Rodin, an impressionist and psychologist, producing unfinished reliefs which nevertheless are almost Greek in their imprint of life. In Germany, Austria, and England, fine reliefs, especially decorative works, are being modelled. In Spain and Italy the younger men are forming new schools of plastic work. In America, though good work in relief is done, sculpture in the round prevails. Everywhere the tendency is to neglect the distinction between the different kinds of relief, to be independent in method and treatment, and principles sway as of old between the pictorial and the plastic.


M. L. Handley.
BASSETT, JOSHUA, convert and controversialist, Master of Sidney Sussex College, Cambridge, England, under James II, b. about 1641, at Lynn Regis, where his father was a merchant; d. in London, in 1720. In 1657, after preliminary instruction by a Mr. Bell, he was sent to the Jesuits at Paris, where he afterwards entered the Society of Jesus, and at last, by the aid of Cardinal Richelieu, was sent to the University of Cambridge, in care of a Mr. Bolt. He proceeded B. A. in 1661, M. A. in 1665, and B. D. in 1671. In 1664 he became junior fellow, and in 1673 senior fellow of his college. On the death of Dr. Richard Minshull in December, 1680, he was, by mandate of James II, elected Master of Sidney Sussex College.

He was unskilled without the usual oaths, and in January 1721/22, he was declared a Catholic. He had been celebrated in his private rooms, and altered some of the college statutes which stood in the way of his co-religionists. He was concerned in the famous dispute which arose when the king demanded that the university confer the degree of M. A. upon the Jesuit. He was also active in the preparation of the Oxford Declaration. When Bassett, having left the college in haste, desired to take away his personal belongings, he was threatened with arrest as a priest. It is thought, however, that Bassett had not been ordained. He died in extreme poverty.

The criticisms of Bassett admitted that he possessed learning and ability, but objected to his pride and to his interference, for religious reasons, with college regulations and routine. He forbade a chapel service on the 5th of November, disciplined a speaker who had satirized Rome, and threatened to take over the chapel for Catholic services. Craven, who was Master of Sidney Sussex College, declared in 1725 that Bassett "had so many nostrums in his religion that no part of the Roman Church could own him". Bassett was considered to be in conflict with the University authorities. His known or supposed writings are: (1) "Ecclesiae Theoria Nova Dodwelliana Exposita" (1713), the only work containing his name on the title page; (2) "Reason and Reformation" (1713); (3) "Essay for a Catholic communion...by a minister of the Church of England" (1704); this was reprinted in 1879, with an introduction, in "An Eirenicon of the Eighteenth Century" by H. N. Oxenham; (4) "Occasional verses in the University collections. COOPER in Dict. Nat. Bio., III, 381; GILLOW, Bibl. Dict. Eng. Cath., I, 155; MACAULAY, History of England.

J. V. CROWNE.

Bassi, Matthew, a founder and first Superior-General of the Order of Francis Minors, the principal branch issued from the Reform of the Observance, b. in 1495, at Basco, Diocese of Montefeltro, in the Duchy of Urbino; d. at Venice in 1525. At the age of seventeen he entered the Order of the Observants at Montefiorentino. In 1525 he was a priest and missionary, being a member of the Reformed Province of Ancona. Moved by the need of reform which was felt almost all through theFranciscan family, he resolved, in 1525, the year of the Jubilee, to begin a more austere life, choosing for himself the form of caritated life. Pope Clement VII granted his request and also permitted him to preach everywhere and to have a companion. Some other members of the Observance asked and obtained permission to join him, and on the 3d of July, 1528, the pope issued the Bull "Religiosis sedulius" by which the new Reform was canonically approved and placed under the nominal jurisdiction of the Conventuals. The name "Capuchin", at first given by the people to the new Franciscan monks, was afterwards officially adopted. In the pontifical征集Bassi's followers are variously styled "Capucini", "Capuciatii", "Capulati", and "Fratres de Observantia Capuchinorum".

In April, 1529, the new order held its first chapter at Albacina, where Matthew of Bassi was elected vicar-general by acclamation. A code of constitutions which was to serve as a basis to the Reform was elaborated. But the humble founder did not hold his charge very long. After visiting his brethren, wishing to resume his apostolic career, and perhaps fearing the anger of Contarini, who had menaced his disciples, he resigned his office. Thenceforward he took no part in the government of the Order. He even decided, about 1637, to return to the obedience of the Observants, through fear of incurring some ecclesiastical censure. As it was, these last had obtained, at different times
BELL or DECREES AGAINST THE NEW REFORM. Basiu
preached through the whole of Italy and part of
France with burning zeal, and did not rest till his
labours, and was buried in the Church of the Ob-
servants of that city in the presence of a vast con-
course of people attracted by his reputation as a
saint. The following eulogy by Arthur du Monnier
was written on the occasion for the French Revue
and Magazine: 3d of August: "There died at Venice, Blessed Matthew,
confessor, founder of the congregation of Carpinus.
His continual fastings, vigils, prayers, and his moat
high poverty and ardent zeal for souls, lastly his
extraordinary holiness and the gift of miracles made
him an object of special worship.

JOAN DE TERRANOVA, Chronicon de origine fratrum capucin-
orum & Francisc., in Acta SS., VIII, 4 April, 261-269; DE
LESSEPS, Chronica dei Menores (Lisbon, 1616); Bovaresius,
Annales Capucinorum (Lyons, 1832); Wadding, Annales-
Muratorum (Lyons, 1647); Bullarium Capucinorum (Rome,
Chronica historico-legalis seculi Quinti Ordinis F.F., Min.
(Naples, 1859), I, 258; CARNILLO, Storia delle Missioni dei Cappu-
cini (Paris, 1867); FATHER, Tabulae synopsaica de l'histoire de
l'Ordre capucin (Paris, 1870); Analecta Ord. Min. Capuc.
VIAU, De Pères mineures et de leurs dénominations (Pal-
ermo, 1900); DE PAYRE, L'Emergence de l'éponge (Varese, 1805),
III, ix, 133.

F. CANDIDE.

BASILIANUS, Bishop of Ephesus (444-445). As
a priest of Ephesus he charged of Basilianus and
the affection of the people that his bishop, Mennone,
roused to jealousy, sought his removal by promoting
him to the Bishopric of Evaza. Basilianus repudiated
the consecration to which he was violently forced to
submit, an attitude approved by Mennon's successor,
Basil, and in the latter's death (444) Basilianus suc-
cceeded him and though popular enthusiasm disre-
garded canonical procedure his election was con-
firmned by Theodosius II and reluctantly by Proclus, Patric-
arch of Constantinople. Basilianus reigned undin-
terrupted for more than 12 years. At the Easter of 448 he was seized by a mob and imprisoned.
The emperor was importuned to remove him, and the
man was referred to Pope Leo I and the Bishops of
Constantinople, Alexandria, and Antioch, who declared
the election invalid. Stephen, whom Basilianus
called the ringleader of his opponents, was elected
in his stead. The Council of Chalcedon on 29 Oc-
tober, 451, considered the plea of Basilianus for
reinstatement and was disposed to favour him, but owing
to the multiplicity of irregularities of the case it was
deemed advisable to declare the vacuum. Basilianus
was retired on a pension with episcopal dignity.
In the process Stephen cited Pope Leo's letter deposing Basilianus, a document unfor-
tunately lost.

HARDOUIN, Acta Concil. (Paris, 1714), I, 546-558; TILLE-
MONT, Mémoires (Venice, 1722), XVI, 460-465, 690-692, 693-
694; REILST, Concilia, (Freiburg, 1875), II, 491-492; tr. (Edinburgh, 1883), I, 370-376; VENISES in Dict. Chret.
Bibl., I, 286.

JOHN B. PETERSON.

BASTIAT, CLAUDE-FRÉDÉRIC, a French economist,
b. at Rouen, 29 November, 1741; d. at Saint-Laurent, 26 September, 1825. He studied
theology at St. Sulpice in Paris and finished his
studies at Angers. He was then appointed professor
of theology at Rouen. During the Revolution he
wrote against the Civil Constitution of the Clergy.
Having refused to take the oath, he was obliged to
obligate himself to the clergy, and finally to Kôfelf in
Westphalia. In 1803 he returned to Rouen, where he was appointed vicar-
general and dean of the chapter by Archbishop Cambacérès. As a Gallican, he won the favour of
Napoleon, who appointed him Bishop of Sées (1813)
and the chapter of the cathedral accepted him as
capital vicar. Pope Pius VII failing to approve of
this nomination, the cathedral chapter revoked
the nomination (1814), and Bastian went into retire-
ment at Saint-Laurent, eventually dying on 13 June
he died. Bastian was the author of numerous works
on theology, the most important being "Lectiones théologicae", written while he was professor of theolo-
y, in collaboration with Abbé Tuvache (10 vols.,
Rouen, 1818), and he published several polemical
BASOTULAND

works on the subject of theology: "Réponse au mémoire et à la consultation de M. Linguet, touchant l'indissolubilité du mariage" (Paris, 1772); "Les entretiens du pape Ganganelli" (Clement XIV) (Antwerp, 1817); "Voltairemes, ou première journée du Prince de Voltaire dans l'histoire de France" (Brussels, 1779). During the Revolution he wrote many pamphlets against the Civil Constitution of the Clergy and his book "Dogmatique catholique sur le mariage" (1791) was published at about the same time. During his exile in Rome, he began his "Mémoires de l'abbé Baudé" (1805), and edited lately by the Société des amis de l'histoire contemporaine (3 vols., Paris, 1897-99). In his last years he wrote "Rédaction pour l'Eglise de France et pour la vérité contre les ouvrages de M. le comte de Maistre [Du Pape]" (Rouen, 1820): "Antidote contre les erreurs et la réputation de l'Eai sur l'indifférence en matière de religion" (Paris, 1823): "Concordance des lois civiles et des lois ecclésiastiques touchant le mariage" (Paris, 1824).

Mémoires de l'Abbé Baudé, ed. Loti and Verdet (Paris, 1897); Hunter, Nomenclator (Innsbruck, 1855); Bellamy in Dict. de théol. cath., s. v.

G. M. SAUVAGE.

Basutoland, Prefecture Apostolic of.—Basutoland, a mountainous district of South Africa, is bounded on the north and west by the Orange Free State, on the east by Natal, and on the south by Cape Colony. It has an area of 10,293 square miles. The white population is about 700 and natives number about 309,000. The chief town is Maséré. The county is administered by native chiefs under an acting British Resident Commissioner who meets the National Assembly or "Pito" in council once a year. Whites require special permission to settle in the country. The climate is healthful, though cold in winter, while the summer is characterized by heavy rains. The country has no railway nor roads properly so called. Basutoland was annexed to Cape Colony in 1871, and became a British Crown Colony in 1884. The inhabitants, till about 1820, were Bushmen of a low type but they have been replaced by highly intelligent Kafirs. The principal articles of export are wheat, mealies, and wool, Kafir corn, mohair, and cattle.

Basutoland, first a part of the Vicariate Apostolic of Natal, and later of the Vicariate of Kimberley, was made an independent prefecture by the papal See on 8 May, 1894. It comprises the whole of the territory known as Basutoland. The first prefect Apostolic of the new ecclesiastical territory was the Rev. Father Monginoux, O.M.I.; he was succeeded by the Rev. Father Baudry, O.M.I., and the last to succeed him was the Rev. Father Cenez, O.M.I. The Oblates of Mary Immaculate established themselves in that portion of South Africa about 1882. Roma, the first Catholic mission in Basutoland, was founded by the Right Rev. Dr. Allard, O.M.I., in 1867. The first church was built in the same year. The second mission situated about six miles from Roma was founded in 1867 and received the name of St. Michael. Since then, several new missions have been established in different parts of the territory. There are at present 19 churches, chapels, and stations, 5 convents, and 9 schools. The missionary work is carried on by the Oblates of Mary Immaculate assisted by the Sisters of the Holy Family. The total number of Oblate Fathers in Basutoland is at present 19; lay brothers, 60; European Sisters, 36; native Sisters, 12; total number of Catholics, about 8,900; catechumens, 700; children attending school, about 1,200.

Undoubtedly Christianity has progressed immensely during recent years in Basutoland, and it would have spread still more speedily had the resources been more abundant. Unfortunately, there, as elsewhere in South Africa, everything seems to be precarious. Agriculture is too often compromised by long droughts, and crops are sometimes destroyed by locusts, all of which bring on misery and famines. In addition to this the limited number of priests does not allow the evangelization of the country to be carried out very rapidly. The position of the country, however, is well settled, which greatly facilitates the work of the missionary, who can remain always in touch with his flock.

A. LANGAUTE.

Batavia, Vicariate Apostolic of.—When the Portuguese took possession of the island of Java, of which Batavia is the capital, they brought the Christian religion with them; but the Dutch, having conquered Java in 1696, set about the destruction of Catholicism. Nevertheless, the memory has been preserved of a Friar Minor who was expelled from Batavia in 1721, and attempted to continue his apostolic labours in China. It was with difficulty that a priest could enter Java, and, if recognized, he was hunted out. When in 1807 Louis Napoleon became King of Holland, Pius VII divided all the Dutch territory outside of Europe into three prefectures, the One West, the East Indies and Batavia for its seat, in the East Indies. At this period the Dutch missionaries James Nelissen and Lambert Preffens set out for the Sunda Islands, and reached Batavia, 4 April, 1808. The Government gave them at first a ruinous Calvinist place of worship, and then added to this act of generosity sufficiently to enable them to erect a church, which was blessed, under the title of Our Lady of the Assumption, 6 November, 1829. Nelissen died 6 December, 1817, and Preffens succeeded him in this preface.

On the 20th of September, 1842, Gregory XVI raised the Prefecture of Batavia to a vicar Apostolic, and Monsignor Groof, titular Bishop of Canes, and previously prefect Apostolic of Surinam, became the first vicar Apostolic. A coadjutor was given him, 4 June, 1847, in Monsignore Pierre-Marie Vrancken, titular Bishop of Colophon, who succeeded him in 1852. The Dutch Government, however, did not leave the first missionaries in peace, and Monsignor Groof, together with Father Van den Brand, a missionary, was murdered at Streit, in the vicariate of Batavia, 17 October, 1851. He was succeeded by Father Malech, who, in 1852, was succeeded by Father van Balen, and the latter by Father van der Stok, in the vicariate of Streit, 1855. Father Malech's "Atlas des missions" now gives the following statistics: Total population of the vicariate, 37,325,000; native Christians, 27,313 (in addition to 25,000 European Catholics); 720 catechumens; 24 European priests; 40 native priests; 250 Sisters; 300 of different orders; 94 catechists; 22 principal stations; 78 secondary stations; 40 churches, and 59 schools with 2482 pupils.

Pius IX had separated the British portions of the islands of Borneo and Labuan from the vicariate in 1855; in 1863 Leo XIII erected Dutch New Guinea into a new prefecture; and Pius X, in 1905, formed a prefecture out of the remainder of the island of
in the abbey church of St. Peter in 973, and a few years later the abbot was St. Elpheege, afterwards Bishop of Winchester and Archbishop of Canterbury, who was killed by the Danes in 1012. Elfrïge, who was in the same line as the Abbot of Bath; for in 1088 William Rufus granted the abbey and its lands to John de Villula, Bishop of Wells, and the resident superior was henceforth a cathedral prior instead of an abbot. This bishop later restored its lands to the monastery, which was endowed also by other benefactors. A great fire in 1137, destroyed nearly the whole city, greatly damaging the abbey buildings, which were promptly rebuilt. In the following century there was a warm dispute between the monks of Bath and the canons of Wells as to their respective rights in electing the bishop. Innocent IV decreed, in 1245, that the election should be held alternately in either city, that the bishop should have a throne in both churches and should be styled Bishop "of Bath and Wells". This arrangement continued until the Reformation, and the subsequent occupants of the see have retained the double title. Henry VIII's Commission visited Bath in August, 1535, and a report of the usual type followed. In 1539 Prior Holloway surrendered the house and revenues (valued at £617) to the king, and the monastic life of the abbey came to an end.

The present church of St. Peter, occupying only the nave of the great Norman fabric, was begun by Prior Birdie, about 1460; to its west was the church of St. John de Villula, which had fallen into decay. The new church was not finished until 1572, and is thus one of the latest specimens of Perpendicular work in England. The latest so-called restoration took place in 1874. No trace remains of the monastery, of which the last portion (probably the prior's lodgings) disappeared in 1755. Since 1879 the Catholic mission of Bath has been served by the English Benedictines.

D. O. Hunter-Blair.

Bath and Wells (Badvoniesbe et Wollensib) Ancient Diocese of (Bath, Aquas Solis, Bathonia, Bathennata, Bathoniensis; Wells, Thebaniensis, Wollensia, Ecclesia Fontanensis, Wollensia, Wollensib), coextensive with the County of Somerset, England. The first Bishop of Bath and Wells, properly so described, was appointed by the pope in 1244, but the diocese has a much longer history, though its bishops used different titles; Somerset, Wells, Bath, or Bath and Glastonbury, being at different times occupied. Æthelhelm (909–914), afterwards Archbishop of Canterbury, first exercised episcopal jurisdiction there, choosing the secular church of Wells as his cathedral. Henceforth, there was a certain rivalry between the secular canons of Wells and the monks of the two great abbeys, Glastonbury and Bath. The advantage, however, lay with the latter and the cathedral church at Wells maintained but a struggling existence. During the time of Edward the Confessor (1042–66), the energetic Bishop Gisa (1060–88), who on his appointment found the church small and poor, and the few canons who served it forced to beg their bread, succeeded in putting matters on a firmer foundation. He not only enlarged the church but they could live a community life, but obtained grants of lands for their support from St. Edward the Confessor, Harold, and William the Conqueror. This good work was partly undone by his successor, John de Villula (1088–1129), who removed the see to Bath, using the abbey there as his cathedral. It was not until the appointment of Bishop Robert of Lewes (1130–66), who rebuilt the cathedral at Wells and in other ways proved himself a wise and liberal administrator, that an arrangement was made by which Bath should take precedence of Wells, but that future bishops should have a throne in both churches and should be elected by the two chapters conjointly. This arrangement lasted through the administrations of Reginald de Bohun (1174–91), who brought St. Edmund of Lincoln to England, the Bishops of Lincoln (1192–1205), who annexed Glastonbury by force, and lastly Jocelin Trotman de Welles (1206–42), who though a native of Wells was known as Bishop of Bath and Glastonbury until 1219, when he gave up the claim to Glastonbury and resigned himself Bishop of Bath. But though he omitted Wells from his title, he did more than any other bishop for the town, for he restored and enlarged the cathedral, adding the beautiful west front, increased the number of

Bath Abbey. —The first religious house in Bath was a monastery of nuns founded by King Osric, A.D. 676. This was followed by a community of Benedictines, of which the last portion (probably the prior's lodgings) disappeared in 1755. Since 1879 the Catholic mission of Bath has been served by the English Benedictines.

Albert Battenstier.

Bath Abbey, BATH

in the territory of the vicariate. There still remains of its territory: the island of Sumatra, 181,250 sq. m.; Java, 50,715 sq. m.; the small islands of the Sunda group (Bali, Lombok, Sumbawa, Sumba, Flores, and Timor) aggregating 35,075 sq. m.; and Celebes, 73,270 sq. m. The Moluccas have been attached to the Prefecture of Dutch New Guinea. The Vicariate of Batavia, therefore, now comprises an area of more than 340,000 sq. m., or more than the combined areas of the German Empire and Great Britain and Ireland. The principal stations are: in Sumatra, Medan, in the north-east and Padang, in the west; in Java, Batavia (residence of the vicar Apostolic), Semarang, and Surabaya; in Timor, Filarang; in Flores, Maumere and Larantuk; in Celebes, Macassar and Menado. The natives speak their own dialects, but in the coast towns Dutch and Malay are the languages current. The Ursulines, established at Batavia and Surabaya, furnish the largest contingent of religious women in the vicariate, amounting to 170.

Annales ord. min. capuc. for September, 1906; Stéet, Atlas des missions; Missions Catholiques (Propaganda, Rome, 1907), 265.
canons from thirty-five to fifty, and founded a grammar school. On his death, the monks of Bath ignoring the chapter of Wells, elected as his successor Roger, one of their own community, for whom they obtained royal and papal confirmation, but the consequent appeal by the Wells chapter brought about the first settlement of the city. It was decided that Roger should remain bishop with the style "Bishop of Bath and Wells", and that the old arrangement as to joint election should in future be observed.

The history of the see was thenceforth tranquil, only three bishops during the next two centuries calling for special mention, Ralph of Shrewsbury (1329–63), who completed the buildings; Thomas Bekynton (1443–65), another liberal benefactor of the city; and Oliver King (1495–1503), who rebuilt Bath Abbey in the Perpendicular style. The bishop, William Byton (1267–74), died with a reputation for sanctity and his tomb became a place of pilgrimage.

In the fifteenth century there were two absent bishops, Adrian de Castello (1504–18), whose tenures were administered by the Latins, Polydore Vergil; and Cardinal Wolesey (1518–23), who held the see simultaneously with that of York. After the dissolution of Bath Abbey in 1538, the bishop, though retaining the old style, had his seat at Glastonbury, but small remuneration was bestowed on him. In 1549 the notorious William Barlow was intruded into the see, and alienated much of its property.

On the accession of Mary he fled, and was succeeded by the last Catholic bishop, Gilbert Bourne (1554–59), who held the see till he was deposed of it by Elizabeth and imprisoned in the Tower, thus becoming one of the eleven Confessor-Bishops who died in bonds. He died in 1569. Of the twin cathedrals of the diocese, Bath Abbey was rebuilt (1499–1539) in late Perpendicular style and is the last complete monastic building erected before the Reformation, while the cathedral at Wells, though small, is the most perfect example of a secular cathedral and one of the most beautiful Gothic buildings in England. Dating in the main from the early thirteenth, it was practically complete by the middle of the fourteenth century. The diocese contained three archdeaconries, Bath, Wells, and Taunton. The arms of the see were: Azure, a saltier quarterly, or and az.

**EDWIN BURTON.**

Bathie, William, writer on music and education, b. at Dublin, Ireland, 2 April, 1564; d. at Madrid, 17 June, 1614. His parents, John Bathie and Eleanor Preston, were distinguished both by their lineage and by their loyalty to the Catholic Faith. He went to Oxford about 1583 and while a student there wrote "A Brief Introduction to the Art of Music" (1586), which was reprinted in 1590. A discharge to his talent, "A Brief Introduction to the Skill of Song", was published at London in 1600. These writings and his skill at master of various instruments, especially the Irish harp, won him the favour of Queen Elizabeth to whom he was related through the Kildare faction. He was one of the first to introduce into his own country the religious life. From the English court he went to Louvain where he studied theology. On 6 August, 1595 (1596) he entered the novitiate of the Society of Jesus at Tournai. His later studies were pursued at S. Urban and completed at Aix. In 1611 he was selected by the father general to accompany Father Mansoni, the Apostolic Nuncio, to Ireland. This mission led them first to the Court of Spain and while there they learned that peace had been concluded between Spain and England and that the journey to Ireland was no longer necessary. Bathie remained in Spain, living at Valladolid and later at the Irish College of Seville. In 1614 he wrote his principal work "Janua Linguarum" (Salamanca, 1611). It was designed to facilitate the study of languages and thus to aid missionaries, confessors, and students both young and old. For this purpose, 1530 short sentences were grouped under certain headings, the Latin and Spanish on opposite pages, with an index giving the translation of the Latin words—in all about 5300. The work went through many editions in which its method was applied, by various combinations, to eleven languages, including Greek and Hebrew. It was first printed at London (1615), Leipzig (1626), Milan (1628), Venice (1655), and by 1637 it had been published in Bohemian, Illyrian, and Hungarian. An English edition (London, 1617) bore the title, "The Key to Languages, or, The Englishman's Grammar of All Languages". Naturally found imitators, and among these the great work by John Amos Comenius holds first rank. In the preface to his "Janua Linguarum Reserata" (1631), Comenius acknowledges his indebtedness to the Bathie, while in the work itself he adopts and develops the plan which the Jesuit had originated.

Bathilde (or Batilde), Saint, wife of Clovis II, King of France, time and place of birth unknown; d. January, 680. According to some chronicles she was from England and was the cousin of the Anglo-Saxon kings, but this is a doubtful statement. It is certain that she was a slave in the service of the wife of Erchinoald, mayor of the palace of Neustria. Her unusual qualities of mind and her virtues inspired the confidence of her master who gave many of the affairs of the household into her charge and after the death of his wife, wished to marry her. At this the young girl fled and did not return until Erchinoald had married again. About this time Clovis II met her at the house of the mayor of the palace, and was impressed by her beauty, grace, and the good report he had of her. He freed and married her, 649. This sudden elevation did not diminish the virtues of Bathilde but gave them a new lustre. Her humility, spirit of prayer, and large-hearted generosity, rise from his testimony. Seven years after their marriage Clovis II died, 656, leaving Bathilde with three sons, Clothaire, Childeric, and Thierry. An assembly of the leading nobles proclaimed Clothaire III, aged five, king under the regency of his mother, Bathilde. Abetted by the archbishop, by the advice of Erchinoald, and by the abbots, Eloi (Eligius) of Noyon, Ouen of Rouen, Léger of Autun, and Chrodebert of Paris, the queen was able to carry out useful reforms. She abolished the disgraceful trade in Christian slaves, and firmly supported the church. In 601 she founded the way in founding charitable and religious institutions.
such as hospitals and monasteries. Through her generosity the Abbey of Corbie was founded for men, and the Abbey of St. Stanislaus, College, in 1873, at a cost of £15,000, and of St. Charles Ecclesiastical Seminary eight years later. Dr. Quinn was a man of great energy, deep piety, cultivated intellect, and, says Cardinal Moran, was one of the “foremost champions of religious education in Australia”. At his death, 16 January, 1885, there were 28 priests, 56 Catholic schools, 21 convents, 192 nuns, and 5 religious orders. Dr. Quinn was succeeded by the Right Rev. Joseph Patrick Byrne (consecrated 9 August, 1885). In 1887 the new Diocese of Williamstown was formed out of portions of the Archdiocese of Melbourne. At the same time some districts from the Maitland diocese were added to the Bathurst jurisdiction. Dr. Byrne, says Cardinal Moran, “strenuously and successfully carried on the great work of education and religion begun by his predecessor”, and, like him, was “a model to his clergy in his unwearying and self-sacrificing toil”. St. Stanislaus’ College, which from its foundation had been under the control of secular priests, was in 1888 entrusted to the Vincentians of the Brothers of Charity. The University of Sydney, educational institutions in Australia, and noted for the work done in its well-equipped physical and chemical laboratories. When pronounced to be stricken by an incurable malady, Dr. Byrne received from his priests and people, on the Epiphany, 1901, an immense sum in subscription for the hospital to which he had contributed largely by a money gift of £2,500. He passed away on the 12th of January, 1901. To him succeeded the Right Rev. John Dunne—builder, missioner, organizer—who was consecrated 8 September, 1901. He is to complete the architecturally fine college of St. Stanislaus, and under his administration the missionary and scholastic traditions of the diocese are well sustained. The efficiency of the Catholic schools is in no small measure due to the system of inspection inaugurated by the Rev. J. J. Beophy, D. D., L. L. B. The principal lay benefactors of the diocese are Mr. James Dalton, K.S.G., and Mr. John Meagher, K.S.G.

A. FOURNET.

Bathurst, Diocese of. See GIBAIL and BATRUN.

Batrun, Diocese of. See GIBAIL and BATRUN.

Battaglini, Marco, a historian of the councils, b. at Rimini, Italy, 25 March, 1645; d. at Cesena, 19 September, 1717. He studied law at Cesena, both civil and ecclesiastical, and at the age of sixteen he obtained the degree of doctor in both branches. After some years of service in the civil administration of the Papal States, he entered the priesthood, was appointed Bishop of Nocera in Umbria, 1890, and in 1716 was transferred to Cesena. He was greatly esteemed for his learning, and for his generous and frank character. His principal works are: (1) "Il legisla filosofo" (Rome, 1680), or the man of law as a philosopher; (2) "Istorica universale di tutti i concili" (Venice, 1686, 1689, 1696, 1714), containing the first edition of the conciliar code of all the councils; in subsequent editions that of 403 more was added. A valuable supplement was the catalogue of all the ancient and contemporary episcopal sees; (3) "Annali del sacerdozio e dell’ imperio intorno all’ intero secolo decimo settimo" (Venice, 1701-
BATEUX, Charles, abbe and writer on philosophy and aesthetics, b. near Vouziers, France, 6 May, 1713; d. at Paris, 14 July, 1780. He was professor at Paris of the humanities and rhetoric, then of Greek and Roman philosophy, and was made a member of the Academy of Inscriptions and of the Académie Française. His works on Epicurus and other Greek philosophers attracted much attention. At the time of his death he was issuing a large collection of memoirs on China; the series was continued by Bréquilly and de Guignes. Of Bateau's works those that received at once the most praise and blame were the following three works: "Beaux-arts réduits à un même principe", "Cours de belles-lettres", and "Traité de la construction oratoire". These were issued later in five volumes under the common title: "Cours des belles-lettres", and in a new edition of six volumes, 1824, as "Principes abrégés de la littérature".

Following Aristotle, but taking at the same time a somewhat one-sided and superficial view of the philosophy of Epicurus, Bateau dedicated art to the free imitation of nature, that is, from the free copying of nature in its beautiful forms. Utility is the aim of the mechanical arts; beauty, the end of the fine arts, and both utility and beauty aim the aim of the beautifying arts. Architecture and oratory belong to the last category. The arts aim to influence either sight or hearing and are divided, therefore, into two classes. Besides these the rhythmical arts, music and dancing, and, in addition, painting and poetry are closely related to another. In these writings there is a lack of comprehensive definitions of the different arts; those given are often inexact and uncertain. Nevertheless, Bateau may be regarded as the real founder of aesthetics in France. Of his works devoted exclusively to rhetoric and poetry mention should be made of "Les quatre poétiques d'Aristote, d'Horace, de Vida, et de Boileau" in two volumes.

Critical mention of Bateau may be found in: Néronologie des hommes de tous et de tous temps, 1781: Anale Industria, 1790: Schlarl, Gesch. der Ästhetik; Zimmermann, Gesch. der Ästhetik.

G. Gietmann.

Battista, Giovanni Guida Giona (his original name was Jacopo Buona Ben-Isaac), b. of Jewish parentage, in Galilea, on the 28th of October, 1558; d. at Rome, 26 May, 1668. As a Jewish rabbi he undertook an extensive journey through Europe, and it was during his stay in Poland that he was converted to Catholicism. After his conversion he was sent by the King of Poland on a mission to Constantinople, where he was arrested as a spy and narrowly escaped with his life through the intervention of the ambassador of Venice. Later he went to Italy, where he taught Hebrew and Aramaic at the Academy of Pisa and then at the Propaganda at Rome. Among his pupils was Giulio Bacchiera, who is indebted to his learned master for the idea and plan of his famous work "Bibliotheca Magna Rabbinica". Battista's principal work was the translation of the Gospels from Latin into Hebrew, published, with a preface by Clement IX, at Rome, 1668.

Ret in Vtg., Dict. de la Bible, s. v.: Jewish Encyclopedia, s. v. Battescock.

F. X. E. Albert.

Battle Abbey, founded by William the Conqueror on the site of the Battle of Senlac or Hastings (1066), nearly seven miles from the town of Hastings, in the County of Sussex, England. The building was begun in the following year, but was erected on such a great scale that it was not finished till the reign of William Rufus. It was designed for one hundred and forty monks, though there were never more than sixty in residence at any one time. The first monks were from the Benedictine Abbey of Marivoutier in Normandy; the new foundation was dedicated to the Holy Trinity, St. Mary, and St. Martin, and was consecrated on 11 February, 1094. The king offered there his father's sword and coronation robes, and the abbey was enriched by the king increasing the right of sanctuary, of treasure trove of free warren, and of inquest, and the inmates and tenants were exempt from all episcopal and secular jurisdiction. It was ruled by a mitred abbot who afterwards had a seat in Parliament and who had the curious privilege of pardoning any outlaw he might meet being led to execution. The monastic buildings were about a mile in circuit and formed a large quadrangle, the high altar of the church being on the spot where Harold fell. At the Abbey was kept the famous "Roll of Battle Abbey" which was a list of all those who accompanied William from Normandy. As time went on and the honour of descent from one of these Norman families was more highly thought of, unauthorized additions seem to have been made, and the present state is unsatisfactory from a critical point of view. At the time of the suppression of the Abbey (May, 1838), there were seventeen monks in residence and the income was returned as £997 which would be more than £20,000 in present day values. The last of the line of thirty-two abbots, was pensioned off and the buildings were given to Sir Antony Browne, a royal favourite, who pulled down the abbey, and built a mansion on its site. The entrance gate and considerable ruins of the original buildings. In 1719, Lord Montague sold Battle Abbey to Sir Thomas Webster whose descendants held it until 1858, when it was bought by Lord Harry Vane, afterwards Duke of Cleveland. On the death of the Duchess of Cleveland in 1901 it was purchased by Sir Augustus Webster, a descendant of its former owners. Through the eighteenth century a small Catholic congregation continued to exist at Battle, and now there is a Catholic church and a resident priest in the town.


Edwin Burton.

Bauberger, Wilhelm, German physician, novelist, and poet, b. at Thannhausen in Swabian Bavaria, 3 March, 1809; d. at the same place, 3 February, 1883. As a physician he was greatly esteemed for his skill, but more so for his kindliness of manner. His fame rests chiefly, however, on his tales. The earliest of these, "Die Beatushöhle", written at the age of nineteen, while the author was still a medical student, met with such immediate success among all classes of readers that Bauberger published all his subsequent tales as by the author of "Die Beatushöhle". He drew his most successful themes from history and legend. His recognized models for the spirit and tone of his stories was Christoph Schmid.

Bauberger also essayed lyrical and dramatic compositions, but with indifferent success, for, along with much that is strong and beautiful, his verse contains more that is trifling and weak. His fame as a writer suffered no permanent eclipse from the inferiority of his poetry, for new tales, exhibiting all the charm of his early work, constantly appeared to redeem his dramatic failures or half-successes. Bauberger's literary activity continued.
unabated until his death. A list of his works printed during his lifetime is found in Kehrein's "Lexicon der kath. Dichter, Volks- und Jugendschriftsteller im 19ten Jahrhundert" (1872), I, 13, and a complete list of his posthumous works in the "Allgemeine deutsche Biographie", XLVI, 232 sqq.

HENDLER, Repertorium der Abhandlungen, 31; MATTHIAS LEHMKUEHLER.

Baudeau, NICOLAS, Regular Canon and economist, b. at Arbois, France, 25 April, 1750; d. in 1792. He became a religious of the Abbey of Chevalade, near Périgueux, and taught theology there for some time. It was there that he wrote his "Analyse de l'ouvrage du pape Benoît XIV sur les fameux canons et canonisations" (Paris, 1759), which was examined and approved by the pope himself. It is found in Migne's "Theologische Cursus Complectus" (tom. III). He was called to Paris by the Archbishop de Beau- mont and there he gave all his time to the study of economics. In 1765 he founded a periodical "Les Ephémérides du citoyen" in which he attacked the principles of Quesnay and of the physiocratic school. Soon after, he accepted and defended these principles and became one of their most notable supporters. In 1777 the most important of his writings was published: "Première introduction à la philosophie économique", in which he expounds the doctrines of the physiocratic school. There are two great economic factors, nature and art; and there are three kinds of art, foundry or productive, which consists in helping nature to give the most abundant production possible (hunting, fishing, breeding, agriculture, etc.); sterile or non-productive, which gives to these productions a more useful or pleasing form (industry, commerce, etc.); social art, which gives the knowledge, protection, and means necessary for the exercise of the productive and non-productive arts (instruction, religious worship, protection, administration). Productive art is the most important.

When he died he had lost the use of his faculties. Besides the works already mentioned, he wrote "Idées d'un citoyen sur l'administration des finances du roi" (1763); "Idées d'un citoyen sur les besoins, les droits, et les devoirs des vrais pauvres" (1765); "Lettres sur les émeutes populaires" (1768); "Lettres du baron de Prémélle et de sa valet d'honneur" (1768); "Principes économiques de Louis XII et du Cardinal d'Amboise, de Henri IV, et du duc de Sully sur l'administration des finances" (1775); "Charles V, Louis XII, et Henri IV aux Français" (1785).

MIGNE, Théologicae Cursus Complectus, III; ESTIENNE, Histoire des doctrines économiques; DA màn, Collection des principaux économistes.

G. M. SAUVAGE.

Baudouin, Michel, Indian missionary, b. in Quebec, Canada, 8 March, 1692, entered the Society of Jesus in France at the age of twenty-one, arrived in Louisiana (on his return to America) in 1728; d. at New Orleans in, or after, 1768. Shortly after his arrival in Louisiana, he was sent to the Choctaw Mission, where he laboured for eighteen years. When he was on the eve of deriving some fruit from his labours, he was recalled by his superior to New Orleans, owing to the disturbances excited by the English among the Indians and the dangers to which he was exposed. He was Superior-General of the Louisiana Mission from 1749 until the expulsion of the Jesuits from that colony in 1763. When that untoward event took place, Baudouin, having never knelt in the company as his fellow Jesuits were, but with a pension of three or four hundred francs was allowed to remain in the colony, a planter having offered the aged priest a home on his estate. "Etat des Missions, Index Vol. LXXII. 78, where full references are given; Kip, Early Jesuit Missions in North America (London, 1847), II.

Edward P. Spillane.
Bauzset, Louis-François de, a French cardinal, writer, and statesman, b. in 1748 at Pondichéry, where his father held an administrative position; d. in Paris, 1824. He studied in France at the Jesuit "Collège de la Flèche" and at St. Sulpice. Ordained priest, he became vicar-general at Aix in 1772; administrator of Digne, 1778; Bishop of Alais, in Languedoc, 1784. Although a prominent member of the Assembly of Notables of Languedoc in 1786 and in 1788, he was not delegated to the Etats Généraux of 1789. In 1791, Bausset was one of the first bishops who endorsed the "Exposition of Principles of the Civil Constitution of the Clergy" and declined to take the oath and pass to Switzerland. Returning to France in 1792, he was incarcerated, but set free when Robespierre fell (9 Thermidor). He then retired to Villemoisson, where he began his literary career. After the Consulate of 1801, Bausset cheerfully resigned his sees into the hands of Pius VII. Ill health prevented his appointment to one of the newly-formed sees, but Napoleon made him a canon of St. Denis (1806) and a member of the Council of the University of France (1808). Under the Restoration, he became president of the University Council and peer of the realm (1815); Member of the French Academy (1816); Cardinal (1817), and Minister of State (1821). The valuable library and manuscripts of Bausset were bequeathed to St. Sulpice.

The career of Bausset as an educator and statesman deserves no special notice; he was guided by, more than he guided, the policy of the two regimes under which he served. From his pen we have, besides several minor writings, "Exposé des principes sur le concordat" and a long introduction by Emmanuel (Paris, 1796); "Notices historiques" (Paris, 1804), on Legris-Duval (Paris, 1820), and on Talleyrand (Paris, 1821); two considerable biographies: "Histoire de Fénélon" (Versailles, 1809; Paris, 1823; ed. Migne, 1826) and "Histoire de J.-B. Bosuet évêque de Meaux" (Paris, 1814, 1818; Ver-
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siles, 1821; Besançon, 1847). The original document concerning Fénélon he had from the Abbé Emery, Superior of Saint-Sulpice. Bossuet's manuscript, not yet purchased by the National Library, is borrowed from Lamy, a bookseller into whose hands they had fallen. The purity of his style won for Bossuet the approval of the French and raised him to the best biography. Still, that very purity often passes into a tiresome sameness which fails to suggest either the winning qualities of Fénélon's character or the elevation of the Eagle of Meaux. As a historian, Bossuet fails in critical acumen and judicial impartiality. His "Histoire de Fénélon" is so much of a panegyric that, especially in the delicate and intricate question of the Quietist movement, it needs to be supplemented and corrected by such works as those of Chiereau and of Crouzet. It is said that the "Histoire de Bossuet" was written as an offset against the partiality which Basset had shown to Fénélon; if so, Basset had a strange way of rehabilitating the subject of his second biography, praising Bossuet's Gallicanism as Bossuet's if in his last years, by his panegyric "Defensores gallicani", would not have wished it praised. Brunetière calls Basset's "Histoire de Bossuet" "la plus franchement gallicane de toutes".

Villepreux-Bangert, Notes historiques sur le Cardinal Basset (Paris, 1872); Durand, Annales historiques, Paris, 1818), t. IV.

J. F. SOLLIER.

Bautain, Louis-Eugène-Marie, philosopher and theologian, b. at Paris, 17 February, 1796; d. there, 15 October, 1867. He entered a course at the Collège Bourbon, where he was influenced by Cousin and Jouffroy, he became (1819) professor of philosophy at Strasbourg. Three years later he took up the study of medicine and finally that of theology and was ordained priest (1824). As director of the seminary at Strasbourg, he at first won distinction by his work in apologetics, especially against atheism and materialism. He was chiefly interested, however, in the problem of the relations between faith and reason, concerning which he accepted the views of Fidesian and Traditionalism, and reduced to a minimum the function of reason. Divine revelation, he claimed, is the only source of knowledge and certitude. He was consequently obliged to sign (18 November, 1835) ten propositions containing the Catholic doctrine on faith and reason examined in his book, "Philosophie du christianisme" (Paris, 1833). Bautain signed (8 September, 1840) six other propositions differing but slightly from those of 1835. Finally, in obedience to the Congregation of Bishops and Cardinals (26 April, 1844) not to teach that the existence of God, the spirituality and immortality of the soul, the principles of metaphysics, and the motives which make revelation credible are beyond the reach of understood reason. Bautain was appointed Vice-General of Paris (1850) and taught at the Sorbonne (1853-62). His works include: "De l'enseignement de la philosophie au 19e siècle" (Strasbourg, 1833); "Psychologie experimentale" (ib., 1839); Philosophie morale" (ib., 1842); "La religion et la libertè" (Paris, 1849); "L'idéalisme de Fichte" (ib., 1852); "L'apologie des lois" (ib., 1860); "La Conscience" (ib., 1868).

De Rayot, L'abbé Bautain, sa vie et ses œuvres (Paris, 1884); Bautain, Vie de l'abbé de la Coudre, 2 vols., Ivry, 1855; Ducâte de la P. Rousset in Bulletin Critique, 5, April, 25 June, 1902. (These letters refer to Bautain's visit to Rome in 1840.) Histoire, Manoeuvres, 111, 969.

E. A. PAGE.

Bautista, Fray Juan, b. at Mexico, 1555; date of death unknown, but probably between 1606 and 1615. He joined the Franciscans in his native city, and taught theology and metaphysics at the convent of St. Francis of Mexico. He was also a definitor of the province, and became Guardian of Tecoeco twice (1596 and 1606), of Tlatelolco (1600), and of Tacuba in 1605. Although born at Mexico, he did not at first care to familiarize himself with the language of the Mexican Indians who formed the main part of the population among which he had lived. He looked with little patience on the Nahuatl, the language of the so-called Aztecs. But after joining the Franciscans and becoming acquainted with the educational work going on through the Church among the Indians he willingly learned the language and became a member of the order, and soon acquired a thorough knowledge of the idiom. A number of his works are known by title only. Ten of these were written in the Nahuatl language, previous to 1607; several were printed at Mexico.

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AD. F. BANDELIER.

Bavaria, The Kingdom of.—I. Political Constitution, Area, Population, etc.—The present Kingdom of Bavaria—named after the city of Boiarri—has formed, since 1871, a constituent part of the German Empire. It is an independent State of the confederation with special rights; its rulers belong to the Wittelsbach dynasty, the head of the Government in 1897 being Prince-Regent Luitpold. The line of peace between the king or his representative is the lord of the army; in time of war the emperor, as head of all the forces, has, by agreement, the control. As the second state (in size) of the empire Bavaria has six representatives in the Federal Council and forty-eight in the Reichstag (Reichstag), the latter deputies being chosen by direct vote. In its present form Bavaria consists of two parts of unequal size, geographically some distance from each other, on either side of the Rhine. It has an area of 29,283 square miles, and a population (census of 1 December, 1905) of 6,254,372 persons. According to individual declaration of belief 4,608,469 persons, or 70 per cent of the population, belong to the Catholic Church; 1,843,123 persons, or 28.3 per cent of the population, are adherents of the Lutheran and Calvinist Confessions, or of the religious bodies (Old-Catholics, Irvingites, Mennonites, Methodists, etc.) have but a small following. There are in Bavaria 58,000 Jews, living chiefly at Munich, Nuremberg, and Fürth, who are engaged principally in commercial and industrial pursuits; they form a large proportion of the physicians, lawyers, and judges of the country. The German population of Bavaria is made up as follows: descendants of the Boiarri, living in Upper and Lower Bavaria and in the greater part of the Upper Palatinate; Franchonians, a mixture of Rhine Franks, Thuringians, and Slavs, found in the region of the Main and the Red-witz; Swabians, living in the province bearing their name; and the inhabitants of the Palatinate, a mixed race of Bavarians and German blood having their home on the left bank of the Rhine. The presence of stock is evidenced by the variety of dialects and provincial characteristics. Naturally these distinctions are not so marked in the cities.

Outside the Rhenish Palatinate Bavaria is elevated, hilly country. It is bordered on the south by the Alps, on the east by the mountains called the Bohemian Forest (Reinwald), and on the north by the range called the Francoconian Forest (Frankenwald), while the various ranges called Fichtelgebirge, Spessart, and Rhöngebirge represent isolated districts of larger or smaller extent. The Rhine Palati-
Bavaria is divided by spurs of the Vosges into an easterly and a westerly half, both parts having a fruitful soil. The chief rivers are the Danube and the Rhine. The former enters the country at Ulm and leaves it at Passau. Under ordinary conditions it is navigable for large vessels in its lower reaches. Bavaria from the south are the Iller, a stream rich in fish, the Lech, the Isar, and the Inn; from the north its tributaries are the Wörnitz, the Altmühl, the Regen, and the Vils. For a distance of about fifty miles from the Rhine the plains form the Rhenish Palatinate and Baden. The three Franconian provinces lie in the valley of the Main, a stream bordered by vineyards and much used for commerce beyond Bamberg. Three flourishing Bavarian cities are situated on its banks: Schweinfurt, Würzburg, and Aschaffenburg. The southern tributaries of the Main, which leave Bavarian territory near Osthain, are the Regnitz and the Tauber; the northern are the Rodach and the Saale. Only a small part of Lake Constance belongs to Bavaria, but there are numerous lakes in Swabia and a still larger number in Upper Bavaria. Many of these bodies of water are noted for their picturesque scenery, such as the Ammersee, Alpsee, Würmsee, Tegernsee, Königssee, and especially Chiemsee, which contains much mineral wealth: iron, coal, granite, basalt, and salt, of which last there is a large yield of excellent quality. There are numbers of mineral springs, some of which are known throughout the world. Farming in lower Bavaria and cattle-breeding in Swabia, Upper Bavaria, and Middle Franconia are the chief occupations, while the wines of Franconia and the Palatinate and the fruit and vegetables of Bamberg have a high reputation. Industrial life centres in Nuremberg, Fürth, Augsburg, and Ludwigshafen. Linz is a centre of artificial silk, the highest rank in Germany. The railway lines have a length of about 3,700 miles, to which additions are constantly being made.

No expense is spared in advancing education. In 1903-04 the public schools cost over $7,500,000. The Bavarian troops are equipped with the same arms as the other divisions of the Imperial German army but wear a different uniform. They are commanded by native generals and consist of three army corps which are divided as follows: 23 infantry regiments, 11 cavalry regiments, 15 chasseur regiments, 3 battalions of pioneers, 3 transportation battalions, and 1 railway battalion. Including all the reserves the Bavarian army numbers over 200,000 men. The annual cost of the army is $200,000,000.

II. Early History.—The early history of Bavaria varies according to the province in question; the races that now live peacefully together under the rule of the Wittelsbach dynasty were once constantly engaged in bloody feuds. A thousand years ago the Bavarian domain included what is now Upper and Lower Austria and the Alpine provinces of the Tyrol and Stria. (See Austria-Hungarian Monarchy.) The Palatinate was united with Bavaria proper through its rulers; on the extinction (1778) of the younger (Bavarian) branch of the Wittelsbach line the elder (Palatinate) branch became the reigning house of electoral Bavaria. Before the changes caused by the French Revolution and the disappearance of the Holy Roman Empire (1803 and 1814) the affairs of Franconia and Swabia, which had been affected by it, were restored to the Church. The Emperor Ferdinand II granted Duke Maximilian of Bavaria for his loyalty the electoral dignity (1623). Bavaria paid a bitter price for its new position in the devastations of the Thirty Years' War. The principalities of Castell and Oettingen, the possessions of the Counts of Ortenburg, Giech, etc. Only the most important periods in the history of the Duchy and, later, Electorate of Bavaria can be touched on in this article.

The Boiarii, apparently, were either related to the Marcomanni or else identical with that people who, after the Romans had been driven out of their region in the first century B.C., spread from the right bank of the Danube and gradually extended their control as far as the River Loth and deep into the Alpine region. The chiefs of the Boiarii belonged to the family of the Agilolfings, who chose Regensburg as their abode. In 960 Charles the Fat, who lived in the middle of the seventh century, wished to have had the power of a sovereign. His daughter, Theodolinda, became Queen of the Langobardi. Her brother, Tassilo I, was, however, obliged to acknowledge the supremacy of the Franks which he did not relinquish until about 843. This independence was of short duration. The Franks under Charles Martel again subdued his descendants. When Tassilo II, who had done much to further the spread of Christianity and civilisation in the direction of Eastern Europe, sought to regain his lost independence he was deposed and sent to a monastery.

Bavaria now became a Frankish province ruled by representatives of the Frankish king (794). It came into "Law and Order," and a German, who had received the eastern part of the Frankish kingdom by the Treaty of Verdun (843), made his residence in Bavaria. His grandson Arnulf, Duke of Carinthia, was crowned emperor in 886. One of his relatives, Margrave Luitpold, fell in a battle (906) against the Magyars, is regarded as the first of the line of Scheyern-Wittelsbach. Upon the extinction of the Carlovingian dynasty Arnulf, son of Luitpold, claimed the position of a sovereign prince. This involved him in war with Henry I the Saxon, King of Germany, who, in 910, in an attempt to conquer Arnulf was completed by Otto I. After the deposition of Eberhard I, the elder son of Duke Arnulf (939), Bavaria no longer had native born rulers but Saxons, Franconians, and members of the Welf family who ruled as vassals of the king with the title of duke. Not until Emperor Frederick I, in 1160, rewarded Otto of Wittelsbach for his courage by granting him Bavaria did a genuine Bavarian ascend the throne of his fathers. Otto and his energetic successors laid the foundations of the future greatness of Bavaria.

In 1214 the Rhine Palatinate was united to Bavaria. Louis II (1235–94) was succeeded by his son Louis III (known as Emperor Louis IV of the Holy Roman Empire) who, by an agreement in 1239 at Pavia, took Bavaria proper, leaving to Rudolph, his brother, the Rhine Palatinate. The large possessions which Louis III secured for his family (Holland, Brandenburg, the Tyrol, etc.) were lost to his successors by discord and successive partitions. Albert IV, however, reunited the country into one domain and secured it against further division by his law of 1506. His son William IV (1508–50) and his grandson Albert V (1550–79) prevented Lutheran and Anabaptist doctrines from entering Bavarian territory. During the reign of William V (1579–98) and still more during the reign of Maximilian I (1568–1651), Bavaria stood at the head of the counter-Reformation and the Catholic League. To these two rulers it was due that the progress of the Reformation was checked, and that many of Swabia, which had been affected by it, was restored to the Church. The Emperor Ferdinand II granted Duke Maximilian of Bavaria for his loyalty the electoral dignity (1623). Bavaria paid a bitter price for its new position in the devastations of the Thirty Years' War. The principalities of Castell and Oettingen, the possessions of the Counts of Ortenburg, Giech, etc. Only the most important
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of his son, Maximilian Emanuel (1679–1726), con-
queror of the Turks, and of his grandson Charles
Albert (1729–45) by the wars of the Spanish and
Austrian successions. It was not until the reign of
the Elector Maximilian Joseph III (1745–77) that
order was again restored. During this reign the
Jesuits were expelled (1773).

Maximilian was the last of the younger branch of
the Wittelsbach line. After his death the elder
(Palatinate) branch of the family succeeded to the
throne in the person of the art-loving Charles Theo-
dore (1778–99), under whose administration the
order was restored. The last years of
Charles Theodore were embittered by many misfor-
tunes. The young French Republic took from him
the territory on the other side of the Rhine and he
had to endure many humiliations from his subjects.
Up to this time Bavaria had been entirely a Catholic
country. New conditions arose when Maximilian IV
(Joseph) ascended the throne (1799). This ruler was
twice married to Protestants; non-Catholics were
granted the same political rights as Catholics, and
Lutheran schools were established. The Government
proceeded with severity against all forms of Cathol-
cic religious life. The number of churches which
were dismantled or profaned at this time is hardly
credible; treasures of art of earlier days were
thrown away for a mere prudence or shamefully treated;
whole walls were torn down because of the doors or
burnt or thrown into the river; professorial posi-
tions filled by avowed opponents of all religions;
and an extravagant and frivolous luxury became the
fashion at Court. In 1805 Bavaria entered into an
alliance with Napoleon against Austria and Russia.
In return for this the victorious Corsican made
Bavaria a kingdom (1 January, 1806). As a member
of the Rhenish Confederation Maximilian (Joseph IV)
fought against Prussia in 1806, against Austria in 1813,
and against Russia in 1815; his Bavarian troops died in
Russia, victims of the climate or of encounters with
the Cossacks. After the battle of Leipzig Bavaria joined the Allies at the right
moment, so that it was able to retain the greater part
of its territory. After the chancellor, Count von Mont-
gelais, had retired from office (2 February, 1817)
efforts were made to restore former conditions and
that same year a Concordat, which is still operative,
was made with the Roman Curia; the next year the
king granted a constitution which has produced
great good effects.

During the reign of the King Louis I (1825–48)
the Church prospered greatly; old cathedrals were
restored; new churches and monasteries founded;
and painters and sculptors came in large numbers to
Munich where they found profitable employment.
The colossal figure of Bavaria, the Hall of Fame,
the Walhalla, the Hall of Freedom, and the basilica of
St. Boniface keep alive the memory of Louis I,
the greatest ruler in the history of Bavaria. The
revolutionary movement of 1848 compelled Louis to
abdicate. His son, Maximilian II (1848–64), a
well-meaning but weak ruler, did much to further
learning, especially in the domain of history; he was
not fortunate, however, in the men he selected to
fill professorships and on this account lost popularity
with his Catholic subjects. His successor, the vision-
ary Louis II (1864–86), ascended the throne at the
age of eighteen. The civil war of 1866 obliged
Bavaria to make great sacrifices. Four years later
the Bavarian army took an honourable part in the
French war with the civil authorities on the borders
of the new German Empire. During the reign of
Louis II special encouragement was given to
architecture and industrial art. The growing
magnific of the king necessitated the appointment of
Prince Leopold as "regent of the kingdom", and
not long after Louis met his death, in a manner
never clearly explained, in the Starnbergsee. As
his brother Otto was mentally incapable of ruling,
Luitpold (b. 12 March, 1821) continued in his office
of regent. Bavaria has prospered greatly under his
wise rule; his great-grandson Luitpold, assures the
succession in his line.

II. Introduction of Christianity.—The Christian
faith was probably first introduced into Bavaria,
both on the Danube and on the Rhine, by Roman
soldiers and merchants. [Cf. Huber, "Geschichte
der Einführung und Verbreitung des Christenthums
zwischen Donau und Rhein" (Salzburg, 1874–75),
4 vols.; Hefele, "Geschichte der Erstzuständen
Christentums im südwestlichen Deutschland"
(Tübingen, 1837).] In the earliest ages of the Church
Augusta Vindelicorum (Augsburg) was famous on
account of the martyrdom of St. Afra and her com-
panions; Ratibon had also its confessors and the
same may be said of Speyer. But it was not until
the end of the German migrations and the establish-
ment of more orderly conditions in the Merovingian,
Carlovingian Empire that Christianity took firm
root in Bavaria. As is well known, Frankish and
Saxon missionaries sowed the
seed of the Gospel in the hearts of the rude warriors
whose life until then had been given to fighting,
hunting, gambling, and drinking. Among these
missionaries were: St. Kilian and his pupils Colonat
(Columnan) and Tottian and Donatus. The bishop of
the region St. Magnus; at Ratibon and Freising St.
Rupert, St. Emmeram, and St. Corbinian. Stricter
regulations were introduced by Winfrid (St. Boniface)
who is in truth entitled to the name of the "Apostle
of the Germans". The Dioceses of Freising, Ratib-
on, Passau, Würzburg, and Eichstätt were either
established or reorganized, while the founding of
monasteries made it possible to train the priesthood
properly and to raise the spiritual and moral level
of the Bavarian people. The Archbishop of Mainz (747) Augsburg and Constance became
his suffragans, having previously belonged, respectively,
to Aquileia and Besançon. After Charlemagne had
overthrown the native ruling family, the Agilolfings,
the Popes erected (786) the new province of Salz-
cburg to which Ratibon, Freising, Passau, and Seben
(Brixen) in what is now the Tyrol, were attached.
But the first mentioned dioceses together with
Neuburg, which in a short time disappeared, were
left dependent on Mainz. With some changes of
boundaries and names the Dioceses of Freising, Rat-
bon, Passau, and Würzburg remain the same to this
day. The Diocese of Bamberg, later formed from
the existing provinces, was not a suffragan of Mainz
but was directly dependent on the Apostolic See.
The small Diocese of Chiemsee, founded in 1206,
was always dependent on Salzburg; it was suppressed at
the beginning of the nineteenth century.

IV. Ecclesiastical Divisions.—The present eccle-
siastical divisions of Bavaria rest upon the Bull of
Circumcision issued by Pope Pius VII, 1 April,
1818, and made public, 25 September, 1821. Accord-
ing to this Bavaria is divided into the provinces of Munich-Freising and Bamberg; the first
archdiocese has for suffragans Augsburg, Passau,
and Ratibon; the suffragans of the second are Würz-
burg, Speyer, and Eichstätt. The Ministry of the
Interior for Worship and Education has charge of
the interests of the Crown and State in their relations
to the Catholic Church of the country; this ministry
is the chief State guardian of the various religious
and charitable endowments and is aided therein by
the Dioceses. A court of administration has been in existence since
1878 which has control over various matters relating
to religious societies (among others, the religious
training of children). Cf. Silbernagl, "Verfassung
und Verwaltung sämtlicher Religionsgenossen-
schaften in Bayern" (4th ed., Ratibon, 1900); Schleich,
"Bayerns Kirchenprovinzen, ein Ueberblick über Geschichte und gegenwärtigen Bestand der katholischen Kirche im Königreich Bayern" (Munich, 1902).

The boundaries of the dioceses do not agree with the boundaries of the political divisions except in the case of Würzburg (Lower Franconia) and of Speyer (Rheinpfalz). The last extends across Bavaria from Würtemberg to Bohemia and Saxony; the territory of the suffragan Diocese of Würzburg stretches beyond the boundaries of the country. Einbautät includes parts of Middle Franconia, the Upper Palatinate, Upper Bavaria, and Swabia. Ratibson is the largest diocese; it includes not only the greater part of the Upper Palatinate but also parts of Upper and Lower Bavaria, as well as Upper Franconia. The Archdiocese of Munich-Freising embraces besides the greater part of Upper Bavaria a part of Lower Bavaria, chiefly included in the suffragan Diocese of Passau. The Diocese of Augsburg includes the whole of Swabia and the western judicial districts of Upper Bavaria; in the north it extends well into Middle Franconia.

VI. Education and Charitable Institutions.—The school system consists of public schools, continuation and technical schools, gymnasia with classical courses, Realgymnasia (no Greek), Realrealschulen (high schools without Latin and Greek), Oberrealschulen (gymnasia with no Latin or Greek, which prepare for the technical schools), commercial schools, seminaries for teachers, lyceums, 3 universities, a technical high-school, etc. Except in cases where the primary schools are chiefly denominational. The middle and high-schools are used by all denominations. Religious instruction is provided for these schools as well as for the primary ones. The universi- ties at Munich and Würzburg have theological faculties. There is at Munich a seminary for the training of priests called the Georgium and the lyceum have similar institutions, generally in connexion with lyceums. Following the directions of the Council of Trent there are in all the dioceses seminaries for boys (petiti seminarists) which are intended to prepare youths without means to study in the gymnasium. In Munich the total number of university instructors is 250; in Würzburg, 158; in Erlangen, 100; in the technical high-school, 100. In the other institutions the number of teachers is correspondingly smaller.

The attendance of students at Munich is between 5,000 and 6,000; at Würzburg, 1,400. The students at the technical high-school number about 3,000; the academy of fine arts and the academy of music have each 300 students. In 1904 the lyceums had about 1,000 matriculated students. Some of the gymnasium, such as that of St. Stephen at Augsburg and those at Metten and Münnerstadt, are in charge of members of the regular orders (Benedictines and Augustini- ans). The majority of the lyceums in Middle Franconia, in Würzburg (15,000), Aschaffenburg, Ingolstadt, and Forichheim; while in the Catholic provinces Protestant churches and chapels are rapidly springing up. The same can hardly be said of Catholic churches in the Protestant districts, although more has been done in this direction lately than in former years and a few parishes like Wunsiedel, Hof, and Weißenburg have there possess creditable churches. The establishment of the Boniface Verein might have proved very helpful in this respect and would have counteracted the efforts of the Gustavus-Adolphus Verein; but a false respect for King Louis I (founder of the Ludwig-Mission Verein, which is exclusively Bavarian) has, in spite of all efforts, prevented its establishment in the kingdom.

Every diocese has a cathedral chapter which, according to the Concordat, besides choir-service acts as a council for the bishop. These chapters include a provost, dean, a number of canons, and curates. In Munich, besides the chapter there is a collegium of canons (St. Cajetan) similarly organized. At the close of 1904 there were 3,022 parishes served by 3,144 parish priests or curates, and 2,678 vicars and chaplains; there were also 1,985 regular clergy (Benedictines, Franciscans, Carmelites, Capuchins) living in 80 monasteries and friaries. The orders for women had at that date 12,580 mem-
bers in 79 houses and 1,087 dependencies. With a few exceptions the female religious devote themselves to teaching and nursing. There are in Bavaria over 1,000 Protestant parishes with 1,400 pastors and assistant preachers. In 1903 the Catholic Church funds, including real estate, amounted to about 13,000,000. The bulk of the Bavarian benefactions amount to $5,000,000. As the revenues from the church funds are often not sufficient to keep the church buildings, etc., in repair, a number of cities have decided to impose a church tax, which so far has been moderate. In Munich and Swabia, for example, for the Katholischen Klerus (Ratisbon, 1907), as to the salaries, pensions, and ranking of the clergy.

In the Rhine Palatinate, Upper Franconia, and especially in Middle Franconia the non-Catholic population is decidedly in the majority, namely: Rhine Palatinate 479,694; Upper Franconia, 362,519; Middle Franconia, 623,546. In Upper Bavaria, Lower Franconia, and Swabia the Protestants number over 100,000 persons, while in the Upper Palatinate the figures are hardly half as large. In Lower Bavaria there are not over 10,000 non-Catholics.

Rapid growth is reported in the Catholic parishes of Nuremberg (90,000), Augsburg (70,000), Erlangen, Schweinfurt, and Memminger; the Protestant parishes decreased in population in Munich (90,000), Würzburg (15,000), Aschaffenburg, Ingolstadt, and Forichheim; while in the Catholic provinces Protestant churches and chapels are rapidly springing up. The same can hardly be said of Catholic churches in the Protestant districts, although more has been done in this direction lately than in former years and a few parishes like Wunsiedel, Hof, and Weißenburg there possess creditable churches. The establishment of the Boniface Verein might have proved very helpful in this respect and would have counteracted the efforts of the Gustavus-Adolphus Verein; but a false respect for King Louis I (founder of the Ludwig-Mission Verein, which is exclusively Bavarian) has, in spite of all efforts, prevented its establishment in the kingdom.
Bayuy

Bayu y Subias, Francisco, b. at Saragossa, 9 March, 1754; d. Madrid, 4 August, 1795, a distinguished religious and historical painter. He first studied at Tarragona with José Luís Martínez, and gaining the first prize at the Academy there, he received a pension to go to Madrid, where he entered the San Fernando Academy and had for his master Antoni Venceslas Pellicer. While there he attracted the attention of Raphael Mengs, then court painter to Charles III. After returning to Saragossa, he was recalled, on the suggestion of Mengs, by that monarch, who put him to work on the country palace of the Parterre and on the new Royal Palace at Madrid. He also painted pictures for several churches in Madrid. Painting with, and presumably partly under the direction of, Mengs, he became devoted to his style and is classed with his school. Don Pedro de Madrazo in the Prado catalogue speaks of him as a mannered painter only to be appreciated as a frescoist. In 1765 Bayeu y Subias was chosen a member of the San Fernando Academy, and became, twenty-three years later, its director and painter to the court. In the palace at Madrid are his frescoes, "The Fall of the Giants", "The Apotheosis of Hercules", and "The Conquest of Granada". He decorated the royal chapel at Aranjuez, and pictured scenes from the life of St. Bruno at the convent of the Carthusians in Madrid. He painted many frescoes in the churches of Toledo and Saragossa, being assisted on the latter by his brother and pupil, Ramón, b. Saragossa, 1746; d. Aranjuez, 1793. His subjects at the Toledo cathedral are scenes from the life of St. Eugenio. There are fifteen frescoes by him in the Prado at Madrid. Among them are "The Coronation of the Virgin", "The Ascension", "The Evangelist St. Matthew", "The Evangelist St. Mark", "The Evangelist St. Luke", "The Evangelist St. John", "Olympus"—all studies for more important works. Saint Francis de Sales Founding the Order of the Visitacion, the last being attributed by some to Ramón Bayeu y Subias, "View of the Canal of Manzanares", "View of the Paseo de las Delicias in Madrid", "Luncheon in the Country", a scene in a Manzanares orchard, and four sketches of sacred allegories for arch panels at the college of San Ildefonso. Don Francisco was an etcher as well as a painter, and executed a small number of plates.

Bayeux

Bayeux (Baioces), Diocese of, coextensive with the Department of Calvados, is subject to the Archdiocese of Rouen. As was the case with most of the Cot- cordat (1802) the ancient Diocese of Lisieux was united to that of Bayeux. A pontifical Brief, in 1854, authorized the Bishop of Bayeux to call himself Bishop of Bayeux and Lisieux.

The See of Bayeux.—A local legend, found in the breviaries of the fifteenth century, makes St. Exuperius, first Bishop of Bayeux, an immediate disciple of St. Stephen, and founds a foundation of the first century. St. Regnobertus, the same legend tells us, was the successor of St. Exuperius. But the Bollandists and M. Jules Laff have shown how little ground there is for this legend; it was only towards the middle of the fourth century that St. Exuperius founded the See of Bayeux; after him the saint St. Reverendus did much for the propagation of the Faith in these parts. A certain number of the successors of St. Exuperius were saints: Rufinianus; Lupus (about 465); Vigor (beginning of the sixth century), who destroyed the state of the city and only frequented; Regnobertus (about 629), who founded many churches, and whom the legend, owing to an anachronism, made first successor to Exuperius; and Hugues (d. 730), simultaneously bishop of two other sees, Paris and Rouen. We may also mention Odon of Conventile (1050–97), brother of William the Conqueror, who built the cathedral, was present at the Battle of Hastings, intrigued for the tiara on the death of Gregory VII (1085), and died a crusader in 1087. The see was transferred to Rouen in the Roman Campagna during the siege and pillage of Rome by the Constable de Bourbon; Cardinal d'Assas (1602–04), an illustrious diplomat prominent in the conversion of Henry IV. of France, passed his youth in Bayeux. He is mentioned in 1616. In 1617, Louis XIII, bestowing one of the "conquerors" of the Bastille, was chosen Constitutional Bishop of Bayeux in 1719, and was beheaded 31 October, 1793. Mgr. Ametot, coadjutor, with right of succession to the Cardinal Archbishop of Paris was, until 1905, Bishop of Bayeux. In the municipal Musée Archéologique is preserved the famous "Bayeux Tapestry", one of the most remarkable relics of medieval textile art. Its contemporary embroideries reproduce scenes from the Norman Conquest of England (1066) and are valuable as illustrations of eleventh-century costume and life.

The See of Lisieux.—The first known Bishop of Lisieux is Theudibaudes, mentioned in connexion with a council held in 386. The most celebrated among his successors were Freclitus (d. 850), a pupil of the palace school founded by Charlemagne, and author of a universal history; Arnoul (1141–81), bystander and writer; Nicole Oresme (1378–82), philosopher, mathematician, and tutor to Charles V; Pierre Cauchon (1432–42) canonized in 1925 by John of Avon. Jacques Barbe (1447–74), the historian of Charles VII, and one of the promoters of the rehabilitation of Joan of Arc; Guillaume du Voir (1618–21), the well-known philosopher who left the bench for the Church.

In the Middle Ages both sees were very important. The Bishop of Bayeux was senior among the Norman bishops, and the chapter was one of the richest in France. The See of Lisieux maintained the College de Lisieux at Paris for poor students of the diocese. Important councils were held within this diocese at Caen, in 1042 and 1081; in the latter was proclaimed "the Truce of God." The statutes of a synod held at Bayeux about 1300, furnish a very fair idea of the discipline of the time.

Among the abbots of the Diocese of Bayeux should be mentioned those of St. Stephen (Abbaye-aux-Hommes) and of the Trinity (Abbaye-aux-Dames), both founded at Caen by William the Conqueror (1029–87) and his wife Matilda, in expiation of their unlawful marriage. The former of these abbots was governed by S. Stephen, and its infractions, under Archbishops of Canterbury. Other abbey were those of Troarn of which Durand, the successful opponent of Berengarius, was abbot in the eleventh century, and the Abbaye du Val, of which Rancé was abbot in 1691, prior to his reform of La Trappe. The Abbey
of St. Eyrrou (Ebrulphus) in the Diocese of Lisseux, founded about 600 by St. Eyrrou, a native of Bayeux, is famous as the home of Ordericus Vitalis, the chronicler (1075–1141). Venerable Jean Eudes founded in 1641 in Caen the congregation of Notre Dame de Charité du Refuge, which is devoted to the poor and to the mercies of the sick. In 1697 the first missionary society was established in France and elsewhere. At Tilley, in the Diocese of Bayeux, Michel Vinglas established, in 1839, the politico-religious society known as La Miséricorde, in connection with the survivors of La Petite Église, who were made a professed religious order in 1671. Daniel Huët, the famous savant (1630–1721) and Bishop of Avranches, was a native of Caen.

The cathedral of Bayeux (twelfth to fourteenth centuries) and of Lisseux (twelfth and thirteenth centuries) are inferior in point of interest to the church of St. Etienne at Caen, which is one of the most beautiful architectural monuments of Normandy (eleventh and twelfth centuries). The church of Notre-Dame de la Délivrande (the devotion to Our Lady of Deliverance dates back to the seventh century) is visited by the priests of Bayeux even before they enter their own cathedral.

At the close of the year 1905 the Diocese of Bayeux included a population of 410,178, 73 parishes, 640 mission churches, and 120 curacies, the latter being ministrated by 411 priests. In St. Patrick at Bayeux (1907) obtainable, the Diocese of Bayeux has 2 infant asylums, 16 infant schools, 1 deaf-mute institute, 1 orphanage where farming is taught, 9 girls' orphanages, 4 industrial schools, 2 trades schools, 1 refuge for young women, 6 hospitals and homes for the aged, 1 dispensary, 4 communities for the care of the sick in their homes, 3 private hospitals, 1 private insane asylum, 9 homes for the aged, all conducted by sisters; and 1 orphanage where farming is taught, conducted by brothers.

In 1697 the following institutions were represented in the diocese: the Franciscans at Caen and the Premonstratensians, who have an abbey at Juaye-Mondaye. Among the local congregations are the diocesan missionaries, stationed at the basilica of Notre Dame de la Délivrande, directors of several educational institutions throughout the diocese. In this diocese also was founded the congregation of Our Lady of Charity and Refuge established at Caen in 1641 by Venerable Jean Eudes for the education of young girls. This congregation has 30 monasteries in France and 4 in the United States. Gallia christiana (sous) (1758), XI. 346-405, 762-814, Instrumentum, 50-106, 70-128, Acta SS. XVI. May, Lat., Etudes sur les Bienheureux de l'Église du Pénitent à l'Église des Chrétiens du XVIIIe Siècle, Confréries (1561-63); Farct., Abbayes du diocèse de Bayeux (1860-69); Guérard, Topographie, 327-361, 707-08; Comte, Topoaytie de Bayeux (Paris, 1878).

Georges Goyau.

Bayle, Pierre. See Rationalism.

Bayley, James Roosevelt, first Bishop of Newark, New Jersey, U. S. A.; eighth Archbishop of Baltimore, Maryland; b. at Rye, New York, 23 August, 1814; d. at Newark, 3 October, 1877. His Dutch and English non-Catholic ancestors were locally notable. His father was the son of Dr. Richard Bayley, professor of anatomy in Columbia College, New York, and successor to Guy, New York, in the professorship of anatomy in Columbia College. His mother, of Dutch extraction, was the founder of the Sisters of Charity in the United States, was his aunt. He was named after his maternal grandfather, James Roosevelt, a merchant of large fortune, who made him his heir, but altered the will when Bayley became a Catholic priest, and the property was not left to the Church. A large part of the money went to build the Roosevelt Hospital in New York. Bayley's early school days were spent at Amherst College, where he once thought of going to sea and obtained a commission of midshipman in the navy. He abandoned the plan, however, and continuing his studies, entered Trinity College, Hartford, Connecticut, to prepare for the Episcopal ministry. He graduated here in 1835 and after receiving orders was appointed rector of St. Peter's church, Harlem, New York. He resigned this charge in 1841 and went to Rome, where on 29 April, 1842, he was baptized and received into the Catholic church by the bishop of St. Ignatius by Father Emond, S.J. He then entered the seminary of St. Sulpice at Paris for his theological studies. Returning to New York, he was ordained priest by Bishop Hughes, 2 March, 1844, and was made a professed religious in the same seminary at Fordham. He was acting president there in 1846 and was next given charge of the parish at the Quarantine Station on Staten Island, so long the residence of his grandfather, Dr. Bayley. Bishop Hughes then appointed him his private secretary, an office he held for several years and in which his administrative ability was specially manifested. He devoted some of his leisure to the collection and preservation of local historical data, much of which would otherwise have been lost. Part of this material was published in a small volume, "A Brief History of the Early History of the Catholic Church on the Island of New York" (New York, 1853; 2nd ed., 1870).

When the Diocese of Newark was established he was named its first bishop and consecrated 30 October, 1853, by Bishop Bedini, the Apostolic Nuncio, who was then en route to Rome. The Bishops of Brooklyn and Burlington were consecrated at the same time, the first occurrence of such an elaborate ceremony in the United States. Bishop Bayley's work of organizing the new diocese was not easy. He had more than 40,000 Catholics, mainly of Irish and German extraction, with only twenty-five priests to minister to them. There was not a single diocesan institution, no funds, and poverty on all sides. He therefore applied for help to the Association of the Propagation of the Faith of Lyons, France, and to the Leopoldine Association of Vienna and from both received material assistance. In a letter he wrote 10 April, 1855, reviewing the condition of the diocese after his first ten years there he says: "I find that while the Catholic population has increased a third, the churches and priests have doubled in number. In 1854 there was no religious community. Now we have a monastery of Benedictines, another of Passionists, a mother-house of Sisters of Charity, conducting seventeen different establishments; two convents of Benedictine nuns, two others of German Sisters of Notre Dame and two others of the Sisters of the Poor of St. Francis. In 1854 there was no institution of learning; to-day we have a flourishing college and a diocesan seminary, an academy for young ladies, a boarding school for boys, and parish schools attached to almost all the parishes." In addition to these he introduced the Jesuits and the Sisters of St. Joseph and of St. Dominic into the diocese, and was one of the strongest upholders of the temperance movement of the seventies. He made several journeys to Rome and the Holy Land, attending the canonization of the Japanese martyrs at Rome in 1862; the centenary of the Apostles in 1867; and the Ecumenical Council of 1869.

At the death of Archbishop Spalding of Baltimore he was promoted, on 30 July, 1872, to succeed that prelate. He left Newark with much reluctance. In 1875 as Apostolic Delegate he imposed the cardinal's biretta on Archbishop McCloskey of New York. In May, 1876, he conducted the centenary of the Baltimore archiepiscopal see, having freed it from debt. Convening the Eighth Provincial Synod of the clergy, August, 1875, he enacted many salutary regulations, particularly with regard to clerical dress, mixed marriages, and church music. Illness obliged him to resign, and Bishop Gibbons of Richmond was appointed to
that position 29 May, 1877. The archbishop then went abroad to seek for relief, but in vain. He returned to his former home in Newark in August, 1877, and after lingering for two months, died in October of that year. [120] In his own request he was buried beside his aunt, Mother bottle, at the convent at Emmitsburg, Maryland. He was a noble model of a Christian bishop. He seemed animates with the spirit of St. Francis de Sales, full of zeal in the spread abroad of true religion and charity to all mankind. In conversation he once told Bishop Corrigan that before his conversion he thought of becoming a Jesuit, and after his consecration a Redemptorist, but from both intentions his heart revolted. On his return to America in 1852, on the Church in New York he wrote the "Memoirs of Simon Gabriel Bruté, First Bishop of Vincennes" (New York, 1855).

BAYMA, Joseph, a Jesuit mathematician and scientist, b. in Piedmont, Italy, 9 November, 1816; d. at San Francisco, U. S., 7 February, 1881. He entered the Society of Jesus, 5 February, 1832, and distinguished himself in literature, mathematics, and physics. He was in charge of the episcopal seminary of Bertinoro when the troubles of 1850 found him in the city of his birth, Bertinoro, in Italy. He took up the study of physics, and many of his books and papers were printed in private circulation. No sooner were they out than he introduced numerous corrections; thus the printed volumes cannot be relied upon as evidence of his mature opinions. In 1868 Father Bayma left for California, where he was Rector of Saint Ignatius' College, San Francisco, for three years, but afterwards resided at Santa Clara, teaching elementary mathematics there till his death. At his death he left behind, in manuscript, an elaborate new edition of the "Realis Philosophia", which never saw the light. His published works are: "Molecular Mechanics" (Cambridge, 1866); "The Love of Religious Perfection", originally written in Italian, in the style of "The Imitation of Christ" (published in English, Dublin, 1863); articles in "The Catholic World" (1857-61) and in the "American Catholic Quarterly Review" (1873-77); and "A Discussion with an Infidel", a review of Büchner's "Force and Matter" (New York, London, and Leipzig, 1901). His elementary works on mathematics, all published at San Francisco, are: "Algebra" (1890), "Geometry" (1895), "Analytical Geometry" (1887), "Plane and Spherical Trigonometry" (1886), "Infinite Calculus" (1889).

Father Bayma took the Venerable Bede for his model, and lived to refer to the old Breivarii Lesson, which used to be read in England on St. Bede's day. It ran: "Bede [and Bayma too] was handsome of stature, grave of gait, rich and sonorous of voice, eloquent of speech, noble of countenance, a blend of affability with severity. He was the good and devout, formidable to the proud and neglect- ing. He was always reading, always writing, always teaching, always praying." Only the young men who sat under him could know his fascination as a teacher. To posterity, he must be known by his farm schools, 2 orphanages, a metaphysical and mathematical work treating of the constitution of matter. With Roger Boscovich, Bayma reduces all matter to extended points, centres of force acting in the inverse square of the distance. Thus acting upon one another, but of course not touching, for Bayma abhorred continuous matter and upheld the atomic model in dynamics, these points were bound up into molecules, and molecules into bodies. Boscovich made his points, or elements, attractive at molecular distances, repulsive at atomic distances. Bayma divides elements into attractive and repulsive, the former always attracting, the latter always repelling; the attractive elements corresponding in the nucleus of the molecule, the repulsive in the envelope. The work drew attention at Cambridge, and at Trinity College, Dublin. The author was advised to test his theories by ten years of experiments in chemistry and electricity, and convert all this into metaphysics. One of his proofs certainly lies open to grave objection, but Bayma's main theory does not stand or fall with that proposition. The gravest objection against the theory is its alleged failure to account for inertia. Father Bayma ever professed the utmost reverence for St. Thomas. He saying was: "the metaphysics of St. Thomas, with modern physics".

JESUS RICKARY.

BAYONNE (LAFERDUM), Diocese of, comprises the Department of Basses-Pyrénées. Reorganized in 1802, it included, besides certain parishes of the Dioceses of Dax and Tarbes, the Dioceses of Oloron and Lescar. It was suffragan to the Archiepiscopal See of Toulouse from 1802 to 1822, thereafter to that of Auch.

Diocese of Bayonne.—Local tradition maintains that St. Leo, the martyr, with whose memory is associated a miraculous fountain, was the first Bishop of Bayonne. No bishop is historically known prior to the sixth century, although it is thought that Bayonne, designated as civitas in the Treaty of Andecot (587), must have had a bishop at that time, whilst others couple the foundation of the See of Bayonne with the establishment of the Kingdom of Aquitaine (778). Until 1556, the Diocese of Bayonne included much Spanish territory, i. e. the four Archeparchies of Bastan, Lérin, Cinco Villas in Navarre, and Fontarabia in Guipuzcoa, a remnant of Charlemagne's conquests beyond the Pyrenees. Christophe de Beaumont, afterwards Archbishop of Paris, occupied the See of Bayonne from 1741 to 1745 and Astrus occupied it from 1820 to 1830.

Sees of Lescar and Oloron.—A local legend recorded in the great "Brévairia de Lescar" of 1541, and patterned after the Limousin legend of St. Marcellus, tells how the apostles converted the Godaui, a tribe of the Basques, by the force of St. Leontius, was the first Bishop of Lescar, according to history, St. Galactorius, martyred perhaps by the Visigoths after their defeat at Vouillé. St. Gratus, both mentioned in the Council of Agde (506), were respectively the first incumbents of the See of Lescar and the See of Oloron known to history. Until 1789 the Bishops of Lescar presided by right over the Assembly of the States of Béarn. Amongst those who occupied the See of Oloron was Roussel, the Dominican (1536-80), protégé of Marguerite de Navarre and convert to Protestantism. Sponde (Spondanus, 1568-1643), Bishop of Pamiers, who carried on the work of Baronius; Duvergier de Hauranne (1581-1643), Abbé de St. Cyr, the second founder of Jansenism, and Cardinal Lavigerie were born in territory now included in the Diocese of Bayonne. Bétharram is celebrated as a place of pilgrimage as also are Notre Dame de Pésta, at Paradies, and Notre Dame de Sarrance, visited by King Louis XI. In 1899 the following institutions were to be found in the diocese: 1 infant asylum, 36 in- termediate schools, 2 orphanages, 2 metapsychological and mathematical work treating of the constitution of matter. With Roger Boscovich, Bayma reduces all matter to extended points, centres of force acting in the inverse square of the distance. Thus acting upon one another, but of course not touching, for Bayma abhorred continuous matter and upheld the atomic model in dynamics, these points were bound up into molecules, and molecules into bodies. Boscovich made his points, or elements, attractive at molecular distances, repulsive at atomic distances. Bayma divides elements into attractive and repulsive, the former always attracting, the latter always repelling; the attractive elements corresponding in the nucleus of the molecule, the repulsive in the envelope. The work drew attention at Cambridge, and at Trinity College, Dublin. The author was advised to test his theories by ten years of experiments in chemistry and electricity, and convert all this into metaphysics. One of his proofs certainly lies open to grave objection, but Bayma's main theory does not stand or fall with that proposition. The gravest objection against the theory is its alleged failure to account for inertia. Father Bayma ever professed the utmost reverence for St. Thomas. He saying was: "the metaphysics of St. Thomas, with modern physics". 

JOSEPH RICKARY.
BAYSOY (Baiso) Guido de, an Italian canonist, b. about the middle of the thirteenth century, d. at Avignon, 10th March 1313. The probable place of his birth is Reggio, where he also studied law under Guido de Susaria. Here he became, successively, doctor and professor of canon law and also obtained an ecclesiastical benefice. Canon Gerhard, Bishop of Parma, attached him to himself and remained his patron, also as Cardinal-Archbishop of Sabina (d. 1302). To this patron Bayso dedicated his chief work, a commentary on the "Decretum" of Gratian, which he wrote about the year 1300 and entitled "Rosarium". It is an excellent collection of glossaries, not contained in the "Glossa Ordinaria" and principally compiled from Huguccio. Many additions to the glossary which are found in the editions published since 1505 (Paris), are taken from the "Rosarium" of Bayso, the patron of the author and the patron of his name.

In 1296 Pope Boniface VIII appointed Bayso Archbishop of Bologna and chancellor of the celebrated university in that city. Here he at first taught canon law privately and later on became a public professor, with the position he held for three years. Called to Avignon in 1304 he retained the dignity of archdeacon, held the office of papal chaplain, and also served in the Apostolic chancery until his death. His stay at Avignon was marked by several literary productions. Here he wrote an accurate and complete commentary on the Liber Sextus and also a "Tractatus super hieresi et aliis criminiibus in causâ Templarium et D. Bonifacii". This latter work was written in connexion with the condemnation of the Templars at the Council of Vienne. The second part of the work constitutes a defence of the orthodoxy of Boniface VIII, and is published in Mansi, "Coll. Sacr. Concil.", XXV (Venice, 1782), 415-426. Having held the position of archdeacon, Bayso is often known by the name of Archiconcubus and thus quoted (see Ferraris, Bibliotheca, Rome, 1892), VIII, 271. His chief work, the "Rosarium", has gone through many editions: Strasburg, 1472; Rome, 1477; Venice, 1498; 1513; 1601, etc. The "Apparatus ad Sextum", Mafra, 1592; Venice, 1577. Such a story as the origin of the rosary is well known. The rosary is a chain of links, each one of which is called a bead. The rosary is usually composed of a number of links, and each link contains a letter or word which is pronounced as it is grasped in the hand. The rosary is often used as a means of prayer and meditation, and is especially popular in Catholic countries. The rosary is composed of five decades, each containing a set of prayers and reflections. The rosary is often used as a means of prayer and meditation, and is especially popular in Catholic countries.

Beads, Use of, or, At PRAYERS.—Beads variously strung together, according to the kind, order, and number in certain forms of devotion, are in common use among Catholics as an expedient to ensure a right count of the parts occurring in more or less frequent repetition. Made of materials ranging from common wood or natural berries to costly metals and precious stones, they may be blessed, as they are in most cases, with prayer and holy water, thereby becoming sacramentals. In this character they are prescribed by the rules of most religious orders, both of men and women, to be kept for personal use or to be worn as part of the religious garb. They are now mostly found in the form of the Dominican Rosary, or Marian Psalter (see Rosary); but Catholics are also familiar with the Brightine beads, the Dolour beads, the Immaculate Conception beads, the Crown of Our Saviour, the Chaplet of the Five Wounds, the Crosier beads, and others. In all these devotions, due to individual zeal or fostered by particular religious bodies, the beads serve one and the same purpose of distinguishing and numbering the constituent prayers.

Rationalistic criticism generally sacrifices an Oriental origin to prayer beads; but man's natural tendency to iteration, especially of prayers, and the spirit and training of the early Christians may still safely be assumed to have spontaneously suggested fingers, pebbles, knotted cords, and strings of beads or berries as a means of counting, when it was desired to say a specific number of prayers. The earliest historical indications of the use of beads at prayer by Christians show, in this as in other things, a natural growth and development. Beads strung together or ranged on chains are an obvious improvement over the well-known primitive method instanced, for example, in the life of the Egyptian Abbot Paul (d. a. d. 341), who used to take three hundred pebbles into his hand and count and to drop one as he finished each of the corresponding number of prayers it was his wont to say daily. In the eighth century the penitentials, or rule books relating to penitents, prescribed various penances of twenty, fifty, or more, paters. The strings of beads, the origin of which is so generally said, gradually came to be known as paternosters. Archaeological records mention fragments of prayer beads found in the tomb of the holy abbesse Gertrude of Nivelles (d. 659); also similar devices discovered in the tombs of St. Michael and of St. Rosalia, both of
the twelfth century. The Byzantines quote William of Malmesbury (De Gest. Pont. Angl. IV, 4) as stating that the Countess Godiva, who founded a religious house at Coventry in 1040, donated, when she was about to die, a circket or string of costly precious stones on which she used to say her prayers, to be placed on a statue of the Blessed Virgin. In the course of the seventh, twelfth, and thirteenth centuries, such paternosters came into extensive use especially in the religious orders. At certain times corresponding to the canonical hours, lay brothers and lay sisters were obliged to say a certain number of Our Fathers as an equivalent of the clerical obligation of the Divine Office. The military orders likewise, notably the Knights of St. John, adopted the paternoster beads as a part of the equipment of lay members. In the fifteenth century, wearing the beads at one's girdle was a distinctive sign of membership in a religious confraternity or third order. If a certain worldliness in the use of beads as ornaments in those days had to be checked, as it was by various capitulary ordinances prohibiting monks and friars, for instance, from having beads of coral, cut stone, and similar materials around the neck, evidence is not wanting that paternosters were also openly carried as a sign of penance, especially by bands of pilgrims processiously visiting the shrines, churches, and other holy places of Rome. From this practice it is to be deduced that in the fifteenth century the beads were prized as gifts of friendship. They were especially valued if they had been worn by a person of known sanctity or if they had touched the relics of any saint, in which cases they were often piously believed to be the instruments of miraculous power and healing virtue.

Beads were generally strung either on a straight thread, or cord, or so as to form a circket, or loop. At the present time chain-d beads have almost entirely taken the place of the corded ones. To facilitate the counting or to mark off certain divisions of a devotion, sets of beads, usually decades, are separated from each other by a larger bead or sometimes by a medal or metal cross. The number of beads on a chaplet, or Rosary, depends on the number of prayers making up each particular form of devotion. A full Rosary consists of one hundred and fifty Hail Marys, fifteen Our Fathers, and three or four beads corresponding to introductory verses and the "Glory be to the Father," etc. Such a "pair of beads" is usually worn by pious persons and commonly has beads representing a third part of the Rosary. The Brigitte beads number seven paters in honour of the sorrows and joys of the Blessed Virgin, and sixty-three aves to commemorate the years of her life. Another Crown of Our Lady, in use among the Franciscans, has seventy-two aves, based on another tradition of the Blessed Virgin's age. The devotion of the Crown of Our Lord consists of thirty-three paters in honour of the years of Our Lord on earth and five aves in honour of His sacred wounds. In the church Latin of the Middle Ages, many names were applied to prayer beads as: devotions, sigmatica, oraculca, precaria, patrolipiquum, serta, precula, numeralia, computum, calculi, and others. An old English form, bedes, or bedies, meant primarily prayers. From the end of the fifth century and in the beginning of the sixteenth, the name paternoster beads fell into disuse and was replaced by the names ave beads and Rosary, chaplet, or crown.

The use of beads among pagans is undoubtedly of greater antiquity than their Christian use; but there is no evidence to show that the latter is derived from the former, any more than there is to establish a relation between Christian devotions and pagan forms of prayer. One sect in India used a chaplet consisting generally of one hundred and eight beads made of the wood of the sacred Tulsi shrub, to tell the names of Vishnu; another accompanying its invocations of Siva by means of the names of sixty-four or sixty-four berries of the Rudraksha tree. These or other species of seeds and berries were chosen as the material for these chaplets on account of some traditional association with the deities, as recorded in sacred legends. Some of the ascetics had a string of beads made of the teeth of dead bodies. Among some sects, especially the votaries of Vishnu, a string of beads is placed on the neck of children when, at the age of six or seven, they are about to be initiated or to be the users of the yantras. Most Hindus continue to wear the beads both for ornament and for use at prayers. Among the Buddhists, whose religion is of Brahminic origin, various prayer-formulas are said or repeated with the aid of beads made of wood, berries, coral, amber, or precious metals and stones. A string of beads cut from the bones of some holy lama is especially valued. The number of beads is usually one hundred and eight; but strings of thirty or forty are in use among the poorer classes. Buddhism in Burma, Tibet, China, and from silke are mainly made of more or less complicated forms of devotion, but the frequently recurring conclusion, a form of salutation, is mostly the same, and contains the mystic word Om, supposed to have reference to the Buddhist trinity, and an image, always a human head or a skull, attached to a Buddhist's prayer beads, and generally each string is provided with two little cords of special counters, ten in number, in the form of beads or metal disks. At the end of one of these cords is found a miniature thunderbolt; this, therefore, is converted into a small bell. With the aid of this device the devotee can count a hundred repetitions of his beads or 108x10x10 formulas in all. Among the Japanese, especially elaborate systems of counting exist. One apparatus is described as capable of registering 36,726 prayers or repetitions.

The Mohammedans use a string of ninety-nine (or one hundred) beads called the suhba or tawib, on which they recite the "beautiful" names or attributes of Allah. It is divided into three equal parts either by a bead of special shape or size, or by a tassel of gold or silk thread. The use of these Islamic beads appears to have been established as early as the ninth century independently of Buddhist influence. Some critics have thought the Mohammedan devotion to be the forerunner of the Rosary. The beads in general use are said to be often made of the sacred clay of Mecca or Medina. Among travellers' records of prayer beads is the famous instance, by Marco Polo, of the King of Malabar, who wore a fine silk thread strung with one hundred and four large pearls and rubies, on which he was wont to pray to his idols. Alexander Von Humboldt is also quoted as finding prayer beads, called Quipos, among the native Peruvians.

Beard.—Among the Jews, as among most Oriental peoples, the beard was especially cherished as a symbol of virility; to cut off another man's beard was an outrage (II Kings, x, 4); to shave or to pluck one's own beard was a sign of mourning (Ezra, xii, 5; xiv, 37); to allow the beard to be filed constituted a presumption of guilt (I Kings, xxi, 13). Certain ceremonial cuttings of the beard which probably imitated pagan superstition were strictly forbidden (Lev., xix, 27; xxi, 5). On the other hand, the leper was commanded to shave (Lev., xiv, 9). These usages which we learn from
the Bible are confirmed by the testimony of the monuments, both Egyptian and Assyro-Babylonian, in which the Jews are invariably depicted as bearded. The Egyptians themselves commonly shaved, and we are told that Joseph, on being taken from his prison, was made to shave before appearing in the presence of the king (Gen. xl. 14).

Such a practice existed in Rome, shortly before the time of Christ, it was the fashion to shave, but from the accession of Hadrian onwards, as we may see from the existing statues of the Roman emperors, beards once more became the order of the day. With regard to the Christian clergy, no clear evidence is available for the early centuries. The Apostles, in our most ancient monuments, are for the most part represented as bearded, but not uniformly so. (See Weis-Liebesdorffer, Christus- und Apostelbildnisse, Freiburg, 1902.) St. Jerome seems to censure the practice of wearing long beards, but no very definite conclusion can be drawn from his allusions or those of his contemporary, St. Augustine. The earliest positive legislation on the subject for clerics appears to be Canon xxvi of the so-called Fourth Council of Constantinople (599), which imposed a synodal censure on some council in Southern Gaul in the time of St. Cessarius of Arles (c. 503). There it is enjoined that a cleric is to allow neither hair nor beard to grow freely (Clericus nec comam nec barbae licet hinc et illinc apparere, but only directed only against beards of excessive length. Still this canon, which was widely quoted and is included in the "Corpus juris", had great influence in creating a precedent. (See for example the Canon spiritualis of the Ely Synod and the so-called "Exception" attributed to Egbert of York.) So far as concerns England, in particular it was certainly regarded throughout the Middle Ages as uncanonical to allow the beard to grow. A cleric was known as a "summon (seconum men, Laws of Whtubred, a.c. 696), and if it should seem that this might refer to the tonsure, we have a law of King Alfred: "If a man shave off another's beard let him make amends with xx shillings. If he bind him first and then shave him like a priest (hinc to proste bescire) let him make amends with lx shillings." And under King Edgar we find the canon: "Let no man in holy orders conceal his tonsure, nor let himself be misshaven nor keep his beard for any time, if he will have God's blessing and St. Peter's and ours." A similar moral direction is implied in the Church of the West and it was one of the great subjects of reproach on the part of the Greek Church, from the time of Photius onwards, that the Roman clergy systematically cut off their beards. But as Rattramus of Corbie protested, it was foolish to make an outcry about a matter which concerned salvation so little as this barba detentio aut conservatio.

The legislation requiring the beard to be shaved seems to have remained in force throughout the Middle Ages. Thus an ordinance of the Council of Tours, in 1119, threatened that the "cleric who "like a layman allowed hair and beard to grow," and Pope Alexander III ordained that clerics who nourished their hair and beard were to be shorn by their archdeacons, by force if necessary. This last decree was intended to withstand the plea in the text of the canon law (Declarals of Gregory IX, III, tit. i, cap. vii). Durandus, finding mystical reasons for everything, according to his wont, tells us that "length of hair is symbolical of the multitude of sins. Hence clerics are directed to shave their beards; for the cutting off of the best of the beard is similar to being nourished by the superfluous humours of the stomach, denotes that we ought to cut away the vices and sins which are a superfluous growth in us. Hence we shave our beards that we may seem like the angels who remain always in the bloom of youth." (Ratst. II, 16, 14.)

In spite of this, the phrase barbae nutritae which was classical in the matter, and was still used by the Fifth Council of Lateran (1512), always remained somewhat ambiguous. Consequently usage in the sixteenth century began to interpret the prohibition as not inconsistent with a short beard. Yet still many ordinances of episcopal synods which deal with the subject, but the point upon which stress is laid is that the clergy "should not seem to be aping the fashions of military folk" or wearing flowing beards like goats (Cincinnus et caprorum more), or allowing the hair on their upper lip to impede their drinking of the chalice. This last has always been accounted a solid reason in favour of the practice of shaving. To judge by the portraits of the popes, it was with Clement VII (1523) that a distinct beard began to be worn, and many among his successors, for example Paul III, allowed the beard to grow to considerable length. St. Charles Borromeo attempted to check the spread of the new fashion, and in 1576 he addressed to his clergy a pastoral "De barba" instructing them to observe the canons. Still, though the length of clerical beards decreased during the seventeenth century, it was not until its close that the example of the French court and the influence of Cardinal Oregi, Archbishop of Aix (1675), brought about a return to the earlier usage. For the last 200 years there has been no change, and an attempt made by some of the clergy of Bavaria in 1865 to introduce the wearing of beards was re-But by the Holy See.

As already noted, in Eastern lands a smooth face carries with it the suggestion of effeminacy. For this reason the clergy, whether Uniat or Schismatic, of the Oriental churches have always worn their beards. The same consideration, together with a regard for practical difficulties, has influenced the Roman authorities in according a similar privilege to missionaries, not only in the East but in other barbarous countries where the conveniences of civilization cannot be found. In the case of religious orders like the Capuchine and the Camaldolese Hermits the wearing of a beard is prescribed in their constitutions as a mark of austerity and penance. Individual priests who for medical or other reasons desire to exempt themselves from the law may procure the permission of their bishop.

HERBERT THURSTON.

Beardsley, Aubrey, English artist, b. at Brighton, 1872; d. at Mentone, France, 16 March, 1898. It has been cleverly said that Beardsley was "a boy who never grew up", and the statement has a considerable amount of truth in it. He was a wonderfully precocious boy all his life, with the frank merriment, enthusiasm, and exuberance of a lad. He was unable to withstand the desire to do one thing and to do another, and to shock people of narrow opinions, and his ignoble and vicious works were more the result of his Huck-like mischief and eccentricity of habit than of any evil disposition. His earliest published work was a programme for an entertainment in 1888 at the Brighton Grammar School, where he was a pupil, and his next in the "Be Magazine", Blackburn, 1891.

Young Beardsley commenced work as a clerk in the Guardian Fire Office, but at the earnest persuasions of Aymer Vallance and Pennell he entered Fred Brown's studio at Westminster and devoted his
Beatafic Vision, the immediate knowledge of God which the angelic spirits and the souls of the just enjoy in Heaven. It is called ‘vision’ to distinguish it from the mediately knowledge of God which the human mind may attain in the present life. And since in beholding God face to face the created intelligence finds perfect happiness, the vision is termed ‘beatafic’. For further explanation of the subject, see HEAVEN.

E. A. Pace.

Beatification and Canonization.—1. HISTORY.—According to some writers the origin of beatification and canonization in the Catholic Church is to be traced back to the ancient pagan apotheosis. (See APOTHEOSIS.) In his classic work on the subject (De Servorum Dei Beatificatione et Beatorum Canonizione) Benedict XIV examines at the very outset and refutes this view. He shows so well the substantial differences between them that no right-thinking person need henceforth confound the two institutions or derive one from the other. It is a matter of history who were elevated to the honour of apotheosis, on what grounds, and by whose authority; no less clear is the meaning that was attached to it. Often the decree was due to the statement of a single person (possibly bribed or enticed by promises, and with a view to fix the fraud more securely in the minds of an already superstitious people) that the dead body of the saint was being visited by an eagle, in the case of the emperors, or a peacock (Juno’s sacred bird), in the case of their consorts, was seen to carry heavenward the spirit of the departed (Livy, Hist. Rome, I, xvi; Herodian, Hist. Rome, IV, ii, iii). Apotheosis was awarded to most members of the imperial family of which family Romulus was the exalted prince. No regard was paid to virtues or remarkable achievements. Recourse was frequently had to this form of deification to escape popular hatred by distracting attention from the cruelty of imperial rulers. It is said that Romulius was deified by the senators who slew him; Poppaea was deified by her husband Nero in April, 68, after he had killed her to death; Geta had the honour from his brother Caracalla, who had got rid of him through jealousy. Canonization in the Catholic Church is quite another thing. The Catholic Church canonizes only those whose lives have been marked by the exercise of heroic virtue, and only after this has been proved by common repute for sanctity and by conclusive arguments. The chief difference, however, lies in the meaning of the term canonization, the Church seeing in the saints nothing more than friends and servants of God whose holy lives have made them worthy of His special love. She does not pretend to make gods (cf. Eusebius Emesinum, Serm. de S. Rom. M.; Augustine, De Civitate Dei, XXII, x; Curril. Alexandr., De Antiquo, i, xxvii; Cyrrian, De Exhortat. marty.; Conc. Nic., II, act. 3).

The true origin of canonization and beatification must be sought in the Catholic doctrine of the worship (cultus), invocation, and intercession of the saints. A few serious fault and caused him to be often misunderstood. By those who knew him he was regarded as the most original, brilliant, witty, and lovable man they ever met. His illustrations of ‘Salome’, ‘The Rape of the Lock’, ‘Mademoiselle de Maupin’, and ‘Volpone’ are amongst his greatest works. From boyhood he had bad health and suffered from frequent attacks of hemorrhage. He was always a man of deep religious feeling and became a Catholic at the close of his life (31 March, 1885).

Stevens, Life of Beardsley (London, 1898); The Studio (1883); The Magazine of Art (1883-94); Rosen, Eulogy of Beardsley (London, 1886); Craven, Dictionary of his Drawings and of Magazine Articles (New York, 1900).

George Charles Williamson.

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of the martyrs. Let one instance suffice. In the circular epistle of the Church of Smyrna (Eus., Hist. Eccl., IV, xxiii) we find mention of the religious celebration of the day on which St. Polycarp suffered martyrdom (23 February, 155); and the words of the pastorate express the sentiments of the Church in the celebration of such anniversaries: "We have at last gathered his bones, which are dearer to us than priceless gems and purer than gold, and laid them to rest where it was befitting they should lie. And if it be possible for us to assert, according to God's grace, the celebration of the birthday of his martyrdom with gladness, thus to recall the memory of those who fought in the glorious combat, and to teach and strengthen, by his example, those who shall come after us." This anniversary celebration and veneration of the martyrs was a service of thanksgiving and congratulation, a token and an evidence of the joy of those who engaged in it (Muratori, de Paradiso, x), and its general diffusion explains why Tertullian, though asserting with the Chiliasm that the death of the apostles did not entail eternal glory only after the general resurrection of the body, admitted an exception for the martyrs (de Resurrectione Carnis, xlix).

It must be obvious, however, that, while private moral certainty of their sanctity and possession of the heavenly reward sufficed for the devout veneration of the saints, it cannot suffice for public and common acts of that kind. No member of a social body may, independently of its authority, perform an act proper to that body. It follows naturally that for the public veneration of the saints the ecclesiastical authority of the pastors and rulers of the Church was constantly required. The Church had at heart, indeed, the honour of the martyrs, but she did not therefore grant liturgical honours indiscriminately to all those who had suffered death at it. St. Stephen, dying at the end of the fourth century, tells us (De Schiam. Donat., I, xvi, in P. L., XI, 916-917) of a certain noble lady, Lucilla, who was reprehended by Cæcilius, Archdeacon of Carthage, for having kissed before Holy Communion the bones of one who either was not a martyr or whose right to the title was unproved. The decision as to the martyr having died for his faith in Christ, and the consequent permission of worship, lay originally with the bishop of the place in which he had borne his testimony. The bishop determined on the martyrdom or death by torture; finding he had died a martyr, sent his name with an account of his martyrdom to other churches, especially neighbouring ones, so that, in the event of approval by their respective bishops, the cultus of the martyr might extend to their churches also, and that the faithful, as we read of St. Ignatius in the "Acts" of his martyrdom (Ruinaert, Acta Sinecura Martyrum, 19), "might hold communion with the generous martyr of Christ" (generoso Christi martyri communicantem). Martyrs whose cause, so to speak, had been discussed, and the fame of whose martyrdom had been confirmed, were known as proved (vindicati) martyrs. As far as the word is concerned it may probably not antedate the fourth century, when it was introduced into the Church by its usage; but the fact is certainly older. In the earlier ages, therefore, this worship of the saints was entirely local and passed from one church to another with the permission of their bishops. This is clear from the fact that in none of the ancient Christian cemeteries are we acquainted with the ecclesiastical authority having been so quickly paid to some martyrs, e.g. St. Lawrence, St. Cyprian of Carthage, Pope St. Sixtus of Rome (Duhamel, Origines du culte chrétien (Paris, 1903), 261).

The worship of confessors—of those, that is, who died peacefully after a life of heroic virtue—is not as ancient as that of the martyrs. The word itself takes on a different meaning after the early Christian periods. In the beginning it was given to those who confessed Christ when examined in the presence of the authorities of the Roman Empire (barbarism in his times to Ro. Mart., 2 January, D), as Benedit XIV (op. cit., II, c. ii, n. 6), to those who died peacefully after having confessed the Faith before tyrants or other enemies of the Christian religion, and undergone tortures or suffered other punishments of whatever nature. The consent of confessors was of course a holy life and closed it by a holy death in Christian peace. It is in this sense that we now treat of the worship paid to confessors.

It was in the fourth century, as is commonly held, that confessors were first given public ecclesiastical honour, though occasionally praised in ardent terms by earlier Fathers, and though an abundant reward (multiplex corona) is declared by St. Cyprian to be theirs (De Zeelo et Livore, col. 509; cf. Innoe. III, De Myst. Missae, n. 27; Benedict XIV, op. cit., I, v, n. 3 sqq; Bellarmine, De Missa, II, xx, n. 5). Still Bellarmine thinks it uncertain when confessors began to be objects of cultus, and asserts that it was not before 800, when the feasts of Sts. Martin and Remigius are found in the catalogue of feasts composed by the Council of Martin and Benedict XIII, by Pope Episcopal, that the veneration of Innocent III and Benedict XIV is confirmed by the implicit approval of St. Gregory the Great (DiaL, I, xiv, and III, xv) and by well attested facts: in the East, for example, Hilarius (Sozomen, III, xiv, and VIII, xix), Ephrem (Greg. Nysa., Orat. in laud. S. Ephrem), and other confessors were publicly honoured in the fourth century; and, in the West, St. Martin of Tours, as is gathered plainly from the oldest breviaries and the Mozarabic Missal (Bona, Rel. Lat., II, n. 3, and Duhamel, Dictionnaire des antiquités chrétiennes, s. v. Confesseurs). The reason of this veneration lies, doubtless, in the resemblance of the confessors' self-denying and heroically virtuous lives to the sufferings of the martyrs; such lives could truly be called prolonged martyrdoms, in which the believer, after being first paid to the saints (Duchesne, op. cit., 284) and only afterwards to those who resembled in their lives the very penitential and extraordinary existence of the saints. So true is this that the confessors themselves are frequently called martyrs. St. Gregory Nazianzen calls Sts. Basil a martyr (Orat. de laud., P. L., XXXVI, 602); St. Chrysostom applies the same title to Eustachius of Antioch (Opp. II, 606); St. Paulinus of Nola writes of St. Felix of Nola that he won heavenly honours, in sanctis saepe facta est (s. v. Sancti) ("a bloodless martyr"—Poem, XIV, Carm. III, v 4); St. Gregory the Great styles Zeno of Verona a martyr (DiaL, III, xix), and Metronius gives to St. Roterius (Acta SS., II, May 11, 306) the same title. Later on, the cultus of the confessors was extended to the dioceses, and due reverence was paid them. Their tombs were honoured (Martigny, loc. cit.) with the same title (martyria) as those of the martyrs. It remained true, however, at all times that it was unlawful to venerate confessors without permission from the ecclesiastical authority; and confessors public ecclesiastical honour; such honour, however, was always decreed only for the local
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terry over which the grantors held jurisdiction. Still, it was only the Bishop of Rome's acceptance of the cultus that made it universal, since he alone could permit or command in the Universal Church (Gonzales Tellez, Comm. Perpet. in singulos textus lib. Decr. III, xiv), in cap. I, De reliquiis et vener. Sanct.). Abuses, however, crept into this form of devotion, and as well for the affection of the faithful, as to the carelessness of some bishops in inquiring into the lives of those whom they permitted to be honoured as saints. Towards the close of the eleventh century the popes found it necessary to restrict episcopal authority on this point, and decreed that the virtues and miracles of persons proposed for public veneration should be examined in councils, more particularly in general councils. Urban II, Calixtus II, and Eugenius III followed this line of action. It happened, even after these decrees, that "some, following the ways of the pagans and deceived by the fraud of the evil one, venerated as a saint a man who had been killed while intoxicated". Alexander III (1159-81) took occasion to prohibit his veneration in these words: "For the honor is not proper to a fool's dead body, as, even though miracles were worked through him, it would not allow you to revere him as a saint unless with the authority of the Roman Church" (c. i, tit. cit., X, III, xiv). Theologians do not agree as to the decree of this council and whether it was made (Bellarmine, De Ecles. Triumph., I, viii), in which case the pope then for the first time reserved the right of beatification, or a pre-existing law was confirmed. As the decretal did not put an end to all controversy and some bishops did not obey it in as far as it regarded beatification (which right they had certainly possessed hitherto), Urban VII published, in 1654, a Bull which put an end to all discussion by reserving to the Holy See exclusively the miraculous right of canonization, but also that of beatification.

NATURE OF BEATIFICATION AND CANONIZATION.— Before dealing with the actual procedure in causes of beatification and canonization, it is proper to define these terms precisely and briefly in view of the preceding considerations. Canonization, generally speaking, is a decree regarding the public ecclesiastical veneration of an individual. Such veneration, however, may be permissive or preceptive, may be universal or local. If the decree contains a precept, and in the case of the Roman Church, it is a decree of canonization; if it only permits such worship, or if it binds under precept, but not with regard to the whole Church, it is a decree of beatification. In the ancient discipline of the Church, probably even as late as Alexander III, bishops of their several dioceses allowed public veneration to be paid to saints, and such episcopal decrees were not merely permissive, but, in my opinion, preceptive. Such decrees, however, could not prescribe universal honour; the effect of an episcopal decree of this kind, was usurping the power of the Roman pontiff in determining the rules of veneration. In such cases there was, properly speaking, no canonization, unless with the consent of the pope extending the cultus in question, implicitly or explicitly, and imposing it by way of precept upon the Church at large. In the more recent discipline beatification is a permission to venerate, granted by the Roman Pontiff with restriction to certain places and to certain liturgical exercises. Thus it is unlawful to pay to the person known as Blessed J. (e. the Beatus, beatified), public reverence outside the place where the permission is granted, or to recite an office in his honour, or to celebrate Mass with prayers referring to him, unless special indulg. be had; similarly, other methods of honour have been interdicted. Canonization is a precept of the Roman pontiff commanding public veneration to be paid an individual by the Universal Church. To sum up, beatification, in the present discipline, differs from canonization in this: that the former implies (1) a locally restricted, not a universal, permission to venerate, which is (2) a mere permissio; and, (3) no precept; while canonization implies a universal precept. In exceptional cases, either for other elections of Popes, or the pope, the latter may be lacking: thus, Alexander III not only allowed but ordered the public cultus of Bl. William of Malaval in the Diocese of Grosseto, and his action was confirmed by Innocent III; Leo X acted similarly with regard to Bl. Rosalba for the city and district of Mantua; Clement IX with regard to Bl. Rose of Lima, when he selected her as principal patron of Lima and of Peru; and Clement X, by making her patron of all America, the Philippines, and the Indies. Clement X also chose Bl. Stanislaus Kostka as patron of Poland, Lithuania, and the allied provinces. Again, in respect to universality, Sixtus IV permitted the cultus of Bl. John Boni for the Universal Church. In all these instances there was only beatification. The cultus of Bl. Rose of Lima, it is true, was general, but its purpose was not to promote a preceptive universality, was not strictly speaking canonization (Benedict XIV, op. cit., I, xxxii). Canonization, therefore, creates a cultus which is universal and obligatory. But in imposing this canonization of a new saint and a new name, the method, each constituting a new species of canonization, i.e. formal canonization and equivalent canonization. Formal canonization occurs when the cultus is prescribed in an explicit and definitive decision, after due judicial process and the ceremonies usual in such cases. Equivalent canonization occurs when the pope, omitting the judicial process and the ceremonies, orders some servant of God to be venerated in the Universal Church; this happens infrequently when such a cultus from a remote period the object of veneration, when his heroic virtues (or martyrdom) and miracles are related by reliable historians, and the fame of his miraculous intercession is uninterrupted. Many examples of such canonization are to be found in Benedict XIV: e. g. Saints Romuald, Norbert, Bruno, Peter Nolasco, Raymond Nonnatus, John of Matha, Felix of Valois, Queen Margaret of Scotland, King Stephen of Hungary, Wenceslaus Duke of Bohemia, and Gregory VII. Such instances afford a good basis for the distinction between the terms beatification and canonization. It proceeds in these equivalent canonizations. St. Romuald was not canonized until 430 years after his death, and the honour came to him sooner than to any of the others mentioned. We may add that this equivalent canonization consists usually in the ordering of an Office and Mass by the pope in honour of the saint, and that mere enrolment in the Roman Martyrology does not by any means imply this honour (Bened. XIV, 1, e. xiii, n° 14).

PAPAL INfallIBILITY AND CANONIZATION.—Is the papal infallibility in matters of canonization? Most theologians answer in the affirmative. It is the opinion of St. Antoninus, Melchior Cano, Suarez, Bellarmine, Bañez, Vasquez, and, among the canonists, of Gonzales Tellez, Paganus, Schmalegruber, Barbossa, Reinastell, Covarruvias (Varia resol., I, x, n° 13), Albitius (De Inconstituentia in fide, xl, n° 205), Petra (Comm. in Const. Apost. I, in notes to Const. I, Alex., III, n° 17 sqq.), Joannes a S. Thomà (on II-II, Q. I, disp. 9, a. 2), Silvester (Summna, s. v. Infallibilitas), Del Benito in II, dub. 253), and many others. In Quodlib. IX, a. 19, Thomas says: "Since the honour we pay the saints is in a certain sense a profession of faith, i.e. a belief in the glory of the Saints [sed sanctorum gloriarum credimus] we must piously believe that in this matter also the judgment of the Church is not liable to error."
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These words of St. Thomas, as is evident from the authorities just cited, all favouring a positive infallibility, have been interpreted by his school in favor of infallibility in the matter of canonization, and this interpretation is supported by several other passages in the same Quodlibet. This infallibility, however, according to the holy doctor, is only a point of pious belief. Theologians generally oppose to the fact of papal infallibility in this matter of canonization, but disagree as to the quality of certificate due to a papal decree in such matter. In the opinion of some it is of faith (Arrigas, De fide, disp. 9, § 8, n° 27); others hold that to refuse assent to such a judgment of the Holy See would be both impious and heretical (Arrigas, De fide, disp. 9, § 8); many more (and this is the general view) hold such a pronouncement to be theologically certain, not being of Divine Faith as its purport has not been immediately revealed, nor of ecclesiastical Faith as having thus far not been defined by the Church.

What is the object of this infallible judgment of the pope? Does he define that the person canonized is in heaven or only that he has practised Christian virtues in an heroic degree? I have never seen this question discussed; my own opinion is that nothing else is defined than the fact that such a person was in heaven. The formula used in the act of canonization has nothing more than this: “In honour of... we decree and define that Blessed N. is a Saint, and we inscribe his name in the catalogue of saints, and order that his memory be celebrated on the... day of... his feast.” (Ad honorem... beatum N. Sanctum esse decernimus et definimus ac sanctorum catalogo adscribimus statues et ecclesiæ universalis illius memoriam qua libet anno, diebus natalibus, pia devotioni recoli debere.) There is no question of heroic virtue in this formula; on the other hand, sanctity does not necessarily imply the exercise of heroic virtue, since one who had not hitherto practised heroic virtue would, by the one transient heroic act in which he yielded up his life for Christ, have justly deserved to be considered a saint. This view seems all the more certain if we reflect that all the arguments of theologians for papal infallibility in the canonization of saints are based on the fact that on such occasions the pope believes and asserts that the decision which they publish is infallible (Pesch, Pral. Dogm., I, 552).

This general agreement of theologians as to papal infallibility in canonization must not be extended to beatification. Withstanding the “Ignoramus” teaching of the canonical commentary known as “Glossæ,” in cap. un. de reliquis et venerat. SS. (III, 22) in 6; Innocent., Comm. in quinque Decretalium libros, tit. de reliquis, etc., n° 4; Ostieniae in eund. tit. n° 10; Felini, cap. liii, De testibus, etc., X (II, 20); Caesari, tract. De individuibus adversus Lutherum ad Julium Medecem; Augustini de Ancora, seu Triumphi, De potestate eccl. Q. xiv, a. 4j). Canonists and theologians generally deny the infallible character of decrees of beatification, whether formal or equivalent, since it is always a permission, not a command; while it leads to canonization, it is not the last step. Moreover, in most cases, the cultus permitted by beatification is restricted to a determined province, city, or religious body (Benedict XIV, op. cit., I, xiii). Some, however, have thought otherwise (Arrigas, Theol. V, disp. 7, § 6; Amicus, Theol. IV, disp. 7; 14, n° 98; Turrianus on II—II, V, disp. 17, n° 6; De Bene, De S. Inquiat. II, dub. 254).

PRESIDENT PROCESSION IN CAUSES OF BEATIFICATION AND CANONIZATION.—We must first distinguish causes and processes, notwithstanding the “central teaching” of the method followed is not entirely identical in both cases.

(a) The Beatification of Confessors.—In order to secure beatification (the most important and difficult step in the process of canonization) the regular procedure is as follows:

(1) Choosing an opus postulatum by the postulator-general of the cause, to promote all the judicial inquiries necessary in places outside of Rome. Such inquiries are instituted by the local episcopal authority.

(2) The preparation of the inquiries (processus), all of which are carried on by the ordinary episcopal authority. They are of three kinds: Informative inquiries regard the reputation for sanctity and miracles of the servant of God, not only in general, but also in particular instances; there may be several such inquiries if it is thought that they belong to different dioceses. Processus de non cultu are instituted to prove that the decrees of Urban VIII regarding the prohibition of public worship of servants of God before their beatification have been obeyed; they are generally conducted by the bishop of the place where the relics of the servant of God are preserved. Other inquiries are known as Processus diligentiarum and have for their object the writings attributed to the person whose beatification is in question; they vary in number according to the case, but are thought likely to be found, and may not be judicially executed before an “Instruction” is obtained from the promoter of the Faith by the postulator-general and by him sent to the bishop in question.

(3) The results of all these inquiries are sent to Rome, to the Congregation of Rites, in charge of a messenger (portitor) chosen by the judges, or by some other secure way, in case a rescript of the congregation dispenses from the obligation of sending a messenger.

(4) They are opened, translated if necessary into Italian, a public copy is made, and a cardinal is deputed by the pope as relator or ponens of the cause, for all which steps rescripts of the congregation, confirmed by the pope, must be obtained.

(5) The writings of the servant of God are next revised by theologians appointed by the cardinal relator himself, authorized to so act by a special rescript. Meantime, the advocate and the procurator of the cause, chosen by the postulator-general, have prepared all the documents that concern the introduction of the cause (positio super introductione causa). These consist of (a) a summary of the informative processes, (b) an information, (c) answers to the observations or difficulties of the promoter of the faith sent by the postulator-general.

(6) This collection of documents (positio) is printed and distributed to the cardinals of the Congregation of Rites forty days before the date assigned for their discussion.

(7) If nothing contrary to faith and morals is found in the writings of the servant of God, a decree is published authorizing further action (quod in causa procedi posset ad ulteriorem), i.e. the discussion of the matter (dubium) of appointment or non-appointment of a commission for the introduction of the cause.

(8) At the time fixed by the Congregation of Rites an ordinary meeting (congregatio) is held in which this appointment is debated by the cardinals of the aforesaid congregation and its officials, but without the vote or participation of the consultors, though this privilege is always granted them by rescript.

(9) If in this meeting the cardinals favour the appointment of the aforesaid commission, a decree to that effect is promulgated, and the pope signs it, but, according to custom, with his papal name, not with that of his pontificate. The consequent approval of the servant of God is judicially given the title of Venerable.

(10) A petition is then presented asking remissorial letters for bishops in partibus (outside of Rome),
authorizing them to set on foot by Apostolic authority, the inquiry (processus) with regard to the fame of sanctity and miracles in general. This permission is granted by rescript, and such remissorial letters are prepared and sent to the postulator-general. In case the eyewitnesses be of advanced age, other remissorial letters are usually granted for the purpose of opening a process known as 'inchoative' concerning the particular virtues and miracles that the person is connected with. This is done in order that the proofs may not be lost (ne perempt probationes), and such inchoative process precedes that upon the miracles and virtues in general.

(11) While the Apostolic process concerning the reputation of sanctity is under way outside of Rome, documents are being prepared by the procurator of the cause for the discussion de non cultu, or absence of cultus, and at the appointed time an ordinary meeting (congregatio) is held in which the matter is investigated; if it be found that the decree of Urban VIII has been complied with, another decree provides that further steps may be taken.

(12) When the inquiry concerning the reputation of sanctity (super famam) has arrived in Rome, it is opened (as already described in speaking of the ordinary, and with the same formularies in regard to rescripta), then translated into Italian, summarized, and declared valid. The documents super fama in general are prepared by the advocate, and at the proper time, in an ordinary meeting of the cardinals of the Congregation of Rites, the question is discussed: whether there is evidence of a general repute for sanctity and miracles of this servant of God. If the answer is favourable, a decree embodying this result is published.

(13) New remissorial letters are then sent to the bishops in partibus for Apostolical processes with regard to the reputation for sanctity and miracles in particular. These processes must be finished within eighteen months and when they are received in Rome are opened, as above described, and by virtue of an equal number of rescripta, by the cardinal prefex, translated into Italian, and their summary authenticated by the Chancellor of the Congregation of Rites.

(14) The advocate of the cause next prepares the document (positio) which has reference to the discussion of the validity of all the preceding processes, informative and Apostolic.

(15) This discussion is held in the meeting called congregatio rostialis from the fact that it is only judges of the Rota who vote. If the difficulties of the process are met with satisfaction, the advocate, the postulator, and the rest of the consistory, draft a decree establishing the validity of the inquiries or processes is published.

(16) Meanwhile all necessary preparation is made for the discussion of the question (dubium): Is there evidence that the venerable servant of God practised virtues both theological and cardinal, and in an heroic degree? (An constat de virtutibus Ven. servi Dei, tam theologics quam cardinalibus, in heroico gradu?) In the causes of confessors this step is of primary importance, and the point is discussed in the same way as in cases or congregations called respectively, ante-preparatory, preparatory, and general. The first of these meetings is held in the palace of the cardinal relator (reporter) of the cause, and in it only consultants of the Congregation of Sacred Rites are allowed to vote; the second takes place in the Vatican, and again only the afore-said consultants vote, though on this occasion in presence of the Cardinals of the Congregation of Rites, and, with their chairman, or prefect, presiding; the third is also held in the Vatican, and at it the postulator, the relator, and both consultants vote. For each of these congregations the advocate of the cause prepares and prints official reports (positiones), respectively report, new report, final report, concerning the virtues, etc., positio, positio nova, positio nonissima, super virtutibus. In each case, before proceeding to the subsequent meeting, a majority of the consultors must decide that the difficulties of the theologian of the Faith have been satisfactorily solved.

(17) When the Congregation of Rites in the above described general meeting has decided favourably, the pope is asked to sign the solemn decree which announces that there is evidence of the heroic virtues of the servant of God. This decree is not published until after the pope, having commended the matter to God in prayer, gives a final consent and confirms by his supreme sentence the decision of the congregation.

(18) The miracles now remain to be proved, of which two of the first class are required in case the practice of virtues in the heroic degree has been proved, in both ordinary and Apostolic inquiries or processes, by eyewitnesses—three, if the eyewitnesses were found only in the ordinary processes; four, if the virtues were proven only by hearsay (de audito) witnesses. If the miracles have been sufficiently proven in the Apostolic processes (super virtutibus) already declared valid, steps are taken at once to prepare with the same formularies (super miracula). If in the Apostolic processes only general mention has been made of the miracles, new Apostolic processes must be opened, and conducted after the manner already described for proving the presence of virtues in the heroic degree.

(19) The discussion of the particular miracles proceeds exactly in the same way and in the same order as that of the virtues. If the decisions be favourable, the general meeting of the congregation is followed by a decree, confirmed by the pope, in which it is announced that there is proof of miracles. It must be noted here that in the positio for the ante-preparatory congregation there are required, and are printed, opinions of two physicians, one of whom has been chosen by the postulator, the other by the Congregation of Rites. Of the three reports (positiones) above mentioned, and which are now also required, the first is prepared in the usual way; the second consists of an exposition of the heroic virtues of the servant of God, an information, and a reply to laborious observations of the opponents of the heroic decision. If a majority of the consultors are favourable, a decree to this effect is issued by the pope, and at the time appointed by him the solemn beatification of the servant of God takes place in the Vatican Basilica, on which occasion a pontifical Brief is issued permitting the public cultus and veneration of the beatified person now known as Blessed (Beatus).

(b) The Beatification of Martyrs.

(1) The causes of martyrs are conducted in the same way as those of confessors as far as the informative processes and those de non cultu and ad introductionem cause are concerned. But when once the commission of introduction has been appointed they advance much more rapidly.

(2) No remissorial letters are granted for Apostolic processes concerning the general reputation for martyrdom and miracles; the letters sent call for an immediate investigation into the fact of martyrdom, its motive, and the particular miracles alleged. There is no longer a discussion of the general reputation for martyrdom and miracles.

(3) The miracles are not discussed, as formerly, in separate meetings, but in the same meetings that deal with the fact and the motive of the martyrdom.
(4) The miracles (signa) required are not those of the first class; those of the second class suffice, nor is their number determined. On some occasions the decision as to miracles has been entirely dispensed with.

(5) The discussion as to martyrdom and miracles, formerly in these meetings or congregations, via, the ante-preparatory, preparatory, and general, is now usually conducted. Through a dispensation to be had in each instance from the sovereign pontiff, in a single congregation known as particularia, or special. It consists of six or seven cardinals of the Congregation and the pope personally, or specially deputed by the pope. There is but one postito prepared in the usual way; if there be an affirmative majority a decree is issued concerning the proof of martyrdom, the cause of martyrdom, and miracles. (Consilare de Martyrio, causâ Martýrí et signâ.)

(6) The final stage is a discussion of the security (super tuto) with which advance to beatification may be made, as in the case of confessors; the solemn beatification below. If followed in all cases of formal beatification in causes of both confessors and martyrs proposed in the ordinary way (per viam non cultus). Those proposed as coming under the definition of causes excepted (causa excepta) by Urban VIII are treated in another way. In such cases it must be proved to an immemorial public veneration (at least for 100 years before the promulgation, in 1640, of the decrees of Urban VIII) has been paid the servant of God, whether confessor or martyr. Such cause is proposed under the title of “confirmation of veneration” (de confinitione cultus); it is dealt with in an ordinary meeting of the Congregation of Rites. When the difficulties of the promotor of the Faith have been satisfied, a pontifical decree confirming the cultus is promulgated. Beatification of this kind is called equivalent or virtual.

(c) The Canonization of Confessors or Martyrs.—The canonization of confessors or martyrs may be taken up as soon as two miracles are reported to have been worked at their intercession, after the pontifical permission of public veneration as described above. At this stage it is only required that the two miracles worked after the permission awarding a public cultus be discussed in three meetings of the congregation. The discussion proceeds in the ordinary way; if the miracles be confirmed, another meeting (super tuto) is held. The pope then issues a Bull of Canonization in which he not only permits, but commands, the public cultus, or veneration, of the saint.

It is with the utmost possible brevity that I have described the elements of a process of beatification or canonization. It may be easily conjectured that considerable time must elapse before any cause of beatification or canonization can be conducted, from the first steps of the information, inquiry, or process, to the issuing of the decree super tuto. This is especially true at present, when a great number of causes, new and old, are proposed for discussion before the Sacred Congregation of Rites (see “Catalogue ac Status Caesarum Beatificationes”), Rome, (1901). According to the constitution of this Congregation, more than one important discussion (dubia majora) cannot be proposed at the same time. It must be remembered (a) that the same cardinals and consultors must vote in all discussions; (b) that there is a single promoter of the Faith and one sub-promotor, who alone have charge of all observations to be made with regard to the dubia; (c) that these cardinals and consultors have to treat questions of ritual as well as processes of canonization and beatification. To exceed all this business there is but one weekly meeting (congressus), a kind of minor congregation in which only the cardinal prefect and the major officials vote; in it less important and practical questions are settled regarding rites as well as causes, and answers are given, and rescripts which the pope afterwards verbally approves. The other meetings of the congregation (ordinary, rotal, and “upon virtues and miracles”) may be held six times in the course of the year. Some other cause must therefore be found for the slow progress of causes of beatification or canonization than a lack of good will or activity on the part of the Congregation of Rites.

Expense.—It will not be out of place to give succinctly the ordinary actual expenses of canonization and beatification. Of these expenses some are necessary others merely discretionary, i. e. some are specified (e. g. the expenses incurred in obtaining the most of gifts presented) to others, though necessary, are not specified. Such are the expenses of the solemnity in the Vatican Basilica, and for paintings representing the newly beatified which are afterwards presented to the pope, the cardinals, officials, and consultors of the Congregation of Rites. The limits of this class of expenses depend on the postulator of the cause. If he chooses to spend a moderate sum the entire cause from the first process to the solemn beatification will not cost him less than $20,000. The expenses of the process from beatification to canonization will easily exceed $30,000. In illustration of this we subjoin the final account of the expenses of the public solemnities in the Vatican Basilica for the canonization, by Leo XIII, of Saints Anthony Maria Zaccaria and Peter Fourier, as published by the Most Rev. Domenico Plane, titular Archbishop of Lodicea, then Secretary of the Congregation of Rites.

To decoration of the Basilica, lights, architectural designs, labour, and superintendence,.............. Lire 152,840.58

Procession, Pontifical Mass, preparation of altars in Basilica.......... Lire 8,114.58
Cost of gifts presented to Holy Father.............. Lire 1,438.87
Hangings, Sacred Vestments, etc.............. Lire 12,990.60
Services rendered and different offerings.............. Lire 3,522.07
Recompense for services and money loaned.............. Lire 3,355.00
To the Vatican Chapter and Choral society for decorations and candles.............. Lire 18,000.00
Propine and Competenza.............. Lire 16,936.00
Incidental and unforeseen expenses.............. Lire 4,468.40

Lire 221,949.10—or (taking the lire as equivalent to $1.193 in United States money) $42,816.87. (See also BLESSED.)

BENEDICT XIV, De servorum Dei beatificatione et beatorum canonisatione (the classic text on this subject); SCHMID GUBLER, Jura Ecclesiasticum Universum, III, tit. 45; FERRARINI, Bibliotheca Canoniaca, s. v. Veneratio Sanctorum; FORNARI, Codex pro postulatoribus; GARDENLLI, Decreta authenticorum s. c. Congr. Ritusum; REIFFENSTUL, Jura Canonicum Universum, III, tit. 45; VON MOT, s. v. in Kirchenlex. Other writers of importance have been quoted in the text.

CAMILLO BECCARI

Beatiudes, Mount of.—This name is given to the place where Our Saviour delivered the "Sermon on the Mount," beginning with the Beatitudes. It is a scene of this discourse today. It is known as Mount Tabor, Karn Hattin (or Kurun Hattin), the Horns of Hattin, a mountain which receives its name from the little village at its northern base and from the two cones or horns which crown its summit. Karn Hattin is in Galilee, within easy distance of Nazareth, Caesarea, and Mt. Tabor, and of the shores of Lake Gennesaret (the Sea of Galilee) to the east, and of Capharnaum to the north-east, in the centre, therefore, of much of the ministry of Jesus. It lies 1,816 feet above the lake and 1,133 feet above the sea level (according to Bedeker, Palestine and Syria, Leipzig, 1898, pp. 385, 288, which has the high au
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According to another opinion recently put forth by certain critics, the mountain is purely ideal in Matthew, while in Luke a plain is the place on which the Beatitudes were spoken. The author of the First Gospel, in the opinion of Loisys (Le Discours sur la Montagne) "desires to have for the publication of the New Law, a setting analogous to that which is described in Exodus (xx, 16-22) for the Old Law. The mountaineous landscape of Mathew is the Sima Winetor, where Jesus speaks as prince of the kingdom of God and shows Himself greater than Moses. . . . To seek an exact geographical determination here is no more expedient than in the case of the mountain of the temple, which was a level field, being represented as high enough to afford a view of all the kingdoms of the world. There is most probably an element of truth in this opinion; nearly all the Fathers seek a symbolic meaning in the mountain (v. St. Thomas Aquinas, Catena Aurea, loc. cit.) and are probably right in attributing it to Matthew. But his account and that of St. Luke have too matter-of-fact an air to allow us to believe that either intended the mountain to be regarded as purely ideal. Mathew believed, then, that the New Law, just as the Old, was to be given from the mountain. We are assuming here, of course, that the Sermon on the Mount was a genuine discourse by Our Lord, not a mere rearrangement of His sayings made by Mathew.

If we seek to determine the particular mountain to which the Evangelists allude, we cannot advance with anything like certainty beyond the ancient opinion of St. Jerome (Comm. in Ev. Matt.) that the events before and after the discourse, show that it was given on a mountain on the border of Galilee. It is unlikely that the locality was not far distant from Capernaum, into which Our Lord entered after finishing His discourse (Matt., vii, 5; Luke, vii, 1); but the Evangelists do not say how soon after the discourse He entered Capernaum. We know from their literary methods that it may have been a day, a week, or even more, for they had little interest in the chronological sequence of events, and the attempt to press details of this sort only results in inextricable contradictions. Besides, the site of Capernaum itself is uncertain. Matthew gives us a hint as to what vicinity Jesus set out from to ascend the mountain, except that it was somewhere in Galilee; how then can the mountain be determined? It is true many (e.g. Stanley) assume that Jesus must have been in Galilee in the Sabbath; but no word in the Gospels warrants the assumption, though it is the most likely one.

In favour of Karn Hattin, it is said, is the fact that it is accessible from all sides, which is thought to be demanded by the narratives of Matthew (iv, 25, v, 1) and Luke (vi, 17). But this argument, although it is accepted by Dean Stanley (Sinai and Palestine, London, 1883, p. 369) who is usually quite rigorous in requiring proof, has little force, since the multitude did not flock to the mountain on all sides, of passing into Matthew Evangelists, first gathered together and followed Jesus up the mountainside. (Cf. iv, 25, v, 1, with vii, 28, where the multitude, not merely the disciples, are found on the spot where the sermon was delivered.) There is, however, in support of Karn Hattin; Edersheim (Life and Times of Jesus, New York, 1886) says there are several reasons which make it unsuitable, but gives none. It is near the scene of Our Lord's greatest activity and fulfils all the requirements to be the place where the Beatitudes were spoken. It is, however, that so great an authority as Robinson (Biblical Researches in Palestine, III, 487) says there are several mountains to the west of the lake equally as suitable as Karn Hattin; but this hardly gives it the proper force to the word, as mountain.
which seems to mark the place as distinct from the hills of almost uniform height in the vicinity.


JOHN F. FENLON.

Beatitude. The Exorc, the solemn blessings (beatiudines, benedictiones) which mark the opening of the Sermon on the Mount, the very first of Our Lord's sermons in the Gospel of St. Matthew (v, 3–10). Four of them occur again in a slightly different form in the Gospel of St. Luke (vi, 22), likewise at the beginning of a sermon, and running parallel to Matthew, 5–7, if not another version of the same. And here they are illustrated by the opposition of the four curses (24–26). The fuller account and the more prominent place given the Beatitudes in St. Matthew is quite in accordance with the scope and the tendency of the First Gospel, in which the spiritual character of the Messianic kingdom—the paramount idea of the Beatitudes—is consistently put forward, in sharp contrast with Jewish prejudices. The very peculiar form in which Our Lord proposed His blessedness, as it were, a dispensation, the only example of its kind, His sayings that may be styled poetical—the parallelism of thought and expression, which is the most striking feature of Biblical poetry, being unmistakably clear.

The text of St. Matthew runs as follows:

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are the meek: for they shall possess the land.
5. Blessed are they that mourn: for they shall be comforted.
6. Blessed are they that hunger and thirst after justice: for they shall have their fill.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the clean of heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called the children of God.
10. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

TEXTUAL CRITICISM.—As regards textual criticism, the passage offers no serious difficulty. Only in verse 9, the Vulgate and many other ancient authorities omit the pronoun ab iis, ipse: probably a merely accidental omission. There is room, too, for serious critical doubt, whether verse 5 should not be placed before verse 4. Only the etymological connexion, which in the original is supposed to have existed between the “poor” and the “meek,” makes us prefer the order of the Vulgate.

First Beatitude.—The word “poor” seems to represent an Aramaic ‘dnyd (Hebr. ‘dn), bent down, afflicted. Perhaps it is a noun from the root, ‘dnyn, bending oneself down, humble, meek, gentle. Some scholars would attach to the former word also the sense of humility; others think of “beggars before God, in humble spirit,” their need of Divine help. But the opposition of “rich” (Luke, vi, 24) points especially to the common and obvious meaning, which, however, ought not to be confined to economical need and distress, but may comprehend the whole sphere of the opposite intimation, their low estate, their social dependence, their defenceless exposure to injustice from the rich and the mighty. Besides the Lord’s blessing, the promise of the heavenly kingdom is not bestowed on the actual external condition of such poverty. The blessed ones are the poor “in spirit,” who by their free will are ready to bear for God’s sake this painful and humble condition, even though at present they be actually rich and happy, while on the other hand, the really poor man may fall short of this poverty “in spirit.”

Second Beatitude.—Inasmuch as poverty is a state of humble subjection, the “poor in spirit” come near to the “meek,” the subject of the second blessing. The ἀνατελλω, they who humbly and meekly bend themselves down before God and man, shall “inherit the land” and possess their inheritance in peace. This is a phrase taken from Ps., xxxvi, (Hebr., xxxvi), 11, where it refers to the people of the God-forsaken land of Israel, but here, in the words of Christ, it is of course but a symbol of the Kingdom of Heaven, the spiritual realm of the Messiah. Not a few interpreters, however, understand “the earth.” But they overlook the original meaning of Ps., xxxvi, 11, and unless, by a far-fetched expiency, they take the earth also to be a symbol of the Messianic kingdom, it will be hard to explain the possession of the earth in a satisfactory way.

Third Beatitude.—The “mourning,” in the Third Beatitude is in Luke (vi, 25) applied to laughter and similar frivolous worldly joy. Motives of mourning are not to be drawn from the miseries of a life of poverty, abjection, and subjection, which are the very blessings of verse 3, but rather from those miseries from which the pious man is suffering in himself and in others, and most of all the tremendous might of evil throughout the world. To such mourners the Lord Jesus carries the comfort of the heavenly kingdom, “the consolation of Israel” (Luke, ii, 25) foretold by the prophet, and especially by the prophet of Consolation of Isaias (xi–lxvi). Even the Later Jews knew the Messiah by the name of Mêndēthm, Consoler. These three blessings, poverty, abjection, and subjection, are a commendation of what nowdays are called the passive virtues: abstinance and endurance, and the Eighth Beatitude (verse 10) leads us back again to the same teaching.

Fourth Beatitude.—The others, however, demand a more active behaviour. First of all, “hunger and thirst” after justice; a strong and continuous desire of progress in religious and moral perfection, the reward of which will be the very fulfilment of the desire, the continuous growth in holiness.

Fifth Beatitude.—From this interior desire a further step should be taken to acting; to the works of “mercy”, corporal and spiritual. Only the merciful will obtain the Divine mercy of the Messianic kingdom, in this life and in the final judgment. The wonderful fertility of the Church in works and institutions of corporal and spiritual mercy of every kind shows the prophetic sense, not to say the creative power, of this simple word of the Divine Teacher.

Sixth Beatitude.—According to Biblical terminology “cleansing of heart” (verse 8) cannot exclusively be found in interior chastity, nor even, as many scholars suppose, in a general state of purity of conscience, as opposed to the Levitical, or legal, purity required by the Scribes and Pharisees. At least the proper place of such a blessing does not seem to be between mercy (verse 7) and peacemaking (verse 9), nor after the spiritual and happy; while on the other hand, after justice. But frequently in the Old and New Testaments [Gen., xx, 5; Job, xxxiii, 3; Ps., xxiii (Hebr., xxiv), 4; lxii (Hebr., lxxxii), l; I Tim., i, 5; II Tim., ii, 22] the “pure heart” is the simple and natural word, the recipient of the divine vision, of the heavenly kingdom without any condition, heavenly without any condition. Moreover, vi, 22, and thus opposed to the unavowed by-ends of the Pharisees (Matt., vi, 1–6, 16–18; vii, 15; xxiii, 5–7, 14). This “single eye” or “pure heart” is most of all required in the works of mercy (verse 7)
and zeal (verse 9) in behalf of one's neighbour. And it stands to reason that the blessing, promised to this continuous looking for God's glory, should consist of the supernatural "seeing" of God Himself, the last aim and end of the heavenly kingdom in its completion.

Seventh Beatitude.—The "peacemakers" (verse 9) are those who not only live in peace with others but moreover do their best to preserve peace and friendship among mankind and between God and man, and to restore it when it has been disturbed. It is on account of this godly work, "an imitating of God's love of man" as St. Gregory of Nyssa styles it, that they shall be called the sons of God, "children of your Father who is in heaven" (Matt., v. 45).

Eighth Beatitude.—When after all this the pious disciples of Christ are repaid with gratitude and even "persecution" (verse 10) it will but be a new blessing, "for theirs is the kingdom of heaven".

So by an inclusion, not uncommon in Biblical poetry, the last blessing goes back to the first and the second. The pious, whose sentiments and desires, whose works and sufferings are held up before us, shall be blessed and happy by their share in the Messianic kingdom, here and hereafter. And viewed in this light the different kinds of blessing enumerated in the immediate verses seem to express, in partial images of the one endless beatitude, the same possession of the Messianic salvation. The eight conditions required constitute the fundamental law of the kingdom, the very pith and marrow of Christian perfection. For its depth and breadth of thought, and its practical bearing on Christian life, the passage may be put on a level with the Decalogue in the Old, and the Lord's Prayer in the New Testament, and it surpasses both in its poetical beauty of structure. The commentaries on St. Matthew and St. Mark, and the monographs on the Sermon on the Mount, the Beatitudes are treated in eight homilies of ST. GREGORY OF NYSSA, P. L., X., 348-375; P. L., XX, 322-328. Different patristical sentences on single beatitudes are noticed in P. L., XXI (Index IV), 28 sqq.

JOHN P. VAN KASTENEN.

Beaton (or Bethune), David, Cardinal, Archbishop of St. Andrews, b. 1494; d. 29 May, 1546. He was of an honourable Scottish family on both sides, being a younger son of John Beaton of Balfour, Fifeshire, and Isabel, daughter of David Monypenny of Pittin's Fife. Educated at the University of St. Andrews, he went in his seventeenth year to Glasgow, where his uncle, James Beaton, was then archbishop, and where his name appears in the list of students of the university in 1511. He completed his education in Paris, and in 1519 was appointed by James V., then King of Scotland, resident at the French court. His first ecclesiastical preferment was to the rectories of Campsie and Cambuslang, to which he was presented by his uncle, the Archbishop of Glasgow, and when the latter was translated to the primatial see in 1522, he resigned to his nephew the commendatory Abbey of Arbroath, obtaining for him from Pope Adrian VI a dispensation from wearing the monastic habit. Beaton returned from France in 1525, took his seat in Parliament as Abbot of Arbroath, and was soon created by the young King Lord Privy Seal, and in succession to Bishop Crichton of Dunkeld. James V. dispatched him to Paris in 1533, with Sir Thomas Erskine, in order to renew the Scottish alliance with Francis I, and to negotiate for the marriage of James V. with Margaret, the sister of the French king. Beaton was present at the marriage of the royal pair at Notre-Dame on 1 January, 1537, and returned with them to Scotland in May; but the young queen died of consumption two months later. We next find Beaton on a mission in England, negotiating for the marriage of Marjory, the King's sister, the Queen-Mother Margaret James, on the other hand, was backed by the zeal, wealth, influence, and talent of the whole clergy of the realm, and by many loyal Scottish lords; he had the sympathy of France and of the Emperor of Germany, the strong support of the Holy See, and the warm substance of the great mass of his subjects. Henry in vain tried to shake his nephew's confidence in Beaton by sending two successive embassies to...
Scotland, in order to urge James to follow his example in usurping the supremacy of the Church in his dominions. The King of Scots refused to be drawn into Henry's net, maintained his unshaken trust in Beaton's statesmanship and patriotism, and declined to leave his kingdom for a personal interview with his cousin the Pope. The Council at St. Andrews being thereby left to the recourse to force; and hostilities broke out between the two kingdoms in 1542. The Scotch, successful in the first engagement, were hopelessly defeated by the English forces on Solway Moss, and James died broken-hearted at Falkland soon afterwards, leaving a daughter (Mary) a week old, to inherit the crown. Beaton produced a document in which he, with three nobles, was appointed regent by the late monarch's will; but the nobles assembled in Edinburgh refused to act on this, declared the Earl of Arran (his presumptive heir to the throne) regent during the queen's minority, and imprisoned the cardinal on a false charge of conspiring with the Duke of Guise against Arran's authority. Henry now commenced negotiations with the Scottish regent and Parliament to hurry on the marriage between the infant queen and his own heir (afterwards Edward VI), of getting the Scottish fortresses and the government of the country committed into his hands, and the person of Mary entrusted to his custody. Arran and the Parliament avowedly had no opposition to the marriage of the child, but were resolute against the rest of Henry's schemes. Meanwhile the unjust imprisonment of the cardinal-primate had been followed by the proclamation of an interdict throughout the kingdom; and so deep was the feeling aroused among the still Catholic people by the closing of the churches and the suspension of the sacraments that it was thought prudent at once to release Beaton. The undaunted primate instantly summoned the bishops and clergy to St. Andrews; and the assembly passed a resolution of this tribute: and the names of the nobles, including the regent himself (who about this time abjured the new doctrines and submitted to the Catholic Church), abandoned their unnatural alliance with the invader, and ranged themselves on the cardinal's side.

In October, 1543, Marco Grimani, Patriarch of Aquileia, came from Rome as nuncio to the Scottish court; and it was during his sojourn in Scotland that the high dignity of legate a catastrophes (in January, 1544) beset Beaton by the pope. About the same time the cardinal was invested with the office of chancellor of the kingdom; the Parliament annulled the treaty of marriage between the queen and Prince Edward, on the ground of the duplicity and bad faith of Henry VIII: vigorous measures were taken against the "English party" among the Scottish nobles; and the bishops were desired to take equally stern measures for the suppression of heretical doctrines. Furious at the frustration of his schemes, Henry avowed openly his intention of overrunning Scotland, a plot for the removal from his path of the able and patriotic man who had been the chief instrument in foiling his ambitious plans. George Wishart (whose identity, long disputed, with the Wishart afterwards put to death as a heretic, was conclusively proved by the published State Papers of the time) was employed to negotiate between Cranmer of Brunswick and Beaton's English enemies, on the subject of the assassination of the cardinal. Nearly three years were devoted to the intrigues and correspondence, and with this dark shadow, Beaton's life and, meanwhile, the prime never relaxed his zeal and diligence in the performance of his high functions. He summoned another convention of the clergy in Edinburgh in January, 1546, when further large sums were voted in support of the defence of the realm against the invading armies of England; and two months later he convoked a provincial Council at St. Andrews. Beaton was already sitting at Trent, but no Scottish prelate was able to attend it, the cardinal himself seeking dispensation from Pope Paul III., on the ground of the overwhelming nature of his duties in Scotland. The council at St. Andrews was presided over by the apprehension, and trial, for preaching heretical doctrines, of George Wishart. The trial took place in St. Andrews Cathedral, in presence of the two archbishops and other prelates; the articles of accusation were read and duly proved; and Wishart, remaining obdurate in his errors, was condemned to death, and suffered (being first strangled and afterwards burned) at St. Andrews on 28 March, 1546.

The profound impression caused throughout Scotland by Wishart's execution induced Beaton's enemies to seek a pretext forthwith. The same time later a pretext was found for the consummation of the long-cherished plot in a dispute which had arisen, on a question of property, between the cardinal and Norman Leslie, Master of Rothes. The latter, with his uncle John Leslie, Bishop of Kirkwall, and James Melville, undertook the work of butchery; and at daybreak on 29 May, 1546, they obtained admission into the castle of St. Andrews, and dispatched the cardinal with repeated blows of their swords. Thus perished, in the forty-fifth year of his age, one to whom (as his most recent, and far from partial, biographer, Professor Herkless, declares) "historic truth must give a place among Scotland's greatest statesmen and patriots". No student of his life and of the history of his times can deny the justice of this tribute; and in this respect the cardinal be proved himself not less vigilant in the discharge of the spiritual functions of his office, in watching over the interests of the Scottish Church, and protecting her by every means at his command from the inroads of heresy and schism. As to the charge of persecution brought against him, account must be taken of the age in which he lived, and the prevailing sentiments of the time. Seven persons in all are said to have suffered death under him; and Hossack, comparing this number with the hundreds to which the number under some of his contemporaries, concludes that Beaton deserves rather to be commended for his moderation than denounced for his barbarity. With regard to his moral character, it has been violently attacked by his enemies, and no less warmly defended by his friends. The charges of impiety against him, never raised until after his death, are in many cases absurd and contradictory; and Leslie, Winzet, and others who strenuously denied them, are fully as worthy of credit as those who maintained them. The evidence from contemporary history is indeed insufficient to decide the truth or falsity of these charges; and Lyon, the historian of St. Andrews, prudently concludes that the accusations and the denials may be considered as neutralizing one another.

There are two well-known portraits of Beaton, one (formerly in the Scots College at Rome, now at Blairs College, Aberdeenshire), depicting him in his doctor's cap, with slightly silvered brown hair, and star-cut features, beset with large, dark eyes. In the other portrait, which hangs in Holyrood Palace, he is represented in a black dress, with white bands, and wearing the red skull-cap of a cardinal. 

LESLIE, Hist. of Scotland (Bannatyne Club, 1850), 149, 150, 151. State Papers, Henry VIII; Transactions of the Society of Antiquaries of Scotland, vii. MEMOIRS, 606, 611, 612; Lyon, Hist. of St. Andrews, Ancient and Modern (Edinburgh, 1858); HERKLESS, Cardinal Beaton, Priest and Politician (Edinburgh, 1891).
Beaton (or BETHUNE), James, a Scottish Archbishop; b. c. 1473; d. at St. Andrews, 1539, was the sixth and youngest son of John Beaton of Balfour, in Fife. He graduated as Master of Arts at St. Andrews University in 1493, four years later was Precentor of Dunfermline Cathedral (Diocese of Caithness), and in 1503 Provost of the Collegiate Church of Bothwell. Next year he became Prior of Whithorn and Abbot of Dunfermline, and in 1505 was made Treasurer of the Kingdom. In 1508 he was elected to the See of Galloway, in succession to George Vaux, but before his consecration he was chosen to succeed Robert Blackader (who had died, whilst on a pilgrimage to the Holy Land, in July, 1508) as Archbishop of Glasgow, and was consecrated at Stirling, 15 April, 1509. With the archbishopric he held the commendatory Abbeys of Arbroath and Kilwinning, and in 1515 he became Chancellor of Scotland. King James V, whose father had fallen at Flodden in 1513, was at this time a child of three, and Beaton, as one of the Council of Regency, without whose consent the queen-mother could not make a move of the most important personages in the realm during the minority of the young king. The country was at this time distracted by the feuds between two of the regents, Angus and Arran, and Beaton, who was connected with the latter (for Arran had married as his third wife a daughter of Sir James Beaton of Creich), naturally espoused his kinsman's side. A well-known story tells how Bishop Gavin Douglas of Dunkeld came to Glasgow to urge the archbishop to ally the strife within the council, and how Beaton, strongly as he declared for his decision, yet, to his considerate feeling, that he was powerless in the matter, caused the coat of mail which he wore under his ecclesiastical habit to rattle. "Alas, my Lord!" said his brother bishop at this strange sound, "I fear your conscience clatters!" In 1522 Beaton was translated to St. Andrews, vacant by the death of Archbishop Foreman. As primate he threw all his powerful influence into the scale against the intrigues of Henry VIII to obtain predominance in Scotland; and it was greatly owing to his statesmanship that the old league with France, of which he had been a chief defender, was continued. At length he was appointed, by royal authority, to be the ambassador of France instead of Mary of England. Albany's jealousy had deprived Beaton of the chancellorship some years previously, and he was never reappointed, though he enjoyed the full favour of the crown. A few months after the second marriage of James (to Mary of Guise) the primate got his nephew, David Cardinal Beaton, appointed his coadjutor with right of succession and he died in the autumn of 1539 in his castle at St. Andrews.

The stormy period in which Beaton's public life was cast, with France and England both intriguing for the alliance of Scotland, and the independence of the kingdom trembling in the balance, has made him, perhaps inevitably, appear to posterity more prominent as a statesman (in which quality there is no room for doubt as to his ability or his patriotism) than as a churchman and a prelate. There is, however, evidence that during both his thirty years' tenure of the See of Glasgow and the seventeen years during which he held the see, he conducted himself closely with both the material and spiritual interests of the two dioceses, and in particular with the advancement of learning. In Glasgow he added and endowed altars in his cathedral, made additions also to the episcopal palace, which he erected with a wall, and he erected stone bridges in various parts of the diocese. He was, moreover, as sedulous as his predecessors had been in safeguarding the ancient privileges of the archiepiscopal see. On his translation to St. Andrews he proved himself a constant benefactor to the university of that city, and he founded there a new college (St. Mary's) for the study of divinity, civil and canon law, medicine, and other subjects. The new college was confirmed by Pope Paul III in February, 1538, and was extended and completed by Beaton's successor, Archbishop Hamilton, sixteen years later. It still exists as the divinity college of the university. Finally, Beaton showed himself ever zealous for the propagation of the true faith in Scotland. Under the direct orders of the pope (Clement VII) and unhesitatingly supported by the king, he caused many of those engaged in propagating the new doctrines to be arrested, prosecuted, and in some cases put to death. Modern humanity condemns the cruel manner of their execution; but such severities were the result of the spirit of the age, for which Archbishop Beaton cannot be held responsible. There is no reason to doubt that his motive in sanctioning the capital punishment of notorious heretics was simply to avert the miseries which religious schism could not but entail on a hitherto united people.

D. O. Hunter-Blair.
with the League against Henry IV, and on its dis-

solution he was threatened with banishment; but by the intervention of Cardinal Bourbon and Sully

and of Queen Catherine, he was allowed to remain

in France, where he was regarded with the greatest

esteem. Perhaps the most remarkable testimony

to the respect felt for his character in Scotland is

to be found in the fact that in 1588, nearly forty

years after the overthrow of the ancient Church,

the archbishop was formally restored, by an act of

the Scottish Parliament, to all his “heritages, honours,
dignities, and benefices, notwithstanding that he has never acknowledged the religion

professed by the king himself.” He survived for a month before his death, the union of the English and

Scottish crowns under King James. On the 24th of April, 1603, when James was actually on

his way to London to take possession of his new

kingdom, the archbishop died in Paris, in the eighty-

sixth year of his age, and half a century after his

episcopal consecration.

Beaton had lived in Paris for forty-three years, and had been Scottish ambassador to five successive

kings of France. He was buried in the church of St. 

Pierre Le Vieux, his own church, being attended by

a great gathering of prelates, nobles, and common

people. The poetical inscription on his tomb

eulogizes him, in the exaggerated language of the

times, as the greatest bishop and preacher of his age in the whole world. A source of comfort to

all was that of his Protestant successor in the See of

Glasgow, Spottiswoode, who describes him as “a

man honourably disposed, faithful to his queen while

she lived and to the king her son; a lover of his

country, and liberal to all his countrymen.” No

breath of scandal, in a near relation, ever attached

to the honour of his name or the purity of his private

life. Beaton left his property, including the archives of the Diocese of Glasgow, and a great mass of

important correspondence, to the Scots College in

Paris. Some of these documents had already been

deposited by him in the Carthusian monastery in

the same city. In the stress of the French Rev-

olution many of these valuable manuscripts were

packed in barrels and sent to St. Omera. These

have unfortunately disappeared, but the papers left in

the college were afterwards brought safely to Scot-

land, and are now preserved at Blair Atholl, the

Catholic seminary near Aberdeen.

Beatrix (or Beatrice).—The name Beatrice has been borne by a certain number of holy persons, but
to one of them has attainted to any very eminent

renown of sanctity.

I. BEATRICE, SAINT, a Roman virgin and martyr, inscribed in the Roman Martyrology on 29 July.

She is believed to have been the sister of the martyrs

Simplicius and Fortunatus, whose relics are found in Via Portuensi. The legend says that she was then

denounced as a Christian by Lucretius to whom she

was betrothed, and was stript by her own servants.

Lucretius shortly afterwards died suddenly by the

execution of the sentence of death.

II. BEATRICE D’ESTE, SAINT, d. 1262. Custom seems to warrant the giving the title Saint to one of

the two holy nuns named Beatrice d’Este. She

belonged to the family of the Norman Dukes of Apulia

and was herself the daughter of the Marcheess of

Ferrara, and to her are due many modifications in the

legal organisation of Venice, but he died of his wounds, after a battle, just before the wedding day, and his bride refused to return home, but attended by some of her maidens,
devoted herself to the service of God, following the

Benedictine rule, at San Lazzaro just outside

Ferrara. Her cultus was approved by Clement XIV, and Pius VI allowed her festival to be kept on 19

July.

III. BEATRICE seems also to have been accepted as

the Latin name of a noble lady of Bohemia, called, in

Bohemian Bozena, who lived at the end of the

twelfth century and became a nun. Her brother was

the famous St. Hronom, one of the patrons of the

Kingdom of Bohemia. From the Bollandist life of

Hronom (Acta SS., 4 July) it would seem that his

sister Beatrice was honoured on 13 November.

IV. BEATRICE d’Este, aunt of the saint of that

name, who is generally known as Blessed Beatrice,

seems to have died in 1226 or perhaps in 1246. She

was born in the castle of Este, became a nun in the

convent of Santa Margherita at Solerolo, but not

finding herself sufficiently secluded from the world,

she founded another religious house in a deserted

monastery at Gemona. Her body after death was

translated to the church of Santa Sophia at Padua

and it was a tradition that when anything important

was about to befall the family of Este she turned in

her grave so that the noise was audible throughout

the church. An account of her is given in the Acta SS.,

under 10 May.

V. BEATRICE, Blessed, a Cistercian nun, first

prioress of the convent called Nazareth near Lier

in Brabant; d. 1291. She came of a wealthy family,

and was wishing to continue her studies until at the age

of seven she was sent to live with the Béguines.

She afterwards joined the Cistercian nuns at Vallie Florida

whence she was sent to commence the new foundation

at Nazareth. She practised very severe austerities,
wearing a girdle of thorns and compressing her body with cords. Our Lady is said to have appeared to her and to have pierced her heart with a

fairy dart. After Nazareth was abandoned in a time

of disturbance, the body of Blessed Beatrice is believed to have been translated by angels to Lier.

Her day is 29 July, and a short life of her is included by

Henriques in his “Lilia”.

VI. BEATRICE OF ORNAGIEUX, Blessed, d. about

1306, a Carthusian nun who founded a settlement

of the order at Eymieux in the department of Drome.

She was specially devoted to the Passion of Christ

and is said to have driven a nail through her left hand

to help herself to realize the sufferings of the Crucifi-

xion. Her cultus was confirmed by Pius IX in 1889. (See “Anal. jur. pont.”, 1869, XI, 264.)

There are modern lives by Bonfier and Chapsin.


(V, 5) Her feast is on 13 February.

VII. BEATRICE DA SILVA, Blessed, a Portoguese

nun, d. 1 September, 1490. In Portuguese she is

known as Blessed Brites. She was a member of the

house of Portalegre and descended from the royal

family of Portugal. She accompanied the Portu-

guese Princess Isabel to Spain, when she married

John II of Castile. There Beatrice seems to have

aroused the jealousy of her royal mistress and was

persecuted for three years by the Inquisition and

vision of Our Blessed Lady, whom she saw attired in

the blue mantle and white dress of the Conception

Order which she was afterwards to found, Beatrice

was allowed to retire to Toledo where she entered

the Dominical Order. Then her life was being specially honoured and frequently visited by

Queen Isabel the Catholic. The latter aided her to

found an order in honour of the Immaculate Con-

ception, which adopted the Franciscan Rule. It was

approved by Innocent VIII in 1489 and with some

modifications by Julius II in 1511. Beatrice died

ten days before the solemn inauguration of her new

order. She is much honoured in Spain, and there

is a life of her by Bivar. (See also the “Anal. jur.

pont.”, III, 549.)
BEAUFORT

A fuller notice of all the above will be found in Dunbar, Dictionary of Scantly Women (London, 1804), I, 107-110. Several of them also are noticed with more or less fulness in the SS. Cellaret, huii, des sources hist., Bio-Bibli, (2d ed., 1905).

HERBERT THURSTON.

BEAUFORT, LADY MARGARET, Countess of Richmond and Leycester, b. 1441; d. 1508, daughter and heiress of John Beaufort, first Duke of Somerset. Her father, the grandson of John of Gaunt, Duke of Lancaster, and great-grandson of Edward III, having died when she was three years old, she was brought up by her mother with the greatest care and devotion. Married while a mere child to John de la Pole, son of the Duke of Suffolk, whose ward she was, she refused to ratify the union on attaining the years of discretion and was then given in marriage to Edmund ap Meredith ap Tudor, Earl of Richmond and brother of Henry VI, of whom, with his brother Jasper, she became the ward on Suffolk’s attainder. Edmund died (1456) a few months after the marriage, his posthumous son Henry, Earl of Richmond (afterwards Henry VII), being born 28 January, 1456. In 1459 Margaret married Lord Henry Staf- ford, heir apparent to the hereditary lordship and marriage, which traced his descent from Henry III. He died in 1482. Her third husband was Thomas, Lord Stanley, afterwards created Earl of Derby. She was instrumental in bringing to an end the discord among the Lancastrian party, who, as a result of the victory of Bosworth (1485) became King Henry VII, took in marriage Elizabeth of York, daughter of Edward IV.

Lady Margaret Beaufort was an exceedingly religious woman—"to God and to the Church full obedient and tractable sechying his honour and pleasure full besly" (Mornyyme Remembrance).—and a model of piety and devotion. Blessed John Fisher, who became her chaplain in 1502 and who had singular opportunities of understanding the nobleness of her character both as her spiritual director and as the instrument of her princely benefactions, bears testimony to her virtues and good works in the funeral oration preached at her Month’s Mind. All England, he says, had cause to mourn her death. The poor would miss her bounteous alms: the students of both universities, “to whom she was as a moder”, and the learned her patronage. The virtuous and devout lost in her a loving sister; relatives and clerks prized her powerful devotions. Divine service “dayly was kept in her chappell with grate number of preestes clerkes and children to her grate charge and cost.” She was used to recite the Divine Office, as well as the Office of Our Lady, and to assist at many Masses daily. She made a public voyage of charity before Fisher and was enrolled as a “sister” in many monastic houses, among others in those of the Charterhouse, Croyland, Durham, and Westminster. In her own establishment she provided for the education of numbers of young men at her own cost, for many of whom she used her influence with great wisdom and discernment in the matter of ecclesiastical preferment. Besides her private works of charity and of benevolence, and her benefactions to religious houses, she was a munificent patron of learning, establishing Resident- ships (now Professorships) in Divinity at Oxford and Cambridge (Royal Licenses, 1496, 1497: Charters, 8 September, 1503); and, in 1504, she made provision for a preacher to deliver six yearly sermons "to the praise and honour of the Holy Name of Jesus Christ, and of the Blessed Virgin Mary." By her liberality God’s House at Cambridge was refounded as Christ’s College (Royal License, 1505) for a master, twelve fellows, and forty-seven scholars. St. John’s College, Cambridge, was also established, in the place of the ancient foundation of St. John’s Hospital, by provision made in her will, in a codicil to which she states her intention of foure eng and suitably to cast it out for a master and fifty scholars. She had a tender devotion to the Real Presence and translated into English and caused to be printed the fourth book of the imitation of Christ, which treats of the Blessed Sacrament. She "promised to memorise many prayers for those who fared to the burning faith with which she received the Body of the Lord upon her death-bed. She also herself translated "The Mirourre of Golde for the sinful soule." Historians agree in extolling her many saintly and pious qualities; and it is said that "all the "devotion those days afforded", the "errors of the age she lived in". The Catholic sees the important part she played in the civil and political history of her time, but perceives in her as well a singularly high example of a Christian life, in which a robust and sturdy faith bore its natural and wholesome fruits in deeds of liberality and benevolence.

FISHER, The Funeral Sermon of Margaret, Countess of Richmond and Derby (ed. T. Baker, 2d ed. Hymers, London, 1840); COOPER, Memoire of Margaret, Countess of Richmond and Derby (London, 1874); HAILED, Life of Margaret Beaufort, Countess and Dowager of Cambridge, and Derby (Nisbet, 1851); BRIERLEY, Life of Blessed John Fisher (London); DAVIES, History of the Colleges of St. John’s and the Erevamia; LODGE, Illustrious personages of Great Britain.

FRANCIS AVELING.

BEAUCLERC, Abbey (abbatia sua vocatur Bellus Locus) was a Cistercian house in Hampshire, one of the three monasteries founded by King John (c. 1204) and peopled by thirty monks from Citeaux. The founder granted it a rich endowment, including land in the New Forest, corn, money, one hundred and twenty cows, twelve bulls, a golden chalice, and an annual tun of wine. The buildings were dedicated in 1246, in the presence of Henry III and his queen, Richard Earl of Cornwall, and many prelates and nobles. Pope Innocent III constituted Beauclerc an "exempt abbey," with the right of sanctuary; and this was sought in 1247 by Ann Neville, wife of Warwick the King-maker, the day before the battle of Barnet. Twenty-six years later Perkin Warbeck fled to Beauclerc from the pursuing armies of Henry VII. Shortly before the suppression of the monastery in 1539, the Visitors’ report mentioned that "thirty-two sanctuary-men, who were support of debt, felony, or misdeem" were housed in the monastic precincts with their wives and families.

The first Abbot of Beauclerc was Hugh, and the last Thomas Stephens, elected in 1535. In the following year the abbey, with its annual revenue of £220, was granted to Thomas Wriothesley, afterwards Earl of Southampton. In 1540, the Dukes of Montagu to the Dukes of Bucleuch; and Lord Montagu of Beauclerc, the Duke of Bucleuch’s nephew, now (1907) owns it. He resides in the old gatehouse of the abbey, which has been care- fully restored. Little else remains of the domestic buildings, except the fine early English refectory, used as the parish church. The cloisters are in ruins, but the guest-house dormitory still exists, and has been restored. Not least is a stone of the beautiful church, 350 feet long, with a nave of nine bays, transepts, tower, and double-aired choir with cir- cular apse, of a purely Continental type most unusual in England. The late Duke of Bucleuch had the foundations of the church, with every column and buttress, carefully traced out and marked in sand. The new Abbey, on the outskirts of the town of Water, was founded from Beauclerc in 1239, by Henry III.

DUGDALE, Monast. Anglic., v 680 sq.; Register Cart. Mon. de Bellis Locus (Cott. MSS., Birr, 1529); Notitia Monasticon (Hampshire, vii); Hampshire and the Isle of Wight (Victoria County History, 1912); BSAV, 1923; D. O. HUNTER-BLAIR.

BEAUNE, RENAUD DE, a French Bishop, b. in 1597.
at Tours; d. 1600 in Paris. Before entering the ecclesiastical state he held secular positions such as Councillor of Parliament and Chancellor of Francis of Bourbon. He was also a great orator and greatly favoured him and appointed him to numerous ecclesiastical offices. In 1588, he became Bishop of Mende and in 1581, Archbishop of Bourges. King Henry IV of France named him his grand almoner in 1591 and appointed him to the Archbishopric of Sens in 1595; but the pope did not confirm the appointment until 1602. He was a member of the commission instituted by Henry IV in 1600 to reform the University of Paris. By his contemporaries, Renaud de Beaune was ranked as one of the greatest orators of the time. Posterity rated his work for the pacification of France higher than his oratorical talent. It was his influence that led to the successful issue of the conference of Suresnes, near Paris, in 1586. He promised the conversion of Henry IV and brought about peace between the latter and the "League." He received the abdication of the king, and, although the abdication of an excommunicated prince was reserved to the pope, absolved him, July, 1585, on condition, however, that "the approval of the same dispersion of monasteries and proceeds obtained. In spite of this condition the abdication was invalid, and the action of the archbishop caused, at least partly, the delay in obtaining the papal confirmation of his nomination to the See of Sens. The principal among de Beaune's opponents were the Jansenists;其次是朝圣者，among them funeral orations on Mary, Queen of Scots (1587), and on Queen Catharine de Medicis (1589); (2) translation of the Psalms of David into French (Paris, 1575, 1587); (3) "La réformation de l'université de Paris (1605, 1607)."


N. A. WEBER.

Beauregard, JEAN-NICOLAS, celebrated French pulpit orator, b. at Metz in Lorraine, 4 Dec., 1773; d. at the castle of Gröningen in Southern Germany, 27 July, 1804. He entered the Society of Jesus at Nancy, 30 Sept., 1749. After his noviceship and higher studies, he taught classics and rhetoric with distinction for six years at the colleges of the Society in Nancy, Verdun, Strasburg, and Pont-a-Mousson. His theological studies, which followed, were completed in Strasbourg, and after the year of third probation Father Beauregard was back at Nancy for the year 1786-87 as perfect of studies. The next year he was assigned to the teaching of the Classics, and thenceforth became the ruling spirit of his life. Having gained a wonderful reputation in the lesser towns of France, he was summoned to Paris, where his success was even more phenomenal. Especially noteworthy was the course of sermons preached before the Court during the Lent of 1789, in which Father Beauregard is said to have clearly foretold the evils that were about to engulf France. Father Beauregard escaped the first terrors of the Revolution, but was forced to flee to London in 1794. Later on he established himself at Waverley, where the last years of his life were spent at the castle of the Princess Sophia of Hohenlohe-Bartenstein. His works, which for the most part are still only in manuscript, consist of sermons and letters. A collection of his sermons, made by the royal court printer, was printed in Paris in 1890, often reprinted, and later embodied in Migne's "Oeuvres Sacrées", vol. LXXI.

Daniel. Le P. Beauregard, sa vie et ses travaux: Sommervies. Thés. de la c. d. J., 1; HART. Galerie illustrée de la c. de J., 1. *

JOHN F. X. MURPHY.

Beauregard, PIERRE GUSTAVE TOUTANT, soldier, b. near New Orleans, Louisiana, U. S. A., 28 May, 1818; d. there 20 February, 1893. He was appointed to the U. S. Military Academy at West Point and graduated in 1838. Assigned first to an artillery regiment, he passed to the engineers and served thereafter in that corps. During the war with Mexico he was engaged in yam operations, notably at Cerro Gordo, Contreras, Chapultepec, and the city of Mexico, being wounded twice in the last-mentioned battle (13, 14 September, 1847), and was brevetted major. After fourteen years of continuous service he was made Captain of Engineers. 3 March, 1863, the war over, he was given supervision of the construction work along the Gulf coast, and on 23 January, 1861, was detailed as superintendent of the Military Academy at West Point. He almost immediately resigned, however, and on 20 February, 1863, threw in his lot with the seceding States of the Southern Confederacy. He was placed in command at Charleston, South Carolina, and began the Civil War by the attack on Fort Sumter. When the fort was evacuated he was sent to Virginia and was in charge of the Confederate forces in the battle of Bull Run, 21 July. He was then sent to Tennessee, second in command to A. S. Johnson at the battle of Shiloh; succeeding Johnson, when the latter was killed, he nearly routed the Union army in the first day's fight. For his acting as General in Chief, Gen. Grant, he was forced to retreat on the next day. Beauregard's failing health compelled him to take a leave of absence for three months, when, with a promotion to a general's rank, he was again placed in command at Charleston, where he successfully resisted for a year and a half the siege operations of Gen. Gilmore and his naval assistants. In May, 1864, he joined Lee in Virginia and held Petersburg against the Union advance. In October of the same year he was made commandant of the military division of the West and sent to George and then to North Carolina where he united with Gen. J. E. Johnson to resist the march of Gen. Sherman. The attempt was futile and they surrendered, April, 1865. After the war he became president of the New Orleans, Jackson and Mississippi Railroad, and Adjutant-General of the State of Louisiana. In 1866 he refused the offer of the chief command of the Rumanian army, and in 1869 that of the army of the Khedive of Egypt. He lent his name to the Louisiana Lottery and as its salaried manager was for several years one of its chief supporters. He was the author of "Principles and Maxims of the Art of War" (Charleston, 1863) and "Report of the Defence of Charleston" (Richmond, 1864).

THOMAS F. MEEHAN.

Beauvais (Bellocvum), Diocese of, a suffragan of the archiepiscopal See of Reims. The Dioceses of Beauvais, Noyon, and Senlis having been suppressed by the Concordat of 1802 for the benefit of Amiens, a see was re-established at Beauvais in 1822, having within its jurisdiction the former Diocese of Beauvais and a large portion of the ancient Dioceses of Noyon and Senlis. A pontifical Brief of 1581 appointed the incumbents of the See of Beauvais to call themselves Bishops of Beauvais, Noyon, and Senlis.

Diocese of Beauvais.—Tradition looks upon St. Lucianus, sent to Beauvais by Pope Fabianus and martyred, about 272, Thaddaeus and Julianus, as the founder of Christianity in that place. The martyrdom of St. Romana under Diocletian, of St. Just during the atrocious persecution by the legendary Rictiovarus (about 410), of St. Maxentia, daughter of the King of Scotland, who, as Eudoxia, preferred to die a martyr at the altar or behead himself, render the primitive Church of Beauvais illustrious. The exact date of the foundation of the episcopal see is obscure, but we know that the bishop who occupied it from 632 to 660 was the thirteenth
incumbent. Among its bishops Beauvais counts Odo (860–881), charged by Nicholas I in 867 to answer with Hincmar the grievances of Photius; Gui (1033–85), who founded St. Quentin of Beauvais, the great school of theology; Pierre Cauchon (1420–32), identified with the condemnation of Joan of Arc; Jean Juvenal des Ursins (1433–44), author of the Chronicle of Charles VI; Cardinal Odet de Châtillon (1535–62), nephew of Colignon, who turned Protestant at

the Reformation; François-Joseph de la Rochefoucauld (1772–92), martyred in the Carmelite prison in 1792; and Feurtrie (1825–30), minister of ecclesiastical affairs in the Martignac cabinet.

Diocese of Senlis.—The Church founded at Senlis by St. Rieul (Regulus) about 300, had its ninth bishop, St. Levangius, in 611. Saints Sanctinus, Agmarus, and Aubertus were bishops in the sixth and seventh centuries.

Diocese of Noyon.—The headquarters of the city of the Vermandou, who undoubtedly had a bishop from the beginning of the fourth century, having been destroyed by the barbarians, the bishops were without a residence until St. Médard (530–545), fourteenth bishop, installed himself at Noyon. This city counted among its bishops the goldsmith St. Eloi (Eliius, 640–650), Dagobert’s prime minister; St. Mummolenus (second half of seventh century), and St. Eunutius (eighth century). The Belgian See of Tournai was cut off from Noyon in 1146. These sees played an important part in the history of France during the Carolingian, and at the beginning of the Capetian, period. A council convoked at Beauvais by Charles the Bald, in 845, elected Hizemar Archbishop of Reims. At Compiègne, where, next to his hunting-lodge, Charles the Bald had built the great Abbey of Notre Dame, placing therein the bodies of Sta. Cornelius and Cyprian, and where Kings Louis the Stammerer and Eudes were crowned and buried, there were held, in the course of the ninth century, numerous councils which regulated the political and religious questions of the time. A council at Compiègne in 1092 forced

the heretic Roscelin to retire, and one at Senlis in 1310, condemned nine Templars. Being Count of Beauvais from 1013, and Peer of France from the twelfth, the Bishop of Beauvais bore the royal mantle at the coronation of the Kings of France; it was he, who, with the Bishop of Langres, was sent to raise the King from his throne to present him to his people. The Bishop of Noyon was both duke and peer. The monastic life was established in this region by St. Euvrost in the sixth, and St. Germer in the seventh century.

The medieval Cathedrals of Beauvais and Senlis are inferior in point of interest to that of Noyon, which is one of the most beautiful monuments of the twelfth century. During the Middle Ages, on each recurring 14th of January, the Feast of Asses was celebrated in the Beauvais Cathedral, in commemoration of the flight of the Virgin into Egypt (see Asses, Feast Of), and every year, on 27 June, there is a religious procession through the streets of Beauvais to perpetuate Jeanne Hachette’s opposition to Charles the Bold in 1472. John Calvin was a native of Noyon, and Cardinal Pierre de Rieux was born in Compiègne. The places of pilgrimage are: Notre Dame de Bon Secours at Compiègne, a shrine erected in 1637 as an expression of gratitude for the raising of the siege of the city by the Spaniards; Notre Dame de Bon Secours at Gannes; Notre Dame de Bon Secours at Feuquières; Notre Dame du Hamel at L’Oueil Notre-Dame; Notre Dame de Bon Secours at Montmélan; Notre Dame de Senlis at Senlis; Notre Dame des Fleurs at Ville-en-Bray.

In 1890 the following institutions were found in the diocese: 6 infant asylums, 44 infant schools, 14 girls’ orphanages, 1 free industrial school, 2 patronages, 2 charity kitchens, 9 hospitals and hospices, 1 house of retreat, 12 homes for the aged, 9 communities devoted to care for the sick in their homes, all conducted by nuns; and 2 parishes under the care of the Brothers of the Christian Schools. In 1900 there were the following religious orders for men: Marians at Senlis, Redemptorists at Thury in Valois, and Fathers of the Holy Ghost at Beauvais. Among the orders for women there were no congregations belonging exclusively to the diocese. At the close of 1905 the Diocese of Beauvais had 407,808 inhabitants, 39 pastores, 501 succursals (parish churches), and 10 curacies.

Georges Goyau.

Beauvais. Gilles-François-de, Jesuit writer and preacher, b. at Main, France, 7 July, 1083; d. probably at Paris about 1773. He entered the Society of Jesus 16 August, 1709, and taught belles-lettres, rhetoric, and philosophy. After ordination he was assigned to preach and gave the Advent course at Court in 1774, during which year he published his "Life of the Ven. Ignatius Arvevedo, S. J.", and in 1748 that of Ven. John de Britto, S. J., the latter of which has been translated into English by Father Faber of the Oratory (Richardson, London, 1851). He wrote a number of other works of devotion and for spiritual reading.

Sommervogel, Bibl. de la c. de J., IX, 1098–1116.

Mark J. McNeal.

Beauvais. Jean-Baptiste-Charles-Marie de, a French bishop, b. at Cherbou, 17 October, 1731; d. at Paris, 4 April, 1790. The sermons he preached before the court during Advent, 1768, and Lent, 1773, raised his reputation as a pulpit orator to such a height that he was promoted to the See of Leids. He distinguished himself on all occasions by his de
of the Church and is considered one of the best preachers of the eighteenth century. In 1783 he resigned his bishopric and settled at Paris. In 1787, he was made the president of the new academy which was formed. His sermons were printed at Paris in 1806, prefaced by an interesting account, written by the Abbé Bougogne, of the preacher and his discourses. The most celebrated of his funeral orations is the one on Louis XV; this discourse, however, failed to please the courtiers. The best of his panegyrics are one on St. Augustin, delivered before the Assembly of the Clergy of France, and one on St. Louis, before the Académie Française.

BESSEYRE, RENÉ-FRANÇOIS DE. See TOULOUSE.

BOOSTER, THOMAS. See SPRINGFIELD, Diocese of.

Bédan, ROC-HAMOISE-AUGUSTE, b. 4 August, 1783 at Pointe-a-Pitre, Guadeloupe; d. there 24 February, 1839. His father sent him to France, where he was committed to the care of his godfather, the Abbé Sicard, the well-known educator of the deaf and dumb. The latter put him under the direction of Abbé Jauffret then exhibiting a great interest in the education of deaf-mutes. After a brilliant course at the Lyceé Charlemagne in Paris, Bonaparte devoted himself to the study of the system of education of the deaf and dumb. He followed the course of instruction given by Abbé Sicard and gave special attention to Laurent Clerc, a deaf-mute who afterwards became president of an institution for the deaf and dumb at Hartford, Connecticut, U. S. A. As prefect of studies in the institution for the deaf and dumb at Paris, he directed all his efforts to finding the signs best adapted, in precision and extension of meaning, to the expression of the ideas of the deaf and dumb. Bédan published the result of his studies in his first book, "Essai sur les sourdes-muettes et sur le langage naturel" (1817). His principal works, under the titles "Mimographie" (1822) and "Manuel d'enseignement pratique des sourdes-muettes" (1822), laid down the principles used in the institution for the deaf and dumb in Paris. After leaving this school, he published several other works, the most important being "L'éducation des sourdes-muettes mise à la portée des instituteurs primaires et de tous les parents". Having refused the direction of the school of the deaf and dumb of St. Petersburg, and New York he founded a similar institution at Paris on the boulevard Montparnasse; later he became director of the school of Rouen and finally went back to Guadeloupe, where he founded a school for the deaf and dumb. He had already written, in 1819, "Eloge historique de l'abbé de l'Epée", which was awarded the prize offered by the Academy of Sciences.

G. M. SAUVAGE.

Bec, ABBEY OF.—The Benedictine Abbey of Bec, or Le Bec, in Normandy, was founded in the earlier part of the eleventh century by Herluin, a Norman knight who about 1011 left England to devote himself to a life of religion. The abbey itself is now in ruins, but the modern name of the place, Bec-Hellouin, preserves the memory of its founder. There is some difference in reckoning the date of the foundation, for Herluin's religious family would have been moved to new quarters, and any one of the three dates may be regarded as the beginning of the famous abbey. Herluin's first foundation was at Bonneville, or Burneville, where a monastery was built in 1034, and here in 1037, Herluin was canonically abbot. About 1250, the monks were directed to move to a more suitable site, two miles away, by the banks of the Bec (Danish, Bek, a brook) which gave its name to the abbey. This removal took place about 1040. About two years after this, Lanfranc, who had already become famous for his lectures at Avranches, left the scene of his triumph and came to bury himself in this humble home of piety. At first his retreat was unknown, but when the works were begun by the simple piety of Herluin was crowned by the learning of Lanfranc. Before long it was necessary to build a larger and more lasting monastery. As the site first chosen had proved to be unsatisfactory, the new foundations were begun farther up the valley of the Bec and further away from the water. This important change was really the work of Lanfranc, who was now the prior and the right hand of the aged abbot. As the first change of site was closely followed by the arrival of one great teacher, this second foundation was almost coincident with the coming of a yet greater glory of the abbey, St. Anselm of Canterbury.

The future archbishop and Doctor of the Church first came to Bec in 1060 while the work of building was in progress, and the year after was able to move into their new home. In 1062, Lanfranc was appointed Abbot of Caen, and Anselm, in spite of the fact that he had been such a short time at Bec, was chosen to take his place as prior. In the same year also the famous master at Canterbury was made yet more illustrious disciple. When the new abbey church at Bec, which had taken some fifteen years to build, was finished in 1077, it was appropriately consecrated by Lanfranc, who was now Archbishop of Canterbury. Abbot Herluin, the founder, died in the following year, and Anselm succeeded him as second Abbot of Bec. Only six years later Abbot Anselm was called to take the place of his old master, Lanfranc, as Archbishop of Canterbury. The abbey continued in existence down to the French Revolution. The long list of abbots from the eleventh to the eighteenth century, given in "Gallia Christiana" (XI, 222-239), contains many of the most illustrious French names, and shows that even in its later years Bec was a place of some importance. It had suffered much in the Hundred Years' War with England, and still more in the Huguenot troubles. But after these desolations it was restored to something of its former state by the Congregation of St. Maur. Thus the chief house of medieval learning was renewed by the fathers of modern historical scholarship. Its restoration was too soon undone by the excesses of revolution; but the Maurists rendered a more enduring service to the abbey by their admirable editions of Lanfranc, Anselm, and the "Chronicon Becense". Of the old abbey whose erection is recorded in that chronicle, some ruins still remain. The later buildings now serve as a military station. This transformation is a curious counterpart to the happier change effected at Fort Augustus.

In its later years the Abbey of Bec was but one among many religious houses engaged in work for learning and religion, but in the golden age of Lanfranc and Anselm it held a unique position, and exerted a far-reaching influence on the course of church history and the advancement of theological learning. In its early days it was not unusual for archbishops to the See of Canterbury: Lanfranc, Anselm, and Theobald the fifth abbot. Among other prelates who came from this famous school, it will be enough to mention Pope Alexander II, William, Archbishop of Rouen; Armot, Gundulf, and Ernulf, who were unknown to the world without, and Gilbert Crispin, Abbot of Westminster. The influence of Lanfranc's work at Bec John Richard Green says very truly: "His teaching raised Bec in a few years into the most famous school of
Christendom. It was in fact the first wave of the intellectual movement which was spreading from Italy to the ruler countries of the West. The whole meagre intellectual atmosphere concentrated upon the group of scholars who gathered around him; the fabric of the canon law and of medieval scholasticism with the philosophical scepticism which first arose under its influence, all trace their origin to Bec. (A Short History of the English People, I, ii, 3). When we recall that the first treatise he composed under the influence of its greatest scholar, Anselm, on later theology, we cannot but feel that though the old Abbey may be in ruins the school of Bec still lives on, and all may sit at the feet of its famous master.


W. H. Kent.

Beca, (Verbeek, Van der Beek), Martin, controversialist, b. at Hilvarenbeek, Brabant, Holland, 6 January, 1563; d. at Vienna, 24 January, 1624. He entered the Society of Jesus, 22 March, 1583, taught theology for twenty-two years at Würzburg and Utrecht, and was later made forefather to Ferdinand II from 1620 until the time of his death. He possessed a style clear and dignified, and noticeably free from the bitterness which marked the polemical literature of the day. His writings were directed principally against Calvin, Luther, and the Anabaptists; of these his "Manuale Controversiarum," Mainz, 1623, treating of predestination, free will, the Eucharist, and the infallibility of the Church, passed through several editions. For a complete list see the Soverweg, Biblia Sacra, de la companhia de Jesus" (14, col. 1091-1111), wherein are mentioned by title forty-six volumes. His chief theological work, "Summa Theologiae Scholasticae" (4 vols. 4to, Mainz, 1612) is in great part a compendium of Suarez's Commentary on St. Thomas Aquinas. By a decree of the Congregations of the Index, 3 January, 1613, his book "Controversia Anglica de potestate regis et pontificis" was put on the Index donte corruptur, not so much to condemn certain exaggerations it contained as to prevent the facile theology of Parisian condottieri, and at the same time adding some declarations against papal authority. The "Controversia" was corrected and published somewhat later with a dedication to Pope Paul V. Becan, in 1608, published at Mainz, "Aphorismi doctrine Calvinistarum ex eorum libris, dictis et factis collecti," in reply to Calvin's "Aphorismi doctrine Jansenitarum." Aphorismus XV, "Jesus vero qui se maxime nobis opponat, aut necandi aut si id commore fieri non potest, ejiciend, aut corde mendaciae ac calumniis oppressi sunt." The Jesuits, our chief adversaries, ought to be put to death, or, if that cannot be easily done, they ought to be banished, or, at any rate, overwhelmed with lies and calumnies, has been misconstrued so as to make it appear that Becan wished a complete destruction of thejoyous, and the very words of Calvin. That such was not Becan's intention is clear from the title of the book "Aphorismi ex eorum libris dictis et factis collecti" and the development shows that the author was only drawing a logical consequence from the position of the Calvinists of the time. A lengthy discussion about this aphorism was carried on by A. Sabatier in the "Journal de Genève" (26 January, 1896; 10 May, 1896) and the "Revue Chrétienne."
that the Greek Church entirely agreed with Rome in matters of doctrine. Several synods were held shortly afterwards, all with the same object in view; and in one of them it was discovered that a certain Pleanesiota had tampered with a passage of St. Gregory of Nazianz, 7 July 444. The year 1335 brought the martyrdoms of the three Carthusian priors (4 May), of Bl. John Fisher (22 June), and of St. Thomas More (6 July), all five for the Divine right of the Roman Church to universal supremacy in spirituals. The pope was so deeply affected by their example that his unguarded expressions of reverence and veneration for the martyrs, reported by spies, drew down upon him the resentment of the schismatical king. In November, 1538, the Abbots of St. John's further exasperated Henry and his ministers by denying the legal right of a royal commission to confiscate his abbey. Within a year of this he was committed to the Tower on a charge of treason, was discharged from custody, and rearrested some time before the last of November, 1539. Witnesses were found to testify how the abbot had said that God would "take vengeance for the putting down of these houses of religion", that Fisher and More "died like good men and it was pity of their deaths", and that the reason for the king's revolt from Catholic unity was the king's desire to marry Anne Boleyn and to be crowned in Westminster Abbey without the Pope's permission. When the examination the abbot yielded to human weakness and tried to explain away his former assertions of Catholic truth. In spite of these lapses he eventually received the crown of martyrdom. Tried at Colchester, by a special commission, in November, 1539, he no longer pleaded against the charge of contumacy to the newly established order of things. He was convicted and executed. An anonymous contemporary partisan of Henry's schism, quoted by Dom Bede Camm in "Engl. Martyrs", I, 400, says of Abbot Beeche and other bishops who died at the same offences, "It is not to be as these trusty traitors have so valiantly jeopardized a joint for the Bishop of Rome's sake... his Holiness will look upon their pains as upon Thomas Becket's, seeing it is for like matter". The decree of Pope Leo XIII by which Abbot John Beeche received beatification bears date 13 May, 1895.

Beckedorff, Georg Philipp Ludolf von, b. at Havelberg, 14 April, 1778; d. at Grünhöf, 27 February, 1858. He first studied theology at Jena, then medicine at Göttingen, where he obtained the degree of doctor in 1799. In 1810 he gave up the medical profession and accepted the office of tutor to the crown-prince of Anhalt-Bernburg. For seven years he lived at Ballenstedt. In the movement for the reunion of the churches, then agitating the various religious sects, he took an active part by able and timely publications. An appeal "To Young Men of Germany over the body of the murdered Kotzebue" caught his attention. The head of a Catholic Government secured his services, and he became a member, first of the High Privy Council, then of the Ministry of Public Worship, and later on, supervisor of the public school system. In this capacity he contributed largely, in co-operation with Niethammer, to the expansion of popular education and publication. Nine volumes the "Year Book of the Catholic Schools". The State recognized his efficiency by appointing him attorney-general for the University of Berlin. The new line and inclinations kept him remote from political movement and while studying the history and claims of the various sects, his conviction became stronger...
that the Catholic Church was the true Apostolic Church. It was not an easy step for one in his position to follow up his conviction; but the death of a beloved child decided him and he informed the king of his resolve. The kindly crown-prince advised a consultation with Bishop Salier of Ratibson, and a few days later with this prelate sufficed to prepare Beckedorff for abjuration, Holy Communion, and Confirmation in June, 1827. His dismissal from public office quickly followed and he withdrew with his family from the capital to Grünhof in Pomerania.

Beckedorff now devoted himself to the management of his estates and the education of his children, but his abilities were too marked to suffer this retirement for long. In spite of repeated refusals of the Government to ratify his election, his admiring counymen chose him again as their deputy. It was not until the accession of King Frederick William, however, that his rights and merits were recognized. In reparation for the injustice done, the king raised him to the nobility and made him president of the state agricultural department. Two volumes on agriculture attest his competence in his entirely new office and his zeal in the service of his country. With the still higher aim of furthering religious union and peace he published several works on the mutual relations of family, school, State, and Church. His work, "The Catholic Truth, Words of Peace", was through the editions and still remains an excellent popular manual of apologetics. Nowhere was Beckedorff's influence felt more than at Grünhof and in its neighbourhood. Having learned that some Catholics were scattered throughout the district, he built a church for them and maintained the resident priest in his own house. He founded also a school and home for poor children and entrusted them to the Sisters of Charity; both of these institutions began to flourish during his lifetime.

ROSENTHAL, Convertiblebilder aus dem XIX. Jahrhundert (Ratibson, 1889), I, i, 481 sqq.

CHARLES B. SCHRAUTZ.

Becker, Thomas Andrew, sixth Bishop of Savannah, Georgia, U.S.A., b. at Pittsburg, Pennsylvania, 20 December, 1832; d. at Washington, Georgia, 29 July, 1899. His parents were German Protestants and he became a convert in early manhood. He made his theological course at the College of Propaganda, Rome, where he was ordained 18 July, 1859. Returning to the United States he was given charge of a mission at Martinsburg, West Virginia, whence he went to Mount St. Mary's College, Emmitsburg, to act as one of the professors. Archbishop Spalding then made him his secretary. Later he was sent to St. Peter's Church, Richmond, Virginia, and while there was appointed, 3 March, 1868, first Bishop of the new Diocese of Wilmington, Delaware, for which he was consecrated by Archbishop Spalding at Baltimore, 16 August, 1868. He ruled this diocese until, on the promotion (1 February, 1886) of Bishop William G. Gross from Savannah to the bishopric of Oregon City, Bishop Becker was transferred to the See of Savannah, 26 March, 1886. He was regarded as one of the most accomplished bishops of his day, and was noted for his ability as a linguist. He was one of the secretaries of the Fourth Plenary Council of Baltimore, and contributed frequently to current reviews and periodicals. A series of articles in the "American Catholic Quarterly Review" on the idea of a true university attracted wide attention. He was devoted always to the cause of temperance, and by his exordia in this line, with twenty-five years for the education of worthy and deserving young men, on condition that they be American born, total abstainers, and willing to devote their energies to the service of the Diocese of Savannah.

Catholic News, ed. (New York, 5 August, 1899); Essays, Biographical Cyclopaedia of the Catholic Hierarchy (Milwaukee, 1891); Stirza, History of the Cath. Ch. in U. S. (New York, 1894); Catholic Directory (New York, 1899-1901).

THOMAS F. MEEHAN.

Becket, Thomas. See Thomas Becket, St.

Beckx, Pierre-Jean, twenty-second General of the Society of Jesus, b. at Sichem, Belgium, 8 February; 1755; d. at Rome, 4 March, 1857. Father Beckx was ordained priest, 7 March, 1819, and appointed to a little parish near Brussels; eight months afterwards he resigned this office and entered the Society of Jesus at Hildesheim, Germany. Having learned the German language, he was soon able to reside in Munich, bear confessions, and give religious instruction to German. The Duke and Duchess of Anhalt-Köthen were converted to the Catholic Faith in 1825 and asked for a Jesuit chaplain; Father Beckx was appointed to this duty and went to live in Köthen. He found only twenty Catholics there; in four years he had 200 converts. In 1830 he went to live in Vienna, where he was the only Jesuit for many years. From time to time he was called to Rome and sent on important missions to Lombardy, Hungary, and Bavaria. In 1855, he was made Provincial of Austria and brought the Society of Jesus to the Father of the Immaculate, Zollikofen, and Lemberg. The next year, on the death of Father Roothaan, he was chosen General of the Society by the unanimous vote of delegates from all parts of the world. The new father-general brought to his office a deep spiritual faith; a profound knowledge of the divine law; a deep knowledge of the human heart; firmness and dignity; serenity of mind in extreme trial; faultless manners; and a remarkable soundness of judgment.

During the thirty-four years that Father Beckx governed the society its membership was doubled; new provinces were established in Ireland, France, Spain, Portugal, and America; new missions were begun in different parts of the world; the education of youth was continued with success; new colleges were opened in every province. During his term of office eighty Jesuits were raised to the honours of the altar; all but three of these were missionaries or martyrs. The society was expelled from Italy in 1860, from Spain in 1868, from Germany in 1873, from France and the French colonies in 1890. In 1866 Father Beckx went back to his native country, to Florence, where he remained until the election of Father Anderledy as Vicar-General, in 1883; then he went back to Rome, abdicating his charge entirely. There, four years later, he died at the advance of ninety-two years, a son of the author of "Der Monat Maria", Vienna, 1838, which passed through thirty editions in German, and was translated into English, French, Italian, Dutch, Polish, Armenian, and Arabic.

Sommerhof, Bibl. de la o. de J.; Roodstock, Letters, XV: Messenger of the Sacred Heart (New York, 1889); Ezechia Historique (April, 1887).

PATRICK H. KELLY.

Bequerel, Antoine-César, French physicist, b. at Chartillon-sur-Loing (Loiret), 7 March, 1758; d. at Paris, 18 January, 1878. In 1806 he entered the Polytechnic School after having studied at the Central School of Fontainebleau under Baily, and later at the Collège Henri IV with Cauchois. In 1808 he was sent to the military school (d'application) at Metz, which he left the following year with the rank of second lieutenant. During two and a half years, he fought under General Suchet in the Spanish campaign, distinguishing himself at several of the important sieges. Ill health obliged him to ask for a leave of absence. He was raised to the rank of captain, made Chevalier of the Legion of Honour, and nominated to the new position of assistant inspector of studies at the Polytechnic School. During
the invasion of 1814 he resumed military service for a time, but was soon retired with the rank of \textit{chef de bataillon}.

A change of career then became necessary. After some hesitation, he settled down to the real work of his life, the study and advancement of the science of electricity. Becquerel’s achievements are numerous and important. He combated Volta’s contact theory of the electro motive force in a cell and showed that the real source of voltaic electricity is to be found in chemical action. That in fact, the generation of electricity in any case is possible only where there is chemical action, frictional work, or difference of temperature. He observed the dismagnetic properties of the metal antimony before Faraday, and constructed a constant cell with two liquids which was the forerunner of the well-known \textit{Daniell cell}”. His differential galvanometer increased the accuracy to be attained in the measurement of electrical resistances. He applied the results of his study of thermo-electricity to the construction of an electric thermometer and measured with it the temperature of the interior of animals, of the soil at different depths, of the atmosphere at different heights. He was also very much interested in questions of meteorology, climate, and agriculture.

Becquerel’s work in electro-chemistry brought him, in 1837, the award of the Copley medal of the Royal Society of London. He was a member of the Academy of Sciences (1829), professor-administrator of the Museum of Natural History, and Commander of the Legion of Honour. His chemical work was described by the chemist Dumas: “Becquerel loved his country, his science, his family”. Fizeau ends his eulogy with these words: “He died with the serenity of a sage and the tranquillity of a good man, with confidence in God and the immortal hopes of a Christian”.

More than 500 papers were published in the \textit{Comptes Rendus} in Vols. I–LXXV, and in the \textit{Annales de Chimie et Physique”}, series II–V. The following are some of his more important works: (1) Traité expérimental de l’électricité et du magnétisme et de leurs phénomènes naturels (Paris, 1834–40, 7 vols.; 1853, 2 vols.); (2) La physique considérée dans ses rapports avec la chimie et les sciences naturelles (1844, 2 vols.); (3) Éléments de physique-technique et de météorologie (1847, with his son Edmond); (4) Résumé de l’histoire de l’électricité et du magnétisme (1858); (5) Des forces physico-chimiques, de leur intervention dans la production des phénomènes naturels (with plates, Paris, 1873). The title of the book “On the Physico-chemical forces that direct their intervention in the production of natural phenomena” would appear to indicate a materialistic philosophy. This impression is entirely removed by his explicit statement that “we must admit the existence of a creative Power which manifests itself at certain times”, especially in order to explain the appearance of organic life.

\textbf{Bédard, Pierre}, a French-Canadian lawyer and member of the Assembly of Lower Canada, b. at Charlesbourg near Quebec, 13 November, 1762; d. at Three Rivers, 26 April, 1829. He was the son of Pierre-Stanislas Bédard and Marie-Isabelle Le Moyne. After he had completed the course of studies at the seminary of Quebec, where he proved himself an excellent pupil, he studied law and was admitted to the bar. In 1792 Bédard was elected member of the legislature for Northumberland and continued a member of the Assembly until 1812. During these years he represented successively Northumberland, the lower town of Quebec, and Surrey, and gave proof of his sterling qualities. He devoted himself, however, chiefly to the study of constitutional questions of which many of the government officials seemed to have but an imperfect conception. When the newspaper, \textit{“Le Canadien”} was founded in 1806, he became a regular contributor and expressed his views concerning the constitutional government of the province of Quebec with such effect that the governor, Sir James Craig, in the spring of 1810 suppressed \textit{“Le Canadien”} and threw Bédard into prison. Here Bédard remained some twelve months, although the governor offered him his freedom several times, so that he could take his seat in the Assembly to which he had been elected during his imprisonment. Bédard, however, demanded a regular trial, which the authorities were not willing to grant. Finally for the sake of peace Bédard left the prison. After Craig had resigned his position and gone to England, the new governor, Sir George Prevost, appointed Bédard a judge of the superior court at Three Rivers as compensation for what he had endured. Bédard filled this position from 11 December, 1813, until March, 1827, when illness obliged him to absent himself from his duties for some months. After this his health failed steadily until his death. He was buried in the parish church at Three Rivers. Bédard had four children, one of whom, Elsevir, became a distinguished judge.

\textbf{Bede} (or \textbf{Bead}, whence \textit{Bedehous}, \textit{Bedesman}, \textit{Bedol})—The Old English word \textit{bede} (Anglo-Saxon \textit{beod}) means a prayer, though the derivative forms, \textit{beot} and \textit{gebed}, was more commonly used in this context in Anglo-Saxon literature. When, in the course of the twelfth and thirteenth centuries, the use of little perforated globes of bone, wood, or amber, threaded upon a string, came into fashion for the purpose of counting the repetitions of the Our Father or Hail Mary, these objects themselves became known as beads (i.e. prayers), and our modern word \textit{bead}, as applied to small globular ornaments of glass, coral, etc., has no other derivation. In middle English the word \textit{bead} was used both in the sense of prayer and rosary. Thus Shakespeare could still write (\textit{Rich. III}, iii, 7)

\begin{quote}
When holy and devout religious men
Are at their beads [prayers], 'tis much to draw
Them thence.
So sweet is raululous contemplation.
While of Chaucer’s Prioresse we are told
\end{quote}

Of smal coral aboute hire arm she bar
A peirc of bedes, gauded al with grewe.

The gaunds, or gauds, were the ornaments or larger beads used to divide the string of "the prayer quir of beads" (i.e. set of beads—cf. pair of stairs), which may still be heard on the lips of old-fashioned English and Irish Catholics, is consequently of venerable antiquity. With such speakers a pair of beads means the round of the beads, i.e. the chaplet of
five decades, as opposed to the whole rosary of fifteen. Again, to “bid beads” originally meant only to say prayers, but the phrase “bidding the beads”, by a series of misconceptions explained in the “Historical English Dictionary”, came to be attached to certain public devotions and to the prayers which precede the reading of the Credo in the Book of Common Prayer. The prayers referred to used to be recited in the vernacular at the Sunday Mass in medieval England, and the distinctive feature of them was that the subject of each was announced in a formula read to the congregation in the Exact Office. This was called “bidding the beads”. From this the idea was derived that the word “bidding” meant commanding or giving out, and hence a certain survival of these prayers, still retained in the Anglican “Book of Canons”, and recited before the sermon, is known as the “bidding prayer”.

The words bedesman and bedeswoman, which date back to Anglo-Saxon times, also recall the original meaning of the word. Bedesman was at first the term applied to one whose duty it was to pray for others, and it sometimes denoted the chapter of a guild. But in later English a bedesman is simply the recipient of any form of bounty; for example, a poor man who obtains free quarters in an almshouse, and who is supposed to be bound in gratitude to his benefactor. Similarly, bedehouse, which originally meant a place of prayer or an oratory, came at a later date to be used of any charitable institution like an almshouse. It has now practically disappeared from literary English, but survived provincially in a number of Welsh place-names in the form betting, e.g. Betws y Coed. Finally, bede-roll, as its etymology suggests, meant the roll of those to be prayed for, and in some sense corresponded to the diptychs of the early Church. This word is tolerably frequent occurrence in manuscripts with the early English gilds. In these associations a list was invariably kept of departed members who had a claim on their prayers. This was the bede-roll.

For beads in the sense of rosary, see ROSARY.


HERBERT THURSTON.

Bede, THE VENERABLE, historian and Doctor of the Church, b. 672 or 673; d. 735. In the last chapter of his great work on the “Ecclesiastical History of the English People” Bede has told us something of his own life, and it is, practically speaking, all that we know. It is written in 731, when death was not far off, not only show a simplicity and piety characteristic of the man, but they throw a light upon the composition of the work through which he is best remembered by the world at large.

“Thus much” he says, “concerning the ecclesiastical history of Britain, and especially of the race of the English, I, Beda, a servant of Christ and priest of the monastery of the blessed apostles St. Peter and St. Paul, which is at Wearmouth and at Jarrow (in Northumberland), have with the Lord’s help composed so far as I could gather it either from ancient documents or from the traditions of the elders, or from my own knowledge. I was born in the territory of the said monastery, and at the age of seven I was, by the care of my relations, given to the most reverend Abbot Benedict (St. Cuthbert), and afterwards to Ceolfrid, to be educated. From that time I have spent the whole of my life within that monastery, devoting all my pains to the study of the Scriptures, and amid the observance of monastic discipline and the duties of singing in the Church, it has been my delight to learn or teach or write. In my nineteenth year I was admitted to the diaconate, in my thirtieth to the priesthood, both by the hands of the most reverend Bishop John (St. John of Beverley), and at the bidding of Abbot Ceolfrid. From the time of my admission to the priesthood to my present fifty-ninth year, I have endeavoured for my own use and that of my brethren, to make brief notes upon the living God, and the other works of the venerable Fathers or in conformity with their meaning and interpretation.” After this Bede inserts a list or Indiculus, of his previous writings and finally concludes his great work with the following words: “And I pray thee, loving Jesus, that as Thou hast graciously given me to drink in with delight the words of Thy knowledge, so Thou wouldst mercifully grant me to attain one day to Thee, the fountain of all wisdom and to appear for ever before Thy face.” It is plain from Bede’s letter to Bishop Egbert that the historian occasionally visited his friends for a few days, away from his own monastery of Jarrow, but with such rare exceptions his life seems to have been one peaceful round of study and prayer passed in the midst of his own community. How much he was beloved by them is made manifest by the touch-
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answered, 'it is finished. Take my head in thy
hands for it much delights me to sit at opposite any
good place where I used to pray, that so sitting I
may sit still upon my Father.' The legend of his
cell singing, 'Glory be to the Father and to the
Son and to the Holy Ghost' and the rest, he peace-
fully breathed his last breath."

The title *Venerabilis* seems to have been associ-
ated with the name of Bede within two generations after
his death. There is no evidence for the legend reported
by Fuller of the "dunce monk" who in composing an
epitaph on Bede was at a loss to complete the line:
*Hac sumi in *fossad Bede . . . .
and who next morning found that the angel had
filled the Ages, but his feat was not so generally
praised as Alcuin, Amalarius, and seemingly
Paul the Deacon, and the important Council of
Aschen in 835 describes him as *venerabilis et
moderna temporis doctor admirabilis* Beda. This
decree was specially referred to in the petition which
Cardinal Wiseman and the English bishops addressed
to the Holy See in 1859 praying that Bede might be
declared a Doctor of the Church. The question had
already been debated even before the time of Bene-
dictine, and on 13 December, 1858, that Leo XIII
decreed that the feast of Venerable Bede with the title of
*Doctor Ecclesiae* should be celebrated throughout the
Church each year on 27 May. A local cultus of St. Bede had been main-
tained at York and in the North of England through-
out the Middle Ages, but its feast was not so generally
observed in the South, where the Sarum Rite was
followed.

Bede's influence both upon English and foreign
scholarship was very great, and it would probably
have been greater still had it not been for the devastation
inflicted upon the northern monasteries by the inroads
of the Danes less than a century after his death. In
numberless ways, but especially in his moderation,
gentleness, and breadth of view, Bede stands out from
his contemporaries. In point of scholarship he was
undoubtedly the most learned man of his time. A
very remarkable trait, noticed by Plummer (I, p.
xxvii), is his sense of literary property, an extraor-
dinary thing in that age. He himself scrupulously
noted in his writings the passages he had borrowed
from others and he even bequeathed the copies of his
works to preserve the references, a recommendation
to which they, alas, have paid but little attention.
High, however, was the general level of Bede's
culture, he repeatedly makes it clear that all his
studies could not be fully understood by the best
Scripture. In his "De Schematibus" he says in so
many words: "Holy Scripture is above all other
books not only by its authority because it is Divine,
or by its utility because it leads to eternal life, but
also by its antiquity and by its literary form" (po-
sitione descend). It is perhaps the highest tribute
to Bede's genius that with so uncompromising and
evidently sincere a conviction of the inferiority of human
learning, he should have acquired so much real cul-
ture. Though Latin was to him a still living tongue,
and though he does not seem to have consciously
looked back to the Augustan Age of Roman Lit-
erature as preserving purer models of style than the
time of Fortunatus or St. Augustine, still whether
through native genius or through contact with the
classics, he is remarkable for the relative purity of
his language, as also for his lucidity and his sobriety,
more especially in matters of historical criticism.
In all these respects he presents a marked contrast
to St. Aldehelm who approaches more nearly to the
Greek authors.

WRITINGS AND EDITIONS.—No adequate edition
founded upon a careful collation of manuscripts has
ever been published of Bede's works as a whole. The
text printed by Giles in 1844 and reproduced in
Migne (XCV-XCIV) shows little if any advance on
the Baele edition of 1563 or the Cologne edition
of 1888. It is of course as an historian that Bede is
chiefly remembered. The great work, the "Historia
Ecclesiastica Gentis Anglorum", giving an account
of Christianity in England from the beginning until
his own day, is the foundation of all our knowledge
of early British history and a masterpiece eulogized
by the scholars of every age. Of this work, together
with the "Historia Abbatum," and the "Lettres to Eg-
bert", Plummer has produced an edition which
doubtless be called final (2 vols., Oxford, 1896). Bede's
remarkable industry in collecting materials and his
critical skill of them have been admirably illustrated
in Plummer's *Introductio*. The
"History of the Abbots" (of the twain monasteries of
Wearmouth and Jarrow), the "Letter to Egbert", the
metrical and prose lives of St. Cuthbert, and the
other smaller pieces are also of great value for the
light they shed upon the state of Christianity in
Northumbria in Bede's own day. The "Ecclesiastical
History" was translated into Anglo-Saxon at the
instance of King Alfred. It has often been translated
since, notably by T. Stapleton who printed it (1565).

Antwerp as a controversial weapon against the
Reformation divines in the 16th and 17th centuries.
The Latin text first appeared in Germany in 1475; it is
worthwhile that no edition even of the Latin was
printed in England before 1643. Smith's more
accurate text saw the light in 1742.

Bede's chronological treatises, "De temporibus
liber" and "De temporum ratione" also contain sum-
marys of the general history of the world from
the Creation to 725 and 703, respectively. These
historical portions have been satisfactorily edited
by Mommsen in the "Monumenta Germaniae his-
toricae" (4to series, 1898). They may be counted
among the earliest specimens of this type of general
chronicle and were largely copied and imitated.
The topographical work "De loes sanctis" is a descrip-
tion of Jerusalem and the holy places based upon
Adamnan and Arroulus. Bede's work was edited in
1898 by Geyer in the "Itinera Hierosolymitana"
for the Vienna "Corpus Scriptorum". That Bede
compiled a Martyrology we know from his own
statement. But the work attributed to him in extant
manuscripts has been so much interpolated and
supplemented that his share in it is quite uncertain.

Bede's exegetical writings both in his own idea
and in that of his contemporaries stood supreme in
importance amongst his works, but the list is long
and in some cases obscure. There is much comment-
ary upon the Pentateuch as a whole as well as on
selected portions, and there are also commenta-
tories on the Books of Kings, Esdras, Tobias, the
Canticles, etc. In the New Testament he has cer-
tainly interpreted St. Mark, St. Luke, the Acts, the
Canonical Epistles, and the Apocalypse. But the
authenticity of the commentary on St. Matthew
printed under his name is more than doubtful. (Plaine
in "Revue Anglo-Romaine", 1896, III, 61.)
The homilies of Bede take the form of commentaries
upon the Gospel. The collection of fifty, divided into
two books, which are attributed to him by Giles (and in
Migne) are for the most part authentic, but the genu-
inosity of a few is open to suspicion. (Morin in
"Revue Bénédictine", IX, 1892, 318.)

By various didactic works are mentioned by Bede in
the list which he has left us of his own writings.
Most of these are still preserved and there is no reason
to doubt that the texts we possess are authentic.
The grammatical treatises "De arte metrica" and
"De orthographia" have been collected by modern times
by Keil in his "Grammatice Latini" (Leipzig, 1880), VII, and the "De Schematibus et
Tropis" by Halin in his "Rhetorici Latinhi mini-
ero" (Leipzig, 1863). But the larger works "De natura
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rerum", "De temporebus", "De temporum ratione", dealing with science as it was then understood and especially with chronology, are only accessible in the unsatisfactory texts of the earlier editors and Giles. Beyond the metrical life of St. Cuthbert and some verses preserved in the "Ecclesiastical History" we do not possess much poetry that can be assigned to Bede with confidence, but, like other scholars of his age, he certainly wrote a good deal of verse. He himself mentions his "book of hymns" composed in different metres or rhythms. So Alcuin says of him: "Poeni numquam, in quem curationis partis erat, it is possible that the shorter of the two metrical calendars printed among his works is genuine. The Penitential ascribed to Bede, though accepted as genuine by Haddan and Stubbe and Wasserschleben, is probably not his (Plummer, I, 157).

Venerable Bede is the earliest witness of pure Gregorian tradition in England. His works "Musicae theoreticae" and "De arte metrica" (Migne, XC) are found especially valuable by present-day scholars concerned in the study of the primitive form of the chant.


HERBERT THURSTON.

BEDFORD, Frank H. S., medical writer and teacher, b. at Baltimore, Maryland, U. S. A., of a distinguished family in 1806; d. in New York, 5 September, 1870. He was a nephew and namesake of Gunning Bedford, first Attorney-General of Delaware and one of the framers of the Constitution of the United States, who was side-de-camp to General Washington and was appointed by him U. S. Judge for the District of Delaware. Dr. Bedford graduated in 1825 at Mount St. Mary's College, Emmitsburg, Maryland, and took his degree in medicine from Rutgers College, New York. He spent two years in foreign study and traveled 1,533 miles, and twenty-six years of his life became professor of obstetrics in Charleston Medical College. From here he accepted a professorship in the Albany Medical College. He went to New York in 1836 and four years later founded the University Medical College, which became a great success. In connexion with it he established an obstetrical clinic for those too poor to pay a doctor's fee. This was the first of its kind in the country and was of great service to the poor and to medical science. Dr. Bedford continued to teach until his health broke down in 1862 and he died in 1870. His funeral panegyric was preached by Archbishop McCloskey who had been his fellow student at Mount St. Mary's. Two books written by him, "Diseases of Women" and "Practice of Obstetrics" went through many editions, were translated into French and German, and were adopted as textbooks in American schools.

Medical Record, files (New York, 1870), p. 330; Cyclopaedia of American Biography, b. v.

JAMES J. WALSH.

BEDFORD, Henry, writer, educator, b. in London 1 October, 1810; d. in Dublin, Ireland, 21 May, 1903. With the intention of becoming a clergyman of the Church of England, he was educated at King's College, London, and at Cambridge University in 1835 and after a distinguished course received the degree of M. A. He made his theological studies and after ordination was given charge of a church in London where he became noted in High Church circles as a popular writer and preacher. A very advanced "Puseyite" sermon during the Tractarian excitement brought him in conflict with the Bishop. Immediately after his conversion to Catholicism in 1851. He wished to take Holy orders, but a natural defect in his right hand was a canonical obstacle to ordination. In 1852 he accepted an invitation to join the staff of All Hallows Missionary College, Drumcondra, near Dublin, Ireland, and the rest of his life of service, effective work as professor of natural science, treasurer, and one of the college directors. He also did much in furtherance of the Catholic movement then at its height in England and was a constant contributor to Catholic periodicals and a public lecturer on Catholic topics. His writings on a variety of subjects, embracing travels, archaeology, art, science, music and the general treatment of past periods of English literature were frequent features of The Month, "The Irish Monthly", and "The Irish Ecclesiastical Record". Some of them were later reprinted for private circulation in pamphlet form, notably his "Vacation Rambles", which were issued in a series (1874-75-76-77-78-79) subsequent to their appearance in the Popular Magazine. All Hallows Annual (Dublin, 1890); The Freeman's Journal files (Dublin); The Irish Monthly files (Dublin).

THOMAS F. MEEHAN.

BEDFORD, Francis (alias Long) superior of the English Institute of Mary, b. 1816 of a gentle family of Norfolk, England; d. at Munich, Germany, 1704. She and her eleven sisters entered religious life. Sent abroad to finish her education, she entered the English Institute of Mary at Munich and was professed in 1833. This society, founded at St. Omer in 1603, had been transferred to Munich in 1805 and then to Munich. Francia's sister Winifred, the first superior, died 26th December, 1666. In 1669, Frances, who had become head of the Munich house, was induced by Catherine of Braganza, wife of Charles II, to establish a house in London. With a group of the English members she set up a school for young women, first at St. Martin's Lane, then at Hammersmith. In England, she wore a secular garb, and was known as Mrs. Long. Summoned before a magistrate, she was liberated through family influence, but warned against instructing youth. Though disregarding this injunction, she was not again molested. In 1777, with the aid of Sir Thomas Gascoigne, she established a community in the north, in a house on the site of the present convent, outside Micklegate Bar, York. From 1777 to 1866 she divided her time between her two English communities, but after 1866, having transferred the care of the Hammersmith house to Mrs. Cicely Cornwallis, she remained at York. In her seventy-eighth year, after her house had been repeatedly harassed and threatened with destruction, she, with her niece, Mother Dorothy Pastor Bedingfield, was summoned before the Mayor of York and committed to Ouebridge Gaol. Released soon afterwards, she was again attacked, and in 1865 her house barely escaped destruction. In 1899, resigning in favour of her niece, Mother Bedford returned to Munich and died there, one year after the rule of her institute had been approved by Clement XI.

J. VINCENT CROWNE.

BEDFORD, Sir Henry, Knight, b. 1509; d. 1583. He was the grandson of Sir Edmund Bedingfield, who had a family blessed, to whom were granted by Edward IV for his faithful service letters patent authorizing him "to build towers.
walk, and such other fortifications as he pleased in his manors of Oxburgh, together with a market there weekly and a court of pye-powder". Sir Henry was mainly instrumental, together with Sir Henry Jermyn, in placing Mary Tudor on the throne. He proceeded with her to Norwich, and for his loyalty he received an annual pension of £100 out of the forfeited estates of Sir Thomas Wyatt. Ultimately he became Lieutenant of the Tower of London and Captain of the Yeomen of the Guard. As "jailer" of the Princes Elizabeth, who was expected to be a nest of spies and to plot revolts in Wyatt's rebellion, he has been persistently misrepresented by Foxe and others, but the whole history of his custodianship of Elizabeth is contained in a series of letters addressed to the Queen and the Privy Council, and in their replies, his correspondence, which has been published by the Norfolk and Norwich Archæological Society, completely exonerates Sir Henry from either cruelty or want of courtesy in his treatment of the royal captive. On Elizabeth's accession he retired to Oxburgh and was called upon in a letter, in which the Queen addressed him as "trusty and well-beloved", to furnish a horse and man armed, as his contribution to the defence of the country against an expected invasion of the French.

When, however, the penal laws against Catholics were enforced with extreme severity, Sir Henry Bedingfield was not spared. He was required to pay heavy monthly fines for non-attendance at the parish church, while his house was searched for priests and church-furniture, and his servants dismissed for refusing to conform to the new state religion. Together with his fellow-Catholics, he was suspected of complicity in within five miles of his own house and might pass that boundary only by a written authorization of the Privy Council. He was buried in the Bedingfield chantry at Oxburgh. He married Katharine, daughter of Sir Roger Townshend, whose widow was the present Countess Townshend, by whom he had numerous issue.

"State Papers relating to the custody of the Princess Elizabeth at Woodstock (Norfolk and Norwich Archæological Society); Buxtonfield, History of Norfolk; Mansion, History of Norfolk; Calendar of State Papers, Dom. BL., 1581-90; original letters in the Oxburgh archives."

J. M. STONE.

Bedingfield, Thomas. See Downes, Thomas.

Bedini, Caietan, Italian Cardinal and diplomat, b. at Singsigale, Italy, 1577; d. Rome 1636. He was appointed in 1684, by Pope Pie IX, Commissary Extraordinary at Bologna, one of the four Papal Provinces then recently in revolt and in which the Government of the Holy See was being maintained with the aid of the military of the Austrian States; he returned from this office in 1682 and after serving in various diplomatic posts was promoted to be Titular Archbishop of Thespias. In 1853, upon his appointment as Apostolic Nuncio to the Court of Brazil, he was commissioned by the Holy Father to visit the United States to examine into the state of ecclesiastical affairs and, incidentally, to call on the President and present to him the compliments and good wishes of the Pope. Arriving in New York in June, 1853, he at once visited Washington and called upon the President, who, from whom he was received with great courtesy and to whom he presented an autograph letter of the Holy Father. This visit, purely one of courtesy, was afterwards distorted into an attempt to gain official recognition of himself as a diplomatic representative of the Pope to the United States. He returned in this country was the signal for a series of anti-Catholic demonstrations against him lasting throughout his tour. In New York the colony of Italian revolutionists who had fled to this country, urged on by the apostate priest Giacomo, "Know-nothing element," held a mass meeting and denounced the nuncio. A plot to assassinate him was formed, but was defeated through a warning given by one of the conspirators, Sassi, who himself was stabbed to death by one of his associates in New York City a day or two after.

Monsignor Bedini travelled extensively throughout the country and participated in many public religious ceremonies. He arrived in Pittsburg, Louisville, and Cincinnati, his visit excited hostile comment and demonstration, chiefly by the adherents of Know-nothingism, which was then rampant. In Cincinnati, particularly, this element, cooperating with some German infernal revolutionaries, exiles, plotted to do violence to him and to attack the cathedral where he was to officiate, but this design was frustrated by the vigilance of the city authorities. Not, however, without bloodshed and rioting in which a number of the rioters lost their lives. He remained in this country until January, 1854, when he returned to Rome. So apprehensive of personal violence had he become, that when about to depart from New York, he left the city secretly and journeyed to Staten Island, five miles distant, where a tug carried him to the outgoing steamer. Later, he was elevated to the rank of cardinal and received the appointment to the See of Viterbo and Tornacocella.


PETER CONDON.

Bedlam (an English abbreviation of BETHLEHEM), a London hospital originally intended for the poor suffering from any ailment and for such as might have no other lodging, hence its name, Bethlehem, in Hebrew, the "house of bread." During the fourteenth century it began to be used partly as an asylum for the insane, for there is a report of a Royal Commission, in 1405, as to the state of lunatics in and about London, that an asylum known as Bedlam in popular speech, and the confinement of lunatics there gave rise to the use of this word to mean a house of confusion. Bedlam was founded in 1247 as a priory in Bishopsheath Street, for the order of St. Mary of Bethlehem, by Simon Fitz Mary, an Alderman and Sheriff of London. This site is now occupied by the Liverpool Street railway station. In the next century it is mentioned as a hospital in a license granted (1380) to collect alms in England, Ireland, and Wales. In 1376 a hospital was opened by the pope in a house of the order of St. Bartholomeus in Southwark, and it was placed under the charge of the Prior of the hospital of St. Bartholomew, with the same privileges as the hospital of St. Bartholomew's. In 1674, the old premises having become untenable, it was decided to build another hospital, and this was erected in what is now Finsbury Circus. This came to be known as old Bedlam, after the erection of a new building in George Street, George's Fields, which was opened August, 1815, on the site of the notorious tavern called the Dog and the Duck.

The attitude of successive generations of Englishmen towards the insane can be traced interestingly in Bedlam. Originally it was a hospital for those suffering from nervous and religious ailments. Every effort seems to have been made to bring patients to such a state of mental health as would enable them to leave the asylum. An old English word, "a Bedlam," signifies one discharged and licensed to be free. Such a person was at first, like the sign at bedlam, a badge and were known as Bedlamites, Bedlamites, or Bedlam Beggars. Whenever outside inspection was not regularly maintained.
abuses crept into the management of Bedlam, and in every century there were several commissions of investigation. Evelyn in his Diary, 21 April, 1666, notes that he saw several poor creatures in Bedlam in the next day, and many loose became the theme for the idle classes to visit Bedlam and observe the antics of the insane patients as a novel form of amusement. This was done even by the nobility and their friends. One penniless was charged for admission into the hospital, and there is a tradition that an unknown man found a position there, and the Boulter. This would mean that nearly 100,000 persons visited the hospital in the course of a year. Hogarth’s famous picture represents two fashionable ladies visiting the hospital as a show place, while his “Rake” at the end of the “Progress,” is being fettered by a keeper. After an investigation in 1851, the hospital came under regular government inspection and has since been noted for its model care of the insane. It accommodates about three hundred, with over sixty attendants. Its convoluted home at Witley is an important feature. The management is so good that each year more than one-half of the patients are returned as cured.

BEE, Bethlem Royal Hospital in British Journal of Mental Insanity, 1876; BUNDELI, British Hospitals and Charities Annual, 1905.

JAMES J. WALSH.

Beelen, JAN THEODOR, exegete and Orientalist, b. at Amsterdam, 12 January, 1807; d. at Louvain, 31 March, 1884. After a brilliant course of studies at Rome, crowned by the Doctorate of Theology, he was in 1836 appointed Professor of Sacred Scripture and Oriental languages in the recently reorganized Catholic University of Louvain. This position he held till 1876, when he resigned his place to his pupil, Prof. T. J. Lamy. He was the author of the following Biblical works, among which his commentary on the Epistle to the Romans is especially esteemed: “Disquisitiones et Sententiae super Sacramentum Scripturæmultiplici interdum aeneum litteralem, nullo fundamento satis firma niti demonstrare consur” (Louvain, 1845); “Interpretatio ep. S. Pauli ad Philipp.” (ib., 1849; 2nd ed., ib., 1852, entitled: Commentarius in ep. S. Pauli ad Philipp.); “Commentarius in Acta Apost.”, with Greek and Latin texts, (2 vols., ib., 1850–55; 2nd ed., without Greek and Latin texts, ib., 1864); “Commentarius in ep. S. Pauli ad Rom. (ib., 1854); “Grammatica graecitatis N. T.” (ib., 1857); and “Dutch, Rules for a new Training for Students (ib., 1858)." A translation of the N. T. made according in these rules (3 vols., ib., 1859–69); “The Epistles and Gospels of the Ecclesiastical Year”, with annotations (ib., 1870); translation of the Psalms, with annotations (2 vols., ib., 1877–78); translation of Proverbs and of Ecclesiasticus (ib., 1879). He also published two works in the field of Oriental scholarship: “Chrestomathia rabbinica et chaldæa” (3 vols., Louvain, 1841–43); and Clementia Rom. epistolæ binae de Virginitate, syriacæ (ib., 1856), in which he defends the genuine ness of these two letters. Beelen also devotes the erudit of reviving Oriental studies in Belgium, and of introducing into that country Oriental printing by means of a complete font of Hebrew, Syriac, Arabic, and Ethiopic type, which he purchased. In recognition of his merit as a scholar he was made domestic prelate of the pope, consultor of the Congregation of the Index, honorary canon of Liège, and Knight of the Order of Leopold.

BEE, F. BECHEL.

Beelphogor (בֶּלפֶּפֶּגוֹר, Behelpogor), or Baalphogor, was the baal of Mt. Phogor, or Peor, a mountain of Moab. The exact form of baal seems to be “the possessor”, the one who holds the real domination (Lagrange, Religions Sémites, 83, 84); so Bed phegor was the Moabite divinity who ruled over Phogor. Some identify him with Chamos (Chemosh), the national god of Moab, but this is not at all certain, inasmuch as Chamos became the Ba’al of the Canaanites distinct to the popular mind. To the baal was generally ascribed the fertility of the soil and the increase of flocks; he was worshipped by offerings of the products he gave and often by unchaste practices done in his honor. One of the greatest works of the prophets was to stamp out this immoral cult on the soil of Palestine.

Israel came in contact with Beelphogor at Septim, on the plains of Moab, their last station before entering the land of Canaan. Here many men of Israel, as a sequel to their immoral intercourse with the women of Moab, took part in the sacrificial banquets in honor of Beelphogor, for which crimes they were punished by death (Num., xxv). It is commonly held, in view of the occurrences at Septim and of the general nature of baal-worship, that immoral rites were part of the worship of this god; while the text does not make this certain, the large number of persons involved and the fact that “the affair of Phogor” is ascribed to the instigation of the seer Balaam, seems to indicate that its origin was with Beelphogor (xxii, 16). Marucchi believes the survival of the cult till the middle of the second century is attested by an inscription dedicated by some soldiers from Arabia (?) to Jupiter Beelphogar, whom he identifies with Beelphogor. The proof is slight, nothing more than the resemblance in name. The terrible chastisement inflicted on Israel for the sin at Septim is mentioned several times in the Bible, and St. Paul (1 Cor., x, 8) uses it to point a moral.

BEE, RENALO, De Num. in Numb. (Marseille, 1803); MARCIN, in Vio. Dist. de la Bible (Paris, 1804); LAGRANGE, Religious Sémites (Paris, 1805); SMITH, Religion of the Semites (London, 1844); Article Beal in Encyc. Bibl. and in Hastings, Dict. of the Bible.

JOHN F. FENLON.

Beelzebub (בֶּלצֶבֶב, Beelazel), or Baalzebul, (1) The Philistine god of Accaron (Ekron), scarcely 25 miles west of Jerusalem, whose oracle King Ochobiaz (Ahasiah) attempted to consult in his last illness, IV (II) Kings, i, 2. It is only as an oracle that the god is known to us; no other mention of him occurs in the Old Testament. The name is commonly translated “the lord of the flies”, but it seems to be so called either because as a sun god he brings the flies, though the Ba’al was probably not a sun god, or more likely because he is invoked to drive away the flies from the sacrifices, like the Zeus Apollos, who drove them away from their offerings to Myiairos in Arcadia. Halévy and Winckler interpret the name, according to the analogy of very many names compounded with baal, as “the lord of Zebub”, supposed to be a locality in Accaron; there is no proof, however, for the existence of such a locality, and besides Beelzebub is called the god of Accaron. Cheyne thinks the original form of the name is Ba’al Zebul, “the lord of the mansion”, or high house, which would refer to the god’s temple or to the mountain on which the god dwelt, or rather, in his opinion, to both. But the textual evidence, as Lagrange objects, is entirely in favour of Zebub. Cheyne, admitting this, holds that the title “lord of the high house”, which would suggest to the writer of Kings a reference to Jehovah’s temple or to His heavenly dwelling place, would be considered offensive, and would induce him, in contempt, to change it to Ba’al Zebub, the lord of flies. The tradition of the true name, lingering on, accounts for its presence in the Gospels (Zeboul). This conjecture, which has a certain plausibility, and the contempt should lead to the particular form, Baal Zebub, a name without parallel in Semitic religions. It seems more reasonable, then, to regard
Baalzebub as the original form and to interpret it as "lord of the flies".

(2) In the New Testament, there is question of an evil spirit, Beelzeboul. On account of the great similarity of names, he is usually identified with Baalzebub, being the Aramaic form of Baal, and the change from the final b to l such as might easily occur in the近百 years for the text at that time, and this one may have been newly invented, having no relation to the other; the fact that one element of the compound is Aramaic and the other Hebrew would not disprove this. The meaning of the term "Beelzeboul" is "lord of the dung dwelling", and it would be supposed by the Jews of this time to refer to the nether regions, and so be an appropriate name for the prince of that realm. Beelzeboul (Baalzebub) is used, then, merely as another name for Satan (Matt., xii, 24-29; Luke, xi, 15-22), by whom the enemies of Our Lord accused Him of being possessed and by whom they claimed He cast out demons. Their charge seems to have been that the good Our Lord did was wrought by the Evil One in order to deceive, which Jesus showed to be absurd and to be an open lie. If the New Testament may be considered a transformation of the old, the question arises as to how the god of the little town of Accaron came to give a name to the Prince of Darkness. The mission on which Ochomia sent his followers was to show that Beelzebub already lived in the country and was widely renowned in Palestine. The narrative (IV Kings, i) was a very striking one, well known to the contemporaries of Our Lord (Luke, ix, 54); from it might easily be derived the idea of Beelzebub as the special adversary of God, and the change in the final letter of the name which took place (ex hypothesi) would lend the Jews to regard it as designating the prince of the lower regions. With him was naturally connected the idea of demonical possession; and there is no need of Christ to say that Beelzebub's "name naturally rose to Jewish lips when demoniacal possession was spoken of, because of the demonical origin assumed for heathen oracles". How can we account for the idea of Beelzeboul exercising the demons? On the assumption that he is to be identified with the Philistine god, Lagrange thinks the idea is derived from the special prerogative of Beelzebub as fly-chaser (chasse-mouche). In the Babylonian epic of the deluge, "the gods gather over the sacrificial flies" (see Driver, Genesis, 105). It was noted by Semites, according to Lagrange, to come to conceive of the flies troubling the sacrifice as images of spirits hovering around with no right to be there; and so Beelzebub, the god who drove away the flies, became the prince of demons, in whose name the devils were exorcized from the bodies of the possessed. Others think the idea naturally arose that the lord of the demons had power to command them to leave the possessed. It seems much more reasonable, however, to regard this faculty of Beelzeboul not as a tradition, but simply as a charge invented by Our Lord's enemies to throw discredit on His exorcisms. His other miracles were probably accounted for by ascribing them to Beelzeboul and so these likewise. Allen (Comm. on Matt., 107, 124) has endeavored to simplify the problem by the use of higher criticism. According to him, the role of Beelzebub as archdemon and exorcist was not a Palestinian belief; in Mark's Gospel, Beelzebub is simply the demon said to possess Our Lord. Matthew and Luke by mistake fused the two, where their work lay, for they served the same end. The furnace and identify Beelzebub with Satan, to whom the faculty of exorcism is ascribed. The fusion, however, seems to be justified by the next verse of Mark, which is more naturally interpreted in the sense of Matthew and Luke, though Allen's interpretation may be admitted as possible. Beelzebub does not appear in the Jewish literature of the period; there we usually find Beliar (Belial) as an alternative name for Satan.


JOHN F. FENLON.

Beeley (or BISLEY), George, Venerable, martyr, b. at The Hill in Gosnargh parish, Lancaster, England, of an ancient Catholic family; d. 2 July, 1591. He was ordained priest at the English College at Reims, 14 March, 1587, and left for England, 2 November, 1588. A man of sound education, strong, and robust, he was captured by Topcliffe late in 1590, and was by his tortures reduced to a skeleton. He endured all with invincible courage and could not be induced to betray his fellow Catholics. He suffered by the statute of 27 Eliz., merely for being a priest, in Fleet Street, London. His last words were "Abis mihi gloriam nisi in Cruce Domini Nostri Jesu Christi" and, after a pause, "Good people, I beseech God to send all felicity."' BLOW in Bibl. Dict. (London, 1885); CHALLONER, Memoirs; POLLEN, Acts of English Martyrs (London, 1891).

Bede Camm.

Begging Friars. See Mendicant Friars.

Begin, Louis NAZARIE. See Quebec, Archdiocese of.

Begnudelli-Basso, Francesco Antonio, a canonist, who lived at the end of the seventeenth century; d. at Freising, 9 October, 1713. From 1675 he was Vicar-General of Trent, his native place. In 1679, however, he held a canonry in the Cathedral of Freising, where also he became in 1696 vicar-general of the diocese, and where he died. His "Bibliotheca juris canonico-civilis practica secus repertorium questionum magis practicarum in urbe et foro" ranked him among the best canonists of his day. His canonical acumen is especially noteworthy, while he speaks in the clearest terms of papal infallibility. The work was published in Freising in 1712, four vols. in folio; Geneva, 1747; Modena and Venice, 1758. It has, however, lost its practical usefulness owing to the later editions of Lucius Ferraris's "Bibliotheca", which is vastly superior to the work of Begnudelli.


ANDREW B. MEEHAN.

Beguines: Beghards.—The etymology of the names Beghard and Beguine can only be conjectured. Most likely they are derived from the old Flemish word beghren, in the sense of "to pray", not "to beg", for neither of these communities were at any time mendicant orders; maybe from Beg, the patron saint of Niwelles, where, according to a doubtful tradition, the first Beguine was established; maybe, again, from Lambert le Bègue, a priest of Liège who died in 1180, after having expended a fortune in founding in his native town a cloister and church for the widows and orphans of crusaders.

As early as the commencement of the twelfth century there were women in the Netherlands who lived alone, and without taking vows devoted themselves to prayer and good works. At first there were not many of them, but as the century grew older their numbers increased; it was the time of the Crusades, and the land teemed with desolate women—the raw material for a host of neophytes. These solitaries made their homes not in the forest, where the true hermit loves to dwell, but on the fringe of the town, where the poor and the poor lived more poor. About the beginning of the thirteenth century some of them grouped their cabins together, and the community thus formed was the first Beguine.

The Beguine could hardly be called a nun; she took no vows, could return to the world and wed if she would, and did not renounce her property. If she
was without means she neither asked nor accepted alms, but supported herself by manual labour, or by teaching the children of burghers. During the time of her novitiate she lived with "the Grand Mistress" of her cloister, but afterwards she had her own dwelling and, if she could afford it, was attended by her own servants. The same aim in life, kindred pursuits, and community of worship were the ties which bound her to her companions. There was no mother-house, nor common rule, nor common general of the order. Every community was complete in itself and fixed its own order of living, though later on many adopted the rule of the Third Order of Saint Francis. These communities were no less varied as to the social status of their members; some of them only admitted ladies of high degree; others were exclusively reserved for persons in humble circumstances; others again opened their doors wide to women of every condition, and these were the most densely peopled. Several, like the Great Beguinage of Ghent, numbered their inhabitants by thousands. Such was this semi-monastic institution. Admiredly adapted to the spiritual and social needs of the age which produced it, it spread rapidly throughout the land and soon began to exercise a profound influence on the religious life of the people. Each of these institutions was an independent centre of mysticism, and it was not the monks, who mostly dwelt on the country side, nor even the secular clergy, but the Beguines, the Beghards, and the sons of Saint Francis who moulded the thought of the urban population of the Netherlands. There was a Beguinage of Mechlin as early as 1207, at Brussels in 1245, at Louvain in 1234, at Bruges in 1244, and by the close of the century there was hardly a commune in the Netherlands without its Beguinage, whilst several of the great cities had two or three or even more. Most of these institutions were supported by the religious fraternities of the time, hundreds or during the stormy years which closed the eighteenth century, but a few convents of Beguines still exist in various parts of Belgium. The most notable are those of Bruges, Mechlin, Louvain, and Ghent, which last numbers nearly a thousand members.

The widespread religious revival of which the Beguinage was the outcome brought forth also about the same time several kindred societies for men. Of these the Beghards were the most widespread and important. The Beghards were all of them laymen, and, like the Beguines, they were not bound by vows, the rule of life which they observed was not uniform, and the members of each community were subject only to their own local superiors; but, unlike them, they had no private property; the brethren of each cloister had a common purse, dwelt together under one roof, and ate at the same board. They were for the most part, though not always, men of humble origin—weavers, dyers, fullers, and so forth—and thus they were intimately connected with the city craft-guilds. Indeed, no man could be admitted to the Beghards' convent at Brussels unless he was a member of the Weavers' Company, and this was in all probability not a unique case. The Beghards were often men to whom fortune had been kind—men who had outlived their friends, or whose family ties had been broken by some untoward event, and who, by reason of failing health or advancing years, or perhaps on account of some accident, were unable to stand alone. If, as a recent writer on the medieval monasticism, he had witnessed, the Saint Bernard Groot ur seine Stiftungen (Bonn, 1833); Delp, Verhand. over de Broederschap van G. O. (Utrecht, 1822); Gerard Mornin, De Beghards (Amsterdam, 1817); Canon, Reg. (1621); The Chronicles of the Beggards regular of the Beghards and of the Brothers of the Common Life (London, 1886); Heimbucher, Die Orden u. Kongregationen; Bauer in Kirchenr. E. V.

ERNEST GILLIAT-SMITH.
Behaim, Albertus von (known also as Albertus Bohemus): b. c. 1180, probably at Boheming, in the Diocese of Passau; d. at Passau, 1260; a partisan of the popes in their struggle with the Emperor Frederick II (1215–50). In 1205 he went to Rome, where he was employed at the papal court as an expert in law. In 1257 he went to Germany, and through his efforts a league was formed against Frederick II between Otto of Bavaria, Wenceslaus of Bohemia, and came to an end in 1253. From that time he lived in Passau, where he had been dean of the chapter since 1246. He laboured with zeal and credit to himself, but not without many conflicts, until his death. He left two diaries, known as the first and second Missi-ebuch. Fragments of the first were edited by Oesele, in "Rerum Belgarum Scriptores", vol. I; the second by Höfner in "Bibliothek des litterarischen Vereins" (Stuttgart, 1847).

Frederick of Austria. When excommunication was pronounced against the emperor in 1239, Behaim was made a permanent delegate and commissioneer to make the sentence effective. For that purpose he appealed to the bishops of Germany (1240), and when they proved themselves negligent he excommunicated a number of ecclesiastics and laymen of prominence. At the same time, he worked for the election of a new king. However, his excessive severity had no effect, and he was forced to leave the country. In 1245 he was at the Council of Lyons, where Frederick was again excommunicated, and he worked as before against the emperor. His office of papal delegate

FRANCIS J. SCHAEFER.

Behaim, Martin (Martinus de Bohemia), a German cartographer and navigator, b. at Nuremberg in 1459; d. at the German hospice of St. Bartholomew in Lisbon, Portugal, 29 July, 1507. Behaim came from a wealthy merchant family which settled in Nuremberg about 1300 and which is still in existence. He received the usual education but
according to his own statement, had among his teachers the celebrated mathematician and astronomer Regiomontanus. Behaim entered business life at an early age and became an agent at Antwerp. In 1481 or 1482 he went to Lisbon on business. Here his brother-in-law, a pupil of Regiomontanus, had been appointed by King John (João) II as a member of a commission, the "Junta dos Matematicos," which was to find some improved method for determining latitude. Behaim furnished them with the so-called Jacob's staff, or cross-staff, and the astronomical tables necessary for determining the declination of the sun. Having in this way become favourably known, Behaim was offered the opportunity of accompanying Diego Cam (Cibo) on a voyage of discovery along the west coast of Africa. In the course of his explorations Cam discovered the mouth of the Congo and went as far as Walvis Bay. After his return Behaim was made a Knight of the Portuguese Order of Christ in 1486, and married a daughter of João von Hutter, hereditary governor of the islands of Fayal and Pico of the Azores group. In 1492, while he was at Nuremberg, Behaim made the well-known globe, probably with the scientific help of Hartmann Schedel, the Nuremberg humanist.

His influence on the great discoverers of his time was formerly much overestimated; at present it is questioned whether he had any part in the discoveries of Cam. Nevertheless his "apple", the oldest of all existing globes, ensures his lasting fame. The apple was made in 1492 and has a diameter of 25 inches, and no network to mark longitudes and latitudes. It is provided merely with the equator, one meridian, the tropics and the constellations of the zodiac, and is a unique example of miniature painting. There is an unmistakable connexion between Behaim's manner of representing the world and the geographical views of Toscanelli whose chart is usually reconstructed with the aid of Behaim's globe. Unfortunately the reproductions of Behaim's globe, so far made, are not satisfactory. The first attempts by Berytos (in 1496) and by the Aperiter von den Nürnbergischen Mathematikern (1730) and reproduced by Nordenskjöld in his "Fascimile Atlas to the Early History of Cartography" (1889). Another was drawn in 1847 for Jamard by Jean Jouve, and in 1848 by Dr. Günther, which was the latter used in his biography of Behaim. This drawing is also to be found in Ruge, "Geschichte des Zeitalters der Entdeckungen" (1881), in Günther's biography of Behaim, and in Kretzschmer, "Die Entdeckung Amerikas" (1860).

Von Minn, Die ältesten Geschichten des portugiesischen berühmten Ritters Martin Behaim (Nuremberg, 1778); CHILLANT, Geschichte des bekannten Ritters Martin Behaim (Nuremberg, 1789); MUNDBERG, Martin Behaim, ein deutscher, aus dem XV. Jahrhundert (Wurzen-Leipsig, 1889); GÜNTHER, Martin Behaim, vol. XIII of the Bayerische Bibliothek (München, 1900); WAGNER, Die Baukonstruktion der Toscanellikarte vom J. 1492; und die Pseudo-Fascimile des Behaim-Globus, Die Medaillen und der Wappenwappen der K. Germanischen Philosophischen Gesellschaft zu Wingen zu Götingen. phil.-hist. division, 1894 (Göttingen, 1894); 20th. ed. RAVENSTEIN, Martin von den Bochern in neuem Lebensalter. Text und Bearbeitung von W. Faust, Prag (1900); HUBER, Die Schlesischen Bibliothek in Stadl, u. Darstellungen aus dem Gebiete der Gesch. (Freiburg im Breisgau, 1907), VI.

OTTO HARTIG.

Beiderlinden, Bernard. See POONA, Dioecese of.

Beirut, in Phoenicia, a titular Latin see, and the residence of several patriarchs of Oriental rite. The earliest form was likely Beeroth "springs", not Beroth (II Kings, viii, 8) or Berotha (Ezech., xlvii, 16), probably situated near Baalbek in Cæsæ-Syria. It is difficult to explain the more usual form, Berytos, but it comes from Béruti, the Phoenician name of a fish-goddess related to the god of Gebal or Byblos. In a Coptic inscription of the 4th century Berytus was the birthplace of Sanchoniathon, an early Phoenician author, and seems to have been unimportant in remote times. It is mentioned by the Greeks before Alexander, but is not spoken of in connexion with the expeditions of this conqueror. After the time of Alexander it was called Byblos, and in the 1st century B.C. Ortelius writes that Berytus was known as Laodicæa of Chanaan, a name which it kept until the reign of Alexander II, Zabinas (129-123 b.c.); see J. Rouvier, in "Revue de numismatique" (1896), and "Revue bibliq"., VII, 272-275. According to Strabo (XVI, ii, 9) it was destroyed by King Tryphon (137-134 a.c.) If this be true, it must have been rebuilt after a short time, for there are records for the complete series of the coins of Berytos from 123 to 14 b.c. It is certain that the Romans enlarged and embellished it; that it was garrisoned by two legions, the Leg. V Macedonica and Leg. VIII Augusta, and that in the year 14 b.c. it became a Roman colony with the name Colonia Julia Augusta Felix Berytos, so called after Julia, the daughter of Augustus (Müller, Historia Romana Inscript. 335, 119). The Jewish kings Herod the Great, Herod Agrippa I, and Herod Agrippa II built sumptuous monuments at Berytos and gave gladiatorial combats there (Josephus, Bell. Jud., I, xx, 11; Antiq., XVI, xi, 2; XVII, x, 9; xx, x, 7; xx, vii, 5; XX, ix, 4). Thus also after the siege of Jerusalem, gave gladiatorial games at Berytos, in which the combatants were Jews. (Josephus, Bell. Jud., VII, iii, 1.) From that time dates the magnificent aqueduct, the remains of which may still be seen. The town was thrice walled, and a fort guarding the mouth of the River Magoras, now Nahr Beiruth. About the middle of the third century Berytos became the seat of the most renowned law school in the Eastern Roman Empire. Many celebrated jurists and jurists were among its teachers (Montreuil, Hist. du droit byzantin, I, 264-273, 279-283). This school was spared by Justinian when he closed all similar schools in favour of Constantinople. The town had suffered much from an earthquake in 529, and when taken by the Arabs about 635 it had fallen into decay. The Byzantines burned it in a Genoese sack in an early date, and was a suffragan of Tyre in Phoenicia Prima, a province of the Patriarchate of Antioch. In antiquity its most famous Bishop was Eusebius, afterwards Bishop of Nicaea, the courtier-priest and strong supporter of Arianism in the fourth century. Lequien (II, 815-820) gives a list of thirteen Greek bishops reaching to 1673, rectified and completed by Cyril Charon, a Greek Catholic priest in Al-Mashriq, Beirut, 1 March, 1905). In 450 Beirut obtained from Theodosius II the title of metropolis, with jurisdiction over six sees taken from Tyre; but in 451 the Council of Chalcedon restored these to Tyre, leaving, however, to Beirut its rank of metropolis (Mansi, VII, 85-98). Thus, from 451 Beirut was an exempt metropolis depending directly on the Patriarch of Antioch. The city was captured on 27 April, 1111, by Baldwin I, King of Jerusalem, and with the exception of short intervals was held by the Franks till 1241. At an early date they established there a Latin see subject to Tyre and, with the provinces of Tripoli and Byblos, constituted the Diocese of Tyre Metropolita, in the Patriarchate of Jerusalem. Lists of its Latin bishops are available (Lequien, III, 1325-27; Gams, 434; Eubel, I, 137; II, 117; Revue bénédictine, 1904, 133-34).

Owing to the fertility of the soil and the security of the harbour, Beirut soon became one of the most active commercial cities in the East. The Druse
The Catholic opposition to their propaganda is supported chiefly by French missionaries. The Capuchins, Franciscans, and Lazarists each have a monastery and a school; the Christian Brothers, schools and a college; the Sisters of Charity, priory schools, a boarding-school, an industrial school for orphan girls; they also have charge of the hospital at the Catholic University. The Sisters of St. Joseph and the Dames de Nazareth have a boarding-school; the Sisters of the Holy Family, a school; the Mariamites, native nuns, their principal house. The institute of the Jouts is maintained and outside of Beirut 192 schools for boys and girls, with 294 teachers and 12,000 pupils. There is in the city a faculty of medicine (120 students) founded in 1881 with the help of the French Government; its examinations are conducted before French and Ottoman physicians, and its diplomas are recognized by both France and Turkey. They conduct, moreover, St. Joseph's Catholic University, the title of which was granted by Leo XIII, 25 February, 1881. This university includes: (1) a seminary (90 students) for natives of all rites, which up to 1902 had sent out 228 students, including 3 patriarchs, 15 bishops, 115 priests, and 83 friars; (2) a faculty of philosophy and theology (90 students), which grants degrees as the Gregorian University in Rome; (3) a faculty of Oriental languages and sciences, founded in 1902, which teaches the literary and conversational use of Arabic, Hebrew, Syriac, Coptic, and Ethiopic; the comparative grammar of Semitic languages, the history and geography of the Orient; Oriental archeology; Greek-Roman epigraphy and antiquities; (4) a classical and modern tuition college (400 pupils); (5) 3 primary schools (600 pupils). A printing-house, inaugurated in 1853, is now famous as the foremost Arabic printing-house in the East. Since 1871 the Jouts have published "Al-Bushir", a weekly Arabic newspaper, and since 1898 a fortnightly Arabic review, "Al-Masriq", the editors of which took rank at once among the best Orientalists. In 1900 they began a collection of philological papers, "Mélanges de la Faculté orientale de l'Université Saint-Joseph". Finally, they contribute to many scientific periodicals and publish, chiefly in Arabic, works of great value. We may mention here another precious collection: "Documents inédits pour servir à l'histoire du christianisme en Orient", the first volume of which appeared at Paris in 1905. These missionaries are the strongest bulwark of Catholicism in Syria.

S. VAILLÉ.

Beja (Beersheb), Diocese of, in Portugal, suffragan of Evora. It was created 10 June, 1770, and numbers 115 parishes, 115 primary schools with 197 priests, and 197 churches. It is the capital of the district of Baixo Alentejo. The city is supposed to be the "Paz Julia", or "Paco", of the Romans, and is still surrounded by remains of old Roman walls, which, however, were partly restored during the Moors. Beja was taken from the Moors in 1162 by Alfonso Henrique. It stands on the summit of a high hill surrounded by beautiful and fertile valleys under cultivation, as the district is rich in agricultural products, mainly cereals, olive oil, and wine. The best example of medieval architecture and an industry Portugal is the castle built in Beja by King Dom Diniz. It is a square, massive structure 120 feet high,
from the top of which the whole of the Alentejo country and the Cíntra mountains may be seen. The walls of the castle are covered with hieroglyphics. Beja was in its early days an episcopal city, but at the time of the invasion by the Moors lost its dignity. The Cathedral of Beja is an old temple, though so much modernized as to make it impossible to determine with certainty its original date. Other famous churches are those of Our Lady of the Conception, St. Iago, or Santiago, and Santa Maria de la Feira, said to have been an old Moorish mosque. The College of St. Sisennado, which belonged to the Jesuits, and was built principally at the expense of Donna Maria Sophia, in 1695, stands in the street where the saint was born. Part of this building is now occupied by the episcopal palace. The city has about 8,000 inhabitants, modern improvements, schools, banks, libraries, etc. It is said to be the richest in Roman remains of all the cities in Portugal, except Evora, which now possesses a large collection of Roman antiquities collected in Beja.

Goroda Cattolica (Rome, 1907); FLORS, España Sagrada (1790, 2. edicion), Coll. de libros indios sur l'hist. du Portugal (1824), V, 486-545.

FRANCISCO J. YANES.

Bejarano, FERNANDO. See MIES.

BELASYSE, JOHN, BARON BELASYSE, b. about 1614; d. 1699, a loyal Catholic English nobleman, second son of Thomas first Lord Fauconberg. His mother was Barbara, daughter of Sir Henry Cholmondeley of Ruxby, Yorkshire. John Belasyse, who represented Thirsk in both the Short and Long Parliaments, but was “disabled” as a Royalist to sit, played a conspicuous part in the civil war, commanding a “Tertia” on the Royalist side. He raised six regiments of horse and foot at his own expense, took part in the battles of Edgehill, Newbury, and Naseby, as well as the sieges of Reading and Bristol, and was subsequently made Lieu tenant-General of the King’s forces in the North of England and Governor of York. He was wounded several times and in January, 1645, was raised to the peerage by the King at Oxford under the title of Baron Belasyse of Worlaby, Lincolnshire. During the Commonwealth Lord Belasyse acted as a sort of Royalist agent in England and was in frequent communication with Charles II and his supporters in the Netherlands. After the Restoration he was made Lord-Lieutenant of the East Riding of Yorkshire (1661-73) and Governor of Argyll (1664-66). He held the post of Captain-General of the forces in Africa and Governor of Tangier. Somewhat later, however, upon the passing of the Test Act (1673) he found himself as a Catholic unable to take the necessary oath and resigned all his appointments. At the time of the Oatmeal plot, Belasyse, along with four other Catholic peers, the Lords Arundell of Wardour, Stafford, Powys, and Petre, was denounced as a conspirator and formally impeached in Parliament. Belasyse in particular was said to have been designated Commander-in-Chief of the Popish army, but Charles II, according to Von Ranke, ridiculed the idea on the ground that the man could then hardly stand on his feet with gout. Nevertheless, Lord Belasyse lived on for another ten years. The impeachment Catholic peers, though they endured a long imprisonment in the Tower, were never brought to trial, and at the accession of James II Belasyse was again received into high favour. His appointment in 1687 as First Lord Commissary-General of the Treasury was the step which roused strong religious feeling against James’s government. Lord Belasyse died in 1689, the year of the accession of William of Orange. He was three times married, and left five children, but the title became extinct upon the death of his grandson Henry, third Baron Belasyse of Worlaby.


HERBERT THURSTON.

Belcham, THOMAS, VENERABLE, a Franciscan martyr in the reign of Henry VIII, date of birth uncertain; d. 3 August, 1537. He boldly opposed the king’s first divorce, Collyweston, and is said to have been the model of a heretic. He wrote a book addressed to his brethren, beginning with the text: “They that wear soft clothing are in kings’ houses,” in which he rebuked the faithless bishops, who were afraid to tell the king the truth. The book seems to be lost, but one copy got into Henry’s hands, and he is said to have moved to tears by reading it, though he soon repented of this weakness. Belcham and some thirty of the Observant Franciscans were thrown into prison, where they perished of hunger.

Dodd, Church History (Brussels, 1739); BOURCHIER, Hist. Ecclesiastica de Martirio Fratrum Ord. D. Francisci (Paris, 1861); WARDING, Annales Minorum (Ancona, 1735), tom. XVI; STONE, Faithful unto Death (London, 1892).

BEDE CAMM.

Belem do Para, Archidioce of, in South America, formerly (after 4 March, 1719) a suffragan diocese of Bahia (San Salvador, now a Metropolitan see), with a population rank 3 May, 1906. The city of Belem is the capital of the Brazilian State of Para, and is situated on the Bay of Guajara, in the richest rubber and coffee section of the Republic. Santa Maria de Nazareth do Povoado, to give the city its full name, was founded in 1615, but has reached its present importance as one of the largest shipping ports of northern Brazil only during the last twenty years. Not only is it the most northerly port of any importance in South America, and as such the nearest to the great shipping centres of Northern America and Europe, but it is also the great outlet for the natural products of the State of Para. It has a population of 100,000, an export trade of about $25,000,000, and an import trade of about $12,000,000 annually. The mean temperature is about 80°F. Fahrenheit.

Among the churches of this cathedral city is that of Santa Maria de Nazareth in the pretty suburb of Nazareth. The old convent and chapel of the Carmelite Order have been converted into a seminary. In the old Jesuit College is now operated the episcopal palace and another seminary. The city has all modern improvements, and what are considered the best museum and botanical gardens in Brazil. The Amparo Orphan Asylum is ranked among the leading charitable institutions of the State and the city.

In 1903 the Prelatura Nullius of Santarem was made from the Diocese of Belem; and again, in 1904, a new delimitation of the same quasi-episcopal territory took place. The Catholic population of Archidioce of Belem is now about 450,000. There are about 500 Protestants. In this vast territory, which before the above-mentioned division included 1,176,100 square miles, the parishes are 77 in number, with 29 filial churches. There are 47 secular, and 13 religious, priests, and 21 brothers.

Goroda Cattolica (Rome, 1907); WARNER, Orbis Terr. Cud. (Freiburg, 1889); SOURIS, The State of Pad (London, 1805); RIBAUD OF AMERIC (Washington, 1891); GROSSE, Storia della Colonizzazione Europea di Brasile (Rome, 1896).

FRANCISCO J. YANES.

Beaufort. See DOWN and CONNOR.

Belfry. — The upper part of the tower or steeple of a church, for the reception of the bells; or a detached tower containing bells, as the campanile of the Italians. The term is sometimes applied to the timber frame by which the bells are supported; also to the room or loft in the tower of a church, from which the bells are rung. Originally it denoted a tower in which ministers were placed to ring bells.

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and thus give notice of the approach of the enemy, or a tower used in besieging a fortified place; it was of wood and movable. In England the bell-tower usually forms a part of the church and is quite separate from the actual church; it is rarely detached from it, as at Evesham, Worcestershire, and Berkeley, Gloucestershire; Chichester cathedral, Sussex, etc. At Pembroke, in Herefordshire, there is a detached belfry built entirely of wood, the frame in which the bells are hung being supported from the ground, with merely a casing of boards.

In Belgium, one of the earliest architectural expressions of the newly acquired independence (12th century) was the erection of a belfry. The right of building one was one of the first privileges granted to cities in all old countries, not only as a symbol of power, but as a means of calling the community together. The tower, too, in which the bell was hung was a symbol of power in the Middle Ages; the first care of every enfranchised community was to erect a "tower of pride" proportionate to its importance. The tower was generally the record-office of the city. All these uses have passed away, and most of the belfries have either fallen into neglect or been appropriated to other purposes. Of those remaining the oldest seems to be that of Tournai, a fine tower, though it is a good deal altered and its effect destroyed by modern additions. The belfry at Ghent was commenced in 1183, but the stone-work was only completed in 1337. In 1376 a wooden spire was placed upon it, making the highest spire in Belgium. This spire was recently taken down in order to complete the tower according to the original design, which, like that of most of the unfinished buildings of Belgium, has been carefully preserved. When finished it will be about 300 feet in height, and one of the finest belfries in the Low Countries.


THOMAS H. POOLE.

Belgium.—I. THE NAPOLEONIC ERA.—The victory of Fleurus, gained by the French army over the Austrian forces, 26 June, 1794, gave to revolutionary France new life, which constituted Belgium 26 July. The Austrian Netherlands, the ecclesiastical principality of Liège, the little monastic principality of Stavelot-Malmedy, and the Duchy of Bouillon. The French, who professed to have entered the country to deliver the Belgians from the yoke of tyranny and superstition, showed to their countrymen, in such pillaging and extortion that, as a Brussels magistrate said, they left the inhabitants nothing but their eyes to weep with. After this, in alleged compliance with the express wish of the Belgians, who as a matter of fact had not been consulted, a decree of the Convention, dated 1 October, 1795, proclaimed the annexation of the Belgian provinces to France. At the beginning of the French rule, which was to last twenty years (1794-1814), religious conditions were not as bad as might have been feared. The University of Louvain was a bulwark of Catholic orthodoxy; even the Vonckist party, which in 1789 had been clamouring for political reforms, showed great respect for religion and had taken as its motto Pro aris et focis. On the other hand, in the secular province and in Brussels, where, since the fourteenth century had shown the deepest sympathy with France, public sentiment was gallophile, revolutionary, and even somewhat Voltairean; the predominant desire was to throw off the yoke of the priests, and the principality had literally cast itself into the arms of France through hatred of theocracy. But the French Government soon caused the priests to be lost sight of in the common hatred of the foreign oppressor.

The Directory began by enforcing, one after another, the French revolutionary laws concerning monastic orders and public worship in Belgium. Religious houses, except those of devoted to teaching or to the care of the sick, were suppressed; it was forbidden to wear an ecclesiastical garb; the clergy were forced to publish a declaration recognizing the people of France as the sovereign authority, and promising obedience to the laws of the state. The communes were forbidden to contribute to the expenses of public worship and every external symbol of religion was prohibited. The Belgians stood firm, and the elections of the fifth year having shown an undesirable reaction of public opinion against the revolutionary spirit, the clergy appealed to the Five Hundred (Cinq Cent) to demand a suspension of the declaration until a papal decision should be received settling the question of its licitness. In the meantime, the priests who had not made the declaration were exiled, and their priests for the Doyle, a priest, and the tribunal of La Dyle acquiesced those who were brought before it. At this juncture, Camille Jordan made a favourable report to the Cinq Cent on the clergy's request, and thus the Belgians had the hope of having opposing the current of French legislation for the better.

The coup d'état of the fifth Fructidor, however, carried out by the revolutionary members of the Directory, destroyed all hope. The victorious conspirators dismissed many Belgians who had been elected, and the electoral sixth year, conducted under the violent pressure of republican deputies, gave the Government the wished-for results. Then persecution began again. The observance of the decree, or the last day of the republican decade (week of ten days), was made obligatory and the Sunday rest was forbidden; for the second time, the wearing of any ecclesiastical garb was prohibited; in the suppression of religious orders no exception was made for nursing and teaching orders; seminaries and colleges were closed; the worship in Protestant churches was prohibited; the University of Louvain was closed on the ground of not having "the kind of public instruction conformable to Republican principles". As if the "declaration" had not sufficiently overtaxed consciences, priests were compelled to take oath of oath of loyalty for royalty. On the refusal of the great majority, the bishop of Beauvais was deposed, his church was declared an immeuble, and a decree issued, closing all churches served by recalcitrant priests. The officials of many communes ignored this order, and in more than one respect, it became a source of trouble. The interdicted priests continued to exercise their functions in the woods, or in private houses which afforded them places of retreat; in many places the faithful, deprived of the clergy, assembled in churches or in barns, to celebrate "blind Masses"; as they were called, viz. Masses without anything at the altar. The French deputies daily devised new methods of persecution in revenge for the opposition of public opinion, all the more unconquerable by reason of its silence and its tranquillity.

Things did not rest here. The space of time and the confederation was the enforcing (1798) in the Belgian provinces of the French conscription laws requiring the enlistment of young men in the armies of the Republic. Rather than shed their blood for masters whom they hated, they rose in revolt, first in the Walloon provinces and in the German Luxemburg. The Walloon provinces took part in the movement, but with much less energy. This was "the peasants' war" called in Luxemburg, "the war of the cudgels" (Kloppekrig). There was
no lack of courage and devotion among the combatants, and some among them afforded admirable examples. But, in the end, they were unarmmed, had inefficient commanders, and were totally lacking in discipline and military organisation; they were deprived of the support of the nobility and of the middle class, who remained absolutely inactive, because they were abandoned even by the Austrian Government which had every reason to stir up a Belgian insurrection. Consequently they could offer no serious resistance to the French troops. They fell back every time they met the enemy in open field; those who hid and did not fight were shot.

After this rising had been quelled, the persecution of the clergy was resumed; 7,500 priests were illegally condemned to be deported. The great majority escaped, only four or five hundred being arrested. Of this number, the oldest and those who were ill were detained in Belgium and in France; about three hundred were sent to Rochefort with Guiana as their ultimate destination, and, in the interval, were held at the Île de Ré and the Île d'Oléron where they had much to undergo from ill treatment. It was the darkest hour in the Napoleonic domination, and was terminated by the coup d'état of 18 Brumaire, 1799. The new Government did not persecute on principle, but only in so far as was believed necessary to enforce the revolutionary laws, to maintain the interests of power. A solution of difficulties was supposed to have been discovered when the clergy were required to take merely an oath of "fidelity to the Republic as resting on the sovereignty of the people". The Belgian bishops who were refugees in England condemned this oath because the doctrine of the sovereignty of the people seemed to them heretical. They also refused to sanction the promise of fidelity to the Constitution of the seventh year, which the Government exacted of the clergy before permitting them to exercise the duties of their ministry, because the Constitution rested on false bases and contained articles deserving of condemnation. The leader of this opposition was a priest named Corneille Stevens (1747-1828), who, appointed administrator of the Diocese of Namur (1799) by Cardinal Frankenberg, Archbishop of Mechlin, forbade the clergy to promise fidelity to the Constitution, and who, in a series of pamphlets appearing under the pseudonym of Lemaigre, continued to advocate resistance. Finally, the Concordat of 15 August, 1801, brought, if not an end, at least a temporary respite; the four Belgian bishops who had survived the persecutions - tendered their resignations and of the nine episcopal sees into which Belgium had been divided since 1559, five only were retained: Mechlin, Tournai, Ghent, Namur, and Liège. The bishops of Antwerp, Bruges, Ypres, and Ruremonde were suppressed. This organization of 1801 is still effective with this difference, however, that the See of Bruges was re-established in 1834, and that of Ruremonde in 1840.

Great was the rejoicing in the Belgian provinces when, on Pentecost day, 1802 (6 June), Catholic worship was solemnly re-established throughout the country. For some years, the name of Bonaparte, the First Consul, was most popular, and it even seemed as if "everything", by the grace of heaven, had gone well. The Grand Duke of Brabant, an Austrian, and the Bishop of Bruges, a German, had gained the support of the Belgians for a foreign government. The bishops appointed by Napoleon fostered in the people sentiments of personal devotion to him, and to such an extent that to-day they cannot be acquitted of the charge, so sincerely and ardently did they fan theoolation and servility. There were, it is true, protests against the new regime. The "non-communicants", as they were styled, refused to recognize the Concordat, contending that it had been forced upon the pope, and they formed a schismatical group, termed the "little church" (la petite église), which, though continually falling off in numbers, has preserved its existence, and in consequence have often been erroneously designated as Stevens. Stevens did not oppose the Concordat. The champion of a rigorous and uncompromising orthodoxy, he recognized the authority of the bishops of the Concordat, and did not shrink from the zealous attitude towards the civil authorities, against whose religious policy he never ceased protesting. From the recesses of his retreat he sent forth brochures, training his guns upon "Saint Napoleon", whose finger he had been fixed by the Government as the 15th of August. He also attacked bitterly the imperial censure of 1806 already adopted by the greater part of the French clergy, which contained a special chapter upon the duties of the faithful toward the emperor. This uninterrupted propaganda struck a responsive chord in the national consciousness and was doubtless responsible for the courage displayed by the Belgian episcopacy in refusing to accept the imperial censure, which was adopted only in the Diocese of Mechlin. Stevens was perhaps the most active of the clerics who opposed the Concordat. The contest was extremely interesting. Although the emperor offered thirty thousand francs to anyone who would deliver Father Stevens into his hands, the priest was never seized; nor was he silenced as long as he was in France. ratification. The more anti-religious the policy of the emperor, the more energetic became the resistance. At a Bishop's request, the four Belgian bishops who had survived the persecutions - tendered their resignations and of the nine episcopal sees into which Belgium had been divided since 1559, five only were retained: Mechlin, Tournai, Ghent, Namur, and Liège. The bishops of Antwerp, Bruges, Ypres, and Ruremonde were suppressed. This organization of 1801 is still effective with this difference, however, that the See of Bruges was re-established in 1834, and that of Ruremonde in 1840.

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imprisoned, and all the seminarians of Ghent were drafted into the army and dispatched to Wessel on the Rhine, where forty-nine of them succumbed to contagious disease (1815). Such was the end of a region which had been living for two centuries under the rule of the austere and universal joy. The fall of Napoleon was greeted with no less satisfaction, and many Belgian volunteers took up arms against him in the campaigns of 1814 and 1815. In this nation of loyal Catholics, it was Napoleon's blundering religious policy which alienated his subjects.

II. The Kingdom of the Netherlands (1814–30).—Soon after the victory of the Allied Powers, who became masters of Belgium, they established there a provincial government in the States General (11 June, 1814). The new governing powers promptly proclaimed to the Belgians that, in conformity with the intentions of the Allied Powers, "they would maintain inviolable the spiritual and the civil authority in their respective spheres, as determined by the canonical laws of the Church and by the old constitutional laws of the country". These declarations roused hopes which, however, were destined to be disappointed; for by the secret treaty of Chaumont (1 March, 1814), confirmed by Article 6 of the Treaty of Paris, it was agreed that the bishopric of Ghent should be suppressed and that Holland should receive an additional diocese, and that this addition should be Belgium. The secret Treaty of London (23 June, 1814) furthermore provided that the union of the two countries was to be internal and thorough, so that they "would form one and the same State governed by the constitution already established in Holland, which would be modified by mutual consent to accord with new conditions". The new State took the name of the Kingdom of the Netherlands and was placed under the sovereignty of William I of Orange-Nassau.

The object of the Powers in creating the Kingdom of the Netherlands was to give France on her northern frontier a neighbour strong enough to serve as a barrier against her, and with this aim in view they disposed of the Belgian provinces without consulting them. The State resulting from this union seemed to offer numerous guarantees of prosperity from the standpoint of economics. Unfortunately, however, the two peoples, after being separated for more than two centuries, had conflicting temperaments; the Dutch were Calvinists, the Belgians Catholics, and the former, although greatly in the minority, 2,000,000 as against 3,500,000 Belgians, expected to rule the Belgians and to treat them as subjects. These differences of culture and of faith to the Fundamental Law which would take the duty on himself; they were, however, aggravated by the policy adopted by William I. Arbitrary, narrow-minded, obstinate, and moreover an intolerant Calvinist, he surrounded himself almost exclusively with Dutchmen, who were totally ignorant of Catholic matters and of the Belgian character. In addition, he was imbued with the principles of "enlightened despotism" which made him regard his absolutism as the form of government best suited to the needs of his kingdom, and thus he was unequal to his task from the very outset. While still Prince of Fulda, he had persecuted his Catholic subjects until the Diet was forced to check him. As King of the Netherlands, he showed that he had learned nothing by experience, and imagined that he could dispense with the assistance of the bishops to transform Belgium into Holland as far as possible.

On the other hand, the Belgians, passionately attached to their national traditions, and even more to their religious unity, did not take sufficiently into account the profound changes which had taken place in the Church in the two centuries since the French Revolution and the consequent upheaval of Western Europe they were convinced that past conditions could be restored even in the midst of a society that had outgrown them; nor did they grasp the fact that as the Treaty of London established freedom of worship in the Kingdom of the Netherlands they were under an international obligation which could not be renounced. They could not reconcile their idea of an independent and free Church, the Sovereigns, then of the Congress of Vienna, not only the restoration of the former rights of the Church, but the re-establishment of their old constitution in its entirety. Their disappointment was great when their sovereign, obeying the provisions of the Treaty of London, submitted for their acceptance the "Fundamental Law of Holland", with some modifications. Leaving out of the question the initial injustice in granting each country the same numerical representation, the 1,603 prominent Belgians consulted 290 did not think that the population of Belgium was at least twice that of Holland, it entirely overthrew the old order of things, suppressed the clergy as an order, abolished the privileges of the Catholic Church, and guaranteed the enjoyment of the same civil and political rights to every subject of the king, and equal protection to every religious creed. The Belgian bishops promptly made respectful appeals to the king. William having disregarded these, they issued a Pastoral Instruction for the use of the prominent Belgians summonsed to the States General, desiring the fact that the Fundamental Law was therefore rejected by the nation; for, adding to the 527 favourable votes the 110 unanimous votes of the States of Holland, the final vote was 637. Nevertheless, the king declared the Fundamental Law adopted, because, according to him, those who did not vote were to be regarded as favouring it, while of the 796 who opposed it, 126 did so only because they misunderstood its meaning. Owing to this "Dutch arithmetic", as King William's computations were termed, Belgium found itself under a constitution which it had legally repudiated, a constitution too which proved the Kingdom of the Netherlands a heavy burden during its brief, stormy existence temporary tenure.

The adoption of the Fundamental Law, by the king's decision, did not end the conflict between the civil authority and the Belgian conscience. Besieged with questions as to whether it was permissible to take the Holy See to the Supreme Council, the princes of the Church published their "Doctrinal Decision", which condemned it (1815). In consequence, many Catholics in obedience to their religious superiors, refused to take the oath, resigned their offices and their seats in the legislature. On the other hand, the Prince de Méan, former Prince-Bishop of Liège, took the required oath, and the king immediately appointed him to the archiepiscopal See of Mechlin, then vacant. The king next had attempted to gain the Holy See for his side in his struggle with the Belgian episcopacy, by practically demanding its submission to that of the King. Bulla of canonical instituting for his candidate as well as a formal censure of the "Doctrinal Decision". The pope replied gently but firmly, condemning the words of the oath of allegiance to the Fundamental Law, sending a Brief of Indulgence to the priests and the populace, and the sacred right to the Prince de Méan until he should have publicly declared that his oath had not bound him to anything "contrary to the dogmas and laws of the Catholic Church, and that in swearing to protect all religious communications, he understood this protection not only to include the property and the title of the Holy See in this matter, instead of winning the king to moderation, seemed to make him bolder. Reviving the obsolete claims of the old Gallican and Jo-
establishing the General Seminary, a State institution was erected under the name of Philosophical College (Collège philosophique), in which every aspirant for the priesthood was obliged to make a course of at least two years before he could be admitted to a second seminar. This was the real desire of the Belgians to have the philosophical college under the patronage of the State, which it was done in 1823, and the council of the college, being composed of the bishops, was made the executive of the philosophical college.

On this occasion, the Archbishop of Mechlin, whose servility toward the king had till then known no limit, did not hesitate to make some respectful reproofs to the Government, declaring that he could not in conscience accept these decrees. Gouba, in answering, repeated in substance Napoleon's gibe to the Prince de Broglie, "Your conscience will be regarded as a mere pretext and for good reasons." The other bishops, however, the capillitate vicars of vacant sees, and the rest of the clergy, unanimously took sides with the Archbishop of Mechlin and joined in his protest. The Catholic Belgian prelates to the States-General protested; the Holy See protested in its turn. Nothing availed; the Government closed the free colleges one after another, thereby ruining the flourishing educational system in which the Belgian families had absolute confidence; the Philosophical College was opened with great pomp, with a corps of instructors little thought of, either from a scientific or a moral point of view; students were drawn thither by the idea of the practical education and service from military service. The Government becoming more radical than ever, then undertook to create a schism in the Belgian Church by elaborating a plan, whereby the authority of the Holy See would be abolished and the bishops placed immediately under the Government.

But all these measures only increased the discontent of the Belgians and their passive resistance. To get the mastery, the Government conceived the idea of having recourse to the army, to the foreign pontiff, and branching again the project of a Concordat, which had failed in 1823, on account of the king's inadmissible claims. The king counted, on the one hand, on wresting as many concessions as possible from the Holy See, and on the other, on gaining popularity among the Belgians through the arrangement he would make with the pope. These calculations failed, and once more the superiority of papal diplomacy was made manifest in the difficult negotiations which finally resulted in the Concordat of 1829. The Government was compelled to resign its claims and become a mere matter of choice; in place of having the right of designating the bishops, the king was obliged to content himself with that of vetoing the choice made by the Chapters. The Concordat, which filled the hearts of the king with the ire of the Calvinists and the Liberals, and the Government tried hard to quiet the latter by showing the worst possible will in the application of the treaty which it had just concluded with the Vatican. The Philosophical College was not declared optional until 20 June, 1829; vacant episcopal sees were provided with titulars elected according to the conditions laid down in the Concordat, but a royal decree rendered the recruiting of the clergy almost impossible save from the ranks of the old pupils of the Philosophical College. The Catholic opposition, headed by the范·邦梅尔, the new Bishop of Liège, was so vigorous, and political complications so grave, that the king at last consented to permit the bishops to reorganize their seminaries as they wished (20 October, 1829). Then the king went farther, and on 9 June, 1830, entirely suppressed the Philosophical College, which had been deserted from the time attendance had become optional. On 27 May of the same year, the king even revoked his decrees regarding freedom of worship, and in particular Gouba and committed to Catholic zeal the direction of matters concerning Catholic worship, and would have left no ground for grievance on the part of...
Catholics had he not, at the last moment, seen fit in the negotiations with the Holy See, to demand the right of approving appointments to canonries. But all the king's concessions, which were really extorted from him by the force of circumstances, and despite his dogged reluctance, came too late, and the negotiations in regard to the question of canonries were in vain. In July the Belgian Revolution broke out.

As to the causes of an event so decisive for the future of the Belgian people, it is highly improbable that if King William had given them grounds for complaint only in religious matters, the public discontent would have culminated in a revolution. The Catholics, faithful to the teachings of the Church and to the counsels of their pastors, had no wish to exceed what was lawful and knew that they should confine themselves to peaceful protests. But the Government had injured many other interests to which a great number were more sensitive than they were to the oppression of the Catholic Church, at which they would have been wholly indifferent if, indeed, they would not have rejoiced. It will suffice to recall the principal grievances. Although Belgium was not richer than Belgium by almost half, each nation was allowed the same number of deputies in the States-General. Acquaintance with the Dutch language was at once made obligatory for all officials. The greater number of institutions of the central Government were located in Holland, and a majority of the offices were reserved for the Dutch. Taxes on corn and on slaughtering weighed most heavily on the southern provinces. The press was under the arbitrary control of the Government and the courts, and they vigorously prohibited any criticism of the Government and its deputies. The Government stubbornly opposed the introduction of the jury system, the verdicts of which, inspired by a saner appreciation of public feeling, would often have caused opinions adverse to the Government to the Government, in turn, was voting to be drawn into the current; the Government, wilfully blind, continued wantonly, in its imprudence, to pile up the materials for a great conflagration; at last, nothing was lacking but a fuse. This came from France. The revolt of July 1789, which began on the 27th to the 29th, overthrew the government of Charles X; on 25 August, of the same year, a riot broke out in Brussels and brought on the revolution which culminated in the conflicts between (24–28 September) the Dutch troops and the people of Brussels assisted by re-enforcements of volunteers from the provinces. The whole country rose up; at the end of some weeks the Dutch army had evacuated the soil of the southern provinces, and Belgium was free.

III. INDEPENDENCE (1830) Leuven. After the liberal forces had been shown, not only was revolution the work of two parties but the chief rôle in it had been played by the Liberals, and for a long time, although a minority in the nation, their ranks supplied the principal leaders in national life. The Catholics did not close their eyes to this state of things. Sincerely attached to the Union of 1828, they wanted a unionist policy without laying too much stress on party names. The provisional government which assumed the direction of affairs after the revolution had but one Catholic among its three members, and its rule was marked by caution and inspiration. Charles Rogier, who, in September, 1830, had come, at the head of the Liége volunteers, to lend a strong helping hand to the combatants in Brussels. The constituent Congress, convoked by the provisional government, was in great majority composed of Catholics; partisans of liberty “in all and for all”, in conformity with the teachings of Lamennais. The Liberal minority was split into two groups; the stronger professed the same ideas of liberty as the Catholics; the other was made up of a small number of sectarians and of State idolaters who had dreams of bringing the Catholic Church into subjection to the civil power. The leaders of the Catholic group were Count Félix de Mérode, a member of the provisional government, and Baron de Gerlache, President of the Congress; the most prominent among the Liberals were Charles Rogier, Joseph Lebeau, Paul Devaux, J. B. Nothomb, and Sylvain Van de Weyer; the group of sectarians followed the orders of Eugene Defacqz. The Constitution which resulted from the deliberations of the materials being the dispositions of the great majority of the assembly and showed at the same time a reaction against the tyrannical regime of King William. It proclaimed the absolute freedom of worship and of the press, which the Liberals put first, and also freedom of education and association, two things especially dear
to the Catholics; concessions were even made to the prejudices of some, by rendering obligatory the priority of civil marriage over the religious ceremony and commanding that no one should be forced to observe the religious holidays of any denomination. The Congress showed the same broad-mindedness in the case of the Prince of Andorra, whose stepson the Duke de Nemours, son of Louis Philippe, but the French king, fearing the jealousy of the European powers, dared not accept the throne for his son. Then, after having given the regency for some months to Baron Surlet de Chokier, the Congress declared in favour of the Prince Leopold, who, widower of the Princess Charlotte, heir presumptive to the Crown of England. Though a Protestant prince, Leopold I (1831-65) showed himself worthy of the confidence of a Catholic people; during his entire reign he maintained an even balance between the two parties, and never lost his solicitude for the moral and religious interests of the nation. Owning largely to Leopold's wise policy, Belgium successfully inaugurated free institutions, and showed the world that a nation is capable of progressive每一 essence.

During the early years of the new kingdom both sides remained faithful to the union of 1828, the administration being divided between the Catholics and Liberals. The dominant thought was to defend against Holland the patrimony of independence and of integrity established by the revolution, and to base an unanimous opposition to the foreigner. The tendency towards mutual conciliation was evident in the organic laws perfected during these early years, especially in that of 1842 on primary education which was passed unanimously by the Chamber, save for three blank votes, and received the unanimous vote of the senate. This law, the work of J. B. Nothomb, the minister, made religious teaching obligatory, but dispensed dissidents from attendance. King Leopold expressed his gratitude on hearing it. For thirty-seven years this remained the fundamental charter of public education. At this time, everyone of whatever party was convinced of the necessity of religion in the education of the people. The clergy readily rallied to the support of the bill and even suffered a great number of the 2,281 private schools which they had opened to be closed that they might co-operate in the establishment of the public schools.

The law of 1842 was, in a way, the last product of Unionist principles. Since the treaty of 1839 had dissolved Belgium's ties with Holland, the fear of an outside enemy had been removed, and the Liberal party was convinced that there was no longer anything to hinder its political doctrines from prevailing in the national government. This attitude was partly justified by the state of affairs. The Catholics were weak, without organization, without a press, without consciousness of their own strength; they had no relish for partisan contests, and they counted on Unionism to maintain public life along the lines of 1839. In contrast to the Catholic masses who lacked cohesion, and consciousness of their strength, the Liberals formed a young, spirited, united party, gaining recruits from the bourgeoisie and the learned classes alike, commanding much sympathetic support from official circles, in possession of a press with twenty times the influence of the Catholic press, in a word, master of the Belgian Government since 1830. Paul Devaux, one of the most remarkable men of this party and one of the organizers of the Union in 1828, became the apostle of Liberalism in its later development, which included the abolition of the Union and the victory of a policy exclusively Liberal in character. The articles which, beginning with 1839, he published in the "National Review", founded by him, exerted an enormous influence upon his party and finally gradually won over to his ideas a large number of moderate Liberals.

While the Union of 1828 was being dissolved and some of its promoters were seeking to give a partisan predominance to mixed ministries, the dissenters, who cherished an implacable hatred for the Catholic Church, wished to profit by the new turn of affairs in Liberal ranks to avenge the defeat they had met with. Thus at the first general election of 1841 Masonic lodges entered on the scene with the avowed intention of forming the "conscience" of the Liberal party and of outlining its programme. They established a large society called "The Alliance", which soon numbered 1,000 members, and which was to serve as their instrument. Without regard to the people in which Freemasonry awakened distrustfulness. In 1846, the Alliance called together a Liberal Congress, presided over by Eugene Defacqz, the dissenter of 1830, now Grand Master of Belgian Freemasonry. The same secrecy was preserved in the deliberations of the Congress as in the Lodges, from which it originated, and the only knowledge of its proceedings was to be gained from the programme which it published. In this document, side by side with a number of resolutions concerning the independence of the civil power", mere formula signify systematic war on the Church, and "the organization of public instruction under the exclusive direction of civil authority, which should be granted legal means to maintain a competition with private schools, and to bring them on the market on the ground of authority. At the time that this programme was being drawn up, the Congress made plans for a general confederation of Liberalism in Belgium, with which the Alliance as centre and type, was to establish in each district an association of free Liberal electors, bound in honour to vote for the candidates chosen by the Congress. There were also to be electoral divisions in every one of the cantons to extend the influence of the association.

The Liberal Congress of 1846 brought the session to a close with a resolution favouring the liberation of the lower clergy", whom they hoped to incite against the bishops by suggesting possibilities of bettering their condition. This resolution brought out strongly the true character of the Congress, as a reactionary movement against the work of the National Congress of 1830. It stands to reason that the strong impulse received up to that time from the Government and party, and the ardent hopes based on it reacted on the legislative elections, while the Catholics remained buried in their dream of Unionism, then merely an anachronism. The elections of 1847 placed the Liberals in power.

The new Government brought together in the same ministry Charles Rogier, member of the Congress of 1830, and Frère-Orban, one of the promoters of the Congress of 1846. Under the influence of the latter, a man of great talent but extremely arbitrary, whose imperious will got the better of the Unionist scruples of his colleague, the Cabinet declared that it would inaugurate a "new policy" taking as its principle the "independence of the civil power". And as a matter of fact, from this time forth, war was declared upon religious influence with a bitterness destined to divide the Belgian nation into two hostile camps. De Haussy, the Minister of Justice, set about applying to charitable foundations the most unheard-of principles. According to him, only charitable (State) endowments were to be turned over to them, even though the testator had made the selection of an administrator for the endowment an indispensable condition. On the other hand, the law of 1830 on middle-superior education was inspired by a spirit diametrically opposite to that of the law concerning
BELGIUM

THE BELFRY OF BRUGES
CITY HALL AT YPRES
CITY HALL, OUDENARDE

CATHEDRAL OF MECHLIN
CHURCH OF ST. JAMES (JACQUES) LIÈGE
CHURCH OF ST. GUDULE, BRUSSELS
primary education; it showed the Government's intention of using the taxpayers' money to start competition with free education, and if, as a matter of policy, the clergy were invited to give religious instruction in the public institutions, their influence was more as to make their co-operation lack both dignity and effectiveness.

The Belgian nation was not yet ripe for the adoption of a policy so out of harmony with the spirit of its national traditions, and, after five years, the cabinet which had approved the measure most understood the law of 1850 by adopting the "agreement of Antwerp" made between the communal administration of that city and the bishopric, giving to the clergy the guarantees required for their admission to the public institutions of secondary education. The support given to this agreement, by the Chamber, the vote being 86 to 7, showed that the necessity of religious instruction was still understood by a large number of Liberals. The elections of 1855, which returned a Catholic majority, resulted in a cabinet presided over by P. de Decker, who may be called the last of the Unionists. This cabinet, which its friends might have reproached with excessive moderation, was destined to be overtaken as reactionary. One of its members, A. Notombe, drafted a law concerning the establishment of monitors and the revision of the decrees of testators and repair the unfortunate effects of De Haussey's legislation. Testators were authorized to appoint special administrators for their bequests, but the powers of the latter were circumscribed and that of the court placed under the strict supervision of the State (1857). Under the leadership of Frère-Orban, who under the pseudonym of Jean Van Damme had just written a sensational pamphlet, the Liberals pretended to find in this scheme a roundabout restoration of the monastic main-morte: they called it the law of the convents, and when the plan was brought up for discussion, they organized riots which intimidated the head of the cabinet. He took advantage of the communal elections, which had been favourable to the Liberal party, to tender the resignation of the cabinet. This pusillanimous conduct delivered the Government again into the hands of the Liberals, who held power for thirteen years (1857-70).

During this period, the new ministry, which was the result of a riot, did nothing but emphasize the anti-religious character of its policy. The real head was Frère-Orban, who in the end forced his colleague, Rogier, to retire (1868), and carried out successively the principal features in his program without the aid of the political parties. More prominent than ever was the alleged aim of protecting civil society against the "encroachments of the clergy." The law of 1859 on charitable endowments was the counterpart of that of 1857 and the despoothing policy inaugurated in 1847 by de Haussy. A law of 1869, of the same animus, confiscated all the bursaries for free scholarships, nine-tenths of which had been established to advance the Christian education of the young, annulling the formal provisions of the testators.

A law of 1870 confined exemption from military service to students of the grandi séminaires, refusing it to novices of religious orders. In actual practice, the Government was sectarian and intolerant towards religion and the clergy. It countenanced the efforts prompted by the Masonic lodges to secularize cemeteries. At Antwerp a mob, the bolandisti, on the evening of December 27, 1870, that there should be a cemetery for each denomination, which left Catholic cemeteries under the jurisdiction of the Church's jurisdiction. Appearances to public offices, especially to the magistracy, were noticeably partisan. An act in public prejudice of the Government, which was its suppression of the annual address of which the Bolandisti (q. v.) had hitherto received for the continuation of their magnificent work, the "Acta Sanctorum".

It seemed as if the rule of the Liberal party would continue indefinitely, and that Catholics were permanently excluded from power, which their adversaries declared they were incapable of exercising. However, the initiative of the Catholic party had long passed. At the same time, in imitation of the German Catholics, they held important Congresses at Mechlin, in 1863, 1864, and 1867, which awakened Catholic enthusiasm and gave courage to the pessimists. In this way, Catholics found themselves able to resume the struggle with new vigour. Dissensions in the Liberal party, the strenuous opposition to the Liberals, or Doctrinaires, of the Government, on the part of men of advanced ideas, who claimed the double title of Progressists, and of Radicals, combined to help the Catholics and in 1870, they finally succeeded in overthrowing the Liberal Government.

The Liberals then had recourse to the means which had contributed to their success in 1857. The ministry had appointed as Governor of Limburg P. de Decker, who had become the head of the resistance in 1855, and whose name had been connected with the failure of a financial association. The Liberals affected to be greatly scandalized and organized riots which so frightened Leopold II that he dismissed his ministry (1871). He replaced it, it is true, by another Catholic ministry, of which Jules Malou was president. Though formed during the disturbances of a popular outbreak in defiance of the wishes of the large cities, which were all Liberal in their sympathies, and further impugned before the king by Jules Van Neste, the royal secretary, who was nicknamed the "Seventh Ministry", this ministry managed to hold out until 1878 only by dint of being as unobtrusive as possible. None of the anti-religious laws made by the Liberals were revised, not even the one concerning bursaries, which had been passed by a bare majority. There was no restoration of the balance of power in public offices, which continued to be held by the Liberals. In 1875, the Burgomaster of Liège having forbidden the Jubilee processions in that city, in defiance of the Constitution, the Government gave an illegal order and had the humiliation of seeing the 1,500 Liberals tender him a complimentary banquet. Catholic rule seemed in very truth what its adversaries called it, an "empty parenthesis", and, toward the administration, Jules Malou, in a Catholic meeting, summed it up in these words: "we have existed"—Nous avons vécu.

When a turn in the elections brought the Liberals back into power, after the Catholic administration had dragged out a precarious existence of eight years, they were able to continue their anti-Catholic policy from the point where they had left it. While out of office they had become more irreligious owing to the growing influence of Masonry. Not only the clergy, but the Church, and religion itself, became the objects of their attacks. They encouraged writers who, like Professor Laurent of the University of Ghent, denied the necessity of granting liberty to the Church, or who, like Professor de Leavelye of the University of Liège, asserted the superiority of Protestantism. The Catholic party flooded the country with copies of a pamphlet written by the latter in this vein. Besides this, the Liberals sought to make the country Protestant by supporting de Leavelye and Goblet d'Alviella, who, taking advantage of a quarrel between the villagers of Saint-Marien and the brothers of Saint-Caterine, introduced Protestant worship there and tried to proselytize the inhabitants. They adopted the name Gueux (beggars) which they found in the story
of the religious troubles of the sixteenth century. Their presses daily waged war on the Catholic religion; their carnival pageants were vulgar parodies which exposed the most sacred things to popular derision. Lastly, the leaders of the movement agreed upon a revision of the law of 1842 dealing with public instruction. On the pretext of drafting this law, was placed in charge of Van Humbeck, the Minister of Public Instruction, a Freemason who some years before had declared in his lodge that "Catholicism was a corpse that barred the way of progress and would have to be thrown into the grave." The law did him justice, being in every respect the reverse of the law of 1842; it excluded from the schools all religious instruction, and barred from the ranks of teachers all graduates of free normal, i.e. religious schools. But for once, Freemasonry had counted too much on the apathy and good nature of the Catholic ministry, and the resistance was unanimous. At the call of the bishops Catholicism rose in a body and entered on a campaign of petitions; committees for resistance were everywhere formed; public prayers were offered in all the churches for draughts of "teachers with useless schools". In the Chambers, the Catholics after emphatic protests refused to take any part in the discussion of the law even of its amendment, which forced the Liberals to do their worst and to shudder at the expense responsibility. It was carried without formal opposition. The President of the Senate, Prince de Ligne, a Liberal, resigned his post, deploring the division of the nation into Guelphs and Ghibellines. The Catholics, co-operating with the bishops and the clergy, achieved wonders. In one year they erected three or four thousand Catholic schools; the rule that there should be one to each commune was obeyed with few exceptions. More than 2,000 teachers of both sexes resigned their positions, the greater number to take part in free education often at a very small salary. At the end of a year, the State schools had lost fifty-five per cent. of their pupils, and retained only thirty-eight per cent. of the entire body of school children, while the Catholic schools had sixty-one per cent. Many of the State schools were emptied, and others had a ridiculous small attendance. Dumbfounded and enraged at such unexpected resistance, the Government tried every resource, however contemptible or absurd. Negotiations were begun with the Vatican, and a breach of diplomatic relations threatened, in the hope of forcing Leo XIII to condemn the action of the Belgian bishops. Nothing came of this, and in consequence the Belgian ambassador to the Holy See was recalled. To intimidate the clergy and the Catholics, a decree was passed ordering an inquiry as to the execution of the school law, and the investigators journeyed through the country like real judges, and cited people before their tribunal at random, exposing the most respectable people to the insults of the mob. This tour of investigation was severely criticized, whether on account of their blindness to the limit, proposed to the Chamber another inquiry concerning the main-morte measure that is to say, a campaign against convents. This time, the nearness of elections dictated a more prudent policy and the motion was lost by a majority of two votes.

The country was roused to great excitement. In the face of open persecution, the Catholics showed unexpected energy. Foreseeing their triumph, they established the "Union for the Redress of Grievances", which helped the candidates to adopt a vigorous policy. On 10 June, 1884, the country was called on to pronounce judgment. The result was overwhelming. Half the members of the Chamber had been candidates for re-election. Only two Liberal deputies were returned, the others being defeated in the whirlwind which uprooted Liberalism. Amid great national rejoicing, the representatives of Catholicism in power had been about their work of uprooting Christianity without delay, and framed the famous school law of 1879, which the Catholics called the "Law of Misfortune" (Loi de malheur), a name it still retains.

The law of 1879 was the first in the history of Belgium that a Catholic Government had courage to repeal a law made by the Liberals. The legislators of 1884, however, did not revive the law of 1842. Taking into consideration the change of times, they took the primary schools from State control and placed them under the communes, leaving each commune to decide whether or not religious instruction should be given; the State subsidized these schools, on condition that they would accept the State programme and would submit to State inspection; all other schools were subject to the same conditions. The resistance was unanimous. At the call of the bishops Catholicism rose in a body and entered on a campaign of petitions; committees for resistance were everywhere formed; public prayers were offered in all the churches for draughts of "teachers with useless schools". In the Chambers, the Catholics after emphatic protests refused to take any part in the discussion of the law even of its amendment, which forced the Liberals to do their worst and to shudder at the expense responsibility. It was carried without formal opposition. The President of the Senate, Prince de Ligne, a Liberal, resigned his post, deploring the division of the nation into Guelphs and Ghibellines. The Catholics, co-operating with the bishops and the clergy, achieved wonders. In one year they erected three or four thousand Catholic schools; the rule that there should be one to each commune was obeyed with few exceptions. More than 2,000 teachers of both sexes resigned their positions, the greater number to take part in free education often at a very small salary. At the end of a year, the State schools had lost fifty-five per cent. of their pupils, and retained only thirty-eight per cent. of the entire body of school children, while the Catholic schools had sixty-one per cent. Many of the State schools were emptied, and others had a ridiculous small attendance. Dumbfounded and enraged at such unexpected resistance, the Government tried every resource, however contemptible or absurd. Negotiations were begun with the Vatican, and a breach of diplomatic relations threatened, in the hope of forcing Leo XIII to condemn the action of the Belgian bishops. Nothing came of this, and in consequence the Belgian ambassador to the Holy See was recalled. To intimidate the clergy and the Catholics, a decree was passed ordering an inquiry as to the execution of the school law, and the investigators journeyed through the country like real judges, and cited people before their tribunal at random, exposing the most respectable people to the insults of the mob. This tour of investigation was severely criticized, whether on account of their blindness to the limit, proposed to the Chamber another inquiry concerning the main-morte measure that is to say, a campaign against convents. This time, the nearness of elections dictated a more prudent policy and the motion was lost by a majority of two votes.

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Belgium

The interference was accepted as the guiding principle, and particularly when there was any question of labour legislation, the words on every tongue were: "our aim is to give a man able to give certain proofs of education had three. The electoral body was increased tenfold, and henceforth only the worthless and the incompetent were excluded from the administration of public affairs in Belgium.

In this way the Belgian Government, by exercising prudence as well as courage, succeeded in a few years in carrying out a splendid reform programme, and deserved the admirable eulogy of Fernand Payen, a staunch juriscncek. The Belgian law reform, if nothing else, has been the most complete body of legislation which the history of this century can show in any country." A former liberal minister praised hardly less emphatically the wise policy of the Catholic Government, by declaring that it was difficult to combat it because it offered no grounds for complaint. For the first time in the history of Belgium Catholics showed their ability to govern, that is to say, their ability to comprehend at a glance the needs of the times and to meet them satisfactorily. Even the king, hitherto distrustful of Catholics, gradually gave up his prejudices, and at every election the voters confirmed their tenure of power. The party of the Right showed their ingratitude towards M. Beernaert, by declining, partly through motives of personal interest, to vote for the proportional representation which would have made this the head of the Cabinet demanded as an indispensable item in the revision of the Constitution. On this refusal, M. Beernaert resigned his position at the head of the Cabinet, in 1894, depriving Belgium of her greatest statesman.

The result proved M. Beernaert's wisdom. From the time of the revision, the Liberal party, which had its exclusive support in the bourgeoisie of the cities, had been entirely shut out of Parliament, where its place had been taken by a strong group of Socialists. This group, destitute, for the most part, of culture and parliamentary training, introduced coarse and violent methods of discussion into the Chamber, seriously compromising the dignity of parliamentary debate. On the other hand, the total suppression of Liberal representation was both an injustice, since this party still retained the sympathies of the middle class in the large cities, and a danger, for the true parliamentary spirit was violated by the exclusion from public life of views which had formerly been all powerful and still existent. Proportional representation seemed to be the only way of restoring parliamentary balance, and it came about that those who had caused M. Beernaert's loss of power to avoid this very thing were won over to his views. Proportional representation was therefore proposed and carried, making electoral legislation in Belgium the most complete in the world.

The Liberals returned to the Chambers, the Catholics sacrificing their overwhelming majority in their desire for the representation of every shade of opinion not only in their party, but in the electoral body of the whole country. The three parties for the two which had divided the power previous to 1893.

The Catholics, nevertheless, retained a permanent majority. The successors of M. Beernaert continued to conduct the Government, with less prestige and authority. From time to time the administration was affected by reactionary influences, occasionally compromised by mistakes in policy, but the current of social legislation has not changed its course. In 1895, a special department of work and labour was created. M. M. D. Nyssens, who had been minister, filled the position with great distinction. Laws were passed regulating workshops, trade unions, pensions for workmen, insurance against accidents while working, and providing for rest on Sundays.
The number and importance of these legislative enactments was such that a Socialist deputy codified and published them in a collection, rendering thereby tacit but significant homage to the Government responsible for them.

The very stability of the Government, which each successive election retained in power, was the despair of its enemies who saw the impossibility of overthrowing it by legal methods. The Socialists decided that their success would be greater if they obtained by threats, or, if necessary, by violence, a new revision of the Constitution, supplanting by universal suffrage, pure and simple: "One man, one vote." Failing to bring about this reform by intimidating the Chamber, they sent revolutionary bands into the streets. I have always tried to dissuade you from violence," said Vandervelde, their leader, to his audience of workingmen; "but to-day, I say to you: The pear is ripe, and must be plucked." Another leader, Grimard, the Socialist senator, and a millionaire, even went so far as to declare that he would turn over his whole fortune to the workingmen and would start again with nothing. Intoxicated by these words, the workingmen of many large cities and industrial districts abandoned themselves to excesses, and blood was shed in several places, notably at Louvain. The energy with which the Government applied repressive measures, however, soon put an end to these attempts. Then the General Council of the workingmen's party declared a general strike, the last weapon of the revolutionary party. This failed after a few days, and the General Council was forced to advise the workmen to return to work. The prestige of the Socialists with the popular masses was greatly impaired by the failure of so great an effort and the Catholic Government came out of the conflict unscathed (1905).

There remained but one way of overcoming the Government: the alliance of the two opposition parties, the Socialists and the Liberals. This was effected at the time of the general elections of 1908. Although from the economic point of view the two parties were antipodal, they were united in their anticlerical sympathies, and there was reason to fear that their success would mean the downfall of religion. In their certainty of success they circulated the names of their future ministers, and openly avowed their posts as a temptation to their creditors. But their alliance met with a crushing defeat in the elections of 1906, which left the Catholic Government as strong as ever. The fêtes, commemorating the seventy-fifth anniversary of national independence, had been celebrated throughout the country with unrestrained enthusiasm, under the patronage of the Catholic Government, which, in 1909, will celebrate the twenty-fifth anniversary of its own existence. In the history of Belgium no government has held power so long, and the Catholic party has come to be more and more of a national party, or, to speak more correctly, the nation itself.

This summary would be incomplete if the history of the struggles in defence of religion and of social order were not supplemented by the internal history of the Catholic people of Belgium, i.e., the development of popular opinion during a quarter of a century. Generally, in the face of adversaries who attacked their most precious possession, the religion of their fathers, Catholics had proclaimed themselves "conservative" in a sense that political opponents had not designated it and was the name which the leaders of the party were fond of applying to themselves in Parliament. But the appearance of the workingmen on the political scene and the programme of their elections (1886, brought home to enlightened Catholics the danger of this name. Hence the name "Conservative" was repudiated not only by the advanced members of the party, who called themselves "Democratic Christians", but even by the Catholics opposed to reforms, who really aimed at preserving the economic regime which had caused all the grievances of the working classes. The latter, rejecting the term "Conservative" as a weapon for the working classes, called simply "Catholics". Of the two groups, that of the Democratic Christians is at present numerically inferior, although more influential by reason of its enthusiasm, its activity, its faculty for taking the initiative in the political movement. It must be recalled that before the revision of the Constitution the Catholic, like the Liberal, party was exclusively a bourgeois party, as its members had to pay a large poll tax for the privilege of suffrage. Its leaders for the most part were drawn from the upper bourgeoisie, and those whose ability and energy called them to a share in the direction of affairs had no other ideals, or interests, than those of the bourgeoisie. When the revision heavily recruited their ranks, the new voters, though large in number, played the part of mere privates and had no active part in the management of the parties. Those of the new-comers, who were conscious of possessing the requisite ability and courage in order to carry out their ideas and programme were obliged to organize themselves under the leadership of the former leaders, often even regarded with suspicion, and accused of socialistic tendencies.

In a large number of arrondissements, the rivalry of conservative and democratic tendencies among Belgian Catholics resulted in the establishment of two distinct political groups, and the Belgian bishops, and the most sagacious leaders, found it a hard task to prevent an open rupture. At Ghent, where the Democratic Christians assumed the harmless name of Anti-Socialists, there was a distinct break in the ranks. At Liège, which was a centre of opposition to democratic ideas, Catholic circles being under the control of employers and financiers inimical to reform principles, a rupture was barely averted. At Alost, where the break was beyond control, the Abbé Daens organized an independent and radical body, which, taking the name of "Christelijke Volkspartij" (Christian people's party), abandoned by the Anti-Socialists, opposed the Catholics more bitterly than the Socialists. It made common cause with the Socialists against the Government in the elections of 1906. But, apart from the Daensists, a group, very small at most, which in its best days was unable to send more than two or three representatives to the Chamber, the Democratic Christians, in all their electoral battles, have always marched to the polls side by side with the conservative Catholics. They held the controlling vote indispensable for any victory, and their leaders in Parliament have been in the forefront in advocating the labour legislation which has produced the social laws. After opposing them for a long time, the Conservatives have gradually become accustomed to regard them as an essential factor of the Catholic army. In the meantime, the birth and progress of this group clearly marked the internal division of the Catholic party in the direction of a new social ideal, an evolution too slow for some, and too rapid for others, but in any case, evident and undeniable.

IV. Conclusion.—This politico-religious history of Belgian institutions extending over a hundred years, contains more than one lesson. In the first place, it clearly establishes the fact that in every generation the Belgian nation has fought with vigour against every regime that was inimical to its faith. It struggled against the constitutional revolution of 1830, against William I, against the Liberal Government, and against the coalition of the Liberals and the Socialists.
and has come forth victorious. In the second place it must be remarked that the war on the religion of the people has naturally been a war on the people. At the close of the eighteenth century, Belgium had no enemies except its foreign oppressors, abetted by a few handfuls of traitors. Under the Dutch Government, it was evident that the generation which developed under the French domination had been partly Christianized, but the danger was that among the bourgeoisie of the cities there was a body which no longer recognized the authority of religion in social matters. After 1846, it was manifest that this faction was under the control of the Masonic lodges, and that the desire of the workingmen for war upon religion and the Church. In 1856, it was evident that, in the bourgeoisie class, the great mass of workingmen had been won over to the cause of irreligion and that the population of the industrial districts had been seriously affected. In addition to this, the four larger cities of Belgium, Brussels, Antwerp, Liège, and Ghent, and most of the cities of the Waalmon provinces, had gone over to the Anti-Catholic party. The defenders of religion and its opponents tended to become numerically equal, a state of things which would have been the envy of a society but not in a way by the system of plural voting. In the votes cast at the general elections there was always a Catholic majority, but it is a question whether the majority of voters are Catholics. If the latter are distributed in the Catholic countries and the Belgiums who submit to the teachings of the Church, still constitute the majority of the nation, the answer would be more or less doubtful. This leads to a third remark. The resistance to the enemies of religion has not been as effective as the duration and intensity of the contest might lead one to believe. Whenever the Catholics were successful, they have been satisfied with keeping the power in their hands; they have not exercised it to carry out their programme. No Catholic wrongs have been redressed; every law passed by the Liberals against the Church and the clergy has remained unrepealed, and it was only in 1884 that the Government, supported by the entire nation, felt strong enough to inaugurate a bolder policy. But the revision of the School Law of 1879 is the solitary instance of progress which probably continue to be so for some time to come.

The social condition of the Catholic religion in Belgium, while doubtless favourable, is not, therefore, free from danger. The School Law of 1884, among other heads, aimed at the degradation of the Christian education of the people. It is evaded by the municipal government of the capital, which manages by trickery to exempt the majority of the children from religious instruction, and even in the Liberal communes, where the pupils receive religious instruction, it is neutralized by the lessons given them by their freethinking teachers. Many of the public schools are now developing generations of unbelievers. This is a matter that needs attention. It is also imperative to re-enforce the Catholic army by drawing recruits from the only legible open to it, namely, the people. To do this the Government must accentuate the character of its social legislation, which is too often compromised by provisions which deprive it of a large part of its effectivness. The law on trade unions deprives them of the means most likely to make them prosper, which is to make trade. The law on labour accidents would be excellent, if insurance against accidents was made obligatory. The law enjoining the Sunday rest, carelessly assumed a moralizing character, contains such a large number of exceptions and is enforced with such want of earnestness that it is almost a dead letter. The Socialists declare, often with a semblance of truth, that the laws passed to benefit the workingmen are mere blind, and it is not always easy to convince them of the contrary.

The continuation of the Catholic regime in Belgium seems to be contingent upon a renewal of legislation, on provision for the division of State subventions among all the communal or private schools in proportion to the services that they render, and greater boldness in the solution of the labour questions. Religion has in Belgium so strong a support in popular loyalty, and the Church, still taking advantage of them at the proper time, an indefinite tenure of power will be ensured.

V. STATISTICS.—According to the census of 31 December, 1905, the population of Belgium is 7,160,547. The great majority of the inhabitants are Catholics, but the lack of religious statistics makes it difficult to give the exact number of non-Catholics. There are about 30,000 Protestants, 3,000 to 4,000 Jews and several thousand persons who, not having been baptized, do not belong to any faith. The kingdom is divided into six dioceses, namely: The Archdiocese of Mechlin and the suffragan Dioceses of Bruges, Ghent, Liège, Namur, and Tournai. Each diocese has a seminary and one or several preparatory schools for the training of the clergy; there are, in addition, the Belgian College at Rome, a seminary for the training of the Belgian bishops send the best of their pupils, and the College of the Saint-Esprit at Louvain, where a superior theological course is pursued. The secular clergy number 5,419: the regular clergy, 6,237; these latter are distributed in the religious orders in Belgium have 29,303 members living in 2,207 houses; the members of the orders, both male and female, devote their time chiefly to teaching and nursing the sick; the male orders also aid the secular clergy in parochial work.

Under the guidance of this large body of labourers for the Church, the religious life in Belgium is intense, and the works of piety and charity are very numerous. Statistics of these charities are given in Madame Charles Vluesbourg’s “La Belgique charitable” in the preface to which M. Bernaert states that no country has their equal. Belgium also takes a share out of all proportion to the size of its territory in international works of piety and in foreign missions. It is at the head of the work of the Eucharistic Congress, two of its bishops are the presidents of the congregation of Liège, and Monseigneur Heylen, of Namur, having been the first two presidents of the association. Five sessions of this congress have been held in Belgium; at Liège (1883), Antwerp, Brussels, Namur, and Tournai. Equally enormous is the influence of Belgium in the sphere of Catholic missions. The congregation of secular priests of the Immaculate Heart of Mary, founded at Scheutveld near Brussels in 1862, labour for the evangelization of Mongolia and the Congo; several of their members have suffred martyrdom in these countries. The Belgian Jesuits have for their mission-field Calcutta and Western Bengal. Their missionaries are trained in the Apostolic school established at Turnhout. The American seminary at Louvain (1857) sides in restoring the secular clergy of the United States. Other religious orders also labour for the evangelization of foreign regions. The toils and heroism of a number of the Belgian missionaries have given them a world-wide renown; such are, Father Charles de Smid, the apostle to the Indians of the Rocky Mountains, and Father Damien de Veuster, who devoted himself to the lepers of Molokai.

The great success of Catholicism in Belgium is largely explained by the freedom it enjoys under the Constitution. “The free opinion of all” and their public exercise, as well as the right to the expression of opinions on all subjects are guaranteed, with the exception of misdemeanours committed in exercising this liberty” (art. 14). The sole restriction to this liberty is contained in article 16 of the Constitution
which says that a civil marriage must always precede the religious ceremony, with such exceptions as may be established by law. The priest who, in fulfilling his duty, blesses a marriage in extrems under this article is in danger of prosecution and condemnation; the law which the Constitution provided for, and which would have protected such cases, has never been enforced. With the exception of this and the authorizing divorce, to which, however, recourse is seldom had, it may be said that the legislation of Belgium conforms to the Catholic standard of morality. Although the Church is independent in Belgium, and the country has no State religion, it does not follow that the governmental and the religious authorities have no connexion with each other. Tradition and custom have produced numerous points of contact and relations of courtesy between Church and State. The latter pays the stipends of the Catholic clergy as well as of the clergy of the Protestant and Jewish religions, very moderate salaries which have been slightly increased by a law passed in 1900. The State also assists in the expense of erecting buildings for religious purposes and of keeping them in repair. The parishes have been granted a civil existence and can hold property; each parish has a board of administration, of which the mayor of the town is a member by law, for the aid of the clergy in the management of the finances of the Church. The Liberal party, it is true, has, on a number of times to get control of the church property, but the law of 1870 (a compromise law), concerning the temporalities of the different religions, only requires the supervision of the public authorities over the clergy, and the intervention of these authorities is requested. Students at the theological seminaries, who are to be parish priests, are exempted from military duty. Finally, the civil authorities are officially present at the "Te Deum" which is sung on the national anniversaries; and except during the period of 1880-84 (see above) the Government has maintained diplomatic relations with the Holy See.

VI. EDUCATION.—The most successful work of the Belgian Church has been done in the field of education, in spite of most violent opposition on the part of the Liberal party. Article 17 of the Constitution, says, concerning instruction: "Teaching is free; all preventive measures are forbidden; the repression of offences is reserved to the law. Public instruction given by the State is equally free. The Constitution, therefore, supposes at the same time a free instruction and an instruction by the State; it guarantees complete liberty to the first and subordinates the latter to the enforcements of the law. The Catholics alone have made use of this article of the Constitution to establish a flourishing series of schools and colleges leading up to a university. The Liberals have contented themselves with founding a university (subsidized by the city of Brussels and the province of Brabant) and an insignificant number of schools, and are generally satisfied with State instruction for their children; this instruction they endeavour to make as neutral, that is, as religious as possible. They also favour in every way State instruction to the detriment of the free teaching. Though the Liberal party is against and Labour, which have, respectively, 1000 and 2000 students. There are also 20 State athenaeums with 6000 students, besides 7 communal colleges having about 1000 pupils; these institutions are for secondary education, and are taught in 112 intermediate schools, 78 of which are for boys and 34 for girls, with a total of 20,000 pupils. There are also 11 intermediate schools opened by the communities, 5 for boys and 6 for girls, with a total of 4000 pupils. The law of 1885 makes the communes responsible for primary instruction; each commune is obliged to have at least one school, but it may be relieved of this responsibility if it is shown that private initiative has made sufficient provision for instruction. The State intervenes also in primary instruction by means of its normal schools for male and female teachers, by employing school inspectors whose business it is to see whether all the legal requirements are observed, and who also advises the communes on how to carry out the law.

Compared with these State institutions the schools established for free education are equal in several respects superior. The Catholic University of Louvain, founded by the bishops, has 2200 students; it is surrounded by several institutes, one of the most famous of which is the "Institut philosophique" of which Monseigneur Mercier, now Cardinal Archbishop of Mechlin, was the founder and first president (until 1906). The Episcopal Institute of St. Louis at Brussels and the Jesuit Colleges of Notre-Dame at Namur prepare pupils for degrees of philosophy and letters. There are 90 free colleges for intermediate instruction, most of them diocesan, others carried on by the different religious orders, among whom the Jesuits have a high reputation; there are also 83 seminaries having 6500 pupils. The free colleges have a total of 18,000 pupils, which is more than three times that of corresponding State schools. The situation in the intermediate classes of the lower grade is not satisfactory, and may be called the dark page of their school statistics.

Since 1879 the subject of primary education has been the real battle-field; during this struggle the Catholics almost attained the ideal, having at least one school in almost every commune. But this was done at the cost of great sacrifices, so that since the suppression of the "Law of Misfortune" (Loi de malheur) of 1879, which had taken the Christian character from the primary schools, Catholics have accepted the communal schools in their renewed Christian form and have given up those which they had founded. The State, moreover, subsidizes the free schools when they give the guarantees necessary from a pedagogical point of view, and it authorizes the communes to adopt them as communal schools. Notwithstanding this, the legislation concerning primary teaching is far from being absolutely satisfactory; the large communes evade or even openly disregard the law, and it is only at long intervals that the Government interferes to check the most scandalized by law. The law guarantees the primary instruction and the free teaching on an absolute equality, and this equality is maintained by the Government; the diplomas granted by the free universities open the way to government positions just as do those granted by the State universities; the certificates given by the free institutes are equal to those of the State schools.

VII. CEMETERIES.—It is only by the greatest exertions that the Catholics of Belgium have saved the Catholic cemeteries. In regard to the question of cemeteries they have shown less vigour. The decree of Praesidial of the year XII (1804), by which the cemeteries of Belgium were regulated, stipulated that, in localities where several religions exist, each form of faith should have its own cemetery, and that where there was but one community it should be divided into as many sections as there were different denominations. The Catholic cemeteries, in conformity with the Ritual, had separate sections for those who had died in communion with the Church, for infants dying without the lower classes. The Church refused religious burial, and for free-thinkers who died outside of the Catholic communion. There was no conflict until 1802 when, obedient to the order of the Freemason lodges, the Liberals declared the law of 1804 to be unconstitutional. The Government, then carried on by the Liberals, left it to the
communal authorities to apply the law of 1804 or not, and for some fifteen years the law was disregarded and the measure of the majority of the towns. With the lapse of time the enforcement of the law declined, and a further step was taken; in 1879 the year of the Loi de malheur, the Court of Cassation suddenly changed its traditional method so as to convict those magistrates who enforced the law of 1804. From this day the law became a misnomer, and many adverse sentences fell on the authorities who believed themselves bound in conscience to maintain this decree. Owing to the inactivity of the Catholics, there has been since that time, no freedom with regard to cemeteries in Belgium.

CÂDENSIS, La Belgique chrétienne depuis la conquête franque jusqu'à nos jours. 1794-1880 (Brussels, 1880); DE LAFOREST, J. Démocrit, la domination française en Belgique, 1794-1814 (Paris, 1886); VAN CAENHOREM, Le guerre des paysans (Grauwelt, 1900); DE GIERLACH, Histoire du royaume des Pays-Bas (Brussels, 1875); TERLINDEN, Guillaume I, roi des Pays-Bas, et l'Église catholique en Belgique, 1814-1830 (Brussels, 1900); DE LUX, La révolution belge de 1830 (Brussels, 1872); SHERBAND, De Belgische onafhankelijkheid (The Hague, 1905); TERLINDEN, Histoire de la Belgique sous le règne de Léopold I (Louvain, 1856-1858); BALAU, Soi-disant dix ans d'histoire contemporaine de Belgique, 1815-1824 (Brussels, 1889); DISCALZI, Charles Baudelaire (The Hague, 1895); NIBBELIJK, E. Boek, geschiedenis van het Nederlandse volk (Leiden, 1907). Statistics of Belgium in the Census of 31 December, 1900; Annuaire du clergé belge (1890); VLOERSCHEN, La Belgique charitable (Brussels, 1904). GODFROID KURTH.

Belgrade and Smederevo, titular (united) sees of Servia. The history of these sees is as confused as their present plight is pitiful from the Catholic standpoint. Dalmatia and Illyria claim St. Titus, the disciple of St. Paul, as their first Christian missionary; but the first Bishop of Belgrade, Theodosius, dates only from 1059. As the ancient Singidunum, however, it was an episcopal see in the fourth century, but gradually declined during the invasions of the barbarian Slavs. The medieval see was founded by the Kings of Serbia, and the Hungarians and the Serbs disputed the possession of Belgrade (Serb Beograd, white city). The latter having destroyed the town (1126), the episcopal see was transferred to the neighbouring Scardona, so extensively embittered that it received the name of Scardona Nova. Religion had long flourished there, for one of the bishops at the Council of Salona (530) signs as Episcopus Ecclesiae Scardonitanae. On the occasion of the transfer to Scardona the title of Belgrade disappears for centuries from ecclesiastical history. The neighbouring city of Smederevo (Lat. Semedrija) was also an episcopal see. Gami gives the names of four of its bishops from 1544 to 1605, a list, beginning 1334, of bishops whom he styles of Belgrade and Semendria" (Nadarulbenea și Belgradenea). It is possible that we may be able to add to this list the title and See of Belgrade; for a Brief (4 December, 1651) is extant addressed to Matthew Benlich, Episcopus Belgradensis, Ecclesiae Samadiensis Administrator, creating him vicar Apostolic for those sees of the Church of Hungary which were under Turkish domination.

In 1729 the two Dioceses of Belgrade and Smederevo were united by Benedict XIII, and in 1733 Vincent Bagradin became the first holder of the diocesan title. Thenceforward the list of bishops is regular and complete di Rome in the Official annual of the Holy See) gives the names of all the prelates of this see. Until recent years Belgrade and Smederevo were considered residential sees; it is expressly so stated in the consistory of 1858. It was added that these two sees (ancient Alba Graeca and Singidunum respectively) were suffragans of the metropolitan See of Antivari, and that the nomination to them resided in the Emperor. "As they are held by the infidels, their actual state is passed over in silence". For many years the title was given to the auxiliary of an Hungarian bishop (at present to the auxiliary of the Archbishop of Zagreb) who was bound to reside with his superior. The "Gerarchia" for 1906, without giving any notice of the change, has transferred this see to the list of titular bishoprics, though Bishop Krapac, who now holds the title, was named in 1904 as a residential bishop.

The present condition of this Church is most lamentable. The limits of the diocese are those of the Kingdom of Servia, which has an area of 18,630 square miles and a population (1905) of 2,678,999, belonging for the most part to the Greek schism, which is the official religion of the State. Since 1851 the Bishop of Diakova acts as administrator Apostolic; since 1886 the territory is united to the ecclesiastical province of Scutari (Kirch. Handlex., I, 553). There are only two or three priests, who divide their activities between the principal towns of Belgrade (4,000 Catholics), Kragujevatz (200), and Nis (1,000). There are also seven secondary stations, numbering about 1,000 Catholics all told. (It is to be noted that according to the "Statesman's Year Book for 1907", the Catholic population of Servia is 10,243 Catholics.) One church, two chapels, and two elementary schools (at Belgrade and Nish respectively) complete the list of the mission's resources.

The statistics say nothing of Uniat Greeks, which leads us to suppose that these Latin Churches are only western Europeans whose business obliges them to reside in Servia. Belgrade has (1905) a population of 80,747. Situated on the right bank of the Danube, just below the Save, it has always been a natural fortress, and as such is famous in military history. From 1523 to 1877 it passed alternately from Turks to Austrians; in the latter year the Turkish garrison was withdrawn, and in 1878, by the Treaty of Berlin, Belgrade became the capital of the new Christian Kingdom of Servia.

ALBERT BATTANDIER.

Belgrado, GIACOPO, Italian Jesuit and natural philosopher, b. at Udine, 16 November, 1704; d. in the same city, 26 March, 1789. He belonged to a noble family and received his early education at Padua. He entered the novitiate of the Society of Jesus, 16 October, 1725, and showed marked talent, studying mathematics and philosophy at Bologna under Father Luigi Marchenti, a former pupil of Varignon at Paris. After completing his philosophical studies he taught letters for several years at Venice, where he won the affection of his students as well as the esteem and friendship of the scholars of that city. He studied theology at Parma and then became professor of mathematics and physics at the university, holding this position for twelve years. While at Parma he did much experimental work in physics with apparatus specially constructed by two of his assistants. After pronouncing his solemn vows, on 2 February, 1742, Belgrado was summoned to the court, where he was appointed confessor, first to the Duchess and later to the Duke Don Philip. The title of mathematician was also conferred on him. In 1757 he erected an observatory on one of the towers of the college of Parma and furnished it with the necessary instruments. In 1773 he became rector of the college of Bologna. He was a member of most of the academies of Italy and a corresponding
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was likewise one of the founders of the Arcadian colony of Parma. He wrote on a variety of subjects, among his works being: "II Fenomeni Elettrici" (1749); "Della riflessione de' corpi dall' acqua e della diminuzione della mole de' sassi ne' torrenti e ne' fiumi" (1755); "De analysos vulgaris usi in re physica" (1761-62); "Delle sensazioni del freddo e del calore" (1764); "Teoria Cochleis Archimedea" (1767); "Dell' esistenza di Dio da' teoremi geometrici" (1777), etc.


Belial, found frequently as a personal name in the Vulgate and various English translations of the Bible, is commonly used as a synonym of Satan, or the personification of evil. This sense is derived from II Cor., vi, 15, where Belial (or Beliar) as prince of darkness is contrasted with the light. It is clear in the Vulgate and Douay translations of III Kings, xxxi, 10 and 13, where the same Hebrew word is rendered once as Belial and twice as "the devil". In the other instances, too, the translators understood it as a name for the prince of evil, and so it has passed into English. Milton, however, distinguishes Belial from Satan, regarding him as the demon of impurity. In the Hebrew Bible, nevertheless, the word is not a proper name, but a common noun usually signifying "wickedness" or "extremity of wickedness". The English renders "sons of Belial" as "vile soundround" (Judges, xix, 22); most prefer "worthless fellows". In some cases belial seems to mean "destruction", "ruin"; thus in Ps. xxii, 10 (Heb.), the word is parallel to the thought of utter destruction and seems to mean "ruin". In Ps. xxi, 20, it is parallel to "death" and "Sheol"; some understand it as "destruction", Chyenu as "the abyss". The etymology of the word הַבַיָּל is doubtful; it is usually given as הַבָּיָל, "not", "without", and ב, a verb which occurs only in the Hiphil (constructive active) form, "to use", "be of use", "to be profitable"; the compound is simply Belial. Carnes suggests רבי ילב, that from which no one comes up, namely the abyss, Sheol. St. Jerome's etymology "without yoke", which he has even inserted as a gloss in the text of Judges, xix, 22, is contrary to Hebrew philology.

Belial, from meaning wickedness or Sheol, could develop into a name for the prince of evil or of death. Such was perhaps the meaning in the beginning of our era. Under the names Beliar, Belial, he plays a very important role in apocryphal literature, in the "Ascension of Isaias", the "Sibylline Oracles", and the "Testament of the Twelve Patriarchs". He is the prince of this world and will come as Antichrist; his name is sometimes given also to Nero, returning as Antichrist.

CHEYNE in Encyc. Bib. (New York, 1890); MOORE, Commentary on Judges (New York, 1892); Garvie in Harv. Dict. of Bible (New York, 1903); Deane, Pseudepigrapha (Edinburgh, 1891); Leake in VoC. Dict. de la Bible (Paris, 1894); CHARLES, Ascension of Isaias (London, 1890); CHARLES, Eschatology, Hebrew, Jewish, and Christian (London, 1890).

JOHN F. PENLON.

Belief (be and liyan, to hold dear), that state of the mind by which it assents to propositions, not by reason of true knowledge, but by evidence, but by evidence, authority.

Though the term is commonly used in ordinary language, as well as in much philosophical writing, to cover a great many states of mind, the quasi-definition advanced is probably the best calculated to differentiate belief from all other forms of assent. In the sense of the tenor of the assent rather than to its nature; for, since intellectual assent is of its nature simple and indivisible, no differentia proxima can be assigned by which it could be separated into various species. As the objects of belief, also, are of a nature similar to those of knowledge, opinion, and doubt, so, again, no criterion of division can be found in them (as in the case of epoche) and of distinguishing it from other mental states. St. Thomas Aquinas qualifies his definition of faith with the addition of the note of certainty (Summa, I-II, Q. i, a. 4). Though he treats of faith as a theological virtue in the article cited, his words may well be extended to include belief as a religiously cousin of the state of the mind. It will thus be seen to cover intellectual assent to truths accepted on authority either human or Divine. In the former case belief may be designated by the synonym credence; in the latter the more usual term is faith, and belief is used in the sense of fiducia, or trust; and this especially in Protestant theology as a substitute for faith. By the definition given above we are enabled to distinguish belief (1) from intelligence, in that the truth of the fact or proposition believed is not seen intuitively; (2) from science or knowledge, since there is no question of resolving it into its first principles; (3) from doubt, because belief is an assent and positive; (4) from opinion and conjecture, in which the assent is not final.

Belief, however, as has already been noted, is often indiscriminately used for these and for other states of mind from which for the sake of accuracy it should be as carefully distinguished as is possible. Though we may know a thing and at the same time believe it (as in the case of the existence of God, which is a natural verity as well as a revealed truth), it is in the interest of clearness that we should keep to the distinction drawn and not confound belief and knowledge, because of the fact that the same truth may simultaneously be the object of both. But there is another very general use of the term belief in which it is taken to designate assent complete enough to exclude any practical doubt and yet distinguishable from the assent of knowledge. In this use no account is taken of authority. We have many convictions resting upon evidence that is not sufficiently clearly presented to our mind to enable us to say we know, but abundantly sufficient for us to produce a practically unqualified assent. While this would seem to fall, with the common use of the word, in the category of opinion, it is the point about which has turned the controversy that has been waged since David Hume brought the question into prominence upon the philosophical issue. Briefly, to select a certain number of typical views for examination, the issues involved are as follows: How far do beliefs, in the sense of trusting our natural faculties in their reports and judgments; and in how far can we be said to know? Hume, in accordance with his sensist principles, would restrict our knowledge to purely ideal truths. We are capable of knowing, according to the Scotch sceptic, such ideal principles as those of mathematics, together with the conclusions that are derived from them. But our attribution of an objective reality to what we imagine to be the causes of sensations is a belief. So all under the Scholastic use of the principle of causality. We cannot be said to know, but to believe, that there is actually such a relation as that of effect to cause. We believe this, and other similar truths, because of a peculiar charactera of the faculty of belief in us, disattaching to our conceptions of them. The division is an arbitrary one and the explanation offered as to the nature of belief unsatisfactory and insufficient. Similarly, James Mill would have the assent given to the objective reality of beings; to regard the belief in God, or, rather, as he wrongly states it, the association of ideas is the belief. If belief is a state of mind at all, it can scarcely be described as an association of ideas. Such an association could at most be considered as
a cause of the belief. John Stuart Mill in his note to his father’s Analysis, makes belief a primitive fact. It is impossible to analyze it. Locke, though he deals at length with the problem of so-called truths, does not even attempt to analyze it or do more than assign objects to it and investigate the grounds of credibility. Alexander Bain originally held belief to be a function of the will rather than a state of the intellect. In his opinion it was an act of the will and not the pursuit of immediate ends. Later, he modified this opinion, and, while retaining the essentially volitional and emotional character, or tendency, as causes, relegated the act of belief itself to the intellectual part of man’s nature. On this view, these admirable propositions of the whole subject ought to be consulted, advances an acute criticism of Dr. Bain’s position. He points out (1) that readiness to act is a test of belief, not the belief itself; (2) that belief is generally not active but characteristically passive; (3) that primitive credulity, which Bain makes a chief factor in belief, involves a vicious circle, explaining, as it does, belief by credulity or believing.

A not inconsiderable part of the "Grammar of Assent" is concerned with this subject, though hardly in sympathy with the problem of the ongoing lines. In his treatment of "Simple Assent," and especially in sections 4 and 5 of Chapter iv, Par. 1, Cardinal Newman’s view can be found. He calls the notional assent that we give to first principles presumptuous. He cannot be said to trust our powers of reasoning or memory as faculties, though we may be supposed to have a trust in any one of their particular acts. That external nature exists is a first principle and is founded upon an instinct. The use of reason is justified by the realization that the brute creates and not merely discovers it. Further, “the belief in causation” is one of these presumptions, and the assent to it notional. But, on the other hand, “we believe without any doubt that we exist; that we have an individuality and identity all our own; ... that we have a present sense of good and evil, of a right and a wrong.” Again: “Assent on reasonings not demonstrative is too widely recognized an act to be irrational, unless man’s nature is irrational, too familiar to the prudent and clear- minded to be an infirmity or an extravagance.” It will be noted that Newman (1) justifies belief as an assent because based on a common use of the rational faculty. Demonstrative grounds may be lacking, but the conviction is none the less neither an infirmity nor an extravagance at all. The groups belief and knowledge together under the heading of presumption without drawing any hard and fast line between them. And indeed, from the point of view of mere assent, there is nothing psychological by which they are to be distinguished; since assent itself, as has been noted, is a simple and ultimate fact. The difference lies elsewhere. In this broader sense of belief, it is to be found in the antecedent cause of the assent. For knowledge there will be explicit, for belief implicit, intuition or evidence.

Of German philosophers who have treated this topic, Germain, Fechner, and Ulrici may be consulted. The first limits belief to a conscious assent arising from fact; that is, an assent given without consciousness. In the second, which is the length with which he believes action not only to be by the exigencies of our moral nature. And these truths have necessary validity on account of the requirements of that moral nature. We need motives upon which to act. Such beliefs are practical and lead to action. All natural truths that we accept on belief might conceivably be accepted as truths of knowledge. The implicit may unfold and become explicit. This fusion of knowledge and belief not is not a fact. Evidence may be adduced to prove assertions. Similarly, any truth of knowledge may be accepted as belief. What is said to be known to one individual may be, and often is, accepted upon his testimony by another pursuing the same experience. A great variety of factors may play their part in the genesis of belief. We are accustomed to assent to propositions that we cannot be said to know, on account of many different causes. Some of them are based on an inadequate or incomplete knowledge. We frequently discover that our beliefs rest on no stable foundation, that they must be reconstructed or done away with altogether. The ordinary reasons upon which belief may be based can be reduced to two: testimony and the partial evidence of reason. A third class of causes of belief is sometimes added. Feeling, desire, and the wish to believe have been noted as antecedent causes of the act of assent. That feeling, desire, or the wish to believe is a direct antecedent is open to discussion. It cannot be denied that many so-called beliefs, most profoundly cherished, are based on trust or hope, have their immediate origin in feelings or wishes; but, as a rule, they seem not to be capable of bearing any real strain; whereas we are accustomed to consider that belief is one of the most unchangeable of mental states. Where these antecedents were indirectly through the election of the will, to which reference is made below, belief may issue as a firm and certain assent. (1) Testimony is a valid and satisfactory cause of assent provided it possess the necessary note of assurance that the belief is not only a direct antecedent of the ensuing belief. Our ultimate witness must know his facts or truths and be veracious in his presentation of them. Intermediate witnesses must have accurately preserved the form of the original testimony. In the case of human testimony the ordinary rules of prudence will naturally be applied before giving credence to its statements. Once, however, the question of knowledge and veracity is settled, belief may validity issue and an assent be given as to a certainty. Of course there is room also for doubt or for opinion, as the credentials of the authority itself may vary almost indefinitely. But there is a further class of truths believed upon testimony that does not fall within the scope of natural investigation and inquiry. The supersensible, supra-intellectual truths upon which the present state of man’s existence, cannot be said to be assented to either on account of an intuition of their nature or because of any strict process of demonstration of their validity. They are neither evident in themselves nor in their principles. The assent to such truths is of the same nature as that given to truths believed naturally. Only here the authority motivating it is not human but Divine. Acts of assent on such authority are known as acts of faith and, theologically speaking, connote the assistance of grace. They are, none the less, integral in the eluting of which the will has its part to play, just as are those in which assent is given to the authoritative utterances of credible human witnesses. With regard to the nature of this authority upon the strength of which such super natural truths are believed, it is sufficient to indicate that God’s knowledge is infinite and His veracity absolute. (2) The partial evidence of reason has already been touched upon. It may be noted, however, that the evidence may be relative either relatively to the absolutely. In the first case we may have reason to examine the authority of those who know for our belief, or base it for ourselves upon such evidence as is forthcoming. In the second, as is the case with much of the teaching of science and philosophy, the whole human race can have no more
than a strictly so-called belief in it. Probable opinions, conjectures, observed or partially recalled memories, or any truths or facts of which we have not a consciously evidential grasp, are the main objects of a belief resultant upon partial evidence. In this its distinction from knowledge lies. We are said to know intuitional truths as well as all truths and the entirety of our principles. We know all facts and truths of our own personal experience, whether of consciousness or of objective nature. Similarly, we know the truth of the reports of memory that come clearly and distinctly into consciousness. Nor is it necessary, with Hamilton, to have recourse to an initial belief or trust as implied in all knowledge. We cannot properly be said to trust our faculties. We do not believe evident truth. (3) With the two immediate causes of belief already noted, the action of the will must also be alluded to. Under this head emotion, feeling, and desire may conveniently be grouped, since they play an important, though indirect, part in motivating assents through the election of the will and so causing belief. The action of the will referred to is essentially not an act of the data to be examined and approved by the intellect. Where there are several sets of evidences or partial arguments, for and against, the will is said to cause belief in the sense of directing the intellect to examine the particular set of arguments in favor of or against the resultant assent and to neglect all that might be urged against it. In this case, however, the belief can easily be referred to the partial evidence of reason, in that as a rational, rather than a volitional act, it is due to the individual considerations before the mind. Whether these are voluntarily restricted or incomplete from the very nature of the case, does not alter the fact that the assent is given because of the partial evidence they furnish. In faith the meritorious nature of the act of belief is referred to this elective action of the will.

The effects of belief may be summed up generally under the head of action or movement, though all beliefs are not of their nature operative. Indeed, it would seem to depend more on the nature of the belief than upon the act of believing. As with certain truths of knowledge, there are beliefs that leave us unmoved and even tend to restrict and prevent rather than instigate to action. The distinction drawn between the assents of knowledge and belief is, however, to be observed at all costs in practice, where they are frequently confused. It is none the less undoubtedly felt to exist, and, upon analysis of the antecedents, the one can readily be distinguished from the other. It is found that most of the practical affairs of ordinary life depend entirely upon beliefs. In the vast majority of cases in which action is called for it is impossible to have strictly so-called knowledge upon which to act. In such cases belief readily supplies its place, growing stronger as it is justified by the event. Without it, as a practical incentive to action and security of it, social intercourse would be an impossibility. Such things as our estimates of the character of our friends, of the probity of those with whom we transact business, are examples of the beliefs that play so large a hand necessary a part in our lives. In their own subject-matter they are a part with the reasonable beliefs of science and philosophy—founded, as are hypotheses and theories, upon practically sufficient, yet indemonstrative and incomplete data.

MAHER, A. An Essay in Aid of a Grammar of Assent (London, 1870); BAIN, Mental and Moral Science (London, 1862—12); MURRAY, Psychology of the Human Mind (2 vols., London, 1821—24); J. S. MILL, Essays on the Principles of Science (London, 1843); LEMM, The Principles of Psychology (New York, 1890); Balfour, A Defence of Philoophic Doubt (London, 1879); Ward, The Wish to Believe (London, 1883); Ulrici, Glauben und Wissen, Speculation und Exakte Wissenschaft (Leipzig, 1855); FICHEMER, Die drei Blicke auf den Grund des Glaubens (Leipzig, 1865); Baldwin, Dict. of Philosophy, s.v. FRANCIS AVELING.

Bell, Albert (Jean) French prelate and writer, b. in Besançon early in the seventeenth century; d. 29 April, 1677. He made his profession in the Benedictine monastery of Faverney, 29 December, 1629, and spent some time at the monasteries of Charité-sur-Loire, Nevers, and Paris as prior and subsequently as abbot. He was consecrated Bishop of Belley, 14 February, 1660. His works, which were written in French, are: "Pierre philosophale" (Paris, 1653); "Talisman justifié" (ibid., 1653); "Poudre de sympathie mystérieuse" (ibid., 1653); "Poudre de projection demontée" (ibid., 1653); "Le voyage inconnu" (ibid., 1653); "Principes de la foi démontrés par la raison" (ibid., 1667); "Preuves convaincantes des vérités du christianisme" (ibid., 1669); "Éléments eucharistiques, ou octave du trés. S. Sacrement" (1647, 1660); "Les soldes pesées de l'ame, pour la porter à son devoir" (Paris, 1668). He is probably identical with Alphonso Bellin, O.S.B., Prior of Charité-sur-Loire in the latter part of the seventeenth century, and author of "La vérité de la religion catholique et la fausseté de la religion prétendue réformée" (Nevers, 1683).

Horten, Nomenclator (Innsbruck, 1883); Zinckeslau, Hebraeae et orientales. B. (Augsburg, 1724), III; Calmet, Bibliothèque Lorraine (1761).

Alexius Hoffmann.

Bell, Arthur (alias Francis), Venerable Friar Minor and English martyr, b. at Temple-Broughton near Worcester, 13 January, 1590; d. at London, 11 December, 1643. When Arthur was eight his father died and his mother gave him in charge of her brother Francis Daniel, a man of wealth, learning, and piety, who sent him to the age of twenty-four to the English college at St.-Omer; thence he went to Spain to continue and complete his studies. Having been ordained priest, he received the habit of the Friars Minor at the monastery of the Order at Segovia, 9 August, 1618, and shortly after the completion of his novitiate was called from Spain to labour in the restoration of the English province. He was one of the first members of the Franciscan community at Douai, where he subsequently fulfilled the offices of guardian and professor of Hebrew. In 1632 Bell was sent to Scotland as first provincial of the Franciscan province there; but his efforts to restore the order in Scotland were unsuccessful and in 1637 he returned to England, where he laboured until November, 1643, when he was apprehended as a spy by the parliamentary troops at Stevenage in Hertfordshire and committed to Newgate prison.

The circumstances of his trial show Bell's singular devotion to the cause of religion and his desire to suffer for the Faith. When condemned to be drawn and quartered it is said that he broke forth into a solemn Te Deum and thanked his judges profusely for the favour they were thus conferring upon him in allowing him to die for Christ. The cause of his beatification was introduced at Rome in 1900. He
Bell, JAMES, priest and martyr, b. at Warrington in Lancashire, England, probably about 1530; d. 20 April, 1584. For the little known of him we depend on the account published four years after his death by Bridgewater in his "Concertatio" (1588), and derived from a manuscript which was kept at Douay when Challoner wrote his "Miscellany Priests" in 1741, and is now in the Westminster Diocesan Archives. A few further details were collected by Challoner, and others are supplied by the State Papers. Having studied at Oxford he was ordained priest in Mary's reign, but unfortunately converted to the established Church under Elizabeth, and according to the Douay MS. "ministered their bare few sacraments about 20 years in diverse places of England". Finally deserted by conscience from the cure of souls and reduced to destitution, he supported himself as a bare subsistence. To obtain this he approached the patron's wife, a Catholic lady, who induced him to be reconciled to the Church. After some time he was allowed to resume priestly functions, and for two years devoted himself to arduous missionary labours. He was at length apprehended (17 January, 1583-84) and, having confessed his priesthood, was arraigned at Manchester Quarter Sessions held during the same month, and sent for trial at Lancaster Assizes in March. When condemned, he sentenced he said to the Judge: "I beg your Lordship would add to the sentence that my lips and the tops of my fingers may be cut off, for having sworn and subscribed to the articles of heretics contrary both to my conscience and to God's Truth". He spent that night in prayer and on the following day was hanged and quartered together with Ven. John Finch, a layman, 20 April, 1584.

Bridgewater, Concertatio ecclesiastic Catholice Angliae, 1588; you may consult the original for personal details; Challoner, Miscellany Priests, 1741; Dict. Nat. Biog. IV, 1820; Biog. Dict. Eng. Cath. I, 175, citing State Papers in Public Record Office.

EDWIN BUTTON.

Bellamy, JEROME, of Uxenden Hall, near London, England, d. 1586, a member of an old Catholic family noted for its hospitality to missionaries and recusants. He was a warm sympathizer with Mary Queen of Scots. In the latter part of the sixteenth century the Babington plot to free Mary and assassinate Elizabeth was exposed, and Babington, with two of his fellow-conspirators, Barnwell and Donne, sought refuge in Bellamy's house. He concealed them and was later arrested with them and accused of complicity in the plot. All four were indicted, tried, convicted 15 September, 1586, and within six days thereafter executed.


THOMAS GAFFNET TAAFFE.

Bellarmino, JOHN, Barnabite theologian, b. at Castelnuovo, Italy, in 1528; d. at Milan, 27 August, 1630. He was Visitor and twice Assistant General of his order. He taught theology at Padua and Rome, and was highly esteemed by bishops and cardinals, particularly by Gregory XV. Best known as a moral theologian, he has left a number of solid theological treatises, the most valuable of which is a commentary on the Council of Trent and the Roman Catechism, in two parts, forming two distinct volumes. The first, for the instruction of the faithful, is entitled "Doctrina d. Concilii Tridentini et Cathedram Romanam de Symbolo Apostolorum" (Brescia, 1608). The parts of this work relating to the decalogue have been published in French. The second work, designed for the conversion of heretics, and entitled "Doctrina Catholicae ex Sacro Concilio Tridentino et Catachetismo Romano" (Milan, 1620), has passed through several editions. Bellarmini also composed a number of booklets in Italian for confessors and penitents, and a treatise on the doctrine of St. Thomas on physical predetermination and on the determination in general of all things and causes into active operation (Milan, 1606). He is also the author of a work on method (Milan, 1806), which was republished under a slightly different title, along with his "Mirror of Divine and Human Wisdom" (Milan, 1830). For the above-mentioned works, see Bénézit, Dict. des Am. contemp. II, 555; Bibliotheca Scriptorum et Cong. Citat. Equl. S. Pauli (Rome, 1830), 140.

S. H. FRISBER.

BELLARMINO (BELLARMINO), ROBERT FRANCIS ROMULUS, VENERABILE, a distinguished Jesuit theologian, writer, and cardinal, b. at Montepulciano, 4 October, 1542; d. 17 September, 1621. His father was Vincenzo Bellarmino, his mother Cinitha Cervini, sister of Cardinal Marcello Cervini, afterwards Pope Marcellus II. He was brought up at the newly founded Jesuit college in his native town, and entered the Society of Jesus on 20 September, 1560, being admitted to his first vows on the following day. The next three years he spent in studying philosophy at the Roman College, after which he taught the humanities first at Florence, then at Mondovì. In 1567 he began his theology at Rome, but in 1569 was sent to finish it at Louvain, where he could obtain a fuller acquaintance with the prevailing heresies. Having been ordained there, he quickly obtained a reputation both as a professor and a preacher, in the latter capacity drawing to his pulpit both Catholics and Protestants, even from distant parts. In 1673 he was recalled to Italy, and entrusted with the chair of Controversies recently founded at the Roman College. He proved himself equal to the arduous task, and the lectures thus delivered grew into the work "De Controversiis" which, amidst so much else of excellence, forms the chief title to his greatness. This monumental work was the earliest attempt to systematise the various controversies of the time, and made an immense impression throughout Europe, the blow it dealt to Protestantism being so scotely felt in Germany and England that special chairs were founded in order to provide replies to it. Nor has it even yet been superseded as the classical book on its subject-matter, though, as was to be expected, the progress of criticism has impaired the value of some of its historical arguments.

In 1588 Bellarmine was made Spiritual Father to the Roman College, but in 1590 he went with Cardinal Gaetano as theologian to the embassy Sixtus V
BELLARMINE

was then sending into France to protect the interests of the Church amidst the troubles of the civil wars. Whilst he was there news reached him that Sixtus, who had warmly accepted the dedication of his "De Controversiis", was now proposing to put its first volume on the Index. This was because he had disbelieved most of his own teaching and had imparted the Holy See not a direct but only an indirect power over temporals. Bellarmine, whose loyalty to the Holy See was intense, took this greatly to heart; it was, however, averted by the death of Sixtus, and the new pope, Gregory XIV, even granted to Bellarmine's detractors the dispensation of special approbation. Gaetao's mission now terminating, Bellarmine resumed his work as Spiritual Father, and had the consolation of guiding the last years of S. Aloysius Gonzaga, who died in the Roman College in 1591. Many years later he had the further consolation of successfully promoting the beatification of the saintly youth. Likewise at this time he sat on the final commission for the revision of the Vulgate text. This revision had been desired by the Council of Trent, and subsequent popes had laboured to carry it out, but the task had been left incomplete. But Sixtus V, though unskilled in this branch of criticism, had introduced alterations of his own, all for the worse. He had even gone so far as to declare that this vitiates edition printed and distributed, together with the present Bull enforcing its use. He died, however, before the actual promulgation, and his immediate successors at once proceeded to remove the blunders and call in the defective impression. The difficulty was how to substitute a more correct edition without affixing a stigma to the name of Sixtus, and Bellarmine proposed that the new edition should continue in the name of Sixtus, with a prefatory explanation that, on account of aliqua viae vel typographorum vel aitorum which had crept in, Sixtus had himself resolved that a new impression should be undertaken. The suggestion was accepted, and Bellarmine himself wrote the preface, still prefixed to the Clementine edition ever since in use. On the other hand, he has been accused of untruthfulness in stating that Sixtus had resolved on a new impression. But his testimony, as there is no evidence to the contrary, should be accepted as decisive, seeing how conscientious a man he was in the estimation of his contemporaries; and the more so since it cannot be impugned without casting a slur on the character of his fellow-commissioners. The suggestion was accepted, and of Clement VIII who with full knowledge of the facts gave his sanction to Bellarmine's preface being prefixed to the new edition. Besides, Angelo Rocca, the Secretary of the revisory commissions of Sixtus V and the succeeding pontiffs, himself wrote a draft preface for the new edition in which he makes the same statement: (Sixtus) "dum errores ex typographiis ortos, et mutationes omnes, atque varias hominum opiniones recognoscere cepit, ut postea de toto negotio deliberare atque Vulgatum editionem, prout debeat, publicare posset, morte preventus quod cooperat perfectione non potuit". This draft preface, to which Bellarmine's was preferred, is still extant, attached to the copy of the Sixtine edition in which the Clementine version is still in use. The preface is in the Biblioteca Angelica at Rome (see this question well discussed by Père Prat in the "Etudes religieuses" for September, 1890).

In 1592 Bellarmine was made Rector of the Roman College, in 1595 Provincial of Naples. In 1597 Clement VIII recalled him to Rome to form his own theologian and likewise Examiner of Bishops and Consultor of the Holy Office. Further, in 1599 he made him Cardinal-Priest of the title of Santa Maria in Vrd, alleging as his reason for this promotion that it was "to quell all heresy by teaching". He was now appointed, along with the Dominican Cardinal d'Ascoli, an assessor to Cardinal Madruzzio, the President of the Congregatio de Auzilis, which had been instituted shortly before to settle the controversy which had recently arisen between the Thomists and the Molinists concerning the nature of the concord between efficacious grace and human free will. But Bellarmine came to the conclusion that the first that the doctrinal question should not be decided authoritatively, but left over for further discussion in the schools, the disputants on either side being strictly forbidden to indulge in censures or condemnation of their adversaries. Clement VIII first made Bellarmine to exercise this rateful charge completely and determined on a doctrinal definition. Bellarmine's presence then became embarrassing, and he appointed him to the Archdiocese of Capua just then vacant. This is sometimes spoken of as the cardinal's disgrace, but Clement consecrated him with his own hands—an honour which the popes usually accord as a mark of special regard. The new archbishop departed at once for his see, and during the next three years set a bright example of pastoral zeal in its most striking features.

In 1605 Clement VIII died, and was succeeded by Leo XI, who reigned only twenty-six days, and then by Paul V. In both conclaves, especially the latter, the name of Bellarmine was much more before the electors, greatly to the prejudice of the candidates who had spoken good against him in the judgment of many of the cardinals. The new pope insisted on keeping him at Rome, and the cardinal, obediently complying, demanded that at least he should be released from an episcopal charge the duties of which he could no longer fulfil. He was now made a member of the Holy Office and of other congregations, and thenceforth was the chief adviser of the Holy See in the theological department of its administration. Of the particular transactions with which his name is most generally associated the following were perhaps the most important: The inquiry de Auzilis, which after all Clement had not seen his way to decide, was now terminated with a settlement on the lines of Bellarmine's original suggestion. 1606 marked the beginning of the quarrel between the Holy See and the Republic of Venice which, without even consulting the pope, had presumed to arrogate the law of clerical exemption from civil jurisdiction and to withdraw the Church's right to hold real property. The quarrel led to a war of pamphlets in which the Holy See, for part of which the Republic was, and Nantes by John Marsigli, is an apostate monk named Paolo Sarpi, and that of the Holy See by Bellarmine and Baronius. Contemporaneous with this Venetian episode was that of the English Oath of Allegiance. In 1606, in addition to the grave disabilities which already weighed them down, the English Catholics were required under pain of præmunire to take an oath of allegiance craftily worded in such wise that a Catholic in refusing to take it might appear to be disavowing an undoubted civil obligation, whilst if he should take it he would be not merely rejecting but even condemning as "impious and heretical" the doctrine of the depoing power, that is to say, of a power, which, whether rightly or wrongly, the Holy See had claimed and exercised for centuries with the benefit of the Church and which even in that age the mass of the theologians of Europe defended. The Holy See having forbidden Catholics to take this oath, King James himself came forward as its defender, in a book entitled "Triplex nodo triplex cœnus", to which Bellarmine replied in his "Rerum et Matici Dei". Ought the oath to be followed on either side, and the result of one, written in denial of the depoing power by William Barclay, an English jurist resident in France, was that Bellarmine's reply to it was branded by the Regular Administration of the Papal States as "ruffianism". Following the via media of the indirect power, he was
condemned in 1590 as too much of a Regalist and in 1605 as too much of a Papalist.

Bellarmine did not live to deal with the later and more serious stage of the Galileo case, but in 1616 he took part in his earlier stage. He had shown great interest in the discoveries of that investigator, and was on terms of friendly correspondence with him. He took up too—as is witnessed by his letter to Galileo's friend Foscari—exactly the right attitude towards scientific theories in coming contradiction with Scripture. If, as was undoubtedly the case then with Galileo's heliocentric theory, a scientific theory is insufficiently proved, it should be advanced only as an hypothesis; but if, as is the case with this theory now, it is solidly demonstrated, it must be taken to interpret Scripture only in accordance with it. When the Holy Office condemned the heliocentric theory, by an excess in the opposite direction, it became Bellarmine's official duty to sign the condemnation to Galileo, and receive his submission. Bellarmine lived to see one more concile, that which elected Gregory XV (February, 1621). His health was now failing, and in the summer of the same year he was permitted to retire to Sant' Andrea and prepare for the end. His death was most edifying and forming fitting terminus to a life which had been of no little worth for its virtues than for its achievements.

His spirit of prayer, his singular delicacy of conscience and freedom from sin, his spirit of humility and poverty, together with the disinterestedness which he displayed as much under the cardinal's robes as under the Jesuit's gown, his lavish charity to the poor, and his devotedness to work, had combined to impress those who knew him intimately with the feeling that he was the man of the number of the saints. According to him, he died there with a general expectation that his cause would be promptly introduced. And so it was, under Urban VIII in 1627, when he became entitled to the appellation of Venerable. But a technical obstacle, arising out of Urban VIII's own general legislation in regard to beatifications, required its prorogation at that time. Though it was reintroduced on several occasions (1675, 1714, 1752, and 1832), and though on each occasion the great preponderance of votes was in favour of the cause, a successful issue has never been reached. This was partly because of the influential character of some of those who recorded adverse votes, Barbarigo, Cassanate, and Aszolino in 1785, and Passione in 1792, but still more for reasons of its success. The cause of Bellarmine, a successful issue has never been reached. This was partly because of the influential character of some of those who recorded adverse votes, Barbarigo, Cassanate, and Aszolino in 1785, and Passione in 1792, but still more for reasons of its success. The cause of Bellarmine, a successful issue has never been reached. This was partly because of the influential character of some of those who recorded adverse votes, Barbarigo, Cassanate, and Aszolino in 1785, and Passione in 1792, but still more for reasons of its success.

Ven. R. Bellarmini, S.R.E. Cardinalis, vita quam ipsa scripsit (with an Appendix), written for the use of Fathers Eudoxium Joanna and Mutius Vitiellone, first published among the acts of the Process of Beatification, 1675; republished in 1857 by Bollinger in Aequium, where it is shown that there were many of which are useful but the general tone of which is unfair to the saint. The work is a compendium of the archives of the Vatican, Simancas, Salamanca, the Society of Jesus, etc.; Epistolae familiares (1660); Eudoxium Joanna, De paepstis Card. Bellarmini (1621); Final. Exame fatto per me, that is, by the lay brother who attended him in his last sickness, 1682; lives by Felicid (1624); translated into Latin with additions by Petra Sambta, 1626 and Bartoli, 1678; Cervini, Imago virtutum (1625). These form the chief original material. The text in the Appendix, lived the best are those by Frizone (1678) and Giura (1893). See also Le Bachellet in Vactant, Dict. de la biog., ed.; and for Bellarmine. See also the beatification of la Serviere, De Jacopo Angl. Rege cum Card. R. Bellarmine . . . disputante (1600).

SYDNEY F. SMITH.

Bellais, Edward, Serjeant-at-Law, b. 14 October, 1800; d. 24 January, 1873, was one of the most learned and respected of the Elizabethan Bar. He was closely associated with a doctrine of papal authority most obnoxious to the Regalist politicians of the French Court. "We have said," wrote Benedict XIV to Cardinal de Tencin, "in confidence to the General of the French that the delay of the Cause has come not from the petty matters laid to his charge by Cardinal Passione, but from the sad circumstances of the times" (Etudes Religieuses, 15 April, 1896). A full list of Bellarmine's writings, and of those directed against him, may be seen in Sommervogel's "Bibliotheque de la compagnie de Jesus." The following are the principal: "Controversial works." "Disputationes de Controversiis Christianae Fidei adversus hujus temporis heretici", of the innumerable editions in Latin, at least thirty-three; in French, 1586-89; Venicce (1596), revised personally by the author, but abounding in printer's errors, Paris or "Triolphi" (1605), Prague (1721), Rome (1832); "De Exemptione clericorum", published, in 1598, but the text has been corrected in the "De Controversiis"; "De Transiti Romani Imperii a Grecis ad Francos"; (1584); "Responsio ad praecepta capita Apologie . . . pro successione Henrici Navarrimi" (1588); "Judicium de Libro quem Lutherani vocant Concordi" (1585); four "Rispoette" on the writings of the Venetian Republic of John Marinello and Paolo Sarpi (1600); "Responsorio Mathaei Tortis ad librum inscriptum Triplici Errore" (1598); "Apologia Bellarmino pro responsoni sua ad librum Jacobii Magnae Britanniae Regis" (1600); "Tractatus de potestate Summi Pontificis in rebus temporasibus, adversus Guilielnum Barclay" (1610). "Catachetical and Spiritual Works." "De inimicorum christiana breve," and "Dichiarazione piu copiosa della doctrina cristiana" (1598), two catachetical works which have more than once received papal approbation, and have been translated into various languages; "Dichiarazione" (1609), a work in the cause of priests; "Admonitio ad Episcopum Thaeannem sepem suum quam sequi sint necessaria episcopo" (1612); "Exhortationes domesticae", published only in 1859, by Fere van Ortry; "Conciones habitae Lovani", the more correct edition (1615); "De Ascensione mensis" (1615); "De Eternitate felicitate sanctorum" (1616); "De septem verbis Christi" (1618); "De arte bene moriendi" (1620). The last five are spiritual works written during his annual retreats. "Exegetical and other works.

Bibliography:

Bellais, Edward, Serjeant-at-Law, b. 14 October, 1800; d. 24 January, 1873, was one of the most learned and respected of the Elizabethan Bar. He was closely associated with a doctrine of papal authority most obnoxious to the Regalist politicians of the French Court. "We have said," wrote Benedict XIV to Cardinal de Tencin, "in confidence to the General of the French that the delay of the Cause has come not from the petty matters laid to his charge by Cardinal Passione, but from the sad circumstances of the times" (Etudes Religieuses, 15 April, 1896). A full list of Bellarmine's writings, and of those directed against him, may be seen in Sommervogel's "Bibliotheque de la compagnie de Jesus." The following are the principal: "Controversial works." "Disputationes de Controversiis Christianae Fidei adversus hujus temporis heretici", of the innumerable editions in Latin, at least thirty-three; in French, 1586-89; Venicce (1596), revised personally by the author, but abounding in printer's errors, Paris or "Triolphi" (1605), Prague (1721), Rome (1832); "De Exemptione clericorum", published, in 1598, but the text has been corrected in the "De Controversiis"; "De Transiti Romani Imperii a Grecis ad Francos"; (1584); "Responsio ad praecepta capita Apologie . . . pro successione Henrici Navarrimi" (1588);
various companies in the proceedings to which the opening up of the new lines gave rise. In 1844 he received the gold of a Serjeant-at-Law and was now abolished, and amongst other causes célèbres took part in the famous libel action, Achill v. Newman, in 1852, and in the litigation connected with the title and estates of the last Catholic Earl of Shrewsbury. In this, as in all his legal work, Bellasis, as an example of great disinterestedness, retired from the profession in 1867, leaving behind him the reputation of an excellent lawyer and a careful and finished speaker.

Although brought up amid rather evangelical surroundings, the translation from the latter part of the nineteenth century, continues to be of great interest the developments of the Oxford movement. His Catholic tendencies were stimulated partly by the narrowness of anti-Roman prejudice which he recognised in the attitude of his fellow-religious, and partly by his intercourse with Catholics whom he met on his travels abroad. His approach towards the Church was slow and characteristically prudent, but the friendships he formed with many advanced Anglicans like Oscar Wilde and J. M. Morris, who before long passed over to the Roman side, could not fail to produce an effect. Eventually he was received into the Church by Father Brownbill, S.J., 27 December, 1860. His wife and children followed soon after. From that time until his death Serjeant Bellasis was among the first to attend at the edifying of Catholic laymen. His interest in all Catholic projects was keen, his social and intellectual position was such as commanded respect, and his charity was inexhaustible. From the founding of the new school of the Oratorians under the direction of Dr. Newman, at Edgbaston, to the providing of scientific apparatus for the Observatory at Stonyhurst; from the collection of relics for churches to the encouragement of the Nazareth House Sisters who tended the aged poor, the Serjeant was foremost in every good work. His personal holiness, fostered by constant private retreats, and his kindliness towards all won him universal respect and lent additional effectiveness to the conciliatory pamphlets which he occasionally published in the interest of Catholic truth. His first wife had died as early as 1832. By his second marriage, in 1835, with Miss Eliza Garnett, he left ten children, of whom two sons, the eldest and the youngest, are priests, and three daughters became nuns. In judging the beauty of the Serjeant's wife one more plainly seen than in those fragments of his intercourse with his children which have been reproduced by his biographer. After his death on the 24th of January, 1873, Cardinal Newman wrote: "He was one of the best men I ever knew." Newman's "Grammar of Assent," published in 1870, bears a dedication to Bellasis. Of the Serjeant's own publications the best remembered is a volume of short dialogues collected under the title "Philotheus and Eugenia." "Bellasis, Memorial of Mr. Serjeant Bellasis" (2d ed., London, 1866), a charming biography written by his son, Mr. Edward Belasis, is partly based on some very biographical notes. It includes two excellent portraits. "Dict. of Nat. Biog., IV, 180; Glayow, Bibl. Dict. d'Eng. Cat., I, 212; Bellasis, Aloysius, Jesuit ascetic author, b. at Freiburg im Breisgau, 15 February, 1704; d. at Augsburg, 27 April, 1757. He taught philosophy one year and theology seven, and spent four years as a missionary in South America among the Indians living near the Amazon river. When the bishop of Ecuruiz was charged with the spiritual care of his religious brethren and later with the direction of the seminary of Porrentruy in the Diocese of Basle. He is the author of a number of ascetical works in Latin, most of which have been translated into different languages and often reprinted. The most noteworthy of these are: "Christianus pie mortens" (1749); "Virtutum Socia per al-Law, a Serjeant at Arms" (1755); "Medulla Ascendens seu Exercitia S. P. Ignatii" (1757); "Triduum Sacrum precipue Religionorum usui ac commodationum" (1757). English translations of the last three have been made and are still in print. The first, entitled "Solid Virtue," is translated from the French (London, 1887); the second appeared under the title "Spiritual Exercise according to the method of St. Ignatius," translated from the Italian version of Father Bresciani, S. J., by William Ruthe, D.D. (London, 1876). In this translation Father Bresciani slightly modified some of the opinions of Bellasis which he considered too rigid. The third translation was made by Father John Holser, S. J., and was published in New York in 1852. It is entitled "Solid Virtue: A Triduum and Spiritual Conferences." The Triduum is an abridgment of Bellasis's larger work on "Solid Virtue"—an abridgment made by himself. The three Spiritual Conferences show practically in what solid virtue consists. Bibliotheque de Jésus, i., 1200: Wattrant in Dict. de théol. cath., II, 599.

S. H. FRISBEE.

Bellenden (Ballenden, or Ballantyne), John, a Scotch poet, b. at Haddington or Berwick in the latter part of the fifteenth century; d. at Rome, 1410. He was one of the most devout poets of that Caroline. His most important work received with great favour at the University of James V. He was subsequently appointed by the king to undertake the work of translating the "Historia" into the Scotch vernacular, which, together with some poems that he wrote at this period, occupied him about three years. He was also commissioned by the king to translate Livy into English, a work which hitherto had not been attempted. Bellenden was appointed Archdeacon of Moray, and in the succeeding reign he was vigorous in his opposition to Protestantism. This opposition subsequently led to his flight to escape persecution. He is supposed to be identical with one of the same name who was at one time secretary to Archibald, Earl of Angus. "Dict. Nat. Biog., IV, 186." THOMAS GAFFNEY TAAFFE.

Belleville, Diocese of, comprises that part of southern Illinois, U. S. A., which lies south of the northern limits of St. Clair, Clinton, Marion, Clay, Richland, and Lawrence counties, an area of 11,678 square miles. This territory was formerly a part of the Diocese of Alton, but upon the demise of Bishop Baltes, of that see, a new diocese was erected, 7 January, 1867, with the episcopal see at Belleville, St. Clair Co. The Right Rev. J. J. H. Jansen, who had held the office of vicar-general successively under Bishop Juncker and Bishop Baltes of Alton, was appointed first bishop of the newly erected diocese on 28 February, 1858, and consecrated on 23 April. The territory at the time of the new diocese at that time is shown by the following statistics: secular priests fifty-six; regular four; churches with resident priests fifty-three; missions with churches twenty-nine; academies three; parochial schools fifty-three; grammatists 5,395; orphans 1, orphan asylum 1; orphans 30; hospitals 3. The Catholic population was about 50,000 and remained almost stationary for a number of years. The mining industries in the southern part of the diocese are fast developing, so that, with immigration, the population has increased to 52,200, with
trect prospects for the future. The diocese has 100 secular and two regular priests; eighty-two churches with resident priests; thirty-two missions with missions; sixty-eight parishes; forty-two schools; a high school for boys; two academies for young ladies; sixty-seven parochial schools with 5,033 pupils; an orphan asylum with 112 orphans; eight hospitals; and a house for the aged.

The following religious communities are represented in the diocese: Brothers of the Christian Charity, Sisters of St. Dominic, Franciscan Sisters, Hospital Sisters of St. Francis, School Sisters of St. Francis, Sisters of the Poor Handmaids of Christ, Sisters of the Holy Cross, Sisters of St. Joseph and is buried at St. Joseph, Missouri. The Archdiocese, School Sisters of Notre Dame, Sisters of the Precious Blood, Servants of Mary, Ursuline Sisters, and White Benedictine Sisters of Mt. Olive.

To this diocese belong some of the oldest missions of the West. The records of the church of Kasckia date from the year 1805 and give the name of the Rev. J. Gravier, S.J., as the missionary priest. The Jesuits continued to attend to the wants of the Indian tribe of the Kasckia and of the French, and alternately the Jesuit Fathers De Pasqual and Bonaparte, and then in 1815 Meurin had this territory as the field of their apostolic labours. Father Meurin was the last Jesuit doing missionary work at Kasckia; the order was suppressed in his time. He died at Prairie du Rocher and is buried at St. Joseph, Missouri. The Rev. P. Gibault who in 1768 came from Quebec was the first secular priest, who as resident pastor of Kasckia had charge also of the large surrounding territory, and who became vicar-general of the territory of Illinois. He continued his arduous labours until 1791, the time of his death. Until 1820 the Lazarist Fathers were in this field; after that the work was continued by secular priests. The old town of Kasckia, with its statehouse and church, has been swallowed up by the Mississippi River and about two miles farther inland a new town and a new church have been built up.

The organization of the congregation of Prairie du Rocher coincides with the building of the first Fort Chartres on the banks of the Mississippi in 1720. The Rev. J. Le Boullenger, chaplain of the mission, stationed at the Fort, was placed in charge of the congregation. The church, built by the people, was placed under the protection of St. Anne. In 1743 the Rev. J. Gagnon, S.J., took charge of the mission. In the first half of the eighteenth century, his remains were interred by the side of the altar in the chapel in the cemetery. This chapel was built in 1734, and placed under the patronage of St. Joseph. When the river inundated one corner of the newly built stone structure at Fort Chartres and threatened the village and St. Anne's church, the Fort was evacuated, the village deserted; its inhabitants sought the high ground at the foot of the bluffs, and the cemetery chapel became the parish church and served as such until 1768, when a brick church was erected. This church was worked by the French, who worked there, the names of Gabriel Richard (later Delegate to Congress from Michigan); Doutien Olivier (who lived to be ninety-five years of age); Xavier Dahmen, and John Timon (later Bishop of Buffalo, New York) desire special mention. The early records of the old church of Cahokia have been lost, and accurate data can be found from the year 1783 only. At that time the religious wants of the Catholics of Cahokia and the surrounding territory were attended to by Father De Saintpierre. When in 1843 the Diocese of Chicago was erected, Cahokia, Prairie du Long, Belleville, Shoal Creek (now Germania), Kasckia, Prairie du Rocher, and Shawntown were the only parishes in the territory now comprised by the Diocese of Belleville.

Baron, Hist. of Cath. Ch. in U. S. (Syracuse, 1904); Misesrilles Catholiques (Propaganda, Rome, 1907). 588.

H. J. HAGEN.

Belley (BELLIUM), Diocese of, coextensive with the civil department of Ain and a suffragan of the Archdiocese of Besançon. Although suppressed at the time of the Concordat, the Diocese of Belley was re-established in 1822 and took from the Archdiocese of Lyons the arrondissements of Belley, Bourg, Nantua, and Trévoux, and from the Archdiocese of Chambéry the arrondissement of Gex.

Local tradition maintains that Belley was evangelized in the seventh century by the martyr Marcellus and Valerian, companions of St. Pothinus. The first bishop of historic certainty is Vincentius, mentioned in 552. Others who occupied the see were St. Hippolytus, Abbot of Condat (eighth century); St. Anthem (1163-78), seventh General of the Carthusian Order; St. Arthaud (1179-90), founder of the Carthusians at Avireux; Camus (1069-90), a noted preacher and an encastre; and Monseigneur François M. Richard (1672-75), later Cardinal and Archbishop of Paris. Bishop Bonifacius in a special missal St. Amandus, Bishop of Maestricht, who founded the Abbey of Nantua about 690; St. Vullas, a patrician of Bourgogne and a war companion of King Dagobert, treacherously assasinated in 642; St. Rambert, killed by order of Fritin in the seventh century, whose name has been given to a city of the diocese; St. Trivier, the solitary, who died about 650; St. Barnard (ninth century), who founded the great Benedictine Abbey of Ambronay and died Archbishop of Vienna; St. Lambert (twelfth century), founder of the Cistercian Abbey at Ceyzery; St. Roland (twelfth century), Abbot of Chexery; St. Stephen of Châtillon, who founded the Carthusian monastery at Portes in 1115, and died Bishop of Die; St. Stephen of Bourg, who founded the Carthusian monastery at Meyrin in 1116; and St. Jean-Baptiste Vianney (1786-1857), parish priest at Ars.

The Diocese of Belley which, in the Middle Ages, had no less than eight Carthusian monasteries, was the birthplace of the Josephite congregation founded by Jacques Le Moyne, C.Ss.R. (1600-79), a man of genius, a learned humanist and a great literary figure in the history of France. His life and work are noted in the history of modern society. The history of the period, was published by the Jesuits at Trévoux, in this diocese. The church at Brou, near Bourg, is a marvel of architecture and contains some wonderful pieces of sculpture. It was built between 1611 and 1630 under the direction of Marget of Austria, widow of Philibert (II) the Fair, Duke of Savoy.

The latest statistics for the diocese give the following institutions: 1 maternity hospital, 66 infant schools, 1 deaf-mutes' institute, 3 girls' orphanages, 21 hospitals, 6 hospices, 2 dispensaries, 21 communities for the care of the sick in their homes, 1 home for incurables, and 5 homes for the aged, all conducted by sisters; and I deaf-
munte institute, and 2 insane asylums conducted by brothers.

In 1900 the following religious orders were represented in the Diocese of Belley: Carthusians at Portes et Ségignac; Trappists at Notre Dame des Dombes; Marists at Belley; Lazarists at Musinien; and Fathers of the Blessed Sacrament at Trévoux. Congregations local to the diocese are two teaching orders; the Brothers of the Society of the Christian Brothers (founded in 1813 by M. Bochard) in 1824, and the Brothers of the Holy Family, founded by Brother Taborin in 1835; and the Sisters of St. Joseph, with motherhouse at Bourg, very numerous throughout the department. At the close of the year 1905 the Diocese of Belley contained 350,416 inhabitants, 36 parishes, 404 mission churches, and 75 curacies.

Guliaca christiana (1860), XV, 601-644; Instrumenta, 305-355; Débats, Histoire topographique de Belley (Bourg, 1867); NDU, Studes sur les origines du siège épiscopal de Belley et recherches historiques sur les origines et les temps anciens des diocèses en France; Duchesne, Fastes épiscopaux, i, 16; Chevalier, Topobbl., 302.

GEORGES GOYAU.

Bel-lings (or Bellings), Sir Richard, Irish historian, b. near Dublin early in the seventeenth century; d. in 1677. He was the son of Sir Henry Bellings, a Catholic landowner in Leinster. He was trained to the law and entered Lincoln's Inn, London, and while there wrote a supplementary book (the sixth) of Philip Sydney's "Arcadia", which has generally been printed with that work. He returned to Ireland, became a member of the Irish Parliament, and married a daughter of Viscount Mountgarret. In 1642, when the Irish Confederation was formed, Bellings joined, his father-in-law being president, and became secretary to the Supreme Council. He was sent to the continent in 1644 as a representative of this body. In the following year he returned to Ireland and was active as a royalist till 1649, when he withdrew to France, most of his property having been confiscated by the Cromwelleans. His estates were restored to him after the accession of Charles II, who, with Ormonde, held him in high regard. He died in 1677 and was buried near Dublin. Perhaps his chief work is his defence of the Catholics of Ireland, "Vindicatum Catholicon Hibernum libri duo," which, under the pseudonym of "Philopater Irenicus", was published at Paris in 1650. During his latter years he also wrote an account of Irish affairs (1641-48), an imperfect copy of which was printed. The complete work was, however, recovered, and was published under the editorship of John T. Gilbert, with the following title: "History of the Irish Confederation and the War in Ireland, 1641-48". This edition (Dublin, 1882-85) is enriched with many valuable documents and many illustrative cuts, and was published from the original MSS. The above-mentioned "Vindications" is regarded as one of the most trustworthy of the many works written on that period. However, the Irish Franciscan, Father John Ponce, controverted much of this statement in his "Vindicatio Eversae" (Paris, 1653). A "Letter from Richard Bellings to M. Callaghan" on Irish affairs (Paris, c. 1652) is to be found in a French translation of the same date in the Gilbert Library, Dublin.

HARRIS, Writers of Ireland (Dublin, 1764), i, 165.

D. J. O'DONOGHUE.

Bellini, Giacomo (Jacopo), father of Gentile and Giovanni Bellini, b. about 1400; d. 1471. Interest in him arises mainly from the fact that he was the teacher of his sons who were the chief founders of the Venetian school of painting. The paintings produced by Giaco-mo are still in existence and are still considered" very important and few in number. His interesting sketch-book proved, however, his industry and power of observation. It contains copies of antique statues and re-

liefs, drawings portraying Biblical stories and Chris-

tian legends, and sketches from nature and life which are executed with animation and show a sense of proportion and composition in the comic and serious aspects of life. As a competitor in art of the painters of the Vivarini family who came from the neighbouring island of Murano; Antonio and Bartolommeo Vivarini opened a studio in Venice but they were excelled by the Bellinis. Gaio-

sio. Bellini had worked under Gentile da Fabri-

ano in his native city and at Padua. He had also been employed at other places, especially at Padua, where he came under the influence of the classic and plastic tendencies of Squarcione. His sons at an early age became his assistants at Venice.

Giovanni Bellini (b. about 1430; d. 1516) was the elder of the brothers. He also had been in Padua and painted at first in the style of Squarcione, Donato-
tello, and Mantegna; this style was good in conveying individuality, but it was weak in composition and somewhat clumsy. The painting containing the four heroic-sized figures of Saints Mark, Theodore, Jerome, and Francis, the picture of the patriarchs surrounded by ecclesiastics and angels, a Madonna with the benefactors of a religious foundation, and a bust-portrait of the doge belong to this period. At first Gentile was noted mainly in partnership with his father and brother, as at Padua in the "Cappella di Gattamelata". But after the father retired, Gentile's fame soon exceeded that of the elder Bellini. He painted eight pictures in the Scuola di San Giovanni Evangelista at Venice in continuation of his father's work, "The Miracle of the Holy Cross". Three of these pictures, painted between 1490-1500, are preserved in a damaged condition at the Academy of Venice. These pictures bear throughout the characteristic peculiarity of the Venetian school of painting. They are filled with figures from real life, which are clearly modelled, each figure having its own individuality; the religious processions are stately, the architecture which appears of great splendour, and skill is shown in the perspective of lines and atmosphere.

The "Sermon of St. Mark at Alexandria" now at Milan, which Giovanni completed after the death of his brother, equals those just mentioned in worth. It also shows a large number of figures skilfully grouped, an over-elaborate architectural background, much pomp in the scene depicted, brilliant light, and great richness of colour. The Oriental costumes added a new grace to the painting. In 1479 Gentile had gone to Constantinople on the recommendation of the Signory who had been re-

viewed by the Sultan Mehmet, with the design of being his portrait-painter. Gentile painted the Sultan and other important personages. He brought home a great many sketches, including one of the Sultan and the Dowager Sultan in sitting posture. The jour-

ney to Constantinople was not only instructive but greatly increased the fame of the painter. Among the fruits of this trip are a portrait (in the Layard collection at Venice) giving the head and shoulders of Mohammed, and the canvas "Reception of the Venetian Ambassadors by the Grand Vizier", now in the Louvre. The visit to Constantinople had, however, interrupted another large undertaking. In 1474 Gentile had been honoured with the commission to restore the paintings in the Great Council Chamber of the doge's palace and to add to their number. Ear-

lier artists had painted for the hall a series of pictures on a large scale representing the history of Venice. Gentile after his return from Constanti-

nople, in company with his brother, went on with the work. The seven pictures they produced were de-

stroyed in the fire of 1577. In his middle and later period Gentile's are unexceptionable. GIOVANNI BELLINI (b. about 1428; d. 1516) car-

ried the new form of art to its greatest height. He was greatly influenced by the tendencies which have
been mentioned; of these the style of his father and of the Paduan school had the most effect upon him. Manzega was his brother-in-law. Another painter who strongly affected him was Antonello da Messina. Messina was the first person in Italy to understand the Flemish method of painting in oil, and towards the end of his life he spent several years (1474–76) in Milan and Venice. The surroundings of Venetian life and the realistic direction which Venetian art had taken gave the Venetian painters a keen perception of the charm of colour, so that even the short time during which Messina was with them sufficed to lead them into a new path. The genius of Giovanni Bellini enabled him to obtain the full benefit of the new stimulus; at the same time other painters, Bartolomeo and Luigi Vivarini, Gentile Bellini, and other men, also took up the new technic. The use of the new medium produced a softness of outline and an improvement in the modelling which tempered the harshness of the Paduan style and obtained beautiful effects in colour. Giovanni had more feeling and a keener spiritual insight than his brother, and his style gradually developed until he attained a perfect harmony of drawing, perspective, drapery, light, and colour.

His two Pietàs, in Venice, produce a deep effect on the mind, yet they betray a striking harshness which becomes at times even ugliness, but the characteristic qualities of his style had not yet developed into a harmonious beauty. The painting at Berlin of the “Angels Mourning over Christ” although in the relief style, is noble, tender, and rich in colour. The feeling of devotion loses nothing here through the realistic portrayal of all the details. A peculiarity of these pictures is the upright position of the dead body of Christ. The smaller pictures of the Madonna appear at all stages in the development of the artist. Notwithstanding their large number they show no real repetition; at times the expression of Mother and Child is very earnest, at times strange, then again it is lovely and perfectly natural. In one of them the Child listens in a most winning way to the song of the angels and looks upward with open mouth in childlike astonishment, while the Mother is absorbed in her Infant.

The carefully worked out details of these pictures are not too obtrusive. Giovanni preferred half-length figures even when a number of saints were grouped together; as, for example, in the pictures which represent Mary Magdalen and St. Catherine, or St. Paul and St. George, in company with the Madonna. Similar to these is the fine picture “The Presentation of Jesus in the Temple.” Mary offers the Child to the high-priest over a table while the aged Simeon and Joseph worship. Giovanni did not attempt to solve, even in his larger works, such difficult problems of perspective and of the gradation of light and shade as his brother undertook. He had, however, learned from his brother the entire art of the distribution of light and shade and applied it with more skill to bringing out the inner feeling of a composition. Unfortunately we are not able to judge of his style in historical work as we are in the case of his brother. His historical compositions, seven in all, were painted for the Great Council Chamber of the doge’s palace. He worked on these from 1479 until his death; at times the work was done in conjunction with his brother, at times he had the aid of other men. The paintings were all destroyed by fire in 1577. Two duplicates remain of the portraits of the doges, painted in the same place, and these show his skill in portrait-painting. His masterpieces, however, are his great devotional and altar pictures.

Giovanni’s artistic powers entered their period of highest development in 1479. In this year he completed the first large oil painting produced at Venice. In a niche which rises in arched form over pilasters is enthroned the Madonna holding with a solemn, earnest expression the Divine Child. The Child stretches out its little hands towards the worshiping sufferer, Job, who is thus honoured as a patron of the Church. Near Job stands St. Francis, farther back is John the Baptist, to the right are St. Sebastian, St. Dominic, and Bishop Leo. At the foot of the throne are angels playing musical instruments, above in the curve of the arch are cherubim and the inscription, “Ave virginitis flos intereatud pudoris”. The Virgin herself seems to be thrilled by the solemn inspiration of the moment and raises her left hand as if in warning not to disturb the music of the angels. Deep devotion is expressed on all the faces. A large picture of the year 1488 at Murano in which St. Martin presents the Doge Barbarigo to the enthroned Madonna suffers somewhat from a mechanical symmetry. Nevertheless the same musical tone prevails in it, together with great richness of colouring and costume. On each side is seen a beautiful landscape in the dis-
tance. By means of the action represented a greater unity is obtained in this case than in the other mentioned, and much more still than in the Madonna of San Zaccaria, Venice (1505). In the latter the enthroned Madonna holding the Child is surrounded by Saints Catherine, Peter, Jerome, and Lucia. Each one of the saints is separately absorbed in devotion while an angel at the foot of the throne softly touches the strings of his instrument in accompaniment to the spirit of adoration. Here also the feeling produced by the music creates the unity of the whole composition and the painting is a wonderful expression of worship. The scene is laid in a beautiful renaissance structure and the arches of which are adorned with mosaics.

One can perceive the unity of composition attained by means of this spirit of devotion and music of the angels even in those canvases where the surrounding saints stand in separate niches. Such, for example, is the picture where four saints are represented on the wings of an altar-piece in the church of Santa Maria dei Frari at Venice (1488). The Mother and Child are enthroned in the middle space; at their feet two beings are playing the hunting- and flutes. A lighter, although by no means a jarring impression, is made by this triptych. The separated positions of the saints, to whom an altar and a church had been consecrated, recalls the practice of the older painters. By gilding the space and giving them an outer as well as an inner relation to one another Bellini created the so-called "Sacre Conversazioni", or "the Societies of Saints". It was not necessary that the personages should belong to the same historical time, as they receive in the altar-piece a new, ideal life. The spirit of devotion inspired by the Madonna and her Divine Child unites them sufficiently but the more so when a new bond of union arises from the action indicated in the composition, such as, in many cases, the beautiful music or even the effect produced by light and shade.

A couple of pictures should be mentioned in which Giovanni, whom time never robbed of the freshness of his imagination, set for himself problems in landscape-painting. In 1501 he painted a "Baptism of Christ" in which the art of Giorgione and Titian seems to be apparent. The scene is laid in a romantic mountain-valley lighted by the evening sunshine. Three kneeling angels are the witnesses. The influence of younger painters is very evident in a picture having the same tone as the one just mentioned. St. Jerome. Giovanni continued to learn even when he was old, although he was properly more often the teacher and never obscured his own individuality of style. St. Jerome, in this picture, is seated on a great rock in front of a mountain landscape and is absorbed in the study of the Scriptures. In the foreground, on an eminence, stands St. Augustine absorbed in thought, and on the other side is St. Christopher holding the Child Jesus. These three mighty men of Christianity may also be considered as bound together by an inner spiritual unity. In the "Death of Peter the Martyr" there is a prospect to right and left from the forest out over a city and mountains. Such vistas are always important features in the genre pictures for which Giovanni had a strong liking. Giovanni had little taste for mythological scenes and his few canvases of this kind do not need mention.

Belloy, JEAN-BAPTISTE DE, Cardinal-Archibishop of Paris, b. 9 October, 1709, at Morangies in the Diocese of Beauvais; d. in Paris, 10 June, 1808. Although of an ancient family of no mean military fame, young Belloy-preferred an ecclesiastical career, made his classical and theological studies at Paris, where he was ordained priest and received the degree of Doctor in Theology in 1737. In the ministry he shone more by his virtue than by his learning. Sweetness of character, enlightened and moderate zeal, unswerving fidelity to the principles and traditions of the Church, in which he lived and died, rendered even his early ministry remarkably fruitful. His bishop, Cardinal de Gêvres, appointed him vicar-general and archdeacon of his cathedral. In 1751 he was consecrated Bishop of Glandèves. At the famous Assembly of the French Clergy of 1755, he took sides with the moderate party and contributed to the restoration of tranquillity in the Church of France. Dissensions occasioned by the Bull "Unigenitus" had become so great in the Diocese of Marseilles that, at the death of the saintly Bishop de Belenuse, there was imminent danger of schism. In this emergency a chief pastor of consummate prudence and tact was needed, and Bishop de Belloy was accordingly transferred to that see. Without sacrifice of principle or duty, by gentleness, tact, and just the burnished grace of the good pastor, he restored order and parties and restored peace. In July, 1790, the National Assembly decreed the suppression of the Diocese of Marseilles. The bishop withdrew, but sent to the assembly a letter of protest against the usurpation of the most important ecclesiastical functions. He retired to Chambly, a little town near his native place, where he remained during the most critical period of the Revolution. When, in 1801, the sovereign pontiff decided that the French bishops should tender their resignations in order to facilitate the conclusion of the Concordat, he was the first to comply, setting an example which exercised great influence over the other bishops. Napoleon, highly pleased with this act of devotion to Church and State, appointed the nonagenarian bishop to the See of Paris. Notwithstanding his extreme age he governed his new diocese with astonishing vigour and intelligence, reorganized the parishes, provided them with good pastors, and visited his flock in person. He restored the Crown of Thorns (10 August, 1806) to its place of honour in the Sainte Chapelle. Napoleon was so well satisfied that he asked and readily obtained for him the cardinal's hat, which Pius VII placed on the prelate's venerable head in a consistory held in Paris, 1 February, 1808. At his death Cardinal de Belloy had been appointed in the holy ministry to the edification of all and to evident satisfaction of both Napoleon and Pius VII, then engaged in deadly conflict. He is buried in Notre Dame, Paris, where the monument erected by Napoleon in his honour is one of the finest in the cathedral.

BELLOY 418 BERRING, THE VENEZUELAN PAINTERS (New York and London, 1879); AND WOERMANN, Geschichte der Kunstd (Leipzig, 1879); RIEHL, Kunstchronikere (Frankfort, 1893); WOERMANN, Geschichte der Kunst (Leipzig, 1900).

G. GIETMANN.

BELLOY, JEAN-BAPTISTE DE, Cardinal-Archibishop of Paris, b. 9 October, 1709, at Morangies in the Diocese of Beauvais; d. in Paris, 10 June, 1808. Although of an ancient family of no mean military
banes to Abbot Eugippius. It has been suggested from a Latin inscription connected with the Arval Brethren on Mount I. L. vi. no. 207) to mean some kind of brazen vessel. However no quite satisfactory examples of campana in church Latin seem to be forthcoming before the latter part of the seventh century, and it is then found in the North. It was used by Columban at Iona (608) and by Bede in Northumbria (c. 710), and frequently elsewhere after that date. In Rome the "Liber Pontificalis" tells us that Pope Stephen II (755-775) erected a belfry with three bells (campana) at St. Peter's. It was probably the same which led Walafrid Strabo in the first half of the 9th century to say that the assertion that bells were of Italian origin and that they came from Campania and more particularly from the town of Nola. Later writers went further and attributed the invention to St. Paulinus of Nola, but as St. Paulinus himself in the minute description which he has left of his own church makes no mention of bells, this is extremely improbable.

The word clocca (Fr. cloche; Ger. Glocke; Eng. Clock) is interesting because in this case it is definitely known what was meant by it. It was certainly Irish in origin and it occurs at an early date both in Latin and in the Irish form clog. Thus it is found in the Book of Armagh and is used by Adamnan in his life of St. Columkill written c. 685. English missionaries do not doubt it imported it into Germany where it appears more than once in the Sacramentary of Gellone. It is plain that in primitive Celtic lands an extraordinary importance was attached to bells. A very large number of these ancient bells, more than sixty in all—the immense majority being Irish—are still in existence. Many of them are reputed to have belonged to Irish saints and partake of the character of relics. The most famous is that of St. Patrick, the clog-an-clocha or "bell-of-the-will", now preserved in the Museum of the Royal Irish Academy, Dublin. There seems no serious reason to doubt that this was the bell which lay upon St. Patrick's breast and was taken from his tomb in the year 552. Like most of these bells it had an official and hereditary custodian (in this case named Mulholland) in whose possession it remained, being handed down for centuries from father to son. Other similar early bells are those of St. Senan (c. 540) and St. Mura; there are several in Scotland and Ireland, one at St. Gall in Switzerland, one known as the Saupin at Cologne, and a number in the South of France. The evidence for the extraordinary veneration with which these bells were regarded in Celtic lands is overwhelming. Even Giraldus Cambrensis notes in the twelfth century that upon them was taken the most solemn form of oath. They were also carried into battle, and though the earlier specimens are nothing but rude cow-bells, wedge-shape in form and made of iron plate bent and roughly riveted, still they were often enclosed at a later date in cases or "shriners" of the richest workmanship. The shrine of St. Patrick's bell bears an inscription of some length from which we learn that this beautiful specimen of the jeweller's craft must have been wrought about the year 1005. History tends to repeat itself, and if we remember the important missionary work of St. Francis Xavier by the handbell with which he gathered round him the children, the idle, or the curious, we have probably a clue to the intimate association of these early Celtic bells with the work of Christianity. When in 1656 Father Mauoir, the great Breton, had to hasten further expeditions, the bell which he handed on to his successor was regarded as a sort of investiture. It may be noted that the famous round towers of Ireland, which are now generally recognised to have been places of refuge against the inroads of the

In coming to the Christian period the same difficulty is encountered. A new set of terms is introduced, signum, campana, clocca, nola, which are all commonly translated "bell", and at a later period these were all used to denote what were in the strictest sense "church bells" of large size. The first Christian writer who frequently speaks of bells (signa) is Gregory of Tours (c. 585). We learn that they were struck or shaken, and we even find mention of a cord being used for this purpose (funem ulum de quo signum commovetur, "De Vitâ Mart., I. xxviii"). While as regards the use of these signa it appears that they rung before church services and then that the monks from their beds. Again, the word signum appears in the almost contemporary "Life of St. Columban" (c. 615), for when one of his monks was dying Columban is said to have assembled the community by ringing the bell (sino taceo omnes adesse impavids, Kruse, "Scrip. Merov.", IV, 85). Similar expressions, signum taceo, or cum exauditio fuert signum, are used in Constitutions attributed to St. Cesarus of Arles (c. 513) and in the Rule of St. Benedict (c. 540). Moreover, if Dom Ferotin's view of the very early date of the Spanish ordinals which he has published (Monumenta Liturgiae, 1906) be safely accepted, it is possible that large bells were in common use in Spain at the same period. Still it must be remembered that signum primarily meant a signal and we must not be too hasty in attributing to it a specific instead of a generic meaning when first employed by Merovingian writers.

Again, the word campana, which even in the early Middle Ages undoubtedly meant a church bell and nothing else, occurs first, if Reifferscheid's "Anecdota Cassinensis" (p. 8) may be trusted, in Southern Italy (c. 515) in a letter of the deacon Ferdinandus.
Danes and other marauders, were commonly called *cloch teacht*. The bells occasionally stored there for the sake of safety seem to have been regarded as the most precious of their treasures and from this circumstance the towers probably derived their name, though it is of course possible that they in some cases served as bases in the manner of *campana*. The great development in the use of bells may be identified with the eighth century. It was then, seemingly, that they began to be regarded as an essential part of the equipment of every church, and also that the practice of blessing them by a special form of consecration became generally prevalent. If we interpreted literally a well-known passage in Bede (Hist. Eccl., IV, xxxi) we should have to believe that already in the year 850, the bell (*campana*) that was rung at Whitby at the passing away of St. Hilda was heard at Hackness thirteen miles off. But the whole setting of the story implies that Bede regarded the occurrence as miraculous and that the distance might as well have been thirty miles as thirteen. On the other hand, it is clear that in the eighth century church bells began to be the expression of an act of consecration of hanging bells in them, which implies that the bells must have been increasing in size. The case of St. Peter's at Rome has already been noticed. So in the annals of St. Vanclaire (esp. x, p. 33) we read that `in the time of Ermarius, an abbot had a bell made, to be hung in the little tower (*turricalum*) as is the custom of such churches'; while the *Monachus Sangallensis* (De Carollo Magni, I, xxxi) tells the story of a monastic bell-founder who asked Charlemagne to give him a hundred pounds of silver with a proportionate amount of copper to provide materials for a single great bell. In any case it is certain from Charlemagne's *Capitularies*, as well as from Alcuin, Amalarius, and other writers of the early ninth century, that by that time in the Frankish dominions every parish church was expected to have at least one bell. In the next century Regino of Prüm, providing a programme of questions to be asked at an episcopal visitation, puts in the very first place a question about the church bells. Seeing that the clearest evidence of the popularity of church bells in Carolingian times is encountered in regions where the influence of Irish or English missionaries had prevailed, it may perhaps be concluded that this development should be traced to Celtic influence. Ermarius's bell, which gathered his congregation together in the open air, would soon become sacred as a thing immediately associated with him and his work. Moreover, the idea would grow up that no religious service could take place without the mention of the sacred tinkle of the bell. Although we have traces of the use of *signum* and *campana* in monasteries before the Irish became missionaries, there is no evidence to show that these were bells rather than gongs. On the other hand, the *tumularia* used to announce the beginning of services in Greek monasteries was a flat plate of metal and its name (from *tumularia*, "to make a signal") is obviously the counterpart of *signum*. Further we also find in an old glossary of the tenth century that the Greek word *tumularia* (drum) is given as the equivalent of *campanum* (Corpus Glossariorum Latinorum, III, 24). At the same time we can trace in Ireland itself a gradual evolution of the shape of the bell, passing from the small cow-bell of riveted iron to the cast bronze instrument of considerable size, nearly approximating the bell with which we are now familiar.

II. BENEDICTION.—Since the beginning of the sixteenth century there has been much purposeless controversy over the question of the so-called "baptism of bells." Protestant critics, following the lead of Luther, have professed not only superstition but a profanation of the sacra-
Some rude lines quoted in the gloss of the "Corpus Juris", and often found in inscriptions, describe the principal functions of a bell (cf. Longfellow, The Golden Legend):  
Laudo Deum verum plebem voco congrego clerum  
Defunctos ploro, nimbum fugio, festa decoro.  
(I praise the true God, I call the people, I assemble the clergy;  
I bewail the dead, I disperse storm clouds, I do honour to feasts.)  
Or otherwise:  
Funera plano fulmina frango sabbata pango  
Excito lentos diepos ventos pace cruentos  
(At obsequies I mourn, the thunderbolts I scatter, I  
ring in the sabbaths;  
I hustle the sluggards, I drive away storms, I proclaim peace after bloodshed.)  
Under defunctus ploro we may reckon the "passing bell", which in its strict meaning is a usage of very early date. In all monastic orders when any one of the community seemed to be at the point of death a signal was given by ringing a bell or striking a wooden board (tabula) either to summon the monks to his bedside or to admonish them to pray (see Edius, Vita Wifridi, 64).  
This was extended later to parishes, and a bell was rung to announce that a parochioner was in his agony, which seemingly also developed further into a bell tolled after his decease to solicit prayers for his soul. So deeply rooted were these practices in England that it was found impossible at the Reformation to abolish them altogether. Hence the "Canon" of the Church of England prescribes (Can. lxvii): "When any is passing out of this life a bell shall be tolled and the minister shall not then slack to do his last duty. And after the party's death, if it so fall out, there shall be rung no more than one short peal, and one other before the burial and one other after the burial". "Though the tolling of this bell", says Ellacombe, "has been prescribed for four distinct occasions, modern custom has limited it to two: first, after the death of the parishioner, to which the term passing-bell has been incorrectly transferred; and the second time during the procession of the dead from the house of the deceased to the church-gate or entrance". In many places it was formerly customary by some variation in the manner of ringing to indicate the sex, quality, or age of the deceased. Thus Durandus in the fourteenth century directed that when anyone was in extremis the passing-bell should be tolled twice for a woman, thrice for a man, and for a cleric a greater number of times according to the orders which he had hitherto received. Among the Celtic peoples the ancient hand-bells which, as already noted, were so deeply venerated partly as objects immediately connected with God's worship, partly as relics of holy men, were usually carried and rung at funerals. To this day St. Finnan's little bell lies exposed upon the altar of a ruined chapel in one of the Catholic dia-

III. Uses.—The first ecclesiastical use of bells was to announce the hour of church services. It is plain that in the days before watches and clocks some such signal must have been a necessity, more especially in religious communities which assembled many times a day to sing the Divine praises. Among the Egyptian cenobites we read that a trumpet was used for the purpose; among the Greeks a wooden board or sheet of metal was struck with a hammer; in the West small bells eventually prevailed. In the Merovingian period there is no trustworthy evidence for the existence of large bells capable of being heard at a distance, but, as it became needful to call to church the inhabitants of town or hamlet, bell turrets were built, and bells increased in size, and as early as the eighth century we hear of two or more bells in the same church. Perhaps these were at first intended to reinforce each other and add to the volume of sound. But in any case it became in time a recognised principle that the clashing of several bells rung at once, constituted an element of joy and solemnity befitting great feasts (Rupert of Deutz, De Div. Offic., I, 16). Medieval consecutaries show that where there were many bells, different bells were used for different purposes. Even in ordinary parish churches it was customary to ring not only for Mass but before both Matins and Vespers (Hartseim, IV, 247; V, 327) while differences in the manner of ringing and the number of bells employed indicated the grade of the feast, the sanctity of the occasion, the fact that the bell would be preached, and many other details. The custom of making such announcements by bell still survives here and there. Thus in Rome on the evening before a fast day the bells are rung for a quarter of an hour in all the parish churches to remind people of their obligations on the morrow.  

II.—27
tricts of the Highlands of Scotland. It is used at funerals, but is otherwise left unprotected, being regarded with such deep veneration by all that no one dares to interfere with it (see Macdonald, Moldart, Oban, 1889, 120). In many parts of France there were churches for the bonfire-ringers. The bells were regularly attended funerals, walking at the head of the procession. They also paraded the streets at night and rang to remind people to pray for the holy souls. This happened especially on the eve of All Saints and on Christmas Eve (Mornilat, Clochettes, 160 sqq.).

In Rome the “De Profundis” is rung every evening by the parish churches one hour after the Ave Maria. Clement XII in 1736 granted an indulgence for this practice and endeavoured to extend it. This custom is observed in many other places, particularly in North America.

The Curfew (ignitium), a warning to extinguish fires and lights, after which all respectable characters went home to bed, was possibly of ecclesiastical origin but seems to have been rung as a rule by the town bell (campana communis, bando.) Still in many cases one of the church bells was used for this and similar purposes. In England this was particularly frequent, and in many small towns and parishes it is rung to this day at hours varying from 8 P.M. to 10.

The Angelus or Ave Maria may or may not have developed out of the curfew. There seems good reason to believe that a special bell, often called the Gabriel bell, was devoted to this purpose. In the Middle Ages the Angelus seems commonly to have been rung with three equal peals, and this arrangement still obtains in many places. In Rome, where the Ave Maria is sung half an hour after sunset this method obtains: three strokes and a pause, four strokes and a pause, five strokes and a pause, a final stroke.

From the introduction of the Elevation of the Host in the Mass at the beginning of the thirteenth century it seems to have been customary to ring one of the great bells of the church, at any rate during the principal Mass, at the moment when the Sacred Host was raised on high. This was to give warning to the people at work in the fields in order that they might momentarily kneel down and make an act of adoration. These, however, in England the big bell was not commonly rung but that a small hand-bell was used for the purpose. This was taken to a small window (low side window) ordinarily closed by a shutter, thrust through the aperture and rung outside the church. Whether this is the origin of the little bell which the rubrics of the Mass now order to be rung by the server is not quite clear. It may be noted here that in regard to this same tintinnabulum usage varies very much in different countries. In Belgium, France, and some other places, this little bell is rung also at the “little elevation” before the Pater Noster. In Rome it is never rung at the Domine non sum dignus and is not used at all at Masses said by the pope or by cardinals.

In the rite of the blessing of bells the verse is applied to the bell (nec Dominus in virtute, nec Dominus in magnificat). The voice of the Lord is in power, the voice of the Lord in magnificence, Ps., xxviii, 4). It is no doubt in virtue of the solemnity which they lend to worship that the “Ceremoniales Episcoporum” directs: “At they are to be rung in honour of the bishop who visits the parish. The same custom of respect is observed in the case of secular princes, while such occasions as processions of the Blessed Sacrament, solemn Te Deums, marriages, and days of national rejoicing are similarly distinguished. On the day when in taken of the bells are silent from the Gloria of the Mass on Maundy Thursday until the Gloria on Holy Saturday. This rule goes back to the eighth century and Amasaaria is authority for the statement that then as now a wooden rattle was used in their place. Again the idea of voc Domini in Virtute in remembrance of their special consecration has led to the bells being rung at the commencement of the Mass.

The inscription Salva Terra often found in the old bells of the South of France seems to bear special reference to this virtue of the bells as sacramentals.

IV. ARCHAEOLOGY AND INSCRIPTIONS. — Unquestionably the oldest existing Christian bells are those of Irish, or at least Celtic, origin, of which, as already stated, a surprisingly large number are preserved. The earliest, made of iron plate, bent and rivetted, seem to have been dipped in melted bronze, a process which probably much improved their sonority. Somewhat later hand-bells began to be cast in bronze, and one such specimen (eight inches in diameter and nearly a foot high) can be dated by the aid of the inscription which it bears or GR CHUMASCAEC SSE AILILA (A prayer upon [i.e. for] Chumascach son of Ailil). Now as Chumascach, steward of the Church of Armagh, died in 904, this bell probably belongs to the closing years of the ninth century. Another bell of early date, but of small size (five and one-half inches high and seven inches in diameter), is preserved in the Museum of Cordova, which bears the inscription “Offert hoc munus Sambon abbatis [sic] in domum sancti Sebastiani martyrise Christi em DOCCCLIII”. This is the Spanish Era and corresponds with A.D. 925. Of church bells properly so called, the earliest existing specimens seem to belong to the eleventh, twelfth, and thirteenth centuries. They are for the most part of a sort of Beehive, thimble or barrel shape, sometimes disproportionately broad, sometimes narrower, while the sides are commonly straight or even in some few instances converge a little towards the bottom. They are also often perforated with three or four small triangular apertures in the upper part of the bell. The inscriptions, when they occur, are engraved and not as a rule cast in relief. Most of them are very short, but this is probably due to the accident that so very few early bells have survived, for we have record of much longer inscriptions engraved on bells as far back as the ninth century. Thus Folceuin who was Abbot of Lobbes from 965 to 990, tells us in his chronicle of one of his duties that he was responsible for “1050, for having put eight bells in the church, to which three or four small triangular apertures were added, and inscribed in the upper part of the bell: "Offert hoc munus Sambon abbatis [sic] in domum sancti Sebastiani martyrise Christi en DOCCLXXXI". This last instance, perhaps the earliest example of a bell with a name, throws an interesting light on the origin of the practice of assigning bells to a particular patron. Again we know that the Cistercians of Waverley about 1230 had a bell made with the legend: "Dicor nomine quo tu Virgo domesticae Christi Sum Domini prece culus tutea fuisse." And an even longer inscription on one of four hexameter lines was to be read upon the bell called Edmund at Bury, which dated from about 1105. The oldest church bell now in existence is probably that known as the Lullus bell at Hersfeld which may belong to the middle of the eleventh century, but the bell which excited the greatest excitement was that discovered to be one at Igensbach in Bavaria. It may be doubted, however, whether certain ancient Italian bells at Siena and elsewhere have not yet been accurately studied (see Eiliacono, 406, 530). In England many medieval bells have been cast and it is only a little bigger than that of Cloughton in Lancashire, 1296. As regards the lettering of the inscriptions, it suffices to say...
that while the earlier bells often show a very ornate style of character, known as "crowned Lombardic", those of the fifteenth and late fourteenth century approximate to the ordinary Gothic or "black letter" type.

As regards the inscriptions themselves, both purport and wording are infinitely varied. Some are barbarous in syntax and metre, others have evidently been submitted to some sort of scholarly revision. That the practice of naming bells began as stated by Baronius, with the dedication of a bell to St. John the Baptist by Pope John XIII in 969 rest on unsatisfactory evidence, but most existing medieval bells preserve some indication of the name by which they were called. A very large number were in one way or other dedicated to the Blessed Virgin, and most of these were probably used either for the Angelus or at the Mary Mass. The inscriptions vary indefinitely. One of the commonest was Protexs prece pia quos convoco sancta Maria or what is metrically a little more correct:

Ors mente piá pro nobis Virgo Maria.

In Germany a very favourite inscription for Mary bells was:

Maria voceor. O rex glorie veni cum pace.

This almost certainly was meant as a reference to the Incarnation, for in many cases this legend was joined with the words: "Et homo factus est". Such terre m'était nommée". Or again we often find only: "Xutus vincit; Xutus regnat; Xutus imperat". Later inscriptions were often chronographic. Thus in a bell of 1650 we have:

Rupta bis ante fui nune integra cantem Magno Igii LIIqefacita Deo reparata beligno —capitales in second line giving date MDCLVIII.

The following inscriptions are on the principal bell of St. Peter's Basilica, Rome (shown in illustration): On the upper part:

+In nomine Domini Matris, Petrique Paulique, Accipe devotum, parvarm licet, accipe munus Quod tibi Christe datum Petri Paulique triumphum +Explicat, et nostram petit publicum salutem Ipsum pietate dari meritique radiund. Et Verbum caro factum est,

+Anno milleno trecenteno cum quinquageno Additis et tribus, Septembris mense, colatur, Ponderat et mille decies septiesque liberum.

+Campanam hanc longo usus contractam non plus quam quatuordecim millia libras pendere consentiit; Benedictus XIV addito usque ad viginti mille libras metallo, confiari et denso refici iussit, anno reparatis salute MDCCCLVII.

+Enandem septimo viii exacto lustro, rins actis in aedem, uno plus et viginti millia libras metallic repertam, Pius Sextus, Pont. Max. non mediocri metallo superaddito ad idem ponderis confiari fundique mandavit, anno Domini MDCCCLXXXV, Pont. XI.

Aloysius eques Valadier construit.

For the credit of eighteenth century scholarship, it seems desirable to explain that only the latter part of this inscription belongs to the pontificate of Pius VI. The earlier portion with its metrical irregularities is simply a copy of what was read upon the great bell of St. Peter's at the beginning of the fourteenth century. Probably the metal came from the bell originally cast by Leo IV in 850, or even earlier, under Pope Stephen II. Then, when the campanile was burned down in 1303, Boniface VIII had a new bell made with the inscription which stands first in the above series. Only fifty years afterwards the tower was struck by lightning and a new great bell was founded (colatur, cf. the French couler) in September, 1353. Then Benedict XIV had the bell recast in larger size in 1747, and when this cracked (rimis actis), the metal was once more used by Aloysius Valadier to make the present beautiful bell under Pius VI in 1785. (See Cancellier, De Secretariis, Rome, 1786, III, 1357, and IV, 1995 seq.)

In point of size any very great development of medieval bells was probably checked by the mechanical difficulty of ringing them. At Canterbury, for example, we hear of as many as twenty-four men being required to ring one bell, while sixty-three men were needed for the whole peal of five (Elacombe, 443). In the eleventh century a bell given by King Robert to the church at Orleans was thought to be of remarkable size, but it weighed little over a ton. The "Cantabona" bell of Blessed Azelin at Hildesheim (eleventh century) is said to have weighed about four tons, a Rouen bell of 1501 sixteen tons, and the still existing "Maria Gloriosa" of Erfurt Cathedral, cast in 1497, weighs thirteen tons. Of modern bells consecrated with the rites of the Catholic Church, the largest is that of Cologne Cathedral, which was made out of captured French cannon, and weighs nearly twenty-seven tons. That in the church of the Sacred Heart at Montmartre weighs only eighteen, and others at Vienna and Rouen about seventeen. In the Catholic cathedral of Montreal is a bell of thirteen and one-half tons. The very beautiful bell of St. Peter's, Rome, weighs about nine tons. The gigantic bells cast in Russia, China,
Japan, and Burns seem only to be struck with a human passion for "hanging". The largest bell in England is that of St. Paul's Cathedral, London, which weighs seventeen and one-half tons.

V. Points of Law.—In medieval England it was distinctly laid down that the church bells and ropes had to be provided at the cost of the parishioners. The cost of the church tower, if more bells, a parish church two or three, while the churches of the mendicant orders, like public oratories, were originally limited to one. The solemn ceremony of benediction provided in the Pontifical was carried out by a knop or by a specially empowered, and it is only to be employed in the case of bells intended for church use. For other bells a simpler blessing is provided in the “Rituale”. Numerous prohibitions exist against the church bells being used for “prophane” purposes, e.g. for summoning meetings or for merely secular festivities and in particular for executions. In Catholic ecclesiastical legislation the principle is maintained that the control of the bells rests absolutely with the clergy. In cathedral churches according to the jurisdiction vested in the Sacrista. Theoretically, the actual ringing of the bells should be performed by the coadjutor and in the conferring of this minor order the cleric is given a bell to ring, but for centuries priests have been exempted from this obligation, and lay bell-ringers have been almost exclusively employed. Finally, we may note a decision of the secular courts given in an action brought against the Redemptorists of Clapham, England, in 1851, where by an induction was granted to these Fathers from ringing their bells at certain hours, at which, as it was complained, such ringing caused unreasonable annoyance to residents in the neighbourhood.

Herbert Thurston

Belluno-Feltre, Diocese of.—Belluno, which was anciently called Bellinum, is a metropolis of the province of that name in Venetia, Italy, and is situated on a hill between the torrent of Aro and the River Piave, and has a population of 10,000. At the end of the tenth century Belluno was affected by the powerful dukes of the province. Bishop Joannes II (959) obtained from Emperor Otto I for himself and his successors the title of count and temporal sovereignty over this city and the surrounding territory. He also fortified the city. In the course of time there were many disputes over the civil mastery of Belluno, but in 1420 the inhabitants of their own accord acknowledged the authority of Venice. Belluno is the seat of a bishopric suffragan to the Patriarchate of Venice, and is united with the See of Feltre. Christianity is said to have been first preached there by St. Hermagoras, a disciple of St. Mark and first Bishop of Aquileia, and next by Prosdocimus, first Bishop of Padua, who becomes the patron of the city. From the reign of Emperor Commodus and the second, St. Salvador, as succeeding under Pertinax. About 300 another Theodosius is thought to have brought from Egypt the remains of St. Giovan, patron of the city. The top knop, by a popen history is a certain Laurentius, who, in 587, attended the schismatic assembly convened by Severus, Patriarch of Aquileia, in connexion with the dispute of the Three Chapters. The thirteenth century was a stormy period for the united see of Belluno and Feltre. In 1197 Bishop Gerardo de Tellenci was murdered by the inhabitants of Treviso, after which Innocent III united the Diocese of Belluno with that of Feltre. Feltre, the ancient Feltria, is situated in the province of Belluno in Venetia, on the River Col meda, and contains an area of 11,450 acres. From 80 B.C. it enjoyed the rights of Roman citizenship. It was besieged during the invasion of Attila. Emperor Henry III created the Bishops of Feltre counts of the city and vicinity, but their authority was almost extinguished by the Counts of Camino, by Eszello da Romano, the Scaligeri, the Carrara, and finally by the Visconti themselves. At last, in 1404, the city fell into the power of the Venetians. Feltre also claims to have received the Gospel from St. Peter in reestablishment, a martyr, is said to have lived there about A.D. 170. The first Bishop of Feltre whose date can be fixed is Fonteius, who in 579 took part in a council in Aquileia and in 591 dedicated a book to Emperor Mauritius. Drudo of Camino (1174) was the first Bishop united with the See of Belluno and Feltre, the latter being the residence of the bishop. The twelfth, thirteenth, and fourteenth centuries were filled with civil strife. In 1462, at the request of the Venetian Republic, the two dioceses were separated. The first Bishop of Belluno was Ludovico Donato. Bishops Pietro Barozzi, Mosè Bufarelli, and Bernardo Rossi (1499) rebuilt the cathedral. One of the most illustrious bishops was Luigi Lollin (1603) who did much to promote the love of learning among the clergy and to increase the large number of priests by the Counts of Camino. Giovanni Berlinghieri (1655) completed the work of enforcing the Tridentine reforms, and Gianfrancesco Bembo, a member of the Somaschi (1695), was very earnest in the cause of popular education. In 1818 the diocese was reunited with that of Feltre. Among the Bishops of Feltre after the separation mention should be made of Angelo Fasolo (1646), who was appointed on many legations in connexion with the Crusade against the Turks; Lorenzo Campeggio (1512), famous as the name of the English during the time of Henry VIII, later made cardinal and transferred (1520) to Bologna. He was succeeded by his nephew Tommaso Campeggio, who was nuncio several times. Agostino Gradoni (1610) restored the cathedral; Zanino Bortoli (1685) was librarian; Giovanni Bortoli (1748) was a distinguished professor of canon law at Padua. The most remarkable sacred edifices in Belluno are, in addition to the cathedral, the church of San Giacomo, dedicated to St. Lawrence, the oratory of San Giacomo, the churches of San Giorgio in Villa bruna, and San Rocco; in the last named the painting over the high altar is the work of Palma il Vecchio.
BELMONT

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BEMBO

Outside the city, on the slopes of Mount Mismeas is the church of St. Victor's Corone, erected by the Crusaders of Feltre after the First Crusade. The Diocese of Belluno contains 72 parishes, 280 churches, chapels, and oratories, 137 secular priests, 22 regulars, 22 seminarians, 5 lay brothers, 29 sisters, and a population of 127,500. Feltre has 17 parishes, 100 churches, chapels, and oratories, 48 secular priests, 25 regulars, 56 seminarians, 2 schools for boys and 2 for girls, and a population of 48,000.

CAPPETTELLE, Le chanoine d'Italie (Venice, 1844); Amauroto in Bellunensi (1600).

U. BENIGNI.

Bélanger, FRANCOIS VACHON DE, fifth superior of the Penitents at Montreal, b. at Grenoble, France, 1645; d. 1732. He went to Canada in 1680 and was appointed a missionary among the Indians of La Montagne; he held this position until 1700, when he succeeded Dollier de Casson as superior of the order. He erected at his own expense Fort de La Montagne on the site of the present Grand Séminaire, built the old seminary which still exists in the street of Notre Dame, and began the construction of the Lachine Canal. Among his writings are: "Histoire du Canada", printed in the "Collection de mémoires de religion et de relations sur l'église du Canada"; "Histoire de l'atelier de la Conception de l'Assomption de la Vierge", published by the Historical Society of Quebec; "Histoire de l'atelier de l'Assomption de la Vierge", published by the Historical Society of Quebec. In 1721 he published a number of memoirs still in manuscript. Mention should also be made of the funeral oration of Bishop Montmorency-Laval, first Bishop of Quebec, delivered at Montreal, June 1705.

BERTRAND, Bibliothèque Supplémentaire ou hist. lit. de la c. de Saint-Sulpice (Paris, 1900).

A. FOURNET.

BELSON, THOMAS, VENERABLE, martyr, b. at Brill in Oxfordshire, England, date uncertain; d. July 5, 1589. He was at the college at Reims in 1584, and in 1589 was arrested at the Catherine Wheel Inn, near Bailiol College, Oxford, with his confessor George Nicola, Richard Yaxley, a priest, and Prichard, a servant. They were sent to London, whence, after examination before Walsingham and repeated tortures in Bridewell and the Tower, they were sent back to Oxford to be tried. Belson was found guilty of foreign adherence, and was executed with his companions at Oxford. He suffered after the priests and, kissing the dead bodies of his pastors, begged the intercession of their happy souls that he might have the grace to imitate their courage and constancy.

YEVER, Historia Particular de la persecucion de Inglaterra (Madrid, 1609); Challoner, Memoirs of Knox, Donald Fergus; Stapleton, Post-Reformation Catholic Missions in Oxfordshire (London, 1906).

BELSHE, CAMM.

BELSHE, DE CASTELMORON, HENRI FRANCOIS XAVIER DE, Bishop of Marseilles, b. 1871 at the Chateau de la Forize, in Périgord; d. 1758 at Marseilles. His father was Armand de Belshe, Marquis de Castelmoron and his mother Anne de Caumont de Lassay. He studied classics in Paris at the College de Clermont or Louis-le-grand and then entered the Order of the Society of Jesus and in 1696 he left the Society in order to become Vicar-General of Agen. The "Vie de Suzanne de Belshe de Fos", his aunt, was written by him and published while at Agen, 1709. That same year we made Bishop of Marseilles. The heroic charity he displayed during the plague of 1729 and 1731 in his native household and won for him the title of "Good Bishop". When the plague broke out a large fleet was taking the Princess of Orléans to Italy where she was to marry the Duke of Modena. The suite of the princess took to flight, and with them all the notables of the city, but Bishop Belshe remained with a few heroic friends, and together they battled against the plague with heroic self-sacrifice and devotion, till they conquered it. In his address to the Assembly of the Clergy in 1725, Belshe stated that more than 250 priests and religious perished in their mission of Christian charity. But he was the soul of the rescuers and the praises bestowed on him by Père Arnauld d'Eillevoye ("Essai sur Man") and "Belshe ou la peste de Marseille") are not above his real merits. The King of France offered him, by way of recognition, the See of Laon to which was attached the first archiepiscopal peerage of the realm and afterwards the metropolitan See of Bordeaux. Belshe refused both and contented himself with accepting the pallium sent him by Clement XII. During his incumbency Belshe fought against another plague called Jansenism. He attended, 1727, the Synod of Embrun where Soane was condemned. He opposed with all his power Colbert of Pamiers. In spite of the protest of the Parliament of Provence, he instructed his priests to refuse absolution to the appellants against the Bull "Unigenitus". Nearly all his pastoral instructions, he wrote, he gave against Jansenism. Belshe was a writer of no mean power. Besides the "Vie de Suzanne de Foix" (Agen, 1709), and his pastoral instructions, we have from his pen "Le combat chrétien" translated from St. Augustin's "De Agone Christiano" and "De l'Art de bien mourir", translated from Bellarmine's "De Arte Bene Moriendi", also "Antiquité de l'Eglise de Marseille" (Marseilles, 1747-51). All these writings have been published by Jauffret under the title of "Œuvres de Belshe" (Mâts, 1829).

BARRET, Éloge de Belshe (Paris, 1821); Rohrbacher, Histoire universelle (Paris, 1860), XI; Beringuer, Vie de Mgr. de Belshe (Paris, 1887).

J. F. SOLLER.

BEL. See CHELM.

BELSONI, GIAMBATTISTA, an Egyptian explorer, b. at Padua, Italy, in 1778; d. at Gato, Africa, 3 Dec., 1823. His father was a barber, and intended his son to follow that trade, but the boy, who was born a traveller, left home at the age of fifteen, and after some wanderings settled down at Rome, where he began the study of hydraulics. Whether or not he became a monk is uncertain, but, at any rate, he travelled in Italy in 1788 and 1789.

Having returned to Italy, he again departed in 1803 and travelled through the British Isles, being finally obliged, by reduced circumstances, to secure an engagement in pantomime. Leaving England, he went to Egypt, where, soon after his arrival, he undertook a scheme for raising the waters of the Nile at Zabra, but the work was later abandoned by the authorities, and he turned his attention to unearthing the colossal bust of Memnon now in the British Museum. Having accomplished this difficult task, he ascended the Nile, and besides many other important Egyptological investigations, made his famous discovery of the mummy of Ponnamethis. Again setting out from Cairo, he explored the pyramids of Chephren, travelled through Fayum, visited Lake Mounz and the ruins of Arisnoe, penetrated into Libya, and reached the oasis of El-Cassar. In 1819 he went to England, whence, after a stay of a few years, he set out for further travels in Africa, intending to explore Timbucto and the sources of the Niger, and to visit Benin and Abyssinia; but having landed, he was attacked by a fever, and died. He printed a narrative of his journeys at London, in 1821, and his original drawings of "The Tombe of the Kings" were published by his widow, at London, in 1829.

EDWIN RYAN.

BEM. See AMBO.

BEMBO, PIETRO, a famous Italian scholar and Cardinal, b. of a noble family at Venice, 20 May
1470; d. at Rome, 18 January, 1547. He was the son of Bernardo Bembo, whose enthusiasm for Italian literature led him to raise a monument to Dante at Ravenna. His early education was received at Florence. He afterwards studied Greek under Lascaris at Messina and philosophy under Pomponazzi at Padua. After spending some time at the court of Ferrara, where he met Lucrezia Borgia, with whom he maintained a Platonic friendship for many years, he went in 1506 to Urbino, where he became the leading figure among the brilliant group of men of wit and culture gathered about the court. In 1512 he accompanied Medicis, to Rome, where a short time afterwards he was appointed secretary to Pope Leo X. He remained at Rome for eight years, enjoying the society of many distinguished men and loved and admired by all who knew him. There he became enamoured of the beautiful Morosina. It was at her urgent solicitation that Bembo, in 1520, on the death of Leo X, withdrew from public affairs and retired with his health impaired by severe sickness to Padua, where he lived in ease and elegance, devoting himself to literary pursuits and the society of his learned friends. Here he collected an extensive library and formed a rich museum of medals and antiquities. His Paduan retreat became the gathering-place of all the most cultured and most scholarly men in Italy. In 1529 he accepted the office of historiographer of the Republic of Venice, and shortly afterwards was appointed librarian of St. Mark's. In 1539 Pope Paul III recalled him to Rome and conferred on him the cardinal's hat. From the time of Bembo's ecclesiastical preferment there was a marked change in his conduct. Heretofore his life had been anything but edifying—in fact it had been more pagan than Christian. But now he renounced the study of the classics and applied himself chiefly to the study of the Fathers and the Holy Scriptures. Two years after he was appointed a cardinal, he set out for Gubbio, and still later he received the Bishopric of Bergamo. He died more admired and lamented than any man of letters of his time and was buried not far from Pope Leo in the Church of the Minerva.

Bembo was a thorough master of elegant diction. He possessed beyond any contemporary the formal perfection of style, both in Latin and Italian, demanded by the age in which he lived. In his Latin writings it was his aim to imitate as closely as possible the style of Cicero. His letters were masterpieces of Latin style and of the art of letter-writing. He is said to have passed his compositions through numerous portfolios, revising them in each one of them. Bembo's works include a history of Venice, poems, dialogues, criticisms, and letters. The most important are: "Rerum Venetiarum Libri XV" (1565); a history of Venice covering the period from 1487 to 1513, originally published in Latin, but afterwards translated by the author into Italian; "Gli Asolani" (Venice, 1585), a dialogue in Italian on Platonic love, composed in imitation of Cicero's Tusculan Disputations, and dedicated to Lucrezia Borgia; "Le Pensieri," a short treatise on the Italian language; "Le Rime" (Venice, 1580); "Carmina" (Venice, 1533), a collection of Latin poems; and several volumes of letters, written in Latin. Besides these original works he edited the Italian poems of Petrarch, printed by Aldus (1501), and the "Terre romane" of Dante (1502). His collected works were published at Venice in four volumes in 1729.

**Benadir, Prefecture Apostolic of, in Africa.** Lies between 8th and 12th N. lat. and between 51° and 51° 16' E. long. It comprises the whole territory of Italian Somaliland, the area of which is a little more than 192,800 square miles, or nearly twice that of Italy; and its boundaries are identical with those of the Italian possessions in East Africa, namely; on the east, the Indian Ocean; on the north, the Gulf of Aden from Cape Guardafui to the boundary of British Somaliland; on the west, the same British boundary as far south as the Juba River; and on the south, the course of that river from Lugh to the Indian Ocean. The longest dimension of the territory measures 776 miles, while the greatest width is 550 miles.

The commercial company which had been formed for the exploitation of St. Benadir (i.e. "The Ports") of the littoral region of Italian Somaliland devotes it to its own interest to call the Church to its aid, and asked for missionaries, to whom it assigned a subsidy of 10,000 lire (£2,000) per annum. Propaganda, by a decree of 21 January, 1904, entrusted the mission to the Discalced Trinitarians, for which order the Dispensation of captives is a special tradition, and the first prefect Apostolic, Father Leander of the Seven Dolours, embarked within the same year. However, the presence of a religious who would zealously watch the slave trade, and denounce infractions of the treaties, might become inconvenient; the governor, therefore, forbade Father Leander to enter his territory, and the prefect Apostolic, excluded from his mission, was obliged to take refuge in the British territory to the south. The governor's order was revoked, and in May, 1906, the missionary then entered upon his prefecture; but on the 10th of July, 1906, he died at Gelbi, nearly 250 miles from the coast. Towards the end of that year Father Guiglino da San Felice was sent as successor to Father Leander, taking with him the new mission. At the press of the writing (1907) too short a time has, of course, elapsd to permit of obtaining any information as to the actual progress of missionary work in Italian Somaliland.

The residence of the prefect Apostolic is at Brava, while the headquarters of the colonial government are at Mogadishu (Mogadocko, or Moksdu). The population of the whole territory is estimated at 3,000,000, almost all Mohammedans. Slavery is practised, and the efforts of the Anti-Slavery Society to suppress the slave trade, by representations to the Italian Government, have so far had no result.

**Missions Catholique** (Propaganda, Rome, 1907), 355; *Statesman's Year Book* (London, 1907).

**Albert Battandier.**

**Benard, Laurent**, chief founder of the Maurist Congregation of the Benedictine Order, b. at Nevers, 1573; d. at Paris, 1620. He joined the Cluniac Benedictines at Nevers, became a Doctor of the Sorbonne and later Prior of the Cluny College, Paris, which he reformed with the help of two monks of the recently established Congregation of St. Vannes. Refusing the title of abbot of Cluny, "Le Pense", a short treatise on the Latin language; "Le Rime" (Venice, 1580); "Carmina" (Venice, 1533), a collection of Latin poems; and several volumes of letters, written in Latin. Besides these original works he edited the Italian poems of Petrarch, printed by Aldus (1501), and the "Terre romane" of Dante (1502). His collected works were published at Venice in four volumes in 1729.

**Sydney, Renaissance in Italy** (New York, 1900), II: The Revival of Learning: Garnett, A History of Italian Literature (New York, 1866); Von Rezzori, Storia della Letteratura Italiana (1907), VII, 1, 110-111, 235-251; Barbi, Breviario Illustrato (1923, 432-433); Boccard, Vita di Pietro Bembo, cardinale, in Toster, opera omnia, (1718), III, xxxii-xiii.

**Edmund Burke.**

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The commercial company which had been formed for the exploitation of St. Benadir (i.e. "The Ports") of the littoral region of Italian Somaliland devotes it to its own interest to call the Church to its aid, and asked for missionaries, to whom it assigned a subsidy of 10,000 lire (£2,000) per annum. Propaganda, by a decree of 21 January, 1904, entrusted the mission to the Discalced Trinitarians, for which order the Dispensation of captives is a special tradition, and the first prefect Apostolic, Father Leander of the Seven Dolours, embarked within the same year. However, the presence of a religious who would zealously watch the slave trade, and denounce infractions of the treaties, might become inconvenient; the governor, therefore, forbade Father Leander to enter his territory, and the prefect Apostolic, excluded from his mission, was obliged to take refuge in the British territory to the south. The governor's order was revoked, and in May, 1906, the missionary then entered upon his prefecture; but on the 10th of July, 1906, he died at Gelbi, nearly 250 miles from the coast. Towards the end of that year Father Guiglino da San Felice was sent as successor to Father Leander, taking with him the new mission. At the press of the writing (1907) too short a time has, of course, elapsd to permit of obtaining any information as to the actual progress of missionary work in Italian Somaliland.

The residence of the prefect Apostolic is at Brava, while the headquarters of the colonial government are at Mogadishu (Mogadoxo, or Moksdu). The population of the whole territory is estimated at 3,000,000, almost all Mohammedans. Slavery is practised, and the efforts of the Anti-Slavery Society to suppress the slave trade, by representations to the Italian Government, have so far had no result.

**Missions Catholique** (Propaganda, Rome, 1907), 355; *Statesman's Year Book* (London, 1907).
BENVADIS

ATT. AT HIS SUGGESTION the Congregation of 8.-M. was formed to see for France what that of St.-Vannes was for Lorraine. Records prove that in 1618 the project was warmly supported by Cardinal de Retz and others. Beaud's works include "Paradises", "De l'esprit des ordres religieux", "Instructions Monastiques", "L'édit de Bourbon", and "Police régulière", all published in Paris between 1616 and 1619.

TAMISIER, Hist. Lit. Cong. S. Maur (Brussels, 1770); SAINT-MARTIN, Gaîtia Christiana (Paris, 1744), 94.

G. CYPRIAN ALSTON.

BENVADIS (BENVADIS), FRAY ALONZO, Archbishop of Goa in the Portuguese Indies. Although a prelate of high rank, the life of Fray Alonzo de Benvedis is very imperfectly known. He was born on the Island of San Miguel, professed in the Franciscan convent of Mexico in 1603, and after acting as master of novices at the convent of Puebla, became Custos of the Missions of New Mexico, returned to Spain in 1630 and there was in communication with the Venerable Maria de Agreda. Upon his return to Mexico, he was made Archbishop of Mexico. He died in 1638. The date and place of his death are as yet unknown. Fray Alonzo de Benvedis was indefatigable in his efforts to promote the welfare, temporal and spiritual, of New Mexico. He was who, through the advice of the Holy Office of Peru, secured a greater enforcement of missionaries for the utterly neglected province. In order to excite interest in those remote regions, he wrote and published two booklets, full of exaggerations in regard to the number of Indians, but otherwise of the highest value for the ethnography and ethnology of New Mexico. They must be judged as "encouraging guides", embodying at the same time much accurate and valuable information gathered from personal knowledge. His account of the numbers of people and villages may have been influenced by data taken from Espinosa, but such mistakes do not affect the value of his writings in general. He published "Relación de los grandes Tesores espirituales y temporales descubiertos con el auxilio de Dios en el Nuevo Mexico", in 1630, and is best known through the "Memorial que Fray Juan de Santander de la orden de San Francisco d'ece presenta á la Majestad Católica del Rey" (Madrid, 1630; translated into various languages and republished).

AD. P. BANDZELLER.

BENDIA, a titular see of Albania. Its history is closely connected with that of the See of Narenta and Mostar. Narenta, or in Italian Narona, represents the ancient Chelium, or Chumlia, and its bishop, a suffragan of Dyrrhachium (Durazzo), took the title of episcopus Stephananas, or Stephanianaes, the cathedral being dedicated to St. Stephen; this is the title of Coernum, the name under which it was called in 579. But as these bishops resided at Spalato, the title shortly became Spalatensis. About the middle of the fourteenth century, Narenta became a bishopric, to which was united the See of Benda, the chief town in a district of this name, near Coria. It is still a part of the Diocese of Scutari. Its bishop held the title of episcopus Bendienae et Stephanianaes; to which, about 1400, was added the title Prizanens, or Prizenesans, from Prizan, or Priani, probably identical with the village Press, or Presa, in Albania. It also bore the title of episcopus Bendienae, the first by only one titular; Gama separates them wrongly (Series episcop., 422). The first titular was not, as is commonly said, the Dominican Petrus de Anagnia, but Demetrius, probably identical with the Franciscan Demetrius de Scutari who is mentioned in the Bullar, Franciscan. (VI, n. 662). From the seventeenth century the see became a deanery, probably because the bishops gave up their residence to Mostar, on the left bank of the River Narenta, a see known as Mand mosaic or Dumneanens.

TAMISIER, Hip. ordinum, VII, 401-403; EURER, Hierarchia Catholica medii aevi, I, 488; II, 206 and 327.

R. PETTY.

Benedetti, Pietro. See AMBRAZCH, PETER.

Benedict I, Popes. — Of the first Pontiff who bore the name of Benedict practically nothing is known. The date of his birth is unknown; he d. 30 July, 579. He was a Roman and the son of Benedict, called Bonosus by the Greeks (Evagrius, Hist., V, 16). The ravages of the Lombards rendered it very difficult to communicate with the emperor at Constantinople, who claimed the privilege of confirming the election of the popes. Hence there was a vacancy of nearly eleven months between the death of John III and the arrival of the imperial confirmation of Benedict's election, 2 June, 575. He reigned four years, one month, and twenty-eight days. Almost the last act recorded of him was his synod at Rome, the Massa Veneris, in the territory of Minturnae, to Abbot Stephen of St. Mark's "near the walls of Spoletio" (St. Gregory I, Ep. ix, 87, l. al. 30). Famine followed the devastations Lombards, and from the few words the Liber Pontificalis has about Benedict we gather that he died in the midst of his people to cope with these difficulties. He was buried in the vestibule of the sacristy of the old basilica of St. Peter. In an ordinance which he held in December, he made fifteen priests and three deacons, and consecrated twenty-one bishops.

Benedict II, Saint, Pope, date of birth unknown; d. 8 May, 685; was a Roman, and the son of John. When young was sent to the schola cantorum, he distinguished himself by his knowledge of the Scriptures and by his singing, and as a priest was remarkable for his humility, love of the poor, and generosity. He became pope 26 June, 684, after an interval of over eleven months. To abridge the vacancies of the Holy See which followed the deaths of the popes, he obtained from the Emperor Constantine Pogonatus a decree which either abolished imperial confirmations altogether or made them obtainable from the exarch in Italy (cf. "Liber Dionissius R.R. PP.", ed. Sicken (Vienna, 1889), and Duchesne's criticism, "Le Liber Dionissius" (Paris, 1891)). He added Constantine's two obsequies, by which his body was changed by the legates to the care of the poor, and its lay sanctification all benefited by his liberality. He was buried in St. Peter's.

Benedict III, Pope, date of birth unknown; d. 17 April, 855. The election of the learned and ascetic Roman, Benedict, the son of Peter, was a troubled one. On the death of Leo IV (17 July, 855) Benedict was chosen to succeed him, and envos were despatched to secure the ratification of the legates; the business was twice attempted by Bari and Louis II. But the legates betrayed their trust and allowed themselves to be influenced in favour of the ambitious and excommunicated Cardinal Anastasius. The imperial envoys, gained over in turn by them, endeavoured to force Anastasius on the Roman
Church. Benedict was insulted and imprisoned. Most of the clergy and people, however, remained true to him, and the missae had to yield. Benedict was accordingly consecrated on the 29th of September, or 6th of October, 855; and though his rival was chosen by synod, he admitted him to lay communion. Owing to dissensions and attacks from without, the kingdom of the Franks was in disorder, and the Church within its borders was oppressed. Benedict wrote to the Frankish bishops, attributing much of the misery in the empire to their inability to lead the people (Cfr. "Benedictus, Rerum Francorum", Boretius, II, 424); and to lessen its internal evils endeavoured to curb the powerful subdeacon Hubert (Ep. Bened., in Mon. Germ. Epp., V, 612), who was the brother-in-law of Lothaire II, King of Lorraine, and defied the laws of God and man till he was slain, in 864. In an appeal made to Benedict from the East, he held the balance fair between St. Ignatius, Patriarch of Constantinople, and Gregory, Bishop of Syracuse. He was visited by the Anglo-Saxon King Ethelwulf with his famous son Alfred, and completed the restoration of the Schola Angelorum, destroyed by fire in 847. He continued the work of repairing the damage done to the churches in the kingdom by the Saracen raids of 846. He was buried near the principal gate of the city of Canterbury; and when there was no Pope Joan between Leo IV and himself [Garampi, "De nummo argenteo Bened. III" (Rome, 1749)].

Benedict IV, Pope, date of birth unknown; d. in the summer of 903. The Popes Benedict from the fourth to the ninth inclusive belong to the darkest period of papal history. The reigns of several of them were very short, and very little is known about their deeds. The dates of their accession to the See of Peter and of their deaths are largely uncertain. Benedict IV, a Roman, was elected in 901. Mammalus, became pope in the first half of 900. His high birth, his generosity, his zeal for the public good are loudly commended by the contemporary historian Frodoard, who gives him the title of "Great". The principal historic act of his reign was his crowning Louis the Blind as emperor. He supported the decision of Pope Formosus, who had ordained him priest, in favour of Armigum's claim to the See of Langres (Jaffé, "Regesta", 3527, 3528), unseated Stephen V, Bishop of Narbonne (Auxilius ap. Dümmler, "Auxilii und Vulgulii", 96 sqq.), excommunicated the assassin of Fulko, Archbishop of Reims (Frodoard, Hist. Remensis, IV, 10), and offered practical sympathy to Malaecenus, Bishop of Amiens, who had been driven from his see by the advances of the Saracens (Jaffé, loc. cit., 3530). Fulda and other monasteries received privileges from him. He was buried in front of St. Peter's near the gate of Guido.

Benedict V, Pope, date of birth unknown; d. 4 July, 965; was elected pope (May, 964) in very critical circumstances. The powerful emperor, Otho I, had forcibly deposed the unworthy John XII, and had replaced him by a nominee of his own who took the title of Leo VIII. But at the first opportunity of the emperor's absence, he was expelled, and on the 14th of May, 964, was deposed, and the pope elected the Cardinal-Deacon Benedict (known from his learning as Grammaticus—see Benedict of Soracte, xxxvii). Otho was furious, marched on Rome, seized Benedict, and put an end to his pontificate (23 Dec., 964, Hist. Otton., Thietmar, Chron., II, 18). It is more probable that Benedict was degraded by force than that he voluntarily declared himself an intruder. After reinstating Leo, Otho left Rome and carried Benedict with him to Germany. Placed in the care of Adalric, Archbishop of Hamburg-Bremen, who treated him with great consideration, he was even then acknowledged as pope by some of the German clergy. His remains, first laid to rest in the cathedral at Hamburg, were afterwards translated to Rome (Adam of Bremen, Gesta, II, 10; IV, 39, 40; VI, 53).

Benedict VI, Pope, date of birth unknown; d. August, 974 (see Ricobaldi of Ferrara, Compil. Chron., in Reg. Ital. SS. IX). Benedict, Cardinal-Deacon of St. Theodore, a Roman and the son of Hildebrand, was elected as the successor of John XIII, who died 6 September, 972; but the necessity of an acceptation from the emperor (Otto delayed his consecration till 19 January, 973. Nothing is known of his deeds, except that he confirmed the privileges of some churches and monasteries. The most striking event of his pontificate is its tragic close. He was seized and thrown into the Castle of Sant' Angelo by a faction of the nobility headed by Crescentius and the Deacon Boniface Franco, who afterwards became the antipope Boniface VII. There, after a confinement of less than two months, he was strangled by their orders, to prevent his release by Sico, an imperial envoy, sent to Rome by Otho II.

Benedict VII, Pope, date of birth unknown; d. c. October, 993. Acting under the influence of Sico and Berengar of Tours, Otho II elected to succeed Benedict VI and elected Benedict, Bishop of Sutri, a Roman and the son of David (October, 974). His authority was opposed by Boniface VII, and, though the antipope himself was forced to fly, his party followed fiercely in his footsteps and compelled Benedict to call upon Otho II for help. Firmly established on his throne by the emperor, he showed himself both desirous of checking the tide of simony which was rising high in the Church, and of advancing the cause of monasticism. In 975, an edict was published in connection with the anti-papal revolt which he had been called on to suppress. In 976, Benedict and the emperors; Henry II and Henry III, assembled at Tours in order to, as was the custom, renew the old, treat with the bishops and reach the agreement as to the future conduct of ecclesiastical business. This assembly was the first of the kind that the papacy had called in their own behalf. Benedict saw the need of a council in order to enforce the authority of the papacy. He was succeeded by Benedict VIII, elected by the councils of Rome (974); but his pontificate was short, and he had to resign his office to the Council of Worms (975). Benedict VIII was one of the many popes who were called upon
w intervies in the interminable strife for precedence between the Patriarchs of Grado and of Aquileia (Dandolo, Chron., IX, 2, n. 2). In 1022 he received the benefice of Canterbury "with great worship and very honourably hallowed him archbishop," and sat at his position Leofwine, Abbot of Ely (Benedict, De ordinibus St. Odilo, Abbot of Cluny, and one of the few popes of the Middle Ages who was at once powerful at home and great abroad, Benedict VIII has, on seemingly insufficient grounds, been accused of avarice.

Benedict IX, Pope.—The nephew of his two immediate predecessors, Benedict VIII was not only very different character to either of them. He was a disgrace to the Chair of Peter. Regarding it as a sort of hereditum, his father Alberic placed him upon it when he was mere youth, not, however, apparently of only twelve years of age (according to Raoul Glaber, Hist., IV, 5, n. 17. Cf. V, 5, n. 26), but of about twenty (October, 1032). Of his pontificate actius life is known, except that he held two or three synods in Rome and granted a number of privileges to various clerics and laymen. In the latter years of his pontificate, the important assignment was leading, one of the factions in the city drove him from it (1044) amid the greatest disorder, and elected an antipope (Sylvester III) in the person of John, Bishop of Sabina (1046—Ann. Romani, init. Victor, Dialogi, III, init.). Benedict, however, succeeded in expelling Sylvester the same year; but, as some say, that he might marry, he resigned his office into the hands of the Archpriest John Gratian for a large sum. John was then elected pope and became Gregory VI (May, 1045). Repea

In the intervention of King Henry III. Benedict, Sylvester, and Gregory were deposed at the Council of Sutri (1046) and a German bishop (Suidger) became Pope Clement II. After his speedy demise, Benedict again seized Rome (November, 1047), but was driven from it to make way for a second German pope, Damasus II (November, 1048). Of the end of Benedict it is impossible to speak with certainty. Some authors suppose him to have been imprisoned and then beheaded. His body was later exhumed, and the exhumation is considered an important act of the Holy See, as legate a latere to labour for the restora

The principal event of his pontificate was the restoration of peace with the French court. Immediately after his election Philip sent three ambassadors to the pope bearing the royal letter of congratulation. The king, while professing his obedience, continued to play tricks, and Benedict, according to the will of the pope the King and Church of France. Benedict, judging the policy of indulgence to be necessary for the restora

The Colonna cardinals were also absolved from their censures, but not reinstated in their former dignities. This policy of leniency Benedict carried out without compromising the dignity of the Holy See or the memory of Boniface VIII. Nogaret and Sciarr Colonna and those implicated in the outrage of Anagni were declared excommunicated and summoned to appear before the pontifical tribunal. After a brief pontificate of eight months, Benedict died suddenly at Perugia. It was suspected, not altogether without reason, that his sudden death was caused by poisoning through the agency of William of Nogaret. Benedict XI was beati

Benedict XII, Pope (Nicholas Boccazini), was born at Treviso, Italy, 1240; d. at Perugia, 7 July, 1304. He entered the Dominican Order at the age of fourteen. After fourteen years of study, he became lector of theology, which office he filled for several years. In 1296 he was elected Master General of the Order of Preachers. When Boniface VIII was becoming more pronounced, the new general issued an ordinance

The arms of Benedict XI remain unaltered to the end, as was recognized by Boniface, who showed him many marks of favour and confidence. Thus with the two cardinal-legates, the Holy See as legate a latere to labour for the restoration of peace with the French court. Immediately after his election Philip sent three ambassadors to the pope bearing the royal letter of congratulation. The king, while professing his obedience, continued to play tricks, and Benedict, according to the will of the pope the King and Church of France. Benedict, judging the policy of indulgence to be necessary for the restora

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HORACE K. MANN.
John Bussian Archbishop of Arles in deference to the insistence of the cardinals; he compelled his only niece to discourage noble suitors and marry one of her humble rank. A legend, vouched for by Regulus of Viterbo (d. 1352), accredits him with saying, "a pope should be like Melchisedech. without barbers, mother, or gender. God particularly engaged his seal. Himself a Cistercian, he sought to revive pristine monastic fervor and devotion to study. Pertinent papal constitutions and visitations of monasteries attest his solicitude for a monastic renaissance.

Being a learned theologian, he was as bishop, cardinal, and pope, keenly interested in scholastic discussions. He terminated the controversy on the vexed question as to whether the Beatific Vision was enjoyed before or only after the General Judgment. John XXII had advocated the latter view and stirred up vigorous discussion. Eager to solve the question, Benedict heard the opinions of those maintaining the theory of deferred vision, and, with a commission of theologians, gave four months to patristic research. The Bishop of Aosta, the Bishop of Pavia, and the Bishop of Perugia were among those who prepared the two volumes of Bull "Benedictus Deus" defining the immediate intuitive vision of God by the souls of the just having no faults to expiate. Zealous too for the preservation of the Church in times of trial, he strenuously labored to vigilance in the repression of heresy and urged the use of the preventive remedies of the Inquisition. He combatted energetically the anti-papal doctrines which the ecclesiasticato-political theorists of the disordered Avignon period had spread, and which were unfortunately sustained by a school of misguided Franciscans. (See FRATICELLI, MAR SILLUS OF PATUA, WILLIAM OF OCM; MICHAEL OF CEBILE.)

Dissatisfied with schism in Ireland, he tried to persuade Edward III to establish the Inquisition in Ireland and urged him to assist the Irish bishops to extirpate heresy. But, though the most ardent foe of heresy, Benedict was remarkably patient and loving in dealing with heretics. He looked also to the interests of the Faith in the East; negotiated for the union of the Eastern Church with Rome through a delegate of the Emperor Andronicus, whose sincerity, however, Benedict was forced to question; manifested his solicitude for the Church in Armenia which, in the early fourteenth century, suffered from Mohammedan invasions; succumbed to illness, he propounded as a compromise a transfer of his court to Bologna. The cardinals urged the slender hope of securing obedience, and Benedict decided to remain at Avignon, where in 1339 he commenced to build the massive papal castle which still exists. Mindful always of distracted Italy, he often sent money to succour the famine-stricken people and to restore churches. Reform of abuse was Benedict's chief concern. Immediately after his elevation he remanded to their benefices clerics not needed at Avignon, and menaced with summary punishment mutineers of the law of residence. He revoked the scandalous "expectancies" granted by his predecessors and forbade conferring benefices in commendam. (See COMMENTATORY ABBOT.) He condemned unseemly "pluralities" and conferred benefices with such conscientious discrimination that several were left long vacant, and so gave colour to the calumny that he was himself harvesting their revenues. He inveighed vigorously against greed for gain among ecclesiastics; regulated the prices of documents. Wholly opposed by papal bureaux; made episcopal visitation less of a financial burden to the clergy; abolished the practice of countersigning requests for papal favours, which was extremely lucrative to venal officials; and established the Registry of Supplications for the conduct of abuse. Adhering to composition, he granted preference to but one relative, naming the eminent

ARM OF BENEDICT XII.

Benedict XII (Jacques Fournier), third of the Avignon popes, b. at Sauve in the province of Toulouse, France, elected 20 December, 1334; d. at Avignon 24 April, 1342. Nothing is known of his parentage or boyhood. In youth he became a Cistercian monk in the monastery of Boulbonne, whence he moved to that of Fontfroide, whose abbot was his natural uncle, Arnold Novelli, by whose name Fournier was also known. He studied at the University of Paris, where he received the doctorate in theology. Meanwhile he was made Abbot of Fontfroide, succeeding his uncle who was created cardinal 19 December, 1310. In December 1317, he consecrated the Bishop of the native Diocese of Palamiers, was translated to Mirepoix 26 January, 1327, and was made cardinal by Pope John XXII, 18 December, 1327. On the latter's death, 4 December, 1334, the cardinals in medias res, abdicated a papacy which, in 1329, he proposed to restore to Rome, demanded of Cardinal de Comminges whose election seemed assured, the promise to remain at Avignon. His refusal precipitated an unexpected canvass for candidates. On the first ballot, 20 December, 1334, many electors, intending to sound the mind of the conclave, voted for the unlikely Cardinal Fournier, who, though he was one of the few men of real merit in the college, was but lightly regarded because of his obscure origin and lack of wealth and following. He amassed the conclave by receiving the necessary two-thirds vote. On 8 January, 1335, he was enthroned as Benedict XII.

Resolved to re-establish the papacy at Rome, Benedict signalized his accession by providing for the restoration of St. Peter's basilica and the Lateran. He was prepared to acquiesce in the petition of a Roman deputation soliciting his return, but his cardinals pictured the impossibility of living in faction-rid Italy. They were right, whatever were their motives, and Benedict yielded. Conscience-stricken during a crisis, he propounded as a compromise a transfer of his court to Bologna. The cardinals urged the slender hope of securing obedience, and Benedict decided to remain at Avignon, where in 1339 he commenced to build the massive papal castle which still exists. Mindful always of distracted Italy, he often sent money to succour the famine-stricken people and to restore churches. Reform of abuse was Benedict's chief concern. Immediately after his elevation he remanded to their benefices clerics not needed at Avignon, and menaced with summary punishment mutineers of the law of residence. He revoked the scandalous "expectancies" granted by his predecessors and forbade conferring benefices in commendam. (See COMMENTATORY ABBOT.) He condemned unseemly "pluralities" and conferred benefices with such conscientious discrimination that several were left long vacant, and so gave colour to the calumny that he was himself harvesting their revenues. He inveighed vigorously against greed for gain among ecclesiastics; regulated the prices of documents. Wholly opposed by papal bureaux; made episcopal visitation less of a financial burden to the clergy; abolished the practice of countersigning requests for papal favours, which was extremely lucrative to venal officials; and established the Registry of Supplications for the conduct of abuse. Adhering to composition, he granted preference to but one relative, naming the eminent

[The rest of the text is not provided.]
impossible to absolve Louis. The latter, as Benedict feared, allied himself with Edward III of England against France. In vain the pope tried to aver war, for the know of the kings and their allies. His good offices were strained in vain; he was humiliated by Philip's later alliance with Louis, who had also allied to himself the pope's political and ecclesiastical enemies, and by the emperor's denial of the pope's authority over him, and, worst insult of all, by his usurpation of the nuptial joy of his nieces. He was induced to the nullity of the marriage of John Henry of Bohemia and Margaret Maultasch, that the latter might marry his son, Louis of Brandenburg. The French king hindered Benedict's projected crusade against the infidels, making the war with England an excuse to forego his promise to lead the armies, and even diverting the money subscribed for it to financing his own wars, despite the protests of the conscientious pope. Benedict's crusading ardour found solace in Spain, where he encouraged the campaign against the Mohammedans who in 1339 invaded the peninsula.

Benedict XII has not escaped calumny. Reform, foe of heresy, builder of the Avignon papal palace, unwilling ally of France and enemy of Germany, he made many enemies whose misrepresentation of his character was intense. Much harm was done to his memory by the satires of Petrarch, who, though befriended and honoured by Benedict, yet bitterly resented his failure to return to Rome. His natural obsequiousness, too, stimulated caricature and undeserved criticism. But history offers a vindication and testifies that, though defeated in coping successfully with the political difficulties to which he fell heir, his piety, virtue, and peaceful spirit, his justice, rectitude, and firmness in ruling, his zeal for ecclesiastical and temporal reform, and his integrity of character were above reproach.

Benedict XIII, Pope (PIETRO FRANCESCO ORSINI), b. 2 February, 1649; d. 23 February, 1730. Being a son of Ferdinando Orsini and Giovanna Frangipani of Tolpath, he belonged to the archducal family Orsini-Gravina. Enlisted at Rome, he exhibited a decided liking for the Order of St. Dominic, and at the age of sixteen during a visit to Venice he entered the Dominican novitiate against the will of his parents, though he was the eldest son and heir to the title and estates of his childless uncle, the Duke of Bracciano. Their appeal to Clement IX was fruitless; the pope not only approved the purpose of the young novice, but even shortened his novitiate by half in order to free him from the importunities of his relatives. As student and novice, the young prince was a model of humility and zeal, and devoted himself to the acquisition of ecclesiastical learning. At the age of twenty-one he was promoted to a professorship. On 22 February, 1672, he was elected to the cardinals' college and made his relator to Clement X. He protested strenuously against this honour, but was compelled to accept it under the vow of obedience by the General of the Dominicans, at the instance of the pope. As cardinal he adhered strictly to the observance of the rule of his order, and never laid aside its habit. In 1675 having the choice between the Archbishopric of Salerno and that of Manfredonia (Siponto) he chose the latter with a desire to resume the exercise of pastoral zeal. His virtuous life not only overcame the opposition made by his relatives when he became a monk, but exercised such a salutary influence that in time his mother, his sister, and two of his nieces emulated him. In the religious life of the Order of St. Dominic. During the conclave that followed the death of Clement X (1676), he was one of the band of cardinals known as the selanti who had agreed that no considerations of worldly prudence should affect the election of a successor. In the government of his diocese, Cardinal Orsini was unremitting in his labours and zeal. He visited even the most remote hamlets and was not less watchful over temporal than over spiritual things. He provided for the needs of the people, repaired churches and held a diocesan synod, the decrees of which he published. In 1680, when Innocent XI transferred him to Cesena, he left to the people of Siponto a memorial of his apostolic activity in a pastoral letter on the rules of Christian life which had always interested him at Cesena. It was full of modesty, and activity, his devotion to the poor and his constant preaching brought about a thoroughgoing reformation among both clergy and people. Seeing on his frequent journeys the condition of the churches in even the poorest parishes, he neglected none and by the promulgation of strict rules, he abolished all known abuses.

In 1686, a serious illness, attributed by his physicians to the climate, caused his transfer to Benevento, where he remained for thirty-eight years or until he was elected pope. During this long period he seldom left his diocese. Year by year he made an episcopal visitation to every parish. Whenever necessary, he built or renovated churches. He built hospitals and strove incessantly for the alleviation of the suffering of the poor. Twice during his episcopate (5 June, 1688, and 14 March, 1702) Benevento was visited by earthquakes and on these occasions his courage, his active charity in behalf of the stricken inhabitants, and his energy in the reconstruction of the city, won for him the title of the "Second Founder" of Benevento. He held two provincial synods, the first in 1693 attended by eighteen bishops, the second in 1698, with an attendance of twenty, the acts of which were approved by Clement XI. His contemporaries agree that his administration is that his simplicity and child-like confidence exposed him to the wiles of some unscrupulous persons who abused his confidence.

Cardinal Orsini had already taken part in four conclaves, when Innocent XIII died in March, 1724; and in all he had acted in the spirit of the selanti. The conclave at which he was himself chosen assembled on 20 March; two months afterwards (25 May) no choice had been made. This long delay weighed heavily on the soul of Orsini, who commenced a novena of prayers to his patron, St. Philip Neri, that the election of a new pope might be no longer delayed. Before the novena was finished he saw with terror that he himself would be chosen, and, reluctant to accept a position which filled him with dread, he sought by all means in his power to prevent his election. Against his oft repeated protestations he was chosen 29 May, 1724, and even after the final vote was taken he refused to yield, arguing that this age, his physical weakness, his incapacity, and a resolution which he had made to the pope, should exempt him from such a grave responsibility. He yielded only when it was made clear to him that grave dangers were to be feared if the conclave should be reopened. So with tears, and
obeying the command of the general of his order, he allowed himself to be proclaimed pope. In honour of Benedict XI, a member of the Dominican Order, he took the name of Benedict XIV, which he shortly changed to Benedict XIII as Peter de Luna who had previously borne the name (1384–1423) was a scoundrel.

His first concern as pope was to enforce rigidly ecclesiastical discipline. He issued several decrees on ecclesiastical dress and was unceasing in his efforts to annull any semblance of luxury or worldly pomp among the cardinals. During the Jubilee of 1722 he discharged personally the duties of Grand Penitentiary, and is said to have seriously considered the revival of public penances for certain grave offences. In order to encourage the foundation of diocesan seminaries, he organized a special commission (Congregatio Seminariorum). At a provincial, Roman Lateran synod held in 1725, he required an unqualified acceptance of the Bull "Unigenitus" and through his efforts Cardinal de Noailles, Archbishop of Paris, was led to accept it in 1728. During Benedict's pontificate, the bishopric of Benevento which he administered by a vicar-general and which he twice visited (1727, 1729).

In diplomatic matters and in his relations with foreign powers Benedict did not exhibit the vigour and energy which marked him as administrator in religious matters. His love of peace led him to attempt a settlement of the dispute in regard to the ecclesiastical privileges of the Kings of Naples (Monarchia Sicula) by a revocation of the constitution of Clement XI (1715) and by granting to the King of Naples (and Sicily) and his successors the right to appoint a spiritual judge in ecclesiastical affairs, reserving, however, the most important cases to the Holy See. The quarrel with Victor Amadeus of Savoy was compounded by giving to the right of patronage over the churches and monasteries in his dominions, without, however, conceding any claim to the incomes from vacant benefices. Towards John V, King of Portugal, the pope exhibited extraordinary firmness in refusing a claim based on the privilege held by other courts to propose candidates for the cardinalate. This was in consequence of the protests made by the cardinals against the elevation of Vincenzo Bichi, Nuncio to Lisbon. In retaliation John recalled all Portuguese residents in Rome, forbade all communication with the Roman Curia, and attempted to prevent the sending of the customary alms from Portugal to Rome; he also interfered with applications for dispensations from matrimonial impediments. At many courts of Europe grave offence was taken by the extension (1728) to the Universal Church of the Office of Gregory VII containing an account of the excommunication and deposition of Henry IV, which to Gallicans and Protestants seemed offensive.

Although full justice can scarcely be done to the virtuous life and the fatherly zeal for the interests of religion of Benedict, his pontificate lost much of its lustre because of his misplaced confidence in Cardinal Nicolò Coessa, who had been his coadjutor at Benevento. The pope was ignorant of the peculations and venality of his favourite, whose greed did much to diminish the prestige of the Holy See, and against whom a popular uprising took place on the pope's death, resulting in a ten years' imprisonment for the cardinal. Many of his official writings were published in three volumes (Ravenna, 1728).

Benedict XIV (Prospero Lorenzo Lambertini), b. at Bologna 31 March, 1675; d. 3 May, 1758. His early education was received from tutors. At the age of thirteen he went to the Collegium Clementinum in Rome where he studied rhetoric, philosophy, and theology. The title nobili was given him by a favourite author, but the bent of his own mind was towards historical and legal studies in which latter he excelled, as well in civil as in ecclesiastical law. In 1694, though only nineteen, he received the degree of Doctor of Theology and Doctor Virtutum Juris (canon and civil law). On the death of Innocent XII he was made consistorial advocate by Clement XI, and shortly afterwards Consultor of the Holy Office. In 1708 he was appointed Promoter of the Faith; in 1712 canon law; in 1714 promotor of the Congregation of Rites; in 1713 he was named domestic prelate; in 1718 secretary of the Congregation of the Council; and in 1725 titular Bishop of Theodosia. He was made Bishop of Ancona in 1727 and cardinal 30 April, 1728. He was transferred to the Arch-bishopric of Bologna in April, 1731, in succession to Lorenzo Corsini who had become pope as Clement XII.

Benedict XIV is best known to history as a student, a scholar. Though by no means a genius, his enormous application coupled with more than ordinary cleverness of mind made him one of the most erudite men of his time and gave him the distinction of being perhaps the greatest scholar among the popes. His character was many-sided, and his range of interests large. His devotion to science and the serious investigation of historical problems did not interfere with his purely literary studies. "I have been reproached," he once said, "because of my familiarity with Tasso and Dante and Ariosto, but it seems to me a necessity to give energy to my thought and life to my style." This devotion to the arts and sciences brought Lambertini throughout his whole life into close and friendly contact with the most famous authors and scholars of his time. Montesquieu, whom he knew in Rome, said of him: "Young as he is, he has two souls: one for science, the other for society." This last characterization did not interfere with his restless activity in any of the many important positions which he was called on to fill, nor did it diminish his marvellous capacity for the most arduous work.

The zeal and energy which Lambertini carried to this office infused new life into all his subjects. He himself explained his assiduity by saying that he looked on the episcopate not as an honour, but as an opportunity to do good. His administration was exemplary: he visited all parts of his diocese, held synods, incited the people to piety by word and example, and supervised the affairs of his diocese so thoroughly that nothing needing change or correction escaped him. His humility did much to give impetus and strength to his clergy, and his broad firm grasp of public affairs and public questions gave him a position of unique influence among rulers and people. In his opinion the foundation of success in episcopal administration was through harmony between bishop and clergy, and this he succeeded in obtaining.

**Benedict XIV**

**Arms of Benedict XIV**
cause of his wonderful gifts and his extraordinary success as Bishop of Ancona, Pope Benedict XIII wished to transfer him to some other place of greater responsibility affording a wider field for the display of his powers and activity, but he replied in his usual jocose vein that no change of place could make him any other than he was, cheerful, joyous, and the friend of the pope. When he was transferred to Bologna in 1731 his energies and activities seemed to redouble. He became all things to all men and is said to have never allowed anyone to leave his presence disgruntled or in anger, and without being strengthened and refreshed by his wisdom, advice, or admonitions. His efforts were largely directed to the augmentation of ecclesiastical revenues from a new curriculum in which special stress was laid on the study of Sacred Scripture and patrology. When Clement XII died (6 February, 1740) the fame of Lamberti was at its highest. Through intrigue of various kinds the conclave which commenced on 17 February lasted for six months. It was composed of fifty-four cardinals of whom forty-six were Italians, three French, four Spanish, and one German. These were split into several parties. One was composed of those who had been appointed by Clement XI, Innocent XIII, and Benedict XIII; another of those appointed by Clement XII who were known as the new college. The long, tedious session and the intense heat did not improve the temper of the cardinals; after six months of fruitless effort and constant intrigue, the election seemed no nearer than in the beginning. Various expedients were suggested, such as the withdrawal of the names of the leading candidates and the suspension of all others, but without avail. After several plans had been tried to end the deadlock, Lamberti, whose name had been proposed as a compromise, addressed the conclave, saying: ‘If you wish to elect a saint, choose Gotti: a statesman, Aldobrandini; an honest man, elect me.’ These words spoken as much perhaps in jest as in earnest helped to end the difficulty. Lamberti was chosen and took the name of Benedict XIV in honour of his friend and patron Benedict XIII. As pope, Lamberti was no less energetic, brave, and unassuming than before his election. His great learning placed him in a position to deal successfully with ecclesiastical situations that needed reform and, the broad Christian spirit which animated his dealings with foreign powers removed the pressure and hostility of Protestant courts and rulers. He was undoubtedly liberal in his political dealings, though he never lost sight of the essential interests of the Church and religion.

PUBLIC POLICY.—To go to the extreme limit of concession and conciliation seems to have been the principle that dominated all Benedict’s actions in greater negotiations with governments and rulers, so much so, indeed, that he has not escaped criticism from those within the Church as being too prone to settle difficulties by making concessions or compromises. However his actions may be judged, and whatever may be thought of his motives, it cannot be denied that he aimed constantly at peace and that the causes of friction of great importance of his administration. Moreover, in estimating the value and effect of his concessions, it is clear that in nearly every case he strengthened the moral influence of the papacy even though some rights of patronage or other material interests were abandoned. Nor was their influence less potent among Protestant than Catholic rulers; the universal esteem in which he was held throughout the world meant much in an epoch, the close of which was to witness the disruption of many time-honoured institutions, national and political as well as religious. An enumeration of his personal dealings with the heads of states will show that Benedict wisely abandoned, in most cases, the shadow of temporal authority to maintain the substance of spiritual supremacy.

The King of Portugal received the right of patronage over all the sees and abbeys in his kingdom (1740) and was further favoured with the title of Rex Fidelissimus (1748). In the matter of church revenues and the allotment of ecclesiastical benefices, permission was also granted to tax the clergy, and in 1753 the Government received the right of nomination to nearly all the Spanish benefices; in 1754 an agreement was ratified by which the American colonies were paid into the government treasury to carry on the war against the African pirates. The King of Sardinia received the title of Vicar of the Holy See which carried with it the right of nomination to all ecclesiastical benefices in his dominions and the income of the pontifical fiefs in lieu of which a yearly indemnity of one thousand ducats was to be paid. Through the mediation of the pope a tribunal was established in Naples consisting of an equal number of clerical and lay members presided over by an ecclesiastic, which formed the final court for the trial of ecclesiastical cases. As mediator between the Knights of Malta and the King of Naples the pope brought a long standing controversy to a happy termination. By the Encyclical ‘Ex omnibus christiani orbi’ (16 October, 1756), the bitter controversy regarding the question of admitting to the sacraments persons who would not accept the Bull ‘Unigenitus’ was brought to a close. While insisting on the authority of the ‘Unigenitus’ and pointing out that it was the duty of the faithful to accept it with veneration, the pope decreed that only those persons should be excluded from the sacraments whose opposition to the pontifical constitution was public and notorious, and who therefore should be regarded as public enemies. The title of King of Prussia, taken in 1701 by the Elector of Brandenburg, was recognized by Benedict against the vigorous opposition of many members of the Curia. He was referred to as the ‘sage par excellence’ by Maria Theresa, and received many encomiums from the sultan to whom he playfully referred in his writings as the ‘Good Turk’. At the close of his pontificate the only question of importance in the foreign relations of the Holy See which had not been successfully settled was that concerning the Patriarchate of Aquileia over which the Republic of Venice and the emperor claimed control. Benedict decided that the rights of the patriarchate should be divided between the Archbishopric of Görz, in Austria, and that of Udine in the Venetian States. This decision was regarded as unjust by Venice, which in retaliation decreed that any diocese not included in the Bull, Brief or Ordinance after the close of the 18th century should be promulgated within the jurisdiction of the Republic without the supervision and approval of the Government.

TEMPORAL AND SPIRITUAL RULER.—As temporal sovereign Benedict governed the States of the Church
with wisdom and moderation and introduced many reforms for the purpose of diminishing abuses and promoting the happiness and prosperity of the people. With no wish to relinquish what had been exhausted by the extravagance of some of his predecessors, especially that of Benedict XIII under the influence of Cardinal Cossa, and because of the enormous outlay for public buildings under Clement XII, he made no promotions to the Sacred College for four years. Measures were set on foot to reform the nobility, a new regional division of the city was introduced for the purpose of greater administrative efficiency, agriculture was fostered and enterprise was introduced into commerce, the methods of commerce was promoted, and luxury restrained, while the practice of usury, against which he published the Encyclical "Vix Pervenit" (1745), was almost entirely suppressed. (See Usury.)

Benedict abandoned none of the claims of his predecessors, but the liberal use of his powers had no other aim than the promotion of the arts of peace and industry. How serious the problem was is best seen from his own words: "The pope orders, the cardinals do not obey, and the people do as they please." He introduced a system of estates with a spiritual and temporal code, and the influence of Benedict left a lasting impress on the entire Church and its administration. His Bulls and Encyclicals, which have played such an important part in defining and clarifying obscure and difficult points of ecclesiastical law, were treated with respect, an expression of wisdom and scholarship. The vexed question of mixed marriages, unions between Catholics and Protestants, demanded settlement in consequence of the increasing frequency with which they occurred. Much of the bitterness of the Reformation time had passed away and Protestantism sought to have their marriages with Catholics solemnized with ceremonies equal to those when both parties were Catholics. Though the doctrine prevailed in Rome that the contracting parties were the real ministers of the Sacrament of Matrimony, no general unanimity prevailed among theologians on this point. Without derogating in the least from this theory, Benedict in reply to the questions from bishops in many places, especially in Holland and Poland, decried the Bull "Magnae nobis admirations" (29 June, 1748) that mixed marriages were allowable only under certain well-defined conditions, the principal of which was that children born of those marriages should be brought up in the Catholic Faith, but that such marriages, while tolerated, should never be performed with the ceremonies that imply formal ecclesiastical approval.

RELATIONS WITH EASTERN CHURCHES.—Under the skilful hand of Benedict a formal union was consummated with some of the Eastern Churches. The frequent attempts of the Greek Melchite Patriarch of Alexandria, Antioch, and Jerusalem to obtain recognition from the Holy See did not for a long time result in any definite union, because of dissatisfaction on the part of the popes with the formulation of the Oriental creeds. In 1744, Benedict XIV the pallium to Seraphin Tanae whom he acknowledged as Patriarch of the Greek Melchites of Antioch. The conflicts in the Maronite Church, after the deposition of Jacob II, which seriously threatened its unity were settled by a national council (1750), the decrees of which were approved by Benedict. On 15 March, 1751, he renewed the prohibitions of Clement XII against the Freemasons, and though very few governments regarded the suppression of this society as demanding decisive action on their part, laws were enacted by Spain and by the Holy See, and in 1773, the Senate of Milan. The controversy in regard to Chinese and Malabar customs, or the system of accommodation to heathenism which some missionaries had permitted their converts to practice, and by which it was said that pagan ideas and pagan practices had been grafted on Christianity, was terminated by Benedict XIV who issued two Bulls on the subject, and required the missionaries to take an oath that such abuses would not be tolerated in the future. The Bull "Ex quo singulari" in regard to the abuses in China, was published 11 July, 1742; that in regard to Malabar, "Omnium sollicitudinum", 12 September, 1744. (See CHINA, INDIA.) Because of the massacre in which church festivals had been multiplied, Benedict strove to diminish them. This he did in Spain in 1742, in Sicily and Tuscany in 1748, and later in Sardinia, Austria, and the Papal States. Such a restrictive policy was not well received by many, and the Emperor and Benedict silenced their reproaches by saying that fewer feasts observed in a more Christian manner would contribute more to the glory of religion.

LITURGICAL REFORMS.—In liturgical matters Benedict XIV was extremely conservative. He viewed with grief the profound changes which had been introduced into the Roman Calendar since the time of Pius V. The increase in the number of Feasts of Saints and the multiplication of offices with the rank of Duplex had superseded the old ferial and dominical offices, and his spiritual and religious reform was determined against the introduction of any new offices in the Breviary, a policy which he adhered to so strictly that the only change it underwent during his administration was that Leo the Great was removed from the Breviary. He was thus impressed was he with the necessity of a thorough revision of the Breviary which would eliminate those portions with which the critical sense of the eighteenth century found fault that he commissioned the Jesuit, Fabio Baussett, to prepare a report on the subject. This report, however, was not published in such a sweeping character that it is said to have caused Benedict to desist from his project. The plan of reforming the Roman Martyrology was, however, carried to a successful issue, and a new edition was published by his authority in Rome in 1747. The same is true of the "Ceremoniale Episcoporum", which Benedict XIII undertook to reform and which Benedict XIV published (1752) in the usual form. The classical work of Benedict on liturgical matters is his "De Servorum Dei Beatificatione et de Beatissimorum Canonizazione" which still regulates the process of beatification and canonization. Other important liturgical writings of Benedict deal with the sacrifice of the Mass and the feasts of Our Lord, the Holy Virgin, and some of his saints. Benedict published numerous works on the rites of the Greeks and Orientals; Bulls and Briefs on the celebration of the octave of the Holy Apostles, against the use of superstitious images, on the blessing of the pallium, against profane music in churches, on the golden rose, etc.

In order that the clergy should not be deficient in ecclesiastical and historical science, and that they might not lack opportunity to profit by the intellectual progress of the period, he founded at Rome four academies for the study of Biblical antiques, Christian antiquities, the history of the Church and the councils, and the history of canon law and liturgy. He also established a Christian museum, and commissioned Joseph Assemani to prepare a catalogue of the manuscripts in the Vatican Library containing 3,300 MSS. of unique value and importance. He founded chairs of chemistry and mathematics in the Roman university known as the Sapienza, and many others for painting, sculpture, etc., at other schools, and in 1773, he exercised the closest supervision; he also found time to carry out many schemes for the building and adornment of churches in Rome. The fact that Benedict never raised a Jesuit to the cardinalate is attributed
to his hostility to the Society; on the other hand, it must be noted that it was to a Jesuit, Emmanuel Azevedo, that he committed the complete edition of his works (1747-51). He had been long urged by his friends Cardinals Passionei and Archinto to order a thorough reformation of that body, but it was not until the last year of his life that any decisive action was taken. On 1 April, 1768, he issued a Brief by which Cardinal Saldanha was commissioned to inspect all the colleges and houses of the Society in Portugal, and to undertake a reform of the same, but this authority was withdrawn by his successor, Clement XIII.

Benedict XIV sought recreation in the society of learned men and artists, among whom he shone as a wit and a scholar. Gay, lively, and talkative, his conversation at times amazed, if it did not shock, the saintly sensibilities of some of the dignified courtiers who came in contact with him. Mild and gracious in continue to be pope and I shall be ambassador." This brusqueness, however, was not usual with Benedict. He could be gracious, and the Abbate Galliani once presented him with a collection of minerals saying: *Dies ut lapides inti panes sancti* (Command that these stones be made bread), and the hint was not lost. The miracle requested was performed and the abbe received a pension.

To his subjects Benedict was an idol. If they complained at times that he wrote too much and governed them too little, they all agreed that he spoke well and wittily, and his jokes and bon mots were the delight of Rome. Care for the State, and his elevation to the pontificate prevented him from devoting himself as much as he would have wished to his studies of former days; but he never lacked intellectual stimulus. He surrounded himself with such men as Quirini, Garampi, Borgia, Muratori, and carried on an active correspondence with scholars of many shades of opinion. His intellectual pre-eminence was not only a source of pride to Catholics, but formed a strong bond with many not of the Faith. Voltaire dedicated to him his "Mahomet" with the words: "Au chef de la véritable religion, le fondateur d'une religion fausse et barbare". On another occasion he composed for a portrait of the pope the following distich:

*Lambertinus hic est, Romae decus, et pater orbis.*

*Qui mundum scriptis docuit, virtutibus ornatus.*

(This is Lambertini, the pride of Rome, the father of the world, who teaches that world by his writings and honours by his virtues.) The distich caused discussion regarding the quantity of "hic", but the pope defended the prosody of Voltaire who confirmed his opinion by a quotation from Virgil which he said ought to be the epitaph of Benedict.

Great as a man, a scholar, an administrator, and a priest, Benedict's claim to immortality rests principally on his admirable ecclesiastical writings. The most important of them, besides those already mentioned, are: "Institutiones Ecclesiasticas", written in Italian, but translated into Latin by P. Ildefonsus a S. Carolo; it is a collection of 107 documents, principally pastoral letters, letters to bishops and others, independent treatises, instructions, etc., all of which are really scientific dissertations on subjects connected with church law or the care of souls; the classical work "De Synodo Dioceseana", published after his elevation to the papacy, an adaptation to diocesan administration of the general ecclesiastical law; this book is called by Schulte, because of its influence, one of the most important, if not the most important, modern work in canon law; "Casus Conscientiae de mandato Præp. Lambertini Archiep. Bonon proposcit et resoluti", valuable for the lawyer as well as the confessor; "Ballarium Benedicti XIV", which contains the legislation of his pontificate, many of its documents being scientific treatises. He also compiled a "Thesaurus Resolutum Sacris Congregationis Concilii in the first attempt at a scientific presentation of the "Praxis" of the Roman Congregations. A complete edition of his works appeared at Rome (1747-51) in twelve folio volumes, by Emanuel Azevedo, S.J., who also translated into Latin the Italian documents. A better and more complete edition is that of Venetian and most serviceable (Prato, 1844) is in seventeen volumes. Some letters of Benedict were published by Kraus: "Brieve Benedicti XIV an den Canonicos Pier Francesco Peggi in Bologna (1729-1758) nebst Benedicti libri Diarium des Concilii Lateranensi" (2 ed., Freiburg, 1888). Cf. Batifol, "Inventaire des lettres inédites du Pape Bénédicte XIV" (Paris, 1894); R. De Martinis, "Acta Benedicti XIV" (Naples, 1884, passim). In 1904 Heiner edited three hitherto unpublished treatises of Benedict XIV on rites, the feasts of the Apostles, and the Sacraments.
The best account of the writings of Benedict and the sources for the Rule are contained in the above-mentioned work of Krause. See also Guarnacci, Vita et res gestae Romanorum, Pontifl, et Card, a. c. 519 et seq. et Clem. XI (Rome, 1827); Notaiam, Storia dei Sommi Pontefici (Rome, 1822); Ranke, Die röm. Päpste in den letzten vier Jahrh., (Leipzig, ed. 1900); Vie du Pape Bened. XI (Paris, 1763); Gröne, Päpste-Geschichte (Ratisbon, 1875). For a long account of the Curia and the character of the cardinals at the time of Benedict XIV, see Otonelli, Lettere e Memoriale, published by Napoleon Borel (Paris, 1855).

On Benedict as a canonist see Schulte, Geschichte d. Quellen und Litt. d. can. Recht (Stuttgart, 1880), I, 533 sqq.

Patrick J. Healy.

Benedict, Rule of Saint.—This work holds the first place among monastic legislative codes, and was by far the most important factor in the organization and spread of monasticism in the West. For its general character and also its illustration of St. Benedict’s own life see the article Benedict, Saint. Here, however, it is treated more in detail, under the following heads: I. The Text of the Rule; II. Analysis of the Rule; III. Practical Working of the Rule.

I. THE TEXT OF THE RULE.—The exact time and place at which St. Benedict wrote his Rule are not known, nor can it be determined whether the Rule, as we now possess it, was composed as a single whole or whether it gradually took shape in response to the needs of his monks. Somewhere about 530, however, may be taken as a likely date, and Monte Cassino as a more probable place than Subiaco, for the Rule certainly reflects St. Benedict’s matured monastic and spiritual wisdom. The earliest chronicler says that when Monte Cassino was destroyed by the Lombards in 581, the monks fled to Rome, carrying with them, among their treasures, a copy of the Rule "which the holy Father had composed"; and in the middle of the eighth century there was in the pope’s library a copy believed to be St. Benedict’s autograph. It has been assumed by many scholars that the latter copy was brought from Monte Cassino; but though the supposition is likely enough, it is not a certainty. Be that as it may, this MS. of the Rule was presented by Pope Zachary to Monte Cassino in the middle of the eighth century, a short time after the restoration of that monastery. Charlemagne found it there when he visited Monte Cassino.

Rule of St. Benedict. MS. A.D. 1129
(British Museum)

The text of the "autograph" is the one to be adopted. The MSS., from the tenth century onwards, and the ordinary printed editions, give mixed texts, made up out of the two earliest types. Thus the text in current use is critically a bad one, but very few of the readings make any substantial difference. The Rule was written in the Vulgaris or Low Latin vernacular of the time, and contains much syntax and orthography not in conformity with classical models. There is as yet no edition of the Rule that satisfies the requirements of modern criticism, though one is in process of preparation for the Vienna "Corpus" of Latin Ecclesiastical writers.
a sufficiently good manual edition was published by Dom Edmund Schmidl, of St. Gall, in 1892, presenting in substance the text of the St. Gall MS., with the Low Latin element eliminated.

The number of commentators on the Rule is legion. Calmet gives a list of over one hundred and thirty such writers, and Ziegelbauer gives a similar list. The earliest, against the heretics in the second century, is that of Cyprian, who has been variously ascribed to Paul Warnefrid (a monk of Monte Cassino about 780-799), Hildemar, Ruthard of Hirsau, and others. Hildemar, a Gallic monk, brought to Italy by Angelbert, Archbishop of Milan, reformed the monastery of Sts. Faustus and Jovita at Brescia and died in 840. Martène, who considered this commentary to be the best ever produced, maintained that Hildemar was its real author, but modern critics attribute it to Paul Warnefrid. Amongst other commentators the following deserve mention: St. Hildegarde (d. 1178), the foundress and first Abbess of Mount St. Rupert, near Bingen on the Rhine, who held that St. Benedict’s prohibition of flesh-meat did not include that of birds; Bernard, Abbot of Monte Cassino, formerly of Lérins and Cluny (d. 1153); Durandus (Torquemada) a Dominican (1465); Trithemius, Abbot of Sponheim (1516); Perez, Archbishop of Tarragona and Superior-General of the congregation of Valladolid; Haeften, Prior of Affligem (1648); Tencalla, Abbot of Fontaine, with whom are combined the various editions of Migne, who published a new edition of the Rule (1739). Mauriac; Calmet, Abbot of Senones (1757); and Mabillon (1707), who discusses at length several portions of the Rule in his Prefaces to the different volumes of the “Acta Sanctorum CL.”

It is impossible to gauge the comparative value of these and other commentaries, because the different authors treat the Rule from different points of view. That of Calmet is perhaps the most literal and is exhaustive on many important points; those of Mauriac and Haeften are mines of information regarding monastic tradition; Perez and Mège are practical and pious, though the latter has been considered lax in many of the views maintained; that of Turrecuremata is useful as treating the Rule from the standpoint of moral theology; and others give mystical interpretations of its contents. It may here be pointed out that in studying the Rule as a practical code of monastic legislation, it is necessary to remember that in order to facilitate uniformity and to avoid confusion, it has also its own Constitutions, approved by the Holy See, by which are regulated many matters of detail not touched upon in the Rule itself.

Before proceeding to analyze St. Benedict’s Rule and to discuss its leading characteristics, something must be said about the monasticism that preceded his times, and out of which his system grew, in order that some idea may be gained as to how much of the Rule was borrowed from his predecessors and how much was due to his own initiative. Such considerations are important because there is no doubt whatever that the introduction and propagation of St. Benedict’s Rule was the turning-point which changed the whole trend of monasticism in the West.

The earliest forms of Christian monachism were characterized by the extreme austerity and of their more or less eremitical nature. In Egypt the followers of St. Anthony were purely eremitical, whilst those who followed the Rule of St. Pachomius, though they more nearly approached the ceno- nite ideal, yet with the element of stability insisted upon by St. Benedict, viz.: the “common life” and family spirit. Under the Antonian system the austerities of the monks were left entirely to their own discretion; under the Pachomian, though there was an obligatory rule of limited severity, the monks were free to add to it what other ascetical practices they chose. And, in fact, the prevailing idea was that the ascetical athletes, and as such they rivalled each other in austerity. Syrian and strictly Oriental monasticism need not be considered here, as it had no direct influence on that of Europe. When St. Basil (fourth century) organized Greek monasticism, he set himself against the ascetics, and made the monasteries a community life, with meals, work, and prayer, all in common. With him the practice of austerity, unlike that of the Egyptians, was to be subject to the control of the superior, for he considered that to appear out the body by austerities so as to make it unfit for work, was a misconception of the Scriptural precept of penance and mortification. His idea of the monastic life was the result of the contact of primitive ideas, as existing in Egypt and the East, with European culture and modes of thought.

Monasticism came into Western Europe from Egypt. In Italy, as also in Gaul, it was chiefly Antonian in character, though both the rules of St. Basil and St. Pachomius were translated into Latin and doubtless made their influence felt. As far as we know, each monastery had practically its own rule, and we have examples of this irresponsible form of monastic life in the community which St. Benedict was called from his cave to govern, and in the Gyerwagi and Sarabente, whom he mentions in the Rule as the first members of his community. A proof that the prevailing spirit of Italian monachism was Egyptian lies in the fact that when St. Benedict determined to forsake the world and become a monk, he adopted, almost as a matter of course, the life of a solitary in the desert, in accordance with the rules and other documents bearing upon the life of the Egyptian monks is shown by his legislating for the daily reading of the “Conferences” of Cassian, and by his recommendation (c. lxiii) of the “Institutes” and “Lives” of the Fathers and the Rule of St. Basil.

When, therefore, St. Benedict came to write his own Rule for the monasteries he had founded, he embodied in it the result of his own mature experience and observation. He had himself lived the life of a solitary after the most extreme Egyptian pattern, and in his first communities he had no doubt thoroughly tested the prevailing type of monastic rule. Being fully cognizant, therefore, of the unsuitability of much in the Egyptian systems of the times and of the defects of his own rule, he now struck out on a new line, and instead of attempting to revive the old forms of asceticism, he consolidated the cenobitical life, emphasized the family spirit, and discouraged all private venture in austerities. His Rule thus consists of a carefully considered combination of old and new ideas; rivalry in austerity was eliminated, and there was to be henceforth a sinking of the individual in the community. In adapting a system essentially Eastern, to Western conditions, St. Benedict gave it coherence, stability, and organization, and the verdict of history is unanimous in applauding the results of such adaptation.

II. Analysis of the Rule.—Of the seventy-three chapters comprising the Rule, nine treat of the duties of the abbot, nine of the abbot’s right to the worship of God, twenty-nine are concerned with discipline and the penal code, ten refer to the internal administration of the monastery, and the remaining twelve consist of miscellaneous regulations.

The Rule opens with a prologue or hortatory preface, in which St. Benedict sets forth the main principles of the religious life, viz.: the renunciation of one’s own will and the taking up of arms under the banner of Christ. He proposes to establish a ‘school’ in which the science of salvation shall be taught, so that by persevering in the monastery till
death his disciples may "deserve to become partakers of Christ's kingdom". In chapter i are defined the four principal kinds of monks: (1) Cenobites, those living together in a monastery, under an abbot; (2) Anchorites, or hermits, living in solitary hermitages; (3) Monks in long probation in the monastery; (4) Sarabaites, living by twos and threes together, without any fixed rule or lawfully constituted superior; and (5) Gyravagi, a species of monastic vagrants, whose lives are spent in roving from one monastery to another, only served to bring discredit on the monastic profession. It is for the first of these classes, as the most stable kind, that this Rule is written.

Ch. ii describes the necessary qualifications for an abbot, to distinguish him from other members of a monastery except for particular merit, warning him at the same time that he will be answerable for the salvation of the souls committed to his care. Ch. iii ordains the calling of the brethren to council upon all affairs of importance to the community. Ch. iv summarizes the duties of the Christian life under seventy-two precepts, which are called the "Instruments of good works" and are mainly Scriptural either in letter or spirit. Ch. v prescribes prompt, cheerful, and absolute obedience to the superior; (3) respect for laws, without which there can be no first degree of humility. Ch. vi deals with silence, recommending moderation in the use of speech, but by no means prohibiting profitable or necessary conversation. Ch. vii treats of humility, which virgins enter into twelve degrees or steps by a ladder that leads to heaven. They are: (1) fear of God; (2) reproof of self-will; (3) submission of the will to superiors; (4) obedience in hard and difficult matters; (5) confession of faults; (6) acknowledgment of one's own worthlessness; (7) preference of others to self; (8) avoidance of singularity; (9) speaking only in due season; (10) stifting of unseemly laughter; (11) reproof of pride; (12) exterior humility. Ch. ix-xii are occupied with the regulation of the Divine Office, the opus Dei to which "nothing is to be preferred", or Canonical Hours, seven of the day and one of the night. Detailed arrangements are made as to the number of Psalms, etc., to be recited in winter and summer, on Sundays, weekdays, Holy Days, and at other times. Ch. xii emphasizes the reverence due to the presence of God. Ch. xx directs that prayer in common is to be short. Ch. xxi provides for the appointment of deans over every ten monks, and prescribes the manner in which they are to be chosen. Ch. xxii regulates all matters relating to the dormitory, as, for example, that each monk is to have a separate bed, and to pass that habit, so as to be ready to rise without delay, and that a light shall burn in the dormitory throughout the night. Ch. xxiii-xxx regulate with offences against the Rule and a graduated scale of penalties is provided: first, private admonition; next, public reproof; then separation from the brethren at meals and elsewhere; then scourging; and finally expulsion; though this last is not to be resorted to until every effort to reclaim the offender has failed. And even in this last case, the outcast must be received when he should be so desire, but after the third expulsion all return is finally barred. Ch. xxxi and xxxii ordain the appointment of a cellarer and other officials, to take charge of the various goods of the monastery, which are to be stowed in consecrated vessels of the altar. Ch. xxxiii forbids the private possession of anything without the leave of the abbot, who is, however, bound to supply all necessary. Ch. xxxiv prescribes a just distribution of such things. Ch. xxxv arranges for the service in the kitchen. Ch. xxxvi regulates the order due care for the sick, the old, and the young. They are to have certain dispensations from the strict Rule, chiefly in the matter of food.

Ch. xxxviii prescribes reading aloud during meals, which duty is to be performed by such of the brethren, week by week, as can so do with edification to the rest. Signs are to be used for whatever may be required at the table, lest the conscience of the reader. The reader is to have his meal with the servers after the rest have finished, but he is allowed a little food beforehand in order to lessen the fatigue of reading. Ch. xxxix and xli regulate the quantity and quality of the food allowed: a day are allowed and two dishes of cooked food at each. A pound of bread also and a hemina (probably about half a pint) of wine for each monk. Flesh-meat is prohibited except for the sick and the weak, and it is allowed only within the abbots' houses. The increase of the daily allowance when he sees fit. Ch. xlii prescribes the hours of the meals, which are to vary according to the time of year. Ch. xliii enjoins the reading of the "Conferences" of Caesarius or some other edifying book in the evening before Compline and orders that after Compline the strictest silence shall be observed until the following morning. Ch. xliii-xlv relate to minor faults, such as coming late to prayer or meals, and impose various penalties for such transgressions. Ch. xlvii enjoins on the abbots and their brethren to "be the last to blame". Ch. xlviii honors God in choir, and of appointing those who are to chant or read. Ch. xlviii emphasizes the importance of manual labour and arranges the time to be devoted to it daily. This varies according to the season, which is apparent only in the observance of Lent, and recommends some voluntary self-denial for that season, with the abbot's sanction. Ch. xlii-lvi contain rules for monks who are working in the fields or travelling. They are directed to join in spirit, as far as possible, with their brethren in the monastery at the regular hours of prayer. Ch. li commands that the oratory be used for purposes of devotion only. Ch. liii is concerned with the treatment of guests, who are "never wanting in a monastery", and who were to be received as "Christ Himself". This Benedictine hospitality is a feature which has in all ages been characteristic of the order. The guests are to be met with due courtesy by the abbot or his deputy, and during their stay they are to be ordered the same food as the monks, but they are not to associate with the rest of the community except by special permission. Ch. liv forbids the monks to receive letters or gifts without the abbot's leave. Ch. lv regulates the clothing of the monks. It is to be sufficient in both quantity and quality and to be suited to the climate and locality, according to the discretion of the abbot, but at the same time it must be as plain and cheap as is consistent with due economy. Each monk is to have a change of garments, to all of which clothing he shall be supplied with clothes of rather better quality. The old habits are to be put aside for the poor. Ch. lvi directs that the abbot shall take his meals with the guests. Ch. lvii enjoins humility on the part of the abbot, who must not be in the least interested in that which is done to him. Finally, Ch. lviii lays down rules for the admission of new members, which is not to be made too easy. These matters have since been regulated by the Church, but in the main St. Benedict's Rule is followed.
is always free to depart. If, after twelve months' probation, he still perseveres, he may be admitted to the vows of Stability, Conversion of Life, and Obedience, by which he binds himself for life to the monastery of his profession. Ch. lxx allows the admission of brothers to the abbey under certain conditions. Ch. lx regulates the position of priests who may desire to join the community. They are charged with setting an example of humility to all, and can only exercise their priestly functions by permission of the abbot. Ch. lxiii provides for the reception of strange monks as guests, and for their admission if desirous of joining the community. Ch. lxiii empowers the abbot to choose certain of his monks for ordination, which, however, shall not give them any higher rank in the community, unless perchance they be promoted for special merits. Ch. lxiii lays down that precedence in the community shall be determined by the date of admission, merit of life, or the appointment of the abbot. Ch. lxiv orders that the abbot be elected by his monks and that he be chosen for his charity, zeal, and discretion. Ch. lxv allows the appointment of a provost, or prior, if need be, but warns such a one that he is to be entirely subject to the abbot and may be dismissed, deposed, or expelled for misconduct. Ch. lxvi gives the abbot the power to lower the appointment of a person, and recommends that each monastery should be, if possible, self-contained, so as to avoid the need of intercourse with the outer world. Ch. lxvii gives instructions as to the behaviour of a monk who is sent on a journey. Ch. lxviii forebids that all shall cheerfully attempt to do whatever is commanded them, however hard it may seem. Ch. lxix forbids the monks to defend one another. Ch. lxx prohibits them from striking one another. Ch. lxxi encourages the brethren to be obedient not only to the abbot and in consents made with regard to what the monks of Egypt would have looked upon as luxuries. A few comparisons between the customs of these latter and the prescriptions of St. Benedict's Rule will serve to bring out more clearly the extent of his changes in this direction.

Characteristics of the Rule.—In considering the leading characteristics of this Holy Rule, the first that must strike the reader is its wonderful discretion and moderation, its extreme reasonableness, and its keenness of eye and capable of detecting weak spots in the weaknesses of human nature. Here are no excesses, no extraordinary asceticism, no narrow-mindedness, but rather a series of sober regulations based upon sound common-sense. We see these qualities displayed in the deliberate elimination of LXXIV. and in the exhortation to seal and fraternal charity; and LXXIII. is an epilogue declaring that this Rule is not offered as an ideal of perfection, but merely as a means towards godliness and is intended chiefly for beginners in the spiritual life.

With regard to food, the Egyptian ascetics reduced it to a minimum, many of them eating only twice or thrice in the week, whilst Cassian describes a meal consisting of parched vetches with salt and oil, three cups of water, and a cup of water for a "recept" (Coll. viii. 1). St. Benedict, on the other hand, though he restricts the use of flesh-meat to the sick, orders a pound of bread daily and two dishes of cooked food at each meal, of which there were two in summer and three in winter. He also allows a moderate allowance of wine, though admitting that it should not properly be the drink of monks (Ch. xli). As to clothing, St. Benedict's provision that habits were to fit, to be sufficiently warm, and not too old, was in great contrast to the poverty of the Egyptian monasteries. A look at the contemporary saints should be so poor that if left on the road no one would be tempted to take them (Apophthegmata, in P. G., LXXV, 360). In the matter of sleep, whereas the solitaries of Egypt regarded its diminution as one of their most valued forms of austerity, St. Benedict ordered from six to eight hours of unbroken sleep a day, with the addition of a siesta in summer. Further, Egyptian monks observed the custom of resting in the shade, on the bare ground, with stones or mats for pillows, and often even sitting or merely reclining, as directed in the Paehomian Rule, whilst Abbot John was unable to mention without shame the finding of a blanket in a hermit's cell (Cassian, Coll. viii. 6). St. Benedict, however, allowed not only a blanket but also a coverlet, a mattress, and a pillow to each monk. This comparative liberalism with regard to the necessaries of life, though plain and meagre perhaps, if tested by modern notions of comfort, was far greater than amongst the Italian poor of the sixth century or even amongst many of the European peasantry at the present day. St. Benedict's aim seems to have been to keep the bodies of his monks in a healthy condition by means of proper clothing, sufficient food, and ample sleep, so that they might thereby be more fit for the due performance of the Divine Office and be freed from all that distracting rivalry in asceticism which has already been mentioned. There was, however, no desire on the part of St. Benedict to lower the standard of life, and the great sacrifice that the adoption of the monastic life entailed, but rather the intention of bringing it into line with the altered circumstances of Western environment, which necessarily differed much from those of Egypt and the East. The wisdom and skill with which he did this is evident in every page of the Rule, so much so that Bossuet was able to call it "an epitome of Christianity, a learned and mysterious abridgment of all the doctrines of the Gospel, all the institutions of the Fathers, and all the Counsels of Perfection".

St. Benedict perceived the necessity for a permanent and uniform rule of government in place of the arbitrary and variable choice of models furnished by the lives and maxims of the Fathers of the Desert. And so we have the characteristic of collective, exercised in his insistence on the common life, as opposed to the individualism of the Egyptian monks. One of the objects he had in view in writing his Rule was the extirpation of the Saramites and Gervagiates, and he stresses the danger of these in his first chapter and of whose evil lives he had probably had painful experience during his early days at Subiasso. To further this aim he introduced the vow of Stability, which became the guarantee of success and pauperisation. It is only another example of the family idea that pervades the entire Rule, by means of which the members of the community are bound together by a family tie, and each takes upon himself the obligation of persevering in his monastery until death, unless sent elsewhere by his superiors. It secures to the community as a whole, and to every member of it individually, a share in all the fruits that may arise from the labours of each monk, and it gives to each of them that strength and vitality which necessarily result from being one of a united family, and not being, in any way and all pursuing the same end. Thus, whatever the monk does, he does it not as an independent being but as part of a larger organization, and the community itself becomes one united whole rather than a mere collection of independent members. The Vow of Conversion of Life indicates the personal striving after perfection that must be the aim of every Benedictine monk. All the legislation of the Rule, the constant repression of self, the conforming of one's every action to a definite standard, and the threefold plan of setting aside the first thirty days of each month, the end of one's days, is directed towards "putting off the old man and putting on the new", and thereby
accomplishing that consensus morum which is inseparable from a life-long perseverance in the maxims of the Rule. The practice of obedience is a necessary feature in St. Benedict's idea of the religious life, if not indeed its very essence. Not only is it a prescribed duty of the Rule devoted to it, but it is repeatedly referred to as a guiding principle in the life of the monk; so essential is it that it is the subject of a special vow in every religious institute, Benedictine or otherwise. In St. Benedict's eyes it is a positive work, a good, with which the whole work of salvation is bound together, for he calls it labor obediencie (Prologue). It is to be cheerful, unquestioning, and prompt; to the abbot chiefly, who is to be obeyed as holding the place of Christ, and also to all the brethren according to the dictates of fraternal charity, as being 'the path that leads to God' (Ch. Lxxi). It is likewise extended to hard and even impossible things, the matter being at least attempted in all humility. In connection with the question of obedience there is the further question as to the system of government embodied in the Rule. The life of the community centres round the abbot as the father of the family. Much latitude with regard to details is left to his discretion and judgment", but this power, so far from being absolute or unlimited, is safeguarded by the restraint imposed on his will by the will of his brethren—either the seniors only or else the entire community—upon all matters affecting their welfare. And on the other hand, wherever there seems to be a certain amount of liberty left to the monks themselves, this, in turn, is protected against indecency by the repeated insistence on the necessity for the abbot's sanction and approval. The vows of Poverty and Chastity, though not explicitly mentioned by St. Benedict, as in the rules of other orders, are yet implied so clearly as to form an indispensable and essential part of the law for which he legislates. Thus by means of the vows and the practice of the various virtues necessary to their proper observance, it will be seen that St. Benedict's Rule contains not merely a series of laws regulating the external details of monastic life, but also all the principles of perfection according to the Evangelical Counsels.

With regard to the obligation or binding power of the Rule, we must distinguish between the statutes or precepts and the counsels. The former are those laws which either command or prohibit in an absolute manner, and by the latter those that are merely recommendations. It is generally held by commentators that the precepts of the Rule bind only under the penalty of venial sin, and the council of the Church, and the regulations of the Constitutions of the different monastic congregations must be taken into consideration in judging of any particular case.

III. Practical Working of the Rule.—No higher testimony as to the inherent excellencies of the Rule can be adduced than the results it has achieved in Western Europe and elsewhere; and no more striking quality is exhibited by it than its adaptability to the ever-changing requirements of time and place since St. Benedict's days. Its enduring character is the highest testimony to the wisdom of the Rule. For four centuries it has been the guiding light of a numerous family of religious, men and women, and it is a living code at the present day, just as it was a thousand years ago. Though modified, it has been adapted, from the peculiar necessities and conditions of various ages and countries, by reason of its wonderful elasticity its principles still remain the same, and it has formed the fundamental basis of a great variety of other religious bodies. "It has merited the encomiums of councils, popes, and commentators, and its vitality is as vigorous at the present day as it ever was. To St. Benedict's work and to St. Benedict's design that his spiritual descendant should make a figure in the world as author or statesmen, as preservers of pagan literature, as pioneers of civilization, as revivers of agriculture, or as a churchman, or as both, is one of the circumstances brought into all these spheres. His sole idea was the moral and spiritual training of his disciples, and yet in carrying this out he made the cloister a school of useful workers, a real refuge for society, and a solid bulwark of the Church (Dudder, Gregory the Great, II, ix). The Rule, instead of restricting the monk to one particular form of work, makes it possible for him to do almost any kind of work, and that in a manner spiritualized and elevated above the labour of merely secular craftsmen. In this lies one of the secrets of its success.

The results of the fulfilment of the precepts of the Rule are abundantly apparent in history. That of manual labour, for instance, which St. Benedict laid down as absolutely essential for his monks, has lasted down to the present day and is a glory which are the glory of the Christian world. Many cathedrals (especially in England), abbeys, and churches, scattered up and down the countries of Western Europe, were the work of Benedictine builders and architects. The cultivation of the soil, encouraged by St. Benedict, was another form of labour to which his followers gave themselves without reserve and with conspicuous success, so that many regions have owed much of their agricultural prosperity to the skilful husbandry of the sons of Benedict. Another life for which the monks were devoted daily to systematic reading and study, have given to the world many of the foremost scholars and writers, so that the term "Benedictine erudition" has been for long centuries a byword indicative of the learning and laborious research fostered in the Benedictine cloister. The regulations regarding the reception and education of children, moreover, were the germ from which sprang up a great number of famous monastic schools and universities which flourished in the Middle Ages.

It is true that as communities became rich and consequently less dependent upon their own labours for support, the primitive fervour for the Rule diminished, and for this reason grave charges of corruption and absolute departure from monastic ideals have been made against the monks. But, although it is impossible to deny that the many reforms that were initiated seem to give colour to this view, it cannot be admitted that the Benedictine Institute, as a whole, ever became really degenerate or fell away seriously from the ideals established by its legislator. Individual failures there certainly were, as well as mitigations of rule, from time to time, but the loss of fervour in one particular monastery no more compromises all the other monasteries of the same country than the sin of one individual monk reflect necessarily upon the rest of the community to which he belongs. So, whilst admitting that the rigour of the Rule has varied at different times and in different places, we must, on the other hand, remember that modern historical research has thrown a web of light upon the real nature of the Rule, and has removed a web of false and distorted interpretations of the Rule itself. The fact that the Benedictines still glory in their Rule, guard it
with jealousy, and point to it as the exemplar according to which they are endeavouring to model their lives, is in itself the strongest proof that they are still alive in its spirit, though recognizing its latitude of application and its adaptability to various conditions.

Montalembert, Monks of the West (1853), IV; Theology of the Monks (London, 1896); Doyle, The Teaching of St. Benedict (London, 1887); Doeken, Gregory the Great (London, 1865); Butler, Lives of the Saints (London, 1886); Butler, History of the Popes (London, 1886); etc.

Commentaries.—Warnefrid, MS (Paris, 1880); Migeon (Paris, 1837); Marmore (Paris, 1836), also in P. L. LXVI, etc.; Calmet, Paris, 1754; Marbillon, Prayers to the Saints and Martyrs (London, 1833); etc.

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order to fulfill a vow went on a pilgrimage to the Holy Land. Wadding says that he was a man of most distinguished parts and great culture, having thoroughly mastered the learning of his day and being especially conversant with the Hebrew, Greek, and Latin tongues. In 1599 the first edition of his "Somme des pêchés et le remède d'icieux comprenant tous les foyers du mal;" published in Paris and was immediately in great demand among confessors, for we learn that after having been revised, corrected, and augmented by the Theological Faculty of Paris it reached its fifteenth edition. He also wrote "La complaisante victoire de la Sainte Vierge," which tells of a remarkable exorcism in the church of the Cordeliers at Lyons. His remains were interred in the Friary at Laval.

Wadding, Annales minor., ad ann. 1596, IV; Shibawai, Supp. ad script. O. M. (Rome, 1866).

ANDREW EGAN.

Benedict Joseph Labre, Saint, b. 26 March, 1748, at Amettes in the Diocese of Boulogne, France; d. in Rome, 16 April, 1783. He was the eldest of fifteen children. His parents, Jean-Baptiste Labre and Marie Grandrieu, were of the lower class and so were able to give to their numerous offspring considerable opportunities in the way of education. His early training he received in his native village in a school conducted by the vicar of the parish. This was during the period of his life written by his confessor, Marconi, and that contained in the one compiled from the official processes of his beatification are at one in emphasizing the fact that he exhibited a seriousness of thought and demeanour far beyond his years. Even at that tender age he had begun to show a marked predilection for the spirit of mortification, with an aversion for the ordinary childish amusements, and he seems from the very dawning of reason to have had the liveliest horror for even the smallest sin. All this we are told was coexistent with a frank and open demeanour and a fund of cheerfulness which remained unabated to the end of his life. At the age of twelve his education was taken over by his paternal uncle, François-Joseph Labre, curé of Erin, with whom he then went to live. During the six following years which he spent under his uncle's roof, he made considerable progress in the study of Latin, history, etc. but found himself unable to conquer a constantly growing distaste for any form of knowledge which did not make directly for union with God. A love of suppression of austerities, and devotedness to his religious exercises were discernible as distinguishing features of his life at this time and constitute an intelligible prelude to his subsequent career. At the age of sixteen he resolved to embrace a religious life as a Trappist, but having on the advice of his uncle returned to Amettes to submit his design to his parents for their approval he was unable to win their consent. He therefore resumed his sojourn in the rectory at Erin, redoubling his penances and exercises of piety and in every way striving to make ready for the life of complete self-denial to which the voice within his soul seemed to be calling him.

After the heroic death of his uncle during an epidemic in September, 1766, Benedict, who had dedicated himself during the course to the service of the sick and dying, returned to Amettes in November of the same year. His absorbing thought at this time was still to become a religious at La Trappe, and his parents fearing that further opposition would be useless, yielded to the will of God and consented to his proposal to enter the cloister. It was suggested, however, by his maternal uncle, the Abbé Vincent, that application be made to the Carthusians at Val-Sainte-Aldegonde rather than to La Trappe. Benedict's petition at Val-Sainte-Aldegonde was unsuccessful, but he was directed to another monastery of the same order at Neuvill. There he was told that as he was not yet twenty there was no hurry, and that he must first learn plainchant and logic. During the next two years he applied twice unsuccessfully to be received at La Trappe and was for six weeks as a postulant with the Carthusians at Neuvill; he finally sought and obtained admission to the Cistercian Abbey of Sept-Fonts. He stayed at Sept-Fonts during which his exactness in religious observances and humility endeared him to the whole community, his health gave way, and it was decided that his vocation lay elsewhere. In accordance with a resolve formed during his convalescence he then set out for Rome. From Chieti in Piedmont he wrote to his parents a letter which proved to be the last they would ever receive from him. In it he informed them of his design to enter some one of the many monasteries in Italy noted for their special rigour of life. A short time, however, after the letter was dispatched he seems to have had an internal illumination which set at rest forever any doubts he might have as to what his method of living was to be. He then understood that it was God's will that he should return to his native country, try, his parents, and whatever is flattering in the world to lead a new sort of life, a life most painful, most penitential, not in a wilderness nor in a cloister, but in the midst of the world, devoutly visiting as a pilgrim the shrines of the saints, and of the image of God. He set forward on his life's journey clad in an old coat, a rosary about his neck, another between his fingers, his arms folded over a crucifix which lay upon his breast. In a small wallet he carried a Testament, a breviary, which it was his wont to recite daily, a copy of the "Imitation of Christ," and some other pious books. Clothing other than that which covered his person he had none. He slept on the ground and for the most part in the open air. For food he was satisfied with a piece of bread or some herbs, frequently taken but once a day and either provided by charity or gotten from some refuse heap. He never asked for alms and was anxious to give away to the poor whatever he received in excess of his scanty wants.

Thus bred, a generally, his thirteen remaining years of his life were spent in pilgrimages to the more famous shrines of Europe. He visited in this way Loreto, Assisi, Naples, Bari, Fabriano in Italy; Einsiedeln in Switzerland; Compostella in Spain; Paray-le-Monial in France. The last six years he spent in Rome, leaving it only once a year to visit the Holy House of Loreto. His unremittent and ruthless self-denial, his unaffected humility, hesitating obedience and perfect spirit of union with God in prayer disarmed suspicion not unnaturally aroused as to the genuineness of a divine call to so extraordinary a way of existence. Literally worn out by his sufferings and austerities, on the 16th of April, 1783, he sank down on the steps of the church of Santa Maria dei Monti in Rome and utterly exhausted, was carried to a neighbouring hospital where he died. His death was followed by a multitude of unequivocal miracles attributed to his intercession. The life written by his confessor, Marconi, an English version of which bears the date of 1785, witnesses to 136 miracles performed with his intercession from 6 July, 1783. So remarkable, indeed, was the character of the evidence for some of the miracles that they are said to have had no inconsiderable part in finally determining the conversion of the celebrated American convert, Father John Thayer, of Boston, who was in Rome at the time of the saint's death.
Benedict was proclaimed Venerable by Pius IX in 1859 and canonized by Leo XIII 8 December, 1881. His feast is kept on the 18th of April, the day of his death.

Benedictine Order, The, comprises monks living under the Rule of St. Benedict, and commonly known as "black monks". The order will be considered in this article under the following sections: I. History of the Order; II. Condition of the Order; III. Influence and Work of the Order; IV. Present Condition of the Order; V. Benedictines of Special Distinction; VI. Other Foundations Originating from, or Based upon, the Order.

I. History of the Order. The term Order as here applied to the spiritual family of St. Benedict is used in a sense differing somewhat from that in which it is applied to other religious orders. In its ordinary meaning the term implies one complete religious family, made up of a number of monasteries, all of which are subject to a common superior or "general" who usually resides either in Rome or in the mother-house of the order, if there be one. It may be divided into various provinces, according to the countries over which it is spread, each provincial being immediately subject to the general, just as the superior of each house is subject to his own provincial. This system of centralized authority has never entered into the organization of the Benedictine Order. There is no general or common superior over the whole order other than the pope himself, and the order consists, so to speak, of what are practically a number of orders, called "congregations", each of which is autonomous; all are united, not under the obedience to one general superior, but only by the spiritual bond of allegiance to the same Rule, which may be modified according to the circumstances of each particular congregation. It is in this latter sense that the term Order is applied in this article to all monasteries professing to observe St. Benedict's Rule.

Beginnings of the Order. St. Benedict did not, strictly speaking, found an order; we have no evidence that he ever contemplated the spread of his Rule to any monasteries besides those which he had himself established. Subiaco was his original foundation and the cradle of the institute. From St. Gregory we learn that twelve other monasteries in the vicinity of Subiaco also owed their origin to him, and that when he was obliged to leave that neighbourhood he founded the celebrated Abbey of Monte Cassino, which eventually became the centre whence his rule and institute spread. These fourteen are the only monasteries of which there is any reliable evidence of having been founded during St. Benedict's lifetime.

The tradition of St. Placid's mission to Sicily in 534, which first gained general credit in the eighth century, though accepted as genuine by such writers as Mabillon and Ruinart, is now generally admitted to be mere romance. Very little more can be said in favour of the supposed introduction of the Benedictine Rule into Gaul by St. Maurus in 542, though it also has been strenuously upheld by many responsible writers. At any rate, evidences for it are so extremely doubtful that it cannot be seriously regarded as historical. There is reason for believing that it was the third Abbot of Monte Cassino who began to spread a knowledge of the Rule beyond the circle of St. Benedict's own foundation. It is at least certain that when Monte Cassino was sacked by the Lombards about the year 880, the monks fled to Rome, where they were housed by Pope Pergius II in a monastery adjoining the Lateran Basilica. There, in the very centre of the ecclesiastical world, they remained for upwards of a hundred and forty years, and it seems highly probable that this residence in so prominent a position constituted an important factor in the diffusion of knowledge of Benedictine monachism. It is generally agreed also that when Gregory the Great embraced the monastic state and converted his family palace on the Celian Hill into a monastery dedicated to St. Andrew the Apostle, it was the Benedictine form of monachism that he adopted there.

It was from the monastery of St. Andrew in Rome that St. Augustine, the prior, and his forty companions set forth in 595 on their mission for the evangelization of England, and with them St. Benedict's idea of the monastic life first emerged from Italy. The arguments and authorities for this statement have been admirably marshalled and estimated by Reyner in his "Apostolatus Benedictinorum in Anglia" (Douai, 1626), and his proofs have been adjudged by Mabillon to amount to demonstration. [Cf. Butler, "Was St. Augustine a Benedictine" in Downside Review, III (1884).] At their various stopping places during the journey through France the monks left behind them traditions concerning their rule and form of life, and probably also some copies of the Rule, for we have several evidences of its
having been gradually introduced into most of the chief monasteries of Gaul during the seventh century. Lérins, for instance, one of the oldest, which had been founded by St. Honoratus in 375, probably received its first knowledge of the Benedictine Rule from the visit of St. Augustine and his companions in 596. Dismayed by the account they had heard of the ferocity of the English, the missionaries had sent their leader back to Rome to implore the pope to allow them to abandon the object of their journey. During his absence they remained at Lérins. Not long after their departure, Agyulp, Abbot of the latter place, was called in to restore the discipline and he probably introduced the full Benedictine observance; for when St. Benedict Biscop visited Lérins later on in the seventh century he received the Benedictine habit and tonsure from the hands of Abbot Agyulp. Lérins continued through several centuries to supply from its monks bishops for the chief churches of Southern Gaul, and to them perhaps may be traced the general diffusion of St. Benedict's Rule throughout that country. There, as also in Switzerland, it had to contend with and supplement the Celtic traditions. The Irish or Celtic Rule introduced by St. Columbanus and others. In some monasteries the two rules were amalgamated, or practised side by side. Gregory of Tours says that at Aigues, in the sixth century, the monks "followed the rules of Basili, Cassian, Cesarious, and other fathers, taking and using whatever seemed proper to the conditions of time and place" and doubtless the same liberty was taken with the Benedictine Rule when it reached them. In other monasteries it entirely supplanted the earlier codes, and had by the end of the eighth century so completely superseded them throughout France that Charlemagne could gravely doubt whether monks of any kind had been possible before St. Benedict's time. The authority of Charlemagne and of his son, Louis the Pious, did much, as we shall presently see, towards propagating the principles of the Father of western monachism.

St. Augustine and his monks established the first English Benedictine monastery at Canterbury soon after their arrival in 597. Other foundations quickly followed as the Benedictine missionaries carried the light of the Gospel with them throughout the length and breadth of the land. It was said that St. Benedict seemed to have taken possession of the country as his own, and the history of his order in England is the history of the English Church. Nowhere did the order link itself so intimately with people and institutions, secular as well as religious, as in England. Through the influence of saintly men, Wilfrid, Benedict Biscop, and Dunstan, and in the north, when once the Easter controversy had been settled and the Roman supremacy acknowledged (Synod of Whithby, 664), it was adopted in most of the monasteries that had been founded by the monks and by the missionary order from Iona. Many of the episcopal sees of England were founded and governed by the Benedictines, and no less than nine of the old cathedrals were served by the black monks of the priories attached to them. Even when the bishop was not himself a monk, he held the place of titular abbot, and the community formed his chapter.

Germany owed its evangelization to the English Benedictines. St. Boniface, who preached the Faith there in the seventh and eighth centuries and founded several celebrated monasteries. From thence spread, hand in hand, Christianity and Benedictine monasticism, to Denmark and Scandia, and to the Faroe Islands. In Spain, monasteries had been founded by the Visigothic kings as early as the latter half of the fifth century, and it was probably some two or three hundred years later that St. Benedict's Rule was adopted. Mabillon gives 640 as the date of its introduction into that country (Acta Sanctorum O. S. B., sec. 1, pref. 74), but his conclusions on this point are not now generally accepted. In Switzerland the disciples of Columbanus had founded monasteries early in the seventh century, two of the best known being St. Gall's, established on the site of the name, and Disentis (612), founded by St. Sigisbert. The Cluniac rule was not entirely supplanted by that of St. Benedict until more than a hundred years later, when the change was effected chiefly through the influence of Peh, abbot of Cluny. Benedictine observance still prevailed for another century or two. At the time of the Reformation there were nine Benedictine houses in Ireland and six in Scotland, besides numerous abbeys of Cistercians.

Benedictine monasticism never took such deep root in the eastern provinces of the Roman Empire as it had in the West. The Bohemians and the Poles, nevertheless, owed their conversion respectively to the Benedictine missionaries Adalbert (d. 997) and Casmir (d. 1058), whilst Bavaria and what is now the Austrian Empire were evangelized first by monks from Gaul in the seventh century, and later on by St. Boniface and his disciples. A few of the larger abbeys founded in these countries during the ninth and tenth centuries still exist, but the number of foundations was always small in comparison with those farther west. It is true that the Benedictine Rule never penetrated in early times, and the great schism between East and West effectually prevented any possibilities of development in that direction.

Early Constitutions of the Order.—During the first four or five centuries after the death of St. Benedict there existed no organic bond of union amongst the various abbey churches other than the Rule itself and obedience to the Holy See. According to the holy legislator's provisions each monastery constituted an independent family, self-contained, autonomous, managing its own affairs, and subject to no external authority except that of the local diocesan bishop, whose powers of control were, however, limited to certain specific occasions. The earliest departures from this system occurred when several of the greater abbeys began sending out offshoots, under the form of daughter-houses retaining some sort of dependence upon the mother abbey from which they sprang. This mode of propagation, together with the various re-forms that began to appear in the eleventh and succeeding centuries, paved the way for the system of independent congregations, still a feature peculiar to the Benedictine Order.

Reforms.—A system which comprised many hundreds of monasteries, and many thousands of monks, spread over a number of different countries, without any unity of organization; which was exposed,
moreover, to all the dangers and disturbances inseparable from those troublous times of kingdom-making; such a system was inevitably unable to keep worldliness, and even worse vices, wholly out of its midst. Hence it cannot be denied that the monks often failed to live up to the monastic ideal and sometimes even fell short of the Christian and moral standards. There were failures and scandals in Benedictine history, just as there were declensions from the right path outside the cloister, for monks are, after all, but men. But there does not seem ever to have been a period of widespread and general corruption in the order. Here and there the members of some particular house allowed abuses and relaxations of rule to creep in, so that they seemed to be falling away from the true spirit of their state, but whenever such did occur they soon called forth efforts for a restoration of primitive austerity; and these constantly recurring reform movements form one of the surest evidences of the vitality which has pervaded the Benedictine Institute throughout its entire history. It is important to note, moreover, that none of the reforms ever achieved any measure of success came invariably from within, and were not the result of pressure from outside the order.

The first of the reforms directed towards confederating the monastic houses of a single kingdom was in the ninth century by Benedict of Aniane under the auspices of Charlemagne and Louis the Pious. Though a Benedictine himself, born in Aquitaine and trained at Saint-Seine near Dijon, Benedict was imbued with the rigid austerity of the East, and in his Abbey of Aniane practised a mode of life that was severe in the extreme. Over Louis he acquired an ascendency which grew stronger as years went on. At his instigation Louis built for him a monastery adjoining his own palace at Aix-la-Chapelle, which was intended to serve as a model according to which all others were to be reformed, and to bring about this end Benedict was invested with a general authority over all the monasteries of the empire. Absolute uniformity of discipline, observance, and habit, after the pattern of the royal monastery, was then the general scheme which was launched at an assembly of all the abbots at Aachen (Aix-la-Chapelle) in 817 and embodied in a series of eighty capitula passed by the meeting. Though by reason of the very minuteness of these capitula, which made them at first almost unworkable, and the absence of centralized authority lasted only for the lifetime of Benedict himself, the capitula (printed in full in Herrgott, "Vetus Disciplina Monastica," Paris, 1726) were recognized as supplying a much needed addition to St. Benedict's Rule concerning points not sufficiently provided for therein, and as filling much the same place as the approved Constitutions of a monastery or congregation do now.

A century later, in 910, the first real reform that produced any widespread and general effect was commenced at the Abbey of Cluny in Burgundy, under St. Berno, its first abbot. The object was an elaboration of the Benedictine ideal, for the uniform preservation of which a highly centralized system of government was required. There was a system of centralization, except as suggested by St. Benedict of Aniane, was introduced. It was in fact the establishment of a veritable order, in the common acceptance of that term, within the Benedictine family, the abbey of Cluny retaining an actual headship of the order, differing, however, from the others only by priors as his vicars. For two centuries or more Cluny was probably the chief religious influence in the Latin Church, as it was also the first abbey to obtain exemption from episcopal oversight. To it, and through it, the successors the congregation grew space, partly by founding new houses and partly by incorporating those already existing, so that by the twelfth century Cluny had become the centre and head of an order embracing some 314 monasteries in all parts of Europe, France, Italy, the Empire, Lorraine, Spain, England, Scotland, and Poland. Although the congregation had its own constitutions and was absolutely autonomous, its members always claimed to be an order. The abbeys were actually recognized as real Benedictines; hence it was not strictly a new order but only a reformed congregation within the order. (See Cluny.)

Following the example of Cluny, foundations of several other reformes were initiated from time to time in different parts during the next three centuries, which while taking the Rule of St. Benedict as a basis, aimed frequently at a greater austerity of life than was practised by the black monks or contemplated by the holy Rule. Some were even semi-eremitical in their constitution, and one—Fontevrault—consisted of double monasteries, the religious of both sexes being under the rule of one of the abbesses. In dealing with these reformed congregations a distinction must be made between those which, like Cluny, continued to be considered as part of the main Benedictine body, and those which constituted practically a new independent order, like Citeaux, and have always been looked upon as outside the Benedictine confederation, though still professing the Rule of St. Benedict in some form or other. Those of the former category are treated here, since they and their successors constituted the order as we understand it at the present day. In the latter class the most important were Camaldoli (1009), Vallombrosa (1039), Grammont (1076), Citeaux (1089), Fontevrault (1099), Savigny (1112), Monte Vergine (1119), Sylvesterins (1291), Celestines (1254), and Olivetans (1319). All of these will be detailed in detail under the respective titles.

The influence of Cluny, even in monasteries which did not join its congregation or adopt any of the other reforms mentioned above, was large and far-reaching. Many such abbeys, including Subiaco and Monte Cassino, adopted its customs and practices, and modelled their life and spirit according to the example it set. Monasteries such as these often became in turn the centres of revival and reform in their respective neighbourhoods, so that during the tenth and eleventh centuries there arose several free unions of monasteries based on a uniform observance derived from a central abbey. These unions, the germ of the congregational system which developed later on, deserve a somewhat detailed discussion here. In England there had been three distinct efforts at systematic organization. The various monasteries founded by St. Augustine and his fellow-monks had preserved some sort of union, as was only natural with new foundations in a pagan country proceeding from a common source of origin. As Christianity spread through the land this necessity
for mutual dependence diminished, but when St. Benedict Bishop came to England with Archbishop Theodore in 669, it fell to him to foster a spirit of uniformity amongst the various Benedictine monasteries then existing. In the eighth century, Dunstan set himself to reform the English monastic houses on the model of Fleury and of what he had seen successfully carried out at Ghent during his exile in Flanders. With his co-operation St. Ethelwold brought out his "Concordia Regulataria", which is interesting as an early attempt to procure a uniform observance in all the monasteries of a nation. A century later Lanfranc continued the same idea by issuing a series of statutes regulating the life of the English Benedictines. It should be noted here that these several attempts were directed only towards securing outward uniformity, and that as yet there was apparently no idea of a congregation, properly so called, with a central source of all legislative authority. In France the abbeys of Fleury, Marmoutier, St. Benignus (Dijon), St. Denis, Chaise-Dieu (Auvergne), St. Victor (Marseilles), St. Claude, Lérins, Saune-Majour, Tiron, and Val-des-Choux, were all centres of larger or smaller groups of houses, in each of which there was uniformity of rule as well as more or less dependence upon the chief house. Fleury adopted the Cluniac reform, as did also St. Benignus of Dijon, though without subjecting it to that organization; and all were eventually absorbed by the congregation of St. Maur in the seventeenth century, excepting St. Claude, which preserved its independence until the Revolution, Val-des-Chaux, which became Cistercian, and Lérins, which in 1505 joined the Italian congregation under St. Benedictus of Padua. In Italy the chief groups had their centres at Cluse in Piedmont, at Fonte Avellana, which was united to the Camaldolese congregation in 1569, La Cava, which joined the congregation of St. Justinia in the fifteenth century, and Sasso-Vivo, which was suppressed as a separate federation in the same century and its forty houses united to other congregations of the Benedictine family. The monasteries of Germany were divided chiefly between Fulda and Hirsau, both of which eventually joined the Bursfeld Union. (See BURSVELD.) In Austria, the Salzburg was divided into two groups of monasteries, the abbey of Melk (Molek or Melek) and Salzburg being the chief houses. They continued thus until well into the seventeenth century, when systematic congregations were organized in compliance with the fifteenth century St. decrees, as will be described in due course. Other free unions, for purposes of mutual help and similarity of discipline, were to be found also in Scotland, Scandinavia, Poland, Hungary, and elsewhere, in which the same idea was carried out, but not as much a congregation in its latter sense, with a centralized form of government, as a mere banding together of houses for the better maintenance of rule and policy.

Notwithstanding all these reform movements and unions of monasteries, a large number of Benedictine abbeys in different countries retained to the end of the twelfth century, and even later, their original independence, and this state of things was only terminated by the regulations of the Fourth Lateran Council, in 1215, which were to change materially the whole trend of Benedictine polity and history. By the twelfth canon of this council it was decreed that the chalets of each ecclesiastical province were to unite into a congregation. The abbots of each province or congregation were to meet in chapter every third year, with power to pass laws binding on all, and to appoint from among their own number "visitors" who were to make canonical visitations of the monasteries and to report upon their condition to the ensuing chapter. In each congregation one of the abbots was to be elected president, and the one so chosen presided over the triennial chapter and exercised a certain limited and well-defined authority over the houses of his congregation, in such a way as not to interfere with the independent authority of each abbot in his own monastery. England was the first and for some time the only country to give this new arrangement a fair trial of the fruit. The first "Benedictins" by Benedict XII, in 1336, that other countries, somewhat tardily, organized their national congregations in conformity with the designs of the Lateran Council. Some of these have continued to the present day, and this congregational system is now, with very few exceptions and some slight variations in matters of detail, the normal form of government throughout the order.

Progres of the Order.—At the time of this important change in the constitution of the order, the black monks of St. Benedict were to be found in almost every country of Western Europe, including Iceland, where they had two abbeys, founded in the twelfth century, and from which missionaries had penetrated even into Greenland and the lands of the Eskimo. At the beginning of the fourteenth century the order is estimated to have comprised the enormous number of 37,000 monasteries. It had up to that time given to the Church no less than 24 popes, 200 cardinals, 7,000 archbishops, 15,000 bishops, and over 1,000,000 monks, well enrolled among the members 20 emperors, 10 empresses, 47 kings, and 50 queens. And these numbers continued to increase by reason of the additional strength which accrued to the order from its congregation under St. Benedictus in the fourteenth century the Reformation and the religious wars spread havoc amongst its monasteries and reduced their number to about 5,000. In Denmark, Iceland, and Sweden, where several houses had joined the German (Bursfeld) Union, the order was entirely obliterated by the Lutherans about 1551 and its property confiscated by the crown. The arbitrary rule of Joseph II of Austria (1765-90) and the French Revolution and its consequences completed the work of destruction, so that in the early part of the nineteenth century the number fell to less than a hundred, in America the order and its subdivisions, or, including affiliated congregations and convents of nuns, a total of nearly seven hundred. These revivals and examples of expansion will now be treated in detail under the headings of the various congregations, which will be following the history of the order down to the present day.

(1) The English Congregation.—The English were the first to put into practice the decrees of the Lateran Council. Some time was necessarily spent
in preliminary preparations, and the first general chapter was held at Oxford in 1218, from which time up to the dissolution under Henry VIII the triennial chapters appear to have been held more or less regularly. (Details of these chapters will be found in Keymer, "Apostolatus Benedictinorum"). At this pre-monastic period the see of Canterbury was represented, but in 1338, in consequence of the Bull "Benedictina", the two provinces were united and the English congregation definitely established. This system of the union of houses and provinces had been introduced in the degree with the Benedictine tradition of mutual independence of monasteries, though the Bull "Benedictina" was intended to give some further development to it. In other countries attempts were made from time to time to effect a greater degree of organization, but in England there was never any further advance along the path of centralization. At the time of the dissolution there were in England nearly three hundred houses of black monks, and though the numbers had from one cause or another somewhat increased, the English congregation might be truthfully said to have been in a flourishing condition at the time of the attempt to suppress it in the sixteenth century. The grave charges brought against the monks by Henry VIII's Visitors, though long contested, are still in dispute with the modern historians. This reversal of opinion has been brought about mainly through the researches of such writers as Gasquet (Henry VIII and the English Monasteries, London, new ed., 1896; Eve of the Reformation, London, 1898), and Gairdner (Prefaces to "Calendars of State Papers of Henry VIII"). Throughout the period of suppression the monks were the champions of the old Faith, and when turned out of their homes very few conformed to the new religion. Some sought refuge abroad, others sojourned in priories, established in towns with the hope of a restoration of the former state of things, whilst not a few preferred to suffer lifelong imprisonment rather than surrender their convictions and claims. In Queen Mary's reign there was a brief revival at Westminster, where some of the surviving monks were brought together under Abbot Feckenham in 1556. Of the monasteries professed there during the three years of revived existence, Dom Sigebert Buckley alone survived at the beginning of the seventeenth century; and he, after forty years of imprisonment, when released for St. Michael's, was sent with twenty English habit and affiliated to Westminster Abbey and to the English congregation two English priests, already Benedictines of the Italian congregation. By this act he became the link between the old and the new lines of English black monks, and through him the true succession was perpetuated. About the same time a number of English monks were being trained abroad, mostly in Spain, for the English mission, and these were in 1619 aggregated by papal authority to the English congregation, though the monasteries founded by them had perforce to be situated abroad. St. Gregory's at Douai was established in 1605, St. Lawrence's at Dieulouard in Lorraine in 1606, and St. Edmund's at Paris in 1611. The first two of these communities remained on the continent until driven to England by the French Revolution, but the third has only recently returned. In 1835, by the Bull "Plantata", Pope Urban VIII bestowed upon the restored English congregation every privilege, grant, indulgence, faculty, and other advantages which had belonged to the ancient English congregation and also approved of its members taking an oath by which they bound themselves to labour for the reformation of their country. So zealous were they in this work that during the personal troubles of the twenty-six who suffered martyrdom for the Faith, whilst eleven died in prison. Two other monasteries were added to the congregation, viz., Lamspring in Germany in 1643, and Saint-Malo in Brittany in 1611, the latter, however, being passed over to the French (Maurist) congregation in 1672. In 1785 the monks of Douai were expelled from their monastery by the Revolution, and after many hardships, including imprisonment, escaped to England, where, after a temporary residence at Acton Burnell (near Shrewsbury), they settled in 1814 at Downside in Somerset. The monks of Dieulouard were also driven out at the same time and after some wanderings established themselves in 1802 at Ampleforth in Yorkshire. The monks of St. Edmund's, Paris, not successful in making their escape from France, were dispersed for a time, but when, in 1818, the buildings of St. Gregory's at Douai were recovered by the congregation, the remains of St. Edmund's community reassembled and resumed conventual life there in 1823. For eighty years they continued undisturbed, recruited by English subjects and carrying on their school for English boys, until the Government of the French Republic once more expelled them from their monastery; returning to England, they have established themselves at Woolhampton in Berkshire. The Abbey of Lamspring continued to flourish amongst their own people in Germany, but the Prussian Government in 1802 and the community dispersed. In 1828 a restoration of conventual life in a small way was attempted at Broadway in Worcestershire, which lasted until 1841. The monks then went to other houses of the congregation, though the community was never formally disbanded. Continuity was preserved by the last survivors of Broadway being incorporated in 1876 into the newly founded community of Fort Augustus in Scotland. In 1859 St. Michael's priory, at Belmont, near Hereford, was re-established, but too late to be the others of Pius IX, as a central novitiate and house of studies for the whole congregation. It was also made the pro-cathedral of the Diocese of Newport, the bishop and canons of which are chosen from the English Benedictines, the cathedral-priest acting as provost of the chapter. Up to 1901 Belmont had no community of its own, but only members from the other houses who were resident there either as professors or students; the general chapter of that year, however, decided that novices might be received there. In 1890 Leo XIII raised the three priories of St. Gregory's (Downside), St. Lawrence's (Ampleforth), and St. Edmund's (Douai) to the rank of abbeys, so that the congregation now consists of three abbeys and one cathedral-priory, each with its own community, but Belmont still remains the central novitiate and tyrocinium for all the houses. Besides its regular prelates, the English congregation is, by virtue of the Bull "Plantata" (1835), allowed to perpetuate as titular dignities the nine cathedral-priories which belonged to it before the Reformation, viz., Canterbury, Winchester, Durham, Coventry, Ely, Worcester, Rochester, Norwich, and Bath; to these have been added three more, Peterborough, Gloucester, and Chester, originally Benedictine, but now with a central rank by Henry VIII. Six ancient abbeys also, St. Alban's, Westminster, Glastonbury, Evesham, Bury St. Edmunds, and St. Mary's, York, are similarly perpetuated by privilege granted in 1835. (2) The Cassinosy Congregation.—To prevent confusion it is necessary to point out that there are two congregations of this name. The first, with Monte Cassino as its chief house, was originally known as that of St. Justinus of Pada, and with one exception has always been contained in Italy, though much later an institution and is distinguished by the
title of “Primitive Observance”. What follows relates to the former of these two.

Most of the Italian monasteries had fallen under the influence of Cluny in the tenth and eleventh centuries, and had adopted its customs, but by the end of the fourteenth century the abbey of Subiaco was thoroughly independent of its mother-house and many of the monasteries which had been dependent on Cluny were then, particularly one in which the Cluniac observance was retained. The Abbey of St. Justina at Padua, which had formerly been Cluniac, was, in a very corrupt and ruinous state in 1407 when Gregory XII bestowed it to commendators on the Bishop of Bologna, who, besides desiring reform, introduced some Olivetan monks, but the three remaining Cluniac monks appealed to the Venetian Republic against this encroachment on their rights, with the result that the abbey was restored to them and the Olivetans dismissed. The cardinal resigned the abbey to the pope, who thereupon gave it to Ludovico Barbo, a canon regular of St. George in Alga. He took the Benedictine habit and received the abbatial blessing in 1409. With the help of two Camaldolese monks and two canons of Alga, he instituted a reformed observance, which was quickly adopted in other monasteries as well. Permission was obtained from the pope for these to unite and form a new congregation, the first general chapter of which was held in 1421, when Abbott Baroncelli was elected. The first provinces those that joined were the celebrated abbeys of Subiaco, Monte Cassino, St. Paul’s in Rome, St. George’s at Venice, La Cava, and Parfa. In 1504 its title was changed to that of the “Cassinense Congregation”. Gradually came to embrace all of the chief Benedictine houses of Italy, to the number of nearly two hundred, divided into seven provinces, Rome, Naples, Sicily, Tuscany, Venice, Lombardy, and Genoa. In 1506 the Abbey of Lérins in Provence together with all itsdependencies joined, and a new general system of government was devised, modelled on the Italian republics, by which the autonomy of the individual houses was almost entirely destroyed. All power was vested in a committee of “definitors”, in whose hands were all appointments, from that of president down to the lowest official in the smallest monastery. But in spite of this obvious departure from the Benedictine ideal and the dangers arising from such a system, the congregation continued in considerable prosperity until the wars of the Revolutions and the latter half of the Napoleonic era put a check to its reception of novices and began a series of suppressions which have reduced its numbers enormously and shorn it of much of its former greatness. The formation of the congregation of Primitive Observance from out of its midst has still further diminished the congregation, until it now consists nominally of sixteen monasteries, some entirely without communities, and only three or four with sufficient numbers to keep up full conventual observances.

(3) The Cassinese Congregation of Primitive Observance. — In the year 1831 Abbott Cassotto of Subiaco initiated at Genoa a return to a stricter observance than was then in vogue, and several other monasteries in the Cassinese congregation, including Subiaco itself, desiring to unite in this reforming movement, Pius IX joined all such abbeys into one federation, which was called after its chief house, the “Province of Subiaco”. Before long monasteries in other countries adopted the same reformed observance, and by 1872 this union of monasteries was separated altogether from the original congregation and erected as a new and independent body under the title of the “Cassinese Congregation of Primitive Observance”, which was divided into provinces according to the different countries in which its houses were situated, with the Abbots of Subiaco as abbot-general of the whole federation. (a) The Italian Province dates from the original federation in 1851, and comprises ten monasteries with over two hundred religious. One of these is the Abbey of Monte Vergine, formerly the mother-house of an independent congregation, but which had to be re-established. Another was built at Ramsgate in 1858, when certain English monks at Subiaco obtained permission to make a foundation in England. The Isle of Thanet, hallowed by the memory of St. Augustine’s landing there twelve hundred and sixty years ago, was selected as the site of a church which Augustus Welby Pugin had built at Ramsgate was placed at their disposal. By 1860 a monastery had been erected and full conventual life established. It became a priory in 1880 and in 1896 an abbey. A course of time, in addition to serving several neighbouring missions, the community embarked on work in New Zealand, where Dom Edmund Luck, a Ramsgate monk, was made Bishop of Auckland. They also undertook work in Bengal in 1874, but this has since been relinquished to the secular clergy.

(c) The Belgian Province began in 1858 with the affiliation to Subiaco of the eleventh-century Abbey of Termonde. Affligem followed in 1870, and since then two new foundations have been made in Belgium, and quite recently missionary work has been undertaken in the Tropics. Some have been at Béth fixes in the Cameroons in 1874, and Béth fixes in the Cameroons in 1874, and

(d) The French Province, perhaps the most numerous and flourishing in the congregation, dates from 1859. Jean-Baptiste Murat, a parish priest and founder of a society of diocesan missionaries, became a monk at Subiaco. After his profession there in 1849, he returned to France with two companions and settled at Pierre-qui-Vire, a lonely spot amid the forests of Avalon, which a most austere form of Benedictine life was established. After his death in 1854, it had grown to be a highly centralised monastery, gradually taking the Cassinian P. O. congregation and became the mother-house of the French province. New foundations were made at Béth fixes (1859), Saint-Remi-sur-Loire, the ancient Fleury (1866), Oklahoma, Indian Territory, U. S. A., with an Apostolic vicariate attached (1874), Bello (1875), Kerbeneau (1888), Encalet (1891), Nîne-Diose, Argentina (1899), and Jerusalem (1901). In 1888 the French Government annexed Pierre-qui-Vire and expelled the community by force; some of them, however, were able to regain possession of their monastery. In 1892 they sought refuge in England, where in 1882 they acquired the site of the old Cistercian Abbey of Buckfast, in Devonshire. Here they are gradually rebuilding the abbey on its original foundations. The “Association Laws” of 190 3 again disconcerted the Cassinian congregation, the monks of Pierre-qui-Vire finding a temporary home in Belgium, those of Bello and Encalet going to Spain, and Kerbeneau to South Wales, whilst those of Béth fixes and Saint-Remi, being engaged in parochial work, obtained their own house and have remained in France.

(e) The Spanish Province dates from 1862, the year in which the ancient Abbey of Montserrat, founded in the ninth century, was affiliated to the Cassinese Congregation. The original Spanish congregation, which ceased to exist in 1835, is dealt with separately. Other old monasteries which had been restored, St. Clodio in 1880, Vitvaneira in 1883, and Samos in 1888, were, in 1893, joined with Montserrat to form the Spanish province. Since then new foundations have been made in Madrid (1890), Los Cabos (1900), and Solsona (1901), besides one at Manila (Philippines) in 1895. This province also includes the Abbey of New Nursia in Western Australia, founded in 1846 by two exiled French monks, and a community at Gubbio, who, after the general suppression in 1835 had taken up their residence at La Cava in Italy. Seeing no hope of a return
to Spain they had volunteered for foreign mission work and were sent to Australia in 1846. Their names were Joseph Serra and Rudesind Salvado. They settled amongst the aboriginal inhabitants at a place some seventy miles north of Perth, which they called New Nurnia in honour of St. Benedict's birthplace, and there worked as pioneers of civilization and culture, and these were their labours were crowned with success and their abbey gradually became the centre from which a number of outgoing mission stations were established. Dom Serra became coadjutor to the Bishop of Perth in 1844 and the establishment was made a province under the See of Victoria in 1849, though he still remained superior of New Nurnia, which was made an abbey in 1867 with a diocese attached. It had been aggregated to the Italian province of the congregation in 1864, but was transferred to the Spanish province on its formation in 1893. The monks own vast tracts of bushland around their monastery and they rear horses, sheep, and cattle on a large scale. The community includes a number of aboriginal converts among them.

(4) The Bursfeld Union.—Although more fully dealt with in a separate article, something must be said here about this congregation. Formed in 1430, it included all the principal monasteries of Germany, and at the height of its prosperity numbered one hundred and eighty-two houses, of which sixty were, in 1516, inhabited by women. It flourished until the Protestant Reformation, which with the religious wars that followed entirely obliterated it, and most of its monasteries passed into Lutheran hands. In 1528 the few remaining representatives of the congregation, having recovered a right to some of their possessions, offered seven monasteries to the newly reassembled English congregation, on condition that the task of getting rid of the Lutheran occupants should devolve upon the English monks, whilst the monasteries should be restored to the Bursfeld congregation in the event of its ever requiring them. No advantage was taken of this offer except with regard to two houses—Rinteln, which was used as a seminary for a few years by the English Benedictines, and Lambpring, which continued as an abbey of English monks from 1644 to 1892. No other monasteries of the Bursfeld Union were ever restored to Benedictine use. (See Bursfeld.)

(5) The Spanish Congregation.—There were originally two distinct congregations in Spain, that of the "Claustrales" or of Tarragona, formed in 1336, and that of Valladolid, organised in 1489. At the time of the general suppression in 1835, the former comprised sixteen abbeys, and the latter fifty, besides one or two priories in Peru and Mexico. Belonging to the Claustrales were Our Lady's Abbey, Villavieja, St. Stephen's, Rivas del Sil, founded in the sixteenth century, and St. Peter's, Cardena, which claimed to be the oldest in Spain. The Valladolid congregation had St. Benedict's, Valladolid (founded 1390), for its mother-house, and amongst its houses were St. Martin's, Compostella (ninth century); St. Benedict's, Sahagun, the largest in Spain; St. Vincent's, Salamanca, famous for its university; Our Lady of St. John; and others. Of the sixty-six monasteries suppressed in 1835, five have been restored, viz., Montserrat (1844), St. Olidio (1880), Villaveina (1883), and Samos (1888) by the Cassinese P. O. congregation, and Silos (1880) by the French monks from Ligueul. Of the rest sixty-six, thirteen are now occupied by other religious orders, two or three are used as barracks, two as prisons, one as a diocesan seminary, a few have been converted into municipal buildings or private residences, and others.

(6) The Portuguese Congregation.—In the sixteenth century the monasteries of Portugal were all held by Benedictine abbots and canons, and were in a very unsatisfactory state as regards discipline. A reform was initiated in 1558 in the Abbey of St. Thiro, monks from Spain being introduced for the purpose. After much difficulty the leaders succeeded in spreading their reform to two or three other houses, and these were united with the Benedictine congregation by Pius V in 1566. The first general chapter was held at Tibaes in 1568 and a president elected. The congregation eventually comprised all the monasteries of Portugal and continued in a flourishing state until the whole of the religious houses in the early part of the nineteenth century, when its existence came to an abrupt end. Only one Benedictine monastery in Portugal has since been restored—that of Cucujães, originally founded in 1091. Its resuscitation in 1875 came about in this way: to evade the law forbidding their reception of novices, the Brazilian Benedictines had sent some of their subjects to Rome for study and training in the monastery of St. Paul's, where they were professed at 1870. The Brazilian government refused them permission to return to that country, they settle in Portugal and obtained possession of the old monastery of Cucujães. After twenty years of somewhat isolated existence there, unable to re-establish the Portuguese congregation, the monastery of St. Paul's, which had received its first Benedictines from Portugal, became in turn the means of restoring the Benedictine life in that country.

(7) The Brazilian Congregation.—The first Benedictines to settle in Brazil came from Portugal in 1581. They established the following monasteries: St. Sebastian, Bahia (1581); Our Lady of Montserrat, Rio de Janeiro (1589); St. Benedict, Olinda (1640); the Assumption, São Paulo (1640); Our Lady's, Pará (1641); Our Lady's, Brotas (1650); Our Lady's, near Bahia (1658); and four priories dependent on São Paulo. All these remained subject to the Portuguese superiors until 1827, when in consequence of the separation of Brazil from the Kingdom of Portugal, an independent Brazilian congregation was erected by Leo XII, consisting of the above eleven houses, with the Abbot of Bahia as its president. A decree of the Brazilian government in 1855 forbade the further reception of novices, and the result was that when the empire came to an end in 1889, the entire congregation numbered twelve members, of whom eight were abbes of over seventy years of age. The abbot-general appealed for help to the pope, who applied to the Beuronese congregation for volunteers. In 1866 a small colony of Beuronese monks having spent some time in Portugal learning the language, set out for Brazil and took possession of the abandoned Abbey of Olinda. The divine office was resumed, mission work in the neighbourhood commenced, and a school of alumini (pupils destined for the monastic state) established. Two new abbeys have also been added to the congregation: Quixadá, founded in 1900, and St. André at Bruges (Belgium) in 1901, for the reception and training of subjects for Brazil. In 1903 Rio de Janeiro was made the mother-house of the congregation and the residence of the abbot-general.

(8) The Swiss Congregation.—The earliest monasteries in Switzerland were founded from Luxeuil by the disciples of Columbanus, amongst whom was St. Gall, who established the celebrated abbey after 607. After the death of St. Gall the Benedictine Rule had been accepted in most, if not in all of them. Some of these monasteries still exist and their communities can boast of an unbroken continuity from those early days. The various monasteries of Switzerland were formed by the Swiss congregation in 1602, through...
the efforts of Augustine, Abbot of Einsiedeln. The political disturbances at the end of the eighteenth century had extinguished the life of which five still continue and constitute the entire congregation at the present day. They are as follows: (a) Dissentis, founded in 612; plundered and destroyed by fire in 1799; restored 1800. (b) Einsiedeln, founded 634, the Swiss-American congregation has sprung. (c) Muri, founded 1027; suppressed 1841; but restored at Gries (Tyrol) 1845. (d) Engelberg, founded 1082. (e) Maria Stein, founded 1085; the community was disbanded in 1798, but reassembled six years later again and suppressed in 1875, when the members went to Delle in France; expelled thence in 1902, they moved to Dürenberg in Austria, and in 1906 settled at Bregenz. The sixth abbey was Rheinau, founded 775, which was suppressed in 1862; its monks, being unable to resume conventual life, were received into other monasteries of the congregation.

(9) The Congregation of St.-Vannes.—To counteract the evils resulting from the practice of bestowing ecclesiastical benefices upon secular persons in communes rife with dissension, Dom Didier de la Cour, Prior of the Abbey of St.-Vannes in Lorraine, inaugurated in 1598 a strict disciplinary reform with the full approbation of the commendatory abbott, the Bishop of Verdun. Other monasteries followed suit and the reform was introduced into all the houses of Alsace and Lorraine, as well as many in different parts of France. A congregation numbering about forty houses, under the presidency of the Prior of St.-Vannes, was formed and the Abbot of St.-Vannes took the title of Pope in 1604. On account of the difficulties arising from the direction of the French monasteries by a superior residing in another kingdom, a separate congregation—that of St.-Maur—was organized in 1821 for the monasteries in France, whilst that of St.-Vannes was restricted to those situated in Lorraine. The latter continued with undiminished fervour until suppressed by the French Revolution, but its privileges were handed on by Gregory XVI in 1837 to the newly founded Gallican congregation, which was declared to be its true successor, though not enjoying actual continuity with it.

(10) The Congregation of St.-Maur.—The French monasteries which had embraced the reform of St.-Vannes were in 1821 formed into a separate congregation, that of St.-Maur, the houses of which eventually numbered one hundred and eighty houses, i.e. all in France except those of the Clunyic congregation. The reform was introduced mainly through the instrumentality of Dom Laurent Bénard and quickly spread through France. Saint-Germain-des-Prés at Paris became the mother-house, and the superior of this abbey was always the president. The constitution was modelled on that of the congregation of St. Justina of Padua and it was a genuine return to the primitive austerity of conventual observance. It became chiefly celebrated for the literary achievements of its members, amongst whom it counted Mabillon, Montfaoucon, d’Achery, Martine, and many others equally famous for their erudition and industry. In 1790 the Revolution suppressed all its monasteries and the monks were dispersed. The superior general and two others suffered in the massacre at the Carmes, 2 September, 1792. Others sought safety in flight and were received into Lampsing, and abbeys of Switzerland and America. Number of the survivors endeavoured to restore their congregation at Solemes in 1817, but the attempt was not successful, and the congregation died out, leaving behind it a fame unrivalled in the annals of monastic history. (See Mauriste.

(11) The Congregation of St. Placid.—This congregation was also an outcome of the reform instituted at St.-Vannes. The Abbey of St. Placid was founded about 706 for canons regular but had became Benedictine in 817, was the first in the Low Countries to embrace the reform. To facilitate its introduction, monks were sent from St.-Vannes in 1618 to initiate the stricter observance of vows from within the community as well as from the diocese, the Bishop of Liège, the revival of discipline gradually gained the supremacy and before long other monasteries, including St. Denis in Hainsault, St. Adrian, Afflighem, St. Peter’s at Ghent, and others followed suit. These were formed into a new congregation (c. 1650) which was approved by Pope Urban VIII, and existed until the Revolution. Two abbeys of this congregation, Termode and Afflighem, have since been reformed and affiliated to the Belgian province of the Cistercian P. O. congregation.

(12) The Austrian Congregations.—For many centuries the monasteries of Austria maintained their individual independence and their abbots acquired positions of much political power and dignity, which, although diminished, are still such as are enjoyed by no other Benedictine abbeys. The example of reform set by the congregation of St. Justina in the fifteenth century exercised an influence upon the Austrian monasteries. Beginning about the year 1200 (reform about 1089), the reform was extended to other houses, and in 1400 a union of those that had adopted it was proposed. Sixteen abbeys were present at a meeting held in 1470, but for some reason this union of abbeys was never carried out. In 1630 it was proposed to unite this congregation, those of Bursfeld and Bavaria, and all the houses that were still independent, into one general federation, and a meeting was held at Ratisbon to discuss the scheme. The Swedish invasion, however, put an end to the plan and the only result was the formation of another small congregation of nine abbeys, with that of St. Peter’s, Salzburg, at its head. These two congregations, Melk and Salzburg, lasted until towards the end of the eighteenth century, when the Austrian constitution (1798) had been abrogated, and in 1808 the houses that had been suppressed were finally restored. The Emperor Francis I, however, restored several of them between the years 1809 and 1816, and in 1890 those that had survived, some twenty in number, were formed into two new congregations under the titles of the Immaculate Conception and St. Joseph, respectively. The former comprises ten houses under the presidency of the Abbot of Ottweig, and the latter seven, with the Abbot of Salzburg at its head. The congregation of the Immaculate Conception, in which are Kremsmünster, dating from 777, St. Paul’s in Carinthia, and the Scote monastery at Vienna, includes none of later date than the twelfth century; whilst in the province of St. Joseph there are Salzburg (before 700), Michaelbeuern (785), four others of the eleventh century, and only one of recent foundation, Innsbruck (1904).

(13) The Bavarian Congregation.—A reform initiated amongst the monks of Bavaria, based upon the Tridentine decrees, caused the erection of this congregation in 1684. It then consisted of eighteen houses which flourished until the general suppression at the beginning of the nineteenth century. Beginning in 1890, the pious King Ludwig I restored the abbeys of Mitten and Ottobeuern.
of Marseilles to Italy. The Fathers at Paris have been allowed to remain, in consideration of the important literary and historical work on which they are engaged. This congregation has endeavoured to carry on the work of the Maurists, and numbers many well-known writers amongst its members. The Abbot of Solesmes is the superior general, to which position he has been twice re-elected.

(16) The Congregation of Beuron.—This congregation was founded by Dom Maurus Wolter, who, whilst a seminary professor, was fired with the desire of restoring the Benedictine Order in Germany. He went to St. Paul’s, Rome, where he was joined by his two brothers, and all were professed in 1856, one dying soon after. The two survivors, Maurus and Placid, set out in 1860, with a sum of £40 and the pope’s blessing, to reconquer Germany for St. Benedict. In 1863, through the influence of the Princess Katharina von Hohenzollern, they obtained possession of the old Abbey of Beuron, near Sigmaringen, which had been originally founded in 777, but was destroyed in the tenth century by Hungarian invaders and later restored as a house of canons regular; it had been unoccupied since 1805. Dom Maurus became the first abbot of Beuron and superior of the congregation. In 1872 a colony was sent to Belgium to found the Abbey of Maredsous, of which Dom Placid was first abbot. The community of Beuron were banished in 1875 by the “May Laws” of the Prussian Government and found a temporary home in an old Savite monastery in the Tyrol. Whilst there their numbers increased sufficiently to make new foundations at Erdington, England, in 1876, Prague in 1880, and Seeka, Styria, in 1883. In 1887 Beuron was restored to them, and since then new houses have been established at Maria Laach, Germany (1892), Louvain, and Billerbeck, Belgium (1899 and 1901), and in 1905 the Portuguese monastery of Cujuíjás was added to the congregation. The founder died in 1900, and his brother, Dom Placid Wolter, succeeded him as Arch-abbot of Beuron.

(17) The American Cassinese Congregation.—Nothing very definite can be said with regard to the first Benedictines in North America. There were probably settlements amongst the Eskimo from Iceland, by way of Greenland, but these must have disap-
peared at an early date. In 1493 a monk from Montserrat accompanied Columbus on his voyage of discovery and became vicar-Apostolic of the West Indies, but his stay was short, and he returned to Spain. During the seventeenth and eighteenth centuries one or two English monks, and at least one of the Maurist congregation, worked on the American mission; and at the time of the French Revolution negotiations had been commenced by Bishop Carroll, first Bishop of Baltimore, for a settlement of English Benedictines in his diocese, which, however, came to nothing. The Benedictine Order was first established permanently in America by Dom Boniface Wimmer, of the Abbey of Metten, in Bavaria. A number of Bavarians had emigrated to America, and it was suggested that their spiritual wants in the new country should be attended to by Bavarian priests. Dom Wimmer and a few companions accordingly set out in 1846, and on their arrival in America they acquired the church, a house, and

Newark, New Jersey, founded 1857, with a school of 100 boys; Maryhill Abbey, Belmar, North Carolina, founded 1855, the abbot of which is also vicar-Apostolic of North Carolina; attached to the abbey are two colleges and a school, with over 200 students; St. Procopius's Abbey, Chicago, founded 1887, with a school of 50 boys and an orphanage attached; St. Leo's Abbey, Pasco County, Florida, founded 1889; this abbey has a dependent priory in Cuba; St. Bernard's Abbey, Cullman County, Alabama, founded 1891, with a school of over 100 boys; St. Peter's Priory, established in Illinois in 1882 and transferred to Muenster, Saskatchewan, N. W. T., in 1903; St. Martin's Priory, Lacey, the State of Washington, founded 1895.

(18) The Swiss American Congregation.—In 1854 two monks from Einsiedeln in Switzerland came to America and founded the monastery of St. Meinrad, in Indiana, serving the mission and conducting a small school for boys. It became a priory in 1865.

some land belonging to the small mission of St. Vincent, Beatty, Pennsylvania, which had been founded some time previously by a Franciscan missionary. Here they set to work, establishing conventual life, as far as was possible under the circumstances, and applying themselves assiduously to the work of the mission. Reinforced by more monks from Bavaria and their poverty relieved by some munificent donations, they accepted additional outlying missions and established a large college. In 1855 St. Vincent's, which had already founded two dependent priories, was made an abbey and the mother-house of a new congregation, Dom Wimmer being appointed first abbot and president. Besides St. Vincent's Arch-Abbey, the following foundations have been made: St. John's Abbey, Collegeville, Minnesota, founded 1856, mainly through the generosity of King Ludwig I of Bavaria; connected with the abbey is a large college for boys, with an attendance of over 300; St. Benedict's Abbey, Atchison, Kansas, founded 1857, said to possess the finest Benedictine church in America, built in the style of the Rhenish churches of the tenth and eleventh centuries; there is in connexion a school with 150 boys; St. Mary's Abbey, and in 1870 was made an abbey and the centre of the congregation which was canonically erected at the same time. The first abbot, Dom Martin Marty, became, in 1879, first Vicar Apostolic of Dakota, where he had some years previously inaugurated mission work amongst the Indians. The following new foundations were made: Conception Abbey, Conception, Missouri (1873), the abbey of this abbey being president of the congregation; New Subiaco Abbey, Spieleville, Arkansas (1875); St. Benedict's Abbey, Mount Angel, Oregon (1882); St. Joseph's Abbey, Covington, Louisiana (1889); St. Mary's Abbey, Richmond, North Dakota (1899); St. Gall's Priory, Devil's Lake (1893), the last two communities subject to the same abbot. To all these monasteries are attached numerous missions, in which the monks exercise the cure of souls. They also have several seminaries and colleges.

(19) The Congregation of St. Ottilien.—This congregation, specially established for the work of foreign missions, was commenced in 1884 in the Abbey of St. Ottilien, in Bavaria, under the title of the "Congregation of the Sacred Heart". It was not then Benedictine, but in 1897 was affiliated to the Cassinese
congregation and in 1904 formally incorporated into the Benedictine Order. The Abbey of St. Canisius is the superior general and the Beuronese Abbey of Seckau the apostolic visitor. This congregation has been largely recruited from the congregation of Beuron, and its tradition of culture, began to influence it. In 1901 it established a cell at Wipfeld, in Bavaria, and it has also ten mission stations in Central Africa, one of its members being Vicar Apostolic of Zanzibar. In 1905, by a bishop, two monks, two lay brothers, and two nuns, was consecrated, and the Faith at the hands of the Central African natives.

(20) Independent Abbeys.—Besides the above congregations there also are two independent abbeys, which belong to no congregation, but are immediately subject to the Holy See: (a) The Abbey of Port Augustus, Scotland. Founded in 1786, as a priory of the English congregation, mainly through the munificence of Lord Lovat, its first community was drawn from the other houses of that body. It was intended partly to continue the community of St. Denis and Adrian, originally of Lampsing, which had been dispersed since 1841, and of which there were only one or two surviving members; and partly to preserve continuity with the Scottish monasteries that had been destroyed or badly hamstrung by the parts of Germany and Austria, and of which there was, likewise, only one survivor—Father Anselm Robertson, professed at St. James’s, Ratisbon, in 1845. These monks took up residence with the new community and assisted in the clothing of the first novice received for Port Augustus. In order that its members might be exempt from the external mission work with which the English Benedictines are specially charged, the monastery was, in 1859, separated from the English community by the pope and was allowed to remain an independent abbey, directly subject to the pope. A monk of the Beuron congregation, Dom Leo Line, was at the same time appointed its first abbot. The Beuronese constitutions were adopted, but these have since been replaced by new constitutions. Of late years the community has undertaken the spiritual care of three parishes in the vicinity of the abbey.

(b) St. Anselm’s Abbey and International Benedictine College, Rome. This was originally founded in 1837 by the College of Benedictines of the Cassinese congregation but later transferred to the Cassinese congregation. It was also established in 1846; in 1846, it was revived as a small scale by the Abbot of St. Paul’s, and reconstituted in 1860 as a college and university for Benedictines from all parts of the world by Benedict XIV, who at his own expense erected the present building. In 1900 the abbey church was consecrated, in the presence of a great gathering of abbots from all over the world, by Cardinal Rampolla, acting as representative of the pope. St. Anselm’s is presided over by Abbot Hildebrand de Hemptinne (who is also Abbot of Maredsous) with the title of “Abbot Primate” of the whole order. It has power to grant degrees in theology, philosophy, and canon law, and both professional and lay students from all congregations of the order. There is accommodation for about one hundred students, but the full number in residence at one time has not yet exceeded sixty.

II. LAY BROTHERS, OBLATES, CONFRATRES, AND NUNNATUS

(1) Lay Brothers.—Up to the seventeenth century, there was no distinct order of Benedictine lay brothers, but there was a common rule for all members of the religious life who were not monks, priests, or deacons. In the eighteenth century, the rule was revised and a new one was made between the clerical and the lay brethren. All were on an equal footing in the community and at first comparatively few seem to have been advanced to the priesthood. St. Benedict himself was originally a lay brother, and it is said that he was not a priest. A monk not in sacred orders was always considered as eligible as a priest for any office in the community, even that of abbot, though for purposes of convenience some of the monks were usually ordained for the service of the altar; and until literary and scholastic work, which could only be undertaken by men of some education and culture, began to be undertaken, a place of manual labour, all shared alike in the daily round of religious and domestic duties. St. John Gualbert, the founder of Vallombrosa, was the first to introduce the system of lay brethren, by drawing a line of distinction between the monks who were clerics and those who were not. The latter were not allowed in choir and no vote in chapter; neither were they bound to the daily recitation of the breviary Office as were the choir monks. Lay brothers were encouraged to take up the more menial work of the monastery, and all those duties that involved intercourse with the outside world, in order that the choir brethren might be free to devote themselves entirely to prayer and other occupations proper to their clerical vocation. The system spread rapidly to all branches of the order and was imitated by almost every other religious order. At the present day there is hardly a congregation, Benedictine or otherwise, that has not its lay brethren, and even amongst numerous orders of nuns a similar distinction is observed, either between the choir nuns and those that are not or, between those that have a strict enclosure and those that are not so enclosed. The habit worn by the lay brethren is usually a modification of that of the choir monks, sometimes differing from it in colour as well as in shape; and the vows of the lay brethren are in most congregations only simple, or renewable periodically, in contrast with the solemn vows for life taken by the choir religious. In some communities at the present time the lay brothers equal and even outnumber the priests, especially in those, like Beuron or New Mers, where farming and agriculture are carried out on a large scale.

(2) Oblates.—This term was formerly applied to children offered by their parents in a solemn way to a monastery, a dedication by which they were considered to have embraced the monastic state. The custom led to many abuses in the Middle Ages, because oblates sometimes abandoned the religious life and returned to the world, whilst still looked upon as professed religious. The Church, therefore, in the twelfth century, forbade the admission of lay children in this way, and the term oblate has since been taken to mean persons, either lay or cleric, who voluntarily attach themselves to some monastery or order without taking the vows of religion. They wear the habit and share all the privileges and exercises of the community they join, but they retain dominion over their property and are free to leave at any time. They usually make a promise of obedience to the superior, which binds them as long as they remain in the monastery, but it only partakes of the nature of a mutual agreement and has none of the properties of a vow or solemn contract.

(3) Confratres.—A custom sprang up in the Middle Ages of uniting lay people to a religious community by formal aggregation, through which they participated in all the prayers and good works of the monks, and though living in the world, they could always feel that they were connected in a special way with some religious house or order. There seem to have been Benedictine confratres as early as the ninth century. The practice was widely adopted, and most every other order and was developed by the mendicants in the thirteenth century into what are now called “third orders”. It was peculiar to Benedictine confratres that they were always aggregated to the particular monastery of the fatherhouse and not to the whole order in general, as is the case with others. The Benedictines have numbered...
kings and emperors and many distinguished persons amongst their confrères, and there is hardly a monastery of the present day which has not some lay people connected with it by this spiritual bond of union.

(4) Nuns.—Nothing very definite can be said as to the first nuns living under the Rule of St. Benedict. St. Gregory the Great certainly tells us that St. Benedict’s sister, Scholastica, presided over such a community of religious women who were established in a monastery situated about five miles from his Abbey of Monte Cassino; but whether that was merely an isolated instance, or whether it may be legitimately regarded as the foundation of the female department of the order, is at least an open question. We do not even know what rule these nuns followed, though we may conjecture that they were under St. Benedict’s spiritual direction and that whatever rule he gave them probably differed but little, except perhaps in minor details, from that for monks which has come down to us bearing his name. It seems tolerably certain, at any rate, that as St. Benedict’s Rule began to be diffused abroad, women as well as men formed themselves into communities in order to live a religious life according to its principles and a few others of the Benedictine monks went there also; we find monasteries being established for nuns. Nunneries were founded in Gaul by Sts. Cesaris and Aurelian of Arles, St. Martin of Tours, and St. Colombanus of Luxeuil, and up to the sixth century the rules for nuns in most general use were those of St. Cesaris and St. Colombanus, portions of which are still extant. These were, however, eventually supplanted by that of St. Agnès of Montmartre, and a number of the earliest nunneries to make the change were Poitiers, Chelles, Remiremont, and Faremoutier. Mabillon assigns the beginning of the change to the year 620, though more probably the Benedictine Rule was not received in its entirety at once. The Duke of the Franks, only combined with the other rules then in force. Remiremont became for women what Luxeuil was for men, the centre from which sprang a numerous spiritual family, and though later on it was converted into a convent of noble cannonesses, instead of nuns properly so called, a modified form of the Benedictine Rule was still observed there. St. Benedict’s Rule was widely propagated by Charlemagne and his son, Louis the Pious, and the Council of Aix-la-Chapelle in 817 enforced its general observance in all the nunneries of the empire. The Abbey of Notre Dame de Ronceray, at Angers, founded in 1028 by Fulke, Count of Anjou, was one of the most influential convents in France in the Middle Ages, and had under its jurisdiction a large number of dependent priories.

The earliest convents for women in England were at Folkestone, founded 630, and St. Mildred’s in Thanet, established 670, and it is probable that under the influence of the successors of St. Augustine’s monks at Canterbury and elsewhere, these nunneries observed the Benedictine Rule; but this is far from being certain. Other important Anglo-Saxon convents were: Ely, founded by St. Etheldreda in 673, Barking (673), Winborne (713), Wilton (800), Ramsey, Hants (867), and Amesbury (980). In Northumbria, Whitby (657) and Coldingham (673) were the chief houses of nuns. St. Hilda was the most celebrated of the abbesses of Whitby, and it was at Whitby that the synod of 664, at which the King of Northumbria, Oswiu, defined the rules of the English Church, was held. Most of these convents were destroyed by Danish invaders during the ninth and tenth centuries, but some were subsequently restored and many others were founded in England after the Norman conquest.

The first nuns in Germany came from England in the eighth century, having been brought over by St. Boniface to assist him in his work of conversion and to provide a means of education for their own sex amongst the newly evangelized Teutonic races. Sts. Lioba, Thecla, and Winburga were the earliest of these pioneers, and for them and their companions, who were chiefly from Wimborne, St. Boniface established many convents throughout the countries in which he preached. In other parts of Europe nunneries sprang up as rapidly as the abbeys for men, and in the Middle Ages they were almost, if not quite, as numerous. In later medieval times the names of St. Gertrude, called the “Great”, and her sister St. Mechtilde, who flourished in the thirteenth century, are among the most famous of the Benedictine nuns of Germany. In Italy the convents seem to have been very numerous during the Middle Ages. In the thirteenth century were founded in which the reform of Vallombrosa was adopted, but none of these now exist. There were also convents belonging to the reforms of Camaldoli and Mont Olivet, of which a few still survive.

Except in the Bursfeld Union, which included houses of both sexes, and in the Cistercian reform, where the nuns were always under the Abbots of Clairvaux, and a few others of small standing, the congregational system was never applied to the houses of women in an organized way. The convents were generally either under the exclusive direction of some particular abbey, through the influence of which they had been established, or else, especially when founded by lay people, they were subject to the jurisdiction of the bishop of the diocese in which they were situated. These two conditions of existence have survived to the present day; there are also a few which, having first existed over two hundred and fifty to the second category.

Early in the twelfth century France was the scene of a somewhat remarkable phase in the history of the Benedictine nuns. Robert of Arbrissel, formerly Abbot of Fontenay, a chapter of Canons, in 1099 taught that the Benedictine monks should be always be chosen from the outside world, as such a one would have more practical knowledge of affairs and capacity for administration than one trained in the cloister. Many noble ladies and royal princesses of France are reckoned among the abbesses of Fontevrault. (See Fontevrault.)

Excepting at Fontevrault the nuns seem at first not to have been strictly enclosed, as now, but were free to leave the cloister whenever some special duty occasion might demand it, as in the case of the English nuns who were held in Germany for active missionary work. This freedom with regard to enclosure gave rise, in course of time,
...to grave scandals, and the Councils of Constance (1414), Basel (1431), and Trent (1545), amongst others, regulated that all the professed and observant orders of nuns should observe strict enclosure, and this has continued to the present time as the normal rule of a Benedictine convent.

The Protestant Reformation in the sixteenth century affected the nuns as well as the monks. Throughout north-western Europe the Benedictine institutions were obliterated. In England the convents were suppressed and the nunns turned adrift. In Germany, Denmark, and Scandinavia the Lutherans acquired most of the nunneries and ejected their inmates. The wars of religion in France also had a disastrous effect upon the convents of that country, already much ensnared by the evil consequences of the prevailing practice of commendam. The last few centuries, however, have witnessed a widespread revival of the Benedictine life for nuns as well as for men. In France, especially, during the seventeenth and eighteenth centuries, there sprang up several new congregations of Benedictine nuns, or reforms were instituted among those already existing. These were not strictly congregations in the technical sense, but rather unions or groups of houses which adopted a uniform observance, though the individual convents still remained for the most part subject to their respective bishops. Mention may be made of the reforms of Montmartre, Beauvais, Val-de-Grace, and Donat, and those of the Perpetual Adoration founded at Paris in 1654 and Valdose in 1701. The French Revolution suppressed all these convents, but many have since been restored and fresh foundations added to their number.

The first convent for English clergy in the Reformation was founded at Brussels in 1558; and another was established at Cambrai in 1623 under the direction of the English Benedictine Fathers of Douai, from which a filiation was made at Paris in 1652. At Ghent in 1624 a convent was founded under Jesuit guidance, and established daughter-houses at Boulogne in 1652, Ypres in 1665, and Dunkirk in 1682. All these communities, except that of Ypres, were expelled at the French Revolution and escaped to England. That of Cambrai is now at Stanbrook and still remains a member of the English congregation under the jurisdiction of its abbot-president. The Brussels community is now at East Bergholt, and the Paris nuns at Colwich, whence an offshoot has been planted at Atherstone (1842). Those of Ghent are now at Oulton; Boulmer, having combined, are settled at Teignmouth. The convent of Ypres alone remains at the place of its original foundation, having survived the tumultuous times of the Revolution. There are also small Benedictine convents of more recent date: at Rocheter, St. Mary's Minster (Thanet), Ventnor, Dumfries, and Tenby, and one at Princeton, originally a French community founded at Montargis in 1630, but driven to England in 1792, and now almost exclusively English. The nunns of Stanbrook, Oulton, Princeton, Ventnor, and Dumfries conduct boarding-schools for the higher education of young ladies, and those of Teignmouth, Colwich, Atherstone, and Dunmow have undertaken the work of perpetual adoration.

In Austria many of the medieval convents have remained undisturbed, and likewise a few in Switzerland. In Belgium there are seven dating from the seventeenth century, and in Germany fourteen, established mostly during the last half century. In Italy, where at one time they were very numerous, there still remain, in spite of recent suppressions, eighty-five Benedictine convents dating from the Middle Ages, with practices of commendam, and has three convents of modern date, and Poland one, at Warsaw, founded in 1887. The convents of Spain numbered thirty at the time of the suppressions of 1835. The nuns were then robbed of all their possessions, but managed to preserve their corporate existence, though in great poverty and with reduced numbers. Ten of the old convents have since been restored, and eleven new ones founded. It is a peculiarity of the Spanish convents that their abbesses, who are elected triennially, receive no solemn blessing, as elsewhere, nor do they make use of any abbatial insignia.

Benedictine life in America may be said to be in a flourishing condition. There are thirty-four convents with nearly two thousand nuns, all of which have been founded since 1852; the last and the first establishment was at St. Mary's, Pennsylvania, where Abbot Wimmer settled some German nuns from Eichstätt in 1852; this is still one of the most important convents in the United States, and from it many filiations have been made. The first Benedictine convent at St. Joseph, Minnesota, founded in 1857, is the largest Benedictine convent in America. Other important houses are at Allegheny (Pennsylvania), Atchison (Kansas), Chicago (2), Covington (Kentucky), Duluth (Minnesota), La Crosse (Wisconsin), Ferdinand (Indiana), Mount Angel (Oregon), Newark (New Jersey), New Orleans (Louisiana), Shaker Creek (Arkansas), and Yankton (South Dakota). The nuns are chiefly occupied with the work of education, which comprises elementary schools as well as boarding schools for secondary education. All the American convents are subject to the bishops of their respective dioceses.

III. Influence and Work of the Order.—The influence exercised by the Order of St. Benedict has manifested itself in three principal ways: (1) the conversion of the Teutonic races and other missionary works; (2) the civilization of northwestern Europe; (3) educational work and the cultivation of literature and the arts, the forming of libraries, etc.

(1) Missionary Work of the Order.—At the time of St. Benedict's death (c. 543) the only countries of Western Europe which had been Christianized were Italy, Spain, Gaul, and parts of the British Isles. The remaining countries all received the Gospel during the next few centuries, either wholly or partially through the preaching of the Benedictines. Beginning with St. Augustine's arrival in England in 597, the missionary work of the order can be easily traced. The companions of St. Augustine, who is usually styled the "Apostle of the English", planted the Faith anew throughout the country whence it had been driven out nearly two centuries previously by the Anglo-Saxons and other heathen invaders. St. Augustine and St. Lawrence at Canterbury, St. Eata at Minster, St. Paulinus at York were Benedictine pioneers, and their labours were afterwards supplemented by other monks who, though not strictly Benedictine, were at least assisted by the black monks in establishing the Faith. Thus St. Edmund established-Warboys, St. Chad the Midlands, and St. Felix East Anglia,
whilst the Celtic monks from Iona settled at Lindisfarne, whence the work of St. Paulinus in Northumbria was continued by St. Aidan, St. Cuthbert, and many others. In 716 England sent forth Winfrid, afterwards called Boniface, a Benedictine monk trained at Exeter, who preached the faith mainly in Frisia, Thuringia, Thuringia, and Bavaria, and, finally, being made Archbishop of Ments (Mainz), became the Apostle of central Germany. At Fulda he placed a Bavarian convert named Sturm at the head of a monastery he founded there in 744, from which the monastery of Prussia and what is now Austria. From Corbie, in Picardy, one of the most famous monasteries in France, St. Anarj set out in 827 for Denmark, Sweden, and Norway, in each of which countries he founded many monasteries and firmly planted the Benedictine Rule. These in turn spread the Faith and monasticism through Iceland and Greenland. For a short time Friesland was the scene of the labours of St. Wilfrid during a temporal banishment from England in 676, and the work he began there was continued and extended to Holland by the English monks Willibrord and Swithbert. Christianity was first preached in Bavaria by Eustace and Aglais, monks from Luxeuil, early in the seventh century; their work was continued by St. Reitan, who founded the monastery of St. Emmeram at Salzburg, and firmly established by St. Boniface about 739. So rapidly did the Faith spread in this country that between the years 740 and 780 no less than twenty-nine Benedictine abbeys were founded there.

Another phase of Benedictine influence may be found in the work of those monks who, from the sixth to the twelfth century, so frequently acted as the chosen counsellors of kings, and whose wise advice and counsel the state had much to do with the political history of most of the countries of Europe during that period.

In more recent times the missionary spirit has manifested itself anew amongst the Benedictines. During the penal times the Catholic Church in England was kept alive in great measure by the Benedictine missionaries from abroad, not a few of whom shed their blood for the Faith. Still more recently Australia has been indebted to the order for both its Catholicity and its hierarchy. The English congregation sent some of its earliest missionaries, as well as its first prelates, in the persons of Archbishop Polding, Archbishop Ullathorne, and others during the first half of the nineteenth century. Later on, the Spanish monks, DD. Serra and Salvado, arrived and successfully evangelized the western portion of the continent from New Nurnia as a centre. Mention must also be made of the numerous missions amongst the North American Indians by the monks of the Swiss-American congregation from St. Meinrad's abbey, Indiana; and those of the American-Cassinese congregation in various parts of the United States, from St. Vincent's Arch-Abbey, Beatty, Pennsylvania. Apostolic work was also done by the English Fathers of the Cassinese Congregation amongst the Hindus in Western Bengal, and amongst the Moors in New Zealand; and French monks of the same congregation laboured in the Apostolic vicariate of the Indian Territory, U. S. A., from the head-quarters at the Sacred Heart Abbey, Oklahoma. In Canada the Syro-Cassinese Congregation, taken (1883) missionary work amongst the natives in the Diocese of Kandy, the bishop of which is a member of the order; and still more recently the congregation of St. Ottillien, expressly established to preach the Gospel amongst the Jews, has established missions amongst the native tribes of Central Africa, where the seeds of the Faith have already been watered by the blood of its first martyrs.

(2) Civilizing Influence of the Order.—Christianity and civilization go hand in hand, and hence we naturally look to North-Western Europe for the fruits of the labours of the Benedictine missionaries. St. Benedict himself began by converting and civilizing the barbarians who overrun Italy in the sixth century, the best of whom came and learned the Gospel principles at Monte Cassino. Previous to the institution of monasticism in his time, man had been consumed with slavery and servitude, but St. Benedict and his followers taught in the West that lesson of free labour which had first been inculcated by the fathers of the desert. Wherever the monks went, those who were not employed in preaching felled the ground; thus whilst some sowed in pegan souls the seeds of the Christian Faith, others transformed barren wastes and virgin forests into fruitful fields and verdant meadows. This principle of labour was a powerful instrument in the hands of the monastic pioneers, for it attracted to them the common people who learned from the monasteries thus reared as from object lessons the secrets of organized work, agriculture, the arts and sciences, and the principles of true government. Neander (Collect. Hist.) points out that the monks from the labours of the monks were employed ungrudgingly for the relief of the distressed, and that in times of famine many thousands were saved from starvation by the charitable foresight of the monks. The accounts of the beginnings of abbey life after abbey present the same features with remarkable regularity. Not only were the marshes drained, sterile plains rendered fertile, and wild beasts tamed or driven away, but the bandits and outlaws who infested many of the great highways and forests had to stay either within the limits of the monastery or to find their evil ways by the industrious and unselfish monks. Around many of the greater monasteries towns grew up which have since become famous in history; Monte Cassino in Italy and Peterborough and St. Alban's in England are examples. Large-hearted abbots, eager to advance the interests of their poorer neighbours, often voluntarily expended considerable annual sums on the building and repairing of bridges, the making of roads, &c., and everywhere exercised a benign influence directed only towards improving the condition of the social and material life of the people amongst whom they found themselves. This spirit, so prevalent during the ages of faith, has been successfully emulated by the monks of later times, of which no more striking instances in our own day can be cited than the wonderful influence for good amongst the aboriginal inhabitants of Western Australia possessed by the Spanish Benedictines of New Nurnia, and the great industrial and agricultural work done amongst the native tribes of South Africa by the Trappists at Mariamhill and their numerous mission stations in Natal.

(3) Educational Work and the Cultivation of Literature.—The work of education and the cultivation of literature have always been looked upon as belonging by right to the Benedictine Order, and in early days of the order it was the custom to receive children in the monasteries that they might be educated by the monks. At first such children were always destined for the monastic state, and St. Benedict legislated in his Rule for their solemn dedication by their parents to this service. St. Maur are examples from St. Benedict's own day and amongst others may be instanced the English saint, Bede, who entered the monastery of Jarrow in his seventh year. The education of these children has been the sign mission of the order, and the great monastic schools. Although St. Benedict urged upon his monks the duty of systematic read-
ing, it was Cassiodorus, the quondam minister of the Gothic kings, who about the year 538 gave the first real impetus to monastic learning at Viviera (Vivar-
ium) in Calabria. He made his monastery a Christian academy, collected a great number of manuscripts, and produced books of instruction for the monastic discip-
les. The liberal arts and the study of the Holy Scriptures were given great attention, and a monastic school was established which became the pattern after which many others were subsequently modeled.

In England St. Augustine and his monks opened schools wherever they settled. Up to that time the tradition of the cloister had been opposed to the study of profane literature, but St. Augustine introduced the classics into the English schools, and St. The-
dore, who became Archbishop of Canterbury in 608, added still further developments. St. Benedict Biscop, who returned to England with Archbishop Theodore after some years abroad, presided over his school at Canterbury for two years and then, going north, transplanted the new educational system to Wearmouth and Jarrow, whence it spread to Archbishop Egbert’s school at York, which was one of the most famous in England in the eighth century. There Alcuin taught the seven sciences of the “trivium” which have been written, arithmetic, gram-
mar, and logic, arithmetic, music, geometry, and astronomy. (See ARTS, THE SEVEN LIBERAL.) Later on King Alfred, St. Dunstan, and St. Ethel-
wold did much to foster learning in England, sub-
stituting monks for secular canons in several cathed-
ral and greatly improving the monastic schools. Ramsey Abbey, founded by St. Oswald of Worcester, proved the reputation of being the most learned of the English monasteries. Gloucester, Abingdon, St. Albans, and Westminster were also famous in their day.

In France Charlemagne inaugurated a great re-
vival in the world of letters and stimulated the monks of his empire to study, as an essential of their state. To further this end he brought over from England in 782 Alcuin and several of the best scholars of York, to whom he entrusted the direction of the academy established at the royal court, as well as various other schools which he caused to be started in different parts of the empire. Mabillon gives a list of twenty-
seven returning schools in France in the time of Charlemagne (Acta Sanctorum O. S. B., see IV, pref., 184). Those of Paris, Tours, and Lyons eventually developed into universities. In Nor-
mandy, later on, Bec became a great scholastic centre under Lanfranc and St. Anselm, and through them gave a fresh impetus to the English schools. Cluny also took its share in the work and became in turn the custodian and fosterer of learning in France.

In Germany St. Boniface opened a school in every monastery he founded, not only for the younger monks, but also for the benefit of outside scholars. Early in the ninth century two monks of Fulda were sent to Tours by their abbot to study under Alcuin, and through them the revival of learning gradually spread to other houses. One of the two, Rabanus Maurus, became later abbot of Fulda, the other, Becsan sekundus-
cus or head of the school there, later abbot, and finally Archbishop of Mainz. He was the author of many books, one of which, his “De Institutione Clericorum”, is a valuable treatise on the faith and rule of life. In many monasteries of the thirteenth century the study of the Holy Scriptures was reserved for the select few. In 1305, St. Boniface opened a hall and sent some of his monks there to study for degrees.

Besides being the chief educational centres during the Middle Ages, the monasteries were, moreover, the workshops where precious manuscripts were collected, preserved, and multiplied. To the monas-
tic transcribers the world is indebted for most of its ancient literature, not only the Scriptures and the writings of the Fathers, but those of the classical authors also. (Numerous examples are cited in Newman, Essay on the Development of Christian Scholarship, 215.) The monastic scriptoria were the book-
manufactories before the invention of printing, and rare MSS. were often circulated amongst the monas-
teries, each one transcribing copies before passing them on to the original. The desire to reproduce the original was still further increased by the copying was often merely mechanical and no sign of real scholarship, and the pride taken by the monast:
ery in the number and beauty of its MSS. sometimes rather that of the collector than of the scholar, yet the result is the same as far as postrity is concerned. The Indian library founded at the Lhasa of the ancient writings which, but for their industry, would undoubtedly have been lost to us. The copy-
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8th of Fontanelle, Rheims, and Corbie were especially noted for the beauty of their manuscript, and the number of different MSS. transcribed by some of their monks was often very large.

Full particulars are given by Ziegelmüller (Hist. Lit. O. S. B., I) of the most important medieval Benedictine Libraries. The following are some of the MSS. among them: England: Canterbury, founded by St. Augustine, enlarged by Lanfranc and St. Anselm, containing, according to a catalogue of the thirteenth century, 698 volumes; Durham, catalogues printed by the Surtees Society (VI, 1836); Whitby, catalogue printed in 1789; still existing; Wearmouth; Croyland, burnt in 1091, containing 700 volumes; Peterborough. In France: Fleury, MSS. deposited in the town library of Orleans, 1793; Corbie, 400 of the most valuable MSS., removed to Saint-Germain-des-Pres, Paris, 1639, the remainder, partly to the National Library, Paris (1794), and partly to the town library of Amiens; Saint-Germain-des-Prés; Cluny, MSS. dispersed by the Huguenots, except a few which were destroyed at the Revolution; Auxerre, Dijon, Montserrat, the majority of the MSS. still existing; Valladolid; Salamanca; Silos, library still existing; Madrid. In Switzerland: Reichenau, destroyed in the seventeenth century; St. Gall, dating from 816, still existing; Einsiedeln, still existing. In Germany: Fulda, dated 816; dedicated to Charlemagne and Rabanus Maurus, with 400 copies under Abbot Sturm, and containing, in 1561, 774 volumes; New Corbie, MSS. removed to the University of Marburg in 1811; Hirsau, dating from 837; St. Blaise. In Austria and Bavaria: Salzburg, founded in the sixteenth century, and containing 60,000 volumes; Kremmenstuber, of the eleventh century, with 50,000 volumes; Admont, the eleventh century, 80,000 volumes; Melk, the eleventh century, 60,000 volumes; Lambach, the eleventh century; Garsten; Muri. In Italy: Monte Cassino, three times destroyed, by the Lombards in the sixth century, by the Saracens, and by fire in the ninth, but each time restored and still existing; Bobbio, famous for its palimpsests, of which a tenth-century catalogue is now in the Ambrosian Library, Milan, printed by Muratori (Antiq. Ital. Med. Aev., III); Pomposa, with an eleventh-century catalogue printed by Montfaucon (Dianium Italicam, c. xxii).

Besides preserving the writings of the ancient authors who wrote into the chronicles of their day, and much of the history of the Middle Ages was written in the cloister. English history is especially fortunate in this respect, the monastic chroniclers including St. Bede, Ordericus Vitalis, William of Malmesbury, Florence of Worcester, Simeon of Durham, Matthew Paris, and Eadmer of Canterbury. The rise of the scholastics, for the most part outside the Benedictine Order, in later medieval times, seems to have checked, or at any rate relegated to the background, both the literary and the educational activity of the black monks, whilst the introduction of the art of printing rendered superfluous the copying of MSS. by hand; at the same time it is worth noticing that many of the earliest printing presses were set up in Benedictine cloisters, e. g. by Caesarius at Westminster, and by some authorities the invention of movable types is also ascribed to the sons of St. Benedict.

The most notable revival of learning in post-Reformation times was that effected by the congregration of the Maur in France in the sixteenth century. Diligent and profound study in all departments of ecclesiastical literature was one of the professed objects of this reform, and a congregation that produced such men of letters as Mabillon, Montfaucon, Aubery, M Mord, Garnier, Ruinart, Martène, Sainte-Marthe, and Durand needs no further eulogy than a reference to their literary achievements. Their editions of the Greek and Latin Fathers and their numerous historical, theological, archaeological, and critical works are sufficient evidence of their industry. They were not less successful in the conduct of the schools they established, of which those at Sorèze, Beaumur, Auxerre, Beaumont-le-Roger, Angley were the most important. (See MAURISTS.)

The arts, sciences, and utilitarian crafts also found a home in the Benedictine cloister from the earliest times. The monks of St. Gall and Monte Cassino excelled in inlay, embroidery, mosaic work, and the latter community are credited with having invented the art of painting on glass. A contemporary life of St. Dunstan states that he was famous for his "writing, painting, moulting in wax, carving of wood and bone, and for work in gold, silver, iron, and brass". Richard of Wallingford at St. Alban's and Peter Lightfoot at Glastonbury were well-known fourteenth-century clockmakers; a clock by the latter, formerly in Wells cathedral, is still to be seen in the South Kensington Museum.

In modern times the monks of Beuron have established a school of art where painting and design, especially in the form of polychromatic decoration, have been brought to a high stage of perfection. The printing press of Solesmes and Ligugé (both institutes established by the Lateran decree of 1833) has produced much excellent typographical work, whilst the study and restoration of the traditional plainchant of the Church in the same monasteries, under D. Pothier and Mocquereau, is of world-wide reputation. Embroidery and vestment-making are crafts in which many communities of nuns excel, and others, like Stanbrook, maintain a printing office with considerable success.

IV. PRESENT CONDITION OF THE ORDER.-Development and Reform.-A brief sketch of the constitution and government of the order is necessary for a proper understanding of its present organization. According to St. Benedict's idea, each monastery constituted a separate, independent, autonomous family, the members of which elected their own superior. The abbots, therefore, of the different houses were equal in rank, but each was the actual head of his own community and held his office for life. The necessities of the times, however, the need for mutual support, the establishment of daughter-monasteries, and possibly the ambition of the superiors, all combined in course of time to bring about a modification of this ideal. Although foreshadowed by the Aachen (Aix-la-Chapelle) capitula of 817 under St. Benedict of Aniane, the actual results of which died out with their originator, the first real departure from the Benedictine ideal, subjecting the superiors of different houses to one central authority, was made by Cluny in the tenth century. The plan of the Cluniac congregation was that of one grand central monastery with a number of dependents, the superiors of which were subordinate to the Abbot of Cluny and held office only during his pleasure; the autonomy of the individual communities was destroyed so far, even, that no monk could be professed in any house except by permission of the Abbot of Cluny, and all were obliged usually to spend some years at Cluny itself. But notwithstanding the extent of this departure from Benedictine tradition in the seventh century, the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac See of the Congregation of the Cluniac
The example of Cluny produced imitators and many new unions of monasteries subject to a central abbey resulted. The Lateran Council of 1215, perceiving the good points of the system as well as its dangers, set itself to strike the mean between the two. The risks of an ever-widening breach between the original abbot and a chapter of the monasteries which had adopted the Cluniac ideas, were to be minimized, whilst at the same time uniformity of observance and the mutual strength resulting therefrom, were to be fostered. The council decreed that the same order of clergy should be assigned to monasteries, whether they were attached to a chapter or to an abbot. The attempt was made towards carrying out the proposals of 1215. Meanwhile certain Italian reforms had produced a number of independent congregations outside the order, differing from each other in organization and constitution. The departures from Benedictine principles was carried a stage further. Even in the Cluniac congregation the power of the Abbot of Cluny was, after the twelfth century, somewhat curtailed by the institution of chapters and definitory. The Sylvesterines (1231) preserved the supremacy of abbots and recognized the advantages of a representative chapter, though its chief superior was something more than a mere primus inter parres. The Celestines (1274) adopted a system of two superiors in each house. The Ottovian (1319) marked the further step of development by instituting an abbott-general with jurisdiction over all the other abbots as well as their communities. The general chapter nominated the officials of all the houses; the monks belonged to no one monastery in particular, but to the whole congregation; and by thus destroying all community rights, and placing all power in the hands of a small committee, the Ottovian congregation approached the organization of all the lesser Dominicans and Jesuits, with their highly centralized systems of government. The congregation of St. Justina of Padua was modelled on similar lines, though afterwards considerably modified, and some centuries later St. Vanne and St. Maur followed in its wake. The Spanish congregation of Valladolid, too, with its abbot-general, and with superiors who were not perpetual and chosen by the general chapter, must be classed with those that represent the line of departure from earlier Benedictine tradition; as must also the resuscitated English congregation of the seventeenth century, which inherited its constitution from that of Spain. In these two latter congregations, however, there were some modifications from the original ideal less marked than in those previously enumerated.

On the other side, as representing those that preserved the traditional autonomy and family spirit in the individual houses, we have the Bursfeld Union which, in the fifteenth century, made hundreds of monasteries in Germany subject to the provisions of the Bull "Benedicta". The Austrian, Bavarian, and Swiss congregations of the same period followed out the same idea, as do also almost all of the more modern congregations, and by the levelling up of their order to the status of government have been revived in the English congregation. In this way the true Benedictine ideal was restored, whilst by means of general chapters, at which every monastery of the congregation was represented, and by the periodical visitations made by the presidents or others elected for that duty, uniform observance and regular discipline were preserved. The presidents were elected by the chapter for a term of years. The office was merely presidential, not that of a superior general or abbas abbatum.

Present System of Government.—All the congregations of more recent formation have been constituted, in the same manner, by constitutions that represent the normal and traditional form of government in the order. Uniformity in the various congregations is further secured by what are called Constitutions. These are a series of declarations on the holy Rule, defining its interpretation and application, to which are added other regulations on points of discipline and practice not provided for by St. Benedict. The constitutions must be approved at Rome, after which they have binding force upon the congregation for which they are intended. The capitula of Aachen and the Conciliabulum Benedicti were the earliest examples of such constitutions. Amongst others may be mentioned the "Statutes" of Lanfranc, the "Discipline of Farfa", the "Ordo" of Bernard of Cluny, and the "Constitutiones" of St. William of Herschbach. The last is based on the constitution of Farfa, as shown by Hergott in "Vetus Disciplina Monastica", Paris, 1726.) Since the thirteenth century every congregation has had its own set of constitutions, in which the principles of the Rule are adapted to the particular work of the congregation to which they apply. Each congregation is composed of a certain number of monasteries, the abbeys of which, with other officials and elected representatives, form the general chapter, which exercises legislative and executive authority over the whole body. The power possessed by it is strictly limited and defined in the constitutions. The meetings of the chapter are held usually every two, three, or four years and are presided over by one of the members elected to that office by the rest. Whilst the office of abbot is usually for life, that of the president is generally only for a term of years and the person holding it is not in all cases eligible for continuous re-election. Each president, either by himself or in conjunction with one or more specially elected visitors, holds canonical jurisdiction in the particular community, by this means the chapter is kept informed of the spiritual and temporal condition of each monastery, and discipline is maintained according to the constitutions.

The Abbot Primate.—In order the better to bind together the various congregations that constitute the order at the present day, Pope Leo XIII, in 1893, appointed a nominal head over the whole federation, with the title of Abbot Primate. The traditional autonomy of each congregation, and still further of each house, is interfered with in the least possible degree by this appointment, for, as the title itself indicates, the office is in its nature different from that of the general of an order. Apart from matters explicitly devolved upon by the constitution with regard to the other abbots is to be understood rather from the analogy of a primate in a hierarchy than from that of the general of an order like the Dominicans or Jesuits.

Methods of Recruiting.—The recruiting of the various monasteries of the order differs according to the nature and scope of the influence exerted by each individual house. Those that have schools attached to them naturally draw their members more or less from these schools. The English congregation is recruited very largely from the clergy attending its monasteries; and other congregations are similarly recruited. Some educate and train in their
monasteries a number of alumni, or pupils provisionally intended for the monastic state, who though not in any way bound to do so, if showing any promise of vocation, are encouraged to receive the habit on reaching the canonical age.

A candidate for admission is usually kept as a postulant for at least some weeks in order that the community seeks to join may be a suitable person to be admitted to the probationary stage. Having been accepted as such, he is "clothed" as a novices, receiving the religious habit and a religious name, and being placed under the care of the novice-master. According to the Rule he is to be trained and tested during his period of noviceship, and canon law requires that for the most part the novice is to be kept apart from the rest of the community. For this reason the novices' quarters are generally placed, if possible, in a different part of the monastery from those occupied by the professed monks. The canonical novitiate lasts one year, at the end of which, if satisfactory, the novice may be admitted to simple vows, and at the conclusion of another three years, unless rejected for grave reasons, be admitted to solemn vows of "Stability, Conversion of Manners, and Obedience." (Rule of St. Benedict.)

Habit.—With slight modifications in shape in some congregations the habit of the order consists of a tunic, confined at the waist by a girdle of leather or a cord, over the tunic, the width of the shoulders reaching to the knees or ground, and a hood to cover the head. In choir, at chapter, and at certain other ceremonial times, a long full gown with large flowing sleeves, called a "cowl," is worn over the ordinary habit. The colour is not specified in the Rule but it is conjectured that the earliest Benedictines wore white or grey, as being the natural colour of undyed wool. For many centuries, however, black has been the prevailing colour, hence the term "black monk" has come to signify a Benedictine not belonging to one of those separate congregations which has adopted a distinctive colour, e.g. the Camaldolese, Cistercians, and Olivetans, who wear white, or the Sylvestrines, whose habit is blue. The only differences in colour within the Benedictine federation are those of the monks of Monte Vergine, who though now belonging to the Cassinese congregation of Primitive Observance, still retain the white habit adopted by their founder in the twelfth century, and those of the congregation of St. Otilien, who wear a red girdle to signify their special missionary character.

Present Work of the Order.—Parochial work is undertaken by the following congregations: Cassinese, English, Swiss, Bavarian, Gallican, American-Cassinese, Swiss-American, Beuronese, Cassinese P. O. Austrian (both), Hungarian, and the Abbey of Fort Augustus. In the majority of these congregations the missions are attached to certain abbeys and the monks serving them are under the almost exclusive control of their own monastic superiors; in others the monks only supply the place of the secular clergy and are, therefore, for the time being, under their respective diocesan bishops.

The work of education is common to all congregations of the order. It takes the form in different places of seminaries for ecclesiastical studies, schools, and gymnasium for secondary education not strictly ecclesiastical, or of colleges for a higher or university course. In Austria and Bavaria many of the government lycées or gymnasium are entrusted to the care of the monks. In England and the United States the schools rank high amongst the educational establishments of those countries, and compete successfully with the non-Catholic schools of a similar class. Those of the American Cassinese congregation have already been enumerated; they include three seminaries, fourteen schools and colleges, and an orphanage, with a total of nearly two thousand students. The Swiss American congregation carries on scholastic work at five of its abbeys. St. Meinrad's, besides the seminary, there is a commercial college at Spielleville (Arkansas) and Mount Angel (Oregon) are seminaries; and at Conception, Spielleville, Covington (Louisiana), and Mount Angel are colleges. The English Benedictines have large and flourishing colleges attached to each of their abbeys, and belonging to Downside are also two other smaller schools, one a "grammar school" at Ealing, London, and the other a preparatory school recently established at Frome, Wiltshire, England.

Foreign Missionary Work.—Besides the congregation of St. Otilien, which exists specially for the purpose of foreign missionary work, and has ten mission stations in the Apostolic Vicariate of Zanzibar, a few others are also represented in the foreign mission field. Both American congregations labour amongst the Indians, in Saskatchewan (N. W. T., Canada), Dakota, Vancouver's Island, and elsewhere. The Cassinese P. O. congregation has missions in the Apostolic Vicariate of the Indian Territory (U. S. A.) and in Argentina, under the monasteries of the French province, in New Zealand under the English province, in Western Australia (Diocese of New Norcia and Apostolic Vicariate of Kimberley) and in the Philippines under the Spanish province, and the Belgian province has quite lately made a foundation in the Transvaal, South Africa. The Brazilian congregation has several missions in Brazil, which are under the direction of the Abbé of Rio de Janeiro, who is also a bishop. In the island of Mauritius the Bishop of Port Louis is generally an English Benedictine. Mention has already been made of the work of the Sylvestrine Benedictines in Ceylon and of the Cistercians in Natal, South Africa.

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Orders and congregations professing the Rule of St. Benedict but not included in the Benedictine Federation are as follows:

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<th>Monasteries</th>
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<td>Vallombrosa</td>
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<td>Cistercians (Common Observance)</td>
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<tr>
<td>&quot; (Trappists)</td>
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<td>Sylvestrines</td>
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<td>Olivetans</td>
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5,347
St. Benedict Bishop (England), d. 690; founder of Wearmouth and Jarrow, St. Cildert (France), d. 694; founder of Jumièges. St. Benedict of Anianæ (France), d. 821; reformer of monasteries under Charlemagne; presided at the synod of abbots, Aachen (Aix-la-Chapelle), 817. St. Dunstan (England), d. 988; Abbot of Glastonbury (c. 945), and afterwards Archbishop of Canterbury (961); reformer of English monasteries. St. Berno (France), d. 927; founder and first Abbé of Clairvaux (France), d. 942. St. Edouard Eudes (France), b. 879, d. 942; second Abbé of Cluny, St. Aymerd (France), d. 965; third Abbé of Cluny. St. Majolus or Maleul (France), d. 906, d. 994; fourth Abbé of Cluny; Otto II desired to make him pope in 974 but he resisted. St. Odilo (France), d. 1048; fifth Abbé of Cluny. Bernard of Cluny (France), d. 1109; famous in connexion with the eleventh-century "Ordo Cluniacensis" which bears his name. Peter the Venerable (France), d. 1156; ninth Abbé of Cluny; employed by several popes in important affairs of the Church. St. Romuald (Italy), b. 956, d. 1026; founder of the Camaldolese congregation (1009). Herluin (France), d. 1077; founder of Bec (1040). St. Robert of Molesme (France), b. 1018, d. 1110; founder and Abbé of Molesme (1075); joint-founder and first Abbé of Citeaux (1098). St. Alberic (France), d. 1109; joint-founder and second Abbé of Citeaux. St. Stephen Harding (England), d. 1134; joint-founder and third Abbé of Citeaux. St. Bernard (France), b. 1091, d. 1153; joint-founder of Citeaux with St. Stephen Harding, and first Abbot of Citeaux (1113); founder of Clairvaux (1115); wrote many spiritual and theological works; was a statesman and advisor of kings, and a Doctor of the Church; he preached the Second Crusade throughout Europe (1146). St. Willigis of Herschau (Germany), c. 1090; author of "Constitutions of Herschau". St. John Guibert (Italy), b. 999, d. 1073; founder of Vallombrosa (1039). St. Stephen or Etienne (France), d. 1124; founder of Grammont (1078). Bl. Robert of Arbrissel (France), d. 1116; founder of Fontevrault (1099). St. William (Italy), d. 1142; founder of Monte Vergine (1119). St. Sylvestro (Italy), b. 1177, d. 1267; founder of the Sylvesterines (1231). St. Bernard Fioleny (Italy), d. 1272, d. 1348; founder of the Filomena (1315). St. Barbo (Italy), d. 1443; first a canon regular, then Abbot of St. Justina of Padua and founder of the congregation of the same name (1409). Didier de la Cour (France), b. 1550, d. 1623; founder of the Bourgogne (1581). St. Bernard of Clairval (France), b. 1573, d. 1620; Prior of Cluny College, Paris, and founder of the Maurist congregation (1615). José Serra (Spain), b. 1811, died c. 1880; Coadjutor Bishop of Perth, Australia (1848); and Rudesind Salgado (Spain), b. 1814, d. 1900; Bishop of Port Victoria (1849); founders of New Nursia, Australia. Prosper Guéranger (France), b. 1805, d. 1875; founder of the Gallican congregation (1837); restored Solennes (1837); well known as a liturgical writer. Jean-Baptiste Muuard (France), b. 1809, d. 1845; founder of Pierre-Vieup of the French province of the Cassinese Congregation of Primitive Observance (1850). Maurus Wolter (Germany), b. 1825, d. 1900; founder of the Beuronese congregation (1860); Abbot of Beuron (1830). Pietro Caraffa (Italy), d. 1878; founder and first Abbé-General of Cassinese congregation of Primitive Observance (1851). Boniface Wimmer (Bavaria), b. 1809, d. 1887; founder of American Cassinese congregation (1855). Martin Marty (Switzerland), b. 1834, d. 1886; founder of Cassinese congregation (1870); Abbot of St. Meinrad's, Indiana (1870); Vicar Apostolic of Dakota (1879). Jerome Vaughan (Englend), b. 1841, d. 1896; founder of Fort Augustus Abbey (1878). Gerard van Calcoe

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**Benedictine Nuns:***

1. Under Benedictine Mother ........................... 9 251
2. Under Bishops ........................................ 253 7,156
Camaldolese Nuns ........................................ 5 150
Cisterian Nuns ........................................... 100 2,965
Olivetan Nuns ............................................. 20 200

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- 1. Under Benedictine Mother: 9 251
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The foregoing tables, which are taken from the "Album Benedictinum" of 1906, give a grand aggregate of 684 monasteries, with 22,099 religious of both sexes. The statistics for missions and churches served include those churches and missions over which the monasteries exercise the right of patronage, as well as those actually served by monks.

**V. BENEDICTINES OF SPECIAL DISTINCTION.** The following lists are not intended to be in any way exhaustive; they merely profess to include some of the more famous members of the order. The names are classified according to the particular sphere of work in which they are most celebrated, but although many of them might therefore have a just claim to be included in more than one of the different classes given, when the same individual was distinguished in several different departments of work, from considerations of space and for the avoidance of unnecessary repetition, his name has been inserted only under one head. The lists are arranged more or less chronologically, except where some connecting features seem to call for special grouping. To most of the names of the country to which the individual belonged is added in parenthesis.

**Abbeys and Congregations, Reformers, etc.:** St. Erkenwald (England), d. 693; Bishop of London; founder of Chertsey and Barking abbey.
Benedictine congregation. Fernand Cabrol (France), b. 1855; Abbott of Farnborough (Gallican congregation). Jean Besse (France), b. 1861; a monk of the Germain Morin Congregation, b. 1861. John Chapman, of the Beuronese congregation, b. 1865. Edward Cuthbert Butler (England), b. 1858; Abbott of Downside (1906).


Bishops, Monks, Martyrs, etc.—St. Laurence (Italy), b. 619; came to England with St. Augustine (597), whom he succeeded as Archbishop of Canterbury (604). St. Mellitus (Ireland), d. 690; a Roman monk, sent to England with other monks to assist St. Augustine (601); founder of St. Paul’s, London, and first Bishop of London (604); Archbishop of Canterbury (615). St. Justus (Italy), b. 627; came to England (601); first Bishop of Rochester (604) and afterwards Archbishop of Canterbury (624). St. Paulinus of York (Italy), b. 644; came to England (601); first Bishop of York (625); Bishop of Rochester (633). St. Odo (England), d. 961; Archbishop of Canterbury. St. Elphee or Élaufhe (England), d. 1012; Archbishop of Canterbury (1006); killed by the Danes. St. Oswald (England). d. 992; nephew of St. Odo of Canterbury; Bishop of Worcester (959); Archbishop of York (972). St. Bertin (France), b. 597, d. 709; Abbé of Saint-Omer. St. Botolph (England), b. 655; abbot. St. Wilfrid, born c. 634, d. 709; Bishop of York. St. Cuthbert, d. 687; Bishop of Lindisfarne. St. John of Beverley, d. 721; Bishop of Hexham. St. Swithin, d. 862; Bishop of Winchester. St. Ethelwold, d. 939; Bishop of Winchester. St. Æthelred, d. 990; Bishop of Winchester. St. Ælred, b. 1109, d. 1166; Abbé of Rievaulx, Yorkshire. St. Thomas of Canterbury or Thomas Becket, born c. 1117, martyred 1170; Chancellor of England (1155); Archbishop of Canterbury (1162). St. Edmund Riel, d. 1240; Archbishop of Canterbury (1234); died in exile. Suger (France), b. 1081, d. 1151; Abbé of St. Denis and Regent of France. Bl. Richard Whiting, abbot of Glastonbury, Bl. Roger James, and Bl. John Thorne (Monks of Glastonbury). Bl. Hugh Faringdon, Abbé of Reading, Bl. William Eynon, and Bl. John Rugg, monks of Reading; and Bl. John Beche, Abbé of Colchester; all executed (1539) for denying the supremacy of Henry VIII. John Grace, a novice of the Augustinian Order, d. 1558; last Abbé of Westminister; died in prison. Sigebert Buckley, born c. 1517, d. 1610; a monk of Westminster; the link between the old and new English congregations. Ven. John Roberts, b. 1575; martyred 1616; founder of St. Gregory’s Priory, Morpeth. William Gifford, b. 1592; professor of theology at Reims (1582); Dean of Lille (1697); a monk at Dieulouard (1609); Abbé of Reims (1622). Leander of St. Martin (John Jones), b. 1575, d. 1636; President of the...
in, congregation and Prior of St. Gregory's, Douai, Philip Ellis, b. 1683, d. 1726; Vicar Apostolic of the Western District (1688); transferred to Segni, Italy (1707); Charles Wesley, b. 1722, d. 1777; Vicar Apostolic of the Western District (1754); a Doctor of the Sorbonne and F. R. S. William Placid Morris, b. 1794, d. 1872; a monk of Downside; Vicar Apostolic of Mauritius (1802), John Bede Folding, b. 1794, d. 1872; a monk of Downside, Vicar Apostolic of Mauritius (1802); of W. Augustin the first Bishop of Fremantle in Australia (1834); first Archbishop of Sydney (1851). William Bernard Ullathorne, b. 1806, d. 1888; a monk of Downside; Vicar Apostolic of the Western District (1840); transferred to Birmingham (1849); Charles de指南, b. 1834, d. 1883; a monk of Downside; Cathedral Prior of Belmont (1863); coadjutor to Archbishop Folding (1872); succeeded as Archbishop of Sydney (1877). Cardinal Sanfelice (Italy), b. 1834, d. 1867; Archibishop of Naples; formerly Abbot of La Cava. Joseph Pothen (France), b. 1835; inquisitor of the Solesmes school of plainchant; Abbot of Fontanella (1898). André Mocquereau (France), b. 1849; Prior of Solesmes and successor to Dom Pothen as leader of the school. John Cuthbert Egerton (England), b. 1850; Bishop of the Carthusians, Superior General and Coadjutor Bishop of Newport (1873); succeeded as Bishop (1881). Benedetto Bonazzi (Italy), b. 1840; Abbot of La Cava (1894); Archbishop of Benevento (1902). Domenico Serafini (Italy), b. 1852; Abbot General of the Carthusians (1888); Observant General (1888); Archbishop of Spoleto (1900). Hildebrand de Hempinon (Belgium), b. 1849; Abbot Primate of the order; Abbot of Maredsous (1890); nominated Abbot Primate by Leo XIII (1893). Surn., niece of Chevalier, sister to St. Benedict. Among English Benedictine nuns, the most celebrated are: St. Etheldreda, d. 679; Abbess of Ely. St. Ethelburga, died c. 670; Abbess of Barking. St. Hilda, d. 680; Abbess of Whitby. St. Werburgh, d. 699; Abbess of Chester. St. Mildred, seventh century; Abbess in Thetan. St. Walburga, d. 779; a nun of Wimborne; sister to St. William and Winnibald; went to Germany with Sts. Lioba and Thecla to assist St. Boniface c. 740. St. Thecla, eighth century; a nun of Wimborne; Abbess of Kiltingen; died in Germany; St. Lioba, d. 779; a nun of Wimborne; cousin to St. Boniface; Abbess of Bischofsheim; died in Germany. Among other Benedictine saints are: St. Hildegard (Germany), b. 1096, d. 1178; Abbess of Mount St. Bernard, founded by her (known as Meinardus); founded by Pope Adrian de Petro in the eighteenth century, in communion with the Holy See; this is now reckoned amongst the non-federated congregations of the order. (See Humiliat, Merchtarist.)

Quasi-Benedictine Foundations.—1. Military Orders.—Hietoy enumerates several military orders as having been based upon that of St. Benedict or in some way originating from it. Though founded especially for military objects, as for instance the defence of the holy places at Jerusalem, when not through the influence of corruption and irregularities crept in, and after an ineffectual attempt at reformation, Pope Pius V suppressed the order in 1571. Mention must also be made of the more modern Armenian Benedictine congregations (known as Meinardus), founded by Pope Benedict XIII in the sixteenth century, in communion with the Holy See; this is now reckoned amongst the non-federated congregations of the order. (See Humiliat, Merchtarist.)

Quasi-Benedictine Foundations.—2. Benedictine Congregations.—The varicous reforms, beginning with Cluniac in the tenth century and extending to the Olivetans of the fourteenth, have been enumerated in the first part of this article and are described in greater detail in separate articles, under their respective titles. To these must be added the Order of the Humiliati, founded in the twelfth century by certain nobles of Lombardy who, having rebelled against the Emperor Henry V, were taken captive by him into Germany. They commenced the practice of works of piety and penance, and were for their "humility" allowed to return to Lombardy. The order was definitely established in 1134 under the guidance of St. Bernard, who placed it under the Benedictine Rule. It flourished for some centuries and had ninety-four monasteries, but through the influence of corruption and irregularities crept in, and after an ineffectual attempt at reformation, Pope Pius V suppressed the order in 1571. Mention must also be made of the more modern Armenian Benedictine congregations (known as Meinardus), founded by Pope Benedict XIII in the sixteenth century, in communion with the Holy See; this is now reckoned amongst the non-federated congregations of the order. (See Humiliat, Merchtarist.)
the reader is referred to separate articles. (a) The Knights Templars, founded in 1118. St. Bernard of Clairvaux drew up their rule, and they always regarded the Cistercians as their brethren. For this reason they adopted a white dress, to which they added a red cross. The order was suppressed in 1312 in Spain, and hence: (b) The Knights of Calatrava, founded in 1158 to assist in protecting Spain against the Moorish invasions. The Knights of Calatrava owed their origin to the abbot and monks of the Cistercian monastery of Fitero. The general chapter of the order was divided up into a rule of life and exempt from general supervision over them. The black hood and short scapular which they wore denoted their connexion with Citeaux. The order possessed fifty-six commanderies, chiefly in Andalusia. The Nuus of Calatrava were established c. 1219. They were cloistered, observing the rule of the Cistercian nuns and wearing a similar habit, but they were under the jurisdiction of the Grand Master of the knights. (c) Knights of Alcántara, or of San Julian del Pereyro, in Castille, founded about the same time and for the same purpose as the Knights of Calatrava. They adopted a mitigated form of St. Benedict's Rule, to which certain observances borrowed from Calatrava were added. They also used the black hood and abbreviated scapular, which, in fine, formed an order with that of Calatrava, but the scheme failed of execution. They possessed thirty-seven commanderies. (d) Knights of Montesa, founded 1316, an offshoot from Calatrava, instituted by ten knights of that order who placed themselves under the abbot of Citeaux instead of their own Grand Master. (e) Knights of St. George of Alfama, founded in 1201; united to the Order of Montesa in 1399.

In Portugal there were three orders, also founded for purposes of defence against the Moors:—(f) The Knights of Avis, founded 1147; they observed the Benedictine Rule, under the direction of the abbots of Citeaux and Clairvaux, and had forty commanderies. (g) The Knights of St. Michael's Wing, founded 1167; the name was taken in honour of the archangel whose visible assistance secured a victory against the Moors for King Alphonso I of Portugal. The rule was drawn up by the Cistercian Abbot of Alcobaza. They were never very numerous, and the order did not lose supremacy in Portugal in the modern period. (h) The Order of Christ, reared upon the ruins of the Templars about 1317; it became very numerous and wealthy. It adopted the Rule of St. Benedict and the constitutions of Citeaux, and possessed 450 commanderies. In 1550 the office of grand master of this order, as well as that of Avis, was united to the crown. (i) The Monks of the Order of Christ. In 1567 a stricter life was instituted in the convent of Thomar, the principal house of the Order of Christ, under this title, where the full monastic life was observed, with a habit and vows similar to those of the Cistercians, though the monks were under the jurisdiction of the grand master of the Knights. This order now exists as one of the noble orders of knighthood, similar to those of the Order of St. John and the Order of Malta. (j) In Savoy there were the two orders: (k) the Knights of St. Maurice, and (l) those of St. Lasarus, which were united in 1572. They observed the Cistercian rule and the object of their existence was the defence of the Catholic faith against the inroads of the Protestant Reformation. Their earlier houses were in Savoy; their two principal houses were at Turin and Nice. In Switzerland also the Abbots of St. Gall at one time suppressed the military Order of the Bear, which Frederick II had instituted in 1213.

The order of the Knights of St. Luke, founded in 1312, was a hospital order. The order of the Brothers Hospitallers of Burgos originated in a hospital attached to a convent of Cistercian nuns in that town. There were a dozen Cistercian lay brothers who assisted the nuns in the care of the hospital, and these, in 1474, formed themselves into a new order intended to be independent of Citeaux. They met with much opposition, and, irregularities having been detected in them, they were suppressed in 1537 and placed under the abbess of the convent.

(3) Oblates.—The Oblates of St. Frances of Rome, called also Collatines, were a congregation of pious women, founded in 1425 and approved as an order in 1433. They first observed the constitutions of the Carthusian Tertiaries, but this was soon changed for that of St. Benedict. The order consisted chiefly of noble Roman ladies, who lived a semi-religious life and devoted themselves to works of piety and charity. They made no solemn vows, neither were they strictly enclosed, nor forbidden to enjoy the use of their possessions. They were at first under the direction of the Olivetan Benedictines, but after the death of their foundress, in 1440, they became independent.

(4) Orders of Canonesses.—Information is but scanty concerning the chapters of noble canonesses, which were fairly numerous in Lorraine, Flanders, and Germany in medieval times. It seems certain, however, that many of them were originally communities of nuns of one or another, renounced their solemn vows and assumed the state of canonesses, whilst still observing some form of the Benedictine Rule. The membership of almost all these chapters was restricted to women of noble, and in some cases of royal descent. In many also, whilst the cloistered life was generally secular, that is, not under vows of religion, and therefore free to leave and marry, the abbesses retained the character and state of religious superiors, and as such were solemnly professed as Benedictine nuns. The following list of houses is probably not complete:—Maison de la Paix, founded 1673; Mont des Arts, founded 1739; Choisy-le-Roi, founded 1819; and Ver-en-Val, founded 1830.

In Germany: Cologne, 1591; Homburg and Strasburg, of the seventh century; Andlau, founded 1276; and Minalbey, of the eighth century; Obermünster, Niedermünster, and Essent. of the ninth century. In Flanders: Malines, 1143; Bruges, 1176; and Brussels, founded 1210, of the seventh century; and Denain, 764. The members of the following houses in Germany having renounced their solemn vows and become canonesses in the sixteenth century, abandoned also the Catholic Faith and accepted the Protestant religion: Gandersheim, Herford, Queldlinburg, Gernrode, etc.

THE ASCENSION OF JESUS CHRIST

FROM THE BENEDICTIONAL OF ST. ETHELWOLD, ABOUT A.D. 975. LIBRARY OF THE DUKE OF DEVONSHIRE
In Rome the principle obtains that the only portion of the service which is to be regarded as strictly liturgical is the singing of the "Tantum ergo" and the celebrating of the Benediction which immediately follows. This idea is emphasized by the fact that in many Roman churches the celebrant, vested in cope and preceded by thurifer, acolytes, etc., only makes his entry into the sanctuary just before the "Tantum ergo" is begun. Previously to it the blessing of the altar is exposed, informally so as to speak, by a priest in cotta and stole; and then choir and congregation are left to sing litanies and canticles, or to say prayers and devotions as the occasion may demand, the whole service being of a very casual nature.

In English-speaking countries the service generally begins with the entry of the priest and his assistants in procession and with the singing of the "O Salutaris Hostia" as soon as the Blessed Sacrament is taken out of the tabernacle. Indeed in England the singing of the "O Salutaris" is followed by the "Ritus servandus", the code of procedure approved by a former synod of the Province of Westminster. On the other hand, the Litany of Our Lady, though usually printed after the "O Salutaris" and very generally sung at Benediction, is not in the form of obligation. It may be said that further solemnity is often given to the service by the presence of deacon and subdeacon in dalmatics. When the bishop of the diocese officiates he uses mitre and crozier in the procession to the altar, and makes the blessing over the people three times in giving the benediction. On the other hand, a very informal sort of service is permitted, where the means for carrying out a more elaborate rite are not available. The priest, wearing cotta and stole, simply opens the tabernacle door. Prayers and devotions are said or sung, and then the priest blesses those present with the veiled chalice or ciborium before the tabernacle door is again closed.

The permission, general or special, of the bishop of the diocese is necessary for services where Benediction is given with the monstrance.

HISTORY OF THE DEVOTION. It is easy to recognize in our ordinary Benediction service, the traces of two distinct elements. There is of course in the first place the direct veneration of the Blessed Sacrament, which appears in the exposition, blessing, "Tantum ergo", etc. But besides this we note the almost invariable presence of what at first sight seems an incongruous element, that of the litany of Loreto, or of popular hymns in honour of Our Lady. Tracing our present devotion to its origin we find that these two features are derived from different sources. The idea of exposing the Blessed Sacrament for veneration in a monstrance appears to have been first evolved at the end of the thirteenth or the beginning of the fourteenth century. When the elevation of the Host at Mass was introduced in the early years of the thirteenth century, probably as a form of protest against the theological views of Peter the Chanter, the idea by degrees took firm hold of the popular mind that special virtue and merit were attached to the act of looking at the Blessed Sacrament. To such extremes did this prepossession go, that the seeing of the Host at the moment of the elevation was judged to be the most vital part of attendance at Mass. In certain churches in Spain a screen of black velvet was hung up behind the altar in order that the priest's hands and the Host might be more easily seen from afar; in others strict injunctions were given to the thurifer that he should on no account allow the smoke of the thurible to obstruct the view of the Host. Indeed, we find that when men were dying and were unable on account of vomiting or any other cause to receive Holy Viaticum, the Blessed Sacrament was brought to them and held up before them to look at. Indeed, a virtual prohibition of this practice stands.
to this day amongst the rubries of the "Rituale Romanum".

Under the influence of this idea, the Blessed Sacra-
ment in the processions which became common after
the institution of the feast of Corpus Christi in 1249,
came by degrees to be carried in transparent vessels,
reposing its own presence. Moreover, as the custom
grew up, especially in Germany, of keeping
the Blessed Sacrament continually exposed to view
in churches. It was forbidden by many synods,
but a sort of compromise was arrived at through
the construction of the Sakramentshäuschen of which
so many examples still exist in central Europe.
These tabernacles, of great height and imposing
appearance, were erected in the most conspicuous part
of the church, and there the Blessed Sacrament was
reserved in a sanctuary behind a metal door of
lattice-work which allowed a more or less free view
of the interior. It was thus that the practice de-
veloped, though partly kept in check by synodal
decrees, of adding solemnity to any function, even
the Mass itself, by exposing the Blessed Sacrament
during it.

Turning now to our second element, we find that
from the beginning of the thirteenth century, a
custom prevailed among the confraternities and
guilds which were established at that period in great
numbers, singing canticles at evening of the
day before a statue of Our Lady. These canticles
were called Laude and were often composed in the
vulgar tongue, becoming in the hands of such poets
as the Franciscan Giosacone da Todi, one of the
greatest poets of the Italian language, and helped to
develop a native Italian literature. Confraternities were formed
for the express purpose of singing these canticles
and their members were called Laudei. It was
such a company of Laudesi that brought together the
seven holy foundresses who, in the first half of the
thirteenth century, established the Order of Servites,
or Servants of Mary. Although the laude hardly
flourished outside Italy, where both the language
and the character of the people lent themselves
readily to the composition of innumerable canticles,
the idea of an evening service of a popular character
sung before the statue of Our Lady, spread through-
out Europe. In particular, the "Salve Regina",
as a special devotion of the Servites, Dominicans, Car-
melites, and other orders, was consecrated by usage
to the Virgin, and was found sung, often by choirs of
boys, for whom a special endowment was provided, as
a separate evening service. In France, this service was
commonly known as a Salut, in the Low Countries as the
Lief, in the Church of England and Germany, simply as the Salve.

Now it seems certain that our present Benediction
service has resulted from the general adoption of
this evening singing of canticles before the statue of
Our Lady, enhanced as it often came to be in the
course of the sixteenth and seventeenth centuries
by the exposition of the Blessed Sacrament, which
was employed at first only as an adjunct to lend it
additional solemnity. The blessing at the close
seems to have been added simply because the cus-
tom gained ground of making the sign of the cross
over the people. Moreover, the Blessed Sacrament
was replaced in the tabernacle after a procession or
after being carried to the sick or any kind of an ex-
position. But in the course of the seventeenth cen-
tury, we find numberless bequests for Salute in French
will-books to be sung. Moreover, the Blessed Sacrament
was kept exposed during the whole time of the Salut.

The development of which is too intricate to be
given here in further detail, may be investigated
in the works mentioned below.

To the Rev. V. De Bucq, theollandist, belongs the merit
of having first called attention to the true history of this
devotion. See Precis Historiques (Brussels, 1872), xxx, 50-70.

Benedictus, Jacobus de. See Stabat Mater.

Benedict Levita (of Mains), or Benedict the
Deacon, is the name given to himself by the author
of a forged collection of capitularies which appeared
in the ninth century. The collection belongs to the
group of pseudo-Isidorian forgeries that includes
the pseudo-Isidorian recension of the Spanish collection
of canons, the so-called "capitula Anglirani", and the collection of false decrets of the pseudo-
Isidore. The name Benedict is, without doubt, an
assumed one; the statement that he had been a
deacon in the Church of Mainz and that the collec-
tion had been made from the archepiscopal archives
has also been declared by the pseudo-Isidore to
have come from the collection. The name of the
author Autgar (825-847) is clearly also untrue. Nothing
is known concerning the real author. On internal
evidence it may be accepted that these forged
capitularies were composed in the western part of
the Frankish empire and not at Mainz; the grounds
for this belief are, especially, the opposition shown to
the institution of "choreepiscopi", and further the
circumstance that the collection was first used and
found readiest acceptance among the Western
Churches. The idea that the whole collection was
made by Autgar (825-847) is clearly also untrue. Another
clue is offered by "Addita-
mentum" IV in which the forged pseudo-Isidorian
decrets have evidently been used. But the way in
which these decrets are employed by Benedict
shows that the pseudo-Isidorian collection has not
yet reached its completed form. The latest date for
the appearance of this collection of canons may,
therefore, be given as from 848 to 850. The time of
composition cannot be more exactly determined;
but it is somewhere between the years 847-853.

The author represents his collection as the con-
tinuation and completion of the collection of genuine
capitularies in four books, "Capitularia regum Franci-
corum", produced in 827 by Ansegisus, Abbot of
Fontanelle. He divides it into three books which he
denominates as "librum primum" and "librum secun-
dum". Three other writings precede the first book;
a prologue in verse, a prologue, and a treatise on
the origin and contents of the collection, and the aforesaid
metrical panegyric on the rulers of the Carlovingian
empire, which begins at a most remarkable period,
with the sons of Louis the Pious. Four supple-
mentary writings (additamenta) are annexed to the
last book; (I) The Aachen capitulary of 817 concern-
ing the monasteries; (II) the report of the bishops
(Ann. i, 829) to the Emperor Louis the Pious; (III)
about some genuine capitularies and a large number
of forged ones, just as in the main body of the collec-
tion; (IV) a large number (170) of extracts taken from various sources, among which are also forgeries of the Pseudo-Isidore. The work of Abbé Anesiarius was taken as a model for the collection. As to the sources of the collection, about one-fourth of them were taken from capitulums or royal decrees customary in the Frankish Empire; in fact, the genuine materials used by the author surpass sometimes those used by Anesiarius. Most of the pretended capitulums are, however, not genuine. Among the genuine sources, from which the larger portion of them are drawn, are: the Holy Scriptures; the decrees of councils; papal decrees; the collection of Irish canons; the ordinances of the Roman law, the "leges Visigothorum" and "Baluwariorum"; the "Libri Penitentials" or penitential books; the writings of the Church Fathers, and letters of bishops. He repeats himself frequently; a number of chapters are duplicated literally or nearly word for word. The chief aim of the forger was to enable the Church to maintain its independence in face of the assaults of the secular power. The author stands for the contemporary movement in favour of ecclesiastical reform, and in opposition to the rule of the Church by the laity. The first two editions (Tilius, Paris, 1548, and Pitchoos, Paris, 1588) are innumerable; the edition of the author is found in Baluze, Capitularia regum Francorum (Paris, 1677), I, col. 801–1232, and in Pertz, Monumenta Germaniae Hist.: Leges, II (Hanover, 1837), 2, 39–158 (cf. Migne, P. L., CXXVII, col. 699–912). E. Seckel is preparing a critical edition for the Monument. Germ. Hist.: Capitularia, III.


J. P. KIRSCH.

Benedict of Aniane, Saint, b. about 745–750; d. at Corneliusmünster, 11 February, 821. Benedict, originally known as Witos, son of the Goth, Aigulf, Count of Maguelone in Southern France, was educated at the Frankish court of Pepin, and entered the royal service. He took part in the Italian campaign of Charlemagne (773), after which he left his royal master and made his way into the monastery of St. Severanus (Saint-Seine). He gave himself most zealously to practices of asceticism, and learned to value the Rule of St. Benedict as the best foundation for the monastic life. Returning home in 779, he established on his own lands, in the vicinity of Aniane's old monastic settlement, which soon developed into a great monastery, under the name of Aniane, and became the model and centre of the monastic reform in France, introduced by Louis the Pious. The emperor's chief adviser was Benedict, and the general adoption of the Rule of St. Benedict in the monasteries of the Empire was the most important step towards the reform. Benedict took a prominent part in the synodes held in Aachen in 816 and 817, the results of which were embodied in the important prescriptions for the restoration of monastic discipline, dated 10 July, 817; he was the enthusiastic leader of these assemblies, and he himself reformed many monasteries on the lines laid down in the ordinances promulgated there. In order to have in the vicinity of his royal residence, at Lotharingia, in 814 he founded a new monastery on the stream near Aachen, the Abbey of Corneliusmünster, which was to be an exemplar for all other abbeys, and to be under the guidance of Benedict. In the dogmatic controversy over Adoptionism, under the leadership of the monk Affile, in ink, legel, or a few miles from Rome and two from Subiaco. It stands on the crest of a ridge which rises rapidly
from the valley to the higher range of mountains, and seen from the lower ground the village has the appearance of a fortress. As St. Gregory’s account indicates, and is confirmed by remains of the old town and by the inscriptions found in the neighbourhood, Enfide was a place of greater importance than is the present town. At Enfide Benedict worked his first miracle by restoring to perfect condition an earth wall which the chief of the place had accidentally broken. The notoriety which his miracle brought upon Benedict drove him to escape still farther from social life, and “he fled secretly from his nurse and sought the more retired district of the town.” His purpose of life had been modified. He had left Rome to escape the evils of a great city; he now determined to be poor and to live by his own work. “For God’s sake he deliberately chose the hardships of life and the weariness of labour” (ibid., xxxvi). A short distance from Enfide is the entrance to a narrow, gloomy valley, penetrating the mountains and leading directly to Subiaco. Crossing the Anio and turning to the right, the path rises along the left face of the ravine and soon reaches the site of Nero’s villa, where a stone wall built its length in one end of the middle of the lake; across the valley were ruins of the Roman baths, of which a few great arches and detached masses of wall still stand. Rising from the mole upon twenty-five low arches, the fountain that had to be raised, to which can be added the bridge from the vila to the baths, under which the waters of the middle lake poured in a wide fall into the lake below. The ruins of these vast buildings, and the wide sheet of falling water closed up the entrance of the valley to St. Benedict as he came from Enfide; to-day the narrow valley lies open before us, closed only by the far-off mountains. The path continues to ascend, and the side of the ravine, on which it runs, becomes steeper, until we reach a cave above which the mountain now rises almost perpendicularly; while on the right hand it strikes in a rapid descent down to where, in St. Benedict’s day, five hundred feet below, lay the blue waters of the lake. The cave has a large triangular-shaped opening and is about ten feet deep. On his way from Enfide Benedict had met a monk named Romanus, whose monastery was on the mountain above the cliff overhanging the cave. Romanus had discussed with Benedict the purpose which had brought him to Subiaco, and had given him the monk’s habit. By the advice of Benedict he departed to live as a hermit and after three years, unknown to men, lived in this cave above the lake. St. Gregory tells us little of these years. He now speaks of Benedict no longer as a youth (puer), but as a man (vir) of God. Romanus, he twice tells us, served the saint in every way he could. The monk apparently visited him frequently, and on fixed days brought him food. During these three years of solitude, broken only by occasional communications with the outer world and by the visits of Romanus, he matured both in mind and character, in knowledge of himself and of his fellow-man, and at the same time he became not merely known to, but secured the respect of, those about him; so much so that on the death of the abbot of a monastery in the neighbourhood (identified by some with Vico Varro), the community came to him and begged him to become its abbot. Benedict was acquainted with the life and discipline of the monastery, and knew that “their manners were diverse from his and therefore that they would never agree together; yet, at last, by such gentle entreaty, he gave his consent” (ibid., iii). The experiment failed; the monks tried to poison him, and he returned to his cave. From this time his miracles seem to have become frequent, and many people, attracted by his sanctity and character, came to Subiaco to be under his guidance. For them he built in the valley twelve monasteries, in each of which he placed a superior with twelve monks. In his thirteenth he lived with a few, such as he thought would more profit and be better instructed by his own presence” (ibid., iii). He remained, however, the father or abbot of all. With the establishment of these monasteries began the schools for children; and amongst the first to be brought were Maurus and Placid. The remainder of Benedict’s life was spent in realizing the ideal of monasticism which he has left us drawn out in his Rule, and before we follow the story of his life as it has been modified, it is written for laymen, not for clerics. The saint’s purpose was not to institute an order of clerics with clerical duties and offices, but an organization and a set of rules for the domestic life of such laymen as are capable of the type of life presented in the Gospel. “My words,” he says, “are addressed to thee, whoever thou art, that, renouncing thine own will, dost put on the strong and bright armour of obedience in order to fight for the Lord Christ as he is commanded by his rule.” Later, the Church imposed the clerical state upon Benedictines, and with the state came a preponderance of clerical and sacerdotal duties, but the impress of the lay origin of the Benedictines has remained, and is perhaps the source of some of the characteristics which mark them off from later orders. 2. Another characteristic feature of the saint’s Rule is its view of work. His so-called order was not established to carry on any particular work or to meet any special crisis in the Church, as has been the case with other monastic orders. Benedict’s work of monks was only a means to goodness of life. The great disciplinary force for human nature is work; idleness is its ruin. The purpose of his Rule was to bring men “back to God by the labour of obedience, by the study of the divine law, and by the practice of that religious obedience”. Work was the first condition of all growth in goodness. It was in order that his own life might be “warred with labours for God’s sake” that St. Benedict left Enfide for the cave at Subiaco. It is necessary, comments St. Gregory, that God’s elect should at the beginning, when life and temptations are strong in them, “be warred with labour and pains”. In the regeneration of human nature in the order of discipline, even prayer comes after work, for grace meets with no co-operation in the soul and heart of an idler. When the Goth “gave over the world” and went to Subiaco, St. Benedict gave him a bill-hook and set him to clear away briers for the making of a garden. “Ecel labora!” go and work. Work is not, as the civilization of the time taught, the condition of man as a man, but the condition of man, necessary for his well-being as a man, and essential for him as a Christian. 3. The religious life, as conceived by St. Benedict, is essentially social. Life apart from one’s fellows, the life of a hermit, is to be avoided. It is possible only for a few, and these few must have reached an advanced stage of self-discipline while living with others (Rule, 1). The Rule, therefore, is entirely occupied with regulating the life of a community of men who live and work and pray and eat.
together, and this not merely for a course of training, but as a permanent element of life at its best. The Rule conceives the superiors as always present and in constant touch with every member of the household, and the necessary relationship of the inferior to the superior, which is best described as patriarchal, or paternal (ibid., ii, iii, ixiv). The superior is the head of a family; all are the permanent members of a household. Hence, too, much of the spiritual teaching of the Rule is concealed under legislation which appears to be intended to regulate the external arrangements of the household (ibid., xxi, xxxi, xxxiv, xlii). So intimately connected with domestic life is the whole framework and teaching of the Rule that a Benedictine may be more truly said to enter or join a particular household than to join an order. The social character of Benedictine life has found expression in a fixed type for monasteries and in the kind of works which Benedictines undertake, and it is secured by an absolute communism in possessions (ibid., xxxii, xxxiv, iv, iv), by the rigorous suppression of all differences of worldly rank—"no one of noble birth may [for that reason] be put before him that was formerly a slave" (ibid., ii), and by the enforced presence of everyone at the routine duties of the household. The one who is to be clothed in a white robe forbidden by the Rule, it was no part of St. Benedict's conception of monastic life that his monks, as a body, should strip themselves of all wealth and live upon the alms of the charitable; rather his purpose was to restrict the requirements of the individual to what was necessary and simple, and to secure that the use and administration of the corporate possessions should be in strict accord with the teaching of the Gospel. The Benedictine ideal of poverty is quite different from the Franciscan. The Benedictine takes no explicit vow of poverty; he only vows obedience according to the Rule. The Rule allows all that is necessary to each individual, together with sufficient and varied clothing, abundant food (excluding only the flesh of quadrupeds), wine, and ample sleep (ibid., xxxix, vi, xli, iv). Possessions could be held in common, they might be large, but they were to be administered for the furtherance of the work of the community and for the benefit of others. While the individual monk was allowed to have one relationship to himself, to give alms, not to be compelled to seek them. It was to relieve the poor, to clothe the naked, to visit the sick, to bury the dead, to help the afflicted (ibid., iv), to entertain all strangers (ibid., iii). The poor carer was Benedict's secret of help to pay their debts (Dial. St. Greg., xxvii); they came for food (ibid., xxi, xxxvii).

5. St. Benedict originated a form of government which is deserving of study. It is contained in chapters ii, iii, xxxi, iv, xv of the Rule and in certain pregnant phrases scattered through other chapters. As with the Rule itself, so also his scheme of government is intended not for an order but for a single community. He presupposes that the community have bound themselves, by their promise of stability, to spend their lives together as brethren under the Rule. The superior is then elected by a free and universal suffrage. The government may be described as a monachy, with the Rule as its constitution. Within the four corners of the Rule everything is left to the discretion of the superior. This discretion is checked by religion (Rule, ii), by open debate with the community on all important matters, and with its representative elders in smaller concerns (ibid., iii). The reality of these checks upon the willfulness of the ruler can be appreciated only when it is remembered that the Rule and the monastic way of life, as a whole, were inspired by the single purpose of carrying out the conception of life taught in the Gospel, and that the relations of the members of the community to one another and to the abbot, and of the abbot to them, were elevated and spiritualized by a mysticism which set before itself the acceptance of the teachings of the Sermon on the Mount as real and for the community, which is best described as patriarchal, or paternal (ibid., li, lii, lixiv).

6. (a) When a Christian household, a community, has been organized by the willing acceptance of its social duties and responsibilities, by obedience to an authority, and, further, is under the continuous discipline of work and self-denial, the next step in its regeneration is the members of the household who return to God is prayer. The Rule deals directly and explicitly only with public prayer. For this Benedict assigns the Psalms and Canticles, with readings from the Scriptures and Fathers. He devotes seven chapters out of the seventy-three of his rule to regulating this public prayer, and it is characteristic of the freedom of his Rule and of the "moderation" of the saint, that he concludes his very careful directions by saying that if any superior does not like his arrangement he is free to make another; this only he says he will insist on, that the whole Psalter shall be said in the course of a week. The practice of the holy Fathers, he adds, was resolutely "to say in a single day what I pray we tepid monks may say in seven" (ibid., lii). On the other hand, he checks indiscreet zeal by laying down the general rule "that prayer made in common must always be short" (ibid., xx). It is very difficult to reduce St. Benedict's teaching on prayer to a system, for this reason, that in his conception of the character, prayer is coextensive with the whole life, and life is not complete at any point unless penetrated by prayer.

(b) The form of prayer which thus covers the whole of our waking hours, St. Benedict calls the first degree of humility. It consists in realizing the presence of God (ibid., vii). The first step begins when the spiritual is joined to the merely human, or, as the saint expresses it, it is the first step in a ladder, the rungs of which rest at one end in the body and at the other in the soul. The ability to exercise this form of prayer is fostered by that care of the "heart" on which the saint so often insists; and the heart is saved from the dissipation that would result from social intercourse by the habit of mind which sees in God "Himself who is served in very deed as Christ Himself." (ibid., xxxvi.) "Let all guests that come be received as Christ" (ibid., iii). "Whether we be slaves or freemen, we are all one in Christ and bear an equal rank in the service of Our Lord" (ibid., lii). Secondly, there is private prayer. This is short and to be said at intervals, at night and at seven distinct hours during the day, so that, when possible, there shall be no great interval without a call to formal, vocal, public prayer (ibid., xvi). The position which St. Benedict gave to public, common prayer can be best described by saying that he established it as the centre of the common life to which he bound his monks. It was the consecration, not only of the individual, but of the whole community that was signified by the daily public acts of faith and of praise and adoration of the Creator; and this public worship of God, the opus Dei, was to form the chief work of his monks, and to be the source from which all other works took their inspiration, their direction, and their strength.

(d) Lastly, there is private prayer, for which the saint does not legislate. It follows individual gifts —"If anyone wishes to pray in private, let him go quietly into the oratory and pray, not with a loud voice, but with tears and fervour of heart" (ibid., lii). "Our prayer ought to be in union with and purity of heart, except it be perchance prolonged by the inspiration of divine grace" (ibid., xx). But if St. Benedict gives no further directions on private
prayer, it is because the whole condition and mode of life secured by the Rule, and the character formed by its observance, lead naturally to the higher states of prayer. As the saint writes: "Whoever, therefore, thou art that hastenest to thy heavenly country, fulfill by the help of Christ this little Rule which we have written for beginners; and then at length thou shalt arrive, under God’s protection, at the lofty summits of doctrine and virtue of which we have spoken above" (ibid., lxxiii). For guidance in these higher states the saint refers to the Fathers, Basil and Cassian.

From this short examination of the Rule and its system of prayer, it will be obvious that to describe the Benedictine as a contemplative order is misleading, if the word is used in its modern technical sense as excluding active work; the "contemplative" is a form of life framed for different circumstances and with a different object from St. Benedict’s. The Rule, including its system of prayer and public psalmody, is meant for every class of mind and every degree of learning. It is framed not only for the educated and for souls advanced in perfection, but it organizes and directs a complete life which is adapted for simple folk and for sinners, for the observance of the Commandments and for the beginnings of goodness. "We have written this Rule," writes St. Benedict, "that by observing it in monasteries, we may shew ourselves to have some degree of goodness in life and a beginning of holiness. But for him who would hasten to the perfection of religion there are the teachings of the holy Fathers, the following whereof bringeth a man to the height of perfection" (ibid., lxxiii). Before leaving the subject of prayer it will be well to point out again that by ordering the public recitation and singing of the Psalter, St. Benedict was not putting upon his monks a distinctly clerical obligation. The Psalter was the common form of prayer of all Christians; we must not read into his Rule characteristics which a later age and discipline have made inseparable from the public recitation of the Divine Office.

We can now take up again the story of Benedict’s life. How long he remained at Subiaco we do not know. Abbot Toebi conjectures it was until the year 529. Of these years St. Gregory is content to tell no more than a few stories descriptive of the life of the monks, and of the character and government of St. Benedict. The latter was making his first attempt to realize in these twelve monasteries his conception of the monastic life. We can fill in many of the details from the Rule. By his own experiment and his knowledge of the history of monasticism the saint had learnt that the regeneration of the individual, except in abnormal cases, is not reached by the path of solitude, nor by that of austerity, but by the beaten track of man’s social instinct, with its necessary conditions of obedience and work; and that neither the body nor the mind can be safely overstrained in the effort to avoid evil (ibid., lxxiv). Thus at Subiaco we find no solitary, no conventual hermits, no great austerities, but men living together in organized communities for the purpose of leading good lives, doing such work as came to their hand—carrying water up the steep mountain-side, doing the other household work, raising the twelve cloisters, clearing the ground, making gardens, teaching children, preaching to the country people, reading and studying at least four hours a day, receiving strangers, accepting and training new-comers, attending the regular hours of prayer, reciting and chanting the Psalter. The life at Subiaco and the character of St. Benedict attracted many to the new monasteries, and with their increasing numbers and growing influence came the inevitable jealousy and persecution, which culminated with a vile attempt of a neighbouring priest to scandalize the monks by an exhibition of naked women, dancing in the courtyard of the saint’s monastery (Dial. St. Greg., viii). To save his followers from further persecution Benedict left Subiaco and went to Monte Cassino.

Upon the crest of Monte Cassino "there was an ancient chapel in which the foolish and simple country people, according to the custom of the old
gentiles, worshipped the god Apollo. Round about it likewise upon all sides there were woods for the service of devils, in which, even to that very time, the mad multitudes of infidels did offer most wicked sacrifices. The man of God, when hit by death, beat in pieces the idol, overthrew the altar, set fire on the woods, and in the temple of Apollo built the oratory of St. Martin: and where the altar of the same Apollo was, he made an oratory of St. John: and by his continual praying he brought the temple down, dweling in those parts to embrace the faith of Christ" (Rule, viii). On this spot the saint built his monastery. His experience at Subiaco had led him to alter his plans, and now, instead of building several houses with a small community in each, he kept all his monks in one monastery and provided for its government by appointing a prior and deans (Rule, xvi, xxi). We find no trace in his Rule, which was most probably written at Monte Cassino, of the view which guided him when he built the twelve small monasteries at Subiaco. The life which we have witnessed at Subiaco was renewed at Monte Cassino, but the change in the situation and local conditions brought a corresponding modification in the work undertaken by the monks. Subiaco was a retired and easy place in the mountains of central Italy. Monte Cassino was on one of the great highways to the south of Italy, and at a great distance from Capua. This brought the new monastery into more frequent communication with the outside world. It soon became a centre of influence in a district in which there was a large population, with several dioceses and other monasteries. Abbot Tosti, following others, made the saint’s death in the same year. Just before his death we hear for the first time of his sister Scholastica. “She had been dedicated from her infancy to Our Lord, and used to come once a year to visit her brother. To whom the man of God went not far from the gate to a place that did belong to the abbey, there to give her entertainment” (ibid., xxxiii). They met for the last three days before Scholastica’s death, on a day “when the sky was so clear that no cloud was to be seen”. The sister begged her brother to stay the night, “but by no persuasion would he agree unto that, saying that he might not by any means tarry all night out of his abbey...” The nun receiving this denial of her brother, joining her hands together, laid them upon the table; and so, bowing down her head upon them, she made her prayers to Almighty God, and lifting her head from the table, there fell suddenly such a tempest of lightning and thundering, and such abundance of rain, that neither venerable Bennet nor his monks that were with him, could put their head out of door” (ibid., xxxiii). Three days later, “Benedict beheld the soul of his sister, which was departed from her body, in the likeness of a dove, to ascend into heaven: who rejoicing much to see her great glory, with hymns and lauds gave thanks to Almighty God, and did impart the news of this her death to his monks whom also he sent presently to bring her corpse to his abbey, to have it buried in that grave which he had provided for himself” (ibid., xxxiv).

It would seem to have been about this time that St. Benedict had that wonderful vision in which he came as near to seeing God as is possible for man in this life. St. Gregory and St. Bonaventure say that Benedict saw God and in that vision of God saw the whole world. St. Thomas will not allow that this could have been. Urban VIII, however, does not hesitate to say that "the saint merited, whilst..."
still in this mortal life, to see God Himself and in God all that is below Him”. If he did not see the Creator, he saw that light which is in the Creator, and in that light, as St. Gregory says, “saw the whole world gathered together as it were under one beam of the sun. At the same time he saw the soul of the Bishop of Capua, who was crucified by angels to heaven” (ibid., xxxix). Once more the hidden things of God were shown to him, and he warned his brethren, both those that lived daily with him and those that dwelt far off” of his approaching death. “Six months before he left this world he gave orders to have his sepulchre opened, and forthwith falling into an ague, he began with burning heat to wax faint; and when as the sickness daily increased, upon the sixth day he commanded his monks to carry him into the oratory, where he did arm himself receiving the Body and Blood of Our Saviour Christ; and having his weak body holden up between the hands of his disciples, he stood with his own hands lifted up to heaven; and as he was in that manner praying, he gave up the ghost” (ibid., xcv). He was buried in the seventh crypt in the church of St. Fortunatus, near Fleury. Abbot Tosti, in his life of St. Benedict, discusses the question at length (chap. xi) and decides the controversy in favour of Monte Cassino.

Perhaps the most striking characteristics in St. Benedict are his deep and wide human feeling and his moderation. The former reveals itself in the many anecdotes recorded by St. Gregory. We see it in his sympathy and care for the simplest of his monks; his hastening to the help of the poor Goth who had lost his own cell; spending the hours of the day in prayer in the mountain to save his monks the labour of carrying water, and to remove from their lives a “just cause of grumbling”; staying three days in a monastery to help to induce one of the monks to “remain quietly at his prayers as the others did”, instead of going forth from the chapel and wandering about “buying himself with some earthly and transitory things”. He lets the crow from the neighbouring woods come daily when all are at dinner to be fed by himself. His mind is always on the ascent of Valentinian; sitting in his cell he knows that Placid has fallen into the lake; he foresees the accident to the builders and sends a warning to them; in spirit and some kind of real presence he is with the monks “eating and refreshing themselves” on their journey, with his friend Valentinian on his way to the monastery, with the monk taking a present from the nuns, with the new community at Terracina. Throughout St. Gregory’s narrative he is always the same quiet, gentle, dignified, strong, peace-loving man who by the sublime power of sympathy becomes the centre of the lives and interests of all about him. We see him with his monks in the church, at their reading, sometimes in the fields, but more commonly in his cell, where frequent messengers find him “weeping silently in his knees” and in the night hours standing at “the window of his cell in the tower, offering up his prayers to God”; and often, as Totila found him, sitting outside the door of his cell, or “before the gate of the monastery reading upon a book”. He has his own portrait in his ideal picture of an abbot (Rule, lixiv):

“It beseecheth the abbot to be ever doing some good for his brethren rather than to be presetting over them. He must, therefore, be learned in the law, as his may be in their moe to bring forth to the things new and old; he must be chaste, sober, and merciful, ever preferring mercy to justice, that he himself may obtain mercy. Let him hate sin and love the brethren. And even in his corrections, let him act with prudence, and not go too far, lest while he seeketh too eagerly to scrape off the dust, the vessel be broken. Let him keep his own frailty ever before his eyes, and remember that the bruised ox must be gentle; and let him, bearing in mind that he should suffer vices to grow up; but that prudently and with charity he should cut them off, in the way he shall see best for each, as we have already said; and let him study rather to be loved than feared, that the blame of the not exacting nor obstinate, not jealous nor prone to suspicion, or else he will never be at rest. In all his commands, whether spiritual or temporal, let him be prudent and considerate. In the works which he imposeth, let him be discreet and moderate, bearing in mind the discretion of holy Jacob, when he said: ‘If I cause my flocks to be overdriven, they will all perish in one day’. Taking, then, such testimonies as are borne by these and the like words to discretion, the mother of virtues, let him so temper and things, that the breaking may by this we do not strive after, and the weak nothing at which to take alarm.”


Hugh Edmund Ford.

Benedict of Peterborough, abbot and writer, place and date of birth unknown; d. 1193. He was educated at Oxford, and was appointed in 1174 chancellor to Richard, Archbishop of Canterbury, and in 1175 became Prior of Christ Church, Canterbury. As Abbot of Peterborough from 1177 to his death in 1193, he was a learned and able executive. He restored the abbey finances to a sound basis, and was active till his death in completing and beautifying the buildings. Through his personal favour the abbot secured many rights and privileges. He has been sometimes confounded with Benedict of Sansetun, later Bishop of Rochester, vice-chancellor during the absence of King Richard. He had the library enriched by transcriptions of standard works in theology, exegesis, law, science, and poetry. He wrote a history of Becket’s “Passion”, preserved in part in the work on Becket known as “Quadrilogus”, and also, a first-hand account of Becket’s “Miracles” (Robertson, “Materials for the History of Thomas Becket”, Rolls Series, 1876). He was formerly regarded as the author of “Gesta Henrici II”, which Stubbs would identify with the lost “Triolumna” of Richard Fitz-Neal, author of the “Dialogues de Sciacicensi”.


Benedict of San Philadelphia (or Benedict the Moor), Saint, b. at San Philadelphia on the coast of Fradello, a village of the Diocese of Messina in Sicily, in 1526; d. 4 April, 1589. The parents of St. Benedict were slaves from Ethiopia who were, nevertheless, pious Christians. On account of their faithfulness, they may not bring their child to the faith. From his earliest years Benedict was very religious and while still very young he joined a newly formed
association of hermits. When Pope Pius IV dissolved this association, Benedict, called from his origin Ethiopia or Niger, entered the Reformed Recollects of the Franciscan Order. Owing to his virtues he was made superior of the monastery of San Domenico at Palermo three years before his entrance, although he was only a lay brother. He reformed the monastery and ruled it with great success until his death. He was pronounced Blessed in 1743 and was canonized in 1807. His feast is celebrated 3 April.

Benedictus, Le pommier arbreque ou vie des saintes et des hommes et femmes illustres des ordres de St. Francois (Bar-le-Duc, 1855), volume III, p. 775. See also Benedictus, p. 149 and Benieur des treize ordres de St. Francois (Paris, 1883), II, 1 sqq.

J. P. KIRSCH.

Benedictus (CANTICLE OF ZACHARY). The, given in Luke, I, 68-79, is one of the three great canticles in the opening chapters of this Gospel, the other two being the Magnificat and Nunc dimittis. The Benedictus was the song of thanksgiving uttered by Zachary on the occasion of the birth of his son, St. John Baptist. It is Jewish in form, but Christian in sentiment. The local colouring and nationalistic character of the first half are so noticeable that Loisy has conjectured that it existed previously as a simple psalm, which Zachary adopted, adding the whole to it. The thought, easily discernible. (Revue d’histoire et de lit. relig. May-June, 1903, p. 289.) There are, however, grave objections to this view, and an opposite theory has been put forth, that the Benedictus was composed with special reference to the name of Elizabeth, Zachary, and John, for Elizabeth, Justusurandum quad aurum; Zachary, Memorari (testamenti sui sancti); and John, Ad fociandam misericordiam.

The whole canticle naturally falls into two parts. The first (verses 68-75) is a song of thanksgiving for the realization of the Messianic hopes of the Jewish nation; but to such realization is given a characteristically Christian tone. As of old, in the family of David, there was power to defend the nation against their enemies, now again that of which they had been so long deprived, and for which they had been yearning, was to be restored to them, but in a higher and spiritual sense. The horn is a sign of power, and the “horn of salvation” signified the power of delivering or “a mighty deliverance”. While the Jewish hope of God, and the Bishops of the Church, they had continually sighed for the time when the House of David was to be their deliverer. The deliverance was now at hand, and was pointed to by Zachary as the fulfilment of God’s Oath to Abraham; but in the meantime it was destined for the sake of worldly power, but that ‘we may serve him without fear, in holiness and justice all our days’.

The second part of the canticle is an address by Zachary to his own son, who was to take so important a part in the scheme of the Redemption; for he was to be a prophet, and to preach the remission of sins before the coming of the Orient, or Dawn, from on high. The prophecy that he was to “go before the face of the Lord to prepare his ways” (v. 78) was of course an allusion to the well-known words of Isaiah (xi, 3) which St. John himself afterwards applied to his own mission (John, i, 23); and which all the three Synoptics adopt (Matt., iii, 3; Mark, i, 2; Luke, iii, 4).

It is probably due to the first part of the canticle, as a matter of course, that it was adopted by the Roman Church that it finds an appropriate place in the office of the Church every morning at Lauds. It is believed to have been first introduced by St. Benedict (Beaume, i, 255). According to Durandus, the allusion to Christ coming under the figure of the rising sun had also some early connection with the Church in various other liturgical offices, notably at a funeral, at the moment of interment, when words of thanksgiving for the Redemption are specially in place as an expression of Christian hope.

See the commentaries on Saint Luke; also HARTNAG, Dict. of Christ and the Gospels (New York, 1900), 360.

BERNARD WARD.

Benedictus Polonus, a medieval Friar Minor missionary and traveller (c. 1245) companion of Giovanni da Piancappi, and author of the brief chronicle “De Itinere Fratrum Minorum ad Tartaros”, concerning the first Franciscan missions to the land of the Tartars. This work is also apparently to Wadding and Sbaralea, the literary biographer of the order. It was first published by D’Avesac in the “Recueil de Voyages” (Paris, 1839, IV, 774-779). Of the “Chronicle” of Glassberger in “Analecta Franciscana” (II, 71). The report of Benedictus is important for the curious letter of the Great Khan to Innocent IV.

GOLDHORN, Bibliotheca bi-bibliografica della terra santi e dell’oriente Francese (Quaracchi, 1900), 213-215.

THOMAS J. SHAHAN.

Benefice (Lat. Beneficium, a benefit).—Popularly the term benefice is often understood to denote either certain property destined for the support of ministers of religion, or a spiritual office or function, such as the care of souls, but in the strict sense it signifies a right, i.e., the right of the Church to a cleric to receive ecclesiastical revenues on account of the performance of some spiritual service. Four characteristics are essential to every benefice: (a) the right to revenue from church property; the beneficed cleric being the usufructuary and not the proprietor of the source of his support; (b) a twofold perpetuity, objective and subjective, inasmuch as the source of income must be permanently established and at the same time the appointment to the benefice must be for life, and not subject to retirement, save for the causes and in the cases specified by law; (c) a formal decree of ecclesiastical authority giving to certain funds or property the character or title of a benefice; (d) an annexed office or spiritual function of some kind, such as the care of souls, the exercise of jurisdiction, the celebration of Mass or the recitation of the Divine Office. This last mentioned element is fundamental, since a benefice exists only for the sake of securing the performance of duties connected with the work of the Church. On the other hand, it is clear that they who serve the altar should live by the altar. In fact, as Innocent III declares, the sole purpose of the foundation of benefices was to enable the church to have at her command clerics who might devote themselves to works of religious relief.

HISTORY.—The need which benefices are intended to meet was in the earlier centuries of the life of the Church satisfied in other ways. From the beginning, the clergy was supported by the liberality of the faithful, but originally all offerings were transmitted to the bishop, who in turn charged of their administration and distribution. Usually the mass of donations was divided into four portions, of which one went to the support of the bishop, another to the maintenance of the clergy, a third to the repair and construction of churches, and a fourth to the relief of the needy and afflicted. Under this system even those clerics who ministered in rural parishes were obliged to send the oblations received in their churches to the bishop, to swell the common fund and to be submitted to the ordinary rule of allotment. The inconvenience attending this method, especially because the offerings were frequently in kind, increased with the growth of the Church, particularly because the multiplication of country parishes. Moreover the Church came to possess considerable real property. Under these circumstances it became early in the tenth century in some places the practice of allowing some of the clergy to retain for themselves and for their churches the
gifts which they had received or even the income from property which the Church had acquired. The latter form of grant, in connexion with lands or permanent endowments, was known as precario, a name which indicates its unstable tenure; on the death of the possessor the source of his revenue reverts to the common property, and could not serve for the support of a cleric unless devoted anew to this purpose by a formal act of ecclesiastical authority. Though these precarios were in the beginning contrary to the canons, circumstances justified their increasing employment, and thus paved the way for the recognition of the modern benefice.

All that was needed to transform the precario into benefices, was to do away with the need of a new episcopal decree assigning the income from certain lands or other property to the support of a priest on the occurrence of a vacancy, and to recognize in the source of income a perpetual foundation for this specific purpose. When this was done and the incumbent was given permanency in office, the benevolence came into being as a unit with a more rapid growth, its beginning dating from the sixth century and its universal adoption being delayed until the eleventh century. Since the usucrurt allowed to clerics resembled the grants of land which sovereigns were accustomed to make to distinguished themselves by military or political service, and which the Church was at times compelled to concede to powerful lay lords in order to secure necessary protection in troubled times, it was natural that the term benefice which had been applied before to these grants, should be employed to denote the similar practice in regard to ecclesiastics. Wherever the common law of the Church holds sway the establishment of benefices is the rule. In more than one country a system developed by centuries of internal tribunal before administration of secularization, but if the usurping government makes a pretense of compensation by stipends to the clergy, such stipends are regarded by the Church as benefice revenue, and those who receive them retain the status of beneficed clerics. In the United States benefices are almost unknown. A solitary example in New Orleans figured as a notable exception in the decree of the Second Plenary Council. A few parochial benefices are found in the province of San Francisco, and there is good reason for believing that these instances of benefices, are in marked contrast with the general organization of the Church in the United States. In England, also, benefices are the exception, but in Canada they are more common (Gignac, Compend. Jur. Eccl., Quebec, 1906). The beneficiary system plays an important part in the discipline of the evangelical churches on the continent of Europe, and of the State church of England. In 1900, out of 22,800 clergy at work in the Anglican Church, 13,872 were beneficed. (For benefices or "livings" in the Anglican Church see Phillimore, "Ecclesiastical Law"; Idem, "Book of Church Law", London, 1899, 227; ibid. the Benefice Act of 1898. For the Evangelical Church in Germany see "Kirchenrecht", Berlin, 1869 sqq; Friedberg, "Leyhrbuch des Kirchenrechts", 4th ed., 1895; Real Enc. f. Prot. Theol. und Kirche, 3d ed., 1897, II, 596.)

DIVISION.—Benefices are divided into simple and double; major and minor; elective, prescriptive, and by appointment and by law; perpetual and conditional; perpetual and regular. Simple benefices are those which involve only the duty of reciting the Divine Office or of celebrating Mass. Double benefices imply the care of souls or jurisdiction in the diocese and in the parishes, or a combination of the duties of priest and bishop, if they be episcopal or super-episcopal in rank, are styled major benefices. A benefice is elective when the appointing authority may collate only after some ecclesiastical body has named the future incumbent; prescriptive when such nomination belongs to a patron; collative when the bishop or other superior appoints independently of any election or presentation. The church property and the residential benefices is based upon the fact that in some cases the canons or articles of foundation impose the obligation of residence in the locality of the benefice while in other cases no such obligation is annexed. Manual benefices are not benefices in the strict sense, since the right to the appointment to them are revocable at the will of the collating authority. A legal presumption exists that all benefices are secular, but those which exist in churches or houses of religious orders or which by custom or by the will of the founder have been appropriated to religious are known as regular benefices. This last distinction has at times a special importance because of the rule requiring that secular benefices be conferred only on secular clerics, secular benefices.

CREATION.—Benefices can be created only by ecclesiastical authority, since the right to revenue which they suppose is always necessarily connected with some spiritual function, and is therefore reckoned among canons who have spiritual power by the Church. The competent authority may be the pope or a bishop or one possessing quasi-episcopal authority, it being always understood that the pope has exclusive control of all major benefices. A benefice must be conferred in a church or at an altar, under the title of some saint or mystery, and with the annexed obligation of rendering some spiritual service. Since the idea of compensation is always implied, a sufficient endowment must in every case be guaranteed, the amount varying with the character of the benefice, the bounty of the ecclesiastical or lay founder, and the nature of the services which are to be rendered. In some countries, as in Austria, the consent of the civil authorities is a necessary preliminary to the creation of a benefice.

MODIFICATION.—A benefice once erected is understood to be perpetual, but the law must and does provide for circumstances which may require an alteration of the status of a benefice by union or division, or even its entire suppression or extinction. The law, of course, varies; sometimes, by reason of a diminution of revenue, it becomes necessary to unite two or more benefices. This union may be effected in two ways, either so that an entirely new individual entity is brought into being, or so that the original titles remain, but are conferred on one cleric instead of several. In this latter case a distinction has to be made between a union in which both benefices retain their legal autonomy and a union in which one benefice is made legally dependent on the other. The pope alone can unite major benefices; minor benefices are subject in this respect to episcopal authority, with very few exceptions. A bishop is not allowed to proceed to the union of benefices unless such action be justified by reasons of necessity or of advantage, and unless a hearing be first granted to interested persons. If there be one, and the cathedral chapter are the only parties whose consent, as distinguished from mere opinion, is required. The division of benefices, which is most frequently verified in connexion with parishes, is authorized when the incumbent is in the account of a whole; if he is not, it is necessary that the requirements of his office, even with the help of such auxiliaries as the law allows. The formalities are generally the same as for a union. The term "dismemberment" is frequently employed as a synonym for division, function which is performed by a benefice by which a part of the goods or revenues of one
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benefice is given perpetually to another benefice or to some other ecclesiastical entity. In this case no new benefice is set up, and the act in question is in reality simply an alienation of church property, and is therefore governed by the rules applicable to alienation. Diamination is also used at times to signify the sale or transfer of benefices, while the word descendent is used to signify the descent of benefices from one parish and its incorporation in another, which may be effected for sufficient reason.

The extinction of benefices occurs when both the benefice and the church to which it is attached are utterly destroyed or cease completely to have any connection with the civil state or its inhabitants. The past when certain countries were overrun by infidels or heretics, and in more recent times on the occasion of acts of usurpation by the civil power. Suppression differs from extinction in that it simply terminates the existence of a benefice, leaving intact the church and any other benefices which may be connected with it. Suppression involves a diminution of religious service, and is consequently regarded as odious in law. Nevertheless a bishop may be persuaded to consent to an archiepiscopal concession which would result in the benefice being suppressed, and at times such action is rendered necessary by a considerable depreciation in the value of the benefice property or by the departure of the population to whose spiritual needs the benefice was intended to minister. Suppression is not infrequently the result of destitution. In such cases the practice is not to consent to absolute suppression, at least of the religious service depending on the benefice, but simply to the exoneration of the patron and his renunciation of the jus patronatus.

Collation.—The collation or granting of benefices may be ordinary or extraordinary, free or necessary. The distinction between ordinary and extraordinary collation is based upon the fact that while ordinarily major benefices are disposed of by the pope and minor benefices by the bishop, it occasionally happens that this rule suffers an exception in so far as it relates to bishops, either because of a special provision of the law in favour of the pope or of some other authority, or because, on the failure of the bishop to act, the right to appoint devolves on his superior. These exceptions are known as extraordinary collations. From the eleventh century, extraordinary collations by the pope became more and more common, usually taking the form of mandata de providendo, littera expectativa, and reservations.

The title of benefice is forbidden to be communicated to the cleric named therein a right to a benefice already vacant in the diocese of the bishop to whom the mandate was directed. Littera expectativa were similar papal interventions in regard to diocesan benefices, but affected benefices not yet vacant, the recipient of the letter being given a claim on a benefice as soon as it should be available for the disposal of the bishop. These two methods of extraordinary collation were not productive of happy results; they proved to be prejudicial to episcopal authority; they were taken advantage of by unworthy aspirants for ecclesiastical offices; and at times they were fraudulently obtained and offered for sale. Hence their repudiation by the Council of Trent (Sess. XXIV, cap. II, De Tit. Red). This same condemnation of Trent was not, however, to say, a limitation of any papal prerogative; its sole purpose being to forestall possible abuses on the part of petitioners for favours from the Holy See. Reservations are still in operation, and consist in this, that the pope reserves to himself the direction of the benefices, and of the diocesan benefices. After serving for centuries as a cause of much controversy, they were finally regulated by laws defining accurately the instances in which collation was to be reserved to the pope. One of the most important restrictions of this nature is contained in the ninth rule of the Apostolic Chambery (see Roman Curia), which provides that those diocesan benefices which fall vacant during the six alternate months beginning with February, to a person residing in the Church for some reason or other, be presented to the pope; for example, the first dignities in chapters in the Province of Quebec and canons in England; but Italy is the only country in which they are in full operation. Apart from cases provided for in the rules, a benefice may never be granted of the right of extraordinary collation. A collation, whether made by the pope or by a bishop, is said to be free when it is not conditioned by any act of an elector or of a patron; necessary when it follows election or nomination by competent persons or presentation by patrons. In many countries, concordats have secured to the representatives of civil authority an important part in appointments to benefices. Thus in Bavaria the king nominates to certain archiepiscopal and diocesan sees; and similar right has been granted to the Emperor of Austria and to the King of Portugal; in Hanover the chapter, before proceeding to the election of a bishop, must allow the Government to cancel the names of those candidates whom it judges unacceptable. Secular intervention in the matter of benefices has come about consequent from the royal nomination of the King of Portugal to the governmental exequatur required by Italian law. The interests of religion are safeguarded by the canonical requirement that in every case the candidate must be confirmed by ecclesiastical authority before he can lawfully begin his incumbency. (For abuses in the collation of benefices, see Patronage, Comminatory Ablute, Investitures.)

Condition of Collation.—In order that benefices may be the more easily fulfilled by the candidate, the candidate must be confirmed by ecclesiastical authority before he can lawfully begin his incumbency. (For abuses in the collation of benefices, see Patronage, Comminatory Ablute, Investitures.)

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Council of Trent a simple benefice could lawfully be conferred on a cleric as early as his seventh year, but since that council the recipient of a simple benefice must be in his fourteenth year, and for double benefices the age of twenty-four years completed is always required. A greater maturity is demanded for certain offices, viz., thirty years for the episcopate, and forty years for the post of canon penitentiary. (c) Character.—The appointee must be of legitimate birth and of good reputation, and free from cenure and irregularity. (d) Relative wadiness.—In the case of the election of men to the highest offices, whether for candidates for a bishopric or for a parish, the co- lator must appoint the most worthy, i.e., the one who possesses in the highest degree the qualities necessary for a successful discharge of the duties connected with the benefice in question. The same rule applies to prelacies with quasi episcopiscopal jurisdiction, to the canon theologian and to the canon penitentiary. As to other benefices authorities differ, the preferable opinion maintaining that in all cases the most worthy is to be chosen. (e) Science.—According to a law of Trent (Sess. VII, c. xiii, De ref.) no one can be collated to a benefice unless his fitness has been demonstrated in an examination conducted by the ordinary. In the case of parochial benefices, this examination must take the form of a concursus. (See Concursus.) For ordination, there are conditions, in theology or in canon law is demanded, as evidence of requisite learning; a bishop must be a doctor or a licentiate in canon law or in theology, or have the public testimony of a university as to his fitness to teach others; an archdeacon also must be a doctor or a licentiate in canon law or in theology; and similar qualifications are demanded for other offices. The Holy See, is, at the present time, insisting that the law concerning degrees be faithfully observed. (f) Requirement.—These may be postponed by the articles of foundation or by secular law. Founders of benefices are given a great deal of liberty in attaching conditions to the act of collation, provided that these conditions be approved by ecclesiastical authority. In consequence, it happens at times that only members of a certain family or citizens of some town or city are eligible, or even, in some few instances, persons of noble birth. More onerous, and not always acceptable to the church, is the interference of civil authorities in the matter of benefices only in that person destined to be acceptable to the Government, or a citizen, or a native, or one who swears fidelity to the Government at the time of appointment, or who receives the royal exequatur, can hope to be collated. In Portugal and in Bavaria, the permission of the Government is necessary for ordination, and without this permission, which is given after an examination by secular authorities, a cleric is incapacitated for benefices in these two kingdoms. The Bavarian law also contains the curious provision that no subject is to enter the German College at Rome so long as it is conducted by the Fathers of the Society of Jesus, or by any similar order, and that all who contravene this ordinance are to be considered as personas non gratis to the Government and excluded from all benefices and posts at its disposal. OBLIGATIONS.—All beneficed clerics are bound to make a profession of faith within two months from the date of taking possession, to perform faithfully the duties pertaining to their charge, to recite the canonical hours, and if the benefice be of a kind, to reside in the place in which their benefice is located. Violation of the law of residence is punished by loss of revenues during the time of absence, and if persisted in, by privation. The law states that the corpse of the incumbent of a benefice is perpetual, in the sense that it can be terminated only by death or for causes specified in the law. It is provided in the law that in the event of certain acts vacancy shall occur ipso facto; as when the incumbent marries or attempts marriage, when he takes solemn vows in a religious order, when he violates the canon forbidding plurality, when he fails to receive within the prescribed time the necessary ordination, or when he is guilty of any crime to which penalty of deprivation is expressly attached. In other cases deprivation follows a judicial process, instituted in virtue of laws authorising the bishop to annul the annul the benefice. A bishop is allowed seven years to remove a cleric; if he does not so remove him, the bishop has the right to resign his benefice provided the resignation be offered freely and for just reasons, and be accepted by a competent superior, and he may also, with certain conditions, exchange benefices with another diocese. REVENUES.—The holder of a benefice is not the owner of the foundation from which he derives his support; he occupies in reference to it the position of a tutor or guardian who must defend its interests. His chief duty is to maintain it as a perpetual means of support for ministers of religion. Its fruits or revenues, however, belong to him, but with the obligation of devoting to pious causes, and especially to the relief of the poor, all that is not needed for his own support. Formerly, this superfluous revenue could not be taken of at the will of the holder, but custom has long since authorized such testamentary disposal, provided it be made in favour of pious causes or of the poor. In fact, in most places on account of the difficulty of distinguishing a cleric's patrimonial property from his beneficiary revenue, the right is recognized to dispose freely of all property. (See Jesu Spoli.)


John T. Creagh.

Benefit of Clergy, the exemption from the juris- diction of the secular courts, which in England, in the Middle Ages, was accorded to clergymen. This exemption included all who were tonsured and wore the ecclesiastical dress, and was shared in by monks and nuns. In Saxony days ecclesiastical and civil cases were decided in shire and hundred courts, where the bishop sat side by side with the ealdorman or sheriff. From the days of the Conqueror ecclesiastical courts were held distinct from the secular courts. Gratian (cap. xlvii, 11° pars Dec., Causa XI, i) sums up the privilege of the clergy thus: "From the above it is to be understood that a clergyman is not to be brought before the public courts; neither in a civil nor in a criminal case, unless perhaps the bishop should not wish to decide the civil case, or unless he should, in a criminal case, degrade him". William forbade his judges and ministers and every layman to meddle with the laws regarding the bishop. These privileges were subsequently extended by the Norman kings, though their tendency to arbitrariness caused them in special cases to seek to override them. They were at the root of the controversy between Henry II and St. Thomas Becket. The Controversy of the Church and State, pp. 78, 79.
the ecclesiastical court, and, if found guilty, to be degraded and returned for punishment to the lay court. St. Thomas objected, in the name of the Church law, to the first accusation in the lay court. Fitzstephen (Materials III, 47, quoted in Pollock and Maitland, History of English Law) says of the accused: "The bishop had been moved by no written, nor were there any such customs in the Kingdom". The author of the "Legata Henrici" (ibid.) says plainly that no accusation, be it grave crime, be it for light offence, is to be brought against any person before his clerk and before his bishop (Lods. Hen. I, 57, § 9). When a clerk was brought before a lay court, he proved his claim to benefit of clergy by reading, and he was turned over to the ecclesiastical court, as only the clergy were generally able to read. This gave rise to the extension of the benefit of clergy to all who could read. By statute in the reign of Edward III (25 Edw. III, c. 4) it was enacted that all manner of clerks, secular and religious, should enjoy the privilege of Holy Church for all treasons and felonies, except those immediately affecting the majesty. This privilege was applicable also to all who could read. In the reign of Henry VII a distinction was drawn between persons actually in Holy orders and those who in other respects secular, were able to read, by which the latter were only to be imprisoned, and kept only once, and on receiving it were to be branded on the left thumb with a hot iron in order to afford evidence against them on a future occasion. Henry VIII (28 Hen. VIII, c. i, § 32, Hen. VIII, c. iii, § 8) had even the clergy branded for the first time, but later abolished this, and excepted atrocious crimes, murder, poisoning, burglary, highway robbery, and sacrilege from benefit of clergy (1 Edw. VI, c. xii § 10), but peers of the realm were to be discharged for the same crimes. Murder, murder and poisoning, even though unable to read. After a layman was burnt on the hand, a clerk discharged on reading, a peer without either burning or penalty, they were delivered to the ordinary to be dealt with according to the ecclesiastical canons. The clerical authorities instituted a kind of purgation. The party was required to take an oath of innocence, twelve compurgators were called to testify to their belief in the falsehood of the charges. Afterwards he brought forward witnesses who, unless he placed his hands on the judge, the culprit was degraded if a clerk, and all were compelled to do penance. Many escaped by perjury and leniency; hence steps were taken in the more atrocious crimes to annul the privilege. Later this privilege was allowed only after conviction for men who claimed it because able to read, and then they knelt to the court praying for their clergy and (18 Elizabeth, c. vii, § 2) the party was burnt on the hand, and discharged without any interference of the Church to annul his conviction. The judges were empowered (18 Elizabeth, c. vii) to direct the prisoner to be imprisoned for a year or a shorter period. Women in the reign of William and Mary were admitted to the privileges of men in clergyable felonies, on praying the benefit of the statute (2 and 4 Will. and M. c. ix, § 8). The idle ceremony of reading was abolished by 5 Anne c. vi, and all before entitled were now admitted to its benefit. Branding was abolished and the offenders could be committed to a house of correction for six to twelve months, but not been previously c. xxiii provides for felonious thefts the transportation of offenders to America for seven years.) The privilege of benefit of clergy was entirely abolished in England in 1827, by Statutes 7 and 8 Geo. IV, c. 43 and c. 44. But by Act of Congress of 30 April, 1790, it was taken away in the federal courts of the United States.

Traces of it are found in some courts of different states, but it has been practically outlawed by statute or by adjudication. It is now universally obsolete in English and American law. 


BENEDICT, JEREMIAH, a Friar Minor Capuchin and historical writer, d. in 1774. He belonged to the Province of Piedmont in Italy, and left two valuable historical treatises. The first, entitled "Chronica et critica historiae saeae et profanae" (Rome, 1766), deals with various astronomical questions and the religious rites and ceremonies of ancient peoples, and was written with a view to facilitate the study of Sacred Scripture. In the second work, entitled "Privilegiolum. S. Petri vindiciens" (Rome, 1766–70), he gives a history of the primacy of the Roman Pontiff.

Hurtel, Nominaclitor, Ill, 111. 

Stephen M. Donovian.

Benevento (Beneventana), Archdiocese of.—Benevento, the ancient Beneventum, the principal city of the province of the same name in Campania, was situated on the River Calore, and had a population of 25,000. It was founded at a very early period by the Samnites, who named it Maleventum. In 275 B.C. the Romans, having conquered Pyrrhus not far from there, took possession of the city and changed its name to the present form. In 238 B.C. a Roman colony was established at Beneventum, which was enlarged and beautified by Augustus and other emperors. The arch of Trajan (porta aerea), entirely of Parian marble, still bears eloquent witness to the munificence of that, century (Ann. 13). It was destroyed and burned by Titus, King of the Goths, but was rebuilt in 589 by Lombard King Autharich, and made the seat of a duky. In 1047 it fell into the hands of the Normans, who, however, were forced to relinquish it by Emperor Henry III in 1053.

The city, with the surrounding territory, was then turned over to Pope Leo IX, a relative of the emperor, in payment of the annual tribute rendered the Holy See by the Church of Bamberg; but shortly afterwards it was reoccupied by the Normans. The pope then sent a force under count Euphrasius with the army "ut saltem humano terreore resipiscerent, qui divinae iudicis minime formidant" (that those who fear not the judgments of God may at least repent through human dread; Ep. VII ad Constanit. Mon. Marian.). The opposing forces met at the Battle of Narni, and after a severe struggle the papal troops were put to flight, and the pope himself was forced to retire to Civitella. There Leo wrought more by word of mouth than the arms of all his soldiers had been able to accomplish. The Norman leaders swore fealty to the sovereign pontiff, conducted him back to Benevento with great honour, and continued from that time forward the most devoted and loyal champions of the Holy See. This warlike expedition of Leo IX called forth the severe criticism of St. Peter Damian. Thenceforward Benevento was a part of the territory of the Holy See, which was always represented there by a delegate. From 1769 to 1774 it was in the possession of Ferdinand I of Naples, and in 1806 Napoleon made Talleyrand Duke of Benevento. In 1814 it again came under the jurisdiction of Bourbon, and from 1838 to 1841 Joachim Pecchi, later Leo XIII, was civil delegate to this part of the papal state in the heart of the Kingdom of Naples, and won great praise for his wise administration and his stern repression of banditage. In 1860 Benevento became part of the Kingdom of Italy. Most noted among the citizens of Benevento during ancient times are: Papianus, the
jurisconsult, and Arbilius, the grammarians; Popes Felix IV, Victor III (Dauferio), and Gregory VIII (Alberto di Morra) who were natives of Benevento; Cardinal Pietro Morra, Giovanni da Castrocielo, Dino- nio Lorio, Nicolò Cecia, Camillo Domenico, Gennaro de Simone, Bartolommeo Faoco, and Carlo Badalamenti.

Benevento is the seat of an archdiocese, which has as suffragans the Dioceses of Alife, Ariano, Ascoli, and Cerignola, Avellino, Boiano, Bovino, Larino, Lucera, San Severo, Sant’ Agata de’ Goti, Telesio, and Termoli. According to local tradition, the Christian Faith was first preached there by St. Potitus, at the command of St. Peter the Apostle. At a later period, during the persecution of Diocletian, we find mention as bishop of this city St. Januarius, who together with Prisculius, his deacon, and two laymen, was imprisoned and beheaded at Possaule in 305. His relics are preserved in the Cathedral of Naples, which also contains the remains of St. Agrippinus who was Bishop of Benevento. In 929 Benevento was raised to the dignity of a metropolitan see.

The cathedral, founded at a very early period, was rebuilt in 1692, after being destroyed in the earthquake of 1688. The interior, divided into five naves, has fifty-four marble columns, which furnish a magnificent perspective. Mention should also be made of the very beautiful altar near the high altar, given by a sculptor named Nicola. Of special historical interest is the so-called “altar of peace”, erected in memory of the peace concluded at Benevento between Clement VII and Charles V, after the famous sack of Rome (1527). The façade is entirely of a yellowish marble; the great central door is of bronze, by Byzantine workmanship, brought from Constantinople in the twelfth century. In the spacious vestibule are the tombs of the Lombard dukes. The bell tower, containing the entire series of the ancient monuments, was begun by Bishop Capo di Ferro (1254). The church of St. Sophia, in form a great rotunda, is also deserving of mention. It dates back to the Lombard epoch, if indeed it is not a pagan temple converted into a church. The cupola is particularly remarkable, being set upon six antique Corinthian columns. The church of Santa Maria delle Grazie is held in great veneration; adjoining it is a monastery, the abode first of Benedictines, but since 1450 of monks of the Minor Observance. The small church of Sant’Ondine with a crypt said to have been brought from Greece by St. Artses, niece of Narses, general of the army of Justinian.

A number of councils were held at Benevento: those of 1059, 1061, and 1087, in the last of which Victor III excommunicated Guibert, the Antipope, and 1091, in which the excommunication was renewed, and a number of disciplinary canons formulated; that of 1108 against lay investitures; those of 1113 and 1117, the latter against the Antipope Burdinus; others in 1119, 1314, 1470, 1545, recorded by Harduin, in the seventh volume of his collection of the Councils. In the following centuries the Archbishops of Benevento frequently held provincial synods. Gian Battista Poppa (1643) and Vincenzo Maria Orsini, O. P. (1686), later Pope Benedict XIII, did much to restore and beautify the churches of the city.

Among the bishops famous in the history of the Church of Benevento, passing over some saints of uncertain date, are: St. Marcius (533), St. Zeno (543), St. Barbatus (695), who had a golden serpent, and the head which, cutting off the head, melted and made into a sacred pot which was preserved up to the time of the French invasion in 1799; Arnaldo, a Franciscan monk (1533); Gaspare Colonna, generous in the decoration of churches, who, at the time of the capture of Rome, Boniface IV, was imprisoned with the others, but quickly released; Giovanni della Casa, a distinguished writer and Italian orator (1544); Cardinal Giacomo Savelli (1560), founder of the seminary; Cardinal Pompeo Arrigoni (1607); Cardinal Sinibaldo Doria (1731) who suffered much from the intrigues of Nicolò Cecia, administrator under the above-mentioned Archbishop Orsini. Doria founded a great library, subsequently enlarged by Pius VI, Banditi in 1775; Cardinal Domenico Spinocci (1796); Cardinal Camillo Siciliano di Rende (1879).

The Archdiocese of Benevento has a population of 550,500 Catholics, with 138 parishes, 400 churches and chapels, 389 regular priests, 70 priests belonging to religious orders, 350 seminarists, 40 lay brothers, and 120 members of female religious orders.

Bengtsson, Jöns Oxenstierna (Joanne Benedicti), Archbishop of Upsala, Sweden, b. 1417; d. in 1467. He was a member of the illustrious Oxenstierna family, various representatives of which had already become prominent in the public life of Sweden. At the time of his appointment to the archbishopric (1448) Benedicti, a man of learned and erudite tastes, was chapter of Upsala. He asked the Council of Baule for a confirmation of his election, and he had himself consecrated (30 June, 1448) by his suffragans, the day after they had crowned Karl Knutsen Bonde as king. On 1 July, Archbishop Bengtsson crowned the queen. The confirmation of his appointment by Pope Nicholas V did not reach him until the ensuing year.

The importance of Archbishop Bengtsson is attested by the fact that the ecclesiastical states of his pastoral visitations show that he was not unmindful of the spiritual welfare of those under his care. In 1457, as Archbishop of Upsala, he received from pope the title of Primate of Sweden; the Archbishops of Lund, however, were permitted to retain their title of Primate of the Church of Sweden. The life of Archbishop Bengtsson fell in Sweden's most troublous days. By the Union of Calmar (1397) the three kingdoms of Sweden, Denmark, and Norway, while preserving their individual independence, were made in her to be acted upon, the foreign affairs of all three were to be regulated as those of a united country. The advantages of this union were lost sight of on the death of its promoter, Queen Margaret (1412). Her successor, Erik of Pomerania, had a change of front. Under his reign in Sweden a spirit of discontent, which, after successive revolutions and the election of Karl Knutson as viceroy (1439), resulted in the deposeing of Erik. His successor, Christopher of Bavaria, died in 1448. In Sweden, which was torn by the strife between the partisans of a national kingdom and those of a government in union with Denmark and Norway, the national party elected Karl Knutson as king. A few months later Christian I became King of Denmark, and two years afterwards also King of Norway. Meanwhile consecrated in Sweden. As King Karl Knutson, to escape from money troubles, increased taxes and confiscated church property, dissatisfaction spread among clergy and people, and Archbishop Bengtsson placed himself at the head of the Opposition. Fearing to enter his cathedral, he laid aside his pontifical insignia, took up helmet, breastplate, and sword, and announced his intention not to resume his pontifical robes until Karl Knutson should be banished and the crown prince restored to the duchy. He thereupon returned to Denmark and was formally recognized King
of Sweden, and crowned at Stockholm by Archbishop Bengtson.

General discontent soon followed; especially when Christian, on a journey to his heir to his uncle Duke Adolf of Holstein, found himself in great financial straits. To meet his obligations, he levied enormous taxes, even in Sweden, without exempting ecclesiastics, religious foundations, or the moneys collected by papal mandate. To defray the expenses of a crusade he compelled the nobles to surrender the lands of Christian I in Finland, the archbishop held the regency of Sweden; seeing the people in revolt against him and the heavy imposts, he took up their cause and suspended the collection of taxes. The king compelled his despair by arresting the archbishop and sending him to Denmark. A revolution broke out afresh in Sweden, Karl Knutsson was recalled to the throne, and Christian I, to recover the country, became reconciled with his prisoner.

Bengtson went at once to Sweden, where he roused the people against King Karl Knutsson, whom he excommunicated. The archbishop succeeded finally in bringing about Knutsson’s abdication, and the recognition of Christian I once more as King of Sweden. In reality, however, the archbishop held the reins of power and administered affairs as though he were the actual sovereign. He was unable to sustain this rôle. Discontented factions combined against him, and, in 1496, elected Erik Axelsson Tott as regent, whereupon Archbishop Bengtson was imprisoned. Discontents continued, and the king of the Swedish party, Knutsson, once more took the place of the king who represented the union of the three countries. The archbishop found an asylum with his friend Magnus Gren, on the island he named 15 December 1467, “poor and exiled, regretted by no one, hated by many, and feared by all.”

The key to the political activity of Bengtsson is to be found in the ambition that was a part of his character—ambition for his family and his country. There was a strong antagonism between the great Oxenstierna family, to which the archbishop belonged, and the Bondes family, of which the king, supported by the national party, was a member. Magnussen says that the archbishop, “resenting the pride and the leading men of Sweden, before the Union of Calmar, had in general failed to respect the clergy and the property of the Church. In a union of Sweden with Denmark and Norway, he foresaw a limitation of the power of the Swedish nobles; in his character—ambition for his family and his country. Such curtailment would be a safeguard to the temporalities of the Church.

Reuterhals, Svenska Kirkans Historia (Lund, 1833-45); ALLEN, De pro nordska rikets historia (Copenhagen, 1870); DALIN, Swe Rikets Historia (Stockholm, 1747-52); GELLER, Svenska Folkets Historia (Göteborg, 1833-36); STENSTED, Svenska Folkets Historia fra olden tiid naar nuvarande Cedar (Stockholm, 1833-45); MONTIELIUS, HILDEBRAND, ALIN, Svenska Historia (1876-87); STRÖM, Historia til Skandinavens Nationaler (Stockholm, 1870); MÜLLER, De första Konger of det olden- borgske landet (Oslo, 1855-93); NISKEN, De nordiska Kirkeras historia (Krini, 1894); DUNHAM, History of Denmark, Sweden and Norway (London, 1846); CROMWELL, A History of Sweden (Chicago, 1922).

E. A. WANG.

BENIGNUS, BENEN, SAINTE, date of birth unknown; d. 467, son of Senenen, an Irish chieftain in that part of Ireland which is now County Meath. He was baptized by St. Patrick, and became his favourite disciple and his coadjutor in the See of Armagh (450). His gentle and lovable disposition suggested the name Benen, which has been Latinized as Benignus. He followed his master in all his travels, and assisted him in his missionary labours, giving especial attention to the formation of chorall services. From his musical acquirements he was known as “Patrick’s psalm-singer”, and he drew thousands of souls to Christ by his sweet voice. St. Benignus is said not only to have assisted in compiling the great Irish code, the Breviary, or Senchus Mor. He is supposed to have written materials for the “Psalter of Cashel”, and the “Book of Rights”. He was present at the famous synod which passed the canon recognizing “the See of the Apostle Peter” as the final court of appeal in difficult cases, which canon is to be found in the See of Armagh. St. Benignus resigned his coadjutorship in 467 and died at the close of the same year. His feast is celebrated on the 9th of November. Most authorities have identified St. Patrick’s psalm-singer with the St. Benignus who founded Kilbannon, near Duan, but it is certain, from Trehican’s collections in the Book of Armagh, that St. Benignus of Armagh and St. Benignus of Kilbannon were two distinct persons. The former is described as son of Senenen of County Meath, whilst the latter was son of Lugna of Connaught, yet both were contemporaries. St. Benignus of Kilbannon had a famous monastery, where St. Jariath was educated, and he also presided over Drumleise. His sister, Mathona, was Abbess of Tirellir.

CARMANS, Nova Legenda Angliae (1518), fol. 38, for the oldest lives of the saint; see also HARDY, Descriptive Catalogue, vol. 1, p. 30; WARE-HARMS, Anecdotes of the Irish Saints, p. 111; O’HANLON, Lives of Irish Saints (6 November, XI); WHITLEY STOKES (ed.), Tripartite Life of St. Patrick, Rolls Series (London, 1827, in index a. v. BENEN, BENIGNUS; Bibl. Hibernica, 1st. 2 (1898), 172, 1322; FORBES in Dict. of Christ. Biog., 1, 312. The very ancient Laebnor-georc or Book of Rights, said to have been compiled by BENIGNUS was edited by O’DONOVAN for the Celtic Society (Dublin, 1847). BENIGNUS is also said to have been the original compiler of the Psalter of Cashel (see Cashel).

W. H. GRATTON FLOOD.

Benignus of Dijon, Saint, MARTYR, honoured as the patron saint and first herald of Christianity of Dijon (Divio), an old city in the territory of the Gallic tribe of the Lingonnes (civitas Lingonum, Langres). It is an historical fact that Benignus suffered martyrdom in a persecution of the third century and was publicly honoured as a martyr. His feast was celebrated on 1 November as a minor feast under this date in the so-called Martyrology of St. Jerome (ed. Roesi-Duchesne; cf. Acta SS., November, II, 138). Early in the sixth century no particulars concerning the person and life of Benignus were known at Dijon. According to the Gregorian calendar, the church reverenced his grave; but Bishop Gregory of Langres (507-539 or 540) wished to put an end to this veneration, because he believed the grave to belong to a heathen. Having learned in a vision at night
that the burial spot was that of the holy martyr Benignus, he had the tomb in which the sarcophagus lay and the church built above it. About this date there was a sudden appearance of Acts of the martyrdom of the saint, which were brought to Dijon by a pilgrim on the way to Italy (Gregor. Tur., De gloria martyrum, I, ii; Migne, P. L., LXXI, 782). These facts have no historical basis; associating the then St. Polycarp of Smyrna, has sent Benignus as a missionary to Dijon, there he had laboured as a priest and had finally died a martyr. For some unknown reason his death is placed in the persecution under Aurelian (270-275). The author did not notice that he was sending a martyrdom under Aurelian are chronologically irreconcilable. Duchesne has proved that these "Acts" belong to a whole group of legends which arose in the early years of the sixth century and were intended to describe the beginnings of Christianity in the cities of that region (Besançon, Autun, Langres, Valence). They are all falsifications by the same hand and possess no historical value.


**J. P. KIRCHMAN.**

**Benin, Vicariate Apostolic of the Coast of (Olé Benini),** includes an extensive negro country and the former kingdom of Western Equatorial Africa, in Upper Guinea, on the Bight of Benin, or Gulf of Guinea. In 1860 a mission was founded in the former Kingdom of Dahomey, but as this was disliked by the inhabitants the title was changed to "Vicariate of the Coast of Benin". The mission of Dahomey was separated from Benin in 1882 and made a Prefecture Apostolic, in 1901 a Vicariate Apostolic. On 10 May, 1894, the Niger mission was also cut off. Since the latter date the Vicariate of the Coast of Benin has been bounded by Dahomey, the Niger, and the Bight of Benin; it includes the British colony of Lagos (Southern Nigeria), the native Kingdom of Porto Novo (under French protection) and the native kingdoms of Yorka, Isebou, Ibadan, etc.

The region is rich in vegetable resources. Cotton is indigenous and is woven by the women. Among the pagan blacks human sacrifices are frequent; enormous forms of human sacrifices are practiced by the natives. The coast is indented with estuaries, some of considerable breadth and studded with islands. Behind the flat shores plateaux rise to heights of 2000 and 3000 feet. There is an extensive traffic in salt, palm oil, and other staples. The area is about 55,985 square miles, about one-half of which belongs to Great Britain; the population in 1901 numbered 1,500,000, and there were in the territory about 308 Europeans. The appointment of a vicar Apostolic dates from 1891; the residence is at Lagos, which in 1901 had a population of 41,847, of whom 233 were Europeans. The vicar Apostolic is chosen from the members of the Society for African missions of Lyons to which the mission has been entrusted. The development of this mission has been greater than that of Dahomey, as the British Government grants the missionaries greater freedom for their spiritual labours and gives subsidies to the mission schools when this course furthers British interests. The first converts among the blacks were ex-slaves returned to their homes; a large number were chrismated by one of their own race, known as "Padre Antonio", who kept alive the Faith till the arrival of the Fathers from Lyons (Louvet, 291). The missionaries number 26 regular clergy and 1 lay brother; they have charge of about 15,000 Catholics. The chief stations are: Lagos, situated on an island at the mouth of the Ogun, and known as the "African Liverpool", formerly the capital of Dahomey; Ibadan, on a branch of the river Ogun; and Iyani and Ibarot, Ibowon. Less important and more regularly served are Ebo, Meta, Bada-gri, Ibokaté, Awé, Ijala. The vicariate has a number of flourishing schools with 2,059 pupils, of whom 800 are in the school at Lagos. There are 28 catechists. Orphans' homes and hospitals have also been founded. A promising agricultural school exists at Teco. The principal hospital is the one conducted at Abeokuta by Father Coquard, commonly called Dr. Coquard; he is consulted as a physician as far as Lagos, a town of 10,000 souls, and even in the interior. The King of Akeri, the head of the federation of Abeokuta, grants a subsidy to the hospital and, although a heathen, is present with his followers at the chief festivals of the Catholic mission. The mission territory includes three large cities: Abeokuta, Ilorin, and Ibadan. Constrained to defend themselves against raids from Dahomey, the native blacks have gathered in Abeokuta, on the left bank of the Ogun, in large numbers, variously estimated from 150,000 to 200,000, and have surrounded the city, or Ogbomò, with a wall twenty-four feet in circuit. Ibadan has a reputed population of 150,000 and Ilorin 60,000 to 80,000. As yet no Catholic missions have been established in them.

*La société des missions africaines de Lyon et ses missions (Lyons): Heilprin, Gastré (Philadelphia, 1896); Stimson's Year-Book (London, 1907); Missions Catholiques (Rome, 1906); Rouillé, Du Niger au Golfe de Guinée (Paris, 1895); Tourte, Dahome, Niger et Touareg (Paris, 1897); Mize, La Côte d'Ivoire (Paris, 1900); Louvet, Miss. cat., au XIXe siècle (Paris, 1902), Afrique, V, 196-200; Louvet, Miss. cat., au XIXe siècle (Paris, 1888), 292.*  

**ALBERT BATTANDIER,**

**Benito, Marcus. See MIES.**

**Benjamin (Heb. בְּנֵית, bīnīṯīṯ, "son of the right hand").** (1) The youngest son of Jacob born of Rachel. His original name was Ben-oni (Heb. בֶּן עָנָי, "son of my sorrow"), given to him by his mother just before she died in childbirth, but was changed to Benjamin by Jacob (Gen., xxxv, 18). He was the favourite of Laban and grandson of Benjamin (Judg., vii, 10). One of the sons of Herem who married a foreign wife in the days of Esdras (I Esdras, x, 32). (4) One of those who took part in the rebuilding of the walls of Jerusalem at the time of Nehemiah (II Esdras, iii, 23; cf. xii, 33). (5) The name of a gate in the northern wall of Jerusalem (Jer., xxxvii, 12; Zach., xiv, 10). It is not mentioned by Nehemiah in his enumeration of the gates of Jerusalem (II Esdras, iii). (8) The name of the northern gate of the Temple, where Jeremiah was imprisoned (Jer., xx, 2; xxxvii, 14). It was the same as "watch-gate" (II Esdras, xii, 38) and as the one spoken of in Jeremiah (viii, 3, 5, 16; ix, 2). (7) Name of eastern gate of the ideal Jerusalem as drawn by Eschel (Eschel., xlviii, 32). (8) Name of one of the twelve tribes of Israel which during the exodus journeyed to the west of the Jordan, and according to a second census 45,600 (Num., i, 36; xxvi, 41). The territory assigned to it is defined in Josue, xviii, 11 sqq. It was about twenty-five miles in length and twelve in breadth, and was bounded on the north by Ephraim, on the east by..."
the Jordan, on the south by Juda, and on the west by Dan. The nature of the territory was conducive to breed a race of hearty warriors such as the Benjamites too are depicted by Jacob as "a ravenous wolf, in the morning he shall divide the prey, and in the evening shall divide the spoil" (Gen., xxix, 27). During the period of the Judges the tribe was well known, for on account of a crime committed within its territory (Jud., xix-xcii). It was from this tribe that Saul, the first king of Israel, came, and in the evening shall divide the spoil." After the death of Saul the tribe of Benjamin remained loyal to his son, Ishobod (II Sam., vii, 9 sq.), until David became king of all Israel (II Sam., v, 1-5). At the time of the revolt from Rehoboam the tribes of Benjamin, Juda, and Simeon remained true and formed the Kingdom of Juda (III Kings, xii, 21), which also constituted the nucleus of the restored nation. St. Paul glories in belonging to the tribe of Benjamin (Philadelphia, iii, 6).

P. X. E. ALEXER.

Benkert, Franz Georg, a German theologian and historical writer, b. 25 September, 1790, at Nordheim, near the mountain district of Rhön, Germany; d. 20 May, 1859, at Coburg. After finishing his studies at the gymnasium in Münnerstadt he studied theology and was ordained priest in 1816. He was first a curate at Gaureßheim and, in 1821, was made vicar of the theological seminary at Würzburg. While holding these positions Benkert continued his studies. In 1823 he received a doctorate, having offered the dissertation "De Duplìci Missà Catechumenorum et Fidelium". From 1823 to 1833 he had the position of principal, and in 1838 he was made a cathedral canon and cathedral dean.

At that time, in common with the ecclesiastics of other dioceses, the clergy of the Diocese of Würzburg suffered greatly from the religious disease of the age, "Josephism", and were inclined to a sickly and ever increasing rationalism. The destructive effects of these rationalistic tendencies showed themselves everywhere in the life of the Church. Even when acting as vicar-general Benkert showed himself devoted to the religious cause of the Church and the people of the Church and to cultivate in them an interest in, and a knowledge of, the religious life. In 1837 he founded the periodical "Der Religionsfreund für Katholiken mit Beiträgen religiös gesinnter Männer". He issued the periodical in the desire to increase the influence of his efforts and also to win over the unconverted clergy.

The periodical appeared in six volumes, 1822-26. It attracted much attention and was copied in France in the "Ani de la Religion". In connexion with O. J. Saffenreveter he issued, 1828-40, a continuation of this, his first, periodical, entitled "Allgemeiner Religions- und Kirchenfreund und Kirchenkorrespondent, eine theologische und kirchenhistorische Zeitschrift". At the same time he published, 1823-34, a periodical entitled: "Athenaasia, eine theologische Zeitschrift, besonders für die gesamte Pastoral, Kirchegeschichte, auch für Pädagogik". This appeared in sixteen volumes. He continued the same publication from 1835 to 1840 in connexion with J. M. Dörz. As Benkert was more apt to be swayed by his zeal for the right than by prudence, he made many enemies, especially among the older clergy. He therefore severed his connexion with this periodical in 1840, and devoted himself to the study of the history of his native district. His historical writings have only a local interest. A larger and more important work which he undertook on the Rhön was never completed.

KES, Literaturzeitung (1824), II, 101 sqq.

Patriicus Schlag, 491

Benno, Saint, Bishop of Meissen, b., as is given in biographies written after his lifetime, about 1010; d., probably, 16 June, 1106. He is said to have been the son of a Count Frederick von Waldenburg (Bingenstein) and to have been educated in the famous St. Bernard of Hildesheim. But these statements and the date of his birth cannot be proved to be historically correct. It is, however, certain that he was a canon of Goslar about the middle of the eleventh century, and that he became Bishop of Meissen in 1066. At that time the great struggle between the Emperor Henry IV and the pope over investiture, which involved the independence of the Church, was raging. Benno took part in the revolt of the Saxons against Henry (1075). In 1075 he was taken prisoner by the emperor, who was then victorious, and kept in prison for a year. As later, he upheld the party of Pope Gregory VII he was deposed at the synod of Mainz, 1085, by the prelates belonging to the imperial party and Felix, a partisan of the emperor, received the bishopric. Three years later Benno recognized the Antipope Wibert (Clement III) and obtained his see again; at a later date, however, he separated himself from his schismatical party and recognized Urban II (1088-99) as the rightful pope. The authorities of the eleventh century contain no further information as to his life.

The Diocese of Meissen extended towards the east as far as the River Bober and included Upper and Lower Lusatia, which were inhabited by Slavs. According to later tradition, Benno spent a number of years of his life to missions among these heathen tribes. He was reputed to be the founder of the cathedral of Meissen and in after-ages was the most venerated bishop of the diocese. He was canonized by Pope Adrian VI (1522) "Excellentissimus Dominus" in Bullarium Romanum, Turin ed., VI, 18 sqq.), and his relics were, with great solemnity, exposed for veneration, 16 May, 1524. Luther took this occasion to publish his lampoon "Wider den neuen Abgott und alten Teufel, der zu Meissen soll erhoben werden". After Saxony had adopted Protestantism Duke Albert V of Bavaria had the relics of the saintly bishop transferred to Munich and placed in the church of Our Lady (now the cathedral). Since this time Benno had been the patron saint of Munich; his feast is celebrated by the women of Munich. He is shown with a fish and a key; according to a legend he gave the key of the cathedral of Meissen, when starting on his journey to Rome, to one of the canons with the command to throw it into the Elbe as soon as Henry had been put to death. Should be excommunicated by his father, the saint, after Benno's return a large fish was caught in the Elbe and the key was found hanging to one of its fins, so that the bishop received it again.

Acts 35, June, 113, 14 sqq. contains the Epitome Vetus and the Vita by Egenhart; the Vita is first published at Leipz, 1515, and claims to be founded on an older life which has been lost, but this is disputed with good reason; Lander, Kritik der Quellen zur Geschichte des hl. Benno, in the publications of the Historical Society of the city of Meissen (1884), I, 3, pp. 75-83; ibid., Bischof Benno von Meissen (in op. cit. (1886), I, 5, pp. 3-38; (1888), II, 2, pp. 90-144; Denker, Aktenstücke zur Geschichte der Würzburger Bischofe (Würzburg, 1886), 131 sqq.; Sieficraft, Ossinigium Benonii eius vitae et actuum iuridarum (Münch, 1765); Chrambe, Apologia Benonii contra S. Benno vindicatim (Munich, 1793); MacMT, Gesch. der Bischofe des Hochstiftes Meissen (Dresden, 1856); Wint, St. Benno und Bischof Meissen (Dresden, 1896); Kleen, Der hl. Benno (Munich, 1904).

J. P. Kirsch.

Benno II, Bishop of Osnabriick, b. at Lüningen in Swabia; d. 27 July, 1088, in the Benedictine monastery of Iburg near Osnabrück. His parents sent him at an early age to the monastic school of Osnabriick where the learning was so important that the headmaster of Reichenau was then teaching. Having completed his education and made a pilgrimage to the Holy Land, he taught for some time at Speyer in Rhinen Bavaria. On account of his skill in architecture he
was made imperial architect by Emperor Henry III and, as such, supervised the construction of numerous castles and churches in the empire. When the Rhine, which flowed close to the Cathedral of Speyer, threatened to undermine the foundation of that building, Benno saved the majestic structure by changing the course of the river. In 1047 he became teacher at the Benedictine school of Goslar (Hanover) and, shortly after, was made head master of the cathedral school at Hildesheim. In 1061 he accompanied the Bishop of that see, on their winter's Hungarian campaign and upon his return was made provost of the Cathedral of Hildesheim and archbishop at Goslar.

In 1069 Benno was consecrated Bishop of Osnabrück, then vacant through the death of Benno I. During the conflict between Gregory VII and Henry IV, Benno for a long time sided with the emperor. When, at the Synod of Worms, in 1076, Gregory VII was deposed, Benno, like most other German bishops, signed the formula of deposition and incurred ecclesiastical excommunication. With some other well-meaning excommunicated bishops, Benno hastened to Italy, where the pope freed them from the ban at Canossa, before Henry himself arrived there to feign repentance. After the emperor's second excommunication, Benno tried to bring about a reconciliation, but, seeing the insincerity of the emperor, gave up in despair and retired to the monastery of Iburg, which he had founded in 1070. In a little house near the monastery he lived according to the rule of the monks during the week, while on Sundays and holidays he assisted at his cathedral in Osnabrück. Benno's piety and justice made him much beloved by his flock. Strunck (Westphalia Sancta, Paderborn, 1855) and Heitemayer (Die Heiligen Deutschlands, Berlin, 1889) include him in the list of saints. Kerler (Die Patronate der Heiligen, Ulm, 1905) says that he is invoked against grasshoppers, because he once dispersed them by his prayers.

**BYEYEL, WILLIAM DEVELYN.**

**Benthamism.**—Jeremy Bentham, an English jurist and reformer, b. at Houndeditch, London, 15 February, 1748; d. in London 6 June, 1832, was of middle-class parentage. After passing through Westminster school he went to Oxford, where he took his Bachelor's degree in 1763 and his Master's degree in 1776. He qualified for the Bar, but soon, disgusted with what he called the "Demon of Chicanery," he abandoned the practice of law and devoted himself to the study of philosophers then in fashion, notably Locke, Hume, Montesquieu, Helvétius, Boccazzi, and Barrington. Under the influence of these writers, he entered upon work proved to be a lifelong and fruitful career of speculation upon the principles of legislation and government. His first work was the Abolition of the Punishment of Certain Crimes (1777), which reflected the ideas of the French Revolution. He was not the construction of theories or the establishment of abstract principles. He first attacked specific abuses in the English system of penal legislation. In tracing these abuses to their sources he was led to investigate the ultimate principles of law; and subsequently he undertook to construct a complete science of legislation. In like manner, his efforts to lay bare the evils existing in the legislative machinery carried him on to assail the defects of the British Constitution.

He published anonymously, in 1776, his first noticeable work, "A Fragment on Government" in the preface of which he formulated his celebrated utilitarian principle, "the greatest happiness of the greatest number," which he borrowed from the French and applied it to utilitarian and patriotic ends. This work, which he makes of this principle that characterizes Bentham among philosophers. By it exclusively he would estimate the value of juridical, political, social, ethical, and religious systems and institutions; does utility justify the order existing? Bentham's "An Introduction to the Principles of Morals and Legislation," appeared. It is the only important one that was published by himself alone; all the others

**BENEFIT**

While applying himself to his astronomical studies he taught the emperor the use of the reflecting telescope. Among his numerous works were: (1) A large map of the world (twelve and a half by six and a half feet), to which he added valuable astronomical and cartographic data; (2) A topographical treatise on the Empire and surrounding country, engraved on copper, though at the outset he was as little versed in this art as were his Chinese collaborators, whom he had chosen from the best wood-engravers in the country; (3) Bishop of that see, on the wars of the Emperor and surrounding country, engraved on copper, though at the outset he was as little versed in this art as were his Chinese collaborators, whom he had chosen from the best wood-engravers in the country; (4) Father Benoit's immediate desired Father Benoit to print further copies. This required new presses for these delicately wrought French plates, new methods of wetting paper, distributing ink, etc. The result was successful, even rivalling the work done in France, but it was Father Benoit's last service. He died of apoplexy, ripe in religious and apostolic virtues. The emperor said of him, "This was a good man and generous in his service"; a missionary remarked, on hearing this, that, with the words said of a Tatar or Chinese, he was added to a long line of descendants. Father Benoit was the author of many letters preserved in the "Letters édifiantes," he translated into Chinese "The Imitation of Christ", while in the "Mémoires sur les Chinois" are many memoirs, descriptions, and sketches ascribed to him, but unsigned.

**SOMMERVOGEL, B. de la c. de J.; DE FELLEN-PÉRESNI, Bp. univ. (Paris, 1834), 11, 217.**

**MICHAIL OTT.**

**BENEFIT.** Michel, b. at Autun (or Dijon), France, 8 October, 1715; d. at Peking, 23 October, 1774, a Jesuit scientist, for thirty years in the service of Kien Lung, Emperor of China. He studied at Dijon and at the Jesuit college at Paris, and entered the Novitiate at Nancy, 15 March, 1737. After three years of renewed treattises he was granted his desire of the Chinese mission, but before his departure completed his astronomical studies at Paris under De l'île, de la Caille, and Le Monnier, who attached much importance to his later correspondence. On his arrival at Peking in 1774 (or 1775), a persecution was raging against the missionaries in the provinces; still, as their scientific ability made them indispensable to the government, Father Benoit was retained at court and entrusted with the task of designing and carrying out a great system of decorative fountains in the royal gardens. He spent many years in this work, for which he evinced rare talent. He built European houses within the enclosure of these gardens, and by his skill in the study of architecture, he constructed a curious water clock. The Manchus characterize the twelve hours of their day (twenty-four hours, European time) by twelve animals of different species. On two sides of a large triangle of water, each of the twelve signs of the zodiac were represented by a figure of these animals, through the mouths of each of which successively, for two hours, was forced a jet of water by some ingenious mechanical device.
were compiled with more or less co-operation from his following and the Dominicans. E. Dunlop, hence, to secure for Bentham, at the beginning of the nineteenth century, international fame as a legal and social reformer by arranging Bentham's writings and publishing them in French. About this period he was engaged in many philanthropic schemes, the most notable of which was the foundation of the British prison system. This undertaking, though aided by the British Government, proved a failure. After the peace of 1815, when the codification of laws was occupying a large place in the attention of statesmen, Bentham's Monographs were consulted, by jurists of Russia, Spain, Germany, and some South American countries. He also exerted an influence upon legislation in the United States, notably Pennsylvania and Louisiana. In England his ideas of political reform were taken up by the leaders of the rising radicalism, Coblett, George Grote, the two Mills, and others. With them, in 1823, he established the "Westminster Review" as the organ of the party. He maintained a correspondence with many prominent men of his day, including Madison and Webster, of the United States.

Bentham attacked the Established Church as a factor in the general system of abuse, and from the Church he passed, characteristically, to the Catechism, then to the New Testament, and finally to Religion itself. In "The Analysis of Religion," published by George-Grote under the pseudonym of Philip Beauchamp, he applies the utilitarian test to religion, and finds religion wanting. True to this same principle in ethics, Bentham maintained happiness to be the sole end of conduct; pleasure and pain, the discriminating norm of right and wrong; and he reduced moral obligation to the mere sanction inherent in the pleasant or painful results of action.

The patriarch of utilitarianism, as Bentham has been called, was an upright character and simple in his manner of thought. His bent of mind was for the abstract, and he was singularly deficient in the wisdom of the practical man of the world. Nevertheless, circumstances turned him to grapple with intensely practical problems; and, with the help of his followers, he has wielded on political development and philosophic thought in England a powerful influence which is far from exhausted. The spread of his ideas contributed signally to the carrying of Catholic Emancipation in 1829 and the beneficent policies of 1832. At the same time they helped to open the way in English ethical and theological speculation for the positivism and agnosticism of the last half of the nineteenth century. One of his principal works, "Deontology, or the Science of Morality," was published after the author's death by his disciple Sir J. Bowring, who also edited Bentham's collected works in eleven volumes (1838-43). This edition has not been superseded.

A good edition of the "Fragment on Government" was issued by the Claydon Press in 1891.

James J. Fox.

Bentivoglio, family of, originally from the castle of that name in the neighbourhood of Bologna, Italy, and by a branch of the Holy Red, at Watford; the convent chapel, at Brainsbury; the chapel of Beaumont College, Old Windsor; St. Anne's Cathedral, Leeds; and St. Mary's, Cadogan Place, Chelsea. He was also responsible for the baptistery, font, and monument at St. Francis, Norwich.

Bentivoglio, Family of, originally from the castle of that name in the neighbourhood of Bologna, Italy, and by a branch of the Holy Red, at Watford; the convent chapel, at Brainsbury; the chapel of Beaumont College, Old Windsor; St. Anne's Cathedral, Leeds; and St. Mary's, Cadogan Place, Chelsea. He was also responsible for the baptistery, font, and monument at St. Francis, Norwich.
BENTLEY

Heart chapel in the church of the Jesuit Fathers at Farm Street, and the decoration at Carlton Town Hall. It is a stock certificate. In 1840, he was commissioned to build the chapel at Westminster, and at once started for Italy to make a careful study of the various great basilicas, and the mosaic work at Ravenna. He devoted himself with great concentration, his life model, producing the most remarkable ecclesiastical building erected in England since the Reformation, and receiving high praise all over Europe on his extraordinary success.

He was a person of brisk, reserved manner, but friendly and reliable to those who really knew him. He had the strongest dislike to the pretense of show drawings and to the system of architectural competition and, being a man wholly lacking in self-assurance, and reticent in conversation, was never as well known in general circles as he deserved to be. His great characteristics as an architect were his careful attention to detail, his solicitude that all the fittings should be in perfect harmony with the building, and the sparing use he made of iron. He was awarded the gold medal of the Institute of Architects in February, 1902, but when he received it, as on the 1st of March he was seized with paralysis and died the following morning. He was present at the trial of acoustic qualities made in his cathedral, but was not spared to see its formal dedication. He was buried at Mortlake.


GEORGE CHARLES WILLIAMSON.

Bentley (alias Benett), William, an English Jesuit priest b. in Cheshire, 1609; d. 30 October, 1692. He entered the Society of Jesus 7 September, 1630, was sent to the English mission in 1640, and laboured there with great zeal and success for forty-two years. He was then arrested, at the instigation of a nobleman to whose sisters he was administering the sacraments, and was taken to Leicester gaol. No one in those parts being willing to bear witness against him, Bentley was at once transferred to Derby, where he was tried and sentenced to death at the spring assizes of 1682. His execution was delayed for unknown reasons, and on the accession of James II he was released. He was re-arrested, however, tried, and condemned after the Revolution, but the sentence remained suspended, and in 1682 he died in Leicester gaol.


SYDNEY F. SMITH.

Benziiger, Aloisius. See Quilon, Diocese of.

Benziiger, Joseph Charles, founder of the Catholic publishing house that bears his name, b. at Einsiedeln, Switzerland, 1762; d. there, 1841. In 1792 he started a small business in religious articles, but he soon felt the effects of the French Revolution. The French invasion forced him to take flight with his family, and for about a year they resided at Feldkirch, Austria, where his eldest son, Charles, was born. In 1800 they returned to Einsiedeln, which had been devastated by pillage and army requisitions. All Mr. Benziiger's modest fortune was gone, but with redoubled efforts he set about regaining his losses, and started in business as a bookseller. He was made president of the county, and his credit and personal financial sacrifices proved of great help, especially during the famine of 1817. In 1833, Charles and Nicholas Benziiger, his sons, assumed the firm name of "Charles and Nicholas Benziiger Brothers", and two years later, in addition to their book publishing business began the lithographing of religious pictures, as well as the colouring of them by hand, before the introduction of chromolithography.

Charles Benziiger, son of the founder, b. 1790, d. 1873, a man of unusual strength and energy, who was educated by a Jesuit priest, a good companion and especially to the literary end of the business. In 1840 the "Einsiedler Kalender" was founded; it is still published and furnishes an interesting illustration of the development of the art of printing. "The Pilgrim", a popular Catholic periodical established at the same time, lasted only ten years. Charles, too, took an active part in public life, and showed moderation and energy as President of the Canton of Schwyz. His health failed and in 1860 he retired from business, his brother Nicholas Benziiger, brother of the preceding, b. 1808, d. 1884, who took charge of the technical part of the business, proved himself a pioneer, introducing to the mountain village of Einsiedeln a series of improved trades methods as they appeared from time to time in the great centres of Europe and America. Under his guidance the work of book-binding, which was formerly carried on in the family home, was systematized. In 1844 the old hand-press was superseded by the first power press. Stereotyping was introduced in 1847. In 1856 steel and copper printing in 1858 electric typ fixed. In 1853, a house was opened in New York. By this time the two brothers had built up a business in Catholic books and prints that was known the world over. They also took an active part in charitable work, and started a fund for a hospital, which has since been erected.

On the retirement of Charles and Nicholas Benziiger (1860) the business was continued by Charles, Martin, and J. N. Adelrich, sons of the former, and Nicholas, Adelrich, and Louis, sons of the latter. Under this third generation, the different branches of the business were still further developed, chromolithography and other modern printing methods being added. In 1867, the "Alte and Neu Welt", the first illustrated popular Catholic German magazine on a large scale, was begun, and then appeared a number of illustrated family books of devout reading and a series of school books, including a Bible history in twelve languages, together with prayer books by well-known authors. Between 1880 and 1885 a fourth generation succeeded to the business, and the firm name was changed to Benziiger and Company.

The house of Benziiger Brothers in the United States was established in New York in 1853 by the Swiss house, but its development did not begin until 1880 when J. N. Adelrich Benziiger (d. 1878) and Louis Benziiger (d. 1896) took charge. In 1860, a house was opened in Cincinnati and in 1887 one in Chicago. The publishing of English Catholic books was vigorously undertaken, and to-day the catalogue covers the field of devotional, educational, and juvenile literature, besides works of a theological character. Since 1864 the firm has manufactured sacred vessels and church furniture. The American firm of Benziiger Brothers is now independent of the Swiss house. The Holy See conferred on the firm the title "Printers to the Holy Apostolic See" in 1867, and "The Pontifical Institute of Christian Art" in 1888.

THOMAS F. MEYER.

Benzoni, Girolamo, b. at Milan about 1519. He went to America in 1541 and successively visited the Antilles and the Isthmus, Guatemala, and the west coast of South America. He returned to Spain and there died. The work is the best that had ever been written on the subject, and nothing is known. Some hints in his book suggest that his main purpose in the New World was commerce, which he often had to carry on with difficulty, as trading by foreigners in the Spanish colonies was not looked upon with favour by the Span-
ard. Benzoni, while not unsuccessful in what he undertook, conceived an inveterate hatred of the Spanish people and Government and in return for the protection given him and for favours which he was compelled reluctantly to acknowledge, wrote and published a book of distortions and accusations against Spain, which is still read or quoted about the countries he visited, but abounds in errors and often in intentional misstatements. What Benzoni states about the Antilles is a clumsy rehash of Las Casas. His reports on the conquests of Miro and Perni bristle with errors.

The book of Benzoni "Historia del Mundo Nuevo", published at Venice in 1565. He dedicated it to Pope Pius IV. It was at the time when the controversy concerning the treatment of the Indians was boisterous, and a work, written by one who had just returned from the New World after a stay of fifteen years, could not fail to attract attention. In writing it, no standard of criticism was applied; this was not in the spirit of the times. The ultra-philanthropists found Benzoni a welcome auxiliary, and foreign nations, all more or less leagued against Spain for the sake of supplanting its mastery of the Indies, eagerly adopted his extreme statements and sweeping accusations. Several editions were published in rapid succession; translations were made into English, and rifled in another language. Internally, the book has small merit, except in as far as it presents and describes facts witnessed by the author. Even these are not always faithfully reported. It might be called a controversial document because of its violent partiality and hostility. It does not notice mitigating circumstances, and ignores what is good when it does not suit the author. Benzoni writes sometimes like a disappointed trader, and always as a man of limited education and very narrow views. His "Historia del Mundo Nuevo" (Venice, 1565) was (Venice, 1565) was (Venice, 1565) translated into French by Eustace Vignon, 1579. Aside from the annotations which are often trivial and as partial as the book itself, the English translation, "History of the New World by Girolamo Benzoni" (London, 1887), by the Hakluyt Society, is certainly the best.  
AD. F. BANDIERI.

Beogh, Abbot of Bangor. See Lough Dearg of St. Patrick’s Purgatory.

Bequest, Religious. See LEGACIES.

Beragh, Saint, of Ternonbarry, d. 695; a disciple of St. Kevin and a celebrated Irish saint, whose memory is still fresh in County Roscommon. He was the tribe of Cineal Dobhtha, or O’Hannley of Doonee Hanley, to which also belong the MacCollidh family. Most of the funds he used was spent in the Church of Elliph, and he built his church at Cluain Cinorpe since known as Ternonbarry or Kilbarry. His sister, St. Midea, was abbess of a nunnery at Bumlin (Stokestown), of which she is venerated as patroness on 22 February. Her ancient conventional church and graveyard are still to be seen. Under the title of "Beragh of Cluain Cinorpe" St. Beragh is honoured in several martyrlogies, and his holy life attracted pilgrims to Kilbarry from all parts of Ireland. The MacCollidh family, whose name was anglicised to Cox in the early years of the seventeenth century, were hereditary custodians of St. Beragh’s crosier, and were barons, or lay abbots, of Kilbarry. The crosier is now in the Dublin Museum. In 1590, Dr. M. F. Cox of Dublin, the lineal representative of the MacCollidhs, unmoved by any value of his ancestors’ title, legally confirmed the present Catholic Church of Whitehall, near Kilbarry. St. Beragh’s oratory at Cluain Cinorpe was replaced by a fine damhlaing (stone church), built by MacCollidh and O’Hanley in 1610, and acquired the name of St. Beragh’s Church, that is, St. Beragh’s Church of St. Beragh. Some authorities give his feast as 11 February, but most martyrlogists assign him II.—31

15 February. Kilbrack Church, County Dublin, was also called after this saint, as in his early days he spent some time there and performed many miracles, duly recorded in his life. His bell was long preserved at the Abbey of Glendalough, but has disappeared since the sixteenth century. O’DONOVAN, Antiq. of the Four Masters; Annals of Ulster (Rolls Series); O’HANLON, Lives of the Irish Saints, II; Burke, Extinct and Extant Peerage of Ireland (1897); COLGAN, Annals of the Four Masters; HEALY, Ireland’s Ancient Schools and Scholars (4th ed., 1862); COX, Life of MacCollidh; KELLY, Patron Saints of the Diocese of Elphin (1894).

W. H. GRATIAN FLOOD.

Berard of Carbo (or Beraldus), Saint, Friar Minor and martyr; d. 16 January, 1220. Of the noble family of Leopardi, and a native of Carbo in Umbria, Berard was received into the Franciscan Order by the Seraphic Patriarch himself, in 1213. He was well versed in Arabic, an eloquent preacher, and was chosen by St. Francis, together with two other priests, Peter and Otho, and two lay-brothers, Accursius and Adjutus, to evangelize the infidels of the East. On the conclusion of the Second General Chapter in 1219, St. Francis believed that the time had then come for the religious of his order to extend their apostolic labours beyond the Italian peninsula and Northern Europe; and, choosing for this purpose the other religious the greater part of Syria and Egypt, he allotted to Berard and his companions the missions of Morocco. The five missionaries set sail from Italy, and after sojourning some time in Spain and Portugal finally arrived in the Kingdom of Morocco. Their open preaching of the Gospel there and their bold denunciation of the religion of Mahomet soon caused them to be apprehended and cast into prison. Having vainly endeavoured to persuade them to abandon the true religion, the Moorish king had them all opened their heads with his scimitar, and thus were offered to God the first fruits of the blood of the Friars Minor. Berard and his companions were canonized by Sixtus V, in 1681. The feast of the martyrs of Morocco is kept in the order on the 16th of January.

LEO, Lives of the Saints and Blessed of the Three Orders of St. Francis (Trinity, 1885), I, 99—111; WADDINGTON, Annals Minus Mino rum, I, 152, 512, 520 et passim; ANNALES FRANCISCANAE (Quaest. ich., 1885), II, 13; PASSEIO SANCTORUM MARTYRUM FRATRUM FRANCISCARUM, etc., in An., Francia, 1906, 517—525; also ANGL. FRANC., Q u a r a c h e i, 1906, IV, 522—523; Acta SS., January, 1906, 428—448; Catalogue SS. Prot. Min., ed. LEMMENS (Rome, 1903).

STEPHEN M. DONOVAN.

Berardi, Carlo Sèbastiano, a canonist, b. at Oneglia, Italy, 26 August, 1719; d. 1768. Having studied theology at Saluzzo under the Friars, Berardi was promoted to the Chair of Law at Turin, where he devoted himself to the study of law at Turin, paying particular attention to canonical jurisprudence. In 1749 he was appointed prefect of the law-faculty of the University of Turin, while from 1754 till his death he was professor of canon law in the same institution.

Berardi’s works are: (1) "Gratiani canonum genuini ab apocrypsis discreti, corrupti ad emendatorum codicum fidem exacti, difficiliores commodà interpretatione illustrati" (4 vols. quarto, Turin, 1752—57; Venice, 1777, 1783). Richter (in Proleg. ad Gratiani Decretum) says of this work that one knows not whether to admire more the knowledge or diligence evidenced in it, while all unanimously declare that, as a critical exposition of Gratian’s Decretum, it is surpassed by Antonio Agostino’s Bononius’ work alone. The great advantage of this, that it sets forth the original authorities of the Decretum, though carelessness is apparent at times in the author’s endeavours to distinguish genuine sources from those that are spurious. Berardi, however, is occasionally hypercritical, a commendation of this work by an unslanted writer, published at Venice, 1778, is entitled, "Compendium
Commentariorum Caroli Sebastiani Berardi in Canones Gratiani. (2) "De Varis Sacrorum Canonum Collectionibus ante Gratianum", published together with his first work. (3) "Commentaria in Juris Eclecticismi Universam" in four vols. quarto, Turin, 1716; two vols. octavo, Venice, 1778, 1780, 1847. This is an excellent treatise from the viewpoint both of theory and practice. (4) "Institutioe Juris Ecclesiasticorum" (2 vols. Turin, 1769), a work that is to be read with caution.


A. B. MEYER.

Berault-Bercastel, ANTOINE HENRI DE, a writer of church history, b. 22 November, 1720, at Brie, Lorrain; d. about 1794 at Noyon, France. At an early age he entered the Society of Jesus, but left it after his ordination to the priesthood. He was made parish priest of Ommerville and later a canon of Noyon. His most important work is entitled "Histoire de l'église" and was issued at Paris, 1778-90, with twenty-four volumes. The history gives a circumstantial account of the Church from the time of its founding up to the year 1721. It is not so much intended for students as investigators as for educated Christians, and especially for those priests whose professional cares do not allow them time to carry on higher studies. On account of its general usefulness his work has had a large circulation; in spite of many defects, especially in the later volumes, it has often been republished, as at Maastricht (1780-91), at Toulouse (1811). It has also been translated into foreign languages; it was published in Italian at Venice (1793), and in German at Vienna (1784). Victor Reschius is supposed to have issued it in a condensed form. Instances are the edition of Guillon (Besançon, and Paris, 1820-21), that of Peller de la Croix (Ghent, 1829-33), and that of Robiano (Lyons and Paris, 1835 and 1842). The best edition, with a continuation up to 1844, was edited by Henron (Paris, 1844). The best condensed edition was edited by Gams (Innsbruck, 1854-60).

Hüter, Nomenclator, III, 347.

PATRICIUS SCHLAGER.

Bercharius (Berchus), SAINT, Abbot of Hautvillers in Champagne, b. 636; d. 28 March, Nivo, France. Descended from a distinguished Aquitanian family, he received his instruction from St. Nivard (Nivo), Archbishop of Reims, under whose charge he advanced rapidly in virtue and learning. Believing himself to be not worthy to undertake the office of a bishop, he went to the monastery of Luxeuil under St. Walbert, and by his humble and faithful performance of duty soon excelled his fellow-novices. Upon his return to Reims he induced St. Nivard to erect the cloister of Hautvillers, of which Bercharius himself became the first abbot. Who had resolved to pray and meditate he also instructed his brethren to lead a contemplative life. Ever zealous for the propagation of the Faith, he founded two cloisters in the Diocese of Châlons-sur-Marne, the one (Puisy or Moutier-en-Der) for men, the other (Pellonnier, Pelourcen Monastenum) for women. These institutions he enriched by donations of valuable relics, procured a journey to Rome and the Holy Land.

The monk Daguin, provoked by a reprimand from Bercharius, stabbed him during the night. No word of complaint or sorrow did he utter when the murderer was led before him; but he gloried in exhorting the transgressor to penance and in requesting him to make a pilgrimage to Rome to obtain pardon and absolution. Daguin left the monastery never to return, and of his days passed his saint succumbed to his wound, a martyr not for the Faith, indeed, but for charity and justice. His remains were preserved at Moutier-en-Der until the suppression of religious orders at the close of the eighteenth century. The commemoration of his name occurs in the martyrology on the 16th of October.

Boutton, XV, 228; Ades, Vita S. Berchariusi Stratis, X. 481; Barlazar Dieringer.

Bercheur (Berchoire, Berchier), PIERRE, a learned French Benedictine, b. 1290 at St. Pierre du Chemin (Vendée); d. 1362 at Paris. He joined the Order of St. Benedict at Mâlezeiz, later lived at Avignon for a period of twelve years with Cardinal Alberic de Praetis, Bishop of Avignon, and in 1354 was made prior of St. Eligius at Paris. He was an eloquent preacher and a voluminous homiletical writer. His most important work is the "Repertorium morale", for the use of preachers, a kind of Bibliico-moral dictionary, in which the principal words of Scripture are arranged alphabetically and moral reflections attached thereto. It appeared some time before 1555 and was dedicated to Cardinal de Prati. The "Repertorium" proved to be one of the most popular books of its kind and was frequently printed—first at Rome in 1477, and again in 1505, 1550, Lyons (1517), Paris (1521), Venice (1589), Antwerp (1609), etc. A French translation by Richard Leblanc appeared at Paris in 1584. Other works of Bercheur are: "Reductorium morale" to the Sacred Scriptures in thirty-four books, a series of short books of the Bible, printed at Strasbourg in 1474, Bâle (1515), Lyons (1536); "Inductorium morale biblicum"; sixteen books on God and the world; and a French translation (the earliest) of Livy, made about 1350 at the request of King John the Good—published at Paris in 1514 in three volumes. His "Inductorium morale biblicum", commentaries, discourses, letters, and other treatises, have never been printed. Editions of his collected works appeared at Lyons (1520), Venice (1589, 1631), Cologne (1650, 1669), etc.


THOMAS ZEDRICH.

Berchmans, Saint John. See JOHN BERCHMANS, SAINT.

Berchold (Berchold), Blessed, Abbot of the Benedictine Monastery of Engelberg in Switzerland; date of birth unknown; d. 3 November, 1197. Before becoming abbot he was a monk at Engelberg and a favourite of the local abbot, Jacob Fromon. When Fromon was on the point of dying he advised his monks to elect the pious Berchold as his successor. Accordingly, after Fromon's death, which occurred 27 March, 1178, Berchold was chosen abbot. Following in Fromon's footsteps, he made an effort to maintain strict monastic discipline, the importance of which he inculcated by his own example. Nor did he neglect, at the same time, to encourage his monks in the pursuit of Divine and human knowledge. By his order they reproduced many old writings, some of which are still extant in the library of Engelberg. The more learned monks were encouraged to write original works. When Abbot Burchard openly taught that the souls of the just had gone to heaven before the Resurrection of Christ, Berchold himself wrote "Apologia contra errorem Burchardi Abbatis S. Joannis in Thurhali seu Vallis Turinae", in which he shows himself not only well versed in Holy Scriptures and the writings of the Fathers, but also a master in theological knowledge and dialectical skill. Abbot Burchard became convinced of his error and died a saintly death. Though especially mindful of the spiritual and intellectual advancement of his monks, Berch-
BEREA

BERENGIUS
 terrified did not omit to provide also for the temporal welfare of Engelberg. He procured for his monastery many feudal privileges, among which was the right to levy tithes upon the churches of Stans and Buchs, which were under his jurisdiction. The contemporaneous annals of Engelberg, which are published in “Mon. Germ. Hist., SS.,” XVIII, 280, relate that Berchtold founded the church of St. Martin of Engelberg, Friedrich Barbarossa. Later chronicles state that, through his blessing, the lake near Stanzstad was stocked with fish, and that shortly before his death he three times changed water into wine. He is generally represented in the act of blessing fish. His image, with the headdress which Lafrance received in Rome whither he had gone to take part in a council. The letter was read in this council (1050); Berengarius was condemned, and was ordered to appear at a council which was to be held the same year at Vercelli. King Henry I being titular Abbot of St. Martin of Tours, Berengarius had permission to go to the council. It is probable that at this time the conferences of Brionne and Chartres were held in which Berengarius unsuccessfully defended his opinions. (Cf. Durand of Troarn, Liber de Avelliis et Sanguiniis Christi, xxxii, later part; Juv. of CXLIX, 1422.) The king, for reasons which are not exactly known, ordered Berengarius to be imprisoned, and at the Council of Vercelli (1050) his doctrine was examined and condemned.

The imprisonment, however, did not last long. The Bishop of Angers, Eusebius Bruno, was his disciplo and supporter, and the Count of Anjou, Geoffrey Martel, his protector. The following year, by order of Henry I, a national synod was held in Paris to judge Berengarius and Eusebius Bruno; neither was present, and the synod condemned them.

At the Council of Tours (1055), presided over by the papal legate Hildebrand, Berengarius signed a profession of faith wherein he confessed that after consecration the bread and wine are truly the body and blood of Christ in the Holy Eucharist. (Mansi, XIX, 900.) On his return, however, Berengarius attacked this formula. Eusebius Bruno abandoned him, and the Count of Anjou, Geoffrey the Bearded, vigorously opposed him. Berengarius appealed to Pope Alexander II, who, though he intervened in his behalf, asked him to renounce his erroneous opinions. This Berengarius contemptuously refused to do. He then wrote his “De Sacra Coen. adversus Lanfrancum Liber Posterior,” the first book of which—now lost—had been written against the Council of Rome held in 1059. He was again condemned in the Councils of Poitiers (1075), and of St. Maxent (1076), and in 1078, by order of Pope Gregory VII, he came to Rome, and in a council held in St. John Lateran signed a profession of faith affirming the conversion of the bread and wine into the body and blood of Christ. The following year, in a council held in the same place Berengarius signed a formula affirming the same doctrine in a more explicit way. Gregory VII then recommended him to the bishops of Tours and Angers, forbidding that any penalty should be inflicted on him or that anyone should call him a heretic. Berengarius, on his return, again attacked the formula he had signed, but as a consequence of the Council of Bordeaux (1080) he made a final retraction. He then retired into solitude on the island of St. Cosme, where he died in union with the Church.

DOCTRINES AND THEIR CONDEMNATION.—Accord ing to some of his contemporaries, Berengarius held erroneous opinions on the spiritual power, marriage, the baptism of children, and other points of doctrine. (Bernold of Constance, De Berengarii heresiarum damnatione multiplici in P. L., CXLV, 1456; Guitmond, De Corporis et Sanguinis Christi veritate in Eucharistia, P. L., CXLIX, 1429, 1480.) Berengarius’s fundamental doctrine concerns the Holy Eucharist.

In order to understand his opinion, we must observe that, in philosophy, Berengarius had rationalistic tendencies and was a nominalist. Even in the study of the questions of faith, he held that reason
BERENGARIUS

is the best guide. Reason, however, is dependent upon and is limited by sense-perception. Authority, therefore, is not conclusive; we must reason according to the data of our senses. There is no doubt that Berengarius denied transubstantiation (we mean the substantial conversion expressed by the word; the word itself was used for the first time by Hildebrand of Lavardin); it is not absolutely certain that he denied the Real Presence, though he certainly held faltering regarding it. Is the body of Christ present in the Eucharist, and in what manner? On this question the authorities appealed to by Berengarius are, besides Scotus Eriegena, St. Jerome, St. Ambrose, and St. Augustine. These fathers taught that the Sacrament of the Altar is the figure, the sign, the token of the body and blood of the Lord. These terms, in their mind, apply directly to what is external and sensible in the Holy Eucharist and do not, in any way, imply the negation of the real presence of the true body of Christ. (St. Aug. Serm. 143, n. 3; Gerbert, Libelli De Corp. et Sang. Domini, n. 4, P. L., CXXXIX, 177.) For Berengarius the body and the blood of Christ are really present in the Holy Eucharist; but this presence is an intellectual or spiritual presence. The substance of the bread and wine can always be distinguished in their nature, but by consecration they become spiritually the very body and blood of Christ. This spiritual body and blood of Christ is the res sacra mentum; the bread and wine are the sign, the sign broken, sacramentum.

Such is the doctrine of Berengarius in his various discussions, letters, and writings up to the Council of Rome in 1059. (Migne P. L., CXLII, 1327; CI., 66; Martène and Durand, TheSSaurus Novus Anect dotorurn, Paris, 1717, IV.) At this council, Berengarius signed a profession of faith affirming that the bread and wine after consecration are not only a sign, but the true body and blood of Christ which can be perceived in a sensible and real manner. (Lafrance, De Corp. et Sang. Domini, ii, in P. L., CL, 410.) As already said, Berengarius retracted this confession. He maintained that the bread and wine, without any change in their nature, become by consecration the sacrament of the body and blood of Christ, a memorial of the body crucified and of the passion of the cross, the body of Christ as it is in heaven; for how could the body of Christ which is now in heaven, necessarily limited by space, be in another place, on several altars, and in numerous hosts? Yet the bread and wine are the sign of the actual and real presence of the body and blood of Christ. (De Sacra Cenà; Lafrance, op. cit.)

In the two councils of Lateran (1078 and 1079) Berengarius accepts and signs this profession of faith that "after the consecration, the bread is the true body of Christ, the very body born of the Virgin";—that "the bread and wine on the altar, by the mystery of the sacred prayer and words of our Redeemer, are substantially converted into the very flesh and blood of our Lord Jesus Christ, true and living body." (Martène et Durand, op. cit., IV, 103; Densinger, Enchiridion, Würzburg, 1900, n. 298.) In his exposition of this profession of faith, written after the council, Berengarius again clearly denies transubstantiation. He declares that, at the Last Supper, by virtue of the Lord's blessing, the bread and wine, keeping their natural properties, received a power of sanctification and became the sacrament of His body and blood; that the bread and wine on the altar are the very body of Christ, His true and human body. (Martène et Durand, op. cit., IV, 107.) From this moment on, the Eucharist begins to change, to become present, to be the host after the consecration in the Holy Sacrifice of the Most High.

There is no complete edition of the works of Berengarius. Only one volume has been published by Visher in Berlin (1834) containing the second part of his "De Sacra Cenà", unless the work of Archbishop Turonensis opusculum Super tantum tam inedita quam edita, I, De Sacra Cenà adversus Lanfrancum liber posterior". Others of his opinions and writings are to be found in the works quoted above and in P. L., CL, 63, 66; H. Sudendorf, "Berengarius Turonensis oder eine Namensung ihm betreffender Briefe" (Hamburg, 1850).

De Rote, Vita, Her. et Passi. Berengarii Archidioecatis Angers (Angers, 1850); Schwane, Dogmengesch. der
BERGER, Pierre (Peter of Poitiers, Petrus Scholasticus), a French writer who flourished about the middle of the 12th century. From the second name we may, perhaps, infer that Poitiers was his native place. He was a disciple of Abelard, and is celebrated chiefly for his vigorous defence of his master in a letter which he addressed to St. Bernard after Abelard's condemnation at the Council of Soissons in 1141. Later on he wandered through the Cevennes Mountains, hunted, he tells us, not by wild beasts, but by the Christian faithful of the Diocese of Mende, who apparently took sides with St. Bernard. Those attacks were the occasion of a letter which he directed to the Bishop of Mende, and in which he retracted all that he had said against "the man of God." He is also the author of a letter of Bérenger's against the monks of the Grand Chartreux (Contra Carthusienses). Finally, we find mention of a treatise, now lost, in which he discussed the doctrine of the Incarnation. The three letters are published by Migne (P. L., CLXVIII, 1837 sqq.). That addressed to St. Bernard, while not wanting in grace and elegance of style, is altogether too intertemperate in tone to deserve serious consideration as an historical document. In it occurs the well-known description of an informal meeting of the bishops at the Council of Soissons. If we are to believe Pierre, the prelates were primed in a most disgraceful manner in St. Bernard's interests, and the condemnation of Abelard was decided before the council actually opened. Even if the author of this story had not afterwards excused it on the ground that it was the work of an unconsiderate youth, overcome by the ardour of his devotion to his teacher, the violent tone of the letter itself would be enough to condemn it. In the letter to the Bishop of Mende Pierre would recall all that he had written against St. Bernard were it possible to suppress all the copies of the letter, and begs that what he wrote be taken as a jest. He goes even farther when he says that his more mature judgment condemned, not by St. Bernard, but by Abelard—not, indeed, because they are untrue, but because they are unsafe. The invective against the Carthusians pays high tribute to the rule of the order, but finds fault with the probity of the members of the order to indulged in malicious gossip. Pierre exhibited many of the traits of his master. He was by nature a lover of contention, totally devoid of respect for the prestige of either person or institution. His sole merit was the undeniable vivacity and brilliancy of his style and his unusually extensive acquaintance with the poets of classical antiquity. He professed his devotion to Catholic dogma and apparently maintained that Abelard, though he had spoken of matters of faith in a manner novel and unsafe, had not been guilty of formal heresy and should be treated with the respect to which his love of Catholic truth, as he saw it, entitled him.


WILLIAM TURNER.

BERENICE, a titular see of Egypt which was situated at the end of Major Syrtes where Bengazi stands to-day. Its old name was Euesperides, or Hesperides, for which Ptolemy III Evergetes substituted Berenice in honour of his wife (Droysen, Geschichte des Hellenismus, III, 2, 331). Like other cities of Crete, it passed into the hands of a Jewish colony, so it became early an important Christian centre. Dionysius of Alexandria (264–282) wrote a letter to its bishop, Ammonius (Eusebius, H. E. VII, 26), who is also spoken of in the "Apology of Smyrna to the Emperor" (Cotelier, Monum., 4, 25; Grant, I, 385; Migne, P. L., LXV, 119). Daces was present at the Council of Nicaea in 325 (H. Gelzer, Patrum Nicen. nomina, 219). In 394, Probalis followed to Constantinople the Patriarch of Alexandria, and greechus (Mansi, III, 552). The city was destroyed by Justinian (Procopius, De aedif. VI, 2). It is mentioned with the wrong spelling "Berennes," by Hierocles (733, 3) and by Georgius Cyprius (n. 794) among the bishoprics of the Lybian Pentapolis, but is omitted by the later Notitia." It must have disappeared, like so many other sees, at the time of the Arab invasion in the seventh century.

LEQTUS, Oriens Chr., II, 623–626; CHM. Series episcop. c. 462.

L. PETIT.

Beretta. See BIRETTA.

BERGAMO, DIOCESE OF.—The city, called by the ancients Bergonum, is capital of the province of that name in Lombardy, and contains 45,000 inhabitants. It is said to be of Etruscan foundation. During the anarchy that reigned in Italy in the eleventh century, Bergamo set itself up as a commune, and as such joined the various leagues of Lombard communes formed to resist the power of the German emperors. At a later period, however, a number of powerful families succeeded each other in the mastery of the city, e.g., the Turriani, the Visconti, and the Suardi. From 1797 to 1859 Bergamo passed through all the political vicissitudes of Northern Italy. It has always been a city of great industrial and commercial importance. The neighbouring territory is rich in minerals, chiefly iron; there are also extensive quarries of choice marble. Among the celebrities of Bergamo are the poet, Bernardo Tasso, father of Torquato; the Jesuit Maffei, known for his history of Italian literature; Dominici, the musical composer; Cardinal Angelo Mai, etc. Bergamo is the see of a bishop, suffragan to the Archbishop of Milan; the diocese contains a population of 430,000. Legend traces the beginnings of Christianity in this city back to St. Ambrose, a fact not altogether to have ordained St. Narsus who became first Bishop of Bergamo. More trustworthy is the account of the martyrdom of St. Alexander, said to have been tribute of the Theban Legion. Whatever the value of the details of the legend, the fact has been proved that long before DIOCLETIAN proclaimed the great persecution in 303, both GALERIUS and Maximinian in the West inaugurated, on their own responsibility, a crusade against Christianity and sought particularly to remove all Christians from the armies (Allard, La pers. de Diocletien, I, 101–104). St. Alexander was one of the victims of this persecution, and his martyrdom may well have taken place in 287. To this martyr was dedicated the first cathedral of the city, richly endowed by the Lombard king, Grimoaldus. In 1561 was destroyed by the Venetians on account of its adaptability to the purposes of a fortress, and the church of San Vincenzo was raised to the dignity of a cathedral under the title of San Simeon. This is a magnificent church adorned with a cupola of unusual size, rebuilt in 1689 after the designs of Carlo Fontana. It contains paintings by Prevaliti, Tiepolo, Ferrari, Moroni, Palma il Giovine, and Colleghetti who decorated the interior of
BERGER

cuple of the fourteenth century; likewise base-
collies of Fano, of exquisite workmanship. Worthy of special note is the octagonal baptistery
formed of eight pieces of rosso antico (old red mar-
ble), the work of Giovanni da Campione, originally
placed in the church of Santa Maria Maggiore, the
most beautiful of the churches of Bergamo. It
contains two stained glass windows, the one
interior to the window of the Sacrament by
Cavagna, Procaccini, Luca Giordano, Ciro Ferri, etc.
Remarkable also are the tombs of Cardinal Longo,
of the Alessandri, and of Bartolommeo Colleoni, the
last a work of the sculptor Amedeo. The church of
tombs with paintings by Titian, Angela Kauffmann, and Giuseppe Crespi. Other
churches are those of San Alessandro in Colonna, with a beautiful "Last Supper" by Calligariro; San Ales-
andro della Croce, adorned by Palma il Vecchio, Bramantino, and others; San Andrea with paintings
of Pavolozzo and Moretto; San Grata; San Bartolo-
meo; Santa Maria del Sepolcro with a wonderful
picture of St. Sigismund, the masterpiece of Pre-
vitali. Among the shrines of the church may be
mentioned that of the Blessed Virgin della Mad-
busa, formed by a great natural cavern, extending
between three and four hundred feet into Monte
Albenza, not far from the Jura Pass. Within recent
times Bergamo has become the centre of important
and far-reaching Catholic movements of a popular
character.

The diocese contains 350 parishes, 512 churches,
chapels, and oratories, 1,157 secular and 58 regular
eremony, 800 seminarists, 84 lay brothers, 478 mem-
ers of female religious orders, 8 schools for boys,
34 for girls, and a population of 450,000.

CAPPELLETTI, Le chiese d'Italia (Venice, 1844, XI, 445;
MUTTO, Sacra storica di Bergamo (1616); GERRINO, Sinopse
ecclesiastica (1794); LUNT, Codex diplomaticus curialis et
ecclesiae bergomensis (1784).

U. BENIGNI.

BERINGTON

Bergier, NICOLAS-SYLVESTRE, French theologian,
b. 31, December 1715 at Darney in Lorraine; d.
at Versailles, 9 April, 1790. After a course of theology in
the University of Besançon, he received the degree of
doctor, was ordained priest, and went to Paris to
finish his studies. Returning to Besançon in 1748,
he was given charge of a parish and later became
president of the college of the city, which had for-
merly been under the direction of the Jesuits. In
1769 the Archbishop of Paris, M. de Beaumot, appoin-
ted him to the mission beyond the Rhine, and there-
forth Bergier resided at Paris. A pious priest and
an energetic student, he devoted a great part of his
time to writing in defence of religion. He agreed
to correct certain articles of the "Encyclopédie" but
found himself obliged to write entirely original
articles which then formed the "Dictionnaire de
théoLogie" as a part of the "Encyclopédie".

The works of Bergier are in the fields of apologetics
and theology, except "Les éléments primitifs des langu’es" (Besançon, 1764) and "L’origine des dieux
du paganisme" (Paris, 1767). Among his apo-
getical and theological works, the most important are:
"Le déisme refu té par lui-même" (Paris, 1765);
"La certitude des preuves du christianisme"
(Paris, 1767, also published in Migne’s "Démonstra-
tions évangéliques", XI); "Réponses aux Conseils
raisonnables de Voltaire" (Paris, 1771, also in Migne,
ibid.); "Apologie de la religion chrétienne"—against
d’Holbach’s "Christianisme dévoilé" (Paris, 1769);
"Réfutation des principaux articles du dictionnaire
philosophique" (Besançon, 1767); "Examen du cer-
éalisme" enceinte (Paris, 1771); "Traité historique et dogmatique de la vraie
religion" (Paris, 1780, and 8 vols. 8vo., 1820).
The "Dictionnaire théologique" has been often edited,
especially by Gouset in 8 vols. (Besançon, 1838)
and Migne (Paris, 1839). Some of his writings con-
cerning divorce, the question of the mercy of God,
and the origin of evil, and one volume of sermons
were published after his death. Though on certain
points, as on the questions of grace and the super-
natural necessity of revelation, the doctrine of
Bergier lacks precision and completeness, the value
of his theological and apologetical work cannot be
denied.

Notice historique, as an introduction to the Dictionnaire
théologique, ed. by Migne (Paris, 1850); JANNET in Kirchen-
hütten, 1888; HERRICK, Nomenclature watermarks, 1888, III; DUBLANT in Dict. de théol., cath., s. v.

G. M. SAUVAGE.

Bergomensis PETRUS, See PETER OF BERGAMO.

Bergton, CHARLES, titular Bishop of Hiero-
Cesaras, b. at Stock, Essex, England, 1748; d. 8 June,
1798. His life is a continued story of disappointed
hopes and expectations. At thirteen he was sent to
the English College at Douai, where his abilities at
once showed themselves; but he never applied
himself to his work. His progress was so unsatis-
factory that four years later he was removed and
sent to St. Gregory’s Seminary, Paris. According
the ablest of his contemporaries, he was destined to
little better at Paris than at Douai, though he suc-
ceded at last in taking his doctorate at the Sorbonne
in 1776. On his return to England, he became
chaplain at Ingestre Hall, a few miles from his
birthplace. After travelling for two years with the
Rev. Mr. Giffard of the Mission, Bergton was
appointed coadjutor to Bishop Thomas Talbot, Vicar Apostolic of the Midland District, becoming at the same time titular Bishop of Hiero-Cesaras.

The Midland District, one of the four into which
for ecclesiastical purposes England was then di-
vided, was at that time the stronghold of "Cis-
alpine" opinions. With these Charles Bergton
was in full sympathy, in consequence of which, in
1797, he was elected a member of the committee,
who were then agitating for the repeal of the
Penal Laws, for which end they were unfortu-
nately willing to minimise some of their Catholic
principles. Two other ecclesiastics were elected at
the same time, the Rev. Joseph Wilkes, O. B. B., and
Bishop James Talbot, Vicar Apostolic of the London
District, though the latter’s appointment was
merely nominal, for he never attended the meetings.
Bergton took a leading part in the disputes which
followed between the Committee and the bishops,
and often, when he was not in sympathy with the
former, he exerted a restraining influence on them,
and was ever trying to bring about an understand-
ing between the two contending parties. Never-
theless, he did not scruple to sign his name to the
most extreme documents which appeared in the
official publications of the Committee known as the
"Blue Books", and he defended the oath intended
to be imposed by the legislature on Catholics, which
was afterwards condemned by the Holy See. In
the midst of these disputes Bishop James Talbot
died, and endeavours were made by the Committee
to secure the appointment of Bergton in his place,
so that he might reside in London and exert the in-
fluence attached to the position. These endeavours
failed, and Dr. Douglas was appointed Vicar Apos-
tolic. Some of the more extreme laymen, however,
maintained that they had a right to choose their
own bishop, and called upon the Catholic body to
disavow the prelate appointed by Rome, and to
rally round Bergton; but on this occasion the latter
wished to be left alone, and declared that he would
in no way be concerned in anything on which he refused to have anything to do with these
machinations, by which action he practically put
an end to them.

Bishop Thomas Talbot died in 1796, and Charles
Bergton succeeded as Vicar Apostolic of the Mid-
land District. Again he appeared to have a career.
BERINGTON

Before him. Before giving him his special faculties, however, Rome called upon him to withdraw his subscription. Book after book was sent for, and he demurred, being still under "Cisalpine" influence. At length, through the intervention of Monsignor Erskine, who was living in England as an informal papal envoy, Berington was induced to sign the necessary renunciation, on 11 October, 1797. After some delay due to the disturbed state of the Bank of England, his books were sent, but they never reached him, for he died suddenly of apoplexy while riding home from Sedgley Park.

BERISBA

Joseph, one of the best known Catholic writers of his day, b. at Winsley, in Herefordshire, 16 January, 1743; d. at Buckland, 1 December, 1827. He was educated at the English College at Douai, showing such talent and originality of mind that after his ordination to the priesthood he was appointed professor of the chair of philosophy in the University. In this position his inclination towards liberal opinions became apparent, and his theses prepared for the exhibition of his pupils, created such a stir that he thought it prudent to resign. On his return to England, he occupied several positions in different dioceses, and obtained leave to proceed with his studies. From 1776 to 1782 he was chaplain to Mr. Thomas Stapleton, of Carlton, Yorkshire, acting at the same time as tutor to his son, with whom he afterwards travelled around Europe. We next find him at Oscott, then a lonely country mission, where his cousin, Charles Berington, who had been appointed coadjutor bishop, joined him. Both the Berringtons were of the same cast of mind; both were favourers of the committee appointed to represent the Catholics in their struggle for emancipation, which gained for itself an unfortunate notoriety for its liberalizing principles, and the generally anti-episcopal tendency of its action. The Midland District was the chief centre of these opinions, and fifteen of the clergy of Staffordshire formed themselves into an association of which Joseph Berington was the leader, the primary object being to stand by their bishop, Thomas Talbot, who was partly on that side. Afterwards, however, they were led into another action, especially in taking up the case of Francis Welsh, who had been suspended by his bishop in consequence of his action on the committee, which laid them open to criticism.

Joseph Berington was by this time becoming well known as an author with an attractive style of writing, but of very advanced views. His "State and Behaviour of English Catholics" (1780) contained more than one passage of doubtful orthodoxy; his "History of Abelard" (1784) brought into prominence the same philosophical tendencies which he had before manifested at Douai; and his "Reflections," addressed to Rev. J. Hawkins, an apostate priest (1785 and 1788), were much criticized; while perhaps more than all, the "Memoirs of Pansani," which he edited with an Introduction and Supplement (1789), gave him the reputation of being a disloyal Catholic. Under these circumstances, when Sir John Throckmorton of Buckland in Berkshire, appointed Berington his chaplain, Dr. Douglass, Bishop of the London District (in which Buckland was situated), refused to give him faculties, till in 1795 a new provost was appointed, which the bishop considered satisfactory. A year or two later, Dr. Douglass again suspended him, until he signed a further declaration in 1801.

Berington passed the remainder of his life at Buckland, where he wrote the most extensive of all his works, "The Literary History of the Middle Ages" (1811). He published many other books, but in a different manner. Some of his works (mentioned in the text) are: "Present State of Cath." (1787); "Rights of Dissenters" (1789); "Henry II, Richard and John" (1790); "Examination of Events termed Miraculous" (1796); "Gother's Prayers" (1800); "Faith of Catholics" (1813); "Decline and Fall of Cath. Relig. in Eng." (1815), a reprint of Memoirs of Pansani); numerous letters and pamphlets and many other works in MS.

BERISBA

Humphrey, Confessor (c. 1558) of whom the only extant account occurs in the MS. marked "F," compiled during the seventeenth century by Father Christopher Grene. This MS. which is now at the English College in Rome has been partly printed in Foley's Reports (III). Of Humphrey Berisford it is stated that he was a gentleman of the county of Derby, whose father, an esquire, was a Protestant. The account continues: "He studied at Douay about two years. Returning from thence, his father employed him about his suit in law, and having once a suit against one, who fearing to be cast by his means, accused him before the judge for a recusant. When the cause should have been heard the judge examined him. He constantly professed his faith. Then the judge offered both favour to his cause and money, but he would but only say he would go to their church; which he utterly refused. Therefore he was committed to prison where he remained seven [blank in original] then died a prisoner.". Gillow conjectures that the missing word was "years", and states that he died in Derby Gaol about 1558. To this day nothing can with certainty be added. The "Douay Diaries" mention one "Beresford" among other "sons of men of position" (nobilitum filii) among leaving the college in November, 1570. On 31 May, 1577, he is spoken of as a returning student, but he was not alluded to as clarus adolescens. But this young man cannot be certainly identified with Humphrey Berisford as there were at this time other Catholics of the same name, three of whom, James, Oswald, and Frederick Beresford, were prisoners in the Poultry Counter in London, in this very year.

BERISBA (BERISBA OF VERRIBA), a titular see of Pontus Polemoniacus, in Asia Minor which Kiepert and Ramesy have rightly identified with the modern village of Bauclus or Bolus, south-west of Tokat. In the time of St. Basil it was included in the Diocese of Ibara, as appears from letters LXXXVI and LXXXVII of the great bishop, but soon after became an independent bishopric in Armenia Prima, with which its superiority in importance and jurisdiction was so great, that the ancient text changed before place under 458, when its bishop, Maximianus (written wrongly Auxentius), subscribed with his colleagues of Armenia Prima the synodal letter to the Emperor Leo (Manii, XII, 587-588). Hierocles, at the beginning of the sixth century.
BERSTAIN

BERLAND

does not treat it as an independent city; but it is
discourse such as Justinian in a Novella of 536,
amongst the Armenians. It must be remembered that this emperor, when creating the province of Armenia Quart in 536, gave to Armenia Prima the name of Armenia Secunda, without altering, however, the established ecclesiastical organization, so that Berstain remained sufficiently
under Sebaste in. Among its bishops may be
mentioned Thomas, who was present at the fifth
council of Nicaea in 553 (Manol, IX, 175), and
another at the sixth in 680 (ibid., XI, 676). It
appears still later in the Notitiae Episcopatum
as a suffragan of Sebaste. In 1749, in the annals of the
sometimes Belesis, sometimes Belelis, Belelis,
and Kupelos are merely palaeographical
mistakes. Berissa was a Latin bishopric as late as the fifteenth
century, when Paul II appointed the Franciscan
Libertus de Broehun to succeed the deceased bishop,
John (Wadding, Annales Minorum, VI, 708).

BERSTAIN Y MARTIN DE SOUSA, JOSE MARIANO,
Mexican bibliographer, b. in Puebla, Mexico, 22 May,
1756; d. at Mexico, 23 March, 1817. He went to
Spain and spent some time in the family of the
former Bishop of Puebla, then Archbishop of Toledo.
Becoming (1811) an aide Archdeacon of the
Metropolitan church of Mexico (1813), and
was afterwards its Dean. Berstain was a secular
priest who had made thorough studies at Mexico
and perfected them in Spain under the most favour-
able circumstances. He wrote a number of treatises,
some of them on economic subjects, but hardly any
were published, the manuscripts being mostly lost
through carelessness in sending them to Europe.
His great work is the "Biblioteca hispano-americana
septentrional," the last part of which was published
after his death. For this he used as a basis for the
"Biblioteca mexicana" of Bishop Juan José de Egui-
ara y Eguren of which only the first volume (as far as
"J") appeared in print. Berstain at first intended
to republish Egiaira, completing the alphabet by
means of sketches and notes left by the author, but,
as he proceeded to carry out the idea, he found
that it would be preferable to compose an independ-
ent bibliography, incorporating in it the material
Eguira had collected. The "Biblioteca de Beris-
tain is, as far as the most complete work on the
subject that exists, but it contains many errors in
names and dates. Still, if we take into account the
time when he wrote, and the great obstacles he had
to overcome in the shape of distance from sources
and their frequent inaccessibility, it must be con-
sidered a monumental work and, up to this day, the
principal source of knowledge of the bibliography
of Mexico and Central America.

Berlage, Anton, dogmatic theologian, b. 21 De-
ember, 1805, at Münter, Westphalia; d. there, 6
January, 1868. He studied philosophy and
theology in the same city, after completing his course
at the Gymnasium, and proceeded to the University
of Bonn in 1826. Esser, at Münter, and especially
Hermes, at Bonn, led him to such speculations in
theology as would have proved detrimental, had he
not attended his studies at Tübingen, during 1829
and 1830, under Drey, Hirscher, and Möhler, who
influence him by their historie method, thus saving
him from the danger of philosophical systems then
prevalent in Germany. He graduated as Doctor
of Theology at the University of Munich while yet a
deacon, and soon after began his long career as pro-

essor in the Academy of Münster, his native town,
where he taught until his death. In 1832 he was
ordained priest without ever having taken a course
in any ecclesiastical seminary. His first book,
"Apologistik der Kirche," was published in 1835,
and favourably noticed by Protestant critics. He
was appointed, first, associate professor, then pro-

fessor, lecturing on apologetics and moral theo-

logy, but he ultimately restricted himself to dog-

matics. His influence on the theological faculty of
the Academy was so marked that its spirit may be said
to have been his. He became Dean of the
faculty in 1849. The most famous of his disciples and
others, established the fame of his Alma Mater,
celling less in speculation than in argument and in
positive exposition of dogma. Kühn numbers him
among those who discussed theological matters
philosophically, while Köpfner regards him as be-
thong to the Tübingen school. Brück, in his
history of the Catholic Church in the nineteenth
century, declares, "Berlage's writings excel in cor-
correct expression of dogmatic principles, in eignage
of language, and in clearness of diction." Those
who have been his pupils say that as a lecturer he
was concise, direct, and refined. He garnered the
fruit of his studies in seven volumes, "Katholische
Dogmatik," published 1838-44.

BERLAND, Pierre, Archbishop of Bordeaux, b. 1375 in Médoc; d. 1457 at Bordeaux. Being of
humble extraction, it was only through the liberality
of friends that he was able to study the humanities
at Bordeaux and canon law at Toulouse. Ordained
priest, he was, first, secretary to the bishop of
Bordeaux, then canon of St. Andrew's, and after-
wards pastor of Soliac. In 1430 he was made Arch-
 bishop of Bordeaux. During his incumbency, he
took a great interest in educational matters, founded
the University of Bordeaux, endowed St. Raphael's
College with twelve scholarships for indigent students,
and in general won the character of a highly cul
tured and saintly prelate. His position as archbishop
was most delicate. During the Hundred Years' War,
and in the province of Guienne, he had charge for
134 years of the English Crown. On the other hand,
the conduct of the English toward Joan of Arc, mar-
tyred shortly after Berland's preferment, coupled
with the ambition of Henry VI, who had himself
solemnly crowned King of France at Paris, could not
meet the approval of the worthy archbishop. Twice
he went north in an endeavour to bring his suserain
to greater moderation. Having failed in this, he
transferred his allegiance to Charles VII, King of
France, and was instrumental in bringing about the
submission of the whole province to the French
Crown, and with it the termination of the Hundred
Years' War. Berland, old and infirm, resigned his
see in 1457 and died shortly afterwards, vener-
ated by his people. His remains were laid at rest in
the vault of the cathedral, and his name is yet honoured
at Bordeaux. The tower he caused to be built at
St. Andrew's church in 1440, is called in his honour
"Pey Berland" or "Père Berland" even to this day.
Louis XI had obtained from Sixtus IV the ap-
pointment of a commission with a view to the
building of a tower of the cathedral, but when it fell through at
that prince's death. This fact, coupled with the vener-
ation of the people, accounts for the appellation
"Bienheureux Berland" by which he is known.

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J. F. SOLLIER
BERLANGA.

BERLANGA, FRAY TOMÁS DE, Bishop of Panama, b. at Berlanga in Spain, date uncertain; d. there 8 August, 1551. He was professed at the convent of San Francisco, 10 March, 1500, in the Dominican Order, and in time was elected prior of the convent on the Island of Hispaniola (Santo Domingo). The Dominicans of Hispaniola then depended on the province of Andalusia, but Berlanga obtained at Rome, in 1524, the establishement of a separate province under the name of Santa Cruz, of which he was made provincial in 1530. From Santo Domingo he claimed the newly founded province of Santiago de México as being under his jurisdiction, and as such it was by the Holy See given to him by the chapter of Santo Domingo de Betcanzoe. About the same time he was proposed for the Bishopric of Panama, and went thither. His vast and indefinite diocese embraced everything discovered, and to be discovered, on the South-American west coast, from which but a few years previous had come the news of the discovery of Peru by Pizarro. When, therefore, the Spanish crown began to notice signs of trouble between Pizarro and Almagro, about their respective territorial limits, it sent Bishop Berlanga to Peru with instructions to arbitrate the whole question at issue. At the same time the Spanish monarch, the Emperor Charles V, by a decree (cédula) dated 19 July, 1534, ordered Berlanga to make a report on the condition and prospects of Peru and the Indies. Berlanga paid an advisory visit to Peru. The arbitration failed. Pizarro had (perhaps because he had been secretly informed of the bishop's mission) settled for the time being with Almagro and sent him off to Chile, so that no communication from him was had; a royal rescript ordered him to return home in a month, and his arbitrator was thereby practically vacated, and he returned to his see, refusing all advances made to him by Pizarro. The latter displayed considerable feeling, complaining that, as long as the conquest was in doubt, he had been left alone, but that now that it had been achieved "a step-father had been sent to him." Berlanga sent to the crown a description of what he saw, a brief and unvarnished report from the standpoint of a cool-headed observer. His mission was well intended, but practically impossible. Pizarro had artfully removed the other party to the proposed arbitration, and Berlanga was too honest to yield to insinuations of a one-sided investigation. Of the gifts tendered he accepted for himself a dozen silver spoons valued at twelve ducats, 600 pesos for his use in religion, and 300 pesos for the church of the Dominicans in Nicaragua. After promoting the construction of the convent of Santo Domingo at Lima, Berlanga returned, in 1537, to Spain where he died in his native town.

Otteido, Historia general, etc. (Madrid, 1850, etc.); Cirié, Crónica del Perú; Vélez, Historiadores primitivos de Indias, II, and especially the third part: Guerra de los Salinas, 1540, unpub. work: Memorias de Indias (important set by Berlanga); Dávila Padilla, Historia de la fundación y decadencia de la provincia de Santo Domingo (2d ed. Buenos Aires, 1625); Herrera, Historia general, (2d ed., Antwerp, 1729, etc.); Anon., Conquista y población del Perú en Historiadores primitivos de Indias, III, 1748; Anon., Relaciones geográficas de Indias (1885), I, Introduction. Téllez de la Espada, in the same introduction, mentions the report by Berlanga. Relación de la calidad de la tierra, pueblos y población del Perú (dated February 3, 1538, printed on page 41 of the Introduction); libro primo de Guth (Lima, 1888).

AD. F. BANDELLIER.

Berlin, capital of the German Empire and of the Kingdom of Prussia, and residence of the German Emperor and Prussian King. It is situated in the heart of the Mark of Brandenburg, and straddles the river Spree, which forms its entrance into the Havel. The city covers an area of 2425 square miles and has, 1 December, 1905, 2,040,148 inhabitants, not including the population of the suburbs which are virtually parts of the city. Of the inhabitants of Berlin 222,546 are Catholics; 1,895,251 are Protestants; 98,893 Jews, and 22,036 belong to other denominations.

History.—The present city of Berlin has grown out of two settlements of the Wends at Kölln, lying on an island in the Spree, and Berlin, opposite, on the right bank of the Spree. Kölln is mentioned for the first time in an official document dated 1237; Berlin, in 1244. Even at this date both places possessed the collegiate church of Brandenburg, but were not of any importance to other cities of the Mark. A number of old churches, which are still among the most important ones of the city, testify to the active religious life prevalent at this early date, as, the church of St. Mary, erected by the Elector of Brandenburg, the church of St. Nicholas; the church of the Grey Monastery (Kirche des grauen Klosters), a Gothic edifice built at the end of the thirteenth century. Altogether there were about eighteen church-buildings in Berlin before the Reformation. It was not until the two towns were united into one community, in 1307, that the place grew to be of some importance. In the tumultuous times which prevailed in the Mark of Brandenburg during the fourteenth century, Berlin and Frankfurt-on-the-Oder became the leaders of the Wends against the Jews, and joined the Hanseatic League. When the Emperor Charles IV obtained the Mark from the house of Wittelsbach, Berlin rose against him, but was defeated and compelled to open its gates to the emperor. The Thirty Years' War, initiated by the election of Frederick I of Hohenzollern who made his entry into the city in 1415. When the Elector Frederick II again separated the two cities and erected a fortified castle between Berlin and Kölln, on the site of the present royal residence, the inhabitants, under the leadership of Berndt Ryke, revolted, stormed the house in which the elector was accustomed to live when in Berlin, and destroyed the public records. Frederick conquered the rebels and took from the city its jurisdiction and other privileges. In 1451 the castle was completed; Elector John Casimir chose it for his usual residence, which greatly increased the importance of Berlin. The Reformation found ready acceptance in Berlin, and after the death of the Elector Joachim I (see BRANDENBURG) it triumphed over the old Faith. The nobility living in the neighbourhood of Berlin accepted the new doctrine at Teltow, April, 1539, and the Elector Joachim II, in the same year, followed their example. On the 2d of November the first celebration of the Lord's Supper according to the Lutheran Rite was held in Berlin, and the church of the Elector was later transformed into a Protestant cathedral. In 1540 the new church ritual for the Mark was settled and printed at Berlin. The Reformation in a short time gained a complete ascendancy, the monasteries were suppressed, and the Franciscan Father Petrus (d. 1571) was the last Catholic priest in Berlin until the coming of the Dominicans about one hundred and fifty years later.

The city suffered greatly during the Thirty Years War, its population sinking to 40,000. Infected from the inmates by the plague. It suffered from the injuries inflicted by this war during the reign of Frederick William, the Great Elector, grew in size, and was surrounded by new fortifications. Immigrants from the Low Countries and French Huguenots, who sought many branches of industry, increased the number of inhabitants to 20,000. Frederick I made Berlin the royal residence and adorned it with many fine buildings, the most famous architect and sculptor of the time being Schletter. In 1709 the Berlin University, one of the five divisions of the city which had gradually grown up. In 1696 he founded the Academy of Fine Arts, and in 1700 the Academy of Sciences, of which Leibnitz was the first president. Berlin suffered greatly during the Seven Years' War, in the course of which it was
seized and plundered in 1757 by the Austrians, and in 1760 by the Russians; but under the wise rule of Frederick the Great (Frederick II) it rapidly recovered from the damage done to it and became an important centre of commerce, industry, and intellectual life. The number of inhabitants increased to 115,000. Frederick II also spent large sums of money in beautifying the royal city. Under Frederick William III there was a temporary check to its development during the era of the Napoleonic ascendancy. In 1808 the city acquired the right of self-government to a limited degree, and in 1808 the University of Berlin was founded. During the French occupation, which followed the downfall of Napoleon a new development of the city began and its artistic embellishment by Schinkel, Rauch, Schadow, and others made rapid progress. In 1838 the first railway, from Berlin to Potsdam, was opened; the railway traffic increased the industrial importance of the city, and in 1844 the first large industrial exhibition of the German States belonging to the customs-union was held here. On the 15th of March, 1848, a revolution broke out; more than 1500 barricades were erected, 27 streets were barricaded, in counters between the soldiers and the populace occurred; on the 18th of March a bloody struggle took place in the streets of Berlin in which the soldiers were victorious, but they afterwards withdrew from the city at the order of the king. In 1871 Berlin became the capital of the new German Empire, and on 31 March 1871, 13 June to 13 July, 1878, were held the sessions of the Berlin Congress; since this date Berlin has developed into a great metropolis; it has become the most important industrial city of the European continent, the most important railway centre, and one of the chief commercial cities of the empire.

For about one hundred and fifty years after the Reformation Catholicism was suppressed in Berlin; public Catholic church services were forbidden; Mass could be said only in the private chapels of the Catholic embassies. As late as 1833 the elector was obliged to promise the Protestant diet that he would not allow private or public Catholic church services. In order to be able to raise troops more easily in Catholic districts Frederick William I in 1720 gave the first permission for the holding of public Catholic church services in a private house in Berlin; soon after this the first Catholic chapel was fitted up. The pastoral care was exercised by Dominicans from Halberstadt; the Church of Peace particularly benefited in his labours. The conquest of Catholic Silesia by Frederick the Great drew many Catholics to Berlin, and the church of St. Hedwig was built for the Catholic community (1741-79). Frederick the Great giving the ground. He also built a small church at the home for disabled soldiers, for the Catholic pensioners. The addition of large Catholic territories in consequence of the partition of Poland, the secularization of 1802-03, and that of 1815 by the Vienna Congress likewise increased the number of Catholics in Berlin, but it was not until 1848 that they obtained more freedom. Since then the growth of the Catholic population has kept pace with the development of the municipality. Under Frederick the Great the Catholic population was about 5,000; in 1870, 107,000 inhabitants; in 1817 there were 156,670 Protestants to 6,157 Catholics; in 1843, 16,453 Catholics to 328,253 Protestants; in 1853, 19,075 Catholics; 1871, 51,517; 1885, 99,579; 1900, 188,440 Catholics in Berlin proper. Church buildings did not increase in size and number in the same ratio, and the difference continues to be continually greater. With the aid of the whole of Catholic Germany a number of Catholic churches was erected in the decade beginning with 1890 to meet this want, but the construction of new church buildings in the city and suburbs of Berlin is still one of the most important needs of Catholicism in the capital of the German Empire.

STATISTICS.—Ecclesiastically, Berlin belongs to the Delegation of the Mark of Brandenburg, which is under a delegate of the Prince-Bishop of Breslau; the delegate is the Provost of St. Hedwig's in Berlin. The archiepiscopalate of Berlin embraces the whole of Berlin with the exception of Prignitz (2,686 Catholics), and includes also the suburbs called Treptow, Stratall, Schönberg, and a part of Charlottenburg (as far as the parish of St. Matthiæs); the Catholics in the presbyterate number 31,397; 235 priests and 5 military chaplains, 31 assistant clergy, 7 priests in other positions, and 15 living in community—altogether 66 priests, of whom 26 do not come from the Diocese of Breslau. The archepiscopalate is divided for the cure of souls into 14 districts consisting of 9 parishes and 6 vicariates; in 1907 another vicariate was in process of erection. The Catholic soldiers are formed into 5 church communities or parishes; Berlin is also the seat of the Catholic field-provostship for the Prussian army and the imperial navy. In 1907 Berlin had 5 Catholic churches, 19 parochial churches and chapels, 4 church schools, 1 evening school, and 2 evening classes; these with the private chapels made 31 church edifices; 1 church building and 1 chapel were then in process of construction. With the exception of the church of St. Hedwig and the church in the home for invalid soldiers, all of the Catholic church buildings of Berlin were erected in more recent times. The principal churches are: St. Hedwig (1747-73—see above); in the style of the Pantheon at Rome; St. Michael, the first Catholic church in Berlin (1766-74); in the style of St. Sebastian, the largest Catholic church of Berlin (1890-93) in Gothic style, tower 269 feet high; St. Paul, a Dominican church (1892-93) in Gothic style; St. Matthew, a Gothic building (1888-95), tower 302 feet high; St. Pius (1893-94), rather tasteless Gothic; St. John, the second Catholic garrison church and one of the largest church buildings of Berlin (1894-97), in Romanesque style; church of the Heart of Jesus (Herz-Jesukirche), Romanesque style (1897-98).

SCHOOLS.—There has been no public Catholic higher school for boys in Berlin since the struggle between the Catholic Church and the State (Kulturkampf) swept away the Catholic Progymnasium; there is, however, a private higher school for boys with about 130 pupils. The Catholic boys who attend the state and city high-schools are divided, for purposes of religious instruction, into twelve groups of four sections each. There are 3 higher Catholic schools for girls; two of these prepare teachers, and one is conducted by the Ursulines and includes a conservatory of music. There are 30 Catholic schools for primary instruction, attended by over 20,000 Catholic children, namely the parish school of St. Hedwig and 29 Catholic town-district schools.

RELIGIOUS INSTITUTIONS.—The male orders in Berlin are: Dominicans, 1 house with 10 priests and 7 brothers; the Poor Brothers of St. Francis, 1 house with 17 brothers who carry on an orphan asylum for boys. The female orders and congregations in Berlin proper had, in 1907, 18 'more edificating' and 18 'more spiritual' institutions. A house with 37 inmates, carry on a boarding-school for girls, a higher school for girls united to a private seminary for teachers and a conservatory of music; the Sisters of St. Charles Borromeo, a house with 270 members; the Sisters of St. Joseph, having 300 members; the Sisters of St. John of God, 1 house with 138 inmates; the Community of St. Joseph, which has an average of 530 patients and 160 con-
valescents; Dominican nuns, 4 houses with 95 sisters, carry on the St. Katharina Home, which includes a day-nursery and home for women servants, the St. Anny Home, and the St. Martin's Women's Home, a nursery for small children, a home for women servants, and an institution of visiting nurses for the sick and poor, the Maria-Victoria Sanatorium, a hospital and institution for visiting-nurses for the sick and poor, and the St. Vincent Ferrer Home, a dispensary and school for the deaf and dumb and the sick and poor, and a dispensary for women servants; the Grey Sisters, 7 houses with 137 sisters, have in charge 4 dispensaries and homes for visiting-nurses, St. Joseph's Hospital, and the St. Afra Home, which includes a rescue and orphan asylum, a home for women servants, and a church; these sisters are also the nurses in 2 garrison hospitals. The Sisters of St. Mary, 58 sisters in 4 houses, 1 of which is in Berlin-Rixdorf, conduct the Hospital of St. Mary, 3 houses for visiting-nurses, and a house for children where housekeeping is taught, and a house for training orphan asylums. For housing orphans, crippled, or blind children, is conducted by ladies, not professed religious, who lead a kind of conventual life. Taking these and other Catholic institutions together, there are in Berlin proper 4 Catholic hospitals, 12 dispensaries and homes for visiting-nurses, 4 institutions for the recovery of women, and 12 institutions for the care of small children, 9 day-nurseries, 5 homes for children of school-age, 3 hospices for young men, 6 hospices, or boarding-homes, for ladies—for self-supporting women who are bookkeepers, telephone employees, and the like—3 homes for girls who are out of employment, a housekeeping and needlework school, 3 orphan asylums and institutions for first communicants, 1 rescue home for girls.

ASSOCIATIONS.—There is much activity among the Catholic societies of Berlin. In 1907 the religious associations were: 21 brotherhoods and confraternities of the Rosary; 9 societies of the Childhod of Jesus; 8 societies of Christian mothers; 7 confraternities of the Holy Family; 7 altar societies for the sick and infirm; 11 St. Catherine's Bureaucrats' societies; 9 societies for collecting funds, especially for the Boniface associations; 12 sodalities of the B. V. M., 10 youths' or St. Aloysius sodalities. Among the local charitable associations are: the Catholic charity organization of Berlin and its suburbs, an association of the Catholic Beneficent institution board of directors, and societies of Berlin and its environs; Societies of St. Vincent de Paul, including 16 conferences for men and 16 conferences for women; the St. Hedwig's women's association; the society of the B. V. M., for the protection of girls; 4 societies for the care of lying-in women; the Catholic burial association; the society for the care of the Catholic deaf and dumb of Berlin, its environs, and the whole delegation. The most important associations in ranks of voluntary calling are: the Catholic Journeymen's Union, having a building of its own; the Catholic Apprentices' Union; the Master-Workmen's Union; 13 Catholic workmen's unions, with about 2800 working-men members, which belong to the Catholic organization of Berlin; 12 associations having 1500 members, which belong to the Berlin district organization, and are composed of working-men, unmarried, and married women; the unions of the organized Catholic Workmen's associations (25); the Christian unions, 32 groups with over 400 members each; the Catholic benevolent men's society with 400 members; 2 societies of Catholic male and female teachers; 9 associations of Catholic students; 2 Philister societies. Among the political associations should be named: the People's Union of Catholic Germany with about 4000 members; 13 organized groups in Berlin proper of the Centre Party; the Windthorst Union. Besides these there are some 20 singing, and church-choir, societies, and about 25 social societies. The most important of the 6 Catholic papers are: "The Germania", and the "Märkische Zeitung".

BERLIOZ, Hector, French composer, b. at La Côte Saint-André, near Grenoble, 11 December, 1803; d. at Paris, 8 March, 1869. His father, a physician, wished Hector to follow his own profession, and for that purpose sent him to the Medical School in Paris. Young Berlioz soon changed the dissecting room for the library of the Conservatoire, where he sought to acquaint himself with the scores of the masters of music. Heretofore his musical studies had been confined to a rudimentary knowledge of the flute and of the guitar. After studying harmony with Lesueur for a few months, Berlioz composed a mass, which was performed in the church of St. Roch. Being admitted to the Conservatoire in 1822, he became not only for his great talent, but also for his rebellion against academic traditions. For the pure classicism of Cherubini, the head of the school, he had no respect, nor did he ever learn to understand and appreciate Palestrina, Handel, or Bach. Bent on giving expression to his teeming ideas in his own fashion, Berlioz, like the romanticists in literature, proceeded by violating or ignoring every established rule. As a consequence he never fully mastered the various forms of composition. With his "Fantastic Symphony", a cantata called "La mort de Sardanapale" which won for him the "Prix de Rome" (carrying with it a five years' pension), and a number of lesser works, Berlioz laid the foundation of the new school of composition which is known as the school of programme music. It is the endeavour of composers of this school to express by means of music definite ideas and moods and even to relate definite events. Although Berlioz has written a number of works on liturgical texts, hardly any of them have the liturgical character. His "Requiem", an enormous orchestra, four military bands, and organ, suggests Michelangelo in its gigantic conception. While it strikes terror into the heart of the hearer, it does not inspire devotion. A "Te Deum" is built on equally large scale, and is more notable for its pomp and splendour than for its prayerfulness. Although Berlioz was a child of his time and in his music gave expression to every passion of man, he did not lose the Catholic sense, as is shown by the attraction liturgical texts had for him, and also by numerous other traits. Thus in his "Darnation de Faust" he sends Faust to eternal perdition accompanied by most gruesome music, instead of ultimately saving him in accordance with the pantheistic creed of Goethe. Berlioz is one of the most striking examples of modern subjectivism, and the numerous works he has left behind—symphonies with and without chorus, operas, an oratorio, "The Childhood of Christ", songs, choruses, etc.—give us an idea of what he might have been had he remained faithful to Catholic ideals.

BERNAL, AGUSTINO, Spanish theologian, b. at Magallon in Aragon in 1587; d. at Saragossa, 13 Sep-
BERNARD

tember, 1842. He entered the Society of Jesus in 1803 when sixteen years old. Being a finished classical scholar he taught humanities and rhetoric with success. The greater part of his life, however, he spent as professor of philosophy and theology at Saragossa, where he died. He was a man of rare innocence and candor of soul; so great was his love of prayer that it would be hard to say to which he devoted more time, to meditation or to study. He was looked upon by many as one of the most learned men of his age. His published works are: "Disputaciones de los Divinos Verbi Incarnations" (Saragossa, 1638); "Disputaciones de los Sacramentos" (example, in the Eucharistia et Ordine" (Lyons, 1651) a posthumous work.

SOUTHWELL, Bibliotheca, 93; HUNTER, Nomenclator, 380.
TIMOTHY B. BARRNET.

Bernard (or Barnard), Saint, Archbishop of Vienne, France, b. in 778; d. at Vienne, 23 January, 842. His parents, who lived near Lyons and had large possessions, gave him an excellent education, and Bernard, in obedience to the paternal wish, married and became a military officer under Charlemagne. After seven years as a soldier the death of his father and mother recalled him. Dividing his property into three parts, one for the Church, one for the poor, and one for his children, he retired to the wilderness of Ambronay, where there was a poor monastery. Bernard bought the monastery, enlarged it, and became one of its inmates. Upon the death of the abbot he was elected (804) to the vacant position. In 810 he was chosen Archbishop of Vienne to succeed Volfern, but it was only upon the command of Pope Leo III and of Charlemagne that he accepted the honour. He was consecrated by Leidrad, Archbishop of Lyons, and distinguished himself by his learning. He took part in drawing up the Capitularies of Charlemagne and aided Agobard in a work upon Jewish superstitions. Bernard was a member of the Council of Paris (824) convoked by Louis the Pious, at the request of Eugenius II, in the hope of bringing about an agreement between the Church of France and that of the East as to the devotion to be paid to images. Bernard took an unfortunate position in the quarrels between Louis the Pious and his sons over the partition of the empire between the three sons of the marriage by which the monarch had agreed. Like Agobard of Lyons, Bernard sided with the oldest son, Lothair, and was one of the prelates who deposed the emperor at Compiegne and condemned him to make a public penance. Louis soon regained his authority and another council of bishops annulling the action of the one of Compiegne. Agobard and Bernard were deposed, but the sentence of deposition was never carried out, owing to the intervention of Lothair, who had been reconciled to his father. From this time on, the archbishop devoted himself entirely to the duties of his pastoral office. Towards the end of his life he loved to retire to a solitary spot on the banks of the Isere where stands to-day the town of Romans which owes its origin to him. On the approach of death he had himself removed to Vienne. He is honoured in Dauphiny as the patron saint of agricultural labourers.


A. FOURNET.

BERNARD, ALEXIS-XYSTE, Bishop of St. Hyacinth, P. Q., Canada, b. at Belceli, P. Q., 29 December, 1847. He made his classical and theological studies under the Sulpician Fathers in Montreal, and was ordained priest 1 October, 1871. After a year as curate he became successively President of Sorel College, Canon of the Cathedral, Archdeacon, Secretary for the diocese, Vicar-General, Provost of the Chapter, and Prothonotary Apostolic. After the death of Bishop Moreau, in 1901, Mgr. Bernard was continued in the office of Vicar-General by Bishop Decelles, and, when the latter died, in 1905, was elected Vicar-Capitular. The Institute of the Sisters of St. Joseph, owning to their organization a unique formation as a teaching body, is, besides "Systol Decree" and a summary of the "Clerical Conferences", he edited the "Pastoral Letters" of the bishops of the diocese, in nine volumes. He declined the See of St. Hyacinth on the plea of his endeared health, but was consecrated from Pope Pius X a peremptory order to accept. He was consecrated 15 February, 1906.

L. O. ROBERGE.

Bernard Carvajal. See CARVAJAL.

Bernard Circa. See BERNARD OF PAVIA.

BERNARD, CLAUDE, a French ecclesiastic known as "the poor priest" (le pauvre prêtre), b. at Dijon, 23 December, 1558; d. in Paris, 28 March, 1641. His career was a distinguished one, and he was successively offices of honour and responsibility. Young Bernard was educated at the Jesuit college of Dôle and was remarked for his brilliant imagination and wit. Pierre Le Camus Bishop of Belley urged him to enter the priesthood, but feeling the life of a poor gentleman was more suitable to him he preferred the life of a poor gentleman to that of a poor priest. Shortly afterwards he went to Paris as a protégé M. de Bellegarde, Governor of Bourgogne. For a while the social life of the capital attracted him; gradually, however, some disappointments, together with the death of an intimate friend who was killed in a duel, brought about a decided change in his mode of life and led up to his entrance into the priesthood. He was ordained by the above-mentioned Bishop Le Camus, and invited to his first Mass the poor of the city, distributing to them all his possessions, and, later on, an inheritance of 400,000 livres, or about eighty thousand dollars. Henceforth Bernard devoted himself to the service of the poor, and delighted in the name of "the poor priest". The poor, the sick, and the prisoners were his special care; he fed, nursed, consoled, and instructed them with more than motherly tenderness. This life of self-sacrifice seemed rather to increase his personal charms. Wealthy and distinguished persons sought his company, and upwards of five hundred and fifty of his modest table contributed abundantly to his charities. His kindly wit never deserted him. When Cardinal Richelieu once pressed upon him the acceptance of some favours he replied that he would be pleased if stronger boards were placed in the tumbril, or cart, on which the condemned were taken to execution. "It is a pity," said he, "that the constant dread of falling through the vehicle should distract our attention from God!" Bernard's methods were characterized by some as odd and reprehensible. He continued, however, to enjoy the friendship and admiration of saintly priests like Bourdolle, Olier, and St. Vincent de Paul, and he is a great justification of his character and sacerdotal ministry. In the history of charity he bears a striking resemblance to St. Francis of Assisi and St. Vincent de Paul, and his beatification has often been urged by the royal court and by the clergy of France. He founded at Paris, for the education of poor candidates for the priesthood, the seminary of the Trenceaque, which still exists, and that popularize the beautiful prayer to the Blessed Virgin known as the Memorare, sometimes attributed to him, but certainly of an earlier date.

The life of Bernard has been written by GAUFFRE, 630; LAVITTIER, 1070; SIEZ, 1108; BON, 1324; II, 244; ROYBRAHÉ, Histoire de l'Eglise (Paris, 1835, pp. 261-263.}

CHARLES B. SCHMIDT.
Bernard, Claude—French physiologist, b. 12 July, 1813 at Saint Julien near Villefranche, France; d. at Paris, 10 February, 1878. His father was the proprietor of a vineyard and an early education, which was begun by the village curé and continued at the Jesuit college at Villefranche. Going to Lyons to continue his studies, he became instead a pharmacist's apprentice. While here, his literary ambitions led him to write a comedy, "La Rose du Rhône", which was put on the stage. Encouraged by its reception, he wrote a five act drama and setting out in 1834 for Paris, submitted it to Saint Marc Girardin, the well-known critic. The latter found evidence of literary ability in the young author's work, but advised him to study medicine as a more certain means of securing a livelihood than literature. Bernard followed this counsel, which proved the turning point in his career, and the play "Arthur de Bretagne" was not published until long after his death in 1886.

Bernard devoted himself particularly to anatomy and physiology but, being of a retiring disposition and somewhat awkward in manner, he did not impress his professors or fellow students with the power of which he was later to give proof. In 1839, he was appointed intern at Magendie, professor of medicine at the Collège de France, and one of the physicians of the Hôtel Dieu, noticing his skill in dissection, soon made him his préparateur, or lecture assistant. This latter appointment, in spite of many disadvantages, proved a fortunate one, and Bernard soon began the researches in physiology which made him famous. His first important work was a study of the pancreas and its functions. This was followed by the discovery of the glycogenic function of the liver—perhaps his most noteworthy achievement, particularly on account of its bearing on current views in biology. It had been supposed by biologists that the animal, unlike the plant, could not build up complex compounds within itself, but could only utilize those furnished by the plant such as carbohydrates, proteins, etc., resolving them into constituents suited to its own needs. Bernard undertook the task of tracing out the various transformations of food stuffs within the animal organism, beginning with the carbohydrates; and he not only found, contrary to the accepted view, that sugar was formed in the liver, but he was also able to trace a substance from the hepatic tissue which, though not sugar, was converted by fermentation into dextrose. He made a special study of its properties and called it "glycogen".

Bernard did not pursue his investigations in this field any farther, but took up the study of the influence of the nervous system on animal heat. This led to the discovery of the vaso-motor system. He found that severing the cervical sympathetic on one side of the neck of a rabbit caused a sensible rise in the temperature of the affected region. He performed experiments on the sub-maxillary and other glands showed, as he announced to the Académie des Sciences, in 1855, that when the gland is actively secreting, the venous blood issuing from it is red. Two sets of nerves control the action of the gland, stimulation of the chorda tympani making the venous blood red, while stimulation of the sympathetic causes it to become pale red. Bernard was thus able to formulate the statement: "the sympathetic nerve is the constrictor of the blood vessels; the chorda tympani are their dilator", and it may be said with truth that all subsequent work on the vaso-motor system has been based on these researches. The physiological effects of poisons, particularly curare and carbon monoxide, also engaged Bernard's attention. He found that the former—an arrow poison employed by South American Indians—rendered the motor nerves inactive, while the sensory and central nervous system remained intact. His analysis of the action of the latter showed that it instantly replaces the oxygen of the red blood corpuscles, while it cannot of itself be subsequently replaced by oxygen.

In 1855 Bernard succeeded Magendie as professor at the Collège de France, having been appointed his deputy as early as 1847. In 1862 his health failed and it was not until 1870 that he fully recovered. In his later years he made the acquaintance of his pupils, invited by him and established two well-equipped laboratories for one at the Sorbonne, the other at the Musée d'Histoire Naturelle. In 1867 the emperor made him a member of the Senate, and in 1866 he was admitted to the Académie des Sciences. He devoted himself to scientific work and the revision of his published lectures until shortly before his death. He received a public funeral, at the expense of the State, from the Cathedral of Notre Dame, being the first Frenchman of science to be thus honoured. A statue was erected in his honour in 1886 in the court of the Collège de France, and also, in 1894, in the court of the Faculty of Medicine at Lyons. Bernard's chief contribution to physiological literature, apart from his original papers presented to various societies, are his "Leçons" in seventeen volumes, upon various topics in physiology. These comprise his lecture courses which were reported by his students and revised by himself.

Foster, Claude Bernard (New York, 1889); Walsh, Makers of Modern Medicine (New York, 1887). HENRY M. BROCK.

Bernard Guidonis, Inquisitor of Toulouse against the Albigeenses and Bishop of Lodève, b. at Royères (Limousin) in 1261; d. at Laurois (Héraut), 30 December, 1331. He was one of the most prolific writers of the Middle Ages. He enkindled the Latin American Convent at Limoges, and made his profession in 1280. Ten years later he was made Prior of Albi, and subsequently at Carcassonne, at Castres, and at Limoges. In recompense for his services as Inquisitor he was made Bishop of Tuy in Galicia, by Pope John XXII, and a year later Bishop of Lodève. In spite of his manifold occupations he wrote numerous works of great importance such as: "Fleurs des chroniques", which is a universal chronicle from the beginning of the world to 1333, "Chronique de 1332", "Chronique des rois de France", "Catalogue des Évêques de Limoges", "Traité sur les saints du Limousin", "Traité sur l'histoire de l'abbaye de St. Augustin de Limoges", "Chronique des Fiers de Grandmont" (as far as 1318), "Chronique des Templiers", "Chronique des évêques de Toulouse" (as far as 1327), "Sanctoral ou Miroir des saints", "Vie des saints", "Traité sur les soixante-douze disciples et sur les apôtres", "Traité sur l'époque de la célébration des conciles", "Chronique historique des rois de Navarre et de Domrains", "Pratique de l'inquisition". This last is practically his most important work. It is an exposition of the prerogatives and duties of the inquisitor; its
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Under Tancred he studied in Bologna, where late:

it he accepted the chair of canon law. Here Durante

won his diploma and is venerated in St. Petri in the

cathedral of Bologna, and was also named chaplan

at Popes Innocent IV and Alexander IV, by

whom he was employed in solving questions of weight.

According to the inscription on his tombstone he

was Chancellor of the University of Bologna. This

Bernard found ample scope for his literary activity in

his chosen branch, canon law. From glosses, summaries,

and similar works, which had appeared on the Decretals of Gregory IX and other collections,

he completed, just before his death, a work on the

Cistercian Decretals. This, together with his last

work, his production and thorough grasp of the

subject, won for him the admiration of his contem-

poraries; so that he was styled "Glossator," and

his work, commonly known as "Glossa Ordinar-

ia," became the fruitful source of later glosses,

which were printed with Gregory's collection.

Bernard was careful to note what he had taken

from others, while his own comments were signed "Bern."

The Glossa Ordinaria" was given to the press in

the thirteenth century. In 1460, the edition of 1460.

by Father Hilarin Felder of Lucerne, O. M. Cap., "Liber de

Laudibus" etc. Rome, 1897). Bernard also wrote the

life of blessed Christopher of Cahors, in the "Chronica

XXVII. Generalium" (ed. Qua-

ricchi, 1897, 161-173) and is very probably the author of the ""Speculum Disciplinae" and of the "Epistola

ad Scandam Novitium," erroneously attributed to

St. Bonaventure (See Bonav, Opera Omnia ed.

Quaracchi, 1898, VIII, 583 sqq. and 663 sqq.).

BERNARD OF BONSE, FRIAR MINOR AND CHRONICLER,

A native of Aquitaine, date of birth uncertain; he

belonged to the custody of Caen and was secretary

to St. Bonaventure. He took up the pen after the

Seraphic Doctor, he tells us, to gather the ears the

latter had dropped from his sheaf, lest anything of

so great a memory as that of St. Francis might

perish. His "Liber de Laudibus Beatissimi Francisco"

compiled about 1290, besides some of the earlier

legends, contains brief and valuable information

about the companions of St. Francis and the

foundation of the three Franciscan Orders, and is

the only thirteenth-century document which

supplements the biography of St. Francis. About

1297-1300 he compiled a catalogue of the heroes, general up to his time, which is also a source of much

importance for the study of Franciscan history.

Critical editions of both these works have been

published by the Fr. Minor of Quaracchi In Anaeata

Francisca, III (1897), 966-971 and by Father

Hilarin Felder of Lucerne, O. M. Cap., "Liber de

Laudibus," etc. Rome, 1897). Bernard also wrote the

life of Blessed Christopher of Cahors, in the "Chronica

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ad Scandam Novitium," erroneously attributed to

St. Bonaventure (See Bonav, Opera Omnia ed.

Quaracchi, 1898, VIII, 583 sqq. and 663 sqq.).

BERNARD OF BOLONA, FRIAR MINOR CAPUCHIN AND SCOTTISH

THEOLOGIAN, born at Bolona, December 17, 1701; d.

19 February, 1768. In 1717 he entered the Capu-

chln Order and some years later died successively

the offices of professor of moral and dogmatic

theology and several times held positions of

responsibility. Perhaps the best known of Bernard

of Bologna's writings is the "Monologus Scriptorum

De O. Min. S. Francisce Cap.," a work which resembles

Wadding's well-known "Scriptores Ord. Min."

It was published at Venice in 1747, and an appendix

appeared at Rome in 1852. Besides this work

Bernard wrote an elementary treatise on philoso-

phy, entitled "Institutio Philosophica praemittenda theologica," (Venice, 1766),

and a treatise on dogmatic theology, "Institutio

Theologiae," (Venice, 1748). He is also the author of a "De Piarasium S. Scripturae," composed for the

use of a number of theathers and authors.

HURTS, Nomenclator, III, 6.

BERNARD OF BOTONE, generally called PARMA D'IS,

FROM his birthplace, Parmo in Italy, a noted canonist

of the thirteenth century; death of birth unknown;

d. 1263, or, according to Hurter, 24 March, 1266.

STEPHAN M. DONOVAN.

BERNARD OF CLAIRVAUX, SAINT, b. in 1090, at

Fontaines, near Dijon, France; d. at Clairvaux,

21 August, 1153. His parents were Rosemard, Lord

of Fontaines, and Alethe of Montrond, both belonging

to the highest nobility of Burgundy. Bernard, the

third of a family of seven children, six of whom were

sons, was educated with particular care, because

while yet unborn, a devout man had foretold his

great destiny. At the age of nine years, Bernard

was sent to a much renowned school at Chartres-on-

Seine, kept by the secular Canons of Saint-Vorles.

He had a great taste for literature and devoted him-

self for some time to poetry. His success in his

studies won the admiration of his masters, and his

growth in virtue was no less marked. Bernard's

great desire was to excel in literature in order to

take up the study of Sacred Scripture, which later

on became, as it were, his own tongue. "Piety was his

all," says Bossuet. He had a special devotion to the

Blessed Virgin, and there is no one who speaks

more sublimely of the Queen of Heaven. Bernard

was scarcely nineteen years of age when his mother

died. During his youth, he did not escape trying

temptations, but his virtue triumphed over them,

in many instances in a heroic manner, and from

the time he thought of retiring from the world and living

a life of solitude and prayer.

St. Robert, Abbot of Mol餐es, had founded, in

1098, the monastery of Citeaux, about four leagues

from Dijon, with the purpose of restoring the Rule

of St. Benedict in all its purity. In 1110 the Abbot

of Mol餐es, left the government of the new abbey

to St. Alberic, who died in the year 1110. St. Stephen

had just succeeded him (1113) as third Abbot of

Citeaux, when Bernard with thirty young noblemen

of Burgundy, sought admission into the order. Three

HURTS, Nomenclator, IV, coll. 290, 291; LETUIN, Intro-

duction au Corpus Juris Canonicus, Paris, 1864; SCHULTE, Die Geschichten der Quellen und Text der kanonischen

Rechte, Stuttgart, 1875-80), II, 114-117.

ANDREW B. MEEHAN.
APPARITION OF THE B. VIRGIN TO ST. BERNARD—FILIPPO LIPPI
BADIA, FLORENCE
years later, St. Stephen sent the young Bernard, at the head of a band of monks, the third to leave Citeaux, to found a new house at Vallée d'Abesinte, or Valley of Bitterness, in the Diocese of Langres. This Bernard named Claire Valle, or Clairvaux, on the 25th of June, 1115, and the names of Bernard and Clairvaux thence become inseparable. During the absence of the Bishop of Langres, Bernard was blessed as abbot by William of Champeaux, Bishop of Châlons-sur-Marne, who saw in him the predominating man, servum Dei. From that moment a strong friendship sprang up between the abbott and the bishop, who was professor of theology at Notre Dame, of Paris, and the founder of the cloister of St. Victor. The beginnings of Clairvaux were trying and painful. The regime was so austere that Bernard's health was impaired by it, and only the influence of his friend William of Champeaux, and the authority of the General Chapter could make him mitigate his

susterities. The monastery, however, made rapid progress. Disciples flocked to it in great numbers, desirous of putting themselves under the direction of Bernard. His father, the aged Tesceil, and all his brothers entered Clairvaux as religious, leaving only Humbeline, his sister, in the world, and she, with the consent of her husband, soon took the veil in the Benedictine Convent of Jilly. Clairvaux becoming too small for the religious who crowded there, it was necessary to send out bands to found new houses. In 1118, the monastery of the Three Fountains was founded in the Diocese of Châlons; in 1119, that of Fontenay in the Diocese of Autun (now Dijon) and in 1121, that of Foigny, near Veirins, in the Diocese of Lain (now Soisson). Notwithstanding this prosperity, the Abbot of Clairvaux had his trials. During an absence from Clairvaux, the Grand Prior of Cluny, Bernard of Uxua, sent by the Prince of Priors, to use the expression of Bernard, went to Clairvaux and enticed away the abbot's cousin, Robert of Châlillon. This was the occasion of the longest, and most touching of Bernard's letters.

In the year 1119, Bernard was present at the first general chapter of the order convoked by Stephen of Citeaux. Though not yet thirty years old, Bernard was listened to with the greatest attention and respect, especially when he developed his thoughts upon the revival of the primitive spirit of regularity and fervour in all the monastic orders. It was this general chapter that gave definitive form to the constitutions of the order and the regulations of the Charter of Charity — the so-called Rule of Citeaux — confirmed 23 December, 1119. In 1120 Bernard composed his first work "De Gradibus Superbise et Humilitatis" and his homilies which he entitled "De Laudibus Mariae". The monks of Cluny had not seen, with satisfaction, those of Citeaux take the first place among the religious orders for regularity and fervour. For this reason there was a temptation on the part of the "Black Monks" to make it appear that the rules of the new order were impracticable. At the solicitation of William of St. Thierry, Bernard defended himself by publishing his "Apology" which is divided into two parts. In the first he proves himself innocent of the invectives against Cluny, which had been attributed to him, and in the second he gives the reasons for his attack upon Cluny and abuses. He protested his profound esteem for the Benedictines of Cluny whom he declares he loves equally as well as the other religious orders. Peter the Venerable, Abbot of Cluny, answered the Abbot of Clairvaux without wounding charity in the least, and assured him of his great admiration and sincere friendship. In the meantime Cluny established a reform, and Suger himself, the minister of Louis le Gros, and Abbot of St. Denis, was converted by the apology of Bernard. He hastened to terminate his worldly life and restore discipline in his monastery. The zeal of Bernard did not stop here; it extended to the bishops, the clergy, and the faithful and remarkable conversions of persons engaged in worldly pursuits were among the fruits of his labours. Bernard's letter to the Archbishop of Sens is a real treatise "De Officiis Episcoporum". About the same time he wrote his work on "Grace and Free Will".

In the year 1125, Bernard assisted at the Council of Troyes, which had been convened by Pope Honorius II, and was presided over by Cardinal Matthew, the Bishop of Albano. The purpose of this council was to settle certain disputes of the bishops of Paris, and regulate other matters of the Church of France. The bishops made Bernard secretary of the council, and charged him with drawing up the synodal statutes. After the council, the Bishop of Verdun was deposed. There then arose against Bernard unjust reproaches and he was denounced even in Rome, as a monk who meddled with matters that did not concern him. Cardinal Harmeric, on behalf of the pope, wrote Bernard a sharp letter of remonstrance. "It is not fitting", he said "that noisy and troublesome frogs should come out of their marshes to trouble the Holy See and the cardinals". Bernard answered the letter by saying that, if he had assisted at the council, it was because he had been dragged to it, as it were, by force. "Now illustrious Harmeric", he added, "if you so wished, who would have been more capable of freeing me from the necessity of assisting the council than yourself? Forbidden those noisy troublesome frogs to come out of their holes, to leave their marshes. . . . Then your friend will no longer be exposed to the accusations of pride and presumption". This letter made a great impression upon the cardinal, and justified its author both in his eyes and before the Holy See. Bernard thus gained his wish, and Bernard traced the outlines of the Rule of the Knights Templars who soon became the ideal of the French nobility. Bernard praises it in his "De Laudibus Novae Militiae".
BERNARD

The influence of the Abbot of Clairvaux was soon felt in provincial affairs. He defended the rights of the Church by the election of two popes, Innocent II and Anacletus II. Innocent II having been banished from Rome by Anacletus took refuge in France. King Louis le Gros convened a national council of the French bishops at Etampes, and Bernard, summoned thither by consent of the bishops, was sent as a judge between the rival popes. He decided in favour of Innocent II, caused him to be recognized by all the great Catholic powers, went with him into Italy, calmed the troubles that agitated the country, reconciled Pisa with Genoa, and Milan with the pope and Lothaire. According to the desire of the latter, the pope went to Liège to consult with the emperor upon the best means to be taken for his return to Rome, for it was there that Lothaire was to receive the imperial crown from the pope. Pope Urban returned to France, paid a visit to the Abbey of St. Denis, and then to Clairvaux where his reception was of a simple and purely religious character. The whole pontifical court was touched by the saintly demeanour of the abbot, for even most of the non-common fishes were found for the pope, and instead of wine, the juice of herbs was served for drink, says an annalist of Citeaux. It was not a table feast that was served to the pope and his followers, but a feast of virtues. The same year Bernard was again at the Council of Reims at the side of Innocent II, whose oracle he was; and then in Aquitaine where he succeeded for the time in detaching William, Count of Poitiers, from the cause of Anacletus.

In 1132, Bernard accompanied Innocent II into Italy, and at Cluny the pope abolished the abbeys which Clairvaux used to pay to this celebrated abbey — an action which gave rise to a quarrel between the "White Monks" and the "Black Monks" which lasted twenty years. In the month of May the pope, supported by the army of Lothaire, entered Rome, but Lothaire, feeling himself too weak to resist the partisans of Anacletus, retired beyond the Alps, and Innocent sought refuge in Pisa in September, 1133. In the meantime the abbots had returned to Bernard and the pope, and in the art of peacemaking which he had commenced in 1130. Towards the end of 1134, he made a second journey into Aquitaine, where William X had relapsed into schism. This would have died out of itself if William could have been detached from the cause of Gerard, who had usurped the See of Bordeaux and retained that of Angoulême. Bernard invited William to the Mass which he celebrated in the Church of La Couture. At the moment of the Communion, placing the Sacred Host upon the paten, he went to the door of the church where William was, and pointing to the Host, he adjured the Duke not to despise God as he did His servants. William yielded and the schism ended. Bernard went again to Italy, where Roger of Sicily was endeavouring to withdraw the Pisans from their allegiance to Innocent. He recalled the city of Milan, which had been deceived and misled by the ambitious prelate Anselm, Archbishop of Milan, to obedience to the pope, refused the Archbishopric of Milan, and returned finally to Clairvaux.

In 1137 he was again required to leave his solitude by order of the pope to put an end to the quarrel between Lothaire and Roger of Sicily. At the conference held at Palermo, Bernard succeeded in convincing Roger of the rights of Innocent II and in silencing Peter of Pisa who sustained Anacletus. The latter died of grief and disappointment in 1138, and returned to the schism. Returning to Clairvaux, Bernard occupied himself in sending bands of monks from his too-crowded monastery into Germany, Sweden, England, Ireland, Portugal, Switzerland, and Italy. Some of these, at the command of Innocent II, took possession of Three Fountains Abbey, which was under the judgment of the rival popes. When Eugenius III was chosen, Bernard resumed his commentary on the "Canticle of Canticles", assisted in 1139, at the Second General Lateran Council and the Tenth (Ecumenical, in which the surviving adherents of the schism were definitively condemned. About the same time, Bernard was visited at Clairvaux by St. Malachi, metropolitan of the Church in Ireland, and a very close friendship was formed between them. St. Malachi would gladly have taken the Cistercian habit, but the sovereign pontiff would not give his permission. He died, however, at Clairvaux in 1148.

In the year 1140, we find Bernard engaged in other matters which disturbed the peace of the Church. In the remembrance of the 26th of September, the feast of philosophy and theology, dominated by the passion for discussion and a spirit of independence which had introduced itself into political and religious questions, became a veritable public arena, with no other motive than that of ambition. This exaltation of human reason and rationalism found an ardent and powerful adherent in Abelard, the most eloquent and learned man of the age after Bernard. "The history of the calamities and the refutation of his doctrine by St. Bernard", says Ratisbonne, "form the greatest episode of the twelfth century." Abelard's treatise on the Trinity had been condemned in 1121, and he himself had thrown his book into the fire. But in 1139 he advocated new errors. Bernard, informed of this by William of St. Thierry, wrote to Abelard who answered in an insulting manner. Bernard then denounced him to the pope who caused a general council to be held at Sens. Abelard asked for a public discussion with Bernard; the latter showed his opponent's errors with such clearness and force of logic that he was unable to make any reply, and was obliged to retract all his innovations. The pope confirmed the judgment of the council, Abelard submitted without resistance, and retired to Cluny to live under Peter the Venerable, where he died two years later.

Innocent II died in 1143. His two successors, Celestin II and Lucius, reigned only a short time, and then Bernard saw one of his disciples, Bernard of Pisa, Abbot of Three Fountains, and known thereafter as Eugenius III, raised to the Chair of St. Peter. Bernard sent him, at his own request, various instructions which compose the "Book of Consideration", the predominating idea of which is that the reformation of the Church ought to commence with the sanctity of its head. Temporal matters are merely accessories; the principal are piety, meditation, or consideration, which ought to precede action. The book contains a most beautiful page on the papacy, and has always been greatly esteemed by the sovereign pontiffs, many of whom used it for their ordinary reading.

A flattering letter came at this time from the East. Edessa had fallen into the hands of the Turks, and Jerusalem and Antioch were threatened with similar disaster. Deputations of the bishops of Armenia solicited aid from the pope, and the King of France also sent ambassadors. The pope commissioned
Bernard to preach a new Crusade and granted the same indulgences for it which Urban II had accorded to the first. A parliament was convoked at Veselary in Burgundy in 1134, and Bernard preached before the assembly. The King, Louis le Jeune, Queen Eleanor, and the counts of these states, prostrated themselves at the feet of the Abbot of Clairvaux to receive the cross. The saint was obliged to use portions of his habit to make crosses to satisfy the zeal and ardor of the multitude who wished to take part in the Crusade. Bernard passed into Germany, and the miracles which multiplied amidst the universal success of the Crusade contributed to the success of his mission. The Emperor Conrad and his nephew Frederick Barbarossa, received the pilgrims’ cross from the hand of Bernard, and Pope Eugenius, to encourage the enterprise, came in person to France. It was on the occasion of this visit, 1147, that a council was held at Paris, at which the errors of Gilbert de la Porèse, Bishop of Poitiers, were examined. He advanced among other absurdities that the essence and the attributes of God are not God, that the properties of the Persons of the Trinity are not the persons themselves, in fine that the Divine Nature did not become incarnate. The discussion was warm on both sides. The decision was left for the papal court, which was held the following year (1148), and in which Eon de l’Etoile was one of the judges. Bernard was chosen by the council to draw up a profession of faith directly opposed to that of Gilbert, who concluded by stating to the French: “If you believe and assert differently than I have done I am willing to believe and speak as you do”. The consequence of this declaration was that the pope condemned the assertions of Gilbert without denouncing him personally. After the council the pope paid a visit to Clairvaux, where he rewarded the abbot, and was induced to realize the prosperity of which Bernard was the soul.

The last years of Bernard’s life were saddened by the failure of the Crusade he had preached, the entire responsibility for which was thrown upon him. He had accredited the enterprise by miracles, but he had not guaranteed its success against the misconduct and perfidy of those who participated in it. Lack of discipline and the over-confidence of the Germans prevented the two armies from crossing the Rhin and meeting, while the young Prince, who had insisted on going to the Holy Land, was captured and Queen Eleanor, and finally the avarice and evident treason of the Christian nobles of Syria, who prevented the capture of Damascus, appear to have been the cause of disaster. Bernard considered it his duty to send an apology to the pope, and it is inserted in the second part of the “Book of Consideration”. There he explains how, with the crusaders as with the Hebrew people, in whose favour the Lord had multiplied His prodigies, their sins were the cause of their misfortunes and miseries. The death of his contemporaries served as a warning to Bernard of his own approaching end. The first two to die was Suger (1152), of whom the Abbot wrote to Eugenius III: “If there are any precious vases adorning the palace of the King of Kings it is the soul of the Venerable Suger of St. Denis”. Then followed the Emperor of Germany, and his son Henry died the same year. From the beginning of the year 1153, Bernard felt his death approaching. The passing of Pope Eugenius had struck the fatal blow by taking from him, and the root of the present, the power and consoler. Bernard died in the sixty-third year of his age, after forty years spent in the cloister. He founded one hundred and sixty-three monasteries in different parts of Europe; at his death they numbered three hundred and forty-two. He was the first to confer the title of Doctor on the cloisters of the saints and was canonised by Alexander III, 18 January, 1174. Pope Pius VIII bestowed on him the title of Doctor of the Church. The Cistercians honour him as only the founders of orders are honoured, because of the wonderful and widespread activity which he gave to the Order of Citeaux.

The works of St. Bernard are as follows: “De Gravibus Superibentibus”, his first treatise on the Gospel “Missus est” (1120); “Apology to William of St. Thierry” against the claims of the monks of Cluny; “On the Conversation of Clerics”, a book addressed to the young ecclesiastics of Paris (1122); “Laudibus Nove Militiae”, addressed to Hughes de Payns, first Grand Master and Prior of the Knights Templars (1129). This is a eulogy of the military order instituted in 1118, and an exhortation to the knights to conduct themselves with courage in their several stations. “De amore Dei”, wherein St. Bernard denounces the manner of loving God without measure and gives the different degrees of this love; “Book of Precepts and Dispositions” (1131), which contains answers to questions upon certain points of the Rule of St. Benedict from which the abbot can, or cannot, dispense; “De Gratia et Libero Arbitrio” in which the Catholic dogmas of grace and free will is proved according to the principles of St. Augustine; “Book of Consideration”, addressed to Pope Eugenius III; “De Officis Episcoporum”, addressed to Reymond, Bishop. His sermons are also numerous: “On Psalm XC, ‘Qui habitat’” (about 1125); “On the Canticle of Canticles”. St. Bernard explained in eighty-six sermons only the two first chapters of the Canticle of Canticles and the first verse of the third chapter. There are also eighty-six “Sermons for the Whole Year”; his “Letters” number 530. Many other letters, treatises, etc., falsely attributed to him are found among his works, such as the “L’Echelle du Clioire”, which is the work of Guigue, Prior of La Grande Chartreuse, his “Lectures”, “Meditations”, “Edification de la Maison Intérieure”, etc.

Works of St. Bernard, ed. MARILLO, 2 Vols. fol. (1667, 1690), the latter edition forming the basis of M. Laplace and Hodges, tr. (London, 1889); in Migne, P. L. This contains three lives of the saint: Vita Prima by William of St. Thierry, ERARD DE BONNEVAL, and GREGORY OF AUVERGNE; Vita Secunda by ALAIN AUVERGNE; and Vita Bernardi by John l’ERMIT. Besides these there are in the same edition the Liber Miraculorum of Herbert, the Eroldium Magnum Citerior and the Chronicon Claravallense (Paris, 1839–40, 4 Vols. fol., Milan, 1892, 3 vols., complete in one volume); Life of St. Bernard (1842); HÜFFER, Der heilige Bernard von Clairvaux (Münster, 1868); NEUMANN, "Bernard von Clairvaux" (Gotha, 1869); ABBE VANDAMM, “Le vrai Bernard, Oriole (1877), who also published a life (Paris, 1895–97).

M. GILDAS.

Bernard of Cluny (or of Morlaix), a Benedictine monk of the first half of the twelfth century, poet, satirist, and hymn-writer, author of the famous verses “On the Contemplation of the World”. His parentage, native land, and education are hidden in obscurity. The sixteenth-century writer John Pits (Scriptores Anglice, Sec. XII) says that he was of English birth. His hymns are called Morlanciata, which title most writers have interpreted to mean that he was a native of Morlaix in Brittany, though some credit him to Mursles near Fuy in Bearn. A writer in the “Journal of Theological Studies” (1877), VII, 354–365, says that he belonged to the family of the Seigneurs of Montpellier in Languedoc, and was born at Murles, a possession of this distinguished family; also that he was at first a monk of St. Sauveur d’Aniane, whence he entered Cluny after Abbot Pontius, to which he became Prior. When he was a monk at Cluny in the time of Peter the Venerable (1122–56), for his famous poem is dedicated to that abbot. It may have been written about 1140. He left some sermons and is said to be the author of certain monastic regulations, known as “Conventuals Cluniacensia” (Hergront, Vetus Discipl. Monast., Paris, 1726; Albers, Consuet. Cluniac. antiquiores, Monte Cassino, 1906), also of a
dialogue (Colloquium) on the Trinity. The "De Contemptu Mundi" contains about 3,000 verses, and is for the most part a very bitter satire against the moral disarray of the poet's time. It spares no one; priests, nuns, bishops, monks, and even Rome itself are mercilessly scoured for their shortcomings. For this reason it was first printed by Matthias Flacius as one of his testes veritatis, or without delay, the day of the poet's death, in the medieval Church (Varia poemata de corrupto ecclesiae statu, Basle, 1557), and was often reprinted by Protestants in the course of the seventeenth and eighteenth centuries. Its complete Latin text is found in the edition of Coxe Wright (An Historical Account of Poets of the Twelfth Century. London, 1872). This Christian Juvenal does not proceed in an orderly manner against the vices and follies of his age. It has been well said that he seems to eddy about two main points: the transitory character of all material pleasures and the permanency of spiritual joys. Bernard of Cluny is indeed a lyrical writer, swept from one theme to another by the intense force of ascetic meditation and by the majestic power of his own verse, in which there lingers yet a certain fervor in imitation of poetical mysticism. His highest wrought pictures of heaven and hell were probably known to Dante; the roasting cold, the freezing fire, the devouring worm, the fiery floods, and again the glorious idyl of the Golden Age and the splendors of the Heavenly Kingdom, are carried in a majestic hymn (or alternately in Dante's genius. The enormity of sin, the charm of virtue, the torture of an evil conscience, the sweetness of a God-fearing life alternate with heaven and hell as the themes of the majestic dithyramb. Nor does he dwell in generalities; he returns himself again to the wickedness of woman (one of the most frequent themes of the sex), the evils of war, money, learning, perjury, soothsaying, etc.; this master of an elegant, forceful, and abundant latinity cannot find words strong enough to convey his prophetic rage at the moral apostasy of his generation, in almost none of whom does he find spiritual soundness. Youthful and simoniacal bishops, oppressive agents of ecclesiastical corporations, the officers of the Curia, papal legates, and the pope himself are treated with less severity than in Dante or in the sculptures of medieval cathedrals. Only those who do not know the utter frankness of certain medieval moralists could borrow scandal from his verses. It may be said that the medieval times were not the chronicler the blacker his colours. the early half of the twelfth century saw the appearance of several new factors of secularism unknown to an earlier and more simply religious time: the increase of commerce and industry resultant from the Crusades, the growing independence of medieval cities, the secularization of Benedictine life, the development of pageantry and luxury in a hitherto rude feudal world, the reaction from the terrific conflict of State and Church in the latter half of the eleventh century. The story of the poet as a reformist is to be found in a deeply religious and even mystical soul at the first dawning consciousness of a new order of human ideals and aspirations. The turbid and irregular flow of his denunciation is halted occasionally by an attempt to entitle the middle of the thirteenth century, called Compostellanus from the fact that he passed the period of his life at Compostella. He was known also as Brigantius from his birthplace in Galicia, Spain; later of Monte Mirato. Bernard was chaplain to Innocent IV, a noted canonist, at whose exhortation he wrote a work entitled "Apparatus," or commentary on the five books of the Decretals of Gregory IX. The "Margarita" was published in Paris, 1516. Bernard was the first to write a commentary on the constitutions of Innocent IV (not published). A third work, entitled "Causus seu Notitiae" or "Operum Decretalium," which was intended as a complete and practical commentary, but which owing to the author's death, did not go beyond title sixth of the first book, consequently not published.
Bernard of Luxembourg, Dominican theologian, controversialist, and Inquisitor of the Archdioceses of Cologne, Mains, and Trier; b. at Strassen near Cologne; d. at Cologne, 5 October, 1535. He studied at the latter place where he entered the Order of Preachers, received the baccalaureate at Louvain, 1499, and was appointed Master of Students at Cologne, 1505, 1506. In 1507 he became Regent of Studies at Louvain; fellow of the college of Doctors at Cologne, in 1518; and served twice as Prior of Cologne. As the author of the "Catalogus hereticorum", he has been described as somewhat lacking in critical judgment; but he was otherwise a safe and indefatigable defender of the Faith against the heretics of his time. His important works are: "Catalogus hereticorum omnium", etc. (Erfurt, 1522; Cologne, 1523; Paris, 1524); "Concilium generale malignantium", etc. (1528); "D. ordinibus militariibus", etc. (Cologne, 1527). 


J. R. VOLO.

Bernard of Menthon, Saint, b. in 923, probably in the castle Menthon near Annecy, in Savoy; d. at Novara, 1008. He was descended from a rich, noble family and received a thorough education. He refused to enter an honourable marriage proposed by his father and decided to devote himself to the service of the Church. Placing himself under the direction of Peter, Archdeacon of Aosta, under whose guidance he rapidly progressed, Bernard was ordained priest and on account of his learning and virtue was made Archdeacon of Aosta (964), having charge of the government of the diocese under the bishop. Seeing the ignorance and idolatry still prevailing among the people of the Alps, he resolved to devote himself to their conversion. For forty-two years he continued to preach the Gospel to these people and carried the light of faith even into many cantons of Lombardy, effecting numerous conversions and working many miracles.

For another reason, however, Bernard's name will forever be famous in history. Since the most ancient times there was a path across the Pennine Alps leading from the valley of Aosta to the Swiss canton of Valais, over what is now the pass of the Great St. Bernard. This pass is covered with perpetual snow from seven to eight feet deep, and drifts sometimes accumulate to the height of forty feet. Though the pass was extremely dangerous, especially in the springtime on account of avalanches, yet it was often used by French and German pilgrims on their way to Rome. For the convenience and protection of travellers St. Bernard founded a monastery and hospice at the highest point of the pass, 8,000 feet above sea-level, in the year 902. A few years later he established another hospice on the Little St. Bernard, a mountain of the Graian Alps, 7,076 feet above sea-level. Both were placed in charge of Augustinian monks after pontifical approval had been obtained by him during a visit to Rome. These hospices are renowned for the generous hospitality extended to all travellers over the Great and Little St. Bernard, so called in honour of the founder of these charitable institutions. At all seasons of the year, but especially during heavy snow-storms, the heroic monks accompanied by their well-trained dogs, go out in search of victims who may have succumbed to the severity of the weather. They offer food, clothing, and shelter to the unfortunate travellers and take care of the dead. They depend on gifts and collections for sustenance. At present, the order consists of about forty members, the majority of whom live at the hospice while some have charge of neighbouring parishes.

The last act of St. Bernard's life was the reconcilia-
tion of two noblemen whose strife threatened a fatal issue. He was interred in the cloister of St. Lawrence. Venerable as a saint from the twelfth century, in the manner of Pietro Piccolpasso (Acer, Novara, Brescia), he was not canonised until 1681, by Innocent XI. His feast is celebrated on the 15th of June.

Barnabas Dieringer.

Bernard of Pavia, a noted canonist, provost of the cathedral chapter of Pavia, and, in 1190, promoted to the Bishopric of Faenza, became Bishop of Pavia in 1188; d. 18 September, 1213. About 1190 he compiled a work entitled "Breviarium Extravagantium" to complete and bring down to his own day Gratian's "Decretum". Bernard quotes authorities in an abbreviated form; hence the title. With the exception of a small fragment of a letter of St. Gregory the Great, he took nothing from Gratian. Later decrees and a few fragments of Roman and German civil law are found in the work. The "Breviarium" soon found favour in the University of Bologna, and from the time of Tancred (c. 1180) "Compiato Prima" became the first collection of canon law after Gratian's—while other collections are styled "Compiatio Secunda", "Tertia", etc.

The "Breviarium" is divided into five books, the books into 152 titles, the titles into 912 chapters, the chronological order being observed as far as possible. The first book treatises of persons who exercise ecclesiastical jurisdiction, the second of civil judicial processes, the third of matters pertaining to clerics and regulars, the fourth of the high order, the fifth of ecclesiastical crimes and criminal procedure. While no rubrics are prefixed to the books of Bernard, his titles and chapters have their own peculiar inscriptions. The "Breviarium" was published in a work entitled "Antique Collectiones Decretalium cum Ant. Augustini, Episcopi Hierdinensis, notis" (Lerida, 1576; Paris, 1690); also in the work: "Ant. Augustini Opera" (Luca, 1765; 4 vols.) Joseph Anthony de Rieger, a professor in the University of Prague (d. 1765) published an incomplete edition of the "Breviarium" (Freiburg, 1775) in which he attempted to harmonize Bernard's work with the Decretals of Gregory IX.

Bernard wrote a "Summa Decretalium", a compendium of his "Breviarium", which for a long time constituted the chief text-book of the schools and was used by Cafarce (Ratisbon, 1830). Bernard's first work was entitled: "Summa de Mattionio", which was followed by another: "Summa de Electone". Both are short treatises (see Laspeyres, op. cit., 287-323). His last work, begun in Faenza and finished after he became Bishop of Pavia, bears the title, "Casus Decretalium", part of which Laspeyres edited. Bernard also wrote a glossary on his "Breviarium", a life of St. Lanfranc, Bishop of Ticeo, and commentaries on Ecclesiasticalus and the Canons of Canons. 

Andrew B. Meehan.

Bernard Tolomeo, Saint, founder of the congregation of the Blessed Virgin of Monte Oliveto, b. at Siena in Tuscany in 1272; d. in 1348. He received at baptism the name of Giovanni, but took that of Bernard, and was admitted into the Congregation of Clairvaux. He was educated by his uncle, Christopher Tolomeo, a Dominican, and desired to enter the religious life, but his father's opposition prevented, and he continued his studies in secular surroundings. After a course in philosophy and mathematics he devoted himself to the study of civil and canon law and of theology. For a time Bernard served in the armies of Rudolph of Hapsburg. After his return to Siena he was appointed by the city to the highest positions in the town government. While thus occupied he was struck with blindness. Having recovered his sight through the intervention of the Blessed Virgin, he retired (1513) to a solitary spot about ten miles from Siena, where he led a life of the greatest austerity.

The fame of his virtues soon attracted many visitors, and Bernard was accused of heresy. He went to Avignon and cleared himself of this charge before Pope John XXII. After his return he founded the congregation of the Blessed Virgin of Monte Oliveto, giving it the Rule of St. Benedict. The purpose of the new religious institute was a special devotion to the Blessed Virgin. Guido, Bishop of Arezzo, within whose diocese the congregation was formed, confirmed its constitutions (1310), and many favours were granted by Popes John XXII, Clement VI (1344), and Gregory XI. Upon the appearance of the pest in the district of Arezzo, Bernard and his monks devoted themselves, at the risk of their own lives, to the care of the sick without distinction of rank or condition. After having ruled the religious body he had founded for twenty-seven years, Bernard died, at the age of seventy-six. His death was followed by many miracles and the congregation became a nursery of saints. In 1654 the Congregation of Cardinals decreed that the Blessed Bernard Tolomeo was deserving of veneration among the saints. In the Roman Martyrology he is commemorated on 21 August.


Bernardin de Picony. See Piconio (A Piconio).

Bernardine of Feltre, Blessed, Friar Minor and missionary, b. at Feltre, Italy, in 1439 and d. at Pavia, 28 September, 1494. He belonged to the noble family of Tomitano and was the eldest of nine children. In 1456 St. James of the Marches preached the Lenten course at Padua, and inspired to enter the Franciscan order, Bernardine was clothed with the habit of the Friars Minor in May of that same year. He completed successfully his studies at Mantua and was ordained priest in 1463. Cured miraculously of an impediment in his speech, Bernardine began the long and fruitful apostolate which has caused one to be ranked as one of the most successful of the missionaries of the fifteenth century. Every city of note and every province from Lombardy in the north to Sardinia and the provinces of the south became successively the scene of his missionary labours; and the fruits of his apostolate were both marvellous and enduring. Bernardine, however, will be best remembered in history in connexion with the monti di pieta of which he was the reorganizer, and, in a certain sense, the founder. The word mona which literally means an accumulation of wealth or money, now called capital, seems to have been a generic term used in the fifteenth century to signify lending-houses in general; and hence the montes pietatis or monti di pieta were a species of charitable lending-houses not, perhaps, unlike our modern pawnbroker establishments, but possessing, of course, none of the sinister features of the latter. As originally instituted the monti di pieta were intended as a timely and effectual remedy for the evils occasioned by the usury then practiced by the Jews upon the people, both in Italy and in other parts of Christendom. The project was first seen in organizing them and in founding them in places where they had not previously existed affords an explanation of the fact that he is generally represented carrying in his hand a monte di pieta, that is, a little green hill composed of three mounds and on
the top either a cross or a standard with the inscription: Curam illius habe. As an author Bernardine has left us little if anything of importance, but it is interesting to note that the authorship of the well-known Anima Christi has as often as not been ascribed to him. Bernardine, however, that the Anima Christi was composed sometime before the birth of Blessed Bernardine disproves any claim that he might have of being his author. As in the case of St. Ignatius, Bernardine also made frequent use of it and recommended it to his brethren. The feast of Blessed Bernardine is kept in the Order of Friars Minor on the 28th of September. (See Monti di Pietà.)

Bernardine of Fossa, Blessed, of the Order of Friars Minor, historian and ascetical writer, b. at Fossa, in the Diocese of Aquila, Italy, in 1420; d. at Aquila, 27 November, 1503. Blessed Bernardine belonged to the ancient and noble family of the Amicis, and was descended from the family of St. James of the Marches who was then preaching a course of Lenten sermons at Perugia. From the time of his entrance into religion, Bernardine never ceased to advance in religious perfection, and the success which crowned his missionary labours throughout Italy, as well as in Dalmatia and Bosnia, was due in part to the eminent sanctity of his life. Bernardine fulfilled the office of provincial of the province of St. Bernardine and of the province of Dalmatia and Bosnia, and would have been chosen Bishop of Aquila had not his humility forbidden him to accept this dignity. His cult was approved by Leo XII, 26 March, 1828. His feast is kept in the Franciscan Order on the 7th of November. The writings of Blessed Bernardine include several sermons and divers ascetical and historical treatises. One of these is "Chronicon Fratrum Minorum Observantium," which describes the establishment of the beneficent loan societies, known as Monti di Pietà. But Bernardine's watchword, like that of St. Francis, was "Pace." On foot he traversed the length and breadth of Italy persevering in his mission to reconcile the mutual hatred of Guelphs and Ghibellines. At Crema, as a result of his preaching, the political exiles were recalled and even reinstated in their confiscated possessions. Everywhere Bernardine persuaded the cities to take down the arms of their warring factions from the church and palace walls and to inscribe there, instead, the initials I. H. S. He thus gave a new impulse and a tangible form to the devotion to the Holy Name of Jesus which was ever a favourite topic with him and which he regarded as a potent means of rekindling popular fervour. He used to hold a board in front of him while preaching, with the sacred monogram painted on it in the midst of rays and afterwards expose it for veneration. This monogram he appears to have received the habit of a painting in 1424. At Bologna Bernardine induced a card-painter, who had been ruined by his sermons against gambling, to make a living by designing these tablets, and such was the desire to possess them that the man soon realised a small fortune. It is said that Bernardine desired to have another of his sermons published; this request was acceded to by Bernardine, who perhaps rather than account of it—Bernardine had to suffer both opposition and persecution. He was accused of heresy, the
tablets he had used to promote devotion to the Holy Name being made the basis of a clever attack by the adherents of the Dominican, Manfred of Vercelli, whose false preaching about Antichrist Bernardine had combated. The saint was charged with having introduced a profane, new devotion which was dangerous to the people to the pope, and he was cited to appear before the pope. This was in 1427. Martin V received Bernardine coldly and forbade him to preach or exhibit his tablets until his conduct had been examined. The saint humbly submitted, his sermons and writings being handed over to a commission for a judicial trial. The latter took place at St. Peter's in presence of the pope, 8 June, St. John Capistran having charge of the saint's defence. The malice and futility of the charges against Bernardine were so completely demonstrated that the pope not only justified and commended the saint's teaching, but urged him to preach in Rome. Martin V subsequently approved Bernardine's election as Bishop of Siena. The saint, however, declined this honour as well as the See of Fiesole and Urbino, in 1428 and 1435, respectively, saying playfully that all Italy was already his diocese. After the accession of Eugene IV Bernardine's enemies renewed their accusations against him, but the pope by a Bull, 7 July, 1439, annulled all the proceedings and thus reduced the saint's calumniators to silence, nor does the question seem to have been reopened during the Council of Basel as some have asserted. The vindication of Bernardine's teaching was speedily ratified by the feast of the Triumph of the Holy Name, conceded to the Friars Minor in 1530 and extended to the Universal Church in 1722.

In 1433 Bernardine accompanied the Emperor Sigismund to Rome for the latter's coronation. Soon after he withdrew to Capriola to compose a series of sermons. He resumed his missionary labours in 1436, but was forced to abandon them in 1438 on his election as Vicar-General of the Observants throughout Italy. Bernardine had laboured strenuously to spread this branch of the Friars Minor from the outset of his religious life, but it is erroneous to style him its founder since the origin of the Observants may be traced back to the middle of the fourteenth century. Although not the immediate founder of this reform, Bernardine became to the Observants what Francis was to the principal support and indefatigable propagator. Some idea of his zeal may be gathered from the fact that, instead of the one hundred and thirty Friars constituting the Observance in Italy at Bernardine's reception into the order, it counted over four thousand before his death. In addition to the number he received into the order, Bernardine himself founded, or reformed, at least three hundred convents of Friars. Not content with extending his religious family at home, Bernardine sent missionaries to different parts of the Orient and it was largely through his efforts that so many ambassadors from different schismatic nations attended the Council of Florence in which we find the saint addressing the assembled Fathers in Greek. Having in 1442 persuaded the pope to appoint a mission of Friars Minor to preach in the East, this saint might give himself more undividedly to preaching, Bernardine resumed his missionary labours. Although a Bull was issued by Eugene IV, 26 May, 1443, charging Bernardine to preach the indulgence for the Franciscan heroes in the East, this was never done so. There is, moreover, no good reason to believe that the saint ever preached outside Italy, and the missionary journey to Palestine mentioned by one of his early biographers may perhaps have been a confusion of names.

In 1445, 1450, and 1452, Bernardine, as was then the custom, was frequently called to Rome to be present at the sessions of the Council of Constance. In 1447 he was one of the papal commissioners to the Emperor Frederick III, and in 1453, 1454, and 1455, he visited the court of the King of Naples. He was also the constant confessor of the Prince of Orange, and Constantine the Wise, King of Poland. In 1450, a pestilence broke out in Naples, and the saint was sent by the pope to the court of the King of France to seek for assistance. The King was in the midst of a great war against the rival Staufer dynasty; to undertake an expedition to Italy was beyond his power, but he sent a strong army under a capable general, who arrived in Naples in 1451, and soon brought the pestilence to an end. The saint was summoned to Paris to court the king's daughter, and the following year, 1452, to the court of the Duke of Milan. In 1454 and 1455 the saint was in Rome, and during this time he was able to secure the election of Urban VI as pope. In 1456 the saint returned to France, where he was greeted with great enthusiasm. The king, who was heartily attached to Bernardine, gave him a magnificent house in which to live, but he refused to accept it, and spent his whole time in the service of the king and of the church. The saint was a great admirer of the French, and was always ready to do them a kindness. He was particularly kind to the poor, and often gave them money out of his own pocket. He was also a great lover of music, and was always ready to give a prize to the composer who wrote the best song. He was a great friend of the arts, and was always ready to give a prize to the artist who made the best picture. He was also a great friend of the sciences, and was always ready to give a prize to the scientist who made the best discovery.
commentary on the Apocalypse. Bernardine's writings were first collected and published at Lyons in 1585. In the "Bayeux edition," S. Bernardini Senensis Ordinis Seraphici Monum Auctore, issued at Paris and Lyons in 1536, was reprinted there in 1560, and at Venice in 1745. As a result of the petition addressed to the Holy See in 1852 by the General Chapter of the Friars Minor, requesting that the life of S. Bernard be studied in the Church, a careful inquiry was instituted as to the authenticity of the works attributed to the saint. Some of these are certainly spurious and others are doubtful or interpolated, while not all the saint's genuine works are included in the editions we possess. A complete and critical edition of St. Bernarde's writings is much needed. An excellent selection from his ascetical works was recently issued by Cardinal Vives (St. Bernardini Senensis de Dominici Pasquino, Resurrectionis et S. Nomine Jesu Contemplationes, Rome 1903).

We are fortunate in possessing several detailed lives of St. Bernardine written by his contemporaries. Three of these are given in full in the Acta Sanctorum Maj. V, with Comm. Priv. by Hensen. The earlier of these, a vita of the convent of S. Maria di Valverde, was written and preserved by the prior in 1446, shortly after the saint's death. The second is the celebrated humanist, Maffeius Vegius, who knew the saint personally, was printed in 1453, the third by Fra Ludovici Vincenzi, was written in 1467, and a life is also available of the saint's body in 1472. A fourth contemporary biography by a Friar Minor, hitherto unedited, has lately been printed both by Father Van Trot, S. J., in the Annal. Bolland. (XXV, 1906, pp. 304-398) and by Father F. de la Rúa, O. F. M., in the Annal. Bolland. (XVIII, 1907, pp. 296-393). The latter was completed in 1446 at the instance of St. John Capistrano. The "Life" of St. Bernardine attributed to St. John himself, and the one transcribed by Surius in his "Vita SS." (1618), V, 267-281, as well as the tributes to S. Bernardine of Florence mentioned, contain many of his acts of canonization are found in vol. I of de la Haye's edition of Bernardine's works.

Wadding: Annal. Artificial., ad ann. 1450, s. et Scriptores (1650), 55-57; Brabants, Supplementum (1606), 121-124, 725; Amadio Luigi, Vita di S. Bernardino (Venice, 1744); Rome, 1526; Siena, 1364; Mosina, 1733; BERNARDIUS, Vitae de S. Bernardino (Paris, 1862); TOURNOT, Das Leben des h. Bernardin vom Siene (Bathbon, 1878); Life of St. Bernardino of Siena (London, 1873); LEO DE CLARY, La vie de la Soeur de la Sainte Union de S. Francis (Taunton, 1886), II, 220-275; Leon, Vie de St. Bernardino (Yverdon, 1886); ALESI, Storia di S. Bernardino del suo tempo (Andonii, 1890); ROWSON, L’Esquibierie di S. Bernardino (Siena, 1890). Undoubtedly the best modern lives of St. Bernardine are those written by Paul Herrmann-Daub in French (French Academy: Un grand citeuse populaire dans l’Italie de la Renaissance: S. Bernardino de Siene (Paris, 1886)). This brilliant monograph has been translated into Italian (1887), German (1904), and English (1900).

PASCHAL ROBINSON.

Bernardines, The, title of certain sisters of the order of Citeaux who at the end of the sixteenth and in the seventeenth century, made energetic efforts to restore the primitive observance of their rule. They were in large part the part of the monastery at Citeaux in Spain; the Bernardines of Divine Providence, the Bernardines of the Precious Blood; and the Bernardines of Flines and of Lille, in France and Savoy; and some isolated foundations in Belgium and in Peru. The first reform was due to the Abbesses of Les Huelgas of Burgos, who towards the end of the sixteenth century, had reformed the Abbey of Gradeses, Per- nes, and at St. Anne of Valladolid, where Juan de Aranda introduced the true spirit of Citeaun in 1601. St. Anne of Valladolid became the mother-house of the new reform, and in 1606 the constitutions were approved by Paul V. This reform extended as far as the Indies and the Canary Islands.

In 1622 Louise-de-Chevigny, daughter of Charles-Emmanuel de Ballon, chamberlain of the Duke of Savoy and later ambassador of this prince in France and Spain, began, under the direction of St. Francis of Sales, her new reform. The reform then spread to the Carolines and (sisters) the following years went with five sisters to Rumilly and founded the Congregation of Bernardines of Divine Providence. This reform spread into Savoy and France. The constitutions were printed in 1631. In 1634 Mother de Ponponnas, who with four other Cistercian sisters of Gronoble had embraced the reform, having gone to Paris to found a new house, had the constitutions reprinted with some changes. Louise de Ballon then had them again printed so as to conform to the first constitutions—an action which caused the separation of the convents of France and Savoy. Events of France formed what is known as the congregation "of St. Bernard," Mother Baudet de Beauregard who succeeded Mother de Ponponnas in the government of the monastery of Paris, changed the name of the monastery into the Monastery of Divine Providence. She founded a monastery of the Bernardines of the Precious Blood (1654). Their rules were approved by the Abbot of Prières, Vicar General of the Strict Observance of Citeaux, and the Prior of St. Germain-des-Prés, as Vicar General of the Cardinal de Bourgon, received the vows of the new community on the 27th of August of the same year.

The monasteries of the congregation now number (I) Bernardines Recollects, 13; (II) Bernardines founded by Mother de Ballon, 2; (III) Bernardines of Flines, 2; (IV) Bernardines of Lille, 3; (V) Bernardines isolated in Belgium and Peru, 6. The houses of France have been closed by the Government. The Bernardines of to-day are engaged in teaching and follow a somewhat modified rule.

The Bernardines of Spain rise every day at three o'clock, and on days of special solemnities at two o'clock. For the office they follow the Cistercian Breviary. They fast two days a week from Pentecost to the 14th of September, four days a week from the 14th of September to Easter Sunday, and every day from May to the 14th of September. This fast is allowed three times a week except during Advent and the nine weeks before Easter Sunday. Their habit consists of a brown robe and their bed is conformable to the regulations. They live in community in sickness as well as in health. With the Bernardines of Mother de Ballon this rule is still more mitigated. They rise at five o'clock sumner and winter. Silence is kept except during the recreation which follows dinner and supper. They fast two days a week from Easter Sunday to Pentecost, and on Saturday also during Advent. They abstain from meat on the Wednesdays, Fridays, and Saturdays of the whole year.

M. GILDA.

Bernes, the fourth city of Switzerland in population, capital of a canton of the same name which is the second of the Swiss cantons in size and first in population, and since 1848, capital of the Swiss Confederation, is situated at a point 1,788 feet above the sea level, in Lat. 46° 57' N., and Long. 7° 29' E. The Aar, a long, narrow river, rises in the Swiss Alps and flows into the Rhine near Basel. Important projects into the Aar from its left bank. In the Middle Ages Bern was a small town, containing 50,000 inhabitants; in 1764, 3,681; in 1850, 7,585; in 1900, 64,064. This last number includes 60,622 Germans, 3,087 French, 902 Italians, 782 of mixed Romance blood.
BERNE

divided as to religion, there are 57,948 Protestants, 6,278 Catholics, 668 Jews, and 481 persons belonging to other creeds. As capital of the Swiss Confederation, Berne is the seat of the national, as well as of the cantonal government, and the official residence of all representatives of foreign Powers. Being the point of departure of several important roads and lines of railway, Berne is visited annually by some 200,000 tourists and is the headquarters of a number of international unions and associations, such as the International Postal Union; the International Telegraph Union; the International Patent Office; the International Express Union; the International Publishers' Congress; the International Peace Society; the Blue Cross Society. It is the residence of a "Christian-Catholic" (Old-Catholic) bishop, and a Catholic parish priest, the centre of a large trade in agricultural produce and of considerable manufactures (chiefly spun silk, machinery, and scientific and musical instruments). It is one of the best built cities in Switzerland, having broad streets and large squares, while it has preserved, more than most of the larger Swiss cities, the old national characteristics in its municipal architecture. There are six bridges across the Aar, of which the two most important are the iron Kirchenfeldbrücke, 217 yards long, built in 1882–83, and the Komnäusbrücke, 388 yards long, and 157 feet wide. The River Aar, built in 1866, contains 7 churches and several chapels. The Catholic church of the Holy Trinity, built in 1896–1900, with a tower 147 feet high, is in the style of the early Christian basilica. The church of Sts. Peter and Paul, originally Catholic, was turned over to the Old Catholics in 1874. The most important of the secular buildings are the Rathaus of the Canton, built 1400–16; the old and new Federal Buildings; the Parliament Building (Parlamentsgebäude), erected 1880–1883; and the new University Buildings (1900–03).

The University of the Canton of Berne was founded in 1834 by the reorganization of the academy already in existence; it has a Protestant theological faculty, an Old Catholic theological faculty, and faculties of philosophy, law, medicine, and veterinary medicine; its yearly expenses are 880,000 francs ($176,000), and the endowment amounts to over a million francs ($200,000). Connected with the university are an observatory, a botanical garden, and numerous institutes; the University Library, founded in 1805, united with the City Library, the joint collection amounting to some 200,000 volumes, including many valuable manuscripts. Besides these there are a public and a private gymnasm, a secondary school for boys, a public and a private secondary school for girls, a normal school (at Muristaladen), an industrial art school, which is combined with the cantonal industrial art museum, students' workshops, and schools for mechanics, art, and music. Among the numerous learned societies established at Berne are the Swiss Society for the Natural Sciences, founded in 1815, and the Historical Research Society of Switzerland, founded in 1840; the Cantonal Hospital contains 360 beds and has an endowment of over eight million francs ($1,600,000); it was founded in 1584, and since 1884 has been situated on the Kreuzmatte in Holligen. Other hospitals are: a hospital for infectious diseases, founded in 1284, and containing 128 beds; a hospital for women, with maternity department, 1781; the city Burggerspital, founded in 1292, and having an endowment of 7 million francs ($1,400,000); the city Zieglersspital, founded in 1887, and having an endowment of some 3 million francs ($600,000); the Jennersspital for Children; the Cantonal Insane Asylum; a town orphan asylum for girls and boys; Magdalene asylum, and numerous private institutions. Among the Catholic societies and associations are: the Catholic Women's Union (Gesellenverein), founded in 1888; the Association of St. Vincent de Paul for aiding the poor, 1888; Women's Society for the Encouragement of Religious Life and Aid of the Poor, 1875; Congregation of the Children of Mary, for young girls, 1891; the parochial Cecilia Association for the protection of Catholic interests, founded in 1872, reorganized in 1899 as the Catholic Association of the City of Berne, for the protection of Catholic interests, and united with the social union. Bernia, founded in 1887.

Huron—The territory remains discovered show that the territory surrounding Berne was occupied in prehistoric times. After the Romans had been driven out, the region was occupied by the Alemani and Burgundians; in a.D. 534 it belonged to the Franks, in 888 it formed part of the second Burgundian empire, together with which it was absorbed into the Holy Roman Empire in 1032. The Dukes of Zähringen received the territory as a fief from the empire, and the last duke of this line, Berthold V, founded the city of Berne in 1191. At his death (1218) it was seized by the empire. With but few interruptions the city was able to preserve its independence during its long and frequent wars with the Counts of Kyburg, the Emperor Rudolph of Hapsburg, the Burgundian ruler, Charles the Bold, and so on. In 1421 the city found it necessary to pass a municipal ordinance to increase the size of its territory; in 1415 it conquered Aargau, and Vaud was annexed in 1536. The Disputation of Berne, held in January, 1538, through the efforts of Berthold Hailer, Valerius Anselm, Frans Kolb, and other friends of Zwingli, resulted in the adoption of the Reformation by the city and the increase of the possessions of the State by the confiscation of church property; the land thus acquired amounted to 186 square miles. During the Thirty Years' War (1618–1722) Berne suppressed all forms of Catholic life; in this it followed the example of, and acted in concert with, Zurich, which, with Berne, occupied the most prominent position in the Confederation. The extreme oligarchical rule of the few patrician families caused a rebellion of the peasants in 1653, and the conspiracy of Samuel Henzi in 1749, both of which uprisings were suppressed with much bloodshed, and the power of the Government became more absolute. It was not until the French Revolution that the Jura (1798) gave Berne the greater part of the suppressed Bishopric of Basle and the cities of Biel and Neuenstadt. The oligarchical government, which was re-established, was obliged to abdicate at the outbreak of the Revolution of July, and a new Constitution was adopted (21 July, 1831) that granted democratic representation. This Constitution was amended in a radical direction in 1848 by the adoption of direct voting without property qualification; in 1886 a new Constitution was accepted which granted initiative and referendum to the people.

It was not until 1798 that the Catholics, in virtue of section 6 of the Constitution of the Helvetian Republic, were able to re-establish their church organisation. In 1799 the Franciscan Father Giraud became the first public parochial priest appointed by the government to the Bishop of Lausanne; in 1804 he retired from Berne to become a teacher at Freiburg and Lucerne. Relations with the cantonal government were fairly good during the papacy of his numerous successors, yet the Catholic community is not without private antagonism recognized by the authorities, although the Constitution of 1848 guar-
ceived freedom of public worship. The Catholic community made use of the French Protestant church until Father Baud (1532–67) built a Catholic church of his own in 1564, and later the old part of the parish was included in the Diocese of Basle. The Catholics refused to recognize the deposition of Bishop Lachat of Basle and rejected the laws of 1873–74, which were unfavourable to the Church; these included the laws concerning parish elections, the right of the church to review the authorities, and civil marriage. In the consequent religious struggle (Kulturkampf) they were obliged to give up their church and all church-endowments to the Old Catholics, who were favoured in every way by the authorities, as was shown by the erection of an Old Catholic theological faculty in 1874, etc. It was not until the decade beginning with 1880 that, during the pastorate of Father Jacob Stammier, a truce was established between Church and State. Father Stammier built a new church, 1896–1900, and was raised to the See of Basle-Lugano in 1906.

The chronicles of Valerius Anselm (d. 1540) and other medieval writers have been edited (1884–91) by the Historici of the Cantone of Bern. See also Fontes rerum Bernensium (a collection of documents earlier than the year 1500) by Maurice Conard, Memoriales de Berna (Bern, 1897); Fischer, Geschichte der Disputation and Reformation in Bern (Bern, 1898); von Roos, Bernische Geschichte der Bürgerwesen und Bürgerrechte (Bern, 1801); Bem, Bern in den XIII–XIX. Jahrhundert (Bern, 1894); Anton, Die Stadt Bern (Bern, 1890); von Möhlin, Bernische Geschichte 1191–1911 (a pamphlet—Bern, 1891); Gruber, Die Verfassung des alten in 1161–1789 (Bern, 1891); by the Geschicht des Armenkostum in Bern (1904); Stammier, Die St. Antoniuskirche in Bern in Katholische Schwesternblätter (1883); idem, Geschichte der Römischkatholischen Gemeinde in Bern (Boiethurn, 1901); Dauguet, Le Père Girard et son temps (Paris, 1895); Frölicher, Die Berner Gesellschaft im pamphlet issued at the opening of the new high-school at Bern (Bern, 1893); Annual Reports of the Statistical Bureau of Bern.

GREGOR REINHOLD.

BERNE, ABBEY OF. See HEERWILK.

BERNI, FRANCESCO, an Italian comic poet, b. at Lamprocorcio (Florence) 1497 or 1498; d. at Florence, 26 May, 1535. The son of noble but impoverished parents, he spent his early years in the Tuscan capital fighting want. At twenty better luck awaited him in Rome, where Cardinal Bibbiena, his relative and by his beauty and merit, his friend, brought him to the court of the Emperor. There Berni met with success and became a favourite of the Emperor. He was made a poet laureate by Pope Alexander VI, and in 1514 he was made the Pope's personal poet. He was a man of great learning, and his work was highly valued by the emperors. Berni's most extensive work, the refashioning of Matteo Maria Boiardo's chivalric poem, "L'Orlando innamorato", was published at Milan seven years after his death and again at Venice, 1545. Leaving the original plot and detailed ddenouement entirely unaltered, he has done away with the chivalric atmosphere, with a smooth diction, and colour with many a quip and prank what he thought offensive on account of its ruggedness of form and dullness of style. Thus he unwittingly made a parody of a creation strong and noble in its native simplicity. Undoubtedly Berni's fame is more deservedly due to his "Rime", embracing "Sonetti", "Sonetessi", and "Capitoli", whereas the Bernesque manner found its inception in the "Romanesque", as well as highest achievement, and universal. Petrarchists were pitiably flouted. In spite of numberless imitators, including such men as Benedetto Varchi, Ercole Bentivoglio, Giovanni Mauro, Matteo Franzesi, and Ludovico Dolce, Berni's easy flowing tercets, fair courtly authority, and civil marriage. In the consequent religious struggle (Kulturkampf) they were obliged to give up their church and all church-endowments to the Old Catholics, who were favoured in every way by the authorities, as was shown by the erection of an Old Catholic theological faculty in 1874, etc. It was not until the decade beginning with 1880 that, during the pastorate of Father Jacob Stammier, a truce was established between Church and State. Father Stammier built a new church, 1896–1900, and was raised to the See of Basle-Lugano in 1906.

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GREGOR REINHOLD.

BERNIER, ETIENNE-ALXANDRE, French Bishop, b. at Dson (Mayenne), 31 October, 1702; d. at Paris, 1 October, 1806. He was a man of universal erudition, who, in the higher seminary and in the University of Angers, then pastor of St. Land's parish, in that city. During the Revolution he refused to take the Civil Oath, and succeeded by his eloquence in arousing the peasants of Anjou and Vendée into insurrection. He then became one of the most important leaders of the whole movement by his personal influence both with the chiefs and on the different military councils. He was called "L'Aptre de la Vendée". As to what was his real conduct during this insurrection, towards the end of it especially, its various historians do not agree. At any rate, after the 18th Brumaire, Bernier played the part of negotiator between the First Consul and the insurgents. When Bonaparte had resolved, in spite of all difficulties and opposition, to unite the French nation and the Catholic Church, he chose the Abbé Bernier to represent the French Government in the preparatory negotiations. This choice was a happy one, on the part of the First Consul, for, despite how widely historians differ over the career of Bernier's character, none of them denies him a deep and subtle intelligence, an unerring and resourceful activity, and a seductive influence—all qualities which made him a clever politician.

He soon as Mgr. Spina and Caselli, the pope's envoys, arrived at Paris, in November, 1800, Bernier entered into relations with them, and, at once began, with Mgr. Spina, the preparatory negotiations on the important points which were to be discussed, namely, the resignation of the bishops, the reduction of the number of dioceses, the alienation of ecclesiastical properties, nomination to the bishoprics, and the taking of the oath of fidelity to the constitution. They successively presented four projects of reduction, followed by another project drawn up by Napoleon himself. Difficulties arose, necessitating the presence in Paris of the Papal Secretary of State, Consalvi, in June, 1801. The Concordat was to be signed on 13 July, and Bernier had been appointed by decree of the preceding day (Mesidor 3, IX) as one of the three representatives of the French Government, to conclude the Concordat and sign it. In the meantime, the project agreed upon had been changed by Bonaparte; letters were exchanged between Consalvi and Bernier; Consalvi refused to sign the new project; negotiations continued until the 16th of July, when an agreement was reached and the Concordat signed at 2 o'clock in the morning. (See CONCORDAT.) In 1802 Bernier was named Bishop of Orleans, by Bonaparte.
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D'HASSONVILLE, L'Église romaine et le premier empire (1868); CHÉSTIÈNEAU-JOLY, Histoire de la Vendée militaire; L'Église de la Vendée (Paris, 1869); COYAT, R. M., Bernini, vie d'œuvre d'Orléans (1861); MATHIEU, Le Concordat de 1801 (Paris, 1903); SEVÈREST, L'Histoire, le texte, et le destin du concordat de 1801 (2nd ed., Paris, 1903); CONVAL, Mémoires (1864); THEINER, Documents inédits relatifs aux affaires de l'Église de France, 1700-1800 (1867); IDEM, Histoire contemporaine de la Révolution Française (Paris, 1875); BOUYLJ DE LA MURERIE, Documents sur la négociation du Concordat et ses rapports avec les autres rapports de la France auprès le J. Singe (Paris, 1891-97); L'Insa: La diplomatie pontificale au XIXe siècle, le concordat entre VII et le Premier concile 1809-1808 (French tr., Paris, 1903).

G. M. SAUVAGE.

BERMINI, DOMENICO, son of the famous artist Giovanni Lorenzo Bernini, lived in the early part of the eighteenth century. He became a prelate and canon of Santa Maria Maggiore in Rome. He devoted himself to the study of ecclesiastical history and wrote an extensive history of the heresies, "Istorie di tutte l'heresie," 4 vols. fol. (Rome, 1705-17); also, "Memorie istoriche di ciò che hanno operato i sommi pontefici nelle guerre contra i Turchi," 2 vols. (Rome, 1695); "Il tribunale della S. Ruota Romana" (Roma, 1717).

Acta Bruditorum (Leipzig, 1708), 464; RUTHER, Nomenclator, II.

G. M. SAUVAGE.

BERMINI, GIOVANNI LORENZO, one of the most vigorous and fertile of Italian architects and sculptors, b. at Naples in 1598; d. at Rome in 1680. Bernini in his art is the most industrious of Roman artists, and his work tends largely to the baroque. In addition to his abilities as sculptor and architect he possessed those of a painter and even of a poet. His father, a painter and sculptor of moderate skill, gave him his first lessons in art. In 1608 the father was called to Rome and took Lorenzo with him. It is said that the boy even in his eighth year had carved a beautiful little head of a child; in his fifteenth year he produced the "David with the Sling" which is now in the Villa Borghese. Paul V employed him, and under the five following popes he rose to great fame and importance. He was the favourite of Urban VIII (Barberini). In 1629 he became the architect of St. Peter's and superintendent of Public Works in Rome. He ruled in art as a second Michaelangelo, although his style bore little resemblance to that of the latter. Mazarin tried in 1644 to persuade him to come to Paris, but he did not visit the city until 1664. He had, however, a visitation from Louis XIV. A son named Paul and a numerous suite accompanied him to Paris and Versailles. Jealousy, however, prevented the carrying out of his plans for the Louvre, nor was he able to push his ideas of the Fontainebleau. His pupils, Mathias Rossi, was also forced, not long after the master's departure, to leave the city. The king, however, treated Bernini with great honour during his stay and rewarded him munificently. Bernini made a bust and an equestrian statue of Louis XIV which were in a style entirely different to the taste of that monarch. Queen Christina of Sweden visited Bernini during her stay in Rome; and on an order of King Philip IV he made a huge crucifix for the royal mortuary chapel. He also carved busts of Charles I of England and his wife Henrietta. Bernini triumphed over all his detractors and became in the end as rich as he was famous.

It is not necessary to speak here of his writings and of his comedies in verse. Nor need mention be made of his criticism of Raphael's work, the "tutti" to which he devoted a hundred canvases. He owes his fame to his architectural work, for which he had in Rome great and inspiring examples. He never lacked imagination, inventive power, or courage in undertaking a task. He did not copy the simplicity of the antique and often detested the classical formulas. His idea in the hope of excelling them (chi non esso sano solito dalla regola, non la passa mai), the art of this period in aiming at outward effect lost all moderation and went to too great an extreme. In completing the church of St. Peter Bernini was naturally obliged to exert all his powers. As the seventh architect engaged in the work he gave the finishing touches to the Basilica. With a judgment he followed the plan of Maderna—"to increase the effect of the façade by means of flanking towers. He wished, however, to make the towers a more important feature than in Maderna's scheme, keeping them though in such proportion that in the distance they should appear some thirty metres below the dome. As one tower was well under way it fell down on account of the weakness of the foundation laid by Maderna. One of the most brilliant works of Bernini is the colonnade before St. Peter's. It proves the truth of the axiom he laid down: "An architect proves his skill by turning the defects of a site into advantages." The slope of the ground from the doorways of the basilia to the bridge over the Tiber suggested the scheme of laying out the great stairway of the colonnade. He designed a great and equally well-conceived terrace. The ground available being limited on two sides by neighbouring houses, Bernini avoided the danger of coming too close to the buildings by adopting the most beautiful elliptic form of approach, and the colonnade en clos, nevertheless, as large a ground-surface as the Colosseum.

The avenue thus formed is perhaps the most beautiful one in the world. When the piazza is approached from the distance a fine view is at first obtained of the dome; unfortunately the dome is more and more obscured, on nearer approach, by the portico and the façade of the church. Four rows of Tuscan columns, placed to right and left and having altogether the form of an ellipse, converge from the colonnade to the forecourt of the church. Between the middle rows of columns two carriage ways can pass. The slope of the ground without being sharp enough to produce fatigue causes the eye to look steadily upward. In the middle of the ellipse, which is 885x741 feet, stands the obelisk, 84 feet high, which was placed here in 1586 by Sixtus V. Back of the ellipse rises the terrace. Two galleries unite the ellipse with the portico, the height of which is best realized by comparing it with these galleries. Above everything he accepted a grand view; however, the pope gives the blessing from the balcony, the convergence of the lines in the arrangement of the piazza causes the space to appear much greater than it really is. The stairway (Scala Regia), which leads from the portico of the Basilica to the forecourt, offers a fine perspective. Limitation was here turned into source of beauty. Bernini had a large share in the erection of the stately Barberini palace at Rome. He built the beautiful Odescalchi palace, took part in adorning the Piazza Navona with the obelisk, and assigned the pleasing statues of the river-gods for the great fountain.

In speaking of Bernini's work as a sculptor it may be said that in this field the decadence of his art makes itself apparent. The skeleton representing Death on the tomb of Urban VIII, in the church of St. Peter, is placed in the midst of ideal and really beautiful figures. Weaker still, with the exception of the portrait, is the tomb of Alexander VII. "St. Theresa pierced by an Arrow" is exceedingly effective. The "Apollo and Daphne," are weak and sensuous. On the other hand, the equestrian statue of Constantine in St. Peter's suffers from its size, as the heroic proportions do not appear to be united with the necessary intrinsic worth. To-day the canopy (canopio) is the canonical form. This is the place of reference (1683) admired. Neither is approval now given t
Bernini, Giuseppe Maria, a Capuchin missionary and Orientalist, b. near Carignan in Piedmont; d. in Hindustan in 1753. For many years he was a missionary in the East Indies, and acquired a remarkable knowledge of the languages and dialects of India. In his travels through the country he made a special and careful study of the manners, customs, and religious beliefs and practices of the people. The results of his studies were collected in his work: "Morfie laconiche di alcuni usi, sacrifizi, ed idoli nel regno di Neipal, raccolte nel anno 1747." This work has never been published, but is preserved in manuscript in the library of the Propaganda at Rome, and in the museum of Cardinal Borgia. Bernini also wrote "Dialogues," in one of the Indian languages, also preserved in manuscript in the Propaganda; a translation of "Adhîatma Ramayana"; one of "Djana Sagara"; and a collection of historical studies under the title, "Mémoires historiques" (Verona). Bernini, François-Joachim-Pierre de, a French cardinal and statesman, b. 1715 at Saint-Marcel d'Arledge; d. at Rome, 1794. The Bernini family possessed many titles of nobility but was almost reduced to poverty. François, the youngest son, was destined for a clerical career and sent to St.-Sulpice. He left that institution at the age of nineteen to go into the world to retrieve the family fortune. The title of Abbé, by which he was known, meant in those days little more than the tonsure and the black gown; it certainly meant only that to some extent he was not averse to living on the funds of the word, but success was slow in coming. His noble birth gave him access to the chapters of Brioude and Lyons; his ready wit and courteous manners opened to him the mansions of the wealthy, and the French Academy in themagies of the French Academy of St. Peter's. In the niches of these columns are 162 statues made after designs by Bernini. In his work on the Bridge of Sant' Angelo he shows at least wonderful richness of design. He by no means failed in designs for tombs and portrait busts; for example, the bust of his daughter and that of Innocent X. He often spoiled the pure plastic effect of his work by two or three false conceptions. He held that the antique reposes of sculpture, which, it must be acknowledged, must be transformed into effective action at any cost. The naturalistic painting of the time drove the sculptors into this course. But in the plastic arts the reason for extreme action is often not clear, and it appears we were at the beginning of Bernini's work was often a failure. The style of sculpture which aims solely at outward effect is seen to best advantage when it is used in connexion with architecture. The statues designed by Bernini for the façade of St. Peter's and of the Lateran belong to this form of art. Action appears at its best in sculpture when used as decoration and on a small scale. The decorative architectural style is better suited, therefore, for relief work than for sculpture in the round.

G. Giesmann.

Bernini, Giuseppe Maria, a Capuchin missionary and Orientalist, b. near Carignan in Piedmont; d. in Hindustan in 1753. For many years he was a missionary in the East Indies, and acquired a remarkable knowledge of the languages and dialects of India. In his travels through the country he made a special and careful study of the manners, customs, and religious beliefs and practices of the people. The results of his studies were collected in his work: "Morfie laconiche di alcuni usi, sacrifici, ed idoli nel regno di Neipal, raccolte nel anno 1747." This work has never been published, but is preserved in manuscript in the library of the Propaganda at Rome, and in the museum of Cardinal Borgia. Bernini also wrote "Dialogues," in one of the Indian languages, also preserved in manuscript in the Propaganda; a translation of "Adhîatma Ramayana"; one of "Djana Sagara"; and a collection of historical studies under the title, "Mémoires historiques" (Verona). Bernini, François-Joachim-Pierre de, a French cardinal and statesman, b. 1715 at Saint-Marcel d'Arledge; d. at Rome, 1794. The Bernini family possessed many titles of nobility but was almost reduced to poverty. François, the youngest son, was destined for a clerical career and sent to St.-Sulpice. He left that institution at the age of nineteen to go into the world to retrieve the family fortune. The title of Abbé, by which he was known, meant in those days little more than the tonsure and the black gown; it certainly meant only that to some extent he was not averse to living on the funds of the word, but success was slow in coming. His noble birth gave him access to the chapters of Brioude and Lyons; his ready wit and courteous manners opened to him the mansions of the wealthy, and the French Academy in themagies of the French Academy of St. Peter's. In the niches of these columns are 162 statues made after designs by Bernini. In his work on the Bridge of Sant' Angelo he shows at least wonderful richness of design. He by no means failed in designs for tombs and portrait busts; for example, the bust of his daughter and that of Innocent X. He often spoiled the pure plastic effect of his work by two or three false conceptions. He held that the antique reposes of sculpture, which, it must be acknowledged, must be transformed into effective action at any cost. The naturalistic painting of the time drove the sculptors into this course. But in the plastic arts the reason for extreme action is often not clear, and it appears we were at the beginning of Bernini's work was often a failure. The style of sculpture which aims solely at outward effect is seen to best advantage when it is used in connexion with architecture. The statues designed by Bernini for the façade of St. Peter's and of the Lateran belong to this form of art. Action appears at its best in sculpture when used as decoration and on a small scale. The decorative architectural style is better suited, therefore, for relief work than for sculpture in the round.

Domenichi, Vita dei Pittori, Scultori e Architetti Napolitani (Naples, 1840); Korn, Kunsts geschichte (Einsiedeln, 1891); Jowett, Roma (Einsiedeln, 1878); Domke, Kunst und Kunstler (Leipzig, 1879).

Bernini, Giuseppe Maria, a Capuchin missionary and Orientalist, b. near Carignan in Piedmont; d. in Hindustan in 1753. For many years he was a missionary in the East Indies, and acquired a remarkable knowledge of the languages and dialects of India. In his travels through the country he made a special and careful study of the manners, customs, and religious beliefs and practices of the people. The results of his studies were collected in his work: "Morfie laconiche di alcuni usi, sacrifizi, ed idoli nel regno di Neipal, raccolte nel anno 1747." This work has never been published, but is preserved in manuscript in the library of the Propaganda at Rome, and in the museum of Cardinal Borgia. Bernini also wrote "Dialogues," in one of the Indian languages, also preserved in manuscript in the Propaganda; a translation of "Adhîatma Ramayana"; one of "Djana Sagara"; and a collection of historical studies under the title, "Mémoires historiques" (Verona). Bernini's influence in Rome was considerable. It was felt in the conclave of 1769, which elected Ganganelli, and in that of 1774, which elected Braschi. In the suppression of the Jesuits by Clement XIV, Bernini is far from deserving all the blame that is put on him. It is well known that he personally regretted the measure, and that as ambassador he tried to avert it by assisting the wavering pope in securing the delays for which he had asked. But the pressure exercised by the Bourbons of Spain, Naples, and France, and the passive attitude and tacit consent of Austria brought the question to an abrupt termination. When the French Revolution broke out, Bernini held, in the national church of St. Louis des Francais, a solemn funeral for the martyred Louis XVI; he also placed his palace at the disposal of the princesses of France who had sought refuge
In Rome, and finally resigned his poet rather than take the constitutional oath. The last three years of his life he spent in Rome in comparative poverty, devoting himself to the French exiles and fully justifying the epithet, "Protector of the Church of France," bestowed upon him by Pius Pope VI. The French colony in Rome erected a magnificent mausoleum in his honour, and the church of St. Louis received his remains.

Bernini's life has too long received but scant appreciation because of the levity of his youth, which he was the first to regret and called the delicta juvenissima. The publication of his "Mémoires" in 1878 has put a new construction on many things and given us a truer and better opinion of him. Although the first part of his life cannot be defended, still, from the time of his ordination at Venice and Soissons, the courtier took a higher view of the sanctity of the priestly character, and was no discredit to it. Bernis was a writer of no mean talent. His "Poesies" show a bright imagination and a facile pen; his "Lettres" are not inferior to Voltaire's; and the poem "Religion vengee," though lacking the calm beauty of Racine's similar production, still has inspiring passages. Didot published Berninis's "Guerres melées en prose et en vers" (Paris, 1797), and with his "Monodies" (1788).

Encyclopédie des gens du monde (Paris, 1834); MASSON, Mémoires et lettres de François-Joseph, Cardinal de Bernis (Paris, 1838); TALMAGE, "The Life of Cardinal de Bernis" (Paris, 1838); DE LA ROCHEFELLE, "Des questions historiques et théologiques," vol. i. (Paris, 1839); THIOLLY, "Vie historique de Clément XIV" (Paris, 1852); DARMAND, "L'épiscopat national de St. Louis des Français" (Rome, 1894).

J. F. SOLLIER.

BERNO (ABBOT OF REICHENAU), famous as orator, poet, philosopher, and musician, born (date unknown) near Troits, near Ratisbon, and in 1064 became Abbot of Reichena in 1068. Educated in the school of St. Gall, Berno visited Rome with the Emperor Henry II, and upon his return introduced many reforms in the liturgical music of his native land. Among his books are the "Tonearium," "De variis psalmorum atque cantuum modulatone," and "De consona ponorum diversitate," all of which are contained in Migne's "Patrology" and in Gerbert's "Scriptores." Another work attributed to him, but less known, is entitled "De instrumentis musicalibus.

Living and writing at a time when the traditions of Rome and St. Gall were still fresh, Berno has left, in his works on music, a fruitful source of information to those who are interested in accented periods in which the Gregorian melodies were originally sung. Berno's testimony, with that of other early writers, supports the view of those who hold that the Gregorian melodies consist of long and short note-values, as against the theory that all notes in the chant are of equal length.

WAGNER, "Neuemerkungen" (Freiburg, 1906); BONVY, "On Gregorian Rhythm" (New York, 1906); VOZI DE ST. GALL (Freiburg, Switzerland, 1906).

JOSEPH OTTEN.

BERNO (APOSTLE OF THE OBERTRITEN), in the latter half of the twelfth century. The Obertrites were one of the Slav tribes known under the common name of Wends, and dwelt along the Baltic in Mecklenburg. Three bishopships had been erected in their country and early intervened upon him by Pius Pope IX. The Obertrite Prince Niklot, the fierce enemy both of the Germans and of the Christian religion, had not yet submitted to German ascendency and was the greatest obstacle to the conversion of the people. Berno was even obliged in 1158 to transfer his episcopal see from Mecklenburg to Schwerin, whither German colonists had already penetrated. From Schwerin as a centre, the zealous and intrepid missionary bishop began his work of preaching, destroying idols, baptizing, and building churches, and penetrated as far as Demmin in thither Pomorania. Here, in 1163, he converted the powerful Prince Pribislau, son of Niklot, who, however, fell away again the very next year, made war upon the Germans, and attacked, and nearly killed the bishop at the altar. In the end he had to acknowledge the German supremacy and remained henceforth loyal to the Christian religion.

In 1168 Berno undertook a missionary expedition to the island of Rügen and destroyed the temple and the great idol (1169). Through patient endurance and patience he won over to the Christian religion. In the year 1171 he consecrated the Cathedrals of Schwerin, where in 1177, he held the first synod. The greatest service which this apostolic man rendered to the people was the introduction of his religious brethren, the Cistercian monks. The monastery of Doberan, which through the bishop's efforts was founded by Pribislau in 1171, soon became a centre from which radiated Christian influence and wisdom. The monks were brought from his own monastery of Amelungsborn. Two years later Dargun was founded and entrusted to Danish monks. This monastery, however, did not flourish until the Danish monks were replaced by monks from Doberan. During the schism caused by Frederick Barbarossa, Berno, like all the Cistercians, never wavered in his loyalty to the legitimate pope, though his metropolitan, the Archbishop of Bremen, had joined the cause of the antipope. When at last Frederick made his peace with Alexander III, Berno was enabled to make a journey to Rome (1178) to pay his homage to the pope, who confirmed the erection of his diocese. During the Lent of the following year he took part in the General Council of the Lateran. During his absence in Rome, the Wends were attacked by the Danes, but the monastery of Doberan had been destroyed and its seventy-eight inmates massacred. When peace was re-established Doberan was rebuilt and again peopled by monks from Amelungsborn in 1186. Berno died in 1191 (1197) having laboured as bishop in Mecklenburg for over thirty years.


B..goldner.

BERNOLD OF CONSTANCE, historian and theologian, b. in Swabia about 1054; d. at Schaffhausen, 16 September, 1100. He entered the school of Constance under the renowned Bernard of Constance, and made his profession in the proconsul (11,05) at the great Synod of Rome, in 1079, at which Berengarius retracted his errors. Remaining in Italy till 1084 he returned to Constance for the episcopal consecration of Gebhard, whose action in enforcing the reform decrees of Gregory II he later on defended. In the same year he was consecrated auxiliary bishop, and in 1086 he went with Bishop Gehard as counsellor to King Herman, to
Bernward, Saint, thirteenth Bishop of Hildesheim, Germany, b. about the middle of the tenth century; d. 20 November, 1022. He claimed descent from a noble Saxon family, which counted among its members men of distinction in Church and State. His grandfather was Athelbero, Count Palatine of Saxony. Having lost his parents at an early age, he came under the care of his uncle Volkmar, Bishop of Utrecht, who entrusted his education to Thangmar, the pious and learned director of the cathedral school at Heidelberg. Under this master, Bernward made rapid progress in Christian piety as well as in the sciences and in the liberal and even mechanical arts. He became very proficient in mathematics, painting, architecture, and particularly in the manufacture of ecclesiastical vessels and ornaments of silver and gold. He completed his studies at Mainz, where he was ordained priest by Archbishop Willigis, Chancellor of the Empire (975–1011). He declined a valuable preferment in the diocese of his uncle, Bishop Volkmar, and chose to remain with his grandfather, Athelbero, to comfort him in his old age. Upon the death of the latter, in 987, he became chaplain at the imperial court, and was shortly afterwards appointed by the Empress-Regent Theophano, tutor to her son Otto III, then six years of age. The youthful emperor is known to have been a learned and religious prince, for which he was indebted in no small degree to his instructor. Bernward remained at court until 993, when he was elected Bishop of Hildesheim. His long episcopate of nearly thirty years was prolific of great results for the Diocese of Hildesheim. Thangmar, his former tutor, who subsequently became his biographer, describes in eloquent terms, how the saint, after performing his episcopal functions in the cathedral, was wont to visit the various workshops connected with the cathedral school, and, with his own hands manufactured gold and silver vessels for the enrichment of the altars. Under his direction arose numerous churches and other edifices, including even fortifications for the defence of his episcopal city against the invasions of the pagan Normans. As evidences of his skill in the practice of the mechanical arts there are still preserved in Hildesheim a cross of rich and exquisite workmanship, known as the "Bernward Cross", the famous Bernward column, with winding reliefs representing scenes from the life of Christ.

The Bernward Cross

The Bernward Cross is a bronze door of the Cathedral of Hildesheim, showing Scriptural scenes, and two candlesticks symbolic of Christ, the light of the world. A monument of his zeal and skill is St. Michael’s abbey-church at Hildesheim—not Protestant—one of the most magnificent basilicas in Germany. His knowledge and practice of the arts were wholly employed in the service of the Church. A man of extraordinary piety, he was much given to prayer and the practice of mortification. Shortly before his death in 1022 he had himself invested with the Benedictine habit. He was canonized by Pope Celestine III in 1193. His feast occurs on 20 November.

Stimmen aus Maria Loach (1866), XXVIII; Grösser, Papst Gregor VII, XXXIII, LV; Korn, Allgemeine Kunst-Geschichte, XIII.

J. A. Birkheuerer.

Berosa (later, Berroia, Berio, and Berba), a titular see of Macedon, at the foot of Mount Berinos, now Dura; it still preserves its ancient name, pronounced Veria by the Greeks (Turkish Kara-Feria, Slav, Ber). The Romans captured it after the battle of Pydna (168 B.C.) and from 49 to 48 Pompey took up his winter quarters there (Plutarch, Pomp. 94). In its Jewish synagogue St. Paul preached successfully (Acts, xvii, 10, 13); on withdrawing he left at Berosa his disciples Silas and Timothy. Oneimus, formerly Philemon’s slave, was its first bishop according to the Apostolic Constitutions (VII 46). At the time of the last partition
of the empire, it was allotted to Macedonia Prima (Hierocles, Synecdemos, 638), and its see made suffragan to Thessalonica. Amongst its bishops, Gerontius was present at Sardica in 344, Luke at the Latrocinium of Ephesus in 449, Timothy at the Council of Constantinople in 553, and the Patriarch Manuel at the Eighth Ecumenical Council in 869. Under Andronicus II (1238-1332) Bercea was made a metropolis. The actual Greek metropolitan add the title of Naousea, a neighbouring city. It has now about 10,000 inhabitants.

Bercea, the name of a town in Thracia a Borea, or Augusta Trajana (Hierocles, 635), whither Pope Liberius (355-368) was exiled (Sozomen, IV, 11). It is called Berecsea, or Berea, in episcopal lists (Georgius Cyprius, 53; Parthey, Notit. episc. VI, 57; VII, 53; VIII, 57). Its Turkish name was Eski-Zagora, for which the present Bulgarian substitute is Stara-Zagora. For its episcopal list see Lequien, I, 1165-68; Game, 427. Berea is also an ancient name of Aleppo.

L. PETTIT.

Beroea (Bàurwdr or Bàuvwdr), the name of a native historian of Babylonia and a priest of the great god Bel (Bel-Marduk). He flourished during and after the lifetime of Alexander the Great, although the exact dates of his birth and death are unknown. He is certain, however, that he lived in the days of Alexander (356-323 b. c.) and continued to live at least as late as Antiochus I Soter (280-261 b. c.), to whom he dedicated his famous history of Babylonia. The meaning of his name is uncertain, notwithstanding the fanciful etymology of Scaliger and others who claim it is composed of Bar and Hosea, "Son of Hosea." Concerning his personality very little is known with certainty. According to Vitruvius and Pliny (whose testimony, taken as a whole, is to be accepted with caution), Berosus was profoundly versed in the science of astronomy and astrology; that much is certain. Leaving Babylonia, he settled for awhile in Greece, on the island of Cos, where he opened a school of astronomy and astrology. From there he passed to Athens where his wonderful learning and remarkable astronomical predictions brought fame to him and plausibility to all that was erected in his honour in the public gymnasium. Vitruvius attributes to him the invention of the semi-circular sundial. Justin Martyr, undoubtedly through a misunderstanding, affirms that the Babylonian Sibyl who gave oracles of the future, with a gilt tongue was erected in his honour in the public gymnasium. Berosus wrote a history of Babylonia, probably under title of "Babylonica", though it is referred to under the title of "Chaldaica" by Josephus and Cassiodorus. The work was divided into three books, or parts, of which the first dealt with human history from the beginning of the world to the Flood, the second from the Flood to Nabonassar (747 b. c.), and the third from Nabonassar to Alexander. It was divided into three parts, and even as far down as the reign of his patron Antiochus. The materials of this history, written in Greek, he professes to have derived from ancient Babylonian chronicles and inscriptions preserved in the temple of Bel in Babylonia, and there is every reason to believe in the truth of his assertion, as most of his statements, notably the manifold and unconscious phantasmagoria which his work underwent at the hands of later Greek and Roman writers, show a remarkable agreement with the cuneiform records and inscriptions found in the libraries and temples of Babylonia and Assyria. Unfortunately, however, by far the greater part of this priceless work has perished. What has come down to us is in the form of fragments preserved principally by late Greek historians, notably as the Alexander Polyhistor, Abydenus, and Apollodorus, whose writings are quoted by Josephus, Nicholas of Damascus, Julius Africanus, Eusebius, Syncellus, and a few others. So it is apparent that the views put forth by Berosus cannot be valued about manner. In places his statements have been so garbled as to seem absurd, and yet, fragmentary as his work is, it is of great importance.

Of the origin of the gods and of the world, according to the cosmology and mythology of the Babylonians, Berosus has the following account, preserved by Damascus, which shows a remarkable agreement with the Babylonian Creation epic discovered recently and masterly discussed and studied by Smith, Delitzsch, Jensen, Zimmer, Jaubert, King, Dhomme, and others. "Among the barbarians, the Babylonians seem to pass over the first of all principles in silence, imagining two to begin with, Tavthe (Tiamat, the Hebrew Tehom) and Apasom (Apa), making Apasom, the mother of the gods, the "mother of the gods." Thus of their union, as they said, was an only son, Mummu (Mummu), who seems to me to stand for the visible world, offspring of the first two principles, from whom are subsequently produced another generation, Dache and Daehos (should be Lachmu and Lachmos=Labamu and Luhmu). A third follows from the same parents, Kissare (Kishar) and Asoros (Anhar), of whom three gods are born: Anos (Anu), Illinois (Illim?-Bel) and Eas (Ea); finally the son of Dache and Daehos (Bel-Marduk), called by them the 'demuirge!'" (Damascius, De primis principiis, ed. Kopp, 125, p. 184).

Berosus's account of the creation of the world and of mankind, as preserved to us by Syncellus who copied it from Alexander Polyhistor, runs as follows: "There was a time when all was darkness and water, and from the midst thereof issued spontaneously monstrous animals and the most peculiar figures: men with two wings, and others with four, with two or with three heads; men with one body, and with the two sexes together; men with goats' legs and goats' horns, or with horses' hoofs; others with the hinder parts of a horse and the foreparts of a man, like the hippocentaur. There were, besides, human-headed bulls, dogs with four bodies and fishes' tails, horses with dogs' heads, animals with the head and body of a horse and the tail of a fish, other quadrupeds in which all sorts of animal shapes were confused together, fishes, reptiles, serpents, and every kind of marvellous monster presenting the greatest variety in their shapes, representations of which may be seen in the paintings of the temple of Belos. A woman named Omooros (Om-Uruk, the mother of Uruk) presided over this creation; in the Chaldaic language she bears the name of the water, the Greek 'the sea', and she is also identified with the moon.

"Things being in this condition, Belos (Bel-Marduk) came upon the scene and cut the woman in half; of the lower part of her body he made the earth, and at the top of the Earth the heavens were fashioned, the sun and the moon, and all the other stars that were in her disappeared. This is a figurative way of explaining the production of the universe and of animated beings from humud matter. Belos then cut off his own head, and the other gods having kneaded the blood flowing from it with the earth, formed men and women, with reason and understanding, and made participants of divine thought."
"Thus it was that Belos, interpreted by the Greeks as signifying Zeus, having divided the darkness; separated the heavens from the earth; and sent light upon the world; and all animated beings who were not able to endure the action of light perished, Belos seeing that the earth was a desert, though fertile, commanded one of the gods to cut off his head, and him away from among created beings. So this account shows a remarkable agreement with the tablet the Gil-gamesh epic and a striking similarity to the parallel narrative of Genesis, is of great importance, and has come to us through Alexander Polyhistor; a short extract is also given by Abydenus. After referring to the ten antediluvian kings (the of the ten antediluvian patriarchs of Genesis) Belos proceeds as follows: "Obartes (Ubartatutu) being dead, his son, Xisuthros, reigned eighteen sars (64,800 years). It was in the time that the great Deluge came to pass, the history of which is related in the following manner in the sacred documents: Cronus (Es) appeared to him in his sleep and announced to him that on the 15th of the month of Daisios (the Assyrian) year 7476, a flood would destroy all mankind. Xisuthros obeyed, and built a ship five stadia long and two broad; he gathered in all that had been commanded him, and took on board his wife, his children, and his intimate friends. The Deluge coming upon them, and soon subsiding, Xisuthros loosed some birds, who, having found neither food or place of rest, returned to the vessel. Some days later, Xisuthros again gave them the command to pass on; and as soon as the ship, their feet soaked with mud. At last, being loosed for a third time, the birds returned no more. Then Xisuthros understood that the earth was bare; he made an opening in the roof of the ship and found that it had gone aground upon a mountain. Then he came down with his wife, his daughter and his pilot, worshipped the Earth, raised an altar and sacrificed thereon to the gods; at this moment he disappeared with those who bore him company.

"Notwithstanding, those who remained in the ship, not seeing Xisuthros return, also descended to the ground and began to look for him, calling him by name. They never saw Xisuthros again, but a voice from heaven made itself heard, bidding them be patient with the gods, and ordered them to dig up the writings buried at Sippara, in order to transmit them to men. It added that the country where they then were was Armenia. After hearing the voice they sacrificed to the gods, and returned on foot to Babylonia. A portion of Xisuthros' ship, which finally went aground in Armenia, is still found in the Gordyean Mountains in Armenia, and pilgrims bring away asphaltum from there in the belief that they use it against witchcraft. As to the companions of Xisuthros, they arrived in Babylon, dug up the writings buried at Sippara, founded a number of cities, built temples, and restored Babylon".

The chronology of the chronology of Babylonia, according to Berosus, was as follows: The first period, reaching from the Creation to the Flood, is said to have included ten reigns of 432,000 years. Some of these names of these antediluvian kings have been found also in the cuneiform inscriptions. The second period includes eighteen antediluvian kings, 34,080 years, which bring us down to about 2500 B.C. The third period includes eight Median kings who, towards 2500 B.C. must have invaded Babylonia. These are followed by eleven other monarchs, the record of the duration of whose reigns is lost. The fifth period includes forty-nine Chaldean kings and 458 years. The end of this period brings us down to about 2000 B.C. The sixth period includes nine Arabian kings with 245 years. This so-called Arabian dynasty is identical with the so-called Semitic dynasty, to which Hammurabi belonged. The seventh period includes forty-five kings and 526 years. The succeeding periods of Berosus' chronology are lost, up to the period of Nabonassar whose era commenced 7476 B.C. The history of this period, which reaches the reign of Alexander the Great, is well known to us from the cuneiform inscriptions. The conclusions of the fragment have been made by Richter (Leipzig, 1856); MÜLLE, Fragmenta Historiica Graecorum (2 vols. Paris, 1865); COST., Ancient Fragmenta (London, 1862). The best and most exhaustive study on Berosus and his history is that of the late Catholic Assyriologist DE ERMONT; Essai de Comprendre le Fragment de Bérose (Paris, 1871). For the best text of Berosus see EBERHARD, SCHÖNER ed., with GUTHELM's comment. See also SMITH, Dictionary of Greek and Roman Biography and Mythology, a. v.; ROGERS, History of Babylonia and Assyria (New York, 1901). I, 286 sqq., 327 sqq.; BAUCHENEGE, L'Empire de Babylone et de Ninos (1886). I, 67 sqq.

GABRIEL OUSIANI.

Beroth (Berith), a city in Chanaan, one of the confederation of cities under the headship of Gabaaon (Gibeon), whose territory was invaded by the Israelites under Josue (Jos., ix.). Its inhabitants, together with those of three neighbouring cities, in order to save themselves from extermination, went to Josue in the disguise of travellers from afar and begged mercy; the Israelites entered into a league with them, but when the deception was discovered made them hewers of wood and drawers of water for themselves. Their city was afterwards assigned to the tribe of Benjamin (Jos., xviii., 25), but it seems to have remained Chanaanite till the monarchy, as it was only "reckoned" among the cities of Benjamin (II Kings, iv., 2). Later the Berothites fled to Gathaim (iv., 3), probably at the time Saul sought to slay the Gabaeonites (Gibeonites, II Kings, xxi., 2), with whom the Berothites seem to have been reckoned (Jos., ix., 3, 17). Two descendants of these Berothites slew Ishbosheth, the son of Saul, claimant to his throne and rival of David; they brought his head to David, who punished them with death (II Kings, iv.,). Probably revenge on Saul for his injury to their fathers was one of their motives, for blood feud was regarded as a duty. Naharai, armour-bearer of Joab, David's great general, was a Berothite (II Kings, vi., 14), and it was David's desire that of Beroth among the returned exiles (I Eiad., ii., 25; II Eiad., vii., 29), though these were more probably Israelites.

Beroth is usually identified with El-Bireh, a town of 800 inhabitants, about 9 miles north of Jerusalem, near which is an abundance of water (Beroth-
Berrettini, Pietro (called Pietro da Cortona), a distinguished Italian painter, architect, and writer, b. at Cortona, in Tuscany, 1 November, 1596; d. at Rome, 16 May, 1669. He studied first under his uncle, Filippo Berrettini, and then at Florence under Andrea Commodi. At the age of fifteen he left that city for Rome, and entered the studio of Baccio Ciarpi, a Florentine painter. There he applied himself to the study of the works of Raphael, Michelangelo, and Polidoro, to that of the antique sculptures and notably of the bas-reliefs of the column of Trajan. While still very young he attracted the attention of Cardinal Sacchetti, who became his protector, and for whom were painted the first two of his works, “The Battles of Alexander and Darius” and “The Rape of Europa.” Upon Pope Urban VIII gave him the order to decorate a chapel of the church of Santa Bibiana. Such was his success there that he received the commission to paint what proved to be his most celebrated work, the ceiling of the great hall of the Barberini Palace, representing, in allegory, the history of that family. He then designed some mosaics for the dome of St. Peter’s. After a trip through Lombardy and a sojourn at Venice, he went to Florence, where the Grand Duke Ferdinand II employed him to decorate the Pitti Palace. There he painted several important frescoes, but left without completing the series, angered by the actions of jealous rivals. The compositions included “Clemency of Alexander to the Family of Darius” “The Birth of the Deified Venus,” “The Continence of Cyrus,” and “The Firmness of Poseenna.” The work was completed by his pupil Ciro Ferri. On his return to Rome Berrettini received many important commissions, acquiring a great reputation. He executed a number of frescoes in churches, as well as easel pictures. He became wealthy, and Pope Alexander VII created him a Chevalier of the Order of the Golden Spur. His principal pupils were Francesco Romanelli, Ferri, Testa, Giordano, and Magnasco. He is buried in the church of San Martino, of which he was archbishop, and to which he left a large sum of money.

Augustus Van Cleef.

Berruguete, Alonso, for his mastery of the arts of painting, sculpture, and architecture, sometimes called the Spanish Michelangelo, b. at Paredes de Nava, in Castile, about 1490; d. at Toledo, 1561. He was the second son of the painter, Pedro Berruguete, who was his first instructor. His family, however, chose for his profession and obtained for him an official position at Valladolid, the title of which he held for years, probably long after he had devoted himself to art. In 1527, when the family of Michelangelo led him to Italy after his father’s death and he entered the school of that great master in Florence and had among his friends Andrea del Sarto and Bandinelli. In the competition with Leonardo he made a copy of Buonarroti’s great cartoon of Pisa. According to his history, he refused to follow the master in the Vatican, he was one of the sculptors chosen by Bramante to compete in making a copy of the Laocoon to be cast in bronze, Sansovino, however, being the winner. On his return to Florence, he was engaged by the nuns of Cerimonio to finish an altarpiece left unfinished at his death by Filippo Lippi. After a long residence in Italy, Berruguete, in 1529, went back to Spain, where he was greatly honoured by Charles V, who appointed him a chamberlain, and court painter and sculptor, and gave him much work to do at Madrid, at the Palace of El Prado, and at the Alhambra. With Philip II, however, he remained a rich man, married a lady of quality and bought the lordship of Ventosa near Valladolid. After his return to Spain, the artist lived for some time at Saragossa, where he made an altar and a tomb for the church of Santa Engracia. At Valladolid he executed many works for churches and monasteries, notable among which is the high altar of the Church of San Benito el Real, belonging to the convent of the Benedictines, on which he spent six years. Berruguete worked with Felipe de Vigia on the sculptures of the cathedral at Toledo. There also, in the hospital of St. John the Baptist, is one of his finest works, executed when he was nearly eighty years of age, the monument of its founder, the Cardinal Archbishop Juan de Pávera. In 1553, Berruguete was to be in the cathedral of Palencia and in the church of Ventosa; his best work in bronze and marble in the cathedral and other buildings of Toledo.

Augustus Van Cleef.

Berreuter, Isaac-Joseph, b. at Rouen, 7 November, 1581; d. at Paris, 18 February, 1758. He entered the Society of Jesus in 1607. His great work is a “History of the People of God,” published in three parts. The first of these parts bears the title “Histoire du peuple de Dieu depuis son origine jusqu’à la venue du Messie” (7 vols., Paris, 1728). A revised and augmented edition of this was published at Paris in 1733. Next followed (Paris, 1734) a supplement, containing the continuation of the prophecies of the Old Testament, the History of Job, maps necessary for understanding the sacred history, etc. By 1736 seven editions of the work had been issued. It was translated into German, Spanish, Italian, and Polish. The second part of the “History” was published, also at Paris, in 1735: “Histoire du peuple de Dieu depuis sa naissance du Messie jusqu’au fin de la Synagogue.” In 1754 and 1755, he revised and added to the above, and in 1755, at Paris, still another edition (4 vols.). The latter contained five questions: (1) On Christ, the object of the Scriptures; (2) On Christ, the Son of God; (3) On Christ, the Son of Man; (4) On Christ, the founder of a new religion; (5) On the Presentation of Christ in the Temple and the Purification of the B. V. M. According to de Backer, this second part of the History was published without the knowledge, and against the will, of the superiors of the Jesuit house in Paris. Berreuter put his name to only a small number of copies of this publication. The third part of the work has the title, “Histoire du peuple de Dieu, ou paraphrase des Epitres des Apotres” (2 vols., Lyons, 1757).

The work, as its various parts appeared, aroused a great burrow and some bitter controversy. Written in a brilliant, very rhetorical and lively style, it was, nevertheless, deservedly criticized. Serious fault was found with the author for giving to portions of the sacred narrative the air of romance rather than of sober history. The facts as described, wrote he, was considered unbecoming in a Christian writer, and offensive to the Christian reader. Some propositions put forward by him were construed as favouring Nestorianism. But above all Berreuter was blamed for following a singular and paradoxical line of argument. For these reasons the work was condemned by many.
BERRYER

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bishop of France, by the superiors of the society, by the Sorbonne, and by the Parliament of Paris. The first part was put on the Index, 27 May, 1732; the second part, 3 December, 1754, and by a Brief of Benedict XIV. 17 February, 1758; the third part 24 April, 1768, and by a Brief of Clement XIII, 2 December, 1768. See "Institut des nobiliss., Romae, 1900, 62." A corrected edition of the first part, approved by the Roman censors, was published at Besançon in 1826.


JOSIAH M. WOODS.

BERRYER, PIERRE-AANTOINE, French advocate, orator, and statesman, son of Pierre-Nicolas Berryer, an advocate, b. at Paris, 4 January, 1790; d. at Augerville, 29 November, 1868. A pupil of the Collège de Jullly, which the Oratorians had re-opened in 1769, Berryer, after having believed himself favoured with an ecclesiastical vocation, eventually concentrated himself to the forensic career. "Leaving college to become "of the Bar," he employed his Bonapartist sentiments in certain verses upon Marie Louise which he wrote in 1810; but eighteen months' study of the reports of the Constituent Assembly, under the guidance of Bonnemart, a former member of the assembly, by the advice of Berryer, in 1812, and a monarchist he remained to the end of his days. He always maintained the principle that "the king is not the head of a party"; he took the view that France was not antagonistic to the king personally, or to the king's right, but to the monarchist party, and it was always Berryer's idiosyncrasy to be independent with respect to that party. He distinguished himself at the beginning of the Restoration by assisting his father and the elder Duroc in the Moniteur against the government, and by his share in the defence of two generals, Debeille and Cambronne, compromised in the Hundred Days. Debeille, condemned to death, had his punishment commuted to ten years' imprisonment, after an application made by Berryer to the Duc d'Angoulême; Cambronne was acquitted, and Berryer, accused of having in his speech for the defence, maintained the right of insurrection, defended himself victoriously. In 1818 he defended General Canuel, and in 1820 General Donnadieu, both charged with exaggerating the importance and the number of the assistants they had suppressed. These interventions of Berryer were very displeasing to the Decazes ministry; but the young advocate, having thus combated the spirit of reprisals against the old Napoleonic army, which the restoration was developing, next directed his energies to opposing a certain shade of liberalism which seemed to him dangerous to monarchist principles. In 1830, in order to supply the property qualification needed to legalize his election as Deputy for the Department of Haute-Marne, his friends purchased for him the estate of Augerville, in Loiret. His first parliamentary speech (9 March, 1830) was in defence of the Crown and the Polignac Ministry against the address of the two hundred and twenty-one, which he considered sedacious. On hearing this speech Royer-Collard remarked, "There is a Power" (Voilà une puissance).

Under the July Monarchy Berryer was one of the most formidable members of the opposition. After vainly endeavouring to dissuade the Duchesse de Berry from making her accession to centimes, bourse, to the guineas, he himself arrested as an accomplice, but was acquitted by the jury. He then entered upon a campaign for the liberation of the duchess, and defended Chateaubriand against the charge of complicity. Returned by various constituencies in successive general elections he was the idol of both Legitimists and Republicans. His political life interfered so much with his law practice that in order to live he was obliged to sell his estate of Angerville; Legitimists and Republicans united, in 1836, to buy it back for him. He continued to advocate every measure calculated to limit the arbitrary power of the central government—jury trials for press offences, nominations of mayors by the commune, abolition of property qualification. The speech was long famous with which, in 1834, he defeated the treaty according to the United States tardy compensation for vessels confiscated by Napoleon. He was of counsel for the defence in the case of Louis Bonaparte's Boulanger attempt, in 1840; defended the Republican Ledru- Rollin in 1841, in a series of four addresses to the Chamber; in 1844 gloried in the "Belgrave Square Pilgrimage" which, with four other Legitimists, he made to the Comte de Chambord. Elected by the Department of Bouches-du-Rhône to the Constituent Assembly of 1848, and to the Legislative of 1849, Berryer voted with the Right, but without supporting any of the intrigues of Louis Bonaparte. After the 2d of December 1851, he returned to his practice at the Bar; in 1858 for an article suspected of advocating for France the liberties of England, had Berryer for his advocate. Monarchist to the end, he exerted himself as a private individual to reconcile the Houses of Bourbon and Orléans. In 1860, moreover, in the recall of Berryer, in 1812, and a monarchist he remained to the end of his days. He always maintained the principle that "the king is not the head of a party"; he took the view that France was not antagonistic to the king personally, or to the king's right, but to the monarchist party, and it was always Berryer's idiosyncrasy to be independent with respect to that party. He distinguished himself at the beginning of the Restoration by assisting his father and the elder Duroc in the Moniteur against the government, and by his share in the defence of two generals, Debeille and Cambronne, compromised in the Hundred Days. Debeille, condemned to death, had his punishment commuted to ten years' imprisonment, after an application made by Berryer to the Duc d'Angoulême; Cambronne was acquitted, and Berryer, accused of having in his speech for the defence, maintained the right of insurrection, defended himself victoriously. In 1818 he defended General Canuel, and in 1820 General Donnadieu, both charged with exaggerating the importance and the number of the assistants they had suppressed. These interventions of Berryer were very displeasing to the Decazes ministry; but the young advocate, having thus combated the spirit of reprisals against the old Napoleonic army, which the restoration was developing, next directed his energies to opposing a certain shade of liberalism which seemed to him dangerous to monarchist principles. In 1830, in order to supply the property qualification needed to legalize his election as Deputy for the Department of Haute-Marne, his friends purchased for him the estate of Augerville, in Loiret. His first parliamentary speech (9 March, 1830) was in defence of the Crown and the Polignac Ministry against the address of the two hundred and twenty-one, which he considered sedacious. On hearing this speech Royer-Collard remarked, "There is a Power" (Voilà une puissance).

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Bersabee (de saevius) of the lower clergy. The return of Ber-
urray to the practice of his religious duties, under the
influence of his friend, Père de Ravanign, S. J., was
the signal of his fruitful activity in behalf of
the Church.
Berruyer never wrote his discourses; he meditated
before speaking. Even his apparent improvisations
were deceptive: "The extempore speaker," he used
to say, "has repeated the same thing, himself
twenty or a hundred times." During the Restora-
tion his lectures on eloquence at the "Société des
Bonnes Études" were attended by such men as
Montalembert and Lacordaire. He was admired by
all for his sincerity and the absence of oratorical
artifice. There was something astounding in the
suddenness with which, after a moment of apparent
attention, he was wont to crush his opponent's ar-
gument. "If I could act as M. Berruyer speaks!"
said the actress Rachel, moved by his natural and
spontaneous eloquence. On another occasion when
Berruyer was speaking against Jules Favrè, the latter
referred to him as "my sublime adversary." Berruyer,
Discours parlementaires, 5 vols.; Plaudeyers, 4
vols.; *Cautience;* G. R.; Cautience, 6 vols.; *Discours
Marseillais,* 1871; *Lecanuet, Berruyer (Paris,
1883); Lecanuet, Berruyer, 3 vols. (Paris, 1884-93), the
leading
work on Berruyer.

Georges Goyau.

Bersabea (Bersabeia) or Bersabea, a town on the
southern extremity of Palestine, one of the most
familiar geographical names. With nowhere known
account of the occasion which gave rise to the name.
In the first, it was bestowed by Abraham, when, after
a conflict between his herdsmen and those of King
Abimelech as to the ownership of a well, he con-
cluded a covenant with the king, who was accom-
panied by his captain, Phicol. In the second, it was
bestowed many years later by Isaac when, after a
conflict between his herdsmen and those of King
Abimelech as to the ownership of a well, he con-
cluded a covenant with the king, who was accom-
panied by his captain, Phicol. Other points in the
two accounts are parallel also, though there are
many differences. The traditional opinion regards
them as not two, but one of all oratories with
which befell the two patriarchs, surprising in certain
details, perhaps, yet not remarkable for the essential
facts which are such as might easily occur. The
modern critical opinion considers that the same
tradition became attached to two different names
and was embodied in two different documents (the
Elohist and the Jahvistic; see articles: ABRAHAM,
GENESIS, PENTATEUCH). "Doubtless, history repeats
itself," says Prof. Sayce (Early Hebrew History, 64);
"disputes about the possession of wells in a desert
land can frequently recur发布时间的, and kings of the same name may have followed one
another on the throne of Gerar. But what does not
seem very possible is that each of these kings should
have had a "chief captain of his host" called by the
strange name of Beraeb, and that some of them should
have taken the wife of the patriarch, believing her
to be his sister; or that Bersabea should
behave have received the same name from the
oaths sworn over it. The differences of detail are
regarded by the older criticism as due to traditions,
which it was supposed that two distinct facts are related, by
critics as variations that "would naturally arise from
the fluctuation of tradition." (Driver, Genesis, 255.)

Bersabea, the village that grew up around the
wells at this spot, is identified with the present
Ber es-Saba which is twenty-eight miles south-west
of Hebron, on the road to Egypt. The country
surrounding it, known as the desert of Bersabea,
is a soil that is said to be naturally very fertile, needing
only irrigation to make it productive; the few cul-
tivated plots in the valley give rise to the names
of "waters of" and "wells of." In the spring, sheep, goats, and camels
find there a rich pasture land. Three wells may be
seen there to-day, one of which, however, is dry.
The largest is believed to have been dug by Abraham
(Gen. xxiv. 19, xxxvi. 8, and xxv. 26-33); another is of
the same size. The third is said to be a solidly con-
structed piece of masonry, about thirty-
hundred feet deep; it still furnishes abundant sweet
water. The climate of Bersabea, though very hot,
is regarded as healthy. The highest altitude is
950 feet above the Mediterranean. At this day, the
desert presents a picture of the same pastoral,
patriarchal life that we see in Genesis (Conder, Palestine,
52-65). Bersabea, with the desert around, is
the cradle of the Hebrew race and connected with
memories of Agar and Ismael (Gen. xxiii., of Abraham
(ib.), of Isaac (xxvi.), of Jacob who was born there,
and his sons (xxvii., xlvii.,) of the sons of Samuel
(I. K., viii, 2), of Eliezer (III. K., iii.), and of Amos,
who denounced its idolatry (v. 5, viii, 14). It formed,
at first, part of the territory of Judah (Jos. xvi. 28)
and later (Josh. xvi. 28) and finally, the lot which
was allotted to the Levites (Jude. 1). Its site
was a halting-place on the road to Egypt made
well known to all. After the Exile, it again became
a centre for the Jews (II. Esd. xx, 27), and in the days
of the empire had a Roman garrison. It was most
favourably situated for trade; the caravans came
and went. The hermits flocked there. For a time, it was
an episcopal see. Extensive ruins of dwellings and public edifices,
mostly of Roman days, still remain.


JOHN F. FEMLON.

BETHA. — Of the various holy women bearing the name of Bertha, five are more particularly worthy of notice. 1. BERTHA, Queen of Kent, d. 612. She was a Frankish princess, daughter of Charibert and the pious Ingoberta. In marrying the pagan King Ethelbert of Kent, she brought her chaplain Liudhard with her, and restored a Christian church in Canterbury which had been closed and destroyed by pagans, dedicating it to St. Martin. The present St. Martin's at Canterbury occupies the same site. St. Augustine, who was sent by Gregory the Great to preach the Gospel in England in 596, no doubt owed much of his favourable reception to the influence of Bertha. St. Gregory in 601 addressed to her a letter of thanks, which is still preserved. It is printed in Haddan and Stubbes, III, 17. Ethelbert himself was baptized on Whitsunday in 597, and Canterbury became the mother-church of England. Bertha was sometimes styled "Saint", but there is no clear evidence of cultus. (See, on this point, the poems of Reginald of Canterbury in the "Neuse Archiv", xiii.) Fuller accounts of Bertha will be found in Lingard, "Anglo-Saxon Church", 1792; Wall, Nat. Biol. Plummer, "Feud", 1880; and R. W. Hope, "Christianity in St. Martin's".

II. ST. BERTHA, virgin and martyr, Abbess of Vaux-d'Or, near Avenay, Reims, d. about 690. She was the wife of St. Gumbert, Lord of Champenois, a nobleman of royal blood. He built a nunnery for his wife and her maids at Avenay, and retired himself to a monastery on the coast, where he was soon afterwards put to death by pagan marauders. When the people of Avenay suffered from lack of water, St. Peter appeared to Bertha and showed her a field where there was a good spring. This she bought for a pound of silver. It became a holy well which cured diseases and supplied both her own nuns and the hamlet of Avenay with water. Bertha was martyred by Gumbert's relatives, who were indignant at the distribution of his money to the poor. Whether the abbey founded at Avenay followed the Benedictine or the Columban Rule, does not seem certain even to Mabillon. The whole legend is in fact very late and unreliable. St. Bertha's feast is on the 1st of May. (See Acta SS. for that day.)

III. BERTHA of Blangy in Artois, d. about 725. She was the daughter of Rigobert, Count of the Palace under Clovis II, and married Siegfried, a relation of the king. After twenty years, when he died, she determined to found a nunnery. Two buildings, she constructed; the second, being in a vision guided her to another spot, and after many difficulties a nunnery was built, which she entered with her two elder daughters, Deotila and Gertrude. A still later legend represents this Gertrude as much persecuted by the attentions of a great noble, Roger, who wished to marry her by force, but she was saved from his violence by her mother's firm courage and trust in God. Some time before her death Bertha is said to have resigned her office of abbess and to have shut herself up in a little cell built against the church wall. But the whole story of Bertha, as Mabillon and the Hollandists agree, is of very late date and historically worthless. Her feast is kept on the 4th of July. (See Acta SS. for that day, and Decobert, "Ste. Berthe et son Abbaye de Blangy", 4th ed., 1844.)

IV. BLESSED BERTHA DE BARD, abbess, b. in Florence, date uncertain; d. 24 March, 1163. She was the daughter of Lothario di Ugo, Count of Vernio, and is ordinarily called Bertha de Bardi, but the name of her own family prevailed. She landed in England as part of the order of Vallombrosa, a branch of the Benedictines, at Florence, but she was soon sent to govern and reform a convent of the order at Cavriglia in Valdarno, where she lived famous for miracles until her death. (See Acta SS. for that day, and Soldani, "Vita di S. Bertha", Florence, 1731.)

V. BLESSED BERTHA DE MARRY, d. 1247. She was a Cistercian nun, who became the first abbess of a convent which was founded by Count William of Flanders, in 1227 at Marquette or Marchet, near Lille. She died on 18 July, and is briefly noticed on that day in the Acta SS. Bertha is called Blessed by the Cistercian chronicler, Henriques, but the evidence of earlier witnesses is more decisive. (DUNBAR: Dictionary of Saintly Women (London, 1904); CHERVALIER: Répertoire des sources historiques: Bio-Bibliographie (Paris, 1902).)

HERBERT THURSTON.

Bertther, GUILLAUME-FRANÇOIS, a Jesuit professor and writer, b. at Issoudun, 1704; d. at Bourges, 1752. He taught philosophy at Rennes and Rouen, and theology at Paris. From 1745 to 1762 he was editor of the "Mémories de Trévoux", and because of his powerful opposition to the infidel "encyclopédistes" was bitterly attacked, notably by Voltaire. Between 1745 and 1749 he published volumes XIII to XVIII of the history of the French Church (1320-1559). The previous volumes had been prepared by Fathers Molevauges (I-VII), Fontenelle (IX), and part of XI, and Bnuyonn (end of XI and XII). In 1762, when the Society of Jesus was suppressed in France, the Dauphin appointed him tutor of his sons and librarian of the court library, but two years later his position at court became so disgraceable that he left France and spent the following ten years in Germany. On his return, in 1774, he retired to Bourges. These years of retirement were spent in study and writing. After his death several of his works were published by Father de Querbeuf: (1) A translation of the Psalms with notes (8 vols.); this was often reprinted. (2) Five volumes on Isis. (3) Five volumes of "Réflexions Spirituelles".

De Querbeuf in Fragmenta eruditarum, præfate; Sommervogel, SS. de la c. de J., 1377 with complete bibliography; BRUCKER in Dict. de théol. cath., s. v.

JOHN CORBETT.

Berthold, Bishop, Apostle of the Livonians, killed 24 July, 1198, in a crusade against the pagan Livonians who threatened destruction to all Christians that lived in their territory. He was previously Bishop of the Cistercian monastery of St. Paul at Hanover. At the death of Meinhard, the first Bishop of Livonia (c. 1195), Archbishop Hartwig of Bremen, to whose province belonged the newly converted countries along the eastern shores of the Baltic Sea, appointed Abbot Berthold successor. It seems very probable that, as Damberger asserts in his "Synchronistische Geschichte der Kirche und der Welt im Mittelalter", when Meinhard came to Bremen in 1186 to obtain help in his apostolic labours in Livonia, Berthold joined the band of missionaries who accompanied him thither. On this assumption, Berthold had been working ten years as a missionary among the Livonians when he became their second bishop and was, therefore, well acquainted with his field of labour. The Livonian pagans were fanatically opposed to Christianity. Berthold's predecessor, assisted by merchants from Bremen and Lübeck and a few converted natives, had built fortifications along the River Düna, where the Christians held their religious services and set them against the fury of the pagans. Following in the footsteps of his predecessor, Berthold tried to gain their confidence and good will by kindness. At first they appeared to become less hostile, but soon their old hatred revived. When Berthold attempted to bless the Christian cemetery at Holm, their pagan fanaticism broke loose in all its fury and they decided either to burn the bishop together...
with his church at Holm or to drown him in the Düna. The Christians fled to their strongholds at Uzkull and Holm, while the bishop escaped in a ship to Lübeck.

Pope Celestine III, shortly before his death, was preparing to send a fleet of crusaders to protect the Baltic coast of the Baltic Provinces of the Holy Roman Empire. His successor, Innocent III, continued the work. Berthold gained the financial assistance of Archbishop Hartwig of Magdeburg and many merchants of Bremen and Lübeck. In a short time a large fleet was ready for departure well equipped and loaded with guns and munitions. It was to settle permanently in Livonia. It put to sea at Lübeck and crossed the Baltic, entering the River Düna from what is now called the Gulf of Riga. Near the mouth of the Düna the German peasants landed with the purpose of making their homes in the vicinity, and laid the foundations of the city Riga, at present one of the most important commercial seaports in Russia. Berthold, accompanied by the crusaders, sailed up the river as far as Jeltzas, where the Livonians gathered with the intention of attacking the fleet. Having vainly attempted to come to a peaceful agreement with them, Berthold and his companions sailed some distance down the river, with theLivonian's eager pursuit. Finally, the priests agreed to a suspension of hostilities to give time for collecting larger forces. At the first opportunity, however, they fell upon the Christians who ventured outside their fortifications, and hostilities were resumed. The crusaders were victorious, but Berthold's horse became intractable and galloped into the midst of the fleeing Livonians. A pagan by the name of Ymant thrust his lance into Berthold's back, inflicting a wound that caused speedy death. The bishop's body was buried by the crusaders at Uzkull, where it was transferred to Riga by Bishop Albert of Apeldorn, archbishop of Bremen, who had appointed Berthold's successor. Soon after the death of Berthold many of the vanquished pagans came to the crusaders, expressing their regret at the unhappy occurrence and asked to be baptized. The final conversion of Livonia was effected by Bishop Albert, who was assisted in his apostolic labours by the newly founded Order of the Brothers of the Sword which in 1237 was placed under the Teutonic Order.

Grossr. Origines Livoniae sacrae et civiles (Frankfort and Leipzig, 1740); Dammerbruck, Synkretische Geschichte der Kirchischen Prinzepen (Leipzig, 1838); Ix, 329-330, 437-438; Setzer, in Kirchenlex., s. v.

MICHAEL OTT.

Berthold of Chiemsee, a German bishop and theological writer, b. 1465 at Salzburg, Austria; d. 19 July, 1543, at Salzburg (duchy of Salzburg). His real name was Berthold Pürstinger, frequently called Firstinger; but he is generally known as Berthold of Chiemsee, from his episcopal see, situated on one of the islands of the Bavarian lake of Chiemsee. We have but little information regarding his early life. He was licentiate in civil, and doctor in ecclesiastical law, and in 1495 he appears as the Master of the Archibishop of Salzburg, and in 1508 was appointed Bishop of Chiemsee. During his episcopal career (1508–25), he resided at Salzburg, in the quality of coadjutor to the archbishop of the latter place.

Berthold was twice conspicuously used his influence with the Archbishop of Salzburg in behalf of the unfortunate: in 1511 in favour of the Salzburg town-councillors who had been condemned for high treason, and again in 1524 in the interest of the rebellious peasants. He was present at the Provincial Council of Salzburg (1521), and also took an active part in 1522 in that of Mühldorf (Bavaria), which was convened to devise means of stemming the tide of Lutheran progress. Soon after, he resigned his bishopric (1526) and retired to the monastery of Raitenhaslach on the Austro-Bavarian frontier. In 1528, or 1529, he removed to Saalfelden, where he found (1533) a hospital with a church for infirm priests. He died here and was buried in the parish church.

After his resignation of his episcopal functions Berthold devoted his time to literary pursuits. At the suggestion of Matthew Lang, the Cardinal Archbishop of Salzburg (1519–40), he wrote his "Theologia," a work in which he took up the question of the doctrine of the Holy Ghost (1528) and translated it afterwards into Latin (Augsburg, 1531). Earnestness in the suppression of abuses and mildness in his dealings with others were characteristic traits of Berthold, and they appear also in his works; his "Theologia" does not bear the bitterly polemical stamp of similar contemporaneous writings. The work does not seem to have been in great demand, as neither the original nor the translation was reprinted until Reitnermeier re-edited the work (1852).

The contents of the book in its Latin original is valuable from both a linguistic and theological point of view. Linguistically, it proves that Luther was not the only able exponent of religious doctrines in the vernacular; theologically, it exhibits the character of Catholic teaching at that period.

The other writings of Berthold are (1) "Tewzech Rational", a treatise on the Mass; (2) "Religepuchel", a defence of the Catholic doctrine and practice of Communion under one kind, against the Reformers; (3) "Onus Ecclesiae" or "Burden of the Church" (Landshut, 1524) is also generally attributed to him. It is a fearless exposition, from a Catholic point of view, of the abuses then prevalent in the Church. The book occasioned much comment and was reprinted twice in 1531, at Cologne and probably at Augsburg, and again in 1529 without indication of place.


N. A. WEBER.

Berthold of Henneberg, Archbishop and Elector of Mainz, b. 1441; d. 21 December, 1504. Having completed his education at the University of Erfurt, he became coadjutor of Cologne in 1464. Three years later he came to the imperial court of Frederick III. He was chosen Archbishop of Mainz in 1484 and consecrated 20 May, 1485. When in 1496 Maximilian I was elected Roman King, to rule in union with his father, Frederick III, Berthold, as imperial chancellor, obtained the right of having all royal documents submitted to him for signature. Being heart and soul for a political reform of the tottering empire, he used all his influence to bring about a change in its constitution. How Berthold wished to reform the empire may be gathered from the programme submitted to the emperor at the diet of Worms in 1495. All state affairs were to be managed by an imperial council (Reichsrat) consisting of seventeen members. The councillors were to be chosen by the electors and the estates, while the emperor was to appoint the president of the council. The emperor, of course, justly rejected such a programme which would have changed the empire into an oligarchy, with the emperor a mere figurehead.

Berthold's ecclesiastical reforms, on the other hand, which were even more pressing than political changes, were accompanied with great success. He encouraged and urged the reformation of the clergy and the religious orders, which was already
in progress, and was especially solicitous for a better education of the clergy. He courageously resisted the heretical tendencies of many humanists and, though friends disposed towards the heretical ones, scathingly rebuked others. To guard against impure literature he established in his diocese, on 4 January, 1486, a censorship of the press, which was the first in history. Berthold had long been disturbed by many intransigent and envious men who endeavored to rob him of the honours which Rome upon Germany and the improprieties that often accompanied the preaching of indulgences, and shortly before his death he respectfully submitted these grievances of the German nation to Pope Pius II, who just succeeded Alexander VI. He is buried in the Cathedral of Mainz, is, where a magnificent monument perpetuates his memory.

Michael Ott.

Berthold of Ratibon, a Franciscan of the monastery of that city and the most powerful preacher of repentance in the thirteenth century, b. about 1200 at Ratibon, d. 1246 at Augsburg.

He was probably a member of a well-to-do middle class family of Ratibon named Sachs. The excellence of his literary training is proved by his sermons which show more than common acquaintance with the ancient classics. From his knowledge of the usages of secular life, it may be inferred that he was a man of mature age before he entered the monastery. The first fixed date in Berthold's life is 1246, when the papal legate appointed him bishop of Augsburg inspectors of the convent of Niedermarch, a proof of the high regard in which Berthold was then held. One of his contemporaries, the Abbot of Niederaltaich, who is a reliable historian, speaks in 1250 of the great reputation that Berthold had in Bavaria as a preacher. Four years later the missionary trips of this preacher extended as far as the valley of the Rhine, Alsace, and Switzerland. During the next ten years Berthold's apostolic labors led him eastward into Austria, Moravia, Bohemia, and Silesia. In 1253 Pope Urban IV appointed him to preach the Crusade and Albert the Great consecrated him apostolic legate.

When speaking to Slavonic audiences Berthold naturally employed an interpreter, just as St. Bernard, in his day, made use of an interpreter in Germany. Notwithstanding any difficulties that might arise as to the delivery of these words, there was an extraordinary power of attraction over his hearers so that the churches were not able to hold the great crowds of plain people who came from all quarters to his services, and he was often obliged to preach in the open air. When this was the case, a pulpit was generally arranged under the spreading branches of a linden tree. Long after his day "Berthold's linden" was to be seen at Glätz. About 1270 he seems to have returned to Ratibon where he remained the rest of his life. The Franciscan mar¬
ylogy includes his name among the blessed of the order, and his remains form the most precious relic among the treasures of the cathedral at Ratibon. The poets and chroniclers of his time made frequent reference to Berthold. He was called "sweet Brother Berthold," "the beloved of God and man," "a second Elias," "the teacher of the nations"; all of these expressions are proofs of the high esteem in which his activities were held. The secret of the preacher's success lay partly in the saintliness of his life, though partly disposed in the language of humble life. He became the great master, it may be said, the classic of homely speech, and this rank has been maintained by his sermons to the present day. One of his two popular dis

Courses on the Last Judgment became a favourite book of the people under the title "The Valley of Josaphat.

There is no doubt that Brother Berthold preached in German. For a long time, however, scholars disagreed as to how his sermons had been preserved. It is now generally accepted that the sermons were often written down afterwards in Latin, frequently by the same Franciscan who compiled them and who was often the disciple of the author. The sermons, as they may be called, partly German, partly Latin, at times in the language in which they were delivered, are what have been handed down to posterity. The discourses thus preserved are of the greatest importance for the history of the development of the literature of homiletics; they are of equal value as rich sources for determining the condition of education and culture in the thirteenth century. It is difficult, therefore, to understand how this greatest of German preachers to the poor could have been forgotten for centuries. It was not until some of Brother Berthold's sermons were published in 1824 that attention was called to the eloquent Franciscan. Since this date, the enthusiasm for Berthold has grown steadily so that he has become a favourite, both of scholars and of the public.

Kling, Bertholdus, des Franziskaners, dresde des Propheten (Potsdam, 1824); Feyder und Schiller, Berthold von Regensburg (Vienna, 1862, 1880); Göbel, Die Mission des Berthold von Regensburg (Cologne, 1883); Schiller, Berthold von Regensburg (Münster, 1882); Unkel, Berthold von Regensburg (Cologne, 1883); Schulte, Berthold von Regensburg (Göttingen, 1877); Michael, Gesch. des deutschen Volkes seit dem Ausgang des M. A. (Freiburg im Br., 1897), II, III, 144-180.

N. Scheid.

Berthold of Reichenau, a Benedictine monk and chronicler of the celebrated Abbey of Reichenau on the Lake of Constance; d. probably in 1088. He was a disciple and friend of the learned Hermannus Contractus. When Hermann saw death approaching, he entrusted to Berthold all the wax tablets that contained the writings which he had not yet committed to parchment and commissioned Berthold to pursue them and, after careful revision, to copy them on parchment. Berthold promised to do so but, being the dying master to continue the famous world-chronicle, begun by Hermann, which in chronological order related the history of the world from the birth of Christ to 1054, the year in which Hermann died. To the continuation of this work Berthold dedicated the first fifty years of his life. He then devoted the next forty years to the completion of the work and added the years until 1159 to it. The Chronicle of the monastery of Reichenau is divided into two parts, the previous hundred years of the life of St. Matthew and the last fifty years of the life of the monk who was the continuator of the work of Hermannus Contractus. As long as the Chronicle of Reichenau was not completed to the end of the eleventh century, it was considered the continuation of the Chronicle of the Abbot Hermannus Contractus of Reichenau. N. Scheid.

The Chronicle, as far as it was written by Berthold, comprises a concise and impartial history of the troublesome times immediately preceding the accession of Gregory VII and probably also of the early reign of this great pontiff. It is reprinted to the year 1080, with an introduction by Pertz, in "Mun. Germ. Hist.: Script. V, 264-326.

The original text of Berthold is no longer in ex

The original text of Berthold is no longer in ex 521

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istence and all the existing copies have been compiled from various manuscripts found in the monasteries of St. Gall, St. Blaise, Muri, and Engelberg. The chronicle was continued by Bernold to the year 1100, and to others by the year 1175. From various passages in Berthold's chronicle it appears that, for a certain period, at least, he was connected with the abbey of Parma, as the legitimate occupant of the papal throne; but he soon noticed his mistake and from the year 1070, or even earlier, acknowledged Alexander II as the true pope. Bernold remarks in his chronicle under the year 1075 that Berthold, an excellent teacher who was very well versed in Holy Scripture, died at an advanced age on the 12th of March.

Michael Ott.

Berti, Giovanni Lorenzo, an Italian theologian, b. 28 May, 1606, at Sarravossa, Tuscany; d. 26 March, 1766, at Pisa, at least parents were of the lower classes. At the age of fifteen he entered the Augustinian order, and preached with success before he had attained his twenty-third year. He subsequently occupied important offices in his order, i. e. those of general secretary, prior of the papal palace, and finally (1748) became professor of ecclesiastical history at Pisa. He suffered in 1702, a stroke of apoplexy which was repeated and eventually caused his death. His literary career was an agitated one. By order of Father Schiaffinati, his Superior General, he wrote the extensive work “De Theologia Disciplina” (Rome, 1739—45), an exposition of the philosophical teaching of St. Augustine. The work, which appeared in several editions, was vehemently attacked by d’Isse de Saléon (who was successively Bishop of Agen, 1730—35, Bishop of Rodes, 1735—46, and Archbishop of Vienne, 1747—51) and by Languët de Gergy, Archbishop of Sens (1718—53). They censured Berti of Jansenism. In answer, the latter published: (1) “Augustinianum Systema de Gratia” (Rome, 1747; Munich, 1750); (2) “In Opusculum” (Leghorn, 1750). The accusations against Berti were renewed by the Counter-reformation authorities. Berti, in his “In Opusculum” (1740—58) had his book examined and found its teaching sound. Besides other works published in this controversy, Berti wrote: (1) “Commentarius de Rebus gestis S. Augustini” (Venice, 1750); (2) “S. Augustini Quaestionum de Scientiis, .tio” (Pisa, 1756); (3) “De Heresibus Trium Priorum Sceolorum” (Basano, 1769); (4) “Historia Ecclesiastica” (Florence, 1753), an ecclesiastical history, which he later published in an abridged form (Pisa, 1760), and which, thus shortened, was frequently re-edited (recently at Turin, 1892).


Bertino, Saint, Abbot of St. Omer, b. near Constanza 615; d. about 709. At an early age he entered the monastery of Luxeuil in France where, under the austere Rule of St. Columban, he prepared himself for his missionary career. About the year 663 he set out, in company with two conferees, Mummolin and Ebertram, for the extreme northern part of France in order to assist his friend and kinsman, Bishop St. Omer, in the evangelization of the Morini. This country, now the Department Pas-de-Calais, was then a vast marshland, and the dwellers hid themselves in hillycolds, and overgrown with seaweed and bulrushes. On one of these hillocks, Bertin and his companions built a small house whence they went out daily to preach the word of God among the natives, most of whom were still heathens. Gradually some converted heathens joined the little band of missionaries and a larger monastery had to be built. A tract of land called Sithiu had been donated to the monastery by a converted nobleman, and Omerus, who had turned this whole tract over to the missionaries, who selected a suitable place on it for their new monastery. But the community grew so rapidly that in a short time this monastery also became too small and another was built where the city of St. Omer now stands. Shortly after Bertin's death it received the name of St. Bertin. Mummolin, perhaps because he was the oldest of the missionaries, was abbot of the two monasteries until he succeeded the deceased St. Eligius as Bishop of Noyon, about the year 659. Bertin then became abbot.

The fame of Bertin's learning and sanctity was so great that in a short time more than 150 monks lived under his rule, among them St. Winhoch and his three companions who had come from Brittany to join Bertin. The testament leaves a lasting memory to the monastery, as in his will he provided for a number of monks. When the church which was built under the direction of Bertin collapsed, the community transferred to the present site, and spent the remainder of his life preparing for a happy death. Bertin began to be venerated as a saint soon after his death. His feast is celebrated on 5 September. In medieval times the Abbey of St. Bertin was famous as a centre of sanctity and learning.

The "Annals Bertiniani" (830—882; Mon. Germ. Hist.: Script., I, 419—515) are important for the contemporary history of the West Frankish Kingdom. The abbey church, now in ruins, was one of the finest fourteenth-century Gothic churches and later times its library, archives, and art-treasures were renowned both in and out of France. The monks were expelled in 1791 and in 1799 the abbey and its church were sold at auction. The valuable charters of the abbey are published in Guerard, "Cartulaire de l'abbaye de St. Bertin." (Paris, 1841; appendix by Morand, lbid., 1861). The list of abbots is given in "Gallia Christiana nova," III, 485 sqq. See Laplance, "Abbes de St. Bertin." (St. Omer, 1854—55).

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use, and in 649 Bishop Stephen attended the Roman council concerning the Monothelitians. This city had much to suffer from the Lombarde, and in 665 or 670, while the people were assembled in the cathedral for the ceremonies of Holy Saturday, it was suddenly attacked by King Grimkoald, who pillaged it and burnt it. The Bishop and the clergy were seized. The city was restored by King Rollo (Diss. Hist. Lang., V, x). By the famous donation of Pepin, Forlimpopoli with the other cities of the exarchate and the Pentapolis was made a part of the patrimony of St. Peter. In 1073 during the episcopate of Pietro, St. Peter Damian went to Forlimpopoli to consecrate a church dedicated to St. Vincent. It is thought he had delivered a sermon on St. Rufillus, which Vecchiazzani, an historian of this city, claims to have discovered at Rimini in the Library of St. Jerom. But this is very doubtful. Among the successive bishops, Ubertello (1214) and Taddeo (1285) were noted for their beneficence and their efforts for the preservation of peace. During the fourteenth century Romagna was at the mercy of petty tyrants and Forlimpopoli was ruled by the Ubertello. In 1357 the city received the title of being a franchise as a means of enforcing his commands as sovereign, and sent Cardinal Albornoz to Forlimpopoli (1358). Francesco II, of the Urtzelli family, however, when the cardinal had left, burned the statue of the pope in this church square and was guilty of great cruelty towards the clergy.

In 1360 Albornos took the city by force, obliged the inhabitants to abandon it, and razed it to the ground. The episcopal see was then transferred to Bertinoro, and the bishop, Roberto del Besian, an Augustinian, took with him the relics of St. Rufillus. Forlimpopoli was gradually rebuilt, and Leo XII restored it to the rank of a city. The bishop, however, remained at Bertinoro. In 1377 Roberto was succeeded by Bishop Teobaldo, who received from Urban VI the civil authority over Bertinoro and Cesena, and by virtue of his authority fought against the bodies of mercenaries recruited by the Antipope Clement VII, by whom he was made prisoner. Bishop Ventura degli Abati was highly praised by Martin V for his learning and piety. Tommaso Caselli, a Dominican (1544), was an able theologian; Gianandrea Caigari (1550), formerly nuncio to Poland, restored the Cathedral of Santa Caterina. Giovanni della Robbia (1624), a Dominican, established a girls' school for the students, six degrees for the farmers, and two for the fine arts. In 1803 Pope Pius VII was obliged to suppress the Diocese of Bertinoro which, however, was re-established in 1817. From 1824 to 1859 it was united to the Diocese of Sarsina. In the Diocese of Bertinoro St. Ivo della Sedia, a celebrated church of Foligno, in Romanesque style, which inspired one of the most beautiful cities of Carducci.

The diocese contains 63 parishes, 93 churches, chapels, and oratories, 92 secular priests, 78 regulars, 70 seminary students, 5 lay brothers, 90 members of female religious orders, 1 school for boys, and 5 for girls, and a population of 32,500.

U. BENIGNI.

Berttonio, Ludovico, an Italian missionary, b. 1552 at Rocca Contrada near Ancona; d. at Lima, Peru, 3 August, 1625. He entered the Society of Jesus in 1575. Sent to Peru six years later, he laboured principally among the Aymar Indians of Southern Peru. He attached himself to the Aymar language, and spent his whole life on the Aymar language. His earliest publications on that idiom appeared under the title "Arte breve de la lengua aymara para introducir el Arte grande de la misma lengua" (Rome, 1603), also "Arte y gramatica muy copiosa de la lengua aymara" etc. This grammar was established by the Jesuits at the Indian mission of Juli in Southwestern Peru. Berttonio had the following works printed there, all in the year 1712:

- "Arte de la lengua aymara con una selva de frases en la misma lengua y su declaracion en romance"
- "Vocabulario de la lengua aymara" (first and second part); "Confessionario muy copioso en dos lenguas, aymara y español"; "Libro de la vida y milagros de Ntro Señor Jesucristo en dos lenguas, aymara y romance, traducido del que recopiló el Licenciado Alonso de Villegas" etc.

The publications by Father Berttonio being as rare as they are important, Platzmann has published in facsimile the "Arte y gramatica" of 1603 and the "Libro de la vida y milagros" of 1712. Ballivian in a pamphlet conclusively refutes the slur cast by Sir Clemente Markham on Berttonio, that the latter invented the name "Aymara".

TOMAS BALDIANAZCO, Los antiguos Jesuitas del Peru (Lima, 1882); MENDEZBUCO, Diccionario (Lima, 1870), II; BAILLYVAN, Boletín de la Sociedad geográfica de la Pos.

AD. F. BANDELIER.

Bertrand, Saint Louis. See Louis Bertrand, Saint.

Bertrand, Pierre (1) a French Cardinal, theologian, and canonist, b. 1280 at Annanoy in Vivarais; d. 1348 or 1349 at the Priory of Montaud, near Avignon. His noble parentage is known to us through the manuscript memoirs of a certain Claude de Bertrand, a星星 of the sixteenth century (Discours généalogique de la noble maison de Bertrand et de leur alliance avec celle de Colombier). The legal profession seems to have been the first aim of his education. He succeeded in studying and taught law in the Universities of Avignon, Montpellier, Orleans, and Paris. Prized as one of the best lawyers of his day, he soon reached high positions in the Parliament of Paris, the King's Council, and the Queen's Chancery. His infinitive calling lay, however, in another direction, and he became a priest. His priestly career was no less brilliant than his legal success. We find him in rapid succession Dean of Puy-en-Valais, Bishop of Nevers, Bishop of Autun. In 1381 Pope John XXII made him a cardinal in recognition of many services rendered to the Church. Among these services are to be reckoned several charitable institutions founded at Annanoy, and the Collège d'Autun, or Collège Cardinal, established in Paris on behalf of fifteen scholars, six for the clergy and nine for the fine arts. Bertrand's best title to recognition is, however, his defence of the rights of the Church both by word of mouth and also with his pen. Fournier, in his "Opalilas du moyen-âge" (Paris, 1880), points out that the beginning of the Bertrandian dynasty, a strong tendency of the State towards curtailing the Church's traditional rights. In 1329 took place the famous "Conférence de Vincennes", where Pierre de Cugnieres, speaking for Philippe de Valois, bitterly complained of undue extension of ecclesiastical privileges (e. g., the ordination of clerics for the sole purpose of enjoying the privilegium fori; causa des œuvres, or widow's causes drawn to ecclesiastical courts; the free use of censures to enforce the Church's privileges; appeals to the Church from the decision of civil courts, etc.). Pierre Bertrand, then Bishop of Autun, was the principal spokesman of the clergy. He replied in a spirit of conciliation to all charges bearing on minor points, but strongly upheld what he considered the essential rights of the Church. Polabie, in his "Unam Sanctam" of Boniface VIII, summed up his plea in four statements: (1) the secular power is from God; (2) yet, it is not by itself sufficient for the government of the people, for which spiritual jurisdiction is also required; (3) although nothing prevents the two powers being held by one and the same hands; (4) still, whether in the same or different
nands, they stand in a certain relation of subordinate
ship, the spiritual power being the higher of the two. His views are to be found in "Libelli adversus Petrum de Compergus" and "De Tribu et seu juris-
dictum," published in Paris in 1496 and 1584
respectively, and later inserted in volume XIV
of the "Magna Bibilotheca Veterum Patrum" (Cologne,
1618). Many other writings of Cardinal Bertrand
(apological, canonical, pastoral) have not been pub-
lished and are reported to be in the Vatican
Library.
(2) BERTRAND, PIERRE, DE COLOMBIER (also known as
BERTHAND PIERRE), a French cardinal, nephew of the
foregoing, whose name he adopted, b. in 1276, at
Colombier, in Vivarais; d. in 1364 at the priory of
Montaud, near Avignon. Like his uncle, he studied
law and occupied important positions in the Par-
lement of Paris. Ordained priest, he soon rose to
distinction, became Bishop of Nevers, then of Autun,
later of Arras, and was made cardinal by Clement VI,
1344. His career as a cardinal was a distinguished
one. The popes at Avignon used him as their trusted
agent in many delicate missions, notably for the
termination of the war between France and England
and for the election of Charles of Bohemia to the
imperial throne. He met little success in his endeav-
our to stop the Hundred Years' War, but brought
about the desired election of Charles IV, and, having
in the meantime become Dean of the Sacred College,
was naturally chosen by Innocent VI to go to Rome
and crown the new emperor. Cardinal de Colombier
left no writings. The Celestine monks of Colombier
and Montaud, whose benefactor he was, held his
and his uncle's memory in great veneration. We are
indebted to them for many biographical details
on the two Cardinals.

BANOVUS-MANNI, Annales Ecclesiasstici, anno 1820
(Lucca, 1750), XXIV; Galba Christiana (Paris, 1720-70), III, IV
and V; G. H. J. M. de Gunther, "Les deux monasté-
res d' Avray (Tournon, 1890); CHAV февраля, Épit. des sources hist.:
Bour-vi.

BERTULF, SAINT, Abbot of Bobbio, date of birth
unknown; d. 639 or 640. He was the son of a pagan
nobleman in Austrasia and a near relative of St.
Arnulf, Bishop of Meso, whose pious example had
such an influence on Bertulf that he became a Chris-
tian and in 620 entered the monastery of Corbie.
A few years later he became acquainted with Abbot
Attales, who had come to Luxeuil on a visit, and,
with permission of Abbot Eustace of Luxeuil, joined
Attales's community at Bobbio in Italy. Upon
the death of Abbot Attales in 627, Bertulf was chosen
by the monks of Bobbio as their abbot. Like his holy
predecessor, he insisted on the observance of the
austric rule introduced by St. Columban, the founder
of Bobbio, and preached fearlessly against Arianism,
which had gained a firm foothold in Italy under the
Lombard kings. When the Bishop of Tortona endeavoured
to bring Bobbio under his own juris-
diction, Bertulf hastened to Rome, where Pope
Honorius received him kindly and granted the
monastery entire exemption from episcopal jurisdic-
tion. Jonas, a monk of Bobbio, who accompanied
Bertulf on his journey to Rome, relates that, while
returning to his monastery, Bertulf was attacked by
a deadly fever, and cured miraculously by St.
Peter. The same author ascribes a few other
miracles to the prayers of St. Bertulf. Most martyr-
ologies give him the title of saint. His feast is cele-
brated on 19 August.

The first source for Bertulf's biographies is a short life
written by the above-mentioned monk, Jonas of Bobbio:
MARILLON, Acta SS. O.S.B., nov. II, 160; and the Bolland-
musen, Acta SS., Aug., III, 167, and some other pub-
lished works.

MICHAEL OTTI.
BERVANGER

BESANÇON

senet, has said: "He wrote the books at his leisure and weighed each word", and the biographer adds very justly that the reader is rewarded for his trouble, for "it is impossible to read them without feeling oneself filled with love for our Saviour Jesus Christ.


A. M. P. INGOUL.

BERVANGER, MARTIN DE, a French priest, founder of charitable institutions; b. at Sarrelouis, 15 May, 1795; d. at Paris, 1865. After being for some time assistant pastor in his native city, he took part, in 1822, in the foundation of the Association Royale de Saint-Joseph, and later of the Œuvre de Saint-Henri. These two institutions were destined to give to workingmen free instruction and professional training. To reach this end more effectively, he founded, in 1827, a boarding-school where, besides manual training, poor boys could receive intellectual, religious, and moral education. This is the Œuvre de Saint-Nicolas. In the beginning only seven children were in the establishment, but it soon developed and was transferred from its poor quarters in the Rue de la Banque to a better location in the Rue Vaugirard. At the time of the Revolution of 1830, the first two institutions disappeared, but the Institution Saint-Nicolas remained. It had many difficulties to overcome; the resources were insufficient; proper instructors could not always be found; suspicions of political intrigues were entertained by the Government, which led to various vexatious inquiries. De Bervanger succeeded in overcoming all obstacles, and the institution became more and more prosperous. Soon a branch establishment was opened at Aix-la-Chapelle, under the direction of De Bervanger turned over the institution to Cardinal Morlot, Archbishop of Paris, who gave the direction of it to the Christian Brothers. It has since been enlarged. De Bervanger wrote the "Règle de l'Œuvre de Saint-Nicolas" (1853).

Dictionnaire de pédagogie (Paris, 1887), i, pt. i, 180.

C. A. DUBRAY.

BESANÇON (Vesontio), Archidiocese of, coextensive with the departments of Doubs, Haute-Saône, and the district of Belfort. From the 12th to the 18th century, Besançon was a military city, and was divided into three distinct districts: one around the citadel, one around the church of St. Claude, and one around the church of the Same. The Concordat of 1802 gave the Diocese of Besançon to all those districts which, in 1822, constituted the Diocese of St.-Claude. In 1806, Besançon was given jurisdiction over the three parishes of the principality of Neuchâtel (Switzerland) which fell under the control of the See of Lauzanne in 1814. In 1870, after the annexation of Alsace-Lorraine by Germany, the district of Belfort was withdrawn from the See of Strasbourg and attached to that of Besançon. The metropolitan jurisdiction of Besançon also underwent singular changes. In 1802 its suffragans were the Bishops of Dijon, Autun, Mâcon, Nancy, and Strasbourg. Under the Restoration, Dijon and Autun were withdrawn from Besançon, the latter becoming the metropolitan of the dioceses of Neuchâtel and Besançon, which was called Besançon-Lorraine. In 1857, after the German conquest, the churches of Mâcon and Strasbourg were under the direct control of the Holy See.

Local legends attribute the evangelization of Besançon to St. Ferroli and Ferjeux, sent thither by St. Ildefonsus. Ducommun has proved that these legends belong to a chain of narratives forged in the first half of the sixth century and of which the "passion" of St. Benignus of Dijon was the initial link. The catalogue of the early bishops of Besançon is doubtless not correct, but it gives an idea of the care of the sick in their homes at Besançon and in Vesoul. 1 house of retreat in Besançon and 1 in Vesoul; 1 house of correction in Besançon and 1 in Vesoul; 2 hospitals and hospices in Besançon and 1 in Vesoul. Part of the Cathedral of St. Jean at Besançon were erected as early as the eleventh century

In 1899 the following institutions were to be found in the diocese: 15 infant schools in Besançon and 35 in Vesoul; 1 deaf-mute institute in Besançon; 3 girls' orphanages in Besançon and 3 in Vesoul; 2 protectorates in Besançon; 1 house of correction in Besançon and 1 in Vesoul; 2 hospitals and hospices in Besançon and 1 in Vesoul; 2 orphanages for the care of the sick in their homes at Besançon and 8 in Vesoul; 1 house of retreat in Besançon and 1 in Vesoul.
Vesoul; 3 homes for the aged in Besançon; 1 infant asylum, 1 boys' orphanage, and 4 gratuitous industrial schools in Vesoul, all conducted by nuns; 1 deaf-mute institute and 1 boys' orphanage in Besançon, conducted by brothers.

In 1900 the province had the following religious orders, Mén: Capuchins, Eudistes, and Marianists at Besançon, and Trappists at Notre Dame de la Grâce de Dieu. Women (purely local orders): Sisters of Charity of Besançon, nursing and teaching, founded in 1769; Sisters of the Divine Providence of France-le-Château, teaching, founded in 1750; the Daughters of St. James, nursing sisters with a mother-house at Besançon. At the close of 1905 the Archdiocese of Besançon had 657,773 inhabitants, 60 parishes, 814 successor parishes (mission churches), and 97 curates.

Gallicia christiana (1860), XV, 1, 322; Instrumenta, 1-124; Richard, Histoire des diocèses de Besançon et de Saint-Clairs (Besançon, 1847-50); Bertrand, Histoire de l'évêché de Besançon et du département du Doubs (Besançon, 1892); Bédir, Etude sur l'évêque holographe du cardinal Mabieu, archevêque de Besançon (Besançon, 1890); Duchêne, Pèges épiscopaux, 1; Chavallier, Topobd., 336-334.

GEORGES GOYAU.

Besançon, Jerome Lamy, O.S.B., b. at Lins, 1726; d. 1781. For twenty-four years he taught Scripture at Salzburg. He published the following works: "Introductio in Vetus Testamentum" (2 vols., Stett., 1765); "Introductio in sancta quatuor Evangelia" (Venice, 1775); "Introductio in Acta Apostolorum" (Paris, 1775); "Passio et Myrrha", a commentary on the Passion (Stett., 1766); "Die sieben Bupegmale" (Salzburg, 1776).

PARROT in V., Dict. de la Bible.

JOHN CORBETT.

Bescheher, Theodore, Jesuit missionary in Canada, b. at Châlons-sur-Marne, 25 May, 1630; d. at Reims, 4 February, 1677. He entered the Society of Jesus at Nancy, 24 May, 1647, studied philosophy and theology at Pont-à-Mousson, taught humanities and rhetoric for seven years in various colleges in France, and after his third year of probation came to Canada in 1665. From Quebec, where he was stationed for three years after his arrival, he set out on an embassy to the Mohawks, and to the Dutch at Albany, but a sudden outbreak of Indian hostilities compelled him to turn back. In 1670-71, however, he made a missionary journey to the Iroquois. In 1672, he returned to Quebec, becoming superior of the Canadian missions in 1680, and retaining that office until at least 1687. A year later he was prefect of classes in the College of Quebec and in 1689 returned to France, where he acted as procurator for the missions. During his stay in Canada he was for sixteen years the spiritual director of the Ursulines at Quebec, and their annals describe him as "a man of distinguished merit and a director of great wisdom and experience.


EDWARD P. SPILLANE.

Beschi, Costanzo Giuseppe, b. at Castiglione in the Venetian Republic, 1680; d. at Manapar c. 1746. He entered the Society of Jesus in 1698, and went to the Madura mission in 1710, during nearly forty years of apostolic life proving himself a worthy successor to the founder of the Madura Mission, the celebrated Roberto de' Nobili. Once he barely escaped suffering death for the Christian religion. Though primarily a missionary and always at the head of a district, he is better known as one of the classical writers of Tamil literature. No sooner had he arrived in India than he began the study of Tamil, skrit, Telugu, and especially of Tamil. Thanks to his genius and indefatigable industry, he mastered the Tamil grammar in five years, and for the next twenty years made so thorough a study of the whole field of Tamil literature that the native men of letters bowed to him as their master. He composed a grammar of High Tamil, and was the first to write a grammar of Low Tamil (the common dialect) which still remains the foundation of scientific Tamil philology. He is also the compiler of several Tamil dictionaries, among them the quadruple lexicon containing words, synonyms, categories of words and rhymes; Tamil-Latin and Latin-Tamil-Portuguese dictionary. He wrote several ascetical books in Tamil, especially doctrinal instructions for the use of the native catechists; also controversial tracts against the Danish Lutheran missionaries who sought to gain a foothold in the Madura Mission. Beschi is, however, best known as a Tamil poet. In a poem of 1100 stanzas, "Kittāri ammalle saritiram", he sings the praises of the martyr St. Quiteria (not St. Catherine, as some writers have mistakenly asserted). His greatest poetical work is the "Tēmbāvani" ("The Unfading Garland"), one of the Tamil classics. This Tamil "Divina Commedia" is divided into thirty-six cantos, containing 3,615 stanzas. "It is", says Baumgartner, "the noblest epic poem in honour of St. Joseph written in any language, East or West. Its languages of Southern India Beschi produced a poem which for richness and beauty of language, for easy elegance of metre, popular treatment, and true poetical conception and execution, is the peer of the native classics; in nobility of thought and subject-matter, it is as superior to them as the harmonious civilization of Christianity rises above the confused philosophical dreams and ridiculous fables of idolatry." Another poem "Paramartaguru Kadey" (the adventure of the Guru Paramarta), in which he delightfully satire on the foolish and conceited ignorance of the native guru (heavenly teachers), is the most entertaining book in Tamil literature, bubbling over with wit and humour. Beschi himself translated it into Latin. It has also been translated into English, French, German, Italian, and Canarese. Grasse and Babington, editors respectively of the German and English translations, seem to be ignorant both of Beschi's authorship of the book and of his great importance in the literature of the Iroquois, and in the mention of his name. The tradition that he was at one time prime minister to a native raja is not sufficiently authenticated. In 1744 he was rector of the Mission of Manapar, where he died. His monastery lies to this day at Indore, in the State of Indore, Sommervogel, Bibliothèque de la c. de J., I, col. 1402-09, s. v.; Bertrand, La Mission du Madur, IV, 342-375; Jean Le Madur, (Tourai, 1864). I, 157-163, in "Vierteljahrsschrift für Buchartz, Geschichte der Welitliteratur" (Freiburg in Br., 1897), II, 345-384.

B. GILDER.

Bessleel, (Beslผล, in the shadow of God). I. The son of Uri and grandson of Hur of the tribe of Judah (Ex., xxxii, 2; xxvii, 30). II. A man of the tribe of Judah (Ex., i, 5). Being naturally endowed with a certain originality of invention, he was expressly called by God to be the chief architect of the tabernacle and its many appurtenances (Ex., xxxii, 2 sqq.). To him more entrusted the preparation of the holy incense, the priestly vestments, and finally the building of the ark and of the furniture for court and tabernacle. Special Divine gifts were also given to him and his assistants, especially Ooliab, for the proper execution of their office (Ex., xxxi, 3-6; xxv, 35-36; xxxvi, 1).

II. One of the sons of Phahath-Moab who married a foreigner in the days of Esdras (I Esdras, x, 30).

F. X. E. ALBERT.

Besoigne, Jerôme, a Jansenist writer, b. at Paris,
1688; d. 1763. Ordained in 1715, he received the doctorate of the Sorbonne three years later. He was also assistant principal of the College of Plessis, but his defence of Jansenism and his opposition to the Bull "Unigenitus" obliged him to resign the post. In 1729, the Sorbonne erased him from the list of Doctors, and in 1731, he was exiled from Paris. During the following year he was allowed to return. He wrote a "History of the Abbey of Port Royal" (6 vols.), and "Lives of the Four Bishops engaged in the case of Port Royal". He also wrote a two works on Scripture: "Concorde des livres de la Sagesse" (Paris, 1737), reprinted in Migne's "Cursus Completus" (XVIII) and "Morale des Apôtres ou concorde des épîtres de saint Paul et des épîtres canoniques du N. T." (Paris, 1747) on the Gospels, with a list of his Jansenistic writings; "Rer. in Dict. de la Bible."

JOHN CORBET.

Besoldus, Christopher, a German jurist and publicist, b. of Protestant parents in 1577 at Tübingen, Württemberg; d. 15 September, 1638 at Ingolstadt, Bavaria. He studied jurisprudence and graduated as Doctor of Law in 1598; and in 1610 became a canon of Carlstadt. Talented in his profession, he was held in high regard as a teacher, and his counsel was frequently sought in juridical questions by the civil administration. His studies extended beyond his specialty; he acquired the knowledge of nine languages and studied the writings of the Fathers, and of the medieval mystics. His inclination towards the Catholic religion grew with his knowledge of it. He was publicly converted at Heilbronn in 1635. Two years later, he accepted the chair of Roman Law at the University of Ingolstadt. He was considering the offering of a professorship at the University of Bologna, tendered him by Pope Urban VIII, when he died. On his death-bed he conjured his wife to embrace the Catholic faith; three months later she was received into the Church with her eight-year-old daughter. The nobleness of character and erudition of Besoldus have been recognized even by his opponents, although an attempt was made to ascribe his conversion to interester motives. His works are very numerous. His publication of three volumes of dogmatic titles and seven of homilies were given credit, because their contents tended to prove that the immediate dependency of the Würtemberg monasteries on the Empire (Reichsimmunitätsleit) implied for the local dukes the obligation of restoring the confiscated religious property. There is effective evidence of the great regard in which he held the Greek scholar. In 1449 he made him Bishop of Ulazzara and in the same year conferred on him the suburbanicarian See of Sabina, for which that of Frascati was shortly after substituted. In the following year he was sent as papal legate to Bologna, a city torn by constant factional quarrels. In the Brief of appointment of 26 February, 1450, the pope says he is sending Besoldus tamquam angelum pacis, and expresses the hope that with his experience and presence he may be able to govern the city in peace.

Bessarion, Johannes (or Basilius), Cardinal, b. at Trebizond, 1389, or according to others, 1395, but most probably in 1403; d. at Ravenna 18 November, 1472. He pursued the Scriptural studies of his predecessors, and as a consequence he wrote on the history of the causes of the Thirty Years War. "Ueber die Wiederaufnahme der Katholischen Kirche an allem Welt und der Katholischen Kirche in der Zeit der Reformationskriege" (Stuttgart, 1867); "Der Staat der Kirche in den Weltgefechten" (1868), 1, 432 sqq.; STROMER-DREY in Kirchenlex., II, 526-528.

N. A. WEBER.
stringent legislation he sought to curb immediate liberties; if he reigned and received many of the city, among them that of San Luca. By his prudent and far-seeing administration and his absolute impartiality he won the confidence of the citizens of Bologna, so that on his departure they honoured his memory in an inscription; and ever afterwards, in the nobility and in the people, in the Holy See, they had recourse to his intervention.

While Bessarion was legate in Bologna, Cardinal Stefano Porcaro was in banishment in that city, being assigned one hundred ducats in addition to the annual pension of three hundred for the support of his apostolic see. As the pope, Porcaro succeeded in eluding Bessarion’s vigilance and escaping to Rome. Bessarion did not delay in apprising the pope of his flight. The rest is well known. In 1453 Nicholas V died; and in the conclusion following his death, Bessarion was all but chosen to succeed him; however, Calixtus III was finally elected. Constantine had just fallen into the hands of the Turks and the Byzantine Empire had been destroyed. Thereupon Bessarion used all his influence with Francesco Foscari, the Doge of Venice, as with the new pope, to persuade them to take up the offensive against the invading barbarians. Not confining his efforts to words, at the cost of heavy pecuniary sacrifices he furthered the cause of the crusade. His zeal was still more prominent in his election as Pope Pius II in 1458, and in a special manner to him. In the congress of Mantua, convened by the pope in 1459 for the purpose of forming a league of all Christian princes against the Turks, Bessarion took a most active part, not justified, however, by results. The love of his native land impelled him to accept the commission given him by the pope to attend two German diets held the following year, one on the 2nd of March at Nuremberg, the other on the 25th of the same month at Worms, each of which, however, had any practical result. At the command of the pope he went to Vienna to induce the emperor to assist with arms and supplies Matthias Corvinus, the young King of Hungary. After a long wait the German leaders, 17 September, asked for another delay, and only the express wish of Pius II kept Bessarion in Germany for a whole year, pleading the cause of the Christians of the Orient. Internal discord among the German leaders prevented them from reaching any decision concerning the crusade, and Bessarion returned they were dissuaded, but they rewarded him for his labours the pope bestowed on him the commendatory Abbey of Grotta-Ferrata, a lay benefice, which became a centre of learned pursuits. Shortly afterwards, on the death of Cardinal Icardo, metropolitan of Kiew and Patriarch of Constantinople, Bessarion received the patriarchal title.

In 1463 Pius II once more sent him to Venice to win that republic over to the cause of the crusade which the pope, on his own initiative, wished to organize. Long, serious discussions ensued, and at last, in September of the same year, the republic signed a treaty of alliance with Matthias Corvinus, and on 20 October the crusade was solemnly proclaimed. The results hoped for, however, were not entirely achieved. During the pontificate of Paul II who continued the crusade, Bessarion withdrew from active affairs and devoted himself entirely to study, cultivating the friendship of many Greek and Italian scientists then in Rome, and engaging in learned discussions with them. Thus he won the title of Latinate. In his hospital founded in 1470 when Paul II desired to organize a new crusade, Bessarion wrote the letter “De Bello Turcis iterendo”. Sextus IV, who approved the plans of his predecessor, sent Bessarion once more as legate to the King of France, the Duke of Burgundy, and the King of England to settle the discord which had arisen between the first two, and to induce the last to mediate in the great controversy against the enemy of Christianity. On 20 April, 1472, he left Rome—but was received in an unfriendly manner both in Burgundy and at Paris so that he was forced to return to report the complete failure of his mission. The disappointment, the discomfiture of travelling, and his great aversion to have on his strength. At Ravenna he was obliged to interrupt his journey; there his death occurred at the Abbey of St. John the Evangelist, 18 November, 1472. His body was taken to Rome and interred in a tomb which had been ordered at the convent of the Conventual Minorites, close by the Basilica of the Twelve Holy Apostles. A simple sarcophagus, on which is inscribed a Greek distich of his own composition, contains his remains.

All the aspirations of Bessarion, which was more than great, were unique, were absorbed by three ideas: the union of the Oriental Church with the Latin, the rescue of Greek lands from the Musulman yoke, and the triumph of classic literature and philosophy, especially the Greek. If the first two was only partly achieved in a way, temporary, the third was certainly fulfilled to a more complete degree than perhaps Bessarion himself had dared hope. His labours in that direction had lasting success. By his translations of Xenophon’s “Memorabilia”, Aristotle’s “Politics” and “Nicomachean Ethics”, he paved the way for a more exact knowledge of the real thought of the Stagirite. His part in the reconciliation of Platonism and Aristotelianism has already been mentioned. In this contest of intelligence, he wrote the works “In eulogiumum Platonis” against George of Trebisond, who in his translation of the Laws of Plato had sharply criticised their author, exalting Aristotle instead. In the fifth book of his work, Bessarion, in turn, enumerates the faults of translation and the errors in the commentary of George. At a tremendous outlay, he gathered together a library of eight hundred codices of Greek MSS., and still at his own expense had many others copied by men of letters. After 1464 he gave these treasures to the Republic of Venice with which he had always been in the greatest sympathy. These codices formed the nucleus of the famous “Bibliotheca Sancti Marii”.

The greater part of Bessarion’s works are to be found in P. PLAT. CLXI. Concerning Bessarion. At BLANCHET, De vita et rebus passis Bessarione (Rome, 1777); WOLFG. V. GÖRTZ, Bessarioni biographiae et quaedam a cathedrae archiepiscopi Jena (Jena, 1874); VASTR. LE CARD. B. (Paris, 1878); SADOVY, Bessarion de nicèse au conseil de Ferrare (Florence and St. Petersburg, 1880); BOCHOL, Bessarion (Leipzig, 1897). U. BENIGNI.

Bessel, Johann Franz (in religion Gottfried), Benedictine, abbot, and historian, b. 5 September, 1672, at Buchen, in the Grand-duchy of Baden; d. at Göttweig, 22 January, 1749. He made his course in the humanities at Aschaffenburg, Würzburg, and Bamberg, and in 1690 entered the University of Salzburg, conducted by the Benedictines, where he specialized in philosophy, also attending lectures on theology and jurisprudence. Attracted by the learning and piety of his teachers, he resolved to become a religious and entered the Order at Göttweig on the Danube, Lower Austria, 15 June, 1692. After making his vows (21 June, 1693), he completed his theological course at Vienna, was ordained (21 March, 1696), and on 23 May was granted the degree of Doctor of Theology, being shortly afterwards appointed to the first Administration of the famous and Order in the monastery of Seligenstadt on the Main. In 1699 he was summoned to the electoral court of Mainz by Archbishop Lothar Franz von Schönborn, who immediately sent him to Rome to study the curial practices of the Rota in a two years’ course in law, he obtained the degree
of Doctor Juris Utriusque, and on his return to Mains (1703) he was appointed vicar-general and supreme judge of the whole archdiocese by his benefactor. He was also employed on various diplomatic missions, as, for instance, to the court of Brunswick-Wolfenbüttel in connexion with the conversion of Duke Anton Ulrich. He was twice married, firstly to Christiane, daughter of the first Abbot of Stuttgart; secondly to Agatha Christine, later the wife of Emperor Charles VI. He made three journeys to Rome to settle differences between the pope and the emperor concerning the limits of the province of Comacchio. On 7 February, 1714, he was elected Abbot of Göttingen, and from this time on he was a centre of learning. He added to the rare Hebrew, Greek, and Roman coins and bracteates collections of copper-plate engravings (over 20,000), minerals, shells, and paintings. By the expenditure of princely sums he enriched himself with thousands of volumes, chiefly on historical subjects, as well as in curiosities and MSS. Himself a thorough scholar, he encouraged among his religious all undertakings of a scientific or artistic nature. When the abbey was attacked by fire, he guarded it by judicious management, means sufficient to rebuild it on a more splendid scale.

Personally, Abbot Beste was a retiring religious, presenting to all a shining example of monastic piety and virtue. Besides several comparatively important works, such as "Margarita pretiosa", "Curiae Romanae praxis", and "Austrie ritus", he published (Vienna, 1732) two letters of St. Augustine to Opgatius, Bishop of Mileve, which had been until then unknown. He was erroneously credited with the authorship of "Quinquaginta Romano-catholicum fidem omnibus alias praefertendi motiva" (Mainz, 1708), a controversial work written originally in Latin, but translated into almost every European tongue. The work which brought him lasting renown and a place in the records of the science of history is entitled "Chronicon Gottwicense, tomus prodromus" (Tegernsee, 1732). Not, as might be thought, a history of the abbey, this single volume is a comprehensive work on German diplomatic, treating long and short letters and archives, original documentary evidence, diplomas of German emperors and kings, and inscriptions and seals, illustrated with maps and engravings on copper. The author also discusses medieval geography, as well as the royal palaces (Pfalzen) and the numerous districts of Germany. Great learning and clear critical acumen distinguish this work, which marked an epoch in the history of German diplomatics, and has served as the basis of all later works on the same subject.

**Beste, Henry-Digby, miscellaneous author, b. at Lincoln, England, 21 October, 1708; d. at Brighton, 23 March, 1740. He himself orize either Ch. Henry Beste, D.D., prebendary of Lincoln Cathedral. His mother, Magdalen, daughter and heiress of Kenelm Digby, Esq., of North Luffenham in Rutland, claimed to be the representative of the extinct male line of "Lich" or "Litchfield" or the "Mort Emphor" of the Mr. Esquire Digby. His father dying in 1732, Henry was sent two years later by his mother to Oxford. He became a commener of Magdalen College, where he took his B.A. degree in 1738 and his M.A. in 1781. He was afterwards elected to a fellowship, which he resigned when his mother petitioned for the return of his mother. In September, 1791, he took deacon's orders in the Anglican Church, and a little later retired to Lincoln, displaying great activity there as a preacher. Doubts about the spiritual authority of the Established Church sprang up in his mind, which were strengthened by intercourse with the Abbé Beaumont, then in charge of the small Catholic community at Lincoln. He received into the Catholic Church by Rev. Mr. Hodgson, Vicar-General of the London district, 26 May, 1798. In 1800, he married Sarah, daughter of Edward Sealy, Esq., and was the father of the well-known author, John Richard Digby Beste. His first book, "A Short Account of the Quakers," was briefly defended against the Philosophers and Republicans of France" (octavo, 1793), and in the same year a discourse on "Priestly Abolition" which was republished in 1874. It is interesting that this latter work anticipated some of the Tractarian arguments and met with the warm commendation of the chief members of the University of Oxford in 1794. After his conversion Beste was an occasional contributor to Catholic periodicals. He also travelled abroad and was in France in 1828 when he was inquired into by some account of the Conversion of the Author to the Catholic Faith" (octavo). Two years later he wrote a similar book on his stay in Italy. Ten years after his death appeared his last work, entitled "Poverty and the Baronet's Family, a Catholic Story" (12mo, 1846).


**EDWARD P. SPILLANE.**

**Bestiaries, medieval books on animals, in which the real or fabulous characteristics of actually existent or imaginary animals (such as the griffin, dragon, siren, unicorn, etc.) were figuratively treated as religious symbols of Christ, the devil, the virtues and vices. The origins of a symbolism of this character, taken from nature, are to be sought in antiquity and above all in the ancient East. Eastern literature, as well as the Greco-Roman literature dependent on it, ascribed to certain animals, whether fabulous or real (the lion, the tiger, the snake, the eagle), a certain connexion with the animal or the god, and made a corresponding religious use of them. This is exemplified in the Oriental and especially Egyptian worship of animals. Many reminiscences of this animal symbolism are encountered in the Old Testament. From the earliest period Christian fancy interpreted these animals according to the symbolism of the Old Testament, and so depicted them in Christian art. Thus, for example, in the Catacombs some are symbolic of what is good, e. g. the lamb or sheep representing the soul or the believer, the dove the soul, the phoenix Christ or immortality, and the peacock immortality; others symbolic of what is bad, e. g. the serpent representing the devil; still others, especially in later times, are to be interpreted in various senses; thus the lion may be assimilated either to Christ or the devil. An early compilation of such allegorical interpretations of the nature of plants and animals, made up partly from antique materials, is still extant in the "Physiologus", the much copied and much used "natural history" of the second century. In the later bestiaries. Similar compilations are the "Libri figuratus" of Eucherius, some parts of the "Libri origium" of Idaire, parts of the writings of Bede and Rabanus, and the treatise long ascribed to the second-century Melito of Sardes, and known as "Clavis" or "The Key", which appeared in the present form towards the eleventh century. Later
Bestiaries obtained much valuable material from the "Libri moralis" of Gregory the Great. The medieval bestiaries are more or less exact translations or imitations of the "Physiologus"; e.g., the bestiary of St. Cuthbert, in the 11th Free by T. Wright (London, 1841), and two bestiaries of the thirteenth century, one by Pierre de Picardy, the other by Guillaume of Normandy published by Hippeau (Caen, 1852). The bestiary appears in its complete development in Richard de Fournival's "Bestiaire d'Amour," written in the fourteenth century and published by Hippeau (Paris, 1860), in the treatise "De animalibus" attributed to Bl. Albertus Magnus, in the "Tractatus de bestiis et aliis rebus," supposed to have been written by Hugo of St. Victor, above all in the "Speculum naturae" of Vincent of Beauvais.

The influence of the symbolism of the bestiaries is plainly seen in the various forms of medieval intellectual life. It was evident in the sermon and also in the liturgy as shown by the symbolic use of the bee in the blessing of Easter candles and the blessing of wine on the feast of St. John as a preventive of poisoning from snake-bites. The metrical animal fables, particularly, exhibit the widespread taste for the philosophy of the bestiary. The influence of the symbolism of the bestiaries is still more manifest in medieval scripture, both Romanesque and Gothic. Though the use of animal subjects in the oldest Irish and Merovingian art has apparently no deeper aim than the enjoyment of grotesque forms, yet animal emblem appears from the earliest date as an element of Romanesque art, especially in miniature and sculpture, in both of which it often exhibits a close dependence on the bestiaries. (See ANIMALS IN CHRISTIAN ART; SYMBOLOPERII.)


Joseph Bauer.

Betanzos, Fray Domingo, a Dominican missionary, d. at Valladolid, Sept., 1549. One of the most illustrious Dominicans of the sixteenth century in America. A native of Leon in Spain, he first studied jurisprudence at Salamanca, then became a Benedictine and lived as a hermit on the Island of Ponza for five years. He then joined the Dominicans who had established themselves on the Island of Hispaniola (Santo Domingo) in 1540. Betanzos went there four years later. In 1516 he, with another Dominican, wrote a violent letter to Las Casas on the rapid disappearance of the Indians of the Antilles, indulging in the grossest exaggerations about the numbers of the aboriginal population (which they had no means of knowing, even approximately), and the excesses purported to have been committed by the Spaniards. In 1526, Betanzos went to Mexico and founded the Dominican province of Santo de Mexico. Hardly had it been established when Fray Tomás de Berlanga set forth a claim to it belonging to his newly founded province of Santa Cruz with the provincial seat at Santo Domingo. Betanzos went to Spain in 1531 and obtained from the Holy See the independence of his foundation. He also established the Dominican Province of San Ildefonso, which included the whole country of As, Mexico in 1535, at once organized missions among three Indian linguistic stocks: Nahuatl (Aztec, or Mexican), Mixteco, and Zapoteco. He returned to Spain in 1549, and died in September of the same year at Valladolid. The Bishop of Guatemala was tendered to Betanzos, but he declined it. While, in his letter of 1516, he acquiesced in the extreme views of his brethren of the order on the question of Indian policy, in the "Opinion" (Parcer) given by him in 1541, and approximately repeated in 1543, just as the unfortunate "New Laws" regarding the Indies were to be promulgated under the influence of Las Casas, he assumed an entirely different attitude. He gave his opinion in a sense diametrically opposed to the measures Las Casas pressed upon the Government. This is significant, coming from a member of the same order and of almost equal rank. Betanzos was an intimate friend of the most distinguished Franciscans of Mexico—Archbishop Zumárraga, Motolinia, and others, who did not harmonize with Las Casas in his extreme tendencies. He is credited with the authorship of an addition to the "Doctrina" of Fray Pedro de Córdova which appeared in 1544, and possibly in 1560, but this is not yet fully established.

Ycazaloca, Colección de documentos para la Historia de México (Mexico, 1868), 1.; Domingo de Betanzos, Parcer: Documentos inéditos de las Indias: VII; Lista de los documentos de las Casas: Mendieta, Historia eclesiástica indiana, 1500-1599 (Mexico, 1870); Veit, Historia de la Provincia de San Vicente de Chiquito y Guatemala en el Orden de Santo Domingo (Madrid, 1872); the same book is also under the title of "El libro de las Indias Occidentales y particular de la gobernación de Chiquitos y Guatemala: Gil González Dávila, Testamento eclesiástico de la pri- mera visita de las Indias Occidentales," in Mexico (1649); Diccionario de Historia y Geografía (Madrid, 1865), 1.

Ad. F. Bandelier.

Betanzos, Fray Pedro de, a Franciscan missionary, b. at Betanzos in Galicia; d. at Chomes, Nicaragua, 1570. He was one of the earliest Franciscan missionaries to Guatemala, and founder of the Church in Nicaragua. He is said to have acquired, in eight years, the use of fourteen Indian languages, including the Nahuatl. It is certain that he possessed an extraordinary gift for linguistics since in one year he mastered the three principal languages of Central America: Quiché, Kakchiquel, and Zutuhli, speaking them as perfectly as the Indians themselves. It was during this time, and on account of his writings, that the controversy began between the Franciscans and Dominicans over the use of the Indian term "Caborvi." He insisted that they were not synonymous and always wrote "Dios," even in Indian idioms. The Dominicans on the other hand kept up the native term "Caborvi." The Franciscans were right, since the aborigines had not a conception of monothelitism, which points to "Caborvi," but to a not a personal supreme Deity, but the spiritual essence which all Indians believe to pervade the world, localizing and individualizing at will; an animistic idea underlying Indian fetishism. Betanzos was one of the authors of the famous "Tesor de las Indias," and entitled, "Arte, Vocabulario y Doctrina Cristiana en Lengua de Guatemala." It is probably the book printed in Mexico previous to 1553 and ascribed to the "Franciscan Fathers," and also to Bishop Marroquín of Guatemala. No copy of it, however, is known to exist. It is the earliest work printed in any of the languages of Guatemala.

Casual mention of Fray Pedro de Betanzos is found in Ycazaloca, Colección de documentos para la Historia de México: in which an edition of the Colección y Doctrina is mentioned (Mexico, 1858); and in a reprint of (Guatemala, 1749). The title of the 1566 edition in Colección de documentos de los indios de Guatemala: of the 1737 print, Doctrina Cristiana en lengua de los indios del país, and while the former is in the Biblioteca Marroquín, the latter has for its authors Fray Juan de Torres and Fray Pedro de Betanzos. The biographical data are found in Hernández, Biblioteca, español-americanos, (Mexico, 1816), 1.; in who in turn obtained them from Vasquez, Crónica de la Provincia del Ilmo. Nombre de Jesus de San Vicente de Chiquito y Guatemala (Guatemala, 1714-16); Sotomayor, Monografía de autores, etc. (New York, 1881), copies Berin- thống, Historia de las lenguas indigenas de América, under the title of Las lenguas indígenas: Latinas, (London, 1858). On the controversy over the use of the word: "Dios" and "Caborvi", and in the book of the provincia de las Sierras de Chiquito y Guatemala (Madrid, 1619).

Ad. F. Bandelier.

Betanzos, Juan de.—Unfortunately very little is
known as yet of this official, who has left such valuable works on the Indian traditions and language of Peru. He was a Spaniard by birth and came to Peru at an early day. Whether or not he was still on the Island of Santo Domingo in 1539, as notary or scribe, is uncertain. He was at Cusco in 1542 and officiated as quasi-Interpreter at the investigation of Indian historical traditions ordered by Vaca de Castro. (See Pusz.) Even then he had acquired a solid acquaintance with the Quichua idiom. He married an Indian girl of the Inca tribe and composed the first catechism known to us in the Quichua language. The manuscript is now in the National Archives at Lima. In 1551 he finished his book entitled “Suma y Narración de los Incas &c” (dedicating it to the viceroy Antonio de Mendoza), one of the most important sources for ancient Peruvian history. Unfortunately only a part of this work is still known to exist. It embodies the earliest accounts of Indian traditions from Bolivia and extreme southern Peru, and as they were gathered by Betanzos within less than fifteen years after the landing of Pizarro, they can hardly be much tainted with contact with Europeans. Of the life of Betanzos, after 1551, practically nothing is known.

Betanzos, Suma y Narración de los Incas que los Indios llamaron Capacuna (1551, published by Jiménez de la Espada, Madrid, 1880); Espada, Tres Relaciones de Antigüedades peruanas (Madrid, 1878, introduction); García, El Orígen de los Incas (Father García owned the complete manuscript of Betanzos as late as 1907); Espada, Una Antigüedad peruana (Madrid, 1892). The report on the Inca oil bears the title “Llamaronis sobre la Descendencia y Gobierno de los Incas, and is dated 1542; Bandelier, Aborigenal Myths and Traditions concerning the Island of Tilcaza (1804, Am. Anthropologist, VI, No. 2); Himes, The Cross of Caravaca (ibid., VI, No. 5); Mendiburu, Diccionario, etc. (Lima, 1904), II.  

**AD. F. BANDELIER.**

**Bethabara.** See Bethany beyond the Jordan.

**Bethany (Be'asha),** a village of Palestine, fifteen furlongs, or one mile and three-quarters, east of Jerusalem, at the base of the south-eastern slope which they suppose to have been at some distance from the house of Martha and Mary in the village. Zanocchia (La Palestine d‘aujourd‘hui, 1899, I, 445 sq.) places the site of the ancient village of Bethany higher up on the south-eastern slope of the Mount of Olives, not far from the accepted site of Bethphage, and near that of the Ascension. It is quite certain that the present village formed about the traditional tomb of Lazarus, which is in a cave in the village. The identification of this cave as the tomb of Lazarus is merely possible; it has no strong intrinsic or extrinsic authority. The site of the ancient village may not precisely coincide with the present one, but there is every reason to believe that it was in this general location. St. Jerome testifies: “Bethany is a village at the second milestone from Aelia (Jerusalem), on the slope of the Mount of Olives, where the Saviour raised Lazarus to life, to which event the church now there bears witness” (Onom. ed. Lagarde 108, 3).

In the early ages this church was called the “La
The reading “Bethabara” came into the codices on the authority of Origen.

A. E. BRENN.

Betharan, a city of the Amorrites in the valley-plain east of the Jordan, about twelve miles from Jericho (Num., xxxi, 36; Jos., xii, 27). It was re-built by the tribe of Gad and later fortified by Herod Antipas, who named it Livias in honour of the wife of Augustus. As she was later called Julia, Livias perhaps speaks of the city as Julias. Having been burnt at the fall of Jerusalem, it was restored by the Christians and became a bishopric. The site is identified by some with Tell el Rameh, six miles east of the Jordan, by others with Tell Tama.

HEIDEN IN VIE., Dict. de la Bible: Revue, Bibel-Atlas (2nd ed., 1887); MERRILL, East of the Jordan, 383.

JOHN CORBETT.

Bethdaghan, name of two cities in Palestine. (1) A city (Jos., xv, 41) of the tribe of Judah, “in the plains,” that is, the territory below Joppa between the mountains and the Mediterranean. Its site is uncertain. (2) A city (Jos., xix, 27) of Aser near Zebulun, supposed to be Tell el-Ouk, south-east of Afula.

For references and conjectures see HAGEN, Lex. Biblioth., s. v.

JOHN CORBETT.

Bethel (בְּתֵל, “house of God”), an ancient Canaanitish town, twelve miles north of Jerusalem, not far from Silo on the way to Sichem. The primitive name was Luz. Abram twice offered sacrifice east of Bethel (Gen., xii, 8; xiii, 3). In these passages the name of Bethel is used by anticipation, as it was given to the town by Jacob after his vision (Gen., xxvii, 19). When the Israelites entered the promised land, Bethel was allotted to the tribe of Benjamin, but it was taken and occupied by the Ephraimites (Judges, i, 22–26). It was a place of importance in the sub-historic period. Here the Israelites in the days of the Judges were wont to consult the Lord (Judges, xx, 18, 26; xxxi, 2; the phrase “in Silo” added in these texts by the Vulgate is a mistake) and the Ark of the Covenant was probably here for a time. Samuel was wont to judge in Bethel every year. After the division of the kingdom, Jeroboam placed the seat of the golden calf and introduced the Egyptian worship of Apis. This continued until Israel was led captive to Assyria (IV K., x, 29) and was frequently denounced by the Prophets. Osee prophesied Amos. Shortly before his assumption, Eilias visited Bethel, where there was a school of prophets (IV K., ii, 2, 3); the boys from the town mocked Eiliseus on his return and were destroyed by bears (ibid., 28). One of the persons who had been carried away captive was allowed to return somewhat later and dwelt in Bethel to teach the people (IV K., xvii, 28). Great confusion of idolatrous worship sprung up, until Josias finally destroyed the altar and the high place there (IV K., xxiii, 15). After the Captivity, the Benjaminites returned to Bethel. In the time of the Maccabees, it was fortified by Bucchides. There is no mention of Bethel in the New Testament, but Josephus records that it was taken by Vespasian (Bell. Jud., IV, ix, 9). Eusebius mentions the place as a city returned to Bethel. In the time of the Maccabees, it was fortified by Bucchides. There is no mention of Bethel in the New Testament, but Josephus records that it was taken by Vespasian (Bell. Jud., IV, ix, 9). Eusebius mentions the place as a city.


JOHN CORBETT.

Bethlehem, a titular see of Palestine. The early name of the city was Ephraata; afterwards Bethlehem.
VIEW OF BETHLEHEM
INTERIOR OF THE CHURCH OF THE NATIVITY, BETHLEHEM
Bethlehem.—The old Hebrew name beth lehem, meaning "house of bread", has survived till the present day. In its Arabic form, however, bêt lahám, it means "house of meat". Several scholars (Smith, Hist. Geog. of the Holy Land, 1906, 318. n. 2) hold that the name is connected with Lakhmu, one of the divinities in the Babylonian Creation myth and that Bethlehem was a sacred shrine of that god in ancient times. This is possible, but there is no actual evidence in favour of the conjecture. Two cities of the name are known from Sacred Scripture: I. Bethle-
eme is mentioned in Jos., xix, 15, as one of the twelve cities belonging to the tribe of Zabulon. It is but a small town, poorly built, and of no great importance (Buhl, Geog. des alten Palästina, 1896, 215), a little less than seven miles south-west of Sapphöris (Saffürteh) and seven miles north-west of Nazareth, the home of Our Lord. Critics do not agree among themselves whether the Bethlehem described in Judges, xii, 5, 10, as the home of Abesan (Ibzan), one of the minor judges, is the same as that of Jos., xix, 15, or Bethlehem of Juda. A large number if not the majority of modern commentators, are in favour of Bethlehem of Zabulon. But ancient tradition (Josephus, Antiq., V, vii, 13; cf. also Moore, Judges, Int. Crit. Com.) made Abesan spring from Bethlehem of Juda and the view is ably defended by Father Lagrange in his commentary (Smith, op. cit.; Hogg, Encyc. Bib., IV, 5389). In any case the importance of that city was never great. But the efforts of some modern critics have made it more famous. Unable to accept as historical the narratives of Our Lord's birth in Bethlehem of Juda, these scholars would place the Nativity in Bethlehem of Zabulon, referred to in the Talmud (Megilla, 70 a) as Bethlehem seriyah, which is regarded as equivalent to nöörîyah, i. e. Bethlehem of Nazareth (of Galilee), a certainly remarkable combination of two names so well known from the Gospels (Réville, Jésus de Nazareth, 2nd ed., Paris, 1906, I, 360).

II. Bethlehem of Judæa [so the Greek text of Matt., ii, 1, erroneously corrected by St. Jerome to Bethlehem of Juda, thinking that the Evangelist had in his original text conformed to the Old Testament usage (Judges, xvii, 7, xix, 1; I Kings (Sam.), xvii, 12)], is much more celebrated than its northern namesake as the birthplace of David, and above all, of Our Lord. The city, which numbers now about 10,000 inhabitants, almost exclusively Christians, is situated five miles south of Jerusalem at a very short distance from the highroad from Jerusalem to Hebron, in the midst of a most beautiful country (Buhl, op. cit., 19), which contrasts favourably with the neighbourhood of...
Bethlehem

Jerusalem. At an altitude of 2,350 feet it spreads out between the Wadi el Hrobe in the North and "the Wall," the line of the ancient city of David, visible in the southeast, a detail to be remembered in reading the beautiful story of Ruth the Moabitess, the scene of which is Bethlehem (Smith, op. cit.). The main resources of Bethlehem are agriculture and the production of vegetables; the city is also the market-place of the peasants and bedouins of the neighbourhood.

According to Gen., xxxv, 16, 19; xlviii, 7, Bethlehem was associated with the patriarchal history. The sepulchre of Rachel, or Qubbet Râhil (Rachel's tomb), as it is called now, about one mile north of Bethlehem, still shown to the pilgrim and venerated by Christians, Mohammedans, and Jews, is referred to again in I Kings (Sam.), x, 2, and Matt., ii, 16-18; cf. Jer., xxxi, 15. As an examination of these passages shows, the tradition presents some obscurities, and critics question the correctness of the gloss (Gen., xxxv, 19) which identifies Ephratha with Bethlehem, supposing it the result of a confusion between Bethlehem-Ephratha (Ruth, iv, 11; Mich., y, 21); Bethel, and Bethlem, one of the places and another otherwise unknown, or assume two different traditions regarding Rachel's sepulchre. (cf. commentaries: Driver in Haast, "Dict. of the Bible", IV, 193; a; Buhl, op. cit., 156, 159; Bädeker-Benzinger, "Palastina und Syrien", 1904, 91.) Bethlehem is the scene of two events in the gospel, one in Judges 18, and another in the life of the Levite who went to Michus (xvii, 7 sqq.) and of the young woman (xix, 1 sqq.) whose death caused the expedition against the tribe of Benjamin. In the Old Testament, however, it is connected especially with the great King David (I Kings, xvi, 1 and passim), whose name is given to the three cisterns (Bi 'Ar Dâ 'ad), found north-west of the town, not far from the tomb of Rachel. A tradition not older than the end of the fifteenth century, according to Bädeker-Benzinger (p. 91), sees therein the cistern referred to in II Kings, xxiii, 14 sqq. and I Par. (Chron.), xi, 16 sqq. Later the city was fortified by Roboam (II Par., xi, 6), and I Esd. (Ezra), ii, 21 sqq. [cf. II Esd. (Nehem.), vii, 26] informs us of the return of 123 Bethlehmites from the Captivity.

In the New Testament, we have, with the exception of John, vii, 42, references to Bethlehem only in Matt., ii, and Luke, ii, whose narratives of the birth of the Saviour in the city of David have rendered it most dear to Christians. Many modern critics, however, reject the tradition of Bethlehem as the birthplace of Jesus (see thousands of Judah) (Schmidt, The Prophet of Nazareth, 1905, 246) by attacking the historical value of the Gospel narratives. Some place Our Lord's birth at Nazareth, called His xwvps in the Gospels (Mark, vi, 1, and parall.; cf. i, 9; ii, 24, etc.); this is done by almost all those who deny the historicity of the Infancy, endeavouring to explain our narratives as a legend arisen from the Jewish tradition that the Messiah had to be born in Bethlehem, occasions by Michael, y, 9 (1). (cf. Targum; also John, vii, 42; Strassu, Life of Christ, tr. Eliot, from the 4th Germ. edit., 1840, § 32, end, § 39; Usener in "Encyc. Bib.", iii, 3346-47; Schmidt, op. cit., 243, 246; Weiss in "Die Schriften des N. T."., Göttingen, 1906, i, 1, pp. 46, 221-223, 393-395.) Others more seldom give the explanation already mentioned.

This question, which is one of the larger problems connected with the narratives of Matt. and Luke, cannot be discussed here. [See besides the lives of Jesus and many of the Gospels. The first four Gospels, Matthew, Mark, Luke, and John, are the classical texts for the study of Jesus; they are the primary sources for the study of the early church and its development. The Gospels are written in Greek and are believed to have been written by inspired apostles or their immediate followers. The Gospels are divided into four books: Matthew, Mark, Luke, and John. The Gospels are known as the Synoptic Gospels because they share many similarities in their stories.] 

Butler, The Ancient Coptic Church of Egypt.

Edward AKER.

Bethlehem, an architectural term used in the Ethiopic Church for the oven or bakehouse for baking the Kottân or Eucharistic bread. It is a usual attachment to Coptic churches and is generally situated somewhere within the enclosure of the church. It is shown in the plan of Mâr Mîn and the adjacent church of Mâr Bânîn. The four walls of Darâ Makar enclose one principal and one or two smaller courtyards round which are placed the monks' domestic buildings, such as the milkmen, the oven (Bethlehem), the rectorcy and the

Butler, The Ancient Coptic Church of Egypt.

Thomas F.

Bethlehem, Councils of. See Synod of.

Bethlehemites. —I. Military commanders. There were two military commanders in charge, or to Our Lady of Bethlehem, and the emperor of Bethlehemites. Mattathias, the father of the first, in his "Graeco-Harald, Bruxelles, 1849," in which he mentions that...
authorized them to open a house in a suburb of Cambridge (1257); but he leaves us in complete ignorance as to their founder, where they originated, and their history. We only know that their habit was similar to that of the Dominicans and that a red star, whose five rays resembled those of the Lamentation over the breast of their cape. This was in commemoration of the star that appeared to the Magi and led them to Bethlehem. Nothing further is known of this military order. There was an order of knights whose members wore a red star on their costume and who might have been called Bethlehemites because of having a house in Bethlehem at the time of the Crusades; this was the Military Order of Crusaders of the Red Star (Ordo militaris crucigerorum cum rubis stellis). They came from Palestine to Bohemia in 1217, and Blessed Agnes of Bohemia confided two hospitals to their charge. They have since remained in that country where they devote themselves to the care of the sick, to education, and to the various works of the ecclesiastical ministry.

After the taking of Constantinople by the Turks (1453), Pius II founded under the patronage of Our Lady of Bethlehem an order of knights for the defense of the Island of Lemnos which Cardinal Louis, Patriarch of Aquileia, had recaptured from Mohammedans. The island was to be used to hold the slave trắng that were to oppose the attacks of the Moslems by way of the Aegean Sea and the Hellespont. The order was composed of brother-knights and priests governed by an elective grand-master. The white costume worn by the members was decorated with a red cross and the rule prescribed for them was very similar to that of the Knights of St. John of Jerusalem. The pope installed this community 18 January, 1459, and, that their needs might be supplied, turned over to them the property and revenues of the Order of St. Lazarus of the Château des Bretons, of Bologna, of the Holy Sepulchre, of Santo Spirito in Sassia, of St. Mary of the Crossed Friars, and of St. James of Lucca, all of which were suppressed for this purpose. Pius II alluded in a Bull to this foundation and the bravery of its knights, but the second capture of Lemnos by the Turks rendered the institution useless. Thus the order of Our Lady of Bethlehem was suppressed almost as soon as founded and those orders whose hopes the pope had transmitted to it were re-established.

II. The hospitaler Bethlehemites, or Belemites, were founded by the Ven. Pedro de Betancourt. A descendant of the celebrated Juan de Betancourt, who with the Bethelites helped to conquer the Canary Islands for Henry III of Spain, Pedro was born at Villaflora on the Island of Teneriffe in 1619. From childhood he led a pious, austere life and in 1650 left family and country, thus carrying out his desire of going to the West Indies. During the往返 from year he reached Guatemala, the capital of New Spain, where he intended to prepare for the priesthood that later he might go forth and evangelize Japan. However, three years of unsuccessful study at a Jesuit college led him to abandon this plan and after holding the position of sacristan for a while in a church dedicated to the Blessed Virgin, he rented a house in a suburb of the city called Calvary, and there taught reading and catechism to poor children. But this charitable work did not provide an adequate revenue for his house.于是 he directed his efforts to the extension of the community and the formation of a mission in Ceylon and to the opening of an orphanage in the midst of the poor. After his return to America, this religious founded the Hospital of St. Francis Xavier in Mexico and those of Chacopoyas, Cajamarca, and Trujillo, going back to Spain in 1662 after the conquest of Guam. After a few years in Madrid, he was appointed at Lima in 1662 and was then establishing at Lima and afterwards solicited permission to establish them in Peru where they were very favourably received by the viceroys whom he had recommended them. Doctor Antoine d'Avila gave them the Hospital of Notre Dame du Carmel which he was then establishing at Lima and afterwards solicited the approval of the Holy See. In 1672 Brother Roderick de la Cruz obtained the confirmation of this establishment by the King of Spain and it was also through his efforts that the Congregation of the Capuchins was founded. One of these was soon undertaken by Brother Anthony of the Cross who sent two of his community to Peru where they were very favourably received by the viceroys whom he had recommended them. Doctor Antoine d'Avila gave them the Hospital of Notre Dame du Carmel which he was then establishing at Lima and afterwards solicited permission to establish them in Peru. In 1662 the King of Spain confirmed the establishment of the hospital of Lima and the Congregation of the Capuchins was founded. The Council of the Indies assigned the hospital of Lima an income of 3,000 crowns. The Bethlehemites, because of making only simple vows, remained under diocesan jurisdiction from which they were distinguished, however, by being exempt from the obligation that their congregation might be converted into a regular province. The Spanish court did not approve this plan and at first the Holy See was not
favourable to it, but due chiefly to the influence of Cardinal Mellini, former nuncio at Madrid, Roderick of the Cross at length overcame all difficulties and in the Bull of 26 March, 1657, Innocent XI authorised these religious to make the three solemn vows according to the rule of St. Augustine and to have a superior general, and granted them all the privileges of the Augustinian friars and convents. Later, Clement XI renewed this authorization and those favours, adding thereto the privileges of the mendicant orders, of the Regular Clerks, of the Ministers of the Sick, and of the Hospitalers of Charity of St. Hippolytus (1707).

Meanwhile the order was multiplying its foundations in Latin America and was established in Aréquipa, Cusco, Santiago de Cuba, Puebla, Guadalajara, Guayaquil, Dajaka, Vera Cruz, Havana, Santiago de Chile, Buenos Ayres, and Guatemala la Nueva. A school for poor children was connected with every hospital and the pious, devoted lives of these religious won then esteem and gratitude. They were especially admired during the plague of 1736, a fact unanimously acknowledged by the writers who describe the condition of Latin America in the eighteenth century. But this did not prevent their suppression, as well as that of all other religious, in 1826. At that time their superior-general resided in Mexico and the Bethlehemites were scattered throughout two provinces, that of Peru including twenty-two houses and that of New Spain, eleven. To the ordinary religious vows they added that of caring for the sick even at the risk of their own lives. In 1888 Brother Anthony of the Cross, with the help of a pious woman, Marie Anne del Gualdo, founded at Guatemala a community of Bethlehemite nuns and a hospital exclusively for women. These nuns were cloistered and observed the same rule as the men and they, too, were suppressed in 1820.


J. M. BESEK.

Bethsaida.—I. A Cytta, or perhaps two cities, on the shore of the Lake of Genesareth, the frequent scene of Christ’s preaching and miracles (Matt., xi, 21; Luke x, 21, 43); II. In the Vulgate, a Pool in Jerusalem, also called Bethsaida (John, v, 2).—III. A TITULAR SEE.

I. THE CYTTA. (Gr. βηθσαία; Aram. ביתה שְׁאָה, "house, or place, of fishing"). The old writers, up to the sixteenth century, knew of but one Bethsaida, though they do not seem to have always indicated the same site. Since then it has been a much debated question whether there were not two places of this name: one east of the Jordan; the other west, near Capharnaum. A Bethsaida, which the Teutarch Philo enlarged into a city and named Julias, after the daughter of Augustus, existed east of the river, near where it enters the lake (Josephus, Ant., XVIII, ii, 1; Bell. Jud., II, ix, 1; III, x, 7; Vita, 72). Near this Bethsaida took place the feeding of the five thousand, and (Luke, x, 11) the healing of the blind man (Mark, viii, 22). Whether another is to be admitted, depends on two questions on which the controversy mainly turns: whether Julias, though belonging politically to Gaulonitis, was connected with the region of Galilee (John, xii, 21) and whether, in Mark, vi, 45, and John, vi, 17, a direct crossing from the eastern to the western shore is intended. The negative view seems to be gaining ground. In the supposition of two Bethsaidas, the western would be the home of Peter, Andrew, and Philip (John, i, 44; xii, 21), and the Bethsaida of Matt., x, 21 and Luke, x, 13. Julias is identified by many with Tæll; but, as this is somewhat too far up the river to answer Josephus’s description, others prefer El-Araj, close to the shore, or Meə’diyyeh farther east. The partisans of a western Bethsaida are much divided on its site. Ain-Tibgha and Khân Minyeh are most favoured.

II. THE POOL. (Gr. βηθσαία, βηθσαίαν, βηθσαίδα.)—Bethsaida is supported by most Gr. MSS., still Bethatha may be the true reading and Bethesa a corruption, as Bethesa most probably is. Bethesa probably=אֱלֹהִי מִiblings (House of Mercy). The etymology of Bethatha is uncertain. This pool had five porches in which the sick lay "waiting for the moving of the waters" (John, v, 3) and most likely steps led down to it. Here the Saviour cured a man "that had been eight and thirty years under his infirmity". The Vulgate and most of the Fathers call it a “sheep pool” (παρακατ, probatios), but the Greek text of John, v, 2, is commonly un-

derstood to mean that it was situated near the sheep gate. This would place it north of the temple area. The early writers speak of it as a double pool, the fifth portico running between the two basins, but give no details as to its location. From the sixth to the thirteenth century, it is mentioned as being near the present church of St. Anne. Just west of this church an old double pool was discovered some years ago, which, is there is little doubt, the pool spoken of by medieval writers, and probably the old pool of Bethesa. Since the fourteenth century Birkit I-arm in, north-east of the temple area, is pointed out as Bethesa. Others prefer the Fountain of the Virgin (‘Ain Sitti Mariam, or ‘Ain Umm ed-Dereb) because of its intermittent flow, or the pool of Sloc, which, being fed by the preceding, shares its intermittency. Lastly, some advocate Hammâm esh-Shifâ (Bath of Health), west of the temple area, because of its name.

III. THE TITULAR SEE.—It is uncertain at what period Bethsaida, the former of the two cities (Julias) mentioned under I. became a titular see depending on Scythopolis. There was in the region of Nineveh another Bethsaida, with a Jacobite titular bishop in 1278.

I.—In favour of the hypothesis of two cities of the same name, ROBINSON, Bibl. Researches (London, 1856), II, 405; III, 388; ERLAND, Palæstina (Utrecht, 1714), 653, 669; GUILLAUME, (Paris, 1830), 1, 328; EWING in Nordens, Dict. of the Bible, VAN KASTEREN in Rev. Bibl., III, 65 sqq. Is
Bethshan ( Heb. בֵּית-שָׁם, בֵּית שָּׁם, "place of rest"), a city within Issachar, but assigned to Manasseh (Jos., xvii, 11; I Par., vii, 29); later Scythopolis, now the village Beisan, three miles west of the Jordan. Because of its strength the Israelites could not take it at the time of the conquest (Jos., xvii, 16; Judges, i, 27), and when the Philistines hung up the bodies of Saul and his three sons on its walls after the battle of Geboe (II Kings, xxi, 12), it was probably still in the hands of the Chanaanites. Under Solomon it was the centre of the tenth of the twelve districts, and the capital of its subdistrict (ibid., x, 26). About the beginning of the third century B.C. it was named Scythopolis, probably because Scythians had settled there. After paying tribute to the Ptolemies, it passed under Syrian rule in 198 B.C., and in 107 fell into the hands of John Hyrcanus. Pompey took it from Antipater and the Jews, and in 63 B.C. it was made a city of the first class and one of the chief towns of Decapolis. In Christian times it became an episcopal and later a metropolitan see.

BETHSHAN, James. See BEATON, James.

Betrothal (Lat. sponsalia), the giving of one's troth—that is, one's true faith or promise. Betrothal, in the Catholic Church, is a deliberate and free, mutual, true promise, externally expressed, of future marriage between determinate and fit persons. It is a promise, compact, or agreement—not merely an intention; and, like all contracts, it must be entered into with deliberation proportionate to the obligation which it begets; it must be free from force, substantial error, and grave fear. The promise given must be mutual; a promise on the part of one only, with acceptance by the other, does not constitute a contract. The contracts, must be true, or sincere, not feigned; it must be given with the intention of binding oneself, and this intention must be expressed verbally, by writing, or by action, in person or by proxy. Lastly, this contract, like matrimony, can exist only between two definite persons whose capacity is recognized by the Church; that is, between whom there is no matrimonial impediment, either as regards the licitness or validity of the contract. The betrothal is a promise of future marriage, and hence it differs from the marriage contract itself, which deals with that state as in the present.

F. BECHTEL.

BECHTEL, F.

BETROTHAL

Betrothals and Weddings.-Formal betrothals are not customary in the United States, or in English-speaking countries generally, as it is among certain nations, where the ceremony is sometimes solemn (before ecclesiastical witnesses) and sometimes private (made at home before the family or friends as witnesses). Among English-speaking peoples the betrothal, if it occurs, is generally without the presence of a third party. In Spain (S. C. C., 31 January, 1898; 11 April, 1903) and in Latin America (see text of Decretum, Pl. Amer., Lat., p. 259, in note 1) a betrothal compact is considered invalid by the Church unless written documents pass between the contracting parties. This practice obtains in other countries also, but its observance is not necessary to validate the agreement.

F. BECHTEL.
of the second effect. It is sometimes stated that a betrothal does not bind in English-speaking countries. This is incorrect, to say the least. There is no exception in the Anglo-Saxon law of the contracts arising from the gift of the bride, or to the impediment begotten thereby. Engagements very frequently, though not always, are rather proposals of marriage than promises as explained above, and in them an essential element of the betrothal is wanting (Sabetti, Theol. Mor., n. 838, qu. 30; Kenrick, Theol. Mor., nos. 23, 37).

Dissolution.—A betrothal may be dissolved (1) by the mutual and free consent of the contracting parties. (2) By a dimirient impediment, which subsequently arises between said parties. In this case the innocent party is released from his or her obligation, but not the one through whose fault the impediment arose. The latter may be held to the contract, if the impediment be such that the Church can dispense from it. (3) By a valid marriage entered into with a third person. (4) By protracted delay on the part of either of the contracting parties in fulfilling the agreement to marry, in which case the innocent party is released from his obligation. (5) By one of the contracting parties choosing a higher state of perfection, as for example by solemn profession in a religious order, by the reception of major orders, etc. (6) By any notable change in body or soul or worldly state of one of the parties, or of any grave or remote cause which if it had happened or been known before the betrothal would have prevented it. To these may be added the impossibility of contracting matrimony, and a dispensation granted by the pope for just causes.

Procurement for Breach of Promise.—In case of refusal to complete the contract by marriage an action before the diocesan court is permissible. Bishops, however, are counseled not ordinarily to enforce marriage in such cases, as generally it would prove unhappy. In English-speaking countries these matters are, as a rule, taken into the civil courts, where the only remedy is a breach-of-promise suit, the penalty being a fine. In the United States, before the civil law, betrothal has only the moral force of a mutual promise, and betrothal in England was once a legal bar to matrimony with another; at present the only legal remedy for the violation of the betrothal is an action for breach of promise.

History.—Jewish and Roman laws and customs must have influenced the early practice of the Church and its law with respect to betrothal, and consequently of betrothal, were based in a great measure on the supposition that it was a purchase. In the law of Moses there are certain provisions respecting the state of the virgin who is betrothed, but nothing particularly referring to the act of betrothal. Selden's "Uxor Hebraica" gives the schedule of later Hebrew contracts of betrothal. Where the contract was in writing, it was written out by the man before witnesses and delivered to the woman, who must know its importance. Rome, on the other hand, at the beginning of the Christian Era, had ceased to consider marriage as a wife-purchase. Marriage, and still more betrothal, was a purely civil compact, verbally concluded. Under later Roman law, which constituted a basis for the modern civil legislation, betrothal was looked upon simply as a contract of future marriage, stronger indeed than the engagement, since to enter into a second betrothal compact was held to be as infamous as bigamy itself. No legal forms were prescribed for at this time. In betrothal, but the contract was generally accompanied by the man's sending to the woman the iron betrothal ring (annulus promus). As the Empire grew in importance, so did the betrothal contract, while at the same time its obligations were more frequently disregarded. Hence the practice of giving earnest-money, or pledges of fidelity (arrebat), came into prominence; another event was the betrothal gift, or the part of the dowry paid by the parties, one upon the other. The kiss, the joining of hands, and the attestations of witnesses were other elements introduced. Even in England formal engagements of this kind were common down to the time of the Reformation. Promises as explained above, and in them an essential element of the betrothal is wanting (Sabetti, Theol. Mor., n. 838, qu. 30; Kenrick, Theol. Mor., nos. 23, 37).

The Church, at the beginning of the third century at the latest, recognized betrothal as a perfectly valid act. In the fourth century, in Africa at least, according to the testimony of St. Augustine (Sermo viii, 18; Sermo xxxvii, 7; Sermo cccxxxiv, 4, etc.), espousals were contracted in writing, the instrument (tabula), signed by the bishop being publicly read. At the same time the dowry, if any, was given or nuptial gifts were exchanged. Pope Benedict I (573-577), writing to the Patriarch of Gran, declares that it is connubial intercourse that makes two one, that mere betrothal would not prevent a man from entering into wedlock with the sister of his betrothed. This question of relations then, arising from the betrothal contract was mooted even at that early period. Gregory the Great (690-730) allowed a woman who was betrothed to dissolve her engagement in order to enter a convent (Bulla VI, 5). An barbarian influence, however, began to affect the Empire, the betrothal took on more the semblance of wife-purchase.

At the end of the ninth century betrothal had become a very frequent subject of Church legislation. From a reply of Pope Nicholas to the Bulgarians in 860 (Responsa ad Consulta Bulgorum, c. iii) it is apparent that the preliminaries of the marriage in the Church were: (1) The betrothal or espousal; the expression of consent by the contracting parties, and the consent also of their parents, or guardians, to the projected marriage. (2) The subbathorio, or delivery of the ring by the man to the woman by way of an earnest, or pledge. (3) The documentary transfer, by the man to the woman, of the dowry, in the presence of witnesses. The marriage was to follow immediately, or after an interval more or less protracted. These rites are still recognized in modern uses. The ceremony of betrothal is found in a measure in the present nuptial service. There is a declaration of consent, which, since the marriage follows immediately after, is de presenti. The placing of the ring on the finger of the bride by the bridegroom is the subbathorio, while in marries places transferring of the dowry is represented by a medal or coin—a relic of Salic law and of wife-purchase. (See Martine, De Antiq. Eccl. Ritibus, i, ix, a. 3, n. 4, speaking of a ritual of the Church of Reims.)


Andrew B. Meekan.

Betrothal Ring. See Ring.

Bettiah, Prefecture Apostolic of, in northern India, includes as part of its jurisdiction the entire native state of Nepal, which has an area of more than 59,000 square miles and a population of about 5,000,000. The kingdom extends north by Tibet; on the east, by the Ghagra; on the south, by the Ganges; and on the west, approximately, by the Kusah.

In 1738 Father Joseph of Carignano, a Capuchin, on his way to the missions of Nepal and Tibet, arrived at Bettiah; this compact but important place, was the former kingdom. The Queen of Bettiah, being grievously sick, was cured by him; in return, she allowed him to preach the Gospel. The Nepal war of 1709 obliged the Christians to retire southwards.
to the neighbourhood of Bettiah. In 1883 Father Alexander of Albano opened an orphanage at Chaknai; but, as the number of Italian missionaries was falling off, this district, then a portion of the Albonian benefice, was transferred to the Capuchins of the Province of Northern Tyrol. By a decree of 20 April, 1892, this country was made an independent prefecture, suffragan to the See of Agra; the districts of Bettiah, Champaran, Tisrool, Manpur, Dharpargar, and part of those of Bhagalpur and Monghyr were assigned to it. Propaganda added, 19 May, 1893, the whole of Nepal, a territory wider than the whole of the original prefecture, and which extends to the borders of Tibet. Nepal thus became separated from the Diocese of Allahbad; it can scarcely be said, however, to have ever been evangelized, seeing that within its 59,000 square miles Rampur is the only station.

Generally speaking, missionary activity in this prefecture has been concentrated in the Bettiah district. According to the latest statistics of the Capuchin missions, the prefecture numbers 13,000,000 inhabitants, of whom only 3,633 are Catholics. Nearly all the Europeans (220) are Anglicans. In 1889 the mission had only three stations; there are now 12 stations, including missions or chapels. The principal stations are Bettiah (the residence of the Prefect Apostolic, Ilarione da Abelt), Chohore, Chankin, Latonah, Somastipore, Dharbanga, Someur, Rampur (in Nepal), and Ramnagar. The minor stations are Manpur, Sonepore, Champa, and Hipore. The mission is administered by 14 Capuchin priests, aided by 8 lay brothers. There are also 20 Sisters of the Holy Cross (Kreuzschwestern) from Switzerland; 35 schools, with 854 pupils; and 10 orphanages, with 493 orphans.


ALBERT BATTANDIER.

Betting.—A bet may be defined as the backing of an affirmation or forecast by offering to forfeit, in case of an adverse issue, a sum of money or article of value to one who, by accepting, maintains the opposite side and backs his opinion by a corresponding stipulation. Although there are no Federal statutes in the United States on this matter, many of the States make it a penal offence when the bet is upon a horse race, or an election, or a game of hazard. Betting contracts are also frequently made void. Similarly in Great Britain betting in streets and public places, and the keeping of betting houses are forbidden by law, and wagering contracts are null and void. Such betting is just as much a gamble as those which are used to keep within the bounds of decency the dangerous habit of gambling, and the many evils which are usually associated with it. Although betting is to be discouraged as being fraught with danger, and although it may be morally wrong, still in particular cases it is not necessarily so. I may give the money of which I have the free disposal to another, so there is nothing in sound morals to prevent me from entering into a contract with another to hand over to him a sum of money if an assertion be found to be true, or if a certain event come to pass, with the stipulation that he is to do the same in my favour if the event be otherwise. This may be an innocent form of recreation, or a ready way of settling a dispute. However, the practice is very liable to abuse, and that it may be morally justifiable theologians require the following conditions: The parties must have the free disposal of what they stake, and both must bind themselves to stand by the event and pay in case of loss. Welching a bet on Liberty of Peace, if both parties understand the matter of the bet in the same sense, and it must be uncertain for them both. If, however, one has absolutely certain evidence of the truth of his contention, and says so to the other party, he is not precluded from betting if the latter remains obstinate. If a bet fulfils these conditions and the object of it is honest, so that the bet is not an incentive to sin, it will be a valid contract, and therefore validly binding upon both parties, and therefore also duties that we are bound in conscience to pay if they fulfil the conditions just laid down. It follows that the avowal of the professional bookmaker need not be morally wrong. It is quite possible to keep the moral law and at the same time so to arrange one's bets with different people that, though in all probability there will be some loss, still there will be gain on the whole. (See Gambling.)

BEUGNOT, Auguste-Arthur, Count, French historian and statesman, b. at Bar-sur-Aube, 25 March, 1797; d. at Paris, 15 March, 1865. He was a son of Jacques-Claude Beugnot, who was a Deputy in the Legislative Body of 1791, Minister of Finance to Jerome, King of Westphalia in 1807, Minister of the Interior under the Provisional Government of 1814, and Postmaster General in 1815. At the age of twenty-one Auguste-Arthur Beugnot made known his ability as an historian at the University of Geneva by the prize of the Académie des Inscriptions (1818) for the best essay on the institutions of St. Louis. The competitions of 1822 and 1831 led to his work on "The Jews of the West" and his "History of the Destruction of Paganism in the West", in consequence of which he was elected to the Académie des Inscriptions. To the general public the latter of these two works was more especially known; it was placed on the Index, and has lost its vogue since the appearance of Sceck's treatise on the same subject.

The learned, however, attach a higher value to the works of Beugnot on the Middle Ages; his editions of the "Assize of Jerusalem" (1841-43), of Beaumanoir's book of the "Customs of Beauvaisis" (1842), and of the "Olim", or ancient registers of the Parliament of Paris (1839-48). These editions are of great value for the history of feudal and customary law, and of juridical procedure. The name of Beugnot, lastly, is associated with the voluminous publication of the "Historians of the Crusades", which began in a memoir written by him in 1854. Beugnot entered politics in 1841 as a Peer of France, was Deputy for Haute-Marne in the Chamber of 1849, and under the Empire went into a retirement which lasted until his death.

The Villemin educational plan of 1844, to subject the heads of independent institutions to the jurisdiction of the university, and to impose upon their pupils the obligation of making their studies in rhetoric and philosophy in certain prescribed establishments, was opposed by Beugnot on liberal principles, whilst others opposed it on religious grounds. This project was withdrawn in January, 1845, its author having become demented. Beugnot, who had destroyed the draft of a speech in support of the Villemin programme, was welcomed by the Catholics as a labourer entering the vineyard at the eleventh hour. In 1845 he advocated the claim of the bishops, as of all other citizens, to the right of petition. In his pamphlet, "L'Etat theologien", he made it clear that the attacks on the Jesuits were neither more nor less than attempts to destroy the liberty of association, and the Jesuits empowered him to treat with Guizot in their name at the time of the negotiations between France and the Holy See in regard to the dispersion of the Society. As drafter of the Law of 1848, he was anxious to prevent the return of the bill to the Council of State, 7 November, 1849, and in the decisive debate (14 January to 15 March, 1850) he vigorously seconded the efforts of Montalembert, Paris,
BEVAN, GEORGES GOYA.

BEVEN, Saint, Abbot of Cymnog, d. 660(?), was, according to the "Buochu Bevou", born in Powis-land and, after education and ordination in the monastery of Bangor, in North Wales, became an active missionary, Crown, King of Gwynedd, being his generous benefactor. Cadwallan, Cadvan's son and successor, deposed Bevou about some land, and on the saint demanding justice proved obstinate. Thereupon, Cadwallan's cousin Gweddescant, in repartition, "gave to God and Bevou forever his township", where the saint founded the Abbey of Cymnog Fawr (Carnarvonshire).

Bevou became the guardian and restorer life of his niece, the virgin St. Winefrid, whose clients still obtain marvellous favours at Holywell (Pembrokeshire). He was relentless with hardened sinners, but full of compassion to those in distress. Before his death "on the seventh day after Easter" he had a wondrous vision. Eleven churches bearing St. Bevou's name, with various relics and local usages, with the far-reaching missionary zeal. He is commemorated on the 21st of April.

REXX, Lives of Cambro-British Saints (1853); the Buochu Bevou found in this work gives a succinct basis of names and dates. — M. MENZIES, St. Winefrid, February, 1896, 256; STURRY, Councils, 1, 160; Dict. Nat. Biog., IV, 444.

PATRICK BYAN.

BEVERLEY MINISTER, a collegiate church at Beverley, capital of the East Riding of Yorkshire, served by a chapter of secular canons until the Reformation. The foundation owes its origin to St. John of Beverley early in the eighth century, when the locality was a clearing in the forest of Deira (Indrawood), afterwards known as Beverise (A. S. Beverie), a name partly derived from the colonists who were beavers in the river Hull. St. John here founded a community of monks and another of nuns, but traditions as to the existence of an earlier church are legendary and untrustworthy. Later the saint, having resigned his See of York, retired here and lived (73), his shrines being in the minister. After the destruction of the monastery by the Danes, a chapter of secular canons was founded by King Athelstan in gratitude for his victory at Brunanburh (877), as he had visited the shrine on his march north. It remained a popular place of pilgrimage through the vicissitudes of Danish and Norman invasions. Few particulars about the early history of the church are known, but a fire in 1188 destroyed the greater part of it, and the present Gothic minster, rivaling the great cathedrals in beauty, dates from that time. The west front in particular is unsurpassed as a specimen of the Perpendicular style. The choir and double transepts were built early in the thirteenth century; while the present nave replaced the Norman nave a century later. Throughout the Middle Ages the shrine was frequented by pilgrims, and the charters of its liberties were renewed by successive monarchs. "Its banner was placed on the standard at the "battle of the Standard" (1138), and it was further honoured after the victory of Agincourt, which was won on the feast of the translation of St. John (25 October, 1415), and was attributed by Henry V to that saint's intercession (Lyndwode, "Provinciale", II, "Anglicanae"). The minister was originally served by a chancellor, precentor, sacrist, nine canons, nine vicars-chaplains, and several brethren, but in time several chanters priests and minor officials were added. The temporalities were administered by a provost, who was not necessarily a member of the chapter. The former office was held by many noted Englishmen, including St. Thomas Becket and John de Thoresby, afterwards Cardinal. Blessed John Fisher is believed to have received his first education at the grammar school attached to the minster. The chapter being secular, the minster escaped the ruin that fell on the monasteries under Henry VIII, but was dissolved in 1547 under the "Colleges and Chantryes Act of Edward VI. The seventy-seven secular officials thus dispossessed were reduced by a vicar and three assistants reduced, under Elisabeth, to a vicar and one curate. Gradually the minster fell into decay until, in 1713, a restoration became necessary to save it from ruin. This was successfully executed, and as a result of further work in 1866 and subsequent years it still remains one of the most remarkable Gothic churches in England.

BERYERINCK, LAWRENCE, Belgian theologian and ecclesiastical writer, b. at Antwerp, April, 1578; d. at the same place, 22 June, 1627. The son of a noted pharmacist, he prepared at Louvain for the same profession but, deciding to enter the priesthood, he was ordained June, 1602. While a theological student he taught poetry and retailed the poetry of Vaulx and as pastor of Herent was professor of philosophy at a nearby seminary of canons regular. In 1605 he came to the ecclesiastical seminary of Antwerp, taught philosophy and theology and later became superior. In 1608 he was canon, censor, and theologian at the church of Antwerp; in 1614 he was made protonotary. Beyerinck was an exemplary priest, a gifted rhetorician, orator, and administrator, and an indefatigable worker. Besides seminary and diocesan work he was engaged continually in preaching and writing. His works are mainly encyclopedic; his knowledge more extensive than profound. He wrote, e.g. a second volume (Antwerp, 1611) of the "Opus Chronographicae orbis universi a mundi exordio usque ad annum MDXXI" first volume to year 1572 by Oppen; a collection of lives of popes, rulers, and illustrious men; and the "Magnum Theatrum Vitae Humane hoc est Rerum Divinarum Humanarumque syntagma Catholicum Philosophicum Historicum Dogmaticum", etc. (Cologne, 1631, 7 vols; Venice, 1707, 8 vols). It is an encyclopaedia of the subjects arranged in alphabetical order. Its scope ranges from profound theological dissertations to merest trivialities. Much of its vast material was gathered by others, but to Beyerinck belongs the credit of giving the work form. His number of other publications are listed in the works referred to in the appended bibliography. His works are "Museum Aurea in Magnum Theatrum (Cologne, 1631)", I. ed. — POPPEM, Bibliotheca Sacra (Brussels, 1729), 804-806; Biog. univ. (Paris, 1811), IV, 426.

JOHN B. PETERSON.

BEZA CODEX. See CODEX BEZAE.

MANCHI AND NERI. See FLORENCE.

BIANCHI, GIOVANNI ANTONIO, Friar Minor and theologian, b. at Lucca, 2 October, 1668; d. at Rome, 18 January, 1768. At the age of seventeen he entered the Franciscan Order and was elected to the office of Provincial of the Roman Province, and for a number of years was professor of philosophy and theology. During these years of professorship, he no doubt acquired much of the extensive and accurate acquire with ecclesiastical forms displayed in the productions of his later life. He possessed a memory of such range and tenacity that he was considered a prodigy by the many students and scholars who came to visit him in his convent cell. Bianchi was held in high esteem by the Roman Curia and by Clement XI, whose successor, Bene-
dict XIV, appointed him consultant of the Holy Office.

It was perhaps at the instance of Clement XII that Bianchi composed his scholarly and exhaustive defence of the rights and privileges of the Roman Pontiff, which had been attacked by the Neapolitan lawyer, Pietro Giannone, in the latter’s “Storia civile del regno di Napoli”. Bianchi’s work which was entitled “Della pedestà e della polizia della chiesa, trattati due contro le nuove opinioni di Pietro Giannone” appeared in Rome in six volumes between the years 1745 and 1751. In the first treatise (2 vols.) Bianchi defends the indirect power of the Roman Pontiff over temporal sovereigns; while he lucidly and soberly defends the right of the pope, as regards the external laws and government of the Church, in the second treatise, which comprises the remaining four volumes. Amid the storm of controversial literature provoked by the treatise of the Dominican theologian, Daniele Concina, “De Speculaculis Theatralibus”, Bianchi’s “Sui visti e sui difetti del moderno teatro e sul modo di correggerli ed emendarli” appeared at Rome in 1753. In this he contends with Scipio Maffeii against Concina for the lawfulness, within certain limits, of modern theatrical devices. He had a number of the learned and his preoccupations, Bianchi found time to indulge his predilection for poetry and tragic writing, and his compositions in this field, though of minor importance, show him to be an accomplished master of his own native Tuscan, which he often used to express his thought in a more simple and direct fashion.

BiANCHINI, GIUSEPPE, Italian Oratorian. Biblical, historical, and liturgical scholar, b. at Verona, 1704; d. in Rome, 1764. Clement XII and Benedict XIV, who highly appreciated his learning, entrusted him with several scientific labours. Bianchi had contemplated a large work on the texts of the Sacred Scriptures, “Vindicatio Canonum Sacramentorum Vulgatus Latinae Editionis”, which was to comprise several volumes, but only the first, in which, among other things, are to be found fragments of the “Hexapla” (cod. Chssianus), was published (Rome, 1740). Much more important is his “Evangeliorum quadruplex latinae versionis antiquae”, etc., 2 vols. (Rome, 1740). Among his historical labours may be mentioned the fourth volume which Bianchi added to the publication of his uncle, Francesco Bianchini, “Anastasis bibliothecarli Vite Rom. Pontif.” (Rome, 1735); he also published the “Demonstratio historice ecclesiasticum quadruplex” (Rome, 1722–24). The theological work of Bianchi is “Liturgia antiqua hispanica, gotica, isidoriana, mozarabica, toletana mixta” (Rome, 1746). He also undertook the edition of the works of Bl. Thomasius (Tomasi), but only one volume was issued (Rome, 1741).


STEPHEN M. DONOVAN.

Bianchi, FRANCESCO, a student of the natural sciences, and an historian, b. at Verona, Northern Italy, 13 December, 1682; d. at Rome, 2 March, 1725. At first he devoted himself to the study of mathematics, physics, and astronomy; later he also took a course in theology. In 1699 he was advanced to deaconship, but never became a priest. In 1684 he transferred his residence to Rome, where he found at once a protector in Cardinal Pietro Ottoboni, of whose library he became custodian. When the cardinal became Pope Alexander VIII (1689–91) he still extended his favours to Bianchini; after Alexander’s death, his nephew, also Cardinal Pietro Ottoboni, lodged the scholar in his own palace. Bianchini received also many honours and commissions; he was in the proceedings of the Oxford University, he was elected president of the society devoted to the study of historical antiquities; he was made secretary of the commission for the reform of the calendar and he was sent to Paris with the cardinal’s hat destined for Rohan Soubise. During this journey he was received everywhere with consideration by the learned. The University of Oxford furnished the expenses of his sojourn in England. Benedict XIII (1723–30) appointed him historiographer of the synod held at the Lateran, Rome (1723). He was a member of many learned academies in Italy and elsewhere. He was distinguished for “a great purity of life and an exceeding modesty of mind”, as the canons of St. Mary Major expressed it in his epitaph. His chief works are: “Two Dissertations of the Calendar and the Calendar of the months of February and March, by Giuseppe Bianchini (Rome, 1735).” Besides the text of the lives of the popes the work contains learned introductions, various readings of the manuscripts, copious notes by himself and others, and several documents relative to the history of the popes. It was republished in Migne, P. L., CXXVII–CXXVIII.

FRANCIS J. SCHAEPFER.

Bianchini (Bianchini), GIUSEPPE, Italian Oratorian. Biblical, historical, and liturgical scholar, b. at Verona, 1704; d. in Rome, 1764. Clement XII and Benedict XIV, who highly appreciated his learning, entrusted him with several scientific labours. Bianchi had contemplated a large work on the texts of the Sacred Scriptures, “Vindicatio Canonum Sacramentorum Vulgatus Latinae Editionis”, which was to comprise several volumes, but only the first, in which, among other things, are to be found fragments of the “Hexapla” (cod. Chssianus), was published (Rome, 1740). Much more important is his “Evangeliorum quadruplex latinae versionis antiquae”, etc., 2 vols. (Rome, 1740). Among his historical labours may be mentioned the fourth volume which Bianchi added to the publication of his uncle, Francesco Bianchini, “Anastasii bibliothecarli Vite Rom. Pontif.” (Rome, 1735); he also published the “Demonstratio historice ecclesiasticum quadruplex” (Rome, 1722–24). The theological work of Bianchi is “Liturgia antiqua hispanica, gotica, isidoriana, mozarabica, toletana mixta” (Rome, 1746). He also undertook the edition of the works of Bl. Thomasius (Tomasi), but only one volume was issued (Rome, 1741).


R. BUTIN.

Bianconi, CHARLES, merchant and philanthropist, b. 26 September, 1785, in the duchy of Milan; d. near Clonmel, Ireland, 22 September, 1875. At an early age he was sent to Ireland, as apprentice to an Italian printer, became a distinguished and wealthy merchant, and was the first to establish (1815–58) throughout the island a system of rapid and cheap transportation of persons and of government mail. He was an intimate friend of O’Connell, a promoter of Catholic Emancipation, a benefactor of many Catholic charities, and a practical friend of the Catholic University at Dublin. The English postmaster general in his Report for 1867 said that “no living man has ever done more than he for the benefit of the sister kingdom”. In the development of his vast transportation system he displayed extraordinary energy and energy, and did much to improve the condition of his adopted country, while he promoted in a remarkable way its social relations. His residence at Longfield, near Clonmel, was a centre of hospitality, and a source of much practical activity for the general welfare of his country.

O’Riain, Charles Bianconi (Dublin, 1906), and Bianconi’s life by his daughter, Mrs. Morgan John O’Connell (Dublin, 1885).

THOMAS J. SHAHAN.

Biard, PIÈRE, Jesuit missionary, b. at Grenoble, France, 1567; d. at Avignon, 17 November, 1622. In 1608 he was called from a chair of Scholastic theology and Hebrew at Lyons by Father Cotin, the king’s confessor and preacher, to take charge of the Jesuit mission in Acadia. As de Monte, the founder of Acadia, was a Calvinist, a large number of the colonists were also of that religion, vehement opposition was made to the appointment of Biard and his companion, Edmond Masse, as missionaries. Through the interposition of the Marquis de Guercheville, who purchased the vessel that was bringing out supplies, the Jesuits, after three years of waiting, were enabled to obtain passage by becoming part owners of the ship and cargo. They left France, 21 January, 1611, and arrived on Pentecost Day.
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22 May, at Port Royal. They met with but little success. The predecessor of the missionaries, a secular priest named Josue Flesche, had baptized indiscriminately. This the Jesuits refused to do. The colonists, moreover, remained hostile, and viewed as an insult the enterprise. As a result, the enterprise was a failure. Madame de Guerccheville, who had succeeded de Monts as proprietor, finally sent out another vessel under La Sausaye, and ordered him to stop at Port Royal, and, taking the two Jesuits; found a colony elsewhere. Obeying instructions, La Sausaye sailed over to what is now Bar Harbor. The new establishment was called Saint Sauveur. This was in 1613. It was hardly begun when Samuel Argall came up from Virginia, plundered the colony, and took Argall and another Jesuit with four colonists to Jamestown where only the authority of Argall prevented them from being hanged. Another expedition was fitted out to complete the destruction of Saint Sauveur and Port Royal, and the two Jesuits were compelled to accompany the marauders.

Everything was ruined and Biard and his companions were made to appear as if they had instigated the attack. They sailed off with the attacking party who intended to return with them to the English colony, where they would probably have been executed, but the ship on which they were the prisoners was driven by storms across the ocean. Frequently they were on the point of being thrown overboard, but when the ship was compelled to enter the Port of Fayal in the Azores, Biard and his companions consented to remain in the hold lest their discovery should entail the death of their captor. A second time, upon entering Milford Haven, in Wales, the captain having no papers, and being in a French ship, was on the point of being hanged as a pirate. But Father Biard saved him by explaining the situation to the captain. The missionary was then sent to France, where he had to meet a storm of abuse because of the suspicion that he had helped in the destruction of Port Royal. Champlain, however, vindicated him. He never returned to Canada, but resumed his work as professor of theology, and afterwards became famous as a missionary in the south of France, and towards the end of his life was made military chaplain in the armies of the king. Lescarbot, who was unfriendly to the Jesuit missionaries, speaks of him in flattering terms.

Rochemont, Les Jesuïtes et la Nouvelle France; Charlevoix, Histoire de la Nouvelle France; Les Relations: Oeuvres de Champlain; Faucon, La Franceaise; Parrenin, Pioneers of France in the New World.

T. J. Campbell.

Bibiana (Bernardo Dozizi) an Italian Cardinal and comic writer, known best by the name of the town Bibiana, where he was born 4 Aug., 1470; d. at Rome, 9 Nov., 1520. His obscure parentage did not prevent him from securing a literary training at the hands of the best scholars and from associating with the most conspicuous men that Florence could boast. A jovial temper and racy Tuscan wit enhancing the charm of good looks and courtly manners soon made him the protector as well as the boon companion of Giovanni del Medici's merry hours. When the Medici were banished and sorrow followed mirth (Nov., 1494) it was seen that a gay man of the world could become a brave and steadfast friend. Not long after, the election of Julius II and many honours at the Roman court were to be his. In 1513 his strenuous exertions on behalf of his lifelong patron secured the election of Giovanni dei Medici to the pontifical throne. Such services Leo X repaid by bestowing on him the purple robe, appointing him his treasurer and chamberlain, with many important missions, among them a legation to France (1518). Later on, the cardinal's strong sympathies for France lost him Leo's confidence. The story, however, that he was poisoned, in spite of Giovio and Grassi's reports, has absolutely no foundation. (Pastor, Geschichte der Päpste, IV, Part I, Leo X.) As cardinal he steadily extended a generous patronage to art. From Raphael, whose devotion he shivered, we have his best likeness. His literary fame is mainly connected with the first good comedy written in Italian prose, "La Calandra" (also known as "Il Calandro" and "La Calandria"), a distinctly juvenile production, probably given for the first time at Urbino, about 1507, and very elaborately performed at Rome, seven years later, in the presence of Leo X and Isabella Gonzaga d'Este, Marchioness of Mantua. Though marred by many banishes by Julius II, and though built upon the plot of Plautus's "Menencluli," it possessed the features of modern comedy and won plaudits for its sparkling wit and fine characterization. Ariosto and Machiavelli imitated him in this path. The latest edition of "La Calandra" is in the "Teatro Italiano Antico" (Florence, 1888).

Bernardo Cardinal Bibiana

Bibiana, Saint.—The earliest mention in an authentic historical authority of St. Bibiana (Bibiana), a Roman female martyr, occurs in the "Libri Pontifici," where in the biography of Pope Simplicius (468-483) it is stated that this pope "consecrated a basilica of the holy martyr Bibiana, which contained the body, near the "palatium Licinianum."" (ed. Duchesne, I, 249). This basilica still exists. In the fifth century, therefore, the body remains of St. Bibiana rested within the city walls. We have no further historical particulars concerning the martyr or the circumstances of her death; neither do we know why she was buried in the city itself. In later times a legend sprang up concerning her, connected with the Acts of the martyrdom of St. John and Paul and has no historical claim to belief. According to this legend, Bibiana was the daughter of a former prefect, Flavianus, who was banished by Julian the Apostate. Dafrosa, the wife of Flavianus, and his two daughters, Demetria and Bibiana, were also persecuted by Julian. Dafrosa and Demetria died a natural death and were buried by Bibiana in their own house; but Bibiana was tortured and died as the result of the sufferings. Two days after her death the priest named John buried Bibiana near her mother and sister in her home, the house being later turned into a church. It is evident that the legend seeks to explain in this way the origin of the church and the tradition that it is the church of the above-mentioned confessors. The account contained in the martyrologies of the ninth century is drawn from the legend.
Bible, The, a collection of writings which the Church of God has solemnly recognized as inspired. The name is derived from the Greek expression τὰ βίβλια (the books), which came into use in the early centuries of Christianity to denote the whole sacred volume. In the Latin of the Middle Ages, the neuter plural form Bibliæ (gen. bibliorum) gradually came to be regarded as a feminine singular noun (biblia, gen. bibliæ), in which singular form the word has passed into the languages of the Western world. It means "The Book," by way of eminence, and therefore well sets forth the sacred character of our inspired literature. Its most important equivalents are: "the Divine Library" (Bibliotheca Divina), "the Holy Scripture," "the Books," "the Holy Scriptures"—terms which are derived from expressions found in the Bible itself; and "the Old and New Testament," in which collective title, "the Old Testament" designates the sacred books written before the coming of Our Lord, and "the New Testament" denotes the inspired writings composed since the coming of Christ.

It is a fact of history that in the time of Christ the Jews were in possession of sacred books, which differed widely from one another in subject, style, origin and scope, and it is also a fact that they regarded all such writings as invested with a character which distinguished them from all other books. This was the Divine authority of every one of these books, and the seal of approval of each book was the belief of the Jews was confirmed by Our Lord and His Apostles; for they supposed its truth in their teaching, used it as a foundation of their doctrine, and intimately connected with it the religious system of which they were the founders. The books thus approved were handed down to the Christian Church as the written record of Divine revelation before the coming of Christ. The truths of Christian revelation were made known to the Apostles either by Christ Himself or by the Holy Ghost. They constitute what is called the Thirty-nine Articles in the Church of England, the number of these books, including the Psalter, was forty-six, the number added since the Apostolic Age. Some of the truths were committed to writing under the inspiration of the Holy Ghost and have been handed down to us in the books of the New Testament. Written originally to individual Churches or persons, to meet particular necessities, and accommodated as they all were to particular and existing circumstances, these books were gradually received by the universal Church as inspired, and with the sacred books of the Jews constitute the Bible.

In one respect, therefore, the Bible is a twofold literature, made up of two distinct collections which correspond with two successive and unequal periods of time in the history of man. The older of these collections, mostly written in Hebrew, corresponds with the many centuries during which the Jewish people enjoyed a national existence, and forms the Hebrew, or Old Testament, literature; the more recent collection, begun not long after Our Lord's ascension, and made up of Greek writings, is the Early Christian, or New Testament, literature, held in the deepest respect, the Biblical literature is pre-eminently one. Its two sets of writings are most closely connected with regard to doctrines revealed, facts recorded, customs described, and even expressions used. Above all, both collections have one and the same religious purpose, one and the same inspired character. They form the two parts of a great organic whole the centre of which is the person and mission of Christ. The same Spirit exercised His mysterious hidden influence on the writings of both Testaments, and made of the works of those who lived before Our Lord an active and steady preparation for the New Testament dispensation. He was to introduce, and of the works of those who wrote after Him a real continuation and striking fulfilment of the old Covenant.

The Bible, as the inspired record of revelation, contains the word of God; that is, it contains those revealed truths which the Holy Ghost purposed to be transmitted in writing. However, all revealed truths are not contained in the Bible (see Tradition); neither is every truth in the Bible revealed, if by revelation is meant the manifestation of hidden truths which could not otherwise be known. Much of the Scripture came to its writers through the channels of ordinary knowledge, but its sacred character and Divine authority are not limited to those parts which contain revelation strictly so termed. The only restriction is the use of the word of God. The primary author is the Holy Ghost, or, as it is commonly expressed, the human authors wrote under the influence of Divine inspiration. It was declared by the Vatican Council (Sess. III, c. ii) that the sacred and canonical character of Scripture would not be affected by saying that the books were composed by human diligence and then approved by the Church, or that they contained revelation without error. They are sacred and canonical "because, having been written by inspiration of the Holy Ghost, they have God for their author, and as such have been handed down to the Church." The inERRANCY of the Bible follows as a consequence of this Divine authorship. Wherever the sacred writer makes a statement as his own, that statement is the Word of God and is true, whatever be the subject-matter of the statement. It will be seen, therefore, that though the inspiration of any writer and the sacred character of his work be antecedent to its recognition by the Church yet we are dependent upon the Church for our knowledge of the existence of this inspiration. She is the appointed witness and guardian of revelation. From her alone we know what books belong to the Bible. At the Council of Trent she enumerated the books which must be considered "as sacred and canonical". The number of the books is seventy-three, forty-five in the Old Testament and twenty-seven in the New. Protestant copies usually lack the seven books (viz. Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and I, II Machabees) and parts of books (viz. Esther, x, 4–xvi, 24, and Daniel, i–ii, 4–xvii, 42) which are not found in the Jewish editions of the Old Testament.

The Bible is plainly a literature, that is, an important collection of writings which were not composed at one and did not proceed from one hand, but were spread over a considerable period of time and are traceable to different authors of varying literary excellence. As a literature, too, the Bible bears throughout the distinct impress of the circumstances of place and time, methods of composition, etc., in which its various parts came into existence, and of these circumstances careful account must be taken, in the interests of accurate scriptural interpretation. As a literature, our sacred books have been transcribed during many centuries by all manner of copies; the ignorance and carelessness of many of whom they still bear witness in the shape of numerous textual errors, which, however, but seldom interfere seriously with the primitive reading of any important dogmatic or moral passage of Holy Writ.

In respect of antiquity, the Biblical literature belongs to the same group of ancient literature as the
BIBLE

literary collections of Greece, Rome, China, Persia, and India. Its second part, the New Testament, completed about A.D. 100, is indeed far more recent than the four last named literatures, and is somewhat posterior to the Augustan age of the Latin language, but it is older by ten centuries than our earliest modern literature. As regards the Old Testament, most of its contents were gradually written within the nine centuries which preceded the Christian era, so that its composition is generally regarded as contemporary with that of the great literary works of Greece, China, Persia, and India. The Bible resembles these various and ancient literatures in another respect. Like them it is fragmentary, i.e. made up of the remains of a larger literature. Of this we have abundant proofs concerning the books of the Old Testament, since the Hebrew Scriptures themselves repeatedly refer us to more ancient and complete works as composed by Jewish annalists, prophets, wise men, poets, and so on (cf. Numbers, xxxi, 14; Judges, x, 13; Kings, i, 18; Paralip., xxix, 29; 1 Mach., xvi, 24; etc.). Statements tending to prove the same fragmentary character of the early Christian Church, which has come down to us are indeed much less numerous, but not altogether wanting (cf. Luke, i, 1-3; Colossians, iv, 16; 1 Corinthians, v, 9). But, however ancient and fragmentary, it is not to be supposed that the Biblical literature contains only few, and those monstrous and factitious, literary productions. In point of fact its contents exhibit nearly all the literary forms met with in our Western literatures together with others peculiarly Eastern, but none the less beautiful. It is also a well-known fact that the Bible is so replete with pieces of transcendent literary beauty that the greatest orators and writers of the last four centuries have most willingly turned to our sacred books as pre-eminently worthy of admiration, study, and imitation. Of course the widest and deepest infatuation that has ever been, and ever will be, exercised upon the minds and hearts of men remains due to the fact that, while all the other literatures are but man's productions, the Bible is indeed "inspired of God" and, as such, especially "profitable to teach, to reprove, to correct, to instruct in justice" (2 Timothy, iii, 16).

PROVINCIALISMUS DEXUS in the Great Encyclopaedia of Pope Leo XIII (New York, 1903); BARRY, The Tradition of Scripture (London, 1875); VANDERLINDEN, The Bible: Its Use and Abuse, Introduction to Holy Scriptures; HUMPHREY, The Writings of Jesus (Introduction to Connexions); CONNELLY, Introduction Generalia; HUNTER, Outlines of Doctrinal Theology.

FRANCIS E. GOGG.

Bible Christians. See Methodism; (Bryantites).

Bible Commentary. See Exegesis.

Bible Communists. See Oneida Congregations.

Bible Editions. See Editions of the Bible.

Bible Manuscripts. See Manuscripts of the Bible.

Bible Societies. See Protestant Bible Societies, established for the purpose of publishing and propagating the Bible in all parts of the world, and the logical outcome of the principle: "The Bible, and the Bible alone is the religion of Protestants." Precisely to what extent that theological formula is held true even by the staunchest evangelicals, may be a matter of dispute, but the consistent and heroic efforts of the Bible societies to provide a version of the sacred text in every tongue and to supply the ends of the earth with Bibles, can scarcely be explained unless Chillingworth's famous formula be true that historically at a cost of a cost of the Bible is an indispensable means of salvation. Nevertheless, it is remarkable that the societies for the world-wide propagation of the Bible, like the Protestant missionary societies, are a late outgrowth of Protestantism. It is well known that the sects did not seriously bestir themselves about mission work until two hundred years after the Reformation, and historically the Bible societies are an appendix and a consequence of the missionary organizations. Some efforts were made to provide a systematic dissemination of Bibles as early as the time of Charles I of England, and before the formation of Bible societies on a scale of widespread activity, there existed a number of organizations which by the Bible distribution a feature of their work. Among them were, (1) The Society for Promoting Christian Knowledge (1698), which spread copies of Holy Writ in England, Wales, India, and Arabia; (2) The Society of the Propagation of the Gospel in Foreign Parts (1701), which devoted a large share of its attention to the American Colonies; (5) The Scottish Society for Propagating Christian Knowledge among the Poor (1750); (3) The Naval and Military Bible Society (1780). The foundation of these and similar societies was but an indication of the desire of literature to do battle against the religious apathy, and, indeed, infidelity of the English people in the eighteenth century. In the fourteenth century brought with it the foundation of numerous missionary societies, and this enthusiasm for Christianity resulted in the foundation of the most far-reaching Bible societies, The British and Foreign Bible Society, 7 March, 1804. The first impulse to the formation of this organization was given by a group of Nonconformist ministers and laymen, but when completed, the society included an equal number of members of the Established Church and of the various sects. Its avowed purpose was "to encourage the wider circulation of the Bible without note or comment".

At present, the British and Foreign Society is supervised by an executive committee of 30 laymen, 15 from the Church of England, 15 dissenters, and 6 foreign members who must reside in or near London. The growth and work of this society have been extraordinary. It controls, according to the latest statistics (1906) almost 8,000 auxiliary societies; 5,729 in Great Britain and 2,224 abroad. Translations of the sacred text number about 380. Its operations in India have been particularly thorough, but in every country where its agencies are established, its work can only be measured in vast figures. It dispenses annually the largest number of Bibles of all the Bible churches and the National Bible Society of Scotland, the names of which sufficiently designate their field of labour.

On the Continent, Count Canstein founded a German Bible Society in 1710. The American Bible Society was established at New York (1816), Berlin (1806), Saxon (1813), and Schleswig-Holstein (1826). The Berlin society was united with the Prussian Bible Society in 1814. The Danish Bible Society dates from 1814, the Russian from 1812, a Bible society was founded in Finland possession of the society; 300 in the Netherlands 1813, one in Malta in 1817, and one in Paris 1818.

In America, we find the Continental Congress impressed with the scarcity of Bibles that in 1777 passed a resolution calling for the purchase of 20,000 copies. Facilities were not at hand for the
fulfilment of such a work, and it was not done. But in 1782, Congress commenced the publication of the Bible which had just been made in Philadelphia. The Bibles issued by the American Bible Society in 1831, and the American Bible Society's Bibles issued in 1832, were not united with the American Bible Society until 1816. This society has been active in the United States and in other countries, both in America and in Europe, and has maintained correspondence in Norway, Sweden, Russia, Finland, Germany, Switzerland, France, Spain, Italy, and Austria. In these countries, it is said, the American Bible Society has been operating for more than fifty years with the Methodist Episcopal Church in Bremen, Germany, and in that time and place has assisted in the publication of over a million volumes of Scripture. The American Society has extended its efforts into the Levant, a regular agency being established in Constantinople. It works in conjunction with the Paris mission, in Syria, Mesopotamia, Egypt, and the Sudan. In these countries alone, it has distributed over 3,000,000 volumes during the past half-century. All told, the copies of the Bible, or parts of the Bible distributed by the American Bible Society for one year, ended 31st Dec., 1889, were 2,236,755, and during the ninety years of its work it has disposed of 78,509,329 volumes.

After being duly impressed by these figures and those of the still more prolific British Society, the Catholic reader may ask questions whether the amount of good done is, after all, to be measured by the number of volumes distributed. A considerable number of Protestant missionaries have already answered the question negatively, and if we may judge from many letters from ministers in the mission field, there is a growing feeling among thinking Protestants that the promiscuous distribution of the Bible "without note or comment" is a doubtful means of propagating Christian doctrine. Even as a means of proselytism, the scattering of Bibles seems not to produce the expected results. A missionary on the Malay peninsula, among others, complains that although thousands of Bibles were distributed, it was, so far as he could learn, "with scarcely any perceptible benefit." He "did not hear of a single instance of the dissemination of the Scriptures." The natives of the mission countries are, according to reports, eager to obtain books from the societies, but agents and missionaries and bishops have reported that in many cases the volumes were used for vulgar and profane purposes. Indeed, the reckless distribution of the Scriptures in too many cases becomes an occasion for the profanation of the written Word, rather than for the growth of religion. Instances of abuse of the Bible could be collected freely from the letters of missionaries, Catholic and non-Catholic alike.

But for deeper reasons than this, the attitude of the Church toward the Bible societies is one of unmistakable opposition. Believing herself to be the divinely appointed custodian and interpreter of Holy Writ, she cannot without turning traitor to herself, approve the distribution of Scripture "without note or comment". The fundamental fallacy of private interpretation of the Scriptures is presupposed by the Bible societies. It is the impelling motive that lies behind the societies' in the Colossians' violation of one of the first principles of the Catholic Faith—a principle arrived at through observation as well as by revelation—the insufficiency of the Scriptures alone to convey the greater number of a sure knowledge of faith and morals. Consequently, the Council of Trent, in its fourth session, after expressly condemning all interpretations of the sacred text which were not in harmony with the To the Church, orders all Catholic publishers to see to it that their editions of the Bible have the approval of the bishop. Besides this and other regulations concerning Bible-reading in general, which have several acts of the popes directed explicitly against the Bible societies, perhaps the most notable of these is contained in the Encyclical "Ubi Primum" of Leo XII, dated 5 May, 1824, and Pius IX's Encyclical "Qui Pluribus", of 19 November, 1846. Pius VII in 1829 and Gregory XVI in 1831, both spoke in similar terms of the bishops, who are the most striking words on the subject from Leo XII and Pius IX. To quote the former (loc. cit.): "You are aware, venerable brothers, that a certain Bible Society is impudently spreading throughout the world, which, despising the traditions of the holy Fathers and the decree of the Council of Trent, is endeavouring to translate, or rather to pervert the Scriptures into the vernacular of all nations. It is to be feared that by false interpretation, the divine truth in the Gospel of Christ will be one day completely, or at least partly, obscured, and that the devil will be allowed to imbue these translations with his own spirit. The Pope therefore urges the bishops to admonish their flocks that owing to human temerity, more harm than good may come from indiscriminate Bible-reading. Pius IX says (loc. cit.): "These crafty Bible Societies, which renew the ancient grace of the Pharisees of old, and are not satisfied only with the study of the Bible, but also with the thrusting of their Bibles upon all men, even the unlearned,—their Bibles, which have been translated against the laws of the Church, and often contain false explanations of the text. Thus, the divine traditions, the teaching of the fathers, and the authority of the Catholic Church are rejected, and everyone in his own way interprets the words of the Lord, and distorts their meaning, thereby falling into miserable errors".

Thus are given the chief reasons of the opposition of the Church. Furthermore, it can scarcely be denied that the Bible societies, by invading the Catholic countries and endeavouring to foist the Protestant versions upon a Catholic people, have stirred up much discord, and have laid themselves open to the charge of degrading the Sacred Scriptures. The societies are shown to be the agents of proselytism. Still in almost all the books and pamphlets which are written to show the results of Bible propagandism, na"ive complaints are made by the writers that the Catholic priests and people do not like the New Testament, and that the missionaries have ingeniously contrived to win the minds of their people. The societies do not offer to supply Catholics with Catholic Bibles, fortified with the ecclesiastical Impresimatur, and supplied with the necessary notes of explanation. If such an offer were refused, there might be some pretext for the complaints of the societies, but so long as they follow their present course, it must be evident that they have small ground for wonder if the authorities of the Church oppose them. The true attitude of the Church towards the popular use of the Scriptures is shown by the establishment of the Societate di San Germonino, for the translation and diffusion of the Gospels and other parts of the Bible among the Italian peoples.

There have been many dissensions and some schisms among the members of the Bible societies themselves. At the very foundation of the British and Foreign Bible Society Bishop Marsh, consistently with the principles of the Church of England, objected to the printing of the text, "without note or comment", and recommended the use of the Book of Common Prayer. The objection was, of course, overruled. In 1831, the British and Foreign Bible Society decided to demand belief in the Trinity as a requisite to membership. This led to a schism
and the foundation of the Trinitarian Bible Society. Another sectarian society originating from a doctrinal difference, is the Bible Tract Society, a body composed of Baptists who were dissatisfied because the original society's Bibles did not translate the texts which relate to baptism by words that would signify immersion. Again, from the American Bible Society there has been anachronism of some sort, and this, as in England, over the translation of *sabbath*. This dissident body, founded in 1837, is called The American and Foreign Bible Society. This organization in turn experienced a succession, the most influential forming the American Bible Union, in 1850.

*After a Hundred Years (London, 1904), report of the British and Foreign Bible Society for the centenary year.*


*JAMES M. GILLIES.*

Bible Versions. See Versions of the Bible.

Bibles, Picture.—In the Middle Ages the Church made use of pictures as a means of instruction, to supplement the knowledge acquired by reading only. For books only existed in manuscript form and, being costly, were beyond the reach of most people. Besides, it had been possible for the multitude to come into the possession of books, they could not have read them, since in those rude times, education was the privilege of few. In fact, hardly anyone could read, outside the ranks of the clergy and the monks. So frescoes of scenes from the Old and New Testaments, stained-glass windows, and the like were set up in the churches, because, as the Synod of Arles (1025) said: "The illiterate contemplate, and cannot quite "read" the paintings, even though they have never learnt to read, could not discern in writing." Especially did the Church make use of pictures to spread abroad a knowledge of the events recorded in the Bible and of the mutual connection between the leading facts of the Old and New Testaments, whether as type and antitype, or as prophecy and fulfilment. For this purpose the picture Bibles of the Middle Ages were copied and put in circulation. The most important of the picture Bibles of the Middle Ages is the one which has survived in that variety of styles the "Bible Moralisée", the "Bible Historiée", the "Bible Allégorisée" and sometimes "Émblèmes Bibliques". It is a work of the thirteenth century, and from the copies that still survive there is no doubt that it existed in at least two editions, like to one another in the choice and order of the Biblical texts used, but differing in the allegorical and moral deductions drawn from these passages. The few remarks to be made here about the "Bible Moralisée" will be made in connexion with copies of the first and second modifications which have come down to us.

The copy of the first edition, to which reference has been made, is one of the most sumptuous illustrated MSS. preserved to us from the Middle Ages. Unfortunately, it no longer exists in the form of a single volume, nor is it kept in one place. It has been split into three parts kept in three different libraries. The first part, consisting of 224 leaves, is in the Bodleian Library at Oxford. The second part of 222 leaves is in the National Library in Paris; and the third part, made up of 178 leaves, is kept in the monastery of the Cistercians of the Abbey of la Trappe.

The leaves of the third part are missing, so that it ought to contain 184 leaves. When complete and bound together, therefore, the whole volume consisted of 630 leaves, written and illustrated on one side only. This Bible, as indeed all the picture Bibles of the Middle Ages, did not contain the full text of the Bible. Short passages only were cited, and these not in any given order. But the object of the writer seems to have been chiefly to make the texts cited the basis of moral and allegorical teaching, in the manner so common in those days. In the Psalter he was content with copying out the verse of each psalm, and when dealing with the Gospels he did not quote from each evangelist separately, but made use of a kind of confused distillation of all four combined. An attempt was made to establish a connexion between the events recorded in the Testament and those recorded in the New, even when there does not seem to be any very obvious connexion between them. Thus the sleep of Adam, recorded in the beginning of Genesis, is said to prefigure the death of Christ; and Abraham sending his servant with rich presents to seek a wife for his son is a type of the Eternal Father giving the Gospels to the Apostles to prepare the union of His Son with the Church.

The entire work contains about 5,000 illustrations. The pictures are arranged in two parallel columns on each page, each column having its own legend and pictures. Parallel to the pictures and alternating with them are two other narrower columns, with four legends each, one legend to each picture; the legends consisting alternately of Biblical texts and moral and allegorical applications. The pictures represent the subjects of the Biblical texts and the applications of them. In the MS. copy of the "Bible Moralisée", now under consideration, the illustrations are executed with the greatest skill. The painting is said to be one of the best specimens of thirteenth-century work, and the MS. was all probability prepared for someone in the highest rank of life. A specimen of the second edition of the "Bible Moralisée" is to be found in the National Library in Paris (MS. Françoise No. 167). Whilst it is identical with the copy which has just been examined in the selection and order of the Biblical passages, it differs from it in the greater simplicity and brevity of the moral and allegorical teaching based on them. Another important Bible, intended to instruct by means of pictures, was that which has been called the "Bible Historiée toute figurée". It was a work of the end of the thirteenth or the beginning of the fourteenth century. In general outline and plan it resembles the class of Bible which has gone before, but it differs from it in the selection of Biblical passages and in the allegorical and moral interpretations from them. Coming to the life of Our Lord, the author of the "Bible Historiée toute figurée" dispensed with a written text altogether, and contented himself with writing over the pictures depicting scenes of Our Saviour's life, a brief explanatory legend. Many specimens of this Bible have come down to us, but we select part of one preserved in the National Library in Paris (MS. Françoise No. 9561) for a brief description. In this MS. 128 pages are taken up with the Old Testament. Of these the earlier ones are divided horizontally in the centre, and it is the upper part of the page that contains the picture illustrative of some Old Testament event. The lower part represents a corresponding scene from the New Testament. Further on in the volume, three pictures appear in the upper part of the page, and three below. Seventy-six pages at the end of the volume are devoted to depicting the lives of Jesus Christ and the Blessed Virgin.

It must not be supposed that these were the only Bibles of this class that existed in the Middle Ages. On the contrary, from the great number of copies that have survived to our own day we may guess how wide their circulation must have been. We have a MS. existing in the British Museum (addit. 1577) entitled "Figures de la Bible" consisting of
pictures illustrating events in the Bible with short descriptive text. This is of the end of the thirteenth, or the beginning of the fourteenth, century. Of the same age is the "Biblia Pauperum," which is preserved in the same library, and, as the name implies, has a metrical text. But we have specimens of manuscript illustrated Bibles of earlier date. Such is the Bible preserved in the library of St. Paul's, beside the walls of Rome; that of the Amiens Library (MS. 108), and that of the Royal Library of The Hague (MS. 69). So numerous are the surviving relics of such Bibles, back even so far as the eleventh and twelfth centuries, that it may be safely asserted that the Church made a systematic effort to teach the Scriptures in those days by means of illustrated Bibles.

**Single Illustrated Books of the Bible.**—The Bibles that have come under notice so far illustrate the entire Scriptures. But what was done for the Bible in full was also done for its various parts. Numerous beautifully illustrated psalters have come down to us, some of them going as far back as the ninth century, as, for instance, the Psalter of the University of Utrecht. One thing that comes out clearly in this study of the history of the art of Bibles is that a very large proportion of them were executed by artists working in England. So, too, the book of Job and the Apocalypse were copied separately and adorned with numerous illustrations. But we have no reason to expect the Gospels to have been specially favoured field for the medieval artists who devoted their time to picture-painting.

**Biblia Pauperum.**—A class of illustrated Bibles to which no allusion has been made, but which had a wide circulation especially in the fifteenth century was the "Biblia Pauperum." As its name indicates, it was especially intended for the poor and ignorant, and some say that it was used for purposes of preaching by the mendicant orders. It existed at first in manuscript (indeed a manuscript copy is still in existence in the library of the British Museum); but at an early period it was reproduced by xylography, then coming into use in Europe. As a consequence the Biblia Pauperum was published and sold at a much cheaper rate than the earlier picture Bibles. The general characteristics of this Bible are the same as those of the earlier picture Bibles. The pictures are generally placed only on one side of the page, and are framed in a kind of triptych of architectural design. In the centre is a scene, and at either side another scene, and it typical events from the Old Testament. Above and below the central picture are busts of four noted prophets or other famous characters of the Old Testament. In the corners of the picture are the legends. The number of these pictures in the "Biblia Pauperum" was usually from forty to fifty.

Picture Bibles of the Middle Ages did not exhaust the resources of Christians in illustration of the Bible. Since the fifteenth century a host of artistic geniuses has been corresponding to the events in literature live in colour before our eyes. Most noted amongst them were Michelangelo and Raphael; the former chiefly famous for his Pietà and the frescoes in the Sistine Chapel; the latter for the fifty-two pictures forming the Vatican and known as "Raphael's Bible", and still more for the seven cartoons illustrating events in the New Testament. Perhaps no sacred picture has been so often copied as "The Last Supper" of Leonardo da Vinci painted in the refectory of the Dominican convent in Milan. Well known also are the "Forty Pools of St. Peter in the Temple" in Vienna, and Rubens's numerous Bible pictures, to be found in the Louvre, Brussels, Vienna, Munich, and London, but chiefly at Antwerp, where are his "Descent from the Cross".

**Crucifixion**, and **Adoration of the Magi**, the most famous of his works. These are but a few out of a number of illustrious names too numerous to mention here, and including Botticelli, Carracci, Holman Hunt, Leighton, Murillo, Veronese, Tintoretto, and Watts. To study the works of the great Bible-illuminators is not so difficult as might be supposed. For a year a great number of collections of Bible prints are made, containing reproductions of the most famous paintings. In the first half of the last century Julius Schnorr collected together 180 designs called his "Bible Pictures, or Scripture History"; and another series of 240 pictures was published in 1880 by George Wigg, in which are reprinted by permission of Daniel's "Bible Gallery". Hodges and Stoughton have published excellent volumes reproducing some of the pictures of the greatest masters. Such are "The Old Testament in Art" (2 parts); "The Gospels in Art"; "The Apostles in Art", and "Bethlehem to Olivet", this latter being made up of modern pictures. The Society for the Promotion of Christian Knowledge has not been behindhand, but has issued amongst other publications a volume on Art Pictures from the Old Testament" with ninety illustrations on the Gospels, and also a volume on illustrations from the works of the great masters of the fourteenth, fifteenth, and sixteenth centuries.

**Biblia Magna.** See La Haye. **Biblia Maxima.** See La Haye.

**Biblia Pauperum (Bible of the Poor)** a collection of pictures representing scenes from Our Lord's life with the corresponding prophetic types. The series commonly consists of forty or fifty pages. The page is divided into nine sections. The four corners are used for explanatory texts. The central pictures represent scenes from Our Lord's life, arranged chronologically. Above and below these are scenes of prophets and other typical figures from the Old Testament. It is thus a concordance of the Old and the New Testaments in which is gathered together the common tradition of the Church on the types and figures of the Old Testament, as taught by the liturgy and the Fathers. Hence they are sometimes called "typical Vetus Testamenti atque antitypis Novi Testamenti" or "Historia Christi in Figuris." An interesting reproduction and description of a page on the Blessed Sacrament is given in Vigouroux, "Dictionnaire de La Bible," s. v. The invention of these picture-books is ascribed to St. Ansgar, Bishop of Bremen. This is stated in a note added to a copy at Hanover and in the cathedral at Bremen there are remains of pictures, corresponding to the copies; each side, are scenes from the "Biblia Pauperum" does not seem to have been primitive. It was added by a later hand to a MS. in the Wollfenbittel library; the MS. was thus catalogued, and the name became common. It is uncertain why they were so called. Perhaps it was because of the ancient saying that pictures were the Bible of the poor, that is, of the uneducated. Some think that the name came from their use by the mendicant orders as books of instruction. Others suppose that the term means inexpensive; manuscript Bibles had been beyond the means of most people; when the art of printing from engraved blocks was introduced these picture-books were among the first printed and gained a wide circulation. We have no definite information as to the purpose for which
these books were intended. Probably it was for religious instruction; perhaps also to serve as models for artists. It is certain that they exercised a great influence in spreading a knowledge of the mysteries of Faith, affording themes for preachers and artists. As Christianity spread, and Swabia, the entire series of pictures is reproduced in stained glass.

Only a few manuscript copies of the "Biblia Pauperum" are extant; they come from the school of John van Eyck (1386-1460). The block-book, or xylographic depictions, appeared early in the fifteenth century, and Sotheby counts seven editions made from these wooden slabs. Only one side of the paper was printed, two sheets being pasted together to make a leaf. Five copies are in the Bibliothèque Nationale: four have forty plates; one copy is coloured by hand; the fifth has fifty plates. The first edition from movable types was printed by Pister at Bamberg in 1462. The earlier editions have Latin texts; later they were printed in the vernacular. A German "Armenbibel" was published in 1470, and at Paris in 1503, A. Vérard published "Les Figures du Vieil Testament et du Nouveau". In some of the printed editions the original arrangement of pictures and texts was modified. In the latter half of the fifteenth century, these books were very popular. As improved methods made it possible to issue the whole Bible with illustrations, the "Biblia" fell into disuse and disappeared. Several facsimile reproductions have appeared with historical and bibliographical introductions notably by Berjeau (1859); Camesina and Heider (Vienna, 1869); Unwin (London, 1884), with introduction by Dean Stanley; Einzel (Vienna, 1890); Laib and Schwarz (1892) and P. Heitz (1902).

SOTHEBY, The Block-Books or Xylographic Depictions of Scripture Issued in Holland, France, and Germany (London, 1865). See also the introductions to the facsimile editions, VIGNES, Dict. de la Biblia, s. v.; STERNHOLZ in Archäol., v.; CHERAILLE, Rép. des sources histo. du moyen âge: Topo-bibl.

JOHN CORBETT.

Biblical Antiquities.—This department of archaeology has been variously defined and classified. Some scholars have included in it even Biblical chronology, geography, and natural history, but wrongly so, as these three branches of Biblical science belong rather to external evidence, up history, proper. Archaeology, properly speaking, is the science of antiquities, and of those antiquities only which belong more closely to the inner life and environment of a nation, such as their monumental records, the sources of their history, their domestic, social, religious, and political life, as well as their manners and customs. Hence, history proper, geography, and natural history must be excluded from the domain of archaeology. So also the study of monumental records and inscriptions and of their historical interpretation must be left either to the historian, or to the sciences of epigraphy and numismatics. Accordingly, Biblical Archaeology may be appropriately defined as: the science of I. DOMESTIC, or SOCIAL, II. POLITICAL, and III. SACRED, ANTICUITIES of the Hebrew nation.

Our principal sources of information are: (a) The Old Testament writings; (b) the archaeological discoveries made in Syria and Palestine; (c) the Assyro-Babylonian, Egyptian, and Canaanitish monuments; (d) the New Testament writings; (e) the writings of the first historians, Josephus, the family books of Josephus, and the Jewish Talmuds; (f) comparative study of Semitic religions, customs, and institutions.

I. DOMESTIC ANTICUITIES.—(1) Family and clan.—The Old Testament books present us the Hebrews as having been in throughout two stages of development: the pastoral and the agricultural. The stories of the Patriarchs, Abraham, Isaac, and Jacob, picture them as dwelling in tents and constantly moving from one pasture-ground to another. In course of time tents merged into huts, huts into houses, and these into settlements, villages, and cities, surrounded by cornfields, vineyards, oliveyards, and gardens. In forests and woods became a favorite mode of early monady and afterwards, when, with few exceptions, they gave way to commerce and trade. As among all nations of antiquity, a coalition of various members, or branches, of the same family constituted a clan in which a man who had married into the family to have antedated the family. A coalition of clans formed a tribe which was governed by its own chiefs or leaders. Some of the Hebrew clans at the time of the settlement in Canaan seem to have been organized, some to have been broken up and wholly or partially incorporated with other clans. A man's standing in his clan was so important that if he was cast out he became ipso facto an outlaw, unless, indeed, some other clan could be found to receive him. After the settlement, the Hebrew clan-system changed somewhat and slowly degenerated till the time of the monarchy, when it fell into the background and became absorbed by the more complicated system of national and monarchical government.

Marriage and the constitution of the family.—In ancient Hebrew times the family, as a social organization, and as compared with the clan, must have held a secondary place. Comparative Semitic analogy and Biblical evidences seem to indicate that among the early Hebrews, as among other early Semitic nations, man lived under a patriarchate system, i.e. kinship was constituted by utterine ties, and descent was reckoned through female lines; the father's relation to his children being, if not ignored, certainly of little or no importance. Hence a man's wife were the relatives of his wife, not those of his father; and consequently all hereditary property descended in the female line. The position of woman during the early Hebrew period, although inferior to what it became later, was not as low and insignificant as many are inclined to believe. Many episodes in the lives of women like Sarah, Rebekka, Rachel, Deborah, Mary the sister of Moses, Delilah, Jephthah's daughter, and others are sufficient evidence. The duties of a woman, such as and such as befits her sex and station, were always physical; but not morally. The work in and about the house devolved upon her, even to the pitching of the tent, as also the work of the field with the men at certain seasons. The position of the man as father and as the head of the household was of course superior to that of the wife; upon him devolved the duty and care of the training of the children, when they had reached a certain age, as also the offering of sacrifices, which necessarily included the slaughtering of domestic animals, and the conduct of all devotional and ritualistic services. To these must be added the duty of maintaining the family, which presupposes a multitude of physical and moral obligations and hardships.

Polygamy was an acknowledged form of marriage in the patriarchal and post-patriarchal period, although in later times it was considerably restricted. The Mosaic law everywhere requires a distinction to be made between the first wife and those taken in addition to her. Marriage between near relatives was common, owing to a desire to preserve, as was the case, the tribal family, which was subordinate to the clan, the whole social life of the people, marriage, and even property rights were under the surveillance of the same. Hence a woman was to marry within the same clan; but if she chose another clan, she must be brought up in the clan, and even upon such terms as the clan might permit by its customs or by its action in a particular case. So.
also, a woman might be allowed, where compen-
sation was made, to marry and leave her clan, or she
might contract through her father or other male
relative with a man of another clan provided she
received compensation for the parents of the
clan. This marriage-form, known to scholars under
the term of Sadaq-marriage, was undoubtedly
practised by the ancient Hebrews, as positive
indications of its existence are found in the Book of
Judges and particularly in the case of Jerubbaal,
Samson, and others. The fact itself that Hebrew
harlots who received into their tents or dwellings
men of other clans, and who bore children to their
own clan, were not looked upon with much disfavour
is a sure indication of the existence of the Sadaq-
marriage among the Hebrews. One thing is
certain, however, that no matter how similar the
marriage customs of the ancient Hebrews may have
been to those of the early Arabs, the marriage tie
among the former was much stronger than, and never
could be as loose as, among the latter. Another form of
Hebrew marriage was the so-called levirate type
(from the Lat. tieri, i. e. brother-in-law), i. e. the
marriage between a widow, whose husband had died
childless, and her brother-in-law. She was, in fact,
not permitted to marry a stranger, unless the survi-
viving brother’s formality was omitted. The
levirate marriage was intended, first, to prevent
the extinction of the name of the deceased childless
brother; and secondly, to retain the property within
the same tribe and family. The first-born son of such
a union took the name of the deceased uncle instead
of that of his father, and succeeded to his estate.
If there were no brother of the deceased husband alive,
then the next of kin was supposed to marry the widow,
as we find in the case of Ruth’s relative who yielded
his right to Boaz, according to the laws of Moses.
If a man was forbidden to remarry a divorced wife,
if she had married again and become a widow, or
had been divorced from her second husband. Israel-
ites were not forbidden to intermarry with any
foreigners except the seven Cannaithian nations;
besides Moses’ marriage to a Midianitie, and afterwards
to a Cushite, woman and that of David to a princess
of Geshur were not against the Mosaic law. The
high-priest was to marry a virgin of his own people,
and in the time of Eschiel even an ordinary priest
could marry a widow, unless she were the widow of
a priest.

Betrothal was mostly a matter of business to be
transacted by the parents and near family friends.
A distinction between betrothal and marriage is
made in the marriage laws of the Hebrews. It was
looked upon as more than a promise to marry; it
was in fact its initial act, and created a bond which
could be dissolved only by death or by legal divorce.
Faithlessness to this vow of marriage was regarded
and punished as adultery. Betrothal actually took
place after a down payment had been agreed upon. As
a rule, it was given to the parents of the bride, though
sometimes to an elder brother. Marriage contracts ap-
pear to have been mostly oral, and made in the pres-
cence of witnesses. The earliest account of a written
one is found in the Book of Tobit (D. V. Tobias).
The wedding festivities lasted ordinarily seven days,
and on the day of the wedding the bridegroom,
richly dressed and crowned, went in procession to
the bride’s house to take her away from her father.
The bride, similarly robed, was led away amid the
blessings of her parents and friends. The bridal
procession not infrequently took place at night,
in the blaze of torches and with the accompaniment
of songs, dancing, and the highest expressions of
joy.

Adultery was punished by death, through stoning
of both participants. A man suspecting his wife of
unfaithfulness might subject her to a terrible
ordeals which it was thought, no guilty wife could
well pass through without betraying her guilt.
Divorce among the ancient Hebrews was as frequent
as among any other civilized nation of antiquity.
It was attempted only to restrict and to regu-
late it. Any "unseemly thing" was ground for
divorce, as also was barrenness. The wife, however,
was not allowed to separate herself from her husband
for any reason; in the case of her husband’s adultery,
be as well as the other guilty party, as we have seen,
would be punished with death. The punishment
of concubines, which differs widely from polygamy,
as also was practised by the Hebrews. A concubine
was less than a wife, but more than an ordinary
mistress, and her rights were jealously
guarded in the Mosaic Code. The children born of
such a union were in no case considered as illegitimate.
The principal distinction between a legal wife and a
concubine consisted in the latter’s social and domestic
inferiority. Concubines were not infrequently either
handmaids of the wife, or captives taken in war
or purchased of their fathers. Canaanitish and other
foreign women or slaves could in no case be taken
as concubines. The seducer of an unbetrothed
maid was compelled either to marry her or to pay
her father a heavy fine. In later times, ordinary
harlotry was punished, and if the harlotry was
that of a daughter of a priest she was burnt. Idolatrous
harlotry and sodomy were severely punished.
The domestic and social life of the Hebrews was
frugal and simple. They indulged very little in
public games and diversions. Hunting and fishing
were looked upon as necessities of life. Slavery was
extensively practised, and slaves were either Hebrews
or foreigners. The Mosaic law is against any kind
of involuntary slavery, and no Hebrew slave was
allowed to be sold to foreigners. An Israelitish
slave was to be set free after five or six years servitude
and not without some compensation, unless he were
willing to serve another term. As was natural,
Hebrew slaves were more kindly treated by their
Hebrew masters than were foreign ones, who were
either captives in war or purchased.

(3) Death and burial.—The principal sicknesses
and diseases mentioned in the Old Testament are:
interrim, bilious, and inflammatory fevers;
dysentery produced by sunstroke, inflammation of
the head, fits, apoplectic fits, paralysis,
flammation of the eyes, hemorrhages, epilepsy,
diarrhoea, dropsey, various kinds of skin eruptions,
scabies, and the various forms of leprosy. To these
must be added some psychical diseases, such as
madness, melancholy, etc., and also various forms
of demoniacal possession. No explicit mention of
professional physicians and surgeons is made in the
Old Testament.

In case of death the body was washed and
wrapped in a linen cloth and, if financial circum-
stances allowed, anointed with sweet-smelling spices
and ointments. Embalming was neither a general
nor a common practice. Burial took place, usually,
on the day of the person’s death. The dead body
was never burnt, but interred, unless for some par-
ticular reason, as in the case of Saul and his sons.
Mourning customs were various, such as wearing
sackcloths, scattering dust and ashes on the head,
beating the breast, plucking and pulling out the hair
and the beard, throwing oneself upon the earth;
rending the garments, going about baredfooted,
veiling the face, and in some cases abstaining from
eating and drinking for a short time. The usual
period of mourning lasted seven days. With few
exceptions the bodies were interred outside of the
villages, either in caves or in tumuli or barrows. Persons
of high social and financial standing were publicly
mourned, and their bodies placed in sepulchres
hewn in rock.

II.—35
Food and meals.—The principal articles of food among the ancient Hebrews can be easily summarized from the interesting description of the land of Canaan occurring in the Book of Deuteronomy, where it is said (Deut. vii. 22): "There shall no man lack in thee, a lard of fat, honey and oil, vine and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it." The meals were under ordinary circumstances, as the description, and the table was more rich with fish, milk, fruit, and vegetables than with meat. Animal food in general was in favour with the people at large, but the Mosaic law restricted its use to almost the minimum. Animal food, however, of a more approved sort, or other foods, or other holy uses could only be eaten under specific conditions. In the eleventh chapter of Leviticus and the fourteenth of Deuteronomy, a list is given of a large class of animals which were looked upon as ceremonially unfit to be eaten. Animals, furthermore, were classified as pure and impure, or clean and unclean, and the complicated legislation of the Pentateuch concerning the use of these is partly based on sanitary, partly fanciful, and partly ceremonial grounds. The evening meal was the principal meal of the Hebrews, and if knives or other like instruments were used in the preparation of the meals, they were not used at the table. Hands were washed before and after meals. Neither prayer, nor grace, nor blessing seems to have been proffered before, during, or after the meal. Men and women used saucers, spoons, and other table usages and customs of the ancient Hebrews may reasonably be supposed to have been like those of modern Palestine.

Dress and ornaments.—The materials for clothing were principally cotton, linen, and wool; silk is once, or never, mentioned in the Old Testament. The wearing of a mixed fabric of wool and linen was forbidden by the Mosaic law. So, also, either sex was forbidden to wear the garments proper to the opposite sex. The outer garment of men consisted of loose, flowing robes, which were of various types and forms. On the four corners of this outer robe a fringe, or tassel, was attached. The undergarment, which was the same for both sexes, consisted, generally, of a sleeveless tunic or frock of any material desired, and reached to the knees or ankles. That of the woman was longer and of richer material. The tunic was fastened at the waist with a girdle. The fold made by the girdle served at the same time as a pocket. A second tunic and the shawl, which was a kind of shawl, or cloak, and the also in use, the outer garment of the Hebrew women differed slightly from that of the men, and no detailed description of it is found in the Bible. It was undoubtedly richer and more ornamented than that of the other sex. The most accepted colour for ordinary garments was white, and the art of bleaching cloth was from very early times known and practised by the Hebrews. In later times, the purple, scarlet, and vermilion colours were extensively used, as well as the black, red, yellow, and green. Girdles were worn by both sexes, and golden girdles were not used often. Men covered the head with some kind of a turban, or cap, although it is doubtful whether its use was universal in pre-Mosaic and Mosaic times. In ancient times women did not wear veils, but probably covered their heads with kerchiefs, or mantles. Sandals were in general use, but not among the poorer classes, or among the farmers and shepherds. Worthy of notice is the ceremony mentioned in Deut., xxv, 9, according to which if a man refuses to marry the daughter of his brother, who had died childless, "Then shall his brother's wife be a Levite, and go in unto his house, and play the maidservant of his house, and it shall be unto him as if he had taken him in the presence of the elders, and loose his shoe from off his foot, and spit in [or before] his face, and he shall answer and say, So shall it be done unto the man that will not build up his brother's house."

The drawing of off the shoe evidently indicated the surrender of the rights which the law gave the man to marry his brother's widow. Likewise the modern Levite used to cut the hair of the bridegroom as a sign of his bridegroom's acceptance. The wedded pair leaving the parental house appears to have a like symbolic significance; the parents and family friends thereby symbolically renounced their right to the daughter or son in favour of the husband and wife. Olive, dates, and figs were extensively used by both men and women, but more so by the latter. Prosperous men always carried a staff and a seal. All these ornamental articles, however, were more indulged in by the Egyptians, Syrians, or Assyrians, permitted for use by the Hebrews. Hebrew women wore also cauluses, anklets, and ankle-chains, scent-bottles, and decorated purses, or satchels. Perfumery was also indulged in; and extensive use was made of pigments as applied to the eyelids and eyebrows by women. Tattooing of the face, arms, chest, and hands was in all probability practised by the Hebrews, although it was to a certain extent incompatible with certain Mosaic prescriptions.

Pastoral and agricultural life.—According to the Biblical records, tillage the ground and the rearing of cattle and sheep were the first and earliest occupations of men. In Patriarchal times the latter was in greater favour, while in the later Hebrew period the first prevailed over the second. This transition from the pastoral to the agricultural, or settled, life was a natural consequence of the settlement in Canaan, but at no time did the two occupations exclude each other. Both, in fact, were important, indispensable, and necessary. The sheep was a common article of commerce, both as an article of food and as wool-producer, besides its constant use as a sacrificial animal. Sheep's milk was also a favourite article. Rama also, with from two to as many as eight horns, are not infrequently mentioned. Goats are frequently mentioned, and cows and oxen were utilized for milk and butter and for tilling the ground. Horses and camels were imported from Arabia. Poultry and hens are not once mentioned in the Old Testament. The ass was a common and useful animal for transportation, but the mule is not mentioned in the Bible prior to the time of the monarchy. The life of the Hebrew and Eastern shepherds in general was by no means easy or uneventful. Jacob, in fact, in reproaching his father-in-law, Laban, says: "Thou hast dealt very well with me, and hast kept promise with me." (Gen., xxxvi, 40); and of his own pastoral life and its perils David tells us that "there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth." (1 Sam. D. V. I Kings, xvii, 34, 35). The shepherd's duties were to lead out the flock to pasture, watch them, supply them with water, go after the straying ones, and bring them all safely back to the fold at night. These formed his riches, trade, occupation, and sustenance.

Agriculture is the natural product of settled life. Nevertheless we read of Isaac that during the prevalence of a famine in Palestine he cultivated land in the vicinity of Gerar, which produced a hundredfold (Gen., xxvi, 12). The Mosaic law recognizes land as the principal possession of the Hebrew, and its cultivation as their chief business. Hence every Hebrew family was to have its own piece of ground, which could not be alienated, except for limited periods. Such family estates were carefully surveyed; and it was regarded as one of the most flagrant of crimes when the land was divided among so many yokes, that is, such portions as a yoke of oxen could plough in a single day. The value of the land was according to its yield in grain.
Irrigation was practised to a certain extent in Palestine, though not carried to the same extent as in Assyria, Babylonia, and Egypt. The chief dependence for moisture was on the dew and the drenching rains of the rainy season. The climate of Palestine was harsher. The shorter summers and longer winters. In modern times the valleys and the plains have greatly deteriorated in fertility. The ground was ordinarily fertilized by the ashes of burnt straw and stubble, the chaff left after threshing, and the direct application of dung. According to the Mosaic law, every tillable land should enjoy on each seventh year a sabbath, or a rest. The year in question is called the Sabbath Year, in which the field was not to be tilled. The object of this prescription was to heighten the natural fertility of the soil. What grew spontaneously in that year was to be not alone for the owner, but, on equal terms, for the poor, for strangers and for cattle. It is doubtful, however, whether this law was scrupulously observed in later Hebrew times. The most widely cultivated grains were wheat and barley, as well as spelt and millet. Of plants and vegetables the principal were grape-vines, olive-trees, nuts, apples, figs, pomegranates, beans, lentils, onions, melons, cucumbers, etc. The season for ploughing and cultivating the ground extended from March to July. In the Mosaic code ploughing is prescribed from April or May to September. The plough was similar to our modern one. It was ordinarily drawn by two oxen, cows or asses, never, however, by an ass and an ox together. It was also forbidden under penalty of confiscation to sow the same field with two kinds of seeds. The beginning of the harvest was signalized by bringing a sheaf of new grain (presumably barley) into the sanctuary and waving it before the Lord. The grain was generally cut with the sickle, and sometimes pulled up by the roots. Fields and fruit- or-orchards were not to be gleaned by their owners, as this privilege was given to the poor and strangers, as in the case of Ruth. The threshing and winnowing were performed in the open field, the first by means of cattle yoked together, the other by shovels and fans.

(7) Commerce.—The Hebrew people of old times were not inclined towards commerce and did not indulge in it. This is probably due partly to the geographical position of Palestine and partly to its position in respect of quantity and value. The commerce of ancient Egypt would seem to have offered the most natural highway to connect the opulent commercial nations of Egypt, Syria, Phoenicia, Assyria, and Babylonia, nevertheless, it lacked a sea-coast. Hence the Israelites remained essentially agricultural. The trade of the Levites was carried on chiefly in the mutual exchange of products among themselves. At the time of David and Solomon, caravans from Egypt, Arabia, and Syria were not infrequently sent to Palestine and vice versa. The ships which Solomon is said to have sent to transport the lands were built and manned by the Phoenicians. But even this revival of commercial spirit among the Hebrews was short-lived, for it ended with the life of Solomon. Solomon's commercial activities have been also greatly misunderstood and exaggerated. A faint revival of the Solomonic commercial spirit was inaugurated by King Jehoshaphat, of whom we read that he made "ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Eziongeber" [1 Kin. V. 31]. During and after the Babylonian Captivity the Hebrews were compelled by circumstances to resort to trade and commerce, as they had come into constant contact with their Babylonian brethren and with the numerous Syro-Phoenician and Arabian tribes and colonies. The Judean in the first instance. This well withstood the test, even though in his work against Apion, he says: "We neither inhabit a maritime country, nor do we delight in merchandise, nor in such a mixture with other men as arises from it."

Previous to the Babylonian Captivity, coined money does not seem to have circulated among the Hebrews, although a few references in Isaiah and Jeremiah give the idea that it was being used. Silver and gold were bought and exchanged by weight and value. The talent, the shekel, the kesithah, and the maneh (mina) are late Hebrew terms and of Babylonian origin. After the Exile, and especially during the Persian, Greek, and Roman dominations, coined money became quite common in Palestine, such as the quadrans, the asarian, the denarius, the drachma, the stater, the didrachma, etc.

During the time of the monarchy and afterwards, such trades and occupations as woodworking, metalworking, stoneworking, tanning, and weaving were thoroughly in evidence among the most industrious class of the Israelites, but the Chosen People cannot be said to have attained considerable skill and success in these directions.

(8) Science, arts, etc.—At no time can the Hebrews be said to have developed a liking for the study of history, astronomy, astrology, geometry, arithmetic, grammar, and physical science in general. The Book of Job, Proverbs, and the many parables which were written in the form of poetry and popular notions, mostly drawn from observations of everyday life and happenings, while others are, to a great extent, due to the Babylonian influence and civilization which, from very early times, and especially during and after the Captivity, seems to have invaded the entire literary and social life of the Hebrews. Hence the Hebrew astronomical system, their calendar, constellations, sacred numbers, names of the months, solar and lunar months, etc., are of Babylonian origin. The Book of Job no less than the early chapters of Genesis show the traces of this same Babylonian influence.

As the Tell-el-Amarna letters have conclusively shown, the art of writing must have been known in Canaan and among the ancient Hebrews as early as the Mosaic age, and even earlier. Whether, however, this art was utilized by them to any great extent, is another question. Hebrew literature is one of the most venerable and valuable literary productions of the ancient East; and, although in some respects, especially in the variety far inferior to that of the Assyro-Babylonians and Egyptians, nevertheless, in loftiness of ideas, sublimity of thoughts, and standard of morals and ethics, it is infinitely superior to them.

The art of music, both vocal and instrumental, occupies a high position in the Bible. Previous to the time of David, the music of the Hebrews seems to have been of the simplest character, as direct efforts to cultivate music among them appear first in connexion with the schools of the prophets, founded by Samuel. Under David's direction not less than four thousand musicians, i. e. more than the tenth part of the tribe of Levi, praised the Lord with "instruments" in the service of the temple. A select body of two hundred and eighty-eight trained musicians led this chorus of voices, one person being placed as leader over a section consisting of twelve singers. Heman, Asaph, and Ethan were among the most famous of these leaders. Men and women were associated together in the choir. In later Hebrew times the art of music developed still further till it reached its highest form under Hezekiah and Josiah. The Hebrew musical instruments were, like those of other nations of antiquity, chiefly of three kinds, viz: stringed instruments, wind instruments, and such as were beaten or shaken to produce a musical sound. The first class includes the harp and the psaltery (also rendered "viol", "dulcimer" etc.), the sackbut (Lat. Sambucus). To the second belong
the flute, the pipe (Lat. flauta), and the trumpet. To the last belong the tabret, or timbrel, the castanets, and the cymbals.

In mechanical arts, the Israelites were far behind the Canaanites and Assyro-Babylonian neighbours. The author of I Samuel (D. V. 1 Kings) gives a sorry but true picture of the times preceding the activity of Samuel as follows: "Now there was no smith found throughout all the land of Israel . . . but all the men of war went down to the Philistines to sharpen every man his share, and his couler, and his axe, and his mattock." In the times of Solomon, however, as it appears in connexion with the building of the temple, conditions materially improved. Of the artisan classes, those working in wood and metals were always, perhaps, the most numerous in Israel. Among the former were carpenters, cabinet-makers, wood-carvers, manufacturers of wagons, of baskets, of various household utensils, including the distaff and the loom, and of the tools used in agriculture, such as ploughs, yokes, threshing-machines, goads, and winnowing-shovels. Workers in metals mentioned in the Bible are gold- and silversmiths and workers in brass and iron. Some of the tools of which they made use were the anvil, the hammer, the hammering-board, the faying-board, the hammer, and the tongs. Among the various products of these Hebrew metal-workers are settings for precious stones, gilding, axes, saws, sickles, knives, swords, spear-heads, fetters, chains, bolts, nails, hooks, penstocks, pans for cooking purposes, ploughshares, and the wheels of threshing-instruments. Copper or bronze was also used in manufacturing some of these articles. Other artisans mentioned in the Bible are: stone-masons, brick- and tile-makers, engravers, apothecaries, perfumers, bakers, tanners, fullers, spinners, weavers, and potters. Most of these trades and mechanical arts, however, came into prominence during the reign of Solomon and his successors.

II. POLITICAL ANTICUITY.—(1) Civil administration.—It has been truly said that law as law was unknown in early Israel. The customs of the clans and the conduct of the elders or of the most influential members of the tribe were looked upon as the standards of law and morality. Lawfulness was a matter of custom more or less ancient and more or less pronounced; and penalisation was equally a matter of custom. When custom failed in a specific case, judgment could be rendered and new precedents might be made which in process of time would crystallise into customs. Hence the old tribal system and the primitive Semitic laws, which were in early Israel and Arabia, knew no legislative authority; and no single person or group of persons was ever acknowledged as having power to make laws or to render judgment. Of course prominent individuals or families within the tribe enjoyed certain privileges in acknowledgment of which they performed certain duties. In many cases they were called upon to settle differences, but they had no judicial powers and, if their decision did not satisfy the litigants, they had the right not only to impose but to enforce obedience, much less to inflict punishment. Within the tribe all men are on a footing of equality, and under a communicative system petty offences are unreasonable. Serious misdemeanour is punished by expulsion; the offender is excluded from the protection of his kinmen, and the penalty is sufficiently severe to prevent it being a common occurrence. The man who is wronged must take the first step in gaining redress; and when it happens that the whole tribe is aroused by the persecution of any exception, the offence is fundamentally regarded as a violation of the tribe's honour, rather than as a personal injury to the family of the sufferer. This condition of affairs, however, does not necessarily imply a condition of utter lawlessness. On the contrary, tribal customs formed practically a law of binding character, although they were not regarded as law in the proper sense of the term.

That such was the prevalent social condition of the ancient Hebrews in the patriarchal period is quite certain. The few recorded incidents in the lives of Abraham, Isaac, and Jacob furnish ample illustration of the peaceful and contented life the Hebrews in Egypt and the comparatively advanced civilisation with which they there came in contact, as well as their settlement in Canaan, might be expected to have influenced their old tribal system of law and justice. Nevertheless, the authentic historical records of Israel's national formation and even the legislation of the Book of the Covenant, which is undoubtedly the oldest Hebrew code of laws, when carefully examined, utterly fail to show any such remarkable advance in the administration of law and justice over the old nomadic tribal system. It is true, that as Dr. Bensinger remarks, "before the monarchy Israel had attained a certain degree of unity in matters of law; not in the sense that it possessed a written law common to all the tribes, or as a uniform form of organisation, the fanning of the legal system; but in the sense that along with a common God it had a community of custom and of feeling in matters of law, which community of feeling can be traced back very far. 'It is not so done in Israel' and 'Folly in Israel, which ought not to be spoken of the proper expressions reaching back to quite early times'. Nevertheless, law as law, with legislative power and authority, or a uniform system of legal procedure with courts and professional judges, were unknown in the earlier period of Israelitish history. A study of the different Hebrew terms for judge clearly shows that a professional class of judges and, consequently, duly constituted courts did not exist in Israel till the first period of the monarchy, and even later. The shokterim were primarily subordinate military officials, who were employed partly in the maintenance of civil order and military discipline. It was not until post-Exilic times that the term was applied to one with judicial power. Mehohek (primarily from hakah, to cut in", "to inscribe", "to decide", etc.). The first, second, and subsequent, are judicial, i.e., to be just, "right", "courage", etc., are originally commander or ruler. The shophethim (Lat. sutses; Assyrian sapatu), from which the "Book of Judges" takes its title, were not judges, but champions and deliverers. Hence, in Hosea (D. V. Osea), vii, 7, and Mic. viii, 11, 10, and 2, we find "the judges," "the judges," "the judges," and "the judges of the Phoenician cities and colonies were called "kings" by the Greeks. Other terms, such as palit, qasa (the meaning of which is rather obscure, primarily mean "umpire" in general, "chief", and " petty ruler". The only Hebrew word which, properly speaking, means "judge", in its etymology and historical significance, is daganim (found in all Semitic languages: Arab. daqada; Aramaic dagnada; Assyrian da-a-ru or da-a-ru, etc.). Although the very terms are not found in legal judgments, or in legal transactions, "to compensate", "to govern", and "to rule", we have sufficient warrant to believe that it meant, from the very earliest times, "to decide", and "to render decision". In the Old Testament, however, the word rarely occurs. In I Sam. (D. V., I Kings), xxiv, 15, it is even questionable whether it belongs to the original text, and it is only in post-Exilic times that the word meant "professional judge".

What was the polity of the Hebrew tribes prior to the time of Moses was not difficult to describe. Atributley serious crimes were punished by the people in accordance with their own laws, with the exception that they were sometimes punished in the way they were committed. They were independent
princes. They acknowledged no subjection, and owed no allegiance to any sovereign. They formed alliances with other princes. They treated with kings on a footing of equality. They maintained a brotherly, equalitarian title of "brother," the title which the chief of the tribes had in war, and repelled force by force. They were the priests who appointed festivals, and offered sacrifices. They had the power of disinherit ing their children, of sending them away from home without assigning any reason, and even of murdering them as their superiors.

The twelve sons of Jacob ruled their respective families with the same authority. But when their descendants had become numerous enough to form tribes, each tribe acknowledged a prince as its ruler. This office, it is likely, was at first hereditary in the oldest son, but afterwards became elective. When the tribes increased to such an extent as to embrace a great number of separate households, the less powerful ones united with their stronger relatives, and acknowledged them as their superiors. In this way, there arose a sub-division of the tribes into collections of households. Such a collection was technically called a family, a clan, a house of fathers, or a thousand. This last appellation was not given because each of these sub-divisions contained just a thousand persons, or a thousand households, but in the nature of things, the number must have varied, and in point of fact, it is manifest from the history, that it did. As the tribes had their princes, so these clans, families, or households had their respective chiefs, who were called heads of houses of fathers, heads of thousands, and sometimes simply heads. Harrington designates these two classes of officers phylarchs, or governors of tribes, and patriarchs, or governors of families. Both, while the Israelites were yet in Egypt, were comprehended under the general title of elders. Whether this name was a title of honour, like that of shikhan (the aged) among the Arabs, and of that of senator among the Romans, or whether it is to be understood, according to its etymology, as denoting persons actually advanced in years, is uncertain. These princes of tribes and heads of thousands, the elders of Israel, were the rulers of the people, while they remained still subject to the power of the Pharaohs, and constituted a kind of 'imperium in imperio'. Of course they had none of the ordinary lordly privileges, but governed by custom, reason, and the principles of natural justice. They watched over and provided for the general good of the community, while the affairs of each individual household continued under the authority of the father. It may be supposed, only those cases which concerned the fathers of families themselves would come under the cognizance and supervision of the elders.

During their wanderings through the Desert the Hebrew tribes had no occasion to introduce any radical change in this form of government, for they had to contend with constant difficulties of a social, moral, and religious character. And, although numerically superior to many Canaanitish tribes, they were, nevertheless, always lacking in military discipline, and were constantly moving from place to place. Realizing the necessity of defending themselves against the predatory tribes and rivals for the possession of fertile lands and oases, they soon developed a military spirit, which is the strongest external political tie. The administration of justice in ancient Israel in the Mosaic age, and for a long time after, was in the hands of the elders, the local judges, and, somewhat later, the priests and the Levites, joined afterwards by the "quadragesimals." The former heads of the families and clans under the tribal system, had undoubtedly ample jurisdiction concerning family affairs, disputes about conjugal relations, inheritances, the division of property, the appointment of the goel or upholder of the family, and the settlement of blood-revenge. The local judges, as we have remarked, were not what this English word signifies, but arbitrators and advisers in settling disputes which could not be settled by the elders, and very often they had to decide cases of appeal from the ordinary bench of elders at the city gates. They were, as a rule, taken from the body of the elders of the city, and later on from the most chaste and capable of the officers of the army. The third class consisted of priests, and later on of prophets. They were appealed to in all difficult cases, their authority and influence being undoubtedly very strong. To appeal to a priest was to appeal to God Himself, for the priesthood was universally acknowledged as the official representative of Yahweh. His decisions were regarded as "directions," and as such they were of an advisory character, thus constituting the oracle of the Hebrews. As originally each family group had its own priest, resort was naturally had to him for light on practical difficulties, not so much the settling of disputes as pointing out the safe, judicious, or righteous way for the individuals of the household in embarrassment. In the same time, appealed to, not so much as official representatives of Yahweh as from the fact that they were regarded as men eminent in wisdom and spiritual authority. From the eighth century downwards the authority of the priests was greatly overshadowed by that of the prophets, who managed the destinies of the whole nation with an almost unlimited authority and assertiveness, proclaiming themselves as the messengers of Yahweh and the mouthpieces of His orders. A single judicial centre for the whole nation was never attained till the period of the monarchy. During the period of the Judges several leading judicial centres existed, such as Shiloh, Bethel, Gilgal, Mizpah, Ramah, etc.

Whether Hebrew judges held their office for life is not altogether certain, although the presumption is that they did. It is likewise uncertain whether any salary or compensation was attached to the office. In the case of the Ten Judges, no revenues were appropriated for them, except, perhaps, a larger share of the spoils taken in war; and in case of judgment over death cases the value of presents was quite common. This at first may have been a kind of testimonial of gratitude and respect, but it afterwards degenerated into mere bribery and corruption.

Whether the office of princes of tribes, chiefs, military officers, elders, and judges was hereditary or elective, is not easy to determine. Both systems may have been according to the different circumstances; but that in the majority of cases it was hereditary, admits of no doubt, for such was the prevailing custom in the ancient East and, to a certain extent, is so even in our own days.

No external sign of honour seems to have been attached to the dignity of judges and elders in Israel. Whether they were without pay is uncertain, although the passage in the Song of Deborah relating to those "who ride on white assest and sit in judgment" probably refers to the princes of the tribes, chiefs, elders, and judges in their respective capacities of military commanders, magistrates, and moral arbiters and judges. In the present day, the "quaedis," or chief judges and magistrates, have the distinctive privilege of riding either on mules or white assest, as against the military officers and civil governors who must ride on horses. That the office of chief magistrate in ancient Israel is quite certain. In the whole Pentateuchal legislation allusion to such an institution is absolutely wanting. The supreme authority
of the Hebrew community was in Yahweh. Moses, strictly speaking, was but the viceroy of Yahweh, and the same, to a certain extent, may also be said of Josiah. Their successors, the judges, were rather military commanders than judges or magistrates in the strict sense. With the beginning of the monarchy, the civil as well as the military power began to be centralized, as far as possible, in the person of the king. But the Pentateuchal legislation as a whole is decidedly adverse to the idea of concentrating all power in the person of the king, or in that of any individual, and it is not improbable that the writer of Deut., xviii, was influenced by Israel's historical experience under the monarchy.

Allusions to the administration of law and justice in the old Book of the Covenant are extremely meagre and utterly fail to give us any clear (or even vague) reference to legal procedure, judges, courts, or to any system of administration of justice. It is true that the Book of the Covenant contains statutes and judgments, apparently enacted by some authoritative power; for such an authority must be assumed, otherwise there would be no meaning in the punishment of death, seven times prescribed, and the avenging on the body of the guilty person the wrong he had done. Still, as Kautzsch rightly remarks, we are wholly in the dark as to the circle from which the Book of the Covenant proceeded, and, above all, as to the public authority by which scrupulous obedience was ensured. And, emphatically as justice and impartiality in legal cases is insisted on (xxiii, ff.), there is not a single indication as to who was authorized to pronounce sentence or to supervise the execution of the verdict. In two cases, however, viz., in Exodus, xxvi and xxvii, in which the case is complicated and the law doubtful, the Book of the Covenant insists that the parties should present themselves "before God" (Elahim): in the first case probably to perform a symbolic act which will have legal effect, and in the second probably to obtain an oracle. The Septuagint seems to have understood the sense of the phrase before God in its most obvious meaning, rendering it "before the tribunal of God", i.e. that the matter is to be referred to the judgment of God, presumably in the sanctuary or before the priest. Rabbinical tradition, however, as early as the time of St. Jerome, took the word Elahim (God) as a plural, i.e. "gods", and the word used here for a singular from the fact that, on account of the sacredness of their office, and the place where their decisions were rendered (often in the temple or at some sacred shrine) the judges were called "gods". The rabbinical interpretation which has been followed by the majority of ancient and modern commentators, ingenious though it be, is nevertheless erroneous; for, considering the fact that the two cases referred to were such as no judge could decide with any certainty or probability, and in which only a delay of intervention would bring about a satisfactory solution, we may assume that the rabbinical interpretation is untenable. This conclusion has been admirably vindicated by the Code of Hammurabi, where, in several cases in which the doubt is such as to make the crudest statutes known to us, and any judicial decision untrustworthy, the decision is left to God Himself. Hence, in all such cases Hammurabi decrees that the litigants should present themselves "before God", and swear by His name, i.e. as if God were present. The expression before God by Hammurabi is only the same as that used in the two passages of Exodus referred to, and the cases in which the expression is applied are analogous. But in the Code of Hammurabi, "to appear before God" is the same as "to swear by the name of God", or "to take a solemn oath"; hence, in the two passages of Exodus, to appear before Elohim does not mean to appear before judges, as some commentators are wont to say, but place or sanctuary where the presence of the deity was more sensibly felt. By taking an oath the man in question constitutes God as the judge before whom he protests his innocence and affirms his rights. God is thereby called upon to avenge him upon the guilty one, and the Deity, Bel, nor Marduk, nor any other particular god, but is the Deity in its almost abstract form—He who is considered to be everywhere and to know everything. Hence the rabbinical interpretation, followed till the discovery of the Code of Hammurabi by the majority of commentators, may be confidently dismissed.

The legislation of Deuteronomy, on the other hand, which is in the main considerably later than that of the Book of the Covenant, furnishes us with more abundant details concerning the administration of law and justice in Israel. These are contained mainly in xvi, 18-20; xvii, 8-13, and 14-20; xix, 15-20, and xxv, 1-4. From II Chronicles (D. V. Paralipomenon) we learn that King Jehoshaphat had a legal council consisting of thirty judges, who sat in a court of justice, where priests and lay judges participated in the administration of justice each in their own sphere, and that he appointed judges in all cities of Judah. Details are lacking, but in its broader and modern sense the phrase before God by Jehoshaphat agrees remarkably with the system prescribed in Deuteronomy, xvii, 8-13. Even in this case it is doubtful whether these judges and tribunals could in any satisfactory measure compare with the Babylonian legal system of the time of Hammurabi. In Ezechiel's time (and this brings us down to the sixth century B. C.) the priests seem to have absorbed all administrative power, while the author of I Chronicles, evidently influenced by Ezechiel or Deuteronomy, tells us that David had appointed 6,000 Levites as judges, which is quite inadmissible. In the post-Exilic times, and during the Greek and Roman periods, reference is made to professional judges, local courts, and tribunals in all the cities of Israel, which was undoubtedly due to Babylonian, Persian, Greek, and Roman influences.

Judicial or legal procedure was very simple in early Israel. In Exodus, xxvii, 22, we are told that the elders appointed by Moses at Horeb were to judge the people simply "judging all cases" (xxviii, 2, cf. Exodus, xviii, 19 sqq.), we read that Moses rendered judgments before the tabernacle of Yahweh, where he sat with Aaron and the princes or elders of the congregation to teach statutes and give judgments. According to Deuteronomy, xxi, 18; xxvi, 15; and xxv, 7 (cf. Prov., xxii, 22; Amos, v, 11, 15; and Ruth, iv, 1, etc.), the judges in the cities had their seat at the gate, which was the thoroughfare of the public, or in the public squares of the city, where the markets were held, or in some other open place. Even the supreme judges administered justice in public; Deborah, for instance, under a palm-tree, and the kings at the gate, or in the court, of the royal palace. Solomon is said to have erected a porch, or hall of judgment, in Jerusalem, for his own royal court of justice, and it seems impossible to question that in later times the princes of Judah exercised judgment in a chamber of the royal palace. Jeremiah himself, when accused by the priests and false prophets, was judged by the princes of the people, who were his judges, and he was thrown into the king's house into the temple to judge at the entrance of the new gate before the assembled people. The litigants, viz., the plaintiff and the defendant, appeared personally before the elders, and presented their complaints orally. The accused, if not present, could be summoned to appear. Advocates are
unknown in the Old Testament, for the plaintiff was supposed to look after his own case if he desired satisfactory judgment. Litigants were also at liberty to appeal to a man of the plaintiff's choosing as a witness to the case, but the judge, however, was not appealing to the judge. The judge was held bound to hear and examine the case closely and conscientiously, his chief method of inquiry being the examination of the testimony of the witnesses. The accusations of the father against his rebellious child needed no support of witness. In other cases, however, especially criminal cases, not fewer than two or three witnesses were absolutely required. In all probability the testimony of slaves, children under age, and women was not accepted, as is expressly forbidden in Deut. 19:15. and the Talmud, although not mentioned in the Old Testament. Witnesses were thoroughly examined, and, as in the Code of Hammurabi, false witnesses were punished according to the lex talionis, viz., by inflicting the precise kind of punishment the false witness had intended to bring upon his victim by his falsehood. Witnesses do not seem to have been put on oath, but when the nature of the case was such as to make it impossible to have or to produce witnesses, as in a case of theft, the oath was then administered to the accused, and this act of the accused was considered a confessor of guilt, and of the guilty party was a practical impossibility, Yahweh was looked to for the accomplishment of the task.

The Law affixes no civil punishment for perjury, it being considered a profanation of Yahweh's name and threatens it with divine punishment. It must be noted, however, that in all cases in which an oath was taken before a judgment-seat it consisted merely of an adjuration addressed by the judge and responded to by the accused sworn with an Amen.

"Only in common life did the person swearing himself utter the oath, either: 'So Yahweh do to me, and more also', or 'God [Elohim] do so to me', etc., or 'as Yahweh liveth'. But in such cases the name of Yahweh was probably avoided, and the oath was taken by the life (soul) of the man, to whom one wished to protest by oath. In later times, it became common, especially among the Pharisæes, to swear by heaven, by the earth, by the temple, the holy city, and by one's own head.

The verdict, or the sentence, was pronounced orally, although from Job, xii, 16; and Isaiah, xx, 1, it appears that in some cases the sentence may have been given in written form. The sentence was to be executed without delay. Punishment was accorded to individuals and thousands, even to the nations, through stoning by the whole congregation or the people of the city, the witnesses being required to put their hands first to the execution of the guilty.

The practice of ordeals as means for ascertaining the truth, or obtaining a confession of guilt, was by no means unknown in Israel, although Josephus expressly tells us that torture and the bastinado for this purpose were first introduced into Israel by the Herodians. The most important one is the so-called " ordeal of jealousy", prescribed in Numbers, vi, 31, in the case of a woman suspected of adultery which cannot be legally proved. For this purpose the husband of the suspected woman would bring her to the priest; he must also bring with him an offering of barley meal, which is called "a meal-offering of jealousy, a meat-offering of memorial bringing guilt to remembrance." The priest brings the woman before Yahweh, makes her take an oath of purgation, and then gives her to drink a potion described as "the water of bitterness that causeth the curse", consisting of holy water and the ashes of the turtledove, which has been mingled, and into which the written words of the oath have been washed. If the woman be guilty the potion proves harmful; if innocent, harmless; in the latter case, moreover, the woman becomes fruitful.

The existence, at least at certain periods, of corruption and delay, with the adducements of justice in Israel, and especially among the priests, need hardly be insisted on. The example of the two sons of Eli, notorious for their greed, is well known. Micah, Isaiah, Hosea, Zephaniah, Jeremiah, and Malachi freely and vehemently accuse the Hebrew judges of uniformness, injustice, respect of persons, briberies, and dishonesty in their legal decisions.

(2) The army.—While in Egypt, the Hebrews lived a peaceful pastoral life under the supreme control of the Pharaohs. During their forty-years wandering in the desert, that is, in the wilderness, they had to struggle to make their way through the hills and under every green tree; and they were overthrown by their enemies, and forced to live in the wilderness. Here they were face to face with the old settled Canaanite tribes and nations, such as the Philistines, the Amorites, the Moabites, the Ammonites, the Jebusites, the Hivites, the Perizzites, and many others, whom they had to fight, and exterminate. "Ye shall utterly destroy", was the command of Yahweh, "all the places wherein the nations which ye shall possess serve their gods, even on the mountains and on the hills, and under every green tree: and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place." (Deut. xii, 2, 3.) Hence the question of the establishment and organization of an army became a necessity, and it is morally certain that in their first wars every available Hebrew fighter took part. From the time of David down to the late monarchical period a regular army was established and organized. From Num., i, 3, it appears that the whole male population over twenty years of age, if capable of bearing arms, were liable to military duty. At the time of the Judges, it is certain that the Israelite army was composed wholly of infantry, as David was the first to use horses and chariots for military purposes, and it was Solomon who first established a distinct cavalry army. In the middle days of the monarchy the Hebrews could raise an army of one hundred and eighty thousand men [I Kings (D. V. III Kings), xii, 21], and on some occasions twice and even three times as many [see II Chronicles (D. V. Paralip.), xxiii, 3, and xiv, 8]. These figures, however, need be greatly lowered, as they are due probably to a copyist's error. The army was divided into hundreds and thousands, and the captains of hundreds and captains of thousands, if on their arrival by septs or clans they were not thus organized. It is certain, however, that in point of armament and military organization and discipline the Hebrew army was greatly inferior to either the Egyptian or the Assyrian. Before undertaking any military operation, Yahweh was consulted through a prophet or through the Urim and Thummim, and sacrifices were offered just as in Homer's times. This custom, however, was practised by all nations of antiquity. From many Biblical passages [such as Judges, vii, 16; I Sam. (D. V. Kings), xi, 11; II Sam. (D. V. Kings), xviii, 2; I Kings (D. V. III Kings), xx, 27; and II Macc., viii, 22, et seq.] it clearly appears that the attacking Israelitish army was usually divided into ten, or twelve divisions, one in the centre and two on the flanks. Isaiah refers even to the "wings" of the army (viii, 8). A column advancing to conflict was preceded by two ranks of spearmen; next to these was a rank of bowmen, and behind them came the slingers. Spies were posted out in front of the army, and the strength of the enemy, while night-attacks, with skillfully divided forces, were not infrequent. The beginning of the battle was signaled by the blast of a trumpet,
accompanied by the shouts of the combatants. The Ark with its epahod was considered indispensable. It was borne before the army, who, as it was taken up, clapped their hands, and let the enemies be scattered, and let them that hate Thee flee before Thee'. The principal equipment for war was the helmet, shield, and other defensive armour, the bow, the sling, the sword, the spear, the javelin, and other instruments which must have been common to Oriental nations, although not explicitly mentioned in the Bible.

III. SACRED ANTIOQUITIEs.—Some of the Hebrew festivals are originally of historical character, i. e. are commemorative of some great historical event in the life of the Hebrew nation; while others are primarily religious, or of ethico-religious significance. To the first category belong the Feast of Passover, the Feast of Pentecost, and the Feast of Tabernacles, and other minor ones mentioned below, such as the Feast of Purim, etc. To the second class belong the Sabbath, the New Moon, the Feast of Trumpets, the SABBATICAL Year and the Year of Jubilee. The former were more properly called festivals; the latter, sacred seasons. The latter are lunar; the former are solar—based on the lunar and solar systems respectively. The principal feature of the three historical festivals consisted in making a pilgrimage, or a visit to the Temple, as prescribed in Exodus, xxiii, 14, 17: "Three times in the year shalt thou make pilgrimage unto me, three times in the year shall all the men appear before Yahweh, the God of Israel."

The Passover (whence our Pascha), with which the Feast of the Unleavened Bread is closely connected and almost identical, although originally distinct from it, constituted the opening festival of the Jewish ecclesiastical year, and was celebrated on the 14th of Nisan (Abib), which month approximately corresponds to our April. It was instituted in commemoration of the Exodus from Egypt, when the Angel of Death went forth to destroy the first-born of the Egyptians, passing over (whence Passover), however, the houses of the Hebrews, on the lintels of whose doors the blood of a lamb had been sprinkled. The Passover Festival was celebrated as follows: An unblemished male lamb a year old (called the paschal lamb) was to be selected by each family in Israel. It was to be killed on the evening of the fourteenth day and consumed the same night. The flesh was to be roasted, not eaten raw, or boiled, and not a bone of the animal was to be broken. A portion of the bitter herbs might be used, but nothing more; and whatever portions were not needed for food were to be destroyed the same night by burning. Hence, on the evening of the thirteenth day of Nisan, all leaven was scrupulously removed from the Jewish houses. The fourteenth day was thus regarded as a holiday, on which all servile work was suspended. In later Hebrew times, however, the Passover Festival was somewhat modified.

The Feast of the Pentecost, also called the Feast of Weeks, the Day of Firstfruits, etc., was celebrated on the fiftieth day after the Passover, i. e. on or about the 8th of Siwan, the third month of the Jewish ecclesiastical year. It lasted a single day, and it marked the completion of the corn harvest. According to later Jewish traditions, the Feast of Pentecost was also instituted in commemoration of the giving of the Law to Moses. It is mentioned in the Bible for the first time in the second Book of Maccabees. With the Feast of Pentecost the ceremonial quotient of the Day of Atonement was completed. The characteristic ritual of this festival consisted in offering and waving to Yahweh in his Temple two leavened loaves of wheaten flour, together with a sin offering, burnt offering, and peace offering, and its object was to offer to Yahweh the firstfruits of the harvest, and to thank Him for it.

The Feast of Tabernacles, or Booths, was observed for seven days, i. e. from the 15th to the 22nd of Tisri (the seventh month of the Jewish year, approximately corresponding to our October), following closely upon the Day of Atonement. It marked the completion of the fruit-harvest (which included the wine and wine-harvest), and, hence, it commemorated the forty-years' wandering in the wilderness, when all the Hebrew tribes and families, for lack of houses and buildings, lived in tents and booths. "The sacrifices at this feast were far more numerous than at any other. On each of the seven days the one kid of the other sex, and two rams and fourteen lambs as a burnt-offering. Also seventy bullocks were offered on the seventh day, beginning with thirteen on the first day and diminishing by one each day, until on the seventh day seven were offered. After the seven days a solemn day of 'holy convocation' was observed which marked the conclusion, not only of the feast of Tabernacles, but of the whole cycle of the festal year. On this day one bullock, one ram, and seven lambs were offered as a burnt offering, and a goat for the offering." The apocryphal Biblical allusion to this feast is found in I (D. V. III) Kings, viii, 2, and xii, 32.

Besides these three great festivals, certain minor ones were observed by the Hebrews: The word Purim is probably of Persian origin (from the word Pardiagn, or Pardiqun), and the feast so named was instituted to commemorate the overthrow of Haman, the triumph of Mordecai, and the escape of the Jews from utter destruction in the time of Esther. It was celebrated on the 14th and 15th day of Adar (the twelfth and last month of the Jewish Year).—The Feast of the Dedication of the Temple was instituted in 164 B. C. by Judas Maccabees, when the Temple, which had been desecrated by Antiochus Epiphanes, was once more purified and rededicated to the service of Yahweh. It commenced on the 25th of Chislew, the ninth month of the Jewish year (corresponding to our December), and lasted for eight days. It was a feast of universal and unbounded joy, delight, and happiness, as was also the Feast of the Wood Offering; The Reading of the Law; Feast of Nicanor; of the Captured Fortress; of Baskets, etc.

The sacred seasons, or religious festivals, are primarily a development of the institution of the lunar and solar system of the Calendar. It has been often remarked, and with good reason, that in all the Hebrew Religious Festivals the sacred number seven is the dominating factor. "Every 7th day was a Sabbath. Every seventh month was a sacred month. Every seventh year was a Sabbatical year. Seven times seven was the year of Jubilee. The Feast of the Passover, with the Feast of the Unleavened Bread, began fourteen days (2x7) after the beginning of the month, and lasted seven days. The Feast of Pentecost was seven times seven days after the Feast of the Passover. The Feast of Tabernacles began fourteen days (2x7) after the beginning of the month and lasted seven days. The seventh month was marked by (1) the Feast of Trumpets on the first day, (2) the Feast of Atonement on the tenth day, (3) Feast of Tabernacles from the fifteenth day to the twenty-first. The days of the "Holy Convocation" were seven in number—two at the Passover, one at Pentecost, one at the Feast of Trumpets, one at the Day of Atonement, and one on the day following, the eighth day." The institution of the Hebrew Sabbath may be traced in its origin to the early Babylonians who, according to the majority of Assyriologists, seem
to have been its originators, although among the Hebrews it developed on altogether different lines. It was celebrated on the 7th, 14th, 21st, and 28th day of the lunar month. It is doubtful whether it was known and observed in patriarchal and pre-Mosaic times, but in those early days the Hebrews were divided into two tribes—the old institution of the Sabbath, connects it with the seventh day of the Creation period, on which God is said to have rested. By the ancient Babylonians it was looked upon as an unlucky day, on which it was taboo to do any public work, and consequently was a day of rest.

The New Moon Festival consisted in celebrating the reappearance of the moon, and as such it was universally practised by all Semitic nations. Hence, in all probability, it was an acknowledged pre-Mosaic institution. On this day the law enjoined only the offering of special sacrifices and the blowing of trumpets. Abstinence from work was not obligatory. On the day of the new moon of the seventh month the festival in question was more solemnly and more elaborately celebrated. After the Babylonian exile, however, the festival assumed a new character, similar to that of the New Year Celebration.

The Feast of Trumpets is the New Moon Festival of the seventh, or Sabbatical, month of the year.

The Second Coming of Jesus, S.J. (Rome) in every seventh year, and it fields were not to be tilled.

The Year of Jubilee occurred every fifty years, i.e., at the end of seven Sabbatical years, just as Pentecost occurred on the fiftieth day after the Passover Festival. It was primarily the emancipation of the Hebrew slaves and the return of mortgaged property to its hereditary owners.

The great Hebrew Fast Festival was the "Day of Atonement", or Yom Kippur. It was celebrated on the tenth day of the seventh month, on which day atonement was offered for the sins and uncleanliness of the people of Israel as a whole, and for the purification of the temple in all its parts and appurtenances. It is significant that the earliest mention of it in the Bible occurs in such post-Exilic writings as Zechariah (D. V. Zach.), iii, 9; Nehemiah, vii, 73; ix, 38; and Sirach, 1, 5 sqq. A ceremony connected with the Day of Atonement is the so-called For Azael. It consisted in sending into the wilderness the remaining goat (the "emissary goat"), the members of the kohanim, having first been placed symbolically upon its head.

Treatises on Biblical Archeology by Jahn (Vienna, 1817); Rost (Leipzig, 1853); De Wette (Leipzig, 1853); Erdwal (Gottingen, 1860); Hanberger (Munich, 1869); Romer (Berlin, 1857); Klinker (Stuttgart, 1884); Schoen (Freiburg, 1885); and, among English works are Keil, Manual of Biblical Archeology (two vols., Edinburgh, 1867); Bunsen, Biblical Archeology (Philadelphia, 1856); Penrose, Early Hebrew Life (London, 1868); Day, The Social Life of the Hebrews in the Semite Series (New York, 1861); Trimble, The Blood Covenant; Jd., The Second Covenant; Jd., The Salt Covenant; various articles in Sueton, Dictionary of the Bible; Krivoy, Biblical Cyclopedia; Violebus, Dict. de la Bible; Beza, Home, Dict. of the Bible and Jewish Encyclopedia. The most recent and authoritative works on the subject are Buxtorf, Biblical Archeology (Freiburg im Br., 1884); Nowack, Lehrbuch der hebräischen Archeologie (Freiburg im Br., 1884); Buhl, Die Archäologie der Juden (Berlin, 1890); in French by Curie (Paris, 1904); Levy, La famille dans l'antiquité israélite (Paris, 1905). Of great value, especially for later Old Testament times, are also the classical works of Schmiel, Geschichte des jüdischen Volkes im Exilalter Jesu Christi (3 vols., 1870, 1871, 1873); Eissner, Geschichte der Juden in Deutschland (5 vols., London and New York); Ederstein, Der Reis und Wohlfahrt der Juden (New York, 1890); Jüd. Kirch. Tempel und Kultus (2 vols., London and New York); Fosseller, Das Leben und Tode Jesu (New York, 1864); Id., Life and Times of Jesus the Messiah (London and New York).

GABRIEL OSSIDANI

BIBLICAL COMMISSION, The, a committee of cardinals at Rome, who, with the assistance of consultants, have to secure the observance of the prescriptions contained in the Encyclical "Providentissimus Deus" for the "Regimes in Secunda sedis Sedis," and the interpretation of Scripture. Its official name is "Commissio Pontificia de re biblica." It was formally established by the Apostolic letter of Leo XIII. "Vigilantissim," 30 October, 1902.

Constitution.—The Commission was first appointed in August, 1901, with three cardinal members and twelve consultants. After the formal establishment of the Roman Curia, twelve new consultors were added to the list. There is no limitation to the number of consultants.

In June, 1907, the Commission was made up of five cardinal, Rampolla, Satolli, Merry del Val, Segnas, and Vives y Tuto. The consultants were forty-three: Amelli, O.S.B. (Rome), Balestet, O.S.A. (Rome), Barbenewer (Munich), Cesereto, Cong. Orat. (Genoa), Ceriani (Milan), Chauvin (Laval), Corney, S.J. (Rome), Delattre, S.J. (Tronchiennes), Dussard (Cologne), Eiser, O.P. (Rome), Fillon, P.P.S. (Paris), Fleming, O.F.M. (England), Fracanzan, Perugia, Genocchi, M.S.C. (Rome), Giambotti, S.J. (Rome), Gonfalonier (Florence), Granan (Washington), Guterbock (Fulda), Hofer (Freiburg im Br.), Hopf (Rome), van Hoonacker (Louvain), von Hummelau (S.J. (Valkenburg), Janssens, O.S.B., Second Secretary (Rome), Torio (Palencia), Kaulen (Bonn), Lagrange, O.P. (Jerusalem), Lamy (Louvain), Legrand (Angers), Lépicier, S.M. (Rome), Lepidi, O.P. (Rome), Lesestre (Paris), Mangenot (Paris), Menet (Paris), Molas (Paris), O.F.M. (Rome), Nikel (Breslau), Poels (Washington), Prat, S.J. (Rome), B. Schaefer (Vienna), Schei, O.P. (Paris), Talamo (Rome), Vigouroux, P.P.S., First Secretary (Rome), and Weiss (Braunberg).

Method of Procedure.—The Commission is constituted on the lines of an ordinary Roman Congregation. The consultants in Rome hold meetings twice a month, at which the secretaries preside. The result of their deliberations are presented by the secretaries to the cardinal, who, after consultation with the consultors, and after a second meeting, on the second and fourth Sundays. It belongs to the cardinals to propose the questions for the study of the Commission and they alone have a vote in determining the answers. They may sanction or modify the judgments of the consultants, or send back the entire question for further study, or may commission one or other consultant to make a special report. After the meeting, the secretaries report to the Holy Father, who may ratify the decision or remand the question for further consideration. The secretaries sent by consultants who live at a distance from Rome are read at the meetings of the consultants, when relevant to the subject under discussion.

Scope of the Commission.—It is the duty of the Commission: (1) to protect and defend the integrity of the Catholic faith in all questions concerning the Sacred Scripture; (2) to extend the study of the Sacred Scriptures, and further the progress of exposition of the Sacred Books, taking account of all recent discoveries; (3) to decide controversies on grave questions which may arise among Catholic scholars; (4) to give answers to Catholics throughout the world who may consult the Commission; (5) to see that the Vatican Library is properly furnished with codices and necessary books; (6) to publish studies on Scripture as occasion may demand. It was the wish of Leo XIII that a periodical bulletin of Biblical studies should be published at Rome, and a committee was set up for this purpose. Biblical studies established. Lack of funds has made such an establishment impossible for the present, but the idea has not been abandoned. To the Commission has been entrusted the awarding of an annual prize, founded by Lord Braybrooke, for the best Biblical topic. In April, 1907, the Commission, with the approval of the sovereign pontiff, invited the Benedictine Order to undertake a collection of the variant readings of the Latin Vulgate as a remote preparation for a thoroughly amended edition.

Biblical Commission. Since the decision of October 23, 1904, Pius X promised the Commission to confer the degrees of Licentiate and Doctor in the faculty of
Sacred Scripture on priests who, having previously attained the doctorate in theology, should pass successful examinations, oral and written, in matter determined by the Commission. The Commission has at least five consultors. Examinations have since been held twice a year, in June and November. The official announcements of the Commission are communicated to the "Revue Biblique", which is not, however, the official organ of the Commission. (See "Revue Biblique", 1905, p. 448.)

Decisions of the Commission.—Four important decisions on disputed Biblical questions have been issued by the Commission: (1) On the occurrence in Scripture of "implicit citations", i.e. quotations from a book not mentioned or not even known; (2) On the historical character of certain narratives. It is not lawful to question the historical character of books hitherto regarded as historical, unless in a case where the sense of the Church is not opposed and where, subject to her judgment, it is proved by solid arguments that the text as stated is not contrary to the sacred writings; (3) On the Mosaic authorship of the Pentateuch. This has not been disproved by critical arguments. Mosaic authorship, however, need not imply that Moses wrote with his own hand or dictated all of it; the books may have been composed by scribes, adopted, set as history and given the name of Moses. Divine inspiration and the work approved as principal and inspired author. It is consistent also with the use by Moses of documents, oral or written, and does not exclude the presence of such additions or imperfections in the present text as would leave it substantially and essentially the work of Moses (27 June, 1906). (4) On the authorship and historical character of the Fourth Gospel. It is historically certain that St. John wrote it. The Gospel is an historical document, narrating the actual facts and speeches of Our Lord's life (29 May, 1907).

Authority of its Decisions.—The Commission through formed like a Congregation is not a Congregation but seemingly of lower rank. Its decisions are approved by the pope and published by its command. Such an approval, when given in forma communi, does not change the nature of the decisions as emanating from a Congregation or Commission, nor does it make them specifically pontifical acts; much less does it imply an exercise of the pope's personal infallibility, inasmuch as the pope's acts are infallible or unchangeable, though they must be received with obedience and interior assent, by which we judge that the doctrine proposed is safe and to be accepted because of the authority by which it is presented. These decisions are not the opinions of a private assembly, but an official directive norm; to question them publicly would be lacking in respect and obedience to legitimate authority. We are not hindered from private study of the reasons on which they are based, and if some scholar should find solid arguments against a decision they should be set before the Commission.


JOHN CORBETT.

Bibliotheca Veterum Patrum. See Fathers of the Church.

Bickerdike, Robert, VENERABLE, martyr, a Yorkshire layman, b. at Low Hall, near Knaresborough (date unknown), but residing at York; d. 5 August (or 8 October), 1585. Arrested for giving a priest, Ven. John Boste, a glass of ale, he was also accused of having entertained him with dainties. He was acquitted, but Judge Rhodes, determined to have his blood, had him removed from the city gaol to the Castle and tried once more at the Lammes Assizes on the same charge. He was then condemned. One of his offences was that, when the old Farmeringleby was being dragged on the hurdle to execution, hearing a minister's wife say, "Let us go into the Tolbooth and we shall see the traitorly chief come over on the hurdle", he said, "No; no thief, but as true as thou art". These words were supposed to be the cause of his death. He is commemorated at:

Bridgewater, Concertatio (Tier, 1589): Morris, The Catholics of York under Elizabeth (London, 1891); CHALMERS, Memoirs of the PILGRIM MEN. BEDE CAMPLI.

Bicknor, Alexander, Archbishop of Dublin, date of birth unknown; d. 1549. As his surname suggests he came from a family of Kent, England. He was elected Archbishop of Dublin in 1510, being at that time Prebendary of Maynooth and Treasurer of Ireland. This selection was, however, not confirmed by the College of cardinals, and set asisihistor F(23 June, 1905). (See Mosaic authorship of the Pentateuch. This has not been disproved by critical arguments. Mosaic authorship, however, need not imply that Moses wrote with his own hand or dictated all of it; the books may have been composed by scribes, adopted, set as history and given the name of Moses. Divine inspiration and the work approved as principal and inspired author. It is consistent also with the use by Moses of documents, oral or written, and does not exclude the presence of such additions or imperfections in the present text as would leave it substantially and essentially the work of Moses (27 June, 1906). (4) On the authorship and historical character of the Fourth Gospel. It is historically certain that St. John wrote it. The Gospel is an historical document, narrating the actual facts and speeches of Our Lord's life (29 May, 1907).

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JOHN CORBETT.
1624, he was called to Rome where he fulfilled the duties of theologian and censor of books till his death. From an early age Bidermann distinguished himself in many branches of learning. Such was his reputation for scholarship, that the famous Matthew Rader, a pupil of Dillingen, celibate in Latin, composed a Latin poem, in which he spoke of him as another Aquinas, Aristotle, Cicero, and Maro. Besides numerous volumes of dramas, epigrams, biographical sketches, etc., Bidermann wrote many books on philosophy and theology. Amongst the best-known of these are: "Theses Theologicae" (1620), "Sponsalia" (1621), "Positentiae Sacramentum" (1621), "Matrimonii Impedimenta" (1621), "Censurae" (1622), "Regulatiae" (1622), "Suffragii" (1623), "Jesu Christi Status Triplex, Mortalis, Immortalis, Sacramentalis" (1623); "Concilia" (1624); "Prolusiones Theologicae quibus Pontificis Romae dignitas adversus bresim propugnata est" (1624); "Eleemosynae" (1625); "Gratia" (1625); "Agnosticon libri tres pro miraculis" (1626). 

Sommer, K. B. Bibl. de la c. de J., I. 1443; BERNARD in Dicst. de théol. cath., XII, 813; HURTER, Nomenclator, I, 303.

R. H. TIERNEY.

Biel, Gabriel, called "the last of the Scholastics", b. at Speyer, Germany, c. 1425; d. at Tübingen, 1470. Biel was one of the great predecessors, but also a great teacher. While still a young man, he was noted as a preacher in the cathedral of Mainz, of which he was vicar. Later he became superior of the "Clerics of the Common Life" at Bätzbach, and in 1470 was appointed professor of the church in Urach. At this period he co-operated with Count Eberhard of Württemberg in founding the University of Tübingen. Appointed in 1484 the first professor of theology in the new institution, he continued the most celebrated member of its faculty until his death. Though he was almost sixty years of age when he began to teach, Biel's work, both as professor and as writer, reflected the highest honour on the young university. His first publication, on the Canon of the Mass, is of permanent interest and value. His second and most important work is a commentary on the "Sentences" of Peter Lombard. In this he calls Occam his master, but the last three books show him more Scotist than Nominalist. Scheeben describes him as "one of the best of the Nominalists, clear, exact, and more positive as well as more loyal to the orthodox tradition of any of the others" (Dogmatik, no. 1073). The historian Janssen declares that he was one of the few Nominalists who erected a theological system without incurring the charge of unorthodoxy. (Cf. Geschichte der philosophischen und theologischen Wissenschaft in Deutschland, I, 17). It is true, he did not introduce anything new or extraordinary, but his theological writings were repeatedly brought into the discussions of the Council of Trent.

Living as he did in a transition period, Biel exhibits characteristics of two intellectual eras. According to some, he was a Scholastic who expounded Aristotle rather than the Scriptures; according to others, he defended freer theological teaching, and opposed the ancient constitution of the Church and the authority of the pope. As a matter of fact, he acknowledged the supremacy and supreme power of the Roman Pontiff, but in his own books, as in those of other theologians of his time, maintained the superiority of general councils, at least to the extent that they could compel the pope's resignation. And he displayed no more theological freedom than has been claimed and exercised by some of the strictest theologians. Among the opinions defended by Biel concerning matters controverted in his day, the following are worthy of mention: (a) That all ecclesiastical jurisdiction, even that of bishops, is derived either immediately or mediately from the pope. In this connexion it is to be noted that his defence of the episcopal claims of Dietrich von Ysenburg won him the thanks of Pius II. (b) That the power of absolving is inherent in sacerdotal orders, and that only the matter, i.e. the persons to be absolved, can be conceded or withheld by the ordinary. (c) That the minister of baptism need have no more specific intention than that of doing what the faithful, that is, the Church, intends. (d) That the State may not compel Jews, or heathens, or their children to receive baptism. (e) And that the Contractus Trinitas is morally lawful. All of these opinions have since become the prevailing theological doctrine. The subject on which Biel held the most progressive views is political economy. Roscher, who with Schnolzer introduced him to modern students of economics, declares that Biel's grasp of economics enabled him not only to understand the work of his predecessors, but to go far beyond them. (Cf. Geschichte der Nationalökonomik in Deutschland, 21 sqq.) According to Biel, the just price of a commodity is determined chiefly by human needs, by its scarcity, and by the difficulty of producing it. His enumeration includes all the factors that govern a market price, and is more complete and reasonable than any made by his predecessors. (Cf. Garnier, L'idée du juste prix, 72.) The same author maintains that concerning the occupation of the merchant or trader, Biel is more advanced than other writers of the same period. It is clear from Biel's work, on the "golden Buch", in which he stigmatizes the debasing of coinage by princes as dishonest exploitation of the people. In the same work he severely condemns those rulers who curtailed the popular rights of fairs and markets, and who imposed new burdens of taxation, as well as the rich sportsmen who encroached upon the lands of the peasantry. His works are: "Sacri canonicis Missae expositio resolutissimae literalis et mysticae" (Brixen, 1576); "Sacri iuxta textum, et abridgmentum" of the above, "expositionis canonis Missae" (Antwerp, 1565); "Sermones" (Brixen, 1583), on the Sundays and festivals of the Christian year, with a disquisition on the plague and a defence of the authority of the pope; "Collectorium sive epitome in magistri sententiarum libros IV" (Brixen, 1574); "Tractatus de potestate et utilitate monetae".

MOEHR, Vite professorum Tubingensium ord. theolog. dec. I (Tübingen, 1718); WINKELMANN, Biographia, and HERLE, (Bremen, 1711); LINNEMANN, Gabriel Biel, in Theologische Quaestioiiauchrift (Tübingen, 1865), passim; PETZ, Biographie Biel als Prediger (Münster, 1799); GARNIER, L'idée du juste prix (Paris, 1900), 74-88; LINNEMANN IN Kirchenlex., V. V.; HUTER, Nomenclator; SCHWANE, Kompromissgeschicht (Freiburg, 1882), 111; passim; TUPPER, Hist. of Philosophy (Boston, 1903) 409; ASHLEY, English Economic History (New York, 1898), II, 365, 441-440.

JOHN A. RYAN.

BIELLA. Diocese of.—The city of Biella, the see of the diocese of that name, is an important industrial centre (anciently called Bugella) of Piedmont, Italy, in the province of Novara. The diocese contains about 200,000 inhabitants, and is in close communion with the Archdiocese of Vercelli. Until 1772 Biella had no bishop, but was under the jurisdiction of the Archdiocese of Vercelli. In that year
Clement XI, yielding to the desire of King Charles Emmanuel III of Sardinia, established the Diocese of Biella by the Bull “Precipua”. The first bishop was Giulio Cesare Vianello, formerly Archbishop of Sassari in Sardinia. In 1503 Napoleon suppressed the diocese, which again followed the fortunes of Verceil, but was re-established in 1817 by Pius VII who appointed as bishop the Minor Observantine, Bernardino Ballato. It is difficult to determine when the Gospel was first preached at Biella; certainly, it was before it reached Verceil. According to the opinion of Fedele Savoi, S.J., the latter city received the Faith in the second half of the third century from Milan.

In the shrine of Maria Santissima d’Oropa, situated on a lofty mountain near Biella, the diocese preserves a memorial of St. Eusebius, the great Bishop of Verceil, who was banished to the Orient by Emperor Constantius for his courageous defence of Catholic truth against Arianism. St. Eusebius, according to tradition, upon his return from the East, is said to have brought three pictures of the Madonna painted on cedar wood, one of which, the image of Oropa, he placed in a small oratory he had built. In the tenth century the chapel was placed in charge of the Benedictines. The latter having abandoned the place, Oropa was made over, in the eighteenth century, to the chapter of the collegiate church, now the Cathedral of Biella, to which it has since belonged. In the sixteenth century, the inhabitants of Biella, in thanksgiving for their deliverance from the plague, built a stately church over the chapel. By the end of the eighteenth century, the shrine of Oropa draws many devout pilgrims.

Among the religious edifices of the city of Biella, the most notable is the Gothic cathedral, built in 1402. Its beautiful choir is by Galliari. The baptistery, in the form of a small temple, is said to be an ancient Roman temple.

Bielski (or Wolski), Marciniak, a Polish chronicler, b. of noble parentage on the patrimonial estate of Biela (whence the family name), in the province of Sieradz, Poland, in 1495; d. there, 1575; the name Wolski is derived from his estate at Wola. One of two Polish writers, of the same name, he was the first to use the Polish language, hence his designation as the father of Poland. He was educated in the University of Cracow, founded by Casimir the Great in 1364, and spent some time with the military governor of that city. He served in the army in the wars against the Wallachians and Tatares, and participated in the battle of Obertyn (Galicja), 1531. He ranks among Poland’s great writers, and the development of historical studies in that country is due to his extensive writings. He is the author of numerous works: “Żywoty Filozofów” (Lives of the Philosophers, 1534); “Kronika Świata” (Universal Chronicle, 1550-64), from the earliest time down to his day, divided into six periods, was the first important universal history published in the national idiom, and the first attempt at a comprehensive history of Poland, from 550 to 1580; in honor of Pope Pius V, 1554-64; and, according to the Greek science of warfare, in eight parts, contains valuable data about the Polish army, and kindred subjects. After the demise of Bielski several satirical poems were published: “Seym Małgorzata” (Mid May Diet, 1580), descriptive of the degradation of Hungary, and an appeal to his countrymen to emulate a higher standard of life: “Seym Niewieścici” (Woman’s Council, 1586-85), analytical of the then existing political conditions in Poland: “Sen Maiowy” (Dream of a Hermit, 1588); “Komedia Justina y Konstantyecz” (Comedy of Justinian and Constantine, 1567).

Bielinski, Izydor, Kierownik Archiwum (Warsaw, 1890-70); Bolewski, Collection of Histories (Warsaw, 1704); Izydor, Martin Bielski, G. (Warsaw, 1794); Szeroki, Chronicle of Poland (Warsaw, 1851); Szyrejewski, Chronicles of Poland (Cracow, 1697); Twarowski, Chronicles of Poland (Cracow, 1832-66).

JOSEPH SMOLINSKI.

Biennium Canoniciorum. See Schools.

Bienville, Jean-Baptiste le Moyne, Sieur de, French Governor of Louisiana and founder of New Orleans, b. in Montreal, Canada, 24 February, 1680; d. in Paris, 7 March, 1767. His father, Charles le Moyne de Bienville, settled in Canada in 1640; had three brothers, Iberville, Serényi, and Châteauguay, likewise distinguished themselves in the early history of Louisiana. In 1688-99, Bienville accompanied his brother Iberville in an expedition despatched from France to explore the territory near the mouth of the Mississippi. They founded a settlement at old Biloxi, where in 1700 Bienville became commandant, and, after Iberville’s death in 1706, governor of the colony.

It was believed in France that Louisiana presented a rich field for enterprise and speculation and a grant with exclusive privileges was obtained by Antoine Crozat for fifteen years. In 1712 Crozat appointed M. la Mothe Cadillac, governor, and M. de Bienville lieutenant-governor. But Cadillac dying in 1715, Bienville once more assumed the reins of government. In 1716, he conducted an expedition against the Natchez Indians, and having brought them to terms, finished the fort "Rosalie" which had been commenced by his brother, Iberville, a few years before. In 1717 Bienville, the governor, arrived in the colony, bringing with him the decoration of the Cross of St. Louis for Bienville. In the meantime, Crozat, failing to realize the great profits he had expected, abandoned the whole enterprise and surrendered his charter to the king in 1717. Another company was at once formed and Bienville received a new commission as governor of the province. He now removed to the headquarters from Biloxi, Mobile, and St. Louis, and moved to New Orleans. The Mississippi River was first explored by Robert Cavelier de La Salle in 1682; he ascended it as far as the Ohio, and in 1718 selected the site for a new settlement, which he named New Orleans. He left fifty persons there to clear the land and build some houses, but it was not till 1722 that it became the seat of government.

Experiments had shown Bienville that the fertile soil of the lower Mississippi, as well as the climate, was well adapted to the cultivation of sugar, cotton, tobacco, and rice, and that Europeans were not fitted for field-work in the burning suns of Louisiana. For they sickened and died. The first plantation of any extent was therefore commenced with Negroes imported from Guinea. In 1719, the province became involved in hostilities with the Spaniards in consequence of the war with France and Spain. The French Governor was a real menace to the enemy, and sent detachments to prevent the Spaniards from making inroads into upper Louisiana, and the country bordering on the Rio Grande.

When peace was restored, immigrants began to arrive in great numbers from France and Germany. In the autumn of 1726, the French fleet out of which the two ships of the French fleet had been detached, out of the charge of several officers, arrived in New Orleans. A New Orleans post office and post road were established and the first mail was despatched. The making of military roads was then begun, and the fortifications were improved. In 1726-27 the province was divided into seven Military districts, each under a commandant. The province was divided into seven Military districts, each under a commandant. In 1726-27 the province was divided into seven Military districts, each under a commandant. In 1726-27 the province was divided into seven Military districts, each under a commandant.
expedition in 1739 met with better success. This campaign closed his military and official career in the colony. He returned to France under a cloud of censure from the Government, after having faithfully served more than 30 years. He was buried with military honours in the cemetery of Montmartre.

FRENCH: Louisiana Historical Collections (New York, 1847, Pt. XV. Col. M. W. Tewitter, Jesuit Relations, LXVI, 342; French, Historical Memoirs of Louisiana (New York, 1855), for portrait and valuable additional information.

E. P. Spillane.

BIGAMY (IN CANON LAW).—According to the strict meaning, the word should signify the marrying of a second after the death of the first wife, in contradistinction to polygamy, which is having two simultaneous wives. The present usage in criminal law of applying the term bigamy to that which is more strictly called polygamy is, according to Blackstone (Lib. IV, n. 168), a corruption of the true meaning of bigamy. Canonically viewed, bigamy denotes (a) the condition of a man married to two real or interpretative wives in succession, and as a consequence (b) his unfitness to receive, or exercise after reception, tonsure, minor and sacred orders. This unfitness gives rise to the theory which is an impeachment inherent and not delineated, therefore transferred in violation of it are valid but illicit. This irregularity is not a punishment, medicinal nor punitive, as there is no sin nor fault of any kind in a man marrying a second wife after the death of his first, or a third after the death of his second; it is a bar against his receiving or exercising any ecclesiastical order or dignity.

Origin.—This irregularity is not annexed to bigamy by either the natural or Mosaic law. It has its true origin in the apostolic injunction of St. Paul: It behoveth, therefore, a bishop to be blameless, the husband of one wife (1 Tim., iii, 2); "Let deacons be the husbands of one wife" (loc. cit., 12) and, "the husband of one wife" (Tit., i, 6). By these words the Apostle does not enjoin marriage on bishops and deacons [Sts. Paul, Titus, and Timothy were celibates as were, according to Tertullian ("Monogamy", iv, in "Ante Nicene Fathers", Amer. Ed.) all the Apostles with exception of St. Peter], but he forbids bigamists to be admitted to Sacred orders. Owing to the small number of those presided over by the Church, the Apostles found it impossible to supply celibates for bishops, priests, and deacons and were forced to admit married men to Sacred orders. Blamelessness of life, however, was required, and since iteration of deacons was condoned by the Apostles and that of people as a strong presumption of incontinency it was deemed that should the bishop-elect (priest or deacon-elect) be a married man, he must have had only one wife, and further, that after his ordination he should live apart from her. St. Epiphanius (Her. lxiv, 4) and St. Jerome (Epist. Contra Vigiliantium, I) assert that such was the general custom of the Church. This practice of celibacy before or after ordination was universal in all the Churches of the West until the end of the VIth yr. a. D. 700 when in the Synod of Trullo consecration was made to Greek priests to cohabit with the wives they had married before ordination. They were forbidden, however, to marry again under penalty of absolute deposition from the ministry. In the French law of 2016, that is, in the case of clerics or clergy in minor orders, for the simple reason that those orders were not then instituted. The Apostolic Canons (fourth century), which extended the Pauline prohibition to all grades of the sacred orders, by orders, not to be equally and sacredly. Vestiges of a lax discipline on this point are to be met with in France (I Council of Orange, c. xxv) and in Spain (Council of Toledo, cc. iii and iv). The Church of Rome, on the contrary, strictly followed the Apostolic canons. This is evident from the decrees of the Sovereign Pontiffs Innocent 1 (401-417), Hilary (461-468), Gregory I (590-604), Celestine III (1191-1198), and John XXIII (1410-1415). Gregory IX (1227-1271) further decreed that bigamists should be deprived of every clerical privilege and the right to wear the clerical garb and tonsure under penalty of excommunication. The Council of Trent finally forbade bigamists to exercise functions attached to the sacred order, even though these functions were, on account of the necessity of the times, allowed to be performed by laymen (Sess. XXIII, c. xvi, de Reform.). The reason for the existence of this irregularity is twofold: moral and mystical. The moral reason, which was that of the Orientals and some Latin Fathers, is the presumed inconstancy on the part of the bigamist and his consequent unfitness to discharge efficiently the office of the priesthood among a people who looked with great suspicion upon a bigamist and held him in little or no esteem. The mystical reason, which was and is the primary reason of the Western Church (it admits the moral reason, but as secondary to the mystical) is the defect in the perfect resemblance of the second marriage to the great type of Christian marriage, that is, the marriage of Christ with the Church. This union— the union of one husband (Christ) with one spouse (the Church) without spot or blemish. Second marriages destroy the unity of one husband wish one virgin wife, and cause a dividing of one flesh with two bodies, instead of cementing the union of two bodies in one, according to Genesis, ii, 24, "They shall be two [one husband, one wife] in one flesh." This division of one body with two, instead of union with one body, is the bed-rock of this irregularity. This defect in the perfect resemblance of the second marriage (real or interpretative) to the great type of marriage gives rise to the irregularity, and to the name by which it is known, "ex defectu sacramenti". It is not proper that one who has received a sacrament defective in its resemblance to its exemplar should become a dispenser of sacraments to others.

Division.—In the first centuries there was only one kind of bigamy called true, or real, or proper. A second kind, called interpretative or fictitious, was afterwards added. This second kind, called similar, was introduced by the scholastics (Devoti, cau. univ., II, p. 206). Durandus was the first to use the term "similitudinaria" (Specul., pars. I, de dispens. Juxta, n. 6). Since then it has been called by the moderns, real, interpretative, and similar. Many canonists of this century and last hold that similar bigamy should not be included under the irregularity "ex bigamia." Another division is made, but there is no unanimity concerning it, i. e. bigamy "ex defectu sacramenti" (by reason of defective sacrament) and bigamy "ex delicto" (by reason of guilt). D'Annibale (Summ. Theol., Pars. I, n. 417 and 418, note 11 fourth edit.) holds that similar bigamists and not a false interpreters of bigamists are irregular, and not "ex defectu sacramentii." St. Augustine (lib. VII, de Irregul., n. 436) and very many others, as well as the National Synode of the Syrians (an. 1588, p. 173. edit. 1899) and of the Copio (Caire, an. 1898, p. 142), classes all three kinds of bigamists as irregular "ex defectu sacramentii." Since, too, it is a species of a man who has really or interpretatively contracted and consummated two valid or two invalid marriages, or one valid and the other invalid, or one real, and the other a spiritual marriage. Two things are essential to every kind of bigamy—valid or invalid—adulterous connexions or concubinage do not enter into the question at all; (2) carnal knowledge by which the parties legally
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married become one flesh, and without which there is neither bigamy nor irregularity. Real bigamy demands two valid and legal and consented marriages with a virgin; therefore, two real wives one after the other. It is indifferent whether or not the marriages took place before or after baptism, or one before and the other after; the second successive marriage imperfectly symbolizes the "great Sacrament of Christ in the Church" (Ephes., v. 32, and the irregularity is present (Pope Innocent I, Decret., can. 13, dist. 34). There is, therefore, no real bigamy (a) if either or both marriages are invalid, (b) if either or both have not been consummated, (c) if either or both women have not been virgins, or if one of them is valid and consummated, and the other a mere betrothal followed by carnal union.

Interpretative bigamy is the state of a man who has not as a matter of fact had two legal wives in succession, but whose matrimonial ventures--whether one or two--are accompanied with such circumstances as to warrant the law by a legal fiction to hold him as a bigamist and irregular. It is to be remembered that the laws which govern fictitious (similar and interpretative) bigamy must be strictly construed. There are two reasons: (1) a "ion of law and therefore does not hold unless in those cases expressly mentioned in the law (Fagmanus, cap. In Frensen., n. 23, de Probat.), Pope Benedict XIV well remarked (Pope Ad vivam, 15 February, 1753, par. 15), "It is the sole right of the legislator, and beyond the power of any private author or doctor, to draw legal conclusion from a fiction of law. Many, therefore, of the ablest canonists of recent years (e.g. D'Annibale, Gaspari, Lanza, Wernz, Lombardi, Ballerini-Palmieri), as also the national synods of the Copts and Syrians, restrict real and interpretative bigamies to the case where a man marries either two valid and legal wives, or a widow, or a corrupt woman, or knows his wife carnally after she has been corrupted by a third party.

Interpretative bigamy is threefold:-

(1) When a man contracts and consummated only one, and that a valid marriage, or weds one wife to whom he is united in one flesh, yet the circumstances are such that the law considers two marriages and two wives. Of this class there are three cases: (a) When a single man marries a widow already made one flesh with a former husband (Decretal Greg., Lib. II, cap. iii); (b) Two husbands and has divided her flesh with two instead of being cemented to one only. Her marriage to the second husband is defective in its resemblance to the marriage symbol—union of Christ with the Church; the second husband is not the only husband of the one wife who herself should have been the wife of only one husband. As the wife in this case has had two real husbands, so, by fiction of law, her husband is considered to have had two interpretative wives. (b) When he marries an unmarried woman, already by a third party contracted (Pope Hilary, Synod, Rom. Cap. ii, Dist. XXXIV, c. ix, Decret.). Here again is a division of flesh with two instead of union with one, and hence the defect, and, as a consequence, the irregularity. (c) When he carnally knows his own wife after she has committed adultery; or has been forcibly oppressed (Decretum, c. xi; c. xii). The husband in this case is not barred from orders unless the adultery of the wife whom he as a layman has married was conclusively proved; nevertheless, in this case, as in cases (a) and (b), ignorance on the part of the party (i.e., of the woman or of her husband) would not except him from bigamy and irregularity, since there is here question of an irregularity ex defectu sacramenti and not ex delicto. The defect is present irrespective of his knowledge.

(2) When he marries once, but the marriage is invalid, (a) is the second order without a widow—marriage invalid on account of diriment impediment of S. Orders—and is carnally joined to her, is an interpretative bigamist and irregular (Cap. VII, Tit. XXI, De Big.). Pope Innocent (loc. cit.) says that although this cleric is not a real bigamist, yet with him, as with a real bigamist, it would be not lawful to dispense as the husband of a widow, not because of the defect in the sacrament, but on account of the marital intention joined with carnal union. Although not expressed in the above canon, yet it is common that the clergy who marries a woman corrupted by a third party is a bigamist and irregular. He would not be irregular if he married a woman seduced by himself and known by no other man (Solmals., Tit. XXI, De Bigan., n. 6). Civil marriage will suffice in this case, even where the Tridentine law is published (S. U. 1., December 22, 1880). (b) Invalid by reason of a pre-existing marriage bond (ligamen), as, for instance, where the man marries a woman who has been divorced, repudiated, or rejected by a former husband, who has because the marriage is defective, the woman having shared her body with two, and hence he who married her is irregular for the above-mentioned reason (Lib. I, Tit. XXI, C. i; Dist. XXXIV, Can. xv). (c) If the marriage is invalid by reason of a clerical dispensation other than order and ligamen, the more prominent opinion holds that the irregularity is incurred. Fagmanus (Comment., Cap. iv, De Big., n. 45) asserts that the prelates of the Rota, to whom the case was officially referred by the pope, decided that a cleric in minor orders who contracted and consummated an invalid marriage with a widow was an interpretative bigamist and irregular and stood in need of dispensation, and that Pope Urban, upon the strength of that decision, granted dispensation. Many of the best canonists of a day (e.g. D'Annibale and Gaspari) hold the contrary. The case is not expressed in law, they say, and is a legal fiction which at all times is dangerous and is totally unwarranted if the two cases differ in every respect, as do these; the one being in major, and the other in minor orders; the one in bad faith and the other in good faith. Yet, after all is said pro and con, it still remains true that the proximate cause of the irregularity in the law cited is identical with that of the second case, to wit, marital intercourse with a woman. (3) When a marriage twice and either or both marriages are invalid, as (a) he who having contracted and consummated a marriage with a virgin, upon her death received Sacred orders, and afterwards, without any deception on his part, contracts and consummated a sacrilegious and invalid marriage with a virgin or widow, becomes an interpretative bigamist and irregular, not because of any defect in the sacrament in the second marriage, which is no marriage and no sacrament, but because of the marital intent followed by consummation by means of which the necessary division of his body with two has been effected (Innocent III, cap. iii, iv, De Big.). Should the cleric feign, rather than honestly intend, the second marriage, in order to accomplish the carnal union, some are of the opinion that he does not incur the irregularity, the marital intent required by the Innocentian law not being verified; others more commonly affirm that irregularity is contracted. The reason given by the affirmers is that the Innocentian marital intent is not so much the intention to contract a valid or the intention to contract and consummate, an intention that is always presumed to be present in such cases. External marriages are always supposed to be free and voluntary.
Simulation is never presumed, but must, on the contrary, be demonstrated. (b) Should the first marriage before receiving Sacred orders be invalid on account of any diriment impediment (e.g., consanguinity), the second (alleged), though not annulled by the law as stated in the law, the general opinion, with a few exceptions, is that he is an interpretative bigamist and irregular. In answer to their opponents, the affirmata say that the marriage mentioned (Cap. iv, De Big.) may have been invalid, as there is no certainty that it was valid, in which case the argument from one species to another would be legitimate. (c) Should both marriages be invalid, some assert there is no interpretative bigamy or irregularity. Others hold that the law for containing a matrimonial monophasus (Vol. VII, n. 455; Suarez., Disp. XLIX, Sect. II, n. 11) teach as the most common and notable opinion that there is present the marital intent with the carnal consummation which alone suffices to induce the irregularity. Canonists differ in opinion as to the case where two invalid marriages were contracted and consummated in good faith. The most common and probable opinion is that irregularity is contracted, for the reason that it is not the guilt of the desire, but the intention to contract a second and another with the same reason that is the reason of the irregularity as laid down by Innocent III (Cap. 4, De Big.). By almost common consent the irregularity is said to be contracted by the cleric tonsured or in minor orders or laymen who, after having contracted and consummated a marriage, whether valid or invalid, is said to contract a marriage invalid on account of a known impediment and afterwards, whether his wife be living or dead, contracts and consummates another marriage even with a virgin. There is present in the case a division of flesh and the marital intent necessary to produce friction.

Similar Bigamy is nowhere clearly and expressly stated in the law. It owes its existence to the almost universal and constant teaching of canonists and theologians since the time of Durandus. Similar bigamy is twofold: (1) When a religious who has been solemnly professed in a religious order approved by the Church, marries a virgin and carnally knows her as such. (2) When a cleric in Sacred orders, in violation of the law of celibacy, contracts and consummates a marriage with a virgin. This form of bigamy presupposes only one carnal marriage and a spiritual marriage, which are interpretatively considered two marriages, and each putative husband is considered to have two interpretative wives. The carnal marriages are invalid by reason of the diriment impediment, and the spiritual marriage, respectively, are not comprehended under the law, stripping them of every clerical privilege, and the use of tonsure and clerical garb, and this out of respect to their sacred character. Clerics in minor orders whose marriages were invalid are not comprehended under the Tridentine law. Clerics in Sacred orders and religious clerics, who, by virtue of the law of celibacy and religious profession, are spiritually wedded to the clerical and religious states respectively, are not comprehended under the law, stripping them of every clerical privilege and the use of tonsure and clerical garb, and this out of respect to their sacred character. Clerics on the other hand, in minor orders are not wedded to the clerical state; hence they come under the law. Bishop without prejudice. Sacred orders on a bigamist are by the Third Council of Arles (Dist. LV, Can. 2) suspended from saying Mass for one year, and by the decretal law (Lib. 1, Tit. 21, Cap. ii) were deprived of the power of giving to others the orders they had conferred on a bigamist. Since the constitution “Apostolici Sedis”, the only punishment is that which the Holy Father may deem fit to impose upon the bishop violating the canons.

Dispensation.—This irregularity is removed neither by baptism nor religious solemn profession, but by dispensation. The pope, and he alone, can dispense with this prohibition to receive orders. He can dispense with a mere ecclesiastical law, such as is the Pauline injunction, although it is of Apostolic origin. Pope Lucius III, when granting a dispensation in face of St. Paul’s prohibition, did, however, grant it to Nicholas de Tudeschis, a celebrated canonist, better known as Abbas Panormitanus (Glossa, ad verb. Fiac, C. Lector, XVIII, Dist. XXXIV). Dispensations in cases of one who marries not without a wilful and exorbitantly difficult to obtain (Lib. I, Tit. 9, De Renunt. Sec. Persone). Worthy of note is the fact that the dispensation does not affect the defect in
the sacrament, but the unfitness arising therefrom is removed. It is the universal opinion of to-day, with some exceptions, that it has been done in the past, that the pope alone can dispense all bigamists, real and interpretative, as regards minor as well as Sacred orders, and the collation and use of the simple, as of great, benefices. The reason is evident: bishops cannot dispense in the laws of their subjects from the will of the General Council. Some canonists claim that bishops, by virtue of the Council of Trent (Sess. XXIV, C. 6, Def Ref), can dispense with interpretative bigamy arising from occult guilt. D'Annibale (loc. cit.) on this point well remarks that it is exceedingly rare and difficult entering into the case of a marriage while a former one remains undisolved (Bishop, Commentaries on the Law of Statutory Crimes, § 577) "the crime of having two wives or husbands at once" (Murray, New Dict., s. v.) or two or more wives or husbands (Century Dict., s. v.). Bigamy, being "a species of poligamy" (Stephen, New Commentaries, IV, 82), may be designated by the latter word (Bishop, op. cit.); for Sir Edward Coke defines "poligamy" to be one "qui duas vel pluripes duxit uxores" (6th Inst., XXVII). But its very generality in use in English statutes, particularly in bigamy in many instances the word of more ready reference (Russell, A Treatise on Crimes, 659).

Bigamy as defined is classed by jurists among those acts injurious to public morality by which the public good is injured, and which may therefore properly be made criminal. The crime consists, according to French law (Carpentier, Codes et lois; Code penal, 340, note) "in the fact of the celebration of the second marriage before dissolution of the first", or, to quote an American authority, in the "prostitution of a solemn ceremony which the law allows to be applied only to a legitimate union", involving "an outrage on public decency and morals" and "a public scandal" (Bishop, op. cit.). And so Boswell quotes Dr. Samuel Johnson, commenting on Luther's allowing the Landgrave of Hesse two wives with the consent of his wife with whom he was first married, thus: "There was no harm in this, so far as she was only concerned, because volentis non fit injuria. But it was an offence against the general order of society, and against the law of the Gospel, by which one man and one woman are to be united.

Although among many nations plurality of wives or polygamy has been legally recognized, yet the East has been against such a thing. The Orientals, civilized people polygamy is almost unknown or even prohibited (Westermann, The History of Human Marriage, 435), and where tolerated, bigamy is its usual form, as was the case among the Hebrews (op. cit., 430). In the earlier days of Babylon, bigamy is said to have been the exception and monogamy the prevailing practice (Johns, Babylonian and Assyrian Laws, 134). The Assyrian kings appear to have been monogamists, the kings of ancient Egypt seem to have had only one wife, and the general opinion of the latter nation is the same (Westermann, 432, 442, 447). The law of China prohibits taking of a second wife during lifetime of the first (Westermann, 445). Mohammed, when allowing his followers four wives, is said to have sought to restrict what he felt himself unable to abolish. And he is said to have been of opinion that, although an unlimited number of wives might live together in harmony, this among so few as four would be impossible. Events seem to have proved the correctness of his judgment, for "the quarrel...and a contentious spirit between wife and wife or husband and each other" (Colquhoun, Summary etc., § 575) are said to have brought about the monogamy usual among modern Mohammedans. Of those in India ninety-five per cent are monogamists, and it is said that in Persia...
two per cent only have a plurality of wives (Westermarke, "The Turks", writing about the Moslem Moslem Montagu from Adrianople, in 1777, concerning the Turks, "their law permits them four wives; but there is no instance of a man of quality that makes use of his liberty or of a woman of rank that would suffer it") (Works, I, 160). The ancient Romans were the first to make bigamy a crime. According to the time of the Emperor Justinian (527-565) the illegality of bigamy was firmly established: "Duas uxorres eodem tempore habere non licet" and "eadem diubus nupta esse non potest" are the expressions of the Institutes (Lib. I, tit. x, vol. 6, 7).

The law of England is thus laid down by an authority supposed to be of the time of Edward I (1272-1307), the king, "who", remarks Sir William Blackstone, "had justly been styled our English Justinian" (Commentaries, IV, 425): "It has sometimes been that a man from wickedness has married several women, all living at the same time; but Holy Church says that of such women none but the first is his lawful wife; wherefore, the law regards the secondly as false wives" (Britton, Lib. V, 11).

While the earlier ecclesiastical concept is that of absolute death, or by judgment of a court of competent jurisdiction, a subsequent marriage is, by English common law, a mere nullity and void (Kent, Commentaries on American Law, Part IV, 80; Bishop, New Commentaries on Criminal Law, 1837). Length of absence and no error as to survival of the absent can render valid the second ceremony. But in defining bigamy as a crime, statutes have been more indulgent. Notwithstanding what we have quoted from the authority of the thirteenth century, there seems to have been no English statute defining and punishing bigamy as a crime until the year 1604, English law being in this respect more backward than the law of Scotland, which so early pronounced bigamy a crime (Bell, Dict. and Digest of the Laws of Scotland, s. v.). By an English statute of 1604, upon which later English laws and laws in the United States have been modeled, any married person who should marry within England or Wales, the former husband or wife being living, became guilty of felony. But the statute did not extend to persons whose husband or wife remained continually "beyond the seas by the space of seven years" (Blackstone). The word "will" or "shall" absent himself or herself the one from the other by the space of seven years together in any parts within his or her dominions, the one of them not knowing the other to be living within that time. The statute thus established an arbitrary period of absence as exempting from criminality a second marriage. That absence within England should justify the second marriage, the one marrying was required to be ignorant of the survival of the absent husband or wife; but respecting absence "beyond the seas" we are told by Blackstone, "Where either party hath been continually abroad for seven years whether the party in England hath notice of the other's being living or no" (Commentaries, Bk. IV, 194), there can be no felony under the statute. The statute, not otherwise providing, and its violation being made a felony, men prosecuted thereunder were, according to the general law of the period, entitled to "benefit of clergy" (Coke, sup.), subject to which, conviction under the statute was not to be adjudged a felony. The statute of 1861, now in force, exempts from punishment a second marriage only where there has been continual absence of seven years, and the person marrying shall not know the absent husband or wife "to be living within that time". Those guilty under the statute are liable to penal servitude of not more than seven nor less than three years or to imprisonment of not more than three years. The new statute punishes against a crime within the statute, if committed by a British subject, wherever the offence may be committed. The French "Code pénal" provides the punishment of "travaux forcé à temps" for a person who, being married, shall contract another marriage before dissolution of the former and that the punishment provided is a fine of not more than five hundred dollars and not more than five years' imprisonment. The Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof" (Constitution, Amendments, Art. 1). The question has accordingly been whether legal legislation, as has just been quoted may not violate the Constitution in the instance of an adherent to a religion of which bigamy is claimed to be a tenet. But the Supreme Court of the United States, speaking by Mr. Justice Field, held that "the free exercise of religion may be, it must be subordinate to the criminal laws of the country, passed with reference to actions regarded by general consent as properly the subject of punitive legislation", that "bigamy and polygamy are crimes by the laws of all civilized and Christian countries"; few crimes being more pernicious to the best interests of society", and therefore "that to call their advocacy a tenet of religion is to offend the common sense of mankind". Freemen of all kinds of religion ought not, in the opinion of the Court, to be construed to mean toleration of crime (Davis v. Reason, United States Reports, CXXXIII, 333, 341, 342, 345). Alien polygamists are, by a United States Statute excluded from admission to the United States. The statute of various States of the Union contain laws modeled upon, and with provisions more or less similar to, those of the English law of 1604, and defining bigamy, or in the statutes of some States, polygamy, as a crime. Formerly, by the Virginia (United States Statutes, 389), the law of Tennessee, the law of North Carolina (Kent, Commentaries, Part IV, 79, note d), bigamy was punished by death. Now its punishment in Virginia is imprisonment of not more than eight nor less than three years (Code, § 3781), and in North Carolina of not more than ten years nor less than four months (Revisal, § 3361). In the State of New York the punishment is not more than five years' imprisonment, and the period of absence excusing second marriage is fixed at five years, the former husband or wife having been absent from the one race marrying "without being known by him or her within that time to be living and believed by him or her to be dead" (Birdseye, Revised Statutes, 306). Divorce (unless for fault of the party remarrying), due permission of Court, or annulment of the previous marriage, or sentence to life imprisonment of the former husband or wife also excuses the remarriage. Absence, therefore, not dissolving a previous marriage, on proof that a husband or wife who had been supposed to be dead is in fact living, the second marriage may be valid. The law will not sanction bigamy by recognizing the two marriages to be simultaneously valid. According to the law of New York, the earlier marriage ceases to be binding until one of the three parties to the two marriages procures a judgment pronouncing the second marriage void (New York Court
of Appeals Reports, CXIV, 120; Birdseay, op. cit., 1042; cf. Bishop, New Commentaries).

The Second Code of the Babylonian King Hammurabi (about 2250 b.c.), in its regulations respecting bigamy affords some interesting comparisons with modern legislation on the same subject. By that ancient statute a wife "has no blame" who remarries after her husband has been taken captive, "if there was not maintenance in his house" (§ 134). But "if there was maintenance in his house", the captive's wife who remarries "shall be prosecuted and shall be doomed" (§ 135).

Another section resembles a provision of an existing New Testament statute. By that statute, if the second marriage be annulled because the former husband or wife is living, children of this marriage are deemed to be "legitimate children of the parent who at the time of the marriage was competent to contract" (Birdseay, Revised Commentaries, 903). In like manner this code of four thousand years ago ordains that if, in the instance of the woman who "has no blame", there be children of her second marriage, she shall return to her first husband if "he return and regain his city", but the children shall follow their own father." As to re-marriage of a widow, the statute, "If the widow of a man who "has left his city and fled" might re-marry and "because he hated his city and fled" the fugitive returning was not allowed to reclaim his wife (§ 136).

In the Code of Hammurabi, the poet has made double marriage the subject of his poem "Enoch Arden". We may notice how carefully the poet causes a period to elapse longer than the seven years mentioned in the English Statute:

... ten years

Since Enoch left his hearth and native land Fled forward, and no news of Enoch came, before his wife listens to the argument, which, however, the poet is not so unpoetical as to reinforce by quoting the statute:

It is beyond all hope, against all chance, That he who left you ten years ago Should still be living.

And, like the woman pronounced blameless by the old Babylonian Code, for whom "there was not maintenance", Enoch's wife was "poor and wanting help" when she consented to the remarriage which Enoch, acting contrary to all seeming hope of chance, after having been so long "cast away and lost", ratified in his self-effacing prayer for strength "not to tell her, never to let her know"—cf. Hammurabi, Code, § 135.


CHARLES W. SLOANE.

Bécig (Binius, Bignueus), Marguerin de la, French theologian and patrologist, b. about 1546 at Bernières-le-Patry, Normandy; d. about 1605. He studied at the College of Caen, and at the Sorbonne in Paris where he received the degree of Doctor. He was named canon of his native Diocese of Bayeux, and, later, dean of the church of Mans. At the Provincial Council of Rouen, in 1581, he sustained the rights of his cathedral chapter against Bernard de St. Francois, Bishop of Bayeux, and provoked an unfortunate conflict with the latter which ended in de la Bigne's resignation from his canonry. He resumed, then, at the Sorbonne the patristic studies in which he had been long engaged. He had early perceived that Protestant misquotation and misinterpretation of the texts was due to Catholic interests and resolved to collect and edit the available documents of the Fathers. He published in 1575 his "Sacra Bibliotheca Sanctorum Patrum" (Paris, 8 vols.; additional volume in 1579; later editions, Paris, 1588; Lyons, 27 vols., 1677; Cologne, 1694). It contains the writings, some complete, some fragmentary, of our two hundred Fathers, many published for the first time. Particular care was given to the elucidation of texts corrupted by heretics. This work was the pioneer in the field of the study of patristic theology (comp. "Statuta Synodalium Parisiensium Episcoporum, Galonis Adonis et Williemi; item Decreta Petri et Galteri, Senenmius Episcoporum" (Paris, 1578); and an edition of St. Isidore of Seville (Paris, 1560), in which for the first time the latter's works were gathered in one work.


JOHN B. PETERSON.

Billart, Marie-Rose-Julie. See Julie BILLART, BLESSED.

Billick (Steinberger, Lat. Lalonus, Lapicida), Eberhard, German theologian and opponent of the Reformation, b. 1499 or 1500 at Cologne; d. there, 12 January, 1557. Of a family which gave a number of prominent men to the Carmelites of Cologne, Eberhard entered the Carmelite Order in 1513, took his vows in 1514, became priest and master of students in 1528, and reader of divinity in 1530; he matriculated at the University of Cologne in 1528, was made Prior of Cassel, 1531, Prior of Cologne, 1536–42, received his licentiate and doctorate of divinity, 1540 and in 1542 was appointed Provincial of the province of Lower Germany. He retained this dignity until his death, for, although nominated auxiliary Bishop of Cologne, he did not live to be consecrated. Billick's activity on behalf of his order was successful; he enrolled numerous candidates, improved the plan of studies, saved several monasteries from destruction, re-established others, and reformed both his own province and that of Upper Germany. His chief importance, however, lies in his dealings with the Archbishop of Cologne. If Cologne remained true to the Catholic cause the merit is principally due to the provincial of the Carmelites. As the leader of the lower clergy he protested against the heretical tendencies of Archbishop Hermann von Wied, who since 1536 had favoured the Reformers. Von Wied was excommunicated in 1544, gave up the province in 1547, and died in 1552. It was Billick's exposure of the archbishop's breach of faith that led to the latter's deposition. Writing against Buco, Billick drew upon himself the ire of Luther and Melancthon. He took part in the Thirty-Three Diet (Ratisbon, 1541 and 1546, and Augsburg, 1547, and as theologian accompanied the new Archbishop of Cologne to the Council of Trent, 1551.

CHARLES W. SLOANE.

Billon, Dominico, Der Karmeliten-Evangelist, in B. Fröbiger in Br., 1901), contains his life, a complete bibliography, list of his writings and a calendar of his correspondence.

B. ZIMMERMANN.
BILLY

Billy, (Billy) Jacques de, a French patrician scholar, theologian, jurist, linguist, and Benedictine abbot, b. 1555 at Guise in Picardy; d. 25 December, 1581 at Paris. He began his studies at Paris, completed a course of philosophy and theology before he was eighteen years of age, and then, at the request of his parents went to Orléans and later to Poitiers to study jurisprudence. But having no inclination for law, he devoted himself to his theological studies. The early death of his parents (Louis de Billy, of an old French family originally from Ile-de-France, and Marie de Brichanteau) gave him the opportunity he desired of pursuing unhampered his favourite studies. With the withdrawal of his former tutor, the honours of the doctorate were conferred upon him in 1729. In 1732 he again preached a course at Liége, adding to his fame as a preacher. He was elevated to the office of Prior of Revin for three successive terms until, in 1741, he was re-elected prior to this office. In 1746 he began and in five years completed his celebrated and monumental work, the "Summa Summae S. Thomae, sive compendium theologie" (Liége, 1754).

Billuart's work is characterised by a facile style, copious treatment, and fearless exposition; by well planned logical arrangements and frequently clear-cut distinctions. It ranks among the leading commentaries on St. Thomas. It is esteemed for its annexed historical essays, the materials for which are drawn largely from the ecclesiastical history of Natalis Alexander, O. F. S. In his moral science Billuart favours a moderate probabilism, in which position, however, he no longer commands a very great following outside of his own school. Generally speaking, Billuart stands forth as a theologian of authority. He is one of the foremost writers who have shed lustre on the school of the Angelic Doctor. In his polemical writings, Billuart was a devoted member of his order and a keen disciple of St. Thomas, zealous for the integrity of the saint's accepted teachings. Dignified in bearing, he was gentle to those around him. He was unremarking in his severe treatment of popular vices, much given to devotion to the Blessed Sacrament.

His principal works, besides those mentioned, are the following: "Supplementum jursu theologise" (Liége, 1759); "De mente ecclesiae catholica circa accidentia eucharistica" (Liége, 1718); "Le thomisme venitien" (Paris, 1721); "De accidentia et actione unigenitus" (Brussels, 1720); "Lettre à MM. les docteurs de la faculte de theologie de l'universite de Douai" (1723); "Examen critique des reflexions sur le bref de notre S. Père le pape Benoit XIII" (1725); "Le thomisme triomphant par le bref Démessis presse de Benoit XIII"; "Réponses à M. Stiévenard, qui se plaint de certaines incitations de Mgr. de Fénélon"; "Avis à M. Stiévenard sur la seconde Apologie pour Mgr. Fénélon"; "Justification de l'avis"; "Apologie du thomisme triomphant" (Liége, 1731); "Réponse à l'auteur d'un libelle" (1734); "Apologie...contre l'Histoire du bain....compose par M. de Duchenne" (Duchenne, 1738); "Sermons du R. P. C. R. Billuart", edited by Abbé Lelivré (2 vols., Paris, 1846).


THOMAS OEMSTRA.

Bilocatio. (Latin, twice, and location.)

I. The question whether the same finite being, especially a body, can be at once in two (bilocatio) or more (replication, multilocatio) totally different places grew out of the Catholic doctrine on the Eucharist. According to this Christ is truly, really, and substantially present in every consecrated Host wheresoeber located. In the endeavour to connect this fact of faith with the other conceptions of the Catholic mind theologians make the following distinctions: (1) The place of a body is the surface of the body or bodies immediately surrounding and in contact with the consecrated Host. (2) A physical being is in loco, i.e., in its place, in a place commensurably (circumscriptively) inasmuch as the individual portions of its exterior surfaces answer singly to the corresponding portions of the immediately enveloping surfaces of the body or bodies that constitute its Host. (3) A being is in loco, i.e., in its place when it is entirely in every porion of the space it occupies. This is the mode of location proper to unembodied spirits and to the human soul in the organism whereof it is the "substantial form," i.e., the actualizing and vitalizing principle. A spirit cannot, of course, be in loco circumscriptively since, having no integral parts, it cannot be in external contact with the surrounding dimensions. It may be said, therefore, to locate itself by its spiritual activity (will) and rather to occupy than to be occupied by place, and consequently to be virtually rather than formally in loco. Such a mode of location cannot be natural to a physical body. Whether it can be so absolutely, supernaturally, miraculously, by an interference on the part of Omnipotence will be considered below. (4) A mixt or non-mixt mode of location would be that of a being which is circumscriptively in one place (as is Christ in heaven), and definitively (sacramentally) elsewhere (as is Christ in the consecrated Host).

II. That bilocation (multilocatio) is physically impossible as well as contrary to the conditions of matter as present known to us, is the practically unanimous teaching of Catholic philosophers in accordance with universal experience and natural science. As to the absolute or metaphysical impossibility, that is, whether bilocation involves an intrinsic contradiction, so that by no exertion even of Omnipotence could the same body be at once in wholly different places—to this question the foregoing distinctions are pertinent. (1) Catholic philosophers maintain that there is no absolute impossibility in the same body being at the same time at two places circumscriptively as well as definitively. (2) The basis of this opinion is that local extension is not essential to material substance. The latter is and remains what it is wheresoever located. Local extension is consequent on a naturally universal, but still not essentially necessary, property of material substance. It is the immediate resultant of the "quantity" inherent in a body's material composition and consists in a contactual relation of the body with the circumambient surfaces. Being a resultant of quantity it cannot be increased in its actualization; at least such suspension involves no absolute impossibility and may therefore be effected by Omnipotent agency. Should, therefore, God choose to deprive a body of its extensional relation to its place and thus, so to speak, delocalize the material substance, the latter would be quasi spiritualized and would thus, besides its natural circumscriptive location, be expected to its place and consequently multiple location; for in this case the obstacle to bilocation, viz., actual local extension, would have been removed. Replication does not involve multiplication of the body's substance but only the multiplication of its local relations to local surfaces and bodies. The existence of its substance in one place is contradicted only by non-existence in that same place, but says nothing per se about existence or non-existence elsewhere. (2) If mixed replication involves definite local relations, the replication of the body or its portion thereof does not. (3) Regarding the absolute possibility of a body being present circumscriptively in more than one place, St. Thomas, Vasquez, Silv. Maurus, and many others deny such possibility. The instances of bilocation narrated in lives of the saints can be explained, they hold, by phantasmal replications or by aerial materializations. Scotus, Bellarmino, Suárez, Delugo, Franselini, and many others defend the possibility of circumscriptive replication. Their arguments as well as the various subtle questions that arise will be considered in the next book. The whole subject will be found in works cited below.

BALSAMO, Fundamental Philosophy (New York, 1844); BALTASAR, The Holy Communion. The Bl. Sacrament (Baltimore, 1850); GUTTENBERG, Die Meta- physik (Münster, 1890); NTA, Cosmologie (Louvain, 1906); DAWSON, L'astronomie (Paris, 1845); O'NEILL, A Treatise on Nat. (Freiburg, 1897); URBANUS, Cosmologie (Valladiol, 1892).

F. P. SIEGFRIED.

Bination, the offering up of the Holy Sacrifice of the Mass twice on the same day by the same celebrant. It is believed by some (Magani, L'Antica Liturgia Romana, Pt. I, p. 296, Pt. II, p. 187) that even from Apostolic times private Masses were celebrated whenever convenient. Be this as it may, it is certain that in the first years of Christianly public Masses were offered on Sundays only; later, on Wednesdays and Fridays also (Tertullian, De Oratione, xiv). To these days Saturday was added, especially in the East (St. Basil, Ep., ccxxix). St. Augustine, who died in 430, assures us (Ep. lv) that while, in his time, Mass was celebrated only on Sundays in some places, in others on Saturdays and Sundays, it was nevertheless in many places customary to have the Holy Sacrifice daily (St. August., Sermo Iviii, De Ort. Domin.), as in Africa (St. August., op. cit.), in Spain (St. Ambrose, Sermon Iv), in Constantinople (St. John Chrysost., Ep. ad Ephesios), as well as elsewhere. The daily Mass became universal about the close of the sixth century. Nay more, it was not long before priests began to celebrate the Holy Sacrifice two, three, or more times daily, according to their own desire, till the sacred canons (Gratian, De Consecr., dist. i, can. lili) put a limit to their devotion in this regard, and Alexander II (d. 1073) decreed that a priest should be content with saying Mass once a day, Mass was consecrated only on Sundays in some places, more—more—for the dead. Notwithstanding this legislation, the practice continued of celebrating oftener on some of the greater feasts: thus on the first of January one Mass was said of the Octave of the Nativity of Christ, another in honour of the Blessed Virgin; three Masses were said by bishops on Holy Thursday, in one of which sinners were reconciled to the Church, a second for the Consecration of the Oils, and a third in keeping with the feast; two Masses were said on the Vigil of the Ascension, as also on Good Friday; Mass was consecrated on Easter, and three also on the Nativity of St. John Baptist. On the feast of St. Peter and Paul the pope said one Mass in the basilica of St. Peter and a second in that of St. Paul. Finally,
abolishing all these customs, Pope Innocent III (d. 1216) prescribed that a simple priest should say but one Mass daily, except on Christmas, when he might offer the Holy Sacrifice three times; while Honorius III (d. 1227) extended this legislation to all priests. When a priest is the minister of both the Eastern and Western Church, from which no one may recede without grave sin.

It must be noted, nevertheless, that the Church has found it advisable under certain conditions to modify her discipline in this regard. Thus moral theology permits a priest to say two Masses on Sundays and Holy Days of obligation, in case of necessity, when, namely, a number of the faithful would otherwise be deprived of the opportunity of hearing Mass. This would be verified, for example, were a priest in charge of two parishes or missions with no other celebrant available, or were the church too small to accommodate at one time all the parishioners (see Bull, "Declarasit", of Benedict XIV, Bullarium IV, 32 sqq., Oct. 15, 1746; Leo XIII, Litt. Apost. "Trans Oceanum", Apr. 4, 1897). The ordinary of the diocese, however, is to judge, in these and similar cases, of the necessity of bining. For similar causes, the gravity of which is not quite so apparent, Rome grants to priests of missionary countries the privilege of saying two Masses (three in Mexico, and in other countries, see Code of Canon Law, Forma S. Sedis, XIII, 240, XXIX, 96) on Sundays and Holy Days of obligation, under conditions practically the same as stated above (see Bull "Apostolicum ministerium", of Benedict XIV, for the Anglican Missions, Mar. 30, 1723, Bullarium, X, 197 sqq.; Conc. Plen. Bait. III, Tit. III, cap. 1; Acta et Deedea Conc. Plen. America Latinne, no. 348 sqq.; Putzer, "Commentarium in Facultates Apost. ", no. 159 sqq.). As regards permission to binate, theologians are agreed in their position. All agree that the people would not in this way be deprived of the spiritual bread, and it is therefore a grave offense for a priest to be deprived of the privilege of saying Mass, as this would break the fast prescribed. A celebrant who is to say two Masses in the same church uses the same chalice for both, not purifying it at the first Mass. If the second Mass is to be said in a different church, the celebrant immediately after the last Gospel of the first Mass returns to the centre of the altar, consumes whatever drops of the Precious Blood may still remain in the chalice, and then purifies the chalice with water only. This water, which is poured from the chalice into a glass on the altar, is consumed together with the second chalice of a subsequent Mass, or emptied into the sacrament. It might even be given to a lay person who is in the state of grace and fasting, as is done with the water in which the priest's fingers are cleansed, when Holy Communion is given to the sick. The chalice thus purified at the end of the first Mass may be used for the second Mass, or not, as the celebrant may see fit.

Pope Benedict XIV (d. 1758) conceded to all priets and seculars, of the kingdom of Spain and Portugal the privilege of saying three Masses on All Souls' Day (2 Nov.). This privilege still holds for all places which belonged to one or other of these kingdoms at the time when it was granted. The ordinary stipend is allowed for one only of these masses, the other two must be offered for all the souls of purgatory.
was translated into English (London, 1636); "Vie de St. Aldegonde" was published in English at Paris (1632); "Purgatory Surveyed," a translation by Father Ashley (London, 1638), was brought out again by Father Andrews (London, 1874): "The Rice Man Saved by the Golden Gate of Heaven; Motives and Power of Almsgiving" (Paris, 1627) is dedicated to his mother, who was still living at the age of eighty-five (Latin, Italian, and German translations of this work were published); "Mary, God's Masterpiece" (Paris, 1634) had six editions. Two years later, he published a work which was received with the greatest enthusiasm: "How Should Religious Superiors Govern?" Twelve editions of this were published in French, three in Latin, three in Italian, and one in German. "Divine Favours Granted to St. Joseph," (Paris, 1639) was translated into English (London, 1890). Father Binet's works are marked by a clear, graceful style and quite an original turn of thought; they abound in apt quotations from Scripture and the Fathers; although written 200 years ago, they still furnish both pleasant and profitable reading. Father Binet was the school-fellow and lifelong friend of St. Francis de Sales, whose cheerful spirituality his own work so much resembles.

P. H. KELLY.

Binet, Jacques-Philippe-Marie, French mathematician and astronomer, b. at Rennes, in Brittany, 2 February, 1786; d. in Paris, 12 May, 1856. After two years of study at the École Polytechnique, he was appointed, in 1806, student-engineer in the government arsenals. He was soon promoted to the rank of professor, and the next year was appointed to teach at the Lycée Napoléon. He then became, at the École Polytechnique, successively, répétiteur of descriptive geometry, examiner, professor of mechanics, and inspecteur-général of studies. In 1823, he succeeded Delambre in the chair of astronomy at the Collège de France. Because of his intense devotion to the cause of Charles X., the Government of July, 1830, removed him from the École Polytechnique, although it allowed him to retain his professorship at the Collège de France. He had been made a member of the Société Philomatique, in 1812. In 1843, he was elected to succeed Lacroix in the Académie des Sciences, of which he was a most active member and had become president at the time of his death. Binet was a man of modest manner and a devout Catholic.

To mathematics, mechanics, and astronomy, Binet contributed many valuable articles on a great variety of topics. These articles were published in the "Bulletin de la Société philomatique," in the "Comptes rendus de l'Académie des sciences," in the "Journal des Mathématiques" (Liouville) and, chiefly, in the "Journal de l'École polytechnique." He also rewrote, to a large extent, the second volume of the "Mécanique analytique" of Lagrange for the edition of 1816. A few of his principal articles are: "Mémoire sur la théorie des axes conjugués et des moments d'inertie des corps," enunciating the principle sometimes called Binet's Theorem (Lecons de math., IX, 1813); "Mémoire sur la détermination analytique d'une sphère tangent à quatre autres sphères" (ibid., X, 1815); "Mémoire sur la détermination des orbites des planètes et des comètes" (ibid., XIII, 1831); "Mémoire sur les intégrales définies eulériennes et sur leur application à la théorie des suites ainsi qu'à l'évaluation des fonctions des grands nombres" (ibid., XVI, 1839; Paris, 1840); "Mémoire sur les inégalités séculaires du mouvement des planètes" (Journal de Math., V, 1840); "Mémoire sur la formation d'une classe très étendue d'équations récioproques renfermant un nombre quelconque de variables" (Paris, 1843).

P. H. LEBER.

Binius, Severin, historian and critic, b. in 1573 in the village of Randerath, Western Germany; d. 14 February, 1641. He made his studies at the gymnasium of St. Lawrence, in Cologne, and later taught in the same school for a time. After his admission to the priesthood he obtained the degree of Doctor of Divinity from the University of Cologne, where he taught general ecclesiastical history and ecclesiastical discipline, eventually becoming (1627-30) Rector Magnificus of the university. Binius was successively canon in two chapter-churches of Cologne and finally in the cathedral. In 1631 he was made counsellor and vicar-general of the archdiocese, a promotion due to his learning and one which was amply justified by his ability in managing the affairs of the archdiocese. Besides his many ordinary occupations he was active in the ecclesiastical ministry; he was also very charitable towards the poor, especially to needy students.

The reputation of Binius is owing chiefly to his edition of the "Cantica sacra" of the Church. The previous collections by Jacques Merlin, Peter Crabb, and Lorenzo Surius appeared incomplete to him, lacking as they did explanatory notes. With the help of other scholars he prepared a new edition of the "Cantica sacra" in four volumes (Cologne, 1608) under the title "Concilia generalia et provincialia." It gives only the Latin text, and contains the acts of the councils, the decretal letters, and the lives of the popes. Binius added copious explanatory notes, drawn largely from the "Ecclesiastical Annals" of Baronius. A second edition, considerably enlarged and containing also the Greek text, appeared at Cologne in 1618. In 1639 a third edition in nine volumes appeared at Paris, in preparation for which extensive use was made of the collection of councils published at Rome from 1608 to 1612. Binius also prepared an edition of the ecclesiastical histories of Eusebius, Sozocrates, Theodoret, Sozomen, and Eustathius.

Kubelius, in Köhler's (Freiburg, 1887) II: HUNTER, Necrologe (Innsbruck, 1921); HOFER, Consistoriarch, (Freiburg, 1972); I: HARTMANN, Bibl. Colon. (Freiburg, 1747). 565.

FRANCIS J. SCHAEFER.

Binterim, Anton Joseph, b. at Düsseldorf, 19 September, 1779; d. at Bilb, 17 May, 1855; a theologian of repute and for fifty years parish-priest of Bilb. He attended the Jesuit school in his native town, and then entered the Franciscan Order at Düsseldorf, 8 May, 1796. After his studies at Duren and Aachen (Aix-la-Chapelle), he was ordained priest at Cologne, 19 September, 1802. On the suppression (1803) of the Franciscan monastery to which he was attached, he was forced to retire from the religious life; in the usual manner he was appointed pastor of Bilb, 21 June, 1805, and administered the parish until his death. Father Binterim was the author of numerous theological treatises in defence of the Church against the attacks of the rationalists of the day, some of which centered from ancient ecclesiastical and literary sources. His many successes in controversy gained him numerous enemies and particularly the hatred of the partisans of Hermes who accused him of unlawful intrigue with Rome, evil transactions with the Jesuits, and treasonable practices against the pope. For this reason, after a period of imprisonment for six months in the citadel of Wesel, Father Binterim wrote indefatigably against the existing evil of mixed marriages and
Biogenesis and Abiogenesis.—According to their Greek derivation these two terms refer to the origin of life. Biogenesis is the theory that life originates only from pre-existing life; whilst the theory of abiogenesis implies that life may also spring from inorganic matter as such.

Some philosophers maintain that life existed prior to inorganic matter. Thus Fechner considers the stars and the universe as conscious organic beings of a higher order, which in the course of time differentiated themselves to organisms of an inferior kind. W. Preyer imagines the present world of organisms as a last remnant of gigantic primeval organisms, whose death, per chance, was luminous iron-vapour, whose blood was the carbonic acid; that is to say, a whole series of conditions—a fantastic conception which offers no solution of the problem. Others, again, as Liebig, Helmholtz, W. Thompson, E. Dubois-Reymond, assume the transference of small living germs from other cosmic globes to our cooling earth by means of meteorites—an evasion of the question at issue, with the additional difficulties arising from the nature of meteorites. Lastly, others admit that life must have originated somewhere and at some time, since our earth and all the celestial spheres were once in a state of fusion, incapable of sustaining living germs. But here opinions diverge. Those who deny a special directive principle assert that matter and energy as such are sufficient to account for life. Vitalism, which may be considered the most radical, maintain that life is generated from living beings only; its origin must ultimately be sought in a creative act of God, who endowed matter with a force sui generis that directed the material energies toward the formation and development of the first organism. Hence, there is an evident difference between abiogenesis and biogenesis. Let us examine which view harmonizes best with the facts actually observed.

A most careful and universal research has proved beyond a prudent doubt that all visible organisms arise only from germs of the same kind and never from inorganic matter. Omne vivum ex vivo. However, the conditions of the experiment may be varied, provided the receptacles and materials are free from living germs, results always verify Pasteur's well-known aphorism: La génération spontanée est une chimère. The attempts of J. B. Burks to produce small living cells from inorganic matter in the means of radium were unsuccessful; the radiobes produced were merely bursting gas bubbles of microscopic size. Similarly, Pflüger's cyanic acid, which he compared to half-living molecules, is but a dead chemical compound. The formation of cells by a process of crystallization, as was assumed by the founders of the cell-theory, has likewise proved unfounded. In short, Virchow's statement, Omnis cellula ex cellula, has become an axiom of biology. Now, it is a principle universally acknowledged that the laws derived from present observations of nature are applicable also to past phenomena. How, then, can the defenders of abiogenesis uphold their theory in the face of contrary facts?—Two explanations are offered. Many authors, such as Huxley, E. Rayfield, Verworn, W. Rampl, give the geographical, historical, and apologetic subjects, such as matrimonial questions; the use of Latin in the arch ritual; the discussion as to whether St. Peter was ever in Rome, or was Bishop of Rome; the Monita Secreta of the Jesuits (Düsseldorf, 1833), an old myth revamped in Northern Germany; the sale of Hosts in Germany and France (2d ed., Düsseldorf, 1822). 

Ketten in Archeologia, II, 949.

William Devlin.
compounds into correlated structures, and to make them active organisms.

Matter, then, can never die, even not under the most favourable circumstances, produce either living cell, nor plant; or, in other words, such that life owes its origin to God, the Creator of matter and energy.

VON HARTMANN. *Das Problem des Lebens* (Bad Seiena, 1800); 178; TUNDALL. *Fragmenta of Science*; BASTIAN, *Nature and Origin of Living Matter* (London); WARMANN, *Die Moderne Biologie und die Entwickelungsthese* (Freiburg, 1892); BöDEKER, *Physiologie* (Leipzig, 1901); WARMANN, *Vorlesungen über die Descendenztheorie* (Jena, 1904). II, 305; MUCKERMANN in *The Messenger* (New York, April, 1906).

H. MUCKERMANN.

**Biology** (from *bios*, life, and *λόγος*, reason, account, reasoning) may be defined as the science on life and living organisms. It is essentially a science of observation and experiment and comprises the study of the structure, origin, development, functions, and relation to environment of plants and animals, discussing at the same time the cause of these phenomena. Biology is obviously divided into zoology (ψίνθ, "animal") and botany (BOTÁNICA, "herb"), according as the organism is either an animal or a plant. The biology of man is called anatomy (ANATOMIA), i.e., "that which, as it concerns man's body, is a subdivision of zoology. The science of insects is called entomology (ENTOMOLOGIA, "insect"). Biology is not a science of yesterday, but is as old as the human race. Its main development, however, took place during the last centuries. As a result of this development a great number of daughter-sciences have sprung into existence, each commanding its own more or less distinct field of research, and all united again to approach more and more the nature of life and to give us a clearer and more comprehensive idea of the variety and causes of vital phenomena.

An organism, be it plant or animal, may be considered under a threefold aspect: either in its structure, or in its functions, or in its development. And the science of biology is divided, correspondingly.

I. BRANCHES AND SUBDIVISIONS. — The science which describes the structure of organisms is called morphology (μορφή, "shape"). This may be either external or internal, and either simply descriptive or functional. But in every case morphology concerns itself only with structure, in so far as this is a definite arrangement of matter.

**External morphology** treats of the size and shape of external parts and organs. Its chief purposes are, first, the identification of plants and animals according to certain external characters, and secondly, to facilitate the study of the functions of the various organs which it describes. It is practically the same as systematic biology, which treats of the kingdoms, classes, orders, families, genera, species, and varieties of organisms.

**Internal morphology** studies the interior structure of organisms and their parts; that is, organs, tissues, and cells. Accordingly it is subdivided into anatomy (Δυναμική), "cut up", dealing with the gross structure of organisms, histology (λέοντα, "web"), with the minute structure of the tissues, and cytology (κύτος, "cell"), with that of the cells, which are the ultimate structural and functional units of life.

Secondly, there are two sciences which refer to the functions, or activities, of organisms, according as these are performed by the single parts of the organism or by the organism as a whole. The latter science is called biodynamics; the former physiology. Both physiology and biomics not only describe and compare, but also inquire into the proximate causes of living organism activities, and hence intimately related to physics and chemistry, and at the same time are of paramount importance for the philosophy of life and of plant and animal activity. **Bionomics** (sometimes called **ecology**) observes how an organism acts with regard to its environment; that is, it describes the modes of nutrition, dwelling-place (οἰκοσ), propagation, care of offspring, peculiar relation to other organisms (phytogeny, zoogeny), geographical and geological distribution, and so forth. **Physiology** explains in detail how the single organs, tissues, and cells discharge their manifold functions, how a muscle contracts, how a gland pours out its secretion, and whether such functions are due to physical and chemical forces, whether and how far they are subject to a special directive.

Thirdly, the several biological sciences which describe the development of organisms are comprised under the general name of **morphogenesis** (μορφή and γονέω, "origin"), or biogenesis. The two branches of morphogenesis are **ontogeny** (οντός, "being") and phylogeny (φυλός, "race", "stock"). The former traces the gradual development of a single individual from the egg to the perfect being; the latter, that of the so-called "systematic species" from its ultimate ancestor, from which it is supposed to have been derived by evolution. **Embryology** is a special branch of ontogeny, and describes the gradual differentiation of the fertilized ovum and its development into the structure peculiar to the particular organism.

Supplementary to the biological sciences above enumerated is the science of **paleontology**, which describes the fossil forms of plants and animals buried and petrified in the sands and clays of the earth; the sciences of pathology, teratology, and numerous others, which pertain rather to medicine, cannot be considered here.

II. THE HISTORICAL DEVELOPMENT of the biological sciences may aptly be divided into four great periods; the first centering around Aristotle, Galen, and Albertus Magnus; the second commencing with Vesalius; the third, with Linnaeus; the last with the theory of the cell, established by Schwann.

First period. — Aristotle (384-322 B.C.) laid the foundations upon which the magnificent edifice of biology has been constructed. His works, "De historiæ animalium", "De partibus animalium", and "De generatione animalium", contain the first scientific attempt to classify animals and to explain their various morphologies. Aristotle enumerates in his works about 500 kinds of animals. He distinguished groups (γένος) from species (είδος), divided all animals into animals with blood (μέλαμα) and animals without blood (ἄμαμα), and again into eight principal groups, and finally into many sub-divisions. The morphology still maintained, at least in a corresponding form in our own days. He also knew many physiological facts, and made several discoveries in biomics which were rediscovered only in the nineteenth century. The influence of the great Stagirite upon posterity was very great, and for nearly 2,000 years most students of biology were more or less satisfied, like the younger Pliny, to study and commentate the works of Aristotle. In morphology and physiology, however, there was a considerable advancement made by Claudius Galen, who was born in 131. Galen was a Greek by birth and later on a well-known physician in Rome. He was the first to define physiology as the science which explains the functions of the single parts (μαρτυρίου) of an organism. Together with Aristotle's works Galen's morphological and physiological teachings reigned supreme in all the schools of the Middle Ages till the time of Vesalius. Only among the princes of Scholastic philosophy were there any who stepped out of the narrow circle of anatomy and physiology to study and interpret anew the living book of nature. We refer here mainly to the Dominican, Blessed Albertus Magnus (1193-1280) and to his pupils.
Biology

Thomas of Châtimpère and Vincent of Beauvais. Blessed Albertus wrote seven books on plants and twenty-eight on animals. Of the latter works, some are based on original measurements, the others contain many new and accurate observations which today are becoming more and more highly appreciated by scientists.

The second period began with the Belgian anatomist Andre Wever, b. at Brussels, 1 January, 1515. Vesalius was the first who dared to oppose energetically the authority of Galen in certain anatomical questions and to insist that in such matters not the method of interpretation, but that of dissection, is important. Even before his death, he was one of the first of its kind and, like Borelli's book, exercised an important influence on future investigations. The most valuable idea of the "Ortus medicinae" is the explanation of digestion by fermentative processes. Perhaps the most influential of van Helmont's intellectual descendants was Franz de la Boë, or Franciscus Sylvius, professor of medicine at Leyden from 1658 till his death in 1672. Sylvius was the teacher of such brilliant men as Steno and Regner de Graaff, to whom we owe several important discoveries. Without making any great discoveries himself, succeeded in directing the attention of physiologists, much more than van Helmont had done, to the importance of chemistry for the solution of biological problems. Thus he became the founder of a school which, in opposition to the intero-physical school of Borelli's followers, attempted to explain all vital processes by mere chemistry.

The work of Malpighi both closes this second period in the history of biology and opens out the era of modern biology. Marcello Malpighi was born at Crevalcore near Bologna, in 1628, the year in which Harvey published his essay on the circulation of the blood. He did more for the general advancement of biology than any other scientist since the days of Vesalius. With the Englishman Nehemiah Grew, he laid the foundation of vegetable morphology. His work on the silkworm argues him a remarkable anatomist, and his description of the development of the hen's egg entitles him to be considered the first embryologist. But his most important work consists in the discovery of the capillaries and the airspaces in the lungs, and of the structure of glands and glandular organs. During the greater part of his splendid career Malpighi was professor of medicine at Bologna. In 1691 Pope Innocent XII. made him a cardinal, to be the papal representative to the Republic; Malpighi complied with the invitation, and died at Rome, 28 November, 1694. A great part of Malpighi's success was due to the fact that the microscope, one of the most important scientific instruments of modern times, had just been invented. It is noteworthy that nearly all the great pioneers of biological progress during this second period were devoted Catholics. The Church never hampered these great scientists, so long as they proceeded by way of exact demonstration. Malpighi's work was in the province of his own province, but left them perfectly free in their investigations. The exceptional ecclesiastics who assumed an unfriendly attitude towards scientific enlightenment may well be excused when we consider, as a mere physiologist. But how very few of us today will be disposed to bring the microscope to the individual mind, and, moreover, how easily any novel idea may be misinterpreted as conflicting with religious truth. But the most determined opponents of biological innovations were indeed not ecclesiastics at all, but the university professors of biology who found it hard to give up the ancient traditions of their lifelong study.

Third period.—Of Linnaeus (Karl von Linne) it has been said that he found natural science a chase and left it a cosmos. The son of a Protestant minis-
During the same period of the eighteenth century the science of physiology made considerable progress through the work of Hermann Boerhaave (1668-1738), who was for a long time professor of medicine at Leyden. He was an adherent neither of the extreme chemical nor of the extreme physical school, but tried to reconcile both doctrines. As his title indicates, the work, "Institutiones Medicae," first appeared in 1708. A similar position as to the causes of physiological phenomena was assumed by George Ernest von Stahl (1660-1734), famous in the annals of chemistry for his phlogiston theory. Stahl's disciples included Robert Fludd, Albrecht von Haller (1708-77), who united in his voluminous work, "Elementa Physiologiae corporis humani," all the theories and discoveries known to his time, and grouped them in a new manner, so that his book may be called the first modern textbook of physiology. About the time when Haller died Antoine-Lavosier (who was guillotined by the Convention in 1794) added to the sum of physiological knowledge by solving the problem of oxidation and respiration.

Fourth period.—Meanwhile another important discovery had been made which gradually inaugurated the fourth and most splendid period of biology, the chief activities of which centre about the structure and functions of the cell, and about individual and species fixation. During this period innumerable progress has been made in biromics, paleontology, morphology, physiology, and, indeed, all biological sciences. The fact has already been alluded to that, towards the close of the sixteenth century, a native of Holland, Zachary Janssen, had invented the microscope, which, after it had been considerably improved by Francesco Fontana, of Naples, and Cornelis van Drebell, of Holland, was used by Malpighi, Jan Swammerdam (1627-80) of Amsterdam, the Englishmen Hooke and Crew, and by Antonius von Leeuwenhoek (1632-1723), the famous discoverer of the infusorians. Robert Hooke (1635-1702) was the first to represent in his "Micrographia" a group of cells which he had discovered with his microscope in plants; but Malpighi and Crew are generally credited with having discovered the cell. About a century later Kaspar Friedrich Wolff published his important "Theoria generationis" (1759), which clearly shows that he must have observed cells in plants as well as in animals. All this, however, was but preliminary; the field was fairly opened only when, in the years 1838 and 1839, the botanist Schleiden and, especially, the zoologist Schwann, established the first theory of the cell: that the cell is the ultimate structural and functional unit of life. Theodor Schwann was born at Neus, near Cologne, in 1810 and became professor of anatomy at Louvain in 1839, and at Liége in 1848, and died in 1882. He was a faithful Catholic throughout his life. Schwann's theory was further developed by F. Leydig (1857), by M. Schultz (1861), and by a host of such eminent scientists of the present generation, as J. Reinke, O. Hertwig, Waldeyer, Edmund B. Wilson, and many others. The name histology (see definitions at beginning of this article) was introduced by K. Meyer in 1819, whilst John B. Carney, who died in 1829, was the first Catholic priest and professor at Louvain, in the acknowledged author and able promoter of cytology.

Together with cytology there came into prominence the science of ontogeny which has led many biologists of to-day back to a vitalistic conception of the phenomena of life. In 1892, Stahl, a supporter of E. Haeckel's biogenetic law, to which it also gave the deathblow. According to Haeckel's theory, ontogeny is said to be a short and rapid repetition of phylogeny. The first to trace the entire development of all the tissues from the germ cells was Schwann.
The question: whether the embryo was formed in the egg and originated by a simple evolution; or whether it had to be developed by an entirely new formation, or epigenesis; was mainly solved by the theory of Georges Cuvier, Jean-Baptiste-Pierre-Antoine de Monet de Lamarck, and numerous co-workers. The science of physiology began when Lamarck, the founder of the modern theory of descent, controverted the immutability of species on scientific grounds.

The Chevalier de Lamarck (Jean-Baptiste-Pierre-Antoine de Monet de Lamarck) was born in 1744. At the age of forty-nine he became professor of the zoology of invertebrates in the Jardin des Plantes at Paris. His theory of evolution was fully explained for the first time in his "Philosophie zoologique" and later in his "Histoire naturelle des animaux sans vertèbres". During the last seventeen years of his life Lamarck was blind and lived in extreme poverty. The last two volumes of his "Histoire naturelle" he dictated to an affectionate daughter, who remained at her father's side till his death in 1829.

During its first period of energetic development the theory of evolution, as proposed by Lamarck and, in a modified form, by Saint-Hilaire, failed to supersede the theory of the constancy of species, which was also advocated by leading naturalists. Indeed, were the facts known at that time in any way sufficient to ensure its acceptance. However, after Charles Darwin had published his "Origin of Species", in 1859, the new science progressed with the greatest rapidity, and at the present day there are but few prominent naturalists who do not contribute their share to phylogeny. At the same time it has gone through a considerable intrinsic development, mainly with respect to the rise and decline of the theory of natural selection as the chief factor in the development of species. Charles Darwin was born at Shrewsbury in 1809. He studied at the universities of Edinburgh and Cambridge, from 1831 to 1836 accompanied an English scientific expedition on board the "Beagle", and passed the rest of his life in the village of Downe, Kent, where he produced the numerous works which had such an indelible influence on his age. Among Darwin's fellow-workers Alfred Russel Wallace (b. 1822) occupies the first place, since he was the co-discoverer of the principle of survival of the fittest and in other respects indulged admirable work in the interest of biological sciences.

Together with phylogeny the science of palaeontology, founded by Cuvier, developed mainly through the influence and personal activity of such men as Joachim Barrande (1799-1883), Jean-Baptiste-Julien d'Omalius d'Halloy (1783-1875), James Dwight Dana (1813-95), Oswald Heer (1809-83), and many more. The most influential of the naturalists were at the same time faithful Christians, the first two being Catholics. Still more impressive than the progress of palaeontology is that of systematic biology and biornomics, branches to which a thousand more scientific have devoted the entire energy of their lives. The result of all this scientific activity is apparent in the immense collections preserved in the museums of Washington, London, New York, and other large cities, and in the simple fact that the systematic species scientifically described amount to more than one thousand by the present classification system of classification was perfected in many ways, especially by the botanists A. L. von Jussieu (1779), A. P. Decandelle (1813), and by the zoologists Cuvier, C. T. E. von Siebold (1848), and R. Leuckart (1847). The greatest of modern morphologists since the time of Albrecht von Haller are Richard Owen (1817-92), the comparative anatomist, Johann Müller, the father of German medicine, and Claude Bernard, the prince of physiologists. Müller was b. 14 July, 1801, at Coblenz, and d. 28 April, 1858, as professor of anatomy and physiology in the University of Berlin. He was the teacher of such well-known men as Virchow, Emil DuBois-Reymond, Helmholts, Schwann, Lieberkühn, M. Schultz, Remak, Reichert, all of whom have done magnificent work in various departments of biology. Müller was chiefly an experimental physiologist, and published a vast amount of material described with great accuracy. At the same time he defended with energy the existence of a special vital force, which directs the various physical and chemical forces for the attainment of specific structures and functions. In the present generation biologists are gradually returning to Müller's views, which for a time they had more or less completely abandoned. The great physiologist lived all his life, as he died, a faithful Catholic. The same may almost be said of his contemporary in France, Claude Bernard, b. 1813, at St-Julien-d'Exon, and d. 1882, of his in the University of Paris, and in 1880, Bernard's main discoveries refer to the phenomena of nervous inhibition and internal glandular secretion. For a time he yielded to the materialistic philosophy of his age, but he soon abandoned it, perhaps through the influence of his friend Pasteur.

Louis Pasteur (d. 28 September, 1895), the father of preventive medicine, was probably the most gifted and influential biologist of the nineteenth century. His discoveries, which are inscribed on his tomb, in the Institut Pasteur, at Paris, extend from 1848 to 1884, and relate to the nature of fermentations, to the minutest organisms and to the phenomena of abigeneis, to the diseases of silkworms, to the propagation of diseases by microbes, and above all to the supreme importance principle of experimental immunity to pathogenic bacteria. Pasteur was a model Catholic, the most ideal scientist known in the history of biology.

Many more prominent biologists, such as Raman y Cajal, Wundt, Brooks, Strassburger, Wasmann, etc., have accomplished admirable work in the interest of biological sciences.

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of all subsequent dictionaries of Roman archaeology and antiquities. His works, which were edited after his death by his sons, include "Romae Inscriptionum Libri Tres" (1842), dedicated to Pope Eugenius IV, a valuable study of the ancient monuments of Rome, the first attempt at a topographical description of the city, giving also a complete list of the principal Christian churches and chapels, when and by whom built, etc.; "Roma Triumphantis Libri Decem" (1842), dedicated to Pius II; a study of the institutions and customs of the ancient Romans; "Italia Illustrata" (1747), a description of Italy in fourteen regions with an accurate list of the cities, etc. Biondo's last and most precious work in his long life was a treatise in a great work entitled "Historiarum ab Inclinatione Romanorum Imperii, Decades III, Libri XXXI" (Venice, 1483), covering the period from the fall of the Roman Empire to the author's own time (1440). The work was divided into decades, but Biondo's death prevented him from completing the vast undertaking after he had written three decades and the first book of the fourth. Corporate Body: Rome in the Middle Ages, tr. ADAMSON (London, 1900), VII, Pt. II, 105-540; PASTOR, The History of the Popes, tr. and ed. ANTOINE (London, 1891); MARIUS, Plutarco Broci, sein Leben und seine Werke (Leipzig, 1879); EDMUND BURKE.

BIOT

Jean-Baptiste, physicist and mathematician, b. in France, 21 April, 1774; d. there, 3 February, 1862. He studied law first at the College of Louis-le-Grand; in 1793 he joined the artillery of the Army of the North, but soon left the service to enter the Ecole Polytechnique. After going to Beauvais as a professor in the central school of that city, he returned to Paris, in 1800, to occupy, at the age of 26, the chair of mathematical physics in the Collège de France. He had the distinction of ultimately belonging to three of the classes of the Institute; in 1803 he was admitted to the Academy of Sciences; in 1814, to the Academy of Inscriptions and Belles-Lettres; and in 1856, to the French Academy. After beginning his career as a mathematician and astronomer, he was assigned to the section of geometry in the Academy of Sciences. Among the interesting incidents in his career may be cited his ascension in a balloon with General Lusignac in 1804. They rose to a height of 13,000 feet for the purpose of studying the magnetic, electrical, and chemical condition of the atmosphere at various elevations.

Biot was actively engaged in the various branches of science of his time. He invented the quadrant of a meridian, for the purpose of standardizing the length of the new unit, the meter. As a member of the Bureau of Longitudes he went, in 1806, with young Arago, to Fontenay, in the Balearic Islands, to resume the measurement of a degree of the meridian, interrupted by the death of Mechain. In 1808 he determined, with Mathieu, the length of the seconds pendulum at Bordeaux and Dunkirk. In 1817 he went to Scotland and the Shetland Islands to verify the geodetic operations of the English under Colonel Mudge. In 1824 he returned to Italy, Sicily, and Spain, in order to correct some of the observations of the year 1808. He contributed more than 250 memoirs to various societies and periodicals. This enormous work covers the entire field of experimental and mathematical physics, as well as ancient and modern astronomy. He was the champion of the corpuscular theory of light which he extended to some most ingenious explanations of the very complex phenomena of polarization of light, discovered by his colleague Biot, by crystalline bodies and applied these laws to the analysis of saccharine solutions. His fame rests chiefly on his work in polarization and double refraction of light.

Regular habits of study and recreation kept him in good health and led to a ripe old age. His mental attitude may be indicated by his opposition to the opening meetings of the Academy; he feared the influence of the vulgar public upon the scientific tone of the Institute. Since he was brought up in the turbulent times of the Revolution, it is not surprising to find him among the insurgents, in 1795, attempting to overthrow the authority of the government. After the Revolution, he succeeded at first in prevailing on the Institute not to vote for Bonaparte's election to the throne. He protested against the introduction of purely political matters into the deliberations of a scientific body. His religious views became more pronounced as he advanced in years. He died after he had received the Sacrament of Confirmation at the hands of his own priest.

The more elaborate works of Biot are: "Traité de géométrie analytique", 1802 (5th ed., 1834), "Traité de physique expérimentale et mathématique", 4 vols., 1818; "Précis de physique", 2 vols., 1817; "Traité d'astronomie physique", 6 vols. with atlas, 1830; "Mélanges scientifiques et littéraires", 3 vols., 1855. The last is a compilation of a great many of his critiques, biographies, etc. Proc., Am. Acad of Arts and Sciences, 1862, VI; STAINES, Nouveaux Landis (Paris, 1879), 11.

WILLIAM FOX.

BIRDS

In Symbolism)—Many kinds of birds are used in Christian symbolism. The eagle is the symbol of Christ, as it is said to have seen the Dove; it stood for the Third Person of the Blessed Trinity, for when Jesus was baptized the Holy Ghost descended in bodily shape as a dove upon Him (Luke, iii, 22). It was also used as a symbol of peace, because a dove brought to Noe a branch of an olive-tree as a sign that the deluge of wrath was at an end. In early Christian art the Apostles and the faithful were generally represented as doves, the first because they were the instruments of the Holy Ghost, carrying peace to the world; the second because in their baptism they received the gift of reconciliation, entering with the dove (the Holy Ghost) into the Ark of God, the Church. Sometimes in symbolical writing it stands for rest: Who will give me wings like a dove, and I will be at rest?—(Ps., liv, 7); often for simplicity, innocence, or love; (Matt., x, 18); Open to me, my sister, my love, my dove, my undefiled; One is my dove, my perfect one. (Cant., v, 2; vi, 5.) The Eagle is a symbol of Christ and His Divine nature, of regeneration by baptism, the Holy Ghost, and the Church. "Eagle" is a word included in the list. As the eagle can gaze upon the shining orb of the sun with steadfast eyes, so can Christ gaze undazzled upon the refugent glory of God the Father. Dante refers to the strong eye of the eagle (Parad., i, 47, 48):—

I saw Beatrice turn'd, and on the sun Gazing, as never eagle fix'd his ken.

—It was a popular delusion among the ancients that the eagle could renew its youth by plunging three times into a spring of pure water, a belief alluded to by David: Thy youth shall be renewed like the eagle's (Ps., ciii, 5), hence the primitive Christians, and later the medieval symbolizers, used the eagle as a sign of baptism, the well-spring of salvation, in whose water the neophyte was dipped three times, in the name of the Father, the Son, and the Holy Ghost, in order to wash from his soul the old man of sin and put on the youth of a child of light. This bird was used as the emblem of St. John, because in his Gospel St. John dwells particularly upon the Divinity of the Son, and on any conception of the unfinishing eye of an eagle the highest truths.

The Pelican is a symbol of the atonement and the Redeemer. It was supposed to wound itself in order to feed its young with its blood and to bring to life those who were dead—the "pelican who stricketh..."
blood out of its owne bodye to do others good” (Lylly, Euphues). Allusion is made to this belief in “Hamlet” (act iv):—

To his good friend thus wide I'le ope my arms
And, like the kind, life-rendering pelican,
Repeat them with my blood.

Therefore it was deemed a fitting symbol of the Saviour, the nostro pelicano of Dante, who shed His blood in order to give eternal life to the children of men. Skelton in his “Armorie of Birds” says:—

Then sayd the Pellycan:
When my byrdys be slayne
With my blouds I them reverve.
Scripture doth record
The same dyd our Lord
And rose from deth to lyve.

The Pelican is a symbol of the Resurrection and of eternity. According to legend this mythical bird could never die; on attaining its five-hundredth year it committed itself to the flames of a funeral pyre, only to rise reborn from its own ashes. Dante used it as a symbol of the souls of the damned (Inf., xxiv, 197–208).

The Peacock in Byzantine and early Romanesque art was used to signify the Resurrection, because its flesh was thought to be incorruptible. (St. Augustine, City of God, xxv, c. iv.) It was also a symbol of the Church, as a symbol of the Jews, of confession and penance. The Cock is a symbol of vigilance, and also an emblem of St. Peter. The Vulture has always typified greed. Many other birds were used during the Middle Ages for symbolic and ecclesiastical purposes; while the painters of these centuries developed the symbolism of each one of these emblems to a degree that now seems far-fetched and often obscure, nevertheless, they made it clear that religious instruction can be gained from birds and even from the common things of life.

Lauchert, Die Pelikane (Strassburg, 1889); Cahier, Mélanges d’arch. (Paris, 1847–56); Neal and Wedg. The Artist and His Church Ornaments (New York, 1890); Didron, Christian Isomophy (London, 1861); Evans, Animal Symbolism in Ecclesiastical Architecture (London, 1896); Violette-le-Duc, Dictionnaire raisonné de l’architecture française du XIe au XVIIe siècle (Paris, 1853).

Carnt Coleman.

Biretta, a square cap with three ridges or peaks on its upper surface, now commonly worn by clerics of all grades from cardinals downwards. The use of such a cap was prescribed by the doctors both as solemn Masses and in other ecclesiastical functions. Etymologically, the word biretta is Italian in origin and would more correctly be written beretta (cf. however the French barette and the Spanish bireta). It probably comes from bire, a rough cloak with a hood, from the Greek ephebe, flame-coloured, and the biretta may originally have meant the hood. We hear of the biretta in the tenth century, but, like most other questions of costume, the history is extremely perplexed. The wearing of any head-covering other than hood or cowl, on state occasions within doors seems to have originally been a distinction reserved for the privileged few. The constitutions of Cardinal Ottoboni issued by him for England in 1298 forbid the wearing of caps vulgarly called “coyphes” (cf. the coif of the serjeant-at-law) to clerics, except when on journeys. In church and when in the presence of their superiors their heads are to remain uncovered. From this law the higher graduates of the universities were excepted, thus Giovanni d’Andreis, in his gloss on the Clementine Decretals (1320) gives as the insignia of the Doctorate the cathedra (chair) and the biretta.

At first the biretta was a kind of skull cap with a small tuft, but it developed into a soft round cap easily indented by the fingers when it was put on and off, and it acquired in this way the rudimentary outline of its present three peaks. We may find such a cap delineated in many drawings of the fifteenth century, one of which, representing university dignitaries at the Council of Constance, who are described in the accompanying text as birredati, is here reproduced.

The same kind of cap is worn by the cardinals sitting in conclave and depicted in the same contemporary series of drawings, as also by preachers addressing the assembly. The privilege of wearing some such head-dress was extended in the course of the sixteenth century to the lower grades of the clergy, and after a while the chief distinction became one of colour, the cardinals always wearing red birettas, and bishops violet. The shape during the sixteenth and seventeenth centuries was everywhere considerably modified, and, though the question is very complicated, there seems no probable reason to reject the identification, proposed by several modern writers, of the old doctor’s biretum with the square college cap, popularly known as the “mortar-board”, of the modern English universities.

The college cap and ecclesiastical biretta have probably developed from the same original, but along different lines. Even at the present day birettas vary considerably in shape. Those worn by the French, German, and Spanish clergy as a rule have four peaks instead of three; while Roman custom prescribes that a cardinal’s biretta should have no tassel.

As regards usage in wearing the biretta, the reader must be referred for details to some of the works mentioned in the bibliography. It may be said in general that the biretta is worn in processions and when seated, as also when the priest is performing any act of jurisdiction, e.g. reconciling a convert. It was formerly the rule that a priest should always wear it in giving absolution in confession, and it is probable that the ancient usage which requires an English judge...
to assume the "black cap" in pronouncing sentence of death is identical in origin.


HERBERT THURSTON.

Birgida, Birgit, Birgitta. See BRIDGET, SAINT.

Birinus (Birin), Saint, Confessor, first Bishop of Dorchester (558), and of not Dorchester, the capital of Dorsetshire), and Apostle of Wessex; date of birth unknown; d. 3 December, 650, at his sea and was buried in his own church there. Later (880) his remains were deposed by Bishop Heada in the cathedral at Winchester, where finally (9 September, 972) Bishop Ethwold enshrined them in silver and gold. According to Bede, Birinus came to Britain on the advice of Pope Monarus I (625–638), having been consecrated by Ambrose at Genoa. He promised "to sow the seed of the holy faith in all parts beyond the English", but on his arrival (634) found the West Saxons so pagan that he decided to devote his ministry to them. God blessed his zeal by the conversion of his chief opponent, King Cynegils, and of his son Gwicel's, son Cuthred (639). Cynegils' daughter (Cynegils' daughter) was also baptized, and Oswulf, the holy King of Northumbria, who had come to Cynegils in suit of her hand, was sponsor to her father and wished her. Doubtless, his presence helped Birinus much in his first spiritual conquests. Immediately after this, Oswald and Cynegils gave him Dorce, or Dorchester, the capital of Wessex, for his see, where "he built and consecrated many churches and by his labours called many to the Lord".

Birinus had great devotion for the Body of Our Lord, as is shown in the account of his walking on the sea to procure the corporal given him by Pope Honorius, wherein he ever carried the Blessed Eucharist. Field strangely disposes of this miracle and others as "illegal or fabricated", after all, however, that their chroniclers had some common source of information lost to us now. Many miracles took place at the discovery of Birinus' relics, and Huntingdon among others speaks of "the great number of the sick present". He is another instance where the devotion to him in the Established Church, due probably to the connexion of the royal family with Cerdic, a side branch of whose stock was Cynegils. Field enumerates many modern Protestant memorials. The Catholics of Dorchester honoured their patron, in, 1849, with a beautiful chapel.

Bede, Hist. Eccl., III, vii; IV, xii; Butler, Lives of the Saints, II; Bliss, The Church in England (London, 1892), 37; Montalembert, Monks of the West, XI, 2; Field, Saint Birinus, The Apostle of Wessex (London and New York, 1902); Hardy, Christopher Wren, the Architect (London, 1905); Giles, Six Old English Chronicles (London, 1896); Hadrian and Gesta, Councils, III.

CHARLES L. KIMBALL.

Birkowski, Farian, Polish preacher, b. at Lemberg, 1566; d. at Cracow, 1636. He completed his studies at the University of Cracow, where he also began to teach philosophy in 1587. After having taught there for five years he entered the Dominican Order (1592), and devoted himself for some time to a deeper study of theology. Thereupon he began his career as a preacher in the church of the Holy Trinity at Cracow, and in the province of Posen. During fourteen years his fame as a preacher drew immense crowds. Sigismund III was much attached to him and often consulted him on matters temporal and spiritual. He induced Birkowski to follow the court when it was transferred to Warsaw. He also appointed him court-preacher to his son Wladislaw, and in 1611 and 1615 against Turkey, Russia, and Walscher, the Druze, took a prominent part, and some of his best sermons were delivered to the soldiers. Two years before his death he retired to his monastery and never left it save to preach on some great occasion or in behalf of charity. Birkowski is considered one of the last of the Dominican preachers.

His contemporaries spoke of him as the "Sarmanian Chrysologus", and posterity has not found anyone superior to him in purity of diction in the sixteenth century. He used Scripture quotations very often, though he also quoted from other poets. He is considered a master of the art of preaching. His controversial and polemical works are numerous, and some of his best sermons were published. They are three volumes of sermons on Sundays and Holy Days, besides panegyrics on St. Joseph, Sigismund III, his wife Charlotte, and sermons on the Blessed Virgin delivered in camp.


THOS. M. SCHWERTNER.

Birmingham, Diocese of (Birmingham, Birmingham, ).—One of the thirteen dioceses erected by the Apostolic Letter of Pius IX, 27 September, 1860, which restored a hierarchy to the Catholic Church in England. It comprises the counties of Staffordshire, Worcestershire, Warwickshire, and the part of the county of Oxfordshire, including the city of Oxford. It was erected by the Apostolic Constitution "Aeterni Patris" (13 December, 1850), which takes its name from the municipal city of Birmingham, the largest town of the four counties. Previously to 1850, these same four counties were included, first in the Midland, then in the Central, Diocese or province, which was governed by vicars-Apostolic since 1860, of whom by far the most illustrious was Bishop Milner (1803–26)—a man equally learned in polemics, ecclesiastical history, and sacred archeology. To his untiring energies and unwavering front against a strongly organized schismatic opposition, the Church in England owes its present stability and its solid ecclesiastical unity. Under Milner, whose episcopal residence was at Wolverhampton (Staffordshire), this vicariate became the starting-point and then the centre of the Catholic Movement, or Revival, in the last century (1800–50). Its prominence as well as its lustre was due not merely to its central position, but chiefly to Milner's brilliant talents, his magnetic influence, and clear foresight. Its two educational establishments, Walsingham College and Mary's College, Oscott, Birmingham—presided over and staffed by exceptionally able men, lent their aid also to this great movement by supplying a zealous body of clergy and a leisly thoroughly grounded in Catholic principles. When, later, on, the Oxford movement led to so many conversions, Oscott College became the rallying point for the Catholic forces, inasmuch as its then president, Bishop Wiseman (1840–17), was the acknowledged leader and interpreter. To Oscott John Henry Newman had come from Littlemore after his reception into the Church, and many other distinguished converts besides.

The last vicar-Apostolic of this henceforth historic vicariate was William Bernard Ullathorne, O.S.B., who was consecrated 21 June, 1846. After ruling the Western Vicariate for a short time he was consecrated to the Central District, to become the first Bishop of the newly created See of Birmingham. Next to Wiseman, he had done most to promote the restoration of the hierarchy. On 27 October, 1850, Bishop Ullathorne was enthroned in St. Chad's Cathedral, Birmingham. On the 27th of that month, he preached his celebrated sermon "Christ on the Water", second only to the "Second Spring" delivered at the First Provincial Synod of Westminster at Oscott.
(July, 1852). The cathedral and bishop's house had been erected in Bishop Walsh's vicariate (21 June, 1849) from designs drawn by Augustus Welby Pugin, the foremost promoter of the revival of Gothic architecture, who, through the munificence of John, 16th Earl of Shrewsbury, equipped the diocese with many ecclesiastical buildings. Over the high altar of St Chad's Cathedral rest the relics of its patron which had been enshrined till the Reformation in Lichfield Cathedral. On 24 June, 1852, the cathedral chapter, consisting of 50 canons, was duly erected, to which three honorary canons have since been added. The first and third provosts, respectively, were Mgr. Woodall, D.D., and Dr. Northcote, both presidents of Oscott. The first diocesan synod was held 9 and 10 November, 1853, since which time there have been thirteen other synods (1853-1906). In 1873, owing to refusal to renew the lease, Sedlesky Park School was transferred to St. Willfrid's, Cotton, Staffordshire, formerly the residence of Father Faber and the Oratorians. In the October of the same year St. Bernard's Diocesan Seminary was opened at Otton, Warwickshire, of which the first rector was the Rev. Edward Isley, successively canon and bishop-ordinary (December 4, 1879).

In July, 1867, Bishop Ullathorne resigned, becoming Bishop of Calcutta, and was succeeded by his auxiliary, Mgr. Oscott, where he died 21 March, 1889. Two persons stand forth conspicuous in the history of the Birmingham diocese whose relations with Bishop Ullathorne were exceptionally close, Cardinal Newman and Mother Margaret Hallahan. The former lived and died at the oratory, Edgbaston, Birmingham, and the new basilica opened 9 October, 1906, will perpetuate his memory. The latter was the foundress of the English Congregation of Nuns of the Third Order of St. Dominic, who have convents and hospitals at St. Michael's, Selly, notable shrines at Selly, and St. Chad's, granddaughter of Mother Margaret. The large number of communities of women who have found a home in this diocese attracted by the personality of Bishop Ullathorne include Benedictines (2 abbeys, 3 priories), Poor Clares, Little Sisters of the Poor, Sisters of Mercy and of St. Paul—the latter introduced from Chartres by Mother Genevieve Dupuis. Another religious force, specially characteristic of the diocese, has been the unusual number of Town Hall, Birmingham, which for at least 20 years, has been presided over by eminent Catholics, and have tended to keep the clergy and laity in touch with one another. Mention, too, must be made of John Hardman of Birmingham, whose firm has done so much in promoting ecclesiastic art and the making of such works and whose benefactions to the cathedral choir have enabled it to reach a standard of excellence in church music which places it first among Catholic choirs. On 17 February, 1888, Dr. Isley became the second Bishop of Birmingham, and at once took in hand the difficult task of protecting and rescuing the destitute Catholic children of the diocese. St. Edward's Home for homeless boys was opened at Coleshill (Warwickshire), 6 November, 1906, with branch houses for boys situated, in various parts of the city, besides a Home for Working Boys and a Night Refuge, both in Birmingham. In July, 1889, Oscott College was closed to lay students and reopened as a Central Seminary for ecclesiastics only. The progress of Catholicism since 1850 is gauged by a comparison of a 1904, with the 1850 census, and is quite astounding: clergy, 124 and 297; churches, 82 and 189; religious communities, 19 and 97.


JOHN CARSWELL.

Birnbaum, Heinrich (also known as De Prato, the latinized form of his German name), a pious and learned Carthusian monk, b. in 1403; d. 19 February, 1473. Little is known of him before his entrance into the Carthusian monastery at Cologne on 14 March, 1455, at the age of 32 years. On account of his edifying example in the observance of the rule and his extensive scriptural and theological learning he was highly esteemed by his confrères, and as early as 1438, only three years after his entrance into the order, he became prior of the monastery of Mont Saint André at Tournaï (Doornik) in Belgium. The desire to reform the Carthusian orders, which animated many great men of the fifteenth century, had also penetrated the soul of Birnbaum. Being a true reformer, he soon succeeded, by the irresistible force of his own pious example, in abolishing the few abuses that had found admittance into the various monasteries over which he became prior, and in restoring the austere monastic discipline established by the founder St. Bruno. After holding the position of prior at Mont Saint André for eleven years, he was active in the same office successively at Wesel in Rhenish Prussia, until 1457; at Rettel in Lorraine, until 1459; at Trier, until 1461; and at Diest in Belgium, until 1463. In 1463 he was appointed prior at Liège, but ill health forced him to resign this position and retire to the Carthusian monastery at Cologne, where he had spent the first days of his monastic life. The remaining ten years of his life Birnbaum spent in writing several ascetic works and in preparing for a happy death. There were with him at that time in the Carthusian monastery of Cologne among the most learned men of his time such as Hermann Appeldorn (d. 1472), Hermann Greffken (d. 1480), Heinrich von Dissen (d. 1484), and Werner Rolfenk (d. 1502). Birnbaum wrote for the instruction and direction of the members of his order a number of works, of which, however, have not yet been put in print, also: "Defensio pro Immaculato Conceptu B. M. V.", and "Excerpta ex malo granato cum nonnullis conjunctis". He has often been confounded with his uncle of the same name, one of the most learned jurists of the fifteenth century, who was for some time prior of St. Kunibert's at Cologne, and who died in 1439. See "Le Grand Dictionnaire Historique" (Amsterdam, 1898), III, 138; also Jecher, "Gesammten Lexicon", II, 1389.

KESSEL, in Kirchenlexicon, II, 862; MARX, Geschichten des Erzbistums Trier, II, ii, 331.

MICHAEL OTT.

Birth. The Defect of (Illegitimacy), a canonical impediment to ordination. When used in this connection, the word illegitimus has, in canon law, a well-defined meaning, which is "natural wedlock". Illegitimate birth is an impediment to the reception of orders, and inhibits the exercise of the functions of orders already received. It is a canonical impediment, because established and laid down in the canon law, and it impedes entering the clerical state. This prohibition does not touch the validity of orders, but makes the reception of them
BIRTHA

Illicit. It extends to first tonsure. The inhibition that is set up is restricted to the functions that belong exclusively to the clergy. In the early ages of the Church no law prevented the ordination of illegitimates. They were, then, sometimes, debarred from ordination, but only because of a real or supposed depravity of life. Pope Urban II (1088-99) prohibited the ordination of the illegitimate offspring of clerics, unless they became members of approved religious orders. The Council of Piacenza, under Paschal II (1099-1118), extended this prohibition to all persons of illegitimate birth. These regulations were later approved by other popes and councils. (1) A decree laid down in the Decretals of Gregory IX (I, X) mentions only the offspring of clerics and those begotten in fornication. But in the sixth book of the Decretals all persons of illegitimate birth are expressly included. These may be ranged in the following classes: (1) Natural illegitimates, or the offspring of parents who at the time of the birth or conception of such offspring, were capable of contracting Christian marriage. (2) Spurious illegitimates, or those born of a known mother and an unknown father—unknown because the mother had carnal relations with several men. (3) Adulterous illegitimates, those begotten of parents, one or both of whom, at the time of the conception and birth of such offspring, were lawfully married to a third person. (4) Incestuous illegitimates, or parents whose offspring can be accounted for on the ground of consanguinity or affinity. (5) Sacrelious illegitimates, or the offspring of parents who are restrained from marriage because of the impediment of Holy orders or solemn religious vows. The practice of this day also holds as illegitimates abandoned children or illegitimate orphans. Legitimacy may not be presumed nor established by negative proof. Positive documentary evidence must be adduced.

The law of illegitimacy directly debar all the foregoing classes of persons from promotion to orders, and the exercise of the functions proper to the orders already received; and it indirectly prevents such persons from obtaining a benefit. Directly, also, it prevents them from obtaining certain benefices, for the Council of Trent (Sess. 25, c. 15 de ref.) decreed that the illegitimate children of clerics should be incapacitated from obtaining any kind of a benefice in the Church where their fathers held one; from rendering any service in said church; and from receiving any pensions on the revenues of the patronage of benefices. The law is established and laid down as a punishment for the person to whom it is applied. It safeguards the honour and dignity of Holy orders. The clerical state which has the dispensing of the mysteries of God must be beyond reproach. No stain should be upon it, no blame possible. Therefore the Church raises the barrier of illegitimacy before the entrance to the priesthood. Thus the crime of the parents is held up to just reprobation, and is condemned even in the lives of their offspring. The danger of the father’s incontinence being continued in the life of the son is greatly lessened, for strong indications of purity of life must be given before the door of God’s ministry can be opened.

The defect of illegitimate birth may be cured in four ways: (1) By the subsequent marriage of the parents; (2) By a rescript of the pope; (3) By religious profession; (4) By a dispensation. (1) The subsequent marriage of the parents of an illegitimate has, by a fiction of law, a retroactive power which carries the marriage back to the time of the birth of the offspring and excuses it with lawful legitimacy. (2) The fiction of law may produce this effect, the parents, at the time of the conception or, at least, at the birth of such offspring, must have been capable of contracting lawful marriage. Therefore, this mode of legitimation is applicable only to natural illegitimates. And these, though legitimized by the subsequent marriage of the parents, or even by an Apostolic dispensation, are still deprived of the dignity of the cardinalate. (2) A rescript of the pope confers legitimacy in so far as it is required for spiritual affairs throughout the universal Church. (3) Religious profession in an approved order cures the defect of legitimacy. Religious profession here consists in the taking of the solemn religious vows; but the simple vows taken after the novitiate in some orders produce a like effect. This mode of legitimation only renders illegitimates capable of ordination. It cannot be extended to those in religious congregations. Hence, illegitimates thus legitimized are still debarred from the position of abbots; and women of illegitimate birth, for like reasons, cannot hold the position of abbesses or priors. (4) A dispensation granted by a lawful superior removes the defect of illegitimate birth, but only for some express purpose. It is not a mode of absolute legitimation. The purposes for which it is granted must be specified; as for promotion to minor orders, to major orders, to a specified benefice.

A dispensation of this kind runs counter to the common law. It is of strict interpretation, and therefore cannot be extended from like to like or from greater to less, unless the one is included in, and presupposes, the other. Such is the case when the dispensation is to be granted to receive Holy orders. Such orders require a title, and this title is, in canon law, a benefice. The pope is the lawful superior for the universal Church, and as such he can dispense in all cases where a dispensation is possible. Bishops and other prelates having quasi-episcopate jurisdiction can dispense their own subjects, in this matter, for first tonsure, minor orders, or a simple benefice; but not for major orders, even though the illegitimacy be occult. This episcopal, or quasi-episcopal, jurisdiction does not extend to a benefice which was immediately possessed by the father of the person seeking the dispensation, nor to a benefice which by custom or privilege requires its possessor to be in major orders.

BIRTHA, a titular see of Orshaene, probably identical with Birejik (Zegma) on the left bank of the Euphrates, c. 62 miles west of Orfa (Edessa), and 96 miles north of Aleppo. Birtha (Armenian, Bītd, "castle") is spoken of as a castle by ancient authors (Hierocles, 716, 2). There was also a see called by the Greeks Macedonopolis, the foundation of the city being attributed by legend to Alexander the Great (Amm. Marcell., XX, vii, 17). That Macedonopolis and Birtha are one see is proved by the subscriptions at the Council of Nicea, where we see that "Macedonopolis" in Greek and Arabic lists corresponds with Macedonopolis in Greek and Latin lists (Gelzer, Patrum Niconorum nomina, 242). The true name of the bishop present at the council is Maraes, not Marcus. Daniel, Bishop of Macedonopolis, is said to have been expelled from Chalcedon (451). From the sixth century only the name Birtha survives (Georgius Cyprius, n. 889). Emperor Anastasius, after his victories over the Persians in 595, entrusted Sergius, Bishop of Birtha, with the work of repairing the city of Aegypt, ed., The Chronicon of Eusebius, I, xciii, xcvii. The undertaking that was completed by Justinian (Procop., De edificiis, Just., II, 4). The oldest "Tacticon" of the Patriarchate of Antioch, issued under Anastasius I (599) places Birtha first among the suffragane
BISACIA

Sees of Edessa (Kerameus, ed., Ἀνδρέας Μανώλης, lxxv); the name is written Bëpöv in a later redaction (lxxd., lxxix), and Vëch in an old Latin translation (Tobler and Molinier, Itineraria Hierosolymitana, I, 322). Edessa was destroyed by Timour-Leng in the fourteenth century. Birejik is to-day the chief town of a cosa in the vilayet of Aleppo with 10,000 inhabitants, including 1,500 Christians, all Armenians, one-half of whom are Catholics.

Biskra. At the present day, Biskra speaks of birthas on the Tigris in Southern Mesopotamia and of another in Arabia on the Euphrates below the Euphrates. The site of the first is unknown, the latter is at Ed-Deir (River, Erdkunde, XI, 691), but perhaps both are identical or nearly so (cf. I. LAQUEUR, Oriens Cristianus, II, 965; O. CONWAY, La Turquie d’Asie, II, 265-266; G. C. C. OPRYSKO, ed. GELEG, 154; G. GAMBINO, Series Episcoporum, 627).

L. PETIT.

Bisaccia. See SAN'T ANGELO DE LOMBARDI.

Bisarchio, Diocese of, situated in Sardinia, in the province of Sassari, district of Nuoro, and suffragan to the Archdiocese of Sassari. The episcopal residence, however, is at Ossiari. Nothing is known as to the early history of Christianity in either the city or Diocese of Bisarchio. The first bishop mentioned is Costantino Madrone (c. 1102), who was succeeded in 1116 by Bishop Pietro. The bishop's residence was formerly several times, since to Girelza, and again to Arderi. In 1503, at the death of Francesco Calcerando, bishop of this see, Bisarchio was incorporated into the Diocese of Alghero. The diocese was re-established by Pius VII in his Bull of 9 March, 1803, and became a diocese in 1810; Giannantonio Asesi, who in 1819 was promoted to the archiepipiscopal See of Oristano, his native place. The episcopal residence was then definitely transferred to Ossiari. The cathedral, built in 1153, is well planned.

The Diocese of Bisarchio contains 24 parishes, 116 churches, chapels, and oratories, 78 secular priests, 25 seminarians, and a population of 40,000.

CAPPENELLI, La Chiesa d’Italia (Venice, 1844); Annuario scol. (Rome, 1860).

U. BENIGNI.

Bisacgilia. See Trani and Barletta.

Bishop (A. S. BISAC, Biscope, Ger. Bischof) is from Gr. τιμός (τιμή) an over or through Lat. episcopus; It. vescovo; O. Fr. vescue; Fr. évêque. See Murray, "New Eng. Dict." (Oxford, 1888, I, 878), the title of an ecclesiastical dignitary who possesses the fullness of the priesthood to rule a diocese as its chief pastor or shepherd. Giannantonio Asesi, who in 1819 was promoted to the archiepiscopal See of Oristano, his native place. The episcopal residence was then definitely transferred to Ossiari. The cathedral, built in 1153, is well planned.

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In the hierarchy of order they possess powers superior to those of priests and deacons; in the hierarchy of jurisdiction, by Christ's will, they are appointed for the government of one portion of the faithful of the Church, under the direction and authority of the sovereign pontiff, who can determine and restrain their powers, but not annihilate them. They are the successors of the Apostles, though they do not possess all the prerogatives of the latter. (Council of Trent, Sess. XXIII, ch. iv; can. vii. See COLLEGE, APOSTOLIC.) The episcopate is monarchical. By the will of Christ, the supreme authority in a diocese does not belong to a college of priests or of bishops, but it resides in the single personality of the chief. The subject will be treated under five heads: I. Historical Origin; II. Present Legislation; III. Rights and Powers of the Bishop; IV. Obligations of the Bishop; V. Non-Catholic use.

I. HISTORICAL ORIGIN.—The historical origin of the episcopate is much controverted; very diverse hypotheses have been proposed to explain the texts of the inspired writings and of the Apostolic Fathers relating to the primitive ecclesiastical hierarchy. They are most easily found in the work of von Dunin-Borkowski, on the latest researches concerning the origin of the episcopate (Die neueren Forschungen über die Anfänge des Bistums, 1870). The Apostolic and consequently the Divine origin of the monarchical episcopate has always been contested but especially so since Protestantism put forward the doctrine of a universal Christian priesthood, rationalistic, dissociative, pietistic, even by some of the most earnest and virtuous writers, even those who belong to the Anglican Church, reject the Apostolic institution of the episcopate; many of them relegate its origin to the second century. Loning attempts to prove that originally there were several different organizations of the Christian communities were administered by a body of presbyters, others by a college of bishops, others again by a single bishop. It is the last named form of organization, he declares, which has prevailed (Gemeindeverfassung des Apostelchristentums, Halle, 1889). Holtizmann thinks that the primitive organization of the churches was that of the Jewish synagogue; that a college of presbyters or bishops (synonymous words) governed the Judeo-Christian communities; that later this organization was adopted by the Gentile churches. The distant century one of these presbytery-bishops became the ruling bishop. The cause of this lay in the need of unity, which manifested itself when the second century heresies began to appear. (Pastoralbriehe, Leipzig, 1850.) Hatch, on the other hand, believed that the origin of the episcopate was in the organization of certain Greek religious associations, in which one meets with tetrarchia (superintendents) charged with the financial administration. The primitive Christian communities were administered by a college of deacons; those of the presbyters who administered the finances were called bishops. In the large towns, the whole financial administration was centralized in the hands of one such officer, who soon became the ruling bishop (The Organization of the Early Christian Churches, Oxford, 1881). According to Harnack (whose theory has varied several times), it was those who had received the special gifts known as the charismata (charlocks), above all the gift of public speech, who possessed all authority in the primitive community. In addition to these two groups of presbyters and deacons who possess neither authority nor disciplinary power, who were charged solely with certain functions relative to administration and Divine worship. The members of the community itself were divided into two classes: the presbyteroi (συμβολικοί) and the young (παιδία). A college of presbyters was established at an early date at Jerusalem and in Palestine, but elsewhere not before the second century; its members were chosen from among the presbyteroi, and in its hands lay all authority and disciplinary power. Once established, it was from this college of presbyters that deacons and bishops were chosen. When those officials who had been endowed with the charismatic gifts had passed away, the community delegated the office of presbyter to the men of the community. At a later date, the Christians realized the advantages to be derived from entrusting the supreme direction to a single bishop. However, as late as the year 140, the organization of the various communities was still widely divergent. The monarchical episcopate corresponds to the need of doctrinal unity, which made itself felt at the time of the crisis caused by the Gnostic heresies. (Von Dunin-Borkowski, 100-101.)

J. B. Lightfoot, who may be regarded as an authoritative representative of the Anglican Church, has a less radical view than Holtizmann. He says, had no organization, but was very soon conscious of the necessity of organizing. At first the apostles appointed deacons; later, in imitation

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of the organization of the synagogue, they appointed presbyters, sometimes called bishops in the Gentile churches. The duties of the presbyters were twofold: they were both rulers and instructors of the congregation. In the Apostolic age, however, traces of Nicholas, as high priest, properly so called, are few and indistinct. This episcopate was not formed from the Apostolic order through the localization of the universal authority of the Apostles, but from the presbyterial (by elevation). The title of bishop originally common to all came at length to be restricted to the chief among them. Within the period compassed by the Apostolic writings, James, the brother of the Lord, can alone claim to be regarded as a bishop in the later and more special sense of the term. On the other hand, though especially prominent in the Church of Jerusalem, he appears in the Acts as a member of a body. As late as the year 70, no distinct signs of episcopal government had yet appeared in Gentile Christendom. During the last three decades of the first century, however, during the lifetime of the last surviving Apostle, St. John, the episcopal office was established in Asia Minor. St. John was cognizant of the position of St. James at Jerusalem. When, therefore, he found in Asia Minor manifold irregularities and threatening symptoms of disruption, he not unnaturally sought to meet them by the introduction of a pro-office to the organization, which had been signally blessed and had proved effectual in holding together the mother-church of Jerusalem amid dangers no less serious. The existence of a council or college necessarily supposes a presidency of some kind, whether this presidency be assumed by each member in turn, or lodged in the hands of a single person. It was only necessary, therefore, to give permanence, definiteness, stability to an office the term of which was limited to the life of the person holding it. There is no reason to suppose that any direct ordinance was issued to the churches by St. John. The evident utility and even pressing need of such an office, sanctioned by the most venerated name in Christendom, would be sufficient to secure its wide though gradual reception. The earliest bishops, however, did not hold the position of independent supremacy which was and is occupied by their later representatives. This development is most conveniently grasped in connexion with three great names: Ignatius, Irenaeus, and Tatian. So far as Irenaeus is concerned, the advancement towards the supremacy ultimately attained. By Ignatius the bishop is regarded as the centre of unity; to Irenaeus he is the depository of primitive truth; to Cyprian, he is the absolute vicegerent of Christ in things spiritual (Lichtfoot, The Christian Ministry, 181-209, in his commentary on St. Paul’s Epistle to the Philippians, London, 1896).

Catholic writers agree in recognizing the Apostolic origin of the episcopate, but are much divided as to the meaning of the terms which designate the hierarchy in the New Testament writings and the Apostolic Fathers. One may even ask if originally these terms had a clearly defined significance (Bruders, Die Verfassung der Kirche bis zum Jahre 175, Mainz, 1804). There is greater unanimity when an attempt is made to explain why some churches are found without presbyters, others without bishops, others again where the heads of the community are called sometimes bishops, sometimes presbyters. This disagreement increases when the question comes up for interpretation of the presbyters of other personages exercising a certain fixed authority in the early Christian communities. The following facts may be regarded as fully established: (1) To some extent, in this early period, the words bishop and presbyter (diakonos) were synonymous. (See the principal interpretations in the article: COLLEGE, APOSTOLIC.) (2) These terms may designate either simple priests (A. Michea, Les origines de l’épiscopat, Louvain, 1900, 218 sqq.) or bishops possessing the full powers of their order. (Batifol, Etudes d’histoire et de théologie positive, Paris, 1902, 266 sqq.; Duchesne, Histoire ancienne de l’église, Paris, 1866, 94.) (3) In each community the authority may devolve upon one or a college of presbyter-bishops. This does not mean that the episcopate, in the actual sense of the term, may have been plural, because in each church the college of presbyter-bishops did not exercise an independent supreme power; it was subject to the Apostles or to their delegates. The latter were bishops in the actual sense of the term, but they did not possess fixed sees nor had they a special title (Batifol, 270). Since they were essentially itinerant, they confided to the care of some of the better educated and highly respected neophytes the fixed necessary functions relating to the daily life of the community. (4) Sooner or later the missionaries had to leave the young communities to themselves, whether on their direction fell entirely upon those local authorities who thus represented them. (5) This local superior authority, which was of Apostolic origin, was conferred by the Apostles upon a monarchical bishop, such as is understood by the term to-day. This is pricted first by the example of churches established by St. Peter, such as Rome, one of the Twelve Apostles, held the first place, and afterwards by those communities in Asia Minor of which Ignatius speaks, and where, at the beginning of the second century the monarchical episcopate existed, for Ignatius does not write as though the institution were a new one. (6) In other communities, it is true, no mention is made of a monarchical episcopate until the middle of the second century. We do not wish to reject the opinion of those who believe that the local bishops could have exercised supreme authority, and so from the second century the episcopate, that is to say, of an authority superior to that of the college of the presbyter-bishops. The reasons which some writers allege, in order to explain why, for example, in the Epistle of Polycarp no mention is made of a bishop, are very plausible. The best evidence, however, for the existence at this early date of a monarchical episcopate is the fact that nowhere in the latter half of the second century is the least trace to be found of a change of organization. Such a change would have happened by the middle of the second century. The second century documents the least trace of a protest against so important a change. If the monarchical episcopate began only in the middle of the second century, it is impossible to comprehend how at the end of the second century the episcopal lists of several important bishoprics give the suco-saeion of monarchical bishops as far back as the first century. This was generally known and admitted. Such, for instance, was the case at Rome. (7) This theory, it must be carefully noted, does not contradict the historical texts. According to these documents, there was a college of presbyters or of bishops who administered several churches, but which had a president, who was none other than the monarchical bishop. Although the power of the latter had existed from the beginning it became gradually more conspicuous. The part played by these bishops on the one hand, and the part played by their auxiliaries, on the other, was very important one in the earlier days of the Christian Church; nevertheless it did not exclude the existence of a monarchical episcopate (Duchesne, 89-95).

During the first three centuries, the entire religious headship of the diocesan centre around the person of the bishop. The priests and deacons were his auxiliaries, but they worked under the immediate direction of
the bishop. In large cities, however, like Rome, it was soon found necessary to hand over permanently to the priests and deacons certain definite functions. Moreover, as a result of the spread of Christianity outside Palestine, the bishop gradually lost much of the control he had over the clergy, and the bishop was left to others to administer the administration of a portion of the diocesan territory. In the East, at first bishoprics were created in all districts where there was a considerable number of Christians. But this system presented great inconveniences. To distant or rural localities, therefore, the Church sent bishops, who were only the delegates of the bishop of the city, and who did not possess the right of exercising the most important powers of a bishop. The bishop then became only a metropolitan or rural bishop. Later on, they were replaced by priests (Gillman, Das Institut der Chorbischöfe im Orient, Munich, 1903). The establishment of parishes from the fourth and the fifth century onward gradually freed the bishops from many of their original charges; they reserved for themselves only the most important affairs, i.e. those which concerned the whole diocese and those which belonged to the cathedral church. However, above all other affairs the bishops retained the right of supervision and supreme direction. When the Emperor Constantine, in “Kirchenkampf” in the Empire, now Christian, granted bishops other powers. They were exclusively empowered to take cognizance of the misdeemours of clerics, and every law suit entered into against the latter had to be brought before the bishop’s court. The Emperor Constantine even permitted all Christians to carry their lawsuits before the bishop, but this right was withdrawn at the end of the fourth century. Nevertheless, they continued to act as arbitrators, which office the earliest Church laws assigned to that end. It is the part of the Roman Empire that the bishops as arbitrators became powerful. The master was permitted to legally emancipate his slave in the bishop’s presence; the latter had also the power to remove young girls from immoral houses where their parents or masters had placed them, and to restore them to liberty. Newly born infants abandoned by their parents were legally adjudged to those who sheltered them, but to avoid abuses it was required that the bishop should certify that the child was a foundling. The Roman law allowed the bishops the right to visit prisons at their discretion for the purpose of improving the condition of prisoners and of ascertaining whether the rules in favour of the latter were observed. The bishops possessed great influence within the Church. The bishop, although in the Eastern Church these intimate relations between Church and State led to Caesarpapism, the bishops of the West preserved in a great measure their independence of the Empire (Löning, Geschichte des deutschen Kirchenrechts, Strassburg, 1876, I, 243–331; Troplong, De l’Influence du christianisme sur le droit civil des Romains, Paris, 1842, new ed., 1902).

The authority of the bishop was even greater after the barbarian invasions; among the Germanic peoples he soon became an influential and powerful personage. He inspired confidence and commanded respect. He was beloved, for he protected the young and the weak, he was the friend of the poor, was accustomed to intercede on behalf of the victims of injustice, and especially on behalf of orphans and women. Through him, the great centres of administration, the bishop, the real master of the episcopal city. The only functionaries whose authority was comparable with that of the bishop were the dukes and counts, representatives of the king. In certain districts the pre-episcopate of the bishops was occasionally exercised within the bishopric, and in some cities the bishop became also count. In France, as a general rule, this state of affairs did not continue, but in Germany many bishops became temporal lords or princes. Finally, the bishop acquired an extensive civil jurisdiction not only over his clergy but also over the laity of his diocese (Violet, Histoire des institutions politiques de la France, Paris, 1890, I, 380–409). Such an exalted position had its difficulties. One of the gravest was the interference of the lay authority in the election of bishops. Until the sixth century, the clergy and the people elected the bishop on condition that the election should be approved by the neighbouring bishops. Undoubtedly, the Christian emperors sometimes intervened in those elections, but outside the imperial cities only, and generally in the case of disagreement as to the proper person.

As a rule they contented themselves with exercising an influence on the electors. But from the beginning of the sixth century, this attitude was modified. In the East, the clergy and the primates, or chief citizens, nominated three candidates from whom the metropolitan chose the bishop. At a later date, the bishops of the ecclesiastical province assumed the exclusive right of nominating the candidates. In the West, the kings intervened in these elections, notably in Spain and Gaul, and sometimes assumed the right of direct nomination (Funk, ‘Die Bischofswahl im christlichen Altertum und im Anfang des Mittelalters’, in ‘Berliner Geschichts-Untersuchungen’, Paderborn, 1897, I, 23–39; Imbert de la Tour, ‘Les élections épiscopales dans l’ancienne France’, Paris, 1890). This interference of princes and emperors lasted until the quarrel about investitures, which was especially violent in Germany where from the ninth to the eleventh centuries abbots and bishops had become real temporal princes. (See INVESTITURE.) The Second Lateran Council (1139) handed over to the chapter of the cathedral church the sole right of choosing the bishop. This legislation was sanctioned by the Decretals (Decretum Gratiani, P. I., Dist. lixiii, ch. xxxv; ch. iii. De causis possessionis et proprietatis, X, II, xlii; ch. liv, De electione et electi potestate, X, I, vi; Friedberg, Corpus Juris Canonici, Leipzig, 1879–81, I, 247, II, 95, 278). The bishops of the Middle Ages acquired much temporal power, but this was accompanied by a corresponding diminution of their spiritual authority. By the exercise of the prerogative of the priory the Holy See reserved to itself all the most important affairs, the so-called cause majores, and for instance the canonisation of saints (ch. i, De reliquis, X, III, xlv; Friedberg, II, 650); the permission to venerate publicly newly discovered relics, the absolution of certain grave sins, etc. Appeals to the pope against the judicial decisions of the bishops were more and more frequent. The religious orders and the chapters of cathedral and collegiate churches obtained exemption from episcopal authority. The cathedral chapter obtained a very considerable influence in the administration of the diocese. The pope reserved also to himself the nomination to many ecclesiastical benefices (C. Lux. Constitutionum apostolicae de generali beneficiorum reservatione collectio et interpretatio, Breslau, 1904). He also claimed the right to nominate the bishops, but in the German Concordat of 1801 he granted that the right of electing them, while in that of 1516 he permitted the King of France to nominate the bishops of that nation. Subsequently the Council of Trent defined the rights of the bishop and remedies the abuses which had come into existence in the administration of dioceses and the conduct of bishops. The council granted them the exclusive right of publishing indulgences; it also imposed upon them the obligation of residence in their dioceses, the duty of receiving the poor and extending charity, of conferring admission to the episcopate, of erecting seminaries, of convoking annual diocesan synods, of assisting at provincial synods, and of visiting their dioceses. It also forbade them to cumulate benefices, etc. The same council
diminished exemptions from episcopal authority, and delegated to the bishops some of the rights which in the past the Holy See had reserved to itself. Subsequent pontifical acts completed the Tridentine legislation, which is still valid. Protestantism and at a later date the French Revolution destroyed all remaining exemptions of the bishops. All rights free to consecrate themselves with greater earnestness to the duties of their spiritual ministry.

II. PRESENT LEGISLATION.—Two classes of bishops must be distinguished, not with regard to the power of order, for all bishops receive the fullness of the priesthood, but with regard to the power of jurisdiction: the diocesan bishop and the titular bishop or, as he was called before 1882, the episcopus in partibus infidelium. The former is here considered. Those belonging to the second class cannot perform any episcopal function without the authorization of the diocesan bishop; for as titular bishops they have no ordinary jurisdiction. They can, however, act as auxiliary bishops, i.e., they may be appointed by the pope to assist a diocesan bishop in the exercise of duties not deriving from the episcopal order but entailing no power of jurisdiction. (See AUXILIARY BISHOP.) Such a bishop is also called vicarius in pontificiatus. i.e., a representative in certain ceremonial acts proper to the diocesan bishop, sometimes suffragan bishop, sometimes suffragan of the province. In the proper sense of the term, however, the suffragan bishop is the diocesan bishop in his relations with the metropolitan of the ecclesiastical province to which he belongs, while the bishop who is independent of any metropolitan is called a titular bishop and is a suffragan of the province. The titular bishop may also be coadjutor bishop when he is appointed to assist an ordinary bishop in the administration of the diocese. Sometimes he is incorrectly called auxiliary bishop. He possesses some powers of jurisdiction determined by the letter of the apostolic constitutions. Often also, in missionary countries, the coadjutor bishop is named cum jure successioni, i.e., with the right of succession; on the death of the diocesan bishop he enters on the ordinary administration of the diocese (Taunton, The Law of the Church, London, 1906, 55, 204, 617).

The Council of Trent determined the conditions to be fulfilled by candidates for the episcopate, of which the following are the principal: birth in lawful wedlock, free from any defect in mind, purity of personal morals, and good reputation. The candidate must also be fully thirty years of age and have been not less than six months in Holy orders. He ought also to have the theological degree of Doctor at least and a licentiate in theology or canon law or else have the testimony of a public academy or seat of learning (or, if he be a religious, of the highest authority of his order) that he is fit to teach others (c. vii, De electione et electo ponte, X, 1; iv, Friedberg, II, 31, Council of Trent, Sess. X, XII, De reg. ii). The Holy Office is charged with the examination of persons called to the episcopate, with the exception of the territories subject to the Congregation of the Propaganda or to the Congregation of Extraordinary Ecclesiastical Affairs, or to those countries where the same sees of bishops is governed by special laws and concordats ("Motu proprio" of Pope Pius X, 17 December, 1903; "Acta sanctorum Sedis, 1904, XXXVI, 385). We have said that the Decretals recognize the right of the chapter to elect the bishop. This right has been long withdrawn and is no longer in force. In virtue of the second rule of the Papal Chancery the choice of bishops belongs exclusively to the pope (Walter, Fontes juris ecclesiastici antiqui et hodierni, Bonn, 1801, 463). Exceptions to this rule: the bishops of Munich. In the exception of some episcopal sees, in Bavaria, in Spain, in Portugal and in Peru, the Government presents to the sovereign pontiff the candidates for the episcopate. It was so in France, and in several South American Republics before the rupture or denunciation of the concordats between these states and the Apostolic See. By the cession of these concordats several states of the Bishopric were reduced to the status of a territorial prelacy, the pontifical nomination of bishops; this does not, however, prevent the Government in several South American Republics from recommending candidates to the sovereign pontiff. The cathedral chapter is authorized to elect the bishop in several dioceses, but Austria, Prussia, and in some States of Germany, notably in the ecclesiastical province of the Upper Rhine. The action of the electors, however, is not entirely free. For example, they may not choose persons distant to the Government (Letter of the Cardinal Secretary of State to the Chapters of Germany, 20 July 1900; Canoniste Contemporain, 1901, XXIV, 727).

Elsewhere the pope himself nominates bishops, but in Italy the Government insists that they obtain the royal exequatur before taking possession of the see. The vacant episcopal order is generally not filled if the pope permits the "recommendation" of the candidate, but this does not rule out the sovereign pontiff, who has the power to choose the new bishop from persons not included in the list of recommended candidates. In the provinces of France, the cathedral select by a majority of votes, at three successive ballots, three candidates for the vacant episcopal see. Their names, arranged in alphabetical order, are transmitted to the Propaganda and to the archbishop of the province, or to the bishop of the suffragan of the province, if the question is one of the election of an archbishop. The bishops of the province discuss the merits of the candidates and transmit their observations to the Propaganda. Since 1874 the bishops are empowered, if they so desire, to propose other names for the choice of the Holy See, and a decision of the Propaganda (25 April, 3 May, 1904) confirms this practice (Instruction of Propaganda, 21 April, 1822: "Collectaneae S. C. de Propaganda Fide", Rome, 1893, no. 42; Taunton, 87-88). Analogous enactments are in force in Ireland. The canons of the cathedral and all the parish priests free from censure and in actual and peaceful possession of their parish or united parishes, choose in a single ballot three ecclesiastics. The names of the three best chosen are then transmitted to the Holy See. If a second number of votes is announced and forwarded to the Propaganda and to the archbishop of the province. The archbishop and the bishops of the province give the Holy See their opinion on the candidates. If they judge that none of the candidates is capable of fulfilling the episcopal functions, a new recommendation is to be made. If it is a question of the nomination of a coadjutor bishop with the right of succession the same rules are followed, but the presidency of the electoral meeting, instead of being given to the metropolitan, his delegate, or the senior bishop of the province, belongs to the bishop who asks for the coadjutor (Instruction of Propaganda, 17 September, 1829, and 25 April, 1835; "Collectaneae", nos. 40 and 41).

In Scotland, when there is a vacancy other than that of the bishop of the see, the archbishop of Edinburgh and Glasgow choose by a triple ballot the three candidates. The names of these latter are communicated to the Holy See together with the votes which have been obtained at the election. At the time a new bishop has obtained a majority of the vote of the diocese assembled under the presidency of the
archbishop or the senior bishop of the province, and choose three candidates, the first *diligensius*, the second *diligens*, and the third *diligens*. Their names are sent to the Propaganda and to the council of the province; the archbishop and the bishops of the province examine the merits of the candidates proposed by the clergy and in their turn, by a secret ballot propose three candidates. If they choose other candidates than those designated by the pope, this indicates their reasons to the Propaganda. In the case of the nomination of a coadjutor with right of succession, the meeting of the clergy is presided over by the bishop who demands a coadjutor. If it concerns the cardinals, the Synod of Bishops of the diocese; if all the dioceses from whose territory the new diocese was formed and all the irremovable rectors of the new diocese choose the three candidates of the clergy. Finally, if it is a matter of replacing an archbishop or of giving him a coadjutor with right of succession, all the metropolitans of the United States are consulted by the Propaganda (Decree of Propaganda, 21 January, 1891, modified by that of 21 September, 1888; Collectanea, no. 43). In Canada by a decree of 2 December, 1862, the Church still follows the rules laid down by the Synod of Bishops for the United States (Collectanea, no. 43; Collectio Lacionis, Freiburg, 1875, III, 684, 685). Every three years the bishops must communicate to the Propaganda and to the metropolitan the names of the clergy who thereupon are elected as priests. In addition, each bishop must designate in a secret letter three ecclesiastics whom he believes worthy to succeed him. When a vacancy occurs, all the bishops of the province indicate to the archbishop or to the senior bishop the priests whom they consider worthy of the episcopal office. The bishops then discuss in a meeting the merits of each of the priests recommended, and proceed to the nomination of the candidates by secret vote. The acts of the assembly are transmitted to the Propaganda. In Australia, a method similar to that in use in the United States is followed. Two differences, however, are to be noted: first, the bishops still signify, every three years, to the metropolitan and to the Propaganda the names of the priests whom they consider worthy of the episcopal office. Secondly, when the name of a coadjutor bishop is in question, the presidency over the assembly of consultors and irremovable rectors belongs not to the bishop who demands a coadjutor, but to the metropolitan or to the bishop dependent, if the bishop is of the Church of Rome. The decree of 19 May, 1866, modified by the decree of 1 May, 1887; Collectanea, no. 44).

Whatever the manner of his nomination, the bishop possesses no power until his nomination has been confirmed by the Holy See, whether in consistory or by pontifical letters. Moreover, he is forbidden to enter on the administration of his diocese before taking possession of his see by communicating to the cathedral chapter the letters Apostolic of his nomination (Const. *Apostolicae Sedis*, 12 October, 1870, V. I, p. 106). In the meantime, even before his consecration, the new bishop is entitled in his diocese to all rights of jurisdiction. He is required to make the prescribed profession of faith in the first provincial synod held after his elevation (Council of Trent, SESSION XXII, DE FIDE, CH. II). Before consecration, the bishop must take an oath of fidelity to the Holy See. (For the formula of this oath for the bishops of the United States of America see *Acta et Decreta conc., Plen. Bact., III*, Baltimore, 1896, Appendix, for the dioceses of the United States. *Acta Sanctorum*, 18 April, 1897; *Acta Sanctae Sedis*, 1896-97, XXIX, 659). Episcopal consecration has the effect of giving to the bishop the full powers of Order. (See Holy Orders.)

III. RIGHTS AND POWERS OF THE BISHOP.—The bishop possesses, as already stated, the powers of order and jurisdiction. The power of order comes to him through episcopal consecration, but the exercise of this right depends on his powers of jurisdiction. The sacerdotal ordination performed by the pope is necessary but not sufficient for a bishop to be valid but would be illicit. However, the bishops of South America have the privilege of being consecrated by one bishop assisted by two or three priests, if it prove difficult for them to obtain three bishops. (Council of Trent, Sess. XXII, De Ord., Ch. 4). The ordination by *Papae* of the diocese of Rome to 18 April, 1897; *Acta Sanctorum*, 1896-97, XXIX, 659). Episcopal consecration has the effect of giving to the bishop the full powers of Order. (See Holy Orders.)

The bishop possesses the power to ordain a deacon, presbyter, and bishop. The bishop's power to ordain a deacon. The bishop is the only ordinary minister of the Sacrament of Confirmation (Council of Trent, Sess. XXIII, can. vii). Ecclesiastical law has reserved certain benefices and consecrations to him; e.g., those which are performed with holy oil. The following functions are reserved to the bishop: the dedication of a church, the consecration of an altar, of chalices and patens, and generally of the articles serving for the celebration of Holy Mass, the reconciliation of a desecrated church, the benediction of bells, the benediction of an abbot, the benediction of the holy oils, etc. A bishop is forbidden to exercise the *Pontificatus*, i.e., to perform episcopal functions in another diocese without the consent of the ordinary, i.e., the proper bishop (Council of Trent, Sess. VI, De ref., ch. vi).

Besides the power of order, bishops possess that of jurisdiction; they have the right to prescribe for the faithful the rules which the latter must follow in order to obtain eternal salvation. The power of jurisdiction includes that of the bishop to establish in the Church whose mission it is to direct the faithful in the way of salvation. The bishops have then in their dioceses an ordinary jurisdiction, limited, however, by the rights that the pope can reserve to himself in virtue of his primacy. But this jurisdiction is independent of the will and consent of the faithful, and even of the clergy. In certain important matters, however, the bishop must at times seek the advice, at other times the consent, of the cathedral chapter. In certain countries, where chapter members are not established, the bishop is bound to consult in some specified cases the *consultores clericorum* or *diocesan consultors* (Third Council of Baltimore, nos. 17-22, 33, 179). On the other hand, certain classes of persons, especially the regulars properly so called, are exempt from episcopal authority, and certain matters are removed from the bishop's jurisdiction. Moreover, he has no power against the will of a superior authority, i.e., the pope, the councils, whether general, plenary, or provincial. The bishop possesses the right to exercise through "delegated" jurisdiction which is accorded to him either by law, whether written or established by custom, or by grant of the sovereign pontiff through the Roman Congregations. The last named jurisdiction he exercises in the name of the Apostolic
BISHOP

See (see below). Certain writers attribute to the bishop a third kind of jurisdiction which they call "quasi-ordinary" jurisdiction, but there are wide discrepancies as to the definition of this kind of jurisdiction. Several writers (such as Wernz, II, 10; Bargilliat, "Præfect. jur. can.", Paris, 1900, I, 164; and among the older canonists, Bouix, "De principi. juris canonici", Paris, 1852, 530) think that this distinction is useless, the jurisdiction known as quasi-ordinary is nothing else than an ordinary or delegated jurisdiction granted by written or by custom.

It is a controverted question whether the bishops hold their jurisdiction directly from God or from the sovereign pontiff. The latter opinion, however, is still not admitted by most of the Council of Baltimore, the present day (1841). The bishops are more in conformity with the monarchical constitution of the Church, which seems to demand that there should be no power in the Church not emanating immediately from the sovereign pontiff. Authors who hold the contrary opinion say that it is due to the episcopal consecration that bishops receive from God their power of jurisdiction. But habitually before their consecration the bishops have already all powers of jurisdiction over their dioceses (Bargilliat, I, 44, n. 5). Another question also discussed with respect to the power of the pope, or teaching authority, is a consequence of the power of ordination or of jurisdiction (Sägmuller, Lehrbuch des katholischen Kirchenrechts, Freiburg, 1900-04, 24-25). Whatever the conclusion, teaching authority will here be ranked among the powers of jurisdiction. The authority of the bishop and his governing authority (potestas regiminis) will now be successively considered, the latter comprising the legislative, dispensative, judicial, coercive, and administrative powers.

A. Teaching Authority.—Bishops have the right to teach Christian doctrine (Matt., xxviii, 19; Council of Trent, Sess. XXIV, De ref., ch. iv; Encyclical of Leo XIII, "Sapientiae Christianae", 10 January, 1890; "Acta Sanctorum", 1890, XXII, 386). At the same time, the obligation of instructing the faithful either personally or, if hindered, through other ecclesiastics is incumbent upon them. They are bound also to see that in the parish churches the parish priests fulfill the requirements of preaching and teaching which the Council of Trent imposes upon them (Sess. V, De ref., ch. ii; Sess. XXV, De ref., ch. iv). The bishop must also superintend the teaching of Christian doctrine in the seminaries, as well as in secondary and primary schools (Conc. Balt. III, nos. 194 sqq.; Const. "Romanos pontificem", 8 August, 1862, n. 12). Appropriate care is necessary of this right of superintendence, and because of the intimate relations which exist between instruction and education, the bishop is empowered to forbid attendance at uncanonical schools, at least in those districts where Catholic schools exist, and where attendance at the former schools is dangerous. In virtue of the same right he will very often be bound to erect Catholic schools or favour their establishment (Third Council of Baltimore, nos. 194-213). No one is allowed to preach Christian doctrine without the consent of the bishop, or at least without his knowledge if it is a question of exempt religious preaching in their own churches (Council of Trent, Sess. V, De ref., ch. ii; Sess. XXIV, De ref., ch. iv). The bishop has power to supervise writings published or read in his diocese; works regarding the sacred sciences are subject to his approbation; he may forbid the reading of dangerous books and newspapers. He exercises a special control over the publications of the secular clergy, who are bound to consult him before undertaking the direction of newspapers or of publishers. In matters of discipline of the clergy (Council of Leo XIII, "Officiorum et muneron", 25 January, 1897; Vermeersch, "De prohibitio et censuris librorum", 4th ed., Rome, 1906), he has the right of special supervision over the manuals used in educational establishments, and as far as possible he will encourage the publication of good books and oppose the others. His power is also one of the points of the Third Council of Baltimore (nos. 201, 220, 221, 225, 228). The bishop is the Inquisitor natus or protector of the faith for his diocese. He has not, it is true, the right to define, outside an ecumenical council, controverted questions with regard to faith and morals, but when a heated discussion arises in his diocese, he can impose silence upon the parties concerned while awaiting a decision from the Holy See. If anyone, however, denies a point of doctrine defined by the Church, even though it be an exempt religious, the bishop will have the power to condemn him (see Third Council of Baltimore, Sess. XXIV, De ref., ch. iii). He must likewise guard the faithful of his diocese against dangerous societies condemned by the Holy See (Third Council of Baltimore, nos. 224-255).

B. Governing Authority.—(1) Legislative Power.—The bishop can enact for his diocese those laws which he considers conducive to the general good. Though he is not bound to convok a synod for this purpose his legislative power is not absolute. He cannot legislate in praemunire jus commune, i.e., enact a law contrary to the general law of the Church, enacted by custom, or to the decisions of general, plenary, or provincial councils. This is on the principle that an inferior cannot act contrary to the will of his superiors (ch. ii, De electione et electi potestate", I, iii, in the interpretation of regiminis). The bishop can only enact laws justa jus commune, i.e., he can urge the observance of provisions of the common ecclesiastical law by penalizing the violation of the same (ch. ii, De constitutionibus, VI, I, ii; Friedberg, II, 987).

He can determine the common ecclesiastical law, i.e., he can permit or forbid that which the common law neither forbids nor permits with certitude, and can apply to the particular needs of his diocese the general enactments of the pontifical laws. Many writers say that the bishop has also the power to enact laws prater jus commune, i.e., to regulate those matters concerning which the common ecclesiastical law is silent, or at least particular points unforeseen by the common law. In any case, if the bishop wishes to add to the enactments of the common law (and the same principle is valid when it is a question of applying to the needs of his own diocese a general law of the Church), he must take care to make no enactments on matters which the common law, in the intention of the supreme legislator, has completely regulated. If the bishop, however, acts within his common jurisdiction, he can act in the interest of the Church and the common law. Thus, e.g., the bishop cannot introduce new irregularities. In his diocesan legislation the bishop must not go beyond the purpose intended by the common ecclesiastical law. Thus, the latter forbids the clergy to take part in games of chance (ludi aleatorii), the aim of the law being to condemn the love of lucre and to avoid scandal; at the same time the bishop cannot forbid in private houses other games, which are not games of chance. On the other hand, if it be a matter concerning which the common law is silent, the bishop may take all necessary measures to prevent and put an end to abuses and to maintain ecclesiastical discipline. He must abstain, however, from imposing on his clergy extraordinary charges and obligations, and from unusual innovations. The legislative power of the bishop prater jus commune, is, therefore, far from being absolute (Chayea-Bouuaert, De canonicae cleri secularis obedientiat, Louvain, 1904, 69-77). Canonical writers discuss the right of the bishop to abrogate a local custom contrary to the common ecclesiastical law. He probably has not the right, provided that the custom be juridical, i.e., a reasonable one and legitimately prescribed. As this custom obtains only because of pontifical con-
sent, it does not belong to the bishop to act contrary to the will of the pope. The power of granting dispensations is correlative to the right to grant them. The bishop may, therefore, dispense with regard to all diocesan laws. He may also dispense, in particular cases only, from the laws of provincial and plenary synod; any dispensation from these laws would be next to impossible, if it were not necessary on all such occasions to convok a fresh provincial or plenary synod. The bishop, however, cannot dispense from enactments that relate directly to himself, and impose obligations upon him, or from enactments that accord rights to a third party. The bishop cannot dispense from laws made by the sovereign chief. To this there are, however, some exceptions. In certain matters, the written law or custom has granted this right to the bishop. He may also dispense from such laws in virtue of an expressly delegated power, or even sometimes in virtue of the consent, presumed or tacit, of the sovereign pontiff. These cases in reality are determined by custom. Canonical writers also admit that a bishop may grant a dispensation, when there is a doubt whether a dispensation is required, and he will require a consultum. The bishop may also dispense whether any dispensation at all is requisite (Bargili-1, I, 488-491).

(2) Judicial Power.—This power is exercised in two ways: without legal apparatus (extra judicium) or with legal apparatus (judicium). If the bishop is judge in the first instance in all trials, civil and criminal, that pertain to the ecclesiastical tribunal, unless the persons be exempt from his authority, or the matters reserved for other judges; such, e., are the process of canonization reserved to the pope or the misdemeanours of a vicar-general, which fall under the cognizance of the archbishop. (Ch. vii, De officio judicis ordinarii, VI, I, xvi; Friedberg, II, 988; Council of Trent, Session XXIX, De ref., ch. xx.) In ecclesiastical trials he must conform to the general or special provisions of the law. (For matrimonial trials see “Instructio de judiciis ecclesiasticis circa causas matrimoniales” in “Acta et decreta Concilii Plenarii Baltimorensis III”, Appendix, 262; for trials of ecclesiastics see the Instruction of the Propaganda, “Cum Magnopere”, which reproduces substantially the Instruction of the Congregation of Bishops and Regulars of 11 June, 1880, op. cit., 287; see also S. Smith, “New procedure in criminal and disciplinary causes of ecclesiastics”, 303, 1919). The ecclesiastical judicial power which he exercises extra judicium both in foro externo (publicly) and in foro interno (in conscience). He has the power to absolve his subjects from all sins and censures not reserved to the Holy See. Moreover, the absolution from a censure inflicted by an ecclesiastical judge is always reserved to the latter or to his superiors (Bull, “Sacramentum Penitentiae”, 1 June, 1741 in “Benedicti XTV, Bul- latarium Venetiae, 1775, I, 22; Const. “Apostolice Sedis” I, Collectanea S. C. P., 1002). On the other hand, the bishop may reserve to himself absolution from certain sins (Council of Trent, Session XIV, “De postimn.”; ch. vii; Third Plenary Council of Baltimore, nos. 124, 127).

(3) Coercive Power.—The right to punish is a necessary correlative of the right to assure. Formerly the bishop could and did inflict even corporal punishments and fines. These are no longer customary, even for ecclesiastics. The usual penalties for the laity are censures; for ecclesiastics, religious exercises, confinement for a time in a monastery (This is the Council of the Apostolic See, 592), degradation to an office of less importance (privato officiis ecclesiasticis), and censures, especially suspension. The bishop may inflict suspension ex informati conscienti, i.e. on his personal responsibility, and without observing any legal formality, but in cases foreseen by the law (Instruction of Propaganda, 20 October, 1884; Conc. Balt. III, Appendix, 298). If the coercive power of the bishop belongs also to the right of issuing certain commands (praecepta), i.e. of imposing on a particular ecclesiastical special obligations sanctioned by certain penalties (Constitution, “Cum Magnopere” nos. 4 and 8). He has also the lawful powers to remove the bishop, and to inflict on him. Bishops can also grant indulgences: cardinals 200, archbishops 100, and bishops, 50 days’ indulgence (Decree of Congregation of Indulgences, 28 Au gust, 1903; Acta Sanctae Sedis, XXXVI, 318).

(4) Administrative Power.—The matters to which the administrative powers of the bishop ordinaries can only be briefly indicated here: (a) The foremost is the supreme direction of the clergy. At the present day, generally speaking, it might be said that the bishop has the right to retain in his diocese a priest to whom he has entrusted ecclesiastical functions and given the means of subsistence (Claeys-Bouausert, 200-244). In case of necessity or great utility, e.g. given a scarcity of priests, the bishop may compel an ecclesiastical to accept ecclesiastical functions, and if he will require a pontifical indulgence to be granted him the curia anumurum, or cure of souls. Ecclesiastics ordained titulus missionis (see HOLY ORDERS, MISSIONS) take upon themselves special obligations in this matter. (See Instruction of Propaganda, 20 August, 1897, and this bishop’s Decree, Conc. Plen. Balt. III, Appendix, 204-211; decree “De seminariomum alumniis” 22 December, 1905; “Acta Sanctae Sedis”, 1910, XXXVIII, 407.) The bishop may also nominate to the benefices and ecclesiastical functions of his own diocese. Certain nominations, however, are reserved to the Holy See, and in several countries the right of patronage still exists. (b) The bishop, moreover, intervenes in the administration of ecclesiastical property. No alienation whatever of ecclesiastical goods is possible without his consent, and he exercises supreme supervision over their administration. (c) He has a special right of intervention in all matters relating to Divine worship and to the sacraments; he authorizes and supervises the printing of liturgical books, regulates public worship, processions, exposition of the Blessed Sacrament, celebration of the Holy Mass, celebration of Mass twice on the same day by the same priest (see BINATION), and exorcisms; his consent is required for the erection of churches and oratories; he, on the death of the bishop, nomination of the relics of saints and of those who have been beatified; he exercises supervision over statues and images exposed for the veneration of the faithful; he publishes indulgences, etc. But in all these matters his power is not unlimited; he must conform to the enactments of the canon law.

Bishops have also a “delegated jurisdiction”, which they exercise in the name of the Holy See; this power is granted to them a jure or ab homine. Ecclesiastical law frequently accords to bishops delegated powers; but it would be wrong to say, for instance, that every power of dispensation granted by a general law of the Church is a delegated one. Such power is perhaps quite as often an ordinary power. But when the law accords a power of jurisdic tion to the bishop, when the bishop acts, “in actu positus, it is a delegated power that he receives. (See, for example, Council of Trent, sess. V, De ref., ch. i, sess. VI, De ref., ch. iii; sess. VII, De ref., ch. vi, viii, xiv, etc.) Writers do not agree as to the nature of the power accorded to the bishop also as delegate. Some hold that it is a power of jurisdic tion delegatus. Some maintain that in this case the bishop has at the same time both ordinary and delegated power, but only relative to such persons as are subject to his jurisdiction (Reifenstuel, Jus canonicum universalis,Paris,1904, I, 8, xix, 37); others contend
that in this case the bishop has ordinary jurisdiction with regard to his subjects, and only a delegated one with regard to those who are exempt (Rheims, 1855, I, 178; Scherer, Handbuch des Kirchenrechtes, Graz, 1886, I, 421, note 36); others again maintain that the bishop has the same time both an ordinary and a delegated power over his subjects, and a delegated power over those who are exempt (Werm's II, 516); finally, others are in this formula only a means of removing any obstacles which might prevent the bishop from using the power accorded to him (Santi, Prelect. jur. can., New York, 1898, I, 299). The delegated powers ab homine are at the present of the faculties do not forbid it (Holy Office, 16 December, 1898; Acta Sanctae Sedis, 1898-99, XXXII, 627, 702; 1898-99, XXXXI, 120; 1900-01, XXXIII, 225). As a general rule the bishop can subdelegate these powers, provided that the faculties do not forbid it (Holy Office, 18 December, 1898; Acta Sanctae Sedis, 1898-99, XXXXI, 635). For further information see Putzer-Konings, "Commentarium in facultates apostolicas" (5th ed., New York, 1898). On the other hand, the bishop can always ask the Holy See for such delegations of powers as are necessary in the administration of his diocese. The bishop is also the ordinary and habitual executor of the dispensations which the Holy See grants in foro externo, i.e. for public use or application.

IV. Obligations of the Bishop.—In describing the rights of bishops we have already in great measure indicated what their obligations are. All their efforts must aim at preserving the true faith and a high moral tone among the people; they attain this end by good example, by preaching, by daily solicitude for the good administration of the diocese, and by prayer. Bishops, in effect, are bound by the Divine law to implore the help of God for the faithful committed to their care. Canon law has determined the obligations of the bishop and the obligations of the hierarchy in the celebration of Mass for the faithful of their dioceses (missa pro gregi) every Sunday, on the feast days of obligation and on the abrogated feast days (Const. Leo XIII “In supremum”, 16 June, 1882; “Collectaneae, S. C. P.”, no. 112). The bishop is bound to take special care of the education of youth and of the training of his clergy; he must exercise continual vigilance over the latter and assist them with his counsels. The Church has imposed as special obligations upon bishops the canonical visitation of the dioceses and the holding of an annual diocesan synod. The bishop is bound to visit each year the greater part of his diocese, either personally or, if prevented, through his delegates. This visit will permit him to administer the Sacrament of Confirmation (Council of Trent, Sect. XXIV, De ref., ch. iii). The Third Plenary Council of Baltimore grants the bishop three years for making this visitation (Acta et decreta, no. 14). The Council of Trent ordered that an annual diocesan synod should be held in every diocese (De la Sacrae Confirmationis, 168). In the synod that is present, the Holy See no longer urges the strict observance of this legislation (Santi, Prelect. Jur. can., I, 360). The Third Council of Baltimore decreed that the bishop should take counsel with the diocesan consultants whenever he wished to convocate a synod (Acta et decreta, no. 20). It is then unnecessary for the synod to assemble every year. How- ever, the bishops of the United States have been of opinion that these synods should be rather frequent and dispense the bishop from the observation of the formalities difficult to fulfill, e.g. the convoaking of all ecclesiastics who ought to be present at the synod (Letter of Propaganda to the Bishop of Milwaukee, July 26, 1883, De la Sacrae Confirmationis, S. C. P., no. 117). It is evident, finally, that the bishop cannot fulfill the duties of his office unless he observes the law of residence. The bishop is obliged to reside in his diocese and it is proper that he should be in the condition of his diocese, which he cannot be if he is not resident. He cannot be absent from his diocese for more than three months, except for grave reason approved of by the Holy See (Council of Trent, Sess. VI, De ref., ch. i; Sess. XXIII, De ref., ch. i; Benedict XIV, “Ad universae christiani”, 3 September, 1746; Letters of Propaganda, 24 April and 24 August, 1861; “Collectaneae, S. C. P.”, nos. 103, 105).

The bishop has also obligations regarding the Holy See. Throughout his entire administration he must conform to the general legislation of the Church and to the special legislation of this See. The special obligations are incumbent upon him: he must pay the Visitation ad limina Apostolorum, and present the Relatio de statu dioecesis, i.e. he must visit the shrines of St. Peter and St. Paul at Rome and present a report on the condition of his diocese to the Holy See. The bishop must visit the Holy See at least every three years, and if he resides in certain dioceses, every year, e.g. the dioceses of Paschal II (1099-1118), only metropolitans were bound to pay this visit. The Decretals imposed this obligation upon bishops whose consecration the pope reserved to himself (C. iv, “De electione et electo episcopo”, X, 1, vi; “De magistratibus et obedientia”, X, 1, xxxii; c. iv, “De jurejurando”, X, II, xxiv; Friedberg, II, 49, 201, 360). It has become general since the fifteenth century, and Sixtus definitively ruled in favour of this obligation (Bull, “Romanus Pontifex”, 20 December, 1585; “Bullarum amplissima collectio”, ed. Coquelines, Rome, 1747, IV, 173). According to this Bull the bishops of Italy and the neighboring islands, of Dalmatia and Greece, must make the visit ad limina every three years; those of Germany, France, Spain, England, Portugal, Belgium, Bohemia, Hungary, Poland, and the islands of the Mediterranean Sea every four years; those of other parts of Europe, of North Africa, and the isles of the Atlantic Ocean situated to the east of the New World, every five years; those of other parts of Europe, of North Africa, and the isles of the Atlantic Ocean situated to the east of the New World, every ten years, and in Ireland, in virtue of a privilege of 10 May, 1631, are bound to pay this visit only every ten years. Even in the case of more recently erected sees the years are counted from 20 December, 1585, date of the aforesaid Bull (Instruction of Propaganda, 1 June, 1877; “Collectaneae, S. C. P.”, no. 110). The bishops must pay this visit personally and for this purpose are allowed to absent themselves from their dioceses: the bishops of Italy for four months, other bishops for seven months. The Holy See sometimes dispenses a bishop from the obligation of paying this visit personally, and permits him to send, as his delegate, a priest of his diocese, especially one of those who have been promoted to a high office (dignitates), or a priest of the diocese sojourning at Rome, or even the agent of the bishop in that city, if an ecclesiastic. While this visit, as stated above, ought to be paid the third, fifth, or tenth year, the rule suffers frequent exceptions in practice (Werm's II, 914). The Visitation Luminus includes a visit to the tombs of St. Peter and St. Paul, an audience with the Holy Father, and a written report in which the bishop ought to present to the Congregation of the Council (Congregatio specialis super statu ecclesiasticum also called Concilium) according to the formula of
BISHOP


6. The bishops held the privilege of assembling in synod and of representing their pastoral concerns to the papal authorities. This was of great importance to the church in the 16th century, when the council of Trent was established to address the issues of the Reformation. The synod of 1619, for example, was attended by bishops from all over Europe, including England, and was a significant event in the history of the church.

7. The bishopric of Rome was a powerful position, and the bishops were often involved in political affairs as well. The pontiffs, or popes, were also bishops and held the highest position in the church hierarchy. The role of the pope as the Bishop of Rome was recognized by the Council of Chalcedon in 451.

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referred to, Rome recognized their jurisdiction. On the restoration of the hierarchy in 1850, when diocesan chapter men were erected, the "Old Chapter" did not dissolve, but continued in its name, and as the "Old Brotherhood of the Secular Clergy" it exists to-day, a lasting memorial to the work of the first vicar Apostolic. An oil painting of Bishop hangs at Archbishop's House, Westminster, London, a print of which appeared in the "Catholic Directory" for 1810. The works of Bishop are: "A Reformation of a Catholicke Deformed, in answer to W. Perkins" (1604; Part II, 1607); "Answer to Mr. Perkins's Advertisement" (1607); "Reproof of Dr. Abbott's Defence of a Catholicke Deformed" (1608); "Disproof of Dr. Abbott's Counterproofs" (1614); "De".

Bishops. See Diocese.

Bishopp's Creek. See CROSIER.

Bisignano, Diocese of. See San Marco, Diocese of.

Bisumus, a tomb large enough to contain two bodies. The ordinary tombs (locis) in the galleries of the Roman catacombs contained one body. It sometimes happened, however, that a space large enough to contain two bodies was excavated. Such a double grave is referred to in inscriptions as locus bisumus. An inscription from the catacomb of St. Caesarius, for instance, informs us that a certain Boniface, who died at the age of twenty-three years and two months, was interred in a double grave which had been prepared for himself and for his father (Bonifacius, quia vivit annis XXXII et II (menus) es, positum in bisumum in pace, sibi et patre). A four-century inscription tells of two ladies who had purchased, for their future interment, a bisumus in a "new crypt" which contained the body of a Saint:

IN CRYP TA NOBA RETRO SAN CTUS EMERYM VIVAS BALE RRA ET SENIAE MERUM IN V BOS M AB APRONE ET A BIAORE

Like so many pious but rather superstitious persons of that age "Balerra" and "Sabina" wished to be buried in the closest proximity to a martyr, retro sanctos, a privilege which, as we learn from another inscription, "many desire but few receive" (quod multi cupiunt et rari accipunt).


MAURICE M. HABERTY.

Bitonto, Diocese of. See Ruvo.

Bkerka. See Girail and Batrun, Diocese of.

Blackburne, Robert, an English Catholic who suffered imprisonment in the closing years of the seventeenth, and during the earlier half of the eighteenth, centuries, d. 1748; was a son of Richard Blackburne, of Thistleton, Lancaster. The Blackburnes were of the most ancient and respected Catholic families in that county. Robert Blackburne was arrested in 1685 on suspicion of being connected with what was known as the Lancashire Plot. He was never brought to trial, although kept in prison for fifty-three years. The case was more than once brought to the attention of Parliament, but nothing was done for his relief. He was never tried or released, and finally died in prison, as stated in his name.


THOMAS GAPPNET T TAPP.

Blackfoot, Tribe. —This form of fasting, the most rigorous in the history of church legislation, was marked by austerity regarding the quantity and quality of food permitted on fasting days as well as the time wherein such food might be legitimately taken.

In the first place more than one meal was strictly prohibited. At this meal flesh meat, eggs, butter, cheese, and milk were interdicted (Gregory I, Decretals IV, cap. vi; Trullan Synod, Canon i). Besides these restrictions abstinence from wine, especially during Lent, was enjoined (Thomasin, Traité des jeûnes de l'Eglise, II, vii). Furthermore, during Holy Week the fare consisted of bread, salt, herbs, and water (Laymann, Theologia Moralis, Tr. VIII; De observatione jejuniorum, 1). Finally, this meal was not allowed until sunset. St. Ambrose (De Elia et jejunio, sermon viii, in Psalm CXVIII , St. Chrysostom (Homil. iv in Genesis), St. Basil (Oratio I, de jejunio) furnish unequivocal testimony concerning the three characteristics of the black fast. The keynote of their teaching is sounded by St. Bernard (Sermon. iii, No. 1, De Quadragesima), when he says "hitherto we have fasted only until noon" (3 p.m.) "whereas, now" (during Lent) "kings and princes, clergy and laity, rich and poor will fast until evening". It is quite certain that the days of Lent (Muller, Theologia Moralis, II, Lib. II, Tr. ii, § 165) as well as those preceding ordination were marked by the black fast. This regime continued until the tenth century when the custom of taking the only meal of the day at three o'clock was introduced (Thomasin, loc. cit.). In the fourteenth century the hour of taking this meal was changed to noon-day (Muller, loc. cit.). Shortly afterwards the practice of taking a collation in the evening began to gain ground (Thomasin, op. cit., II, xi). Finally, the custom of taking a crust of bread and some coffee in the morning was introduced in the early part of the nineteenth century. During the past fifty years, owing to ever changing circumstances of time and place, the Church has gradually relaxed the severity of penitential requirements, so that now little more than a vestige of former rigour obtains.


J. D. O'NEILL.

Blackfoot Indians, an important tribe of the Northern Plains, constituting the westernmost extension of the great Algonquin stock. Instead of being a compact people with a head chief and central government, they are properly a confederacy of three sub-tribes speaking the same language, namely: Slisika or Blackfoot proper; Kaina (Keena), or Blood; Pikiun, or Piegan, each of which sub-tribe is again subdivided into bands, to the number of some fifty in all. In close alliance with them are the Atsina, or Grosventres, a branch of the more southern Arapahoe, and the Sarsi, a detached band of the Beaver Indians farther to the north. As is usually the case with Indian etymologies, the origin of the name is disputed. One tradition ascribes it to the blackening of their moccasins from the ashes of prairie fires on their first arrival in their present country. It may have come, however, from the former wearing of a black cap and distinguishing certain southern tribes. The name is also that of a prominent war-society among tribes of the Plains.

As indicated by linguistic affinity, the Blackfoot
are immigrants from the East. About one hundred years ago, and until gathered upon reservations, they lived in immense tepees stretching from the southern headwaters of the Missouri, in Montana, almost to the North Saskatchewan, in Canada, and from about 105° W. longitude to the base of the Rocky Mountains. They are now settled on three reservations in the Province of Alberta, Canada, and one in Montana U. S., being about equally divided between the two governments. The Assins are also now settled in Montana, while the Sessis are in Alberta.

Most of the early estimates of Blackfoot population have been now by far the best. The estimate made by Mackenzie (about the year 1790) of 2250 to 2550 warriors, or perhaps 8500 souls, is probably very near the truth for that period. In 1840, 1837, 1858, 1867, and 1869, they suffered great losses by smallpox. In 1884–86 some 600 on the Montana reservation died of starvation in consequence of a simultaneous failure of the buffalo and reduction of rations. In addition to these wholesale losses, they suffered a continual wasting from wars with the surrounding tribes—Cree, Assiniboine, Sioux, Flatheads, Kutenai, Nez Perce, etc., as well as by the smallpox. In 1870, the same number was counted as in 1861.

In their culture the Blackfeet were a typical Plains tribe, living in skin tipis, roving from place to place without permanent habitation, without pottery, basketry, or canoes, having no agriculture except for the planting of a native tobacco, and depending almost entirely upon the buffalo for subsistence. Their traditions go back a time when they had no horses, hunting the buffalo on foot by means of drive ways constructed of loose stones; but as early as 1800 they had many horses taken from the southern tribes, and later became noted for their great herds. They procured guns and horses about the same time, and were thus enabled to extend their incursions successfully over wide areas. While generally friendly to the Hudson's Bay Company traders, who were in the earlier period, it is not hostile towards Americans, although never regularly at war with the government. Upon ceremonial occasions each of the three principal tribes camped in a great circle, as usual among the Plains tribes; the tipis of each band occupying a definite section of the circle, with the "medicine lodge," or ceremonial sacred structure, in the centre of the circle. The assimilation that these smaller bands constituted exogamic clans seems consistent with Plains Indian custom. There was also a military society consisting of special bands or societies, formed from boys in training to the retired veterans who acted as advisers and directors of the rites. Each of these orders had its distinctive uniform and equipment, songs and dance, and took charge of some special ceremonial. Among these, one an "The Devil's Dance"—exemplifying Buchanan's views with much bitterness, and another a vigorous defense of Queen Mary, published in Paris (nominally in Edinburgh) after her death. Other works by him were a book of pious meditations in verse and verse and an ascetic commentary on the Book of Psalms.

D. O. Hunter-Blair.

Blais, Andrew. See Rimouski, Diocese of.

Blaise (Blasius), Saint, bishop and martyr. The ninth-century martyrologies of Europe in their lists, which are accompanied by historical notices, give on 15 February the name of St. Blasius, Bishop of Sebaste and martyr. The Greek synaxaria mention him on 14 February. In the oldest known recension of the so-called martyrlogy of St. Jerome the name of St. Blasius does not appear; it is only in the later, enlarged catalogues that he is mentioned. The historical notices concerning him in the above-mentioned martyrologies and synaxaria rest on the legendary Acts. All the statements agree that St. Blasius was Bishop of Sebaste in Armenia and most of the accounts place his martyrdom in the reign of Licinius (about 310). As these reports may rest on traditions which are bound up with the veneration of the saint in the Church liturgy, they are not to be absolutely rejected. It can perhaps be assumed that St. Blasius was a bishop and that he suffered martyrdom at the beginning of the fourth century. All the particular concerns his life and martyrtry which are purely legendary and have no claim to historical worth. There are besides various recensions of the text of the Acta. According to the legend Blasius was a physician at Sebaste before he was raised to the episcopal see. At the time of the persecution under Licinius he was taken prisoner at the command of the governor, Agrioclaus. The hunters of the governor found him in the wilderness in a cave to which he had retired and while in prison he performed wonderful cures; a boy who had broken a bone in his throat and was in danger of choking to death. After suffering various forms of torture St. Blasius was beheaded; the Acts relate also the martyrdom of seven women. The veneration of the Oriental saint was brought at an early date into Europe, as is shown by the relics in the historical martyrologies of the ninth century, and the Latin election of the legend of St. Blasius; so that Blasius became one of the most popular saints of the Middle Ages. The actual reason for the unusual veneration is not yet been found. Probably some ground was that according to the legend he was a physician and wonderful cures were ascribed to him; for this reason the faithful sought his help and intercession when ill. Numberless churches and altars were dedicated to him and many localities (Taranto, Ragusa, the Abbey of St. Blasius in the Black Forest, etc.) claimed to possess some of his relics. He was also one of the Forty-Two Holy Martyrs. In many places on the day of his feast the blessing of St. Blasius is given: two candles are consecrated, generally by the bishop or a priest in a crossed position by a priest over the heads of the faithful or the people are touched on the throat with them. In other places oil is consecrated in which the wick of a small candle is dipped and the throats of those present are touched with the wick. At the same time the following blessing is given: “Per intercessionem S. Blasii liberet te Deus a malo gutteris et a quo quis alio malo” (May God at the intercession of St. Blasius preserve you from throat troubles and all other ailments is added: “in nomine Patris et Filii et Spiritus’ and the priest makes the sign of the cross over the faithful. In the Latin Church his feast falls on 3 February, in the Oriental Churches on 11 February. He is represented holding two crossed candles in his hand (the Blessing of St. Blasius), or in a cave surrounded by wild beasts, as he was found by the hunters of the governor.

Acta SS., February, I 331-336; (Commentarius), 336-338 (Acts); Memores, Sancti Blasii, I, 51-64; ed. Bollandists (Brussels, 1850-56), I, 174-190; Memores in Memores, F. G., CXVI, col. 817 sqq.; Synaxarium S. Blasii, ed. Delamarre, vii, 84-98; Acta SS., I, 204-205; F. G., CXVI, col. 817 sqq.; Niccolai, Memorie storiche di S. Biagio, vescovo di Castiglione, proclamato Beato nella regia di Vite e martirio di S. Biagio, vescovo di Sebaste (Mons, 1899); BLAISE, THE HOLY BISHOP, ST. BLAISE AND BLAISES IN THE ROMAN NOVENA (1898); la Voce di S. Blasio, etudes du Sebaste (Toulouse, 1881).

J. P. Kirch.

Blade, Anthony, fifth Bishop, and first Archbishop of New Orleans, La., U. S. A., b. at Surry, near Lyone, France, 11 Oct., 1792; d. at New Orleans, 20 June, 1860. He was one of the first ecclesiastical students after the restoration of the Church in France, and was ordained priest on 22 July, 1816, by Bishop Dubourg of New Orleans, in the Seminary at Lyons, during a visit of that prelate in search of help and volunteers for the American mission. He arrived in New Orleans, September, 1817, landing at Annapolis, Md., with several young seminarians, and was entertained until the end of October by Charles Carroll at Carrollton. He then went with Bishop Dubourg to New Orleans and for nearly fifteen years led the arduous life of a missionary in the wide field of the see, purely legendary and have no claim to historical worth. There are besides various recensions of the text of the Acta. According to the legend Blasius was a physician at Sebaste before he was raised to the episcopal see. At the time of the persecution under Licinius he was taken prisoner at the command of the governor, Agrioclaus. The hunters of the governor found him in the wilderness in a cave to which he had retired and while in prison he performed wonderful cures; a boy who had broken a bone in his throat and was in danger of choking to death. After suffering various forms of torture St. Blasius was beheaded; the Acts relate also the martyrdom of seven women. The veneration of the Oriental saint was brought at an early date into Europe, as is shown by the relics in the historical martyrologies of the ninth century, and the Latin election of the legend of St. Blasius; so that Blasius became one of the most popular saints of the Middle Ages. The actual reason for the unusual veneration is not yet been found. Probably some ground was that according to the legend he was a physician and wonderful cures were ascribed to him; for this reason the faithful sought his help and intercession when ill. Numberless churches and altars were dedicated to him and many localities (Taranto, Ragusa, the Abbey of St. Blasius in the Black Forest, etc.) claimed to possess some of his relics. He was also one of the Forty-Two Holy Martyrs. In many places on the day of his feast the blessing of St. Blasius is given: two candles are consecrated, generally by the bishop or a priest in a crossed position by a priest over the heads of the faithful or the people are touched on the throat with them. In other places oil is consecrated in which the wick of a small candle is dipped and the throats of those present are touched with the wick. At the same time the following blessing is given: “Per intercessionem S. Blasii liberet te Deus a malo gutteris et a quo quis alio malo” (May God at the intercession of St. Blasius preserve you from throat troubles and all other ailments is added: “in nomine Patris et Filii et Spiritus’ and the priest makes the sign of the cross over the faithful. In the Latin Church his feast falls on 3 February, in the Oriental Churches on 11 February. He is represented holding two crossed candles in his hand (the Blessing of St. Blasius), or in a cave surrounded by wild beasts, as he was found by the hunters of the governor.

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J. P. Kirch.

Blanc, Le. See Le Blanc.

Blanchard (Duchesse), Jean-Baptiste, a French Jesuit. In some cases, he is called, 1731, as Tourtevan in the department of Ardennes; d. 15 June, 1797. In 1746 he entered the Society of Jesus, and later was professor at Metz, Verdun, and Pont-l’Abbé. At the time of the suppression of the Society he changed his name of Duchesse to that of Blanchard, under which his works were published.
He left the order, however, in 1762, before it was suppressed, retired to Belgium, and for seven years remained near Namur, occupied with pedagogical questions. "Le temple des Muses fabulistes" (Liège, 1776, 2 vols.) and "L'Ecole des mourus" (Namur and Paris, 1775, 2 vols.). The latter work was first published without the author's name under the title, "Le poète des mourus, ou les maximes de la sagesse," (1771) and later was republished several times with the title "Maximes de l'honnête homme, ou le poète des mourus". Blanchard's main work was published after his death by Bruyset: "Préceptes pour l'éducation des deux sexes à l'usage des familles chrétiennes" (Lyons, 1803, 2 vols.).

Useful rules are given for the formation of the intellect, feelings, and will. Good pronunciation and reading are insisted on. Blanchard rightly rejects the principle of negative education advocated by Rousseau. It would be very harmful to wait for the time when reason is developed in order to make the child exercise it; on the contrary, it must be developed by proper exercise and under proper guidance. To start for a long journey, he says, the traveller does not wait till the sun is high in the sky, but rather profits by the first rays of an apostolic light, in order to make the child a good education.

Blanche, Gustave, Edist. See GOLF OF ST. LAWRENCE, VICARIATE APOTOLIC OF.

Blanchet, François Norbert, missionary and first Archbishop of Oregon City, U. S. A., son of Pierre Blanchet, a Canadian farmer, b. 30 September, 1795, near Saint-Pierre, Rivière du Sud, Province of Quebec; d. 18 June, 1883, at Portland, Oregon. After three years in the village school he went in 1810, with his brother Augustin Magloire, later the first Bishop of Neasqually, to the Seminary of Quebec, where he was ordained priest 18 July, 1819. He was stationed at the cathedral for a year and was then sent to Richibucto, New Brunswick, as pastor of the Micmac Indians and Acadian settlers, among whom he spent seven years of missionary apprenticeship, enduring poverty, isolation, and innumerable hardships. In 1827 he was recalled to Montreal and appointed pastor of St. Joseph de Souranges, a parish of 3,200 souls. In 1832, Blanchet attended the synod so fearlessly that the Protostanes of the place presented him with a testimonial. In 1837 he was appointed vicar-general by Archbishop Signay for the Oregon mission, a vast region or empire, as he was well aware; 3 May, 1838, accompanied by the Rev. Moderat Donders with the annual express of the Hudson's Bay Company. The journey from Lachute to Fort Vancouver a distance of about 5,000 miles, was made in canoes, by portages, in barges, on horseback, and in light boats. It took them nine days to cross the Rocky Mountains, on the summit of which, at three o'clock in the morning of 18 October Father Blanchet celebrated Mass. They arrived at Fort Vancouver on 24 November. The territory assigned to the two priests embraced about 375,000 square miles, it extended from California to Alaska and from the Rocky Mountains to the Pacific Ocean.

For four years they laboured alone, going from settlement to settlement, facing every peril of a wild country, recalling the scattered faithful to the practice of the religion and instructing the aborigines. Then two other priests from Canada, the Revs. A. Langlois and Z. Bédos, came to their assistance. In 1844 they were reinforced by the great missionary, Father De Smet, with four other Jesuit priests, three lay brothers, and six Sisters of Notre Dame de Namur. The immense territory of the Oregon mission was made an Apostolic vicariate 1 December, 1843; Father Blanchet was named its first vicar Apostolic and titular Bishop of Philadelphia. The letters from Rome arrived in August, 1844. To receive episcopal consecration he started for Canada 5 December, boarded a steamer on the Columbia River, touched at Honolulu, doubled Cape Horn, landed at Dover, England, went by rail to Liverpool, took a vessel to Boston and thence proceeded by rail to Montreal, a journey of 22,000 miles. He was consecrated by Bishop Bourget in the Cathedral of Montreal 25 July, 1845. Later he returned to Europe, visiting Rome, France, Belgium, Germany, and Austria in the interests of his diocese. He gathered together six secular priests, four Jesuit priests, three lay brothers, and seven Sisters of Notre Dame. They sailed from Feucht 22 February, 1847, and reached the Columbia River on 12 August. The bishop was translated to the See of Dras in letters of May 4, 1844, to avoid the confusion of his former title with that of Philadelphia, U. S. A. The Vicariate was erected into a province 24 July, 1846. Bishop Blanchet was made Archbishop of Oregon City, his brother Magloire became Bishop of Walla Walla, and Father DeMers Bishop of Vancouver's Island.

The archbishop was indefatigable. He summoned his first provincial council in 1848; attended the First Plenary Council of Baltimore in 1852; went in 1855 to South America and collected for two years in Chile, Peru, and Bolivia; returned to Canada in 1859 and took back to Oregon 31 priests, sisters, and servants. He attended the Second Plenary Council of Baltimore in 1866; celebrated, 19 July, 1869, the golden jubilee of his ordination, and in the following October set out for Rome to assist at the Vatican Council, where he voted for the definition of the dogmas of Papal Infallibility. He was still in the city 26 September, 1870, when the temporal power of the papacy was overthrown. When Bishop Seghers was made coadjutor in 1879 he retired to the hospital of the Sisters of Providence at Portland. He wrote the story of the Oregon mission (Historical sketches of
Catholicity in Oregon) in a series of papers published in the "Catholic Sentinel" of that city. In 1830 he resigned and was appointed titular Archbishop of Amida. He consecrated three bishops—Demers, D'Herbeors, and Seghers. He found on the Pacific coast a wilderness, spiritual as well as material; he left the island to his successors a Christian province. His name will be forever illustrous in the history of the Church in America as the first archbishop of the North-west and the Apostle of Oregon.

Blanchet, Augustin Magloire, brother of preceding, first Bishop of Walla Walla—Nicquauly, of preceding, Washington, U. S. A., b, 22 August, 1797, on his father's farm near the village of Saint-Pierre, Rivière du Sud, Canada; d. 28 February, 1857, at Fort Vancouver, Washington. After attending the village school for three years, he was sent to Quebec, with his brother François, to study for the priesthood. He was ordained 3 June, 1821. After a twelvemonth as assistant pastor at St. Gervais, he was sent as missionary to the Isles de la Madeleine, and later to the coast of Alaska. He returned, however, to the coast of Canada and the Gulf provinces. Then he was recalled to the vicariate Apostolic of Montreal and was successively pastor of four parishes, in one of which he was the successor of his elder brother. In 1846 he was appointed to the Vicariate of the Dakotas. In 1852 he was appointed Bishop of the new Diocese of Walla Walla in what is now the State of Washington. He was consecrated 27 September, 1846. In the following spring he set out overland for his distant see with one priest, Rev. J. A. B. Brouillet, and two students. At Pittsburgh he declared his intention to become a citizen of the United States. At St. Louis the party was increased by Father Richard, two deacons and Brother Blanchet, all members of the Order of Mary Immaculate. Walla Walla was reached on 5 September, 1847. The Bishop located at The Dalles and thence multiplied his apostolic labours throughout the vast territory under his care. He endured the many hardships of a pioneer country and braved all the perils of a region infested with wild beasts and still more savage men. He was full of zeal. He established missions; he built churches; he founded academies and colleges; he started schools for the Indians; he begged for priests in Canada and abroad; he obtained sisters to open hospitals and other institutions.

In 1850 the See of Walla Walla was suppressed and that of Nicquauly was erected in its stead, with headquarters at Fort Vancouver. The bishop built there a cathedral of logs, and a house for himself out of the sash timber used in its construction. In 1852 he started the Plenary Council of Baltimore, but, on account of infirmities, he was unable to go to Rome for the Vatican Council. In 1879, after thirty-two years of arduous service in Washington, he resigned his see and was named titular Bishop of Iborla. Worn out with labours, he spent his last eight years in prayer and suffering. His peaceful death was a fitting close for his life of sacrifice. He is revered as the Apostle of Washington.

Blandina, Saint, virgin and martyr.—She belongs to the band of martyrs of Lyons who, after some of their number had endured the most frightful tortures, were in 1770, at the behest of the empress of Marcus Aurelius (177) and concerning whose death we have the touching report sent by the Church of Lyons to the Churches of Asia Minor (Eusebius, Hist. ecoL, V, 2). The fanaticism of the heathen populace in Lyons had been excited against the Christians so that the latter, when they ventured to show themselves publicly, were harassed and ill-treated. When the trial took place, the tribunals were held under the chilarch, a military commander, and the duumvir, a civil magistrate, threw a number of Christians, who confessed their faith, into prison. When thelegate returned, the imprisoned believers were brought to trial. Among them was Blandina, a slave, who had been taken into custody along with her master, also a Christian. Her companions greatly feared that on account of her bodily frailty she might not remain steadfast under torture. But although the legate caused her to be tortured in a horrible manner, so that even the executioners became exhausted "as they did not know what more they could do to her", still she remained faithful and repeated to every question "I am a Christian and we commit no wrongdoing," through fear of tortures to a slave who testified against his masters that the Christians when assembled committed those scandalous acts of which they were accused by the heathen mob, and the legate desired to wring confession of this misconduct from the Christians. In his address to the legate stated that those who held to their Christian belief were to be executed and those who denied their faith were to be released; Blandina was, therefore, with a number of companions subjected to new tortures in the amphitheatre at the time of the public games. She was bound to a stake and wild beasts were set on her. They did not, however, touch her. After this for a number of days she was led into the arena to see the sufferings of her companions. Finally, as the last of the martyrs, she was scourged, placed on a red-hot grate, enclosed in a net and thrown before a wild steer who tossed her into the air with his horns, and at last killed with a dagger. Her feast is celebrated 2 June.


J. P. KIRCH.

Blane (or Blaan), Saint, Bishop and Confessor in Scotland, b. on the island of Bute, date unknown; d. 590. His feast is kept on 10 August. He was a nephew of St. Cuthnan, and was educated in Ireland under Sts. Comgall and Kenneth; he became a monk, went to Scotland, and eventually was bishop among the Picts. Several miracles were attributed to him; among them was the restoration of a dead boy to life. The Aberdeen Breivary gives these and other details of the saint's life, which are rejected, however, by the Bollandists. There can be no doubt that devotion to St. Blane was, from early times, popular in Scotland. His monastery became the site of the Cathedral of Dunblane. There was a church of St. Blane in Dumfries and another at Kilbann. The year of the saint's death is variously given as 446, 590, and 1000; 446 (Butler, Lives of the Saints) is evidently incorrect; the Bollandists, following the Pope's, "Kalender of Scottish Saints" (Paris, 1558), in Dempster, "Menologia Scotorum" (Bonn, 1622), and in the "Acta SS.", seems to have kept in by confusing St. Kenneth, whose disciple Blane was, with a Kenneth who was King of Scotland, A.D. 1000. The highest authorities say the saint died 590. The ruins of his church at Kingarth, Bute, where his remains were buried, are still standing and form an object of great interest to antiquarians; the bell of his monastery is preserved at Dunblane.

Acta SS., 10 August, XXXVI, 660.

M. J. O'MALLA.
BLASPHEMY

Blarer of Warrantree. See St. Gall, Abbey of.

Blasendorf. See Fogarum, Diocese of.

Blasphemy (Gr. ἄφθαρτος, "to injure", and φήμη, "reputation") signifies etymologically gross irreverence or vilification of the person or object of citizens.

In this broad sense the term is used by Bacon when in his "Advancement of Learning" he speaks of "blasphemy against learning." St. Paul tells of being blasphemed (1 Cor., iv. 18) and the Latin Vulg. says, "the word blasphemer to designate abusive language directed either against God or against individuals (1 Cor., x. 30; Tit., iii. 2).

I. MEANING.—While etymologically blasphemy may denote the derogation of the honour due to a creature as well as of that belonging to God, in its strict acceptance it is used only in the latter sense. Hence it has been defined by Suarez as "any word of malice or reproach or contumely pronounced against God" (De Relig., tract. iii, lib. i, cap. iv, n. 1). It is to be noted that this definition is (1) that blasphemy is set down as a word, for ordinarily it is expressed in speech, though it may be committed in thought or in act. Being primarily a sin of the tongue, it will be seen to be opposed directly to the religion of God and not to the saints at large (II Kings, xxii, 21; I Par., xx, 7) or against individuals (1 Cor., x, 30; Tit., iii, 2).

THE PENALTIES ATTACHED TO BLASPHEMY.—In the Old Law the blasphemer was punished by death. So God appointed on the occasion of the blasphemy of Saulmish's son: "The man that curseth His God, shall bear his sin: And he that blasphemeth the name of the Lord, dying let him die: all the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, dying let him die", (Lev., xxiv, 15-16). Upon hearing blasphemous words the authors of the Law were wont to demand of the offender to rend their clothes (IV Kings, xviii, 37, xix, 1; Matt., xxvi, 65).

Among the Athenians blasphemy was actionable and according to Plutarch, Alcibiades was made to suffer the confiscation of his goods for ridiculing the rites of Ceres and Proserpine (Plutarch, Alcibiades). Among the ancient Romans blasphemy was punishable, though not by death (Manutius, "De Legibus Romanis", quoted by Disney, "A View of Ancient Laws against Immorality and Profaneness", p. 220).

In the time of Justinian the courts of the empire gave judgments against this sin. In a constitution of A. D. 538 the people are called upon to abstain from blasphemy, which provokes God to anger. The prefect of the city is commanded to apprehend all such as shall persist in their offence after this admonition and put them to death, that so the city and the empire may not suffer because of their impiety (Auth. Col., Tit, vii, 7 November). Among the Visigoths, anyone blaspheming the name of Christ or expressing contempt of the Trinity had his head shorn, was subjected to a hundred stripes, and suffered perpetual imprisonment in chains (I. Wisigoth., lib. XII, tit. iii, l. 2).

Among the Franks, according to a law enacted at the Diet of Aachen, A. D. 818, this sin was a capital offence. In the Gospels blasphemy is described as one of "the things that defile a man" (Matt., xv, 20; Mark, vii, 21-23).

Medieval canon law punished the blasphemer most severely. By a decree of the thirteenth century one convicted of blasphemy was compelled to stand at the door of the church for seven Sundays attired in the Mass for seven Sundays, and on the last of these days, divested of cloak and shoes, he was to appear with a rope about his neck. Obligations of fasting and almsgiving were likewise imposed under heaviest penalties (Decret., lib. V, tit. xxv, 2). The discipline was inscribed upon Pius V in his Constitution "Cum primum apostolatus" (1610). A-
acording to the law herein laid down, the layman found guilty of blasphemy was fined. The fine was increased upon his second offence, and upon his third he was sentenced to death. If unable to pay, he was put to death. If unable to pay, the first conviction condemned to stand before the door of the church, his hands tied behind him. For the second offence he was flogged, and for the third his tongue was pierced, and he was sentenced to the galleys. The blasphemous cleric, if possessed of a benefice, lost upon his first conviction a year's income; upon his second he was deprived of his benefice and exiled. If enjoying no benefice, he was first subjected to a fine and bodily punishment; on repeating the offence he was imprisoned, and still persisting, he was excommunicated and condemned to the galleys.

**BLASPHEMY IN CIVIL LAW.**—Blasphemy cognizable by common law is defined by Blackstone to be "denying the being or providence of God, contumelious reproaches of our Saviour Jesus Christ, profane scoffing at the Holy Scripture, or exposing it to contempt or ridicule". In the United States we find many penal statutes against blasphemy, which have been declared unconstitutional as not subversive of the freedom of speech or liberty of the press (Am. and Eng. Ency. Law, vol. IV, 382). In the American ditch, however, it is said that "Christians are not being recognized by law therefore blasphemy against God and profane ridicule of Christ or the Holy Scriptures are punishable at common law". Accordingly where one uttered the following words "Jesus Christ was a bastard and his mother was a whore" it was held to be a public offence, punishable by the common law. The defendant found guilty by the common plea of the blasphemy above quoted was sentenced to imprisonment for three months and to pay a fine of five hundred dollars.


**JOHN WEBSTER MELODY.**

**BLASPHEMY AGAINST THE HOLY SPIRIT.** See HOLY GHOST.

**Blastares, Matthew,** a monk of the Order of St. Basil, living in the fourteenth century, who supplied aide, to the study of theology and canon public law. Through the labors of John the Scholastic, Photius, Zonaras, Balsamon, and others the Greek Church possessed some collections of laws and commentaries. There was, however, need of a more comprehensive work and one better adapted to the needs of the time. It appeared about 1335, in the "Syntagma" of Blastares, a collection of ecclesiastical constitutions in alphabetical order, written in Greek. The full title might be translated into Latin thus: "Syntagma alphabeticum rerum omnium, quae in sacris divinisque canonibus comprehenduntur, elaboratum pariter et compositum per minimum ex hieromonachis Matthaeum Blastarem". The collection, which contains a long preface, is arranged alphabetically by means of the initial letters of the word, which indicate the subject-matter of each chapter; several chapters are thus found under one letter. For example under the Greek Π: Thoughts concerning dependence in reference to matrimony, concerning marriages permitted and prohibited. Under Δ: Thoughts on last testaments, deacons, justices, ecclesiastical trials, etc.

In each chapter the author first gives the law of the Church on the subject and then, if there be any in the civil law also, setting forth the sense other than the exact wording of either, and containing himself with noting where the constitutions referred to may be found. The "Syntagma", commonly called 'Nomocanon or, by metaphor, τυχόνωσιν (run-ders), soon became extensively employed, and is still used in the Greek Church, as it is evidenced by the fact that an edition of the work in six volumes was published in Athens from 1848 to 1866, under the auspices of the Holy Synod. This edition bears the title: Συντάγμα τῶν τε Θείων καὶ λατρευτῶν κανώνων. This work is also found in the Synodicon of Beveridge (P. G. CXLIV, CXLV) published at Oxford in 1672. There are also attributed to Blastares a tract on the subject of the canon of a church established by Goar in Greek and Latin, one on the offices of the Church of Constantinople, the other on the court. His "Syntagma", like other medieval law-books of the Greeks, breathes a spirit inimical to the Roman Church.

**MÖHLER in Kirchenlex., Verlag, Lehrbuch des Kirchen., 17; Walzer, Lehrbuch des Kirchen., xiv, 75, 80; Beveridge, in Pandecta Graeca, etc. W. A. Krümacher, Gesch. der byzantin. Litt. (Munich, 1897), 607.**

A. B. MEEHAN.

**Blathmac, Saint,** a distinguished Irish monk, b. in Ireland about 750. He suffered martyrdom in Iona, about 835. He is fortunate in having had his biography written by Strabo, Benedictine Abbot of Rotcheman (824-840) and this biog¬

Myrdom has been handed down through the ages. Strabo's life of this saint is in Latin hexameters, and is to be found in Maseoinga's "Florilegium Insulae Sanctorum" (Paris, 1824). A scion of a noble family, publicly showed a religious vocation, was at an early age enrolled in the noble army of martyrs, a wish which was afterwards fulfilled. His name was latinized "Florentius" (from the fact of the Irish word Blath meaning a flower), and as a religious, he was most exemplary, finally becoming abbot. In 824 he joined the community of Columban monks at Iona, and not long afterwards the Danes ravaged the island. One morning, as he was celebrating Mass, the Scandi¬vian rovers entered the monastic church and put the monks to death. St. Blathmac refused to point out the shrine of St. Columba, which was really the object of plunder, and he was hacked to pieces on the altar step. His body was afterwards reverently interred where the scene of martyrdom took place, and numerous miracles are claimed to have been wrought through his intercession. The date of his death is given by the "Annals of Ulster" as 825, although Mabillon places it thirty-six years earlier. Other Adamnan (Dublin, 1863); BODROGAN, Four Books (Dublin, 1862); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬dicti (Paris, 1824); Mabillon, Annales Ordinis S. Bene¬

**BLERMIDE (BLERMIDES) NICEPHORUS, a learned monk and writer of the Greek Church, b. about 1198, at Constantinople; d. 1272. After the establishment of the Latin Empire (1204) his family emigrated to Asia Minor. Bllemidda there received a careful training and was soon reputed one of the most learned men of his time. About 1223 he became one of the Byzantine clergy, at that time established in Ionia. But owing to difficulties and jealousies he renounced all worldly prospects, became a monk, and built a monastery near Ephesus, over which he presided until his death. In this condition he felt free from all entanglements and on various occasions exhibited independence and courage. At one time he dismissed from the church of his monastery the Princess Marosina, a mistress of the Emperor John Ducas Batatas (1223-54), and in justification of his conduct wrote an encyclo¬

**B. H. GRATTAN FLOOD.**

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BLEND
generous to the poor. He was buried in St. Augus-
tine's Cemetery, S. Boston.

FRENCH J. BLINKENSPER was b. in Dublin, 19 April, 1818; d. in Philadelphia, Pennsylvania, 5 November, 1890. He studied at Georgetown College, Washing-
ton, D. C., entered the Society of Jesus in 1834, and
was ordained by Archbishop Echeleston 26 July, 1846. He was President of Holy Cross College, Massa-
chematics, from 1854–57, which he rebuilt after
its destruction by fire. He was also pastor at Fred-
erick, Maryland, St. Joseph's Church, Philadelphia,
and was stationed at various times in the Jesuit
colleges at Worcester, Georgetown, and Philadelphia.

CATHERINE BLINKENSPER, b. in Dublin, 18 April, 1816; d. at Emmitsburg, Maryland. She entered
the Sisters of Charity at the latter place in May, 1831,
at the age of fifteen. She took the name of Euphemia
with the religious habit and was stationed suc-
cessively at St. Joseph's School, New York, St. Peter's
School, Baltimore, St. Mary's Asylum in the same
city, and in 1855, at the mother-house, as assistant.
During the Civil War she was entrusted with the
fifteen mission of directing the institutions of
the province of Charity in the South; she also
used the stay of the Sisters in their arduous labours; in 1866
she was appointed visitatrix of the community, which she
continued to direct until her death.

Noyes, History of Spanish Missions (Boston, 1900);
Healy, Sermon Preached on Death of Mother Euphemia (Bo-
ston, 1887).

E. I. DEVITT.

BLESS

BLESSED.

See HEAVN.

BLESSED, THE.—There are at present two ways
in which the Church allows public worship to be paid
to those who have lived in the fame of sanctity or died
due as martyrs. Of these some are beatified, others
are canonised. (See BEATIFICATION AND CANO-
nIZATION.) Beatification is a permission for public
worship restricted to certain places and certain acts.
In the more recent discipline of the Church, the
pope alone can beatify, though formerly bishops
could grant the honour of beatification to those of
the faithful who had shed their blood for Christ or
lived lives of heroic virtue. All those permissions
for public worship which in the early ages of the
Church were granted to particular churches and
spread thence with the sanction of other bishops
to other congregations, to be finally made a matter
of precept for the universal Church by the Roman
pope, constituted beatification in the strict sense of the
word. It was only beatification while the cult, of the martyr for instance, was
restricted to the place where he had suffered, but
came canonization when it was received in the
entire Church. The difference between canoniza-
tion and beatification lies in the presence or absence
of two elements which are found united in canoniza-
tion and either separate or entirely absent from
beatification, though generally only one is lacking.
These elements are: (1) the precept regarding public
worship, and (2) its extension to the whole Church.
In exceptional cases one or other of these is wanting;
sometimes the cult of the beatified is not only
permitted but enjoined, though not for the universal
Church, and in other instances it is permitted for
the whole Church but not enjoined. The case of
St. Rose of Lima is an instance of the occurrence of
both elements, though that did not of itself suffice
for her canonization, as one of the elements was not
really complete. When Clement X chose her as
protector of all American Indians and the Indies, and
by the same act allowed her cultus in the
entire Church, it was clearly a case where a cultus
was enjoined in America and merely allowed for
the remainder of the Church.

The nature of beatification makes it evident that
the worship of the blessed is restricted to certain
places and persons, and may be given only after permission. Such permission is usually granted to those persons or places which have in some way been connected with the blessed. In the case of a religious, it is granted to the members of the order or congregation to which he belonged; if a canon of a church, then to the chapter; if a chaplain, to the parish; if a martyr, a bishop, or resident of some place for a long period, the concession is made to the place of his martyrdom or to his see or to the place that he adorned with his virtues. In some cases the place of death is included. And in all these instances it may be that the mass is said at the chapel or to the mother church, or to the church in which his body lies, or it may be extended to the whole city or diocese. With Benedict XIV (De canonisatione de SS. Lib. IV, part. II, cap. i, n. 12) we may add that such graces are affixed to the day on which the blessed died or to some other determined day. When this cultus is allowed to certain persons or places it is still further restricted with respect to the manner in which it is to be given, and not all acts of worship with the churches of which they are a part, nor all the bishops, or other prelates, may be allowed to be paid canonized saints may be used in the worship of the beatified. Benedict XIV (loc. cit., c. ii) treats the question at length and with regard to the inquiry as to whether a votive Mass may be said of the blessed in places where a cultus has been granted, or in the negative against Castropalo and Del Bene. His opinion has since been confirmed by the decree of Alexander VII of 27 September, 1669, in which decree the pope settled many questions regarding the worship of the blessed. It may be remarked that ordinarily votive Masses cannot be said in honour of the blessed, though for several centuries they have been said in virtue of special indulgences. The oldest indulgences of this kind are those of the Convent of Forli, 25 January, 1526, to celebrate the Mass of Blessed James Salomonio "as often during the year as their devotion may move them to do so." Besides this indulgences there is another granted by Alexander VII at the request of Ferdinand Gonzaga, Prince of Castiglione, on 22 May, 1662, "to celebrate votive masses in honour of Blessed Aloysius (Gonzaga) in the collegiate mother church of the town of Castiglione during the year". And this indulgence, a few months afterwards, was extended so as to cover the months of May and June. To this, at the request of the pope, was added in the following year the privilege to be celebrated in the church of the Regular Clerics of the Society of Jesus during the year on days not impeded by the rubrics: Alexander VII further ordered that images of the blessed should not be exposed in any church, sanctuary, or oratory whatever, and especially in those in which Mass or other Divine services are held, without previous consultation with the Holy See. This rule is of such strict interpretation that in virtue of the granting of this indulgence of the pope it cannot be presumed that permission is had to place the images of the blessed upon the altars. They may be placed upon the walls of the church only. However, an indulgences permitting a contrary use is not of altogether rare occurrence in the recent discipline of the Church, and it is to be remarked that even in the times of Alexander VII a decree of the Congregation of Rites of 17 April, 1600, declared that the concession of an indulgence to the Mass and Office of a blessed implied permission to place his picture or statue upon the altar in the same church. And the pope also decided that the names of the blessed should be entered in no catalogue except those proper to the persons who had received permission to honour them with cultus and a Mass and Office. He ruled too that no prayers should be said in the blessed in public except those granted and approved by the Holy See and that their relics should not be carried in procession. It must, however, be observed here in passing that Alexander VII, as he especially declares in his decree, did not intend to do away with any cultus that had been rendered to the blessed with the common consent of the Church, or from the time of the fathers of the Church, or from the time of the blessed, or from the time of the saints, or even one which had been tolerated by the Holy See and the different ordinaries for more than a hundred years. In addition to all this, we have other decrees of the Congregations of Rites, such as: that the names of the blessed are not to be inscribed upon the altars, nor are neither altars nor churches be dedicated to them; that they may not be chosen as local patrons. It must not be forgotten that exceptions may be made by indulgence in these cases. Recently, to quote an instance, Pius X at the request of the English bishops, in the matter of the English martyrs whom Leo XIII had beatified, granted, that in each diocese an altar might be erected to each of the nine principal martyrs whose names are mentioned in the decree, and that each of these churches or churches, designated by the bishop, Beatification is an entirely different matter from canonization, and is but a step to it, being in no wise an irrevocable decision of ecclesiastical authority. The observation is that Benedict XIV then goes on to say that the altars which are blessed are not to be given the title of altar; further that the distinctive signs which ecclesiastical use has made c.s. mary in regard to statues and pictures of alsm cannot be used in the case of blessed, who are not to be represented with the aureola, but with rays above (op. cit., Lib. I, c. xxxvii). To conclude, we may observe that in the cultus of the blessed great attention must be given to the indulgence by which each specific instance determines, according to the wishes of the sovereign pontiff, the restrictions which are to be imposed on the acts of worship. This, matter, and very justly so, has been made the subject of special legislation on the part of the Congregation of Rites which decreed on 5 October, 1852, that no one could go beyond the limits set by the words of the indulgence of the Holy See in regard to beatification. The solemnities of beatification cannot be compared with those of canonization. They are briefly as follows: On the day on which beatification takes place Mass is said in St. Peter's in presence of the entire Congregation of Rites. After Mass, the secretary of the Congregation reads the pope's decree, on the conclusion of which the painting of the newly beatified, which stands over the altar, is uncovered and the Mass is finished. About the hour of Vesper the Holy Father goes down the basilica to venerate the new blessed. After the beatification permission is granted to celebrate solemn tridums, and by a special decree Mass and Office are allowed to be said yearly on a fixed day, but with restrictions as to place, and it is permitted to insert the name in the special martyrologies. The expenses of a beatification from the first steps to its conclusion approximate 100,000 lire ($20,000). (See BEATIFICATION AND CANONIZATION.) For bibliography see beatification and canonization. CAMILLUS BECCARI.

Blessed Sacrament, Congregation of the, an enclosed congregation and a reform of the Dominican Order devoted to the perpetual adoration of the Blessed Sacrament. It was founded in the face of obstacles by Father Adam, a French Dominican, whose canonization was stopped by the French Revolution. Born in 1601 at Paris, he entered the Order of Friars Preachers in the Rue St. Honoré, in 1622, and was in due time made master of novices first in his own monastery and afterwards at Avignon (1634). While at the
latter place (1639) he began to lay the foundation of the institute he desired to establish, but it was not till twenty years later (1669) that, after great difficulty, the first house was opened at Marseilles for the three ladies whom the saintly founder had begun to train at Avignon. The Bishop of Marseilles gave them the habit the following year, approved the rule and constitutions: Father Le Quien was drawn up, and erected them into a simple congregation. It was not till after the death of the founder, who lived to see another foundation made at Bollène, that the constitutions were approved by Pope Innocent XII (1693), who authorized the nuns to take solemn vows and bound them to enclosure. This was the first congregation instituted for the perpetual adoration of the Blessed Sacrament; it is not an austere one, but the degree of perfection put before the members by the founder is very high. The original mother-house at Marseilles was suppressed at the French Revolution, when the nuns were dispersed, but it was reopened in 1816; the Bollène house suffered more severely. Thirteen of the nuns endured martyrdom under the Commune; their cause of beatification is now before the Holy See; the remainder of the Bollène community returned to their convent and resumed their work of perpetual adoration in 1892. The Bollène nuns sent three of their number with one lay sister, under the Reversion to England, to found a house at Cannington (1863), a community which was afterwards moved to Taunton in Somersetshire, where it has since remained. There is also a house at Oxford, and another near Newport. After Father Le Quien's death foundations were made to the south of France, and after the French Revolution other houses were founded in the same locality. Since then a house has been established in Normandy, from which another convent has been opened at Stal in Belgium. There are no houses of this congregation in America.

Falott, Vie du Père Antoine Le Quien (1847); Steele, Convents of Great Britain (St. Louis, 1902), 117; Francesc W. M. Steele.

Blessed Sacrament, Sisters of the, one of the most recent congregations of religious women in the Catholic Church and one of entirely American origin, founded by Miss Katharina Drechsel at Philadelphia, Pa., in 1889, for missionary work among the Indians and coloured people of the United States. Their work was largely conducted by the Holy See was given to the congregation in July, 1907.

The Third Plenary Council of Baltimore gave a new impetus to missionary work among the coloured and Indian races and as one of the results of its recommendations, Right Reverend James O'Conner, Bishop of Omaha, acting in conjunction with Miss Katharina Drechsel, daughter of the late Francis A. Drechsel of Philadelphia, decided with the approval of the Most Reverend P. J. Ryan, Archbishop of Philadelphia, to form a new congregation of religious women devoted exclusively to missionary work among these two races. For some years previous to this step, Miss Drechsel had been very active in re-establishing and supporting schools in many of the Indian reservations. The greater portion of the income which they obtained for her and her superiors was found in maintaining and furthering these missionary projects. At this period a survey of the field of work revealed about 250,000 Indians neglected, if not practically abandoned, and over nine millions of negroes still struggling through the aftermath of slavery.

The piteous condition of these two races decided Miss Drechsel to devote both her fortune and her life to them. With the approval of high church authorities in the United States she gathered around her young women imbued with the same ideals, and thus founded, towards the close of 1889, the nucleus of the new community. In order to be well grounded in the principles of the religious life, the first members made a two years' novitiate with the Sisters of Mercy. After this, they continued their period of preparation in the old Drexel homestead, Torresdale, near Philadelphia. Early in 1892 a mother-house and novitiate were opened at Maud, Pennsylvania, adjoining which was erected a manual training and boarding school for coloured boys and girls.

The distinctive spirit of this institute is the consecration of its members, body and soul, to the service of Jesus Christ ever present in the Holy Eucharist. His Eucharistic life is to be the inspiration of the entire varied activity of the sisters. Besides the vows usual in all religious communities, the sisters pledge themselves to work exclusively for the spiritual and temporal welfare of the Indian and coloured races. By their rule, the Sisters of the Blessed Sacrament may (1) undertake all kinds of educational works; (2) they may care for orphans or spiritually or corporally destitute children; (3) they may attend the sick by visiting them in their homes or by conducting hospitals; (4) they may shelter destitute and deserving women; (5) they may visit and instruct inmates of prisons and reformatories; (6) they may establish and conduct homes for the aged; (7) they may establish schools and classes outside their own houses, visit the poor in order to look after their religious welfare and also to teach them habits of good living, neatness, and thrift—in short, to make them self-sustaining men and women.

The sisterhood now numbers one hundred and twelve members. In 1894, St. Catherine's boarding and industrial school for Pueblo Indians was opened at Santa Fé, New Mexico; in 1898, the Institute of St. Francis de Sales, Rock Castle, Va., a boarding academy and industrial school was opened for the training of Southern coloured girls; in 1902, St. Michael's Mission, Arizona, for the education of Navajo Indians, a boarding and industrial school, was completed and opened. The Academy of the Immaculate Mother, Nashville, Tenn., was opened in 1905. In this school girls are also trained to become teachers, while others not desiring to teach may take a full course of domestic science and dressmaking. In 1906, the sisters commenced work at Carlisle, Pa., by instructing the Indian pupils of the Government School, and conducting a day school for coloured children.

Sister Mercedes.

Blessing.—In its widest acceptance this word has a variety of meanings in the sacred writings:

(1) It is taken in a sense that is synonymous with praise; thus the Psalmist, "I will bless the Lord at all times, his praise shall be always in my mouth."
BLESSING

(Ps. xxxiii, 1). (2) It is used to express a wish or desire that all good fortune, especially a spiritual or supernatural kind, may go with the person or thing, as when David says: "Blessed art thou, and it shall be well with thee" (Ps. cxvii, 2). (3) It signifies the consecration or dedication of a person or thing to some sacred purpose; "Christ took bread, and blessed, and broke" (Matt., xxvi, 26).

(4) Finally, it is employed to designate a gift; so Naaman addresses Elisha: "I beseech thee therefore to take a blessing of thy servant" (II Kings, vi, 14). It is also used with an almost significant it as the present purpose to deal. Coming, then, to its strictly liturgical and restricted sense, blessing may be described as a rite, consisting of a ceremony and prayers performed in the name and with the authority of the Church by a duly qualified minister, by which persons or things are sanctified or dedicated to Divine service, or by which certain marks of Divine favour are invoked upon them. The following aspects of the subject will be discussed: (I) Antiquity; (II) Minister; (III) Objects; (IV) Efficacy; and (V) Rite employed in administering.

I. Antiquity.—The custom of giving blessings goes back to the very earliest times. In the morning of Creation, on the completion of each day's work, God blessed the living creatures that came from him, giving them dominion over him, and blessing them (Gen., i, 28). Nor was it the privilege of Moses alone to fill the earth (Gen., i, 28). When Noe emerged from the Ark, he received God's benediction (Gen., ix, 1), and this he transmitted through his sons, Sem and Japheth, to posterity. The pageant of the Old Testament testify abundantly to the great extent to which the practice of blessing prevailed in the patriarchal ages. The head of each tribe and family seemed to be privileged to bestow it with a special unction and fruitfulness, and the practice was extended over the whole people to administer it to the people. "Thus shall ye bless the children of Israel . . . and the Lord will turn His countenance and give them peace" (Num., vi, 23-26). That great value was attributed to blessings is seen from the stratagem adopted by Rebecca to secure Jacob's blessing for her favourite son. In general estimation it was regarded as a mark of Divine complacency and as a sure way to secure God's bounteouness, peace, and protection. The New Dispensation saw the adoption of this rite by the Lord and His people, and thus it went on to be venerated, ennobled, and consecrated by such high and holy usage, it came at a very early stage in the Church's history to assume definite and concrete shape as the chief among her sacraments.

II. Minister.—Since, then, blessings, in the sense in which they are being considered, are entirely of ecclesiastical institution, the Church has the power to determine who shall have the right and duty to confer them. This she has done by entrusting their administration to those who are in sacerdotal orders. The solitary case in which one inferior to a priest is empowered to bless, is where the deacon blesses the paschal candle in the ceremonies of Holy Saturday. This exception is more apparent than real. For in the instance referred to the deacon acts by way of a deputy, and, moreover, employs the grains of incense already blessed by the celebrant. Priests, then, are the ordinary ministers of blessings, and this is only in the fitness of things, since they are ordained, as the words of the Pontifical run, ut quasi nuncius sanctae Maiestatis Dei et tertius inter homines, quasi episcopus, quasi conventualis consecratur. (That whatever they bless may be blessed, and whatever they consecrate shall be consecrated). When, therefore, laymen and women are represented as blessing objects, it is because that in an act the priest will on their part, a wish or desire for another's spiritual or temporal prosperity, an appeal to God which has nothing to recommend it but the wish of personal sanctity. The ordinary greetings and salutations that take place between Christians and Catholics, leavened by mutual wishes for a share of heavenly grace, must not be confounded with the liturgical Consecration of an object. We are taught that the angels are divided into hierarchies or orders, each having its own role to play in the economy of creation. Similarly the Church recognizes different orders or grades among her ministers, assigning to some higher functions than to others. The working out of this is seen in the case of conferring blessings. For while it is true that a priest can ordinarily give them, some blessings are reserved to the Supreme Pontiff, some to bishops, and some to parish priests and religious. The first class is not large. The pope reserves to himself the right to bless the pallium for archbishops, Agnus Deis, the Golden Rose, the Royal Sword, and also to give that benediction of persons to which an indulgence of some days is attached. He may, and in the case of the last mentioned often does, depute others to give these. To bishops belongs the privilege of blessing abbots at their installation, priests at their ordination, and virgins at their consecration; of blessing churches, cemeteries, oratories, and all articles for use in connexion with the altar; such as the sacred vessels, vestments and books, sacred vessels, soldiers, arms, and swords; and of imparting all blessings for which Holy Oils are required. Some of these may, on delegation, be performed by inferiors. Of the blessings which priests are generally empowered to grant, some are restricted to those who have external jurisdiction, like rectors or parish priests, and others are the exclusive prerogative of persons belonging to a religious order. There is, too, by which an inferior cannot bless a surpliced priest, but the one who celebrates, in his presence. The priest, for instance, who says Mass at which a bishop presides is not to give the final blessing without permission from the prelate. For this curious custom authors cite a text from the Epistle to the Hebrews: "And without all contradiction that which is less is blessed by that which is greater" (vii, 7). It would seem an overstraining of the passage to say that it affords an argument for maintaining that an inferior minister cannot bless one who is his superior in rank or dignity, for the text can have no common usage, or means that the inferior by the fact that he blesses is the greater, since he acts as the representative of God.

III. Objects.—The range of objects that come under the influence of the Church's blessing is as comprehensive as the spiritual and temporal interests of her children. All the lower creatures have been made to serve man and minister to his needs. As nothing, then, should be left undone to enhance their utility towards this end, they are placed in a special way under the direct providence of God. Every creature of God is good . . . , as St. Paul says, for it is sanctified by the word of God and prayer" (I Tim., iv, 4-5). There is also the reflection that the effects of the Fall extended to the inanimate objects of creation, marring in a manner the original aim of their existence and making them, in the hands of evil spirits, ready instruments for the perpetuation of iniquity. In the Epistle to the Romans St. Paul describes inanimate nature, bleeched the primitive innocence, in its sinning awaiting its deliverance from bondage. "The expectation of the creature waiteth for the revelation of the Sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who presided over it in the foolishness of sin. From this it will be easily seen how reasonable is the anxiety of the Church that the things which
we use in daily life and particularly in the service of religion, should be rescued from contaminating influences and endowed with a potency for good. The principal liturgical blessings recognized and sanctioned by the Church are contained in the Roman Ritual and the Pontifical. The Miracles, before the blessing given at the Veil of Mary, contain only those blessings associated with the great functions incident to certain days of the year, such as the blessing of palms and ashes. In the Pontifical are found the blessings that are performed de jure by bishops, such as the solemn blessing of persons already referred to, the forms for blessing kings, emperors, and princes at their coronation, and those before mentioned as of episcopal prerogative.

The great treasury of ecclesiastical blessings is the Roman Ritual. (1) Formulas for blessing persons. First comes a blessing for pilgrims to the Holy Land, on their departure and return, containing beautiful prayers and apt allusions to the Magi journeying through the Arabian desert under the guidance of the Star, to Abraham leaving his country and going to the distant land of Canaan, to the Angel companion of the younger Tobias, and, finally, an appeal to God to prove to the wayfarers a solace on their journey, a shade from summer heats, a shelter in storm, and a haven of rest. (2) Blessings for living persons. (a) In addition to the blessings already mentioned for altar purposes, the Roman Ritual has formulas for blessing crosses, images of Our Lord, of the Blessed Virgin and saints, church organs, processionals, banners, new bells for church uses and for other purposes, dress and cinctures woven in honour of Our Lady and of other saints, monstrances, reliquaries, vessels for Holy Oils, church ornaments, clerical habits, medals, pictures, and crosses for the Stations of the Cross. And the cressets, candles, the Triageon of the Holy Trinity, the different scapulars of Our Lady, of Our Lord, of the Blessed Trinity, of St. Joseph, St. Michael the Archangel, and other saints. Most of the objects just enumerated, as for instance, rosaries and scapulars, receive what is called an indulgenced blessing, that is to say, by the pious employment and use of them persons are enabled to gain an indulgence. (b) The following articles of food have benedictions assigned to them: pascchal lamb, eggs, oil, wine, bread, cheese, butter, dripping, salt, and water which is used as an antidote to rabies. There is also a form for everything that may be eaten. The fruits of the earth, such as grapes, corn, and the garnered harvest, seeds that are put into the earth, wine and the vintage, herbs and grasses, may all in fitting and appropriate language be “sanctified by the word of God and prayer”.

(c) The lower animals which minister to the reasonable requirements of the human family may have blessings invoked upon them in the formulary of the Ritual. The blessing of horses that afford such examples of industry to man, horses and oxen broken to the yoke, and other beasts of burden are included in the formularies of the Ritual. The blessing of dogs is a most humane and beneficent blessing strength and health to bear his burden and, if attacked by sickness or plague, to obtain deliverance. (d) The Ritual has blessings for houses and schools and for the laying of their foundation stones; for stables for the lower animals and every other building of any description for which no special formula is at hand. There is also a special blessing for the bridal chamber. (e) Lastly, inanimate things that have the equable and even conveniences of society may receive from the stamp of her blessing before they are sent on their way to do their appointed tasks. Such, for instance, are new ships, new railways with trains and carriages, new bridges, fountains, wells, corn-mills, limekilns, smelting-furnaces, telegraphs, steam engines, machines for producing electricity. The many serious accidents that occur explain the concern of the Church for those whose lives are exposed to danger from these various sources.

IV. Efficacy.—The inquiry will be confined to the blessings approved of by the Church. As has been said, the value of a blessing given by a private person in his own name will be commensurate with his acceptability, before God by reason of his individual merits and sanctity. A blessing, on the other hand, imparted with the sanction of the Church has all the weight of authority that attaches to the voice of her who is the well-beloved spouse of Christ, pleading on behalf of her children. The whole efficacy, therefore, of the Church’s benediction as a help to the faithful is derived from the prayers and invocations of the Church made in her name by her ministers. Blessings may be divided into two classes, viz: invocative and constitutive. The former are those in which the Divine benignity is invoked on persons or things, to bring down upon them some temporal or spiritual good, without changing their former condition. Of this kind are the blessings given to children, and of the latter are those that add to them something because they permanently depute persons or things to Divine service by imparting to them some sacred character, by which they assume a new and distinct spiritual relationship. Such are the blessings given to religious at their profession, and to churches and choirs by their consecration. In this case a certain abiding quality of sacredness is conferred in virtue of which the persons or things blessed become inviolably sacred, so that they cannot be divested of their religious character or be turned to other uses, like the other blessings of an intermediate sort, by which things are rendered special instruments of salvation without at the same time becoming irrevocably sacred, such as blessed salt, candles, etc. Blessings are not sacraments; they are not of Divine institution; they do not confer sanctifying grace; and they do not produce their effects in virtue of the rite itself, or ex ore operato. They are sacramentals and, as such, produce the following specific effects: (1) Excitation of pious emotions and affections of the heart and, by means of these benedictions, the mitigation of venial sin and of the temporal punishment due to it; (2) freedom from power of evil spirits; (3) preservation and restoration of bodily health; (4) various other benefits, temporal or spiritual. All these effects are not necessarily inherent in any one blessing; some are caused by one formula, and others by another, according to the intentions of the Church. Neither are these effects to be regarded as infallibly produced, except in so far as the imperation of the Church has also been read and the blessing itself. The operation, therefore, in which the faithful regard blessings has no taint of superstition, since it depends altogether on the Church’s suffrages offered to God that the persons using the things blessed may derive from them the spiritual advantage of the natural advantages. Instances are alleged in the lives of the saints where miracles have been wrought
by the blessings of holy men and women. There is no reason to limit the miraculous interference of God to the early ages of the Church's history, and the Church never accepts these wonderful occurrences unless the evidence in accord with their authenticity is absolutely unimpeachable.

V. RITE EMPLOYED.—Before a minister proceeds to impart any blessing he should first satisfy himself that it is one which he is duly qualified to give, either by his ordinary, or delegated powers. He should next use the prescribed rite. As a rule, for the simple blessings of the Ritual, a soutane, surplice, and stole of the requisite colour will be sufficient. A clerk should be at hand to carry the Holy Water or incense if required, or to prepare a lighted candle. The blessings are ordinarily given in a church; but, if necessary, they can be lawfully administered elsewhere according to the exigencies of place or other circumstances or privileges, and without any sacred vestment.

PATRICK MORRISSEY.

Blessing, Apostolic, the solemn blessing (urbi et orbis) which, before 1870, the Holy Father himself gave from the loggias of the following churches: of St. Peter's, on Maundy Thursday and Easter; of the Lateran, on Ascension Day; and of Santa Maria Maggiore, on the feast of the Assumption of the B. V. M. He often delegated to a College of Cardinals the power to give this blessing in answer to petitions from princes, at the close of missions, and on such occasions. This power was restricted by Clement X, 3 September, 1672, to patriarchs, primates, archbishops, and bishops, who petition the Apostolic See for it; they can give the Apostolic blessing on Easter Sunday and on some other feasts. Prelates who have the use of the pontificalia and jurisdiction over a certain territory can give it only once a year. A certain formula is prescribed. The superiors of certain religious orders, especially the Franciscan, are given twice a year in the churches of their own order; they must use a formula and ask permission of the ordinary (20 August, 1783). The faculty is occasionally granted to particular priests, regular or secular, to give the Apostolic blessing upon return from Rome, at the close of missions or retreats; in this case no solemn rite is required. The Apostolic blessing is a sacramental with which is granted a plenary indulgence (under the usual conditions), but no absolution from canonical censures. During a jubilee this blessing cannot be given. A special feature of this blessing is the Apostolic benediction in articulo mortis. This blessing is given to those who are in danger of death by priests who possess the required faculty. A formula is prescribed by Benedict XIV; to gain the indulgence it is necessary to receive the sacraments, to invoke the name of Jesus, and to be resigned to the will of God. In missionary countries the bishops can subordinate every priest to grant this indulgence (5 April, 1772). It is not suspended by a jubilee.


FREDERICK G. HOLWICK.

Blessing of Abbeys and Abbesses. See Abbet; Abdiss.

Bless, EDUCATION OF THE. See EDUCATION OF THE BLIND; HAIR.

Blessing, Pastoral, Diocese of, coextensive with the civil department of Loir-et-Cher and a suffragan of Paris. On 1 July, 1697, Innozenz XII canonically erected the Bishopric of Blois, that territory having theretofore been dependent on the Diocese of Chartres. Prior to the Revolution, the Diocese of Blois was the center of the Cistercian monasteries in the Diocese of Orléans, and the Basilique to that of Mans. The Concordat of 1802 gave Loir-et-

Cher to the Diocese of Orléans, and in 1822 the Diocese of Blois was re-established. Monsieur de Thémines, who was Bishop of Blois in 1776 and died in exile in 1829, was one of the most obstinate opponents of the Concordat. St. Clovis, Bishop of Chartres under Clovis, is a patron of Blois; his relics were preserved by a miracle.

Owing to the proximity of the monasteries of Misy and Marmoutier, Blois counts among its saints a number of monks; Lubinus, Bishop of Chartres in the sixth century; Laumer, a Bishop of Blois in the Diocese of Chartres (d. about 590), whose body was transported to Blois, at the time of the Norman invasions, by fugitive monks, who founded in that city the Abbey of St. Laumer; St. Desodatus, the anchorite, also called St. Did (sixth century), who assured Clovis of the victory at Vouillé (507), the solitaries Victor and Leonardus; and Aiguilphus (seventh century), a native of Blois and Abbot of Lerins, who was assassinated. Peter of Blois, who came from the Abbey of St. Laumer, was conspicuous in the twelfth century for his defence of St. Thomas Becket and for encouraging devotion to the Blessed Virgin. The Venerable Charles of Blois, killed in 1364 at the Battle of Auray, was the son of Guy, Count of Blois. The Benedictines had several great abbeys in this diocese, one at Selles-sur-Loing as early as the sixth century by the hermit, St. Eusius, and another at Pontlevoy, now a college. The monastery of the Blessed Trinity at Vendôme, dedicated in 1640, was also quite celebrated. The Oratorians Jean Morin and Jérôme Vigerie, learned ecclesiastics of the seventeenth century, were natives of Blois.

At the close of the year 1905, the Diocese of Blois had a population of 275,538; 28 parishes, 266 mission churches, and 8 curacies with subventions from the State. According to the latest statistics, the following institutions are to be found in the diocese: 48 infant schools conducted by sisters; 2 orphanages where farming is taught, conducted by the Fères de St. François Régis and the Sœurs du Protecteur de St. Joseph; 7 girls' orphanages conducted by sisters; 1 house of refuge for young women, conducted by the Religieuses de Notre Dame de la Charité; 5 patronages at Blois; 1 patronage at Romorantin; 8 hospitals and hospices conducted by sisters; 5 houses of retreat conducted by sisters who care for the sick in their homes; and 9 homes for the aged conducted by sisters.

In 1900 the following congregations were represented in the diocese: the Capuchins at Blois and in Romorantin, the Redemptorists at Anjou, and the Congregations of the Sisters of Our Lady of Providence, with mother-house at Blois, who have charge of orphan asylums. The most frequent place of pilgrimage is Notre Dame de Villehueton at Saint Amand. Others are Notre Dame de Nanteuil at Montrichard, Notre Dame des Aydes at Blois, and Notre Dame des Blanches at Pontlevoy, a sanctuary built at the end of the tenth century by Gilduin, opponent of Foulques Nerra.

Bibl. chrestiana (1744), VIII, 1343-1407; Instrumentum, 412-478; DEPUY, Notices sur les saints de Blois (Blois, 1860); CHEVALIER, Topoeb., 421, 422.

GEOGR W. GOYAU.

Blois, FRANÇOIS-LOUIS DE. See BLOISIUS.

BLOISIUS, FEYER (FRANK A LEYDIS), a Carthusian, b. at Leyden, in Holland, in 1468; d. 30 September, 1536, Owing to the avarice and cruelty of his parents and relatives, his early years were spent in poverty and hardship. He led a singularly pure and devout life. Entering the monastery, he cultivated his nature by his absorption in heavenly things and his zeal for the glory of God. In 1506 he was elected prior of the Carthusian monastery of Cologne, a post
Blondus, Flavius. See Biondo, Flavio.

Blood Indians, a group of North American aborigines that form part of the blackfoot tribe, which with the Arapahoes and Cheyennes, constitute the Western division of the great Algonquin family. (See Blackfoot Indians.) The Blood Indian (Këna) group is now subdivided into several branches, or clans, the most important of which is (1) the In-poyex (Standing-buffaloes), which is sub-divided into (a) Keay-etàpin (Bear people), (b) Noto-sotixàna (All-tall-people), (c) Mami-shoy-in (Fish-eaters), (d) Aayàm-ikxà (Closely-camped), (e) Aká-poxà (Many-children), (f) Apikà (Scabby). Other clans of the group are (2) the Six-immmóxak (Black-elsks), (3) Aká-na-xam (Many-scabbed-mouths), and (4) the Teix-sokáxà (Buffalo-costs).

The language of the Blood Indians is like that of the other two groups of the Blackfeet, with but few and unimportant peculiarities. It is called Blackfoot, and is classed as one of the branches of the Algonquin, though it possesses only a very limited number of words in common with the other branches of the same family. The aboriginal name, Këna, might, it seems, be translated as the country over which the hunting is in fact altogether lost, and no one, even among these people themselves, could now give a satisfactory interpretation of it. In the sign language, the gesture for Këna is made by rapidly passing the right hand, palm downward, in front of the mouth, of which gesture the exact signification is also lost.

In the year 1822 the Bloods were supposed to number about 1800 souls; they now number not more than 1200. The former of these estimates may have been exaggerated, and it was difficult at that time to obtain statistics of mortality, but it is undoubtedly true that the numbers of these people have considerably diminished in the last twenty-five years, and that they are still, slowly, but steadily, diminishing. The country over which the hunting is in fact altogether lost, and no one, even among these people themselves, could now give a satisfactory interpretation of it. In the sign language, the gesture for Këna is made by rapidly passing the right hand, palm downward, in front of the mouth, of which gesture the exact signification is also lost.

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The progress of Christianity has been slow. Unfortunately, the example of many of the whites has not been of a nature to attract the Indians to the white man's religion; yet there is a goodly number (about 35) of young Catholic families, mostly made up of the boys and girls educated in the Catholic schools. Besides, most of the children are baptized Catholics when young, and when these children grow up the number of Catholic families will increase. There are also a few Protestant families. At the present time there are two Catholic priests on the Blood Reserve, with a neat little church, a residence, and a boarding school conducted by seven Sisters with some forty pupils. Children are also sent to the industrial school, which is established at a place about 100 miles distant from the Reserve, and is open to all the Blackfeet tribes. On the reserve is a hospital conducted by Sisters of Charity for the exclusive benefit of the Indians, an institution which was probably unique of its kind at the time of its foundation, in 1839. Polygamy has been almost entirely eradicated, yet the bulk of the adult population—over thirty years of age—is still, as it was before, unhappily not thoroughly accustomed to Catholic practices only in a very limited number of cases. One most remarkable case of this kind was that of Chief Red-Crow (Mik-ahekstos), who was converted and lived the life of a practical Catholic for several years preceding his death, which occurred in the 1860's.

The progress of civilization among the Bloods during the last twenty-five years may be regarded as marvellous in the extreme. At first they were trained to become farmers; but this occupation was not to their liking, and little progress was made.
For the last twelve years, therefore, a new policy has been adopted which has proved to be the right one. In pursuance of this later policy, the Indians have been set to ranching and cattle-raising—a congenial occupation. Many of them now have work of their own, and are self-supporting. Noteworthy progress has also been achieved in their dress, housing, preparation of food, treatment of wives, and, generally, in their ideas of social relations; so much so that the Blood Indian of to-day may be considered an entirely different being from his predecessors of twenty-five years ago.

Emile J. Legal.

Blood of St. Januarius. See Januarius, St.

Blood Relationship. See Consanguinity.

Bloody Sweat. See Agony of Christ.

Blosius (of de Blois), Francois-Louis, a Benedictine abbot and spiritual writer, b. at Donstienne, near Liége, Flanders, 1506; d. at Lissies, 1556. His parents were nobles of Rainsault, his father being Sieur of Junigny. He became page to the Archduke Charles (afterwards Emperor Charles V) but entered the Abbey of Lissies when only fourteen. Whilst still a novice he was sent to study at the University of Louvain, whence he was recalled in 1527 to become coadjutor to the Abbot, Gilles Gippus, his nomination as such being confirmed by a Bull of Pope Paul III. Three years later, in 1530, he succeeded Gippus as thirty-fourth Abbot of Lissies, and received ordination and the abbatial blessing in the same year. His first care was the cultivation in his abbey of a true monastic spirit and strict discipline, which had somewhat declined under his predecessors. He had hardly settled down to the work of reform before Flanders was immersed in war owing to its invasion by Francis I of France, which occurred in 1537. Lissies, being on the frontier, became a scene of continued pillage, and the abbot was compelled to move to the priory of Ath, in the interior, but most of his monks, being opposed to his reform, either elected to remain at Lissies or else went to other laxer monasteries. The abbot, however, with three monks, retired to Ath and there he at once restored the primitive observance of the rule. In spite of opposition the reform gained ground and numbers increased rapidly. When a return to Lissies became possible, in 1546, the reform was accepted by those that had remained there and was confirmed by a Bull of Pope Paul III. Blosius next began a restoration and enlargement of the abbey buildings, which were only completed after his death. In 1556 Charles V offered him the Archbishopric of Cambrai and the abbacy of Tournai, both of which he refused in order that he might remain at Lissies. In personal character he was distinguished for his gentleness, his generosity to the poor, his love of chastity, and his devotion to the Mother of God. He was a diligent student, especially of the Scriptures, the works of the Fathers, and the mystical writers of the 13th to 16th centuries. His own writings were numerous, the chief being "Speculum Monachorum", written in Latin, translated into French 1726, and into English 1872 (Mirror for Monks, by Sir John Coleridge), "Entrées spirituelles", and "Instructions spirituelles et pensées consolantes". His complete works were first published at Louvain in 1568 and have been reprinted many times. In English editions, besides the "Mirror for Monks", there are "A Book of Spiritual Instruction" (London, 1900) and "Comfort for the Faint-hearted" (London, 1902), both translated by Father Bertrand Wilberforce, O.P.


G. Cythien Alston.

Blissen, Heinrich, b. at Cologne or Bonn, Germany, in 1526; d. at Graz, 24 April, 1586. He entered the Society of Jesus, and St. Ignatius, appreciating his logic and his knowledge of theology, sent him with eleven other Jesuits to Bohemia to combat heresy there, and to sustain a public disputation with the disciples of Luther and Hus. Though only twenty-five years of age, he acquitted himself with honour, and in 1560 he became professor of theology and Hebrew at the Jesuit college at Prague. Still maintaining his controversies with the heretics of Bohemia, he published a collection of theses: "De ciborum defectu atque jejunio" (Prague, 1559). To continue his work of public lecturing he gave a Sunday course of polemics to the clergy and laity. Appointed rector of the college at Prague in 1561, he was transferred in 1570 to the college at Graz where he vigorously continued his lectures on theology. Attacked by the Jesuites concerning the Church, he published a defence of his theses: "Defensio argumentorum theologiorum de verâ et sacrosanctâ Christi, quam habitet in terris, Ecclesiâ militantâ" (Ingolstadt, 1577). His last and principal work "De uno gnomique sacre eucharistiae synaxea solubriter percipiendo ritu ac usui" was published (Ingolstadt, 1585) when he was provincial of Austria.


M. De Moreira.

Blyth, Francis, English Carmelite, reviser of the Douay Bible, born c. 1705; d. in London, 11 December, 1772. Though born of Protestant parents, he joined the Catholic Church while yet a youth, and entered the Carmelites novitiate at Modena in 1723, taking the name Simon Stock of the Blessed Trinity. Having obtained his habit, he was sent to Paris on account of a defect in vision, he proceeded to Malta for a course of studies, and after ordination returned to England, in November, 1730, where he first served a mission in Wiltshire. In 1741 he became assistant chaplain, and in 1756 chaplain major to the Portuguese embassy in London, where he remained until his death. From 1742 till 1755, he was also Vicer Provincial of the English Carmelites. While in London, he assumed the name of Courtney. At the chapel of the various embassies he was recognized as places of worship for Catholics, the chaplains held a position not unlike that of parish priests, and Father Blyth distinguished himself by his eloquent and zealous preaching. The first ambassador under whom Father Blyth served was Don Sebastiano José de Carvalho e Melo, afterwards Marquez de Pombal (1739-45), whom he was, at a later period, accused of having aided in high-handed proceedings against the Jesuits. He indignantly protested against the calumnies. Blyth was buried in the Convent of St. Mary's, Westminster. He was noted for great literary attainments and author of many works, a memorial was raised there in his honour. His chief labour was the revision, in conjunction
with Bishop Challoner, of the so-called Douay Bible; while adhering closely to the text of the Vulgate, the revisers sacrificed the energetic language of the older translators for a much less exegetical which frequently lacks dignity. His other works include: two expositions of the Penitential Psalms and other portions of Holy Scripture, sermons, and controversial writings.


B. Zimmerman.

Boast, John. See TruthEmus.

Bobadilla, Nicolaus, b. at Valencia, Spain, 1511; d. at Loreto, Italy, 21 September, 1560. After having taught philosophy in his native country, he went to Paris to acquire a more perfect knowledge of Greek and Latin. Here he met Ignatius of Loyola, joined him in his plans and was among the first seven followers of the saint to consecrate themselves to God in the Society of Jesus, at Montmartrc, 15 August, 1534. Hereafter Bobadilla's career was a very active one, as a most zealous worker in the cause of the Catholic Faith. While serving the sick in the camp of the army of Charles V about Ratisbon, he himself caught the plague. Here too, about this time, 1546, as he was returning from the camp to the city he was waylaid by assassins and severely wounded. At another time he barely escaped with his life from an attempt to poison him.

By order of the Sovereign Pontiff Paul III, Bobadilla took a prominent part in the Diet of Nuremberg, 1543, and of Speyer, 1543, as well as in that of Ratisbon, 1546. Shortly after this an incident occurred which forced him to leave Germany. In 1548, the "Investiture of Augsburg" was published by the Emperor Charles V. It was a tentative document intended to suggest a basis of agreement between Catholics and Protestants until their religious differences could be definitely settled. But as it seemed in the eyes of many Catholics to go too far, and in the eyes of many Protestants not far enough, it satisfied neither party. Bobadilla opposed it in speech and in writing, and so vigorously, that although he was highly esteemed in the imperial court, he was obliged, by the Emperor's order, to retire from Germany. He was the most popular preacher, as is evidenced by the fact that he delivered sermons in seventy-seven archiepiscopal and bishoprics in Italy, Germany, and Dalmatia.

The writings of Bobadilla cover a wide range of topics. Among the more important are: several chapters of Genesis and other portions of the Old and New Testament; annotations on the Gospels; treatises on predication, the sacraments and their use, against the Lutherans, cases of conscience; a defence of the Council of Trent against Melanchthon and Calvin, etc. The last survivor of the seven first companions of Ignatius of Loyola, Bobadilla took part in the election of four generals of the Society of Jesus.


Bobbio, Abbey and Diocese of.—The diocese (Ebovium, or Bovium; Diocesis Bovensia, or Bobia, of ancient writers) or the See of Bobbio, is conterminous with the civil district of Bobbio. This district is situated in the Province of Pavia and contains, besides Bobbio, its chief town, only two small villages and eighteen communes. The diocese was suppressed from 1803 to 1817, during which time it was annexed to the archbishopric of Pavia, then to Casale. Pius VII re-established it in 1818. The population, entirely Catholic, is (1897) about 30,000. There are 52 parishes and 105 churches or chapels, served by 80 secular priests. The cathedral chapter consists of a provost, archpriest, and ten canons. In the diocesan seminary there are at present 40 students. Under Bishop Gennusa, the congregation of priests was annexed to the title of Oblates of St. Alphonsus Liguori. They devote themselves especially to hearing confessions in prisons and hospitals, as well as to spreading good literature among the people. Bobbio also possesses a Congregation of Daughters of Mary, popularly known as Gnaniemne.

History.—The origin of the See of Bobbio, indeed of the town itself, is due to the establishment of a monastery here by the Irish saint, Columban, in 614 near the Lombards, with the help of the citizens of northern Italy under their leader Albin in 568. A half-Arian, half-heathen horde, wherever they passed all the horrors of wanton destruction and cruelty marked their track. But at length the new barbarian ruler, Agilulf, became less hostile and by degrees even not unfavourably disposed towards the Catholic Faith. Queen Theodelinda, whom he married in 590, was a fervent Catholic; she had wonderful influence over her consort, and at last he was converted by the preaching of Columban. From the day of his baptism Agilulf richly contributed to the See for the conversion of his subjects, and for this purpose gave St. Columban a ruined church and devastated district known as Ebovium, which, before the Lombards seized it, had formed part of the Patriarchate of St. Peter. Columban had set his heart on this secluded place, for while intent on instructing the Lombards he chose solitude for his monks and himself. By the side of this little church, which was dedicated to St. Peter, soon arose the walls of an abbey. Here the nucleus of what was perhaps the most celebrated library in Italy was formed by the MSS. which Columban had bought from Ireland and the treasures of which he himself was the author.

The sainted founder of Bobbio was soon afterwards laid to rest (23 November, 615), but his crosier passed into worthy hands. The names of St. Attafa (627) and St. Bertulf (640) will live forever in ecclesiastical history. Both were conspicuous for holiness and learning, and both inherited Columban's apostolic spirit. It was indeed sorely needed, for a reaction towards Arianism set in, which became formidable under the Arian king, Rothari (636-652). Arioald, the immediate predecessor of Rothari, who became a Catholic, had before his conversion caused St. Bladulf, a monk of Bobbio, to be assassinated, whereupon Bladulf went to Rome, founded a monastery at Cassino. It is said that Attafa restored Bladulf to life and delivered Arioald from a diabolical possession, the punishment of his crime; and that this twofold miracle led to Arioald's conversion. In 628, when St. Bertulf made a pilgrimage to Rome, Hono- rius I exempted Bobbio from episcopal jurisdiction, thus making the abbey immediately subject to the Holy See. Under the next abbot, Bobolen, the rule of St. Benedict was introduced. At first its observance was optional, but in course of time it superseded the more austere rule hitherto in use, and Bobbio joined the Congregation of Monte Cassino. In 643, at the request of Rothari and Queen Gundelberga, Pope Theodore I granted to the Abbot of Bobbio the use of the mitre and other pontificals. It has even been asserted that Bobbio was, if not earlier, at least as early as the seventh century, but according to the best authorities (Ugheilli, Gama, and others) the See of Bobbio was not founded till four centuries later, although recent investigation has shown that the name of its first bishop really was Peter Aldus (Savini 1834).

From the seventh century on, in the midst of widespread turmoil and ignorance, Bobbio remained a home of piety and culture. Through the efforts
of St. Columban's disciples, increasing numbers of the Lombards were received into the Church. But during the first half of the seventh century, the large tract of country lying between Turin and Venice, and Milan, was in a confused and disturbed state; and even idolatry was not unknown. In fact not until the reign of the usurper Grimoald (663–673), himself a convert, was the bulk of the nation brought into the Church. But from this period, Arrianism disappeared, and in the sixth century, the Church of Bobbio was established. The historians of the abbey maintained, as one of its chief glories the prominent part which it took in the final contest with this heresy. Theodendina's nephew, the pious Abbot Arribert (653–663), restored all the lands of Bobbio which belonged by right to the Prince of the Apostles. Arribert II also gladly confirmed this restitution to John VII in 707. The unruly Lombards soon dispossessed the pope, but in 758 Alstulf was compelled by Pepin to give up the lands. In 774 Charlemagne made liberal grants to the abbey. In 1153 Frederick Barbarossa confirmed by two charters various rights and possessions. Thus it came to pass that the abbots were for centuries entrusted with a large administration of temporalities. The fame of Bobbio reached the shores of Ireland, and at the memory of the Abbey was dear to the hero of St. Cummian. Bobolino's successor was St. Congall who had resigned his see in Ireland in order to become a monk of Bobbio; St. Cummian who did the same died in the abbey about 739 (Holder-Egger in Mon. Germ. Hist.); and the learned St. Dungal (d. after 827) bequeathed to the abbey his valuable library, consisting of some seventy volumes, among which was the famous "Antiphonary of Bangor". A tenth-century catalogue, published by Muratori, shows that at that period every branch of knowledge, divine and human, was represented in this library. Many of the books have been lost, but the rest have long since been dispersed and are still reckoned among the chief treasures of the later collections which possess them. In 1616 Cardinal Federigo Borromeo took for the Ambrosian Library of Milan eighty-six volumes, including the famous "Bobbio Missal", written about 911, the "Antiphonary of Bangor", and the palimpsesta of Ulfilas' Gothic version of the Bible. Twenty-six volumes were given, in 1618, to Paul V for the Vatican Library. Many of the books which are preserved in the Royal Archives, there were seventy-one in the University Library until the disastrous fire of 26 January, 1904. As scholars of later ages have owed a great deal to the Bobbino MSS., so, too, did the literature of the 16th century. For example, who was afterwards Pope Sylvester II, became Abbot of Bobbio in 982; and with the aid of the numerous ancient treatises which he found there he composed his celebrated work on geometry. And indeed it appears that at a time when Greek was almost unknown in western Europe, the Irish monks of Bobbio read Aristotle and Democritus in the original tongue.

In the year 1014, the Emperor Henry II, on the occasion of his coronation in Rome, obtained from Benedict VIII the erection of Bobbio as a see. Peter Aldus, its first bishop, had been Abbot of Bobbio since 999, and his episcopal successors for a long time lived in the abbey, where many of them had been monks. According to Ughelli and others, Bobbio was made a suffragan see of Genoa in 1123; but Savio finds this subdivision mentioned for the first time in a Bull of Alexander III, dated 14 April, 1161. From time to time disputes arose between the bishop and the monks, and in 1199 Innocent III intervened. Genoa and Milan, who were in a confused and temporals, and empowering the bishop to depose an abbot if within a certain time he did not obey. Bobbio's greatest bishops have been (1) Blessed Albert (1184), who was translated to the Patriarchal See of Jerusalem and died a martyr at Acre in 1214; (2) the learned canonist Giovanni de Mondani (1477–82), whose remains were found incorrupt in 1614; and (3) Virgilio Tindale (1740–46), whose cause has been introduced. St. Columban's abbey and church were taken from the Benedictines by the French soldiers in 1803; what remains of the abbey is now used as a municipal school, and the church, where the relics of St. Columban, Attala, Bertulf, Cummian, and others, is now a parish church, served by secular priests. The altars and the sarcophagi in the crypt present beautiful specimens of the interlaced ornamentation which is characteristic of Irish art. In the Cathedral of Bobbio there is a beautiful tabernacle in the Ravenna style.

Boccaccino, Boccaccio, an eminent Italian painter, b. at Cremona, 1490, and d. probably in 1625 rather than in 1518, the date usually given. He studied, it is thought, with followers of Mantegna, at Ferrara, and was a pupil or fellow-student of Domenico Panetti. At Cremona he painted in fresco on the face of Agostino Baglioni, bishop of Cremona, in the Cathedral. The assistant Benvenuto Garofalo, who left him and went to Rome. The master followed and painted a "Coronation of the Virgin" in Santa Maria in Trastevere. This, however, was so ridiculed by the public, who were heard of Angi's, that the people had the hardihood to criticise Michael Angelo, that the disappointed artist returned to Cremona where, among his most appreciated Works, is a frieze in the cathedral, showing the "Birth of the Virgin" and other subjects from the life of Our Lady, which considered Boccaccio as the best modern among the ancients and the best ancient among the moderns, compares his work with his productions with that of Perugino, treating it as inferior in some qualities while superior in others.

The works of Boccaccinno possess much charm, and a number of them greatly resemble those of Perugino. This is notably so in his "Marriage of the Virgin" and "The Madonna with St. Vincent and St. Anthony" in the church of San Vincenzo in Cremona. His style is the work of the greater painter. Among Boccaccino's works in the cathedral at Cremona, in addition to those already spoken of, are: "The Appearance of the Angel to Joachim"; "The Meeting of Joachim and Anne"; "The Holy Family in the Stable"; "The Illing with the Doctors"; and "Christ with the four Patron Saints of Cremona". At the Academy in Venice is his much admired "Marriage of St. Cath-
BOCCACCIO and Arcite which Chaucer used for his "Knight's Tale".

The "Filiostrato", written in the same year and likewise in ottoare rima, tells of the love of Troilus for Crisydes. The subject may have been suggested by Boccaccio's translation of the lines of the Ferrara Pintore as a "Death of the Virgin". Light grey eyes outlined with a dark rim are characteristic of the pictures of Boccaccio.

BOCCACCIO, CAMILLO, a short-lived but brilliant painter, b. at Cremona, 1512; d. 1546, is one of the most brilliant pupils of Baccio Baldini, to whom he succeeded, taking care, it is pointed out, to avoid the errors into which his father's self-esteem had led him. He early showed both originality and strength, and his work has been considered to approach that of Correggio, notably his "Four Evangelists" in the niches of the cupola of San Sigismondo near Cremona, which are thoroughly in the Correggio style and were painted when the artist was only twenty-six. Camillo Boccaccio is thought by Lanni to be the greatest artist of the Cremonese school. Two of his works at Cremona are "The Raising of Lazarus" and the "Adulteresses before Christ", surrounded by fiesole showing many angels.

PAMPHILES AND THEIR ELOQUENCE, a Cyclopedia of Painters and Printers (New York, 1899-08); BRITAN, Dictionary of Painters and Engravers (London and New York, 1903-05).

AUGUSTUS VAN CLEEF.

BOCCACCIO, GIOVANNI, Italian novelist, b. in Paris, 1315; d. in Certaldo, 21 December, 1375. His father, a merchant from Certaldo and a man of some prominence in Florence, had gone into business in Paris. Shortly afterwards the elder Boccaccio deserted Gianna, the mother of Giovanni, and brought the boy to Florence, where he put him to school until he was ten years old, when he took him into his own household and gave him his own household and gave him his own time to study law. But he gave himself up almost entirely to literature, and became intimately acquainted with some of the most prominent men and women of the court of Anjou. It is supposed that it was in 1347 that he saw for the first time Maria d'Aquino, a married woman and natural daughter of King Robert. She was the inspiration of his earlier works, and the heroine of whom he tells under the name of Fiammetta. In 1340 we find him back in Florence; on the death of his father in 1343 he came into his fortune. He held certain public offices in Florence and was entrusted with diplomatic missions to Padua, the Romagna, Avignon, and elsewhere. After 1350 began his friendship with Petrarch, which lasted until the latter's death in 1374. In spite of his advanced age and the political dissensions in Florence which afflicted him sorely, he began, in 1373, his course of lectures in that city on the poems of Dante. He died two years later at his ancestral home in Certaldo.

The earliest, longest, and perhaps the weakest of Boccaccio's works is the "Filocolo", written between 1338 and 1340; it is a version of the story, widespread in the Middle Ages, of Fidore and Blanchefleur, and contains a curious confusion of pagan myths and Christian legend. The "Amato", written in the two following years, is an allegorical novel, telling, among other love-adventures, the sad story of the life of Boccaccio's mother. The "Amorosa Visione", in praise of love, dates from about the year 1353, and the close analysis of allegory that underlies the letter of the verses form an acrostic of the initials and one ballata. The "Teside", probably of the year 1341, is the first artistic work in ottoare rima. It contains many imitations of antiquity, and was widely read in the sixteenth century. Tasso thought so highly of it that he annotated it. The subject is the story of Palemon and his famous Boccaccio, 607
tion, but, like Shakespeare, whatever he borrowed he made his own and living, by placing the adventures in the lives of his contemporaries. The indecency which is the greatest blot on the "Decameron", but to which it undoubtedly owes not a little of its celebrity, is greater than it is to be found elsewhere in medieval literature, and is due as much to the time and the circle in which the work was written as to the temperament of the author. He himself in his later years expressed deep repentance for the too free works of his youth; moreover, his jibes and anecdotes at the expense of clerics did not at all detract from his belief in the teachings of the Church. Boccaccio's character was by no means a despicable one. He was a steadfast friend, a son who felt tenderly for his mother and never forgave his father for having abandoned her. He speaks with affection of his daughters who had died in childhood; it is not known who their mother was. He was a scholar of the first rank for his time, a man of independent character, and a good patriot.

No autograph copy of the "Decameron" exists, but there are three manuscript copies dating from the fourteenth century. The first edition was not printed until 1470 in Venice, and since then numerous editions have appeared, but there is as yet no critical edition. Of the modern editions P. Fanfani's is considered the best. For other editions see the list of the Decameron by Landau, Die Quellen des Dekameron (Stuttgart, 1884); for Boccaccio's life and works, see, generally, Landau, Geschichte der Literatur des Mittelalters (Stuttgart, 1887); Cassirer, Grundzüge der Geschichte der Literatur (Berlin, 1887); see also Ferrarri, Bibliografia Boccacciana (Florence, 1888).

Joseph Dunn.

Böcken (Böckern), Placidus, a German Benedictine, canonist, and Vice-Chancellor of the University of Salzburg, b. at Munich, in Bavaria, 13 July, 1690; d. at Salzburg, 9 February, 1752. He entered the Order of St. Benedict at an early age, made his religious profession at the Abbey of St. Peter, Salzburg, in 1706, and was ordained to the priesthood in 1711. In 1729 he became Doctor of Canon and Civil Law (1715), he was sent to Rome and on his return was chosen, in 1721, to succeed the noted canonist Benedict Sekmier, as professor of canon law at the Benedictine University of Salzburg, where he remained for a period of twenty years. He proved himself a brilliant jurist, and an exceptionally gifted teacher. In 1729 he was appointed vice-chancellor of the university. He was also attached to the theological faculties of Salzburg and Fulda, was secretary of the university, and a valued ecclesiastical counselor of four successive archbishops in the See of Salzburg and of the Prince-Abbot of Fulda. Eventually he appears to have incurred the displeasure of Archbishop Leopold of Salzburg, and in consequence of repeated friction resigned his position in 1741. He was then made pastor of Dornbach, a suburb of Vienna, and, two years later, superior of Maria-Plain near Salzburg, where he spent the last nine years of his life as confessor to the many pilgrims frequenting that famous shrine.

"Boccaccio in Jus Canoniciun universum", which Böcken published at Salzburg (1735-39), and dedicated to his friend and patron the Prince-Abbot of Fulda, is his most important work. He had previously (1722-28) issued a number of separate treatises on the five main topics of the Decameron, all written with great lucidity and care; these, now thoroughly revised and supplemented, were incorporated in his larger work, to the third volume of which, in an appendix, he also added a lengthy disquisition "De prescriptionibus". A reprint of the "Commentarius" appeared at Paris in 1776. Böcken's work, like that of the Salzburg canonists generally, is of definite value. Böcken held rather extreme views on the subject of the veneration of saints, and maintained that the special veneration and invocation of the saints, particularly of the Blessed Virgin Mary, is absolutely necessary for salvation. A sermon which he preached on this subject in 1740 precipitated an exordium and discussion of the veneratio antiqua between the members of the "Old School" and the "New School" of theology, between the Sycomomphi and the Illuminati as they were called. The sermon appeared also in print, with annotations wherein Böcken characterized as erroneous the contrary opinion of Muratori. Chronicon novus, monasterii S. Patri, 674-677; BATTY, Klosterverzeichnisse (1880), 357 sqq.; BRETZ, Hist. Univ. Salzburgiensi, 400; EBERHARDT, Hist. des ord. O. B. (Augustin), 1754), III, 484, 485.

Thomas Oestreich.

Bocking (or Bokkyng), Edward, English Benedictine, b. of East Anglian parentage, end of fifteenth century; d. 20 April, 1534. He graduated B. D. at Oxford, in 1513, and D. D. in 1518, was for some time at Cambridge, and in 1524 was made a canon at Canterbury 1526. When Elizabeth Barton, "The Holy Maid of Kent", commenced her alleged Divine revelations, Bocking, with another monk, was sent to examine and report upon their authenticity, and he is said to have induced her to declare herself an inspired emissary for the overthrow of Protestantism and the prevention of the divorce of Queen Catherine. To further this scheme he had her removed to the Convent of St. Sepulchre at Canterbury. There was the old nun's chief instigator in the continuance of her career of deception. His share in the affair, though it cannot be excused, must be ascribed to a mistaken zeal for the preservation of the ancient Faith. After the divorce of Queen Catherine and Henry's marriage to Anne Boleyn in 1553, Cromwell had Elizabeth Barton arrested, together with Bocking and others. Bocking confessed the imposture and, with his accomplices, did public penance at Paul's Cross. He and six others were hanged at Tyburn.


G. Cyprian Allston.

Bodenstein. See KARLSBAD, ANDREAS RUDOLF.

Boedy, John, VENERABLE, martyr, b. at Wells, Somerset, 1549; d. at Andover, Wiltz., 2 November, 1583. He studied at Winchester and New College, Oxford, of which he became a Fellow in 1568. In June, 1576, he was deprived, with seven other Fellows, by the Visitor, Horne, Protestant Bishop of Winchester. Next year he went to Douay College to study civil law, returned to England in February, 1578, and probably married. Arrested in 1580, he was kept in iron shackles in Winchester gaol, and was condemned in April, 1583, together with John Slade, a schoolmaster, for maintaining the old religion, and denying the Royal Supremacy. There was apparently a feeling that this sentence was unjust and illegal, and they were actually tried and condemned again at Andover, 19 August, 1583, on the same indictment. Executed at Andover, 2 November, 1583, he was buried with due ceremony in the Capuchin church at Andover, and the martyr's name is commemorated in the church by a memorial tablet. After
his second trial, he wrote from prison to Dr. Humphrey: "We consider that iron for this cause borne on earth shall surmount gold and precious stones in Heaven. That is our mark, that is our desire. In the mean season we are threatened daily, and do look still when the hurdle shall be brought to the door. I beseech you, God's sake, that we not only put to death the gold we have obtained, but make for our own with our joy, and our perseverance unto the end. . . . From our school of patience the 16th September, 1583." At his martyrdom, Bodey kissed the balter, saying, "O blessed chain, the sweetest chain and richest that ever earth and heaven did contain, I shall be bound and taken away hereafter by the holy martyrs; you shall die for treason, exclaimed, "You may make the hearing of a blessed Mass treason, or the saying of an Ave Maria treason . . . but I have committed no treason, although, indeed, I suffer the punishment due to treason". He exhorted the people to obey Queen Elizabeth and died saying, "Jesus, Jesus, eae mihi Jesus". His mother made a great feast upon the occasion of her son's happy death, to which she invited her neighbours, rejoicing at his death as his marriage before the hour was happily and eternally espoused to the Lamb.


BODIN.

Bédin, Jean, b. at Angers, 1520, probably of Jewish origin; d. at Lyon, 1596. He studied and taught law at Toulouse, where in 1559 he pronounced his "Oratio de instituto in republica juventute", on the public instruction of youth. At the age of forty, he went to Paris, his name being still obscure. By his "Methodus et falsa cognition" (1566) he laid the foundation of the philosophy of history, and set forth his theory of the effect of climate on society and government, likewise his theory of progress, both of which were later expanded in "La République". In his "Réponse aux paradoxes de M. de Malestroit, touchant le fait des monnaies et l'achèvement de toutes choses" (1568), he developed his thesis on the necessity of free trade. The "République" in six books (French, 1577; Latin, 1580) was written to defend the principles of autonomy and to support the idea of a commonwealth. Bodin represents a reaction against Machiavelli in the field of moral and political science. Unlike Cujas and the "Romanist" jurists, who confined themselves to the observation of Greek and Roman antiquity, he drew upon the modern history of Germany, England, Spain, and Italy. His theory of the influence of climates foreshadows that of Montesquieu. Bodin collects carefully numerous small facts, definite and concrete information; daily experience and the observation of current events are the sources of his almost "scientific" researches concerning the laws of political life. It is somewhat surprising to note that as early as 1580 this thoughtful writer wrote a work (La Démonomanie des Sorcières) to demonstrate the existence of sorcerers and the legitimacy of their condemnation, on the basis of "experience" and respect for res judicata or the reliability of the courts. This belief in witchcraft rests on the same arguments as his theory of civil government.

In 1576 this somewhat puzzling man was chosen a deputy of the Third Estate (tiers état) to the States-General of Blois where he championed the cause of the Reformers, thereby incurring the royal displeasure. Fourteen years later (1590) as Attorney-General at Laon, he sided with the "Gitan" who recommended the citizens to do likewise, and finally went over to Henry IV. This superstitious believer in sorcery left in manuscript a work known as "Collatione Heptaplomeris" which propounds a certain rationalistic spiritualism. Though a 'civil magistrate and a partisan of the Ligue, his writings exhibit him as one of the earliest advocates of the theory of religious toleration. Brunetière assigns Bodin a place in French literature beside Henri Estienne and Amyot; at a time when men looked to antiquity for guidance only in the domain of good taste, all three showed that from the same source could be drawn lessons in history, politics, and morality.

Though Bodin had never abandoned the Catholic religion, and was buried in the Franciscan Church at Lyon, his writings often betray an un-Catholic temper, when they are not more or less openly hostile to the existing ecclesiastical order. In religion he inclines to an abstract theism. In keeping with the Gallican legists of France he champions the absolute supremacy of the State, though he bases it on the Divine will and the natural law; his ideal prince is not an impious and unjust ruler of the Machiavelli type. All the works of Bodin were published posthumously in 1590. From 1699 on the edition of 1690 continues the prohibition of his "Universe nature theatrum", Catholic theologians, like Pasquier have noted and refuted in the "République" certain errors and anti-Christian subtleties. "Judge by his writings," says Tousmaux (Diet. de théol. cath., II, 918), "he was a bizarre, inelegant, and superficial man."  

BODMER.

Bodmer, Jean Bodin et son temps (Paris, 1583); GIPSEN, Études et publications de Mr. Bodin (2d ed., Freiburg, 1901); JANSZ, Histoire de la science politique (Paris, 1887); BREMANN, Trois cent ans de l'édit classique in Revue des deux mondes (1 March, 1907); GRAMMICI-ROIGNAND in Storia del diritto (2d ed., Freiburg, 1901), I, 946-963.

Bodilian Codex. See Mas. of the Bible.

Bodone, a titular see of Albania. The name is a diacritical form of Dodone, in Epirus, near Janina at the foot of Mount Tomaros, or Tamaros, the present Oltisika (C. Carapanos, Dodone et ses ruines, Paris, 1878). At an early date a Christian church was built here on the site of the temple of Zeus. Theodorus, a Bishop of Dodone, was present at Ephesus, in 431; Philotheus appeared at Chalcedon in 451; Uranius, in 485, signed the letter of the bishops of Epirus Vetus to Emperor Leo; Philippus in 516 subscribed a synodal report of the bishops of Epirus to Pope Hormisdas; Constantius, on the invitation of John to the See of Nicopolis, the metropolis of the province (Hieredes, Synecodomos, 651, 5). When Naupactus was substituted for Nicopolis about the end of the tenth century, Dodone was the first suffragan see; the "Nova Tactica" (Georgius Cyriacus, ed. Gelser, 1683) has Molofus; but this is an error for Bodonitza, a form derived from Bodone (Parthey, Notit. episcop., App. 48). In fact the later "Notitiae" wrote only Bounditza (ibid., III, 524), or Bonitza (ibid., X, 416, XIII, 467). John, Bishop of Bonditza, issued a synodal act in 1076. The present name is Bonitza. When the Greek residential bishopric disappeared is unknown; the Roman curia used for a long time the forms Bonduna and Bodonensis, and a decree of 1894 directed this see to be suppressed at the death of its titular.


L. PETIT.

Body, Resurrection of the. See Resurrection.

Body, Spiritual. See Resurrection.

Bode (also BODUS and BODTHUS). Hector, chronicler and one of the founders of the University of Aberdeen, b. at Dundee c. 1465; d. 1536. At
Paris he was a student, then Bachelor of Divinity, and finally a professor at the College of Montaigu, which had been founded on the principles of monastic poverty and severe routine by Jean Standone of Brabant, at one time rector of the university. At the college, Boeche formed a lasting friendship with Erasmus. From about 1495, Boeche was zealously aiding Wm. Elphinstone, the learned Bishop of Aberdeen, in carrying out the work of a Bull of Alexander VI, obtained at the request of James IV, chartering a university with all faculties in the city of Aberdeen. Finally, in 1505, having received help from various sources, they founded the now famous church of St. Nicholas, later known as King's College, and regular teaching took the place of the occasional lectures of the canons. The organization was modelled upon that of the Universities of Paris and Orléans. The foundation was to support, on mesne stipends, four doctors in the respective faculties, two teaching masters, five student masters, thirteen poor scholars, eight chaplains, and four choristers. Boeche was principal and read lectures on divinity and on medicine. History was not regularly taught, but both Elphinstone and Boeche made up for the defect. In 1527, Boeche received a pension of £50 Scots, and, from 1529 to 1534, a like amount, to be paid annually until he should obtain a benefit of 100 marks Scots. Besides his principality, he held the offices of Canon of St. Mary's and Rector of Tornay.

Boeche published at Paris, 1522, "Lives of the Bishops of Murthlack and Aberdeen", about a third of which is devoted to Elphinstone (d. 1514). In 1527 appeared, also at Paris, his "Scolorum Historiae" in seventeen books. Boeche was preceded in the field of published Scottish history only by the learned work of Mair. The Scottish translation of this work by Bellenden, in 1536, was later used by Holinshed and thus indirectly by Shakespeare. As a historian, Boeche has been praised for elegance, patriotism, and love of freedom; and most severely arraigned, even by contemporaries, for his credulity in the matter of historic origins. His literary honesty, attacked in his own day, has more recently been defended. The impetus which he gave to historical studies at Aberdeen has been of lasting effect.

MACKAY in Dict. Nat. Biog.; HENDERSON, Scottish Vernacular literature (London, 1896); MOBLEY, English Writers, VII; SYDNEY MACKAY, Alcuin and his Reformers at York (Edinburgh, 1891); HEBLE, "Monks and Monasteries in the British Isles" (reprinted by Bannatyne Club, Edinburgh, 1829); and by NICOL, "The History and Chronicle of Scotland", tr. BELLENDEN (1821).

J. VINCENT CROMWELL.

Boeiri (Boehier), PETRUS, a French Benedictine canonist and bishop, d. during the first quarter of the fourteenth century at Laredorte, department of Aude, canton of Peyriac Minervola; d. probably 1366. Of his early life nothing is known. An 1350, when he is first mentioned, Boeiri was Abbot of St. Chilian (St.-Anianus, Herault) in the small Diocese of Saint-Pons de Tomieres (Sandri Pontii Tomirieram) which at that time formed a part of the Metropolitan Province of Narbonne. Having been elected to the see at the Diocese of Avignon, he appointed Bishop of Orvieto, 16 Nov., 1364. A few years later (7 Oct., 1370) he was transferred by the same pontiff to the See of Vaison, near Avignon in France. But in 1371, shortly after Urban's death, he returned to Orvieto and remained in possession of that see until 28 June, 1379, when he was deprived of his bishopric by Urban VI for having espoused the cause of the Antipope Robert of Orso, whose reign at Avignon as Clement VII. Upon his deposition, he withdrew to France, into the See of Charlie, in the capacity of ambassador to the pontifical court at Avignon. (Duchesne, Liber Pontificale, II, 27-28.) However, 31 August, 1387, Clement VII likewise deposed him from his episcopal office and entrusted the temporal and spiritual administration of Orvieto to Thomas de Jarnie, Bishop of Grasse. Boeiri died shortly afterwards. He was the author of two commentaries on the Rule of St. Benedict; in one, written when he was Abbot of St. Chilian, he deals with the Rule from the point of view of the canonist; in the other, written in the Sacra Specie at Subiaco when he was Bishop of Orvieto, he deals with it more from the point of view of the ascetic. He dedicated the later commentary to Charles V, King of France. He also wrote a commentary on the Constitution "Pastor bonus" of Benedict XII; "Speculum Monachorum"; "De Medicis locutor St. Nicolai Pontificis" (an annotated copy of the "Liber Pontificialis", like-wise dedicated to Charles V); and began at Rouen in 1379 a treatise on the question of calling a general council with a view to ending the deplorable schism then distracting the Church. This treatise remained unfinished. With the exception of "In Regulam S. P. Benedicti Commentarium" (ed. Dom Leone Allodi, Subiaco, Rome), and "Nota in Damasi Pontificale" Boeiri's works have never been printed.


THOMAS OESTREICH.

Borromian Codex. See Ms. of the Bible; Le LONG, Jacques.

Boethius, ANICIUS MANLIUS SEVERINUS, Roman statesman and philosopher, often styled "the last of the Romans", famous by tradit. as the author of the "Consolation" of a martyr, b. at Rome in 480; d. at Pavia in 524 or 525. Descended from a consular family, he was left an orphan at an early age and was educated by the pious and noble-minded Symmachus, whose daughter, Rusticana, he married. As early as 507 he was known as a learned man, and as such was entrusted by King Theodoric with several important missions. He enjoyed the confidence of the king, and as a patrician of Rome was looked up to by the representatives of the Roman nobility. When, however, his enemies accused him of disloyalty to the Ostrogothic king, alleging that he plotted to restore "Roman liberty", and added the accusation of "sacilege" (the practice of astrology), neither his noble birth nor his great popularity availed him. He was carried in chains to prison, and executed at his own request, by order of Theodoric. During his imprisonment, he reflected on the instability of the favour of princes and the inconstancy of the devotion of his friends. These reflections suggested to him the theme of his best-known philosophical work, the "De Consolatione Philosophiae".

Tradition began very early to represent Boethius as a martyr for the Christian Faith. It was believed that among the accusations brought against him was devotion to the Catholic cause, which at that time his enemies accused him of disloyalty to the Ostrogothic king. In the eighth century this tradition had assumed definite shape, and in many places Boethius was honoured as a martyr, and his feast observed on the twenty-third of October. In recent times, criticism of the Boethian works has been extreme, and there have not been wanting critics who asserted that Boethius was not a Christian at all, or that, if he was, he abjured the Faith before his death. The foundation for this opinion is the fact that in the "Consolations of Philosophy", no mention is made of Christ, the sacraments, or the Church. A saner view, which seems at the present time to be prevalent among scholars, is that Boethius was a Christian and remained a Christian to the end.

That he was a Christian is proved by his theological
tracts, some of which, as we shall see, are undoubtedly genuine. That he remained a Christian is the obvious inference from the ascertained fact of his continued association with Symmachus; and if the "Consolations of Philosophy" bears no trace of Christian influence, the explanation is at hand in the fact that it is an entirely artificial exercise, a philosophical burlesque, in which, according to the ideas of method which prevailed at the time, Christian feeling and Christian thought had no proper place. Besides, even if we disregard certain allusions which seem to interpret in a Christian sense, there are passages in the treatise which seem plainly to hint that, after philosophy has poured out all her consola-
tions for the benefit of the prisoner, there are more potent remedies (validiora remedia) to which he may have recourse. There can be no reasonable doubt, then, that Boethius died a Christian, though it is not easy to show from documentary sources that he died a martyr for the Catholic Faith. The absence of documentary evidence does not, however, prevent us from giving his death the color of truth. The local cult of Boethius at Pavia was sanctioned when, in 1883, the Sacred Congrega-
tion of Rites confirmed the custom prevailing in that diocese of honouring St. Severinus Boethius, on the 23rd of October.

The science of mathematics and the theory of music Boethius contributed the "De Institutione Arithmetica Libri II", "De Institutione Musicae Libri V", and "Geometria Euclidis a Boethio in Latinum translate". The last-mentioned work is found in various MSS. of the eleventh and twelfth centuries. There is also found among the MSS. a work "De Geometria", which, in its extant form, is considered to be a ninth- or tenth-century elaboration of a work of Boethius. How far the work is genuine, and to what extent interpolations have crept in, is a question of more than ordinary interest for the stu-
dent of general history, for on the answer to this question depends the determination of the date of the first use of Arabic numerals in Western Europe.

Boethius' philosophical works include: (a) transla-
tions from the Greek, e.g. of Aristotle's logical treatises (with commentaries) and of Porphyry's "Isagoge" (with commentaries); (b) commentaries on Porphyry's "Isagoge", translated by Marcius Victorinus, and on Cicero's "Topica"; (c) original works in the categories of Logic, Syllogism, Categorics, "Introductio ad Syllogismos Categoricos", "De Divisiones" (of doubtful authenticity), and "De Differentiae Topicae". These exercised very great influence on the development of medieval terminology, method, and doctrine, especially in logic. In fact, the development, down to the beginning of the twelfth century, depended entirely on Boethius for their knowledge of Aristotle's doctrines. They adopted his definitions and made them current in the schools; for instance, the definitions of "person", "eternity".

The theological works of Boethius include: "De Trinitate"; two short treatises (opuscula) addressed to John the Descon (afterwards Pope John I); "Liber contra Eutychen et Nestorium"; and "De Fide Catholica" (generally regarded as apocryphal, although the only argument against its genuineness is the lack of manuscript authority). These were much studied in the early Middle Ages, as is testified by the number of glosses found in the MSS. as far back as the ninth century (e.g. glosses by John Eriugena and Remi of Auxerre). The theologians of the Middle Ages generally they appealed as the genuine works of the Christian martyr, Boethius. In modern times, those who denied that Boethius was a Christian were, of course, obliged to reject all the opuscula as apocryphal. However, the publica-
tion of the so-called "Anedonten Holderi" (ed. by Urban, Leipzig, 1887) brought to light a new argument for their genuineness. For it is now proved that certainly to have known which works of Boethius were genuine, when he wrote "[Boethii] scripsit librum de Sancta Trinitate et capita quaedam dogmatica et librum contra Nestorium", he settled the question as far as four of the treatises are concerned. Boethius' best-known work is the "Consolations of Philosophy" written during his imprisonment—"by far the most interesting example of prison literature the world has ever seen." It is a dialogue between the Prince of Arts and Boethius, in which the Queen of Sciences strives to console the fallen states-
man. The main argument of the discourse is the transitoriness and unreality of all earthly greatness and the superior desirability of the things of the mind. There are evident traces of the influence of the Neo-Platonists, especially of Proclus, and little, if anything, that can be said to reflect Christian influences. The recourse to Stoicism, especially to the doctrines of Seneca, was inevitable, considering the nature of the theme. It does astonish the modern reader, although not surprise the medieval student, that Boethius, a Christian, and, as everyone in the Middle Ages believed, a Christian martyr, should have failed, in his moment of trial and mental stress to refer to the actual Christian sources of consolation. The medieval student of Boethius understood better than we do that a strictly formal dialogue on the consolation of philosophy should adhere rigorously to the realm of "natural truth" and leave out of consideration the lesson to be derived from the moral maxims of Christianity—"supernatural truth".

The work takes up many problems of metaphysics as well as of ethics. It treats of the Being and Nature of God, of providence and fate, of the origin of the universe, and of the freedom of the will. In medieval times, it became one of the most popular and influen-
tial philosophical books, a favourite study of statesmen, poets, and historians, as well as of philoso-
phers and theologians. It was translated into Anglo-Saxon by King Alfred the Great, and into Old German by Notker Teutonicus; its influence may be traced in Beowulf and in Chaucer, in Anglo-
Norman and Provençal popular poetry, in the first specimens of Italian verse, as well as in the "Divina Commedia". The important part which it played in Dante's mental struggle after his exile can be described in the "Convito", where, strange to say, it is referred to as "a book not known to many". "Echoes of it and citations from it occur frequently in the "Divina Commedia". For instance, the lines which Tennyson paraphrases by "a sorrow-crown of sorrow" are themselves at least a haunting memory of Boethius "In omni adversitate fortunae infeliciissima genua est infortunii suae felicem" (De Consol. Phil., II, Pros. IV). That the "De Consolatione" was a favourite study of the theolo-
gians as well as of the poets is evidenced by the numer-
ous imitations under the title "De Consolatione Theologiae" which were widely read during the later Middle Ages. The complete works of Boethius were first published at Venice in 1497; the best edition is in P. L. LXXIII, LXV. A good edition of the "De Consolatione" is that of Peiper in Teubner Collection, where are also to be found the commentaries on ARISTOTLE, ed. MEIBERG.

Bogadines. See FRANCISCANS.

Bogomil, a Neo-Manichean sect, found in the
later Middle Ages at Constantinople and in the
Balkan States. Doctrinal Principles.—The admis-
sion of a twofold creative principle, one good,
the other evil, formed the basis of the doctrinal
system of the Bogomil, as of all Manichaean sects.
Others, however, taught that man had dualized and
confused these two principles, but their teaching in its
fuller development was less dualistic. God the Father,
according to them, had a human appearance but
was incorporeal. He had two sons, the first-born,
Satanael, and the younger, Jesus Christ or Michael.
Satanael, though seated at the right hand of the
Father and endowed with creative power, rebelled
and was, with some of the angels, his followers,
cast out of heaven. He created a second heaven
and a second earth, and formed man out of earth
and water. Being unable to give him a living
spirit, he besought the Father to bestow life on this
new creation, which would be their common prop-
erty. God consented and thus man is the pro-
duction of two creators. Eva, created in a similar
manner, was seduced by Satanael. In punish-
ment of this sin, Satanael lost his creative
power, but retained sway over his own creation
and strove successfully for the ruin of man. To
save mankind, God sent his second son, Jesus,
who starved the right ear of Mary and took
from her the semblance of a human body; indeed,
everything material in Him was merely appearance.
Jesus vanquished Satanael, who lost his divine
name El, and was henceforth called Satan. His
place in heaven was now occupied by his conqueror.
The Holy Ghost was sent forth, but dwells only
in the Bogomil. Both He and Jesus will ultimately
be absorbed by the Father, the only surviving
person in God. The sect rejected the Old Testa-
ment, except the Psalter and the Prophetic books.
Instead of baptism, it was admitted only a spiritual
baptism; it denied the Real Presence in the
Eucharist, condemned marriage, rejected images,
and prohibited the eating of meat.

History.—The name of the Bogomil has been
traced by some to Bog Milti (God have mercy), a
formula of prayer believed to have been in fre-
frequent use among them; others have sought its
origin in Bogomil (beloved of God), which is also
said to have been the name of a prominent repre-
sentative of the sect in the tenth century. Other
names were also applied to the members of the
sect by its adversaries; but they called them-
selves Christians. The Bogomil probably de-
veloped from the Euchites and, although they
existed previously, became prominent in the twelfth
century. They are first mentioned by name in
1115 at Philippopolis (European Turkey). More
definite knowledge regarding them was obtained
when their leader Basil, monk and physician, who
had surrounded himself with twelve apostles, be-
came known at Constantinople to the emperor
Alexius I, Comnenus (1081-1118). The latter
cleverly obtained from Basil a frank exposition of
the doctrine of the sect. Having received this
information, he demanded from the leader and
those of his followers who could be seized a re-
traction of their errors. Some complied with
this demand and were released; others remained
obstinate and died in prison. Basil alone was
condemned to death (1115) and burned. Vigorous
as the repression was, it did not suppress the In-
crease of the sect. In 1140, the Patriarch Germanus
of Constantinople (1147). The Patriarch Germanus
(1221-39) continued to combat the pernicious
practices of the sect; in 1143, two bishops of Cappadocia
were deposed for embracing its tenets; and the favour
extended to one of its adherents, the monk Niphon,
captain of the fleet of Commas, Patriarch Nicetas
of Constantinople (1147). The Patriarch Germanus
(1221-39) continued to combat the pernicious
doctrines; new condemnations were issued by the
synods of Constantinople in 1316 and 1325.
The Bogomil, however, remained until the conquest
of the Balkan States by the Musulmans in the
fourteenth and fifteenth centuries.

BOGOTA

Bohemia (Germ. Bohmen, or formerly Böheim; Lat. Bohemia or Bojaehumen), a cisleithian (i. e. west of the River Leitha) crown province of the Austro-

N. A. WEBER.

Bogotá (Bogotennia), Archdiocese of Santa Fé de Bogotá.—The city of Bogotá, capital of the republic of Colombia, is situated on a plateau 8700 feet above
the sea level, at the western base of the Guadalupe
and Monserratt mountains, in the eastern cordilleras
of the Andes. High mountains surround this plateau
on all sides except to the southwest, where the river Pancha cuts its way to Magdalena, forming, a few
miles from the city, the falls of Tequendama 475 feet
in height. Two other rivers, the S. Francisco and the S. Augustino, divide the city. Bogotá was founded by the S. Augustino and Carlos III, in 1538
and 1548 respectively. In 1568, the capital of Nueva Grenada, which was then a viceroyal province, and in 1819, when Colombia became independent of Spain, Bogotá was made the capital of the new republic. Bogotá is a quaint city, its lack of easy communication with other foreign
cities having perpetuated its ancient Spanish char-
acter. Though the capital of the republic, it has a
population of only 100,000 inhabitants.

The Archdiocese of Bogotá, the primatial see of
Colombia, was created by Pope Pius IV in 1564.
At first it had six suffragan sees, on account of the
tremendous growth of the population of the diocese.
Pope Leo XIII, in 1902, separated the bishopric of
Medellin from it, and erected it into a province.
The actual suffragan sees of Bogotá are: Antioquia
(Antiquoquia), which was erected a bishopric by
Pius VII, 31 August, 1804, re-elected by Pope Leo
XII, 19 January, 1829, suppressed in 1868, and
re-established by Pius IX, 29 January, 1873. This
bishopric contains 211,000 Catholics, 69 Protestants,
35 secular priests, and 80 churches and chapels.
Jesuits (Bojanienia), of which no accurate statistics
can be given, as the diocese has only lately been
created. It was formerly, with the bishopric of
Garon, suffragan to the see of Tolima, and at the
extinction of this see was assigned to the Metropolitan
see of Bogotá. It has for its limits the provinces of
North and Central Colombia. Nueva Pamplona
(Nea-Pampileonienis), erected into a bishopric by
Gregory XVI, 25 September, 1835. It contains
260,000 Catholics, 8 secular priests, 7 regular priests,
and 46 churches and chapels. Socorro (de Succursa),
erected as a bishopric by Pope Leo XIII, 20 March,
1895, contains 230,000 Catholics. Tunja (Tunjuan-
seis), erected as a bishopric in July, 1850, by Pope
Leo XIII, contains 350,000 Catholics, 10,000 pages,
50 churches, and 159 chapels.

The religious orders of men represented in
the Archdiocese of Bogotá are: Jesuits, Franciscans,
Augustinians, Salesians, and the Brothers of the
Christian Doctrine. Those for women are: Sisters of
Charity, of the Visitations, and of the Sacred
Sisters of the Good Shepherd, Salesians, Dominicans, Carmelites, and the Little
Sisters of the Poor. Most of these orders, especially
those for men, have charge of the schools and colleges.
There are in the archdiocese 1 seminary, 30 colleges
and academies, 150 schools, and 18 hospitals.

Konservations-Lett. 1, 1896; Battermann, Missionspost Cath.
M. DE MOREIRA.
BOHEMIA

hunigian Monarchy, which until 1526 was an independent kingdom.

PHYSICAL CHARACTERISTICS.—Bohemia has an area of 20,058 square miles. It is bounded on the north-west by Saxony, on the north-east by Prussian Silesia, on the south-east by Moravia and the Grand Duchy of Bavaria, on the south by the province of Upper Austria, and on the south-west by Bavaria. It is enclosed on three sides by mountain ranges, namely: the Bohemian Forest (Böhmerwald), the Ore mountains (Erzgebirge), and the Sudetic mountains. The highest peaks of these ranges seldom rise above 4,923 feet. On the fourth, or south-eastern, border Bohemia is separated from Moravia by a moderately high range called the Bohemian-Moravian highlands (about 1,988 feet high). The country resembles the flat bottom of a trough with a depression towards the north. The average height above sea-level is 1,460 feet. Bohemia is drained by the Elbe, which rises in the Isergebirge, a range of the Sudetic mountain system. After receiving the waters of the Moldau, a stream from the south, the Elbe flows for a distance of 152 miles through Bohemia at Tetschen near the most northern point of the country. Besides the Moldau, which may be called the most important river of Bohemia, the chief tributaries of the Elbe are the Iser and the Labe.

Geologically the country forms the so-called Bohemian system of mountain ranges, the spurs of which run into Moravia and Silesia. The greater part consists of old crystalline rocks; in the south gneiss predominates, in the north the formation is chiefly cretaceous sandstone, with tertiary deposits due to the action of water from the south. This part of the country also shows volcanic action, as in the Bohemian mineral springs. The climate is moderate and, with the exception of the mountain districts, shows great variations of temperature. The mean temperature of the year is about 46.4° Fahrenheit. Bohemia has much mineral wealth; it is especially rich in silver, tin, lead, semi-precious stones, such as Bohemian garnet, hard coal, and lignite.

POPULATION.—According to the last census (31 December, 1900), Bohemia has a population of 6,318,697. It is one of the most thickly settled provinces of the monarchy, having 315 inhabitants to the square mile, 33 per cent above the average for the empire, and the Germans 36 per cent. The Germans live chiefly near the boundaries of the country, especially near the northern and north-western boundaries.

NATIONAL HISTORY.—Bohemia (home of the Bohemian language) owes its name to the Boii, a Celtic people which occupied the country in prehistoric times. About 78 B.C. the land was occupied by a Suevic people, the Marcomanni, while the related tribes of the Quadi settled in Moravia and that part of Hungary adjoining Moravia. Some years after the birth of Christ, Marobud, King of the Marcomanni, united the German tribes as far as the North Sea and the Baltic to form a great confederation which menaced the Roman Empire. When the Marcomanni and the Quadi left Bohemia and Moravia in the sixth century, there came in from the north-east a Slavonic people which was soon to appear in history under the general name of Cechi (Czechs). Before the close of the sixth century this Slavonic people came under the domination of the Avars of Hungary. But early in the seventh century they regained their independence with the aid of the Frankish Saxon, whom the Czechs elected as their king. In 796, Bohemia paid tribute to Charlemagne. Eighty years later Borziwio, Grand Duke of the Cechs (Czechs), seems to have been tributary to Swatopolk, King of the West Slavs. The church followed the break-up of the Empire of Great Mo-
BOHEMIA

614

Bohemia.

Procopius the Great, and Procopius the Less, upon Mount Tabor, and from 1419 to 1434 they made marauding expeditions from that point in all directions. The army of Sigismund, in the Fifth Crusade, accomplished nothing. An agreement was finally made with the moderate Utraquists (called Calvinists) in 1433. By this agreement, which is called "the Compacta of Basle," or "of Prague," the cup was granted to the laity; at the same time the teaching of the Church as to the Real Presence of Christ under each form was insisted upon. From the descendants of the radical Taborites sprang later the Bohemian and Moravian Brethren.

A great number of parishes and other cures of souls had been obliterated during the Hussite wars; in those which still remained there was a woeful lack of priests, especially for the German population. It was, therefore, easy for Protestantism to make rapid advances, especially as it was looked on with favour by both the nobility and the people. Desertion of the Church was accompanied by treason against the hereditary dynasty. In 1547, a large part of the population took sides with the League of Smalkald, and in 1618 Bohemia was the starting point of the Thirty Years' War which brought such terrible disasters upon the whole of Germany. During this war the population of Bohemia fell from three millions to eight hundred thousand. The Hapsburg dynasty finally gained the victory. The nobility were punished for their treason, either by execution or by banishment, with confiscation of property; the rebellious cities lost their freedom; the common people either emigrated or returned to the Catholic Faith. In 1655, the See of Leitmeritz was founded; in 1644 the Emperor Ferdinand IV erected a new bishopric at Konigratz, to take the place of Letimischl, which had disappeared during the Hussite wars. Finally, in 1734, the Emperor Joseph II made the new Bishopric of Budweis out of the southern part of the Archdiocese of Prague.

Statistics of Bohemian Clergy

<table>
<thead>
<tr>
<th>Archdiocese</th>
<th>Year</th>
<th>Total Number</th>
<th>Regular Clergy</th>
<th>Regular</th>
<th>Regular in Church</th>
<th>Regular in Family of Digest</th>
<th>Regular in Foreign Church</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1895</td>
<td>1,885</td>
<td>1,219</td>
<td>126</td>
<td>40</td>
<td>413</td>
<td></td>
</tr>
<tr>
<td>Prague</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leitmeritz</td>
<td>1906</td>
<td>935</td>
<td>890</td>
<td>38</td>
<td>27</td>
<td>131</td>
<td></td>
</tr>
<tr>
<td>Konigratz</td>
<td>1906</td>
<td>993</td>
<td>932</td>
<td>46</td>
<td>15</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>Budweis</td>
<td>1906</td>
<td>858</td>
<td>822</td>
<td>36</td>
<td>?</td>
<td>133</td>
<td></td>
</tr>
</tbody>
</table>

There are 4,191 3,863 246 82 765 Church livings in Bohemia.

Population of Dioceses by Denominations

<table>
<thead>
<tr>
<th>Diocese</th>
<th>Year</th>
<th>Catholics</th>
<th>Non-Catholics</th>
<th>Jews</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prague</td>
<td>1905</td>
<td>2,062,683</td>
<td>54,235</td>
<td>50,495</td>
<td>2,167,411</td>
</tr>
<tr>
<td>Leitmeritz</td>
<td>1905</td>
<td>1,561,432</td>
<td>50,778</td>
<td>18,016</td>
<td>1,620,281</td>
</tr>
<tr>
<td>Budweis</td>
<td>1906</td>
<td>1,156,635</td>
<td>4,020</td>
<td>12,536</td>
<td>1,163,481</td>
</tr>
<tr>
<td>Konigratz</td>
<td>1906</td>
<td>1,476,645</td>
<td>5,109</td>
<td>14,449</td>
<td>1,496,209</td>
</tr>
</tbody>
</table>

Present State of Dioceses.—Bohemia is divided ecclesiastically as follows: The Archdiocese of Prague includes the north-western and central parts of the country, the Diocese of Leitmeritz embraces the northern part, the Diocese of Konigratz takes in the eastern part, and the Diocese of Budweis the southern part of the country. In addition to its share of the territory of Bohemia, the Archdiocese of Prague also includes the countship (Grafschaft) of Glats in Prussian Silesia.

Religious Orders.—There are in the archdiocese 14 orders for men, having 36 houses; the total number of members of the orders is 704, of these 416 are priests, 135 are clerics preparing for the priesthood, and 153 are lay brothers. Special mention should be made of the Benedictines at Frenhausen, of the Jesuits in Prague, and of the Premonstratensians at Tepl. There are also 21 orders for women, with 1,517 members. The Diocese of Leitmeritz has 13 orders for men, with 31 houses. The members of these orders include 136 priests, 1 clerics preparing for the priesthood, and 49 lay brothers. The Cistercian Abbey of Osegg and the Jesuit college at Mariasheim are worthy of special mention. There are 10 orders for women, with 62 houses and 651 members. The Diocese of Konigratz has 9 orders for men, with 88 priests; and 8 orders for women, with 442 members. The Diocese of Budweis has 13 orders for men, in 32 houses; these orders include 131 regular priests; the orders for women are 7, with 419 members. The Cistercian Monastery of Hohenfurt, founded in 1259, should be mentioned in connexion with this diocese.

Educational and Charitable Institutions.—In the Archdiocese of Prague there are: 1 seminary for priests, 1 private gymnasium, 3 homes for university students preparing for the priesthood, 82 hospitals, homes for the poor, orphanages, etc., over 200 endowments for the aid of the poor, and 34 associations of St. Vincent de Paul. In the Diocese of Leitmeritz there are: 1 theological school, 1 high school for boys, 5 homes for university students preparing for the priesthood, 11 Catholic primary schools, 2 grammar-schools, 8 boarding-schools, 18 industrial and advanced schools, 20 orphanages, 7 asylums for children, 14 kindergartens, 20 crèches, and over 130 homes for the poor, hospitals, etc., as well as 13 Conferences of St. Vincent de Paul. In the Diocese of Konigratz there are: 1 theological school, 1 seminary for priests, 1 boys' seminary, 7 boarding-schools for girls, 2 training-schools for women teachers, 10 other schools for girls and young women, 21 institutions for the care of children, 4 orphanages, hospitals, etc., over St. Vincent de Paul, and numerous endowments for the aid of the poor. In the Diocese of Budweis, besides 1 theological school and 1 seminary for priests, there are under ecclesiastical control: 1 boys' seminary, 1 home for university students preparing for the priesthood, 12 girls' schools, 23 kindergartens, 7 boarding-schools, about 140 stipends for students, 99 hospitals, homes for the aged and the poor, and 8 conferences of St. Vincent de Paul.

Relations of Church and State.—Since the last years of the reign of Maria Theresa and es-
BOHEMIA

especially since the time of Joseph II, the Catholic Church in Austria has suffered from state interference. According to existing laws, the State at present guarantees to the recognized denominations freedom from molestation in the management of their internal affairs. The State avoids every interference in the field of ecclesiastical discipline, but it also claims that the religious associations, like all other associations, are subject to the general state laws in their "outward legal relations". The sore point in this condition of things is this: that the State assumes for itself the right to define the boundary between internal and external legal relations. At present state control shows itself in the appointment of ecclesiastical officials, in the co-operation of the State in determining and collecting church dues and taxes, in measures for the protection of the property of the Church, and in a certain supervision of the church press, which is hardly perceptible. The legal position of the Catholic Church in Austria rests on the Imperial Patent of 8 April, 1861, and the law of 12 July, 1874.

Incorporation of Churches.—In the Archdiocese of Prague there are 32 parishes incorporated with the Premonstratensian foundation at Tepl, the other orders in the diocese have 28 parishes incorporated with the Dominicans. The Cistercians at Oesse control 11 parishes, the other orders for men, 12; in the Diocese of Kéniggritz there are 10 parishes united with the Benedictine houses, and 6 with the Premonstratensians; in the Diocese of Budweis the Monastery of Höhenfurt controls 16 parishes, the other orders have 13 incorporated with their foundations.

Taxation of Churches.—Churches, public chapels, and cemeteries are exempt from the income-tax, ground- and dwelling-tax.

Plan of the Army.—Theological students are exempt, both in war and in peace, from all forms of military service, from military training, exercise with weapons, and reserve service; but after they have been ordained they can be called upon to serve as army chaplains in case of the mobilization of the whole army. Parish priests are exempt from paying the direct and the local taxes, and from jury duty. Parish priests have the right to accept an election to community and district councils. The installed ecclesiastics have the right of legal residence in that community in which they live permanently. Without regard to the actual payment of taxes they are entitled to vote for the local boards, for the provincial diet and for the imperial parliament (Reichstag); as a rule they are included in the first class of the electoral body. Only one-third of the fees of a parish priest can be attached for debt; besides this, his income cannot be reduced below 1,800 kronen ($320), nor the income of a retired priest below 1,000 kronen ($200). According to the law of 1898, which was intended to equalize clerical salaries, the salary of a parish priest at Prague was set at 2,400 kronen ($450); in the suburbs, up to a distance of over nine miles from the city walls, with over 5,000 inhabitants, at 1,800 kronen ($360); in other places at 1,600 kronen ($320) or 1,400 kronen ($280). In Prague the salary of an assistant priest was set at 800 kronen ($160) or 700 kronen ($140).

Marriage and Divorce Law.—For Catholics, residing in Prague, 25 May, 1868, with which the second main section of the civil code, treating of the law of marriage, came again into force. According to this anyone can enter into a marriage contract when there is no legal impediment. Apart from the exceptions arising from the duties of certain positions and those due to the army laws, these impediments rest on: (1) lack of consent; (2) lack of ability for the married state; and (3) lack of the necessary formalities. Under the first head are (a) impediments from inability to give consent, as mental disease (violent mania, lunacy, imbecility); minority, and control of guardians, (b) impediments resting on lack of actual consent, as compulsion through well-grounded fear, seduction, mistake in the identity of the future consort, pregnancy of the woman before marriage by another person. Under (2) belong (a) impediments from incapacity for impediment from the lack of moral ability, such as an unexpressed sentence of imprisonment for felony; a still existing previous marriage; consecration to Holy orders, or a solemn vow of celibacy; difference in religion (e.g. the marriage of a Christian and a non-Christian); relationship in the ascending and descending line, or close family connexion (as brothers and sisters, cousins, uncle and niece, aunt and nephew); degrees of affinity parallel to the forbidden degrees of consanguinity; adultery proved before the contracting parties, or murder or attempted murder of a consort. In (3) are (a) the impediments arising from the lack of publication of the bans, and (b) those from lack of the prescribed formalities of a marriage contract. Lastly, the civil law adds to these the impediments, enacted by the Catholic Church (for Catholics), of participation in the cause of divorce, and the impediment caused by the lack of a certificate of birth. A temporary impediment exists for widows, who are not allowed, as a rule, to marry again before the expiration of six months after the death of the husband. Some of these ecclesiastical impediments to marriage can be set aside; others are irremovable. Among the latter are all those which would give an appearance of guilt to a marriage contract or the circumstances. Dispensation from these impediments are granted by the civil authorities. Catholic married couples can be separated from bed and board. A dissolution of the bond of marriage does not take place; that is, no married Catholic, either husband or wife, can enter upon a new valid marriage before the death of the consort.

Testamentary Laws.—A secular cleric has the right to free disposal of his property both in life and at death. The clergy has testamentary control over those objects which belong to his office, and which by law descend to his successor, such as mitres, vestments intended to be worn during Mass, etc. In consequence of the vow of poverty, members of religious orders are incapable of inheriting or disposing of property. Large legacies to a church, a religious or charitable foundation, or a public institution must be announced at once by the court to the governor or president of the province. A half-yearly list of smaller legacies must be sent to these authorities. Legacies for the benefit of the poor, those intended for religious or charitable foundations, for churches, schools, parishes, public institutions, or other religious and benevolent purposes must be paid over or secured before the heirs can inherit the property.

Burial Laws.—Old graveyards are ordinarily regarded as dependencies of the parish church, and as such are considered, even by the Law of 8 April, 1870, as being ecclesiastical institutions. But in sanitary regards the graveyards are controlled by the police regulations of the community. Denominational cemeteries can be enlarged or laid out anew. For this, however, the consent of the civil authorities and of the parties interested is necessary, although the community refuses to enlarge the cemetery, the
responsible for providing a proper burial-place falls on the civil community. But a parish community or a church vestry cannot be compelled by the authorities to enlarge or lay out a church cemetery. If in the same community both a town cemetery and a Catholic cemetery exist, the burial of the dead in the public cemetery is not obligatory, but every Catholic has the right to bury the members of his family in the Catholic cemetery. When a Catholic cemetery serves also for the burial of non-Catholics, a part of the cemetery is to be set apart specifically and exclusively under the care of the non-Catholic community. Where a part of a Catholic cemetery is used for non-Catholic burial without the formal separation of the parts, the non-Catholic clergyman must follow the regulations of the law; he may conduct the burial with prayer and benediction, but there can be no singing nor address.

Schindler ed., Das soziale Wirken der katholischen Kirche in Oesterreich (9 vols); Landenbauer, Die Budweis Buovka (Vienna, 1890); Schindler, Die Budweis Buovka (Vienna, 1902); Endler, Die Diocese Leitmeritz (Vienna, 1903); Beneš, Die Diocese Konjgritz (Vienna, 1897); Kirchhoff ed., Schematismen der Buovka (Vienna, 1885); Landenbauer, Die Budweis Buovka (Vienna, 1890); Die Landeskundlerbude (Prague, 1894-95); Böhmen 1780 (2 vols), Mitteilungen der Vereine für Geschichte Deutscher Böhmen, and the other pubs. and periods of this society; Fried, Kirchengeschichte Böhmens (Prague, 1886-78); In. Pommer, Geschichte Böhmens (Prague, 1873); Gindl, Geschichte des 30jährigen Krieges (Prague, 1885); Id., Geschichte der Gegenwart.

Karl Klaas.

Bohemian Brethren (Moravian Brethren, or Unitas Fratrum).—Definition, and Doctrinal Position.—Bohemian Brethren, Moravian Brethren are the current popular designations of the Unitas Fratrum founded in Bohemia in 1457, renewed by Count Zinzendorf in 1722, and still active in our own day. Placing life before creeds, the Moravian Church seeks not to separate the living church from the life of individuals, but rather to constitute of regenerated men and women, while it affords a common meeting-point for Christians who apprehend dogmas variously. Personal faith in the crucified Saviour constitutes the chief foundation for the fellowship thus established. Scripture is the only rule of faith, but “nothing is posited as to the mode of inspiration, for this partakes of the mysteries which it has not pleased God to reveal”. The Trinity, the Fall, Original Sin, and “Total Depravity” are admitted, but “discussion about them is shunned”. The fourfold kingdom of God manifested in the life of the church is foundational. There are no sections. The church is one, the centre of Moravian belief and practice. Justification by faith alone and the necessity of regeneration “are posited as facts of personal experience”. Sanctifying grace, the need of prayer, and other public means of grace, a complete ritual, a strict discipline, “the orders of the ministry with no conception of the functions of the episcopate”, i.e. bishops ordain, but the episcopal office implies no further ruling or administrative power (see Zinzendorf, Bp. Zinzendorf), Baptism and the Lord’s Supper as the only sacraments, and the common Christian eschatology: Resurrection, Judgment, Heaven, Hell; such are the tenets from which Moravians are expected not to depart, whilst they are allowed to speculate about them on Scriptural lines with entire liberty.

History of the Ancient Unitas Fratrum (1457-1722).—The Bohemian Brethren are a link in a chain of sects beginning with Wycliff (1324-84) and coming down to the present day. The ideas of the Englishman found proper soil in Bohemia, but with Hus and Wycliff’s successors it proved a better soil for their growth than England. Both Wycliff and Hus were moved by a sincere desire to reform the Church of their times; both failed and, without intending it, became the fathers of new heretical bodies—the Lollards and the Hussites. The former were persecuted out of existence in Eng-
confers the hope of eternal salvation. The rich were requested to abandon their wealth and worldly pomp and to live in voluntary poverty. The brethren were to give up the practice of professions for the benefit of the Brotherhood. Anyone not observing the brotherhood of faith and practice was to be separated from the community.

Meanwhile the persecution continued. The Utraquists (Catholicoes) priests refused to accept the Sacrament to the Brethren. These, therefore, were forced to constitute a priesthood of their own belief. A bishop and a number of priests were chosen by lot, and the separation from the Utraquists became an accomplishment. The breach between the Austrian Waldenses, who was believed to have received consecration from a real bishop, gave episcopal orders to the ex-parish priest, Michael, and Michael consecrated his friend, Matthias, bishop and ordained several priests. The new Bishop Matthias of Kunwald then reordained his consecrator, to make him a true priest of the Brotherhood. This happened in 1467 at the synod of Lhotka, near Reichenau, where also those present were rebaptized. The breach with both Catholics and Utraquists was now completed, and the Brethren began to be called Smalkalds by the common people. The original object of the Sacrament of the Lord's Supper was again prevented by the rigid morals of the Lutherans in Bohemia and Moravia. Augustus pleaded for stricter church discipline, but Luther dismissed him, saying: "Be you the apostle of the Bohemians, I will be the apostle of the Germans as circumstances direct. We will do the same here." (1452). Soon afterwards the Bohemian Estates were requested to join Charles V in his war against the Smalkaldic league. Catholics and old Utraquists obeyed, but the Bohemian Protestants, having met in the house of Brother Kostka, established a kind of provisional government composed of eight members, four of whom belonged to the Brotherhood, and appointed a general to lead the armed rebels into Saxony against the emperor. Charles's victory over the Lutherans in 1547 brought no change. The Brethren had no choice but to submit to their king, Ferdinand I. The Brethren, who had been the chief instigators of the rebellion, were now doomed to extinction. John Augustus and his associate, Jacob Bilek, were cast into the dungeon. Later, in 1575, the stirring of the people throughout the whole kingdom; those who refused to submit were exiled. Many took refuge in Poland and Prussia (1578); those who remained in the country joined, at least pro forma, the Utraquist party. Owing to Maximilian II's leniency and to Protestant propensities, the number of Brethren declined in the following years. Ferdinand II, after his victory over the rebellious Bohemians at the White Mountain near Prague (1620), after 1620, offered them the choice between Catholicism and exile. Many Brethren emigrated to Hungary, others joined the greater number from Poland. Others settled in Liassa (now in Prussian Posen). Even to this day there are in that district seven communities calling themselves Brethren, although their confession of faith is the Helvetic. In Prussian Silesia there are also three communities of Brethren claiming descent from the Bohemian Brotherhood.

**THE BOHEMIAN BRETHREN AND ENGLAND.**—During the reign of Maximilian II and Rudolph II the Bohemian Brethren enjoyed a period of prosperity which allowed the brethren to convert to the Utraquists in conference at Prague. The Brethren sent a few rude, unlettered fellows to give answers to the questions of the preachers. The king regarded this as an insult and ordered all the meetings of all the brethren to be burnt, and the recalcitrants to be imprisoned (1508).

The Brethren now began to look for foreign sympathy. Erasmus complimented them on their knowledge of faith, but refused to commit himself further. Luther objected to their doctrine on the Eucharist, and they were forced to promise not to baptize, to the belief in seven sacraments. In the year 1528, as a last resort, they invited the famous Martin Luther to the brotherhood. He was invited by his English friends to assist in improving the state and administration of the universities, then under consideration in Parliament. The outbreak of the Civil War brought all these plans to naught,
and Comenius returned to Germany in 1642. His influence in England allowed him to set on foot several collections for his severely persecuted church in Poland: the first three were failures, but the fourth, authorized by Cromwell, produced £5,900, of which approximately £4,700 was sent to Poland, and £1,200 was in 1658-59. Intercourse with the Anglican Church was kept up uninterruptedly until the remnants of the ancient Brotherhood had dwindled away and been swallowed up by other Evangelical confessions. Then the renewed Brotherhood was established in England and it benefited by the memory of former friendly relations.

**History of the Renewed Brotherhood.** — Persecution from without and dissension within welleighed brought about the total extinction of the Bohemian Brethren. The small but faithful remnant was, however, destined to blossom into a new and vigorous religious body under the name of Moravian Brethren. The founder and moulder of this second *Unitas Fratrum* was the pious and practical Count Zinzendorf (b. 1700, d. 1760). In 1722 the Lutheran Pastor Rothe, of Berthelsdorf in Upper Lusatia, introduced to the Count, from whom he held his living, a Moravian carpenter named Christian David. This man had been deputed by his co-religionists to look out for a concession of land where they could freely print their religion. Zinzendorf was acquainted with the history and the tenets of the Bohemian Brethren, but in his charity, he granted them the desired land, on the slopes of the Hutberg in the pariah of Berthelsdorf. In a short time emigrants from Moravia founded there a colony, called Herrnhut. The colonists worshipped at the Lutheran parish church. Two years later, there arrived from Zschenthal in Moravia five young men fully conscious of being true members of the old "Bohemian Brethren." At once Zinzendorf recognized the skilfulness of his own Zinzendorf and his friends. The count was not slow in perceiving that the colonists, all simple labourers and craftsmen, were more concerned with church discipline and Christian rules of life than with dogma. Accordingly he set about elaborating a constitution for a community of which religion should be the chief concern and bond of union. He left Dresden and, with the pastor's leave, began to work as a lay catechist among the Brethren at Herrnhut. The community met for their religious services in the cellars of the Brethren, either chosen by lot or elected by the assembly, acted as minister. In 1731 they seceded from the parish church and added to their usual services the celebration of the Lord's Supper. They were divided in "choirs" according to age, sex, and calling; each choir was ruled by elders (male and female), pastors, and administrators chosen among its members. The female choirs were distinguished by their dresses. Widows, unmarried young men, and young women formed separate choirs under the supervision of elders. Everything at Herrnhut was controlled by the College of Elders, even matrimony, subject to the sanction of the lot. Provision was made for the poor and the sick, for prayer meetings, and for the education of children. Zinzendorf administered the property accruing to the community from donations. Great care was given to the education of the young, Zinzendorf being anxious to raise a generation that would perpetuate his work. The organization of the renewed Brotherhood was complete in the year 1732. Not only the doctrine of the Brethren that any human being can, through the grace of God, become a saint but that, since the Fall he has no power whatever left to help himself. (2) The doctrine of the Divinity of Christ: that God, the Creator of all things, was manifested in the flesh, and reconciled us to Himself; that He is before all things and that in Him all things consist. (3) The doctrine of justification and satisfaction made for us by Jesus Christ: that He was delivered for our offences and raised again for our justification and that by His merits alone we receive freely the forgiveness of sin, faith, and eternal salvation. (4) The doctrine of the Holy Spirit and the operation of His grace: that it is He who worketh in us conviction of possessions in the West Indies and in Greenland for the field of his labours. His first missionaries were sent out in 1732 and 1733. Feeding, however, that as a simple layman he could not well confer missionary powers, he took orders at Tübingen in 1734 and was consecrated a bishop of the Reformed court-preacher Jablonsky of Berlin, in whose family the Moravian episcopacy, originated in 1467 by a validly ordained Waldensian bishop, had been—or was said to have been—preserved. Persecution was not long in coming. The orthodox Lutherans of the Brethren's interest enemies. The Imperial Government in Vienna strongly objected to their propaganda in Bohemia, which caused Austrian subjects to emigrate and sawed discontent in the country. Under imperial pressure the King of Saxony banished Zinzendorf for ever. The zealous count put his exile to good use. During the ten years (1737-47) of his absence from Saxony he founded congregations in Holland, England, Ireland, America; new ones also arose in Germany at Herrenhag, Neuwied, Gnadenfrei, Gnadenberg, and Neusatz. Zinzendorf showed a special predilection for the London establishment. In 1750 he fixed his residence in the English capital and from there ruled the whole "Unity of Brethren." But in 1758 he returned to Germany and remained the centre of the whole administration. To the present day the "Provincial Board of Elders for Germany" occupies Zinzendorf's own house at Berthelsdorf. The finishing touch of the new church system is the liberty enjoyed by those who join it to retain the Lutheran, the Reformed, or the Moravian Confession to which they belonged, and to be placed under the rule of Elders of the same religion. This peculiar feature shows the founder's disregard for dogmas and the great value he attached to the religious community. However much, in this and in other points, he copied the Catholic Church, yet he was to the end a faithful adherent of the Augsburg Confession and obtained from the Consistory in Dresden an official acknowledgment that the Moravian Brethren were followers of the same faith. He also succeeded after a long struggle in securing for the Brotherhood recognition as a separate church. Wherever he found it, he died in 1760, his work and his spirit lived on in the strongly organized body of the "Unity of Brethren." No material changes have taken place since. In 1775 the Brethren, assembled in a synod at Barby, adopted the following statement of principles:
sin, faith in Jesus, and purpose in heart. (5) The doctrine of the fruits of faith: that faith must evidence itself by willing obedience to the commandments of God, from love and gratitude."

Faith in the Redemption and entire surrender of self to Christ (with Whom in 1741 a spiritual covenant was made) are held to be the very essence of religion. The children were brought up by casting of lots as the final sanction in case of marriage (until 1820), in the election of superiors (until 1899), etc. Zinzendorf ruled as bishop over all the communities, both in Europe and America, but since his death the episcopal office has remained a mere title. In 1857 the British and American Unity became independent; the only bond of union being now the General Synod held once every ten years.

The Moravians in England.—The beginnings of the Brethren's Church in England are an interesting chapter in the commerce of thought between Germany and that country. The German dynasty on the English throne had attracted a strong colony of their countrymen; towards the middle of the eighteenth century London alone numbered from 400 to 1000 Moravians, and other Moravian congregations in Britain were so numerous that these would naturally be in sympathy with the Brethren. But the "Religious Societies" founded by Doctor Smithies, curate of St. Giles, and Dr. Hornec, of the Lower Palatinate, together with the writings of the famous birthright and father of Moravian nationality (1742) and the studies of the eighteenth century—had prepared the minds of many Englishmen for stronger spiritual food than that offered by the established religion. Hornec was a German Pietist, and William Law, in his "Serious Call", sets up a standard of perfection little short of Catholic monasticism. John Wesley, who confesses that he was stimulated into activity by William Law, at first sought satisfaction of his spiritual cravings in the Moravian Brotherhood. He, with three other Oxford Methodists, met the Moravian Bishop Nitschmann and twenty Brethren at Gravesend, where they were waiting for the vessel that was to carry them all to Georgia (1736). The Englishmen were favourably impressed with the religious fervour of the Germans, and a fruitful friendship sprang up between them. As early as 1732 Zinzendorf had sent to England a deputation headed by the Moravian Johann Töltcheg "to tell such as were not blinded by their lusts, but whose eyes God had opened, what God had wrought." Countess Sophie von Fugger, resident at Linlithgow, used her influence in their behalf, but was unable to counteract the opposition of the Lutheran court-chaplain Ziegenhagen. The embassy had little or no result. Other visits followed at intervals, most of them by missionaries and emigrants on their way to America. On the occasion of such a visit Zinzendorf himself induced some young people to form a society for the reading of the Bible, mutual edification, abstinence from theological controversy, brotherly love, etc. It was the first step towards the realization of the religious society in England. The next step was Peter Boheler's zealous preaching to the "religious societies" and the working classes.

It was Boheler who founded the religious society in Fetter Lane of which John Wesley became a member, and for which he framed most of the rules; it seems also due to the influence of Boheler that John and Charles Wesley "found conversion" (June, 1738), yet not a conversion exactly of the Moravian type. A visit of John Wesley to the German brethren made it clear to them that the Brotherhood had no room for two men like Zinzendorf, both being busy with the leaders of men, but having little else in common. Little by little Wesley became estranged from the Brethren, and his former friendship turned to open hostility (12 November, 1741, according to Wesley's Journal). At a meeting in Fetter Lane Wesley accused the Brethren of holding false doctrines and left the hall exclaiming: "Let those who agree with me follow me." Some eighteen or nineteen of the members went out after him, the rest called upon the Brethren to be their leaders. Thus a religious society of the Church of England became a society of the Brethren. After their rupture with Wesley the Brethren began their own mission in the British Isles, and England. Professor Spangenberg organized the young church with rare talent, and its activity spread far and wide in the provinces, even to Scotland and Ireland, but their success was greatest in Yorkshire. They also came in for some persecution from people who still confused them with the Methodists. The legal status of the Brotherhood was now to be determined. They did not wish to be classed as Dissenters, which would at once have severed them from the Anglican Church, and, on the other hand, the Anglican Church disowned them because they neither had Anglican orders nor did they use the Book of Common Prayer. Archbishop Potter would grant them no more than the toleration accorded to foreign Protestants. To obtain a license under the Act of 1791 for a Church of England, Spangenberg and Spangenberg decided on "Moravian Brethren, formerly of the Anglican Communion". This name implied a new denomination and led to the immediate formation of the first congregation of Brethren of England. Zinzendorf, the friend of the English nationality (1742), greatly objected to the name of Moravians being given to his Brethren whom he considered as an ecclesiola in ecclesias, a select small church within a greater one, which might exist in almost any denomination. The proposed designation, "Old Lutheran Protestants", was distasteful to English members. They resolutely clung to the names "United Brethren" and "Moravians" as their official and popular designations, and the "Bill for encouraging the people known by the name of Moravians, or Unitas Fratrum or United Brethren to settle in His Majesty's colonies", passed in 1749, gives official sanction to the old name, recognizes that the Brethren belonged to an "ancient Protestant and Episcopal Church", and maintains their connexion with Germany.

Beginnings of the Moravian Church in America.—In 1734 Zinzendorf obtained for thirty families of banished Schwenkfelders (adherents of Kaspar von Schwenkfeld) a home in Georgia which had just been carved out of the Carolina grant "to encourage the insensible, and encourage persons fleeing from religious persecution". These exiles, however, found it preferable to join an older colony in Pennsylvania. The Brethren now conceived the plan of securing for themselves in Georgia a home of refuge in time of persecution. The governor general, Oglethorpe, granted them 500 acres, and Spangenberg, the negotiator, received a present of 50 acres for himself, a part of the site on which the city of Savannah now stands. The first eleven immigrants reached Savannah 17 April, 1734, led by Spangenberg. Bishop Nitschmann brought over another twenty, 7 February, 1736. The work of evangelizing and colonizing was at once vigorously taken in hand and carried on with more courage than success. The climate, wars, enmities from within and without, checked the growth and cramped the organisation of the Brotherhood.

Present Condition of the Moravian Body.—The outcome of their faithful struggles during 175 years is shown in the subjunctive statistics, and may be read in detail in the "Transactions of the Moravian Historical Society," Vol VI:

Statistics for America (from "The Moravian," 13 March, 1907).—On the 1st of January, 1907, there were in the five northern districts of America 96 congregations with 13,859 communicants, 1,194 noncommunicants, and 5,816 children; a total membership
of 20,339; an increase of 228 over the previous year. In Sunday schools there were 9,666 pupils under 1,156 officers and teachers, a total membership of 10,822, against 11,012 in the preceding year, implying a loss of 187. Receipts from all sources: 31 December, 1904 $1,415,517; 31 December, 1903, $1,406,890. Expenses exactly balance receipts. In the Southern Province of America there were on the 1st of January, 1907, 3,703 communicants, 320 non-communicants, 1,519 children; total, 5,452. Sunday schools contained 3,822 pupils, 226 officers and teachers; total attendance 5,301. Total membership in both provinces: 26,211 against 25,877 in 1906—an increase of 334.

In Great Britain and Ireland, the Moravian Church numbered on the 31st of December, 1906, 41 congregations, with a total membership of 5,345; an increase of 211 on 1905; 5,072 pupils attended Sunday schools, with 508 teachers; there were also 213 pupils, with 5 teachers, in 5 day schools, and 305 scholars, with 38 teachers, in 5 boarding schools.

The German Province, 31 December, 1906, had 25 congregations, with a total membership of 7,988, of whom 5,795 were communicants; 50 missionary centres ministered to about 70,000 persons (the "Dispaerei").

The Mission Fields of the Moravians: In North America, the first leader, begin 1777: Alaska, 1888; California, 1890.—In Central America, Mosquito Coast, 1849.—In South America, Surinam, 1735, Demerara, 1878.—In the West Indies, Jamaica, 1754; St. Thomas, 1732; St. Jan, 1754; St. Croix, 1740; Antigua, 1756; St. Kitts, 1777; Barbadoes, 1765; Tobago, 1790; Trinidad, 1830.—In Africa, Cape Colony, East and West, 1736; German East Africa, 1891.—In Asia, West Himalaya, 1853; Jerusalem, Leper House, 1867.—In Australasia, Victoria, 1849; North Queensland, 1871. The work is carried on by 470 missionaries of whom 76 are natives. Bohemia and Moravia and also counted among the mission fields. The mission work there, like that of the foreign missions, is a joint undertaking of all the Provinces of the Church. In December, 1906, the total membership was 864; income (of which £111 was from the British Province), £1,781, 16/4; outlay, £1,991, 10/9.

J. WILHELM.

Bohemians of the United States, etc. A traveller who has seen the natural beauties of Bohemia, its vast resources, and the thrift of its people, will, no doubt, be surprised at the comparatively great number of persons who have emigrated to the United States of America. The causes for this are political, religious, and economic. Religious dis-contents at the beginning of the seventeenth century induced many to leave their native country and even to cross the ocean. The religious revolution stirred up by the preachings and teachings of John Hus gave birth to several national movements. The suppression of which, after the battle of White Mountain near Prague (1620), caused many to emigrate to other countries and several even as far as America. Of the latter Augustyn Heßman (d. 1692) and Frederick Filip (d. 1702) are the most important from a historical standpoint. Heßman must have been a man of good education, for Governor Stuyvesant, of New Amsterdam, entrusted him with many important missions. He made the first map of the State of Maryland, of which one copy is still preserved in the Library of Congress, and another at Richmond in the archives of the State of Virginia. Heßman always publicly professed his nationality. The second of these Bohemian emigrants, Filip, or Philips as he is commonly known, was likewise a man of prominence and his descendents played no small part in the development of New Amsterdam. He was buried in the cemetery of Sleepy Hollow, near Tarrytown, N.Y., in 1686, with other Bohemians of similar religious convictions, emigrated to this country at the same time. Their families either died out, or, as is more probable, were entirely assimilated by the American people, and they are left no trace. Of late years emigration from Bohemia has been chiefly caused by political conditions. Many Bohemian patriots, especially during the stormy year of 1848, sought refuge beyond the sea to evade the consequences of patriotic zeal, as the courts showed little mercy to those accused of political crimes. A similar state of affairs existed later on when the reign of the Austrian Government passed into the hands of the enemies of Bohemia, who punished every patriotic act as high treason to Austria. These political conditions, coupled with the Austro-Prussian war of 1866, in which Bohemia suffered great loss of life and property, forced many to seek their fortunes in the land of freedom. The greater number of emigrants, however, came to this country on account of poverty, which was the result of the failure of the Government to interest itself in the welfare of certain parts of Bohemia, especially the southern and eastern parts, where, for lack of industry, the people were forced to depend for their livelihood, almost exclusively, on the fruits of the fields. This poverty was increased by overtaxation and frequent failures of crops. It was precisely these parts of Bohemia that sent thousands of their best citizens to America about 1870, and are sending a still greater number at the present time.

It is not easy to give the exact number of Bohemian immigrants to the United States, as the Immigration Bureau up to the year 1881 enrolled all immigrants that came from any province of Austria as Austrians, and even after 1881, many Bohemians were listed as Austrians. As later immigration reports in which Bohemians were entered separately show that one-third of all immigrants from Austria came from Bohemia, the total number of Bohemians who came to this country before 1881 may be estimated approximately. It must be stated, however, that after 1886, Bohemia, Moravia and Silesia, Austrian provinces in which the Bohemian language is spoken, were enrolled as Bohemians. Taking all these facts into consideration, it is safe to give the number of foreign born Bohemians in the United States as 225,000. The number of American-born Bohemians is about 310,000, making the total Bohemian population of the United States about 522,000. It is worthy of note that these figures are almost equally divided between males and females, which shows that the Bohemian immigrants have come to this country to stay. Statistics prove that only a very small number of Bohemians return to their native country to live. In 1906, 12,938 Bohemian immigrants were received, eclipsing the record of 8,408 of 1905. The report of the Commissioner of Immigration shows only two per cent of Bohemian immigrants illiterate, as compared with four per cent of Germans and still higher proportions for other nations. The following table gives the approximate Bohemian population according to states:—

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<th>State</th>
<th>Number of Foreign born Bohemians</th>
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<tr>
<td>Illinois</td>
<td>115,000</td>
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<tr>
<td>New York</td>
<td>45,000</td>
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<tr>
<td>Ohio</td>
<td>34,000</td>
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<td>Michigan</td>
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<td>Maryland</td>
<td>11,000</td>
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<td>Nebraska</td>
<td>60,000</td>
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Of the larger cities Chicago has a Bohemian population of about 100,000; New York, 40,000; Cleveland, 40,000; Baltimore, 8,600; Omaha, 8,600; Milwaukee, 5,500; St. Paul, 8,000; and St. Louis, 8,000.

Bohemian immigrants have attained the greatest degree of success. It is here that we can best see the great share they have in building up the United States. The majority of the people from rural districts, accustomed to hard labor, and ever willing to undergo the hardships of pioneer life, the Bohemians have attained an honorable place amongst the Western farmers. There is a saying amongst the Western farmers that if anyone can wrest crops from the soil, it is the Bohemian farmer. About half of the Bohemian immigrants have cast their lot with farming communities.

Societies.—Amongst the great number of Bohemians in this country, there is no one organization uniting them into one national body. This may be explained by the fact that they are divided into two strongly antagonistic camps: Catholics and atheists or free-thinkers. The latter are chiefly those who have apostatized from the faith of their fathers. Only an insignificant percentage of Bohemians are adherents of Protestant sects, though Protestants have expressed great labors and have organized amongst the Bohemians. The two camps are entirely separate, each with its own fraternal organizations. The Catholics have the following fraternal or benevolent organizations: The First Bohemian Roman Catholic Union for children (Pramí Římsko-Katolické Ústřední Židovské), founded in 1877 at St. Louis, has a membership of 11,505; the Catholic Workman (Katolický Dělník), founded in 1891, 3,225; the Bohemian Roman Catholic Central Union of the State of Wisconsin (Česká Římsko-Katolické Ústřední Jednota ve Státu Wisconsin) founded in 1888, 1,380; the Bohemian Catholic Union of the State of Texas (Katolická Jednota Texaska), founded in 1889, 1,800; the Western Bohemian Catholic Union (Česká Římsko-Katolické Jednota), founded in 1898, 3,500; the Bohemian Catholic Union of Cleveland (Česká Římsko-Katolická Jednota ve Cleveland, O.), founded in 1899, 1,800; the Bohemian Catholic Central Union of American Women (Ústřední Jednota Žen Amerických) established in 1890, 14,100; the Bohemian Catholic Union of Women of The State of Texas (Česká Římsko-Katolická Jednota Žen ve Státu Texas) likewise a large membership. All these organizations are thoroughly Catholic in spirit, and not only practise benevolence and charity towards their members but have been the right hand of the clergy in building Catholic churches and schools and in fostering the spirit of religion amongst their countrymen.

Opposed to these Catholic organizations are the fraternal organizations of the freethinking Bohemians. The strongest of these is the Bohemian Slavic Benevolent Society (Česko-Slovanská Podporující Společnost), established at St. Louis in 1864. This organization is chiefly responsible for the loss of faith amongst many Bohemians of this country, having enticed thousands of well-meaning people to join its ranks under the pretext of strict neutrality in religious matters. By association with free-thinkers, and under other evil influences, thousands grew lukewarm in the performance of their religious duties and finally lost their faith entirely. This organization is atheistic in spirit and propagates atheism amongst its members. A similar tendency is exercised by the gymnastics societies, commonly called the Sokol (tumblers); by the Western Benevolent Society (Západní Česko Bratrská Jednota), which has a membership of about 7,000; by the Society of Bohemian Ladies (Jednota Českých Dám), with a membership of about 15,000, as well as several minor organizations of the same type.

Schools.—Wherever it is possible Bohemian Catholics endeavour to build a school. Love of their faith as well as love of their native tongue impels them to send their children to school. It is owing to the desire of Bohemian parents that their children learn at least to read and write the language of their parents. Experience shows that without such schools children are soon estranged to the language and lose many of the good characteristics of their parents. The number of Bohemian Catholic parochial schools in this country is seventy-five, with a total attendance of about 14,000. There is also an institution of higher education, St. Procopius College at Lisle, Illinois, founded and conducted by the Bohemian Benevolent Order. The object of this institution is not only to train candidates for the priesthood, but to give young men in general such an education as to enable them to become leaders of their people in the various walks of life.

Press.—The first and for a long time the only Bohemian Catholic newspaper published in the United States, was the "Hlás" (Voice) of St. Louis, published semi-weekly. After its establishment in 1873 it was edited and managed for many years by its venerable founder, Monsignor Joseph Hessson, pastor of St. John's Church, St. Louis, who gave it a special prestige among the Bohemian Catholics of the United States. In the year 1890 the "Přítel Dítěte" (Friend of Children) was established in Chicago, a weekly periodical, and, as its name implies, intended to aid children. The "Vědecko-Religioská Listy" (Agricultural News), established in 1898, which appears twice a month. All of these papers are published by the Bohemian Benedictine Order of Chicago. In addition, there are the following Bohemian Catholic papers: "Nový Domov" (The New Home), a weekly publication of Hallettville, Texas; "Vlastenece" (Patriots) published weekly at La Crosse, Wisconsin; the "Měšťan Věstník", published by the Redemptorist Fathers of New York once a month. All of these publications are doing inestimable service in the cause of religion.

The freethinking press is no less powerful. Four Bohemian dailies are ex professo hostile to religion, while two others, though posing as neutral and independent papers, are in reality anti-religious in their sympathies and tendencies. Three Bohemian dailies are published in Chicago, one in New York, and two in Cleveland. There are in addition 12 weeklies, ten weeklies, and several smaller publications.

Communities and Churches.—There are three Bohemian religious communities in the United States.
The first and oldest, the Bohemian Benedictine Order of Chicago was founded in 1841 by the Right Rev. Boniface Wimmer, O.S.B., first Abbot of St. Vincent's, Beauty, Pennsylvania. This apostolic man, perceiving the great dearth of priests among the Bohemians in the United States, invited Bohemian young men to his abbey, educated them free of charge, and fitted them for exercising the ministry amongst their own countrymen. At his request the pope granted permission for the establishment of an independent or canonical Bohemian priory, in St. Procopius Priory of Chicago, which in 1894 was raised by His Holiness Leo XIII. to the dignity of an abbey; the Right Rev. John Nepomuk Jeger, O. S. B., was elected the first abbot. The Bohemian Benedictine Fathers have charge of three Bohemian and two Slovak congregations in the city of Chicago, amongst them the congregation of St. Procopius, the largest Bohemian parish in the United States, with a membership of about 10,000. They have likewise a large modern printing plant in which four leading Bohemian Catholic newspapers are printed. The order has 13 priests, 3 clerics, 3 novices, and 10 lay-brothers. The second purely Bohemian religious community is that of the Bohemian Benedictine Sisters of the Sacred Heart at Chicago, established in 1894. These sisters are also in charge of St. Joseph's Orphanage at Lisle, Illinois. A second Bohemian orphanage is to be established at St. Louis, in connexion with St. John's church, the oldest Bohemian parish in the United States. The Bohemian Benedictine Sisters have at present 27 sisters, 7 novices, and 1 candidate, and teach in several Bohemian schools. Besides these two exclusively Bohemian religious communities we have the Bohemian Redemptorist Fathers of New York and Baltimore, who do not, however, form independent communities, but are directly under the provincial who is at the head of all Redemptorist communities belonging to the Eastern province. They are in charge of the church of Mary Help, New York City, which has four Bohemian priests, and of St. Wenceslaus Church, Baltimore, which has three.

They are in the United States 38 Bohemian Catholic churches with resident pastors and about 129 missions; many of the missions, however, are attended from churches of different nationalities. The number of Bohemian priests in the United States is 208; 35 minister to non-Bohemian parishes, 30 of them to Slovak congregations.

DISTINGUISHED REPRESENTATIVES.—The name of the Very Rev. Monsignor Joseph Hessoun (b. 1830; d. 4 July, 1906), late pastor of the church of St. John Nepomuk, St. Louis, is held in grateful remembrance by the Bohemian Catholic people of the United States. Born at Vrécovice, Bohemia, he came to the United States in 1865, eleven years after his ordination, and up to his death worked with untiring zeal among his people. The fruits of his labours were felt by Bohemians throughout the country. He not only encouraged them to persevere by his editorials in the "Hlas", but he often sacrificed his time to assist in the building of Catholic churches. Furthermore, he did everything that lay in his power to procure priests for his people. Whenever necessary he visited the Bohemian parishes without Bohemian priests. In his old age he was unselfishly called to do the work. And other Bohemian priests who have laboured with untiring zeal for the salvation of the Bohemians in this country must be mentioned the Rev. William Čoks, Vicar-General of Omaha, b. at Černovír, Moravia; d. 1902; the Father J. J., of Chicago, the oldest Bohemian missioner; the Right Rev. John Nepomuk Jeger, Abbot of the Bohemian Benedictine Order of Chicago; the Rev. Wenceslaus Kocářík, O. S. B., of Chicago; the Rev. John Vršek of Omaha, a Bohemian poet of great ability and merit. Above all there is the noble pioneer of Bohemian priests on the soil of the new world, the saintly John Nepomuk Neumann, fourth Bishop of Philadelphia, b. at Prachatitz, Bohemia, 1811; d. 1860.

The Bohemians all over the world are renowned for their musical gifts. In Bohemian churches of this country church music has attained a high degree of excellence, especially noticeable by the congregational singing in the larger churches. Not a few Bohemian priests are finished musicians. The feasts of the national patrons, those of St. John Nepomuk and St. Wenceslaus, the first Christian Prince of Bohemia, are celebrated with special pomp, according to the usages of Bohemia. Good Friday is likewise observed with a solemnity unusual in this country.

The Resurrection of Our Lord is celebrated with great pomp in the evening of Holy Saturday, wherever possible in the open air.

The Diocese of Chicago, in the province of Benevento, Italy, suffragan to the Archbishopric of Benevento. The city, situated at the foot of Monte Matese, occupies the site of the ancient Roman colony of Boianium, or Bobrianum. Cappelletti has demonstrated the error of Ugelli (1844, p. 241) who thought he recognized a bishop of this see in a certain Laurentius at the beginning of the sixth century. The see, however, is decidedly ancient. Its first recorded bishop is Adalberto (1071). Others worthy of note are: Poliziano (1215) who consecrated the cathedral; Giovanni (1226), who decorated the façade at his own expense, as recorded in an inscription; Silvio Pandoli (1489), who restored the work of Giovanni; Cardinals Franciceto Orsini (1519) and Carlo Carafa (1572), who adorned the cathedral with costly furnishings; Celestino Bruni (1633), a distinguished theologian and preacher. After the death of Bishop Nicolò Rosetti (elected in 1774), differences between the Holy See and the court of Naples prevented the appointment of a successor until 1850, when Giuseppi Ricci was appointed. The most notable sacred edifice is the cathedral, dedicated to St. Bartholomew the Apostle. The diocese has a population of 90,300, with 33 parishes, 134 churches and chapels, 173 secular priests, 19 religious and 62 seminarians. CAPPELLETI, Le chiese d'Italia (Venice, 1844). XIX, 194; BATTANDIER, Ann. pont. cath. (Paris, 1907).

Boiardo, Matteo Maria, an Italian poet, b. about 1454, at, or near, Scandiano (Reggio-Emilia); d. at Reggio, 20 December, 1494. The son of Guido
admitted as counsellor-at-law (December, 1868), he never practised and his father having died leaving him enough to satisfy his wants, he devoted himself entirely to poetry. He was then twenty-one years old. Four years later he published his first original poem: "Adieux d'un poète à la ville de Paris"; immediately after this he published six others: "Les embarras de Paris", "La satire à Molière", "Le repas ridicule", "La noblesse", and two others of minor importance. In these satires not only did Boileau parody and attack such writers as Cotin, Chapelain, and Le Voyer, but he also developed the practical capabilities of the French language. Prose, in the hands of such writers as Descartes and Pascal, had proved itself a flexible instrument of expression, while with the exception of Malherbe, there had been no system in French versification. 

Enfin Malherbe vint et, le premier en France, Fit sentir dans les vers une juste cadence. 

Above all, these satires inaugurated in France a systematic literary criticism for art's sake, where previously criticism had been nothing but the expression of envy or anger. Indeed, in these imitations of Juvenal and Horace, one recognizes a judge of his own masters, who judged them by a higher standard than his own. And by this time, cycles the Count of Scandiano added a gorgeous superstructure of his own. As the plot is not woven around a single pivotal action, the inextricable maze of most cunningly contrived episodes must be linked, first, with the quest of beautiful Angelica by love-smitten Orlando and the other enamoured knights, then with the defence of Albacra by Angelica's father, the King of Cathay, against the beleaguerings of Tartars, and, finally, with the Moors' siege of Paris and their struggle with Charlemagne's army. The work is a study in manner; a lack of fineness and clarity of rhythmic deficiencies, formed a magnificent work of art, echoing from every ottava the poet's ardent devotion to Love and Loyalty, shedding warmth and sunshine wherever the lapse of ages had rendered the legends colourless and cold, and opening a path which Ariosto and Tasso were soon to tread. Still, the poem, after sixteen editions, was not to be republished for nearly three centuries. Francesco Berni's rifacimento, or re-casting of "L'Orlando" appeared in 1642, and from that date till 1850, when Panizzi revised it, 60 editions were published under the name of the original poet. A similar fate had befallen the count's "Rime" (Scandiano, 1499), which Panizzi's edition (London, 1835), snatched from oblivion. In his youth Boiardo had been a successful imitator of Petrarch's love-letters. Evidence of his more severe attainments is furnished in an "Istoria Imperiale," some versions from Nepos, Apuleius, Herodotus, Xenophon, etc., and by his Latin Elegies. A comedy, "Il Timone" (1457), adds little to his credit. See BERNI. 

SOLETTI, Le Poesie volgari e latine di Matteo Maria Boiardo (Bologna, 1894); SOLETTI, Orlando Furioso di Ariosto, ed. ANTONIO FANZIO (London, 1850); FERRARI, CANAPIERI, AND OTHERS, Studi su Matteo Maria Boiardo (Bologna, 1894); TAMPONI, "Boiardo" e il vero e il falso, in "Le Storie di Dante" (Rome 1866); and other works, which are covered in the chapter on Boiardo in the dictionary voce di Dante (1926). Ugo Foscolo's views on the poet are found in Q. REV., v. 52, 527; and LEON HUNT in "Stories from the Italian Poets" (London, 1846). Akroyd (New York, 1854) and Riem (Edinburgh, 1823) have published fragmentary translations of Berni's recanti. 

EDOARDO SAN GIOVANNI.

Boi, Bernardo. See Buil, Bernardo.

Boileau-Despréaux, Nicholas, French poet, b. at Paris, March 15, 1638; d. there, March 17, 1711. He was educated at the college of Boisgeloup, and was at first destined to enter the Church, but soon abandoned the study of theology, and, to please his father, prepared himself for the Bar. Though

BOILEAU-DESPREaux: L'espoir de Boileau-Despréaux (1712); ALZIBERT, Elogos de Boileau-Despréaux (1779); CHAUFÉRÉ, Dictionnaire, etc. Boileau; GARNIER, Oeuvres (1820); FABRE, Elogos de Boileau-Despréaux (1808); FOTTIER, Elogis de Boileau-Despréaux (1808).

M. DE MOREIRA.
which Sisters of the Holy Names, from Portland, Oregon, took charge. Father J. M. Cataldo, S.J., made unsuccessful advances to the Nez Perces in 1867. Recalled by them in 1872, he soon baptized three hundred of these fierce warriors. In 1875, Father Gaszoli drew many to the faith by his remarkable medical skill. Interrupted by the Nez Perces in 1877, the work was faithfully carried on, Archbishop Segers' visits in 1879–83 having given it a new impetus. The Holy See, 3 March, 1888, established Idaho as a vicariate Apostolic and placed it in charge of the Right Rev. Louis Lootens who was consecrated Titular Bishop of San Francico 9 August, 1888. Born in Bruges, Belgium, 17 March, 1827, he emigrated to Victoria in 1852, and spent nine years as a missionary in Vancouver Island and six in California. The new vicar Apostolic reached Idaho in January, 1889, and took up his abode at Granite Creek. In 1870 the first Catholic church was erected in the capital by Fathers Measpli and Poulin, on a site donated by John A. O'Farrell, Col. A. St. Clair, commander of Fort Boise, being the priests' first and last compensation for their labors. It was subsequently dedicated, however, when it was burned down. Bishop Lootens resigned 16 July, 1875, and died 13 January, 1898. He was succeeded by the second vicar Apostolic, the Right Rev. Alphonse Joseph Glorieux, who was consecrated Titular Bishop of Apollonia, 19 April, 1885. He found in his territory about 2,500 Catholics with ten churches attended by two secular and several Jesuit priests. When Boise was made an episcopal see he was transferred thither as its first bishop, 26 August, 1889. The diocese has fifty-four churches and chapels, 34 priests, 7 academies, and 5 parochial schools, with 950 pupils; 2 industrial and reform schools with 150 inmates; 3 hospitals and a Catholic population of about 16,000, mostly of Irish and German racial afliliations, a sprinkling of Canadians, and 4,000 Indians. On 11 November, 1906, the cornerstone of a fine cathedral was laid near the new episcopal residence. Among the pioneer priests who did splendid missionary work here were Fathers L. Verhass, E. Nattin, F. Hartleb, W. Hendrickx, and C. Van der Donckt, the last being the first priest ordained for Idaho in 1887, and stationed at pocatello since June, 1888. The academies and parochial schools are conducted respectively by the Sisters of the Holy Names, and the Sisters of Charity, of Providence, of St. Benedict, and of the Immaculate Heart of Mary.

Boisgelin, Jean de Dieu-Raymond de Cucé de, French prelate and cardinal, b. of an ancient family at Rennes in Brittany, 27 February, 1732; d. 22 August, 1804. Destined from his early youth to the ecclesiastical state, he achieved remarkable success in his studies. The death of his elder brother made him the head of his family, but, giving up his birthright, he consecrated his life to the priesthood. After making Vicar-General of Pontoise, he was in 1765 raised to the Bishopric of Lavaur, and in 1770 to the archiepiscopal See of Aix in Provence. In this last position he won for himself the name of skilful administrator and princely benefactor. Provence owes to him the dignity of a causal beacon to the beginning of the French Revolution, Aix was threatened with violence and famine, the archbishop by his firmness, great ascendancy, wisdom, and generosity, proved its saviour. The mob had pillaged the public libraries, and had mastered the person of the King, the authority; Boisgelin assembled the magistrates, chief citizens, and merchants, dispelled their fears, and prevailed upon these men to procure for Aix an abundant supply of grain, towards the payment of which he himself contributed more than one hundred thousand livres. He issued a pastoral letter to his clergy, asking them to urge the people to restore to the granaries the grain they had carried away. Where law had failed, religion and piety triumphed. The people obeyed zealously, flocking to the cathedral, expressed in touching terms their gratitude to the bishop who was so absolutely devoted to their welfare.

Boisgelin was elected to represent the higher clergy of his province at the States-General, 1789. In that famous assembly his practical political wisdom and moderation appeared on many occasions; he voted, in the name of the clergy, for the union of the three orders, the abolition of feudal rights, and offered 400,000 livres to the public treasury; but he opposed the abolition of tithes and the confiscation of church property. His piety and eloquence made him the recognized leader and spokesman of thirty bishops, his colleagues in the assembly. He spoke the language of liberty and of that religion with equal eloquence; he would have the clergy citizens, share in the maintenance of the government, with his political rights as indestructible as his natural and civic rights. The majority of the assembly voted for the civil constitution, a constitution subversive of the government of the Church, and of its discipline, a constitution that denied the supreme jurisdiction of the pope, subjected ecclesiastics to the civil power, and decreed that all the members of the clergy, beginning with those in the assembly, should take the oath of allegiance to the constitution, under penalty of exile and the forfeiture of their salaries. This legislation placed the clergy between two evils, aischism and dishonour on one side, dire poverty, exile, if not death, on the other. Boldly and firmly Boisgelin rose to champion the cause of the Church: "Let the law", he exclaimed in the assembly, "leave us our honour and liberty; take back your salaries." It was he who wrote the famous "Exposition of Principles", signed by all except four of the bishops of France, condemning the Civil Constitution of the Clergy; it was he who in the name of his colleagues corresponded during the two succeeding years of this letter, dated 3 May, 1791, proposed to the bishops to lay their resignations at the feet of Pius VI; in 1801 he effectively made to Pius VII the sacrifice not accepted by Pius VI. When persecutions drove him out of France he went to England. In his answer to a letter from Edmund Burke in which the orator expressed his admiration for the spirit of disinterestedness and dignity of character of the French episcopacy, he complains that he is expelled from France in the name of that liberty he had in perfect faith contributed to establish, and under whose protection he hoped to end his days.

Boisgelin returned to France when Napoleon restored peace to the Church and to France by his Concordat, 15 July, 1801. In 1802 he was raised to the archiepiscopal See of Tours and soon after created cardinal. Boisgelin who had displayed administrative qualities of a high order at Aix, was no less remarkable for his literary and oratorical talents. Simplicity, grace, and pathos characterized his eloquence. In his name, his duties, and in the interests of the French Academy. His works include: "Collection de diverses pièces en vers"(1783); "L'art de juger d'après l'analogie des idées" (1789); "Considérations sur la paix publique adressées aux chefs de la Révolution" (1791); "Exposition des princi eps.
Boisile Saint, superior of Melrose Abbey, d. 664. Almost all that is known of St. Boisile is learnt from Bede (Eccles. Hist., IV, xxviii, and Vita Cuthbertii). He derived his information from Sigfrid, a merchant of the Yorkshire place. Bede says he was born at Melsor in Northumbria but no further information is available. His feast is celebrated at Boisile on the 664th of St. Cuthbert, but it is plain that the master was worthy of the disciple. Contemporaries were deeply impressed with Boisile's supernatural intimations. When Cuthbert presented himself at Melrose, Boisile exclaimed "Behold a servant of the Lord", and he obtained leave from Abbot Eata to receive him into the community at once. When in the great pestilence of 664 Cuthbert was struck down, Boisile declared he would certainly recover. Somewhat later Boisile himself, as he had foretold three years before, fell a victim to this terrible epidemic, but before the end came he predicted that Cuthbert would become a bishop and would effect great things for the Church. After his death Boisile appended a visit to his former disciple Bishop Egbert. He is believed, on somewhat dubious authority, to have written certain theological works, but they have not been preserved. St. Boswell's, Roxburghshire, commemorates his name. His relics, like those of St. Bede, were carried off to Durham in the eleventh century by the priest Elfred. In the early Calendars his day is assigned to 23 February, but the Bollandists treat of him on 9 September.

Boisile, the Diocese of (Bassisdicensis) lies within the Dutch province of Brabant, and is suffragan of Utrecht. The city of Boisile-le-Duc (a'Herzogenbosch, or Herzogenbusch—Slees Duits) was founded in 1184, but the surrounding territory was included in the Diocese of Liége until 12 March, 1561. At that time, and in order to check the spread of Protestantism, Pius IV raised it to the dignity of a see, and made it suffragan to Mechlin. The first bishop was the illustrious theologian Francis Sonnium (1562–69), afterwards transferred to the See of Antwerp. His successors suffered not a little amidst the political disorders and the disastrous wars of the last quarter of the sixteenth century. When a long siege the city was captured by Prince Frederic Henry (14 Sept., 1629) and held in the name of the States-General, the sixth bishop, Michael Ophorius, was obliged to abandon his see, which he did in a solemn procession, surrounded by his clergy, and bearing with him a famous miraculous statue of the Blessed Virgin which he placed in safety at Brussels.

Joseph de Bargaigne (1638–47) was really little more than bishop in name. He was unable to assert his right to the office, and lived an exile from the see to which he was deeply attached, but which he held in the power of Dutch Calvinists. By the Treaty of Westphalia (1648) the entire territory of Boisile-le-Duc was recognized as a permanent conquest of the seventeen united provinces, and made directly subject to their jurisdiction, i. e. to the States-General. The persecution of the Catholic religion was forbidden by law, and the pertinent decrees were applied with all possible rigour in the hope of extirpating the ancient Faith. Catholic priests, however, continued secretly their ministry of preaching and their administration of the sacraments, while their flocks met with invincible patience the storm of persecution. The diocese became a simple mission, governed by a vicar-Apostolic, nearly always, however, a titular bishop.

Boisile-le-Duc was administered in this fashion until 1815. Napoleon had tried (1810) to create another diocese under that name, inclusive of the territory known as Bouches du Rhine, and had even obtained a titular for the new see in the person of the imperial courtier, Monsieur Van Camp, but the latter was deprived of all good titles by the arbitrary acts of the emperor and was doomed to failure. A similar failure awaited the attempt, authorized by the Concordat of 27 August, 1827, to divide all Holland into two large dioceses, Amsterdam and Boisile-le-Duc. The ancient see was finally revived by Pius IX on the occasion of the restoration of the hierarchy in Holland, where, since 1848, the revised constitution has assured to Catholics full political and religious liberty. Together with three other Dutch sees, Boisile-le-Duc was re-established by the pontifical Brief of 4 March, 1853, and with its former limits, and was made suffragan to Utrecht. The Right Rev. Jan Zwyssen, a native of the diocese and its most illustrious son, hitherto vicar-Apostolic, was the first bishop of the re-established see, though temporarily he was known as administrator-Apostolic, since he was already Archbishop of Utrecht, with which office he was to unite the government of Boisile-le-Duc.

In 1865 the first provincial synod was held there, the decrees of which form the actual ecclesiastical discipline in all the dioceses of Holland, and exhibit Archbishop Zwyssen as the true organizer of the ecclesiastical order in that country. In 1868 he was allowed to resign the archiepiscopal See of Utrecht. Thenceforth, until his death in 1877, he devoted himself to the administration of his beloved See of Boisile-le-Duc. He was succeeded by the Right Rev. Adrian Godschalk, who died in 1890, leaving the see to be filled by Bishop William van den Ven. The cathedral of Boisile-le-Duc, dedicated to St. John the Evangelist, is the finest monument of medieval Gothic in the possession of the Catholics of Holland. Although it was almost completely destroyed in the confiscation of 1419, it had again suffered notable decay in succeeding centuries. A thorough restoration of the edifice, however, was later begun. Boisile-le-Duc had a collegiate chapter as early as 1300, which was made a cathedral chapter in 1715. The above-mentioned miraculous statue of the Blessed Virgin has been restored to the cathedral and is once more the object of general devotion. There are two diocesan seminaries, one at St. Michiels-Gestel for diocesan priests and the other at Haaren for philosophical and theological studies. The diocese includes 451,670 Catholics, 260 parishes, 626 priests, 143 charitable institutions, and 476 free (Catholic) schools.

GILBERT BROM.

Boismenu, [Origin of Boismenu, a Norman name, is uncertain. It is supposed to be derived from Bois Menu, or "Wood of Men," the"
to be contradicted by the friar's own statement that his was in the vicinity of a "private black [canon]" which Mr. Sydney Lee (Dict. Nat. Biogr., V, 314) identifies with a famous house of Augustinian canons at Bokenham, now Old Buckenham, Norfolk. Bokenham may or may not have got some early schooling from these "black canonis", but he certainly spent five years as a young man in Italy, chiefly at Venice, making frequent pilgrimages to the great Italian centres of devotional life, Rome, of course, among them. His long residence in Italy, in a generation to which the memory of Petrarch (d. 1374) was still fresh, and have been in it something of liberal education. Bokenham is known to have read both Cicero and Ovid—classical accomplishments not by any means a matter-of-course with young Englishmen destined to the ecclesiastical state in those days. Lydgate (d. 1451) was among his contemporaries; Gower (d. 1402) and Chaucer (d. 1400) had been living in England in his boyhood, and had demonstrated the splendid possibilities of a language which for more than three centuries had been a mere rustic vernacular. His admission to the Order of Hermit-Friars of St. Augustine whatever the exact date, certainly fell within the period of that order's greatest intellectual activity in England, when Dr. John Lowe (d., Bishop of Rochester, 1436) was making such valuable additions to the great Austin-Friars library in London. Bokenham actually became a professed religious in the Augustinian convent at Stoke Clare, Suffolk.

His writings were chiefly religious in theme and feeling. A "Dialogue" (printed in vol. VI of Dugdale's "Monasticon"), on the genealogy of a great Suffolk family, is attributed to Bokenham on internal evidence. The "Lyrms of Seyntys" he compiled chiefly from the "Legenda Aurea" of Jacobus à Voragine. These are the lives of twelve female saints, with an account of the legendary "11,000 virgins". Though valuable in a devotional sense, the "Lyrms of Seyntys" cannot be very seriously considered by modern hagiographers; but as illustrating the evolution of English literature, their historical value is inestimable. The language, described by its author as "of Sutholke speche", is forced into the exotic form of old English. This work, preserved among the Arundel MSS. in the British Museum, was printed for the Roxburgh Club in 1835; but Horstmann's edition (vol. I of Kölbing's "Altengische Bibliothek") had appeared at Heilbronn two years earlier. Bokenham's later works of religious humility are curiously illustrated by his using the names of several contemporary ladies of high rank as nomes de plume to cover his own authorship.


E. MACPHERSON.

Bolenan, Conrad von (Joseph Bispoff), a German novelist, son of a rich merchant, b. 9 August, 1828, at Niedergöslach, a village of the Palatinate. He entered the Latin school at Blieskastel, the seminary at Speyer, and in 1849 entered the University of Munich to study theology. Ordained priest in 1852 he was appointed assistant pastor at the cathedral. Two years later he became pastor at Kirchheim Bolenan, whence his pen name "Conrad von Carasch". The following year he was transferred to Börrstadt and three years later to Berghausen. During this time he wrote his first four works: "A Wedding Trip", "Queen Bertha", "Historical Tales of Frederick II", and "Gustav Adolf". In 1870 he resigned his parish and devoted himself exclusively to literary work, and lived in strict retirement at Speyer. He published numerous novels of which the most noteworthy are: "Canossa", "Trowel or Cross", "Night of St. Bartholomew", "Seven Fools", "Crusade of Wambold", "Talliermagne", "Otto the Great", "Pillar of Truth". His novels and romances, though not all of equal worth, are written for the people, brilliant in conception, simple in style. He fearlessly defends the Catholic standpont and supports his position by frequent use of satire. In discussing questions of the day his criticisms are often severe and unjust. His works are widely read and have been translated into English and other European languages.

The Catholic World, XVII, 308; Kleyer, Katholische Erzähler, 131.

B. DIERINGER.

Boleslaw. See Poland.

Bolgeni, Giovanni Vincenzo, theologian and controversialist, b. at Bergamo, Italy, 22 January, 1733; d. at Rome, 3 May, 1811. He entered the Society of Jesus, 31 October, 1747, taught philosophy and theology with marked success at Macerata and was a member of the Society when it was suppressed by Clement XIV. Henceforth he devoted himself to controversy and in recognition of his signal services against Jansenism and Josephinism, Pius VI appointed him "Theologian-Penitentiary". His name was deprived by Pius VII on account of the Jocobin principles he tolerated and advocated during the occupation of Rome by Napoleon I.

Of Bolgeni's theological writings, the best known and at the same time the least important was his "Della carità o amor di Dio" (Rome, 1758). In it he endeavoured to refute the Dominican, de Rubeis, by demonstrating that the theological virtue of charity essentially consists in loving God as He is good to us and not as He shows unmerited goodness. This position won for him misrepresentation at the hands of Teofilo Cristiani, fictitious author of "Letters theologico-critica sull'amore di Dio" (1791) and opposition from his former Jesuit comrades, Massarelli (1790-91), Regonzi (1791), Cortes (1790-92), Chantre y Herrera (1790-92) and Gentilini (1803). Against Cristiani he successfully disposed of the charge that he held purely servile fear a sufficient motive for attrition, but the arguments of his other adversaries he met at first with more subtlety than precision, but later with silence. He not only withstood the searching criticism of his doctrine contained in Palestrina's "idea genuina della carità o amor di Dio" (1808). In addition to his original work he contributed to the controversy, with the same result, with the following works: "Commentaria in dissertazione di officio de morali sopra gli atti umani" (Cremona, 1816; Orvieto, 1853), together with a treatise on usury, published under his name but probably not written by him, appeared after his death. The defence of probablisti aroused a storm of controversy, and among the noted anti-probablisti who engaged in the discussion may be mentioned the Bishop of Assisi (1798), Agapito de Palestina, O. Min. Ref. (1799). Cajarina Maria de Fulgori (1798), Canon John Trinch of the Cathedral of Tivoli (1800), and Francisco de Monforte (1808). Against "Il Bolgennso Confutato" a "digression on the necessity of confessing all mortal sins, whether certain or doubtful, just as they are in conscience."
The remaining productions of Bolgeni are chiefly devoted to attacks on Jansenism, Josephanism, and Jacobinism. Not long after the suppression of the Society of Jesus he entered the lists with the Society's traditional enemy, Jansenism, by publishing "Essame della vera idea della Santa Sede" (Macerata, 1786; Fermo, 1792), a polemic against the Jansenist doctrines contained in "La Vera Idea della Santa Sede" by Pietro Tamburini, a celebrated professor of the University of Pavia. Several replies to the criticisms of Tamburini and to the censures of the Archpriest, published in rapid succession. In 1787, he wrote "Stato de' bambini morti senza batteismo", and in it scored the rigid doctrine of Guadagnini that infants dying without baptism are doomed to the torments of Hell. This controversy over, he devoted his pen to defending the juridical powers of the hierarchy, cataloguing the errors of the day, and combating the principles of Josephinism in Austria and of the Revolution in France. His publications at this period were: "Fatti domatissimi osia dell' infallibilità della Chiesa nel decidere sulla dottrina buona o perversa" (1786); "Saggio storico da servire di preservativo contro gli errori correnti" (1789); "L'episcopato osia della potestà di governare la Chiesa" (1789). These literary labours led to his appointment by Pius VI as Theologian-Potentary, and in this capacity he issued a defence of "L'episcopato" (Rome, 1791), and "Dissertazione sulla giurisdizione ecclesiastica" (Rome, 1791), a refutation of George Sardis's contention that the powers of orders and jurisdiction were identical. About the same time he renewed his attacks on Guadagnini and Tamburini, refuting the former's state-defying proclivities in "L'Economia della Fede Cristiana" (Brescia, 1790), and the latter's anti-ecclesiasticism in "Problema se i Gianesi siano Giacobini" (Rome, 1794). "L'Economia della Fede Cristiana" was of such merit that it was incorporated by Migne in his "Démonstrations Evangeliques", vol. XVIII.

The last phase of Bolgeni's life is to say the least a strange one. After Napoleon I had seized Rome, Bolgeni, with well-nigh unintelligible inconsistency, favoured the anti-regal oath of allegiance imposed by the conqueror. This change of front he defended vigorously and subtly, but vainly. He was obliged to make a retractation in the presence of the cardinals assembled at Vienna for the election of a pope; "Ritirazione di Gio. Vincenzo Bolgeni diretto a Mons. Illmo. e Rmo. Vicegerente di Roma". His writings during this unfortunate stage of his career were: "Parere sul giuramento civico" (Rome, 1798); "Sentimenti de' professori della università del Collegio Romano sopra il giuramento prescritto dalla Rep. Romana" (Rome, an. VII); "Sentimenti sul giuramento civico" (Rome, an. VII); "Metamorfosi del dott. Gio. Marchetti, da penitenziere mutato in penitente" (1800); "Parere ... sull'alleanza de' beni ecclesiastici"; "Scherimenti" to confirm the preceding. After his death a work was edited, believed by some to be from his pen, "Dei limiti delle due potestà ecclesiastica e secolare" (Florence, 1849), and it was put on the Index deorum corrugiat. It is most probably unauthentic.

J. T. LANGAN.

Bolivia, a South American republic which lies between longitudes west of Greenwich 57° 30' and 74°, and latitudes 8° and 22° 50' south. These figures are, however, still subject to treaty changes.

AREA, POPULATION, ETC.—The republic covers an area of 702,767 sq. miles (1,822,334 sq. kilometers) and ranks as third in size among the South American countries. In 1895 its population was estimated at 1,816,271, or a little more than five persons to every two square miles. Of these, 231,968 are reported as whites; 484,611 as mestizos, and 792,850 as Indians. Besides these, there were about 4,000 negroes, and the residue are of unascertained origin. The proportion of Catholics to non-Catholics is approximately as seventy-two to one. All these figures are to be taken with reserve, since the efforts at serious statistics are but very recent.

Since the close of the war with Chile in 1881, Bolivia has had no sea-coast. It is bounded on the west, north-west, and north by Peru; on the north-east and east by Brazil; on the south-east by Paraguay; on the south by the Argentine Republic, and on the south-west by Chile. Its communications with the outer world were still defective in 1905. A line of steamers on Lake Titicaca then plied between the Peruvian port of Puno and the Bolivian of Huaqui, and stage lines, between La Paz and the Chilian frontier. On the east side of the Andes, in the Basin of the Amazon, rivers, which are often interrupted in their upper course by rapids (cochuesas), afford the only means of transit. Bolivia had two short railroad lines of its own, besides the Chilian line to Oruro, of which the terminus is upon Bolivian soil. The two Bolivian railroads were trunk-lines, with an aggregate length of sixty-five miles. Work was, however, progressing on several other newly begun lines. Bolivia is divided into nine departments and a "National Territory of Colonies", the area of which covers somewhat less than one-third of the whole surface of the republic, while its population is only one-sixth of the whole. Of the nine departments, La Paz is the most populous. Since 1890 the national capital has been La Paz de Ayacucho, with a population of 59,014 souls, situated in this department. Next to La Paz in importance is Cochabamba with 21,886 inhabitants. Sucre and Potosí are reported with 20,900 each, and Santa Cruz de la Sierra with 16,000, while the im-
portant mining centre of Oruro has a little over
15,000 inhabitants.

Natural Features and Resources. — The southwestern third of the country lies at a great altitude above the Pacific Ocean. The Puna, or table-land comprised within the Departments of La Paz, Oruro, and Potosí, has an average elevation of nearly 13,000 feet. Two lofty mountain ranges form natural breakwaters to Bolivia: in the West, the Coast Cordillera (Chilian frontier) and, in the East, the Bolivian chain, consisting of the Andes of Carabaya and Apolobamba towards the North, and the Royal Cordillera or central Bolivian range, with its southern ramifications and prolongations to the Argentine lines. The mountainous section of Bolivia has no important rivers. Its drainage is in the North to Lake Titicaca, which itself empties to the South into the Lago (Lake) Poopó, which has no visible outlet. Towards the East mountain streams descend abruptly into the Basin of the Amazon. But the mountainous section has the two largest, and also most elevated lakes of South America: Titicaca,

12,500 feet above sea-level, 138 miles long from north-west to south-east, and of varying width, and Poopó, farther South. The eastern two-thirds of Bolivia, that section lying towards the Atlantic, is traversed by mighty streams (e.g. the Beni and Mamoré) and their affluents, all of which rise in the central Bolivian chain. Bolivia has properly but two seasons: winter, corresponding in time to summer and part of fall and spring in the Northern Hemisphere, and summer embracing the rest of the year.

The mineral resources of this republic are known to be very important, but as yet they have been only superficially prospected. Difficulty of access to the country, unsettled political conditions in former times, and cumbersome, primitive transportation have been the main cause of this backwardness. The upper regions of the Amazonian Basin are known to contain coal, but there attention has been given chiefly to the vegetable resources, the India rubber tree having rendered possible the establishment of a highly important and growing industry. The same section, also, produces both coffee and sugar, and to-day the coca shrub is a staple, while calisaya bark is returning into favour. The highlands in the departments of La Paz, Oruro, Potosí, parts of Cochabamba and Tarija abound in a variety of valuable ores. Gold is not generally distributed, and is extracted mainly by "placer" mining, as for instance at Chuquisaguillo, near La Paz. In the first half of the nineteenth century the Tipuaní district, so difficult of access, was productive of gold of great fineness, and in quantities very considerable for that time, and the Tipuaní mines are even now far from exhausted. Quartz gold is worked at Araca. Silver is very plentiful, and is extensively extracted in places. Native copper is mined at Corocoro, where it crops out in veins of unusual richness and width, but other copper ores are found in abundance also. Of late it has been established that Bolivia is probably one of the countries in the world, where tin (cassiterite) is most abundant, and the same may be said of bismuth. While on the eastern slope of the Andes the existence of gold and other mineral wealth has been proved, the attention of prospectors and miners has been turned chiefly towards the mountains themselves. The processes of mining and treatment of the ores are still, in many places, rudimentary and primitive, but with the influx of foreign capital and the introduction of machinery, conditions are rapidly improving. On the shores of Lake Titicaca bituminous coal is found both east and west of that lake. Besides mining, the chief industry of the mountain region is agriculture. As this branch is almost entirely in the hands of the Indians, it will be treated in connexion with the ethnography of Bolivia.

The Amazon Basin and its forests, as well as open spaces with high grass, are full of animal life. The large rivers, as everywhere in tropical South America, teem with fish, crocodiles, snakes, and other amphibia, and the manatee also occurs. Aquatic birds, parrots, etc., are abundant. The fauna of the mountain districts is more in evidence, but much poorer in species and individuals, than in the adjacent countries. The llama and its congeners, the alpacas, vicuñas, and guanaco, belong to the Bolivian fauna. The llamas and alpacas are domesticated by the Indian. Beasts of prey are not numerous and are found only within the limits of arboreal vegetation. Lower down the great ant-eater is occasionally seen, the puma and the bear (Ureus onatus). In southern Bolivia, as well as in the eastern sections, the American ostrich occurs, and a tiny armadillo has its home in the cold, arid Puna.
south of Lake Titicaca. Over the highest peaks soars the condor.

GOVERNMENT, THE CHURCH, AND EDUCATION.—Bolivia, then the Spanish colony of Alto Peru, or Upper Peru, declared its intention to achieve political independence on 12 June, 1809, and actually became an autonomous republic 6 August, 1825, taking its name in honour of Simon Bolivar, its founder. The Constitution under which the republic is now governed dates from 28 October, 1880, and aims at a "unitarian republican" polity. Under this Constitution the legislative power is vested in a Congress which comprises a Chamber of Deputies and a Senate, the former body consisting of 72 members elected by direct popular vote for terms of four years, the latter of 16 members also elected by direct popular vote, but for terms of six years. The executive power is vested in a president, elected by direct popular vote for a term of four years. The president, however, can exercise his authority only through his Cabinet, which consists of five Ministros de Estado, jointly responsible with him for all his official acts. Under this chief executive the civil government is carried on by prefects of Departments, appointed by it and directly responsible to it, and they in turn have under their jurisdiction sub-prefects and Corregidores for the subdivisions of Departments. The population of the republic was 7,928,730 Bolivianos (1 Boliviano = $0.422 in United States currency).

By Article 2 of the Constitution of Bolivia, "The State recognizes and supports the Roman Apostolic Catholic Religion, the public exercise of any other worship being prohibited, except in the colonies, where it is tolerated." For the support of Catholic worship in general the State pays the sum of 182,027 bolivianos ($78,815 U.S. currency), besides 14,000 bolivianos ($6,908) for missions to the aboriginal tribes. There is one archbishopric, Sucre, or Charcas, formerly La Plata, with 146 parishes, three colleges of the Propagation of the Faith, and five monasteries. The suffragan bishoprics are: La Paz, with 102 parishes, and 6 monasteries; Cochabamba, with 89 parishes and 4 convents, and Santa Cruz, divided into 73 parishes. Both La Paz and Santa Cruz were erected into bishoprics in 1605, the Archbishopric of Charcas was founded 1606, and the Diocese of Cochabamba in 1847. Efforts are kept up to gather the unsettled tribes of the Amazon Basin into permanent settlements (reductions), a very slow and difficult task.

The legal status of marriage is thus summed up in Art. 99 of the Civil Code of Bolivia: "Matrimony being in the Republic of Bolivia, the sacrament, the formalities necessary for its celebration will be the same as those which the Council of Trent and the Church have designated." Bolivian law recognizes no divorce permitting re-marriage, and all questions arising between husband and wife can be decided only by the ecclesiastical tribunal.

ETHNOGRAPHY.—The comparatively small proportion of whites among the Bolivian population makes of the Indian the numerically preponderant stock. The mestizos, while not disclaiming their partly white origin, sometimes stand, in the council and among the lower classes in towns and cities, but slightly higher than the aborigines, being distinguished from the latter mostly by the fact that they wear European costume. Of the Indians several linguistic groups are found in the republic. The Quichua and the Aymaré are the two large tribes may, perhaps be about equally numerous. The Quichua occupy southern Bolivia and the Andean districts adjacent to Lake Titicaca on the East; the Aymarés hold the upper valleys of the Andes, the West, and the centre.Physiologically, no great difference in type exists. They are, first of all, husbandmen, in fact they control agriculture. Nearly all agricultural lands being held by whites or mestizos, who do not themselves cultivate, but prefer to live in settlements following some trade or commerce, the Indians, who are settled everywhere, take care of the fields. This they do, either in a kind of serfdom, living on the property and performing, also, some personal services for the proprietors, or, as Indian communities settled near the land, they have a tacit lease of it. The Indians organised in communities according to their primitive customs control the land, through their labour, virtually more than the owners, and thus remain a power in the republic, since they are the feeders of the people. Their serfdom is much more apparent than real, for the masters depend upon them for sustenance. Some of the high regions are potatoes, quinoa, oca, etc., as well as maize in districts suitable for its growth, with coarse beans (hacab) and barley, the last two being of European origin. The Indians raise cattle for themselves and sometimes for the landowners. All their farming is done in a primitive and very slovenly way. Next to agriculture, transportation and personal service in housework are also in the hands of the Indians. In fact their silent influence pervades the whole of public and private life; their industrial methods are obsolete, and they resist improvement with the greatest tenacity.

As the Indian has maintained his primitive organisation with few changes, he might form a State within the State, and thus become a grave danger to the whites. But as he never had any conception of a State, being, moreover, divided into autonomous or independent tribes, that danger is much diminished. Neither the Aymarés nor the Quichua could coalesce to form a homogeneous body. This they have shown ever since the Spanish occupation, and during the most alarming of their attempted uprisings, such as that of 1781. They would like to return to their primitive condition of barbarism, but feel that, despite their vast superiority of number, they are virtually powerless. In addition to these two principal Indian groups, the mountain districts still shelter the Uros, feeble remnants of a once powerful people of the Amazonian type dwelling among rushes and reeds, and comparatively little known. Of the white population of Bolivia little need be said that is not applicable II.—40
generally to the whites in other South American countries. They differ of course from the inhabitants of less mountainous countries in the latter they have the general characteristics common to all mountaineers.

(For special information on the individual dioceses, aboriginal tribes, languages, etc., of Bolivia, see articles under separate headings.)

BOLLANDISTS, The, an association of ecclesiastical scholars engaged in editing the Acta Sanctorum. This work is a great hagiographical collection begun during the first years of the seventeenth century, and dedicated to the glory of the martyrs. On August 16, 1640, it was published as "Acta Sanctorum". The name was derived from Saint John Bolland, the editor of the first volume. The collection now numbers sixty-three volumes, to which must be added a supplementary volume, published in 1875 by a Dutch priest, and containing chiefly recent tables and studies facilitating the use of the work which had appeared at that time. Although Bolland has given his name to the work, he is not to be regarded as its founder. The idea was first conceived by Heribert Rosweyde (b. at Utrecht, 1569; d. at Antwerp, 1620). He entered the Society of Jesus in 1583. An indefatigable worker and a fearless but judicious investigator, notwithstanding his duties as professor of philosophy in the Jesuit college at Douai during the last years of the sixteenth century, Rosweyde devoted the leisure of his vacations and holidays to exploring the libraries of the numerous monasteries scattered through Hainault and French Flanders. He copied with his own hand a vast number of documents relating to church history in general, and to hagiography in particular, and found in the old texts contained in the manuscripts coming under his observation quite a different flavour from that of the revisions to which many editors, notably Lippomano and Surin, then the latest and most celebrated, had believed it necessary to subject them. Rosweyde thought it would be useful to publish them in a uniform form. His superiors, to whom he submitted his plan in 1603, gave it their hearty approval, and allowed him to prepare the projected edition, without, however, relieving him of any of the occupations on which he was expending his prolixity activity. So, for the time being, he was allowed merely, the privilege of devoting his spare moments to the preparation of the work. Rosweyde did not cease to pursue his project, which he announced publicly in 1607, as well as the plan he proposed to follow. Under the title: "Fasti sanctorum quorum vites in belgicis bibliothecis manuscriptae", he gave in a little volume in 16mo., published by the Plantin press at Antwerp, an alphabetical list of the names of the saints whose acts had been either found by him or called to his attention in old manuscript collections. This list filled fifty pages; the prefatory notice in which he indicates the character and arrangement of his work, as he had conceived it, takes up fourteen. Finally, the work contains an appendix of twenty-six sermons containing the usual acts of the passion of the holy Cilian martyrs, Tharsus, Probus, and Andronicus, which Rosweyde regarded — wrongly — as the authentic official report from the pen of a clerk of the court of the Roman tribunal. According to this programme the collection was to comprise sixteen volumes, besides two volumes of explanations and tables. The first volume was to present documents concerning the saints whose feasts are celebrated in honour of the special events of His life; the second would be devoted to the life and the feasts of the Blessed Virgin, and the third to the feasts of the saints honoured with a special cult. The Saint Bollandists were to give the life of the saints whose feasts are celebrated especially in the twelve months of the year, one volume for each month. This calendar arrangement had been prescribed by his superiors, in preference to the chronological order Rosweyde himself favoured, to facilitate reference to them at that time, formidable difficulties. Lastly, the sixteenth volume was to set forth the succession of martyrdoms which had been in use at different periods and in the various Churches of Christendom. The first of the two supplementary volumes was to contain notes and commentaries bearing on the lives already published. It was to be divided into eight books treating respectively of the following subjects: (1) The authors of the lives; (2) the sufferings of the saints; (3) the places where their bodies were found; (4) the names of churches and other places mentioned in the hagiographical documents; (5) the dates and places of their deaths; (6) questions of chronology; (7) the nomenclature of the saints; (8) the story of their lives. The other supplementary volume was to present a series of copious tables giving: (1) the names of the saints whose lives had been published in the preceding volumes; (2) the same names followed by notes indicating the place of the saint's birth, his station in life, his title to sanctuary, the time and place in which he had lived, and the author of his life; (3) the state of life of the various saints (religious, priest, virgin, widow, etc.); (4) their position in the Church (apostle, bishop, abbot, etc.); (5) the nomenclature of the saints according to the countries made illustrious by their birth, apostolate, sojourn, burial; (6) nomenclature of the places in which they were honoured with a special cult; (7) enumeration of the maladies for the cure of which they are especially invoked; (8) the professions placed under their patronage; (9) the proper names of persons and places encountered in the published lives; (10) the passages of Holy Scripture there explained; (11) points which may be of use in religious controversies; (12) those applicable in the teaching of Christian discipline; (13) a general index of the entire collection, in alphabetical order. "And others still" adds the author, "if anything of importance presents itself, of which our readers may give us an idea." Cardinal Bellarmine, to whom Rosweyde sent a copy of his little volume, could not forbear exclaiming after he had read this programme: "This man counts, then, on living two hundred years longer!" He addressed to the author a letter, the original of which is preserved in the present library of the Bollandists, signed, but not written, by the hand of Bellarmine, in which he intimates in polished but perfectly plain language that he regarded the plan as chimerical. Rosweyde was nowise disconcerted from this. From various other sources he received encouragement, enthusiasm, and an armada of letters of recommendation to the sons of St. Ignatius of Loyola. The new enterprise found an especial protector, as generous as he was zealous and enlightened, in Antoine de Wynga, abbot of the celebrated monastery of Liessies in Hainault. Venerable Louis of Blois, whose third successor de Wynga was, seemed to have been specially destined by Providence to deduce scientific research from the lives of the saints. It was to him that the sons of St. Ignatius of Loyola. The large sympathy of this religious Mecenas manifested itself in every way; in letters of recommendation to the heads of the various houses of the great Benedictine Order which opened to Rosweyde and his associates monastic
libraries; in loans and gifts of books, of manuscripts, and of copies of manuscripts; and in pecuniary assistance. Rosweyde, in his own efforts the monument of which he had dreamed, and on bringing it to a worthy end. As a matter of fact, he did not get beyond the first stages of the structure. His literary activity was expended on a multitude of historical works, both religious and political. It is true, he would have later formed a part of the great hagiographical compilation. The majority, however, bear no relation whatever to the work. The writings which would have been available are: the edition of the Little Roman Missal, where Rosweyde believed he recognised the collection mentioned by St. Gregory the Great in his letter to Eulogius of Alexandria; the edition of the martyrlogy of Ado of Vienne (1618); the ten books of the Lives of the Fathers of the Desert, which first published in Latin (1615 in fol.), dedicating the work to the Abbey of Léons, and later in Flemish (1617) in fol., with an inscription to Jeanne de Baillencourt, Abbess of Messines. The rest, however, as for instance the Flemish edition of Ribadeneyra's "Flowers of the Saints" (1619, two parts), the "General History of the Church" (1623), to which he added an appendix the detailed history of the Church in the Netherlands, both in Flemish; the Flemish lives of St. Ignatius and St. Philip Neri; the Flemish translation of the first part of Bolland's "Acta Sanctorum" (1618), drew his attention completely from what he should have regarded as his principal task. It is due to him, however, to say that for several years his superiors, without ceasing to encourage him in the pursuit of his project, were forced through the necessity of filling vacant offices, to lay upon him duties which did not leave him the absolutely indispensable leisure. He set forth clearly himself in the memorandum addressed to them in 1611, in response to their inquiry as to how he was progressing with the preparation of his volumes. But it is not less true that nearly all his publications, the most important of which have been mentioned above, are of a later date than this, and undoubtedly Rosweyde himself was chiefly to blame for the delay, which, however, may be called a fortunate one, since it resulted in advantageous modifications of the plan of his work. At the time of Rosweyde's death, then, which took place in Antwerp in 1629, not a page was ready for the printer. Moreover, the superiors of the order, on their part, hesitated to have the work carried on by another than the author himself, who had been extremely active; he had secured access to a quantity of manuscripts and had enlisted the co-operation of many learned men who had manifested the keenest interest in his undertaking; thanks to their assistance, he had collected many manuscripts and books relating to the lives of the saints; in a word, he had aroused an eager interest in his compilation, so great and so universal that it was necessary to satisfy it.

Father John van Bolland (b. at Julemont, in Liège, 1596; d. at Antwerp, 12 September, 1665) was at this time prefect of studies in the college of Mechlin, and had charge of a congregation composed of the principal people of the city. It was called the "Latin Congregation", because all the exercises, sermons included, were conducted in that language. His family either took the name of the village of Bolland, near Julemont. Before making his theological studies he had taught belles-lettres with distinction in the three higher classes of the humanities at Ruremonde, Mechlin, Brussels, and Antwerp. The Superior of the Society of Jesus bade him examine the papers left by Rosweyde, and report to him his opinion as to what it was advisable to do with them. Bolland went to Antwerp, familiarised himself with the manuscripts, and, while admitting that the work was still merely a rough and faulty draft, gave reasons for believing that without an undue expenditure of labour it might be brought to a successful completion. He even showed himself disposed to take charge of the work, but only under two conditions: first, that he should be left free to modify the plan of Rosweyde as he understood it; second, that the copies, notes, and books which had been collected by Rosweyde should be removed from the library of the Pressed House, where they were interspersed among the books in common use, and set apart in a place of their own for the exclusive use of the new director of the undertaking.

The provincial, Jacques van Straten, accepted with alacrity both offer and conditions. Bolland was removed from the college of Mechlin and attached to the Pressed House at Antwerp, to be director of the Latin Congregation and confessor in the church, and with the charge of preparing, in his leisure hours (horae subsecvte) the Acta Sanctorum for publication. Happily, he had not the least idea, any more than had the provincial, of all the undertaking involved. He fancied that he could finish it by his own unaided efforts, and that after the completion of the work proper and the preparation of historical, chronological, geographical, and other tables, as announced by Rosweyde, he could complete the publication by adding to it a comprehensive collection of notices of holy persons who flourished in the church subsequent to the work of Rosweyde, and who have not been honoured with a public cult. "And after all that is done", he wrote in his general preface, at the beginning of the first volume of January, "if I still have any time to live, I shall lend a charm to the leisure hours of my old age by gathering the ascetical doctrine found in the teachings of the saints recorded in this work." And nevertheless, he began by outlining a plan of quite another vastness from that of Rosweyde, whose programme had already appalled Bellarmine. Rosweyde had confined his quest of original texts to the libraries of Belgium and the neighbouring regions. He had not gone beyond Paris to the south, or Cologne and Trier to the east. Bolland made appeal to collaborators, either Jesuit or others, residing in all the different countries of Europe. Then Rosweyde had proposed a plan at first only the original texts, without commentaries or annotations, relegating to the last volumes the studies intended to enable one to appreciate their value and to throw light on their difficulties. Bolland recognised at once how defective such a plan was. So he decided to give in connexion with each saint and his cult all the information he had been able to find, from whatever sources, to preface each text with a preliminary study destined
to determine its author and its historical value, and to respond to each mode of explanation for the purpose of clearing away difficulties. The duties of the various offices filled by Bolland, added to the formidable correspondence imposed on him by his research into documents and other sources of information concerning the life and cult of the saints to be treated in the work, together with the answers to the numerous letters of consultation addressed to him from all parts, concerning matters of ecclesiastical learning, left him no leisure for the discharge of his duties as hagiographer. Thus, after five years in Antwerp, he was forced to admit that the work was almost where Rosweyde had left it, except that the mass of material which the latter had begun to classify was notably augmented; as a matter of fact it was more than quadrupled. Meanwhile, eager desire for the appearance of the hagiographical monument announced by Rosweyde almost thirty years previously grew space in the learned and the religious world. There was nothing left for Bolland but to admit that the undertaking was beyond his individual strength and to seek an assistant. The pious and generous Abbé Liessies, Antoine de Wynghhe, effectively supported his demand by volunteering to defray the living expenses of the associate who should be assigned to Bolland, as the Professed House at Antwerp, which, depended on the aims of the faithful for its support, could not afford to make a man to defray the cost of its ministrations.

The assistant chosen, doubtless at Bolland's suggestion, for he had been one of his most brilliant pupils in the humanities, was Godfrey Henschen (b. at Venray in Limburg, 1601; d. 1681), who had entered the Society of Jesus in 1619. He was assigned to his former master in 1635 and laboured at the publication of the Acts Sanctorum up to the time of his death in 1681, forty-six years later. Twenty-four volumes had then appeared, of which the last was the seventh volume of May. He had, moreover, prepared a great amount of material and many commentaries for June. It may be safely said that the Bollandist work owes its final form to Henschen. When he arrived at Antwerp, Bolland had succeeded in ascertaining the whole of the pieces relating to the saints of January, and had found a publisher in the person of John van Meurs. Doubtless for the purpose of trying Henschen, he bade him study the acts of the February saints, leaving him even to the choice of the first such act and the manner of treating them. Bolland then gave himself entirely to the printing of the volumes for January. It was well under way when Henschen brought to Bolland the first fruits of his activity in the field of hagiography. They were studies for the history of St. Vasbelt and that of St. Anian, printed later in the first volume of February under date of February sixth. Bolland was absolutely astonished, and possibly somewhat abashed, by the great scope and solidity of the work which his disciple had so promptly given him. Doubtless Henschen himself had nothing like it. His preliminary commentaries on the acts of the various saints of January were prudently confined to designating the manuscript where the texts he was publishing had been found, to annotations, and a list of the variants in the various copies and the previous editions. The commentaries and annotations of Henschen solved, or at least tried to solve, every problem to which the text of the Acts could give rise, in the matter of chronology, geography, history, or philological interpretation, and all of them were treated in an erudite and method which could be called absolutely unknown hitherto. Modest and judicious servant that he was, Bolland at once admitted the superiority of the new method and desired Henschen, despite the reluctance occasioned by his humility and the profound respect in which he held his master, to revise the copy already in press. He held it back for a considerable time to enable his colleague to make the additions and corrections he judged necessary or advantageous. The pages containing the material for the first six days of January had already come from the press; the pages which seemed most defective to Henschen were replaced by reissues. His hand is more clearly apparent in the following pages, although he persisted in employing a reserve and watchfulness which sometimes seems to have cost him effort, used in pointing to defects in the text not due to Henschen's writing for himself only those of Germany, Spain, Britain, and Ireland. He still desired to associate the name of Henschen with his own on the title-page of the various volumes, but the humble religious would not allow it to appear except as his assistant and authorship. He exclaimed in a prefatory note to the first volume of January, did not fail to tell what he owed to his excellent collaborator. He then insisted that in the volumes of February and the following ones, Henschen's name should figure on the title-page as prominently as his own, and, moreover, that in the course of these volumes all commentaries from the pen of Henschen should be signed with his initials, claiming, doubtless not without some foundation, that he received a great number of letters relating to articles written by his colleague, which caused him difficulty. The two volumes of January, containing respectively, if we take into account the various tables and preliminary articles, the first, 1,300 pages, the second, more than 1,350, appeared in the course of the same year, 1645. The reason, as Bolland and his friends pointed out in the preface to this volume, was that the editors had chosen to finish the volumes before the publication of the February volumes, was the celebrated Gerard Vossius. The editors had the satisfaction of seeing added to all these approbations that of Alexander VII, who publicly testified that there had never been undertaken a work more useful and glorious to the Church. The same pontiff and, at his suggestion, the General of the Society of Jesus, Goswin Nickel, immediately invited Bolland to Rome, promising him a rich harvest of materials. The invitation was equivalent to a command, though Bolland, with an erudite tact and advantage to the work in hand for Bolland to do anything but gladly accept it. Finding, however, that he was too much enfeebled by recent illness to stand the fatigues of the journey, and that,
moreover, it was necessary for one of the editors to remain in Antwerp, the centre of correspondence, he even obtained permission from the General to send in his place Henschen, who was already favourably known through his collaboration in the volumes published.

At this time, the hagiographers were joined by a new companion, who was to accompany Henschen on his journey, and who later himself became one of the most brilliant pupils of Bolland's in the course of the humanities. He had just completed his thirty-first year when he was called on, in 1659, to give himself entirely to the work of hagiography, in which he was to have a remarkably long and fruitful career, for it lasted till his death, which occurred in the eighty-seventh year of his age, and the fifty-fifth of his work in this field. At the same time that they appointed Pagebroeck a collaborator to Bolland and Henschen, the superiors of the order, at the instance of Father Perrin, then Prior General of the "Acta Sanctorum" hastened as much as possible, relieved the Fathers in charge of the work of every other regular occupation, in order that they might thereupon devote their entire time to the hagiography. They were obliged to forego many of their duties of the sacred ministry except for the distraction and rest that men of such great intellectual activity might find in a change of occupation. About the same time they were granted another favour. We have seen that Bolland, in accepting the succession to Rosweyde's post, had obtained that a special place should be set apart for the manuscript copies and books collected by Rosweyde, which had hitherto been scattered among the books belonging to the general library of the Professed House. This small mansard room, lighted by dormer windows so narrow that in the corners it was impossible to see clearly enough to read the titles of the books, even at noonday. Moreover, the walls were not fitted with shelves where the books could be arranged. They were merely piled one above the other without any attempt at order. It required Bolland's wonderful local memory to find anything in this chaos. About 1660, he had the satisfaction of having a larger room, where shelves where the books and manuscripts could be placed on shelves in methodical order. The library, or the "Hagiographical Museum", as it became customary to call it, had already received, and continued to receive daily, thanks to the gifts and generous bequests of benefactors and judicious purchases, many acquisitions, so that Henschen during the course of his literary journey was able to say that he found very few historical libraries, public or private, that could compare with the "Hagiographical Museum" of Antwerp. With the death of Father Perrin the library was bequeathed to his son, who continued to maintain it as a centre of all the hagiographical literature of the Catholic Church.

Bolland's two companions began their journey on the feast of St. Mary Magdalen, 22 July, 1660. Their old master accompanied them as far as Cologne, where they left him after a week's stay. An almost daily correspondence kept up with him, and preserved nearly entire the Brussels diary. This correspondence at the Library of the Bollandists, allows us to follow each step of their learned pilgrimage through Germany, Italy, and France. In Germany, they visited successively Coblenz, Mainz, Worms, Speyer, Frankfort, Aschaffenburg, Würzburg, Bamberg, Nuremberg, Eichstätt, Ingolstadt, Augsburg, Munich, and Innsbruck. Everywhere the names of Bolland and Henschen were signed, and libraries opened every library to them; everywhere they found precious material to take with them for use in the succeeding volumes of the "Acta". A reception no less friendly and a harvest even more abundant awaited the travellers in Italy, at Verona, Vicenza, Padua, Venice, Ferrara, Forlì, Rimini, Pesaro, Fano, Sinigaglia, Ancona, Osimo, Loreto, Assisi, Perugia, Foligno, and Spoleto. They arrived in Rome the day before the vigil of Christmas, and remained there until 3 October of the following year. During all this time, they were overwhelmed with attentions and favours by Alexander VII, who in person did the honours of his rich Chigi library and commanded by special Briefs that all libraries should be opened to them, and especially that they should be allowed access to the manscripts of the Vatican. They were received with no less courtesy by the cardinals, the heads of the various orders, the savants Allatius, Aringhi, Ughelli, Chiampini, and others, then shining lights in the capital of the Christian world. The five or six抄本 placed at their disposal, while the "Acta Sanctorum" hastened as much as possible, relieved the Fathers in charge of the work of every other regular occupation, in order that they might thenceforth devote their entire time to the hagiography. They were obliged to forego many of their duties of the sacred ministry except for the distraction and rest that men of such great intellectual activity might find in a change of occupation. About the same time they were granted another favour. We have seen that Bolland, in accepting the succession to Rosweyde's post, had obtained that a special place should be set apart for the manuscript copies and books collected by Rosweyde, which had hitherto been scattered among the books belonging to the general library of the Professed House. This small room, lighted by dormer windows so narrow that in the corners it was impossible to see clearly enough to read the titles of the books, even at noonday. Moreover, the walls were not fitted with shelves where the books could be arranged. They were merely piled one above the other without any attempt at order. It required Bolland's wonderful local memory to find anything in this chaos. About 1660, he had the satisfaction of having a larger room, where shelves where the books and manuscripts could be placed on shelves in methodical order. The library, or the "Hagiographical Museum", as it became customary to call it, had already received, and continued to receive daily, thanks to the gifts and generous bequests of benefactors and judicious purchases, many acquisitions, so that Henschen during the course of his literary journey was able to say that he found very few historical libraries, public or private, that could compare with the "Hagiographical Museum" of Antwerp. With the death of Father Perrin the library was bequeathed to his son, who continued to maintain it as a centre of all the hagiographical literature of the Catholic Church.

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by themselves and by the copyists they had been obliged to engage, but they found awaiting them at Antwerp a like number from the copyists whom they had to employ in the principal towns (notably, Rome, Florence, Milan, and Paris) and who were still carrying on the labour with which they had been charged. This long journey caused little delay in the progress of the work, for, on the other hand, it was so productive of good results. Thanks to the incredible activity of the three printers and also to the indefatigability of the copyists, the three volumes for March were given to the public in 1688. They bore only the names of Henschen and Papebroch, as Bolland had passed to a better life, 12 September, 1665, thirty-six years ago, and the publication of the Acta of the twenty-eight Saints, which, to the great disappointment of the faithful, he had before started, was halted. As for the three volumes for March, they bore the title "Acta Sanctorum." Seven years later, in 1675, the three volumes for April appeared, preceded by preliminary treatises, the subjects of which were respectively: in the first volume, the two most ancient collections of notices on the popes (catalogues of Liberius, and Felix) and the date of St. Ambrose's death, both by Henschen; in the second, the attempt at a diplomatic treatise by Papebroch, "quae chief merit," as the author himself was fond of saying with as much sincerity as modesty, "was that it is not unadvisable to write in the Acta of the work: 'De actis diplomaticis';" in the third, a new revised edition of the "Diaeta de tribus Dagoberti," which had made the name of Henschen celebrated twenty years previously. The custom of having these "Paregera" was kept up in the succeeding volumes; then, as it was even an entire volume, the "Propyleum ad tomos Maii," filled with notes of Papebroch on the chronology and history of the popes from St. Peter to Innocent XI. Another happy thought first carried out at that time was the publication of the Greek texts of the Latin original. A new translation of the Greek texts was published, and the old version was republished with the text and the notes of Papebroch. The Greek texts were still relegated to the end of the volumes in the form of appendices; it would be only in the fourth volume of May that they would be printed in the body of the volumes. The first three volumes of the Acta were published in 1688. Besides the names of Henschen and Papebroch, the title-page bore those of Conrad Janninck and Francois Baert, who had been appointed to the work, the former in 1679; the latter in 1681, at the same time Father Daniel Caron, who was carried off by a premature death the second year after his appointment.

Up to this time Bolland and his first two companions had met with nothing but encouragement. A severe storm was soon to burst on the one who was not a member of the Order. In the first volume of April Papebroch had occasion to treat, under date of the eighth, the Acta of St. Albert Patriarch of Jerusalem, and author of the Carmelite rule. In his preliminary commentary he had combated, as insufficiendy grounded, the tradition universally received by the Carmelites, that the origin of the order dated back to the prophet Elias, who was regarded as its founder. This was the signal for an outburst of wrath on the part of the religious. From 1681 to 1683 there appeared no less than twenty or thirty pamphlets filled with abusive language against the unfortunate critic, and adorned with titles often licentious through their very efforts at violence: "Novus Ismael, cumus manus contra omnes et manus omnium contra eum, aive F. Daniel Papebrochii," "An Apologiae de Papebrochii scripta Carmeliticae convictissimis," "Jesus tuum nihil..."; "Hercules Commodius Joannes Launou, reddivius in P. Danieli Papebrochii..."; "P. R. F. Papebrochii Historici Conjecturae," etc. The series culminated in the large quarto volume signed with the name of Father Sebastian of St. Paul, provincial of the Flemish-Belgian province of the Carmelite Order, and entitled: "Exhibitio errorum quos P. Daniel Papebrochius Societatis Jesu suis in notis ad Acta Sanctorum commissis contra Christi et Benedicti monachi dni. P. Roberti Papebrochii Pontificum Acta et Gesta, Bussas, Brevia et Decreta; Concilia; S. Scripturam; Ecclesiae Capitis Primatum et Unitatem; Sanctos ipsos, eorum cultum, Reliquias, Acta et Scripta; Indulgentiarum Antiquitatem; Historiae Sacrae; Theatri, Martyrologia, Kalendariam, receptaque in Ecclesia traditiones ac revelationes, nec non alia queve antiqua Monumenta Regnum, Regionum, Civitatum, ac omnium fere Ordinarum; idque nonnisi ex meritis aliorum superjecto, in oppositione, inopiae, satyris ac sarcasme, cum Æthnicae, Heresiarchiae, Haretiae alliaque Auctoribis ab Ecclesia damnatis." —Obitua Sanctissimo Domino Nostro Innocentio XII. . . Coloniae Agrippinae, 1693." Papebroch, who was receiving at the same time from the most distinguished scholars lively protests against the attacks of which he was made the object, met them at first merely with a silence which perhaps seemed disdainful. But learning that active steps were being taken at Rome to obtain a condemnation of the collection of the Acta, the writer of these lines wrote to Papebroch, who, with his companions, had for a long time taken an active part in the work, he and his companions decided that the time for silence had passed. It was Father Janninck who entered the lists in an open letter to the author of the "Exhibitio Errorum," followed soon afterwards by another in which he replied to a certain little pamphlet, published in support of the work of Father Sebastian of St. Paul. The two letters were printed in 1693. They were followed by a more extended apology for the "Acta," published by the same Janninck in 1695; and lastly there appeared in 1696, 1697, and 1698 the three volumes of the "Exhibitio errorum," in which the keenest hagiographer takes up one by one the charges hurled against him by Father Sebastian and confutes each with an answer as solid in argument as it was temperate in tone. The adversaries of Papebroch, fearing lest they should not be able to obtain from the Court of Rome the condemnation for which they were begging, addressed themselves, with the utmost secrecy, to the tribunal of the Spanish Inquisition, where they were able to brand the work with the mark of heresy. Papebroch was painfully and deeply moved by the blow. He could submit to all the other insults heaped upon him, but he was obliged to refuse the charge of heresy. He made the most vehement entreaties and had all his friends in Spain on the alert to let him know which propositions the Holy Office of Spain had regarded as heretical, in order that he might retract them, if he was unable to furnish satisfactory explanations, or, if that were impossible, to limit the correction of the sentence, if his explanations were acceptable. His efforts proved fruitless. Having fallen seriously ill in 1701, and believing himself at the point of death, immediately after receiving the last sacraments he had a notably-public draw up in his presence and before witnesses, an act of abjuration which shows how greatly he was affected by the condemnation levelled at his head by the Spanish Inquisition. "After forty two years of assiduous toil, devoted to the elucidation of the Acts of the Holy Church, hoping in the approval of the Church, I ask only one thing on earth, and it is that His Holiness Clement XI be immediately implored to grant me after death what in life I have sought in
vain from Innocent XII. I have lived a Catholic, and I die a Catholic, by the grace of God. I have also the right of dying a Catholic in the eyes of men and of God. The latter statement is confirmed by the Spanish Inquisition shall appear justly issued and published, and so long as people read that I have taught in my books heretical propositions for which I have been condemned." Popebroch had accepted without appeal or minutes the decision of the Roman Congregation of 22 December, 1700, placing on the Index his chronological and historical Essay on the Popes, published in the "Propylæum Maii," a decree issued, as was expressly stated, on account of the sections bearing on certain conclaves and ceremonies of the Popes in the 17th century. But he did not cease working during the twelve years and a half that he still lived, both by his own efforts and those of his friends, not only to prevent the confirmation by Rome of the decree of the Spanish Inquisition, but also to secure the retraction of the decree. Father Jannink was even sent to Rome with this end in view and remained there for over two years and a half, from the end of October, 1697, till June, 1700. He was completely successful in this respect, so that he could report on his return to his readers in December, 1697, that he had received the assurance that no censure would be passed against the volumes condemned in Spain. The persecutors of Papebroch were compelled to sue for an injunction to silence for both parties, which was accorded them by the court of 25 November, 1698, gratefully accepted by Papebroch. More time was necessary, however, to bring about a final decision in the second matter. Whether it was judged prudent in Rome not to enter into conflict with the Spanish tribunal, or whether the latter, aching with the pain of the Acta Sanctorum, which he undertook about 1860. A grievous trial of another sort was visited on Papebroch during the last years of the seventeenth century. A catastrophe affected both him and the press, as he was induced him for about five years to a state of total blindness, which compelled him to give up all literary composition. The sight of his left eye was restored in 1702 by a successful operation. He immediately threw himself into the Acta Sanctorum as far as the fifth volume of June, the twenty-fourth of the whole collection, which appeared in 1709. The weight of age—he was then eighty-one—and his infirmities compelled him to abandon the more arduous work of the Bollandist museum. He lived for almost five years, which he devoted to editing the "Annales Antverpiensia," the foundation of Antwerp down to the year 1700. The manuscript of this work comprised eleven volumes in folio, seven of which are at the Royal Library of Brussels, the others probably having been lost. An edition of the volumes which have been preserved to us was published at Antwerp, 1845-48, in five volumes in octavo.

We shall not pursue further the history of the Bollandist work during the eighteenth century up to the suppression of the Society of Jesus, in 1773. The publication continued regularly, though with more or less unevenness as to the value of the commentaries, up to the third volume of October, which appeared in 1770. The suppression of the Order of brothers in a crisis in which the work nearly foundered. The Bollandists then in office were Cornelius De Bye, James De Bue, and Ignatius Hubens. The Fathers Jean Clé and Joseph Ghesquière had but recently been transferred from the work. The former, at the time of the suppression of the Society, was superior of the Flemish-Belgian Province; the latter served in the publication of the "Analecta Belgica," a collection of documents relating to the history of Belgium, a work for which the funds of the Musée Bellarmin were appropriated. This Museum was established at Antwerp at the beginning of the nineteenth century, for the purpose of opposing the Jansenists, but was afterwards transferred to the Professed House at Antwerp. On 20 September, 1773, commissioners of the Government presented themselves at the residence of the professed Jesuit Fathers at Antwerp, and before the assembled community read the Bull of suppression of Clement XIV and the imperial letters patent empowering them to execute it. They then affixed seals to the entrances of the archives, libraries, and any rooms of the Fathers which contained money or objects of value. A like proceeding took place on the same day in all the houses of the Society then existing in Belgium. Nevertheless a special order was issued enjoining the members of the commission charged with executing the decree on the Professed House at Antwerp, to take the letter of the Pope, and the "Analecta Belgica" without leaving Antwerp. The Jesuits employed in the publication of the "Acta Sanctorum" and to announce to them that the government, satisfied with their labours, was disposed to exercise special consideration in their regard. Father Ghesquière, corresponding to the "Analecta Belgica" were included in this indulgence granted to the Bollandists. This favourable attitude of the Government resulted, after various tiresome conferences, in the removal, in 1778, of the Bollandists and the historiographers of Belgium, together with their library, to the Abbey of Coudenberg, at Brussels. Each of the Bollandists was to receive an annual pension of 800 florins, besides the 500 florins to be given to the community of Coudenberg in payment for their board and lodging. The same indulgence was accorded Ghesquière in consideration of his office of historian. The results of the sale of the volumes were to be divided between the abbey and the editors on condition that the abbey should take charge of the matter on hand, and provide a copyist to make fair copies of the printers, as well as religious who should be trained under the direction of the elder Bollandists for the continuation of the work. The other half of the profits was to be divided in equal portions among the writers. The four hagiographers took up their residences at the Abbey of Coudenberg, with the consent of the abbot adopted two young religious as assistants. One of these soon left them to pursue his scientific studies, feeling that he had not the vocation for this work; the other was John-Baptist Fonson, at that time (1778) twenty-two years of age, whose name soon afterwards appeared on the title page as editor. Under this new condition of things there appeared in 1780 Volume IV of October under the names of Constantine Suykens (d. 1771), Cornelius De Bye, Jean Ghesquière, and Ignatius Hubens, all former Jesuits. In 1786, Volume V appeared, signed with the names of De Bye, De Bue, and Fonson. In the interval between these two volumes the corps of hagiographers had lost, in 1752, the youngest of the Antwerp members, Ignatius Hubens. He was replaced in October, 1784, by a French Benedictine, Dom Anselm Berthod, who voluntarily resigned the high positions he held in his order and those for which he was intended, so that he might devote himself to the learned work which the University of Vienna requested him to take up. He was to be engaged upon it only a little more than three years, for he died at Brussels, in March, 1788.

Two new volumes were issued from the royal press.
of Brussels, to which had been sent all the equipment of the printing establishment which the Bollandists had accumulated at Antwerp in the course of their work. The printing expenses as well as those of pensions and indemnities were largely made up to the public treasury by the confiscation of the capital amassed by the older Bollandists through the sale of their volumes, so that five persons of 20,000 Brabant florins were paid by the government all through the eighteenth century up to the suppression of the Society, and the liberality of certain benefactors. This capital had grown by 1775 to the sum of 130,000 Brabant florins, (£47,106) yielding an annual revenue of £1,333. A purchase was made in 1775 of the results of the sale of the Acta Sanctorum which averaged 2,400 florins yearly. The Empress Maria Theresa to the very last showed favour to the work of the Bollandists. The same benevolence was not experienced from her successor, Joseph II. The Bollandists now felt the consequences of one of the so-called reforms introduced into the ecclesiastical domain by this imperial philosopher. Among the religious houses suppressed as useless was the Abbey of St. Basilius in the Black Forest. On behalf of the Government commissioners he named a purchase price for the library and such of the published volumes as remained unsold, and offered to come to St. Basilius for some months to take charge of some of the young religious of the abbey for the work of publishing the Acta Sanctorum. His letter, dated 11 November, 1778, remained unanswered, whether as a result of dispositions little favourable to the Society of Jesus, such as had been more than once manifested by this famous abbot, or whether, already absorbed by many important works, he felt he could not think of undertaking yet another entirely new. About the same time, i.e. in November and December, 1778, the Congregation of Beneficences of Saint-Maur, in France, of its own accord made advances to the officials of the Imperial Government of Vienna for the acquisition of the Bollandist library, with a view to continuing the publication. This attempt was equally void of result. It was with the abbey of the Fremonstratensians of Tongerloo that arrangements were finally concluded. By a contract signed 6 May, 1779, the Government transferred to this abbey the Bollandist library and the Bellarminian Museum, together with the furnishing of the apartments. The sum paid for this work and that of the historiographers would result in an annual gain to the treasury of two to three thousand florins. The Chamber, moreover, took it on itself to say that there was no advantage to be gained by continuing it. The ecclesiastical commission and commission of studies (one and the same), consulted in its turn, gave a decision to the same effect (11 October, 1778). "The work of the Bollandists", it said, "is far from completion, and we cannot flatter ourselves that the end is yet in sight. This work has no merit but that of being an historical repertory, filled with an enormous quantity of details, which will always have but slight attraction for real savants. It is astonishing that at the time of the suppression of the Society of Jesus, they should have been successful in interesting the Government in such trash, and that it is such as proved by the scanty profit the Bollandists have derived from their labours. In business parlance, it is a very poor investment, and as it is not better, regarded from a scientific point of view, it is, difficultly, if not impossible, to do anything with it." Strengthened by this advice, the "Government Council" notified the Court of Accounts by a despatch dated 16 October, 1788, that it had been decided to put a stop to the work of the Acta Sanctorum, and that in consequence, beginning from that date, no more payments should be made to the Fathers De Bye, De Bue, Fonson, Ghesquière, and Corneille Smet (the last three having been associated with Ghesquière in the publication of the "Anecdota Belgica" and later enrolled among the Bollandists) for the annual pension of 800 florins which had been assured them. It was to be decided later what should be done with the printing outfit and the other effects of the suppressed establishment. They comprised the library of the Bollandists and the copies of the volumes already published which they had in stock. This involved no slight annoyance. Once the series was abandoned, it would be difficult to realise as much money as possible from them. It was decided to ask the Bollandists themselves to undertake the sale of these effects for the benefit of the public treasury. The Bollandists willingly accepted the charge, hoping to keep intact the treasures of their library and thus to ensure, in a certain measure, the resumption of the work, if not at once, at least in the near future. Cornelius De Bye, who had been especially commissioned to proceed with the reform of the society, Ghesquière, Gerard, and Gerbert, the learned abbot of the monastery of St. Basilius in the Black Forest. On behalf of the Government commissioners he named a purchase price for the library and such of the published volumes as remained unsold, and offered to come to St. Basilius for some months to take charge of some of the young religious of the abbey for the work of publishing the Acta Sanctorum. 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the storm of persecution had somewhat abated, an attempt was made to collect these scattered effects. Naturally, many of them were lost or destroyed. The remainder were restored to the abbey of Tongerloo, where they were undisturbed until 1825. Then, as all hope of resuming the Bollandist work seemed lost, the canons of Tongerloo disposed of a great number of the books and manuscripts by public sale. Such as remained were given to the Government of the Netherlands, which hastened to incorporate the volumes into the Royal Library of The Hague. The manuscripts seemed destined to a like fate, but as a result of earnest solicitations they were deposited in the Library of Bourgogne, Brussels, where they still remain. Nevertheless, the idea of resuming the publication of the Acta Sanctorum had never been entirely abandoned in Belgium. The prefect of the department of the Deux Nèthes (province of Antwerp), in 1801; the Institute of France, with the Minister of the Interior of the French Republic as mediator, in 1802; and lastly, in 1810, the Baron de Tour de Pin, Prefect of the Department of the Dyle (Brussels), at the request of the incumbent of the same important office, then the Count de Montalivet, applied to such of the former that by 29 January, 1837, he received from Father van Lil, Provincial of the Society in Belgium, assurance of the appointment by the Society of new Bollandists, with their residence at the College of Saint-Michel at Brussels. These were Fathers Jean-Baptiste Boone, Joseph Van der Moere, and Prosper Coppens, to whom was added, in the course of the same year, Father Joseph Van Hecke. The provincial, in behalf of these Fathers, asked free access to public libraries and archives, and the privilege of taking home with them from the Library of Bourgogne and the Royal Library, such manuscripts and books as they would need for reference in the course of their work. Both requests were immediately granted. Moreover, an annual subsidy was promised, which was fixed in May, 1837, at 6,000 francs. This subsidy was continued from year to year under the different governments, both Catholic and Liberal, which succeeded to power, until the parliamentary session of 1868, in the course of which the Liberal majority of the Chamber of Deputies cut it out of the budget. It has never been re-established. The new hagiographers began by drawing up a list of the saints whose acts or notices remained to be published, that is to say, those who are hon-

Bollandists as were still living, to induce them to resume their task once more. But the attempts were futile.

Matters rested here until 1836. It was then learned that a hagiographical society had been formed in France under the patronage of several bishops and of M. Guizot, Minister of Public Instruction, and that it especially proposed to itself the resumption of the work of the Bollandists. The chief promoter of the enterprise, Abbé Théodore Perrin, of Laval, came to Belgium that same year, 1836, to solicit the support of the Government and the collaboration of Belgian savants. He did not meet with the reception he had hoped for. On the contrary, it aroused indignation in Belgium that a work which had come to be regarded as a national glory should pass into the hands of the French. The Abbé de Ram, Rector Magnificus of the University of Louvain and member of the Royal Commission of History, expressed this feeling in a letter addressed under date of 17 October, to the Count de Thiers, Minister of the Interior, urgently imploring him to lose no time in securing for their native land of Belgium the honour of completing the great hagiographical collection, and engaged him to entrust the work to the Fathers of the Society of Jesus, by whom it had been begun and carried so far in the preceding centuries. The Minister immediately took the field and conducted negotiations with such energy

Bollandists

COLLÈGE DE SAINT-MICHEL, BRUXELLES

Oured in the Catholic Church on the various days of October, November, and December, beginning from 15 October, the day at which the work of their predecessors had been brought to a halt. This list was published in the month of March, 1838, with an introduction containing a summary of the history of the Bollandist movement, the announcement of the resumption of the work, and an earnest appeal to all friends of religious learning, imploring their assistance in securing what was felt by the new workers as the most necessary thing for their success, namely, a hagiographical library. This was published under the title of "De persecutione operis Bollandiani" (in octavo, 60 pp.). The appeal was heard. Most of the European governments, many societies of learned men, and several great publishers sent copies of the historical works undertaken by them or under their patronage; private individuals made generous donations of books, often precious and rare volumes that had adorned their libraries. Everywhere, also, on their literary journeys, the Bollandists were accorded the most enthusiastic and flattering receptions.

The first volume published after the resurrection of Bollandism, Volume VII of October, appeared in 1845, containing over 2,000 pages in folio. There followed successively Volumes VIII to XIII of October, and I and II of November, besides the "Propyleum Novembria", an edition of the Greek Synaxa-
tion called "de Sirmond", with the variants of sixty manuscripts scattered through the various public libraries of Europe.

The author of this article does not consider himself qualified to give an estimate of the work of the later Bollandists, having himself been a member of the order for too long a period; but he is able, however, to cite the appreciations of the most distinguished and capable scholars in this field, who testify that the volumes published by the later Bollandists are in no wise inferior to those of their predecessors of the seventeenth and eighteenth centuries.

The reservations made by certain eminent critics in their commendation are generally due to the prolixity of the commentaries, which they think is often excessive, and to the timidity of certain conclusions, which do not seem to them to correspond with what the discussions had led them to expect. Another class of censors reproach the Bollandists for quite the reverse, accusing them of not showing sufficient respect towards what they call tradition, and of being too often hypercritical. The present members of the body are firmly resolved to be on their guard against these contrary excesses, something, indeed, which becomes easier for them as time passes, owing to the constant progress of good scientific methods. We may be permitted one word, in conclusion, as to what has been done during these latter years towards keeping the work up to the high level of contemporary historical erudition. It has been judged opportune, in the first place, to publish, besides the great volumes of the principal collection itself, which appear at undetermined intervals, a periodical review intended chiefly to make known to the learned public materials recently discovered by the Bollandists or their friends, which go towards completing either the Acts published in the volumes already printed or the entire mass of material to be employed in the future volumes of the work. This review was begun under the title of "Analecta Bollandiana" in the early part of 1882. At the rate of one volume in octavo a year, it has reached in the present year (1907) the twenty-sixth volume. In volumes subsequent to the sixth there have been inserted, besides unedited documents, various notes bearing on hagiographical matters. Since the publication of the tenth volume, each quarterly issue has contained a "Bulletin des publications hagiographiques" in which are announced and summarized the most recent works and reviews in which concern matters of hagiography.

Other auxiliary works have exacted long years of laborious preparation. They are the "Bibliotheque Hagiographica Graeca" and the "Bibliotheque Hagiographica Latina" in which are enumerated under the name of each saint, following the alphabetical order of their names, all documents relating to his or her life and cult written in Greek or in Latin before the beginning of the sixteenth century, together with the indication of all collections and books where they can be found. The first of these collections, which appeared in 1895, numbers 143 pages. (There is now in preparation a new edition notably enlarged.) The second, issued 1898-99, has 1,387 pages. It is hoped that the "Bibliotheque Hagiographica Orientalis" will soon be printed. Moreover, there is a third class of auxiliary works to which the Bollandists of the present generation are directing their activity, and that is the careful preparation of catalogues containing a systematic detailed description of the Greek manuscripts of each of the great libraries. A great many of these catalogues have been incorporated in the "Analecta". Such are the catalogues of the Greek manuscripts in the Roman libraries of the Barberini, the Chigi, and the Vatican Library; of the Library of M. de Ruey; of the University of Meimena; and of that of St. Mark's, in Venice; catalogues of the Latin manuscripts in the Royal Library of Brussels (2 vols. in octavo), in the libraries of the cities, or of the universities, of Bruges, Ghent, Liège, and Namur, in Belgium; of the municipal libraries of Chartres, Le Mans, Douai, and Rouen, in France; those of The Hague in Holland, and, in Italy, of Milan (the Ambrosian), as well as the various libraries of Rome; also in the private library of His Majesty the Emperor of Austria, at Vienna, and that of Alphonse Wins at Nivelles; and lastly, of

The Bollandist Library. Besides the "Analecta", there have appeared the catalogue of the old (before 1500) Latin manuscripts in the National Library of Paris (three octavo volumes, also the tables) and a list of the Greek manuscripts in the same library (compiled in collaboration with M. H. Omont). All these publications, although certainly delaying somewhat the appearance of succeeding volumes of the Acts Sanctorum, have gained for the Bollandists warm words of encouragement and commendation from the greatest scholars. In view of the impossibility of quoting at length these flattering testimonies, we shall confine ourselves to mentioning, as they come to mind, the articles of Mgr. Duchesne (Bulletin critique, 1 April, 1890); Léopold Delisle (Bibliothèque de l'École des Chartres, I, 1890, 532); M. Solomon Reinauch (Revue Archéologique, 1895, II, 229); Kries (Literarische Rundschau, 1 December, 1900); a passage in the Belgian Archives (1901), III, 31. There is a final detail which may not be without interest. The Bollandists had found themselves greatly hampered in the arrangement of their library at their residence in the Rue des Ursulines at Brussels which they had occupied since the resumption of the work in 1837. During the latter part of 1905 they were transferred to the new College of Saint-Michel on the Boulevard Militaire, where ample and convenient quarters for the library were assigned in the lofty buildings of the vast establishment. The 150,000 volumes contained in their literary museum are most suitably arranged here. A large space was also set apart for historical and philological reviews (about 600), nearly all of which are sent regularly by learned societies, either gratuitously or in exchange for the "Analecta Bollandiana". To class these according to the place of publication and the language chiefly employed in their preparation: 228
are French (a certain number of which are published in Belgium, Switzerland, and other countries than France); 195, German; 98, Italian; 85, English; (of which are seven: 13, Dutch; 7, Flemish; 7, Spanish; 7, Croatian; 4, Swedish; 3, Portuguese; 2, Irish; 2, Hungarian; 1, Czech; 1, Polish; 1, Rumanian; 1, Dalmatian; and 1, Norwegian. Moreover, there are 9 printed in Greek, 6 in Latin, 4 in Armenian, and 1 in Arabic. Finally, a large hall near the library has been set apart, and after October, 1907, it will be thrown open to foreign students who may wish to consult original sources of information likely to assist them in their researches.

The quotations of the Acts Sanctorum refer to three different editions. The first, the original one, commonly called the Antwerp edition, has been sufficiently described in the above article. The volumes of the Antwerp collection were first reprinted at Venice from 1764 to 1770. They reached then to volume VI of September. The main difference between this impression and the Antwerp edition lies in the fact that the supplementary additions to sündry commentaries printed by the Bollandists at the end of the sixteenth century were transposed in the Venetian edition and joined to the commentary to which they refer; hence the contents of each volume are not in close correspondence in the volumes similarly marked in both editions. Moreover, many of the errors of orthography have been corrected, and a number of additions and emendations have been added, among them the emendations of Mr. Lutz. The whole printing is very good, and it is the opinion of bibliographers that this is the best edition of the Bollandists today.

Bollandus (Bolland). See BOLLANDISTS.

Bollig, Johann, distinguished Orientalist, b. near Düren in Rhenish Prussia, 23 August, 1821; d. at Rome in 1895. He studied theology and Semitic languages at Rome, where he entered the Society of Jesus, and in 1856 he was appointed professor of theology for the native seminaries at the same time pursuing his researches in Oriental literature. After his return to Rome, he was appointed professor of Arabic and Sanskrit at the Roman College (afterwards the Gregorian University) and at the Sapienza. He was a member of the commission appointed by Pius IX to arrange the details of the Vatican Council and as pontifical theologian during the Council. For many years he was cometor of the Congregation of Propaganda for Oriental affairs. In 1858 he was appointed Prefect of the Vatican Library, which office he held till his death. Among his published works are: "Brevis Chrestomathia arabica" (Rome, 1882); "Sti. Gregorii lit. carm. iambica. ", an ancient Syrian translation (Beirut, 1885). He left many unpublished writings on Oriental philology.

BOLOGNA

Guldner. Bologna, Archidiocese of.—History.—Bologna is the principal city in the province of the same name, Italy, and contains about 150,000 inhabitants. It was founded by the Estruscan king, who was expelled by the Faliscans. Later it fell into the hands of the Boi, a Gallic tribe, and from that time took the name of Bononia, whence the present form. The regions round about having been laid waste by the combined powers of Rome, in 180 B.C., it was made a colony there, which was enlarged and beautified by Augustus. After Byssantion had broken the power of the Goths in Italy, Bologna belonged to the Exarchate of Ravenna (536). By the donation of Pepin Bologna was made part of the patrimony of the Holy See, but during the disturbances of the ninth century was wrested from the popes. At the beginning of the ninth century it was laid waste during the invasions of the Hungarians. Otto I did much to restore the city to its former condition, making it directly dependent on the imperial authority. Bologna was then governed by consuls. During the struggles between the empire and the popes, the city took the part of the latter and was enriched by the payment of the duchy, which was definitively recognised by Henry V in 1152. Bologna was among the first to join the Lombard League. From 1153 it was ruled by podestas, who were for the most part foreigners. From the accession of Frederick II, Bologna was rent into two factions, the Guelphs and Ghibellines, the former being in the majority. On 26 May, 1249, the inhabitants of Bologna in the battle of Fossalto conquered the troops of Frederick II under the leadership of King Enzo of Sardinia; Enzo himself was taken prisoner, and neither the threats nor the promises of Frederick availed to secure his liberty. He remained in captivity until his death, eleven years later, although for the rest he was always treated with the greatest consideration.

In 1278, in order more thoroughly to safeguard their communal liberty, the inhabitants of Bologna placed themselves under the protection of the Holy See, and Pope Nicholas III sent them as legates his nephew, Bertoldo Orsini, whom he also commissioned to reconcile the opposing factions. From the middle of the fourteenth century the preponderance of power was in the hands of the Pedotti family, but later passed to the Visconti of Milan, who alternated with the Bentivoglio family in holding the reins of power. At intervals the popes attempted to make their authority recognised, else the city spontaneously recognised their sovereignty (1327-34; 1340-47; 1360-76, through the efforts of Cardinal Albornoz; 1377-1401; 1403-11, during the pontificate of John XXIII; 1412-16; 1420-25, under Cardinal Conclamer). In the beginning of the fifteenth century there were frequent popular uprisings against the nobility. From 1443 to 1506 three of the Bentivoglio family succeeded each other as masters of Bologna. In 1506 Julius II incorporated Romagna into the Papal States, Bologna included; the city, however, retained a greater degree of communal autonomy. The papal authority was vested in a legate, who in the beginning was generally a cardinal, later, however, only a titular bishop. In 1796 Bologna was occupied by the French, who made a portion of the city, including the Papal Palaces, a dependency of the Pope's. In 1814 it was seized by the Austrians, who in 1815 restored it to the pope. From the time of its restoration, Bologna was the scene of a series of deep-seated agitation and revolts against the papal rule. These uprisings
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were repressed by Austrian troops. Finally, in 1859, Romagna, together with the Marches and Umbria, was annexed to the Kingdom of Italy.

Christianity in Bologna.—The only sources for the history of the beginnings of Christianity in Bologna are legendary accounts, according to which St. Peter and, later, St. Peter of Ravenna, was the first to preach the Gospel in Bologna. The first bishop is said to have been St. Zama, who is supposed to have been ordained by Pope St. Dionysius (270). However, it may be maintained with certainty that Christianity, and likewise the episcopacy of Bologna, date back to a much more remote period. During the persecution of Diocletian, Bologna was the scene of the martyrdom of St. Vitalis and Agricola, whose bodies were interred in a Jewish cemetery and only discovered in the time of St. Ambrose, in 392, as related by him in a letter (Ep. iv), the authenticity of which, however, is questioned. The fact is referred to, perhaps, by Paulinus in his life of the saint, when he speaks of Ambrose taking to Florence some relics of these martyrs. It was possibly in the same period that the martyrdom of St. Proculus occurred. The episcopal See of Bologna was first subject to the Metropolitan of Milan, and later, probably after Milan had fallen into the hands of the Lombards, it recognized as something the Metropolitan of Ravenna. In 1106 it was placed immediately under the Holy See. Finally, in 1582, Gregory XIII raised the Bishop of Bologna to the dignity of a metropolitan, assigning him as suffragans the Sees of Imola, Cesena, Modena, Reggio, Parma, Piacenza, and Crema; to-day, however, only Imola and Faenza are suffragans to Bologna.

Among the Bishops of Bologna worthy of note are Sts. Faustinianus, Basil, and Ebuseus, in the fourth century. About 400 there is record of St. Felix, succeeded by Regino, and Petronius, who is extolled for having restored the church of Bologna, and who later became patron of the city. His relics are preserved in the church of San Stefano. A number of the Bishops of Bologna were later raised to the papal chair, as, for instance, John X; Cosimo Migliorati, who assumed the name of Innocent VII; Tomaso Parentucci, later Nicholas V; Giuliano della Rovere, who became Julius II; Alessandro Ludovisi, or Gregory XV; and Prospero Lambertini, or Benedict XIV. The last two mentions were Bishop of Bologna. Of the suffragan bishops were: Cardinal Filippo Caraffa (1378–89); Cardinal Antonio Correr (1407–12); Blessed Nicolò, Cardinal Albergati (1417–34); Cardinal Lorenzo Campeggio, known for the many embassies on which he was sent to Germany and England, in connexion with the Reformations and the marriage of Henry VIII (1523–25). After Bologna became an archiepiscopal see, almost all the metropolitans were cardinals, among whom may be mentioned: Gabriele Paleotti (1591–97), who left the cathedral as it exists to-day, built the episcopal palace and endeavoured to put the Tridentine reforms into execution in Bologna; Vincenzo Malvezzi (1754–75), to whom the cathedral and the seminary owed much; Carlo Opizoni (1802–55); Maffeo Valeri (1855–60); Lucido Maria Pasconchi (1877–82). Bologna was also the birthplace of the following popes, in addition to the two already mentioned: Honorius II (Lamberto Scannabecchi), Lucius II (Gherardo Caccianemico dell'Orso), Alexander V (Pietro Filargo), Gregory XIII (Ugo Buonconsiglio), and Innocent IX (Gianmattia Facchinetti).

Churches.—Chief among the sacred edifices of Bologna is the cathedral, dedicated to St. Peter and erected by the commune in 910 to replace the ancient cathedral of St. Cecilia, burnt by fire in 1130, it was but rebuilt in 1165; in its present form it dates from 1605, according to plans drawn up by Magenta, a Barnabite. The façade, however, was designed by Alfi Torreggiani, who also added the first two chapels to the church. The majority of the paintings are by famous masters, as, for instance, Ventura da Bologna, Ercole Grazioli, Francesco Tadolini, Onofrio Zasottii, del Bagnovallo (Bartolommeo), Ludovico Cigoli, and others. There is also a lower church with five altars. Worthy of note is a crucifix of cedar wood dating from the time of the old cathedral. The church of San Petronio, dedicated to the patron of the city, was built by order of the Seconda, at public expense, in 1390. A competition was announced for the plans, and among all the designs the preference was given those of Antonio Vincenzi, while the supervision of the work of erection was entrusted to Andre Manfredi da Faenza. However, the original drawings, providing for an octagonal dome 500 feet high, were not adhered to. The façade still remains incomplete, only the lower part being covered with sculptures in marble. The ornamentation of the larger door is the work of Pietro della Fonte; many of the figures compare favourably with the works of an age in which the art was more highly developed. In the architrave is the Madonna and Child. The two nave were adorned with statues of Sts. Petronius and Ambrose. The carving of the doors was done by Sigismondo Bargelosio, aided by Andrea Magnani and Gabriele da Zaccaria. The two side doors are also adorned with magnificent carvings, the work of other artists. It is a three-nave church, the twenty-three chapels being adorned with the masterpieces of distinguished artists of different ages. Worthy of note is the statue of St. Anthony of Padua by Sansovino. A sun-dial is to be found there, likewise two clocks, among the first to be made in Italy with pendulums. In Bologna is also the church of Corpus Domini, founded by St. Catherine de' Vigi, commonly known as St. Catherine of Bologna, and adjoining it the monastery of the Poor Clares. In one of the chapels is preserved the mumified body of the saint, together with many objects used by her during life. There is also a beautiful church of St. Dominic, close by the Dominican convent in which the death of St. Dominic occurred. The tomb of the saint is itself a veritable museum of works of art by the great masters. The casket was carved by Nicolò Piazzc, and one of the angels was done by Michelangelo in his youth. The choir is beautifully inlaid with tinted wood, the work of Fra Damiano da Bergamo, a Dominican lay brother. The church is cruciform, and in one chapel of the cross is the tomb of King Ezzelino; in another that of Guido Reni.
Bernardo Vecchietti, who treated him as his son. He was thoroughly Florentine in sentiment, and in Florence are preserved his two masterpieces, “Mercury” and the “Rape of the Sabines.” In the former, in the Bargello, he has come nearer to expressing swift, flashing motion and airy lightness than any other artist of that or a later period. The figure of the youth with winged feet, holding the caduceus, and borne aloft upon a head of Zoilus, is masterly in its expression of earnest purpose and light, easy movement. Hardly less important is the “Rape of the Sabines” in marble, under the Loggia dei Lanzi, in which Count Ginori posed for the figure of the triumphant youth who carries away a struggling woman in his embrace. Other works are the group of Hercules and Nessus; the equestrian bronze figure of “Duke Cosimo I” in the Piazza Signoria and the bas-relief of the doorway of the Cathedral of Pisa. Besides these, he executed more than one crucifix, a figure of “Diana,” another of “Venus”; and four syrenas similar to the larger ones on the Bologna fountain. Vasari mentions a bronze figure of “Samson” in combat with two Philistines, both larger than life size. Giovanni’s work is marked by freedom and grace, while free from the fault of exaggeration which so injures much of the sculpture of the very late Renaissance.

DEBARDENS, LA via de Jean Boulogne (1883).

GEORGE CHARLES WILLIAMSON.

BOLOGNA, THE UNIVERSITY OF.—A tradition of the thirteenth century attributed the foundation of this university to Theodosius II (433); but this legend is now generally rejected. The authentic “Habita,” issued by Frederick Barbarossa in 1158, was at best only an implicit recognition of the existence of the school of Bologna, and the bull of Clement III (1189), though it speaks of “masters and scholars,” has no reference to a university organization. The university, in fact, developed out of the “Schools of the Liberal Arts” which flourished at Bologna early in the eleventh century. An important feature of the general education given in these schools was the Dictamen, or Art of Composition which included rules for drawing up briefs and other legal documents. The study of grammar and rhetoric was closely connected with the study of law. At the same time, the political, commercial and intellectual growth of the Lombard cities created a demand for legal instruction. Ravenna, long the home of jurisprudence, lost its prestige through its conflicts with the papacy, and Bologna was its successor. Towards the close of the eleventh century Pape
mentioned in connexion with the revived study of the "Digest"; but it was Inernius who began the study of the entire "Corpus Juris Civilis" and organized the school of law as distinct from the arts school (1100–30). Along with this revival of the Civil Law came the foundation of the semi-monastic (or Benedictine) monk, Gratian. The "Decretum Gratiani" (q. v.), published about 1140, became at once the recognized textbook of canon law. Bologna was thus, in its origin, a "jurist" university. The work of Inernius and Gratian was continued by such men as Odo of Cheriton (d. 1300), Joannes Andrea (1270–1348), St. Raymond of Pennafort (1175–1275), and Ricardus Anglicus, who later became Bishop of Chichester (about middle of thirteenth century).

The fame of its professors drew to Bologna students from all parts of Italy and from nearly every country of Europe. It is said that their number at the beginning of the thirteenth century was 10,000. Bologna was known as the "Mater studiorum", and its motto, "Bononia ducet", was literally true. The foreign (non-Bolognesi) students formed two "universities"; that of the Casamontes and that of the Ultramontanes. The former comprised seventeen "Nations", the latter, eighteen, including the English. The nations were organized on a plan similar to that of the orders of the friars. Each elected its own "Consiliarii" and held its own meetings. The rector was elected by the students. The masters, also, were grouped in guilds or colleges. In the examination of candidates for degrees, the authority of the masters was supreme; in other matters the students had full control. In the conflicts that often arose between them and the city, the students enforced their claims by emigrating to other towns—Vicenza (1204), Arezzo (1215), Padua (1221). In 1231 it was taken to the pope, who, as a rule decided in favour of the university. Notable among these papal interventions was the Bull of Honorius III (1217).

Bologna in its earliest organisation was a "student" university; professors were hired by the students to give instruction. The lectures were either "ordinary" or "extraordinary", a distinction which corresponded with that between the more essential and the less essential of the law-texts (Rashdail). Ordinary lectures were reserved for the Bachelor's degree; in Bologna, this privilege was given to the student as part of his preparation for the baccalaureate. (See Arts, Bachelor of.) This classification of teachers survives in the modern German university. At Bologna, no examination was required for the Bachelor's degree; permission to lecture was granted the student after a five years' course in law. For the Licentiate, the candidate was obliged to pass a private, and for the Doctorate a public, examination (Convexitio, Inceptio). The examinations and the conferring of degrees belonged originally to the masters of 1221; Honorius III prescribed that no one should receive the Doctorate without the consent of the Archdeacon of Bologna. In 1292 Nicholas IV decreed that all who were licensed doctors by the Archdeacon of Bologna should have the right, without further examination or approval, to teach everywhere. These enactments not only enhanced the value of the degree, but also affected the organization of the university. Functions hitherto exercised by private corporations passed into the hands of an official body, the Pontificia, and that authority was ecclesiastical. The degree system of Bologna was henceforth the same as that which had already been established at Paris; and these two schools became the models upon which the later universities were organized.

The student body of the Arts faculty at Bologna had as one result the reduction of the Liberal Arts to a position of secondary importance. On the other hand, two factors in the situation favoured the Arts and made possible a new growth in the university, namely, the restoration of the Aristotelian philosophy and the introduction of mathematics from the Islamic world. The rise of mathematics, philosophy of Aristotle formed the basis of the study of medicine, while mathematics opened the way to astronomy, and eventually to astronomy. Among the physicians of note in Bologna were a number of ecclesiastics, one of whom, Nicolaus de Farnham, became (1241) Bishop of Durham;.Clampen was forbidden to study medicine by Honorius III (1219). But there was no regularly organized school of medicine until Thaddeus of Florence began his teaching, about 1260. From that time onward the medical faculty grew in importance. Surgery received special attention; dissection was practised, and the foundations of modern anatomy were laid by Mondinus (1275–1326). Closely allied with the work in medicine was the study of astronomy. A famous astronomer, Cecco d'Ascoli (d. 1327), declared that a physician without astronomy would be like an eye without the power of vision. The scientific study of astronomy was founded by the investigations of Novara and his disciple Copernicus (1473–1543). Both medical and mathematical studies were influenced by Arabian scholarship; its own centres of influence were Averroes. As these were also philosophers, their theories came to be part of the Scholasticism of Bologna, and their authority was scarcely inferior to that of Aristotle.

Theology had long been taught in the monastic schools; but the faculty of theology in the university was established by Innocent VI in 1360. Its chancellor was the Bishop of Bologna, and its doctors depended upon him rather than upon the student. Thees was the first of the private legates of Urban V, Boniface IX, and their successors. Thees, in fact, favouring the university in every possible way. Gregory IX and Boniface VIII sent it the Decretals (q. v.); Benedict XIV, various bulls and encyclicals. Among its benefactors were Martin V, Eugene IV, Nicholas V, Paul II, Innocent VIII, Paul III, Pius IV, Clement VIII, Urban VIII, Innocent X, and Clement XII. Gregory XI founded (1372), in connexion with the university, the Collegium Gregorianum for poor students of medicine. In philosophy, too, his influence was strong; the schools were established by laymen and ecclesiastics (see list in Moroni). One of the most important was the College of Spain (Cas Spagnuola, or Collegio Maggiore), which owed its existence and endowment to Cardinal Albornoz (1234). The papal legates at Bologna took an active part in the direction of the university and eventually became the supreme authority. In the course of time, also, the student body lost its control, and the various schools were consolidated in one university organization.

In the development of modern literature and science Bologna took an important part. The famous Cardinal Bessarion, a leader in the Renaissance movement, was legate from 1451 to 1465. Under his influence classical studies flourished in the university, and Humanists like Filelfo (1386–1451) and Guarino were among its professors. To these should be added, in more recent times, the great Mezzofanti (1774–1849). In the natural sciences, especially, Bologna points to a long list of distinguished men trained by her authority, and that authority was ecclesiastical. The degree system of Bologna was henceforth the same as that which had already been established at Paris; and these two schools became the models upon which the later universities were organized.

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Bolsec, Johannes-Hrabanus, a theologian and physician, b. probably at Paris, date unknown; d. at Lyons c. 1584. He became a Carmelite monk at Paris. A sermon which he preached there aroused misgivings in ecclesiastical circles regarding the soundness of his ideas, and Bolsec left Paris. Having separated from the Catholic Church about 1551, he took refuge at the Court of Renée, Duchess of Ferrara, who was favourably disposed towards persons holding Protestant views. Here he married, and began the study of medicine, about 1550 settling as a physician in Regi, near Geneva. He is a theologian of the controversy with Calvin, whose doctrine of predestination he deemed an absurdity, soon ensued. In 1561, at one of the religious conferences or public discussions, then held at Geneva every Friday, he interrupted the orator of the day, Jean de Saint-André, who was railing on predestination, and argued against him. As the triumph of his ideas would have meant the ruin of Calvin’s influence in the Swiss city, Bolsec was arrested, and through the influence of the reformer banished forever from Geneva (1561). In 1581 he was also driven from Thomas in the French territory, whither he had retired. He went to Paris and sought admission into the ministry of the Reformed Church. But his opinions were not found sufficiently orthodox, from a Reformed point of view, for one wishing to hold such a position. He was asked for a declaration of faith, but refused. He went to Lauzanne (c. 1563), but as the signing of the Confession of Bern was made a condition of his residence there, he preferred to return to France. Shortly after this, he recanted his errors, was reconciled with the Catholic Church, and published biographies of the two Geneva reformers, Calvin and Beza (1590-1605). These works are violent in tone, and find little favour with Protestant writers. Their historical statements cannot always be relied on. They are “Histoire de la vie de Jean Calvin” (Lyons and Paris, 1577; published in Latin at Cologne in 1580; Cermal tr. 1581); “Histoire de la vie et des mers de Th. de Béze” (Paris, 1582). The life of Calvin was edited by L. F. Chastel in 1875 with extracts from the life of Beza.


Bolsena, See Orvieto.

Bolsena, Miracle of. See Orvieto.

Bolton, EDMUND, historian, antiquary, and poet, born c. 1575; died c. 1635. The genuine loyalty to the Catholic Faith which characterized his career of this eccentric and unfortunate genius is indicated by the second name which appears in a signature of his preserved in Harleian MS. 6521 at the British Museum—“Edmundus Maria Boltonus”. The same MS. furnishes us with a clue to sundry details of his life. He seems to have been of Catholic parents in Leicestershire, and must have been of good family and position, for he claims to have continued “many years on his own charge a free commoner at Trinity Hall, Cambridge”, and after going to London to study law to have lived there “in the best and choicest company of gentle- men”. There can be no doubt that there was a strong Catholic element among the lawyers of the Inner Temple (Richard Southwell, the father of the martyr, might be named as one example among many), and the tone of the drama and much of the lighter literature of the late Elizabethan and early Jacobean periods shows that the Bohemian society into which Bolton and his fellows were thrown was often pronouncedly anti-Protestant. Perhaps for a while they were Romanizers, like his friend John Jounson, ultimately fell away, Bolton, much to his credit, remained stanch to his principles. Of his ability and zeal in the pursuit of knowledge there can be no question. He was the friend of Cotton and Camden, whose antiquarian researches he shared, and as a writer of verses he was associated with Sidney, Spenser, Raleigh, and others in the publication of “England’s Helicon”. Many influential friends, including for example the Duke, then Marquess, of Buckingham, tried to help him in his pecuniary embarrassments, but there seems no doubt that his Catholicism stood in the way of his making a living by literature. For instance, a life of King Henry II which he had prepared for an edition of Speed’s “Chronicle”, then in course of publication, was rejected on account of the too favourable aspect in which he had depicted St. Thomas of Canterbury. It seems, however, that through Buckingham’s influence he obtained some small post about the court of James I, and in 1617 he proposed to the king some scheme for a royal library, which was to be associated with the Order of the Garter, and which was destined in the mind of its designer to convert Windsor Castle into a sort of English Olympus. James I gave some encouragement to the scheme, but died before it was carried into execution. With the accession of Charles I, Bolton seems to have fallen on evil days. The last years of his life were mostly spent either in the Fleet or in the Marshalsea as a prisoner for debt, to which no doubt the fines he incurred as a “reissuing con- vict” largely contributed. The exact date of his death is unknown. Besides his contributions in English verse to “England’s Helicon” Bolton wrote a certain amount of Latin poetry. He is best remembered, however, as the author of “The Elements of Armories”, a curious heraldic dialogue published anonymously in 1610, and of “Nero Cesar, or Monarchie deprived”, a book of Roman history dealing in part with the earliest notices of Britain. A translation of the “Histories of Florus which he also published anonymously is signed “De Jean Th. de Béze, king’s friend”). Bolton’s “Hypercritica”, a useful work of literary criticism, was published long after his death.

Herbert Thurston.

Bolsano, BERNHARD, Austrian mathematician
and philosopher, b. at Prague, 5 October, 1781; d. 18 December, 1848. As a student he devoted himself chiefly to mathematics with marked success. Against the wish of his father, he entered the ecclesiastical state and was ordained in 1805. In 1807 he was appointed professor of philosophy of religion in the University of Prague. His lectures and discourses were strongly tinged with rationalism, and it was not long before he was denounced to the ecclesiastical authorities. Through the personal intervention of the Prince-Archbishop Salm-Salm of Prague, he retained his professorship until 1820, when the long-threatened dismissal was suddenly put into effect in consequence of disorders that occurred in the seminary of Leitmerita then under the direction of Dr. Fessl, who, as a disciple and friend of Bolzano, was imbibed with the latter's rationalizing spirit. Bolzano spent the remainder of his life in studious retirement, first on the estate of his friend Johann Hoffmann, at Technobus, near Prague, and later in the house of his brother at Prague. A small pension, and the generosity of Count Leo Thun, relieved him of all monetary care.

Bolzano was always a loyal son of the Catholic Church. There is, however, a strong rationalizing tendency in his writings on doctrinal subjects, and his refusal to retract several propositions taken from his printed works justified his dismissal from the University of Prague. Bolzano's contributions to the science of mathematics are of the highest order. In 1804 he published a theory of parallel lines which anticipated Legendre's well-known theory. He shares with Cauchy the honour of having developed the theory of functions of one real variable. He made notable additions to the theory of differentiation, to the concept of infinity, and to potential theory. In his philosophical work Bolzano had 'no sympathy for speculation as such. His mathematical bent made him a partisan of strict, methodic inquiry. His contributions to philosophy comprise a textbook on the "Science of Religion" (4 vols., Sulsbach, 1834), and one on the "Science of Knowledge" (4 vols., Sulsbach, 1837). Bolzano's complete writings fill twenty-five volumes. The full list is found in the "Sitzungsberichte" of the Vienna Academy (1849).

MATTHIAS LEIMKÜHLER.

BOMBAY (Bombatensis). Archdiocese of, comprises the Island of Bombay with several outlying churches in the neighbouring Island of Salsette, and a large portion of the Bombay Presidency stretching northwards from the river Nerbudda as far as Quetta, including the districts of Gujerat (Broach, Baroda, Ahmedabad), Kathiawar, Cutch, Sind and a portion of Beluchistan. Most of the archdiocese is thus separated from its centre in Bombay Island by a distance of about 200 miles, the intervening country being assigned to the Diocese of Damaun. The Catholic population under the archbishop is reckoned at about 18,000, of which about 8,000 are in Bombay Island; 3,500 in Salsette; 2,000 in Gujerat, Kathiawar, and Cutch, and 4,500 in Sind and Beluchistan. The archdiocese is served by 50 fathers, 19 scholastics, and 16 lay brothers of the German province of the Society of Jesus, and 19 native secular priests, attachés, and newsagents. The church is attended by 2,550 members of the Orders of Jesus and Mary and the Daughters of the Cross engaged in education and charitable work.

History.—In 1534 the Portuguese began to settle in Bombay. They were accompanied by Franciscans who gradually converted the island with churches, monasteries, and communities of converts. When in 1665 the island was ceded to the English, the work was continued by the same order and by secular clergy from Goa. In 1720, on political grounds, the Goanese clergy were expelled by the Government, and the Vicar of the Great Mogul (formerly the Vicar of the Decan) was invited to take charge of the Catholics. Although this was done with the approval of Rome, the Goanese clergy from time to time tried with the Government to recover their position, and in 1784 established a "double jurisdiction". At first the vicariate extended indefinitely over the north of India; but in 1784 the northern portion was separated and given over to the Mission of Tibet. The vicariate then gradually began to be called the Vicariate of Bombay. It was under the care of the Carmelite fathers from 1720 to 1854. When they resigned their charge the vicariate was divided, the northern, or Bombay portion, being taken over by the Capuchins, while the southern, or Poona portion, was given to the German Jesuits. A few years later the Capuchins also resigned, and hence in 1858 the whole of the Bombay-Poona Mission came into the hands of the German Jesuits. Meantime a distressing conflict over the right of jurisdiction (often referred to in literature as the Goan or Indo-Portuguese question) was raging between the Goanese clergy of the Portuguese "padrados" and the vicars Apostolic under Propaganda, which, in spite of certain ineffectual negotiations, continued till 1886. In that year a concordat with Portugal was entered into by the Holy See, which brought the quarrel to a close, and at the same time the whole of India was placed under a fully constituted hierarchy. The Archbishop of Bombay received territorial jurisdiction over Bombay Island and over the northern districts already described, with Poona as an archbishopric. Mangalore and Trichinopoly were added as suffragan sees in 1893, in which year the First Provincial Council was held (Acta et Decreta, Bombay, 1895). The Island of Salsete and the coast country as far as the Nerbudda were placed under the jurisdiction of the Bishop of Damaun who also received personal jurisdiction in Bombay Island over all who came from Goa, or from any other district under the Portuguese ecclesiastical regime. This arrangement is popularly known as the "double jurisdiction".

these three institutions consists of Jesuit fathers and scholastics, assisted by lay masters. For girls, High Schools at Clare Road, Parel, and the Fort, and a native school at Cavel, under the Nuns of Jesus and Mary. Other charitable institutions: St. Joseph’s Foundling Home and St. Vincent’s Home for poor women and girls, under the Daughters of the Cross; St. Elizabeth’s Widows’ Home, under the Nuns of Jesus and Mary; the Allbless Leper Home, Trombay, and the Deaf and Dumb Institute under a European secular priest. In Salfette: St. Stanislaus’ Institution, Bandra, under the Jesuit fathers, with 240 native boarders and 450 day-scholars; St. Joseph’s Convent, Bandra, under the Daughters of the Cross, for native girls, with 330 boarders and 220 day-scholars. In the Northern District: St. Patrick’s High School, at Karachi, with 300 pupils; St. Joseph’s Convent School, Karachi, with 70 boarders and 300 day-scholars; St. Paul’s Orphanage belonging to the pagan mission at Anand in Gujarath with 100 orphans; St. Joseph’s Convent, Ahmedabad, with 100 pupils; besides smaller establishments of all kinds scattered over the archdiocese. There is no diocesan seminary, the native secular clergy being trained at the Papal Seminary at Kandy in Ceylon. The finest buildings in the archdiocese are the Church of the Holy Name with the archbishop’s residence and Convent School, Bombay; the Bombay Cathedral, a large structure in the Portuguese style; St. Patrick’s Church, Karachi; the collegiate buildings of St. Xavier’s and St. Mary’s, Bombay, to which latter St. Anne’s Church is attached. Local publications include “The Examiner” (formerly called the “Bombay Catholic Examiner”) edited by a Jesuit father; established in 1849 it is published weekly at the Examiner Press which is the property of the archbishop; “The Bombay East Indian”, the weekly organ of the Native Christians of Bombay; a local “Supplement” to the English “Messenger”, a “Messenger of the Sacred Heart” in Marathi, besides a few in Gujarath, Marathi, Gujerati, etc., published according to need. The Catholic Directory (Madrasi, 1907); Catalogue of the Bombay Mission (Bombay, 1893); Bomsel, Cornelius Richard Anton van, Bishop of Liége, was b. at Leyden, in Holland, on 5 April, 1790; d. 7 April, 1852. He was educated at the college of Willingshege near Münster, and later at the advanced school of Borth. Against strong opposition he entered the seminary of Münster and was ordained priest in 1816 by Bishop Gaspard Droste de Vischer. On his return to Holland he founded a college for young men at Hageveld, near Hanlem. This college was closed in 1825 in consequence of the royal decree that subjected all the educational institutions to State control. King William offered van Bommel the rectorship of a college, but met with a firm refusal. The Catholics and Liberals joined forces in opposing the arbitrary policy of the Government, and van Bommel took a prominent part in the agitation that forced the king to promulgate the Concordat concluded with Leo XII. Under the provisions of the Concordat, van Bommel was nominated to the See of Liége and consecrated on 15 November, 1829. He took no active part in the revolution of 1830, but as Bishop of Liége he was forced to sever his connexion with Holland. In a few years he remedied the evils which a vacancy of more than twenty years had occasioned in his diocese. He reorganized the seminary, revived Catholic elementary education, and gave the first impetus to the foundation of a Catholic university.

BOMBA, Giovanni, a distinguished cardinal and author, b. of an old French family at Mondovi in Piedmont, 19 October, according to some 10 October, 1600; d. at Rome, 28 October, 1674. Although his father favoured a military career for him, after passing some years at a nearby Jesuit college he entered the Cistercian monastery at Fignerola, where, as also later at Rome, he pursued his studies with exceptional success. He laboured for fifteen years at Turin, then as prior at Asti and as abbot at Mondovi, and in 1651 was called to preside over the whole congregation. During his seven-years of official life in Rome he modestly declined all further honours, at one time even refusing the Bishopric of Asti. He welcomed the expiration of his third term in the scholar’s hope that he would be allowed to enjoy a life of retirement and study, but his intimate friend, Pope Alexander VII, wishing to honour his learning and piety, made him Consultant to the Congregation of the Index and to the Holy Office. In 1669 he was created cardinal, and then the beauty of his character was fully re-
vealed; there was no change in his extremely simple manner of life, and every year he donated his surplus revenue to the needy priests of the Missionary College at Rome.

His best known ascetical works are: "Via Compendii ad Deum" (1657); "Principia et documenta vitae Christianae" (1673); "Manuductio ad coelum" (1658); and "Horologium Asceticum" (Paris, 1676). The "Manuductio" is often compared to the "Imitation of Christ" on account of the simplicity of the style in which the solid doctrine is taught. It has always been extremely popular. Besides passing through fourteen Latin editions in four decades, it has been translated into Italian, French, German, Armenian, and Spanish. The latest translation is in English by Sir Robert L'Estrange (A Guide to Eternity, London, 1900). Shortly after his ordination he collected together some of the most beautiful passages in the Fathers on the august Sacrifice of the Mass, and later published them in a booklet, which with certain additions grew into his "De Sacrificio Misse," a useful Mass book. In addition he composed several unpublished works, known as "Assectici," for the instruction of members of his own order.

But his fame does not rest solely on his devotional writings. He was a deep student of antiquity, and so exact a student of the scholastic philosophy of the Christian Church (De Divina Psalmodia, Paris, 1683) that Cardinal Pallavicini urged him to undertake the history of the Sacrifice of the Mass. Realizing the magnitude of the task he at first declined, but finally set to work and after more than seven years' labour brought out his famous work familiar to all students of liturgy: "De Rebus Liturgicis" (Rome, 1671). It is a veritable encyclopedia of historic information on all subjects bearing on the Mass, such as rites, churches, vestments, etc. Not least remarkable among these volumes besides the wealth of material gathered together, are the classic purity, the manly vigour, and the charming simplicity of the Latin style. The best edition of this work is by Robert Sala (Turin, 1747–53), who also in 1755 brought out a very interesting volume of Bon's letters. The first of the many editions of his complete works was published at Antwerp in 1677.

Bonacum, Thomas. See Lincoln, Diocese of; Bona Fides. See Faith.

Bonagratis of Bergamo (or Perugia), Friar Minor, theologian, and canonist, date of birth unknown; d. at Munich, 1343. Before his entrance into religion, he was known as Boncortesce, a name which was adopted at times by Clement V who used to call him dictus filius Frater Boncortesce, dictus Bonagrata de Perugia. Though Bonagratis took an active and important part in the controversy with the so-called Spiritual Friars, especially with Ubertino of Casale, one of their leaders, his biography is interesting principally because of his connexion with the famous dispute concerning the poverty of Christ. The contest began at Narbonne in 1321 between the Dominicans and Franciscans, and the matter was submitted at Avignon on three occasions; it is heretical to assert that Christ and His Apostles possessed no property either in particular or in common. On account of the important bearing of the controversy on the rule of the Friars Minor, a general chapter was the order was convoked at Ferrara in June of the year 1322, and the minister general, together with the other members of the chapter, caused two letters or communications to be published in which the mind of the chapter regarding the controversy is set forth at considerable length, and with unmistakable distinctness; while Bonagratis was chosen to be the representative of the chapter before the papal Curia at Avignon. Disapproving of the action of the Curia, Pope John XXII published the Bull "Ad cun timorem canonom," in which he renounces the dominion of all the goods of the Friars Minor hitherto assumed by the Roman pontiffs, and declares that the ownership of a thing cannot be separated from its actual use or consumption. The bull "Ad cun timorem canonom" was again promulgated in lengthier form, but bearing its previous date of 8 December, 1322, and the audacious Bonagratis himself was cast into prison. He was released after a year's confinement, and in 1330 followed the Emperor Louis of Bavaria to Munich, together with the Ex-Minister General Michael of Cesena and William of Occam. Still under sentence of excommunication, Bonagratis died there and was buried in the Barfüsserkirche, where Michael of Cesena and William of Occam also found their last resting-place. Among the writings of Bonagratis may be mentioned his "Articuli pro ratione," composed in confutation of the errors of Ubertino of Casale above mentioned.

Bonald, François de, Bishop of Clermont, b. 1754 at the castle of Bonal, near Agen; d. at Munich, 1800. He had been Vicar-General of Agen and Director of the Carmelite Nuns in France when he was made Bishop of Clermont, 1776. On the eve of the Revolution, as he was warning his diocesan against the license of the press, he foretold the visitations of God that were coming. He went as one of the deputies of the clergy to the Etats-Généraux of 1789, where he distinguished himself by his moderation and firmness. To Target who spoke of the "God of peace" he replied that the "peace of peace was also the God of news and war." From his prison Louis XVI sent for his opinion as to whether he should receive Paschal Communion. The answer was full of sympathy, yet the unfortunate monarch was advised to abstain "for having sanctified decrees destructive of religion." He was allowing chiefly to the civil constitution of the clergy. Having declined to take the constitutional oath, he was compelled to leave his diocese and country. He passed to Flanders and later to Holland, was captured and sentenced to deportation by the French, but succeeded in making his escape and spent the last years of his life in various cities of Germany. He is the author of a "Testament spirituel".

Bonazzi, Giovanni Battista, Bosco Universelle (Paris, 1866); De Chanoine, Journal d'André Duquesnoy (Paris, 1894).

J. F. SOLLLER.

Bonald, Raymond, French theologian and founder of the Congregation of the Priests of St. Mary (Bonalistes), b. at Lyon, 1729; d. at Aigle, Héralt, France, c. 1653. He studied classics and philosophy with the Jesuits at Cahors; theology and canon and civil law at the University of Toulouse, where he received the degree of Doctor in Theology in 1646. In 1643, he conceived the idea of organizing a community of priests in whose life and labours should be exemplified the spirit of St. Francis de Sales. With two other
BONALD

eclesiastics, he began to lead a community life in a house near the church of Our Lady of Pity, Villefranche. He was soon joined by others, and in 1839 the parish of Foix in the Diocese of Pamiers was entrusted to his community, which a few years later opened a mission in Oaxaca, where he collaborated with Chateaubriand, Lamennais, and Bertrier, in the "Conservateur," and later in the "Défenseur" founded by Lamennais. In 1830 he gave up his peerage and led a life of retirement in his native city.—There is not to be found in this new career," says Jules Simon, "one action which is not consistent with his principles, one expression which belies them."

G. M. SAUVAGE.

Bonal, Louis-Jacques-Maurice de, Cardinal, b. at Millau, in Rouergue (now Aveyron), 30 October, 1797; d. at Lyons, 25 Feb., 1870. He was the fourth son of the Vicomte de Bonald, the celebrated statesman and philosopher. Destined for the Church, he studied at Saint-Sulpice and was ordained priest in 1820.

He was first attached to the imperial chapel and after the Restoration went to Rome as secretary to Archibishop de Prasigny, who was entrusted by Louis XVIII with the task of arranging for a new Concordat. Three years later Bishop Latil of Chartres made him his vicar-general.

When the Diocese of Puy was re-established (1823) Bonald became its first bishop and remained there for sixteen years, until his promotion to the primatial See of Lyons (1839), and in 1841 Gregory XVI made him cardinal. Cardinal de Bonald is one of the glories of the French episcopate. His personal qualities, as well as the salient features of his episcopal career, are most easily found in the only work we have from his pen, that long series of "Mandements et lettres pastorales," which show him to have been pious, sympathetic, eloquent, and full of zeal. His zeal for the defence of all vital interests. In point of doctrine, Bonald contributed a large share towards destroying all remnants of Gallicanism and Jansenism. The Jansenist interpolations made by Montazel in the liturgical books of Lyons were, after a long struggle, finally suppressed. Dupin's Gallican book, "Manuel de droit eclesiastique," was severely condemned by the primate, and when the Council of State declared him guilty of abuse (1845), Bonald replied that the censure had not even touched him because "when the Council of State has pronounced on questions of doctrine, the cause is not finished." In matters of discipline Cardinal de Bonald corrected many abuses, and he crowned his work by convening a provincial synod (1850), whose statutes touched the main points of church government. He took a great interest in social questions, and never was more eloquent than when appealing for help in behalf of misery, as for instance during the floods of 1840 and 1846 and the destitution of the Spanish refugees (1842). The closing of silk factories in Lyons gave him an opportunity of showing not only his liberality, but also his broad sympathy for the toiling class in general.
The mainspring of Cardinal de Bonald’s life, however, was his love of the Church, which he desired first of all to have respected. In 1825 the royal court of Paris, in rendering a verdict, implied that the whole body of clergy was disloyal to the Crown; Bonald in a dignified letter of protest to the king replied: “Were the clergy less loyal, they would not be the object of such hatred”. He also desired the freedom of the Church, and his pastoral letter of 1847 “Our Lord and the Society of Jesus remains one of his best efforts. Of all the privileges essential to the Church, that of teaching seemed to him first and foremost. On several occasions he wrote either to approve or to condemn the legislation concerning the schools. The royal ordinance of 1824 placing the schools under the surveillance of the bishops met with his entire approval; but the ordinances of 1828 establishing a new mode of direction for primary schools and even interfering with ecclesiastical schools for secondary education, as well as the Villemain educational bill of 1844 and Savigny’s project of 1847, he strongly opposed, thus preparing the way for the law of 1850. Having become, by the constitution of 1852, and by virtue of his dignity as cardinal, a member of the French Senate, Bonald showed his love for the Church by throwing the whole weight of his influence on the side of the Roman pontiff and the independence of the Holy See.

The long episcopal career of Bonald covers many successive political regimes. Although by birth and education a staunch legitimist, yet, as a bishop, he looked above the changes of human government to the Church and her welfare. Because the Revolution of February, 1848, with its motto “Liberty, Equality, Fraternity”, seemed to him favourable to the best interests of the Church, he was one of the first bishops to welcome it. He wrote to his priests: “Give to the faithful the example of submission and obedience to the Republic. You have long cherished the hope of enjoying the liberty which makes our brethren of the United States so happy; that liberty you shall have.” The same broadness of view he evinced when he refused to side with the Abbé Gaume on the question of the classics: “We decline to believe that the study of pagan authors has for two centuries instilled paganism into the society.”

**BONA MORS CONFRATERNITY**

**BONA MORS CONFRATERNITY** was founded 2 October, 1648, in the Church of the Gesù, Rome, by Father Vincent Carafa, seventh General of the Society of Jesus, and approved by the Sovereign Pontiffs Innocent X and Alexander VII. In 1729 it was raised to an archiconfraternity and enriched with numerous indulgences by Benedict XIII. He authorized the Father General of the Society of Jesus, who, in virtue of his office, was to be director of the Bonamors confraternity in all churches of his order. In 1827 Leo XII gave to the director general the power to erect and affiliate branch confraternities in churches not belonging to the Society of Jesus, and to give them a share in all the privileges and indulgences of the archiconfraternity. The object of the association is to prepare its members by a well regulated life to die in peace with God. The longer title: “Confraternity of Our Lord Jesus Christ dying on the Cross, and of the most Blessed Virgin Mary, His most sweet Mother expresses the chief means to attain that end, devotion to the Passion of Christ and the sorrows of Mary. Besides this the union of prayers and good works of the associates and the special instructions at the public meetings help powerfully to prepare for a happy death. The conditions for membership are to present oneself to the director; to express to him one’s desire to become a member; to receive from him an outward sign of acceptance, usually in the form of a certificate of admission; and to have one’s name registered in the local Bona Mors Register. Only “by an unusual and extraordinary exception”, says a decree of 1852, “may the Society permit it allowed to enroll those absent”. The director is authorized to decide what constitutes such an exceptional case. The practices of the association and the indulgences granted to the members are specified in the manual of the confraternity (New York, 1890).

**Bonaparte, Charles-Lucien-Jules-Laurent, Prince de Canino and Musignano, ornithologist,** b. in Paris, 24 May, 1803; d. in the same city 28 July, 1837. He was the eldest son of Lucien Bonaparte, the brother of Napoleon, and was educated in the universities of Italy. After his marriage to his cousin Zenaide, daughter of Joseph Bonaparte, on 29 June, 1822, he came to the United States where his father’s law was his love of the Church by the weight of his influence on the side of the Roman pontiff and the independence of the Holy See.

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**BONETT, LA FRANCE Pontificale, Metropole de Lyon (Paris); MUNTHE, Ordinaires sacrees (Paris) XIV; BEAUMONT, Vie du Cardinal de Bonald (Paris, 1870); manuscrit ancien francais de la Concordia jusqu’a la Separation (Paris, 1907).**

**F. SOLLIER.**
Friars Minor, b. at Bagnorea in the vicinity of Viterbo in 1221; d. at Lyons, 15 July, 1274.

Nothing is known of Bonaventure's parents save their names: Giovanni di Fidanza and Maria Ritella. How his baptismal name of John came to be changed to that of Bonaventure is not clear. An attempt has been made to trace the latter name to the chancelor of St. Francis, O. b. 1243-1248, but Bonaventure was brought as an infant to him to be cured of a dangerous illness. This derivation is highly improbable; it seems based on a late fifteenth-century legend. Bonaventure himself tells us (Legenda, ii. 13b, Prol. II) that while yet a child he was preserved from death through the intercession of St. Francis, but there is no evidence that this cure took place during the lifetime of St. Francis or that the name Bonaventure originated in any prophetic words of St. Francis. It was certainly borne by others before the Seraphic Doctor.

No details of Bonaventure's youth have been preserved. He entered the Order of Friars Minor in 1238 or 1243; the exact year is uncertain. Wadding and the Bollandists hold for the later date, but the earlier one is supported by Buarale, Bonelli, Panfilo da Magliano, and Jellinek and appears more probable. It is certain that Bonaventure was sent from the Roman Province, to which he belonged, to complete his studies at the University of Paris under Alexander of Hales, the great founder of the Franciscan School. The latter died in 1245, according to the opinion generally received, though not yet definitely established, and Bonaventure seems to have become his pupil about 1242. Be this as it may, Bonaventure received in 1248 the "licentiate" which gave him the right to teach publicly as Magister regens, and he continued to lecture at the university with great success until 1255, when he was compelled to discontinue, owing to the then violent outburst of opposition to the Mendicant orders on the part of the secular professors at the university. The latter, jealous, as it seems, of the academic successes of the Dominicans and Franciscans, sought to exclude them from teaching publicly. The smouldering elements of discord had been fanned into a flame in 1255, when Guillaume de Saint-Amour published a work entitled "The Perils of the Last Times", in which he attacked the Friars with great bitterness. It was in connexion with this dispute that Bonaventure wrote his treatise, "De paupertate Christi". It was not, however, Bonaventure, as some have erroneously stated, but Blessed John of Parma, who appeared before Alexander IV at Anagni to defend the Franciscans against their adversary. The Holy See having, as

Bonaventure had, in an encyclical letter issued immediately after his election, outlined a programme for the reformation of the Religiosi. These reforms he sought to enforce three years later at the General Chapter of Narbonne when the constitutions of the order which he had revised were promulgated anew. These so-called "Constitutiones Narbonenses" are distributed under twelve heads, corresponding to the twelve chapters of the Rule, of which they form an enlightened and prudent exposition, and are of capital importance in the history of Franciscan legislation. The chapter which issued this code of laws requested Bonaventure to write a "legend" or life of St. Francis which should supersede those then in circulation. This was in 1260. Three years later Bonaventure, having, in the meantime visited a great part of the order, and having assisted at the dedication of the chapel on La Verna and at the translation of the remains.
of St. Clare and of St. Anthony, convoked a general chapter of the order of Pisa at which his newly composed life of St. Francis was officially approved as the standard biography of the saint to the exclusion of all others. At this chapter of 1263, Bonaventure fixed the limits of the different provinces of the order and, among other ordinances, prescribed that at night a bell should be rung in honour of the Annunciation, a practice from which the Angelus seems to have originated. There are no grounds, however, for the assertion that Bonaventure in this chapter prescribed the celebration of the feast of the Immaculate Conception in the order. In 1264, at the earnest request of Cardinal Cajetan, Bonaventure consented to resume the direction of the Poor Clares which the Chapter of Pisa had entirely renounced the year before. He required the Clares, however, to acknowledge occasionally in writing that the favours tendered them by the Friars were voluntary acts of charity not arising from any obligation whatsoever. It is said that Pope Urban IV acted at Bonaventure's suggestion in attempting to establish uniformity of observance throughout all the monasteries of Clares. About this time Bonaventure founded at Rome the Society of the Goffalone in honour of the Blessed Virgin, which, if not the first confraternity instituted in the Church, as some have claimed, was certainly one of the earliest. In 1265 Clement IV, by a Bull dated 23 November, appointed Bonaventure Archbishop of York, but the saint, in keeping with his singular humility, steadfastly refused this honour and the pope yielded.

In 1266 Bonaventure convened a general chapter in Paris at which, besides other enactments, it was decreed that all the "legends" of St. Francis written before that of Bonaventure should be forthwith destroyed, just as the Chapter of Narbonne had in 1260 ordered the destruction of all constitutions before those then enacted. This decree has excited much hostile criticism. Some would fain see in it a deliberate attempt on Bonaventure's part to close the primitive sources of Franciscan history, to suppress the real Francis, and substitute a counterfeit in his stead. Others, however, regard the decree in question as a purely liturgical ordinance intended to secure uniformity in the choir "legends". Between these two conflicting opinions the truth seems to be that this edict was nothing more than another: heretic attempt to wipe out the old quarrels and strife. One cannot but regret the spirit of this decree, but when it is recalled that the appeal of the contending parties was ever to the words and actions of St. Francis as recorded in the earlier "legends", it would be unjust to accuse the chapter of "literary vandalism" in seeking to proscribe the latter. We have no details of Bonaventure's life between 1266 and 1269. In the latter year he convoked his fourth general chapter at Assisi, in which it was enacted that a Mass be sung every Saturday throughout the order in honour of the Blessed Virgin; not, however, in honour of her Immaculate Conception as Wadding among others has erroneously stated. It was probably soon after this chapter that Bonaventure composed his "Apologia pauperum", in which he silences Gerard of Abbeville who by means of an anonymous libel had revived the old university feud against the Friars. Two years later, Bonaventure was mainly instrumental in reconciling the differences among the cardinals assembled at Viterbo to elect a successor to Clement IV, who had died 21 April of the same year. He was officially approved as advice that, 1 September, 1271, they unanimously chose Theobald Visconti of Piacenza who took the title of Gregory X. That the cardinals seriously authorized Bonaventure to nominate him, as some writers aver, is most improbable. Nor is there any truth in the popular story that Bonaventure on arriving at Viterbo advised the citizens to lock the cardinals with a view to hastening the election. In 1272 Bonaventure for the second time convened a general chapter at Pisa, in which, apart from general enactments to further regular observances, new decrees were issued respecting the direction of the Poor Clares, and a solemn anniversary was instituted on 25 August in memory of the Angelus from which the Angelus seems to have originated. There are no grounds, however, for the assertion that Bonaventure in this chapter prescribed the celebration of the feast of the Immaculate Conception in the order. In 1264, at the earnest request of Cardinal Cajetan, Bonaventure consented to resume the direction of the Poor Clares which the Chapter of Pisa had entirely renounced the year before. He required the Clares, however, to acknowledge occasionally in writing that the favours tendered them by the Friars were voluntary acts of charity not arising from any obligation whatsoever. It is said that Pope Urban IV acted at Bonaventure's suggestion in attempting to establish uniformity of observance throughout all the monasteries of Clares. About this time Bonaventure founded at Rome the Society of the Goffalone in honour of the Blessed Virgin, which, if not the first confraternity instituted in the Church, as some have claimed, was certainly one of the earliest. In 1265 Clement IV, by a Bull dated 23 November, appointed Bonaventure Archbishop of York, but the saint, in keeping with his singular humility, steadfastly refused this honour and the pope yielded.

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or universally desired than that of Bonaventure. That its inception was so long delayed was mainly due to the despicable dimensions within the order after Bonaventure’s death. Finally on 14 April, 1485, the Pope, Leo the 10th, requested that the College be formed.

Bonaventure’s life was marked by his devotion to the Church. He was a member of the Franciscan order and a key figure in the development of scholastic philosophy. His work, "Breviloquium," became a cornerstone of Franciscan thought and had a profound influence on later philosophers.

In his "Breviloquium," Bonaventure argues that the incarnation of Christ is necessary for the salvation of humanity. He writes, "Si Dominus nonVENIT in HUMANITAS, NON ERMISIT, NON ERIPIT." (If the Lord had not come into human nature, he would not have saved, not redeemed.)

Bonaventure’s philosophy, as Hefele remarks, united in himself the two elements whence proceed whatever was noble and sublime, great and beautiful, in the Middle Ages, viz., tender piety and profound learning. These two qualities shine forth conspicuously in his writings. Bonaventure wrote on almost every subject treated by the Schoolmen, and his writings are very numerous. The greater number of them deal with philosophy and theology. No work of Bonaventure’s is exclusively philosophical, or treatises on theology or metaphysics written by him.

"Commentary on the Sentences" is the most important work of Bonaventure, and all his other writings are in some way subservient to it. It was written, superiorium praeceto (at the command of his superiors) when he was only twenty-seven and is a theological achievement of the first rank. It comprises more than four thousand pages in folio and treatises extensively and profoundly of God and the Trinity, the Creation and Fall of Man, the Incarnation and Redemption, Grace, the Sacraments, and the Last Judgment. It was written before 1265, as it contains the "Breviloquium," written before 1257, as, in the same name implies, a shorter work.

In some extent a summary of the "Commentary" containing as Scheeben says, the quintessence of the theology of the time, and is the most sublime compendium of dogmas in our possession. It is perhaps the work which will best give a popular notion of Bonaventure’s theology; in it his powers are seen at their best.

The "Breviloquium" divides all things from God, the "Itinerarium Mentis in Deum" proceeds in the opposite direction, bringing all things back to their Supreme End. The latter work, which formed the delight of Gerson for more than thirty years, and from which Bl. Henry Suso drew so largely, was written on Mount la Verna in 1259. The latter work, which formed the delight of Gerson for more than thirty years, and from which Bl. Henry Suso drew so largely, was written on Mount la Verna in 1259. The latter work, which formed the delight of Gerson for more than thirty years, and from which Bl. Henry Suso drew so largely, was written on Mount la Verna in 1259.

In his "De reductione Artium ad Theologiam," a little work written to demonstrate the relation which philosophy and the arts bear to theology, and to prove that they are all absorbed in it as into a mother, Bonaventure was complicating in the categoric supernatural, is again dealt with by Bonaventure, in his "De reductione Artium ad Theologiam," a little work written to demonstrate the relation which philosophy and the arts bear to theology, and to prove that they are all absorbed in it as into a mother, Bonaventure was complicating in the categoric supernatural, is again dealt with by Bonaventure, in his "De reductione Artium ad Theologiam," a little work written to demonstrate the relation which philosophy and the arts bear to theology, and to prove that they are all absorbed in it as into a mother, Bonaventure was complicating in the categoric supernatural, is again dealt with by Bonaventure, in his "De reductione Artium ad Theologiam," a little work written to demonstrate the relation which philosophy and the arts bear to theology, and to prove that they are all absorbed in it as into a mother, Bonaventure was complicating in the categoric supernatural, is again dealt with by Bonaventure.

Bonaventure’s theological writings may be classed under four heads: dogmatic, mystic, exegetical, and homiletic. His dogmatic teaching is found chiefly in his "Commentary on the Sentences" and in his "Breviloquium." His mystic teaching is found in his "Itinerarium Mentis in Deum." His exegetical teaching is found in his "De reductione Artium ad Theologiam." His homiletic teaching is found in his "Commentary on the Sentences." His treatise on the sacraments is largely practical and is characterised by a distinctly devotional element. This appears especially in his treatment of
the Holy Eucharist. He rejects the doctrine of physical, and admits only a moral, effusiveness in the sacraments. It is much to be regretted that Bonaventure's view on this matter and on the questions should be often misrepresented, even by recent writers. For example, at least three of the latest and best known manuals of dogmas in treating of such questions as “De angelorum natura,” “De angelorum Christi et Chrisiam sanctificationem,” “De causali sacramentorum,” and “De statu parvulorum sine baptismo morientium,” gratuitously attribute opinions to Bonaventure which are entirely at variance with his real teaching. To be sure Bonaventure, like all the Scholastics, occasionally put forward opinions not strictly correct in regard to questions not yet defined or clearly settled, but even here his teaching represents the most profound and acceptable ideas of his age and marks a notable stage in the evolution of knowledge. Bonaventure's authority has always been very great in the Church. Apart from his personal influence at Lyons (1274), his writings carried great weight at the subsequent councils at Vienne (1311), Constance (1417), Basle (1439), before and after the sentence. In his writings, as Newman remarks (Apologia, ch. v) had a critical effect on some of the definitions of dogma, and at the Vatican Council (1870), sentences from them were embodied in the decrees concerning papal supremacy and infallibility.

Only a small part of Bonaventure's writings is properly mystical. They are characterized by brevity and by a faithful adherence to the teaching of the Gospel. The perfection of the soul by the upbringing of virtue and the implanting of virtue is his chief concern. There is a degree of prayer in which ecstasy occurs. When it is attained, God is sincerely to be thanked. It must, however, be regarded only as incidental. It is by no means essential to the possession of perfection in the highest degree. Such is the general outline of Bonaventure's mysticism which is largely a continuation and development of what the St. Victors had already laid down. The shortest and most complete summary of it is found in his “De Triplici Via”, often erroneously entitled the “Triumphand Encrisonum”, in which he distinguishes the different stages or degrees of perfect charity. What the “Brevisio” is to Scholasticism, the “De Triplici Via” is to mysticism—a perfect compendium of all that is best in it. Savonarola made a pious and learned commentary upon it. Perhaps the most beautiful mystical and ascetical writings are the “Soliloquium”, a sort of dialogue containing a rich collection of passages from the Fathers on spiritual questions; the “Lignum vitae”, a series of forty-eight devout meditations on the life of Christ, the “De sex alis seraphim”, a precious opuscule on the virtues of superiors, which Father Claudius Aquaviva caused to be printed separately and circulated throughout the Society of Jesus; the “Vita mystica”, a work on which he worked long engrossed to St. Bernard, and “De perfectione vitae”, a treatise which depicts the virtues that make for religious perfection, and which appears to have been written for the use of Blessed Isabella of France, who founded a monastery of Poor Clares at Longchamps.

Bonaventure's exegetical works were highly esteemed in the Middle Ages and still remain a treasure house of thoughts and treatises. They include commentaries on the Books of Ecclesiastes and Wisdom found in the Library of the Fathers of the Franciscan Order. In addition to his commentary on the Fourth Gospel, Bonaventure composed “Collationes in Joannes”, ninety-one conferences on subjects relating to it. His “Collationes in Hexameron” is a work of the same kind, but its title, which did not originate with Bonaventure, is somewhat misleading. It consists of an unfinished course of instructions delivered at Paris in 1273. Bonaventure did not intend these twenty-one discourses to explain the work of the six days, but rather to draw some analogous instructions from the first chapter of Genesis, as a warning to his auditors against some errors of the time. It is natural that the Church should have regard only to the mystical sense of Scripture. In such of his writings as are properly exegetical he follows the text, though he also develops the practical conclusions deduced from it, for in the composition of these works he had the advantage of the preacher mainly in view. Bonaventure had conceived the most sublime idea of the ministry of preaching, and notwithstanding his manifold labours in other fields, this ministry ever held an especial place among his labours. He neglected no opportunity of preaching, whether to the clergy, the people, or his own Friars, and Bl. Francis of Fabriano (d. 1322), his contemporary and auditor, bears witness that Bonaventure's renown as a preacher almost surpassed his fame as a teacher. He preached at Lucca, Spoleto, before the pope, and in Rome, Venice, France, and England. More than once he was called by the sovereigns of France and Italy. Nearly five hundred authentic sermons of Bonaventure have come down to us; the greater part of them were delivered in Paris before the university while Bonaventure was professor there after he had become minister general. Most of them were taken down by some of his auditors and thus preserved to posterity. In his sermons he follows the Scholastic method of putting forth the divisions of his subject and then expounding each division according to the different senses

Besides his philosophical and theological writings, Bonaventure left a number of works referring to the religious life, but more especially to the Franciscan Order. Among the latter is his well-known explanation of the Rule of the Friars Minor; in this work, written at a time when the discussions within the order as to the observance of the Rule were so painfully marked, he adopted a conciliatory attitude, approving neither the interpretation of the Zelanti nor that of the Relazi. His aim was peace and order. With this end in view, he had chosen a middle course at the outset and firmly adhered to it during the seventeen years of his generalship. If anyone could have succeeded in uniting the order, it would have been Bonaventure; but the via media proved impracticable, and Bonaventure's peacemaking efforts, which were in check the elements of discord, subsequently represented by the Conventuals and the Praticelli. Following upon his explanation of the Rule comes Bonaventure's important treatise embodying the Constitutions of Narbonne already referred to. There is also an answer by Bonaventure to some questions concerning the Rule, a treatise on the guidance of novices, and an opuscule in which Bonaventure states why the Friars Minor preach and hear confessions, besides a number of other treatises. He also wrote a book under the title of “Ad ignominiam magistratam” in which he defends the Augustinian rule and argues against the Franciscan rule. His beautiful “Legenda aurea” or life of St. Francis contains the writings in which he strove to promote the spiritual welfare of his brethren. This well-known work is composed of two parts of very unequal value. In the first Bonaventure publishes the authenticated life of St. Francis and his followers and elsewhere; in the other he merely abridges and repeats what others, and especially Celano, had already recorded. As a whole, it is essentially a legenda aurea, compiled mainly with a view to specifying
the unhappy discord still ravaging the order. St. Bonaventure's aim was to present a general portrait of the Scholasticism, a way of thinking that had given rise to controversy, should be acceptable to all parties. This aim was surely legitimate even though from a critical standpoint the work may not be a perfect biography. Of this "Legenda Major," as it came to be called, Bonaventure made an abridgment arranged for use in choir and known as the "Legenda Minor".

Bonaventure was the true heir and follower of Alexander of Hales and the continuator of the old Franciscan school founded by the Doctor Infinitus, but one must not forget that the latter was a man of large, originality of imagination, and originality of expression. His proper place is beside his friend St. Thomas, as they are the two greatest theologians of Scholasticism. If it be true that the system of St. Thomas is more finished than that of Bonaventure, it should be borne in mind that, whereas Thomas was free to give himself to study to the end of his days, Bonaventure had not yet received the Doctor's degree when he was called to govern his order and overwhelmed with many new responsibilities which he bore till within a few weeks of his death were almost incompatible with further study and even precluded his completing what he had begun before his thirty-sixth year. Again, in attempting to make a comparison between Bonaventure and St. Thomas, one should remember that the two saints were of a different bent of mind; each had qualities in which he excelled; one was in a sense the complement of the other; one supplied what the other lacked. Thus Thomas was analytical, Bonaventure synthetical; Thomas was the Christian Aristotelian, Bonaventure the true disciple of Augustine; Thomas was the teacher of the schools, Bonaventure of practical life; Thomas enlightened the mind, Bonaventure inflamed the heart; Thomas extended the Kingdom of God by the love of theology, Bonaventure by the theology of love. Even those who hold that Bonaventure does not reach the level of St. Thomas in the sphere of Scholastic speculation concede that as a mystic he far surpasses the Angelic Doctor. In this particular realm of theology, Bonaventure equals, if he does not excel, St. Bernard himself. Leo XIII rightly calls Bonaventure the Prince of Mystics: "Having scaled the difficult heights of speculation in a most notable manner, he treated of mystical theology with such perfection that in the midst of the depths of the "principia" he held the "principia" in that field." ( Allocutio of 11 October, 1890.) It must not be concluded, however, that Bonaventure's mystical writings constitute his chief title to fame. This conclusion, in so far as it seems to imply a depreciation of his labours in the field of Scholasticism, is opposed to the explicit utterances of several pontiffs and eminent scholars, is incompatible with Bonaventure's acknowledged reputation in the Schools, and is excluded by an intelligent perusal of his works. As a matter of fact, the half of one volume of the ten comprising the Queracchi edition suffices to contain Bonaventure's ascetic and mystical writings. Although Bonaventure's mystical works alone would suffice to place him in the foremost rank, yet he may justly be called a master not only of Scholastic, but of mystical theology, for he who breathed that in Bonaventure's writings seemed to find its parallel only in the lives of those that stand nearest to the Throne, and the title of "Seraphic Doctor" bestowed upon Bonaventure is an undeniable tribute to his all-absorbing love for God. This title seems to have been first given to him in 1333 in the Prologue of the "Pantheologia" by Rayner of Pisa, O.P. He had already received while teaching in Paris the name of Doctor DeoVolto. The Franciscan Order has ever regarded Bonaventure as one of the greatest Doctors and from the beginning his teaching found many distinguished expositors within the order, among the earliest being his own pupil, John of Ecursy later Archbishop of Canterbury, Matthew of Aquesparta, and Alexander of Alexandria (d. 1314), both of whom became ministers general of the order. The last named wrote a "Summa questionum S. Bonaventurae." Other well-known commentators are John of Erfurt (d. 1317), Vorilongus (d. 1404), Bruller (d. c. 1527), St. Bonaventure (d. 1616), Coriolano (d. 1625), Zanora (d. 1649), Bonetam (d. 1672), Hauzuer (d. 1676), Bonelli (d. 1773), etc. From the fourteenth to the sixteenth century the influence of Bonaventure was undoubtedly somewhat overshadowed by that of
Duns Scotus, owing largely to the prominence of the latter as champion of the Immaculate Conception in the disputes between Franciscans and Dominicans. Sixtus V, however, founded a special chair at Rome for the study of St. Bonaventure; such chairs also existed in several universities, notably at Ingolstadt, Salzburg, Valencia, and Bologna. The work of Bonaventure was forbadbe his Friars to follow Scotus and ordered them to return to the study of Bonaventure. The early centuries of 1874 appear to have revived interest in the life and work of St. Bonaventure. Certain it is that since then the study of his writings has steadily increased.

Unfortunately not all of Bonaventure's writings have come down to us. Some were lost before the invention of printing. On the other hand, several works have in the course of time been attributed to him which are not his. Such are the "Centumobis", the "Speculum Disciplinæ", which is probably the work of Bernard of Besse, Bonaventure's secretary; the rhetorical "Philomela", which seems to be from the pen of John Eckhardt; the "Stimulus Amoris", and the "Rerum novarum" were respectively by James of Milan and Conrad of Saxony; "The Legend of St. Clare", which is by Thomas of Celano; the "Meditationes vitae Christi" composed by a Friar Minor for a Poor Clare, and the "Biblia pauperum" of Dominicus of Holland.

Those familiar with the catalogues of European libraries are aware that no writer since the Middle Ages had been more widely read or copied than Bonaventure. The earliest catalogues of his works are those of 1493 by Salimbene (1729) and Henricus of Ghent (d. 1293). Ubertino of Casale (1305). Ptolemy of Lucca (1227) and the "Chronicle of the XXV Generals" (1368). The fifteenth century saw no less than thirty-five editions of Bonaventure's works. More celebrated than any preceding edition was that published at Rome (1588-96) by order of Sixtus V (7 vols. in fol.). It was reprinted with but slight emendations at Metz in 1609 and at Lyons in 1678. A fourth edition appeared at Venice (13 vols. in 4to) 1751, and was reprinted at Paris in 1894. All these editions were very imperfect in so far as they include spurious works and omit genuine ones. They have been completely superseded by the celebrated critical edition published by the Friars Minor at Quaracchi, near Florence. Any scientific study of Bonaventure is founded upon this edition, which not only Leo XIII (13 December, 1885) and Pius X (11 April, 1904), but scholars of all creeds have ravished the highest encomiums. Nothing seems to have been omitted which could make this edition perfect and complete. In its preparation the editors visited over 400 libraries and examined nearly 52,000 MSS. While the first volume alone contains 20,000 variant readings. It was commenced by Father Fidelis a Fannia (d. 1881) and completed by Father Ignatius Jelier (d. 1904).

Do not possess any formal, contemporary biography of St. Bonaventure. That written by the Spanish Franciscan, Zamorra, who flourished before 1300, has not been preserved. The references to Bonaventure in the Franciscan works of Salimbene (1282), Bernard of Besse (c. 1380) Bl. Francis of Fabriano (d. 1322), Angelo Clarenio (d. 1337), Ubertino of Casale (d. 1338), Bartholomew of Pisa (d. 1399) and the "Chronicle of the XXIV Generals" (1385) is the best in extant. The works of St. Bonaventure (Paris, 1887). MARIANI: S. Bonaventura (1877). MARANO: Vita di S. Bonaventura (1874). LANDRO: Biografia di S. Bonaventura (1874). LANDRO: Biografia di S. Bonaventura (1874). LANDRO: Biografia di S. Bonaventura (1874).

John of Monte Corvino kept up and extended, the great Khan was induced to send an embassy to Benedict XII to petition for new labourers in the missions of Asia. The pope received the legates with every mark of honour and, according to the wish of the Mongol monarch, conferred on them the title of "Friars Minor" for his legates, the residential of the Tatar emperor at the beginning of 1342. The missionaries were encouraged in their apostolic labours by the kindly attitude of Kublai Khan and succeeded in founding numerous Christian settlements throughout the vast Mongol Empire. About the year 1346 they set out again for Italy. Part of the homeward journey they made by sea and the remainder, from the Kingdom of Persia, by land, arriving in Avignon at the beginning of the year 1354. Shortly after the return of the missionaries, Bonet was consecrated titular Bishop of Mileve in Africa situtatus and was given a mission in the Indian services while on the mission of Mongols. Among the writings of Nicholas Bonet, the "Tractatus de conceptione B. Mariae Virginis natae Clemen tis scriptum", the "Formalitates e Doctrina Scoti" and the "Commentarius in IV. libros sententiarum" deserve special mention.


STEPHEN M. DONOVAN.

Bonfère, Jacques, Biblical scholar, b. at Dinant, Belgium, 12 April, 1573; d. at Tournai, 9 May, 1642. He entered the Society of Jesus in 1592. After having taught rhetoric, philosophy, and theology, he devoted himself to the Sacred Scriptures. He was long a professor of Scripture and Hebrew at Douai, where he was superior of the Scots College. Sweert, in his "Athenae Belgicae", speaks of him as a man of vast learning and industry, possessed of great acuteness as well as the penetration of his mind and the solidity of his judgment. His work in the department of Sacred Scriptures, into which, he tells us, he had been initiated by Cornelius à Lapide, has always been highly appreciated. His "Sacrae Scripturae Commentarius," selected by Migne as the most suitable treatise or general introduction with which to begin his "Sacrae Scripturae Cursus Completus" (I, cols. 5-242). In this work Bonfère deals with subjects pertaining to the Bible as a whole. His selection and treatment of topics was determined largely by the controversies of the time regarding the value of the Vulgate, the obscurity of Scripture, etc. But many of them still retain their interest; and they are all handled in a clear and interesting way. The historical methods not applied to the text, and the exegesis and hermeneutics of Sacred Scripture were not known in his time. He deals with inspiration in one chapter (ch. viii: De modo quo Deus cum hinc Scriptoribus hagiographis habuit). The views he sets forth here do not in principle respect the teaching of modern theologians. He holds, for instance, that approval of a writing by God, subsequent to its composition, would suffice to make it canonical. In point of fact, though, he assures us, no book of the Bible was so composed. Then he expresses the opinion that when writing down the oral revelation, the sacred authors only had the assistance necessary to preserve them from error. He does not...
make a clear distinction between inspiration and revelation. (See Pesch, "De Inspiratione," Nos. 323 and 324.)

The "Prefatio" were published along with a commentary on the Pentateuch in a volume entitled: "De Medio Moisio commentario illustrato, de Missis prefatio perutilibus" (fol., Antwerp, 1625). This was followed by his commentary on Josue, Judges, and Ruth, to which he added a treatise on sacred geography, composed by Eusebius and translated by St. Jerome: "Josue. Judices et Ruth commentario illustrati. Accessit Onomasticon" (fol., Paris, 1631). Bonfrère had undertaken to explain the Books of Kings before his work on the Pentateuch, he tells us in his preface to the latter; but he had felt the need of going back to the beginning of things. His "Liber Regum et Paralipomenon commentaria illustrati" was given to the press at Tournai, in 1643, after his death. But the printing-house was burned, and the work did not appear. Bibliographers have no reference even to the MSS. The learned professor is said to have left commentaries on nearly all the other books of the Bible. Bonfrère's explanation of the text of Scripture shows a very good knowledge of Hebrew, and he pays special attention to the places mentioned. His erudition was excessive for his time. The intensity and judiciousness of his comments are generally admired.


W. S. REILLY.

Boniface (WINFRED, WYNFRITH), SAINT, Apostle of Germany, date of birth unknown; martyred 5 June, 755 (754); emblems: the oak, axe, book, fox, scourage, fountain, raven, sword. He was a native of England, though some authorities have claimed him for Ireland or Scotland. The place of his birth is not known, nor is it probable that he was born in the south-western part of Wessex. Credition (Kirton) in Devonshire is given by more modern authors. The same uncertainty exists in regard to the year of his birth. It seems, however, safe to state that he was not born before 672 or 675, or as late as 690. Descended from a noble family, from his earliest years he showed great ability, and received a religious education. His parents intended him for secular pursuits, but, inspired with higher ideals by missionary monks who visited Winfrith, he was converted and made a religious. After much difficulty he obtained his father's permission and went to the monastery of Adescanastre on the site of the present city of Exeter, where, under the direction of Abbot Wulfhard, he was trained in piety and learning. About seven years later he went to the Abbey of Nuthetcel (Nuttshalling) between Winchester and Southampton. Here, leading an austere and studious life under Abbot Wulfhard, he rapidly advanced in sanctity and knowledge, excelling especially in the profound understanding of the Sacred Scriptures, of which he gives evidence in his letters. He was also well educated in history, grammar, rhetoric, and poetry. He made his profession as a member of the Benedictine Order and was placed in charge of the monastic school. At the age of thirty he was ordained priest. Through his abbots he continued the fame of Winfrid's learning soon reached high civil and ecclesiastical circles. He also had great success as a preacher. With every prospect of a great career and the highest dignities in his own country he had desired for human glory, for the thought of bringing the light of the Gospel to his native Old Saxons, in Germany, had taken possession of his mind. After many requests Winfrid at last obtained the permission of his abbott.

In 716 he set out for the mission in Friesland. Since there had already been preached there by Wigbert, Willibrord, and others, Winfrid expected to find a good soil for his missionary work, but political disturbances caused him to return temporarily to England. Towards the end of 717 Abbot Winbert died, and Winfrid was elected to succeed him, but declined and induced Daniel, Bishop of Winchester, to influence the monks to elect another. Winfrid proceeded to Rome, went back to his apostolic work he wished to visit Rome and to obtain from the pope the apostolic mission and the necessary faculties. Bishop Daniel gave him an open letter of recommendation to kings, princes, bishops, abbots, and the people of England and a private letter to the pope. On Winfrid's arrival in Rome in the fall of 718, Pope Gregory II received him kindly, praised his resolution, and, having satisfied himself in various conferences as to the orthodoxy of Winfrid, his morals, and the purity of his motives, on 15 May, 719, he gave him full authority to preach the Gospel to the heathens in Germany to the right of the Rhine, ordering him at the same time to adhere to the Roman practice in the administration of the Sacrament of Baptism, and to consult with the Holy See in case of difficulties.

Having received instructions to make his first journey through the country, only a tour of inspection, he travelled through Bavaria and found the Church flourishing, with a number of churches and monasteries. In Alamannia, where he was sent to Thuringia, he found similar conditions. Thuringia was considered by Rome as Christian, and the mission of Winfrid was supposed to be that of an authorized reformer. He found the country, however, in a sad condition. St. Kilian had laboured with energy, but without success. Duke Gotbert and some years later his son, Hethan II, both converts of St. Kilian, had been murdered, perhaps on account of their inquisitive zeal in trying to spread Christianity. Great numbers of their rebellious subjects had lapsed into heathenism, and it was the duty of Winfrid to win them back to the faith. Winfrid tried to enkindle a missionary spirit in the priests and to make the people live up to the pure precepts of the Christian religion. Though he converted some of the heathens, he did not meet with the success which he had anticipated. On his way to the court of Charles Martel, possibly to interest that prince in the matter, he received news of the death of the Frisian King Radbod, and went to Friesland. Here he spent three years under the aged St. Willibrord, who was elected to succeed Winfrid. In 722 he went to a monastery, preaching fearlessly as he went. Multitudes of Christians who had fallen away during the persecution of Radbod were brought to repentance and thousands of pagans accepted the Faith. Many of the converts were brought together to lead a religious life under the Rule of St. Benedict. St. Willibrord, feeling the weight of his years, wished to make Winfrid his assistant and successor in the See of Utrecht. Winfrid refused, giving as his main reason that the pope had sent him for missionary work. He therefore went to Utrecht, but not before he had first returned to Abbot Eriwold and the monks of New Minster, where he was received with great joy. He then went to Hessen, where many more were brought into the fold of Christ. With the assistance of two chiefs whom he had converted he established a monastic cell at Amöneburg at the River Ohm (then called Amann) in Upper Hessen, as well as a church, founded by him which became the centre in which many of the newly converted were to be educated.

While Winfrid was under the jurisdiction of St. Willibrord he had no special reason for reporting to the Holy See, but, now working independently, he considered it his duty to consult with his brother Brynn, one of his disciples, with a letter to Gregory II, recounting his labours of the past years and asking...
for further directions. Byman promptly executed his commission and soon returned with the pope's answer, expressing satisfaction with what had been done and a desire to confer with Winfrid personally. Winfrid accordingly set out for Rome, taking his mission through Franconia. Boniface took care to be warmly welcomed by the pope, who questioned him carefully, made him take the usual oath of allegiance, received him a professor of faith, and on 30 November, 722 (723), consecrated him a regional bishop, with the title of St. Michael. Some say that Winfrid had taken this name at the time of his religious profession; others, that he received it on his first visit to Rome. The same discrepancy of opinion exists in regard to its derivation from bonum facere or bonum facere; perhaps it is only an approximate Latinization of Winfrith. Pope Gregory then sent Boniface back with letters to his deacons in Thuringia and Hesse demanding obedience for their new bishop. A letter was also addressed to Charles Martel asking his protection. Boniface himself had received a set of ecclesiastical canons for his diocese. The letter he wrote to Charles Martel in the beginning of his papacy was the model of a letter to a secular prince. BONIFACE returned to Upper Hesse and repaired the losses which occurred during his absence, many having defected to paganism; he also administered everywhere the Sacrament of Confirmation. But a new war broke out. Lower Hesse, where the heathens how utterly powerless were the gods in whom they placed their confidence, Boniface felled the oak sacred to the thunder-god Thor, at Geismar, near Fritzlar. He had a chapel built out of the wood and dedicated it to the prince of the Apostles. The heathens were astonished that no thunderbolt from the hand of Thor destroyed the offender, and many were converted. The fall of this oak marked the fall of heathenism. Tradition tells us that Boniface now passed on to the River Werra and there erected a church in connexion with the authority with which sprung up a town, which to the present day bears the name of Wannfried. At Eschwege he is said to have destroyed the statue of the idol Stufo. Thence he went into Thuringia. 

The difficulties that confronted him here were very great. Christianity had indeed made great progress, but it had become mixed up with heretical tenets and pagan customs. This was due to a great extent to some Celtic missionaries, several of whom had never been ordained, while others had been raised to the dignity of bishops by non-Catholic bishops, though all performed priestly functions. The Thuringian bishops made use of ceremonies at variance with the teaching and use of the Roman Church, especially in regard to the celebration of Easter, the conferring of baptism, celibacy, the papal and episcopal authority. Besides, many were in education, some scarcely able to read or write, and equally ready to hold services for the Christians and to offer sacrifices to the idols for the heathens. A neighbouring bishop (probably of Cologne) also gave trouble, by laying claim to a part of the district under Boniface's jurisdiction and treating his authority as an intrusion, thereby indirectly strengthening the party of the heretics. All this caused him great anxiety and suffering, as may be seen from his letters to England. He was forced to travel all the time, and to make excursions in order to see the heathen and to hold services for the Christians. He was also forced to hold discussions with them and to win them to his word and encouragement. Numbers of men and women went to Germany at different times to be his helpers. Among them were Lullius, Denuhard, Burchard, Wibert, Solita, Witta (aedil, who, as a woman, was one of the few awarded with a title), and wonderful women Lioba, Chunihild, Chuntrude, Berthgith, Walburga, and Thecla. With these, and others recruited in Thuringia and elsewhere in Germany, he continued his labours. The number of the faithful increased wonderfully, including many of the nobility and the educated of the country. These assisted him in the building of churches and chapels. And all who lived in a religious life would be fostered. In Thuringia he built the first monastery Ohrdruf on the River Ohrn near Altenberg. He appointed Thecla Abbess of Kitzingen, Lioba of Bischofsheim, and Walburga of Heidenheim. 

Pope Gregory II died 11 February, 731, and was succeeded on 18 March by Gregory III. Boniface hastened to send a delegation to the new pontiff, to pay his respects and to assure him of his fidelity. The answer to this seems to be lost. In 732 Boniface wrote again and stated among other things that the work was becoming too much for one man. In answer Gregory III congratulated him on his success and praised his zeal, in recognition sending him the pallium, and making him an archbishop, but still without a fixed see. He gave him instructions to appoint bishops wherever he thought it necessary. Boniface now enlarged the monastery of Amöneburg and built a church, dedicating it to St. Michael. Another monastery he founded at Fritzlar near the river Eder, which was completed in 734. The church, a more magnificent structure, was finished in 740. In 738 Boniface made his third journey to Rome, intending to resign his office and devote himself exclusively to the mission among the Saxons. He was accompanied by a number of his disciples, who were to see true Christian life in the centre of Christianity. Gregory III received him graciously and was rejoiced at the result of Boniface's labours, but would not allow him to resign. Boniface remained in Rome for about a year and then returned to his mission in Saxony. He encouraged the missionary work in which he had been engaged, for his first care on his return was the Church in Bavaria. In 715 (716) Duke Theodo had come to Rome out of devotion, but probably also to secure ecclesiastical order in his provinces. Gregory II sent three ecclesiastics with instructions to do away with abuses. Their work, however, was rendered futil by the death of Theodo in 717 and the subsequent political quarrels. Boniface had twice passed through the country. With the help of Duke Odilo and of the nobles, he began the work of reorganization acting entirely according to the instructions of Gregory. He examined the orders of the clergy, deposed the obstinate, reordained those whose ordination he found invalid, provided they had erred through ignorance and were willing to submit to authority. He made a new circumscription of the dioceses and appointed bishops for the vacant sees, viz., the Abbot John to the See of Salzburg, vacant since the death of St. Rupert in 718; Ermengart to Freising, vacant since the death of his brother, St. Corbinian, in 730; Gauulf to Ratibon. Passau had been established and provided for by the pope himself through the nomination of Vivilio. About this time Boniface founded the new Diocese of Bursburg, and named Witta as its bishop. This diocese existed only for a short time, during the administration of two episcopal see, and was then joined to Augsburg. Somewhat later the dioceses of Eichstätt and Erfurt (Erphesfurt) were formed, and Willibald was consecrated bishop for the former about October, 741; for the latter Boniface appointed as first (and last) bishop Adalber, who, it seems, never received consecration as a priest. Burchard was chosen for Würzburg. Charles Martel had died 22 October, 741, at Aquincum on the Oise and was succeeded by his sons Carloman and Pepin. In Rome Pope Gregory III died 28 November, 741, and was succeeded by Leo III. Boniface was asked to consecrate his former preceptor, to a consultation. The result of this was a letter to the pope
in which Boniface reported his actions in Bavaria and asked advice in various matters. He also stated the wish of Carlemant that a synod be held. In answer Pope Zachary, 1 April, 742, confirmed the erection of the dioceses, sanctioned the holding of the synod, and gave the requested information. The synod was ecclesiastical and partly secular; it was held 21 April, 742, but the place cannot be ascertained. The bishops appointed by Boniface were present and several others, but it was mainly the authority of Boniface and the power of Carlemant that gave weight to the first German synod. Among its decrees the most notable were the ordaining the subjection of the clergy to the bishop of the diocese, and forbidding them to take any active part in wars, to carry arms, or to hunt. Very strict regulations were made against carnal sins on the part of priests and religious. The Rule of St. Benedict was made a norm for religious. Laws were also enacted concerning marriage within the forbidden degrees of kindred. A second national synod was held 1 March, 743, at Liptina in Hainault, and another at Soissons, 2 March, 744. In it Boniface condemned and excommunicated two heretics, Adalbert and Clement, the former a native of Gaul, the latter of Ireland. They were again condemned in 745 and also at a synod held in Rome. Several other synods were held in Germany to strengthen faith and discipline. At one of these synods of Carlemant the authority of Boniface over Bavaria was confirmed and extended over Gaul.

In 744 St. Willibrord, Bishop of Utrecht, died, and Boniface took the diocese under his charge, appointing an assistant or chor-episcopus. About the same time the See of Cologne became vacant through the death of Ragenfried, and it was the intention of Boniface as well as the wish of Pope Zachary to make this his archiepiscopal see, but the clergy opposed. Before they could be carried out the See of Mainz lost its bishop through the deposition of Giselbert who led a very irregular life and had killed the steward of his father, who was his predecessor in the episcopal office. Pope Zachary, 1 May, 747, appointed Boniface Archbishop of Mainz and Pri- mate of Germany. The new archdiocese comprised the dioceses of Tongern, Cologne, Worms, Speyer, Utrecht, and the dioceses erected by Boniface himself: Burenburg, Eichstätt, Erfurt, and Würzburg. Of Augsburg, Coire, and Constance the decree does not now say they are shortly afterwards mentioned as belonging to the province. After a few years Boniface was able to reconcile his enemies with the Holy See, so that the supremacy of the pope was acknowledged in Great Britain, Germany, and Gaul, as well as in Italy.

In 747 Carlemant resigned his share of the government to his brother Pepin and left to spend the remainder of his days as a monk. He built a monastery in honour of St. Silvester at Saracete near Rome, and later retired to Monte Cassino. His motives for this are not known, but it was perhaps at the severity of the measures he had felt himself obliged to use in order to obtain a union among the German tribes. Pepin, now the sole ruler, became the founder of the Carolingian dynasty. That Boniface had anything to do with the disestablishment of the old royal family and the introduction of a new one cannot be proved. He did not mingle in the politics of the country, except in that, this, he did all in his power to convert the people to the true Faith, and to bring them under the subject of the Roman pontiff. It is generally stated that Boniface anointed and crowned Pepin by order of the pope, though this is denied by some.

The rest of his life Boniface spent in confirming what he had achieved in Germany. This he did by frequently holding synods and by enforcing the sacred canons. He did much for true religious life in the monasteries, especially at Fulda, which had been established under his supervision by St. Sturm, and into which Boniface retired yearly to train the monks and to spend some days in prayer and meditation. At his request Pope Zachary exempted the abbey from all episcopal jurisdiction and placed it under the immediate charge of the Holy See. This was something new for Germany, though already known and practised in Italy and England. It seems that Boniface's last act as Archbishop of Mainz was the repudiation of the claim of the Archbishop of Cologne to the Diocese of Utrecht. The matter was laid before Pepin, who decided against Cologne. The same decision must have been given by Pope Stephen II (III) who had become the successor of Zachary, 26 March, 752, for after that time no further claim was made by Cologne. No change was made until the ninth century, when Cologne was made an archdiocese and Utrecht one of its suffragan sees. Boniface appointed Abbot Gregory as administrator of Utrecht, and Eoban, who had been assistant, he took as his ,condemnation of marriage within the forbidden degrees of kindred. A second national synod was held 1 March, 743, at Liptina in Hainault, and another at Soissons, 2 March, 744. In it Boniface condemned and excommunicated two heretics, Adalbert and Clement, the former a native of Gaul, the latter of Ireland. They were again condemned in 745 and also at a synod held in Rome. Several other synods were held in Germany to strengthen faith and discipline. At one of these synods the See of Carlemant the authority of Boniface over Bavaria was confirmed and extended over Gaul. When Boniface saw that all things had been properly taken care of, he took up the work he had dreamed of in early manhood, the conversion of the Frisians. With royal consent, and with that of the pope previously given, he in 754 resigned the Archbishopric of Mainz, and was consecrated pope 752 on which he had consecrated bishop, again commenced a missionary tour, and laboured with success to the East of the Zuider Zee. Returning in the following year, he ordered the new converts to assemble for confirmation at Dokum on the River Borne. The heathens fell upon them and murdered Boniface and fifty-two companions (according to some, thirty-seven). Soon afterwards, the Christians, who had scattered at the approach of the heathens, returned and found the body of the Pope in the blood-stained copy of St. Ambrose on the "Advantage of Death". The body was taken to Utrecht, afterwards through the influence of Lullius removed to Mainz, and later, according to a wish expressed by the saint himself during his lifetime, to the Abbey of Fulda. Portions of his relics are at Louvain, Mechlin, Prague, Bruges, and Erfurt. A considerable portion of an arm is at Eichfeld. His grave soon became a sanctuary, to which the faithful came in crowds especially on his feast and during the Octave. Eng- lishers and Burgueses have to have been the first place where his martyrdom was celebrated on a fixed day. Other countries followed. On 11 June, 1874, Pope Pius IX extended the celebration to the entire world. Brewers, tailors, and file-cutters have chosen St. Boniface as their patron, also various cities in Germany. The writings of St. Boniface which have been preserved are: "Collection of Letters"; "Poems and Riddles"; "Poenitential"; "Compendium of the Latin Language"; "Compendium of Latin Prosody"; "Sermons." (dubious).
during the early centuries. Just after Zosimus's decease, 27 December, 418, a faction of the Roman clergy, desiring to maintain their dictatorial power, invested the Lateran basilica and elected as pope the Archdeacon Eulalius. The higher clergy tried to enter, but were violently repulsed by a mob of adherents of the Eulalian party. On the following day they met in the church of St. Gaudentius, and, according as against his will, the aged Boniface, a priest highly esteemed for his charity, learning, and good character. On Sunday, 29 December, both were consecrated, Boniface in the Basilica of St. Marcellinus, supported by nine provincial bishops and thirty-five priests; Eulalius in the Lateran basilica in the presence of the deacons, a few priests and the Bishop of Ostia, who was summoned from his sickbed to assist at the ordination. Each claimant proceeded to act as pope, and Rome was thrown into tumultuous confusion by the clash of the rival factions. The Prefect of Rome, Symmachus, hostile to Boniface, reported the trouble to the Emperor Honorius at Ravenna, and secured the imperial confirmation of Eulalius's election. Boniface was a guardian of certain land, but, according as secured a hearing from the emperor who called a synod of Italian Bishops at Ravenna to meet the rival popes and discuss the situation (February, March, 419). Unable to reach a decision, the synod made peace of St. Augustine was a provincial synod of Numidia, and decided that he should be restored if his innocence be established. Boniface ardently supported St. Augustine in combating Pelagianism. Having received two Pelagian letters calumniating Augustine, he sent them to him. In recognition of this solicitude Augustine dedicated to Boniface his rejoinder contained in "Contra duas Epistolam Pelagianorum Libri quatuor".

In the East he zealously maintained his jurisdiction over the ecclesiastical provinces of Illyricum, over which the Patriarch of Constantinople was trying to secure control on account of their becoming a part of the Eastern empire. The Bishop of Thessalonica had been constituted papal vicar in this territory, exercising jurisdiction over the metropolitans and bishops. By letters to Rufus, the contemporary incumbent of the see, Boniface watched closely over the interests of the Illyrian church and insisted on obedience to Rome. In 421 dissatisfaction expressed by certain malcontents among the bishops, on account of the pope's efforts to support Perigines as Bishop of Corinth unless the candidate was recognized by Rufus, served as a pretext for the young emperor Theodosius II to grant the ecclesiastical dominion of Illyricum to the Patriarch of Constantinople (14 July, 421). Boniface remonstrated with Honorius against the violation of the rights of his see, and prevailed upon him to urge Theodosius to rescind his enactment. The law was not enforced, but it remained in the Theodosian (499) and Justianian (554) codes and caused much trouble for succeeding popes. By a letter of 11 March, 422, Boniface forbade the consecration in Illyricum of any bishop whom Rufus would not recognize. Boniface renewed the legislation of Pope Soter, prohibiting women to touch the sacred linens or to minister at the burning of the sacred gifts. He enforced the laws forbidding slaves to become clerics. He was buried in the cemetery of Maximus on the Via Salaria, near the tomb of his favourite, St. Felicitas, in whose honour and in gratitude for whose aid he had erected an oratory over the crypt containing his name. The chair of his see remained vacant until the election of St. Gregory I, 25 October 590.

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at the reorganisation of their church after the Vandal devastation, requesting him to confirm in primate rights the Archbishop of Carthage, that the latter might be better able to profit by the help of the Roman See. In the east he asserted the rights of the pope to jurisdiction in Illyricum. (See Boniface I.) In 531, Epiphanius, Patriarch of Constantinople, declared irregular the election of Stephen to the Archbishops of Larissa in Thessaly. Despite the severe measures taken in Constantinople to thwart his purpose, Stephen appealed to Rome on the ground that Epiphanius was incompetent to decide the case, maintaining his point in terms which reveal a clear conception of Roman primacy. Boniface convened a fourth Roman synod 7–9 December, 531, in which some twenty-five documents were added in support of Rome's claim to jurisdiction in Illyricum. The outcome of the synod is not known. Boniface was esteemed for his charity, particularly towards the suffering poor of Rome during a year of famine. He was buried in St. Peter's, 17 October, 532, where a fragment of his epitaph may yet be seen (Duchesne, Les Oeuvres Vatican de Saint Romano-1902).

BONIFACE II, POPE, elected 17 September, 530; d. October, 532. In calling him the son of Sigisbald, the "Liber Pontificalis" makes first mention of a pope's Germanic ancestry. Boniface served the Roman Church from early youth. During the reign of Pope Felix IV, he was archdeacon and a penance of considerable influence with the ecclesiastical and civil authorities. His elevation to the papacy is remarkable as offering an unquestionable example of the nomination of a pope by his predecessor, without even the formality of an election. Felix IV apprehending death and fearing a contest for the papacy between Roman and Gothic factions, gathered about him several of his clergy and a number of Roman Senators and patricians who happened to be near. In their presence, he solemnly conferred on his aged archdeacon the pallium of papal sovereignty, anointing him his successor and murming with excommunication those refusing to recognize and obey Boniface as validly chosen pope. On Felix's death Boniface assumed succession, but nearly all of the Roman priests, sixty out of perhaps eighty, deserted to accept him and his coadjutor Dioscorus. They feared the undue influence in papal affairs of the Ostrogothic King Athanaric, whose grandfather, Theodoric I, had helped to elect Pope Felix IV, a circumstance rendering more odious the latter's nomination of Boniface. Both popes were consecrated 22 September, 530, Boniface in the basilica of Julius, and Dioscorus in the Lateran. The Roman Church was thus involved in the seventh anti-papal schism. Fortunately it endured but twenty days, for Dioscorus died 14 October, leaving Boniface in possession. He soon convened a Roman synod and presented a decree anathematizing his late rival to which he secured the signatures of the priests who had been Dioscorus's partisans (December, 530). Each of these expressed regret for their participation in the irregular election and pledged future obedience. Boniface reconciled many by his mild, conciliatory administration, but some recusant remained, for he seems not to have been tendered a formal election by those who, despite their anathema, accepted the validity of his election; and five years later a pope of their own choice solemnly burned the anathema against Dioscorus. (See Agapetus I.) In a second synod, held (531) in St. Peter's, Boniface presented a constitution attesting to himself the right to appoint his successor. The Roman clergy subscribed to it and promised obedience. Boniface proposed as his choice the deacon Vigilius and it was ratified by priests and people. This enactment provoked bitter resentment and even imperial disavowal, for in a third synod (531) it was rescinded. Boniface burned the constitution before the clergy and senate and nullified the appointment of Vigilius.

The reign of Boniface was marked by his active interest in diverse affairs of the Western and Eastern churches. Early in his pontificate he confirmed the acts of the Second Council of Orange, one of the most important of the sixth century, which effectually terminated the Semipelagian controversy. Its presiding officer, Cessarius, Archbishop of Arles, an imperialist, having, in his pontificate he confirmed the acts of the Second Council of Orange, one of the most important of the sixth century, which effectually terminated the Semipelagian controversy. Its presiding officer, Cessarius, Archbishop of Arles, an imperialist, had, a previous to his latter's succession, sent the priest Armenius to Rome to ask Boniface to secure the pope's confirmation of the council. Being himself pope when the messenger came, Boniface sent a letter of confirmation to Cessarius (25 January, 531) in which he abrogated certain Semipelagian doctrines. He received an appeal from the African bishops, who were labouring

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BONIFACE III—VII. POPES.—Boniface III, Pope, of Roman extraction and the son of John Cattadiaco, was elected to succeed Sabianian after an interregnum of nearly a year; he was consecrated 10 February, 607; d. 12 November of the same year. He had been ordained a deacon of the Roman Church, and in 603 sent by Gregory the Great as aposcricus, or legate, to the court of Constantine, where, by his tact and prudence, he appears to have gained the favourable regard of the Emperor Phocas. After his elevation to the See of Rome, Boniface obtained a decree from Phocas against Cyrus, Bishop of Constantine, by which it was ordered, that the "See of Blessed Peter the Apostle should be the head of all the Churches", and that the title of "Universal Bishop" belonged exclusively to the Bishop of Rome. An acknowledgment somewhat similar to that made by Justinian eighteen years before (Novell, 131, c. ii. tit. xiv). At Rome Boniface held a council, attended by seventy-two bishops and all the Roman clergy, wherein he enacted a decree forbidding anyone under pain of excommunication, during the lifetime of a pope or of a bishop, to treat of or to discuss the appointment of his successor, and setting forth that no steps were to be taken to provide for a successor until three days after the burial of the deceased. The acts of the council are lost, and it is not known what may have been the occasion for the decree. Pope Boniface was a man of "tried faith and character" (St. Greg., ep. xiii, 41). He died within a year of his elevation and was buried in St. Peter's. His epitaph is found in the works of Duchesne, Ducellier, and Migne, Patrologia Latina, XXXI, 620.}


On the election of Boniface no literature is reliable which antedates 538, with the exception of a work by Dionysius, which he comments in Scuola Cattolica (Milan), XXXI, fasc. III: DUCHESENE, Geschichte der Papstwesen (Leipzig, 1838), III, 228-240; CREMONA, in Ecclesiastical History (January, 1903), XXVIII, 41-50; Ewald, Akten und Schriften der Papstwesen, II, 57-58; RUSSELL, R. H., The History of the City of Rome in the Middle Ages (London, 1854), I, 345-346; BUTTON, The History of the City of the Sixtus Century (London, 1887).

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BONIFACE IV, SAINT, Pope, son of John, a physician
BONIFACE

a Marsian from the province and town of Valeria; he succeeded Boniface III after a vacancy of over nine months; consecrated 25 August, 608; d. 8 May, 615. His name is commemorated 5 September and 25 March (Jaffé). In the time of Pope St. Gregory the Great he was a deacon of the Roman Church and held the position of dispensator, i.e., the first official in connexion with the administration of the patrimony. Boniface obtained leave from the Emperor Phocas, to erect the Pontifical Church of St. Margaret Rotunda. He was consecrated by Agrippa to Jupiter the Avenger, to Venus, and to Mars. (Hence the title S. Maria ad Martyres in its shape, and St. Maria Rotunda.) It was the first instance at Rome of the transformation of a pagan temple into a place of Christian worship. Twenty-eight cartloads of sacred bones were said to have been removed from the Catacombs and placed in a porphyry basin beneath the high altar. During the pontificate of Boniface, Mellitus, the first Bishop of London, went to Rome "to consult the pontif on important matters relative to the newly established English Church" (Bede, H. E., II, iv). Whilst in Rome he assisted at a council of bishops and priests, which declared "the life and monastic peace of monks," and, on his departure, took with him to England the decrees of the council together with letters from the pope to Lawrence, Archbishop of Canterbury, and to all the clerics. The Pontificalia of Jaffé which he published, is the earliest work of the clerics of Rome regarding the English people concerning what was to be observed by the Church of England. The decrees of the council now extant are spurious. The letter to Ethelbert (in the life of Malmesbury, De Gest. Pont., I, 1464, ed. Migne) is considered spurious by Hefele (Conciliengeschichte, III, 66), questionable by Haddan and Stubbe (Council, III, 65), and genuine by Jaffé (Regest. R. P., 1998 (1548)).

Between 612-615, St. Columban, then living at Bobbio in Italy, was persuaded by Agilulf, King of the Lombards, to address a letter on the condemnation of the "Three Chapters" to Boniface IV, which is remarkable at once for its expressions of exaggerated deference and its tone of excessive sharpness. In it he tells the pope that he is charged with heresy (for accepting the Fifth Council, i.e., the Constantinopolitan, 553), and exhorts him to summon a council and prove his orthodoxy. But the letter of the impetuous Celt, who failed to grasp the import of the theological problem involved in the "Three Chapters," seems not to have had even a glimmering touch of the Holy See, and it would be wrong to suppose that Columban regarded himself as independent of the pope's authority. During the pontificate of Boniface there was much distress in Rome owing to famine, pestilence, and inundations. The pontiff died in monastic retirement (he had converted his own house into a monastery) and was buried in the portico of St. Peter's. His remains were three times removed—in the tenth or eleventh century, at the close of the thirteenth under Boniface VIII, and to the new St. Peter's on 21 October, 1663. For the earlier inscription on his tomb see Duchiene; for the later, Grisiar, "Analecta Romana," I, 183. Boniface IV is commemorated as a saint in the Roman Martyrology on 25 May.


BONIFACE V, Pope, a Neapolitan who succeeded Deusdedit after a vacancy of more than a year; consecrated 23 December, 619; d. 25 October, 625. Before his consecration Italy was disturbed by the rebellion of the eunuch Eleutherius, Exarch of Ravenna. The patrician, pretender advanced towards Rome, but was confronted and repulsed by his own troops. The "Libri Pontificum" records that Boniface made certain enactments relative to the rights of sanctuary, and that he ordered the ecclesiastical notaries to obey the laws of the empire on the subject of wills. He also prescribed that acolytes should not present before the Church the relics of martyrs, and that, in the Lateran Basilica, they should not take the place of deacons in administering baptism. Boniface completed and consecrated the cemetery of St. Nicomedes on the Via Nomentana. From the funeral of Pope Boniface VII, later, the pope's affectionate concern for the English Church. The "letters of exhortation" which he is said to have addressed to Mellitus, Archbishop of Canterbury, and to Justus, Bishop of Rochester, are no longer extant, but certain other letters have been preserved. One is written to Justus, after he had succeeded Mellitus as Archbishop of Canterbury (624), conferring the pallium upon him and directing him to "ordain bishops as occasion should require." According to Bede, Pope Boniface also sent letters to Edwin, King of Northumbria, in which the English prince is exhorted to embrace the Christian Faith, and to the Christian Princess Ethelberga, Edwin's spouse, exhorting her to use her best endeavours for the conversion of her consort (Bede, H. E., II, viii, ii, xi). In the "Liber Pontificalis" of Jaffé, this English man, whose chief distinction was his great love for the clergy. He was buried in St. Peter's, 25 October, 625. His epiphany is found in Duchiene.

BONIFACE VI, Pope, a Roman, elected in 896 by the Roman faction in a popular tumult, to succeed Formosus. He had twice incurred a sentence of deprivation of orders, as a subdeacon and as a priest. At the Council of Rome, held by John IX in 898, his election was pronounced null. After a pontificate of fifteen days, he is said by some to have died of the gout, by others to have been murdered. His arch SMS, for Stephen VI, the candidate of the Sisquon party.

BONIFACE VII, ANTIPOPE (previously BONIFACE FRANCO), a Roman and son of Ferruccio, was intruded into the Chair of St. Peter in 974; reinstalled, 984; d. July, 985. In June, 974, one year after the death of Emperor Otto I. Crescentius the son of Theodora and brother of John XIII, stirred up an insurrection at Rome, during which the Romans threw Benedict VI into the Castle of Sant' Angelo, and elevated as his successor the Cardinal-Diacre Franco, who took the name of Boniface VII. The imprisoned pontiff was speedily put to death by the intruder. But in little more than a month the imperial representative, Count Sieco, had taken possession of the city. In Boniface, not being able to maintain himself, robbed the treasury of the Vatican Basilica and fled to Constantinople. After an exile of nine years at Bzanzium, Franco, on the death of Otto II, 7 December, 983, quickly returned to Rome, overpowered John XIV (April, 984), thrust him from the city, and took the title of Sant' Angelo, where the wretched man died four months later, and again assumed the government of the Church. The usurper had never ceased to look upon himself as the lawful pontiff, and reckoned the

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years of his reign from the deposition of Benedict VI in 974. For more than a year Rome endured this monster steeped in the blood of his predecessors. But the vengeance was terrible. After his sudden death in July, 985, due in all probability to violence, the body of the pope was dragged through the streets of the city, and finally, naked and covered with wounds, flung under the statue of Marcus Aurelius, which at that time stood in the Lateran Place. The following morning pious vestals carried the corpse and gave it Christian burial.


THOMAS OESTREICH.

Boniface VIII. POPE (Benedetto Gaetani), b. at Anagni about 1225; d. at Rome, 11 October, 1303. He was the son of Loffred, a descendant of a noble family originally Spanish, but long established in Italy—first at Gaeta and later at Anagni. Through his mother he was connected with the house of Segni, who were most friendly to the church. Benedict VIII, Innocent III, Gregory IX, and Alexander IV. Benedetto had studied at Todi and at Spoleto in Italy, perhaps also at Paris, had obtained the doctorate in canon and civil law, and been made a canon successively at Anagni, Todi, Paris, Lyons, and Rome. In 1265 he accompanied Cardinal Ottobuono Fieschi to England, whither that prelate had been sent to restore harmony between Henry III and the rebellious barons. It was not until about 1276 that Gaetani entered upon his career in the Curia, where he was, for several years, actively engaged as consistorial advocate and notary Apostolic, and soon acquired considerable influence. Under Martin IV, in 1281, he was created Cardinal-Deacon of the title of S. Nicolò in carceri Tulliano, and ten years later, under Nicholas IV, Cardinal-Priest of the title of Ss. Silvestro e Martino ai Monti. As papal legate he served with conspicuous ability in France and in Sicily (H. Finke, Aus den Tagen Bonifaz VIII, Münster, 1902, 1 sqq., 9 sqq.).

In December, 1294, the saintly but wholly incompetent hermit-pope Celestine V, who five months previously, as Pietro di Morrhone, had been taken from his obscure mountain cave in the wilds of the Abruzzi and raised to the highest dignity in the church, resigned the see, and the papacy. The act was unprecedented and has been frequently ascribed to the undue influence and pressure of the designing Cardinal Gaetani. That the elevation of the inexperienced and simple-minded recluse did not commend itself to a man of the stamp of Gaetani, rector and greatest jurist of his age and well-skilled in all the arts of curial diplomacy, is highly probable. But Boniface himself declared, through Aegidius Colonna, that he had at first dis-suaded Celestine from taking the step. And it has not been generally admitted that Gaetani desired the resignation of the papacy first originated in the mind of the sorely perplexed Celestine himself, and that the part played by Gaetani was that of a counsellor, strongly advising the pontiff to issue a constitution, either before or simultaneously with his abdication, declaring the legality of a papal resignation and the competency of the College of Cardinals to accept it. [See especially H. Schulz, Peter von Morrhone—Papst Celestin V—in Zeit schrift für Kirchengesch., 1902, 365-406; also Finke, op. cit. 39 sqq.; and R. Scholz, Die Publizistik zur Zeit Philippes des Schönen und Bonifaz VIII, Stuttgart, 1903, 8-9. Ten days after Celestine the Fifth's grand riot the cardinals went into conclave in the Castel Nuovo at Naples, and on the 24th of December, 1294, by a majority of votes elected Cardinal Benedetto Gaetani, who took the name of Boniface VIII. (For details of the election see Finke, op. cit. 44 sqq. and 480 sqq.) The cardinals, the new pope immediately revoked (27 December, 1294) all the extraordinary favours and privileges which "in the fullness of his simplicity" Celestine V had distributed with such reckless prodigality. Then, early in January of the following year, in spite of the rigour of the season, Boniface set out for Rome, determined to remove the papacy as soon as possible from the influence of the Neapolitan court. The ceremony of his consecration and coronation was performed at Rome, 23 January, 1295, amid scenes of unparalleled splendour and magnificence. King Charles II of Naples and his son Charles Martel, titular king and claimant of Hungary, held the reins of his gorgeously accoutered snow-white paefrey as he proceeded on his way to St. John Lateran, and later, with their crows upon their heads, served the pope with the first few dishes at table before taking their places amongst the cardinals. On the following day the pontiff issued his first encyclical letter, in which, after announcing that Celestine's privilege of the Roman see and his own accession, he is depicted in the most glowing terms the sublime and indefectible nature of the Church.

The unusual step taken by Celestine V had aroused much opposition, especially among the religious parties in Italy. In the hands of the Spirituals, the Dominicans, the Fraticelli, and the Celestines—many of whom were not as guiltless as their saintly founder—the former pontiff, if allowed to go free, might prove to be a dangerous instrument for the promotion of a schism in the Church. But Boniface VIII, therefore, before leaving Naples, ordered Celestine V to remain in the custody of the Abbot of Monte Cassino. On the way thither the saint escaped and returned to his hermitage near Sulmona. Apprehended again, he fled a second time, and after weary weeks of roaming through the woods of Appulia reached the sea and embarked on board a vessel about to sail for Dalmatia. But a storm cast the luckless fugitive ashore at Vieste in the Capitanata, where the authorities recognized and detained him. He was brought before Boniface in his palace at Benevento there for some time, and finally transferred to the strong Castle of Fumone at Ferentino. Here he remained until his death ten months later, 19 May, 1296. The detention of Celestine was a simple measure of prudence, but long continued, because of the censure; but the rigorous treatment to which the old man of over eighty years was subjected—whoever may have been responsible for it—will not be easily condoned. Of this treatment there can now no longer be an question. The place wherein Celestine was confined was so near Rome, "that the spot whereon the saint stood when saying Mass was the same as that whereon his head lay when he reclined" (quod, ubi tenebat pedes ille sanctus, dum missam dicet, ubi tenebat caput, quando quiescebat), and his two companions were not allowed to make public prayers because the constraint and narrowness made them ill. (In this connexion see the very important and valuable paper "S. Pierre Célestin et ses premiers Biographies" in "Analecta Bolland." XVI, 365-457; cf. Finke, op. cit. 44 sqq.)

Thoroughly imbued with the principles of his great and heroic predecessors, Gregory VII and Innocent III, the successor of Celestine V entertained most exalted notions on the subject of papal supremacy in the day; and was ever most pronounced in the assertion of his claims. By his profound knowledge of the canons of the Church, his keen political instincts, great practical
experience of life, and high talent for the conduct of affairs, Boniface VIII seemed exceptionally well qualified to maintain inviolate the rights and privileges of the papacy which they had won from heaven. But he failed either to recognize the altered temper of the times, or to gauge accurately the strength of the forces arrayed against him; and when he attempted to exercise his supreme authority in temporal affairs as in spiritual, over princes and people, he met almost everywhere with a determined resistance. His aims of universal peace and Christian coalition against the Turks were not realized; and during the nine years of his troubled reign he scarcely ever achieved a decisive triumph. Though four of his coadjutors were most pious men, and had ever occupied the papal throne, Boniface VIII was also one of the most unfortunate. His pontificate marks in history the decline of the medieval power and glory of the papacy.

Boniface first endeavoured to settle the affairs of Sicily, which had been in a very distracted condition since the time of the Sicilian Vespers (1282). Two rivals claimed the island, Charles II, King of Naples, in right of his father Charles of Anjou, who had received it from Clement IV, and James II, King of Aragon, son of Sancho, through his mother Constance, the daughter of Manfred. James II had been crowned King of Sicily at Palermo in 1286, and had thereby incurred the sentence of excommunication for daring to usurp a throne which had been promised to his brother Alfonso III. In 1291, James agreed to surrender Sicily to Charles II on condition that he should receive the latter's daughter, Blanche of Naples, in marriage, together with a dowry of 100,000 Florins of silver. Boniface VIII, as liege lord of the island, ratified this agreement 21 June, 1295, and further sought to reconcile the conflicting elements by restoring James II to peace with the Church, confirming him in his possession of Aragon, and granting him the islands of Sardinia and Corsica, which were fiefs of the Holy See, in compensation for the loss of Sicily. By these measures Boniface VIII merely adhered to the traditional policy of the papacy in dealing with Sicilian affairs; there is no evidence to show that, either before or shortly after his election, he had pledged himself in any way to recover Sicily for the House of Anjou. Sicily was not, however, pacified by this agreement between the pope and the kings of Aragon and Naples. Threatened with a new invasion by the exiled inhabitants of that island asserted their independence, and offered the crown to Frederick, the younger brother of James II. In an interview with Frederick at Velletri, the pope sought to dissuade him from accepting the offer by holding out prospects of a succession to the throne of Constantinople and a marriage with Princess Catherine of Courtenay, grand-daughter and heir of Baldwin II, the last Latin Emperor of the East. But the young prince would not be dissuaded. The papal legate was expelled from the island, and, against the protest of Boniface VIII, Frederick was crowned King of Sicily at Palermo, 25 March, 1296. He was at once excommunicated and the island placed under interdict. Neither the king nor his people paid any heed to the censures. At the instigation of the pope a war ensued, in which James of Aragon, as Captain-General of the Church, was compelled to take part against his own brother. The contest was brought to a close (1302) through the efforts of Prince Charles, when the pope had called on his assistance in 1301. Frederick was to be absolved from the censures he had incurred, to marry Eleanor, younger daughter of Charles II, and to retain Sicily during his lifetime. After his death the island should revert to the King of Naples. Though frustrated in his hopes, Boniface VIII ratified the treaty 12 June, 1303, and agreed to recognize Frederick as vassal of the king of Naples.

In the meantime Boniface VIII had directed his attention also to the north of Italy, where, during a period of forty years, the two rival republics of Venice and Genoa had been carrying on a bitter contest for commercial supremacy in the Levant. Venice had doubtless been urged on to the offensive by the co-operation of these two powers. The pope, therefore, commanded a truce until 24 June, 1296, and ordered both the contestants to send ambassadors to Rome with a view to arranging terms of peace. The Venetians were permitted to accept his mediation; not so the Genoese, who were elated by their success. The war continued till 1299, when the two republics were obliged finally to conclude peace from sheer exhaustion, but even then the intervention of the pope was rejected.

The efforts made by Boniface VIII to restore order in Florence and Tuscany proved equally futile. During the closing years of the thirteenth century the great Guelph city was torn asunder by the violent discussions of the Bianchi and the Nerli. The Ghibelline Whites, of Ghilini origin, were represented the popular party and contained some of the most distinguished men in Florence—Dante Alighieri, Guido Cavalcanti, and Dino Compagni. The Nerli or Blacks, professing the old Guelph principles, represented the opposition. In 1293 the pope, who had been in Rome, returned to France and appointed Guillaume d'Éguisheim, who obtained the succession to the see, and established peace at Florence. The legate met with no success and soon returned to Rome leaving the city under an interdict. Towards the end of 1300, Boniface VIII summoned to his aid Charles of Valois, brother of Philip IV. He appointed Captain-General of Church and invested with the governorship of Tuscany (in consequence of the vacancy of the empire), the French prince was given full powers to effect the pacification of the city. Valois arrived at Florence on 1 November, 1301. But instead of acting as the official peace-maker of the pope, he conducted himself as a ruthless destroyer. After five months of his partisan administration, the Nerli were supreme and many of the Bianchi exiled and ruined—among them Dante Alighieri. Frederick, the son-in-law of the pope the bitter hatred of the Florentine people, Charles had accomplished nothing. (Levi, Bonifazio VIII e le sue relazioni col commune di Firenze, in Archiv. Soc. Rom. di Storia Patria, 1882, V, 365-474. Cf. Franchetti, Nuova Antologia, 1883, 23-38.) It may be noted here that many scholars of repute seriously question Dante's famous embassy to Boniface VIII in the latter part of 1301. The only contemporary evidence to support the poet's mission is a passage in Dino Compagni, and even that is looked upon by some as a later interpolation.

While thus endeavouring to promote peaceful relations between various states in Northern and Southern Italy, Boniface had himself become engaged in a desperate struggle at Rome with two rebellious members of the Sacred College, Jacopo Colonna and his nephew Pietro Colonna. The Colonna cardinals were Roman princes of the highest nobility and belonged to a powerful Italian family that had numerous palaces and strongholds in Rome and in the Campania. The estrangement which took place between Boniface and Colonna early in 1297, was owing chiefly to two causes. Jacopo Colonna, upon whom the administration of the vast Colonna family possessions had been conferred, violated the rights of his brothers,
Matteo, Ottone, and Landolfo, by appropriating the property rightfully belonging to them, and bestowing it in his stead. To obtain redress they applied to the pope, who decided in their favour, and repeatedly admonished the cardinal to deal justly with his brothers. But the cardinal and his nephews bitterly resented the pope’s intervention and obstinately resisted it by his descent. The Colonna cardinals had seriously compromised themselves by maintaining highly treasonable relations with the political enemies of the pope—first with James II of Aragon, and later with Frederick III of Sicily. Repeated warnings against this alliance having availed nothing, Boniface, in the interests of his own security, ordered the Colonna to receive papal garrisons in Palestrina—the ancestral home of the family—and in their fortresses Zagarolo and Colonna. They declined to do so, and forthwith broke off all relations with the pope. On the 4th of May, 1297, Boniface summoned the cardinals to his presence, and when, two days later (6 May), they appeared, he commanded them to do three things: to restore the consignment of gold and silver which their relative St. Peter’s warehouse had seized; to elect the pope’s nephew, Pietro Gaetani, as he was bringing it from Anagni to Rome; to deliver up Stefano as a prisoner to the pope; and to surrender Palestrina together with the fortresses Zagarolo and Colonna. The pope, in the first demand, rejected the other two. Thereupon Boniface on the 10th of May, 1297, issued a Bull, “In excelso throno”, depriving the rebellious cardinals of their dignities, pronouncing sentence of excommunication against them, and ordering them, within a space of ten days, to make their submission under penalty of forfeiting their property. On the morning of the same day (10 May) the Colonna had attached to the doors of several Roman churches, and even laid upon the high altar of St. Peter’s, a manifesto, in which they declared the election of Boniface VIII invalid on the ground that the abdication of Celestine V was unconsecrated, accused Boniface of circumventing his saintly predecessor, and appealed to a general council from whatever steps might be taken against them by the pope. This protest, compiled at Longherza, with the assistance of Fra Jacopone da Todi and of two other Spirituals, had somewhat anticipated the papal Bull, in answer to which, however, the Colonna issued the second manifesto (15 May) containing numerous complaints against Boniface VIII and the general council. The pope met this bold proceeding with increased severity. On the 23rd of May, 1297, a second Bull, “Lapis absccissus”, confirmed the previous excommunication, and extended it to the five nephews of Jacopo with their heirs, declared them absolved, disgraced, their property forfeited, and threatened with the interdict all such places as received them. Boniface at the same time pointed out how the Colonna cardinals had themselves favoured his election (in the conclave they had voted for Gaetani from the first as they had been among those who counselled Celestine’s abdication), had publicly acknowledged him as pope, attended his coronation, entertained him as their guest at Zagarolo, taken part in his consistories, signed all state documents with him, and had for nearly three years been his faithful ministers at the altar. The rebels replied with a third manifesto (15 June), and immediately set about preparing their fortresses for defense.

Boniface now withdrew from Rome to Orvieto, where on the 4th of September, 1297, he declared war and entrusted the command of the pontifical troops to Landolfo Colonna, a brother of Jacopo. In December of the same year he even proclaimed a crusade against his enemies. The fortresses and castles of the Colonna were taken without much difficulty. Palestrina (Pranezete), the last of their strongholds, fell without some resistance, but in September, 1298, it too was forced to surrender. Dante says it was got by treachery by “long promises and short performances” as Guido of Montefeltro counselled, but the tale of the implacable Ghibelline has long since been discredited. Glad in mourning, a cord around his neck by his descent, others members of the rebellious family, came to Rieti to cast themselves at the feet of the pontiff and implore his forgiveness. Boniface received the captives amid all the splendours of the papal court, granted them pardon and absolution, but refused to restore them to their dignities. Palestrina was raised to the ground, the plough driven through and salt strewn over its ruins. A new city—the Città Papale—later replaced it. When shortly afterwards the Colonna organized another revolt (which was however speedily suppressed), Boniface once more proscribed and excommunicated the turbulent clan.

Their property was confiscated, and the greater part of it bestowed on Roman nobles, more especially on Landolfo Colonna, the Orsini, and on those relatives of the pope, who had been among the leading members of the family now withdrew from the States of the Church—some seeking shelter in France, others in Sicily. (Demi, see below, and Petrine, Memorie Pranezente, Rome, 1705.)

Early in 1298, Boniface, Eric VIII of Denmark had unjustly imprisoned Jens Grand, Archbishop of Lund. Isarnus, Archpriest of Carcassonne, was commissioned (1295) by Boniface to threaten the king with spiritual penalties, unless the archbishop was freed, pending the investigation of the matter at Rome, whither the king was invited to send representatives. The latter were actually sent, but were met at Rome by Archbishop Grand, who had in the meanwhile escaped. Boniface decided for the archbishop, and, when the king refused to yield, excommunicated him and laid the kingdom under interdict (1298). In 1303 Eric yielded, though his adversary was transferred to Riga and his see given (1304) to the legate Isarnus. In Hungary Charobert or Canrobert of Naples claimed the vacant crown as descendant of St. Stephen on the distaff side, and was supported by the pope in his quality of traditional overlord and protector of Hungary. The nobles, however, elected Andrew III, and on his early demise (1301) chose Ladislaus, son of Wen-celslas II of Poland, and his nieces. The latter accepted the interdict of the papal legate, and the arbitration of Boniface was finally declined by the envoys of Wenceslas. The latter had accepted from the Polish nobles the Crown of Poland, vacant owing to the banishment (1300) of Ladislaus I. The solemn warning of the pope and his present against this violation of his right as ruler of Poland were unheeded by Wenceslaus, who soon, moreover, allied himself with Philip the Fair.

In Germany, on the death of Rudolph of Hapsburg (1291), his son Albert, Duke of Austria, declared himself king. The electors, however, chose (1292) Count Adolph of Nassau, whereupon Albert submitted. Adolph’s government proving unsatisfactory, three of the electors deposed him at Mainz (26 June, 1298) and enthroned Albert. The rival kings appealed to arms; at Goeffheim, near Worms, Adolph lost (2 July, 1298) both life and crown. Albert was re-elected king by the Diet of Frankfurt and crowned at Aschen (24 August, 1298). The electors had sought regularly from Boniface recognition of their choice and confirmation. He refused both on the plea that Albert was the murderer of his liege lord. Very soon Albert was at war with the three Rhenish archbishop-electors, and in 1301 the pope summoned him to Rome to answer various charges. Victorious in battle (1302), Albert sent
agents to Boniface with letters in which he denied leaving slain King Adolph, nor had he sought the battle on May 13th (though Adolph lived, etc.

Boniface eventually recognized his election (30 Apr., 1303). A little later (17 July) Albert renewed his father's oath of fidelity to the Roman Church, recognized the papal authority in Germany as laid down by Boniface (May, 1300), and promised to send no imperial vicar to Tuscany or Lombardy within the next five years without the pope's consent, and to defend the Roman Church against its enemies. In his attempt to preserve the independence of Scotland, Boniface now moved in a different direction. After the enthronement and imprisonment of John Balilo, and the defeat of Wallace (1298), the Scots Council of Regency sent envoys to the pope to protest against the feudal superiority of England. Boniface, they said, was the only judge whose jurisdiction extended over both kingdoms. Their realm belonged of right to the Roman See, and to none other. Boniface wrote to Edward I (27 June, 1299) reminding him, says Lingard, "almost in the very words of the Scottish memorial", that Scotland had been a free and independent country, without times being subject to the Roman See; the king was to cease all unjust aggression, free his captives, and pursue at the court of Rome within six months any rights that he claimed to the whole or part of Scotland. This letter reached the Scottish king the day after his death. The next day Robert of Winchelsea, Archbishop of Canterbury, and was laid by Edward before a papal summons to meet at Lincoln. In its reply (27 Sept., 1300) the latter denied, over the names of 104 lay lords, the papal claim of suzerainty over Scotland, and asserted that a king of England had never pleaded before any judge, ecclesiastical or secular, respecting his rights in Scotland or any other temporal rights, nor would they permit him to do so, were he thus inclined (Lingard, II, ch. vii). The king, however (7 May, 1301), supplemented this act by a memoir in which he set forth his royal view of the historical relations of Scotland and England. In its reply to this plea the representatives of Scotland reassert the immemorial suzerainty of the Roman Church over Scotland; the property, the peculiar allodii of the Holy See; in all controversies, they said, between these equal and independent kingdoms it is to their equal superior, the Church of Rome, that recourse should be had. This somewhat academic conflict soon seemed hopeless at Rome, owing to the mutual visits of the French clergy with the papal legates (see "Hist. of the Cath. Church of Scotland", London, 1887, II, 9–11), and is of less importance than the strained relations between Boniface and Edward, aposo of the unjust taxation of the clergy.

In 1294, of his own authority, Edward I sequestered all moneys found in the treasuries of all churches and monasteries. Soon he demanded and obtained from the clergy one half their incomes, both from lay fees and benefices. In the following year he called for a third or a fourth, but they refused to pay more than a tenth. When, at the Convocation of Canterbury (November, 1296), the king demanded a fifth of their income, the archbishop, Robert of Winchelsea, in keeping with the new legislation of Boniface, offered to consult the pope, whereupon the king outlawed the clergy, secular and regular, and seized all their lay fees, goods, and chattels. The northern Province of York yielded; in the Province of Canterbury many resisted for a time, among them the courageous archbishop, who retired to a rural pastorate in Cornwall, where he was joined by the whole province and his goods were restored, but as Edward soon after demanded in his own right a third of all ecclesiastical revenues, his recognition of the Bull "Clerici laicos" was evanescent.

The memorable conflict with Philip the Fair of France began early in the pope's reign and did not end even with the tragic close of his pontificate. The pope's chief aim was to secure a general European peace, in the interest of a crusade that would break forever, at what seemed a favourable moment, the power of Islam. The main immediate obstacle to such a peace lay in the war between France and England, caused by Philip's unjust seizure of Gascoign (1294). The chief combatants carried on the war at the expense of the Church, whose representatives they sorely taxed. Such taxation had often been permitted in the past by the popes, but only for the purpose (real or alleged) of a crusade; now it was applied in order to raise revenue for the needs of the national warfare. The legates sent by Boniface to both kings a few weeks after his elevation accomplished little; later efforts were rendered useless by the stubborn attitude of Philip. In the meantime numerous protests from the French clergy moved the pope to action, and with the approval of his cardinals he published (24 Feb., 1296) the Bull "Clerici laicos", in which he forbade the laity to exact or receive, and the clergy to give up, ecclesiastical revenues or their parts, which the kings exacted or demanded under pretexts imposing such exactions and ecclesiastical submitting to them were declared excommunicated. Other popes of the thirteenth century, and the Third and Fourth Lateran Councils (1179, 1215), had legislated similarly, but this was the first time the clergy, apart, therefore, from the opening line of the Bull, that seemed offensive as reflecting on the laity in general (Clerici laicos inuenso esse oppido tradit antiquitas, i. e., "All history shows clearly the enmity of the laity towards the clergy,"—in reality a byword in the schools and taken from earlier sources), there was nothing in its very general terms to rouse particularly the royal anger. Philip, however, was indignant, and soon retaliated by a royal ordinance (17 Aug.) forbidding the export of gold or silver, precious stones, weapons, and food from his kingdom. He also forbade foreign merchants to remain longer within its bounds. These measures affected immediately the Roman Church, for it drew much of its revenue from France, inclusive of crusade moneys, whence the numerous papal collectors were henceforth banished. The king also caused to be prepared a proclamation (never promulgated) concerning the obligation of ecclesiastics to bear the public burden and the revocable character of ecclesiastical immunities. (For the generous contributions of the French clergy, see the exhaustive statistics of Bourgin in "Rev. des quest. hist.", 1890, XLVIII, 62.) In the Bull "Ineffabilis Amor" (20 Sept.) Boniface protested vigorously against these royal acts, and explained that he had never meant to forbid voluntary gifts from the clergy or contributions necessary for the defence of the kingdom, of which necessity the king and his council were the judges. During 1297 the pope sought in various ways to appease the royal embitterment, notably by the Bull "Et si de Stato" (31 July), above all by the canonization (11 Aug., 1297) of the king's grandfather, Louis IX. The royal ordinance was withdrawn, and the painful incident seemed closed. In the meantime the truce which in 1296 Boniface had tried to impose on Philip and Edward was finally accepted by both kings early in 1298, for a space of two years. The disputed matters were referred to Boniface as arbiter, though Philip accepted him not as pope, but as a private person, as Benedetto Guetano. The award, favourable to Philip, was issued (27 June) by Boniface in a public consistory.

In the Jubilee of 1300 the high spirit of Boniface might well recognize a compensation and a consolation for previous humiliations. This unique celebration, the apogee of the temporal splendour of the
papacy (Zaccaria, De anno Jubilaei, Rome, 1778), was formally inaugurated by the pope on the feast of Sts. Peter and Paul (29 June). Giovanni Villani, an eyewitness, relates in his Florentine chronicle that about 200,000 pilgrims were constantly in the City. It was necessary to make an opening in the wall of the Leonine City, near the Tiber, so that the multitudes might pass along a narrow stem of movement. Pilgrims came from every country in Europe and even from distant Asia. Ominously enough, if we except the elder son of the King of Naples, none of the kings or princes of Europe came to pay their respects to the Vice of Christ. The second crown in the papal tiara, indicative of the temporal power, is said to date from the reign of Boniface, and may have been added at this time.

In the meantime Philip continued in a merciless way his fiscal oppression of the Church, and abused more than ever the so-called rights, or royal privilege of collecting the revenues of a diocese during its vacancy. Since the middle of 1297 the exiled Colonna had found refuge and sympathy at the court of Philip, whence they spread calamitous charges against his government, and urged the conclave of the French council for his deposition. The royal absolutism was now further incited by suggestions of a universal Christian dominion under the hegemony of France. The new state was to secure, besides, the Holy Land, as innumerable claims of the French were made. Both the English and the German, were to be incorporated in it, and the papacy was to become a purely spiritual patriarchate, its temporalities administered by the French king, who would pay the pope an annual salary commensurate to his office. Due to the near Byzantinism outlined in a work on the recovery of the Holy Land ("De recuperatione terrae sanctae"), in Bongars, "Gesta Dei per Francos", II, 316-61, ed. Langlois, Paris, 1891), and though only the private work of Pierre Dubois, a civil servant of Philip, it probably reflected some fantastic plan of the king (Finke, Zur Charakteristik, 217-18).

In the first half of 1301 Boniface commissioned Bernard de Saisset, Bishop of Pamiers (Languedoc), as legate to Philip. He was to protest against the continued oppression of the clergy, and to urge the king to apply conscientiously to a crusade the ecclesiastical tithes collected by papal indults. For various reasons De Saisset was not a welcome envoy (Langlois, Hist. de France, ed. Lavisse, III, 2, 143). On the Pamiers' legate's treacherous speech and incitement to insurrection, was brought to Paris (12 July, 1301), thence to Sensis, where he was found guilty in a trial directed by Pierre Flotte, and known to modern historians (Von Reumont) as "a model of injustice and violence". De Saisset in vain protested his innocence and denied the competency of the civil court; he was committed temporarily to the care of the Archbishop of Narbonne, while Pierre Flotte and Guillaume de Nogaret went to Rome to secure from Boniface the dogmata of his legate and his delivery to the secular authority. Boniface acted with discretion. He demanded from the king the immediate liberation of De Saisset and wrote to the Archbishop of Narbonne to detain the latter no longer. By the Bull "Salvator Mundi" the pope withdrew the blessing with which the French king collected canonically ecclesiastical revenue for the defence of the kingdom, i.e., he re-established in vigour the "Clerici laicos", and in the famous Bull "Auscula Fili" (Listen, O Son) of 5 Dec., 1301, he stood forth as the mouthpiece of the medieval papacy, as the successor of the Gregories and the Innocents. In it he appeals to the king to listen to the Vicar of Christ, who is placed over kings and kingdoms (cf. Jer., 1, 10). He is the keeper of the keys, the judge of the living and the dead, and sits on the throne of justice, with power to extirpate all iniquity. He is the head of the Church, which is one and steadfast, and not a many-leded monster, and has full Divine authority to punish those who tear down, to build up and plant. Let not the king imagine that he has no superior, is not subject to the highest authority in the Church. The pope is concerned for the welfare of all kings and princes, but particularly of that of France. He then proceeds to relate his many grievances against the king, the application of ecclesiastical goods to secular uses, despotic procedure in dragging ecclesiastics before civil courts, hindrance of episcopal authority, excessive demands for papal dispensation, and oppression of the clergy. He will no longer be responsible for the protection (custodia) of the monarch's soul, but has decided, after consulting his cardinals, to call to Rome for 4 Nov., 1302, the French bishops and doctors of theology, principal abbots, etc., to "dispose what is suitable for the correction of abuses, and for the reformation of the king and the kingdom". He invites the king to be present personally or through representatives, warns him against his evil counsellors, and finally reminds him that he will not be detained from going to Rome in case of war. An impartial reader, says Von Reumont, will see that the document is only a repetition of previous papal utterances and resumes the teaching of the most esteemed medieval theologians on the nature and dispensation of the papal power, and the distinction between the temporal and spiritual (10 Feb., 1302) by Jacques de Normans, Archdeacon of Narbonne. The Comte d'Artois tore it from the archdeacon's hands and cast it into the fire; another copy destined for the French clergy was suppressed (Hefele, ed. VI, 329). In the place of the "Auscula Fili", there was at once circulated a forged Bull, "Deum time" (Fear God), very probably the work of Pierre Flotte, and with equal probability approved by the king. Its five or six brief haughty lines were really drawn up to include the fateful phrase, Scire te volumus quod in spiritibus et temporibus nobis subies (i.e., We wish thee to know that thou art our subject both in spiritual and in temporal matters). It was also added (an odious thing for the grandson of St. Louis) that whoever denied this was a heretic.

In vain did the pope and the cardinals protest against the forgery; in vain did the pope explain, a little later, that the subjection spoken of in his Bull was only ratione peccati, i.e., that the morality of every royal act, private or public, formed the object of the papal prerogative. The real object of the "Auscula Fili", its personal admonitions couched in severe Scriptural language, its proposal to provide from Rome a good and prosperous administration of the French Kingdom, were not calculated to soothe at this juncture the minds of Frenchmen already agitated by the events of the preceding years. It is also improbable that Boniface was personally very popular with the French secular clergy, whose petition (1298) against the encroachments of the regular orders he had rejected in his rough sarcasitic manner, when legate at Paris (Finke in "Römische Quartalschrift", 1895, IX, 171; "Journal des Savants", 1895, 240). The national concern for the independence and honour of the French king was further heightened by the aged reply of the king to the bull, known as "Seiat maxima tus fatuitas". It begins: "Philip, by the grace of God King of the Franks, to Boniface who acts as Supreme Pontiff. Let thy great fatuity know that in temporal things we are subject to no one. . . . Such a document, though probably not of the false patriots, is so entirely different from the true, certainly made its way thither. After forbidding the French clergy to go to Rome or to send thither any moneys, and setting a watch on all roads, ports, and passes leading to Italy, Philip forestalled the pope's November council by a national assembly at
Paris (10 April, 1301) in the Cathedral of Notre Dame. The forged Bull was read before the representatives of the three estates; the pope was violently denounced by Pierre Flote as aiming at temporal sovereignty in lieu of the spiritual and a threat to the secular and their ruler commanded all present to aid him with their counsel. Nobles and burghers offered to shed their blood for the king; the clergy, confused and hesitating, sought delay, but finally yielded so far as to write to the pope quite in the sense of the king.

The lay estates directed to Boniface a defiant protest, in which they withheld the papal title from Boniface, recounted the services of France to the Roman Church, and re-echoed the usual royal complaint about the abbeys and the lay property of ecclesiastics. The letter of the bishops was directed to Boniface and begged him to maintain the former concord, to withdraw the call for the counsell, and suggested prudence and moderation, since the laity was prepared to defy all papal censures. In the reply of the cardinals to the lay estates, they assert their complete harmony with the pope, denounce the aforesaid forgeries, and maintain that the pope never asserted a right of temporal sovereignty in France.

In the meantime Boniface roundly scourged the bishops for their cowardice, human respect, and selfishness; at the same time he made use, after his fashion, of not a few expressions offensive to the pride of French ecclesiastics and poured sarcasm over the person of the abbeys. Pierre Flote (Helft). Finally, a public consistory (August, 1302) at which the envoys of the king were present, the Cardinal-Bishop of Porto formally denied that the pope had ever claimed any temporal sovereignty over France and asserted that the genuine Bull (Auseca, Fill) had been well weighed and was an act of love, despite the fact that severity of certain expressions. He insisted that the king was no more free than any other Christian from the supreme ecclesiastical jurisdiction of the pope, and maintained the unity of ecclesiastical authority. The Apostolic See, he said, was not foreign territory, nor could its nominees be rightly called foreigners. For the rest, the pope had full authority in temporal matters ratione peccati, i.e., as far as the morality of human acts was concerned. His weight in the matter was one of law, despite the fact that one must distinguish the right (de jure) and its use and execution (usus et executio). The former belonged to the pope as Vicar of Christ and of Peter; to deny it was to deny an article of faith, i.e., that Christ judged and the living Body is not to be confounded with the French as quite destructive of the aforesaid limitation ratione peccati. Gregory IX had maintained (1223, 1236), in his conflict with the Greeks and with Frederick II, that Constantin the Great had given temporal power to the popes, and that emperors and kings were only his auxiliaries, bound to use the material sword at his direction (Concilien-gech., 2d ed., V, 102, 1044). This theory, however, had never yet been officially put forth against France, and was all the more likely to raise opposition in that nation, since it was now a question not of a theory, but of a practical situation, i.e., of the investigation of Philip's government and the menace of his deposition. He refers to the closing words of the dissertation of Boniface which supplemented that of the Cardinal-Bishop of Porto; that his predecessors had deposed three French kings, and, though unequal to such popes, he would, however sorrowfully, depose King Philip, sicut unum gavionem (like a servant); he thinks it not impossible (Hergenröther, Kirchengesch., 2d ed., 346) that the present harsh conclusion of the discourse of Boniface is one of the numerous forgeries of Pierre Flote and Nogaret.

In the first half of this discourse the pope insists on the great development of France under papal protection, the shameless forgeries of Pierre Flote, the exclusive ecclesiastical nature of the grant (collatio) of benefices, and the papal preference for the secular clergy and the lay property of ecclesiastics. He is wroth over the assertion that he claimed France as a papal fief. "We have been a doctor of both laws (civil and canon) these forty years, and who can believe that such folly [jactaturas] can ever enter our house?" Boniface also expressed his willingness to accept the mediation of the Duke of Burgundy or the Duke of Brittany; the efforts of the former, however, availed not, as the cardinals insisted on satisfaction for the burning of the papal Bull and the noxious attacks on Boniface. The king replied by confiscating the goods of the ecclesiastics who had set out for the Roman Council, which met 30 Oct., 1302.

There were present four archbishops, thirty-five bishops, six abbots, and several doctors. Its acts have disappeared, probably during the process against the memory of Boniface (1309-11). Two Bulls, however, were issued as a result of its deliberations. One excommunicated whoever hindered, imprisoned, or otherwise ill-treated persons journeying to, or returning from, Rome, and another published such as a "Unam Sanctam." probably the composition of Aegidius Colonna, Archbishop of Bourges and a member of the council, and largely made up of passages from such famous theologians as St. Bernard, Hugo of St. Victor, St. Thomas, Aquinas, and others. Its chief concepts are as follows (Hergenröther-Kirsch, 4th ed., II, 593): (1) There is but one true Church, outside of which there is no salvation; but one body of Christ with one head and not two. (2) That head is Christ and His representative, the Roman pope; who ever refuses the pastoral care of Peter belongs not to the flock of Christ. (3) There are two swords (i.e., powers), the spiritual and the temporal; the first borne by the Church, the second for the Church; the first by the hand of the priest, the second by that of the king, but under the direction of the priest (ad nutum et patientiam aectardors). (4) Since there must be a co-ordination of members from the lowest to the highest, it follows that the spiritual power is above the temporal and has the right to instruct (et dictare) regarding its highest end and to judge it when it does evil; whoever resists the highest power ordained of God resists God Himself. (5) It is necessary for salvation that all men should be subject to the Roman Pontiff—"for the Pope, subsessis Romano pontifici omni Romanum creaturam domini discipulis et acceperint omnum esse de necessitate salutis" (For a more detailed account of the Bull and several controversies concerning it see Unam Sanctam.)

Philip had a refutation of the Bull prepared by the Dominican Jean Quidort (Joannes Parisiensis) in his 'Tractatus de potestate regia et papali' (Goldast, Monarchia, II, 105 sq.), and the conflict passed at once from the domain of principle to the person of Boniface. The king now rejected the pope as arbiter in his disputes with England and, in 1303, gave a courteous but evasive answer to the Legate, Jean Lemoine, whom the pope sent (February, 1303) on a mission of peace, but with insistence, among other conditions, on recognition of the aforesaid rights of the papacy. Lemoine was further commissioned to declare that the more satisfactory reply to the twelve points of the papal letter, the pope would proceed spiritualiter et temporaliter against him, i.e., would excommunicate and depose him. Boniface also sent to Lemoine (13 December, 1303) two British bulls in which the king already excommunicated, and in the other ordered all French prelates to come to Rome within three months.
In the meantime there was braving at Paris the storm in which the pontificate of Boniface was so disastrously to close. Philip concluded peace with England, temporized with the Flemings, and made concessions to his subjects. Boniface on his side acknowledged, as aforesaid, the election of Albert of Austria, and brought to an end his hopeless con-
diction with the King of Sicily. Other matters, he seemed politically helpless, and could only trust, as he publicly stated, in his sense of right and duty. Later events showed that in his own household he could not count on loyalty. In an extraordinary session of the French Council of State (12 March, 1303) Guillaume de Nogaret appealed to Philip to protect Holy Church against the intruder and false pope, Boniface, a simonist, robber, and heretic, maintaining that the king, moreover, ought to call an assembly of the prelates and peers of France, through whose efforts a general council might be convoked, before which he would prove his charges. Such an assembly was called for 13 June, and met at the Louvre in Paris. The papal messenger with the foresaid Brief for the legate was seized at Troyes and imprisoned. Lemoine, against such violence, fled. At this assembly, packed with friends or creatures of Philip, the knight Guillaume de Plaisans (Du Plessis) submitted a solemn accusation against the pope in twenty-nine points and astonished, nay, made the assembled king to provide for a general council. The Colonna furnished the material for these infamous charges, long since adjudged calumnious by grave historians (Heele, Concililengesch., 2nd ed., VI, 460–63; Giovanni Villani, a contemporary, says that the Council of Vienne, in 1312, formally absolved him from the charge of heresy. Cf. Muratori, “SS. Rel. Ital.”, XIV, 454; Raynaldus, ad an. 1312, 15–16). Scarcely any possible crime was omitted—infidelity, heresy, simony, gross and unnatural immorality, idolatry, magic, loss of the Holy Land, death of Celestine V, etc. The king asserted that it was only to satisfy his conscience and to protect the honour of the Holy See that he would co-operate in the calling of a general council, asked the help of the prelates, and appealed (against any possible action of Boniface) to the future council, the future pope, and to all whom appeal could be made. Five archbishops, twenty-one bishops, and some abbots sided with the king. The resolutions of the assembly were sent to the people, and penalties were decreed on those who were resolute in his denunciation by the Council of Constance, and by the cardinals and bishops, setting forth the king's new-founded zeal for the welfare of Holy Church. In a public consistory at Anagni (August, 1303) Boniface cleared himself on his solemn oath of the charges brought against him at Paris and proceeded at once to meet the Archbishop of Toulouse. The charges before the Holy See were declared valid by the mere fact of being affixed to the church doors at the seat of the Roman Curia, and he excommunicated all who interfered with such citations. He suspended Archbishop Gerhard of Nicoya (Cyprus), the first signatory of the schismatic resolutions. Pending satisfaction to the pope, the University of Paris lost the right to confer degrees in theology and in canon and civil law. He suspended temporarily for France the execution of all laws reserved to the Holy See all vacant French benefices, expelled as blasphemers the calumnious charges of de Plaisans, saying, “Who ever heard that We were a heretic?” (Raynaldus, ad an. 1311, 40), and denounced the appeal to a future general council which could be convoked by none other than himself, the legitimate pope. He declared that unless the king presented he would inflict on him the severest punishments of the Church. The Bull “Super Petri solis” was ready for promulgation on 8 September. It contained in traditional form the solemn excommuni-
cation of the king and the liberation of his subjects from their oath of fidelity. Philip, however, and his principal counselors had taken the Bull to Rome, threatening all force, or rather to prevent it at a decisive moment. It had long been their plan to seize the person of Boniface and compel him to abdicate, or, in case of his refusal, to bring him before a general council in France for condemnation and deposition. Since April, Nogaret and Sciarra Colonna had been active in Tuscany for the formation, at Philip's expense, of a band of mercenaries, some 2,000 strong, horse and foot. Very early on the morning of 7 September the band appeared suddenly before Anagni, under the lilies of France, shouting, “Long live the King of France and Colonna!” Fellow-conspirators in the town admitted them, and they at once attacked the palaces of the pope and his nephew. The ungrateful citizens fraternized with the besiegers of the pope, and the king of the Etruscan, who sat to the left in the afternoon, when he rejected the conditions of Sciarra, viz., restoration of the Colonna, abdication, and delivery to Sciarra of the pope's person. About six o'clock, however, the papal stronghold was beset, and Philip was delivered. When the king, Sciarra at their head, sword in hand (for he had sworn to slay Boniface), at once filled the hall in which the pope awaited them with five of his cardinals, among them his beloved nephew Francesco, all of whom soon fled; only a Sciarra, the Cardinal of Santa Sabina, remained at his side to the end.

In the meantime the papal palace was thoroughly plundered; even the archives were destroyed. Dino Compagni, the Florentine chronicler, relates that when Boniface saw that further resistance was useless he exclaimed, “Since I am betrayed like the Saviour, and my end is nigh, at least I shall die as Pope.” Thereupon he ascended his throne, clad in the pontifical ornaments, the tiara on his head, the keys in one hand, a cross in the other, held close to his breast. Thus he confronted the angry men-at-arms. It is said that Nogaret prevented Sciarra Colonna from killing the pope. Nogaret himself made known to Boniface the Paris resolutions and threatened to hand him over if he did not renounce his authority. He was to be deposed. Boniface looked down at him, some say without a word, others that he replied: “Here is my head, here is my neck; I will patiently bear that I, a Catholic and lawful pontiff and vicar of Christ, be condemned and deposed by the Papal States (heretics, in reference to the parents of the Tolosan Nogaret); I desire to die for Christ's sake and His Church.” Von Reumont asserts that there is no evidence for the physical maltreatment of the pope by Sciarra or Nogaret. Dante (Purgatorio, XX, 36) says more than once of his political enemies that their words easily convey the notion of physical wrong: “I see the flower-de-luce Anagni enter, and Christ in his own Vicar captive made; I see him yet another time derided; I see renewed the vinegar and gall, and between living thieves I see him slain.” Boni-
face was held three days a close prisoner in the plundered papal palace. No one cared to bring him food or drink, while the banditti quarrelled over his person, as on a valuable asset. By early morning of 9 September the banditti were in their minds, wearied perhaps of the presence of the soldiers, and ashamed that a pope, their townsmen, should perish within their walls at the hands of the hated French. They expelled Nogaret and his band, and confined Boniface to the care of the two Orsini cardinals, who had come from Rome with
four hundred horsemen; with them he returned to Rome. Before leaving Anagni he pardoned several of the marauders captured by the townsmen, excepting the plunderers of Church property, unless they returned before the earliest light of day (13 Sept., but only to fall under the close surveillance of the Orsini. No one will wonder that his bold spirit now gave way beneath the weight of grief and melancholy. He died of a violent fever, 11 October, in full possession of his senses and in the presence of eight cardinals and the chief members of the papal household, after receiving the sacraments and making the usual profession of faith. His life seemed destined to close in gloom, for, on account of an unusually violent storm, he was buried, says an old chronicler, with less decency than became a pope. His body lies in the crypt of St. Peter's in a large marble sarcophagus, laconically inscribed BONIFACIUS PAPÆ VIII. When his tomb was opened (9 Oct., 1608) the body was found quite intact, especially the hallowed hands, thus disproving another calumny, viz., that he had died in a frenzy, gnawing his hands, beating his brains out against the wall, and the like (Wiseman).

Boniface was a patron of the fine arts such as Rome had never yet seen among its popes, though, as Ghiberti shows in his unravelling note to sculpture, what is owing to the pope's own initiative from what we owe to his nephew and biographer, the art-loving Cardinal Stefaneschi. Modern historians of Renaissance art (Munts, Guiraud) date its first efficient progress from him. The "idolatory" accusation of the Colonna comes from the marble statues that grateful towns, like Anagni and Perugia, raised to him on public sites, "where there once were idols," says a contemporary, an anti-Bonifacian libel (Guiraud, 4). The Anagni statue stands now in the cathedral of that town, erected by him. He repaired and fortified the Gaetani palace in Anagni, and improved in a similar way neighbouring towns. At Rome the Palace of the Senator was enlarged, Castel Sant' Angelo fortified, and the Church of San Lorenzo in Panisperna built anew. He encouraged the work on the cathedral of Perugia, while that gem of ornamental Gothic, the cathedral of Orvieto (1290–1309), was largely finished during his pontificate. For the great Jubilee of 1300 he had the churches of Rome reserved for the use of the medica Ludovisi, the saint's namesake, St. Peter's, and St. Mary Major. He called Giotto to Rome and gave him constant occupation. A portrait of Boniface by Giotto is still to be seen in St. John Lateran; in our own day M. Munts has restored the original concept, and in it is seen the noble balustrade of Cassette, whence, during the jubilee, the pontiff was wont to bestow upon the vast multitude the blessing of Christ's vicar. In the time of Boniface the Cosmati continued and improved their work and under the influence of Giotto rose, like Cavallini, to higher concepts. In which he was buried, Boniface was also a friend of the sciences. He founded (6 June, 1303) the University of Rome, known as the Sapienza, and in the same year the University of Fermo. Finally, it was Boniface who began anew the Vatican Library, which he afterwards had to deal with the papal archives, in 1227, when the Roman Frangipani passed over to the side of Frederick II and took with them the curtiis chartularia, i.e. the ancient repository of the documents of the Holy See. The thirty-three Greek manuscripts the Vatican Library contained in 1311 are pronounced by Fr. Ecclesiast, by raising them to the rank of "double feasts". He was one of the most distinguished canonists of his age, and as pope enriched the general ecclesiastical legislation by the promulgation ("Sacrosancta", 1298) of a large number of his own constitutions and of those of his predecessors, since 1224, when Gregory IX promulgated his five books of Decretals. In reference to this the collection of Boniface was entitled "Liber Sextus", i.e., Sixth Book of Pontifical Constitutions (Laurin, Introd. in Corp. Juris can. Freiburg, 1889), being constructed on the same lines. Few popes have aroused more diverse and contradictory appreciations. Protestant historians, generally, and even modern Catholic writers, wrote Cardinal Wiseman in 1844, class him among the wicked popes, as an ambitious, haughty, and unscrupulous pontiff. He was also blamed for his whole pontificate one record of evil. To dissipate this grossly exaggerated and even calumnious view, it is well to distinguish his utterances and deeds as pope from his personal character, that even in his lifetime seemed to many unsympathetic. Careful examination of the sources of his most famous public pronouncements has shown that they are largely a mosaic of teachings of earlier theologians, or solemn re-enforcements of the canons of the Church and well-known Bulls of his predecessors. His chief aims, the peace of Europe and the recovery of the Holy Land, were those of all preceding popes. He did no more than his duty in defending the unity of the Church and the supremacy of ecclesiastical authority when threatened by Philip the Fair. His political-eclesiastical dealings with the kings of Europe were naturally blamed by Erastians and by those who ignore, on the one hand, the capacity of an Edward and the wily vindictiveness and obtuse selfishness of a Philip, and on the other, the supreme fatherly authority of the Roman pontiff as the son of God, the protector of the one mighty family of peoples, whose civil institutions were only slowly coalescing amid the decay of feudalism and ancient barbarism (Gosselin, Von Reumont), and who were long conscious that in the past they owed to the Church alone (i.e., to the pope) pure and swift justice, equitable courts and procedure, and relief from a feudal absolutism justified as yet by no commensurate public service. "The loftiest, truest view of the character and conduct of the popes has often been overlooked", says Cardinal Wiseman (op. cit.); the divine instinct which animated them, the immortal destiny allotted to them, the heavenly cause confided to them, the superhuman aid which strengthened them could not be appreciated but by a Catholic mind, and are too generally excluded from Protestant historians, or are transformed into corresponding human capacities, or policies, or energies, or virtues. He goes on to say that, after examination of several popular assertions affecting the moral and ecclesiastical conduct of Boniface, this pope appeared to him in a new light, that there was a point which began and closed, a promise and closed it amid sad calamities; who devoted, through it all, the energies of a great mind, cultivated by profound learning and matured by long experience in the most delicate ecclesiastical affairs, the richly noble character of his whole career, throughout his career, displayed many great virtues, and could plead in extenuation of his faults the con-
Boniface, in Jean-Baptiste de Chazelles, Les monuments... (Paris, 1901), I, 226, 430, ed. M. J. de Ibañez, Avignon, (Rom., 1906).}

Thomas Oestreich

Boniface IX. Pope, elected at Rome, 2 November, 1889, as successor of the Roman Pope, Urban VI.; d. there, 1 October, 1404. Piero (Perino, Pietro) Tomacelli came of an ancient but impoverished baronial family of Naples. He lacked good theological training, but was by nature tactful and prudent. His firm character and mild manner did much to restore respect for the papacy in the countries of his own obedience (Germany, England, Hungary, Poland, and the greater part of Italy). The Avignon Popes

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Clement VII, had just crowned (1 November, 1589) as King of Naples the French prince, Louis of Anjou. Boniface took up the cause of the youthful Ladislaus, heir of Charles III of Naples and Margaret of Durazzo, had chosen as King of Naples (1586), and for the next decade aided him sufficiently to expel the Angevin forces from Italy. In the course of his reign Boniface extinguished the municipal independence of Rome and established the supremacy of the Pope. After the fall of the Spanish Inquisition of the Romans (1598) by fortifying the new Castle of Sant' Angelo, the bridges, and other points of vantage. He also took over the port of Ostia from its cardinal-bishop. In the Papal States Boniface gradually regained control of the chief strongholds and cities, and is the true founder of those States as they appear in the fifteenth century. Owing to the faithless and violence of the Romans he resided frequently at Perugia, Assisi, and elsewhere. Clement VII, the Avignon pope, died 16 September, 1594. Boniface had excommunicated him shortly after his own election, and in turn had been excommunicated by Clement. In 1592 Boniface attempted, but in vain, to enter into closer relations with Clement for the re-establishment of ecclesiastical unity, whereupon Boniface was also excommunicated and is blacklisted for Clement was succeeded at Avignon, 28 September, 1594, by Cardinal Pedro de Luna, as Benedict XIII. Suffice it to say here that Boniface always claimed to be the true pope, and at times rejected the proposal to abdicate even when it was supported by the principal members of his own obedience, e. g. Richard II of England (1396), the Diet of Frankfort (1397), and King Wenceslaus of Germany (Reims, 1398).

During the reign of Boniface two jubilees were celebrated at Rome. The first took place in 1590, in compliance with an ordinance of his predecessor Urban VI, and was largely frequented from Germany, Hungary, Poland, Bohemia, and England. Several cities of Germany obtained the privileges of the jubilee, but the preaching of the indulgences gave rise to abuses and to impostures on the part of unaccredited agents of the pope, so that he was obliged to proceed against them with severity. The jubilee of 1400 drew to Rome great crowds of pilgrims, particularly from France. In spite of a disastrous plague in 1403 and about half the first part of 1399 bands of penitents, known as the Bianchi, or Albati (White Penitents), arose, especially in Provence and Italy. They went in procession from city to city, clad in white garments, with faces hooded, only the eyes being left uncovered, and wearing on their heads fruits of the vine. The religious enthusiasm had some good results. After they had satisfied their spiritual ardour at Rome, Boniface gradually disbanding these wandering crowds, an easy prey of agitators and conspirators, and finally dissolved them. In England the anti-papal vituperation of Wyclif increased the opposition of both Crown and clergy to the methods of Boniface in the granting of such English benefices as fell vacant in the Roman Curia through the death or promotion of the in- cludes. The anti-papal sentiments were confirmed and extended more than once the statutes of Provisors and Provosts, of Edward III. Boniface protested vigorously, particularly in 1391, but in the end found himself unable to execute his grants without the king's consent. Thus ended the session of the Synod of London (1398), "this long and angry controversy, to the advantage of the Crown." Nevertheless, at the Synod of London (1399), the English Church condemned the anti-papal teachings of Wyclif, and in 1398 the University of Oxford, consulted by Richard of Boniface an influential document, while in 1390 and again in 1393 the spiritual peers upheld the right of the pope to communicate even those who obeyed the statutes of Provisors. In Germany the electors had deposed at Rheine (20 August, 1400) the unworthy Wenceslaus, King of the Romans, and had chosen in his place Rupert, Duke of Bavaria and Achenen Count of the Palatine. In 1403 Rupert showed a certain attitude towards both, approved the deposition of Wenceslaus as done by papal authority, and recognized the election of Rupert. In 1398 and 1399 Boniface appealed to Christian Europe in favour of Emperor Eckemon, threatened the Franks with excommunication by Sultan Bajazet. St. Bridges of Sweden was consecrated by Boniface, 7 October, 1391. The universities of Ferrara (1391) and Ferrara (1398) owe him their origin, and that of Erfurt its confirmation (1392). In 1404 Benedict XIII sent the last of his embassies to Boniface, who received the agents of Benedict 29 September, but the interview ended unfavourably. The pope, highly irritated, took to his bed with an attack of gravel, and died after an illness of two days. Contemporary and later chroniclers praise the political virtues of Boniface, also the purity of his life, and the grandeur of his spirit. Some, like Dietrich of Nien, charge him with an inordinate love of money, dishonest traffic in benefices, the sale of dispensations, etc. But Dietrich is no impartial writer, and his judgment is often partisan and unjust (acerbus et iniquus). In his gesypa pages one misses a proper appreciation of the difficulties that surrounded Boniface—local sources of revenue lost in the long absence of the papacy from Rome, foreign revenue diminished by the schism, extraordinary expenses for the restoration of papal Rome and the reconquest of the Papal States, the constant war necessitated by French ambition, the inheritance of the financial methods of Avignon, and the obligation of conciliating supporters in and out of Italy. Boniface himself was extravagant and avaricious, and he is also charged with nepotism and he certainly provided generously for his mother, brothers, and nephews. It may be said, however, that in the semi-anarchic conditions of the time good government depended upon such personal support as a temporal ruler could gather and retain, i. e. could reward, while fidelity was best secured by close domestic ties. Boniface was the first pope to introduce the form of revenue known as annates perpetuæ, or reservation of the fruits of the dioceses granted in the Roman Court, this in addition to other traditional expenses. It must be remembered that at this time the cardinals claimed a large part of these revenues, so that the Curia was perhaps more responsible than the pope for new financial methods designed to meet the rising cost of better and still better feelings against Rome, particularly in Germany.
at the Third Catholic Congress of Germany, held at Ratibon in 1849. The object of the association is to maintain the Catholic Church in those regions where Catholics are few in number, to found and support missions and schools, and to erect churches, parish-houses, and schools for Catholics in the Protestant parts of Germany. The territories which the association takes under its especial care are: the Diocese of Kulm; the Delegation of Brandenburg and Pomerania, belonging to the Prince-Bishopric of Breslau; the Vicariate Apostolic of Saxony; the Dioceses of Paderborn, Hildesheim, Osnabrück, and Pultusk; the Southern Missions, etc. The association is managed by a general committee, and diocesan committees have entire control of the contributions they receive; after consultation with their respective diocesan councils, and under the approval of the general committee, the diocesan committees designate the objects to which the contributions shall be given. Since the association was founded about $9,250,000 has been collected and some 2,600 churches have been erected or aided.

Besides the diocesan committees another important branch is formed by the Boniface College for the daughters of the poor. The first of these was founded in 1855 among the merchants of Paderborn by the Marian congregation; the object of this branch of the association is, by the founding of orphan asylums and institutions where children are prepared for their first communion and for the religious life. In the last ten years 26,000 girls have been raised by this branch association since its foundation; it aids more than 120 institutions for the education of the poor, besides contributing considerable sums to children in non-Catholic communities. The funds are obtained by the collection and sale of objects of little value in themselves, such as, tin-foil, old postage stamps, clothing, leaden seals, old coins, books, cigar bands, cigar tips, and such trifles. More than $25,000 has been raised by this branch association since its foundation; it aids more than 120 institutions for the education of the poor, besides contributing considerable sums to children in non-Catholic communities for railway tickets, school and living expenses.

Another branch is the Academic Boniface Association which has existed for forty years at the German universities, the first one of these societies being founded at Münster in 1867. In 1888 the various university branches met at Freiburg and united into a common organization; in 1907 they included thirty-six branches with a membership of 750. Their organ is the "Akademische Bonifatius-Korrespondenz". Since 1860 the general association has issued "Schliesisches Bonifatiusblatt", a semi-monthly for old and new publications, both at Paderborn. The popes have granted indulgences and privileges to priests connected with the association. The association issues the "Bonifatiusblatt", founded in 1850; the "Schliesisches Bonifatiusblatt", 1860; and the "St. Bonifatiusblatt" at Prague, founded in 1864.

KLEPFER AND WOERH, Founders (Paderborn, 1899).

Anno, Die des Bonifatiusvereins vom heutigen 20. April 1867 verliehenen Gründen (Paderborn, 1892).

Bonifatius-Sammelbericht (Paderborn, 1907).

Financial statement of the managing committee, annual reports of the combined Boniface collecting societies, etc.

JOSEPH LINS.

Boniface of Savoy, forty-sixth Archbishop of Canterbury and son of Thomas, Count of Savoy, date of birth uncertain; d. in Savoy, 14 July, 1270. While yet a child he became a Carthusian. In 1234, as sub-deacon, he was elected Bishop of Belley in Burgundy: and, in 1241, administered the Diocese of Valence. His connexion with the royal house of England secured his promotion to the primacy. The Queen of Henry III was Eleanor, daughter of Boniface, Count of Poitou. The Beatrice was the sister of the future archbishop. When St. Edmund died, in 1241, the Queen's uncle was elected. But Gregory IX and Celestine IV dying unexpectedly, it was not until the end of 1243 that the new Pope, Innocent IV, was able to confirm his election. In the following year Boniface went to England and visited the first place of his pilgrimage the Church of Reims and had the heavy taxation during the sequestration in St. Edmund's primacy had severely burdened already slender resources. Therefore his first act was to make every effort, abolishing all sinecures and unnecessary offices connected with the archiepiscopate. He ordered the tenants and clergy to contribute towards the liquidation of the debt.

In 1244 he set out for the Council of Lyons, where he was consecrated (15 January, 1245) by the pope. His brother Philip, afterwards Count of Savoy, although not yet elected, had been consecrated archbishop of Lyons and was in command of the papal troops. During the sitting of the council Boniface held a commission under him. He obtained from the pope the grant of the first-fruits of all vacant benefices in the Province of Canterbury during seven years, and his claim to levy a contribution from the whole province to meet the debt of the metropolitan see was allowed. In 1249 he returned to England and was enthroned with great pomp at Canterbury on All Saints' Day. The archbishop then began a personal visitation of his diocese, correcting abuses found by his visitation. But, extending his visitation to the dioceses of his suffragans, resistance was offered to him. In London the Dean and Canons of St. Paul's protested that the Bishop of London was their visitor and appealed. They were not, however, held in check. On the following day the archbishop visited the Priory of St. Bartholomew. He was met by the sub-priest and brethren, who welcomed him as a prelate but not as a visitor. Like the clergy of St. Paul's they represented that they had their own bishop and would not divide jurisdiction without permission from him. The archbishop was so incensed that he feared the vengeful sub-priest to the earth. This was more than the Londoners could stand from a foreigner, even less were they his brethren. They fell upon him, his vestments were torn in the struggle, and the cost of mail worn beneath them disclosed. He was rescued by his bodyguard and escaped by barge to Lambeth, where he proceeded to excommunicate the clergy of St. Bartholomew's and the Bishop of London.

He then announced his intention of holding a visitation at St. Albans. The suffragans met and resolved to resist him. The clergy of the province levied a tax upon themselves in order to proceed against him in 1238 as a base imposer of taxes and promptly set out for the Roman court. The result was a compromise, the pope confirming the right of visitation, but restricting its use. Godwin says of him that Boniface did three worthy things: he paid off a debt of 22,000 marks; he built and endowed the hospital at Maidstone; and he finished the great hall of the archbishop's palace.

Pope Gregory XVI, at the suit of Charles Albert of Savoy, King of Sardinia (1831—49), approved the cult of Boniface, Archbishop of Canterbury, as a Monumental.

STRECKLAND, Ricerche storiche sopra il b. Bonifacio di Savoia in Micvill. stor. Ital. (1880), 1, 349—432; GODWIN, De Fruellibus Maiis, p. 159; QUICHEBRO, History (1880), 14, 32; Zuccarelli, History of the Archbishops of Canterbury; LUMAS, Annales; STUMER, Frederick, Matthew Paris, Letters of Grosvenor; LUMAS, Letters of Adam de Marisco.

FRANCIS AVELING.

Bonifacius de Vitalinis. See Vitalini, Bonifacius de.

Bonifaci de Vitalinis. See Vitalini, Bonifacius de.

Boni Homines (or Bonohommes).—This name was popularly given to at least three religious orders in the Church of Savoy.

I.—THE ORDER OF GRANDMONT, founded by St. Stephen of Muret (b. 1046, d. 1124) for an austere order of eremitical friars professing the rule of St. Augustine (though they have sometimes been claimed
also by the Benedictines). Towards the end of the twelfth century they possessed more than sixty houses, principally in Aquitaine, Anjou, and Normandy. The kings of England (therefore in the
Normandy) were great benefactors of these friars, who
were known as the Bonshommes of Grandmont from
the earliest times. The oldest house of the order was at
Vincennes (founded by Louis VII, in 1164); and this
more than four centuries later, into the pos-
session of the Minims, who were hence known after-
wards as Bonshommes. The observance of the order
had become greatly relaxed when a general chapter
was held at Grandmont (after an interval of more
than a century) in 1642, with the object of re-stab-
lishing the discipline, and one of the original rules
of the order was drawn up and approved. The habit of
the order was black, with a hood and a broad scapular. At the time when Helyot wrote his great work on the religious orders (1714-21) there were in France also three houses of
the Order of Grandmont; but both monasteries
and convents were suppressed at the Revolution
sixty years later. A reformed branch of the order
was established in 1642 by Père Frémont, but the
monasteries and convents did not seem to have been
known by the old name of Bonshommes.

II.—The Fratres Saccati, or Brothers of
Penitence, were also known as Boni Homines, Bons-
hommes, or, as Leland terms them, Bones-homes.
Their origin, as well as the date of their foundation,
is obscure, but they had a house at Sarzago in the
time of Pope Innocent III (d. 1216) and one about
the same time at Valenciennes. Their rule was
founded on that of St. Augustine. They had one
house in Paris, in a street called after them the rue
de Saches, and in 1257 they were introduced into
England. Matthew Paris records under this year
that "a certain new and unknown order of friars
appeared in London," duly furnished with credentials
from the pope; and he mentions later that they were
called from the style of their habit Fratres Saccati.
We learn from Polydore Vergil that Edmund (son of
Richard, Earl of Cornwall) founded a little later (ac-
cording to Tanner, in 1283) a monastery at Ashridge,
Herts, for a rector and twenty canons of a new order
not before seen in England, and called the Boni
homines. It was finished in 1288. The first
rector was Richard, and the last Thomas Waterhouse
(1359), who surrendered the house to Henry VIII.
The suppressed college was granted first to the king's
sister Elizabeth, and afterwards to the Egertons,
later Lords Egerton of Dunham. The church was
destroyed under Elizabeth; but in 1800 the last duke
was living in a portion of the old college. He sold
the great hall piece-meal, and pulled down the
cloisters. The estate and (modern) mansion now
belongs to Earl Brownlow. The only other English
house of the Boni Homines was at Edington in Wilts.
The former college there (consisting of a dean and
prebendaries) was granted to them by desire of Edward
the Black Prince, who (says Leland) "had a great
favour to the Bones-homes beyond the Se". The
first rector (brought from Ashridge) was John de
Aylesbury, the last John Ryve. Edward VI granted
the property to Lord St. John; it now belongs to
the Watson-Taylor family. The splendid church, one
of the finest of its period, still remains. (Little,
The Priors of the South, in Eng. Hist. Review, 1894, 33,
121.

III.—The Portuguese Boni Homines. The
identity of the Fratres Saccati mentioned by Matthew
Paris as, in 1257, a "new order in England," with
the "new order" (the Bonshommes) established
a little later at Ashridge and Edington, seems to
be generally admitted. An entirely separate institute,
however, was that of the Portuguese Boni Homines,
or Secular Canons of St. John the Evangelist, founded
by John de Vienza, afterwards Bishop of Lamego,
in the fifteenth century. Living at first independ-
ently in a monastery granted to them by the
Archbishop of Braga at Viseu (in Portugal), they
embraced the institute of Secular Canons of St.
George in Algo (in Venice), and the Portuguese order
was confirmed by Pope Martin V under the title of
"Boni Homines of Villar de Frades". They had
fourteen houses in Portugal, and King John III gave
them charge of all the royal hospitals in the kingdom,
while many of the canons went out as missionaries to
India and Ethiopia. Several members of the order
have won a high reputation as scholars and theologians.

BONITZ, Anna. Orig. Grandmont (1663); HELYOT, ed.
MON. Histoire des ordres monastiques religieux et militaires,
112-42, 424-556, 556-568, 113-421, 421-450, POLYTRE VELINT, Angl. Hist., lxi (1849, 1892); DENTON, Mission,
An., vi, 651, 655; GARGENT, English Monastic Life (1894),
244; FRANCISCO DE S. MARCO, Hist. das aquedutas Comunidades
dos conhors seculars de S. Joao Evangel, em Portugal.
D. O. HUNTER-BLAIR.

Bonozi of Sutri (or Bontatto), Bishop of Sutri in
Central Italy, in the eleventh century, an adherent
of Gregory VII and advocate of the ideals of that pope;
born about 1045; probably pope Benedict IX; exiled
and put to death 14 July, 1090. Early in his life he
joined the party known as the Pataria, and when a
subdeacon in Piacenza he came into conflict with
Dionysius, bishop of that city. In 1074 he went to
Rome, and won the favour of Pope Gregory, by whom
he was soon appointed to the episcopal See of Sutri.
Bonozi took part in several councils held in Rome; in
1078 he went to Cremona as papal legate and con-
seccrated there the church of St. Thomas. In the
struggle between Gregory VII and Henry IV he was
ever on the side of the pope. He was seized by Henry
in 1082 and entrustcd to the custody of the antipope
Clement III. About a year afterwards Bonozi made
his escape, and lived for several years under the
protection of Countess Mathilda of Tuscany. In 1086
he was present at the funeral of St. Anselm, Bishop of
Lucca. He was, soon after, elected to the See of
Piacenza by the Pataria, but owing to strong
opposition was unable to take possession of it until
the year 1088, when he was strongly supported by
Pope Urban II. His enemies, however, contrived to
bring about his death. Bonozi wrote: (1) the "Paradisus,
" or extracts from the writings of St. Augustine (still
unpublished); (2) a short treatise on the sacraments
(Muratori, Antiquitates Italicae Med. Evi, iii, in Migne,
P.L., col. 380); (3) the "Decretum"; (4) a description of
work in ten books on ecclesiastical law and moral
theology written at the request of a certain priest
Gregory (fragments of this work are in Mai's Nova
Bibliotheca, vii, 1, 76 (Rome, 1854)); (4) in
Huguenot schismaticae, now lost, probably against
the schismatic Cardinal Hugo Cambuside; (5) a
description of the various classes of judges in the
Roman Empire and in the Roman Church (ed. Blume,
in Mon. Ger. Hist. Leges, iv); (6) his most
important work the "Liber ad amicum," a history of
the Roman Church, in which the author relates events of
his own times.

SCHAEFER,

Bonn, University of (Rheinische Friedrich-Wilhelms-Universität). An academy was founded
at Bonn in 1777 by Max Friedrich, Prince-Archbishop
of Cologne. To secure its support he ordered that every monastery and convent within the archdiocese should either provide two professors or contribute a certain sum of money. He also endeavoured to obtain the papal sanction, but failed. In 1784 Kaiser Joseph II raised the academy to the rank of a university, and the inauguration took place 20 November, 1786. In this first period the university suffered from Febronianism and Rationalism. The leaders were Hedderich (1744–1808), Derser (1757–1827), and Schneider (1756–94). Pius VI in a Brief of 24 March, 1790, called the Catholics’ attention to the deplorable condition of the university, but without result. In 1794 the French invasion obliged the professors to suspend their courses, and in 1797 the university was closed. It was restored in 1818 by King Friedrich Wilhelm III. Among its professors of theology were George Hermes (1775–1831), Achterfeldt (1788–1879), and Braun (1801–63), originators of the movement known as Hermesianism. Some of their followers, e. g. Elverich (1796–1886), joined the "Old Catholics", a party which also had as adherents Reusch (1825–1900) and several other members of the faculty. Their action led finally to their suspension and excommunication after having created a division among both professors and students of theology. The other departments of the university developed rapidly under the direction of Niebuhr (1776–1831) and Arndt (1787–1900) in history, A. W. Schlegel (1767–1845) in literature, Nasse (1778–1851) in medicine, Kekule (1828–90) and Mohr (1806–79) in chemistry, Clasius (1822–68) in physics, Von Rath (1830–68) in mineralogy, Preyer (1841–97) and Pflüger (1829—) in physiology. Since 1868 new buildings have been provided for the scientific departments either in Bonn or in Pappelsdorf. The university comprises at present the Catholic faculty of theology, the Protestant faculty of theology, and the faculties of law, medicine, and philosophy. There are 284 instructors and 3488 students. In 1905–06, the Catholic faculty of theology had 309 students, the Protestant 50. The library contains 350,000 volumes.

E. A. PAC.

Bonnard, Jean Louis, VENERABLE, a French missionary and martyr, b. 1 March, 1824 at Saint-Christôt-en-Jerret (Diocese of Lyons); beheaded 30 April, 1852. After a collegiate course at Saint-Just and the seminary of Lyons, where he left at the age of twenty-two, to complete his theological studies at the Seminary of the Foreign Missions in Paris. From Nanteur, where he was ordained, he sailed for the missions of Western Tongking and reached there in May, 1850. In 1851, he was put in charge of two parishes there; but as early as 21 March, 1852, he was arrested and cast into prison. Sentence of death was pronounced against him and was executed immediately upon receipt of its confirmation by the king (30 April, 1852). His remains were thrown into the river, but recovered by Christian sent by them to the Seminary of Foreign Missions. Bonnard has been declared Venerable by the Church.


N. A. WEBER.

Bonnoche, Henri-Marie-Gaston BoinNormand de, cardinal and senator, b. at Paris, 1800; d. 1883. Entering the magistracy, he became attorney-general for the district of Besançon in 1830, but having received sacred orders at Strasbourg, under the episcopate of de Trevern, he was made professor of sacred eloquence in the school of higher studies founded at Besançon by Cardinal de Rohan. After the death of de Rohan, he went to Rome to settle the differences between Bishop de Trevern and himself, due to philosophical opinions found in his work, "Philosophy of Christianity", for which Bonnoche had written an introduction. In 1844, he was named by Rome superior of the community of St. Louis; in 1847 he became Bishop of Carcassonne, was transferred, 4 November, 1854, to the archbishopric of Rouen. Created cardinal in 1863, he became ex-officio senator of the empire. The cardinal showed himself a warm advocate of the temporal power of the popes, and firmly protested against the withdrawal of the French army from the Pontifical States in 1870. At the request of the citizens of Rouen, notwithstanding his advanced years, he went in the rigour of the season to Versailles, the headquarters of the German armies, to entreat King William of Prussia to reduce the war contribution imposed on the city of Rouen. Under the republican government he uniformly opposed the laws and measures passed against religious congregations and their schools, but endeavoured to inspire his clergy with sentiments of deference and conciliation in their relations with the civil authorities. His best known work is "Introduction à la philosophie du christianisme" (1835), two octavo volumes.


F. M. L. DUMONT.

Bonne-Espérance, The Abbey of, situated near Bruges, province of Hainault, Diocese of Tournai, Belgium. It owes its foundation to William the Great, the only son and heir of Rainard, the Knight of Croix. William had been seduced by the heresies of Tanchelm, but through the persuasive exhortations of St. Norbert he had been brought back to the true Church. After the death of his father Rainard and Beatrix, had given land to St. Norbert for the foundation of an abbey at Ramignies, while William followed St. Norbert to Prémontré. Ramignies having been found unsuitable, Odo, the first abbot, led his young colony to another locality in the neighbourhood. The legend says that when Odo saw the spot he exclaimed: "Bonne spei festici fios tuos" (Wis., xii, 19—O God, Thou hast made Thy children to be of good hope). Others say that the foundress of Our Lady of Good Hope was a daughter of the house of Odo; others, that Odo's confidence was not misplaced. The abbey grew and prospered and has ever sent forth numbers of holy and learned priests. Blessed Odo was succeeded by Blessed Philip, crowned the Almoner. In 1318 St. Bonet Philip is the author of a work which has been published in Migne, P. L., CCIII. Blessed Odo, whose heroic act in defence of her virginity has been described by Abbot Philip, was a Norbertine nun, the convent of Rivireule under the direction of the Abbot of Bonne-Espérance. The forty-sixth and last Abbot of Bonne-Espérance, Bonaventure Daublain, saw in 1792 and again in 1794 the abbey taken and pillaged and his religious dispersed by the French Republican army. At the time of its suppression the abbey counted sixty-seven inmates. Greatly though they wished to live in community, they were not allowed to do so during the French Republic, nor after 1815 under William I, King of the Netherlands. The last surviving religious gave the abbey to the Bishop of Tournai for a diocesan seminary. The church is still Norbertine in its appearance, possessing as it does the body of St. Frédéric which had been saved from the Protestants and brought from the Norbertine Abbey in Holland to the Abbey of Bonne-Espérance in Belgium. The church is still adorned with the statues of St. Norbert, of St. Frédéric, and of twenty Norbertine bishops of Evermond and St. Isidrid. At the time of the suppression the miraculous statue of Our Lady of Good Hope was hidden; and when peace was restored it
was brought to the church of Vellerielle of which one of the canons of Bonne-Épervance was the parish priest. In 1533 it was solemnly brought back to the abbey church, or, as it is now, the seminary church.

Autour de Nos Messieurs, The Life of St. Frederic: Decléans, Notre Dame de Bonne-Épervance. MARTIN GEUDENS.

BONNER, EDMUND, Bishop of London, b. about 1500; d. 1568. He was the son of Edmund Bonner, a lawyer of Potter's Henley in Worcestershire, England, and Elizabeth Fosseham. Doubt was cast on his legitimacy by Bale and other opponents, who asserted that he was the natural son of a priest named Savage, but Strype and other Anglican writers, including the historian S. R. Maitland, have shown the groundless nature of these assertions. He was educated at Pembroke College, Oxford, then Broadgate Hall, where he took his degree as Bachelor both of canon and of civil law in 1519, and was ordained priest about the same time. In 1525 he became doctor of civil law and soon after entered the service of Cardinal Wolsey, who brought him with him on his mission to the king and Cromwell, and thus led to a diplomatic career. After the fall of Wolsey, he remained faithful to him and was with him at the time of his arrest and death. When the question of the king's divorce was raised he was employed by the papacy to dissuade the king from his designs; but when the pope wished to summon to Vienne, and again to the French Court to succeed Gardiner there as ambassador. In this capacity he proved capable and successful, though irritation was frequently caused by his manner, and on one occasion he brought about a reconciliation between the king and the papal legate. In 1532, he was sent to France to negotiate with the French ambassador, and succeeded in obtaining a postponement of the divorce. In 1533, he was appointed Bishop of Hereford, and in 1538 he was consecrated in Rome. He was well liked by the sovereign, and was employed in the suppression of the religious houses, and in the suppression of the heretical sects. He was a learned man, and was well versed in the Scriptures and in the Church Law. He was a zealous supporter of the Church of Rome, and was a firm believer in the doctrine of transubstantiation. He was also a great lover of learning, and was a patron of letters. He was a man of great piety, and was much loved by the people. He died in 1568, and was buried in the church of St. Paul's Cross, London.
remarking that when anyone "calmly inquires what these tales so full of rage and fury really mean, when they mean anything, he finds the bloody wolf transformed . . . into something much more like a good-
tempered mastiff, who might safely be played with, and though he might be seized into barking and
growling, had no disposition to bite and would not
do it without orders". (Essays, 422-424.)

Another virulent opponent of Bonner was John
Bale, formerly a friar and ex-Bishop of Ossory, who
in 1554 published from his place of exile at Saal,
south of the Rhine, a book, now lost, called "The
bloody sheep-bite of London", "bloody Bon-
nner", and still coarser epithets. Concerning this out-
burst Dr. Maitland quietly remarks, "when Bale
wrote this book, little that could be called persecution
had taken place. Not one martyr had suffered."
These attacks of Fose and Bale are noteworthy as
being the foundation on which the current traditional
view of Bonner's work and character has been based,
as a tradition that has only been broken down by the
research of the past century. A man so regarded
could expect small consideration when the death of
Mary (17th November, 1558) placed Elizabeth on
the throne, and the new queen's attitude to the
bishop was marked at their first interview, when she
refused him her hand to kiss. From 24th June, 1559,
the bishop was busy, not in the Book of Common Prayer,
but long before that date the Mass ceased in most London churches,
though Bonner took care that in his cathedral at
least it should still be celebrated. On 30th May,
S. Schifanoya, envoy from the Court of Mantua, wrote:
"The Council sent twice or thrice to summon the
Bishop of London to give him orders to remove the
service of the Mass and of the Divine Office in that
Church; but he answered them intrepidly 'I possess
this body, soul, and property, and the free
admission as I have indicates that I shall not be
forced.'" (Phillips, op. cit., 192.)

As a matter of fact, they had ordered him to resign the bishopric, which he refused to do,
adding that he preferred death. He was then de-
prived of the office and went for a time to West-
minster Abbey. On 20th April, 1560, he was sent as
a prisoner to the Tower and looking the next day, the
years representatives of the reforming party fre-
quently clamoured for the execution of Bonner and
the other imprisoned bishops. When the Parliament
of 1563 met, a new Act was passed by which the first
refusal of the oath of royal supremacy was punished,
the second, the high treason. The bishops had refused
the oath once, so that by this Act, which became law
on 10th April, their next refusal of the oath might be
followed by their death. On 24th April, the Spanish
Ambassador writes that Bonner and some others had
already called on to take the oath. Partly
owing to the intervention of the emperor and partly
to an outbreak of the plague, no further steps seem
to have been taken at the time. A year later, on
29th April, 1564, the death was again refused by Bon-
nor, the Anglican Bishop of Winchester. This
he firmly refused, but the interference of the Spanish
ambassador and his own readiness of resource saved
immediate consequences. Being well skilled both in
civil and canon law, he raised the point that Horne,
who had taken the oath, was a Sacramentary arch-
as he had not been validly consecrated bishop.
This challenged the new hierarchy as to the validity of their
orders, and so strong was Bonner's case that the Gov-
ernment evaded meeting it, and the proceedings com-
menced; there were several false proceedings
Four times a year for three years he was forced to
appear in the courts at Westminster only to be fur-
ther remanded. The last of these appearances took
place in the Michaelmas term of 1568, so that the last
year of the bishop's life was spent in the peace of his
prison. His demeanour during his long imprisonment
was remarkable for unfailing cheerfulness, and even
Jewell described him in a letter as "a most courteous
man and gentleman, both in his demeanor and
appearance," (Zurich Letters, I, 34). The end came on
5th September, 1569, when he died in the Marshalsea.
The Anglican Bishop of London wrote to Cecil to say
that he had been buried in St. George's churchyard,
between the north and south side of the altar. He was
secretly removed to Copford, near Colchester, where
it was buried under the north side of the altar.
Sander, Bridgewater, and other contemporary writers
attributed to Bonner and the other bishops who died
in prison the honour of martyrdom: "as vincula
oblivious martyres. On the walls of the English
College, Rome, an inscription recording the death of
the eleven bishops, but without naming them, found
place among the paintings of the martyrs. In a
work quoted below the Catholic tradition with regard
to these bishops has been ably set forth by Rev.
George Philips, avowedly for the purpose of pro-
moting their beatification. Bishop Bonner differs
from the others in this respect, that owing to the
prominent part circumstances compelled him to play
the perse hater, all other bishops, who have been
condemned for the hatred which has followed him even after death, so
that in English history few names have been so ex-
crated and vilified as his. Tardy justice is now
being done to his memory by historians, Catholic and
Protestant alike, yet there remains immense prej-
dice against his memory in the popular mind. Nor
could this be otherwise in face of the calumnies that
have been repeated by tradition. The reckless
charges of Fose and Bale were repeated by Burnet,
and the latter, John, jun., of the Anglican Church
was an inhuman persecutor, "a man of profligate manners
and of a brutal character, who seemed to rejoice in the
torments of the unhappy sufferers" (Hume e.
xxxvii). The first historian of note to challenge this
verdict was the Catholic, Lingard, though even he
wrote in a very tentative way and it was by an
Anglican historian, S. R. Maitland, that anything
like justice was first done to Bonner. This writer's
analysis remains the most discriminating summary of the
bishop's character. Setting aside the details of his
life left by those who may be called, if people please, Bonner's victims,
and their friends, we find, very consistently main-
tained, the character of a man, straightforward and
hearty, familiar and humorous, sometimes rough,
perhaps coarse, naturally hot tempered, but obviously
(by the testimony of his enemies) placable and easily
intreated, capable of bearing most patiently much
imtemporate and insolent language, much reviling and
low abuse directed against himself personally, against
his order, and against those peculiar doctrines and
practices of his church for maintaining which he had
himself suffered the loss of all things, and borne long
imprisonment. At the same time not incapable of
being provoked into saying harsh and passionate
things, but tendered to Bonner, in part, by the threatenings and
slaughter which he breathed out, than to intimidate those on whose ignorance and
simplicity argument seemed to be thrown away—in
short, we can scarcely read with attention any one of
the cases detailed by those who were no friends of
Bonner, but are shockingly unchristian and unfair
(even if we grant that he was dispensing bad laws badly) was
obviously desirous to save the prisoner's life." This
verdict has been generally followed by later his-
torians, and the last word has been added, for the
moment, in the "Reform and Reformation", in the "Cambridge Modern History", planned by Lord Acton (1908) where the statement
ad be proved to the existence of God against an atheist, or the spirituality and freedom of the rationes' soul against an adherent of naturalism and fatalism. (Prop. subscribed to by Baultain, 8 September, 1840.)
(3) The use of reason precedes faith, and, with the help of revelation and grace, leads man to faith. (Prop. subscribed to by Baultain, 8 September, 1840.)
(4) The method used by St. Thomas, by St. Bonaventure, and, after them, by other scholastics, does not lead to rationalism, nor does it explain why, in modern schools, philosophy should fall into naturalism and pantheism. Hence these doctors and masters cannot be reproached for using that method, especially with the approval, at least tacit, of the Church. (Prop. contradictory to propositions, extracted from different passages of Bonnetty.)

It must be noted that in the letter sent at the same time as these propositions by Father Modena, the secretary of the Congregation of the Index, to Monsignor Saccoini, the papal nuncio in Paris, it was stated that Bonnetty's attachment to the Holy See and to Catholic doctrine was never suspected. The intention was not to pronounce any judgment declaring his opinions "erroneous, suspicious, or dangerous" or to suggest possible consequences, proximate or remote, which others might deduce from them, especially in matters of faith. Bonnetty, without any hesitation, gave his full assent to the above propositions. He declared that he had made it his business to defend these doctrines, and that he would hereafter endeavour to do so with greater accuracy.

Bonnetty was a member of the "Société des études littéraires" and the "Association pour la défense de la religion catholique", the "Société secrète", and the "Roman Academy of the Catholic Religion". He was also a knight of the Order of St. Gregory the Great and of the Order of Pius IX. In addition to his numerous articles in the "Annales de philosophie chrétienne" and the "Université catholique", he wrote the following works most of which, however, were first published as articles in the "Annales: Beautés de l'histoire de l'Eglise" (Paris, 1841); "Le christianisme et la philosophie" (Paris, 1845); "Table de tous les auteurs édits par le cardinal Malagrida" (Paris, 1845); "Religion des Romains" (Paris, 1867-75); and "Dictionnaire raisonné de diplomatique", based on that of Dom de Vaines (Paris, 1863-65); a translation of the Latin work by Father de Prémas, a Jesuit missionary in China (1866-1874), and "Vestiges des principaux monuments chrétiens tiris des anciens livres chinois" (1879).

Annales de philosophie chrétienne, passim; DURBAY, Augustin Bonnetty, ibidem; (1879, I, XC, 346-441; Polytechnie, (1879), I, 43; DUBRAY, in Dict. de théol. cath., II, 1019.
C. A. DUBRAY.

BONUSUS, Bishop of Sardica, a heretic in the latter part of the fourth century. Against the common teaching of the Church he held that, after Jesus, Mary had several other children. The Council of Carthage (391), before which he was brought as a heretic, did not pass any judgment on it, but referred it to the Metropolitan Anysius of Thessalonica and the other bishops of Illyria. They condemned Bonusus and tried to exclude him from his church. In a letter to the same bishops Pope St. Siricius approved the sentence and also condemned the opinion that Mary did not always preserve her virginity. Notwithstanding his condemnation, and the prudent advice of St. Ambrose to submit, Bonusus continued to exercise the episcopal functions, to consecrate bishops and ordain priests. Accordine to Novatian, he transmitted to Baptists the bishopric of Sardica, one to Marian of Naissa (409), and the other to the bishops of Macedonia (414), those ordained by Bonusus before his condemnation were to be received in the Church without a new ordina.
ion; those ordained since Bonosus's condemnation, especially if they had themselves sought to be ordained by him, were to be deprived of their dignity. As Innocent speaks of Bonosus as no longer living, we must suppose that he died at the end of the fourth, or the beginning of the fifth century.

Whether, besides denying Mary's perpetual virginity, Bonosus also denied Christ's divinity cannot be determined with certainty. But it is certain that his followers, the Bonosians, to whom we find reference throughout the sixth, and even the seventh century, denied this dogma. On this point they were at one with the Photinians. As a consequence, they affirmed the purely adoptive divine filiation of Our Lord. However, they differed from the Adoptionists in rejecting all natural sonship, whereas the Adoptionists, distinguishing in Christ the God and the man, attributed to the former a natural, and to the latter an adoptive sonship. The baptism conferred by the Bonosians was by some declared valid and by others invalid.

Besides the collections of Jaffé, Manni, Monse, Constant, etc., see Herviès, Conciliorum gesta (2 ed. Freiburg, 1873), and his Dissertatio de libro Bonosii sacerdotii (Cahiers, 1754); t. 1. Ententuri einer vollständige Historie der Konzilien, Synoden und Religionstreitigkeiten (Leipzig, 1742-66), III, t. 324, pp. 1-62; Herviès, Concilier général des anciens évêques (4 ed. Paris, 1824); VII, 514; Le Bachelier in Dict. de théol. cat., II, 1027; Verneux in Dict. Chr. Biog., I, 530.

C. A. DUBRAY.

Bon Secours (de Paris), Institute of, the first of the congregations of nursing sisters, gardes malades, founded in France during the nineteenth century, whose object is to take care of both rich and poor patients in their own homes. This congregation was begun by Archbishop de Quélen of Paris in 1822 and was formally approved by Pope Pius IX in June, 1875. Its members nurse the poor gratuitously. Patients who can afford it pay for such service. The habit of the sisters is black; they wear a white cap with frilled border and a black veil. Besides the sixteen houses of the congregation in France, there are four in Ireland, one in England, two in the United States, and one in Belgium. The mother-house is in Paris. The scope of the institute is expressed in the constitutions: "After the personal sanctification of its members, the principal aim of this religious society is the care of the sick in their own homes." All these sisters had governmental approbation and complied with the fiscal laws in France they have suffered heavily by the recent religious persecution. Four large schools which had been started in behalf of the poor and at the urgent request of the mining population of Northern France (Lille, Lens, etc.) were closed on the plea that they formed no part of the institute's approved charter. And with the schools were also suppressed attendance by the sisters on sick or wounded miners and a very interesting work called "la goute de lait," or "the drop of milk," a sort of dispensary wherein the sisters superintended the food of miners' infants.

II. Bon Secours (de Troyes), Institute of, a congregation founded at Arcis-sur-Aube, France, in 1840, by the Very Reverend Paul-Sébastien Millet, canon of the Cathedral of Troyes. The mother-house was moved to Troyes in 1843 and the name of that place was added to the title of the congregation in order to distinguish it from other sisterhoods whose object is also to nurse the sick in their own homes. The members of this congregation make no distinction because of the creed or financial condition of their patients. The poor are nursed free, those who can afford to make some recompense do so, and the sick patient is given a bed for them, but are not allowed to beg. The approbation of the constitutions of the congregation was not given by the Holy See until 21 March, 1899. The novices go to the mother-house in France for three years. Vows are renewed annually for five years, then made for five years, and finally perpetual vows are taken. The habit is black with a small black cap, a black veil, and white guimpe. A crucifix suspended by a black ribbon is worn round the neck. There are 120 houses of these sisters in various countries, most of them in France, outside of which territory there are 3 in Belgium, 4 in Italy, 1 in Spain, 3 in England, 1 in the United States, and 6 in Africa. The sisters number about 15,555. It is said that he was a pupil of Titian, but it is considered more likely that he was but an earnest student of the works of this great master whose style he imitated so closely that many of his portraits bear a comparison with those of the noted Venetian. It is not known whether he studied under his father, also a painter, and under Floriano Ferramola, and that G. Romano had much influence over him. He himself had as a pupil that superb portrait painter, Giambattista Moroni. Bonvicino's manner is most natural and attractive; his feeling for where necessary, most devotional, his colour remarkable for its freshness and opulence, and his figures sympathetic and graceful. He was in his later life greatly influenced by Raphael. He assisted Ferramola in painting the altar screen for the old cathedral at Brescia and did similar work for Romano in the church of San Giovanni Evangelista in that city. It was here, also, that he produced his notable painting, the "Massacre of the Innocents". Among his other church works at Brescia are the "Coronation of the Virgin," and "Christ in Glory," at Santi Nazario e Celso; "The Ascension of the Virgin," "Five Virgin Martyrs," and "St. Ursula," in San Clemente; "The Majesty of St. Margaret," in San Francesco; "The Enthronement of St. Anthony of Padua," in Santa Maria delle Grazie; "The Virgin and St. Nicholas," in Santa Maria de Miracoli; and "Christ in the House of Simon," in Santa Maria Calchera. In the Brescia Gallery, among other works, is a "St. Nicholas of Bari"; in Venice at the urgent request of the "Feast in the House of Simon"; in the Uffizi, at Florence, are "The Descent of Christ into Hades," "The Death of Adam", and a male portrait; at the Brera in Milan, "The Assumption," "Virgin in Glory"; "Sts. Clara and Catherine," and "St. Jerome and an Apostle"; at the Ambrosians in the same city the "Death of Peter Martyr". At the Louvre are "St. Bernardine and St. Louis of Toulose" and "Sts. Bonaventure and Anthony"; at the National Gallery in London, a "Virgin and child with two Saints," "St. Bernardine of Sienna," and two portraits of Italian noblemen. In the Stadel Institute at Frankfort is the "Enthroned Madonna" with four doctors of the Church below, and there are examples in many other European galleries.

Fenoglio, Alessandro Bonvicino, etc. (Brescia, 1875); Bayan, Dictionary of Painters and Engravers (London and New York, 1903-05).

AUGUSTUS VAN CLEEF.

BONSE. See BUDDHISM.

Book of Common Discipline. See PURITANS.

Book of Common Prayer.—I. History. On 21 January, 1549, the first Act of Uniformity was passed, imposing upon the whole realm of England
The Book of the Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church after the Use of the Church of England. Before this date (with some recent exceptions) the services had always been conducted in Latin; and though there were various "uses", e.g. the Sarum,坎特伯雷, Bangor, York, and Lincoln, these were all derived from the Roman, and were identical with the Roman liturgy. Altogether, some eighteen English uses are known. Without exception these English Missals are Roman—they have the Roman Canon to begin with; they have the Roman values; in short, the structure is identical with that of the Roman Missal" (J. Wickham Legg, 27 February, from a correspondence in "The Guardian", February and March, 1907).

Though the motive for the introduction of the new liturgy is stated to be the desire for uniformity, simplicity, and the edification of the people, it is clear that this was merely a pretext. The real motive was the removal from the service books of the doctrines rejected by the Protestant Reformers.

Lewis (A. Lewis, An English Liturgy) contends that the Real Presence, the Sacrifice of the Mass, Invocation of the Blessed Virgin and the Saints, Prayer for the Dead, the Seven Sacraments, with Auricular Confession, and a Sacrificing Priesthood. The Act of Uniformity states that the king by his warrant doth erect and set up the archbishop of Canterbury and certain of the most learned and discreet bishops and other learned men of this realm to draw up the new book. Who these were, besides Cranmer, cannot now be determined. No list is known earlier than that given in Fuller's "Church History", published in 1657. However, "the history of the Prayerbook down to the end of Edward's reign is the biography of Cranmer, for there can be no doubt that almost every line of it is his own." (Booth, Cranmer, 139). With regard to the authority by which it was composed and issued, Abbot Gasquet and Mr. Bishop have carefully gone over the evidence (Edward VI and the Book of Common Prayer, ch. x), and they have come to the same conclusion as the Anglican Canon Dixon, who affirms that "the invocation of the clergy had nothing to do with the first Act of Uniformity of religion. Laymen made the first English Book of Common Prayer into a schedule of a penal statute. As little in the work itself, as in the Charter 1547 or the Act 1547, and the clergy originally any share" (Hist. of the Ch. of England, III, 5). The instruction given by royal authority was that the framers of the book should "have as well eye and respect to the most sincere and pure of Christian religion taught by scripture as to the usages in the primitive Church". How this was carried out will appear when we come to examine the contents of the book. Meantime we may observe that the Communion Service cannot be classed with any of the old liturgies, but rather resembles the form drawn up under Edward VI (1549). The Book of Common Prayer of 1552 (also 1526). Both agree in the elimination of anything denoting offertory or sacrifice in the true sense of the words. "Even if we were not an ascertained fact that during the year when it was in preparation, Cranmer was under the influence of his Lutheran friends, the testimony of the book itself would be sufficient to prove beyond doubt that it was conceived and drawn up after the Luther pattern." (Gasquet and Bishop, op. cit., 225; cf. ch. xiii). Though the request may be that the new service be the imposition of it gave rise to strenuous opposition in most parts of the country. By the time, however, that the Book of 1549 appeared, Cranmer had already adopted views more advanced than those contained in it, and was preparing for a further revision. Early in 1550 an act was passed approving of a new ordinal (see Anglican Orders) and the altars were removed and tables substituted for them in the chapels. In this same year Gardiner, while still a prisoner in the Tower, made use of the words of the Prayer Book to refute Cranmer's own work on the Sacrament of the Body and Blood of our Saviour. About the same time Bucer completed his elaborate "Censura" of the Prayer Book. According to Philoxenus, a second Book of Common Prayer was published, in which everything in the First Book which had been fixed upon by Gardiner as evidence that the new liturgy did not reject the old beliefs, and everything which Bucer had objected to in the revisions, was swept away and altered. Before this book could come into general use the old Catholic services were restored by Mary. After her death the Second Book was imposed by Elizabeth in 1559 with some few, though important, changes. Further changes were made in 1604 and again in 1662, but the Prayer Book as a whole practically remains what it was in 1552. "The position which was deliberately abandoned in 1549 and still further departed from in 1552 has never been recovered. The distance traversed in the new liturgies by those who controlled the English reformation can only be duly estimated on an historical survey of the period in which the ground was lost" (Gasquet and Bishop, op. cit., 307).

The Book of Common Prayer is really a combination of four of our liturgical books viz., the Breviary, Missal, Pontifical, and Ritual.

(1) The New Calendar.—The old Sarum and other calendars in use before the Reformation contained the fast days and the feasts for most of the days in the year. Among these were the Purification, Annunciation, Visitation, Assumption, Nativity, and Conception of the Blessed Virgin Mary, a large number of purely Roman saints, and Ash Wednesday. Corpus Christi was kept on the Thursday after Trinity Sunday. The Calendar of the First Prayer Book omitted the fast days altogether and gave only twenty-two saints' days, all being New Testament saints; the only feasts of the Blessed Virgin retained were the Purification and the Annunciation; All Souls' Day is omitted, and there is no office for Corpus Christi. Hardly any change was made in this part in the Second Prayer Book, though the "dog Days" are characteristically noted. The Calendar of the Book of Common Prayer (1552) introduced the mention of the fast days and a goodly number of feasts; among the latter, the Visitation of the "Blessed Virgin Mary", the Conception and the Nativity of "the Virgin Mary"; but no special offices were appointed for any of these feasts. "The reason why the names of these Saints-days and Holy-days were resumed into the calendar are various" says Wheatley in "A Rational Illustration of the Book of Common Prayer" (Pt. II, Introduct.). Some of them being retained upon account of our Courts of Justice. Others are probably kept for the sake of such tradesmen as are wont to celebrate the memory of their tutela Saint... And again, it has been the custom to have Wakes or Fairs kept upon these days; so that the people would be displeased if their favourite saint's name should be left out... For these reasons our second reformers under Queen Elizabeth... thought convenient to restore the names of them to the Calendar, though not with any regard of being kept holy by the Church."
1535 there appeared a new breviary drawn up by Cardinale Quiñones, in which complete book has been made with the old order of the Office. The canonical Hours had indeed been retained, but the antiphons, versicles, responses, and Little Chapters had been omitted, the Psalms were distributed in such a way that three were said at each hour, and the same Psalms said every day of the week in the same order. A striking feature of this breviary was the great length of the Scripture lessons which enabled the priest to read through in the course of the year almost the whole of the Old Testament and the whole of the New Testament, with the Epistles of St. Paul twice over. It was this book which Cranmer had before him when framing the office portion of the First Prayer Book. Indeed he copied word for word in his preface a considerable portion of Quiñones's preface. (See Gasquet and Bishop, op. cit., App. III.) He reduced, however, the Hours to two—Matins and Evensong (called Morning and Evening Prayer in the Second Book)—and arranged the Psalms for recital once a month instead of once a week. He also introduced two Second Books, one from each of the four orders, one from the New Testament at both hours of prayer, and entirely omitted the lessons of the saints. In the Second Book he introduced "When the wicked man", "Dearly beloved brethren, the Scripture most generally in every one of these, which is called and most merciful Father", and the Abatissio ("Almighty God, the Father of our Lord Jesus Christ"), which have remained to the present day. When we remember that more than a hundred editions of this breviary were printed during the short space of twenty years, and that it was on the point of being adopted universally, we can see that this portion of the Book of Common Prayer has some justification. No doctrinal questions were at stake—unless it might be the omission of the intercession of the saints.

(3) The Missal.—The Canon of the Mass in the Sarum Missal is taken almost word for word from the Roman Missal. In the First Prayer Book the Communion service is styled "The Supper of the Lord and the Holy Communion, commonly called the Mass"; in the Second, and also in the present book; "The Order for the Administration of the Lord's Supper, or the Holy Communion". It is not possible within the limits of the present article to compare the First Book with the Second, and then with the subsequent Books on the other. (See Gasquet and Bishop, ch. xii and xvi). The word altar is used in the First Book, though with the alternative of "God's board"; in the Second Book and subsequent Books "table" and "board" alone occur. As regards vestments the First Book directs that the priest shall wear "a white alb, plain, with a vestment (chasuble) or cope", and the assisting clergy "albe with tunacles"; the Second Book; "the minister at the time of the Communion and all other times in his ministration, shall use neither alb, vestment, nor cope, but being archbishop or bishop, he shall have and wear a rochet, and being a priest or deacon, he shall have and wear a surplice only". In the Third Book (1562) it is to be noted that both ornaments of the church and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in the Church of England by the authority of Parliament in the second year of the reign of King Edward the Sixth. So well is it now known, the name of this rubric has long been a matter of dispute. The First Book directs the priest to stand "humbly before the midst of the altar"; the Second, to stand "at the north side of the table", as is still the rule. No mention is made of incense, or lights, or holy water in any of the books. As to the service itself, the changes may be briefly summed up as follows: The First Book omitted all mention of true sacrifice, but retained expressions capable of referring to the Real Presence; the Second Book excluded these; the Third and subsequent Books re-admitted and combined expressions which might be taken in either sense. "On comparing the first with the last one we find the Commentary (Gasquet and Bishop, 288) It will be sufficient to note here that while the First retained something like the preparatory prayer of Consecration ("Vouchsafe to bless and sanctify these thy gifts, and creatures of bread and wine..."

As the Reformers did not recognize Confirmation as a sacrament, we are not surprised to find that the
rite of administering it has undergone great change. In 1549 the anointing with chrism was omitted, but the prayer that the Holy Ghost might come down upon them, and that their eyes might be opened, was retained, and they were signed with the sign of the cross on their foreheads. In 1552, owing again to Bucer's influence, the first prayer was altered ("strengthen them . . . with the Holy Ghost"); the signing with the cross was omitted; and a cutlass form of words used. This latter rite is still in use; but in 1662 the renewal of baptismal vows was prefixed to it.

The "Form of Solemnisation of Matrimony" contains the essence of the ceremony of the contracting of the parties, considerable latitude has existed in the Church with regard to the rest of the service. The First Book followed the old rite rather closely, but the blessing of the ring and the nuptial Mass were omitted. Of course the Reformers looked upon matrimony merely as a "state of life allowed in the Scriptures", and not as a sacrament.

"The Order of the Visitation of the Sick" contains matters of grave importance. In the First Book, all the sick persons to whom the priest should make a special confession, if he feels his conscience troubled with any weighty matter; after which the priest shall absolve him after this form (sort) . . . "I absolve thee from thy sins". The First Book, however, adds: "and the same form of absolution shall be used in all private confessions.

Moreover the First Book alone contains the anointing of the sick: "If the sick person desire to be anointed then shall the priest anoint him upon the forehead or breast only, making the sign of the cross", and afterwards reciting a long prayer entirely different from the old forms, which were the same as the present Catholic ones. This ceremony was removed at Bucer's suggestion. The First Book also has a rubric about reservation of the Blessed Sacrament: "If there be more sick persons to be visited the same day then shall the curate reserve so much of the sacrament of the body and blood as shall serve the other sick persons, and such as be appointed to communicate with them if there be any; and shall immediately carry it and minister it unto them," Bucer does not seem to have objected to this; nevertheless no mention of reservation is made in any of the later Books.

The Sarum Office of the Dead included Vespers (with Vicars), Seven Masses (Regula, the Absolution, and the Burial. As might be expected from the views of the Reformers on prayer for the dead, nothing was preserved in the new Books but the "Order for the Burial of the Dead". The First Book, indeed, contains distinct prayers for the soul of the departed, but these were removed in 1552, and have never been restored. For the Thirty-nine Articles see the article under that heading.

In recent years attempts have been made to reform the Prayer Book in two opposite directions. The Evangelicals have considered it as still containing too much of the old "popery"; while the High Church party have endeavoured to get back the portions omitted or altered since 1549. Various churchmen have attempted to issue a "new Prayer Book as used by the Protestant Churches of Scotland, Ireland, and America."

It is only fair, in concluding, to note Cramer's "splendid command of the English language and his attractive and persuasive argument when addressing English minds. His genius for devotional composition in English is universally recognized, even by those who have least sympathy with his character and career." (Mason, Thomas Cramer, 140). "I value the Prayer Book, as you cannot do", says one of the Anglican characters in Newman's "Loss and Gain" (ch. viii), "for I have known what it is to one in affliction. May it be long before you know it in a similar way, but if affection comes on you, depend on it all these new fancies and fashions will vanish from you like the wind, and the good old Prayer Book alone will stand you in any stead." The best work on the subject is GARGENT and BISHOP, Edward VI and the Book of Common Prayer; FRENCH, Revision of the Prayer Book's Book of Common Prayer; and the Book in the Making (1907); a poor and prejudiced work; WHATELY, A Rational Illustration of the Book of Comm. Pr., and the substances of every page in Bishop Spencer, Mr. J. L. ESTRANGE, Dr. CUMBER Dr. NICHOLAS, and all former commentators, and other upholders of the present version, whether in the reign of Henry VIII and Edward VI, and the third with that of Mary. A large number of official documents such as injunctions, articles of accusation, letters, etc., have been included. The book is illustrated throughout by woodcuts, some of them symbolizing the
triumph of the Reformation, most of them depicting the sufferings of the martyrs. The convocation of the English Church ordered in 1571 that copies of the "Book of Martyrs" should be kept for public inspection in all cathedrals and in the houses of church dignitaries. The book was also exposed in many parish churches. The passion stories of the style, the vivid and picturesque dialogues made it very popular among Puritan and Low Church families down to the nineteenth century. Even the fantastic partisan church history of the earlier portion of the book, with its grotesque stories of popes and monks and its motley assortment of witnesses to the truth (including the Albigneses, Groseteste. Dante, and Savonarola) was accepted amongst simple folk and must have contributed much to anti-Catholic prejudice in England. When Foxe treated of his own times his work is of greater value as it contains many documents and is largely based on the reports of eyewitnesses; but he sometimes dishonestly mutilates his documents and is quite untrustworthy in his treatment of evidence. He was criticized in his own day by Catholics such as Cardinal Pole and Father Smolton; and by practically all serious ecclesiastical historians. The most careful examination of his methods is to be found in the excellent exposition of the Reformers in England and in England's History of the English Church from the accession of Henry VIII to the Death of Mary (1898); See also John Fox, The Book of Martyrs (Catholic Truth Society, London), includes the opinions of a number of Foxe's critics. See also Whitley Stote's "Protestantism and Church History: Trends, Bible, Bible, Nicholas, Narrative of the Reformation.

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Book of Sentences. See Lombard, Peter.

Book of the Dead. See Immortality; Egypt.


Bordeaux (Burdiqala). Archdiocese of, comprises the entire department of the Gironde and was established conformably to the Concordat of 1802 by combining the ancient Diocese of Bordeaux (diminished by the cession of Born to the Bishopric of Aire) with the greater part of the suppressed Diocese of Bazas. Constituted by the same Concordat metropolitan to the Bishopric of Angoulême, Poitiers, and La Rochelle, the See of Bordeaux remained an additional diocese of the Archbishop of Agen, withdrawn from the metropolitan jurisdiction of Toulouse, and the newly re-established Périgueux and Luçon; and still later, in 1850, the three colonial Bishoprics of Fort-de-France (Martinique), Basseterre (Guadeloupe), and Saint-Denis (Réunion).

The Old Diocese of Bordeaux. — According to old Limousin legends which date back to the beginning of the eleventh century, Bordeaux was evangelized in the first century by St. Martial (Martialis), who replaced a temple to the unknown god, which he destroyed, with one dedicated to St. Stephen. The same legends represent St. Martial as having brought to the Soulac coast St. Veronius, who is still especially venerated in the church of Notre-Dame de l'Île des Terres at Soulac; as having cured Sigebert, the abbot-custos of the tower of the bishop; and made him Bishop of Bordeaux; as addressing beautiful Latin letters to the people of Bordeaux, to which city he is said to have left the pastoral staff, which has been treasured as a relic by the Chapter of Saint-Seurin (for this cycle of legends see Limousin).

The first Bishop of Bordeaux, St. Sigebert, is mentioned at the Council of Aries, in 314. By the close of the fourth century Christianity had made such progress in Bordeaux that a synod was held there (385-386) for the purpose of adopting measures against the Frisilians, whose heresy had caused popular disturbances. This was during the episcopate of Delphina (369-401), who attended the Council of Saragossa 380 and maintained correspondence with St. Ambrose and with St. Paulinus of Nola. At the beginning of the fifth century a mysterious personage who, according to St. Gregory of Tours, came from the East, appeared at Bordeaux. This was St. Severus (or Severinus), in whose favor Bishop Amand abdicated the see from 410 to 420, resuming it after Seurin's death and occupying it until 432. In the sixth century Bordeaux had an illustrious bishop in the person of Leontius II (542-564), a man of great influence who used his wealth in building churches and clearing lands and whom the poet Fortunatus calls patria caput. During this Merovingian period the cathedral church, founded in the fourth century, occupied the same site that it does to-day, back to back against the ramparts of the ancient city. The Faubourg Saint-Seurin outside the city was a great centre of popular devotion, with its three large basilicas of St. Stephen, St. Seurin, and St. Martin surrounding a large necropolis from which a certain number of sarcophagi are preserved. The Faubourg St-Sernin and the cemetery of St. Seurin were full of tombs of the Merovingian period around which the popular imagination of later ages was to create legends. In the high noon of the Middle Ages it used to be said how Charlemagne, having fought the Saracens near Bordeaux, had visited it and laid Roland's wonderful horn Olivant on the altar of Saint-Seurin.

Dessus l'autel de Saint-Seurin le baron,
Il met l'olifant plein d'or et de mangons
— says the "Chanson de Roland". Many tombs passed for those of Charlemagne's gallant knights, and others were honoured as the resting-places of Veronies and Benedicta. At the other extremity of the city, the Benedictines filled in the marshes of l'Eau-Borde and founded there the monastery of Sainte-Croix. While thus surrounded by evidences of Christian conquest, the academic Bordeaux of the Merovingian period continued to cherish the memory of its former school of eloquence, whose chief glory had been the poet Ausonius (310-395) and St. Paulinus (353-431), who had been a rhetorician at Bordeaux and died Bishop of Nola. The reigns of William VIII and William IX, Dukes of Aquitaine (1053-1127), were noted for magnificence, splendid architecture, and generous patronage. Parts of the churches of Sainte-Croix and Saint-Seurin belong to that time, and the Cathedral of Saint-André was begun in 1096.

In the Middle Ages, a struggle between the Sees of Bordeaux and Bourges was brought about by the claims of the latter to the primacy of Aquitaine. This question has been closely investigated by modern scholars, and it has been ascertained that a certain letter from Nicholas I to Rodolffus, which would date the existence of the primacy of Aquitaine from the ninth century, is not authentic. As the capital of Aquitania prima, Bourges at an early date vaguely aspired to pre-eminence over the provinces of Aquitania secunda and tercia, and whence over Aquitaine. It is about 1073 that these ambitions were more formally asserted; between 1112 and 1126 the papacy acknowledged them, and in 1146 Eugenius III confirmed the primacy of Pierre de la Châtre, Archbishop of Bourges, over Bordeaux. In 1292, Gregory IX gave the Bishop of Bourges, as patriarch, the right to visit the monastery of Aquitaine, imposed upon the Archbishop of Bordeaux the duty of assisting, at least once, at the councils held by his "brother" of Bourges, and decided that appeals might be made from the former to the latter. Occasionally, however, as in 1240 and 1254, the
Archbishops of Bourges, coming to Bordeaux, found the doors of the churches closed against them, and answered with excommunica the solemn protests which the Bordeaux clergy made against their visits. To these receipts many former bishops, who had seen that marriage between Louis VII and Eleanor of Aquitaine which was celebrated in the Cathedral of Bordeaux in the year 1137, and Bordeaux became the capital of the English possessions in France. Thereupon the struggle between the Church of Bordeaux and the State took a political character, the King of France necessarily upholding the claims of Bourges. Most of the archbishops were conspicuous as agents of English policy in Aquitaine, notable amongst them being Guillaume Amanieu (1207-28), on whom King Henry III of England conferred the title of seneschal and guardian of all his lands beyond the sea, and who took part in Spain in the wars against the Saracens; Gérard de Mallemort (1227-90), a generous founder of monasteries, who acted as mediator between St. Louis and Henry III, and defended Gascony against the tyranny of Simon de Montfort, Earl of Leicester. During the episcopate of Gérard de Mallemort the old Romanesque church of Saint-André was transformed into a Gothic cathedral. Gérard was a friend of St. John the Baptist, and was amongst the earliest to claim the title of bishop. He was a native of Villandraut near Basses, where he had built a beautiful collegiate church, was Archbishop of Bordeaux from 1300 to 1305, and political adviser to Philip the Fair. When he became pope, in spite of his French sympathies, his heart was set upon the formal emancipation of Bordeaux from Bourges. Blessed Pierre Berland, or Peyberland as tradition calls him (1430-57), was an Archbishop of Bordeaux, illustrious for his intelligence and holiness, founder of the University of Bordeaux and of the College of St. Raphael for poor students, who, after helping the English to defend Bordeaux against the troops of Charles VII, received Dunois into his episcopal city and surrendered it to France. It was during his episcopate that the beautiful campanile known as the Pey Berland Tower was added to the cathedral.

The rich and powerful chapters of Saint-André and Saint-Seurin subsisted in the Middle Ages as a vestige of that duality which was already noticeable in Merovianic Bordeaux. Between the two there were frequent animosities and conflicts. The jalousistic feeling of the canons in the thirteenth century is attested by the Gothic portal of Saint-Seurin which is still extant. At the end of the fourteenth century Canon Vital de Carle established the great Hospital of Saint-André, which he placed under the protection of the municipality; and it was through the exertions of the chapter of Saint-André that the first city library of Bordeaux was founded, towards the year 1402. During the Middle Ages Bordeaux was a great monastic city, with its Car melite, Franciscan, and Dominican convents, founded respectively in 1217, 1227, and 1230. In 1214 an important council was held in Bordeaux against usurers, highwaymen, and heretics. When, after the Hundred Years' War, the enemies of the state, Louis XI flattered its citizens by joining the confraternity of Notre-Dame de Montesuet, a religious association formed of all the mariners of the Gironde, by heaping favours on the church of Saint-Michel, the tower of which, built in the period between 1479 and 1500, crowned by twenty sails, is one of the most beautiful of France. The furthering of the canonisation of its former archbishop, Pierre Berland.

Among the Archbishops of Bordeaux, in the modern epoch, may be mentioned: Charles de Guigné (1554-84) was a learned man, who helped the College of Guyenne (founded in 1533) and introduced into Bordeaux the art of the Renaissance; François de Sourdis (1599-1628), who had great political influence during the minority of Louis XIII, caused the masses in the neighbourhood of Bordeaux to be filled in, erected a magnificent Carthusian monastery, welcomed to Bordeaux many exiles devoted to the intellectual reform, approved (1606) the teaching order of the Filles de Notre-Dame, founded by Blessed Jeanne de Lestonnac, and befriended the College of the Madeleine founded by the Jesuits in opposition to the College of Guyenne, which, during the sixteenth century, was opened to Protestants by the Bishop Cardinal de Cheverus (1826-36), who during the cholera epidemic had the sign Maison de Secours (House of Refuge) put over his palace, of whom M. Jullian said that no prelate in the history of the diocese had come nearer the ideal of sanctity, and during whose episcopate Thérèse de Lamour, the "Good Mother," considered by Cardinal Cheverus a saint worthy of the early days of the Church, opened for repentant women the Maison de la Miséricorde; Cardinal Donnet (1637-82), who re-established the old provincial councils interrupted for 224 years.

The Old Bishopric of Bazas.—According to Gregory of Tours, Bazas had a bishop at the time of the Vandal invasion in the fifth century. The dedication of the cathedral is explained in an account given by the same historian, that a lady of Bazas, whom certain hagiographers of the nineteenth century believe to have been St. Veronica, brought from Palestine a relic of St. John the Baptist at the time of that saint's death. For two hundred and fifty years prior to 1057, the Bishop of Bazas bore the title of Bishop of Aire, Dax, Bayonne, Oloron, and Lescau. Urban II (1088-99) preached the crusade at Bazas.

Places of Ecclesiastical Interest in the Archdiocese.—

The town of La Réole (from Regula, rule) owe its origin, and even its name, to a Benedictine monastery founded in 777, destroyed by the Normans, and rebuilt in 977 by Sancho of Gascony and his brother, Bishop Gombeid. It was there that Abbo, Abbot of Fleuray, who came to reform the monastery in 1004, was assassinated. The town of Saint-Emilion is likewise indebted for its origin to the hermit of that name, a native of Vannes, who died in 767 after having founded in these parts an abbey which the Augustinians occupied in 1110. The Abbey of Saint-Romain at Blaye in which, they said, the remains of Roland, nephew of Charlemagne, were once preserved, was founded on the spot where, in the fourth century, St. Romanus, the reclus, died in the arms of St. Martin. The Benedictine monastery of Saint-Émilion de Mers was founded in 1080 by St. Gerard of Corbie. The Abbey of Notre Dame at Guîtres had for abbot, between 1624 and 1637, Peirese the celebrated numismatist, one of the greatest scholars of the seventeenth century (1580-1637).

The most important pilgrimage is that of Notre Dame de Verdelais, founded in 1390 by Isabella, Countess of Foix, when her mule stumbled over a buried statue of the Blessed Virgin.

St. Elizabeth.—In 1599 Faujas, a well-known ordnance officer, was represented in the Archdiocese of Bordeaux as follows: Augustinians, Jesuits, Franciscañas, Lazarists, Carmelites, and Fathers of the Holy Ghost at Bordeaux; Olivetans at Soulac; Dominicans at Arcachon; Redemptorists at Couters; Marists at Notre Dame de Verdelais and several houses of the province, and the congregations for women peculiar to the diocese were, in addition to those mentioned above: Sisters of Charity of the Holy Agony, a teaching and nursing order founded in 1849, with the mother-house at Bordeaux; Sisters of the Holy Cross, founded in 1693, with the mother-house at Bordeaux; Sisters of the Holy Family, founded in 1820 by the Abbé Nolot; The last-named con-
Bordeaux has 200 houses, in different parts of the world. It includes: the Sisters of St. Joseph, who have charge of orphans and working women; Sisters of the Immaculate Conception, and Ladies of the Immaculate Conception, who conduct boarding-schools; Agricultural Sisters (Sœurs Agricoles); Sisters of Hope, attendants on the sick; Contemplative Sisters (Sœurs Solitaires); Sisters of St. Benedict, dedicated to prayer; Religious Charitable and educational institutions were to be found in the Archidioecese of Bordeaux: 1 founding hospital, 11 infant asylums, 66 infants schools, 2 children's infirmaries, 2 deaf-mute institutes for girls, 2 orphanages where farming is taught, 1 boys' and girls' orphanage, 34 girls' orphanages, 1 servants' guild, 2 guilds for penitent women, 10 charity kitchens, 12 hospitals or hospices, 8 communities for the care of the sick in their homes, 8 houses of retreat, 3 homes for incurables, 2 insane asylums, and 7 homes for the aged, all conducted by sisters; and 1 institute for deaf, dumb, and blind boys, and 1 orphanage where farming is taught, both conducted by brothers. At the close of the year 1905 the archdiocese contained 823,131 inhabitants, 79 parishes, 116 missions, and 7,766 members.

**Gallia Christiana (nova),** (1715), I. 1198-1222, instrumenta, 185-190; nova (1720), II. 735-638; instrumenta, 261-382; BERNARDIN JOLLIOT, Bordeaux, (1868); CAZALIE, *Ville Originelles de Bordeaux, ou histoire et description de l'eglise de Sainte-Seurin (Bordeaux, 1897); JOLLIER, *Les origines de Bordeaux depuis les origines (Bordeaux, 1869); LEROY, La primitifte des Bourges in *Annales du Musée* (Paris, 1899); PARIS, *Observations sur la primitifte de Bourges in Annales du Musée* (1902); DUCHENE, *Faute Epoque*; 11, 9-20, 38-62 and 101; CHEVALLIER, *Rép. des sources hist.-topoq.*; 312 and 448-450.

**GEORGES GOYAU.**

**Bordeaux, University of,** was founded during the English domination, under King Henry VI, in 1441, by a Bull of Pope Eugenius IV, at the demand of the archbishop's officials, Pierre Berland being at the time archbishop, and of the Aquitanian councillors. It did not, however, receive official recognition from the king until the reign of Louis XI. According to the terms of the Bull, it was to be organized on the model of the study of the University of Toulouse. The Archbishop of Bordeaux was the chancellor for life. It included all the different faculties: theology, canon law, civil law, arts, etc. On account of the constant lack of endowment, the University of Bordeaux, from the time of its foundation until the French Revolution, remained remarkable for standing. After the Revolution, when the universities were reorganized in France by the Government, Bordeaux was one of the cities chosen to be the seat of a university. During the nineteenth century it had a brilliant career, especially in the field of medicine, among its professors being such men as Zanam, Pitres, and others who were famous on account of their pathological researches.


**G. M. SAUVAGE.**

**Bordeaux, CAVALIERE PARIS,** an eminent painter of the Venetian school, b. at Tresio, 1500; d. at Venice, 1570. A member of a noble family, he early showed an inclination for art and, after being given a good general education, was placed in the school of Titian with whom he studied some years. He afterwards had Giorgione for his master. While feeling strongly the influence of both great painters, Bordeaux finally settled down to the style of Titian, whose manner he so successfully imitated that his works have sometimes been mistaken for Titian's. In portraiture he was most successful, owing to none but Titian in excellence. In his early career he painted in Venice, Venice, Venice, and Treviso. At the last place his most important work was in the church of San Vicenzo, where he painted in the six compartments of the dome "The Annunciation", "The Nativity", "The Adoration of the Shepherds", "The Crucifixion", "The Assumption", and "The Assumption of the Virgin". Bordone was invited to visit France, some say by Francis I, and others by Francis II, by whom he was knighted. He remained, according to the latter authority, after the death of the king, for several years at the court of Charles IX, before returning to Italy. He painted the portraits of the royal family and the principal figures of their courts, working notably for the Duke of Guise and the Cardinal de Lorraine.


**BRYAN, Dictionary of Painters and Engravers (London, and New York, 1903-6).**

**AUGUSTUS VAN CLEEF.**

**Borges, Caspar Henry,** third Bishop of Detroit, Michigan, U. S. A., b. at Kloppeburg, Hanover, Germany, 1 August, 1824; d. at Kalamazoo, Michigan, 5 May, 1890. He emigrated to the United States in boyhood and made his classical and theological studies at St. Xavier's College, Cincinnati, and at St. Charles's Seminary, Philadelphia. He was ordained priest at Cincinnati, 8 December, 1847, after which he was stationed for ten years at Columbus. In 1859 he was made rector of St. Peter's Cathedral, Cincinnati, and appointed Bishop of Detroit in 1866. He was consecrated titular Bishop of Caen and administrator of Detroit, 24 April, 1870. The first Bishop of Detroit, the Right Rev. Frederick Reece, consecrated 6 October, 1833, the first German in the United States to be placed to the episcopal dignity, became demented four years after his consecration and was called to Rome. He never resigned his charge and lived until 30 December, 1871, when he died in an institution at Hildesheim, Germany. As a consequence,Detroit was ruled by an administrator for forty years, Bishop Borgersen, dying the title over in 1871. The see up to his appointment had been dominated by Belgian and French influences, and he gradually made changes in the English speaking regime that the growth of the new population
THE FISHERMAN PRESENTING THE RING OF ST. MARK TO THE DOGE BARTOLOMMEO GRADENGO (BORDONE'S MASTERPIECE—ACADEMY, VENICE)
Borgia, Saint Francis. See Francis Borgia, St.
Borgia, Caesar. See Alexander VI.
Borgia, Lucrezia. See Alexander VI.
Borgia, Stefano, Cardinal, b. at Velletri, 3 December, 1731; d. at Lyons, 1804; Italian theologian, antiquarian, and historian. He belonged to a well-known family of Velletri, not to be confounded with the Spanish Borgias or Borjas. His early education was controlled by his uncle Alessandro (1682-1764), Archbishop of Fermo. From his youth, Stefano Borgia manifested a great aptitude for historical research, but his dominant trait was his extraordinary taste for relics of ancient civilisation, and he succeeded so well that, at the age of nineteen, he was received into the Academy of Cortona. He founded a museum at Velletri, in which, during his whole life, he gathered coins and manuscripts, especially Coptic, and which may be considered as his greatest undertaking and achievement. His passion for antiquities that is well known to have sold his jewels and precious earthenware in order to secure the coveted treasures and have the description of them printed. In his scientific career Borgia showed great disinterestedness, placing his collection at the disposal of learned men, regardless of creed and country, and giving them all possible encouragement and support. His amiable temperament and broad-minded character attracted him to all those with whom he came in contact. Paes, S. Bartolomeo, Adler, Zeega, Heeren, and many others were among his enthusiastic friends.

Borgia was not left, however, entirely to his chosen field of activity, but was called to fill several important political positions. Benedict XIV appointed him Governor of Benevento, and Borgia showed there great administrative talent. In 1770 he was made secretary of the Congregation de Propaganda Fide, an office of which he naturally took advantage to acquire antiquities by the help of the missionaries, a task for which his credit, which proved always forthcoming. He was made a cardinal in 1759. In the troubled period of the French invasion Borgia was given charge of Rome by Pius VI (1797-98). After the proclamation of the Republic, he was arrested (1798), but quickly released, whereupon he immediately resumed his studies and work of collecting; soon afterwards he joined Pius VI at Valencia, and endeavoured to have this pontiff send to Asia and Africa a body of missionaries who would preach the Gospel and gather various monuments.

Cardinal Borgia was of the greatest service to Pope Pius VII in the reorganization of the Pontifical States. In 1801 he was made Rector of the Collegium Romanum, and was in the retinue of Pius VII when this pontiff went to France to crown the new emperor, Napoleon. Having arrived at Lyons, Cardinal Borgia was taken ill and died. After his death his collection of Coptic MSS. was divided: the non-Biblical MSS. were taken to Naples and placed in the Biblioteca Nazionale; and the Biblical MSS., excepting a few which were taken to Naples by mistake, given to the Propaganda, together with the collection of coins and monuments, forming the Museo Borgiano. (Cf. Classical Antiquities, I, 187.) Only a few years ago the MSS. of the Museo Borgiano were transferred to the Vatican Library, where they are to be found to-day. Before the partition of the MSS., was made the eminent scholar and convert, Zoega, wrote a complete and accurate description of them in his posthumous work "Catalogus Codicum Copticorum manu scriptorum qui in Museo Borgiano Veltris ascervantur" (Rome, 1810). Besides the many services which Cardinal Borgia rendered to science and scientists, he published several works bearing especially on historical topics: "Monumento di papa Giovanni XVI" (Rome, 1760); "Breve istoria dell' antica città di Tadino" (ibid., 1751); "Memorie storiche della città di Benevento" (ibid., 1783-69); "Vaticana confessio B. Petri chronologicis testimonii illustrata" (ibid., 1776); "De Crux Vaticana" (ibid., 1779); "De Crux Velterna" (ibid., 1780); "Istoria del domini temporale della Sede Apostolica nella Due-Sicilie" (ibid., 1783).

Borgianus Codex. See MSS. of the Bible.
Borgognone, Ambrogio, real name Ambrogio Stefani da Fossano, a distinguished Italian painter and architect, b. Milan, c. 1455; d. at Milan, 1523. The name Borgognone is variously accounted for. By some authorities it is attributed to some Flemish characteristics in his art, and by others to the fact that some of his ancestors had lived in Flanders, then known to the Italians as Borgognone. It is supposed that he studied with Vincenzo Foppa, with Zenale, and with Buttunone, but there is little known of the details of his career. The earliest work credited to him is the facade of the Carthusian convent or Certosa near Pavia. The stalls and other woodwork in the choir were carved from the designs of Borgognone, who painted there, among other works, an altar-piece of the Crucifixion. Great refinement and deep religious feeling mark his work, which is likewise notable for its beautiful celestial and mundane types. On his return to Milan he went to work in the church of San Satiro, and his productions appeared, among other churches, at Sant' Ambrogio, San Simpliciano, and Sant' Agostino. At San Simpliciano he painted scenes, since lost, from the story of St. Simeon. He worked also at Lodi in the church of the Incuronasta and did an altar piece for San Satiro at Bergamo.

Borgognone painted in tempera and also in oil in the style of tempera and in fresco. His early work lacked freedom, but later he fell under the beneficent influence of Leonardo da Vinci. Among...
his works in public galleries are: National Gallery, London, "Marriage of St. Catherine of Alexandria," a triptych with a "Virgin and Child Enthroned," having at one side the "Agony in the Garden," and on the other Christ Bearing His Cross; two other triptychs of famous polychrome; Louvres, "Presentation in the Temple," and "St. Peter of Verona," with a kneeling woman; Berlin Museum, "Madonna Enthroned," and "Madonna with Saints;" Munich, Old Pinakothek, "Madonna in Adoration;" Dresden Gallery, "Madona in Adoration;" Breton Gallery, Milan, "The Assumption of the Virgin;" and Pavia Academy, "Christ Bearing His Cross, followed by Carthusians." In the Casa Borromeo at Milan is a portrait of Bishop Andrea Novelli. The Pavia picture is considered without an equal in art in simple paths and deep religious meaning. Lanzi and other authors have treated Ambrogio da Fossano, the architect, and Ambrogio Borgognone, the painter, as two different persons, but the signatures he left show that this was not the case.

Bryant, Dictionary of Painters and Engravers (London, and New York, 1908-06). AUGUSTUS VAN CLEEF.

Borgo San-Domnino, Diocese of, in the province of Parma, Italy. The city takes its name from St. Domninus, who died under the persecution of Maximian (286-305) and suffered martyrdom. It did not become an episcopal see until 1601, under Clement VIII, having until then been governed ecclesiastically by a provost with full faculties, subject directly to the Holy See. The last provost, Papiro Piceda da Castel Vezzano, was the first Bishop of Borgo San-Domnino. The cathedral, dating from the twelfth century, is a beautiful monument of Romanesque architecture; its façade, however, is still unfinished. Among the notable events of this city have been: Alfonso Poszi (1620), a learned and zealous man; Ranuccio Scotti (1626), several times papal nuncio under Urban VIII, particularly to Switzerland; Filippo Casoni (1650), who urged Ughelli to write his "Italia Sacra;" Alessandro Parravicini, a Benedictine (1860); Gaetano Garimberti (1765), who enlarged the episcopal residence and enriched the cathedral with gifts of sacred vessels and furnishings; Alessandro Roncovieri (1700), distinguished for his zeal and charity; Gerardo Gambonaria (1719), who was ordained, and held the wise decrees of which are still in force; Girolamo Basiardi (1753), who restored the episcopal residence and founded a hospital; Alessandro Garimberti (1776) who was distinguished for his prudent conduct during the troubles which his diocese had with the community. This cathedral has a population of 60,400, with 54 parishes, 76 churches and chapels, 100 secular priests, 10 regulars, and 70 seminarians.


Borgo San-Sepolcro, Diocese of, situated in the province of Arezzo, Tuscany, Italy. The city is believed by some to be the ancient Biturgia mentioned by Ptolemy, and is so designated in the usage of the Roman Curia. The foundation of the present city is attributed to two pilgrims of the tenth century, who, halted in this neighbourhood on their return from Palestine, and built an oratory in which they placed the relics they had brought from this holy place. This oratory attracted many pilgrimages; gradually the town grew up about it, as the elements of a considerable size known as Borgo San-Sepolcro. Later on, Camaldoli monks erected a monastery here, the abbey of which had temporal jurisdiction over the town. Guido Petramala, Bishop of Arezzo, fortified Borgo San-Sepolcro, and made it a Glabelline stronghold. In 1381, the Diocese of Casole, Lelli, it was made an episcopal see by Leo X in 1515, the first bishop being Giovanni Ev. Galeotto Grasiani. Among the bishops worthy of record are Nicolo Torrubia (1560), a learned theologian, author of a treatise on the controversies between Catholics and Calvinists; Dionisio Bussotti (1638), likewise a skilled theologian; Gian Lorenzo Tili (1704), founder of the seminary. The cathedral, which is situated in the old part of the city, is of Romanesque style, and is dedicated to the Holy Sepulchre, showing, however, a marked tendency to be Gothic. A famous image of the Holy Face (Vullo Santo) is venerated in the cathedral. It is a wooden crucifix of heroic size; the sacred Body is covered with a long tunic, and a crown rests on the head. It resembles the Vullo Santo of Lucca, and has been in this cathedral since the tenth century; previously it was kept in the neighbouring castle of Bibbona. Nothing certain is known as to its origin. However, the crucified Christ dressed in a long garment (colobium) indicates a great antiquity, perhaps the eighth or ninth century. Other beautiful churches are those of San Agostino and Santa Maria; the latter has a beautiful baptistery, brought thither from the ancient church of San Agostino. Noteworthy also is the church of San Nicola, built in 1258 by the Franciscan, Fra Tommaso da Spello, and restored in the eighteenth century. This diocese has a population of 60,500 Catholics, with 135 parishes, 250 churches and chapels, 190 secular priests, 20 regulars, and 60 seminarians. There are 3 schools for boys, and 2 for boys. The male religious orders represented are: Minors Conventual, Servites, Capuchins; the female congregations are: Franciscans, Capuchins, Benedictines, Sisters of St. Anne, Sisters of Charity, Sisters of the Sacred Heart, Salesian Sisters, about 70 in all.


Boris, PIERRE-ROBE-URSULE-DUMOULIN, Bishop-elect of Acanthus, Vicar Apostolic of Western Tongking and Martyr; b. 20 February, 1808, at Beynac, Diocese of Tulle, France; beheaded 24 November, 1838. He studied successively at the colleges of Beaulieu and Servières, and in 1826 entered the seminary of Tulle. Meanwhile the desire to devote his life to the evangelization of distant lands matured, and in 1829 he proceeded to Paris and spent thirteen months at the Seminary of the Foreign Missions. Too young for the priesthood, he was to have the result of the friars and the missionaries, he became a missionary poet. However, a dispensation from Rome permitted his immediate ordination, which took place at Bayeux (1830). He sailed from Havre, 1 December, 1830, and, after spending some time at Macao, China, arrived in Toulon in the year 1832. His progress in the language of the country was rapid, but eight months after his installation an edict of persecution was issued (January, 1833). Boris had to re- main almost continually concealed and to endure great privations. In 1834, failing health increased the acuteness of the sufferings of persecution. He regained his strength the following year and was enabled to visit even the least accessible Christian communities of the vast district of which he was in charge. He fell into the hands of the persecutors in 1838. During his captivity he composed his famous poem, the poem of his nomination to the Vicariate Apostolic of Western Tongking, with Acanthus as titular see. Shortly after this, on the 24th of November, 1838, the death-sentence was pronounced on him and two native priests. It was a splendid work. His remains were brought to France in 1843, and are religiously kept at the Seminary of the Foreign Missions, in Paris. The cause of his beatification has been introduced at Rome.


N. A. WEBER.
BORNEO

BORNEO, PREFECTURE APOSTOLIC OF.—I. DUTCH BORNEO.—The former Vicariate of Batavia was composed of Sumatra, Java, and the other Sundan Islands, and the Netherlands Indies, now the southern part of Borneo. The northern part of Borneo, now under British suzerainty, was separated from this immense vicariate, 27 August, 1855; that part of Borneo which is under Dutch rule was taken from the Vicariate Apostolic of Batavia, 1 November 1853, and erected into a separate prefecture under the care of the Capuchins. The missionaries for the new prefecture were selected from the Dutch province of this order, and the first prefect Apostolic was appointed 10 April, 1845. Up to the time of the separation what is now the Prefecture of Dutch Borneo was administered by the Jesuits who had charge of the Vicariate of Batavia, and who visited the Catholics of Dutch Borneo twice a year. In 1875 the Jesuit Father de Vries built a little church at Singkawang, a small town situated on the west coast of the island. In the neighbourhood of Singkawang there were nearly 200 Chinese Catholics and 118 soldiers. In 1890 Father Staal, afterwards Vicar Apostolic of Batavia, founded a station in the interior at Sinitau. The mission at Sinitau was transferred to Sedjiriam, in the Penoeang region inhabited by the Dyaks. The mission at Sedjiriam gave good promise of success and in 1897 included 400 baptized persons, but the missionaries were too few in number to give the station sufficient supervision, and it was consequently abandoned. Later the Holy See decided to erect a separate prefecture covering an area of 204,633 square miles. According to the "Statistics of the Capuchin Missions" for 1906, there were in Dutch Borneo at that date 3 Capuchin priests; 4 brothers; 366 Catholics, consisting of 10 Chinese, 100 Dyaks, and 86 Europeans; 2 stations, Singkawang and Sedjiriam; 3 chapels; 20 conversions were claimed. There had been 56 baptisms and 156 communications, the latter number referring to the Catholic laity as, outside of the Capuchins, there are no religious in the prefecture. The population included in the prefecture is 2,000,000. A report of 26 November, 1906, gave the founding of a third station at Samarinda on the east coast of Borneo, some two weeks' sail from Singkawang, on a fourth station at Pamangkat, which is seven hours from Singkawang.

II. BRITISH BORNEO, OR THE PREFECTURE OF NORTH BORNEO AND LABUAN.—In 1867 Father Venticiglia, a Theatine, was commissioned by Pope Innocen- cent XI to preface Christianity in Borneo. There are no memorials of this mission, which has left no traces in the island although the missionary declared that God had blessed his labours. The Propaganda, 27 August, 1855, decreed the erection of the northern part of the island of Borneo into an independent prefecture and entrusted it to the Rev. Charles Chugtawen, of the Society of Jesus, as Father Chugtawen was originally a sea-captain and had vowed, after escaping great peril, to devote himself to the evangelization of Borneo. He landed at Labuan in 1857, in company with several missionaries who deserted him; and although alone in the island of Labuan, Father Chugtawen courageously continued his labours. At length, seeing that isolation made him powerless, he went to Rome in 1879 to request that the Propaganda place the mission in charge of an institute. From Rome Father Chugtawen went to Spain, where he died. The British had obtained the control of Labuan in 1846; they gradually extended their power over the petty rulers of the northern part of Borneo until, in 1888, the British Protectorate of North Borneo was formally acknowledged. English-speaking missionaries being desired in the British part of Borneo, the Propaganda (19 March, 1881) confided the mission of North Borneo and Labuan to the Society for Foreign Missions in England. The first prefect Apostolic appointed under the new administration was the Rev. Thomas Jackson. The society has since continued in charge of the mission.

The island of Labuan has an area of 30 square miles and contains 6,800 inhabitants; it is an important shipping station between Singapore and Hong-Kong. The prefect Apostolic lives at Labuan. The stations served are Labuan and Sarawak (Kuching), the two most important towns. Outside of these two places where the missions are carried on are the lesser stations which are visited: Sibu, Kanowit, Egan, Oya, Mukah, Baram, Papar, Jesselton, Patatan, and Sandakan. According to the "Missions-Atlas" of P. Streit, the statistics of the mission are: 19 regular priests; 2 lay brothers; 13 sisters; 8 churches; 20 chapels; 16 catechists; 14 schools with 740 pupils; 2,600 baptisms; about 1,000 catechumens.

Bottas, Francisco Nicolás, a distinguished Spanish painter, b. at Cocentin, 1530; d. at Gandia, 1616. Going to Valencia at an early age to study under Vicente Joanes, he became that master's most noteworthy pupil. His works in general resemble those of Joanes and some of them are good enough to have been taken for the master's. Entering the priesthood, he was assigned to his native place, where he devoted all his spare moments to painting and acquired such skill that the authorities of the monastery of St. Jerome, at Gandia, employed him to paint the picture for the high altar of their church. He enjoyed his stay at the monastery so much, that, taking a great liking to the brothers and their life he determined to ask for no other payment for his work than membership in the order. He received the habit in 1575, and took the final vows the following year. Three years thereafter, Fra Nicolás, in search, perhaps, of a better patron, spent some little time with the Capuchins at the Franciscan monastery of San Juan de la Riviera near Valencia. He was soon back, however, at Gandia where he passed the rest of his life painting in every part of the monastery, in the church, chapels, chapter house, oratories, refectories, and the twelve altar pieces in the church alone. He also spent his own money in the employment of sculptors and builders for the embellishment of his beloved monastery.

Besides his great labours at Gandia, Bottas also did much work for churches and religious houses in Valen- cia, at the capital, and elsewhere. His paintings appeared at the cathedral at Valencia and at the Hieronymite monastery in the city of San Miguel de los Reyes, where there was a "Christ at the Column" and a picture of the painter in adoration of "The Holy Virgin". Others were at his native place in the church of St. Stephen, in the Escolar at Alldays, and at Ontinente. In the Museum at Valencia there are some fifty paintings by Bottas chiefly from Gandia and San Miguel. Among them are:"The Last Supper", "Christ Bearing His Cross", "The Dead Saviour in the Arms of the Eternal Father", and "The Archangel Michael Driving Souls into Purgatory and Hell". In the last Bottas is supposed to have pictured himself as a white robed monk kneeling on the brink.

BORROMEO. See Sisters of Mercy of St. Charles Borromeo.

Borromeo, Andrea, an Italian missionary, b. in his first half of the seventeenth century, at or near Milan in 1605. He was the son of Count Gio. Cesare Borromeo, and was received into the religious order of the Theatines in 1637. In 1632 he visited Mingrelia and Georgia (Russian Transcaucasia) as a missionary, and laboured with success for eleven years, to convert the inhabitants. On his return to Rome he was elected procurator for these missions. He declined the offer of a bishopric. He left an account of the above mentioned missions of his order entitled: "Relazione della Georgia, Mingrelia, e Missioni de' Padri Teatini in quelle parti" (Rome, 1704).

MARCHIELLI, Scrittori d'Italia (Brescia, 1762), II, iii. 1793.

N. A. WEBER.

Borromeo, Saint Charles. See Charles Borromeo, St.

Borromeo, Federico, Cardinal and Archbishop of Milan, cousin and successor of St. Charles Borromeo, b. at Milan 18 August, 1564; d. there, 22 September, 1584. He was the son of Giulio Cesare Borromeo and Margherita Trivulzio, members of the Milanese aristocracy. He studied successively at Bologna and Pavia, in which latter city he was the first pupil of the Borromeo College. Later he went to Rome for higher studies, and was strongly influenced by St. Philip Neri, Cardinal Baronius, and Cardinal Bellarmine. In 1580 he began his ecclesiastical career under the guidance of St. Charles Borromeo. He was made cardinal at the age of twenty-three, in 1587, by Sixtus V; and in 1595, Archbishop of Milan by Clement VII, who personally consecrated him to this high office. During thirty-six years he gave the world an example of episcopal virtue, zeal, and dignity. He was tireless in preaching and in instructing both clergy and people, was an apostle of religious education and a persistent reformer of all abuses, both lay and ecclesiastical. An almost constant conflict with the local Spanish authorities, suspicious and haughty by nature, did not diminish his sweetness of temper nor his patience; the traditional immunities and authority of the ecclesiastical order were defended as an inheritance of his see that he dared not abandon. Von Reumont thinks that, though often right, he went at times too far, e. g., in the assertion of minute personal prerogatives; it may be, however, in all probability it was the principle and substance of customary ecclesiastical rights that the fearless pastor ever intended to preserve and hand down. His affection for the people of Milan was made evident during the great famine and pest of 1627-28, when he fed daily 2000 poor at the gates of his residence, and was personally an example of such absolute heroism that nearly one hundred of his clergy (sixty-two parish priests and thirty-three vicars) gave up their lives in attendance on the perishing multitudes. His kindness and charity towards the poor was remarkable. His extraordinary devotion in his "I Promessi Sposi" (The Betrothed), If Cardinal Borromeo shared the current excessive credulity in witchcraft and magic, he was in every other way far in advance of his time as a friend of the people and a promoter of intellectual culture and social refinement based on a practical religious life. He is the founder of the famous Ambrosian Library (q. v.) opened by him in 1609, as a college of writers, a seminary of savants and a school of arts, and after the death of Medici, he was nominated as archbishop of St. Peter's, under the direction of Bernini. His most extravagant effort was the church of San Carlo alle Quattro Fontane (1640-47), a good example of the fully developed baroque style in Rome. In the mostly in Latin that treat of various ecclesiastical sciences. The universal approbation of his own and later times is echoed in the following words from the above-mentioned work of Manucio, engraved on the pedestal of the marble statue that the citizens of Milan erected in 1865 before the gates of the Ambrosiana Library: "He was one of those men rare in every age, who employed extraordinary skill in the saying and writing of the sacred books. He directed and organized the advantages of privileged station, and an unfinished will, in the search and practice of higher and better things.

Life was first written by Francisco Rivola (Milan, 1604), later by G. Ripamonti, Cant., La Lombardia nel secolo XVII (Milan, 1832), which includes a catalogue of his works: Bonn, Hist. Apologia del Card. Anselmo (Milan, 1870); Von Reumont in Kirchenlex., II, 112 sq.; Boroqumini in Catholic University Bulletin (Washington, 1896), I, 566-572.

THOMAS J. SHAHAN.

Borromeo, The Society of St. Charles (Borromäusverein), a German Catholic association for the encouragement and diffusion of edifying, instructive, and entertaining literature. It was founded at Bonn, in 1845, by Franz Xavier Dieringer, one of the professors of the Catholic theological faculty at Bonn, August Reichenasperger, and Freiherr Max von Loë. From the first the society placed itself under the protection of the episcopate. Cardinal Johannes von Geissel, Cardinal Kremetz, and Archibishop Sinarck were its chief aims and was spread over the whole of Germany, so that by the middle of 1907 it had 145,250 members, who were grouped in 258 main societies and 3,247 branches. The administrative department and chief office are at Bonn. The society has 73 branches outside of Germany: in Belgium, 6; France, 2; Holland, 4; Italy, 1; Luxembourg, 36; Austria, 6; Switzerland, 18. In 1906 its total income was $124,748, and its expenses, $123,174. In accordance with its by-laws the society seeks: (1) to send every year one book or several books as a gift to each of its members, the quantity of reading matter thus bestowed being dependent on the ability of the society and the amount of the annual subscription, as the dues vary from $1.50 to 75 or 85 cents a year; (2) to use the annual surplus in founding libraries (these thus manned numbered over 3,000 in 1907) and in the support of libraries; (3) to aid workmen's and people's libraries and those of asylums, hospitals, and other charitable or social institutions. Formerly the society was able to supply the membership number that is the reduced price, which was often not more than two-thirds of the ordinary cost of the volumes. The society's catalogue for 1906 contained over 10,000 titles of works which could be thus purchased. But since 1907 it has been obliged to abandon this branch of its activity, on account of the position taken by the business union of the German book-sellers. In the larger cities the society has opened free reading-rooms for the use of the public in connection with its libraries. Since 1902 the society has issued a periodical, originally this publication was called "Borromäusblätter"; it now bears the name of "Die Bücherewelte".

Die Gründung und Tätigkeit des Vereins vom St. Kurt Borromäus-Stiftung zum fünfzigjährigen Jubiläum des Vereins (Cologne, 1895); Jahresberichte der Zentralestelle.

JOSEPH LINS.

Borromini, Francesco, architect and sculptor; b. 25 September, 1599, at Biscone; d. (by his own hand) 1 August, 1667, at Rome. He studied architecture under the Medici, and after the death of Medusa, he was nominated as architect of St. Peter's, under the direction of Bernini. His most extravagant effort was the church of San Carlo alle Quattro Fontane (1640-47), a good example of the fully developed baroque style in Rome. In the
church and part of the College of Propaganda. Borromini's fantasies are wilder; the cupola and columns of Andrea Palladio are in his taste. The great nave of Saint John Lateran was modernized, as it now stands, by Borromini. His best work is the façade of Santa Agnese in the Piazza Navona. Borromini is generally considered the father of all modern abuses in architecture. He had a genius for Gray and Roman architecture, without offering a substitute.

THOMAS H. POOLE.

B OrnII (Borri, Burrius), Christopher, missionary, mathematician, and astronomer, b. at Milan in 1583; d. at Rome, 24 May, 1632. His family was one of good standing in Milan. He became a member of the Society of Jesus, 16 October, 1601; in 1618 he was sent from Macao with Father Petrus Marques, S.J., as one of the first missionaries to Cochin-China. Here he stayed until 1622, being known under the name of Bruno. After his return he taught mathematics at Coimbra; in 1632 he entered the Cistercian Order, taking the name of Father Onofrio, and died the same year. His most important work "Relatione della nuova missione della P. P. della Compagnia di Gesù al Regno della Cecina," appeared at Rome in 1631, and was translated into French (1631), Dutch (1632), Latin and German (1633), and English (London, 1633). It was also inserted in Churchill's "Collection of Voyages" (1704), II, 787-838, and in Sprengel and Forster's "Neue Beiträge zur Volken- und Länderkunde" (Leipzig, 1738), II, 271-110. The work was considered one of the best sources of information concerning Cochin-China on account of its excellent description of the physical, political, and ecclesiastical conditions of the country. The observations of Borrius on the magnetic variation of the compass appear to be of more importance, but unfortunately they have not yet been published. According to Kircher he drew up the first chart for the Atlantic and Indian Oceans showing the spots where the magnetic needle makes the same angles with the meridian; in this he is to be regarded as the forerunner of Halley. Borrius gives the explanation to the chart in a manuscript that belongs to the Royal Academy at Lisbon. In another manuscript, now at Evora, "Tratado da arte de navegar pelo País do Brasil," of the same year, he makes excellent suggestions, according to Allatius, as to a new method for determining the longitude at sea and also concerning improvements in sea-charts. Father Le Jeunehomme undertook a translation of the treatise into Latin. Prince Philip of Spain, desiring to understand the naval studies and inventions of Borrius, once summoned the latter from Coimbra to Madrid. Besides what has been already mentioned Borrius wrote, "Doctrina de Tribus Celes, Aereo, Syderico et Empeirico" (Lisbon, a.d.), which Pietro de Vali translated into Persian (Maius, Scriptor. vet. nova collect., IV, n. ix), and also some accounts of his travels for the Propaganda.

GREGORY THE GREAT: In one of his letters, speaks of a Bishop of Bosco, without, however, mentioning the See of the Bishop's name. In 1786 Costantini de Castro, Bishop of Bosco, who, according to tradition, built the cathedral dedicated to St. Peter, was appointed Metropolitan of Torres by St. Gregory VII. Among the most illustrious bishops of this see are numbered: the learned Cardinal Giovanni Casanova (1424); Egidio Francesco Fan (1591), author of the first (but very inaccurate) history of Sardinia; Serafino Esquirol, a learned theologian, who had been General of the Servites (1677). It is asserted by some that the see was originally at Calceda, but was transferred to Boos after the destruction of the former town; also, that the first bishop was St. Emilius, sent thither by St. Peter and martyred in 70—for this, however, there is no historical evidence. The diocese has a population of 40,200, with 21 parishes, 104 churches and chapels, 100 secular priests, and 40 seminarians.


U. BENIGNI.

BOCH, PETER VAN DER, Bellandist, b. at Brussels, 19 October, 1656; d. 14 November, 1736. After studying the humanities at the College of Brussels, 1698-1705, he entered the novitiate of the Society of Jesus at Mechlin, 25 September, 1705. At the close of his novitiate he studied philosophy at Louvain, 1707-09, and then theology and philosophy at Antwerp, 1710-11, in order to complete his literary training. Recalled to Antwerp in 1710, he spent six years in teaching and then went to Louvain, where he took a philosophical course, 1716-20. He was ordained priest at Louvain in 1719 and distinguished himself by the public defence of thesees in March and September, 1719, and by his defence "De Universa Theologia" in 1720. In 1721, at the end of his third year of probation, he was made an assistant to the Bellandists and remained a member of this body during the rest of his life. His hagiographical writings are found in July, IV-VI, and August, I-III.

DOLMADS, Elogium R. P. Petri Boschi hagiographi in Acta SS., III.

CH. DE SMEET.

BOCBO, GIOVANNI MELCHIOR, Venerable (Don Bosco), founder of the Salesian Society, b. of poor parents in a little cabin at Bocchi, a hill-side hamlet near Castelnuovo, Piedmont, Italy, 16 August, 1815; d. 31 January, 1888; declared Venerable by Pius X, 22 July, 1907. When he was more than 6 years old his father died, leaving the support of three boys to the mother, Margaret Bosco. John's early years were spent as a shepherd and he received his first instruction at the hands of the parish priest. He possessed a ready wit, a retentive memory, and as years passed his appetite for study grew stronger. Owing to the poverty of the home, however, he was often obliged to turn from his books to the fields, but the desire of what he had to give up never left him. In 1835 he entered the seminary at Chiari and after six years of study was ordained priest on the eve of Trinity Sunday by Archbishop Franzeno of Turin.

Leaving the seminary, Don Bosco went to Turin where he entered zealously upon his priestly labours. It was here that an incident occurred which opened up to him the real field of effort of his afterlife. One of his duties was to accompany Don Caffaro upon visits to the prisons of the city, and the condition of the children confined in these places, abandoned to the most evil influences, and with little before them but the gallows, made such an impression upon his mind that he resolved to devote his life to the rescue of these unfortunate outcasts. On the eighth of December, 1841, the feast of the Immaculate Conception, while Don Bosco was
vesting for Mass, the sacristan drove from the church a ragged urchin because he refused to serve Mass. Don Bosco heard his cries and recalled him, and in the friendship which sprang up between the priest and Bartolomeo Garelli was sown the first seed of the "Oratory", so called, no doubt, after the example of the English. Phrae and St. Philip Neri as its prominent feature. Don Bosco entered eagerly upon the task of instructing this first pupil of the streets; companions soon joined Bartolomeo, all drawn by a kindness they had never known, and in February, 1842, the Oratory numbered twenty boys. In March of the same year, thirty, and in March, 1846, four hundred.

As the number of boys increased, the question of a suitable meeting-place presented itself. In good weather walks were taken on Sundays and holidays to spots in the country about Turin where lunch was eaten, and realizing the charm which music held for the untamed spirits of his disciples Don Bosco organized a band for which some old brass instruments were procured. In the autumn of 1844 he rented a house in the district where Don Borel entered enthusiastically into his work. With the approval of Archbishop Franzoni, two rooms were secured adjoining the Rifugio and converted into a chapel, which was dedicated to St. Francis de Sales. The members of the Oratory now gathered at the Rifugio, and numbers of boys from the surrounding district applied for admission. It was about this time (1845) that Don Bosco began his night schools and with the closing of the factories the boys flocked to his rooms where he and Don Borel instructed them in rudimentary branches.

The success of the Oratory at the Rifugio was not of long duration. To his great distress Don Bosco was obliged to give up his rooms and from this on he was subjected to petty annoyances and obstacles which, at times, seemed to be the result of his undertaking. His perseverance in the face of all difficulties led many to the conclusion that he was insane, and an attempt was even made to confine him in an asylum. Complaints were lodged against him, declaring his community to be a nuisance, owing to the character of the boys he befriended. From the Rifugio the Oratory was moved to St. Martin's, to St. Peter's Churchyard, to three rooms in Via Cottolengo, where the night schools were resumed, to a more commodious house and finally to the site of which grew up an Oratory that counted seven hundred members. Don Bosco took lodgings nearby, where he was joined by his mother. "Mama Margaret", as Don Bosco's mother came to be known, gave, at times, some of her life in devoted service to the little inmates of this first Salesian home. When she joined her son at the Oratory the outlook was not bright. But sacrificing what small means she had, even to parting with her home, its furnishings, and her jewelry, she brought all the solicitude and love of a mother to the children of the street.

The evening classes increased and gradually dormitories were provided for many who desired to live at the Oratory. Thus was founded the first Salesian Home which now houses about one thousand boys.

The municipal authorities by this time had come to recognize the importance of the work which Don Bosco was doing, and he began with much success a fund for the erection of technical schools and workshops. These were all completed without serious difficulty, and in the new quarter of Turin, Don Bosco resolved to build a church. Accordingly a plan was drawn in the form of a cross covering an area of 1,500 sq. yards. He experienced considerable difficulty in raising the necessary money, but the charity of some friends finally enabled him to complete the church for less than a million francs (about $200,000). The church was consecrated 9 June, 1888, and placed under the patronage of Our Lady, Help of Christians. In the same year in which Don Bosco began the erection of the church fifty priests and teachers who had been assisting him formed a society under a common rule which Pius IX, provisionally in 1869, and finally in 1870, approved as the "Salesian Congregation of Don Bosco." It was the intention of Don Bosco to place himself at the head of the new foundation of young clergy, but this he did not live to see. The church was consecrated 9 June, 1888, and placed under the patronage of Our Lady, Help of Christians.

Aany attempt to explain the popularity of the Oratory among the classes to which Don Bosco devoted his life would fail without an appreciation of his spirit which was its life. From his earliest intercourse with poor boys he had never failed to see under the dirt, the rags, and the uncoyness the spark which a little kindness and encouragement would fan into a flame. In a vision or dream which he is said to have had in his early boyhood, wherein it was disclosed to him what his lifework would be, a voice said to him: "Not with blows, but with charity and gentleness must you draw these friends to the path of virtue." And whether this be accounted as nothing more than a dream, that was in reality the spirit with which he animated his Oratory. The number of his pupils was large but the number of his little disciples was slender he drew them about him by means of small presents and attractions, and by pleasant walks to favourite spots in the environs of Turin. These excursions occurring on St. Joseph's Day, he would take them to the village church and give a short instruction on the Gospel; breakfast would then be eaten, followed by games; and in the afternoon Vespers would be chanted, a lesson in Catechism given, and the Rosary recited. It was a familiar sight to see him in the field surrounded by kneeling boys preparing for confession.

Don Bosco's method of study knew nothing of punishment. Observance of rules was obtained by instilling a true sense of duty, by removing all external inducements for disobedience, and by allowing no effort towards virtue, how trivial soever it might be, to pass unappreciated. He held that the teacher should be father, adviser, and friend, and he was the first to adopt the preventive method. Of punishment he said: "As far as possible avoid punishing ... try to gain love before inspiring fear." And in 1877 he wrote: "I do not remember to have used formal punishment; and with God's grace I have always obtained, and from apparently hopeless cases of tedulous elements; and by understanding quickly, and his sensitiveness enraptures all who meet him, but the parents have only succeeded in producing an affectionate, perfected, intelligent animal. The chief object should be to form the will and to temper the character. In all his pupils Don Bosco tried to cultivate a taste for music, believing it to be a powerful and refining influence. "Instruction," he said, "is but an accessory, like a game; knowledge never makes a man because it does not directly touch the heart. It gives more power in the exercise of good or evil; but alone it is an indifferent weapon, wanting guidance."

He always studied, too, the aptitudes and vocations of his pupils, and to an almost supernatural quickness and clearness of insight into the hearts of men, he knew to which must be attributed the success of the Oratory. In his rules he wrote: "Frequent Confession, frequent Communion, daily Mass: these are the pillars which should sustain the whole edifice of education." Don Bosco was an indefatigable confessor, devoting days to this work among his children. He recognized that gentleness and charity were not enough to bring to the task of education. He
BOSCOVICH thoroughly believed in play as a means of arousing childish curiosity—more than this, he places it among his first recommendations, and for the rest he adopted St. Philip Neri’s words: “Do as you wish, I do not care so long as you do not sin.”

Statistics.—At the time of Don Bosco’s death in 1888 there were 250 houses of the Salesian Society in all parts of the world, containing 180,000 children, and from which there annually went out 18,000 finished apprentices. In the mother-house Don Bosco had selected the brightest of his pupils, taught them Italian, Latin, French, and mathematics, and this band formed a teaching corps for the new homes which quickly grew up in other places. Up to 1888 over six thousand priests had gone from Don Bosco’s institutions, 1,200 of whom had remained in the society. The schools begin with the child in his first instruction and lead, for those who choose it, to seminaries for the priesthood. The society also conducts Sunday schools, evening schools for adult workmen, schools for those who enter the priesthood late in life, technical schools, and printing establishments for the diffusion of good reading in different languages. Its members also have charge of hospitals and asylums, nurse the sick, and do pastoral work, especially in remote districts. The society has houses in the following countries: Italy, Spain, Portugal, France, England, Belgium, Switzerland, Austria, Palestine, and Algiers; in North America, Mexico, in South America, Paraguay, the Argentine Republic, Bolivia, Uruguay, Chile, Peru, Venezuela, and Colombia. In the United States the Salesians have four churches. Sts. Peter and Paul and Corpus Christi in San Francisco, California; St. Joseph’s in Oakland, California; and the Transfiguration in New York City. Very Rev. Michael Borgelho, Provincial for America, resides in San Francisco.

Don Bosco’s Apostolate and Other Sketches (Salesian Press, Turin, 1901); Webber in Kurzrede., X. 1588 eqq.: Villefranche, Don Bosco, tr. Martin (London).

E. F. Sallton.

Bosovich, Ruggiero Giuseppe, a Dalmatian Jesuit and well-known mathematician, astronomer, and natural philosopher, b. at Ragusa, 18 May, 1711; d. at Milan, 13 February, 1767. He was the youngest of six brothers and his education was begun at the Jesuit college of his native city. Being early impressed by the success achieved by his masters he resolved to seek admittance in their ranks and on 31 October, 1725, at the youthful age of fourteen, he entered the novitiate of the Society of Jesus in Rome. His unusual talents manifested themselves particularly during the years devoted to literary and philosophical studies at the Collegio Romano, the most celebrated of the colleges of the Society of Jesus. Thus, for example, young Bosovich discovered for himself the proof of the theorem of Pythagoras. His professors, especially Father Horatius Borgondi, professor of mathematics, knew how to cultivate his talents, and he made such progress, especially in mathematics, that he was able to take the place of his former professor at the Roman College even before the completion of his theological studies. As soon as he had completed the ordinary studies of a young Jesuit, he was appointed regular professor of mathematical science in the same college. He performed the duties of this office with much distinction for a whole generation, as is evidenced by the numerous dissertations which he published every year, according to the custom of the time. These show Bosovich’s preference for astronomical problems. Among them may be mentioned: “The Sunspots” (1738); “The Transit of Mercury” (1737); “The Aurora Borealis” (1739); “On the Usefulness of the Telescope in Astronomical Studies” (1739); “The Figure of the Earth” (1739); “The Motion of the Heavenly Bodies in an Unresisting Medium” (1740); “The Various Effects of Gravity” (1741); “The Aberration of the Fixed Stars” (1742). Problems in pure mathematics as well as philosophical speculations regarding the various theories on the constitution of matter also engaged his attention and he took an active part in all scientific discussions which agitated the learned world of his time. To these belong his “The Earth’s Iron Core Possesses a Double Spherical Shape”; “Researches on Universal Gravitation”; “The Computation of a Comet’s Orbit from a Few Observations”, etc. His able treatment of these and similar problems attracted the attention of foreign, as well as of Italian, Academies, several of which—among them Bologna, Paris, and London—admitted him to membership. At Paris he shared with the famous mathematician Euler the honour of having submitted the correct solution of a prize problem.

Bosovich also showed much ability in dealing with practical problems. To him was due the project of the Observatory of the Collegio Romano, which afterwards became so well known. He first suggested using the massive dome-pillars of the college church of St. Ignatius as a foundation, on account of their great stability. (The church dome has not yet been completed, so the pillars still await the superstructure planned by the architect.) The unfavourable circumstances of the time and the storms prevailing against the Jesuit Order and, which is well known, in the suppression of the Society, prevented Bosovich’s plan from being carried out until 1850, when Father Secchi, his worthy successor, was able to bring it to completion. There is a close parallel, as may be observed in the two computer, between the project of the Jesuits in the Roman College, and Bosovich may, without hesitation be considered the intellectual forerunner of Secchi. Like Secchi, too, he was the adviser of the papal Government in all important technical questions. Thus, when in the middle of the eighteenth century the great dome of St. Peter’s began to show cracks and other signs of damage, causing consternation to the pope and to the Eternal City, Bosovich was consulted, and the excitement was not allayed until his plan to place large iron bands about the dome was carried out. His advice was sought when there was question of rendering innocuous the Pontine marshes and he was also entrusted with the survey of the Papal States. Pope Benedict XIV commissioned him and his fellow Jesuit, Le Maire, to carry out several precise meridian arc measurements, and it seems to have been due chiefly to his influence that the same pope, in 1757, abrogated the obsolete decree of the Index against the Copernican system. In many universities outside of Italy sought to number Bosovich among their professors. He himself was full of the spirit of enterprise, as was shown when King John V of Portugal petitioned the general of the Jesuits for ten Fathers to make an elaborate
survey in Brazil. He voluntarily offered his services for the arduous task, hoping thus to be able to carry out an independent survey in Ecuador, and so obtain data of value for the final solution of the problem of the extent of the figure of the earth, which had engaged the attention in England and France. His proposal led to the institution of similar surveys in the Papal States, the pope taking this means of retaining him in his own domain. A detailed account of the results of this work appeared in a large quarto volume (Rome, 1755) entitled: "De littorariâ expeditione per Pontificiam ditionem ad dimetiendos duo meridiani gradus et corrigendam mappam geographicam". A map of the Papal States made at the same time, which corrected many previous errors, proved to be likewise a welcome contribution to the discussion regarding the more or less spherical form of the earth. Many of the triangulations were accompanied by no slight difficulties. The two base-lines employed in the survey—one on the Via Appia, the other in the neighbourhood of Rimini—were measured with great care. The first was re-determined in 1854—55 by Father Secchi, as the mark indicating one end of the line measured by Boscovich and Le Maire had been lost. (Cf. Secchi's work: Misura della Base trigonometrica esternissima dell Italia inferiore, aperture del progetto pontificio, Roma, 1855.) Besides his work in mathematical astronomy we also find Boscovich speculating, upon scientific grounds, on the essence of matter and endeavouring to establish more widely Newton's law of universal gravitation. As early as 1748 he made essays from his pen in this field of thought, e.g. "De materie divisiabilitate et de principiis corporum dissertatio" (1748); "De continuatissi legis et ejus consectionalis pertinentibus ad primum materie elementa eorumque vires" (1754); "De lege virium in natura existentium" (1763); "Philosophia naturalis theoriam redacta ad unicum legem virium in natura existentium" (1758). Boscovich, according to the views expressed in these essays, held that bodies could not be composed of a continuous material substance, nor even of contiguous material particles, but of innumerable, point-like structures whose individual components lack all extension and divisibility. A repulsion exists between which they are indeed infinitesimal but cannot vanish without compenetration taking place. The motion and repulsion of these elements with which these elements are endowed. It tends to become infinite when they are in very close proximity, whereas within certain limits it diminishes as the distance is increased and finally becomes an attractive force. This change is brought about by the repulsion of the various particles. Boscovich divided his last-mentioned exhaustive work into three parts, first explaining and establishing his theory, then pointing out its applications to mechanical problems, and finally showing how it may be employed in physics. His attempt to reduce the most complicated laws of nature to a simple fundamental law aroused so much interest that in 1783 a third, and enlarged, edition of his "Theoria philo-
sophiae naturalis" (Venice, 1763) had become necessary and was published as an appendix to the catalogue of Boscovich's previous works. There are no less than sixty-six treaties dating from 1736—a proof of his literary activity. Some have already been mentioned and to these may be added his "De continentorium matheseos tomis tre"; in quarto (1752).

Boscovich attracted attention by his political writings as well as by his scientific achievements. His Latin verses in which he eulogized the Polish king, Stanislaus, Pope Benedict XIV, and various Venetians were then published in the American Academy of Rome. His "Carmen de Solis ac Lunae thecibus" (5 vols., London, 1769) was much admired. His services were also in demand in several cities and provinces. Thus, in 1757, he was sent by the city of Lucca to the Court of Vienna, to urge the damming of the lakes which were threatening the city. He acquitted himself of this task with such success that the Luccan government made him his permanent envoy and rendered him generous assistance on his scientific journeys, both in Italy, France, and England. While in England he gave the impulse to the observations of the approaching transit of Venus, on 6 June, 1761, and it is not unlikely that he proposed to employ small telescopes composed of liquids, to avoid chromatic aberration, may have contributed to Dollond's success in constructing achromatic telescopes. The citizens of Ragusa, his native town, besought him to settle a dispute in which they had become involved with the King of France—an affair which the pope himself designed to adjust. Boscovich returned from England in company with the Venetian ambassador who took him by way of Poland as far as Constantinople. He availed himself of this opportunity to extend and complete his archeological studies in these countries, as may be gathered from his journal published at Bassano in 1784: "Giornale d'un viaggio da Constantinopoli in Polonia con una relazione delle rovine di Troja". The hardships of this journey about which were written five letters (1762) employed at Rome in various practical works, such as the draining of the Pontine marshes. In 1764 he accepted the appointment of professor of mathematics at the University of Pavia (Tiecium). At the same time he was a frequent visitor at the residence of Father Pescesa of the Observatory of Mariselles, who was invited by the Jesuites of Milan to erect an observatory at the large college of Brera. He was able to avail himself of the technical skill of Boscovich in carrying out his commission and it may be questioned to which of the two belong the greater credit in the founding of this observatory which, even in our own time, with that of the Collegio Romano, is among the most prominent of Italy. It was Boscovich who selected the south-east corner of the college as a site for the observatory and worked out the complete plans, including the reinforcements and the necessary remodelling for the structure. Building operations were immediately begun and in the following year, 1765, a large room for the mural quadrant and other instruments, and a certain number of the smaller instruments, and a broad terrace, with several revolving domes to contain the sextants and equatorial, were completed. Such was the stability of the observatory that the new 18-inch glass of Schiaparelli could be mounted in it although a cylindrical portion of the wall of a diameter of 3 metres 75 centimetres takes the place of the octagonal hall of Boscovich.

The London Academy proposed to send Boscovich in charge of a scientific expedition to California to observe the transit of Venus in 1789 but, unfortunately, the opposition manifested everywhere to the Society of Jesus and leading finally to its suppression, made this impossible. He continued, however, to give his services to the Milan Observatory for whose further development he was able to obtain no indication of monetary assistance. In particular the adjustment of the instruments engaged his attention, a subject about which he has left several papers. But as his elaborate plans received only partial support from his superiors and patrons, he thought it best to use in 1772 of such being made him a director of the observatory, and, in fact, in the same year Father La Grange was placed in complete charge of the new institution. Boscovich was to become professor at the University of Pisa, but Louis XV gained his services and invited him to Paris where a new office, Director of the Office of Marine, was created for him—"service de la Marine"—with a salary of 8,000 francs was created for him. He retained this position until 1782 when he returned to Italy to supervise the
printing of his as yet unpublished works in five volumes, for it was not easy to find a suitable publisher in France for books written in Latin. In 1755 there appeared at Bassano, "Rogeri Josephi Bosco-
vich opera pertinenta ad opticam et astronomiam in quibus tomos distributa"; the last im-
presse work from the press of Bosovich in Bassano, which after its completion, retired for a time to the mon-
astery of the monks of Vallombrosa. He returned to
Milan with new plans, but death shortly overtook
him at the age of seventy-six, delivering him from a
severe malady which was accompanied by temporary
mental derangement. He was buried in the church of
Santa Maria Pudone.

Bosovich, by his rare endowments of mind and
the active use which he made of his talents, was pre-
eminent among the scholars of his time. His merits
were recognized by learned societies and universities,
and by popes and princes who honoured him and
bestowed favours upon him. He was recognized as a
gifted teacher, an accomplished leader in scientific
enterprises, an inventor of important instruments
which he designed and placed in circulation (micro-
scopes, etc.), and as a pioneer in developing new theories.

All this, however, did not fail to excite envy against
him, particularly during the later years of his life in
France, where men like d'Alembert and Condorcet
reflected with the utmost of their life all his former
Jesuit, and that, too, at a time when so many frivo-
ulous charges were being made against his lately sup-
pressed order. This hostility was further increased
by various controversies which resulted in differ-
ences of opinion, such as the contention between
Bosovich and Rochon regarding priority in the
invention of the rock crystal prismatic micrometer.
(Cf. Delambre, Histoire de l'Astronomie du XVIII* siècle, p. 645.) The invention of the ring-micrometer just mentioned, which Bosovich describes in his memoirs, "De annullis Aextroptis usu ad objects celestia determinda" (Rome, 1739), has been ascribed
without reason by some to the Dutch natural phi-
losopher Huygens. The chief advantage of the
simple measuring instrument devised by Bosovich
consists in its not requiring any artificial illumination
of the field of the telescope. This makes it useful in
observing faint objects, as its inventor expressly points
out in connexion with the comet of 1739.

The novel views of Bosovich in the domain of nat-
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translation was undertaken by Severano, but never published. Aringhi's Latin translation appeared in 1831. The most noticeable of the two is known in antiquity, who were its founders, what martyrs and illustrious Christians were interred there. Many of his conclusions have in modern times been found to be erroneous, but on the other hand, recent research has shown that one important conjecture of Bosio's, which de Rossi thought without foundation, was wholly correct. (See Christian Archaeology.) Bosio's method is acknowledged by all to have been scientific; his shortcomings were those of the age in which he lived. In view of the fact that numerous frescoes which existed in the early seventeenth century have since been destroyed, it is unfortunate that the copyists employed by Bosio were not equal to the task assigned to them. Wilpert states that the illustrations of "Roma Sottanea" are of little use to the modern archaeologist.


MAURICE M. HAMERTT.

BOSNIA, Diocese of. See SIRMION.

Bosnia and Herzegovina.—Bosnia and Herzegovina form the north-western corner of the Balkan Peninsula, and are bounded on the two sides of the territory, Bosnia-Herzegovina is bounded on the north by the Austrian provinces and titular kingdoms of Croatia and Slavonia, on the east by the Kingdom of Servia, on the south by one of the nominal provinces of Turkey, the principality of Montenegro, and the titular kingdom and Austrian province of Dalmatia, and on the west by Dalmatia and Croatia. The Dinaric Alps and the Save and Drina Rivers form a large part of the boundary line of the country which in shape closely resembles an equilateral triangle. The joint territory of Bosnia is in general the usual continental one of cold winters and hot summers, while in Herzegovina the nearness of the sea makes the climate almost semi-tropical. The average yearly temperature is from 43.2° to 50° Fahr. The average temperature of Travnik, situated at a height of 1,640 feet in the centre of the country, is in January 28.4° Fahr., in April 50.5°, in July, 68.3°, and in October 50.3°. Since the time of the Romans Bosnia has yielded a large amount of iron; lignite or brown coal and salt are also obtained in a number of places. Minerals and hot springs abound; among these are the hot springs at Ilidze near Sarajevo, the chalybeate spring at Kiselicaj, and a spring impregnated with arsenic at Srebrenica. Bosnia contains a large amount of timber; 50 per cent of its area is covered with forests, and 25 per cent of the territory remains 18 per cent is in the rocky Karst region. The Bosnian forests are full of boars, bears, wolves, foxes, lynxes, and deer. Agriculture is of a very primitive character and could be made far more productive. The chief agricultural products of the country are maize and wheat; oats, rye, barley, hemp, and buckwheat are also raised. In Herzegovina in addition to these staples wine and oil are produced and figs are cultivated.

Population.—According to the census of 22 April, 1865, Bosnia has 1,311,828 inhabitants and Herzegovina 229,158, giving a total population of 1,591,358.

The number of persons to the square mile is small (about 80), less than that in any of the other Austrian crown provinces excepting Salzburg (about 70). This average does not vary much in the six districts (five in Bosnia, one in Herzegovina). The number of persons to the square mile in these districts is as follows: Doljna Tužla, 106; Banjaluka, 96; Bihać, 91; Sarajevo, 73; Mostar (Herzegovina), 65; Travnik, 62. There are 5,353,853 feet; the Treškavića-Planina (6,851 feet), and the Bjelasica-Planina (6,782 feet) lie near the border of Herzegovina, respectively west and south-west of Sarajevo. The Save is the chief river of Bosnia and its tributaries are the Una, the Vrbas, the Ukića, the Bosna, and the Drina. Herzegovina is drained by the Neretva (Neritva) River. As Bosnia falls away towards the north until rock which forms the upper region of the Save, it is easy of access from central Europe and was, consequently, exposed to incursions by the kings of Hungary. After crossing the Save the Hungarian armies could penetrate into the heart of the country without encountering any natural obstacles. Bosnia was also, consequently, the boundary line of the formation of the land, frequently divided politically into two parts, the upper or mountainous Bosnia, which extended to where the rivers pass into the flat country of the Save, and the Bosnian plain along the Save. This line of division and made it the boundary between the provinces of Dalmatia and Pannonia. Just as the political unity of Bosnia was made more difficult by its natural configuration, so on the other hand, the development of a compact principality was favoured in Herzegovina (called also Hum, Chum, and Chlumo) by its basin-like shape.

Physical Formation.—Mesozoic formations appear—throughout this territory especially in the shape of Triassic rocks; where there are dislocations the underlying palaeozoic rocks frequently project. The rocks are made of slate, sandstone, and limestone, as for example, the famous mountain range of slate rock called Krotovina, in the western part of the Sarajevo district, and the range called Foara on the Save. Jurassic rock and chalk formations are found in Herzegovina and western Bosnia. Of far greater extent are the neogenic fresh water formations containing the great coal deposits of the two territories. There is also much volcanic rock of various ages. The climate of Bosnia is in general the usual continental one of cold winters and hot summers, while in Herzegovina the nearness of the sea makes the climate almost semi-tropical. The average yearly temperature is from 43.2° to 50° Fahr. The average temperature of Travnik, situated at a height of 1,640 feet in the centre of the country, is in January 28.4° Fahr., in April 50.5°, in July, 68.3°, and in October 50.3°. Since the time of the Romans Bosnia has yielded a large amount of iron; lignite or brown coal and salt are also obtained in a number of places. Minerals and hot springs abound; among these are the hot springs at Ilidze near Sarajevo, the chalybeate spring at Kiselicaj, and a spring impregnated with arsenic at Srebrenica. Bosnia contains a large amount of timber; 50 per cent of its area is covered with forests; 25 per cent of the territory remains 18 per cent is in the rocky Karst region. The Bosnian forests are full of boars, bears, wolves, foxes, lynxes, and deer. Agriculture is of a very primitive character and could be made far more productive. The chief agricultural products of the country are maize and wheat; oats, rye, barley, hemp, and buckwheat are also raised. In Herzegovina in addition to these staples wine and oil are produced and figs are cultivated.
BOHIA

population (about 98 per cent) belong to the southern Slavoic people, the Serbs. Although once in race, the people fought in religious beliefs three
shades, the Orthodox, the Roman Catholic, and the Mohammedans, about 550,000 persons (35 per cent), Greek Schismatic, about 674,000 persons (43 per cent), and Catholics, about 334,000 persons (21.3 per cent). The last mentioned are chiefly peasants. The Mohammedans form the mass of the population in the region in the north of the country, and in the district of Trebinje. In the north-west, in the district of Serbia, the Orthodox and in the south-eastern part of the territory, the Greek Schismatic preponderate in the district of Banja Luka.

In the Catholic Church of the Latin Rite exceed the other two and in the majority in the diocese of Travnik and in northern Herzegovina. There are in addition 8,000 Jews and 4,000 Protestants. Divided according to occupation 85 per cent of the population are farmers or wine-cultivators (1,285,291). There are 5,693 large estates, the owners of which are chiefly Mohammedans, 88,970 cultivators of land not own their own (kmotren), 88,567 free peasants who own the land they till, and 22,625 peasants who own farming-land and also cultivate the land of others. The population of the towns is small.

Historically, Bosnia (originally merely means human settlements in Bosnia dating from the Stone Age. The earliest inhabitants of Bosnia and Herzegovina of whom there is any certainty are the Illyrians, an exceedingly rapacious pastoral people who were divided into two separate peoples, the Sciri, who lived in the north-west, who were notorious pirates; the Ardizens living south of the Liburnians, and the Antiariats, who were neighbours of the Ardizens living still farther to the south. The migrations of the Celts in the third and fourth centuries before Christ drove various Illyrian tribes out of their former possessions. From the third century until 167 B.C., a powerful Illyrian kingdom existed, under rulers called Agro, Teuta, and Centius, in southern Dalmatia, and the adjoining Herzegovina and Montenegro. The Romans had a hard struggle before they succeeded finally in breaking the power of the Illyrians and in getting control of Bosnia and Herzegovina (6 B.C.-A.D. 9). The sagacious Romans saw that in order to control the line of the Danube and the east coast of Italy it was necessary to arrest the triangular-shaped country of the Illyrians. No part of the peninsula contains so many traces of Roman civilization as Dalmatia and the adjoining Bosnia. The Romans built a road from Mitrovica (modern Istrija) to Dalmatia (modern Split), and continued it from Gradiska through what is now western Bosnia or Turkish Croatia as far as Salona; they constructed a second road through upper Bosnia across the present district of Serajevo to Bosnian on the Drina, and from here to Mitrovica; a third road went from Salona to Naora (near Dubrava) and to Scodra (Scutari). The Romans named the province Dalmatia after the largest and bravest of the tribes living on the coast. They divided it into three administrative dioceses, the chief cities being, respectively, Salona, Cetina, and Dalmatia, and from these, and from Narona, the northernmost part of Bosnia, extending for some distance from the Save, was included in the province of Pannonia. The Illyrians who had been familiar only with war and cattle-raising now turned to agriculture, under the guidance of the Romans, to mining, placer-mining for gold, and agriculture. They became largely Romanized and for hundreds of years their legions bravely defended the empire.

The fall of the Western Roman Empire Dalmatia and Pannonia came into the possession of the Ostrogoths under King Theodoric. During the war that followed (535-554) between Justinian and the Ostrogoths, the Slavs made repeated incursions into the provinces. It may be that they were called in by the Ostrogoths. After the Slavs the Avars raided the territory and in 588 turned Dalmatia almost into a wilderness. After this the Slavs greatly desired the country and succeeded in taking possession during the first half of the seventh century. Among the tribes which now owned the land, the Hrotai (later called Croat) lived on the Dalmatic coast and the Serbi in the interior. Up to the eighth century the influence of the Byzantine Empire was considerable. In the whole period of the ninth century the power of the Carolingian dynasty extended as far as the south-eastern Alpine provinces, the Croatians came under the influence of Western civilization and embraced Latin Christianity. The tribes which now owned the land were ruled by the archal form of government and the old pagan worship much longer than the dwellers on the coast, notwithstanding the connexion which they had had for centuries with Constantinople. Bosnia seems to have belonged to Croatia as late as the beginning of the tenth century. A little later the Servian prince Cesar (931-960) succeeded in freeing Servia from the suzerainty of Bulgaria and built up a confederation of which Bosnia formed a part. About 955 Ceslav was obliged to defend the dependent banat, or district, of Bosnia against the Venetian Sokota (the Venetian Bosna) from an incursion of the Magyars. The death of Ceslav and the dissolution of his kingdom, Bosnia was ruled by native ban or chief. In 968 however, Bosnia was conquered by the Croatian king, and in 1010 the whole Herzegovina, and in 1021 that of the Balkan Peninsula came under the sway of the Eastern Roman Emperor, Basil II. After Basil's death Bosnia regained its independence and was ruled by native ban until it was united with the domain of the Serbs, II, King of Hungary. In 1105 this ban called himself for the first time King of Raša (Boesia).

During the entire reign of the Emperor Manuel I, Commes, (1143-80) a long and fierce struggle went on between the Byzantine Empire on the one side and Hungary and the southern Slavs on the other; in this Frank Bor, the first ruler of Bosnian known by name, remained faithful to Hungary. In 1163 however, Boris took sides against Stephen III in the quarrel over the succession to the Hungarian throne. He was defeated by Gottfried of Meissen who was sent with an army against him, and his family lost their power in Bosnia. The Banat of Boris extended from Livno and the valley of the Drina to the west, in the east, three years later, Bosnia, Sirmia, and the greater part of Dalmatia passed to the Hungarian Empire. After the death of Manuel I, Commes (1180) the new Ban, Kulun, was able to shake off the foreign yoke. But Đela III of Hungary, desiring to make Bosnia a dependency of his own kingdom, persuaded the pope to place the Bishopric of Bosnia and the Diocese of Ston in Herzegovina under the Archdiocese of Spalato, the territory of which belonged to Hungary. Before this Bosna had been suffragan to Ragusa. In order to counteract this indirect Hungarian control Kulun, his family, and 10,000 Bosnians, between the years 1190 and 1193, took refuge in Paterine heresy. When Pope Innocent III and King Emmerich of Hungary joined forces to exterminate the Paterines and to conquer Bosnia, Kulun preserved Bosnia's independence of Hungarian control by refusing to take part in the conflict in 1233. For four months the papal legate, Johannes de Casamari, during the reign of his successor, Ban Stephen, the Paterines grew so powerful that they deposed Stephen and substituted one of their own adherents, the able Matthias Ninozloval (1222-30), who was ban and ban of Bosnia. In 1332 Nikoal returned to the Catholic Faith, but notwithstanding this the land was filled with adherents of the Paterine belief, and in 1254-39 a crusade was preached against Bosnia but was not however, carried out. Although Ninozlova main
tained his position as Ban of Bosnia, he was not able to found a dynasty and after his death his principaliy gradually fell to pieces. The districts of Herzegovina near Ragusa aimed at individual independence, while the rest of the territory now included in Bosnia and Herzegovina gradually came into a more complete dependence on Hungary. The son of Buda IV of Hungary (1235–70) upper Bosnia and the district of Posavina were formed into the Banat of Bosnia, the region in the west on the Usora into the Banat of Usora, and the region in the east on the Drina into the Banat of Sol or Tusla, while the western part of the present territory of Herzegovina, the region of the Rama, and southern Bosnia were ruled by various powerful Croatian families. At this time a relative of Ninoslav named Przyzda lived on the upper part of the Bojna River. Przyzda’s son, Stephen Katroman (1222–53), was the first of the Katroman family from which for a century and a half came the bans and kings of Bosnia. Stephen was a vassal of the kings of Hungary, who were his relatives and members of the house of Anjou. Through this connexion Stephen was able, after defending the interests of the present territory of Herzegovina, to secure this territory to his domains. The tenth century Herzegovina had formed a so-called buffer district between the Dalmatic coast and Bosnia on the one side and Servia on the other. On the dismemberment of the great Serb army of Durrach, Turko, Stephen Katroman’s nephew and successor, with the help of King Louis I (the Great) of Hungary, became master of the district of the upper Drina, Trebinje, and Canale. Turko now, with the consent of Louis, took the title of King of Bosnia. A few years later (1284) Bosnia and Herzegovina were laid waste for the first time by the Turks. After the death of Louis the Great (1382) Turko threw off the suzerainty of Hungary and conquered the cities on the Dalmatic coast. During the reigns of his successors Stephen Dabija (1391–95), Queen Helena (1395–98), Stephen Osoja (1398–1413), Stephen Ostojitse (1418–21), Stephen Turtko II (1404–31) (the rival of the two last-named kings), Stephen Thomas (1443–51), and Stephen Thamachevits (1461–69) the kingdom rapidly declined in power so that these rulers were not able to maintain their authority over the conquered districts or to keep the inquisitive vassals and nobles in check. The nobles ruled their territories with little regard for the king; they had their relations with the state, granted nobleman the right to have relations with foreign powers, and carried on on bloody wars with one another.

The last king, who possessed only the land on the right bank of the Bojna, sought to strengthen his position by becoming a vassal of the pope. He hoped by this means to obtain the aid of the Christian countries of Western Europe in defending himself against the threatening power of the Turks. In 1462 he refused to pay tribute to the Sultan Mohammed II; but when in the following spring Mohammed invaded Bosnia with a powerful army, the last prince found himself deserted. Deceit and treason, especially on the part of the Bogomili, completed his ruin. He was taken prisoner by the Turks and beheaded, by the order of the sultan, July, 1463, probably near Jajce (Jaitza). The campaign of the Turks ended in the overthrow of the Bosnian kingdom; only Herzegovina maintained its independence. One hundred thousand prisoners of both sexes were taken; 30,000 Bosnian youths were compelled to join the janissaries. The nobility, especially the Bogomili, became Mohammedanized and left the country. The following year King Matthias Corvinus of Hungary freed from the Turkish yoke a part of Bosnia, the Banate of Jajce and Srebrenica (Srebrenitz which belonged to Hungary until the battle of Mohyla (1538). Herzegovina came under the domination of the Turks twenty years after the fall of Bosnia (1483). The long period of Turkish possession is lightened by the daring feat of Prince Eugenius von Stolberg, in the autumn of 1697 after the battle of Zenta, with 4,000 cavalry and 2,000 infantry advanced towards the capital of Bosnia; as the expected rising of the Christian population failed to take place, he retreated, retaking with him 40,000 liberated. By the Treaty of Passarowitz (1718) the northern part of Bosnia and Servia was given to Austria, but the Treaty of Belgrade restored this district to the Turks. Among the many revolts in Bosnia against the banalocratic rule of the Desmani Turks that of 1520–31 under Hussein Aga deserves mention; of the revolts in Herzegovina that of 1785. Article 25 of the Treaty of Belgrade, 13 July, 1787, granted Austria the right to occupy and govern Bosnia and Herzegovina. The main column of the Austrian troops (thirteenth army corps), under the command of General of the Ordnance Joseph Freiherr von Phillopoliv crossed the Save into Bosnia near Bred 29 July; two days later Major-General Jovanovic entered Herzegovina with a division. As the occupation took place with the consent, the Bosnian population would be no fighting. But the Mohammedan population, secretly incited by Servia, rose under the leadership of the adventurer, Hadschi Loja, against the ‘foreign conquerors’. They were joined by the large bands of Dalmatian Albanian and Turkish troops who had received no instructions. The insurgents were defeated in bloody battles at Magija, Zepce, Jajce, Tusla, and other places. On the evening of 18 August the Austrian troops stood before Sarajevo which was taken by storm the next day. In order to hasten the end of the revolt three other Austrian army corps entered the contested district; by the end of September, 1787, both territories were subordinated with the exception of a few points in the south of Herzegovina, which fell to the Turks. In the Turkish province of Novi-Basar Austria holds some important military positions and controls the commercial routes; the Turks still retain the civil administration.

Introduction of Christianity.—Christianity was introduced into both Bosnia and Herzegovina from Salona at a very early date. Many of the dioceses which were suffragans of the Archdiocese of Salona in the sixth century must be sought within the present limits of Bosnia and Herzegovina. This is especially true of the diocese of Basta. Princely power in Bosnia was in the eleventh century centered on Kotor. But the See of Salona, which was situated in the heart of the upper part of the present Bosnia. When the Arian Ostrogots came into possession of these districts they did not interfere with the organization of the Church nor did they persecute the Catholics. The acts of the two provincial synods of Dalmatia which were held at Salona in 530 and 532 have been preserved and these show that in the year 530 four dioceses existed in Bosnia-Herzegovina. At the second synod two new dioceses were founded, Ludricia (Livno), and Sarsecterensia (Sarajevo), the last named being north of Mostar. During the war that lasted twenty years between Justinian and the Ostrogots, the latter changed their policy towards the Catholics and persecuted them. Only one of the dioceses just mentioned, Basta, survived the Slavonian invasion. Until the middle of the eleventh century Basta was suffragan to the Archdiocese of Salona; in 1067 it was transferred to the Archdiocese of Dioclea-Antivari, and shortly after it was made suffragan to the Archdiocese of Ragusa. Dioceses now arose bearing the names of the archdioceses as to the administration of the Bosnian bishopric; the strifes of the Bogomili to gain a firm footing in Bosnia.

The heresy of the Bogomili was started in the tenth century by Jeremiah, also called Bogomil, a Bulgarian:
priest. His followers called themselves Christians and considered their faith the only true one. In Bosnia they were named Paterines. The Paterines, or Bogomil, rejected marriage, forbade intercourse with those of other faiths, disbelieved in war, in any execution of human beings, in oaths, in seeking for wealth, and in the enjoyment of pleasures. Their numbers greatly increased in number and influence in Bosnia after the accession to their faith of Ban Kulon, and gained numerous adherents in the neighboring districts of Croatia and Slavonia, and in the cities of the Danube Peninsula. This movement greatly appeared at the same time. At the beginning of the thirteenth century even the Bosnian bishop was an adherent of the Paterines; Pope Gregory IX, therefore, deposed him in 1233 and raised to the see Johannes, a German Dominican from Wilhausen in Westphalia. It is to the great credit of the Dominicans that they entered upon a successful spiritual campaign against the Paterines in Bosnia and Dalmatia. The Franciscans who had an intimate knowledge of the common people had even greater success. They were permitted to settle in Dalmatia and Dalmatiean coast to the Church, but they also extended their spiritual activity to the interior of the country. Yet notwithstanding these efforts and those of the pope, in spite of two Bosnian crusades, and of the treaty of 1301 between Bosnia to the west of the river of the occasion of Kalocs in Hungary, the sect was not suppressed. The formal return of the Bosnian nobles and monarchy to Catholicism was merely superficial.

The Turkish conquest of 1453 drove a large part of the Catholic population out of Bosnia. This led the courageous Franciscan monk, Angelus Zajeciovic, to go before the Sultan Mohammed II to call his attention to the fact that the Christian inhabitants were going out of Bosnia in all directions. The sultan, not wishing to have the newly conquered province desolate, gave a favor to the instrument that Christians should be allowed the free exercise of their religion. From that time until the present the Franciscan Order has been the only shield of the Christians in these two territories.

Church Statistics.—After the Turkish conquest the Bishopric of Bosnia had only a nominal existence. In 1735 the diocese was reorganized as the Vicariate Apostolic of Bosnia and Herzegovina and its administration confided to the Franciscans. Since 1846 the country lived in peace. After the Austrian occupation Pope Leo XIII erected the Archdiocese of Sarajevo with the suffragan dioceses of Banjaluka in the north-western part of Bosnia, Mostar-Duvno in the northern part of Herzegovina, and Markova-Trebinje in the southern part of the same province. The Diocese of Markova-Trebinje which was founded in 870 has no bishop of its own but is administered by the Bishop of Mostar-Duvno. The training of the secular priests in all four dioceses is in the hands of the Jesuits. The other male religious orders represented are: the Franciscans, who possess 17 monasteries, and have almost entire charge of the work of the sacred ministry in the Archdiocese of Sarajevo and the Diocese of Mostar-Duvno; and the Trappists, with 3 monasteries and 182 members, at the monastery of Ljezubić near Stebina. The Sisters of Mercy, with 12 convents; the Daughters of Divine Love, 5 convents; the Sisters of the Precious Blood, 9 convents; the School Sisters, 1 convent.

The Austrian occupation of Bosnia and Herzegovina since 1878 has not only done much for the material prosperity of the country, but has also been of great assistance to the Catholic religion. This is shown by a comparison with earlier years. In 1850 the two territories contained 150,000 Catholic inhabitants; in 1874, 35,508; in 1897, 384,142, or a fourteen-fold increase; in 1905, the population, and the Franciscans about 1880 there were no Catholic families in the district between Gradiška and Banjaluka, now there are 10 monasteries in this region. Before the Austrian occupation there were only 7 Catholic families in Trebinje; Trebinje has now several parishes and churches. In Herzegovina 8 parishes, 25 priests, and 30,000 Catholics have increased to 45 parishes, 100 priests, and 110,000 Catholics. The Catholic monasteries, school-houses, etc., which have come into existence since 1878 are proofs of the advance in intelligence and religion. Both territories show how beneficent has been the action of Austria in the Balkan Peninsula. The new Austrian constitution has been promulgated in Austria-Hungary and Turkey on 21 April, 1879, the former country bound itself to protect in Bosnia and Herzegovina the religious liberty of the inhabitants as well as of temporary residents. This agreement includes Catholics. The regulations in regard to marriage and divorce, as well as the exemption of the clergy from public services and military duty, are about the same as those in Austria. The cemeteries are still denominational institutions and are reserved even more exclusively than in Austria for the adherents of each faith.

VJEKOSLAV, Gesch. Bosniens von den ältesten Zeiten bis zum Verfolge des Königsreiches, Germ. tr. from the Croatian by V. E. Osterreich (Leipzig, 1887); SUPANSCHER, Geschichte der katholischen Kirche in Europa (Vienna, Prague, and Leipzig, 1889), pt. 19; Menon in "Bosnie et Herzégovine," Monarchie in Wort und Bild (Vienna, 1901); SCHWERER, Lenzenfeld, Bosnien, das Land und seine Bewohner (Vienna, 1880); Die Occupation Bosnien et der Herzégovine, Monarchie in Wort und Bild (Vienna, 1880); Truppen, from the royal and imperial war-archives (6 pts., Vienna, 1879-1880); P. von Arbor, Bosnien und Herzegovina (4 pts., Vienna, 1879); Wissenschaflich, Mitteilungen aus Bosnien und Herzegovina, publication of the National Museum at Sarajevo (13 vols., Vienna, 1890-1908); Bonnes, Alfonsus der Herzégovine und der südt. Teil Bosniens (Vienna, 1892); SCHNEIDER, Die staatsrechtliche Stellung von Bosnien und der Herzégovina (Leipzig, 1892); Correspondence Respecting Affairs in Bosnia and Herzegovina (Eng. Foreign Office, 1876—); MILLER, Travels and Politics in the Near East (London, 1896); Stateman’s Year Book, (London, 1897).
as among the most eminent theologians of his age. He compiled or wrote the lives of several eleventh and twelfth century popes, among them the life of his uncle, and indulged in the lighter accomplishment of versifying, examples of his poetic powers still exist. He was received in the papal palace, in the form of metrical lives of saints. He followed his uncle to Rome; and on the latter's elevation to the Papal Chair, was created by him Cardinal-Deacon of the title of St. Cosmas and Damian, in December, 1155, and was also appointed Chamberlain of the Holy See. Adrian sent Boso on a mission to Portugal; for what precise purpose does not transpire, but the fact is attested by the registers of Pope Innocent III. He also confined to him the governorship of the Castle of Sant' Angelo, being somewhat suspicious of the fidelity of the Roman populace. When Adrian IV died in 1159, dissensions arose in the conclave as to the choice of his successor, the result of which was the creation of a schism lasting seventeen years. Four cardinals in the imperial interest voted for Cardinal Octavius, who assumed the name of Victor IV, but he was acknowledged only by the Germans. On the very day of Adrian's burial in the Vatican basilica, 5 September, Cardinal Boso, who appears to have taken the lead, withdrew with the majority twenty cardinals, who asked Cardinal Sant' Angelo to escape the vengeance of the anti-pope, and straightway elected as pope, Cardinal Rolando (Bandinelli) of Siena, who was consecrated under the name of Alexander III. The new pope was not unmindful of his obligations to Boso, and soon (1163) promoted him Cardinal-Priest of the title of St. Pudentiana. When Alexander made his memorable journey to Venice to receive the submission and allegiance of the Emperor Frederick, and to ratify the Peace of Venice (24 June, 1163), which closed the schism, he was accompanied by Boso. Alexander also entrusted Boso with a mission to Tuscany, an event attested by the registers of Alexander IV. Boso's name appears attached to many Bulls, both of Adrian IV and of Alexander III.

HENRY NORBERT BIRT

BOSUET, Jacques Le, French theologian and Doctor of the Sorbonne, b. at Paris 1546; d. at Rome 1626. He entered the Benedictine Order at the Royal Abbey of St. Denis, of which he became abbotial prior. He was professor in 1564 at the Cardinal Le Bové's College. He took a prominent part in the Catholic League and the disputes concerning the successor to Henry III, whose death he considered to be just punishment. The accession of Henry IV, against whom he had written, and the execution of de Guise in 1587 necessitated his leaving France in 1591, and he went to Rome, where he entered the service of the Curia. He was made a consultor of the Congregation de Auxiliis, established in 1599 to settle the controversy on grace between the Dominicans and the Jesuits. On its dissolution, in 1607, he determined to return to France, but the pope, Paul V, kept him in Rome. His chief work consisted of "Animadversiones" against twenty-five propositions of Molina, a Spanish Jesuit who had written a book on grace, defending the doctrine of double effects of the Dominicans. The "Animadversiones" were published by Antonio Raynaldo, the Dominican, in 1644. Le Bousset's "Diarium Congregations de Auxiliis" has unfortunately perished.


G. CYPRIAN ALSTON

BOSUET, Jacques-Bénigne, a celebrated French bishop and pulpit orator, b. at Dijon, 27 September 1627; d. at Paris, 12 April, 1704. For more than a century his ancestors, both paternal and maternal, had occupied judicial functions. He was the fifth son of Bénigne Bosset, a judge in the Parliament at Dijon, and Marie Madeleine de Muschamp, a lady of classical studies at the Collège des Grands, conducted by the Jesuits, in Dijon, and, on his father's appointment to a seat in the Parliament of Mols, he was left in his native town, under the care of his uncle, Claude Bosset d'Alseray, a renowned scholar. His extraordinary ardour for study gave occasion to the schoolboy joke, deriving his name from bosbus aratro. In a very short time, he mastered the Greek and Latin classics. Homer and Virgil were his favourite authors, while the Bible soon became his livre de chrest. Speaking of the Scriptures, he used to say: "Certe, in his consensu, in his immor, summa votorum est." Early destined to the Church, he received the tonsure when he was only eight years old, and at the age of thirteen he obtained a canonicate in the cathedral of Mols. In 1642, he left Dijon and went to Paris to finish his classical studies and to take up philosophy and theology in the Collège de Navarre. A year later he was introduced by Arnauld at the Hôtel de Rambouillet, and was offered a chair in the faculty of philosophy, which he declined. In 1646, he delivered an extemporaneous sermon, which caused Voiture's remark: "I never heard anybody preach so early nor so late." A Master of Arts in 1644, he held his first thesis (tentation) in theology, 25 January, 1648, in the presence of the Prince de Condé, who was ordained sub-deacon the same year, and deacon the following year, and preached his first sermons at Mols. He held his second thesis (sorbonica) 9 November, 1650. For two years, he lived in retirement, preparing himself for the priesthood under the direction of St. Vincent de Paul. He was ordained 18 March, 1652. A few weeks later, the degree of Doctor of Divinity was conferred upon him. Appointed Archdeacon of Sarrebourg (January, 1652), he resided for seven years at Mols, devoting himself to the study of the Bible and the Fathers, preaching sermons, holding controversies with Protestants, and yet, finding time for the secular affairs for which he was responsible, as a member of the Assembly of the Three Orders. In 1657 he was induced by St. Vincent to come to Paris and give himself entirely to preaching.

Though living in Paris, Bosselet did not sever his connexion with the cathedral of Mols; he continued to hold his benefice, and was even appointed by the Cardinal de Bourbon a preceptor to the Dauphin. 13 September, 1670, he threw himself with indefatigable energy into his tutorial functions, composing all the books deemed necessary for his pupil's instruction, models of handwriting as well as grammar manuals and those of the Dauphin. The "Animadversiones" were published by Antonio Raynaldo, the Dominican, in 1644.

Le Bousset's "Diarium Congregations de Auxiliis" has unfortunately perished.
wrote innumerable spiritual letters, took care of his religious communities (for whom he composed "Meditations on the Gospel" and "Uplifting of the Soul on the Mysteries"), and entered on endless polemics with Ellies du Pin, Caffaro, Fénélon, the Probal and J. Richard Simon, and the Jansenists. From 1700, his criticism of Jansenism strengthened by the letters of the Censure; did not prevent him from wrestling in defence of the Faith. Confining to his bed by illness, he dictated letters and polemical essays to his secretary. As Saint-Simon says, "he died fighting." A list and criticism of Bossuet's chief works will be found in the following appreciation, by the late Ferdinand Brunetiére. Out of one hundred and thirty works composed by Bossuet from 1653 to 1704, eighty were edited by himself, seven or eight by his nephew, the Abbé Bossuet, afterwards Bishop of Troyes; the remainder, about forty-two, not including the "Letters" and "Sermons," appeared from 1741 to 1789. The principal complete editions are: the Versailles edition 1815-19, 47 vols. in-8; Lachat (Vives). Paris, 1862-84, 31 vols. in-8; Guillaume. Paris, 1840-50, 10 vols. in-8. Of course, the complete edition of Bossuet's complete works has been made as yet, only the sermons having been edited (in a most scientific manner) by the Abbé Lebrocq: "Ouvres oratoires; édiction critique complète, avec introduction, index, préface, notes, et choix de variantes," Paris, 1890, 6 vols. in-8. Louis N. Delamarre.

BOSSEUt. LITERARY AND THEOLOGICAL APPRAISAL OF - The life of this great man, perfectly simple as it was, and all of one piece with itself, may be divided into three epochs, to each of which as a matter of fact there are found to correspond, not a new aspect of his genius, at least occupations, but a new nature, not altogether of the same nature, and which consequently show him to us in a somewhat different light. At first, one perceives in him only the orator, the greatest, perhaps, who has ever appeared in the Christian pulpit—greater than Chrysostom and greater than Augustine; the only man whose name can be compared in eloquence with those of Cicero and of Demosthenes (1617-70).

Appointed preceptor to the Dauphin, son of Louis XIV, he devoted himself for more than ten years entirely to this onerous task (1670-81), appeared in the pulpit only on rare occasions, returned to the studies which he had somewhat neglected, and composed for his pupil works of which the "Discourse on Universal History" is still the most celebrated. Finally, in the last period of his life (1681-1704), being not a Cathol of Meaux, though he still preaches regularly to his own flock, and raises his eloquent voice on solemn occasions—to open the Assembly of the Clergy of France, in 1681, or to pronounce the funeral oration of the Prince de Condé, in 1687—yet it is above all the great controversialist that his contemporaries admire in him, the defender of tradition against all the novelties which sought to weaken it, the unwearying opponent of Jure, of Richard Simon, of Madame Guyon, and, incidentally, of Fénélon himself; he is the theologian of Providence, and—stirring contrast—on the eve of the Regency, he is "the last of the Fathers of the Church."

First Period (1627-70).—He made his first studies with the Jesuits of his native city, completed them in the University of Toulouse, ordained priest, entered into possession of the archdeaconry of Sarrebourg, in the Diocese of Metz, in 1652. Anywhere else than at Metz, no matter in what part of the world, he would have doubt without doubt become a literary historian, and his environment commonly shows its effects only in the aura of mediocrity. But, as there existed at Metz a large Jewish community (and in some respects, the only one in France that was recognized by the State), and as the Protestants were numerous, and still fervent, in the neighbouring province of Alsace, one may believe that Bossuet's natural tendency to take religion on its controversial side was encouraged or still strengthened by the fact that, if desired, may be found in the fact that the manuscript of one of his first sermons, "On the Law of God," 1653, still bears this statement in his own handwriting: "Preached at Metz against the Jews." And in this other fact, that the first work he had printed was a "Refutation," in 1655, of the catechism of Paul Ferry, a renowned Protestant pastor of Metz. Be that as it may; as soon as the young archdeacon began to preach his reputation quickly spread, and very soon the pulpits of Paris were vying with one another to secure him. It may therefore be said that from 1656 to 1670 he gave himself entirely to the ministry of preaching, and as a matter of fact, three-fourths of the two hundred, or more, "Sermons" which have reached us, either complete or in fragments, and which are not distinguished as "Sermons," properly so-called; "Panegyrics of Saints;" and "Funeral Oration." These last number ten in all. In some editions the "Sermons on Religious Professions" ("Sermons de l'Ordre"), of which the last celebrated is that on the profession of Madame de la Vallière, preached in 1674, and the "Sermons for the Feast of the Virgin," are classed by themselves.

What are the essential characteristics of Bossuet's eloquence? In the first place, the force, or, to put it, perhaps, the word, the word, and by this I mean, inclusively, exactitude and precision, the fitness of phrase, the neatness of turn, the impressiveness of the gesture implied in his words, and, generally, all the qualities which the French writer who, entertaining, having Pascal, a great lover of the artifice of rhetoric, for that very reason best understood the resources of French prose. There is nothing, in French, which surpasses a fine page of Bossuet.

The second characteristic of his eloquence is what Alexandre Vinet, though a Protestant, has not feared to call, in an essay on Bourdaloue, the depth and reach of its philosophy. He meant that while the illustrious Jesuit in his "Sermons" is always strictly orthodox and Bossuet, although a Catholic, excels, besides, in demonstrating, even apart from Catholicism, the peremptory reasons in the depths of our nature and in the sequence of history why one should feel and think like a Catholic even if one were not a Catholic. The opinion of Vinet may read Bossuet's sermons on "Death," "Ambition," "Providence," "The Honour of the World," "Our Dispositions in Regard to the Necessities of Life," "The Eminent Dignity of the Poor," "Submission to the Law of God," and also the sermons for the Feast of the Blessed Virgin: The "Sermon for the Profession of Madame de la Vallière" is another beautiful example of this philosophic character of Bossuet's eloquence.

Lastly, its third characteristic is its movement and lyric power. Bossuet—the Bosseut of the "Sermons" and of the "Funeral Oration"—is a poet, a great poet; and he is lyrical in his blending of personal and interior emotions with the expression of the truths which he unoids. The "Uplifting of the Soul" and "The Divine Mercy," and "Meditations on the Gospel" are titles of two of his most beautiful works, in which in his old age he, as it were, condensed the substance of his "Sermons". But it may be truly said that there is no sermon of his which is not either "Meditation" or an "Uplifting of the Soul." And it is not strange that among the most Buch century these titles, "Uplifting of the Soul" and "Medi-
tations" were applied by Lamartine and Vigny to their own first poetic works? Such are the essential characteristics of Bossuet's eloquence, to which might easily be added a great many others, perhaps more showy, but which may be found in other preachers, while those we have mentioned belong to him alone.

Meanwhile, the reputation of the preacher was growing every day. Above all, his Lenten conferences before the Court in 1662 and in 1666 had brought him into prominence, particularly the second series, which included some of his finest "Sermons." The Protostrians, on the other hand, although they had no adversary more moderate than he, had none more formidable; and when some startling conversion, like that of Turenne, took place, the honour or the blame of it was laid upon the Abbé Bossuet. His little book, circulated in manuscript under the title of "Exposition of the Doctrine of the Catholic Church on Subjects of Controversy," worried the Protestant divines more than had any folio in fifty years. The public voice marked him out for a bishop. We know, too, that, though doubtless without his being aware of it, his name figured, after 1667, among the candidates for the office of preceptor to the Dauphin, those names having been selected, by the king's command, under the direction of the Duc de Saint-Simon. It is said that Louis XIV did not favour Bossuet's appointment; he preferred the President De Périgny. In 1669, however, Bossuet was appointed Bishop of Condum. It was as Bishop of Condum that in September of that same year he pronounced the "Funeral Oration on Henrietta of France," and was summoned to preach the Advent of 1669 at Court. When, soon after this, the daughter followed her mother to the grave, he was again summoned, in 1670, to pronounce the "Funeral Oration on the Duchess of Orleans," while the President De Périgny died unexpectedly, and this time the choice of Louis XIV went straight to Bossuet. He was named preceptor to the Dauphin, 5 September, 1670, and a new period began in the history of his life.

Second Period (1670-81).—In order to devote himself solely to his task, he gave up his Bishopric of Condum, which he never saw, and returned to the profane studies which he had been obliged to abandon. He himself laid down in his letter to Pope Innocent the programme he wished to follow, a programme the intelligent liberality of which is impossible not to admire. But, while giving the closest personal attention to the Dauphin's education, his own genius completed, in a way, its process of ripening by contact with antiquity; his ideas collected themselves and gained in precision: he took conscious possession of what may be called his originality as a thinker, and made for himself his private domain, as it were, in the vast field of apologetics. And, as the other Fathers of the Church have been, in the history of Christian thought, and the theologian of the Incarnation, another, the theologian of Grace, so did Bossuet then become the theologian of Providence.

Here we may take an excellent example of what is to-day called the development, or evolution, of a dogmatic truth. The idea of Providence surely constitutes the basis of Christian belief in all that touches the relations of man with God, and in this respect it may be said that the "Discourse on Universal History," so anxiously anticipated by the Secretary of St. Augustine, or in the "De Gubernatione Dei" of Salvianus. We are perfectly willing to add that in this wide, and even slightly vague, sense it is found also in the Old Testament, and notably in the Book of Daniel. But that does not mean that Bossuet, who anticipated this idea of Providence to himself, made it profoundly his own, and without any innovation—for every innovation in this field inspired him with horror—formed it from the deductions which up to his time had never been perceived. The idea of Providence, in Bossuet's theology, appears to us as at once (a) the sanction of the moral law, (b) the very law of history, and (c) the foundation of apologetics.

(a) It is the sanction of the moral law, in the first place, inasmuch as, being able to act only under the eyes of God, no act of ours is indifferent, since there is not one which does not have an influence: it is better, a manner of acquiring, merit or detriment. It is under this aspect that the idea of Providence seems to have presented itself primarily to Bossuet, and that it is found in some sort scattered or diffused in his earliest "Sermons." But, since, moreover, nothing happens to us which is not an effect of God's Will, therefore we ought always to see in whatever happiness or unhappiness—according to the world's judgment—may befall us only a chastisement, a trial, or a temptation, which it is for us to make a means either of salvation or of damnation. Here is the mystery of pain and the solution of the problem of evil. If we did not place entire confidence in Providence, the existence of evil and the prosperity of the wicked would be for the human mind nothing but an occasion of scandal: according to this view, a new, not favour Bossuet's appointment; he preferred the President De Périgny. In 1669, however, Bossuet was appointed Bishop of Condum. It was as Bishop of Condum that in September of that same year he pronounced the "Funeral Oration on Henrietta of France," and was summoned to preach the Advent of 1669 at Court. When, soon after this, the daughter followed her mother to the grave, he was again summoned, in 1670, to pronounce the "Funeral Oration on the Duchess of Orleans," while the President De Périgny died unexpectedly, and this time the choice of Louis XIV went straight to Bossuet. He was named preceptor to the Dauphin, 5 September, 1670, and a new period began in the history of his life.

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religion, there is, in Bosseut's view, none more convincing than that which is at once the highest expression and the summing-up of the history of human thought. It was that Bosseut took his "main theme," or his "religion," or "the relation of the two Testaments," and, in a more objective manner, the visible manifestation of Providence in the establishment of Christianity. It was Providence that made the Jews the people of the "Promised One," the people of the chosen people, charged with maintaining and defending the worship of the true God throughout the pagan centuries, against the prestige of an idolatry which essentially consisted in the defilement of the energies of nature. It was Providence that, by means of Roman unity and of its extension throughout all the known universe, rendered not only possible, but easy and almost necessary, the conversion of the world to Christianity. It was Providence, again, that developed the features of the modern world out of the disorder of barbarous invasions and reconciled the two antiquities under the law of Christ. The full importance of these views of Bosseut—for we are only summarizing here the "Discourse on Universal History"—will be understood if we observe that, in other works, he never fails to give his readers any idea of the conditions of society that was bound to give us their own version of the origins of Christianity, they have found nothing more than this and nothing else; and all their ingenuity has issued in the conclusion that things have happened in the reality of history, but that the two systems have nothing in common. The real truth is that Christianity, in propagating itself, has proved itself. If the action of Providence is manifest anywhere, it is in the sequence of the history of Christianity. And what is more natural under the circumstances than to make of its history the demonstration of its truth?

It was appropriate to insist here upon this idea of Providence, which is, in a manner, the masterpiece of Bosseut's theology. Besides the "Discourse on Universal History," he wrote other works for the education of the Dauphin; notably the "Treatise on the Knowledge of God and of Oneself" and the "Art of Governing, Drawn from the Words of Holy Scripture," which appeared only after his death; the "Art of Raising the Empire," in 1720, and the "Treatise on the Knowledge of God," in 1722. To the "Treatise on Free Will" and the "Treatise on Concupiscence," also posthumous, a like origin has been assigned; but this is certainly a mistake; these two works, which contain some of Bosseut's most beautiful pages, were not written until after his death. It is certain that they have not understood them at all. Did he even understand the "Discourse on Universal History"? In this connexion it has been questioned whether Bosseut, in his quality of preceptor, did not fail in his first obligation, which was, as his critics assert, to adapt himself to his pupil's intelligence. Here we can only reply, without going to the bottom of the question, that the end which Bosseut intended was no ordinary education, but the education of a future king of France. In 1790, and the "Treatise on the Knowledge of God" never reigned, no one can really say how much he did, or did not, profit by a preceptor such as Bosseut was.

The education of a prince ordinarily, and naturally, ended with his marriage. The functions of Bosseut as such a functionary, that is to say, the veritable education of the Dauphin never reigned, no one can really say how much he did, or did not, profit by a preceptor such as Bosseut was.

Permitted to call attention to the fact that this was only an honorary title, and one need not therefore conclude, as seems to have been done sometimes, that he was, in fact, the receiver of the "Conseil des dépêches," which was the Council of Foreign Affairs, or in the Conseil du Roi, which busied itself with the internal affairs of the kingdom. But during his preceptorship, and independently of any other duty, he was, in fact, the man who had to arrive himself at the throne of God, if he was to become of considerable importance at Court, with Louis XIV personally. No member of the French clergy was henceforth more in evidence than he; no preacher, no bishop. He had no reason, then, or ever, to think of having accomplished the education of the Dauphin, his activity would fail to find employment. In truth, the last epoch of his life was to be its fullest.

Third Period (1681–1704).—This period was the most laborious, indeed the most painful, and the impassioned struggles in which he becomes engaged will now end only with his life. But why so many struggles at the time of life when most men seek for rest? What circumstances occasioned them? And if we recall that up to this time his existence had not been distinguished by any great result, we cannot but feel the deeper, whence his sudden combative ardour? It cannot be explained without a preliminary remark. The reconciliation of Protestantism and Catholicism had an early dream of Bosseut; and, on the other hand, France in general, ill chosen her side in a division which she regarded as not only regrettable from the standpoint of religion, but destructive, and even dangerous to her political unity. This is why Bosseut was to work all his life and with all his strength for the reunion of the Churches, and to the very last moment to exert every effort for the attainment of those conditions which he believed necessary to that end. Abundant and instructive details on this point are to be found in M. A. Rébelliat's charming work, "Bosseut, historien du Protestantisme." Being, moreover, too reasonable and too well-informed not to recognize the legitimate element which the Reformation movement had had in its time, Bosseut was convinced that it was of the greatest moment not indeed, to restore the Church which he loved, the Catholic verity, but at all events not to exaggerate those demands; and, therefore, (1) to make to Protestant opinion every concession which a rigorous orthodoxy would permit; and (2) not to add anything, on the other hand, to a creed more than was necessary, that is to say, that was already repelling the Protestants.

Thus may we explain his part in the Assembly of the French Clergy in 1652; the plan of his "History of the Variations of the Protestant Churches," as well as the character of his polemics against the Protestants; his fundamental motive in the matter of Quietism and the true reason for his fierce animosity against Péronel; his writings against Richard Simon, such as his "Defence of Tradition and of the Phrase of our Fathers," signed with the name of the mystic reveries of Marie d'Agreda; and lastly, the approbation which, in 1682 and 1702, he so loudly expressed for the renewed censures of the Assemblies of the Clergy upon the relaxed morals of that day. However, it is our purpose here to ascertain whether Bosseut, in the course of all these controversies, more than once allowed himself to be drawn on beyond the point which he intended, especially, as he has been reproached, in the questions of Gallicanism and of Quietism. The celebrated Declaration of 1682, which he made before, in 1681. He was named bishop of Meaux; he was made Almoner to the Dauphin, quite in accordance with usage, and the King honoured him with the title of General Councillor (Conseiller en tous les conseils). We may be
great a danger as he believed it to be; nor, above all, a danger of the kind to repel Protestants from Catholicism, since, after all, it is in a Protestant country that the works of those Gurus are still read in our day. But to properly explain these points we should have to write volumes; it suffices here to throw some light on Bossuet's controversial work with this general remark: his essential purpose was not to get rid of the reasons that Protestants drew from the substance or the form of Catholicism, in opposition to the reasons for reunion.

In this remark, also, is to be found the decisive answer to the question, often raised, and amply discussed for some years, of the influence of the Jansenism, indeed, involves two things: the "Five Propositions"—a doctrine, or a heresy, formally and solemnly condemned; and a general tendency, very much like that of Calvin, to rationalize Christian morality and even dogma. So far as Jansenism is a heresy, Bossuet never was a Jansenist; but so far as it is a mere tendency, an intellectual disposition and a tendency to effect a mutual drawing together of reason and faith, it is scarcely possible to deny that he leaned towards Jansenism. Quite apart from the satisfaction derived from his own success, this tendency led to order and to clarity, found in this conciliation of reason and faith, he judged this the most propitious ground of all for the reconciliation of Protestantism with Catholicism. But to this he added, at once the difficulties of faith, made it a condition that care must be taken not to trench upon faith, and this trait it is which completes the picture of Bossuet's character. Tradition has never had a more eloquent and vigorous defender. Quo ubique, quo semper, quo ob omnibus credendum est; this was for Bossuet, in a manner, the absolute criterion of Catholic truth. He had no difficulty in deducing from it "the immutability of morality or of dogma"; and in this precisely, as is well known, consists his great argument against the Protestants.

The "History of the Variations of the Protestant Churches" is nothing more than a history of the alterations, one may say so, to which the Protestant Churches have subjected dogmas, and the adjustments or adaptations of dogmas which they have pretended to make to circumstances that had nothing but what was transitory and contingent. But the truth which comes from God possesses from the first its complete perfection; and from this it results that as many errors are, so many "errors" are there in faith, since they are so many contradictions or omissions of tradition.

This point has been reserved for the last in the present article, because no other trait of Bossuet's genius seems to have gone further towards establishing the common conception of it. It is easy to see that that conception is not altogether false; but neither is it altogether true, nor, above all, fair when, as is often done, it is extended from the genius of the controversialist or theologian to the character of the man himself. De Bossuet, 1751); De Bossi; 1841); Floscul on la vie de Bossuet (4 vols., 1855-70); these are volumes, unfortunately, too long to go beyond (1882); Rappellet, Bossi (1867); Lanson, Bossi (1890); Rabelard in Giana ecriture (4 vols., 1859-67); De Bossi, Antoine de Bossi, Honoré de Montfort, and the historiographers of Bossuet (1888).

It is an almost complete list of historical and literary criticism which deals with Bossuet, cf. Bourgeois, Histoire and description des manuscrits et des éditions originales des ouvrages de Bossuet, with an indication of the translations of them, and of the writings which they occasioned at the time of their publication (Paris, 1897). Urbain in Biblithèque de bibliographie et des éditions critiques (Paris, Société des sciences, 1889).

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Bost, Arnold. See Trottemius.

Boste (or Boast), John, Venerable, priest and martyr, b. of good Catholic family at Duffton, in Westmoreland, about 1544; d. at Durham, 24 July 1594. He studied at Queen's College, Oxford, 1568.
Boston, Archidioecese of, comprises Essex, Middlesex, Suffolk, Norfolk, and Plymouth counties in the State of Massachusetts, U. S. A., the town of Mattapoisett, Marion, and Wareham excepted, embracing an area of 2,465 square miles. The see was erected 8 April, 1808, and created an archbishopric in 1875. When the first Bishop of Boston was consecrated his jurisdiction extended over all New England and a mere handful of Catholics. There are now eight dioceses in the same territory with about 2,100,000 Catholics of whom 850,000 are within the limits of the Archdiocese of Boston where the first bishop was landed at Harpstone and became a martyr. Early History.—Early Irish emigration to America took place in three distinct periods, from 1621 to 1653; from 1653 to 1718, and from 1718 to 1775. But the mistake must not be made, as it often is, that these immigrants were all Catholics. Many of them were not, and those who were had few inducements to settle in the Puritan colony where their Faith was held in detestation. Some who were sold to the Barbadoes in the time of Cromwell were afterwards found in the Maryland settlements. One of these, Ann Glover, and her daughter had lived in Boston before she fell a victim, in 1683, to Cotton Mather’s witchcraft mania. In his “Magna carta” he calls her “a scandalous old Irishwoman, very wild, and the growth of the Catholicity.” Robert Caleb, a Boston merchant who knew her, says “Goody Glover was a despised, crazy, poor old woman, an Irish Catholic who was tried for afflicting the Goodwin children. Her behaviour at her trial was like that of one distracted by the devil, who, against her, she was wholly deficient. The jury brought her guilty. She was hung. She died a Catholic” (“More Wonders of the Invisible World, London, 1700). Other immigrants came as bond slaves or “redemptioners” and were not a steadfast in the Faith as Goody Glover. Their environment precluded any open manifestation of their religion or the training of their children in its precepts. As an instance of the persecution they met, a famous Governor Sullivan of Massachusetts and New Hampshire. Their grandfather was one of the “Wild Geese” who fled with Sarsfield from Limerick to France. His son married Margaret Brown, a fellow “redemptioner” and with their six children all drifted into Protestantism. One of their sons, General John Sullivan, of Revolutionary fame, writing on 5 September, 1774, of the “Quebec Act” that gave religious freedom to the Catholics of Canada, proceeded with this measure under British pressure and resolution, and induced his fellow-martyr, George Swalwell, a convert minister, who had recanted through fear, to repent of his cowardice, absolving him publicly in court. He suffered at Dryburn, outside Durham. He recoiled the Angelus while mounting the ladder, and was executed with extraordinary brutality; for he was scarcely turned off the ladder when he was cut down, so that he stood on his feet, and in that posture was cruelly butchered alive. An account of his trial and execution was written by an eyewitness, Dr. John Le Neve, and his “History of the Rebellion of 1689; Ecclesiastical Records, 111; Catholic Record Society, Miscellany (Christopher Robinbon’s account); 1; Cooper in Dict. Nat. Bio., Wainwright.” The two priest who landed at Harpstone and became a martyr refused to hold them. In 1756 the exiled Acadians, of whom nearly 2000 had landed in Massachusetts, were denied the services of a priest because, as Governor Hutchinson declared, “the people would upon no terms have consented to the public exercise of religious worship by Roman Catholic priests.” The Boston “Town Records” (1772, pp. 95-96) while admitting that toleration in religion was “what all good and candid minds in all ages have ever practiced” excluded “Roman Catholics” because their belief was “subversive of society.” With the Revolution, however, came the dawn of a better era, the upholding of religious as well as political barriers, and the beginning of the slow but steady growth of the Catholic Church. The wonderful change of the present. A favourite New England divison was an annual procession, on 5 November, of the Pope and the Devil in celebration of the famous “Gumpowder Plot.” In Boston it was usually attended by the governor and other Washington, while at Boston, issued an order in which he could not “help expressing his surprise that there should be officers and soldiers in this army so void of common sense” as to thus insult the re
ligious feelings of the Canadians with whom friendship
and an alliance was then being sought. The stay of
the French fleet in New England waters and the
settling of some of the allies there after the war had
ended laid the foundations of the first Catholic parish
in the heart of New England. There appeared in Boston
French exiles, and in 1713 the Father of Quebec was
informed that there was a school in No. 18 School Street
and opened there on All Saints' Day, 1788, under the
patronage of the Holy Cross, the first Catholic church
in New England. The report of the celebration of the
first Mass on that date can be read in the Boston
"Independent Chronicle", 6 November, 1788. To
the aid of this church subscriptions were received
from Canada, and the Archbishop of Paris, in answer
to an appeal from the little French colony in Boston,
sent a needed outfit of vestments and vessels for the
altar. In 1791 six Irishmen desired to visit the Abbé
de la Poterie was an unworthy priest (Campbell in U. S.
Cath. Magazine, VIII, 102). His conduct in Boston
proved this, and the prefect Apostolic, finding he had
been imposed on, sent the Rev. William O'Brien, O. P.,
from the Benedictines in England, to watch over the
Parisian clergy. A violent pamphlet printed in Philadelphia
(1789) followed. It was dedicated "To the new Laurent
Rioci in America the Rev. Fr. John Carroll, Superior
of the Jesuits in the United States also to the friar-
monk-inquisitor William O'Brien", and represented
de la Poterie as a victim to their wilful cruelty.
After his suspension de la Poterie went to Canada
and was succeeded in Boston by the Rev. Louis
Rousselet, who was in turn suspended and went to
Guadeloupe, where he was killed in a revolution. In
1791 the Catholic community numbered less than a
hundred, and the Rev. John Thayer, a convert, was
sent to take charge of the church which he found
"dilapidated and deserted" after his predecessor's
de parture. Thayer had been a Congregationalist
minister, and chaplain to Governor Hancock. At
the close of the Revolution, being in his twenty-sixth
year, he went abroad, and became a convert in Rome
25 May, 1788. He determined to become a priest
in order to labour for the conversion of New England
to the Catholic Faith and was ordained at St. Sulpis in
Paris in 1795. He returned to America in 1799.
1700. The first of a genuine New England family
to enter the priesthood, he retained much of his
inherited Puritanical oppressiveness, and, as Bishop
Carroll said of him, he lacked "amiable and con-
ciliatory manners" and was not a success as an ad-
ministrator. Rousselet, who did not leave Boston
immediately, set up a rival church and divided the
little congregation, the French element siding with
him and the Irish with Thayer. In the spring of
1791 Bishop Carroll had to put the parish to restore
unity. He was received with courtesy by all citizens
and was made the guest of honour at the annual
dinner of the most important social and military
organization there, the Ancient and Honorable Ar-
tillery Company. Governor John Warren attended
Mass as a mark of respect for him. "It is wonderful!
the bishop wrote, "to tell what great civilities have
been done to me in this town, where a few years ago
a Pophish priest was thought to be the greatest mon-
ster in the creation. . . . If all the Catholics here
were not worth a Mass for St. Peter's, one hun-
dred and twenty" (U. S. Cath. Magazine, Baltimore,
VIII, 149).

Father Thayer having failed as a pastor he was
relieved by the Rev. Francis A. Matignon, one of the
many French priests exiled by the Revolution, and
to whom the church in the United States owes so
much. Born in Paris, in 1753, he was ordained priest
in 1773 and taught theology in the College of Navarre.
Having arrived in Boston, 20 August, 1792, he soon
healed all the local dissensions and by his zeal, elo-
quence, piety, and winning courtesy made an im-
mediate success of his pastorate. In 1796 he in-
structed some of his old parishioners, a young Irish
Louis de Cheverus, then an exile in England, to
Boston to help him, and to his great joy the call was
heeded. The Abbé de Cheverus arrived on the third
of October of that year. He remained in Boston
with Father Matignon until July, 1797, when he
went to Bishop Carroll to request permission to
open missions in Maine. On his way, he looked at the
scattered Catholics between Boston and the Pen-
nsacot. According to a report then made to Bishop
Carroll by the Easter Communions of 1798 there
were 210 Catholics in Boston; 15 in Plymouth; 21
in Newburyport, and 3 in Salem. Outside Boston the
only important Catholic colony was at Damariscotta,
Lincoln County, Maine, where Roger and Patrick
Hanly, two Irishmen, had settled some time before,
and other families. The Abbé de Cheverus, with
Cottrill, built a chapel and later, in 1808, a brick
structure, St. Patrick's church, for the use of their
fellow Catholics. This was the only church in New
England outside Boston. Having put these missions
in order Father Cheverus returned to Boston and
with Father Matignon exhibited heroic courage and
charity during the yellow fever epidemic of 1798.
By this time the old church in School Street was no
longer fit for Divine service and another site on
Franklin Street near Devonshire Street, was secured
for $2,500, and a brick church, 130 by 80 feet, was
built at the cost of $4,000. On 29 September, 1803
the dedication of this church, Archbishop Williams said:"We bought that land
from the Boston Theatre. Remember the site of the old cathedral was in the most beautiful part
of the town—and the theatre owned both sides of the lower part of the street. The theatre people agreed to sell us that lot at one-half what they could get for it when we bought it. And remember in that street in those days were some of the principal families of the city. I remem-
ber the Bishop the theatre owners, the Mayor and others who lived each side of the street, showing
what a choice spot it was and one of the select streets of the city." The Spanish consul-general, Don Juan
Slaughter, father of the Don Tomás Slaughter, who
had enough so to do with the building of St. Patrick's,
The first church in New York, lived opposite the site
selected. At a meeting held 31 March, 1789, he and
John Magnier, Patrick Campbell, Michael Burns,
Owen Callahan, John Duggan, and Edmund Connor
were named the committee to take charge of the new
project. From the congregation they collected
$16,000. Members of the leading Protestant families
headed by President John Adams added $11,000 to
this, and from Catholics in other places and other
sources $8,500. The architect was Charles Bullfinch, also a Protestant, who
designed the capitol at Washington and the State
House in Boston, supplied the plans without charge
for a brick building 80 feet long and 60 wide of Ionic
style, severely simple but impressive. Ground
work was begun for it in 1803, 1804 and 1805, but
not ready for dedication 29 September, 1803, having
cost $29,000. Prominent among this first congre-
gation, besides those already mentioned, were James
Kavanagh, John Ward, David Fitzgerald, Stephen
Roberts, John Driscoll, Jonathan Clark, Thomas
Murphy, John Hanly, Abraham Pitton,
1. CATHEDRAL OF THE HOLY CROSS
2. THEOLOGY HOUSE, BRIGHTON SEMINARY
3. OLD CHURCH OF THE HOLY CROSS, FRANKLIN STREET (FIRST CATHEDRAL)
Mary Lob, and representatives of the Duport, Dusseaucoir, Dusseml, Lepouse, and Julien families. Bishop Carroll went on from Baltimore to perform the ceremony of dedication. This visit of the bishop occasioned the greatest local satisfaction, and the two priests continued their zealous ministrations with such success that in about 1805 their attendance had increased to about 500. Soon Bishop Carroll saw the necessity of having a bishop in Boston and desired to nominate Father Matignon for the see, but the latter refused to allow his name to be considered. "The good of the Church is not to be sought in such matters," he wrote, "but in the work of Mr. Cheverus; he it is who fills the pulpit, who is most frequent in the confessional." Bishop Carroll therefore sent the name of the Rev. John Louis Cheverus to Rome declaring him to be in "the prime of life, with health to undergo any necessary exertion, universally esteemed for his unwarried zeal and his remarkable facility and eloquence in announcing the word of God, virtuous, and with a charm of manner that recalled Catholics to their duties and disarmed Protestants of their prejudices". Bishop Cheverus' health was such as to prevent his going to Rome. He accordingly wrote to the Archbishop of Bordeaux, on 2 August 1808, but he was mortally ill, and died on 8 August 1808. His friends, Father Matignon, enjoyed honour and the esteem of all to the end of his long and useful career which came on the 18th of September, 1818.

Bishops.—(1) His many years of hard work at length began to tell on Bishop Cheverus and his physicians advised a return to his native land to escape repeated attacks of asthma. In 1823 King Louis XVIII of France nominated him to the vacant See of Montauban, and to the regret of all in the United States he embarked for Europe, 1 October, 1824. He remained in charge of Montauban until 30 July, 1826, when he was promoted to the Archbishopric of Bordeaux. On 1 February he was created cardinal. He died at Bordeaux, 19 July, 1836, in his sixty-ninth year. (See CHEVERUS, John Louis de.) During the administration of Bishop Cheverus the Ursuline nuns were introduced into the Diocese of Boston through the zeal of the Rev. John Thayer, who, when on a visit to Limerick, Ireland, where he died in 1815, enlisted the sympathy of the Bishop of Meath, who was president of that city, in the project of founding a convent in Boston. They emigrated to Boston in 1817 and by direction of the bishop went to the Ursuline Convent at Three Rivers, Canada. They made their profession, 4 October, 1819. They returned to Boston, and a convent was secured for them on Federal Street near the cathedral. Here they remained until 17 July, 1826, when their new convent, Mount Benedict, Charlestown, was opened. This was the institution sacked and burned by an anti-Catholic mob on the 11th of August, 1824. Assisting in the work at the old School Street and Franklin Street churches at various times were the Rev. James Romagne, a West Indian priest, who also looked after the Indian missions in Maine, the Rev. J. S. Tiersen, and the Rev. Samuel O'Flaherty, an Alsatian, who opened a school near Harvard University and was the only teacher of German then in Boston, also the Revs. Gabriel Richard, John Grassli, S.J., Philip Laracy, the Augustinians, and Paul McGuire. In 1817 Father Cheverus ordained a priest, Father McKenna, and appointed him to the missions. In 1820 he ordained the first ecclesiastical student, Denis Ryan, a native of Kilkenny, Ireland. In 1820 he ordained the second of his pupils Patrick Byrne, also from Kilkenny. In December, 1822, Virgil Barber (see BARBER FAMILY) was raised to the presbyterate and appointed to the parish of Dorchester Heights, South Boston, and a memorial Church was dedicated to St. Augustine in compliment to Father Laracy who collected most of the funds for the purchase of the ground. There were a number of conversions through the zeal and instruction of Bishop Cheverus, notable among them being Thomas Wiley, who had a private chapel at his residence in Brookline; Dr. Henry B. C. Greene, who was elected to the State legislature in 1841 and served for four terms, being the first Catholic office-holder in the State; Stephen Cleveland Blythe, the Rev. Calvin White, William Wiley afterwards a priest, Mrs. John C. Sefton, Samuel Bishop, Captain Bela Chase, Nicholas Hazelnor, the Barber family, and General Ethan Allen's daughter Frances, who was the first nun from New England.

BISHOP JEREMIAH FENWICK, second bishop, appointed 10 May, 1825. He was born 3 September, 1782, near Leonardstown, Maryland, Cuthbert Fenwick, the founder of the family in America, being one of the original Catholic settlers of Lord Baltimore's province of Maryland. He received his A.B. degree at Enoch to Georgetown College in 1763, and in 1805 entered the Sulpician Seminary at Baltimore to study for the priesthood. When the Society of Jesus was restored in the United States in 1806 he and his brother were among the first scholastics received. He was ordained priest 12 March, 1808. In the succeeding years he was pastor in New York, director of its first Catholic Collegiate school, administrator and vicar-general of the diocese, missionary in South Carolina, and twice president of Georgetown College. He was then named Bishop of Boston, was consecrated in Baltimore on 1 November, 1825, and took possession of his see, 3 December. There were then only two priests in the diocese, the Revs. F. Byrne in Boston and D. Ryan at New Castle, Maine; and besides the cathedral only three churches. The bishop at once started a seminary in his own house and, having prepared Fathers Fitton, Wiley, Smith, Tyler, and Thomas J. O'Flaherty, ordained them. Other students were sent to study at Rome, Paris, Baltimore, Hales, and Montreal. James Murray was sent to take charge at Salem; C. D. Frenche, a Dominican, to Maine in 1826, and Robert D. Woodley to look after the scattered congregations in Rhode Island and Connecticut. In 1828 Bishop Fenwick enlarged the cathedral and began a school in the basement, which was taught by his theological students, assisted by Patrick Haney, a mulatto from the West Indies. The erection of new churches, the providing of more priests for the increasing number of Catholics, the promotion of Catholic education, and the regulation of the general discipline of the Church took up the remaining years of his life, which ended on the eleventh of August, 1846. In 1844 he was given a coadjutor, the Right Rev. John Bernard Fitzpatrick. Bishop Fenwick began, on 8 September, 1829, for the first time to publish his "Lexicon, or Jesuit, or Catholic Sentinel", one of the first Catholic papers printed in the United States. In 1843 he founded the College of the Holy Cross at Worcester and entrusted it to the Jesuits. In 1829 he attended the first Provincial Council in the United States, and in 1832 he called the first Provincial Council of the United States. For many years Boston had about fifty churches with assistant priests, a college, an orphan asylum, and numerous schools, and a portion of its original territory—the States of Connecticut and Rhode Island—had been erected into the new Diocese of Hartford. On 7 November, 1843, at Saint Anthony's Chapel, Emmitsburg, Maryland, opened the first orphan
J. Coolidge Shaw, S.J., Edward H. Welch, S.J., Orestes A. Brownson, the philosopher, Buckle, Hastings, General Joseph W. Revere (Paul Revere's grandson), Le Moyne, and many other families. Chaplains in the regiments who volunteered in the Civil War were Fathers Thomas Scully, Charles L. Egan, Nicholas O'Brien, and Lawrence S. Mahon (afterwards Bishop of Hartford). Editors and writers were Fathers Joseph M. Finotti, John F. Rockan, and John O'Connell.

(4) John Joseph Williams, fourth bishop, consecrated 11 March, 1866; created first archbishop, 12 February, 1875. He was born in Boston of Irish parents 27 April, 1822, and died in Boston, 30 August, 1907. He was ordained under the spiritual direction of Bishop Fenwick. He attended the cathedral school and then proceeded to the Sulpician college in Montreal and their seminary at Paris, where he was ordained priest in 1845. He was the special friend of Bishop Fitzpatrick, who made him his vicar-general at an early age and rector of St. James's church, where in 1842 he established the first Conference of the Society of St. Vincent de Paul in New England. Two other rectors of this church became bishops, Bishop O'Connell of Portland in 1875, and M. A. Harkins Bishop of Providence in 1887. Shortly before his death Bishop Fitzpatrick sought to have Father Williams made his coadjutor, but he did not live to see him consecrated. Boston in the meantime made an attempt to secure the see of Portland, and when it was promoted to be its metropolitan. He received as an auxiliary the Right Rev. John Brady, consecrated Titular Bishop of Albanda, 5 August, 1891, and a coadjutor with the right of succession to the Right Rev. William O'Connell of Portland, who was promoted to be Titular Archbishop of Tomi and coadjutor of Boston, 8 February, 1908. Archbishop Williams also saw organized, within the limits of the Diocese of Boston as it was when he was born, the Dioceses of Springfield, 1870; Providence, 1872; Manchester, 1884; and Fall River, 1905, and among those immediately under his jurisdiction representatives of nearly every country and language of Europe. Prominent among the memorials of his long episcopate and priesthood were the new Cathedral of the Holy Cross, dedicated 8 December, 1875, and St. John's Ecclesiastical Seminary at Brighton, erected in 1884, which is in charge of the Sulpicians. Boston College was opened by the Jesuits in 1863. In the same year the Carney Hospital was established and Bishop Williams assisted the hospital in raising themoney to purchase the premises. The house for his family has given it $75,000. The House of the Angel Guardian for boys, founded in 1849 by the Rev. G. F. Haskins, in 1876 was entrusted to the care of the Brothers of Charity from Montreal. St. Mary's Infant Asylum was opened in 1872; the Home for the Aged by the Little Sisters of the Poor, in 1870; the House of the Good Shepherd in 1867, and the Daly Industrial School was made possible by the gift in 1899 of $90,000 from the Rev. Patrick J. Daly. The Home for Destitute children was opened in 1894; the Working Boys Home in 1883; and the Home for Girls in 1884. St. Elisabeth's Hospital dates from 1868, the Free Home for Consumptives from 1891, the Holy Ghost Hospital for Incurables from 1893. The Sisters of St. Joseph made their first foundation in the diocese in 1873; the Franciscan Sisters, in 1884; the Religious of the Sacred Heart, in 1890; and the Carmelites from Baltimore, in 1890. The Redemptorists began a mission in the late sixties, and built their first church in the Roxbury District, in 1871. In 1893 the Holy Name Society took up their local work, and the Augustinians established themselves in Lawrence in 1861. French immigration from Canada, which had been going on since 1815 began to attract special attention about 1870. In

ayhum in 1831. The first diocesan synod was held in 1842 and was attended by thirty priests. The clergy of this period were all men of broad, solid culture and among them those whom above may be mentioned the Rev. Jeremiah O'Callaghan, a native of Cork, Ireland, whose strict views on the doctrine of usury brought him into conflict with the bishop of that place. He later became a tutor in the family of William Cobbett and came to New York in 1830. The Archdiocese of Burlington, Vermont, mentioned above may be mentioned the Rev. Jeremiah O'Callaghan, a native of Cork, Ireland, whose strict views on the doctrine of usury brought him into conflict with the bishop of that place. He later became a tutor in the family of William Cobbett and came to New York in 1830. The Archdiocese of Burlington, Vermont, mentioned above may be mentioned the Rev. Jeremiah O'Callaghan, a native of Cork, Ireland, whose strict views on the doctrine of usury brought him into conflict with the bishop of that place. He later became a tutor in the family of William Cobbett and came to New York in 1830. The Archdiocese of Burlington, Vermont, mentioned above may be mentioned the Rev. Jeremiah O'Callaghan, a native of Cork, Ireland, whose strict views on the doctrine of usury brought him into conflict with the bishop of that place. He later became a tutor in the family of William Cobbett and came to New York in 1830. The Archdiocese of Burlington, Vermont, mentioned above may 
.88 the first distinctively French parish was organized in Lowell. Italian and Portuguese congregations date from 1872, the former in Boston and the latter in Gloucester. One congregation in Gloucester has a respectable section made up of Gaelic speaking Scotts, and there are a number of English, Scottish, French, German, and Italian congregations in Boston. Archbishop Williams was a quiet, conservative prelate, known best as an administrator. He was one of the bishops who attended the Vatican Council and helped largely to establish the American College at Rome.

The Most Rev. William Henry O'Connell, second archbishop, was born 8 December, 1859, at Lowell, Massachusetts, and received his early education in its local schools and at St. Charles' College, Ellicott City, Maryland. He then graduated in 1881 at the Jesuit College in Boston and was sent to the American College, Rome, to make his studies for the priesthood. He was ordained there 8 January, 1884, and returned to Boston in 1886. The following years he was stationed as an assistant at Medford, and as of 1895 was the pastor of the Parish of the Sacred Heart in Boston. He held this office five years, and was then appointed Bishop of Portland, Maine, being consecrated 19 May, 1901. In the fall of 1905 the pope sent him as a special envoy to Japan in the interest of the Church. He was decorated by the Mikado and on his return to Rome was warmly commended for the success of his efforts by the pope, who on 28 January, 1906, named him titular Archbishop of Torni, and coadjutor of Boston. On the death of Archbishop Williams, he was chosen to succeed him as Bishop of the Roman Catholic population of Medford.

The Right Rev. John Brady, auxiliary bishop, was born at Crosserlough, County Cavan, Ireland, 11 April, 1842. He made his first studies in the local diocesan schools and then completed his theological course at the Missionary College of All Hallows, where he was ordained priest for the Diocese of Boston, 4 December, 1864. He served as a curate in Boston and at Newburyport until 1868, when he was made pastor at Amesbury. He continued in the latter parish until 1879, when he was appointed Bishop of Alabanda and Auxiliary Bishop of Boston for which see he was consecrated 5 August, 1891.

Social Progress.—"The foundation of a Catholic Church in Boston could only be surpassed by devoting a chapter in the Vatican to a Pontifical Chapel," said William Tudor, writing in his "Letters on the Eastern States" (Boston, 1819). The records show that the notable constructive Catholic social period of the diocese did not begin until after the Civil War. Though the Catholics formed a quarter of the population of Boston in 1844 and two-fifths in 1853, not a single one of that faith ever held an elective or appointive public office in the city of Boston. There were only three Catholic teachers in the public schools until 1860. The first Catholic Mission Church in Boston, the Church of the Assumption, was not erected until 1879. In 1882, the changed conditions are shown by the fact that the present twenty-three Catholic parishes in Boston have been ruled by Catholic Mayors, and public officials have been set up by the city to acknowledge the approval to the soldier, Colonel Thomas Cess; the poet journalist, John Boyle O'Reilly; and the statesman, Patrick Andrew Collins. In justice it must be said that much of the progress thus made was owing to Father John H. Barry, who founded the "Boston Pilot" in 1838 the illustrations of Catholic truth and the defense of Catholic rights. From his publication house issued for more than half a century a steady output of Catholic literature that aided materially the education of his fellow Catholics and won for the Faith a general popular appreciation. Other periodicals were the "Boston Catholic Review," "The Republic" and "The Sacred Heart Review" (Boston); "The Catholic Citizen" (Chelsea); "The Sunday Register" (Lawrence); the monthlies "Donahoe's Magazine" (Boston); "The Index" (Haverhill); the French weekly "La Défenseur," "La Justice" (Holyoke); "L'Etoile," daily and weekly (Lowell).

Statistics.—Records of the Archdiocese of Boston for 1907 give these figures: 1 archbishop, 1 bishop, 598 priests (488 secular and 110 regular), 194 churches with 1 theological seminary with 56 students; 3 colleges for boys, 8 academies for girls, 76 parishes with schools and an attendance of 48,192 children; 6 orphan asylums with 650 inmates; 24 charitable institutions; the total number of children in Catholic institutions 48,740; 1 infant asylum, 538 inmates; industrial and reform schools 4, inmates 915; homes 7, inmates 826; brothers 140; religious women 1567; seminary for diocesan clergy 1, students 86; estimated Catholic population 60,000.

The following religious orders and congregations have foundations in the archdiocese: Communities of Men, Augustinians, 16; Franciscans (O. M. C.), 5; Jesuits, 32; Mariists, 15; Oblates, 22; Congregation of St. Charles Borromeo, 4; Redemptorists, 28; Brothers of Charity of St. Vincent de Paul, 28; Brothers of the Christian Schools, 11; Little Brothers of Mary, 19; Xaverian Brothers, 68. Communities of Women, Sisters of St. Ann, Sisters of the Assumption, Sisters of Charity (Madison, New Jersey), Sisters of Charity of Our Lady of Namur, Sisters of Charity (Greenfield, Kentucky), Sisters of St. Francis (Allegany, N. Y.), Sisters of St. Francis (Rome), Sisters of the Good Shepherd, Sisters Servants of the Immaculate Heart of Mary, Grey Nuns of the Cross (Ottawa, Ontario), Sisters of the Sacred Heart (Rome), Sisters of St. Joseph, Mary, Sisters of Mercy (Manchester, New Hampshire), Sisters of Notre Dame, Namur, since 1849, School Sisters of Notre Dame (Baltimore, Maryland), Little Sisters of the Poor, Sisters of Providence, Sisters of the Holy Union, Holy Hearts, Filles de Jésus, Franciscan Poor Clare nuns, Sisters of the Holy Childhood.

BOSTRA. a titular see of Syria. Bostara, "the fortress," is neither Bosorah of Reuben and Moab (Deut., iv, 24; Jos., xx, 8), nor Borsrah or Edon.
Bothrys, a titular see situated in Phoenicia. Bothrys is the Greek name of a city founded by Ithobaal, King of Tyre and father of Jezebel (897-866 b.c.), on the seashore near Cape Lithopoanon (Menander, in Josephus, "Ant. Jud." VIII, 13, 2). It was mentioned by all the early writers, Strabo, Pliny, Ptolemy, Stephanus Byzantius, Hierocles, etc. The city belonged to Phoenicia Prima, and became a suffragan of Tyre in the Patriarchate of Antioch. In 551 it was destroyed by an earthquake, on which occasion the capa cracked in the very middle so that quite a large harbour was opened (Malalas, Chronogr., XVIII, in P. G., XCII, 543). Theophrastus, relating the same calamity (Ibid. 543), calls the city Bothrys, which form is also found elsewhere. Three Greek bishops are known: Porphyrius in 461; Elias about 512; and Stephen in 553 (Lequien, II, 827). According to a Greek "Notitia episcopatum", the see still existed in the tenth century and was then called Mataron. The Arabic name is Batroun. There are 2,500 inhabitants (1,200 Maronites, 1,200 Greeks). It is the centre of a "caza" in the muhafazat of Lebanon and the seat of a Maronite diocese suffragan to the Maronite patriarchate. There are 93,000 Catholics, 20 churches or chapels, 30 priests, 1 seminary, 64 elementary schools, 12 monasteries of Baladites, Aleppines, and monks of St. Isaiah in this Diocese.

S. Valière.

Bothwell, James, Earl of. See Mary Queen of Scots.

Botri, Diocese of. See Giceall and Bothri.

Bottaro, H. M. See Kumbakonam, Diocese of.

Botticelli, Sandro, a famous Florentine painter. B. at Florence about 1447; d. in the same city, 1510. Botticelli's name is properly Alessandro di Mariano Filipepi, Mariano Filipepi being his father, but he is called after the Florentine painter and goldsmith Botticelli, to whom he was first apprenticed. Later on he was a pupil of Fra Filippo Lippi and learned from this master to paint in the ideal manner of Fra Angelico. Through the influence of Verrocchio and the brothers Pollajuoli this idealism was combined with the naturalness of Masaccio. These qualities explain Botticelli's great influence over later painters. Botticelli's life was a retired one passed largely in very modest circumstances. We know, however, that he was in the employ of the Medici and other prominent Florentine families from about 1483 to 1500. Although never inclined to frivolity he was yet influenced by the worldly spirit of the age until Savonarola's powerful call to repentance aroused his moral nature and guided his powers, as it seems, into entirely new paths. He never knew how to take care of money and he died in great poverty. He never signed or dated his works in most instances, so that the order in time of his paintings has to be judged from the canvases themselves.

I. Madonna. — Botticelli enjoys above all a well-earned fame as a painter of the Madonna. In these pictures the fascination lies more in the expression of the Mother and Child and in the look in the face of the half-grown boy-angels than in the unaffected simplicity of the pose and composition. Two of these pictures, circular in form (called tondo, round) have become very famous. Both are in Florence: one is the "Magnificent", and in the other the Child is holding a pomegranate. A circular canvas at Berlin which depicts the Madonna enthroned and a crowned Child holding a cornucopia, is characterized by deep religious feeling. A number of small pictures of the Madonna recall Fra Filippo; others more severe in tone seem to show the influence of Verrocchio. The Child's expression is always sweet and winning, yet thoughtful as well, and at times this look is one of intense inner emotion. The Mother in holy awe restrains her tenderness and seems to have a presentiment of future sorrow. This feeling of melancholy foreboding is also expressed in the attendant angels and saints. A painting in the National Gallery at Berlin: two canvases at Florence depict the same Madonna surrounded by numerous saints. It is plain that the
look of melancholy on the face of the Mother of God had a strange attraction for the painter. His portrait of himself in the Destruction of Core, Dathan, and Abiron, is one of his most haunting images, intense earnestness, and in the "Outcasts" he has depicted the profoundest depths of grief.

II. Biblical Subjects.—In 1481 Sixtus IV summoned Botticelli, along with other painters, to Rome to decorate the new Sistine Chapel. According to the biographer, Vasari, he was even to superintend the entire work. In the chapel Botticelli painted three frescoes which represent events in the lives of Moses and Christ. No less than seven scenes are united in the "Life of the Venerable Moses", so that the composition lacks unity. Without doubt the artist laboured under a feeling of restraint. The composition is animated in parts and is intended to arouse the feelings. The "Destruction of Core, Dathan, and Abiron" is represented in three scenes. The figure of Moses appears here in all the majesty which God had granted him for the punishment of the rebels. There is an interesting connexion between this picture and Perugino's "Granting of the Keys to Peter" on the opposite wall. Moses in the fullness of his life is the counterpart of Peter. As the Keys of Heaven are entrusted. Over against the fresco of the proving of the youthful Moses, Botticelli painted from the New Testament the "Temptation of Christ". The pope has this picture particularly seared upon his tongue when he is present at the celebration of the Mass. Strange to say, the foreground of the painting represents the purification of a leper before a company of ecclesiastics and secular dignitaries and contains besides an allusion to the pope's previous scene is as follows: Moses had to undergo trials before he could become the leader of his people, so also the Saviour had to suffer in order to heal mankind from the leprosy of sin, and so also the pope in order to carry out Christ's missions. As an allegorical indication of this a hospital built by Sixtus IV is shown in the picture. It must be acknowledged that the painter executed the difficult task assigned to him in the chapel with striking skill. Feeling the importance of this work Botticelli carried out his designs almost entirely himself; the smallest details show the infinite pains he took. In these frescoes he has given a large amount of space to Roman architecture, thereby setting a good working example to the painters coming after him. Of Botticelli's pictures in the Vatican, the most famous is the "Birth of Christ", which was intended to be a memorial of Savonarola. While a chorus of angels sing the praises of God above the manger, in this picture, three angels below lead Dominican monks towards the Saviour, Christ, who had been proclaimed by Savonarola to be king of the city of Florence. We have also an "Adoration of the Magi" in four examples (Florence, London, and St. Peters burg). This canvas is full of figures and has a background composed of stately architecture and landscapes. It must be reckoned that the order of the portraits of the Medici it contains, which were introduced in accordance with the custom of the time. About 1500 Botticelli produced the two examples of the Lamentation of Christ" which are now in Munich and Florence. In composition the expression of grief is deep but subdued.

III. Portraits.—Among the twenty-four portraits of popes in the Sistine chapel five are by Botticelli. In the church of the Ognissanti at Florence there is a celebrated picture of St. Augustine, which is Botticelli opposite to St. Jerome by Ghirlandajo. There are two portraits of Giuliano de' Medici in existence and an excellent portrait of a woman at Frankfort.

IV. Other Subjects.—In celebration of a wedding Botticelli painted in the villa of the Tornabuoni near Fiesole an allegorical scene representing the Seven Arts and the Virtues paying their homage to the newly married pair. Among his mythological pictures may be men. The next chapter of his life, his departure on a ship towards the island which she has chosen for her habitation. Another mythological subject is "Venus and Mars", Botticelli contributed the enthroned Fortitude and Spring to the allegorical style of painting so popular in his day. His composition of the Calumny of Apelles, which is realistic in execution, is essentially allegorical. Closely related to these works are the more than ninety illustrations to Dante's Divine Comedy, that poem which from Giotto to Michelangelo, has stimulated the imagination of so many painters. Four sheets executed in colour seem to indicate an intention to carry out the whole work in the same manner after the designs had once been made with pen and pencil.

Many of the pictures are not more than outlined or sketched. There is, however, much that is admirable in these designs, which formed one of the chief occupations of the last years of the painter. The fidelity to nature in the drawing of the human figure, the contemplative expression of the faces, the dramatic animation of the action, and the skillful arrangement of the perspective make these designs a last triumph for Botticelli.

Botulph (or Botulf), Saint, Abbot, date of birth unknown; died c. 680. St. Botulph, the saint whose name is perpetuated in that of the American city of Boston, Massachusetts, was certainly an historical personage, though the story of his life is very confused and unsatisfactory. What information we possess about him is mainly derived from a short biography by Folcard, monk of St. Bertin and Abbot of Thorney, who wrote in the eleventh century (Hardy, Catalogue of Brit. Hist., I, 373). According to him Botulph was born of noble Saxon parents who were Christians, and was sent with his brother Adulf to the Continent for the purpose of study. Adulf remained abroad, whereas he is stated to have become Bishop of Utrecht, though his name does not occur in any of the ancient lists. Botulph, returning to England, found favour with a certain Ethelmund, "King of the southern Angles", whose Gernot, a courtier who had known him, was permitted to choose a tract of desolate land upon which to build a monastery. This place, surrounded by water and called Icanhoe (Ox-island), is commonly identified with the town of Boston in Lincolnshire, mainly on account of its name (Boston-Botulph's town). There is, however, something to suggest that the true spot may be the village of Iken in Suffolk which of old was almost encircled by the little river Alde, and in which the church is also dedicated to St. Botulph. In favour of Lincolnshire is the fact that he is stated to have much honoured in the North and in Scotland. Thus his feast was entered in the York calendar but not in that of Sarum. Moreover, even Folcard speaks of the Scots as Botulph's neighbours (sciti). In the history of Suffolk, on the other hand, the tradition that St. Botulph, who is also called "bishop", was first buried at Grindisburgh, a village near Woodbridge, and afterwards translated to Bury St. Edmunds. This, however, may be another person, since he is also called St. Jurin (Arnold, Memorials of Bury, I, 352). That Botulph really did build a monastery at Icanhoe is attested by an entry in the Anglo-Saxon Chronicle under the year 645: Botulph ongan that mymster timbrian at Yceano, i.e. Botulph began.
to build the minster at Icanhoe. That the saint must have lived somewhere in the Eastern counties is proved by the indisputable evidence of the "Historia Abbatum" (Plummer's Bede, I, 389), where we learn that Ceolfrid, Bede's beloved master at Wearmouth, was sent to Icanhoe to visit him, and that he might see the foundation of Abbot Botulphus, whom fame had proclaimed far and wide to be a man of remarkable life and learning, full of the grace of the Holy Spirit", and the account goes on to say that he "having been abundantly instructed, so far as was possible in a short time, returned home so well equipped that no one could be found more learned than he either in ecclesiastical or monastic traditions". Folcard represents St. Botulph as living and dying at Icanhoe in spite of the molestations of the evil spirits to which he was exposed at his first coming. Later accounts, e.g. the lessons of the Schleswic Breviary, suppose him to have changed his habitation more than once and to have built at one time a monastery upon the bank of the Thames in honour of St. Martin. His relics are said after the incursions of the Danes to have been recovered and divided by St. Æthelwold between Ely, Thorney Abbey, and King Edgar's private chapel. What is more certain is that St. Botulph was honoured by not deductions of churches in the city of York, especially in East Anglia and in the North. His name is perpetuated not only by the little town of Boton in Lincolnshire with its American homonym, but also by Boshall in Yorkshire, Botesdale in Suffolk, Botolph Bridge in Huntingdonshire, and Botolph in Sussex. In England his feast was kept on 17 June, in Scotland on 25 June.


HERBERT THURSTON.

Boturini Beneduci, Lorenzo, a native of Milan who later went to Mexico in 1738 by permission of the Spanish government and remained there eight years, familiarizing himself with the Nahual or Mexican language. He gathered a number of Indian pictographs on tissue paper, etc., the translation of the kind of information from frequent intercourse with the aborigines excited suspicion, as he was a foreigner, and the authorities, ever on the watch for intrigues against Spanish rule by strangers, deprived him of all his material, including pictographs, which he himself wrote in Spanish to save them. There he succeeded in clearing himself of the accusations, but never obtained restitution of the precious collection, which afterwards was neglected and partly lost. Notwithstanding these drawbacks, Boturini, from such notes as he had saved, composed a treatise with the title of: "Idéa y ensayo de una historia general de la América setentrional" (Madrid, 1746). The most valuable part of this book relates to his former library and to other literary material. His text, especially concerning migrations of Indian tribes, is of less importance. Besides the "Idéa", he is credited with the authorship of the following writings: "Oratio ad Divinam Sapientiam" (Valencia, 1750), and "Oratio de iure naturali septentrionalium Indorum" (Valencia, 1751). The date and place of his death are unknown.

Clavigero, Storia antiqua dell' Messico (Cesena, 1780); Bereain de Soula, Biblioteca hispano-americana setentrional (Mexico, 1816).

A.D. F. BANDELIER.

Boucher, Pierre, b. at Lagry, a village near Mortagne in the Perche, France, 1622; d. at Boucherville, 1717. In 1634 he went to Canada with his father Gaspard Boucher, a simple joiner. At the age of eighteen he entered the service of the Jesuit Fathers and went to their Huron missions at Georgian Bay. On his return to Quebec in 1641 he served as a soldier in the garrison of that city. In 1645 he was interpreter of Indian languages at Three Rivers and in 1646 compulsory-general of the missions at that place. Elected captain of the militia in 1651, while in command of the place during an interim in 1653 he repelled an Iroquois attack. Owing to his efficient defence he was placed in charge of the city, and retained the position until 1658. In 1651 he was sent to France to represent the needs of the colonies and plead the cause of the inhabitants. On his return to Canada, in 1662, he was reappointed Governor of Three Rivers, an office which he only resigned in 1667 when he withdrew from public affairs to found the essential parish named after his name Boucherville, situated opposite Montreal. He was succeeded in the governorship of Three Rivers by his son-in-law, René Gauthier de Varennes, forbear of the discoverer of Western Canada.

In 1664 Pierre Boucher had painted at Paris by the press of Florentin Lambert "L'histoire véritable et naturelle des mœurs et productions du pays de la Nouvelle-France, vulgairement dite le Canada". This work was published in 1649 in "L'Album Canáda", in the city of Quebec, and in 1777 "Mémoires de la Société Royale du Canada". An English translation appeared in 1883. Pierre Boucher is considered the best type of a Canadian landed proprietor, filled with piety, rectitude, and honour. At his death he left a numerous posterity. The family is still in existence, and the highest stations are filled by members bearing the name Boucherville, Brûlé, Niverville, Grosbois, and Montizambert. Pierre Boucher was the first Canadian colonist to be ennobled, V. E. King Louis XIV, in 1661, his letters of nobility, dated 1661, were renewed in 1707.


J. EDMOND ROY.

Bougaud, Louis-Victor-Emilie, Bishop of Laval in France, b. at Dijon, 28 February, 1823; d. at Laval, 7 November, 1888. He received his classical education at Autun, where his brother Charles, Archbishop Abbé, afterwards Cardinal, Pitra. He studied theology at Dijon and Paris, was ordained priest by Monseigneur Aïre in 1846, was professor of church history at the Seminary of Dijon (1846-51), and then at the Seminary of the Congregation of the Queen city (1851-61). In 1861 he accepted the position of Vicar-General to Bishop Dupanloup at Orleans. In 1886 he was appointed Bishop of Laval. Besides the sermons which he delivered in Paris and other cities, Bishop Bougaud wrote numerous works. While chaplain of the Visitations Convention, he wrote "Histoire de Saint Bénigne, premier évêque de Dijon" and "Histoire de Sainte Chantal". While Vicar-General of Orleans, he wrote "Histoire de Sainte Monique" and "Histoire de la bienheureuse Marguerite de la Joliette" and "Les Christianisme exilé". In five volumes (his great apologetical work, in 5 vols.); "Le grand père de l'Eglise de France au XIXes siècle", and "Histoire de Saint Vincent de Paul" (2 vols.). A volume of his discourses was published by his brother. He was a preacher and writer of great influence, in consequence of his appreciation of all noble thoughts and deeds, his deep compassion for human suffering, his great power of reflection, and his refined artistic taste. In his apologetics he evinced thorough sympathy with his own time and an unwavering hope for the triumph of the Church. His spirit appears in the explanations of the dogmas, precepts, and organisation of the Church to the moral and intellectual
aspirations of his contemporaries without any sacrifice of Catholic doctrine.

BOUQUET, GILLES-BAPTISTE, b. at Quimper in Brittany, in 1600; d. at Paris, 1743. He entered the Society of Jesus in 1706, taught the classics in the College of Caen and Nevers and lived for a number of years in Paris until his death. His "Aspirations philosophiques sur le langage des bêtes", published in 1737, became a cause of considerable annoyance to him and of a short exile from Paris. It was translated into English, Italian, and German. His historical work on the Thirty Years' War, and on the Treaty of Westphalia have been highly praised and are regarded as among the best historical books written by Jesuits. They were translated into German. He is also the author of a theological treatise on the form of consecration of the Eucharist, and of a Catechism divided into three parts, historical, dogmatic, and practical. This catechism, translated into Italian and German, went through many editions and is still in use. In his two celebrated comedies, "La Femme Docteur", "Le Saint désespéré", and "Le Saint désespéré", he caricatures the Jansenists. The first of the three went through twenty-five editions in a few months and was translated into Italian, Spanish, Polish, and Dutch. Between 1725 and 1737 he contributed many articles to the "Mémories de Turenne".

SOMMERVOGEL, Bibliothèque de la c. de J., I. 1873-85.

B. GULDNER.

BOUHOURS, DOMINIQUE, French Jesuit author, b. at Paris, 15 May, 1632; d. 27 May, 1702. Entering the Society of Jesus at sixteen, he taught grammar and rhetoric at Paris, Tours, and Rouen. A humanity was composed against the Jansenists, notably "Lettre à un Seigneur de la cour" and "Lettre à Messieurs de Port-Royal", had a large circulation, and gained him a prominent place among the critics and littérateurs of the seventeenth century. He also translated the New Testament into French, a translation which has been reprinted. It is best known to English readers, however, by his "Vie de S. Ignace" (Paris, 1679) and "Vie de S. Francois-Xavier" (Paris, 1682). These two biographies were translated into English and published at London in 1680 and 1681. A new translation, by a clergyman of the Diocese of Philadelphia, was published at Philadelphia by E. Cummiskey in 1840, and for a number of years these two works of Bouhours were the most widely circulated biographies of the two saints. The only other of the author's works done into English is "La manière de bien penser dans les œuvres d'esprit", which appeared in London in 1705 under the title, "The Art of Criticism".

Bouillart, Jacques, a Benedictine monk of the Congregation of St. Maur, b. in the Diocese of Chartres, 1669; professed at the Monastery of St. Faron de Meaux 1687, d. 11 December, 1753. He was the author of "Histoire de l'abbaye royale de Saint-Germain-des-Prés" (Paris, 1724). This valuable history of the celebrated Benedictine monastery contains biographies of the abbots who ruled over it since its foundation by Childebert 1 in 545 and many important historical events relative to the famous abbey. Bouillart also edited a martyrology of Usuard. In this publication he attempts to establish the genuineness and authenticity of the manuscript preserved

at Saint-Germain-des-Prés, against the Jesuit hagiographer Du Sollier, who in his revised edition of Usuard's martyrology had paid no attention to this manuscript.


Michael Ott.

Bouillon, Emmanuel Théodore de la Tour d'Auvergne, Cardinal de, French prelate and diplomat, b. 24 August, 1643, at Turenne; d. 2 March, 1715, at Rome. The son of Frederick Maurice, Prince of Sedan, he was of the family of the great Marshal Turenne. In 1658, he was appointed a canon of Liège; doctor of the Sorbonne in 1667; created a cardinal in 1669, at the early age of twenty-four, and, finally, provided with several rich benefices and made chief almoner to Louis XIV. But Louis, the powerful minister of Louis XIV, inspired by cunning to the house of Turenne, successfully opposed certain of his demands on the king for the benefit of members of his family, and the cardinal's disappointment vented itself in a bitter satire on his royal master. This was used to attack the cardinal; the cardinal then put forth great efforts to obtain the vacant Prince-Bishopric of Liège, but could not overcome the opposition of Louvois, who secured the dignity for Clement Joseph of Bavaria. Bouillon eventually regained the royal favour and was sent as ambassador to Rome. There, contrary to the wishes of his king, he championed the cause of Fénelon against that of Bossuet and did all he could to prevent the condemnation of Fénelon's "Explication des maximes des Saints". He was recalled to France, but alleging as a reason his duties as Dean of the Sacred College, he refused to obey the royal order. His property in France was then seized, whereupon he submitted and returned, but, on his arrival in France, was exiled to his Abbey of Tournus. While in this retirement, and under the influence of bitter ennui, the cardinal caused to be composed by Baluze his "Histoire généalogique de la maison d'Auvergne" (1708, 2 vols. in fol.). From his place of retreat, also, on the breaking out of the War of the Spanish Succession, he entered into correspondence with the English Duke of Marlborough, the Earls of Orrery and Galway, and others; and in 1710, after long and vainly soliciting his recall to court, he fled to the Low Countries. A passport for his journey was issued by the Royal Parliament, and his possessions again confiscated. But after some years' spent abroad, during which the cardinal sent to the king numerous memoirs, endeavouring to justify his conduct, he at last succeeded in obtaining the restitution of his revenues and permission to take up his residence at Rome, where he spent in peace his last days.


Edward A. Gilligan.

Bouix, Marie Dominique, one of the best known and most distinguished of modern French canonists, b. 15 May, 1808, at Bagnères-de-Bigorre, in the Diocese of Tarbes; d. 1 December, 1870. In 1825, on the completion of his college course in an institution of his native town, he entered the Society of Jesus at Avignon, with his brother Marcel, and later taught the classics and occupied chair of philosophy in the Academy of the order. In 1842, when he was on the eve of his solemn profession, the precarious condition of his health rendered a continuance of the religious life impossible, and he obtained permission to retire
from the Society. This necessary withdrawal was a great disappointment to Bouix, who, to the end of his life maintained the most cordial relations with his former brethren in religion, and received from them many evidences of a reciprocal regard. Father Roothan, General of the Jesuits, created him Doctor of Theology in 1851, in virtue of a power delegated by the Pope to General Roothan himself; and in the same year, work, "Du Concile Provincial", published in 1850, was dedicated to members of the order with whom he had previously been associated in scholastic work. The first two years of his life as a secular priest were spent in a curacy at the church of Saint Vincent de Paul, in Paris. Here he interested himself especially in the soldiers garrisoned at the capital, and founded in their behalf the Society of Saint Maurice, which later spread throughout France. In 1847 he was named to a chaplaincy, and became editor of the "Voix de la Verité", to which he had already been a frequent contributor. In spite of the fact that all self-seeking was entirely foreign to his character, he now became a prominent figure in the political and ecclesiastical life of Paris and a member of the "Société des amis de la Monarchie" and of the "Société des amis de Monseigneur Parisis. General Cavaignac, who aspired to the presidency of the republic, thought it wise to endeavour to enlist the sympathies of Bouix. It was at this time, in 1848, that his first book appeared, corresponding to an historical publication of the same date, the "Oeuvre de la Miséricorde". In 1849 his zeal impelled him to abandon for a time all other pursuits in order to minister to the victims of the cholera, which was then epidemic in Paris. Up to this time he had stood high in the favour of the ecclesiastical authorities of the diocese, but now an event occurred which was destined to affect seriously his ecclesiastical status and to give a new direction to his life work. Monsignor Fornari, the Nuncio at Paris, desiring to further the restoration of the papal council, held a conference with Bouix and the Bollandist Van Hecke, at which it was decided that the best means of influencing public opinion ought to be the preparation of a book explaining the law of the Church on provincial councils. Bouix was charged with this important work, and first published in the "Univers" four articles, setting forth the salient features of the question and preparing the public for the complete treatise, "Du Concile Provincial", which appeared in 1850. A few days later the "Univers" examined the canon law on synods and combating therefore, in the judgment of some, the tendencies of Gallicanism, was followed immediately by the loss of his chaplaincy. This event determined him to devote his life to dispelling the prejudices and errors which he believed had largely infected the clergy of France in regard to matters of law and discipline. To equip himself for this work he turned his steps towards Rome, where, with no other means of support than the stipend of his daily Mass, he passed the next four years (1851-1855) in study and in the preparation of the several works on canonical topics. In 1854, the degree of Doctor of Both Laws was conferred upon him by order of Pius IX. Returning to Paris in 1855, he continued his studies, and added to the series of treatises which established his fame as a canonist. To further the great purpose to which he had consecrated his life, he founded at Arras, in 1860, the "Revue des sciences ecclésiastiques", of which he was for one year the editor, and in which during two and a half years many of his best papers appeared from his pen. In 1864, just as his anti-Gallican opinions were about to subject him to new rigours at the hands of Monseigneur Darboy, Bouix was named Vicar-General of the Diocese of Versalles, a sufficient commentary on the division of opinion in the French episcopate as to the character of his teaching. The next year, when the royal exequaturs once more appeared for discussion in the French Senate, Archbishop Darboy advocated there the Gallican view, Bouix answered with a publication which contested the correctness of the archbishop's contentions. The wonderful activity of his pen continued until 1870. Then, when he was broken by labour and too much toil, he wrote his last work. After a long journey, he went to the Vatican Council as theologian of the Bishop of Montauban, and was able to witness what appeared to him a signal triumph of the principles to which his life had been devoted. He returned thence to his retirement, and with an undaunted spirit he endeavoured to complete a work on the Church, which he had already planned. It was while engaged on this work that death overtook him at Montech, in a religious house of which his sister was superior. His life was a long battle with Gallicanism, but always remained singularly free from bitterness and discontent, in spite of the difficulties by which he was beset and the atmosphere of combat which his zeal forced him to breathe. As to his reputation as a canonist, while all must concede his profound knowledge and his loving purpose, and while he has been justly called the restorer of the science of canon law in France, it must nevertheless be said that he falls short of being a great canonist; he is too often a compiler rather than a real creator. The work he has done is explained by the general favour which they still enjoy. Besides many articles, contributed to newspapers and reviews, especially to the "Revue des sciences ecclésiastiques", we owe to the pen of Bouix the following works: "Du concile provincial" (published also in Latin translation, De Concilio Provincial); "Tractatus de Principiis Juris Canonici"; "Tractatus de Capitolio"; "Tractatus de Jure Liturgico"; "Tractatus de Judiciis Ecclesiasticis"; 2 vols.; "Tractatus de Parochio"; "Tractatus de Juris Regularium"; 2 vols. (an abridged translation of which appeared in German); "Tractatus de Episcopo"; 2 vols.; "Tractatus de Curia Romana"; "Tractatus de Papa"; 3 vols.; "La sérenité sur l'assemblée de 1862"; "Le prétexte d'exequatur"; "La vérité sur la paix révolutionnaire de 1861 à 1862"; "L'Oeuvre de la miséricorde"; "Méditations pour tous les jours de l'année", 4 vols.; "Le solitaire des rochers"; "Histoire des vingt-six martyrs de Japon," 2 vols. Several of his works were honoured with pontifical letters of commendation, and most of his canonical treatises have gone through three editions. HUBER, Nomenclator Liturgicus, III, 1424; SCHULTZ, Geschichte der Quellen, III, 609; WARR, Jus Decretalium, I, 454; Revue des Sciences Ecclésiastiques, XXIX, 123, XXII, 129. JOHN T. CREAGH.
great Carmelite reformer. His "Vie de Sainte Thérèse, écrite par elle-même" (Paris, 1852), passed through several editions, and was translated into German and Dutch. His "Œuvres de Sainte Thérèse", in three volumes (Paris, 1852-54-56), reached a third edition in 1860. "Œuvres spirituelles du Saint Pierre d'Alcantara" (Paris, 1862), Father Caraffini's "School of Divine Love" (Lyons, 1863), and a new translation of "The Following of Christ" (Pothier, 1864) are three of the eight works issued in two years. Revised editions of Father Mumford's "Purgatory" (Paris, 1883), and of caraffini's "School of Divine Love" and "Faith and Foresight" (Paris, 1889) are valuable contributions to ascetic theology. "A Saint Joseph d'après les saintes et les maîtres de la vie spirituelle" (Paris, 1863) is Father Bouix's own original contribution to religious literature. One of his most valuable services was the publication, for the first time, of the "Memoriale" of Pierre Lefèvre, B.L. Peter Faber) one of the first companions of St. Ignatius Loyola, in the original Latin and in a French translation (Paris, 1873). This work was translated into English by Father H. J. Conry, B.J. (London, 1873). Father Beauregard, in France, published his letters of St. Ignatius (Paris, 1870) and Father Du Pont's "Life of Father Alvarès" (Paris, 1873). He published the "Œuvres spirituelles" of Father Jean-Joseph Surin in three volumes (Paris, 1879-82). The translator had no-name of names, but in 1882 was one of the last works from the pen of this indefatigable writer, whose many years of labour enriched the literature of France with popular spiritual books of sound Catholic theology.

PATRICK H. KELLY.

Bouillainiers, Henri, Count of, b. at Saint-Saëns (Seine-Inferieure) France, 11 October, 1658; d. at Paris, 23 January, 1722. He was one of the first French historians to write the history of the institutions or fundamental laws of the nation and, although systematic and decidedly partial, was none the less a pioneer in this particular line of work. Until the death of his father in 1697, he followed a military career, but some complications concerning an estate obliged him to make a close investigation of his family titles and this it was that led to his becoming an historian. Like Saint-Simon, Bouillainiers was saturated with ultra-aristocratic notions and was as spirituelle aux aristocrates as theirs books being a long, violent tirade against the French monarchy which, according to him, was responsible for the gradual ruin of the privileges of the nobility and the annihilation of feudalism. The Franks, according to his doctrine, established themselves in Gaul by right of conquest; they divided its land among themselves and they exercise public authority. They constitute the French nation; they are Frenchmen. Every Frenchman is free and independent, is supreme in his domain, in his family and in his property. The justice to his subject. The king is merely a civil magistrate chosen to settle the disputes of private individuals; he has no special power over the life, property, or liberty of other Frenchmen who are in no wise his subordinates. Frenchmen who belong to the nobility are all on an equality: they are the peers of the king and of his relatives. Relationship with kings confers no rank even upon descendants in the male line. Such is the feudal system as claimed by Bouillainiers to be the one that is just, legitimate, and conformable to the reality of history.

Now, what caused Frenchmen or nobles to be dispossessed of their rights? First, the Crusades. To defray the expenses of these expeditions many noblemen either mortgaged or sold their fees and wealthy plebeians, who were not noble, but, according to Bouillainiers, "ignoble," thus became the owners of fees and, consequently, the members of the nobility, corrupted it. Next came the ignorance of the lords or owners. The ignorance and negligence of the lords rendering them generally incompetent to discharge the functions that rightfully belonged to them, the principal of which was to dispense justice in their fees, they soon transferred their judicial authority to clerics or jurists. Thanks to the dignity of their role, these clerics or jurists soon became as important as the lords and thus originated the noblesse de la robe (nobility of the long robe) which Bouillainier (a monograph of his) contributed to the French history.

Finally came the policy of the Capetian Kings which Bouillainiers regards as chiefly instrumental in ruining feudalism and therefore the French nation. This policy consisted in adding the great fees to the royal domain by reason of conquest, purchase, or marriage, with the result that the Kings of France assumed an importance theretofore unknown to them, and which soon became entirely disproportionate; while the lords, fascinated by the brilliancy of the royal courts, instead of remaining the peers of these kings, who had diminished the power of the French nobles still more by favouring the emancipation of the commons and raising to the ranks of the nobility plebeians whom they entrusted with high offices to which they were not entitled. Moreover, they appointed to seats in the States General, which should have been composed exclusively of representatives of the French, delegates from among the lower clergy and liberated serfs, and of course this arbitrary measure completed the overthrow of the nobility. Such, in teaching set forth in Bouillainier's three most important works: "Histoire de l'ancien gouvernement de France," "Lettres sur les Parlements ou Etats-Généraux," and "Essais sur la noblesse" which, taken as a whole, constitute an earnest plea for feudalism against monarchical. These works, written by Bouillainiers for his grandchildren, did not appear until after his death. The "Histoire de l'ancien gouvernement de la France" with fourteen historical "Lettres sur les Parlements ou Etats-Généraux" were published in Amsterdam and the Hague in 1727, the "Essais sur la noblesse" (containing a dissertation by the late Count of Bouillainiers on the origin and decline of the nobility) coming out in Amsterdam, 1732. It is only within the last quarter of the nineteenth century that these have been duly appreciated and their conclusions taken up by the historic school of which Fustel de Coulanges was the chief representative.

RENÉ DUMIC.

Boulanger, André de (Petit-Père André), a French monk and preacher, b. at Paris in 1578; d. 27 September, 1657. He was the son of a President of the Parlement (High Court) of Paris. At an early age he entered the Augustinian Order and became a well-known preacher, being heard for over half a century in most of the great pulpits of France. Boulanger lived at a period when the doctrine of preaching, introduced by such men as Menet and Maillard, still lingered, and he made large use of the burlesque, notwithstanding its bad taste, in his own preaching. It is indeed this habit of jesting that has preserved his name. Bouleau refers to Boulanger when speaking of trivial plays on words, as he writes:

L'avocat au palais en hérissée son style,  
Et le docteur en chaire en sema l'Evangile.

—"The style of the advocate in court bristles with them and the doctor in the pulpits scatters them through the Gospel." Father André's style of preaching may be judged from the following example. In one of his passages he thus compared the four great
Received and read by the Latin Church to the kings of the four suits of cards; St. Augustine to the King of Hearts, because of his large-heartedness; St. Ambrose to the King of Clubs (troje, clover), on account of his flowery eloquence; St. Thomas to the King of Diamonds (carreau, in the sense of "foot-stool") on account of his lowliness of thought. However, this exaggeration of speech was but one side, and that the least important one, of Tallemant des Réaux's eloquence. Tallemant des Réaux said: "He was a good member of his order and had a large following of all sorts of people; some came to laugh, others came because he moved them."

The critic Guérin, who had heard the facetious monk, represents him, in a dialogue of the dead, as saying in his own defense against his accuser Cardinal du Perron: "Joker as you take him to be, he has not always made those laugh who heard him; he has said truths which have sent bishops back into their dioceses. He has found the art of sting ing while laughing." The Regent Anne of Austria and the Prince of Condé enjoyed his sermons. Boulanger was several times provincial of his order and much occupied in other ways; consequently he was not able to attend to the preaching of his sermons. The one of his works which has been published, "L'Oraison de Marie de Lorraine, abbässesse de Chelles", is mediocre.

**Boulay (Bouleus), César-Egasse du, a French historian, b. in the beginning of the seventeenth century at Saint-Eller (département of Mayenne); d. 16 October 1678.** After teaching humanities in the college of Navarre he occupied important positions in the University of Paris, especially those of rector and historian of the university. His main work is the "Histoire Universitatis Parisiensis" covering the period from the supposed foundation of the university by Charlemagne (800) to 1600. The first three volumes published in 1665 were censored by the university. To justify himself the author wrote the "Nota ad censuram." (Paris, 1667). The censor appointed by the king found nothing blameworthy in the work, and the last three volumes were published in 1673. Du Boulay's history is very important on account of the many original documents which it reproduces, but its value is lessened by the insufficient judgment and criticism of the author. Other writings of Du Boulay refer to the same topic of the university, its foundation, patrons, administration, and privileges: "De patronis quatuor nationum universitatis" (1662); "Caromagnolae." (1662); "De decanatu nationis Gallicanae..." (1662); "Remarques sur la dignité, rang... du recteur." (1668); "Remarques sur l'élection des officiers de l'Université." (1668); "Recueil des privilèges de l'Université..." (1674); "Fondation de l'Université par l'empereur Charlemagne" (1676). In addition to these, Du Boulay wrote "Speculum eloquentiae" (1658) and "Trésor des antiquités romaines" (1651).

**Fresk, La faculté de théologie de Paris et ses docteurs les plus éclatés, Époque moderne (Paris, 1904). III, 453; Hurten, Nomenclator (2d ed., Innsbruck, 1889). II, 241; Biographie universelle (Paris, 1811-25), V, 326; Deniez, Die Entstehung der Universitäten des Mittelalters bis 1400 (Berlin, 1885).**

C. A. Dubray.

**Boulogne, Étienne-Antoine, French bishop, b. at Avignon, 26 December, 1747; d. at Troyes, 13 March, 1825. He was the son of poor parents and obtained an education from the Benedictine Brothers of his native city. He exhibited talent and industry and was ordained in 1771. His oratorical gifts attracted general attention, and he soon became one of the most admired preachers in Paris. For a while the Archbishop of Paris interdicted him from preaching; but was eventually induced to withdraw his opposition when a eulogy composed by the Abbé Boulogne on the late Dauphin, the father of Louis XVI, was obtained by the Abbe de Spadar, the preacher now grew steadily. He preached the Lenten sermons aux Quinze-Vingts in 1786, and at the court of Versailles in 1787. In one of his sermons at court he clearly pointed out the fearful storm which was threatening society, brought on, he said, by the false philosophy and irreverence of the day. The storm advanced unchecked and broke over France sooner and with greater violence than had been foreseen, except by the keenest observers. Boulogne refused to take the oath of the civil constitution of the clergy demanded by the laws and was in consequence stripped of his titles and benefices. He also refused to leave his country in her need. He was arrested three times, but each time succeeded in recovering his liberty; condemned to deportation on another occasion for having defended Christianity against the attacks of Larevillière Lépeaux, he again evaded the unjust decree. The worst of the revolutionary storm had scarcely blown over when he reappeared, contending in the "Annales Catholiques", of one of his works which has been published, "L'Oraison de Marie de Lorraine, abbéesse de Chelles", is mediocre.

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granted him the title of archbishop bestowing on him the pallium. Up to the last he exercised the ministry of God with remarkable zeal and talent. His writings, literary, historical, and apologetic, disclose unusual soundness and strength of mind.

Oeuvres de M. Bouillon (Paris, 1829); FERRARIS, Histoire de l'Eglise (Paris, 1829), 22; XXVIII, 130-132.

CHARLES B. SCHRANTZ.

BOULOGNE, Dioece of. See AHRAS, the Dioece of.

BOUQUET, MARTIN, a learned Benedictine of the Congregation of St.-Maur, b. at Amiens, France, 6 August, 1685; d. at the monastery of Blance-Man- teaux, Paris, 26 April, 1754. When a boy he resolved to enter the secular priesthood. Subsequently, however, not wishing to expose his soul to the dangers of the world, he determined to become a Benedictine. The Congregation of St.-Maur was then in its most flourishing condition. Bouquet joined this congregation and took vows at the monastery of St.-Faron, at Meaux, 16 August, 1706.

Shortly after his elevation to the priesthood his superiors appointed him librarian at the monastery of St.-Maur, a position which an entire library of 60,000 books and 8,000 manuscripts. Being well versed in the Greek language, Bouquet was of great assistance to his confreire, Bernard de Montfaucon, in his edition of the works of St. Chrysostom. He himself was preparing a new edition of the Jewish Talmudian, and had progressed far in his work when he heard that the Dutch writer, Siegbert Haverkamp, was engaged on a new edition of the same author. He at once sent all the material he had collected to Haverkamp, who embodied it in his edition. Bouquet's greatest work, however, is his collection of the historians of Gaul, and France, entitled: "Rerum Gallicarum et Franciarum Scriptores".

Attempts to collect the sources of French history had been made at various times. Thus Pierre Pitou (d. 1596) had collected some material, and Andre Duchesne (d. 1640) had begun a work entitled "Historiae Francorum Scriptores" to be published in twenty-four volumes, but died before finishing the fifth volume. Colbert, the great French minister of finance, desired to have Duchesne's work continued at the expense of the State, but he died in 1683 without finding a suitable historian to complete what Duchesne had begun. In 1717, D'Aguessau, who was then chancellor, entrusted to the Benedictine, Bouquet, the task of completing Duchesne's work; he was given full power to do the work. The design was accepted and the Orato- rian LeLong who had just finished his "Bibliothèque historique de la France" was entrusted with the task. He had scarcely begun when death put an end to his labours in 1721.

The Congregation of St.-Maur now undertook the publication of the work and Dionysius de Saint-Marthre, who was then superior-general of the congregation, placed Bouquet in charge of the undertaking. Because Duchesne's five volumes had been required, it was necessary to have Duchesne's work continued and had the first two volumes ready for print in 1729, but their publication was delayed. Some monks of the Congregation of St.-Maur refused to submit to the Bull "Unigenitus" which was directed against Quesnel. Bouquet submitted after due hesitation. When, however, Cardinal De Bissy required the monks of St.-Germain-des-Prés to sign a formula of submission drawn up by himself, Bouquet and seven others refused their signature because De Bissy, being merely Abbey in commendam of St.-Germain-des-Prés, had no spiritual jurisdiction over the monks. Bouquet was banished to the monastery of St.-Jean, at Laon, but in 1735, D'Aguessau and a few other influential persons succeeded in having him recalled to Argenteuil, and afterwards to Blance-Manteaux, where he could more easily supervise the publication of his work. He brought out eight volumes between 1738 and 1752. The great part of 1753 was spent by the ninth volume was ready when Bouquet died (1754), after receiving the last rites of the Church.

The eight volumes published comprise the sources of the history of France from the earliest days of its existence to the year 997. The work was continued by other members of the Congregation of St.-Maur, in the following order: vols. IX-X were published by the two brothers, John and Charles Haudiquier; vol. XI, by Housseaue, Preicius, and Poirier; vols. XII-XIII, by Clement and Brial; vols. XIV-XVIII, by Brial. The work was brought to a close, and published by the Académie des Inscriptions which completed the work in 1876. A new edition in twenty-five volumes, undertaken by Leopold Delisle, a member of the Académie des Inscriptions, has reached the twenty-fourth volume.

BOUQUILLON, THOMAS, b. at Warderton, Belgium, 16 May, 1840; d. at Brussels, 5 November, 1902; a Belgian theologian, and at the time of his death professor of moral theology in the Catholic University of America. The second son among five children in a family of small landholders long established at Warderton near Ypres, he received his early education in local schools and in the College of St. Louis at Menin. His course in philosophy was made at Roulers; in theology, in the seminary of Bruges. Having entered the Gregorian University in Rome, in 1863, he was ordained priest in 1865 and made doctor of theology in 1867. After ten years in the Bruges seminary (1867-77) and eight years in the Catholic University of Lille, France, as professor of moral theology, Dr. Bouquillon re- tired to the Benedictine monastery at Maredsous and devoted his energies to the preparation of the second edition of his treatise on fundamental moral theology, a work which fixes him permanently among the great men in the history of that science. He accepted the chair of moral theology in the Catholic University of America in 1900. He remained until his death in 1902. He was one of the most eminent theologians of his time, a man of prodigious erudition in theology, history of theology, church history, canon law, and bibliography. Though never in robust health, he was a tireless student, marked by quiet, simple habits, deep faith, broad sympathies, and great concentration. When he entered the field of moral theology he found the science enjoying no prestige, dimmed by the neglect of its principles and the development of ethical philosophy. He worked to create a theology which could fit itself to the closely related dogmatic and advancing social sciences, and the methods employed in teaching it were far from perfect. In his whole career as pro- fessor and author he aimed to rescue moral theology from that condition and to restore it to its proper scientific method and dogmatic dignity. He em- phasized strongly the historical and sociological aspects of principles and problems in the science, neglecting no results of modern research which contributed to the growth of social sciences, and made of them. To him is due much credit for the improved methods seen in the recent history of moral theology. Possibly few theologians of his day were more widely consulted in Europe and America than Dr. Bou- quillon. He enjoyed and retained the intimate
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confidence of Leo XIII and of many eminent churchmen, and showed throughout his life an unyielding devotion to the ideals, teaching, and administration of the Church. His extraordinary grasp of current thought developed in him an openmindedness and a sympathy with real progress which, combining with his other traits, gave a peculiar fascination to his character. In 1891 he was induced to publish a pamphlet on education setting forth the abstract principles involved. His views met with considerable opposition. In all his published replies to critics he maintained his original positions without any modification, whatever and asserted the opposition to misunderstanding of his point of view and of his statement of principles. Dr. Bouquillon was active and influential in the organization of the Catholic Universities of Lille and Washington. In both he gained a name for great practical wisdom in questions of organization and law and for extraordinary power as a teacher.

He published: “Theologia Moralis Fundamentalis” (3d ed., Bruges, 1903), a masterpiece of erudition, analysis, and exposition; “De Virtute Religionis” (2d ed., Bruges, 1890); “De Virtute Religionis” (2 vols., Bruges, 1880); “Education” (Baltimore, 1889); “Education, a Rejoinder to Critics” (Baltimore, 1892); “Education, a Rejoinder to the ‘Civile Catholica’” (Baltimore, 1892); the last three of which were incorporated into his magnum opus, the “Revue des sciences ecclésiastiques”, of which he was at one time editor, in the “Nouvelle revue théologique”, the “Revue Bénédictine”, “The American Catholic Quarterly”, and “The Catholic University Bulletin”. He edited, with notes and comments, Stapleton, “De Magnitudine Ecclesiae Romanae” (Bruges, 1881); “Leonic XIII Allocutiones, Epistolae &acta” (2 vols., Bruges, 1887); Platelli, “Synopsis Cursus Theologiae” (Bruges); “Catechismus ex decreto Concilii Tridentini” (Tournai, 1890); “Diei Sacertalitis” of Dirckinck (Tournai, 1888); Louis de Grenade, “L’Excellence de la très sainte Eucharistie” (Lille); Coret, “L’Année sainte” (1768) (Bruges, 1889).

Boukouillon, Notice bio-bibliographique (Brussels, 1900); The Catholic University Bulletin (1905), IX, 152-163.

WILLIAM J. KERRY.

BOURJASSÉ, JEAN-JACQUES, archeologist and historian, b. at Ste.-Maure (Indre-et-Loire), France, 22 December, 1813; d. at Tours, 4 October, 1872. He made his preparatory studies for the priesthood in Paris. In 1835, he taught the natural sciences at the seminary of Tours, where he held a course of archeology that soon attracted attention. The results achieved by him in a field of research, then comparatively new, were such as to entitle him to be considered a veritable pioneer in France, of the science of Christian archeology. In 1844 he became professor at the grand séminaire and held the chair of dogmatic theology there for six years. He then discontinued teaching in order to devote himself entirely to the preparation of his various archeological works among the productions published by him the best known are: “Archéologie Chrétienne” (1841); “Les Cathédrales de France” (1843); “Les plus belles églises du monde” (1857); “Recherches hist. et archéol. sur les églises romaines en France” (1859).

Buchberger, Kirchliche-Handwörter, I, 116; Vaugiraut in Dict. de la Bible, 1, 1894; CHEVALIER, L’abbé Bourjassé in Bulletin de la Société archéologique de Tournai (1873), II 377-423.

M. J. WALDRON.

Bourgeon, Diocese of. See Saint-Denis, Diocese of.

Bourde, Thomas, b. 1406; d. 1486, Cardinal, was the third son of William Bourchier, Earl of Essex, and of Lady Anne Plantagenet, a daughter of Thomas of Woodstock, Duke of Gloucester, youngest son of Edward III. At an early age he entered the University of Oxford, and in due course, embracing a clerical career, was collated to the living of Colwich, Staffordshire, in the Diocese of Coventry and Lichfield, on 24 May, 1424. His next promotion was to the Deanery of St. Martin-le-Grand in London, 1 December, 1427, but he declined the prebend of West Thurrock; it was not till 24 September, 1429, that he was ordained acolyte and subdeacon. This rapid promotion was doubtless due to his high birth, and though no evidence exists of his appointment as a special canon, his elevation to be appointed Chancellor of the University of Oxford in 1434, a post which he held for three years; in 1433, notwithstanding his youth, he was recommended for the then vacant See of Worcester. The pope had, however, already made another choice, but interest was exerted with the result that the previous nomination was cancelled, and Eugenius IV by a Bull dated 9 March, 1434 appointed Bourchier Bishop of Worcester, the temporalities of the see being restored to him. On 15 April he was elected Bishop of London and consecrated. Not long after, the Bishop of Ely died, and the Benedictine Cathedral Chapter desiring Bourchier for their pastor, sent to Rome to procure Bulls for his translation. These were expedited; but the King of England steadily refused to restore the temporalities. He put himself into many critical studies in the “Revue des sciences ecclésiastiques”, of which he was at one time editor, in the “Nouvelle revue théologique”, the “Revue Bénédictine”, “The American Catholic Quarterly”, and “The Catholic University Bulletin”. He edited, with notes and comments, Stapleton, “De Magnitudine Ecclesiae Romanae” (Bruges, 1881); “Leonic XIII Allocutiones, Epistolae &acta” (2 vols., Bruges, 1887); Platelli, “Synopsis Cursus Theologiae” (Bruges); “Catechismus ex decreto Concilii Tridentini” (Tournai, 1890); “Diei Sacertalitis” of Dirckinck (Tournai, 1888); Louis de Grenade, “L’Excellence de la très sainte Eucharistie” (Lille); Coret, “L’Année sainte” (1768) (Bruges, 1889).

BOMMEL, Thomas, Bouquillon, Notice bio-bibliographique (Brussels, 1900); The Catholic University Bulletin (1605), IX, 152-163.
The king refused them audience, and a battle was then fought at Northampton (July, 1460), when Henry found himself once more a prisoner. The Duke of York now claimed the throne, but a compromise was effected whereby Henry to the exclusion of the latter’s son, Edward. Bourchier seems to have accepted this solution; and when Queen Margaret again opened hostilities, he threw in his lot definitely with the Yorkists, and was one of the lords who agreed to accept Edward (IV) as rightful king. As archbishop, he crowned Edward on 26 June, 1461, after Edward’s marriage with Elizabeth Woodville, also crowned his consort (May, 1465). Edward besought Pope Paul II to bestow a cardinal’s hat on Bourchier in 1465; but delays occurred, and it was not till 1473 that Sixtus IV finally conferred that honour upon him. In 1475 Bourchier was employed as one of the arbitrators on the differences pending between England and France. Growing feeble, in 1480 he appointed as his coadjutor William Westkarre who had been consecrated in 1458 Bishop of Sidon. In 1483, on the death of Edward IV, he formed one of the deputation who persuaded the queen-dowager, then in sanctuary with her family at Westminster, to deliver her second son, Edward, Richard, Duke of Gloucester, to be with his brother the boy-king Edward V. Bourchier had pledged his honour to the distrustful queen for the lad’s security; yet, three weeks later he was officiating at the coronation of the usurper, Richard III. He performed the like solemn office for Henry VII in 1485 after the death of Richard on the field of Bosworth; and, as a fitting close to the career of a man who was above all a peacemaker, he married Henry VII to Elizabeth of York on 18 January, 1485-86, thus uniting the factions of the Red and White Roses. He died on 6 April, 1495, at Knowle, a mansion he had purchased for his see, and was buried in Canterbury cathedral. It fell to his lot as archbishop to preside in 1457 at the trial of Reginald Peacock, Bishop of Chichester, charged with unorthodoxy. Though the inculcated bishop withdrew his works condemned as unsound, he was kept in custody by Bourchier till his death two years later, although he had been compelled to resign his see.

Bourdaloue, Louis, b. at Bourges, 20 August, 1632; d. at Paris, 13 May, 1704, is often described as the “king of preachers and the preacher of kings”. He entered the Society of Jesus at the age of fifteen years. His father, Etienne Bourdaloue, a distinguished legal official of Bourges, though opposing his choice for a time, in order to test its sincerity, willingly consented, having had similar aspirations himself in his youth. A genealogist of the seventeenth century named Hodeau has attempted to trace back the family to the time of the Crusades, but the learned and laborious Tauron Tauron informs us that the first of the race was Macé Bourdaloue, an humble tanner of Vierzon, about 1450. During Bourdaloue’s lifetime there were some titles of nobility in the family for military prowess, and although his father was conspicuous in his way to succeed his wealth and wealthy. One of his relatives married a shoemaker, and considerable difficulty was experienced in providing her with a modest dower. Attempts have been made to discover some descendants of the Bourdaloues in our own times, but though the name is common enough, the family is extinct.

When young Bourdaloue entered the Society he immediately attracted attention by his quick and penetrating intelligence, his tireless industry, and his strict observance of religious discipline. He was subsequently made professor of philosophy and moral theology, but certain sermons which he was called on to preach unexpectedly brought him into notice as an orator, and it was determined to devote him altogether to the work of preaching. He began in the Provinces in 1665, was transferred to Paris in 1669, and for thirty-four consecutive years preached with a success that reached its climax only at the end of his career. He was the contemporary and friend of Bossuet, and though quite unlike each other in their methods, their eloquence gave to the French pulpit a glory which has perhaps never been equaled in modern times. They died within two months of each other, though Bossuet was famous long before Bourdaloue appeared. They followed different lines: Bossuet was distinguished for the sublimity and vast sweep of his conceptions, the marvellous conciseness, splendour, and grandeur of his language, as well as the magisterial and almost royal manner in which he grasped his subject and dominated his hearers. He often spoke with scant preparation, so that very few of his wonderful discourses were put on paper before being delivered. His glory as an orator is based mainly on his wonderful “Oraisons Funèbres”. Bourdaloue, on the contrary, was essentially a preacher. He wrote his discourses with extreme care, and although they are numerous enough to form editions of twelve and sixteen volumes, there is only one sermon that is complete. He had a pronounced dislike of the “Oraisons Funèbres”; he even objected to the name, and called them éloges. In the entire collection of his discourses, we find but two of that character, both of them panegyrics of the Condé, Henri and Louis, and both undertaken to pay a debt of gratitude to which the Jesuits owed to that family. The first was prompted also by the purpose of gaining an influence over the Great Condé, in order to lead him to a better life. This was realized, for when, only four years after the first discourse Condé’s corpse was borne to the same church where he had listened to the panegyric of his father, Bourdaloue was again the orator, and startled his audience by saying: “God gave me a presentiment of the Prince’s conversion. I had not only formed the wish, but as it were, anticipated it by a prayer which seemed then to contain something of a prediction. Whether it was an inspiration or a feeling of zeal, I was transported beyond myself, O Lord, and I was assured by Thee, that Thou wouldst not leave this great man, whose heart was so true as I knew it to be, in the way of perdition and the corruption of the world. He heard my voice; he has heard Thine.”

This apostolic motive never failed to reveal itself in all his utterances. Nevertheless, his funeral oration on Henri de Bourbon was considered at the time equal oratorically to any of Bossuet’s. Mme. de Sévigné describes it as “the most beautiful that could be imagined. It is the finest and most Christian panegyric that has ever been pronounced.”
Such indeed was the universal verdict at the time. Condé himself according to Chérot, let it be known that he considered "the oration to be so noble, so eloquent, and so solid, that it would be difficult enough to surpass it, or perhaps even to imitate it". He then caused this oratory to be immediately translated into Latin, and he himself supervised the work. Boileau, though somewhat of a Jansenist, says that Bourdalaoue was le plus grand orateur dont le siècle se vanté. This appreciation, however, does not agree with that of some later critics, and Villemain, while acknowledging "numerous beauties of a superior order", declared that Bourdalaoue was not well fitted for funeral orations, "on account of the richness and fecundity of imagination which they require". On the other hand, Lord Brougham, himself an orator, says that "Bourdalaoue displays a fertility of resources and an exuberance of topics whether for observation or argument, not equalled by any other orator, sacred or profane". He ranks him far beyond Bossuet, but for other reasons inferior to Massillon, about whom another writer remarks that whereas "Bourdalaoue preached to the men of a vigorous age, Massillon addressed those of a period remarkable for its effeminacy. Bourdalaoue raised himself to the level of the great truths of religion; Massillon lowered himself to the weakness of the men with whom he lived." Nisard, in his "Histoire de la littérature française", says that "Bourdalaoue's success was the most brilliant and sustained that human speech has ever obtained". Taine ranks him with Cicero, Livy, Bossuet, Burke, and Fox; Fénélon, however, is said to have depreciated him in the "Dialogues sur l'éloquence", but according to the "Revue Bourdalaoue", the authenticity of the "Dialogues" is doubtful, and besides Bourdalaoue is not named; the description is assigned to him only by conjecture.

As his object was exclusively the salvation of souls, Bourdalaoue adapted himself to the audience which, in spite of its worldliness, frivolity, and vice, prided itself, and with reason, on its power of appreciating what was intellectual and scholarly, and although scandalously irreverent in the very temple of God, had an insatiable craving for religious discourses. To influence them, the preacher had to resort to reason; and consequently his discourses were delivered after a clearly defined and carefully enunciated plan, each part closely knit with, and evolved from, the preceding. The proposition is always distinctly stated; argument after argument is elaborated with irresistible logic; doctrines whose orthodoxy is in question, are carefully and minutely explained, and moral principles are ex- pounded, but never exaggerated or strained in the practical application which he never fails to make; sophistries are dispelled, objections answered, and errors refuted, the orator not fearing to return to a point for a greater clearance. Mysteries are discussed, though he purposely avoided what is too profound, even if by doing so he incurred the reproach of avoiding the sublime, for he is aiming at a moral deduction; the whole delivered in a style which Fénélon says, "had, perhaps, arrived at the perfection of which our language is capable in that kind of eloquence", and with a lucidity and clearness that amazed and captivated his hearers, and evoked applause which he was powerless to prevent. There is never a diversion made merely to dazzle or delight; there is rarely an appeal to the emotions; but the vividness and splendour of the doctrine he was pounding, the startling truthfulness of the psychological picture he was placing before their eyes—ever present to the eye of faith—enticed, or induced, or compelled his hearers to a reformation of life. He hurried on with an extraordinary rapidity of utterance, but with a distinctness of enunciation and a marvellous sweetness and power of voice that filled every part of the edifice in which he was speaking, and kept his audience spellbound to the end of his discourse. Places were secured at daybreak; princes and prelates crowded to hear him. In one memorable occasion, several of the most distinguished members of the hierarchy, among them Bossuet himself, withdrew in anger because the seats they claimed were not granted. Bossuet it is said, however, remained in a gallery apart to listen to the discourse. Although covering such a vast field in every one of his sermons, Bourdalaoue never exhausted his subject, and we find two and even three on the same theme, not only without any repetition, but each one improving on what preceded, so that Louis XIV said he could rather "hear Bourdalaoue's repetitions than what was novel from any one else". He appeared at the court on ten different occasions for courses of sermons and each time his welcome was more enthusiastic than before. He was a court preacher but did not flatter, and one of his sermons is made use of by modern Socialists in support of their teaching. A few years ago considerable controversy was evoked by it, and Jules Lemaitre finds in it a condemnation of contemporary egoism. He was a"judaizer" and used the phrase of St. Jerome: "Every rich man is an unjust man or the heir of one." If you go to the source of riches", he said, "even in houses and families who are proud of their origin, nay even those who are distinguished for their probity and religion, you will discover things which will make you tremble." In the twelve-volume edition there is one number containing sermons for Advent, three others of Lenten discourses, three more for Sundays of the year, two on the Mysteries, while the last two contain sixteen panegyrics, six sermons for religious investitures, and the two funeral orations. Considerable ingenuity has been exercised by his editors in fixing the time when the various discourses were pronounced; they are all undated. When they were given is largely a matter of conjecture. The sermons of least merit are those on the Mysteries, but it is explained that he purposely avoided any sublime or profound considerations on those topics and restricted himself to what could be easily stated, so as to have the effect of a "simple thing was practical", says Joubert, "in the judicious Bourdalaoue." Some one has said that "the Jesuits answered Pascal's attacks about their moral teaching by making Bourdalaoue preach." As regards his literary style, he was careful, graceful, and lucid; in a word he is a good writer." He is free from the turgid, pedantic, and ridiculous phraseology which was rampant at that time in forensic as well as sacred eloquence—though there are some examples of it. His compliments to the exalted personages in the audience are not so much evidence of bad literary taste as a mark of the servitude to which the court preachers of that day had to submit. About his correctness of language, however, the "Revue Bourdalaoue" (2 April, 1904) admits that authentic transcripts no longer exist, and that it is impossible to make out how much his editor, Bretonneau, has tampered with the text.

If not the originator, Bourdalaoue is largely the model, of French pulpit oratory in the arrangement of sermons that dazzle or delight. Had Fénélon as never having been used before, and as being poorly adapted to arouse the feelings of the audience. Its use by Bourdalaoue is explained by the fact that he was combating Protestant Rationalism by the medium of Catholic thought, and also because the use of clever and convincing reasoning was the vogue of the day. A reaction had set in from the silly idealism of a
short time before. Bourdaloue took his hearers as he found them, and Voltaire, referring to this form of his discourses, says "he was the first one to make reason speak, and always eloquently". For the impiety of the instrument he employed only shows more clearly his greatness as an orator. Only such a one as he could use it. For most readers the printed text of his discourses is wearisome in spite of the wealth of instruction it contains. It needs the voice and action of him to give it power. The vogue which his method has obtained is sometimes considered a mistake, if not a misfortune, for French pulpit eloquence. It supposes a Bourdaloue, as well as conditions which have long since disappeared. The mission to which he went back by the grand study of Bourdaloue dismisses with contempt the story that the orator spoke with his eyes shut. For a court preacher who had to distribute compliments to the dignitaries present, and who angered them if he did not do it skilfully, or omitted anyone who expected it (as happened in the case of Mme. de Guise), it would have been a difficult or rather impossible task to perform that duty if he did not use his eyes. The picture that so represents him was taken after his death. Similarly, to suppose that he would go to London and say "Adultery": tu es iles vir, like Nathan to David, is to be ignorant of conditions that prevailed in that servile court. The alleged sermon, moreover, is nowhere to be found. It is said to have been burnt. Mme. de Ségur, who had never written it, speaks of a sermon on "Impurity" in which Bourdaloue was merciless, but had that reproach been addressed to the king, she, above all writers, would have told it. Besides, that sermon was preached in the Congregation of the Assurant, and there is no assurance that it was repeated at Versailles. Again, some of his biographers in speaking of his sermon on "The Magdalene", insinuate that it was directed at Mmes. de Montespan and de Fontanges, the king's mistresses who sat before him. It is not certain that "The Magdalene" sermon was ever preached before the court. Moreover, Bourdaloue was too prudent to irritate uselessly.

Considerable discussion has been raised with regard to his attitude in the quarrel between the pope and the king about the Four Gallican Articles. It is admitted that in the Panegyric of St. Louis, pronounced in presence of Louis XIV, the preacher referred to "the rights of the Crown" and "the new attempts of the Court of Rome"; and also the manner in which the king defended them. It is known, however, that "while Louis in his quality of king recognized no superior on earth" (all of which has a Gallican tinge), yet the monarch should remember that he was, at the same time, the eldest son of the Church. His defenders maintain that we have no right to infer from this phrase that he was a Gallican or stood side by side with Bossuet. Another point which has called for inquiry is his "abstention" from the subject of the infallibility of the pope; he never spoke of it. Not only that, but when asked about it by Père de la Porte, he said that he had a sermon on the "Infallibility of the Church" which he had never preached. Beyond that, we have no means of knowing his theological view on the question of the pope. However, papal infallibility was not absent from his thought. His sermon on the "Infallibility of the Church" is not to be found, under that heading at least; but in the second sermon on the Feast of St. Peter, on "Obedience to the Church", he speaks explicitly of the Church's infallibility. Bourdaloue seems to have written but very few letters. The collator, Monsieur Blampon, found only eighteen; five more have been discovered since none of them letters of friendship. Some of them

are requests for interviews, which would suggest a preference for information by the medium of conversation. One of these letters is noteworthy as it is a congratulation to his intimate friend, the Duc de Noailles, on the intelligence of his name to the duke's brother. Bourdaloue "thanks God for having inspired the king to appoint such a worthy and holy bishop". The prelate became afterwards very unfriendly to the Jesuits. In this communication he speaks of himself as one of the ancient saviors of the house of Noailles, a phrase which intimates who was at the back of Bourdaloue's mission to the Protestants of Languedoc after the Re- vocation of the Edict of Nantes. In the fulfilment of that mission Protestants and Catholics came in thongs to hear him, and his gentleness and prudence won all hearts. There is a very elaborate letter, or rather disquisition, in the collection, addressed to Mme. de Maintenon who was being alienated from the Jesuits. Bourdaloue was remarkable as a director of souls. While paying proper respect to the great, he was the devoted friend of the poor, and assiduous in the confessional. He was of a gentle and amiable disposition and exerted a wonderful power at the death-bed, especially of hardened sinners. Towards the end of his life he resolved to quit Paris, and live in seclusion at La Flèche, and though he had received the permission of the general, the provincial thwarted the plan. It only increased his zeal and he continued to preach, hear confessions, and visit the poor till the end of his life. After a sickness of two days he died at the age of seventy-two.

GEBHARD, Bourdaloue (Paris, 1900); CARTER, Bourdaloue (Paris, 1901); ÉTUDES, LXXV, 83-94; SOMMETTECOUL, Fils de la c. de J. (Brussels, 1892); BRETONNEAU, Prof. des serm. de Bourdaloue (Paris, 1875); BURINGHAM, Edits (Dec. 1936); BURINGHAM, La Reine, (Paris, 1880), 2 vols.

T. J. CAMPBELL.

Bourdelles, HÉLÉ DE, Archbishop of Tours and Cardinal, b., probably, towards 1422, at the castle of Bourdelles (Périgord); d. 5 July, 1484, at Artaunes near Tours. He was the son of the Viscount Arnaud de Bourdelles. Having entered the Franciscan Order at an early age, he was only twenty-four when, at the request of Charles VII, he was appointed to the See of Périgueux (1447). He did not participate in the wars between France and England he was held prisoner for several years by the English, in consequence of his defence of ecclesiastical immunity. In 1468 he was appointed to the Archepiscopal See of Tours, but he resigned it in 1483 when he was appointed to the See of Sixtus IV. Bourdelles continued, during his episcopate, to practise religious poverty and was an intimate friend of St. Francis of Paula. He is mentioned among the Blessed in the Franciscan Martyrology for the 5th day of July. A stain defender of the rights of the Church against the encroachments of the State, Bourdelles advocated the abolition of the Pragmatic Sanction of Bourges, as may be seen from his treatise, "Pro Pragmaticis Sanctionis Abrogatione" (Rome, 1480). He also wrote "Liber in Pragmaticarum Sanctionum Notulis" (Rome 1484); and a Latin defence of Jeanne d'Arc which is attached in manuscript to the process of her rehabilitation.


N. A. WEBER.

Bourdelles, PIERRE DE. See Brantôme.

Bourdon, JEAN, d. at Rouen, France, 1612; d. at Quebec, 1668. In 1634 he went to Canada and became the first engineer-in-chief and land-surveyor in the colony of New France, and the first attorney-general of the Conseil Superieur, established in 1662.
It was Bourbon who surveyed and laid out all the domains and land grants assigned in this territory under the supervision of land companies. He laid out the first street of the sixteenth century and supervised the construction of the first château, Saint-Louis, at the order of Montmagny. He left a chart of the Beauport shore and vicinity (1641) and two plans of Quebec (1660–64). He also traced a map of the territory through which he travelled in 1646 when he was dispatched with Father Isaac Jogues, S.J., to Albany, to make a treaty of peace with the Iroquois; this, however, has been lost.

Well-informed, reliable, and conscientious, Bourbon was the confidential agent of the governors, who entrusted him with delicate missions. In 1657 he embarked for Hudson's Bay, but driven back by the savages, and his way blocked by ice, he was forced to return to Quebec, after having reached 53 degrees north. Jean Bourbon colonized the manorial estate of Poinsía, a distance at a distance of twenty miles from the capital, and at a later date a sieg, called after him Saint-Jean, still preserved in one of the principal suburbs of Quebec.

MARCEL, CORPS DE LA NOUVELLE-FRANCE (París, 1885); ROY, Jean-Baptiste et la Baie d'Hudson (Québec, 1896); GOSSIERLIN, Jean Bourbon et son ami, l'abbé de Saint-Sauveur (1904); THE JESUIT Relations and Allied Documents. XVII, 277.

J. EDMOND RY.

Bourgue, François, a French missionary and philosopher, b. 7 July, 1806, at Gaujain, department of Gers; d. 21 May, 1866, at Paris. He pursued his theological studies at the seminary of Auch and was ordained priest in 1832. His immediate request to be authorized to work among the infidels of Africa was granted only in 1838. He proceeded to Algeria and, after ministering for some time in the hospitals of this colony, passed over to the regency of Tunis, where he founded a hospital and several schools. He was put in charge of the chapel which Louis Philippe (1830–48) had erected on the spot where St. Louis died, and he received several decorations, among them the Legion of Honour. The chief object of his literary productions was to spread the knowledge of Christianity among the Mohammedans. He published "Soirées de Carthage" (1847); "La clef du Coran" (1852); "Passage du Coran à l'Evangile" (1855); the important philological work, "La toison d'or de la langue phénicienne" (1852, 1855); a refutation of Renan's "Life of Jesus", under the title "Le Fils de la Vérité" (1864).

VAPERIEC, Dict. des contemporains, s. v. in the first four editions: HUNTER, NOMENCLATOR (Innsbruck, 1885). III, 689, 900.

N. A. WEBER.

Bourgue, Peter. See SANTA FE, ARCHDIOCESE OF.

Bourgeois, Marguerite. See NOTRE DAME, CONGREGATION OF.

Bourgès (Bourigois). Archdiocese of, coextensive with the departments of Cher and Indre. After the Concordat of 1801 it became the metropolis of the Sees of Clermont, Saint-Flour, and Limoges, and in 1929 received as new suffragans the Sees of Tulle and Le Puy. As Gregory of Tours assigns a date subsequent to the "mission of the twelve bishops", that is, to the year 250, for the foundation of the Church at Bourges; and as Leo, who occupied the See of Bourges in 453, was its twelfth bishop; Du Cange must conclude that the diocese was founded at an early date, being met with in a twelfth-century manuscript. Fifteen saints figured among Leo's successors up to the end of the ninth century: Sebastianus, Ethelarius, Theodurus, Marcellus (all prior to 337); Palladius (377–384); Simplicius (472–480); Desideratus (549–550); Probianus, Felix, Remigius, and the first Stulpicius (all in the sixth century); and the second Stulpicius (612–624); the second Stulpicius (624–644), after whom the celebrated church of St.-Sulpice in Paris was named; David (793–802); and Agildulfus (c. 820–840). Among later bishops are: St. Guillaume de Donjon (1200–09); the celebrated theologian,igidius a Columbanus (1298–1316); and Jean Cœur (1447–53), son of the treasurer Jacques Cœur and during whose episcopate the University of Bourges was founded.

The claims of the See of Bourges to the primacy in Aquitaine are treated at length in the article on Bordeaux. Pope Clement II refused to recognize these claims; nevertheless the See of Bourges always prided itself upon a sort of platonic supremacy, and when, in 1678, the Bishop of Albi became Archbishop, he recognized explicitly the claims of Bourges. Even to-day the Archbishop of Bourges retains the title of Primate of Aquitaine; in this way, the name of Aquitaine which, after the thirteenth century, disappeared from political geography (being replaced by that of Guyenne) has been perpetuated in the terminology of the episcopate of Bourges, and in 1163 Alexander III visited the Diocese of Bourges. Many councils were held at Bourges, the principal among them being those of 1225 and 1226 which dealt with the Albigenses; that of 1438, after which Charles VII promulgated the Pragmatic Sanction, whereby the decrees of Basel were suspended in France, and the organization of a Gallican Church was attempted; and the council of 1528 which combated the Protestant encroachments favoured at Bourges on the one side by the university in which Calvin and Theodore Beza studied, and on the other by the court of Margaret of Valois.

The following great abbey were located within the diocese: the Benedictine Abbey of Déols near Châteauroux, founded in the tenth century, where St. Lusorius, son of the senator Lecudius, was interred; the Abbey of St.-Satur near Sancere, founded in 463; and that of Chêzel-Benodet founded in 1098 by Blessed André de Vallombrosa, and mother-house of the great Benedictine congregation which included the Persian Abbey of St.-Germain-des-Prés which was later merged into the Congregation of St. Maur. St. Leman, Archbishop of Seville, who fled the persecutions of Totila, suffered martyrdom at Vatian in the middle of the sixth century. Louis VII (1120–80) was crowned in the Cathedral of Bourges, and Louis XI (1422–83) and the great Condé (1611–79) were baptized at Bourges. Also Bishop of the "Collection de Councils" (1607–67) and Bourdaloue, the illustrious preacher (1562–1704), both Jesuits, were born at Bourges. The Cathedral of Bourges (thirteenth century) has beautiful windows and its society (fifteenth century) was built at the expense of Jacques Cœur.

The places of pilgrimages in the diocese are:

1. Notre Dame of Déols near Châteauroux, a pilgrimage begun in the tenth century by Ebbo. The church was consecrated by Pascal II. Pope Alexander III when in exile lived there and received Henry II of England; Pope Honorius III visited it.
3. The pilgrimage of Ste.-Solange, patron saint of the County of Berry. Ste.-Solange was born at Villemolin, placed in the cathedral of Bourges, and suffered death to preserve her virginity.
5. Notre Dame de Pellevoisin, famous for the visions that date back to 1576 and concerning which ecclesiastical authority is still silent.

In 1689, the following institutions were found in the archdiocese: 36 infant schools in Cher and 29 in Indre, conducted by sisters, 3 girls' orphanages in
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Cher and 2 in Indre, 1 house of refuge for young women in Cher, 2 patronages for girls in Cher, 20 hospitals or hospices in Cher and 14 in Indre, 3 institutions for the care of the sick in their homes in Cher and 4 in Indre, 1 insane asylum in Cher, 6 homes for the aged in Cher and 2 in Indre, 1 orphanage for deaf-mutes and blind girls in Indre, and 1 home for incurables in Indre, all conducted by nuns.

In 1900 the religious orders of men in the diocese were: Jesuits and Franciscans at Bourges; Trappists at Fontgombault. The societies peculiar to the diocese were: Men: Missionaries of the Sacred Heart, founded in 1854 with the mother-house at Issoudun. This house is the centre of the worldwide congregation of the same name. Women: Monastery of Visitation in Oceania. Women: (1) Benedictines of the Holy Sacrament of St. Lawrence, a congregation said to date back to the time of Charlemagne. They are Sisters of the Perpetual Adoration and teachers. (2) Sisters of Charity and of the Holy Sacrament, called de Montoire, with the mother-house at Bourges. This congregation, founded in 1692 by Antoine Moreau, devotes itself to teaching and hospital nursing. It has 150 houses of which 106 are in the Diocese of Bourges. It is also a religious of the Immaculate Mary, hospital nurses and teachers, with the mother-house at Bourges. After the Revolution, the congregation took the place of the lay confraternity of the Immaculate Mary, and subsequently to 1857 had charge of the alms hospital. (4) Daughters of the Sacred Heart of Issoudun with houses in Belgium and Australia. At the close of 1905 the Archdiocese of Bourges had 652,681 inhabitants, 65 pastors, 430 successal parishes (mission churches), and 28 curacies.

Mathias (1720), II. 1-115; instrumenta, 1-72; Lebour, Le monastère de Bourges (Annales du Médiéval) (1896), VIII.; Bédat, Le monastère de Bourges (Annales du Médiéval) (1902), XIV.; De Girardin and Durant, La Cathédrale de Bourges (Moulin, 1849); Duchene, Faits ecclésiastiques, II; Valois, Histoire de la Congrégation Scolaire de Bourges sous Charles VII (Paris, 1906); Chevalier, Topobibl., 455-465.

GEORGES GOUTAU.

BOURGET, Ignace, first Bishop of Montreal, P.Q., Canada, and titular Archbishop of Martianopis, b. at Point Lévis, Province of Quebec, 30 October, 1790; d. at Sault-au-Recollet, near Montreal, 8 June, 1885. Remarkable for his piety and learning, he played throughout sixty years a potent part in the religious and civil life of Canada. Monseigneur Bourget was the eleventh of thirteen children born to Pierre Bourget and Thérèse Paradis. Sixty-two years of his life were spent in the priesthood, almost fifty in the religious, and for nearly thirty-six years he administered the then extensive Diocese of Montreal. He received his elementary instruction at home and at the Point Lévis school and afterwards took the regular course of studies at the Seminary of Quebec, where he received the subdiaconate, 21 May, 1821, being chosen that same year by Archbishop Plessis of Quebec to act as secretary to Bishop Lartigue of Montreal. Thus, even before receiving Holy orders, Ignace Bourget was launched upon a career of active life. In 1821, he was made deacon and on 30 November 1822, was ordained priest in the chapel of the Hôtel-Dieu where he said his first Mass. The young priest soon won the entire confidence of his bishop, who, in 1836, named him vicar-general of the diocese. On 10 March, 1837, Pope Gregory XVI appointed him coadjutor to Bishop Lartigue, and on 25 July of the same year he was consecrated titular Bishop of Telemessus in Lycia. He took possession, on 23 April, 1840, of the See of Montreal, made vacant by some trivial weeks previously by the death of Bishop Lartigue.

Bishop Bourget inaugurated a retreat for the clergy of his diocese, 4 August, 1840; in the same year he carried out the desire of his predecessor by creating a chapter of canons, the installation taking place 31 January, 1841. In December, 1841, after his return from France and Rome, where he had visited many religious communities, he brought the Oblate Fathers to Montreal and in January, 1842, founded the Petit Séminaire de Sainte-Thérèse and canonically established the Father's community of the Sisters of the Holy Names of Jesus and Mary, now flourishing in Canada and the United States, was founded under his patronage in 1843, and about the same time the Sisters of Providence, established 29 March, 1844. On 11 July, 1844, Bishop Bourget installed the Sisters of the Good Shepherd from Angers. In a pastoral letter, June, 1845, he commended the work of the Jesuit Fathers whose first establishment he blessed 31 July, 1831. On his return from Rome in 1847, he introduced the Fathers of the Congregation of the Holy Cross, the Clerics of St. Viator, and the Sisters of the Holy Cross, and, a little later, placed the orphans under the care of the Dames de Charité. In 1848 he installed the Sisters of Miséricorde; and on 30 August, 1850, was begun an institute for deaf-mutes known as the Hospice of the Holy Child Jesus. In the same year he founded the teaching order of the Sisters of St. Anne who have now several missions in the United States, one even in Alaska. All these religious orders have since attained notable proportions.

After the fire of 1852 which destroyed the cathedral, the episcopal palace, and one of the most beautiful sections of Montreal, Bishop Bourget made his residence at Saint-Joseph's until 31 August, 1855, when he removed to Mont Saint-Joseph, the episcopal residence. In 1854 he went to Rome on the invitation of the Holy Father to assist at the proclamation of the Dogma of the Immaculate Conception, and in 1857 he instituted the Forty Hours' Devotion in his diocese, and organized the Conférences Eclesiastiques. He returned to Rome in 1862 to represent the Province of Quebec at the canonization of the Japanese martyrs and was made a Roman Count and Assistant at the Papal Throne. During the same years he installed the Third Order of St. Francis, and on 15 October organized the confraternity for perpetual devotion to St. Joseph. In 1864 he entrusted the deaf-mutes to the care of the Sisters of Providence. Believing that the people were destined by the vision of the parish of Montreal, he began the change in 1866–67, and after a lapse of forty years the increase to more than forty new parishes shows the wisdom of the step. In 1869 Bishop Bourget went to Rome to attend the Vatican Council and consecrated the cornerstone of the Montreal Cathedral and in 1872 celebrated his golden jubilee. He tendered his resignation as Bishop of Montreal in 1876, was named titular Archbishop of Martianopolis, and withdrew to the St. Janvier residence at Sault-au-Recollet. In

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1879, at the age of eighty, he made his last journey to Rome; five years later he heroically set out upon a tour of his former diocese with a view to re-establishing its badly compromised finances.

The remains of Bishop Lartigue and those of Archbishop Bourguet were interred together in a vault under one of the piliars (the south-west) that support the dome of the cathedral. After the services held at Notre Dame at which the Very Rev. Father Collin, Superior of St. Sulpice, delivered the funeral oration at the head of Archbishop Bourguet, another service was conducted at the pro-cathedral for the two bishops in whose honor an oration was pronounced by Archbishop Taché of St. Boniface. In June, 1903, a somber monument was dedicated to the memory of Archbishop Bourguet. This work of art, by the sculptor Hébert, stands in front of the cathedral. It was erected by both clergy and faithful, who contributed $25,000, and is a testimony of affection to a great bishop who was at the same time a great citizen. The published works of Archbishop Bourguet comprise eight volumes of pastoral letters.

Paul BRUHAND, Mgr. Bourget, archeveque de Martinique, ancien evêque de Montreal; Archiviste de l'archivite de Montréal; Semaine Religieuse (Montreal), V, X, L. 29.

BOURGOING, FRANCOIS, third Superior General of the Congregation of the Oratory in France and one of the original four cardinals de Bérulle, the founder of the French Oratorians, b. at Paris, 1555; d. in 1662. Bourgoing came from a family of which many members had been magistrates. Before joining the Oratorians he was curé of Clichy and resigned this position in favor of St. Vincent de Paul, who was also a disciple and friend of de Bérulle. After entering the congregation he was soon occupied in founding and directing new houses of the Oratorians, being called in all directions by the bishops of France and Flanders. In 1651 he was made assistant to the Superior General, Père de Condren and in 1654, upon the death of the latter, he was appointed to the vacant office. As superior general he foiled with unceasing zeal in organizing and developing the congregation. He was also an energetic opponent of the Jansenist heretics. After his death Bossuet delivered the funeral oration. Father Bourgoing was a writer of the first rank on asceticism, as Bossuet testifies. His principal work, "Vérités et excellence de Jésus Christ notre Sauveur", has been issued more than thirty times including an edition in 1666, and has been translated into several languages. Equally remarkable is his work, "Exercices de retraites", of which he published four series.

Cloitre des, Recueil de vies de quelques prêtres de l'Oratoire (Paris, 1882), II, 1; Ingold, Essai de bibliographie oratorienne (Paris, 1880), 21; Batterel, Mémoires, II, 286.

A. M. F. Ingold.

BOURNE, FRANCIS. See WESTMINSTER ARCHI-
DIOCESE OF.

BOURNE, GILBERT, last Catholic Bishop of Bath and Wells, England, son of Philip Bourne of Worcestershire, date of birth unknown; d. 10 Sept., 1669, at Silverton in Devonshire. Entering Oxford University in 1647, he was elected Fellow of Oriel College in 1651, proceeded in Arts in 1652, and was admitted B. D. in 1654, having in 1651 been named prebendary of Worcester on the suppression of the old monastic chapter. Removing to London in 1654, he became a Prebendary of St. Paul's, and in 1659 Archbishop呈现. He held the see of High Ongar in Essex. At the time in question the holding of such prebendaries involved at least some acceptance of the religious changes effected under Henry VIII and his successor. However, like many others who then externally submitted, Bourne seems to have always been a Catholic at heart, and the sincerity of his return to the old religion under Mary appears to have proved later by his active part in the persecution. Soon after her accession, whilst preaching at St. Paul's Cross, he narrowly escaped a dagger which a fanatic hurled on hearing him allude to Bishop Bonner's recent sufferings under the late regime. On being appointed to the Bishopric of Bath and Wells, Bourne received absolution from Cardinal Pole, the papal legate, by letters dated Paris, 17 March, 1554, from all censures incurred in the time of schism, and on 1 April was consecrated with five other bishops exiled by the pope, whose consecration was pronounced by Archbishop Taché of St. Boniface. During his brief episcopate helaboured zealously for the restoration of the Catholic religion, although towards heretics, as even Godwin, a Protestant, admits, he always used kindness rather than severity, nor do any seem to have been executed in his diocese. Queen Mary showed her high esteem for him by naming him Lord President of the Council of Wales. Elizabeth, however, whilst expressing herself contented with his service, relieved him quickly of that office in pursuance of her policy to remove Catholics from such posts of trust.

At the beginning of Elizabeth's reign Bourne was kept away from London by illness and official duties, and he is only mentioned once as present in the assembly in 1562. For this reason he did not himself participate in the bulls which commanded English bishops to be deposed, and he was even named amongst those first commissioned to consecrate Parker, appointed primate of the queen's new hierarchy. On his refusal, and on his rejection of the Supremacy Oath, which four Somerset bishops were commanded on 18 October, 1559, to administer, his deprivation followed. For a little time he still was left in Somerset, apparently a prisoner on parole; but on 31 May, 1560, he received a summons to appear within twelve days before Parker and the Commissioners in London. He set out, as his reply to Parker shows, well knowing what to expect, and was committed on 18 June a close prisoner to the Tower, where already five of his brother prelates were immersed. There in solitary confinement, for the most part, he remained three years, when an outbreak of the plague in September, 1563, caused him and his companions to be for a time transferred into the perhaps equally objectionable keeping of certain of their Protestant successors; Bourne himself being committed to that as yet untenanted by Priests' College.

Thus began that continual "tossing and shifting" of the deposed prelates "from one keeper to another, from one prison to another", which Cardinal Allen, who had every means of knowing, describes as one part of their "martyrdom". Accordingly we find the Council, in June, 1565, sending them all back to the Tower, although a little later in a letter to Parker (January, 1566), Bullyingham is mentioned as though again for a time Bishop Bourne's actual or intended keeper, whilst all the captive prelates continue during the next two years to be referred to as then in the public prisons. After nearly ten years of this suffering existence Bishop Bourne expired 10 September, 1569, at London on 25th of the month, having been then (apparently not long) to the custody of Carew, Archdeacon of Exeter and Dean of Windsor, There he was buried in the church, though no monument marks the spot.

The oft repeated story of the kindly treatment shown by Elizabeth to her relatives she deposed proves to rest solely on Lord Burghley's interested statement (Execution of Justice, 1583) which his own acts and papers contradict, but which was eagerly adopted and enlarged by the prejudiced defenders of Elizabeth, Andrews (Tortura Morti, 1609), Camden (Annales, 1615),
Bouyer, Jean-Baptiste, Bishop of Le Mans, theologian, b. at St. Charles-la-Forêt, Mayenne, 16 January, 1758; d. at Rome, 28 December, 1854. Having received merely an elementary education, he learned his father's trade of carpentry, but he gave his spare time to the study of the classics under the direction of the parish priest. In 1805 he entered the seminary of Angers, where he made rapid progress. He was ordained priest in 1808 and appointed professor of philosophy at the College of Château Gauchy. In 1811 he was transferred to the seminary of Le Mans, where he taught philosophy and moral theology. In 1819 he was made superior of that faculty. In 1822 he translated into French the philosophical works of his predecessor Father Ozanam. In 1834 he was raised to the episcopal see of Le Mans. The influence exerted by his "Institutiones Theologicae" (in fifteen editions), which was in use in almost all the seminaries of France, was as great as his successor. Father Bouyer was a unique and honourable position in the history of theology during the nineteenth century. His compendium had the distinction of emperor the famous Khang-hi, who retained Father Bouvet, together with Father Gerbillion, near his person and made them his instructors in mathematics. While engaged in this work, the two fathers wrote several mathematical treatises in the Tartar language, which the emperor had translated into Chinese, adding the prefaces himself. So far did they win his esteem and confidence that he gave them a site within the palace enclosure for a church and residence which were finally completed in 1702. In 1767 he sent Father Bouvet back to France to obtain new missionaries and made him the bearer of a gift of forty-nine volumes in Chinese for the king. These were deposited in the Royal Library, and Louis XIV, in turn, commissioned Father Bouvet to present to the emperor a magnificently bound collection of engravings.

In 1699 Father Bouvet arrived a second time in China, accompanied by ten missionaries, among them men of great ability, such as Fathers de Prémare, Régis, and Parrenin. Khang-hi honoured him further with the title of interpreter to his son, the heir-apparent. In 1700, with four of his fellow missionaries, he presented a memorial to the emperor, asking for a decision as to the meaning attached to the various ceremonies of the Chinese in honour of Confucius and their ancestors. This petition, which had been taken a keen interest in the controversy regarding the ceremonies, replied that they were simply civil usages, having no religious significance whatever. The memorial, together with the emperor's reply, was published in the "Gazette de Pekin," but failed to allay the excitement then raging in Europe over the question. From 1708 to 1715 Father Bouvet was engaged in a survey of the empire and the preparation of maps of the various provinces. He was a man of great energy and ability, unselfish, pious. For nearly fifty years he shared all the labours of the missionaries and was engaged from time to time in various scientific works. During this long period, chiefly on account of his services to the emperor and the favour he enjoyed with him, he did much to advance the interests of Christianity and to facilitate the entrance and the labours of his fellow-missionaries. His Chinese name was Peisin. Besides his works on mathematics, Father Bouvet was the author of "État présent de la Chine, en ses diverses parties par P. Giffard, et des poses au roi par le P. J. Bouvet" (Paris, 1697); "Portrait historique de l'empereur de la Chine" (Paris, 1697). The library at Le Mans contains a collection of his manuscripts including a Chinese dictionary.

De Brac, Bibliothèque de l'abbaye de Jésus (Paris, 1869), 1; Michaud, Biographie Universelle, v. 3.

HENRY M. BROCK.
being the first manual, and for many years the only one well adapted to that period of transition (1830-70), marked on the one hand by the death struggles of Gallicanism and Jansenism, and on the other by the work of reform undertaken in all departments of ecclesiastical learning.

At first, Bishop Bouvier published separate theological treatises, which formed a collection of thirteen volumes (1818-33), reduced in 1834 to six, and published in that form until 1852. The author endeavored to improve his work in the successive editions, but his failure to remove from it all traces of the old school prejudice provoked criticism. A Gallican, through prejudices derived from his early training rather than from personal conviction, Bouvier readily consented to submit his work to the corrections of the theologians appointed by Pius IX. Their revision resulted in the eighth edition (1853). After the death of Bouvier, the professors of the seminary of Le Mans eliminated many imperfections which had been overlooked by the revisers of 1853. The manual was shortly afterwards adopted in more than sixty seminaries. Bouvier's treatment of moral theology is remarkable: he opposed against Jansenism and adopted the doctrines of St. Alphonse; though even this reaction against rigorism did not bring his work up to the standard of the manuals of theology of the present time.

This book has been condemned by the Church and condemned in the "Institutiones" as a crude and confused mass, irrelevant, and only indirectly connected with moral theology. It must be recalled, however, that Bishop Bouvier did not enjoy the advantages of the present day, when the various branches of clerical study are classified, and each given its proper place. Notwithstanding the incompleteness of preparatory studies eighty years ago, the scarcity of vocations, the urgent need of priests, and limited pecuniary resources made it necessary to limit the clerical course to three years and, at the same time, to include in the curriculum all the studies necessary for the exercise of the sacred ministry in parishes. Under such circumstances it was impossible to observe nice distinctions in the classification of ecclesiastical sciences. However, in spite of defects, the "Institutiones Theologicae" will stand as a signal achievement on the morrow of the Revolution. The bishop gradually brought the education of the clergy out of the errors and lethargy of the preceding chaotic age, and for the nation, for the church, for the society of the nineteenth century. Like Cardinal Gossuet he must be regarded as one of the foremost reformers of moral theology. Pius IX conceived the highest esteem for him and invited him to be present at the definition of the dogma of the Immaculate Conception.

GUÉRIN, DICT. DES DICT. (Paris, 1866), II, 302; DEBATES in DICT. DE BÉL. CAH. XII, 311; HUBERT, NOMENCLATURE (Innsbruck, 1886); BALLERINI, OPERA THEOL. (2d ed., Pistoia, 1891); VII, 421; LEHMKEl, THEOLOGIA MORALIS (Freiburg, 1886), II, 796.

P. DISSERT.

BOVA, DIOCESE OF, situated in the civil province of Reggio, in Calabria, Italy, suffragan to the Archdiocese of Reggio. Luminous, who attended the Lateran Council (649), under Pope Martin I, is believed by some to have been the first Bishop of Bova; in reality he was Bishop of Bologna. The city of Bova (and consequently the see) is of much later origin than the pontificate of Martin I; it was peopled about 1477 by Albanian refugees fleeing from the Turkish invaders that followed upon the defeat of Scanderbeg. In the new home these Albanians retained the Greek Rite, which remained in use until the reign of Pope Gregory XIII. One of the most distinguished Bishops of Bova was Achille Brancia (1549), a member of the Council of Trent. The diocese contains about 20,000 souls, 14 parishes, 34 churches and chapels, 34 secular priests, and 25 seminarians.

CAPPETELLITI, LA CHIESA D'ITALIA (Venice, 1844), XXI; BATTANDIERI, ANN. PONT. CATH. (Paris, 1907).

UBENIGNI.

Bovino, Diocese of, in the province of Foggia, Italy, suffragan to the Archdiocese of Benevento. The city, built on a gentle slope, has a population of over 30,000. The first Bishop of Bovino known to history is a certain Johannes mentioned in a deed of Landulphus I, Archbishop of Beneventum, dated 971. Among other bishops was Ugo (1090), whose services and bounty to the Church are eulogized on two tablets, one preserved in the episcopal residence, the other in the cathedral; Giso (1100) commemorated on the facade of the church of San Pietro; Roberto (1190), who built the shrine of San Michele; Pietro, who erected a new cathedral to replace the ruinous old one; Bartolomeo della Forta (1404), a distinguished jurist; Cardinal Benedetto Accolti (1530) and Gabriele Marin (1535); Gian Domenico Anno, successor to his brother, Gian Ferdinando (1565), and the greatest canonist of his age; Paolo Tolosa (1601), founder of the seminary and later Archbishop of Chieti; Angelo Cerato (1665), a man of great sanctity, who always made the visitation of his diocese on foot.

On account of political entanglements consequent upon difficulties which had arisen between the pope and the court of Naples, this see remained vacant from the death of Bishop Nicolò Molinari, in 1792, until 1818. There exists to the present day in this diocese a famous shrine of Our Lady (Santa Maria in Valverde) erected in 1244 by Bishop Giambattista. The little town of Castelluccio in this diocese is inhabited almost entirely by descendants of Greeks who took refuge in Italy in the fifteenth century. They have a clergy and a liturgy of their own rite. The diocese contains 32,710 Catholics, 10 parishes, 76 churches and chapels, 80 secular priests, and 13 seminarians.

CAPPETELLITI, LA CHIESA D'ITALIA (Venice, 1844); BATTANDIERI, ANN. PONT. CATH. (Paris, 1907).

UBENIGNI.

Bowyer, Sir George, Baronet, an eminent English writer on jurisprudence, as well as a prominent defender of the Holy See and of Catholic interests in general, both by voice and pen, was born at Radley House, in Berkshire, 8 October, 1811; the seat of his family, then much farther back, settled early in the seventeenth century, at Denham Court, Buckinghamshire, and in 1660 the head of the house was made a baronet. His grandfather was a naval officer of high distinction, who took part in Howe's famous victory off Ushant, 1 June, 1794. George Bowyer was at first intended for the army, and so for a while he was a cadet at Woolwich. His bent, however, was towards the law; accordingly, in 1836, he was admitted a student at the Middle Temple, his call to the English Bar regular ensuing in 1839. Five years in the Bar, partly, perhaps, because of two learned works published by him in the foregoing year, and partly, perhaps, by reason of his family's neighbourhood to Radley, the University of Oxford created him an honorary M. A. Mr. Bowyer forthwith began practice as an equity draughtsman and conveyancer, without ceasing to devote himself to congenial literary work. In 1841 he published "The English Constitution, a Popular Commentary on the Constitutional Laws of England", which in 1844 was followed by "Common Law". So valuable were these works that at midsummer of the latter year the University of Oxford bestowed on him the highest honour in its gift by creating him a D.C.L. In 1849 he endeavoured to get into Parliament as a representative of Reading Borough
in his native Berkshire, but his hour for parliamentary life was not yet.

Next year, 1850, there happened the gravest and most far-reaching event of Bowyer's career: his conversion from Anglican Protestantism to the Catholic religion. That same year Pope Pius IX set up in England the first of the episcopal hierarchy. At this proceeding, vulgarly called the “Roman Aggression,” English Protestantism went wild with rage and resentment for the space of several months. To Bowyer this popular mania offered a golden opportunity to stand forth boldly in the Holy Father's defence. His pamphlet “The Cardinal Archbishop of Westminster and the New Hierarchy,” ran through four editions, and was followed at intervals by several more publications on the same theme. From this beginning to the end of his days he was the foremost lay champion in England of the Catholic Church and her earthly head. His letters addressed to the newspapers, principally to the “Times,” were many, vigorous, and unanswerable; and in those days he was practically the only competent Catholic whose controversial letters were admitted into the English Press. The author of the pamphlet was a man of a very different type, who had prosecuted his legal studies and writings. His “Commentaries on Universal Public Law” came out in 1854 and is commonly considered his greatest literary achievement; “Introduction to the Study and Practice of Civil Law,” his last publication, appeared in 1874.

To go back to 1850, the period of his conversion, Mr. Bowyer was that year appointed Reader in Law at the Middle Temple. In 1852 he at last found his desired seat in Parliament, as member for the Irish borough of Dundalk, whose representative he continued to be for the next sixteen years. During that stirring period there came the Italian Unity movement, and the despoothing of the Roman Pontiff of the greater part of his temporal dominions, to be followed some years later by the seizure of the remainder. Then it was that Sir George Bowyer (who, on the death of his father, in 1860 had succeeded to the baronetcy), in company with John Pope Hennessy, John Francis Maguire, and others, took every occasion to denounce in Parliament the Italian revolutionary proceedings for the robbery and virtual captivity of the Roman Pontiff, and the atrocities committed by King Victor Emmanuel's soldiery in the lately annexed Neapolitan realm. For all these misdeeds the Member for Dundalk conclusively called to account Lord Palmerston, Lord John (afterwards Earl) Russell, Mr. Gladstone, and other English governmental abettors of the Italian Revolution, who could answer only by paradizing principles at once subversive and immoral. In 1868 he lost his seat for Dundalk, and for the next six years remained out of Parliament, until 1874, when, as a Home Ruler, he was chosen a representative of the Irish County of Wexford, retaining that seat until 1880. Meanwhile, as his principles and attitude with regard to the Italian question, to say nothing of others, was notorious, he was miscast to the taste of the British Liberal party, he was, in 1876, turned out of the London Reform Club.

On the 7th of June, 1883, Sir George Bowyer was found dead in bed at his London chambers, No. 13, King's Bench Walk, in the Temple. His obsequies took place in the Catholic church of St. John of Jerusalem, which, alongside of the Hospital of St. John and Elizabeth, in Great Ormond Street, he had built at his own cost. And here it may be remarked that in architecture Sir George Bowyer had a strong leaning for the Palladian style, and as against the Gothic, especially for public buildings, and his principles he put into practice in the aforesaid church, which is a little Palladian gem. The church has now been removed bodily to St. John's Wood, there to serve the transferred and new-built hospital. Sir George Bowyer was a Knight Commander of the order of Pius IX, and a Papal Chamberlain; Knight Grand Cross of the Order of St. Gregory the Great, Knight of Justice of the Sovereign Order of St. John of Jerusalem (or of Malta) also. At home he was a Justice of the Peace and Deputy Lieutenant of Berkshire. He never married, and was succeeded in the baronetcy by his younger brother.


C. T. Boothman.

Boyce—The custom of electing a boy-bishop on the feast of St. Nicholas dates from very early times, and was in vogue in most Catholic countries, but chiefly in England, where it prevailed certainly in all the larger monastic and scholastic establishments, and also in many country parishes besides, with the full approbation of authority, ecclesiastical and civil. The boy-bishop was chosen from among the children of the monastery school, the cathedral plate, or, in a grammar school, on St. Nicholas's day (6 December), he was dressed in pontifical vestments and, followed by his companions in priest's robes, went in procession round the parish, blessing the people. He then took possession of the church, where he performed all the ceremonies and offices until Holy Innocents day (28 December). At Salisbury he is said to have had the power of disposing of any benefits that fell vacant during his reign, and if he died in office the funeral honours of a bishop were granted him. A monument to such a boy-prelate still exists there, though its genuineness has been questioned, and at Lulworth Castle another is preserved, which came from Bindon Abbey. The custom was abolished by Henry VIII in 1542, restored by Queen Mary, and again abolished by Elizabeth, though here and there it lingered on for some time longer. On the Continent it was suppressed by the Council of Basle in 1431, but was revived in some places from time to time, even as late as the eighteenth century.

Boyce, John, novelist, lecturer, and priest, well known under the assumed name of "Paul Peppergrass", b. in Donegal, Ireland, in 1810; d. in Worcester, Mass., 2 January, 1894. His father was a respectable and wealthy citizen, proprietor of the principal hotel in the town and a magistrate of the county. John early manifested a taste for literary pursuits, and with the desire of studying for the priesthood, entered the preparatory seminary at Maynooth, and was made a priest with the highest honours in rhetoric and philosophy. He completed his studies at the Royal College of, Maynooth and was ordained priest in 1837. For eight years he laboured on the Irish mission, but in 1845 he resolved to share the lot of his countrymen in America. From Eastport, Maine, the scene of his first missionary labours, he was transferred, 14 November, 1847, to St. John's Church, Worcester, where he remained until his death. Father Boyce was an eloquent lecturer and gifted writer. He published works after Shandy Maguire, or Tricks upon Travellers" (New York, 1848), which was dramatised by "J. Pilgrim"; “The Speiwife, or the Queen's Secret" (Baltimore, 1853); “Mary Lee, or the Yankee in Ireland” (1869), first published...
Boyle Abbey, a celebrated Cistercian house situated on the River Boyle, nine miles northwest of Elphin, in the present County of Roscommon, Ireland. It was founded by Maurice O'Duffy in the year 1161, and was in close connexion with Mellifont, the parent house of the Cistercian Order in Ireland. In the year 1218 (Annals of Ireland) the church of Boyle Abbey was solemnly consecrated. A great number of the Abbots of Boyle were appointed bishops in the Province of Connaught during the thirteenth and fourteenth centuries, and more especially the Domes of Elphin and Athlone. In 1235 the English forces under the joint command of Maurice Fitzgerald and McWilliam forcibly took possession of the abbey, seized all the goods, vestments, and chalices belonging to the monastery and stripped the monks of their habits in their cloisters. During the reign of Queen Elizabeth the abbey was suppressed and its lands and possessions handed over (1699) to Patrick Cusack of Gerrardston, County Meath. From the list of its lands then made it is clear that Boyle must have once been one of the most richly endowed religious houses in Ireland. In 1589 a lease of the abbey was granted to William Ussher. During the reign of King James I several inquisitions were held in connexion with the lands of Boyle Abbey, and in 1603 a lease of it was granted to Sir John King.

Perhaps the most eminent of the Abbots of Boyle was Donnedh O'Daly who died in 1250, and who was recognized as a poet of very special merit. He is spoken of as the Ovid of Ireland. Many of the pupils who retired to Boyle before their death and more especially the princes of the family of McDermot of Moylarg. The Abbey of Boyle is now in ruins, but from the remains still to be seen near the present town of Boyle it was evidently a place of great importance and of some architectural pretensions.

Archdall, Monasticon Hibernicum (601-606); Aleman, Histoire Monastique de l'Irlande (Paris, 1860), 191; Monot, Our Martyrs, 116; Ross, A Second Theodol (Dublin, 1600), 130; O'Flaherty, West Connaught, 355-379.

James MacCaffrey.

Braccini. See Braga, Archdiocese of.

Bracciolini. See Poggio Bracciolini, Giovanni Francesco.

Bracken, Thomas, poet, journalist, politician, b. in Ireland 21 December, 1845; d. at Dunedin, New Zealand, 16 February, 1898. Having lost his parents he emigrated in his twelfth year to Victoria, Australia. He went to Otago, New Zealand, as a shearer in 1869, and published there a small volume of verse, "Flights among the Flax", which brought him into some notice. In Dunedin he was associated with the commercial staffs of "The New Zealand Tablet", "The Otago Guardian", and the "Morning Herald", and was founder and part proprietor of the "Saturday Advertiser", which was a literary and commercial success only so long as he directly controlled it. He was twice returned to Parliament (in 1884 and 1886) for Dunedin in the Liberal interest. He died in the Dunedin hospital. He is best known in New Zealand as an advocate of Australian freemen. His poetic publications in book form, in addition to the one already mentioned, are: "Flowers of the Freeland"; "Behind the Tomb and Other Poems"; "The Land of the Maori and the Moa"; and "Musings in Maori Land". The last-named is his most famous and fullest collection. Bracken's themes are mostly local and colonial. He is not a world-poet, but takes honourable rank among the pioneers of Australian poetry. In his best verse, much true and tender poetic feeling finds skillful and picturesque expression.

Minnell, Australasian Biography (London, 1892): The Otago Daily Times, files (17 February, 1888); The Evenin, (February, 1888); The New Zealand Tablet, files (25 February, 1888).

Henry W. Cleart.

Branton, Henry de, also called Henry of Brat- tone, a famous English juridical writer, the Blackstone of the thirteenth century, b. probably in King John's reign and died about four years before the close of that of Henry III. His lifetime therefore comprized and almost coincided with the period between the grant of Magna Charta and the defeat and death of Simon of Montfort, Earl of Leicester, at the battle of Evesham. By birth, property, and ecclesiastical preferment he appears to have been a man of Devon, in which he figures as a friend of the name of Bratton, viz., Bratton-Clovelly and Bratton-Fleming, one or the other of these parishes being almost certainly his birthplace, for the claim of Minehead parish in Somerset, may be disavowed as untenable. Hence it may be gathered that the correct form of this great jurist's name is hardly Bratton, but rather Bratron, by which appellation, as well as by the occasional variant of Brettan (most likely then sounded much like Bratton) he was almost invariably described in his owen day, not to add that, in point of etymology, "Bratton" (broad town) seems likelier than "Bractone" to have been the earlier form of the name. To come to his laborious and distinguished career, it is said that Bratton in his youth was a student at the University of Oxford, where he is further alleged to have taken the degree of doctor of civil and of canon law but this, though indeed possible, is altogether lacking of proof. Certain it is that he was taken into the service of King Henry III. By this time the king's curia had become distinct from King's Bench and the professional judges had sprung into existence. Of these professional judges Henry Bratton became one. It is in 1246 that we first find him acting in a judicial capacity, and from that year onward we continually meet with him either as a justice in Eyre (especially in his native Devon and other neighbouring counties) or as holding pleas before the king himself, until the end of the year 1267. Thus he was undoubtedly a regular permanent judge, though he never appears as holding placito de banco, in other words, as sitting on the Bench at Westminster. Meanwhile more than one special mark of royal favour towards him is upon record. Yet in the civil broils of his time he was neither side's partisan and was respected and trusted alike by king and barons. Of his great and epoch-making literary work, "De Legibus et Consuetudinibus Angliae", Professor Paul Vinogradoff (the Athenaeum, 19 July, 1884) writes that it is a treatise which "testifies to the influence of Roman jurisprudence and of its medieval exponents, but at the same time he was associated with the commercial staffs of "The New Zealand Tablet", "The Otago Guardian", and the "Morning Herald", and was founder and part proprietor of the "Saturday Advertiser", which was a literary and commercial success only so long as he directly controlled it. He was twice returned to Parliament
BRADLEY

judges of his time, Brarton was an ecclesiast. His known church prerogatives are Barnsley archi-
descomony, where he died in 1264, but which the
same year he quitted for the chancellorship of
Exeter cathedral, retaining this latter dignity until
his death in 1268. At his decease he enjoyed like-
wise a canony and prebend as well as Exeter cœtes,
and as the collector of all the elect at East-Boham. All these benefits were of the Bishop of
Exeter's gift. At the same time as the king's clerk
engaged in the king's business, Brarton could seldom
or never have kept residence. His body was buried
in Exeter cathedral, and his soul went to Bath Hall. There he founded a perpetual chantry for his soul. Of Brat-
ton's great and comprehensive treatise "De Legibus",
etc., written before 1259, the first printed edition
was published in 1589 in folio, and reprinted in
quarto in 1640. A recension and translation of the
whole work in six volumes, by Sir Travers Twiss,
was issued in London (Rolls publications) from
1878 to 1883.


C. T. Bootman.

BRADY

Bradley, Denis Mary, first Bishop of Manchester,
New Hampshire, U. S. A., b. 25 February, 1846, at Cast-
le-island, County Kerry, Ireland; d. at Manchester, 13 December, 1903. Shortly after his father's death his
mother, with a family of five, emigrated to the
United States and settled at Manchester. He was then eight years old. After attending the local
schools he was sent to Holy Cross College, Worcester, Massachusetts, in 1863, and closed his academic
career there in June, 1867. He was then enrolled as
an ecclesiastical student at St. Joseph's Seminary,
Troy, New York, where he was ordained priest 3 June, 1881. He was located at Farmington, Maine, under Bishop Bacon, and subsequently under
Bishop Healy, by whom he was appointed rector of
the cathedral and chancellor of the diocese. In
June, 1881, he was made pastor of St. Joseph's,
Manchester, which became his cathedral when he was
consecrated first Bishop of the new See of Manchester, 11 June, 1884. He had the honour of being the first
alumnus of St. Joseph's Seminary of Troy, New York,
to be raised to the episcopacy.

In the rural sections of New Hampshire there were many scattered Catholics who up to that time had
had few facilities for practising their faith, and his
first and earnest efforts were directed towards pro-
viding for them, and with the most gratifying results.
He held the first synod of the diocese 24 October,
1886, and under the energising influence of his zeal
and enthusiasm there was a general upbuilding of
Catholicism throughout the State. The silver jubilee of his ordination was made the occasion of a
striking demonstration of his great personal popu-
larly, and this had another manifestation when even
his Catholic pulpit in Manchester bore sincere
 testimony to the loss his death had occasioned to the
city and to the State.

Catholic News files (New York, December, 1903): Catholic
Democracy (Milwaukee, 1898); Garriale, History of St. Joseph's
Seminary, Troy (New York, 1905).

Catholic News files (New York, December, 1903): Catholic
Democracy (Milwaukee, 1898); Garriale, History of St. Joseph's
Seminary, Troy (New York, 1905).

BRADY

Bradshaw, Henry, English Benedictine and poet, b. in the City of Chester, England, date unknown;
d. 1513. From very early years his life was spent
at St. Werburgh's monastery, with the exception of
a period during which he was pursuing a course in
grammar at Gloucester College. The principal
works are "De Antiquitate et magnificentia Urbis Cestrie",
and "Chronicon and a Life of St. Werburgh". This
second work, in English verse, includes the "Foundation
of the City of Chester" and the "Chronicle of the
Kings"; it fixes the year of Bradshaw's death by a
poem addressed to him, was printed by Pinson in
1521, and re-edited by E. Hawkins for the Chetham
Society, 1848. The poet followed mainly a Latin
work then in the library of St. Werburgh, called
"The True or True Passion", by a Briton whose
name was unknown to Bradshaw. His work, written
not for the learned, but for the ruder classes, has
been variously appraised by critics.


J. Vincent Crowne.

BRADWORTHIE, THOMAS. See THOMAS OF BRAD-
WORTHIE.

BRADY, JOHN. See BOSTON, ARCHDIOCESE OF.

BRADY, WILLIAM MAZIERE, ecclesiastical writer, b. in Dublin, 8 January, 1825; d. in Rome, 19 March,
1894. He was nephew of Sir Maurice Brady, Bart.,
Lord Chancellor of Ireland, and youngest son of Sir
Nicholas W. Brady who, while Lord Mayor of
Dublin, was knighted by George IV during his visit
to that city. William Mazdae Brady entered Trinity
College, Dublin, in 1842, received the Degree of
B.A. in 1843, B.D. in 1858, and D.D. in 1863. In
1848 he was appointed Anglican curate of Maynath
and in 1849, curate of Kilkeeley, Limerick. In 1851
he became curate of St. Dolough's, Dublin, and in
the same year Rector of Farrary, County Cork.
In this year, also, he married a lineal descendant, on
the maternal side, of the famous Protestant divine,
Jeremiah Taylor, Bishop of Down and Connor. Dr.
Brady acted as chaplain to several successive viceroys,
and in 1851 became Vicar of Clonfert, County Cork.
While here he published in three volumes the "Clon-
ferian Miscellany". In 1853 he was appointed Vicar of
Clontrath, County Offaly, and in 1855 Director of the
(Challon, Dublin, 1853), which he compiled from diocesan and
parish registers and manuscripts in the principal
libraries and public offices of Oxford, Dublin, and
London, and from private and family papers. These
"Records", as mainly they are of the Protestant Dio-
ceses of Cork, Cloyne, and Ross, but will no doubt be
of great service to the future Catholic historians of these dioceses.

Dr. Brady published several works in favour of the disestablishment of the Irish Protestant Church, such as: "Remarks on the Ulster Church Temporality" (1865); "Facts or Fiction: The alleged Conversion of the Irish Bishops to the Reformed Religion at the Accession of Queen Elizabeth and the Assumed Descent of the Present Established Hierarchy from the Ancient Irish Church Disproved" (1866), which was brought as an evidence in 1872 in the "State Paper concerning the Irish Church in the time of Queen Elizabeth" (1868); "Some Remarks on the Irish Church Bill" (1869); and "Essays on the English State Church in Ireland" (1869). On the Irish Church question he also contributed numerous letters to the newspaper press, and articles to "Fraser's" and "The Contemporaries", many of which were subsequently reprinted in pamphlet or book form.

Some interesting articles from his pen appeared in the "National Observer" on "Ireland's Mission" (May, 1870); "The Ancient Irish Churches" (July, 1870), written while yet a Protestant, and "Pius IX and Mr. Gladstone's Misrepresentations" (May, 1875). His only work of a purely secular character is "The Mc Gillicuddy Papers; a Selection from the Family Archives" (1874). His Roman residence enabled him to the publication of two volumes on "Episcopal Succession in England, Scotland, and Ireland, A.D. 1400 to 1875, with Appointments to Metropolitanities, and Extracts from Manuscripts in Public and Private Libraries in Rome, Florence, Bologna, Vienna, and Paris" (1876-77). He also brought out, "Annals of the Catholic Hierarchy in England and Scotland, A.D. 855-1876, with a Dissertation on Anglican Orders" (Rome, 1877; London, 1883). During his stay in Rome, Dr. Brady accepted, in 1873, the presidency of the London "Tablet", and issued a pamphlet on "The Pope's Anti-Parnellite Circular" (London, 1883). The last of his works was the "Anglo-Roman Papers", published in 1890. He had a large share in the political controversies of the day and corresponded much with Glodstone and other eminent statesmen. He died of apoplexy and was buried in the Campo Verrano Cemetery in Rome. His grave is marked with an Irish Cross on white marble, bearing the inscription, "In memory of William Maziere Brady, Cavalier of the Order of Pius IX, and Private Chamberlain to his Holiness Pius IX and his Holiness Leo XIII. Born in Dublin, January 8, 1825, died in Rome, March 19, 1894".

Irish Cate (Detroit, 1884); Journal of the Cork Archological Society, 2nd series, vol. IX, No. 50 (July-September, 1908), s. v. Seven Clerical Worthies; Allibone, Dict. of Authors, Supp.

EDWARD P. SPILLANE.

BRAGA. ARCHIDIOCESE OF (BRACARA AUGUSTA, CVTTAS BRACAENIS), is situated in a flat fertile tract of land between the rivers Este and Cavado, in the province of Minho, in the Kingdom of Portugal. The name was derived from the costume worn by the ancient native inhabitants, which reached from the knees to the feet, and was made by the Romans; for this reason the latter called these bragaes (bracae) a barbarous costume, and those who wore them — Persians, Scythians, and the Celtic inhabitants of Gaul — barbarians. The city of Braga is very ancient as the etymology of the name implies. Some, like St. Isidore, believe it is derived from the Greek Brage, the daughter of Leto, born of the union of Zeus and his sister, Selene; others, like Diodorus Siculus, say it is of Celtic origin. In the fifth book of his "Historical Library", speaking of the Gauls he says, quis bracae ielli nominati. Braga, the metropolis of Galicia, was one of the principal cities of Lusitania (Portugal), until the Emperor Tiberius having brought thither his wife Flavia, to a close, made a new division of the province and united it to Hispания Tarraconensis, giving it the name of Augusta, and making it one of the three judicial divisions into which the province of Galicia was divided. It was one of the first cities of Spain to receive the light of the Gospel. The tradition that St. Peter de Rates, a disciple of St. James, preached here, is handed down in the ancient Breviary of Braga (Breviarium Bracarensis) and in that of Evora; but this, as the Hollandists tell us, is purely traditional. Pateramus was certainly bishop of the see about 390.

Some have denied that Braga was a metropolitan see; others have attempted without sufficient evidence, however, to claim two metropolitan sees for Galicia before the sixth century, the case are that after the destruction of Astorga (433) by the Visigoths Braga was elevated to the dignity of a metropolitan see in the time of St. Leo I (440-461). Balconius was then its bishop and Agrestius, Bishop of Lugo, was the metropolitan. At the latter's death the right of metropolitan rank was restored to the oldest bishop of the province, who was the Bishop of Braga. From this time until the Mohammedans invaded Spain (711) he retained the supremacy over all the sees of the province. The Bishop of Braga then restored Braga to its former metropolitan rank. When Portugal separated from Spain, Braga assumed even greater importance. It contested with Toledo the primacy over all the Spanish sees, but the popes decided in favour of the latter city. At present it has suffragans the dioceses of Porto, Coimbra, Viseo, Bragança-Miranda, Aveiro, and Pinhel. There have been many very famous bishops and writers in this diocese. Among its earlier bishops, besides the traditional St. Peter already mentioned, the most genial was St. Mamedes (d. 704), Bishop of Braga. He is notable for his wisdom and holiness. St. Gregory of Tours says of him (Hist. France, V, xxxvii) that he was born in Pannonia, visited the Holy Land, and became the foremost scholar of his time. St. Isidore of Seville (De Viris Illustribus, 1110) expresses the belief that he "was abbot of the monastery of Dumio near Braga, came to Galicia from the East, converted the Suevic inhabitants from the errors of Arianiun, taught them Catholic doctrine and discipline, strengthened their ecclesiastical organization, and founded monasteries. He also left a number of letters in which he recommended a reform of manners, a life of faith and prayer, and giving of alms, the constant practice of all virtues and the love of God. For his writings see Bardenhewer, Patrologie" (2nd ed., 1901), 579-581. Braga having been destroyed by the Saracens, and restored in 1071, a succession of illustrious bishops occupied the see. Among these were Mauricio Burdinho (1111-14), sent as legate to the Emperor Henry V (1118), and by him created antipope with the title of Gregory VIII; and John, Bishop of Lisbon, deacon of Lisbon, elected Bishop of Braga in 1274, created cardinal by Gregory X in 1276, and finally elected pope under the name of John XXI; Blessed Bartholomew a Martyrius(1599-67), a Dominican, who died in like the tunic and died as a martyr, was the mayor, Francesco Foreiro, and others, assisted at the Council of Trent; Agustín de Castro, an Augus-
tinian (1589–1609), who consecrated the cathedral, 23 July, 1592. Alejo de Menezes, also an Augustinian, was transferred to Braga from the Archepiscopal see of Goa. He had been an apostle to the Nestorians of the Malabar Coast in Farther India and had converted them to Catholicism with the help of missionaries sent thither, and had been in close touch with the Council of Diamper (1599), for the establishment of the Church on the Malabar Coast. He died at Madrid in 1617 in his fifty-eighth year in the odour of sanctity, being then President of the Council of Councils. Several bishops of note were Roderico de Cunha (1627–35), historian of the Church in Portugal; Roderico de Moura (1704–28), who restored the cathedral; and Cayetano Brandão, who was reputed a saint among the faithful.

In its early period the Diocese of Braga produced the famous writer Paulus Orosius (fl. 418) also Avitus of Braga. At the beginning of the eighteenth century a contest was waged over the birthplace of Orosius, some claiming him for Braga and others for Tarragona. The Marquis of Mondejar, with all the ecclesiastical authority of the Diocese of Dalma, the chronicler of Catalonia, that of Tarragona. Avitus of Braga, another writer of some importance, was a priest who went to the East to consult with St. Augustine at the same time that Orosius, who had been sent by St. Augustine, returned from Cyprus, having been appointed a bishop by the Apostolic See, and on his return to the East, the bishop, Lucian of Carpath Gamala near Jerusalem, made known to the West the discovery of the body of St. Stephen (December, 415). The Greek encyclical letter of Lucian was translated into Latin by Avitus and sent to Braga with another for the bishop, Balconius, his clergy, and people, together with a relic of St. Stephen. Avitus also attended the Council of Jerusalem against Pelagius (415). There were two others of the same name, men of note, who, however, wrought inscandalous harm by introducing into these provinces the doctrines of Origen and Victorinus.

In 1390 Braga was divided to make the Archdiocese of Lisbon, and in 1540 its territory was again divided to create the Archdiocese of Evora. There are some fine edifices in the diocese, among them the Cathedral of the Assumption, very large and architecturally perfect; the archbishop’s palace; the seminarary, and the Institute of Charity. The sanctuary of do Senhor Jesus do Monte is the object of great devotion to which many pilgrimages are made every year.

COUNCILS OF BRAGA.—Many councils were held in this diocese, some of them important. The authenticity of these early councils is not doubtful. It was probably invented by Father Bernardo Berto. In the council of 553 eight bishops took part, and twenty-two decrees were promulgated, among the others the following: that in the services of the church the same rite should be followed by all, and that on vigils and in solemn Masses the same lessons should be said by all; that bishops and priests should salute the people with Dominus vos vocavit, as in the Book of Ruth, the response being Et cum spiritu tuo, as was the custom in the East, without the use of the three other responses; that Mass should be said according to the ordo sent from Rome to Profuturus; that the form used for baptism in the Metropolitan See of Braga should not be altered; that bishops should take rank after the metropolitan according to the date of their consecration; that bishops should not ordain candidates from other dioceses without dimissorial letters from their bishop; that nothing should be sung in the church but the Psalms and parts of the Old and New Testament; that all priests who abstained from eating meat should be obliged to eat vegetables; that all subjects suspected of Priscillianism, and that if they refused they should be excommunicated; that suicides and catechumens should not be buried with great ceremony, nor should anyone be buried inside the church; that priests should be appointed for the blessing of the chalice.

The second council held in 572, presided over by the aforesaid St. Martin, was held to increase the number of bishops in Galicia. Twelve bishops assisted at this council, and ten decrees were promulgated: (1) that the bishops should in their visitations see in what manner the priests celebrated the Holy Sacrifice and administered baptism and the other sacraments, thanking God if they found everything as it should be, and instructing the priests if they were found wanting; (2) that all catechumens should be instructed and obliging all catechumens to attend instructions for twenty days before baptism and to learn the creed; (2) that the bishop must not be tyrannical towards his priests; (3–4) that no fee must be accepted for Holy orders, and the holy chasuble must be given with it; (5) that if a sinner asks a fee for consecrating a church, that no church should be consecrated without the bishop being sure of the endowment and the ministers, and that no church built on private property for the purpose of emolument should receive consecration; (6) that if a cleric should accuse any one of unchastity without the evidence of two or three witnesses he should be excommunicated; (7) that the metropolitan should announce the date of Easter, and have it made known to the people after Christmas, so that they might be prepared for the beginning of Lent, when litanies were to be recited for three days; on the third day the Lenten fast should be announced after the Mass; (10) that any one saying Mass without fasting, as many did, as a result of Priscillianist tendencies, should be deprived of his office. This council was attended by the bishops of the suffragan sees of Braga, and by those of the Diocese of Lugo, and Pope Innocent III removed all doubt as to its authenticity.

The Third Council of Braga was held in 675, during the primacy of Leodegarius, and in the reign of King Wamba. Eight decrees were promulgated at this council: (1) that no one should dare to offer it sacrifice milk and grapes, but bread and wine mixed with a drop of water in a chalice, nor should bread and wine be used; (2) that laymen should be excommunicated, and ecclesiastics deprived of their office, if either put the sacred vessels to profane uses; (4) that no priest should have any women but his mother in his house; (5–6) that bishops, when carrying the relics of martyrs in procession, must walk to the church, and not be carried in a chair, or litter, by deacons clothed in white; that corporal punishment was not to be inflicted on youthful ecclesiastics, abbots, or priests, except for grievous faults; (7–8) that no fee must be accepted for Holy orders, and that the rectors of the churches must not require the members of their ecclesiastical households to do work on their private farms; if they did so they must remunerate the church for the injury done thereby. There were other councils in 1278–80, 1301, 1328, 1348, 1438, 1537, 1543, and provincial synods of lesser importance.

Bragança-Miranda, Diocese of (Brigantium), is situated in the north-eastern part of the Kingdom of
Portugal, in the civil province of Tras-os-Montes, and lies between 2° and 3° 3' of longitude west of the meridian of Madrid, 41° 20' and 42° of north latitude. It is bounded on the north by the Dioceses of Astorga and Orense, on the east by those of Salamanca and Zamora, on the south by that of Lamego, and on the west by the Archdiocese of Braga. The civil province is bounded on the north and east by the frontier of Spain comprising portions of the Provinces of Salamanca, Zamora, Leon, and Orense. The greater part of the territory of this diocese is undulating and mountainous, and is traversed by several rivers, which, rising in the Sierra de Santuario and the Sierra Seca y Segundera, flow from north to south, emptying finally into the river Duero. The climate in general is cold especially in the mountainous region. The southern part and the banks of some rivers and the level tracts of land, such as the one in which Bragança is situated, are fertile, but the rest is unproductive of cereals, although there are broad tracts of land that pasture large herds of cattle which supply a great part of Portugal and Spain with milk and cheese.

This see is comparatively modern. It was erected by Pope Paul III in the town of Miranda bordering on Spain, its territory being taken from the Archdiocese of Braga, but Clement XIV in 1770 transferred it to the diocese from which the Bragança name is derived. The diocese is a suffragan of Braga. The city of Bragança, which is the capital of the province of Tras-os-Montes, is situated in a delightful valley near the confluence of the rivers Peneda and Saboia. The cathedral, dedicated to the Annunciation, is one of the most magnificent buildings of the city. It has a very large chapel composed of the dean, nine canons, including the theologian, six beneficed clergy, eight chaplains, and six clerics. The episcopal household receives 1,166 florins from the diocese for its support for its own needs.

Besides the cathedral there is another church which has collegiate rank, and throughout the diocese there are schools and classes for instruction in Christian doctrine. There is a hospital and a Monte de piedad, and before the secularization there were three religious communities, one of men and two of women. The city of Bragança is fortified, having a citadel or small castle for its defense. It is the residence of the Dukes of Bragança and has occupied the throne of Portugal since the separation of Spain and Portugal in the time of Philip IV.

Moreau, *Le grand dict. hist.*

TIRSO LÓPEZ.

Brahmin. See BRAHMINISM.

Brahminism.—By Brahminism is meant the complex religious and social system which grew out of the polytheistic nature-worship of the ancient Aryan conquerors of Northern India, and came, with the spread of their dominion, to be extended over the whole country, maintaining itself, not without profound modifications, down to the present day. In its most modern phases it is generally known as Hinduism.

I. BRAHMIN TEXTS.—Our knowledge of Brahminism in its earlier stages is derived from its primitive sacred books, originally oral compositions, belonging to the period between 1500–600 B.C. First of all, there are the four Vedas, the sacred books of ancient India, dating from 1500 to 800 B.C., and consisting of (1) a collection of ancient hymns (rī̤ka), the so-called Rig-Veda, in praise of the many gods; (2) of the Sama-Veda, compiled from parts of the Rig-Veda as a song service, or soma-sacrifice; (3) of the Yajur-Veda, a liturgy composed partly of ancient hymns and partly of other prayers and benedictions for use in the various forms of sacrifice; and (4) of the Atharva Veda, a collection of popular exorcisms and magic incantations largely inherited from primitive Aryan days.

Next in order are the Brahmans (about 1000–600 B.C.), the priests. These are well defined by the couple of words, priest, religious, who are the heads of families, and speak in the name of the gods to kings and people. TheElectronic Texts are useful for study and research, providing a rich source of information on various topics in the field of human knowledge. They are not designed for practical use in everyday life. However, they could be helpful for students, researchers, and anyone interested in learning more about the culture, history, and language of a particular region or period. The texts are available in a variety of formats and languages, allowing users to explore and access information from different perspectives and contexts. Whether used for personal enjoyment or for academic purposes, these Electronic Texts offer a valuable resource for those seeking to deepen their understanding of the world around them.
pressing a sense of guilt and asking for forgiveness. At a time when the early Hebrew Scriptures were silent as to what the sins of a man in the future life, we find the ancient Rik-bards giving repeated expression to their belief in a heaven of endless bliss for the just, and in an abyss of darkness for the wicked.

Devotion to the Pitra (Fathers), or dead relatives, was also a prominent element in their religion. Though the Pitra mounted to the heavenly abode of bliss, their happiness was not altogether independent of the acts of devotion shown them by the living. It could be greatly increased by offerings of soma-rich water; for like the gods they were thought to have bodies of air-like texture and to enjoy the subtle essence of food. Hence the surviving children felt it a sacred duty to make feast-offerings, called Sāddhas, at stated times to their departed Pitra. In return for these acts of filial piety, the grateful Pitra protected them from harm and promoted their welfare. Lower forms of nature-worship also obtained. The cow was held in reverence. Worship was given to trees and serpents. Formulas abounded to avert the evil eye. Many strange deities were worshipped, some monomaniacal avowed evil omens. Witchcraft was dreaded, and recourse to ordeals was common for the detection of guilt.

III. Popular Brahminism.—In the period that saw the advent of the Brahmanas and Upanishads, the Vedic religion underwent a twofold change. On its practical side there was an exuberant growth of religious rites and of social restrictions and duties, while on the theoretical side Vedic belief in the efficacy of personal merit as a means to salvation was superseded by a pantheistic scheme of salvation. Thus the earlier religion developed on the one hand into popular, exoteric Brahminism, and on the other into priestly, esoteric Brahminism. The former is reflected in the Brahmanas and Sutras; the latter in the Upanishads.

The transformation to popular Brahminism was largely due to the influence of the Brahmins, or priests. Owing to their excessive fondness for symbolic words and forms, the details of ritual became more and more intricate, some assuming so elaborated a character as to require the service of sixteen priests. The sacrifice partook of the nature of a sacramental rite, the due performance of which was sure to produce the desired end, and thus became the all-important centrepiece with which the visible world revolved. Hence it merited liberal fees to the officiating priests. Still it was not a mere perfunctory rite, for if performed by an unworthy priest it was accounted as both useless and sacrilegious. In keeping with this complicated liturgy was the multiplicity of prayers and rites which entered into the daily life of both priest and layman. The daily recitation of parts of the Vedas, now venerated as Divine revelation, was of first importance, especially for the Brahmins. It was a sacred duty for every individual to recite, morning and evening, the Savitri, a short prayer in honour of the vivifying sun. A scrupulous regard for ceremonial purity, surpassing even that of the Jewish Pharisees, gave rise to an endless succession of purificatory baths, smuttings with ashes, pouring of soma, suppressions of breath—all sacramental in character and efficacious for the remission of sin. There is reason to believe that the consciousness of guilt for sin committed was keen and vivid, and that the performance of these rites, so liable to abuse, a penitential disposition of soul was largely cultivated.

In popular Brahminism of this period the idea of retribution for sin was made to embrace the most rigorous and far-reaching consequences, from which, save by timely penance, there was no escape. As every good action was certain of future recompense, so every evil one was destined to bear its fruit of misery. In the development of this theory, from love of beauty (action), with which the new idea of rebirth was closely connected. While the lasting bliss of heaven was still held out to the just, different fates after death were reserved for the wicked, varying, according to the nature and magnitude of the sins, from long periods of torture in a graded series of hells, to a more or less extensive series of rebirths in the forms of plants, animals, and men. From the grade to which the culprit was condemned he had to pass by slow torturis through the rest of the ascending scale till his rebirth as a man of honourable estate was attained.

This doctrine gave rise to restrictive rules of conduct that bordered on the absurd. Insects, however repulsive and noxious, might not be killed; water might not be drunk till it was first strained, lest minute forms of life be destroyed; carpentry, basket-making, working in leather, and other similar occupations were held in disrepute, because they could not be carried on without a certain loss of animal and vegetable life. Some monomaniacs feared for the blameworthiness of tilling the ground on account of the unavoidable injury done to worms and insects. But on the other hand, the Brahmin ethical teaching in the legitimate sphere of right conduct is remarkably broad and charitable. In temperance, temperance, chastity, and almsgiving were strongly inculcated. Though allowing, like other religions of antiquity, polygamy, and divorce, it strongly forbade adultery and all forms of unchastity. It also reproved suicide, abortion, perjury, slander, drunkenness, gambling, oppressive usury, and wanton cruelty to animals. Its Christian-like aim to soften the hard side of human nature is seen in its many lessons of mildness, charity towards the sick, feeble, and aged, and in its insistence on the duty of forgiving injuries and returning good for evil. Nor did it this high standard of right conduct apply simply to external acts. The threefold division of good and evil acts into thoughts, words, and deeds finds frequent expression in Brahminic teaching.

Intimately bound up with the religious teaching of Brahminism was the division of society into rigidly defined castes. In the earlier, Vedic, period there had been class distinctions, according to which the warrior class (Kshatriya, or Rajana) stood first in dignity and influence, followed by the Brahmin (Brahmin), then the farmer class (Vaisyasa), and last of all, the servile class of conquered natives (Sudra). With the development of Brahminism, these four ancient divisions of society became stereotyped into exclusive castes, the highest place of dignity being usurped by the Brahmins. As teachers of the sacred Vedas and as priests of the all-important sacrifices, they professed to be the very representatives of the gods and the preceage of the human race. No honours were too great for them, and to lay hands on them was a sacrilege. One of the chief sources of their power and influence lay in their exclusive privilege to teach the youth of the three upper castes, for education then consisted largely in the acquisition of Vedic lore, which only priests had the right to teach. Thus the Brahmin taught the right to know the Vedas and to take part in the sacrifices, and Brahminism, far from being a religion open to all, was exclusively a privilege of birth, from which the despised caste of Sudras was excluded.

The rite of initiation into Brahminism was conferred on the male children only, when they began their studies under a Brahmin teacher, which took place generally in the eighth year for the Brahmin, and in the eleventh and twelfth for the Kshatriya and Vaisyasa respectively. It consisted in the inves-
tutire of the sacred cord, a string of white cotton-yarn, tied together at the ends, and worn like a deacon's stole suspended on the left shoulder. This investiture was a sort of sacrament in virtue of which the youth was freed from guilt contracted from his parents, and became Deva, twice-born, with the right to be called Brahmā. He learned the Vedāna texts and to take part in the sacrifices. The period of studentship was not long for the members of the warrior and farmer castes, but for the young Brahmān, who had to learn all the Vedās by heart, it consumed nine years or more. During this period, the student was subjected to severe moral discipline. He had to rise before the sun, and was not allowed to recline till after sunset. He was denied rich and dainty foods, and what he ate at his two daily meals he had to beg. He was expected to observe the strictest chastity. He was bound to avoid music, dancing, gambling, falsehood, disrespect to superiors, and to the aged, covetousness, anger, and injury to animals.

Marriage was held to be a religious duty for every twice-born. It was generally entered upon early in life, and during the long time after the studentship. Like the initiation-rite, it was a solemn sacramental ceremony. It was an imperative law that the bride and groom should be of the same caste in the principal marriage; for, as polygamy was unknown, one might take as many wives as the lower castes. For certain grave reasons, the householder might repudiate his wife and marry another, but a wife on her part had no corresponding right of divorce. If her husband died, she was expected to remain for the rest of her life in chaste widowhood, if she would be honoured on earth and be happy with him in heaven. The later Hindu practice known as the Suttee, in which the bereaved wife threw herself on the funeral pyre of her husband, seems to have been unknown. Therefore, all knowledge of the Vedāna texts was withheld from women, but she had the right to participate with her husband in the sacrifices performed for him by some officiating priest. One important sacrifice remained in his own hands—the morning and evening offering of hot milk, butter, and grain to the fire on the hearth, which was sacred to Agni and was kept always burning.

A strong tendency to asceticism asserted itself in the Brahminism of this period. It found expression in the fasts preceding the great sacrifices, in the various kinds of sin, in the austere life exacted of the student, in the conjugal abstinence to be observed for the first three days following marriage and on certain specified days of the month, but, above all, in the rigorous life of retirement and prayer, which not a few devoted to their declining years. An ever increasing number of householders, chiefly Brahmins, when their sons had grown to man's estate, abandoned their homes and spent the rest of their lives as ascetics, living apart from the villages in rude huts or under the shelter of trees, eating only the simplest kinds of food, which they obtained by begging, and subjecting themselves to extraordinary fasts and mortifications. They were known as Sannyāsins, or Yopīs, and their severity of life was not so much a point of discipline for past offences as a means of acquiring abundant religious merits and superhuman powers. Coupled with these mortifications was the practice of Yogi (union). They would sit motionless with legs crossed and, fixing their gaze intently on an object, would discourse on some abstract subject till they lapsed into a trance. In this state they fancied they were united with the deity, and the fruit of these contemplations was the pantheistic view of religion which found expression in the Upanishads, and left a permanent impress on the Brahmin mind.

IV. PAN THEISTIC BRAHMINISM.—The marked monotheistic tendency discernible in the later Vedic hymns had made itself more and more keenly felt in the higher Brahmin circles till it gave rise to a new deity, a creation of Brahmān priests. This was Prajapati, lord of creatures, omnipotent and supreme, their kind, the Brahmā. The gods were Brahmā's creations, and Brahmā was the creator of all things. But in thus looking up to a supreme lord and creator they were far removed from Christian monotheism. The gods of the ancient pantheon were not repudiated, but were worshipped still as the various manifestations of brahman. It was an axiom then, as it has been ever since with the Hindu mind, that creation out of nothing is impossible. Another fundamental Brahmin principle is that every form of consciousness individuality, whether human or Divine, implies a union of spirit and matter. And so, outside the smaller school of thinkers who held matter to be eternal, those who stood for the supreme personal god explained the world of visible things and invisible gods as the emanations of Brahmā. They arrived at a personal pantheism. But speculation did not end here. The theory of the individuality of Brahmā ascetics, whose teachings are found in the Upanishads, the ultimate source of all things was not the personal Brahmā, but the formless, characterless, unconscious spirit known as Atman (self), or more often the Absolute (Brahman) of which Brahmā is a but one of the many forms, whereas Brahmā, personal god, is masculine.) The heavens and the earth, men and gods, even the personal deity, Brahmā, were but transitory emanations of Brahmā, destined in time to lose their individuality and be absorbed into the great, all-pervading, impersonal spirit. The manifold external world thus had no real existence. It was Maya, illusion. Brahmā alone existed. He alone was eternal, imperishable.

This immeasurable pantheism of the Brahmin ascetics led to a new conception of the end of man and of the way of salvation. The old way was to escape rebirths and their attendant misery by storing up merit of good deeds so as to obtain an eternal life of conscious bliss in heaven. This was a mistake. For so long as man was ignorant of his identity with Brahmā and did not see that his true end consisted in being absorbed into the impersonal all-god from which he sprang; so long as he set his heart on a merely personal existence, no amount of good works would see to his salvation. For the virtue of his good deeds, he would, indeed, except to heaven, perhaps win a place among the gods. But after a while his store of merit would give out like oil in a lamp, and he would have to return once more to life to taste in a new birth the bitterness of earthly existence. The only way to escape this misfortune was through the saving recognition of one's identity with Brahmā. As soon as one could say from conviction, "I am Brahmā", the bonds were broken that held him fast to the illusion of personal immortality and consequently to rebirth. Thus cultivating, by a mortified life, freedom from all desires, man spent his years in peaceful contemplation till death put an end to the seeming duality and he was absorbed in Brahmā like a raindrop in the ocean.

V. EARLY HINDUISM.—The pantheistic scheme of salvation just described, generally known as the Vedanta teaching, found great favour with the Brahmins and has been maintained as orthodox Brahmin doctrine down to the present day. But it made little progress outside the Brahmin caste. The Vedanta teaching, for example, is rejected by Brahmā who was incapable of hearing their prayers, nor had they any refuge for a final end which meant the loss forever of consciousness existence. And so, while the priestly ascetic was chiefly concerned with meditation on his identity with Brahmā, and with the practice of mortification to secure freedom from
all desires, the popular mind was still bent on prayer, sacrifices, and other good works in honour of the Vedas, and the worship of Siva. The efficacy of these traditional gods could not but be weakened by the Brahmin teaching that freedom from rebirth was not to be obtained by acts of worship to personal deities who were powerless to secure even for themselves eternal conscious bliss. The result was the popular development of special cults to two of the old gods, now raised to the position of supreme deity, and credited with the power to secure a lasting life of happiness in heaven.

It was in the priestly conception of the supreme personal god that the popular mind found the model for its new deities. Brahma was not a traditional god, and seems never to have been a favourite object of cult with the people. Even to-day, there are but two temples to Brahma in all India. His subordination to the great impersonal all-god did not help to recommend him to the popular mind. Instead, we find two of the traditional gods honoured with special cults, which seem to have taken rise independently in two different parts of the country and, after acquiring a local celebrity, to have spread into the rest of the Hindu world. One of these was the ancient storm-god, Rudra, destructive in tempest and lightning, renewing life in the showers of rain, sweeping in lonely solitude over mountain and barren waste. As the destroyer, the reproductive, and the source of all this lonely activity, he rose in popular esteem under the name of Siva, the blessed. The other was Vishnu, originally one of the forms of the sun-god, a mild beneficent deity, whose genial rays brought gladness and growth to living creation. His solar origin was lost sight of as he was raised to the position of supreme deity, but one of his symbols, the discus, points to his earlier character.

These two rival cults seem to have arisen in the fifth or fourth century B.C. As in the case of the personal god, Brahman, neither the worship of Siva nor of Vishnu did away with the honouring of the traditional gods and goddesses, spirits, heroes, sacred rivers and mountains and trees, serpents, earth, heaven, sun, moon, and stars. The pantheism in which the Hindu mind is inevitably cast saw in all these things emanations of the supreme deity, Siva or Vishnu. In worshipping any or all, he was but honouring his supreme god. Each deity was credited with a special heaven, where his devotees would be admitted after the death of the individual, and with a tyrant of the lower orders of happiness. The rapid rise in popular esteem of these cults, tending more and more to thrust Brahmanism proper into the background, was viewed by the priestly caste with no little concern. To quench these cults was out of the question; and so, in order to hold them in at least nominal allegiance to Brahmanism, the supreme god Brahma was associated with Vishnu and Siva as a triad of equal and more or less interchangeable deities, in which Brahman held the office of creator, or rather evolver, Vishnu of preserver, and Siva of the destructive. This was the so-called trinity, or trinity, altogether different from the Christian conception of three eternally distinct persons in one Godhead, and hence offering no legitimate ground for suggesting a Hindu origin for the Christian doctrine.

More remarkable was the intimate association of other new deities—the creations of the religious fancy of the common people—with the gods Siva and Vishnu. With Siva two popular gods came to be associated as sons. One was Ganesh, lord of troops and dispenser of good fortune. He is usually represented as an ass, with the trunk of an elephant, since a favourite object of worship and is invoked at the beginning of every undertaking to ensure success. The other was Skanda, who seems in great measure to have replaced Indra as the god of battle. Beyond the doubtful derivation of the name Skanda from Alexander, there is nothing to indicate that either of these two sons of Siva had any part in the life of men. Not so the gods that enlarged the sphere of Vishnu's influence. In keeping with Vishnu's position as god of the people, two of the legendary heroes of the remote past, Rama and Krishna, whom popular enthusiasm had raised to the rank of gods, came to be associated with him not as sons, but as his more incarnations. The incarnation of a god descending from heaven to assume a human or animal form as a sort of saviour, and to achieve some signal benefit for mankind, is known while applied to Brahma and other gods, became above all a characteristic of Vishnu. Popular fancy loved to dwell on his avatar as a fish to save Manu from the devastating flood, as a tortoise to recover from the depths of the sea precious possessions of the gods and men, as a boar to raise the submerged earth above the surface of the waters, but most of all, as the god-men Rama and Krishna, each of whom delivered the people from the yoke of a tyrant. So popular became the cults to Rama and Krishna that Vishnu himself was largely lost sight of. Of these two deities the one was Vishnu, the other was Siva, the pastimes of the former became divided into two rival schisms: the Ramaite, who worshipped Rama as supreme deity, and the Krishnaite, who worshipped Krishna under the names of Krishna, Balarama, and Subhadra, as supreme deities.

The evidence of the early existence of these innovations on Brahman belief is to be found in the two great epics known as the "Ramayana" and the "Mahabharata." Both are revered by Brahmins, Sivaite, and Vishnuites alike, particularly the latter poem, which is held to be directly revealed. In the "Ramayana," which belongs to the period 400-300 B.C., the legendary tales of the trials and triumphs of the hero Rama and his faithful wife Sitâ were worked into a highly artificial romantic poem, largely in the interests of Vishnu worship. The "Mahabharata," the work of many hands, was begun about the fifth century B.C. under Brahman influence, and in the following centuries received additions and modifications, in the interests now of Vishnuism, now of Sivaism, till it assumed its final shape in the sixth century of the Christian Era. It is a huge conglomerate of stirring adventure, popular legend, myth, and religious speculation. The narrative centres chiefly around the many-sided struggle for supremacy between the hero Arjuna and the gods and the latter's avatars, his four brothers. The role that Krishna plays is not an integral part of the story and seems to have been interpolated after the substance of the epic had been written. He is the charioteer of Arjuna and at the same time acts as his religious adviser. Of his numerous religious instructions, the most important is the metrical treatise known as the "Bhagavad-gita," the Song of the Blessed One, a writing that has exercised a profound influence on religious thought in India. It dates from the second or third century after the Christian Era. This is a poetic presentation of the Upanishad with its pantheistic doctrine so modified as to pass for a personal revelation of Krishna. While embodying the noblest features of Brahman ethics, and insisting on the faithful performance of caste-duties, it proclaims Krishna to be the supreme personal all-god, who, by the bestowal of special grace, helps on his votaries to the attainment of eternal bliss. As an important means to this end, it inculcates the virtue of Bhakti, that is a loving devotion to the deity, analogous to the Christian virtue of charity.

Unhappily for the later development of Vishnuism, the Krishna of the "Bhagavad-gita" was not the popular conception. Like most legendary heroes of folk-lore, his character was in keeping with the crude
morals of the primitive age that first sounded his praises. The narrative portions of the epic show how, after hundreds of years, and after word and deed of acts which the higher Brahmin conscience would reprove. But it is in the fuller legendary story of his life as given in the so-called "Hari-vansya," a later supplement to the epic, and also in some of the Puranas of the ninth and tenth centuries of our era, that the character of the popular Krishna appears in its true light. Here we learn that Krishna was one of eight sons of noble birth, whom a Herod-like tyrant was bent on destroying. The infant was saved from the destructive hands of the tyrant by being secretly substituted for a heretic man's babe. Krishna grew up among the simple country-people, performing prodigies of valour, and engaging in many amorous adventures with the Gopis, the wives and daughters of the herdsmen. Eight of these were his favourites, but one he loved best of all, Radha. Krishna finally succeeded in killing the king, and brought peace to the kingdom.

Between this deified Hindu Hercules and Our Divine Lord, there is no ground for comparison, one only of intrigue. That the religious legends should be found in pre-Christian Hindu thought is not so remarkable when we consider that it answers to the yearning of the human heart for union with God. But what is at first sight astonishing is to find out how the religious writings of the "Mahabharata," legendary tales of Krishna that are almost identical with the stories of Christ in the canonical and apocryphal Gospels. From the birth of Krishna in a stable, and his adoration by shepherds and magi, the reader is led on through a series of events the exact counterparts of those relating to Our Divine Lord. Writers hostile to Christianity seized on this chain of resemblances, too close to be mere coincidence, in order to convict the Gospel writers of plagiarism from Hindu originals. But the very opposite resulted. All Indianists of authority are agreed that these Krishna legends are not earlier than the seventh century of the Christian Era and must have been borrowed from Christian sources.

VI. LATER, OR SECTARIAN, HINDUISM.—The steady weakening of Brahmin influence, in consequence of the successive waves of foreign conquest, made it possible for the religious preferences of the huge, heterogeneous population of India to assert themselves more strongly. Sivaism and Vishnuism, despised and reviled by the adherents of orthodox Brahminism, and assumed a decidedly sectarian character towards the older religion and also towards each other. With this weakening of Brahmin influence they absorbed the grosser elements of low-grade popular worship, and became debased by the accretion of immoral rites and grovelling superstitions. While, on the one hand, the practice of aseticism was pushed to the utmost extremes of fanaticism, on the other, the doctrine of Bhakti was perverted into a system of gross sexual indulgence, for which the amours of Krishna and the Gopis served as the model and sanction. The Brahmin caste-distinctions were broken down, and an equality of all men and women was asserted, at least during the ceremonies of public worship. The old great measures were replaced by others peculiar to each cult and held to be all-sufficient for salvation. Everywhere splendid temples arose to Siva, Vishnu, and his two human avatars; idols and phallic symbols innumerable filled the land; and each rival cult lavished its own sumptuous and undulating music and adornments upon to it, and looking down with more or less contempt on forms of worship other than its own. One factor which contributed strongly to the degradation of these sectarian forms of religion was the veneration of the Sakti, or female side, of these deities. Popular theology would not rest till each deity was supplicated with a wife, in whom the active nature of the god was personified, and an ancient river-goddess, Sarasvati, honoured as the patroness of letters. Vishnu's Sakti was Sri, or Lakshmi, patroness of good fortune. With Siva the destroyer, was associated the terrible, bloodthirsty, dual goddesses, Durga, or to-day, delighting in human victims, now appeased with sacrifices of goats and buffaloes. Rama had his consort, Sita, and Krishna his favourite Gopi, Radha. The worship of these Saktis, particularly Siva's consort, Durga-Kali, degenerated into shocking orgies of drunkenness and sexual licentiousness, which even to-day are the crying scandal of Hindoosim.

Such were the sectarian developments of post-epic times. They found expression in the inferior, quasihistorical Puranas, of the seventh and following centuries, and in the Tantras, which are more modern still and teach the symbolic magic of Sakti-worship. Neither of these classes of writings is regarded by the orthodox Brahmin as canonical.

Of the two hundred million adherents of Hindoosim to-day, one-third of the Indian population is Sivaite or Vishnuite in religion, and the rest profess the orthodox Brahmin worship. Sivaism and Vishnuism have overshadowed the older religion like a rank growth of poisonous weeds. In their main outlines, these two great sects have retained the religious tenets of the Vedas, but on minor points of view on minor points have led to a multiplication of schismatic divisions, especially among Vishnu-worshippers. Both sects, which to-day are fairly tolerant of each other, have a number of devotional and liturgical practices that are alike in kind, though marked by differences of sectarian belief. Both Sivaite and Vishnuite lay great stress on the frequent recital of the numerous names of their respective supreme gods, and, to facilitate this work of piety, each carries with him, often about his neck, a rosary, varying in material and the number of beads according as it is dedicated to Siva or to Vishnu. Each sect has an initiation-rite, which is conferred on the young at the age of reason and in which the officiating guru puts a rosary around the neck of the applicant and whispers into his ear the mantra, or sacred motto, the recital of which serves as a profession of faith and is of daily obligation. Another rite common to both is that in which the presiding officer brands on the body of the worshipper with hot metal stamps the sacred symbols of his sect, the Trident and linga of Siva, or the discus and conch-shell (or lotus) of Vishnu.

But in their highest act of ceremonial worship the two sects differ radically. The Sivaite takes his white stone pebble, the conventional phallic emblem which he always carries with him, and while muttering his mantra, sprinkles it with water and applies to it cooling Balsa leaves. Owing to its simplicity and cheapness, this rite is in much in vogue with the ignorant lower classes. The Vishnuite rite is less degrading but more childish. It consists in an elaborate and costly worship of the temple image of Vishnu, or more often, of Rama, or Krishna. The image is daily awakened, undressed, bathed, decked with rich robes, and adorned with necklaces, bracelets, and ornaments; it is offered two or three choice kinds of food, honoured with flowers, lights, and incense, and then entertained with vocal and instrumental music, and with dancing by the temple-girls of doubtful virtue, consecrated to this service. As Krishna is generally worshipped in the form of a child, and the swaying of his image, the spinning of tops, and other games dear to the heart of the child.

Siva, too, has his temples, vying in magnificence with those of Vishnu, but in all these the holy place is the linga-shrine, and the temple worship consists
in the application of water and Bila leaves to the stone symbol. The interior walls of these, and of Vishnu temples as well, are covered with shocking representations of sexual passion. And yet, strange to say, these forms of religion, while giving a sanction to the indulgence of the lowest passions, at the same time inspire neither deases to the practice of the sensual aspects. The Brahmans, about whom silence, naked and filthy, their hair matted from long neglect, their bodies reduced to mere skin and bones by dint of incredible fasts. They will stand motionless for hours under the blazing sun, with their eyes fixed upwards to the sky. Some go about with face ever turned upwards. Some are known to have kept their fates tightly clench until their growing nails protruded through the backs of their hands.

VII. REFORM MOVEMENTS.—Enlightened Hindus of modern times have made attempts to institute a reform in Hinduism by rejecting all idolatrous and immoral rites, and by setting up a purely monotheistic form of worship. Of these the earliest and the most noted Brah마 Social (Chaitanya Yoga) of Brahmа, founded in Calcutta in 1828, by the learned Rammohun Roy. He tried to combine a Unitarian form of Christianity with the Brahmin conception of the supreme personal God. After his death in 1836, differences of view as to the nature of God, the auras of the Vedas, and the obligation of caste-customs caused the society to split up into a number of small congregations. At present there are more than a hundred independent theistic congregations in India. Some, like the Arya Samaj, rest on the sole authority of the Vedas. Others are eclectic, even to the extent of choosing for devotional reading in their public services passages from the Avesta, Koran, and Bible. Few of them are altogether free from the taint of pantheism, and, being more like clubs for intellectual and moral improvement, they are for ritualistic forms of worship, they make but little progress in the way of conversion.

In short, Brahminism cannot succeed in reforming itself. Its earlier sacred books are steeped in the polytheism out of which it grew. And the pantheistic view of the world, to which it was afterwards committed, has been like a dead weight dragging it hopelessly into the stagnant pool of superstition, pessimism, and immoralities. In virtue of its pantheistic attitude, there is no form of religion, high or low, that does not grow on its capacious soil. The indifference of Brahminism to the gross abuses of Hindustan is, after all, but a reflex of the indifference of its supreme god. Sin loses most of its hideousness when it can be traced ultimately to the great impersonal Brahman. There is but one form of religion which has any prospect of reforming the religious life of India, and that is the Roman Catholic. For the shadowy pantheistic deity it can set forth the One, Eternal, Person of the Trinity, and for the crude Tri-murti, the sublime Trinity; and for the coarse and degrading avatars of Vishnu, the Incarnation of the Son of God. It can replace the idolatrous and immoral Hindu rites with its own imposing liturgy, and substitute the Catechism's inestimable lingers.

Brahminism, being a national religion and a privilege of Hindu birth, has never made any concerted attempt to proselytize in foreign lands. But some years ago steps were taken by a few individuals of England to foist upon English-speaking people a system embodying the pantheistic belief and magical superstition of the Vedanta school of Brahminism. This new system, known as Theosophy, was to embrace within its fold members of every form of religion, reconciling all differences of creeds in the pantheistic and magical view, high and low, are but transitory emanations of the supreme, incomprehensible Reality, devotion to which made the highest religion. This quasi-cult, which made the extraordinary experiments to the public, soon met the ridicule and obloquy it deserved. It is practically obsolete at the present day.

VIII. THE INFLUENCE OF THE INDIAN PHILOSOPHIES ON THE WEST.—The influence of Hinduism and Buddhism on the West is largely indirect. It is seen in the works of the Orientalists, who, in their efforts to understand the spiritual life of the East, have been led to seek its secrets in the literature of India. The study of Hinduism and Buddhism has been a source of inspiration to many of the great thinkers of the West. The influence of these philosophies is also seen in the development of modern psychology and philosophy. The study of Hinduism and Buddhism has led to the development of new theories of mind and spirit, and has contributed to the understanding of the relationship between the individual and the universe. The influence of Hinduism and Buddhism is also seen in the development of modern art and literature. The study of these philosophies has led to the development of new forms of expression, and has contributed to the understanding of the relationship between the artist and the world. The influence of Hinduism and Buddhism is also seen in the development of modern science. The study of these philosophies has led to the development of new theories of matter and energy, and has contributed to the understanding of the relationship between the individual and the universe. The influence of Hinduism and Buddhism is also seen in the development of modern politics. The study of these philosophies has led to the development of new theories of government and society, and has contributed to the understanding of the relationship between the individual and the world.
to research and literary work. There he published an Italian translation of Cardinal de Bérulle's "Élévation" (1640) and of a portion of Ribadenier's "Saintly Lives". He returned to Paris about 1640 and spent the rest of his life at the Church of St. Honoré. Among other works he published "Vie de St. Michel, de l'Ordre de Bavière" (1646); "guide for the Archiepiscopale" (1645)—the first serious study published in France on the significance, tradition, and use of that vestment; "Histoire chrétienne" (1656); "La curiosité de l'une et l'autre Rome" (1655–59); "Monumens Canonum Lucorum" (1657—a practical guide on Roman lines); "Histoire de la sainte chapelle de Loreto" (1665).

Ingo ol, Essai de bibliographie ornements (Paris, 1882), 27.

John B. Peterson.

Bramante, Donato (also called d'Agnolo after his father Angelo), Italian architect and painter, b. about 1444 at Monte Asdrualdo (hence, sometimes Asdrualdino); d. in Rome, 11 March, 1514. Nothing is known of his early youth. His early artistic work is not known, except that Vasari, in his Life of him, made so many erroneous statements, is mostly a matter of conjecture. To-day, however, it seems fairly certain that Laurana, the architect of the ducal palace at Urbino, showed him the way to the improved style of the High Renaissance. Bramante's artistic activity is divided into two periods, one in Milan and the other in Rome.

His work in Milan is characterized by a pronounced picturesque, decorative style. In Rome, on the other hand, we find a style which is more proper to the High Renaissance, exemplified in works that are, as far as possible, free from all external decoration, expressive by reason of their proportions, and recalling the antique by their grandeur and power. In 1476 Bramante became the court architect of Lodovico Sforza, the Duke of Milan, and in 1479, he was appointed Chief Architect of the Duchy of Milan, as has been abundantly shown, from 1474. At first he seems to have been engaged principally as a painter, following the vigorous manner of Mantegna and Melozzo da Forli. It is true that only scanty remains of his work at this time have been found. Such are the recently discovered fresco fragments, transported from the Casa Primetti to the Brera (single figures of warriors, philosophers, poets, and singers); the more poorly preserved decorative part of the Casa Fontana, especially the pictures, undoubtedly the Scouring of Christ (Badia Chiavare in near Milan). Bartolomeo Suardi, called Bramantino [cf. Suida in Jahrbuch der Kunstsammlungen des allerhöchsten Kaiserhauses (1905), I, 1], was his assistant and rather weak imitator in the field of painting, but not his teacher as thought by Vasari (ed. Milanesi-Sanoni, 147, 175). If Bramante occasionally devoted himself to Gothic, as he unquestionably did in some designs for the Milan cathedral, he exhibits from the start an excellent style, which, as Gale Brancanese, became typical for the Renaissance architecture of Lombardy.

It is characterised by ambitious proportions, internal concentration, a greater organic relation of parts, and by rich and fresh decorative forms.

His first great achievement in this line is the choir of the church of Santa Maria presso S. Satiro, begun in 1476. The choir has a flat end and a false apse, rendered in relieved perspective. The adjoining sacristy, octagonal in plan and surrounded by a dome, is charming on account of the richness of the decoration, one of the most effective of its kind of development. Its two interior stories are separated by a splendid terra cotta frieze overlaid with bronze. The church came to have the same significance in Northern Italy as the Pazzi Chapel or the Sacristy of Saint Spirito in Florence. Still richer in ornament are the transept and choir of Santa Maria delle Grazie (1492–99), by which the superiority of the imposing new style over the Gothic can best be shown. In addition to these great churches, the Canonic, or canons' residence, of San Ambrogio (1492, only half completed) and the remodelled court of the Ospedale Maggiore are the only examples of this style in the fifteenth century. The development of this somewhat more decorative style to the larger, simpler proportions of the Roman period is suggested by the church of the Barnabites, Santa Maria di Capuonuova in Faïa (1492), and also by the churches of Santo Amant and Santa Maria in Leonina. The magnificent articulation of the façade of Abbiatagrazio shows in full development the powerful boldness of the Roman style whose growth, in Rome, was influenced not only by the antique, but also by the use of a more intractable material (gravetin) which made small, detail treatment an impossibility. The date of this church is probably 1497 instead of 1477, as Geymüller read it. Other ecclesiastical structures of Lombardy upon which the influence or imitation of Bramante is perceptible, are the Cathedrals of Como, the Santa Maria delle Grazie Church at Crema, and the Locorotondo at Lodi.

Even greater is the number of structures indirectly influenced by Bramante in Northern and Middle Italy after the downfall of the Sforzas in 1499. Three of these buildings are particularly interesting. In 1501 he moved to Rome where he found in Alexander VI and still more in Julius II, magnificent patrons. Here, too, very little is known of his early work. He is still disputed whether or not the cloister of Santa Maria della Pace and the facade of the Church of the Anima can be ascribed to him. This is also true of the immense palace of Cardinal Rafaello Riario (the present Cancelleria) with the adjoining church of San Lorenzo in Damaso. On account of the inscribed dates (1469 and 1469) on the Cancelleria, it has been suggested that Bramante, as assistant of his teacher, may have designed this palace. In 1502, Bramante left the service of the Sforzas for the service of Julius II, to which he was appointed, whereas Geymüller more correctly persists in ascribing them to Bramante, basing his view on considerations of style and on Bramante's relations with the Sforzas and the Riccius; this would also explain Bramante's working in Rome prior to 1492 [cf. Gnoli in Arch. stor. dell' arte (1892), IV, 176 sqq.; Riv. d'Italia (1898); and Geymüller in Rassegna d'arte (October and December, 1901), II]. The Palace Giraud Tolstion is a structure similar to the palace of the Riccius and of the Sforzas in Mantua. The design of the palace, the simplicity, and its monumental character. Undoubtedly Bramante is the creator of the popular little circular temple in the city of San Pietro in Montorio (completed in 1502). It is planned quite after the manner of Bramante. In the temple the first structure consciously designed and executed is the classic spirit, embodying the purest and simplest forms and the most agreeable proportions. A peristyel, never carried out, was intended to complete the building. Other works of Bramante's first Roman period are the choir of Santa Maria del Popolo, the plan for the reconstruction of the Vatican, the extension of the Belvedere court, etc. The most majestic creation, not only of Bramante and of the High Renaissance, but in fact of Christian art in Italy, is the new St. Peter's, begun in 1506, even if it was intended originally to enclose the magnificent tomb of Julius II, begun by Michelangelo. But on account of the hopelessly ruinous condition of the old St. Peter's, its rebuilding became an immediate necessity, and, indeed, was determined upon shortly after the death of Julius II, pursuant to a plan in connexion with the reconstruction of the Vatican. As early as 18 April, 1506, the cornerstone of the stair of St. Helena was laid, and a year later those of the other three piers at the transept were in position. The ways and means employed by Bramante in dealing with the old building brought him many
BRAMANTE'S CIRCULAR TEMPLE

IN THE COURTYARD OF S. PIETRO IN MONTORIO — ON THIS SPOT, TRADITION SAYS, ST. PETER WAS CRUCIFIED
severe reproaches for his lack of sentiment and earned for him the nickname of Buonante. Nevertheless, the inexpressible richness, the incomparable splendor, the incomparable beauty, the incomparable power of the masterpiece that he had produced, must not be overlooked because of such romantic sentiments, nor must it be forgotten that the pope who had Bramante's plan carried out in spite of all remonstrances and of the enormous cost.

The actual state of the structure, however, was more especially the work of the original plans, as revealed by the numerous drawings, executed partly by the master himself, and partly by his assistants. Their critical examination and aesthetic appreciation are among Geymüller's chief achievements. According to him the structure of the plan as it stood before the beginning of the work was as follows: in the first place, only a small chapel for the tomb of Julius II was contemplated; in the second, the continuation of the erection of the new buildings undertaken during the reigns of Nicholas V and Paul II; only in the third stage was an entirely independent new building decided upon. For it Bramante had in view, from the first, a building of centralized plan, more particularly the plan of a Greek cross. In this he saw the architectonic ideal which combined the greatest simplicity with the most imposing magnificence, as well as a tendency to the monumentally sublime. It was only as an alternative, so far as can be judged from extant sketches, that the master seems to have reserved for himself the possibility of using the Latin cross, being evidently compelled to meet the liturgical needs of the Church. According to the oldest drawings and a memorial medal of Cardoso, dated 1506, the original ground plan was a pure Greek cross, the termina-
tion of whose arms was apsidal on the interior, rectangular on the exterior. An immense dome was carried over the crossing. The predominant form of the interior was rotunda-like. For the four corners immense chapels were planned, which again repeated the Greek cross; they were crowned by smaller domes, and each was flanked on the exterior by a tower. Between the apses of the cross-arms and these corner-towers lay large vestibules for the chapels of the flanking domes. In a second design the cross-arms are rounded and enclosed by im-
mense ambulatory halls. The main dome is en-
circled by an arcaded colonnade. The piers of the domes were enriched by niches emphasizing the dominant idea of the interior. In Milan, San Lorenzo, a church of centralized plan (see BYZANTINE ARCHITECTURE), can be seen as a sort of foil for this design. The principal idea, however, was taken from Pantheon and the Temple of Peace, which was the origin of the saying attributed to Bramante, that he would set the Pantheon on the Temple of Peace. The master was permitted to see only the initial steps towards the execution of his plan. He was able, nevertheless, to establish firmly its main lines for the architects who followed, inasmuch as the dome-supports with their arches, the southern transept, and the side domes were carried out under his direction. After his death in 1514 the continuation of the work was entrusted to the aged Fra Giocondo, and soon after (on a recommendation made by Bramante during his lifetime) to Raphael. Later on, San Gallo and Peruzzi were placed in charge. Bramante's desire was to bring about changes and emendations under the various directors until Michelangelo returned to the fundamental ideas of the brilliant creator, and by the completion of the dome substantially carried the work to a conclusion. The comprehensive work of Michelangelo is, in fact, as effective as that planned by Bramante; on the other hand it offers in its greater rise, a much more elegant and vigorous silhouette.

Under Julius II the influence of Bramante was predominant. Not only were the most daring works of architecture entrusted to him, but all other impor-
tant building operations, and, in general, being artistic undertakings depended on his initiative and approval. As the minister of the arts of the Sistine Chapel and of the logge and the stanzas, or halls, of the Vatican. In this way Raphael, his younger townsman, received the greatest possible aid and favour, whilst Bramante's intrigues against Michelangelo were often detrimental to Vasari. Through envy of Michelangelo's mighty genius, he assigned to this great master only unsuitable and unpleasant commissions. Though these tragically strained relations between the two great artists at the court of the Rovere pope seem to be a psychological puzzle, the key is to be found in the hard and self-torturing character of the Florentine. Bramante, on the contrary, was a man who enjoyed life in a happy and liberal way, and who knew how to live up to the dignity of his prominent position. The manifold character of his interests and activities is yet visible in his poems which have come down to us. With Michelangelo, Raphael, and Leonardo, he is one of the great intellects of the High Renaissance; he resembles them also in the fact that only a small part of his present creations is known to us. 

**BRANOCCI**

Joseph Sauer.

**BRANOCCIO**, an ancient and illustrious Neapolitan family, from which the "Brancas" of France were descended. The family founded the celebrated Brancacciana Library at Naples, gave prominent officials to the State and from the fourteenth to the seventeenth century, seven cardinals to the Church. It is represented to-day by two branches, the "Princi-
di di Ruffano" and the "Principi Branaccio". The seven cardinals were as follows: (1) LANDOLFO, b. at Naples; d. at Avignon, 1312. He was created cardinal in 1294 by Celestine V, entrusted with difficult negoti-
tiations under Boniface VIII and Clement V, and at-
tended the General Council of Vienne (1311-12).

(2) LUCIO, a learned canonist, d. 1411. He was ap-
pointed by Innocent VII Nuncio to Naples, and made Archbishop of Taranto and cardinal (1408) by Gregory XIII. (3) NICCOLO, d. at Florence, 1412. He was made Archbishop of Cesena in 1376; he sided with the antipopes Clement VII and Benedict XIII, and was created cardinal as the former in 1379. (4) GIULIO, d. at Rome, 1427. He was made to the cardinalsate by Urban VI in 1384, was present at the Council of Constance (1414-18), and filled several important missions. (5) TOMMASO, d. in Rome, 1427. He was created cardinal in 1411 by his uncle, John XXIII, and was present at the Council of Constance. His private life is said to have been far from exemplary. (6) FRANCESCO MARIA, b. about 1591; d. 1675. He became Bishop of Capaccio, Viterbo, and Porto, and was created cardinal in 1654 by Urban VIII. Among other writings, he has left a dissertation on the question whether chocolate breaks the fast or not. (7) STEFANO, nephew of Francesco Maria, b. at Naples, 1618; d. 1682. He was nuncio at Florence and Venice, Bishop of Viterbo in 1670, and cardinal in 1681.

**VAST in La grande encyc.,** VII, 985.

**BRANOCCI**

N. A. Weber.

**Brancci, Francesco, b. in Sicily in 1607;** he entered the Society of Jesus in 1624 and went to the Chinese Missions in 1630. He laboured with admirable zeal and success in the Province of Kiang-nan, building, it is said, more than ninety churches and forty-five chapels. In 1665 he was exiled from Canton, where he died in 171 (according to Sermword, at Shanghai). He wrote and published numerous books in Chinese, most
of which, being of great merit, were reprinted by the Jesuit missionaries in the sixteenth century. Among these are a treatise on the Eucharist, instructions on the Decalogue and on the Commandments of the Church, a refutation of divinations, and particularly a Catechism, entitled in Chinese, "Conversations of the Angels." The Russian Archimandrite was also at the head of the Orthodox mission at Peking, published in the second decade of the nineteenth century an extract from this Catechism, adapted to the Greek Rite, in which he omitted everything that disagreed with the Russian schismatic tendencies. Brancati is also known for several volumes of sermons and homilies for the Sundays and feast-days of the ecclesiastical year. His work on the Chinese rites was published in two volumes at Paris in 1700. It bears the title "De Sinensium Ritus politiae Acta," etc.

SOMMERVOSS. Bibl. de la c. de J., II, 81-83; MICHAUD, Biog. univ., p. V.

B. GUDENUS.

Brancati di Lauria, FRANCESCO LORENZO, Cardinal, Minor Conventual, and theologian, b. at Lauria in the then Kingdom of Naples, 10 April, 1612; d. in Rome, 30 November, 1693. Stricken at the age of seventeen with a dangerous illness, he made a vow that in the event of his recovery he would enter the order of Minor Conventuals. In July, 1630, he received the religious habit at Loreto, in Apulia, and shortly after the completion of his novitiate was called to Rome. He subsequently visited several of the most noted convents of his order in Italy, in which he taught philosophy and theology with marked success. In 1647, he was again recalled to Rome and was shortly afterwards made guardian of the convent attached to the Conventual Church of the Twelve Apostles, where the minister general of the order resides. In 1661, he was appointed to teach theology in the Roman University, and was later made Consultant of the Congregation of the Holy Office by Alexander VII who used to call him "The right arm of the Apostolic See." He was made chief librarian of the Vatican library by Clement X, and in recognition of his devoted services to the Church was raised to the cardinalatial dignity by Innocent XI in 1681. As cardinal he was actively connected with at least ten of the Roman Congregations. Brancati died, and all probability he has succeeded to the see of St. Peter, had not the Spanish Government used its right of veto. As it was he received fifteen votes, the successful candidate being Cardinal Pietro Ottoboni who took the name of Alexander VIII. Brancati was a man of vast learning, singular piety, and unbounded liberality towards the poor. During the twelve years he was cardinal, he continued to keep faithfully to the observance of his obligations as a religious, remaining with his brethren in the Convent of the Twelve Apostles, the church of which he caused to be completed and adorned. He prepared himself for death in a most edifying manner, and had his tomb constructed with the inscription over it: "Ossa Fratris Laurentii Brancati de Lauria." He died in the eighty-first year of his age.

Brancati is the author of several important works on theology and asceticism. Perhaps the most noted of these is the commentary on the third and fourth books of the "Sentences" of Duns Scotus which was printed at Rome in 1700, and of which two folio volumes between the years 1653 and 1682. In this work he treats exhaustively all the subjects that pertain to special dogmatic theology. In his "Opuscula tris de Deo," published at Rome in 1679, and at St. Remy in 1708, he gives a great fulness of predestination which he endeavours to show was taught by St. Augustine, though reliable authorities are not agreed as to whether St. Augustine was explicit on this point. Brancati's "Epitome Canonum," which went through two editions at Rome, four at Venice, and two at Cologne, contains a complete list of all the canons to be found in the general and provincial councils, in the decrees of the Lateran and of the Holy See, and in the encyclical letters and constitutions of the Roman Pontiffs up to the time of Alexander VII. Among his ascetical works may be mentioned the "Opuscula octo de oratione Christiana," published at Rome in 1676, which shows his profound knowledge of the spiritual life of which he became a master more perhaps by his own holy living than by the abstract study of asceticism. The life of Brancati, written in Italian by Gabriele Babe, was published in Rome in 1690.

HURTER, Nomenclator (Innsbruck, 1883), II, 346; GRAMMEN in Kirchenlex., II, 1192.

STEPHEN DONOVAN.

Branch Churches. THEORY OF. See Church.

Branch Sunday, one of the medieval English names for Palm Sunday. The difficulty of procuring palms for that day's ceremonies led to the substitution of boughs of yew, willow, or other native trees. The Sunday was often designated by the names of those trees, as "Yew Sunday," "Willow Sunday," etc. The general term "Branch Sunday." (See Palm Sunday.)


JOHN B. PETERSON.

Brandenburg, formerly an electoral principality (the Mark of Brandenburg), and a diocese in the heart of the present Kingdom of Prussia, now a Province of Prussia and in ecclesiastical order an Apostolic chair of ancient foundation.

I. HISTORY.—The lands extending eastward from the Elbe to the Vistula, once inhabited by Germans, were invaded by Slavic tribes who, during the sixth century of the Christian era, pushed their way as far as the Elbe and the Saale in Thuringia. Charlemagne was the first to check their advance; later, Henry I attacked them, captured Bremnabor, the stronghold of the Luxatians, and to safeguard his conquests established the North Mark. In 939 Otto I brought the country of the Havel under his power, placed the Saxon races as far as the Oder under tribute, and to further the work of their conversion founded the dioceses of Havelberg and Brandenburg (948), which in 968 were placed under the recently founded Archdiocese of Magdeburg. Nevertheless, Christianity made slow progress. The hate of the Slavs was so great that the German conquerors, far from abating, burst forth in a great uprising (983). The Slavs pressed on as far as the Elbe, conquered Brandenburg and Havelberg, and destroyed the seeds of Christian civilization that had been planted there. Emperors Henry II and Conrad II, it is true, again brought the Luxatians under the power of the German Empire, but the real evangelization of the country was not resumed until the time of Count Albert of Ballenstädt, founder of the Ascanian line, who had been made Margrave of the North Mark by Emperor Lothair II (1134). Albert entered into friendly relations with the Wendish prince, Pribislav, at that time the ruler of Brandenburg, was chosen by him as his heir, and in 1150 took possession of the Mark, uniting the two, and assuming at the same time the title of Margrave of Brandenburg. He brought colonists from the Lower Rhine and Utrecht, who by the methods learned in their old homes reclaimed the swamp lands of the Mark for agricultural purposes; the cities were founded anew; the Dioceses of Brandenburg and Havelberg were re-established; churches and
monasteries erected; and the Wendish population soon won over to Christianity and the German Empire. Brandenburg, indeed, the country was taken by the Premonstratensians and Cistercians. Even before the death of their founder, St. Norbert, Bishop of Magdeburg (1126–34), the Premonstratensians founded the monastery of Gottesgärd (1151) and later that of Letzteik, near Minden. In 1141 another monastery at Jastrow (1144), the city of Brandenburg (1165), Gramzow in the Uckermark (c. 1180), and elsewhere. The bishoprics of Brandenburg and Havelberg and the seats in their respective cathedral chapters were held by the Premonstratensians, and the seats in some of the cathedral chapters of the Thuringian and Meissen dioceses by the Cistercians. The manors were equalled in zeal, particularly during the thirteenth century, by the Cistercians, who had been introduced into the country by Albert’s son and successor. Their foundations at Zinna (1170), Lehnin (1183), Chorin (1272), Jüterbog (1282), Himmelport (c. 1290), etc., were centres for the work of colonization, which was conducted on a large scale.

When the Ascanian line had become extinct, Emperor Louis the Bavarian annexed the Mark to his dominions, though preserving the office of the Wettin dukes, the House of Wittelsbach was forced to relinquish Brandenburg, which in 1356 had been raised to the rank of an electorate, to Emperor Charles IV, who made it a dependency of the Bohemian Crown. Charles restored discipline, put an end to the extortion, and established a corporate chapter of Tangermünde, and raised the Mark to renewed prosperity. The Dioceses of Brandenburg and Havelberg, however, ceased to be direct fiefs of the empire. Charles’s son, Sigismund, mortgaged the Mark (1388–1411) and in 1411 appointed as Statthalter (Governor) Burgrave Frederick of Nuremberg, who took possession in 1412, and, having overcome the opposition of the nobles, was solemnly invested with the Mark of Brandenburg as an elector of the German Empire (1417). In this way Brandenburg passed into the possession of the Hohenzollerns, who have since held it without interruption. While Frederick I occupied himself almost exclusively with matters connected with the empire, his son, Frederick II (1440–70), concentrated his attention on the development of his territory. Distinguished from his youth for great piety, he promoted the religious life of his subjects, worked for the reform of the clergy and monasteries, made the cathedral chapters of Brandenburg and Havelberg centres of religious and monastic life and elevated the Order of the Premonstratensians for nobles, and received from Pope Nicholas V (1447) the right of appointment for the dioceses of the Mark. His grandson John, surnamed Coero (1496–99), took the initiative in the establishment of the University of Frankfort on the Oder, opened in 1506, and destined to be for a time a stronghold of Catholicism in the religious wars stirred up by Luther.

Discontent between bishop and people had cooperated with other unfortunate circumstances in the Mark of Brandenburg, to create conditions amid which the new teachings took rapid root. Elector Joachim I (1499–1535), whose younger brother, Albert, was made Archbishop of Magdeburg and Bishop of Halberstadt in 1513, and in 1514 Archbishop and Bishop of Magdeburg, the most active part in the execution of the German Empire, was extremely hostile towards the religious innovations, and endeavoured to have the edict formally condemning Luther passed by the Reichstag, at Worms. He forbade the circulation of Luther’s translation of the Bible and the preaching of the Reformation in his territory, and he prohibited his subjects from attending the University of Wittenberg.

Through the efforts of wandering preachers, nevertheless, Luther’s teachings soon gained a large following, not only in various parts of the Mark, but in the very family of the elector, counting among its adherents his cousin Albert, Grand Master of the German Order, his son-in-law, and even his wife, Elizabeth. Before his death, Joachim made his two sons, coheirs of his lands, solemnly promise fidelity to the Catholic Church. In spite of this, the younger, John of Kustrin, as early as 1538, became a Protestant, and was followed by his brothers. The elder, Elector Joachim II (1535–70), influenced by his wife, daughter of the Polish king, Sigismund, at first held fast to the old Faith, though allowing Protestant clergymen to minister to several parishes in his territory; finally, at Spandau in 1539, he received the sacrament under both kinds hands of Matthias von Jagow, Bishop of Brandenburg, likewise a partisan of the new doctrines. His demolition was imitated by the majority of the cities in the Mark, Berlin at their head, and by the nobles almost as a body. The Bishops of Havelberg and Lebus alone offered steady resistance. In 1540 the electoral prince, by virtue of his authority as national bishop, issued a new church ordinance which was based on Luther’s doctrine of justification by faith. The Church was invaded by all sorts of innovations, such as the episcopal system of organisation, and many Catholic ceremonies and customs, even to the Latin Mass, feasts of the Blessed Virgin, processions, etc., that the common people might not realise how the Catholic Faith was being stripped from them. Between 1540 and 1542 an ecclesiastical visitation of the whole Mark was undertaken; the secular and regular clergy who had withstood the innovations of the elector were mercilessly expelled; the foundations of religious orders of men were suppressed; convents were converted into asylums for noble maidsens; much church property and many endowment funds were confiscated and mortgaged to nobles or cities; and church plate and valuables were melted down. In 1543, the Consistory was constituted the highest spiritual authority. The elector took advantage of the rights obtained through the Religious Peace of Augsburg (1555) to complete the work of the Reformation in his principality.

After the death of the last bishops who held fast to the Church—those of Lebus (1555) and Havelberg (1561)—he succeeded in having his eldest grandson, later Prince Elector Joachim Frederick, appointed bishop, thus preparing for the future secularisation of the bishoprics. The administration of the Diocese of Brandenburg he confided to his son, John George. This gave the Reformers a victory which, whatever savoured of Catholic teaching was gradually eliminated, and by the beginning of the seventeenth century, Catholic services were absolutely prohibited. Not until the establishment of the Kingdom of Prussia were Catholics again allowed to hold public worship. (For the later history of the Mark of Brandenburg, see Prussia.)

The Diocese of Brandenburg, founded 1 October, 948, by Otto the Great, was bounded on the east by the Oder, on the west and south by the Elbe and the Black Elster, and on the north by the Uckermark. The first bishop was Thietmar or Ditmar (d. before 968); his successor, Dodilo, was murdered in 980. The succeeding bishops, after the heathen tribe the Umbrians had again conquered the German Empire, were extremely hostile towards the religious innovations, and endeavoured to have the edict formally condemning Luther passed by the Reichstag, at Worms. He forbade the circulation of Luther’s translation of the Bible and the preaching of the Reformation in his territory, and he prohibited his subjects from attending the University of Wittenberg.

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(1637–44), the forty-fourth bishop, was one of the most zealous promoters of the so-called Reformation; although in 1528 he bound himself by oath to the pope and to St. Jerome. In 1532, to withstand Lutheran innovations, he installed a Lutheran preacher in the city of Brandenburg in the same year, released his priests from their vow of celibacy (1535), and introduced the administration of Communion under both forms. After the resignation of this see by Joachim, Bishop of Münsterberg, Prince Elector John George was appointed administrator of the diocese, which by that very act was secularized. The cathedral chapter was preserved in name, and consists to the present day of one cathedral dean, one senior and seven cathedral chaplains; these positions are bestowed as sinecures on Prussian statesmen, generals, theologians, etc.

II. STATISTICS.—Ecclesiastically, the former Mark of Brandenburg, with the city of Berlin and the greater part of the province of Pomerania, forms the "Apostolic Delegation for the Mark Brandenburg and Pomerania," which is administered by the Prince-Bishop of Breslau as Apostolic Delegate, indirectly through the Dean of the Cathedral of St. Hedwig's in Berlin, as of the prince-bishop. According to the census of 1 December, 1900, the number of Catholics was 314,257; in 1907 it had reached 443,100. For the work of the ministry, the delegation is divided into six districts, each corresponding with a spiritual charge, 6 curateships, etc. Catholic churches and chapels number 128. The clergy of the delegation include (in addition to the delegate of the prince-bishop, the army bishop for the Prussian troops, and the secretary of the delegation) 160 priests, viz.: 72 priests having charges, 54 chaplains and curates, 19 priests having other appointments, 15 living in community. The following orders of men have foundations (1907): Dominicans 1, with 10 priests and 7 lay brothers; Alexians 1, with 22 brothers; Poor Brothers of St. Francis 1, with 17 brothers. Orders and congregations of women have 42 foundations, with 733 sisters: Ursulines 1, with 24 choir sisters, 1 choir novice, and 12 lay sisters; the Sisters of the Good Shepherd 2, with 135 sisters; Sisters of St. Charles Borromeo 6, with 132 sisters; Dominicans of St. Cecilia 1, with 152 sisters; the Grey Nuns of St. Elizabeth 17, with 219 sisters; the Sisters of Mary 4, with 58 sisters; the Sisters of St. Joseph 1, with 13 sisters. The orders of women devote themselves almost exclusively to the care of the sick and the poor, and the education of young girls.

The Catholics of the delegation have but one private high school for boys; there are 4 Catholic high schools for girls, one of which is conducted by the Ursulines. There are 30 Catholic primary schools in Berlin and outside of Berlin 52; elsewhere Catholic children are given religious instruction by clergy and secular teachers, in some places in non-Catholic schools (140), elsewhere in churches and chapels, or in private houses. Religious orders of women conduct 15 protectorates for small children, and 9 schools of domestic economy and manual training.

The Catholic charitable institutions of the delegation are almost exclusively under the control of religious congregations of women. There are about 10 hospitals and sanatoria, 5 homes for convalescents and those in need of rest, 1 Institution for the mentally deranged, 1 maternity home, 29 institutions for visiting nurses, 7 homes for invalids, 6 for the care of small children, 8 crèches and homes for children, 3 homes for orphans, 9 refuges for the poor, 8 homes for girls out of work, 15 institutions for the care of orphans and the instruction of first-communicants, and 4 homes for the shelter and reclamation of girls. It should be noted that in many cases several of these institutions form one establishment and are under the same management.

The organization of Catholics in the delegation has reached a high stage of development. There are about 300 religious associations. Among the fraternities and rosary unions are: 30 societies of the Holy Family, 50 societies of St. Charles Borromeo, 35 associations of young men and societies of St. Aloysius, 25 congregations of Mary and societies of the Sacred Heart, 100 religious organizations may be made of the Society of St. Vincent de Paul, with about 40 conferences of men and women, and the Charitable Association (Charityverband) for Berlin and other centres of charitable work. Among the senior groups there are: about 260 societies of choral singing, about 60; local societies of Christian workers, 32; Catholic Gesellenvereine, 8; masters' unions, 3; apprentices' unions, 4; mercantile unions, 5; associations of teachers, 5; corporations of students, 10; national bureaus (Volkstüren), 2, etc. Among political organizations are the National Union for Catholic Germany (Volkswesen für das katholische Deutschland) and the Windthorst leagues. Catholic social organizations are numerous: societies of men, civic associations, choral unions and such like. (For political organizations see Pernia.)


JOSEPH LINS.

Brany, Édouard, a French physicist and inventor of the coherer employed in wireless telegraphy, b. at Amiens, 23 October, 1848. After receiving his early education at the Lyceé of St.-Quentin, his scientific studies were begun at the Lyceé Henri IV at Paris, and in 1865 he entered the Ecole Normale Supérieure. In 1885 he became Licentiate in mathematics and physical science, and also agrégé in physical and general science. After holding the chair at the Lyceé of Bourges, he was appointed chef des travaux in 1889, and four years later he was made director of the Laboratory of Instruction in the department of physics at the Sorbonne. In the same year (1872) he won the doctorate in science with a thesis entitled "Electrostatic Phenomena in Voltaic Cells". In 1876 he resigned his post at the Sorbonne to become professor of physics at the Catholic University in Paris. He then took up the study of medicine, obtaining his degree in 1882, and thereafter divided his time between the practice of medicine, especially of physiotherapy and electrotherapy, and his researches in physics at the Catholic University.

Dr. Brany is best known by his researches concerning radio-conductors, and particularly by his so-called coherer. He began his studies in this field in 1890, being led to undertake them by observing the anomalous change in the resistance of thin metallic films when exposed to electric sparks. Platinum was deposited on glass and aluminum, and these were used in the first apparatus. This was at first attributed to the influence of the ultra violet light of the spark. The variations in the resistance of metals in a finely divided state were even more striking, and they were shown by Dr. Brany...
to be due to the action of the electrical, or Hertaian, waves of which the spark was the source. The phenomenon was investigated at great length, and further experiment led to the coherer, which is simply a glass or ebonite tube containing metallic filings which connect the two ends of a wire conductor entering the tube. When the tube is made part of a battery, the filings, if charged, will offer great resistance to the passage of a current. But if a spark be produced in the neighbourhood between the terminals of an induction coil, or by the discharge of a Leyden Jar, the resistance of the filings is diminished, and a current may be measured in millions but not hundreds of ohms. Upon tapping the tube the filings regain their normal resistance. This simple device was employed by Lodge in his researches and formed an important part of Marconi's successful system of wireless telegraphy. In fact the coherer first made wireless telegraphy possible. It serves as a receiver, being placed in series with a relay actuating a Morse sounder.

When electrical waves, sent out at a distant station according to an established code, impinge upon it, its resistance diminishes sufficiently to enable the relay to act and this in turn reproduces the signals in the sounder. A taper automatically restores the resistance of the filings. Dr. Brany has given the name of radio-conductors to bodies which, like filings, can be made to act as conductors or non-conductors at will. A number of other forms have since been devised, and he himself has found that the tripod coherer, composed of a metal disk making contact with a polished steel plate by means of three steel legs, is more sensitive and also cleaner, in his opinion, than the tube coherer. He has also applied his radio-conductors to "telemechanics without wires", i.e., to the production of divers mechanical effects at a distance by means of electrical waves. Among Dr. Brany's other researches there has been the investigation of ultra violet light upon positively and negatively charged bodies (1890-93), electrical conductivity of gases (1894), etc. It may be noted that the germ of the "antennae", employed particularly in long distance telegraphy, may be found in his papers published in 1891.

Dr. Brany became Commander of the Order of St. Gregory the Great in 1899 and was nominated Chevalier of the Legion of Honor in 1900 for "having discovered the principle of wireless telegraphy." He has also employed a tremendo prix a l'Exposition of 1900, for his radio-conductors, and the prix Oseiris in 1903, from the Syndicate of the Press. He was also a titular member of the Pontifical Academy dei Nuovi Lincei. Besides his papers published chiefly in the "Comptes Rendus", Dr. Brany is the author of a "Cours élémentaire de physique" (5th ed., 1905); and "Traité élémentaire de physique" (3d ed., 1906). For various types of coherer and other apparatus employed in wireless telegraphy, cf. Collins, "Wireless Telegraphy" (New York, 1905).

H. M. BROCK.

BRANT, SEBASTIAN, a German humanist and poet, b. at Strasbourg in 1457 or 1458; d. at the same place, 1508. He entered the University of Basle where he at first studied philosophy, but soon after abandoned this for law, obtaining in 1489 the degree of Doctor of Canon and Civil Law. Prior to this, from 1484, Brant had begun to lecture at the university, practising his profession, and he delivered a number of poems in Latin and German in which he set forth his religious and political ideals. The election of Maximilian as emperor had filled him and many other patriots with high hope. To see the emperor the supreme temporal ruler of Christian nations, and the Church the supreme spiritual ruler on earth was his one great desire and henceforth coloured all his poems. Especially did he hope for the restoration of imperial power in Germany and the strengthening of the realm. But he was doomed to disappointment. In 1499 Basle was separated from the empire and became a member of the Swiss confederacy. Brant's position here now became endangered, and he left Basle to take refuge in France. In 1494 he had published his poem "The Ship of Fools", which had won him great popularity. Geiler von Kaisersberg, the famous Strasbourg preacher, had made it the basis of a series of sermons, and he now recommended the appointment of Brant to the vacant position of city-syndic in Strasbourg. The poet accepted the offer, and in 1501 he returned to his native city, where two years later he was appointed town-clerk and soon rose to considerable prominence. The remainder of his life was eventful. Towards the great religious movement of his time, the Reformation, he maintained an attitude of passive indifference. Repeatedly he served his city in an official capacity, the last time in 1520, as spokesman of an embassy sent to the newly elected Emperor, Charles V, to obtain for Strasbourg the usual confirmation of its ancient privileges.

The work to which Brant owes his fame is the "Narrenschiff" (Ship of Fools), a long didactic, allegorical poem, in which the follies and vices of the world are satirized. All the four ships bound for Narragonia, the land of fools. But this plan is by no means carried out systematically, many descriptions being introduced which have no connexion with the main idea. The resulting lack of unity, however, does not detract from the value of the work, for it enables the poet to discuss all kinds of social, political, and religious conditions. Not only follies in the usual sense of the word are satirized, but also crimes and vices, which are conceived of as follies in accordance with the medieval way of thinking. Hence among the fools appear such people as usurers, gamblers, and adulterers. A chapter is devoted to each kind of folly, and there are one hundred and twelve chapters in which one hundred and ten kinds of fools pass muster. As a work of art the poem does not rank high, though its tone is serious and earnest, especially where the poet pleads for his ideals, as in chapter xcix, entitled "Von abgang des glouben" (on the decline of faith). Knowledge of self is praised as the height of wisdom. The "Narrenschiff" is remarkable for its buoyancy, which is attested by the numerous editions that appeared in rapid succession. But its fame was not confined to Germany. It was translated into Latin by Jacob Locher in 1497 (Stuttgarter Nasivio), into French by Paul Rivière in 1497, and by Jehan Droin in 1498. An English verse translation by Alexander Barclay appeared in London in 1509, and again in 1570; one in prose by Henry Watson in London, 1509, and again in 1517. It was also rendered into Dutch and Low German.

Besides the "Narrenschiff" Brant wrote religious and political poems in Latin and German. He also edited and translated a number of legal and theological treatises. The most complete edition of the "Narrenschiff" is that of Father Zarncke (Leipzig 1841), which contains the imperial prologue in both languages. Other editions are by Karl Goedeke (Leipzig, 1872) and F. Bobertag (in Kürschner's Deutsche National Litteratur, XVI). A modern German translation was made by Karl Simrock (Berlin, 1872), who published the new edition of the English translation by T. H. Jamieson, appeared in 1874 in 2 vols.

For an essay on Brant see SCHMIDT, Histoire littéraire de la France (Paris, 1879), I, 109-123, and the introductions in the above-mentioned editions; see also JANSEN, History of the German People (tr. London, 1886) I, 126.

ARTHUR F. J. REMY.
Brantôme, Pierre de Bourdelle, Seigneur de, one of the most famous of French writers of memoirs, b. in 1539, or a little later; d. 15 July, 1614. He was the son of a nobleman of Périgord and spent his childhood at the court of the Queen of Navarre. He studied at the College of France, at Paris, and at Oxford. In 1551, at the age of fourteen, he was sent to the court of Italy, where he remained until 1556, when he returned to court at a date not later than 1558, for he saw Mary Stuart, "at the age of thirteen or fourteen, in the presence-chamber of the Louvre, publicly recite a Latin oration which she had composed, before King Henry, the queen, and all the court". In 1557 Bourdelle was granted the Abbey of Brantôme, the name of which he took.

Brantôme's life explains his writings; for it is the life of a traveller, a soldier, and a courtier. He himself in a few lines thus sums up its characteristics: "From the time when I began to outgrow subjection to father, and mother, and school, besides the journeys I made to the wars and the courts in France, I have made seven, when there was peace, outside of France, to find adventure in the world; I was in Italy, Scotland, England, Spain, Portugal—then in Italy again, at Malta for the siege, at La Goulette in Africa, in Greece, and other foreign places, which I have liked a hundred times better for having to make my own way, than having the disposition of wandering musicians who love the houses of others better than their own." In 1558 he went for the first time to Italy. He returned to France only to leave it again in the suite of Mary Stuart who went to Scotland to take possession of her kingdom. Brantôme has left a touching account of this journey of the unfortunate queen. In 1562 he took part in the first civil war between the Catholics and Protestants of France and was present at the battle of Jarnac. Then he, having again to travel, going to Portugal, Spain, and to Malta; at this last place he spent three months and a half, the active and adventurous life of the Knights pleasing him so greatly that he thought for a moment of entering the order. On his return to France he took part in the second and third civil wars, was present at the battles of Meaux and St.-Denis, at the engagement at Jarnac, and the siege of La Rochelle. His military career came to an end in 1574 after the campaign in Périgord. The office of grand-chamberlain of the queen, Henry III, and his journeys now were merely to follow the court, where all that interested him seems to have been the love intrigues, the duels, the rivalries, and the assassinations.

Notwithstanding the services he had rendered, his bravery, and the amusement which his Gascogne animation afforded the king, Brantôme never obtained an important post, but remained among "the minor attendants". This made him indignant and he contemplated going into the Spanish service when an accident—a fall from his horse—put an end to his active life. An invalid for four years, he retired to his château Richemond and resolved, in order to pass the time, to take up his pen and recount his past life. This was the occasion and the beginning of his career as a writer. But for this fortunate incident posterity would not have had the precious "Mémoires" of Brantôme and would have lost in them an unequalled source of instruction concerning the men and affairs of the sixteenth century. The works of Brantôme are examples of "Vies des dames illustres"; "Vies des dames galantes". His manner of writing is between the style of a biography and that of a personal memoir. At times he himself appears in his recital and most often he relates what he has personally seen. He says: "I have seen, I have known," and he has the most important qualification for a writer of memoirs: curiosity. Wherever he went, and he travelled in countries of all kinds, he observed, he listened, he asked questions, he informed himself. But he has no power of criticism; he is a doubtful witness. He has, moreover, no sense of morality, in the modern meaning of the word. He admires but one thing in men and that is the love by which the hero or heroine's character is of little consequence to him. He is not the man to bear malice towards others under pretext that they have "some little trifle of murder" on their conscience. In like manner he has a few scruples when it comes to the sources of profit and ways of making gain. He writes in one place: "Nothing is so delightful, so sweet and attractive as spoils of any kind, whether gained by land or by sea." And he is strongly suspected of having plundered his benefice. In truth, when he talks of "honesty" and "virtue" he means what the Italians of that age called virtù, that is, personal courage, force, and elegance. Above all other spots Brantôme enjoyed the chamber and ante-chamber of the queen. He was never perfectly happy except when surrounded by the ladies of her formed the real ornament of the court. This court of Catherine de Medicis and its "flying squadron" of three hundred ladies made his paradise on earth. "Never since the world was made has its equal been seen." He made himself the historiographer of these dames of the Renaissance, both of the famous and of the notorious. Among his numerous portraits mention should be made of those of his favourites: Marguerite of Navarre and Mary Stuart. Light and frivolous, Brantôme passes over without mentioning some of the occurrences of his time of the greatest and most fraught with consequences. But we owe to him all sorts of small details, fingerposts to uses of the times. This brilliant and corrupt society, stamped with the characteristics of the sixteenth century, lives again in his "Mémoirs".

Brantôme is an uneven, incorrect, and rambling writer, but his works contain clever witticisms, imagination, and unexpected turns. He took more pains with his style than one would be apt to think, and sought renown as a man of letters. He directed his heirs to have the writings printed which he had made and composed "by his understanding and imagination, all very carefully corrected with much pains, and that rendered him never to press in beauty and large type and in a stately volume in order to appear better. Otherwise I should lose my trouble and the glory that is due me." His desires, however, were not granted at once. His works did not appear for the first time until 1655 and then in a very imperfect and incorrect edition. It was not until the eighteenth century that his reputation, one of not very high order, was established. His writings are regarded, above all, as a collection of dubious anecdotes. From the chronicles of scandalous stories, the Tallents de Réaux and the Bussy-Rabutins, are descended.

Brantôme, Oeuvres, ed. by LALANNE in publications of the Société de l'Histoire de l'Art Français (LALANNE, BRANTÔME, sa vie et ses écrits; DOUNIC, Brantôme en Études sur la littérature française, 111).

RÉNE DOUNIC.

Brasses, Memorial.—Just when memorial brasses first came into use is not known; the earliest existing examples are of 1374. They apparently originated from a desire to produce memorials of greater durability than the incised stone and marble slabs then in use, and their lasting value has been proved by the fact that they are incomparably in better condition than contemporary inscribed slabs of the high-church type of which they were made was principally manu-
factured at Cologne, and thence exported to all parts of Christendom; it is called laton, an alloy of copper, zinc, lead, and tin, beaten into thick plates of various sizes. England was the largest consumer, and in spite of the rapacious plunderers of the Reformation, the Furtanian violiers, and sculptors, between three and four thousand brasses of the thirteenth, fourteenth, fifteenth, and sixteenth centuries have survived. The persons commemorated were as a rule represented upon the plates, either by life size, or by deeply incised lines with very little attempt at shading, surrounded by architectural and heraldic accessories and inscriptions. In some cases they were emphasized by black and red enamels, while in others the brasses were further embellished by the introduction of many-coloured Limoges enamels. These memorials attained their greatest artistic excellency in the fourteenth century, and then slowly deteriorated, becoming very much debased during the reigns of Elizabeth and James I, reaching their lowest type in the eighteenth century when they ceased to be employed, until the Gothic revival brought them again into use. A great deal of time has been given by archaeological investigators to the study of monumental brasses, and many finely illustrated works on the subject have been published; almost every county in England has one or more books upon those within its borders. Haines’s "Manual of Monumental Brasses", with its 200 illustrations, is invaluable to the student; while the magnificent folio volume of coloured plates issued in 1864 by G. and J. Parker, is considered by the student of arms to have been a remarkable accomplishment.

Brassers de Bourbourg, Charles Etienne, Abbé, b. at Bourbourg (Département du Nord), France, 1814; d. in Nice in 1880. He visited America, France for Canada in 1845 and was for a short time professor of ecclesiastical history at Quebec. In 1846 he was at Boston as vicar-general of that diocese, and then returned to Europe where he spent two winters at Rome, searching archives for documents relative to Spanish America. In 1848 he went to Mexico and became chaplain of the French Legation at that city. In 1851 he returned to Paris until 1854, when he sailed for New York and from there to the Isthmus and Central America, visiting Nicaragua, San Salvador, and Guatemala. He arrived in the latter city 1 February, 1855, and was made ecclesiastical administrator of the district of Rabinal in Vera Paz which position he occupied for a year. In 1857 he was again in France. In the latter years 1859 and 1860 he visited Yucatan, Tehuantepec and Chiapas, also parts of Guatemala. In 1864 he became attached to the French scientific mission to Mexico, but political events in that republic drove him back to Guatemala in 1865, whence he returned to Europe. Excluded from his long, arduous, and often dangerous labours, he died at Nice at the age of sixty. While an ecclesiastic worthy of high respect, and a teacher who has left a good record in the short period he devoted himself to instruction, Brassier de Bourbourg was, above all, an indefatigable student of the American Indian of his past and present. Hence the many and protracted journeys in Mexico and Central America, his permanent stay among aboriginal tribes, and his frequent visits to Europe were often made for the purpose of deriving ethnological, linguistic, and historic material from the past. He collected a large number of manuscripts and prints dating from early times in Central America, and improved his astrophic labours among the Indians for ethnographic purposes. His publications embrace the period from 1857 to 1871, and the value of these publications, if not unimpeachable, is still great. His defects were, at the outset, too great an enthusiasm and too vivid a fancy, and his intercourse with Prescott, whom he personally knew, was not calculated to lessen these failings. Later on, he was led to tread a very dangerous field, that of tracing relationships between American peoples and Eastern civilization and, as he advanced in years, the connection between the Old World and the New in pre-Columbian times, while not impossible, assumed in his mind the form of a fact absolutely certain. His main works are: "Histoire des Nations civilisées du Mexique et de l’Amérique centrale" (Paris, 1857–59, 4 vols.); "Voyage sur l’Isthme de Tehuantepec dans l’état de Chiapas et la République de Guatemala, 1859 et 1860" (Paris, 1861); "Popol Vuh, le Livre sacré des Quichées, &c." (Paris, 1861); "Grammaire Quichée et le drame de Rabinal Achi" (Paris, 1862); "Quatre Lettres sur le Mexique" (Paris, 1865); "Cartas para servir de Introducción à la Historia primitiva de las Naciones civilizadas de la América sentencial" (Mexico, 1851); "Relation des choses du Yucatan" (Paris, 1864). In this work, which is a translation of the manuscript by Bishop Landa, the so-called Maya characters are given. Their value and their antiquity are yet established; "Monuments anciens du Mexique" (Palenque, etc., Paris, 1866); "Manuscrit Troano" (Paris, 1869–70); "Bibliothèque mexique-guatemalaienne" (Paris, 1871).

With exception of short notices in some encyclopedias, there exists, apparently, no printed record of the life of Brassier.
Brassicanus, Johann Alexander, a German humanist, b. probably at Cannstatt, 1500; d. at Vienna, 1st November 1539. An ancient family of Constance, named Kol or Koll, latinized, Brassicanus, his father being Johannes Brassicanus, the Württemberg humanist who taught in the Latin school at Urach up to 1508, and later in the same school at Tübingen. His father was a leader in the movement for the promotion of the humanities and as the author of a grammar then widely used, "Institutiones grammaticae," thirteen editions of which were issued between 1508 and 1519. From his father, who died at Wildbad in 1514, Johann Alexander received an excellent education, which brought his intellectual powers to an early maturity, enabling him to matriculate at the University of Tübingen 13 January, 1514, and take his degree as Master of Arts in 1517. About this time he was proclaimed to be the foremost humanist in Württemberg, and in 1518 he received the title of Poeta et orator laureatus. His coronation as poet must have taken place early in 1518, Emperor Maximilian at the same time granting him a coat of arms. The grant was renewed at the end of the twelfth year, with Brassicanus, and are loud in praise of his intellectual powers. He lectured for a short time before the Faculty of Arts on the Latin poets; he also edited the elegies of Calpurnius and Nemesianus which he had discovered. When, after Bebel's death (1516), a reason once more set in against humanism, he availed himself of the first opportunity to absent himself temporarily from the scene of his former labours. In 1519 he attached himself to the suite of the royal orator Maximilian von Bergen, who was soon appointed to diplomatic missions by the Elector. After a sojourn in the Netherlands (1520) Brassicanus returned to Tübingen (1521) to pursue his study of law in connexion with his work as a teacher. In this way he was brought into intimate relations with Cantiancula, the jurist of Basle. Removing to Ingolstadt, he received there the degree of Doctor of Laws, also succeeding Reuchlin in the important chair of philology (1522). His position in this stronghold of Catholicity, however, soon became untenable, as his attitude towards the Church of Rome was openly sympathized with the reforming activities of Luther, who was suspected of being a confirmed Lutheran. At this juncture he found friends ready to assist him, in Johann Faber and Johann Camer, who worked zealously for his appointment to the University of Vienna, and whose influence helped to give a more orthodox tone to his opinions on religious questions. In 1524 he was called to the University of Vienna as professor of rhetoric, next receiving the professorship of the laws of the Empire, and not till 1528 the coveted chair of Greek literature, in addition to which he still retained that of jurisprudence. His disapproval of the Lutheran movement was now most pronounced, partially as a result of a more profound study of the Church Fathers; he was particularly exercised over the disastrous influence of Lutheranism on educational activities. On the appearance of the Turks before Vienna (1529) he fled to his native city, where he remained for a considerable period of time. The succeeding years are marked by his editions of the Fathers and the classics. Often in the course of their publication, and not only a very extensive library, as his material resources had at all times been meagre. His writings give no clear conception of his intellectual importance which his contemporaries found so noteworthy. Among his works of importance are: "Oratio ad principes post obitum Maximiliani" (1519); "Cesar" (1519); "In divum Carolum electum Romanorum regem" (1519); and other occasional poems and addresses. These do not rise above the average level of the occasional literature of humanism. No subtler meaning and no original or striking thoughts are concealed under the mediocre forms of their expression. In this respect, Vienna, on the contrary, Brassicanus is of great importance, being numbered among the most vigorous representatives of the humanist movement.

Among the editions issued by Brassicanus, the following are chiefly noticeable: "Lucanii Samoestaniis Tragedie" (1527); Salviani, "De vero judicio et providentia" (Baele, 1530); Gennadius, "De sinceritate christianae fidei dialogus seu de vita salutis humanae" (Vienna, 1530); "Enchiridion de christianarum rerum memorii aevi epistome historice ecclesiastice per Eusebium descriptive auctore Haymone" (Hagenau, 1531); "Saloni Dialogo duo" (ibid., 1532); Potthansi, "De statu domus Dei" and "De magmâ domo sapientia" (ibid., 1532).

Johann Ludwig Brassicanus, younger brother of Johann Albert of Tübingen (1509); d. at Vienna, 3 June, 1549) went to Vienna with his brother in 1524 and likewise won distinction both as a philologist and jurist. He spent some time in the service of Sigmund von Herberstein and Nicolaus Olah, who in 1532 appointed him the tutor of the Roman King, after which he studied law at Heidelberg (after 1532). Having been professor of Greek in Vienna for a short time (1534) and likewise in Padua, where in 1536 he was made doctor iuris, he was appointed professor of the Institutes of Vienna in 1537, and later professor of canon law. King Ferdinand summoned him to his council, at the same time granting him letters patent of nobility and a coat of arms. He was twice rector of the university and four times dean. In 1544 he was made provincial superintendent, achieving considerable reputation as a public official. He seldom wrote anything for publication, and left only a few addresses and treatises on legal subjects.

The best source of information for Johann Alexander Brassicanus is his letters, most of which are still unpublished (Imperial Library of Vienna, cod. 9705 and 9737), likewise a volume of collected letters in the Munich Library; extracts from both by Horwitz, "Ständebuch der Wiener Patrizier" (Leipzig, 1802), 1, 126 sqq. XII, 426 sqq.; Collici, "Scriptores historiarum Germanicarum," 472 sqq.; Herr, "Geschichte der deutschen Literatur" (supplement, 1849); Herrmanna, "Die theologische Facultät der Tübinger vor der Reformation" (Tübingen, 1906), 175.

Joseph Sauer.

Braulio, Saint, Bishop of Saragossa, date of birth unknown; d. at Saragossa c. 651. In 631 he succeeded his brother John, whose archdeacon he had been, in the episcopal See of Saragossa. His influence extended not only to the bishops, but also to the Kings of Spain. In one of his letters (no. xxxvi) he urged King Chindaswinth to appoint a co-regent in the person of his son Recesswinth. To his insistence with his friend Ildove of Seville, is due the appointment and completion of the latter's "Liber Etymologicarum." Braulio was present at the synods held in Toledo in 633, 636, and 638. The members of the last-mentioned council selected him to write an answer to Pope Honorius I, who had reproached the Spanish bishops with negligence in the performance of their duties. Braulio in his letter (no. xxi) cleverly and fearlessly defended the conduct of the Spanish episcopate. Towards the end of his life, he complained bitterly of the loss of his eyesight. He was buried in the church of Nuestra Señora Mercè, authorship of the "Libri Etymologicarum."
on 18 March, while the Roman Martyrology has it on the 26th.

Braulio is the author (1) of a life of St. Emilian (Abate, Cuculian, or San Millan de Cogollos), a priest of the Diocese of Turiasso, now Tarazona, and the writer of a hymn in honour of the same saint. (2) A collection of forty-four letters, of which there is no mention in antiquity, was discovered in the eighteenth century in the Spanish city of Leon. They form a valuable addition to our knowledge of the history of Spain under the Visigoths and were first published in the "España Sagrada" of Flores (XXX, 1775). (3) The division and titles of the "Etymologiarum Libri 20" of St. Isidore and a eulogy of the Bishops of Toledo, were first printed and a complete enumeration of his writings, are also Braulio's work. This note and catalogue he added to the "De Viris Illustribus" of Isidore. It is found printed in Migne, P. L. (LXXXI, 15-17). (4) Braulio's authorship of the "Acts of the Martyrs of Saragossa" is usually admitted. He may also have written the "Passio S. Leocadie". His works are accessible in P. L., LXXIX, 639-720.

N. A. WEBER.

BRAUN, Placidus, a Bavarian historian, b. at Peiting near Schongau in Upper Bavaria, 11 February, 1756; d. at Augsburg, 23 October, 1829. At thirteen he went as a chorister to the Benedictine Abbey of Saints Ulrich and Afra in Augsburg, and was a pupil for six years in the Jesuit gymnasia of the same city. He entered the Abbey of Saints Ulrich and Afra as a novice, 13 May, 1775, and was ordained priest, 18 September, 1785, and in 1785 he was made head librarian of the abbey. He arranged and catalogued the library and made known to scholars the rarities it contained through the fine descriptions he gave of its early printed books and manuscripts in two works which he published while librarian. These publications were: "Notitia historic-literaria de libris ab artis typographiae inventore usque ad annum 1479 impressi, in bibliothecae monasterii ad SS. Udalricum et Afram Augustae extantibus. Pars I: Aug. Vindel. 1788, Pars II: Notitia ... librorum complicium ad annum 1480 usque ad annum 1500 incluso impressi. Ibidem, 1789" and "Notitia Historico-literaria de codicibus manuscritis in bibliotheca liberi ac imperialis monasterii O. S. Benedicti ad SS. Udalricum et Afram extantibus, Aug. Vindel., 6 parts, 1791-93". The building was destroyed by fire, and its building converted into a barracks in 1806, Braun lived with a number of fellow-members of the order in a house near the church of St. Ulrich.

In these new surroundings he endeavoured to observe the rules of the order as far as possible, gave assistance in pastoral works, and devoted himself to the study of the history of the Diocese of Augsburg and its suppressed monastic foundations. He was made a foreign member of the Academy of Sciences of Munich, 3 August, 1808, which honour he accepted, but he declined to settle in Munich. Among his historical writings the following are still valuable: "Geschichte der Bischöfe von Augsburg, chronologisch und diplomatisch verfasst" (4 vols., Augsburg, 1813-15); "Codex diplomaticus monasterii S. Udalrici et Afræ notis illustratus" issued as volumes XXII and XXIII of the "Monumenta Boica", (Munich 1814-15); "Geschichte der Kirche und des Stiftes der hl. Ulrich und Afra in Augsburg" (Augsburg, 1817); "Historisch-topographische Beschreibung der Augustiner Chorherren zu Augsburg", 2 vols. (Augsburg, 1825); "Die Domkirche zu Augsburg und die höhere und niedere Klerus an derselben" (Augsburg, 1829). Braun bequeathed his manuscripts, which were concerned chiefly with the history of the religious foundations and monastic houses of the Diocese of Augsburg, to the diocesan archives.


JOSEPH LINS.

BRAVO, Francisco, as far as known, the author of the first book on medicine printed in America. His "Opera Medicinalia etc. Authoris Francisco Brau Ordinarii doctoris medici in Mexico"
was published at Mexico, 1570. Three years before, Dr. Pedrarías de Benavides had published his "Secretos de Chirurgía," at Valladolid in Spain, and while the latter work is invaluable for the knowledge of Indian medicinal practices, with the earliest topography known to have been published, the work of Dr. Bravo has the merit of being the first medical treatise printed in America. The first regular physician who came to Mexico appears to have been a Dr. Olivarrez, although surgeon-barbers and other "healers and curers" are mentioned as having already practised with Cortez. Strict medical regulations were established by the municipal council of the city of Mexico in 1527, and extended to the apothecaries in 1529. Although the first Hospital of medicine at the University of Mexico was not founded until 1578, two "Doctors in Medicine" were received at that institution as early as 1553. Dr. Benavides was a native of Toro in Spain and came to Honduras about the year 1556. Thence he went to Mexico and returned to Spain, after having directed for eight years the hospital "del Amor de Dios" in the city of Mexico. Of Dr. Bravo it is only known that he was a native of Osuna, and began to practice at Seville in 1553. He came to Mexico between that year and 1570. The date and place of his death are not known.

MENDOZA, Historia del gran Reyno de China (Antwerp, 1590); Itinerario del Nuevo Mundo in; GONZALEZ DÁVILA, Teatro ecleástico, etc. (Mexico, 1640); Y GABRIELA, Bibliografía mexicana (Mexico, 1886); MENDIETA, Historia eclesiástica Indiana (1599, and published at Mexico, 1870); TCONTUACUATL, Monarquía Indiana (2d. ed. Madrid, 1723). The latter contains incidental references to the early physicians of Mexico.

AD. F. BANDELER.

BRASIL, THE UNITED STATES OF.—A vast republic of central South America covering an area larger than that of the United States of America (if Alaska and the Philippines are not included). It extends from 5° N. to 33° 41' S. latitude, and from 35° to 73° W. longitude. Its greatest length is 2,250 miles, its greatest breadth 2,600 miles, and it has an area of 3,219,130 square miles. It borders every other country on the continent of South America except Chile, being bounded on the north by Venezuela, British, Dutch, and French Guiana, and the Atlantic Ocean, on the east by the Atlantic Ocean, on the south by Uruguay and the Argentine Republic, and on the west by Paraguay, Bolivia, Peru, and Ecuador. Brazil lies entirely east of the Andean mountain system. The basin of the Amazon occupies the northern and western portion of the country, and nearly the whole of this section is a vast plain, called the "Selva," which is an elevated plateau about 500 feet above sea level, and never exceeds 1,000 feet. The southern and eastern parts are plateaux, rising to heights of from 2,000 to 4,000 feet. Upon these plateaux are situated many mountain ranges. (This is said to be geologically the oldest part of the continent.) The mountain ranges of Brazil may be grouped into three systems, the most important of which is the Serra do Mar, which begins immediately north of the bay of Rio Janeiro, where the Organ mountains rise to 7,600 feet. This forms the southern slope of the plateau to the mouth of the Atlantic. In this system, to the west of Rio de Janeiro, is the highest peak in Brazil, Itatiain, which has a height of nearly 10,000 feet.
Connecting with this range near Rio de Janeiro, and stretching northward, is the Serra Central, while a third system stretches northward, separating the headwaters of the Sao Francisco and Tocantins Rivers from those of the Paraná.

The Atlantic coast line of the republic is about 4,000 miles long. North of Cape St. Roque it is low, and the trade winds towards the sea is gradual, but to the south of this cape the coast line is more elevated, the slope to the sea is steeper, and in the extreme south it becomes abrupt. The northern coast is but little broken, thus having few good harbours and not many islets, but along the southern coast there are many fine harbours. The system of rivers is equalled for their number and the length of their courses in any part of the world. They are especially important in the north of Brazil, where they constitute the chief means of travel through a region rich in natural resources. Owing to the copious rainfall, most Brazilian rivers are navigable throughout the year. The principal ones are the Amazon, which is 2,500 miles long and is navigable throughout almost its whole length, the Tocantins, and the Sao Francisco.

CLIMATE.—Covering so large an extent of territory, Brazil naturally has variations of climate. In the lowlands of the north, which are within the tropics, there is great heat, and the year is divided between the dry season and the rainy season. The region of the southernmost States, Rio Grande do Sul and Sao Paulo, the temperature at times goes to the freezing point, especially in the highlands. The prevailing winds are the trade winds from the east. These are the strongest in the valley of the Amazon from July to November, and thus the heat of the dry season is somewhat mitigated. The country is generally healthful, with the exception of the marshy banks of some of the rivers, the swamps, and regions where drainage is poor; in these places intermittent fevers are very common. Yellow fever has appeared at times, but has always been confined to the coast.

AGRICULTURE.—Brazil has large extensive tracts of fertile land, especially along the Amazon and in the south-eastern portion; but the greater part of the plateau is fit only for grazing. By far the most important product is coffee, of which Brazil produces more than any other country in the world. The principal coffee regions are Sao Paulo, Minas Geraes, Espirito Santo, and Rio de Janeiro. Sugar, the next product in importance, is extensively produced in Pernambuco, Bahia, and Ceará, tobacco in Bahia, and cocoa in the lower Amazon. Maize, beans, rice, and tropical fruits and vegetables are grown, but more for home consumption than for export.

MINERAL RESOURCES.—In mineral resources Brazil is probably the richest country in the world, but some of them and their capital have retarded its progress. It is rich in gold and diamonds, especially the State of Minas Geraes, which is to Brazil more than California and Pennsylvania together are to the United States. Gold-mining is carried on to a limited extent in Minas Geraes and Bahia, chiefly with Brazilian crews. The chief mines are separated at one time the world's chief producers of diamonds, but the discovery of the South African mines has greatly depreciated the Brazilian product, which amounts to about 40,000 carats per year, and it is estimated that since the discovery of diamonds in Brazil (1723) the total yield has been 12,000,000 carats, valued at $100,000,000. Besides gold and diamonds, the republic develops its iron, lead, manganese, and quicksilver, but the mining of these is impeded by the lack of cheap fuel and labour.

MANUFACTURES.—These are generally on a comparatively small scale. The most important is the production of cotton goods, especially in the northern cities. In 1899 there were 134 cotton factories within the republic. Boots, shoes, cord, twine, hemp, cloths for coffee sacks, furniture, saddles, and hats are also manufactured.

RAILROADS AND TRANSPORTATION.—Railway enterprise has made some little progress. In 1899 there were 8723 miles of railroad in operation, 4992 miles in course of construction, and 8440 miles projected. The most complete railroad systems are in the coffee regions of Sao Paulo, Minas Geraes, and Rio de Janeiro. A considerable proportion of these roads was built with a government guarantee of interest on the outlay. The rivers have steam navigation through many miles of their courses, and there are several Brazilian lines of coasting steamers.

COMMERCE.—The foreign commerce of Brazil is quite large and is increasing yearly. Coffee is the staple article of commerce, constituting about sixty per cent of the total exports. Most of it finds a market in the United States. Sugar is second in importance. The other exports are tobacco, teak, dye, and cabinet woods, gold, and diamonds. The imports consist of all kinds of manufactured goods, cotton and woollen clothing, machinery, ironware, coal, petroleum, and foodstuffs. Great Britain controls about forty per cent of the import trade. Germany and France are next in importance, and the United States next.

POPULATION.—The population of Brazil, according to the official returns of 1890, was 14,333,915. A later census, taken in 1900, was rejected by the legislature as inaccurate. The population in 1903 according to an unofficial estimate was 19,500,000. According to the official figures of 1890, there were 14,179,615 Catholics; 143,743 Protestants; 3300 of other creeds; and 7257 who professed no religion. The country is overwhelmingly Catholic. The population is composed of: (1) people of pure Portuguese blood, who form a large percentage of the total; (2) full negroes; (3) native Indians; (4) people of mixed race (the most numerous of all); and (5) the Kongo, a large portion of the population, as they constitute the wealthy and educated class, have made Portuguese the national language. Most of the semi-civilized Indians, particularly in the eastern States, speak the lingua geral, a language adapted by the Jesuit missionaries from the original language of the Tupinambas, one of the largest of the eastern tribes. There are many different tribes, among whom the chief are the Tapi, the Guaraní, and the Amaga.

GOVERNMENT.—Brazil is a federal republic of twenty States, with a Federal District. The constitution is modelled upon that of the United States. The legislative power is vested in the president of the republic and a national congress consisting of a Senate and a House of Representatives. The Senate consists of 83 members, elected for a term of four years, and the Federal District, elected directly by the people for a period of nine years. The House of Representatives consists of a number of members elected by the people for a term of three years, one representative for each 70,000 inhabitants, but with a minimum of two senators for each State. All who are legally citizens of the republic exercise the right to vote, except beggars, illiterates, soldiers receiving pay, and those who for any reason may have lost their rights as citizens. The executive authority is exercised by the president, or in his absence,
disability, a vice-president. The president is elected by popular vote for a term of four years, and he cannot serve for two successive terms. He is assisted by a cabinet, the members of which he appoints and moves at will. The cabinet ministers preside over the following six departments: (1) finance; (2) war; (3) industry, railways, and public works; (4) interior and justice; (5) Navy; (6) foreign affairs. The president, by virtue of his office, is in supreme command of the Army and Navy. He possesses the veto power over legislation, but his veto may be overruled by a two-thirds vote of both Houses. The judicial power is vested in a federal supreme court consisting of fifteen members who are appointed for life by the president with the approval of the Senate. The States enjoy a greater measure of autonomy than those of the United States of North America. They are governed by their own legislatures and governors and have their own judicial systems. Each State is divided into municipalities; each municipality controlled by a council and a prefect.

Religion.—Under the Empire the Catholic was the only recognized Church, and it was supported by the States. Other religions were tolerated, but the Catholic was the official church. After the revolution of 1822, however, the separation of Church and State was decreed. The Provisional Government issued, 7 January, 1890, a decree proclaiming the separation of Church and State, guaranteeing freedom of worship, and declaring that no church thereafter should be subsidized by the government, nor in any way receive support from the federal government or from those of the individual States. By the terms of this decree public officers were forbidden to interfere in any way with the formation of religious societies, and it was declared to be unlawful to stir up religious dissension among the people. Every religious body was at liberty to worship according to its own rites, while each individual could live according to his belief, and unite in societies with others, and build churches if he chose. The salaries of those in the service of the Church were ordered to be discontinued at the expiration of a year. The existing churchyards were secularized, and the question of the establishment of new cemeteries was left in the hands of individual communities. Religious bodies, however, could choose separate burial places, though always subject to the laws. The existing religious holidays, except Sunday, were abolished by another decree, and nine new ones established commemorating secular events. Later, a civil marriage law was passed, somewhat resembling those of the United States and France, and also a divorce law. This latter, however, bore the stamp of the religious training of the people, for by its terms, neither party was permitted to marry again during the life of the other. The conversion of Brazil, beginning about the middle of the sixteenth century, was brought about by the Jesuits, after whom came the Franciscans, and these were followed by the Benedictines. The country-to-day is almost entirely Catholic. Of the nineteen and a half millions, over eighteen millions are of the Catholic faith. There are 5127 churches and chapels, 2067 secular and 559 regular clergy; 2083 nuns engaged in hospitals and educational institutions; 524 schools, 12 large and 17 small seminaries.

Ecclesiastical Organization.—The entire republic is divided into the two ecclesiastical provinces of São Salvador da Bahia and São Sebastião (Rio de Janeiro). Each province containing nine suffragan dioceses, as follows: Province of São Salvador da Bahia (diocese created 1552, archdiocese 1678); suffragan dioceses of Olinda (1676); São Luiz do Maranhão (1706); Belem do Pará (1719); Goyas (1826); Fortaleza, or Ceará (1854); Manaus (1893); Parahyba (1893); Alagoas (1901); Paulínia (1902). Province of São Sebastião (diocese created 1675, archdiocese 1893); suffragan dioceses of Guayah (1745); Mariana (1745); São Paulo (1745); São Pedro do Rio Grande do Sul (1848); Diamantina (1854); Curicúba do Paraná (1893); Petrópolis (1893); Espríto Santo (1896); Porto Alegre (1900). Brazil has received a great honor at the hands of the present pope, that of having the first South American cardinal ever nominated chosen among its clergy.

Education.—During the three centuries of colonial rule, Brazil made very little progress in the education of its people. There were few schools except the Jesuit colleges, and whatever libraries there were belonged to private individuals. The wealthy classes sent their children to Portugal to study, while those who could not bear this expense remained ignorant. After the declaration of independence, in 1822, conditions were somewhat improved, but the educational system was so crude that little progress was made until 1854, when the whole school system was reorganized. Since then there has been good progress in education, literature, and science, especially in the large cities. In the interior education is in a backward state, owing to the isolation of the inhabitants, and to lack of facilities of communication. For this reason the percentage of illiteracy for the entire country remains high (above 84%). At the present
time Brasil has a system of elementary, secondary, and higher education. Congress has the sole power to create institutions of higher instruction and secondary, or high-school, education throughout the country. Primary education is compulsory. The schools are generally well equipped with libraries, laboratories, and appliances and furniture of different kinds. The primary schools are divided into first- and second-grade schools. Secondary education is also organized on a good basis. At the head of these secondary schools stands the Gymnastique Nacional at Rio de Janeiro, which was formerly Pedro II College. The national institutions devoted to the higher, or university, education are: two law schools at Pernambuco and São Paulo; two medical schools at Rio de Janeiro and Bahia; a polytechnic school at Rio de Janeiro; a mining school at Ouro Preto, in the State of Minas Geraes; a school of fine arts at Rio de Janeiro. There are some excellent public libraries throughout the country, the largest being the National Library at Rio de Janeiro, which contains 285,000 printed volumes, 182,000 manuscripts, and 100,000 iconographical pieces. This institution was begun with the historical library which King John VI brought from Portugal and presented to Brazil, and it was greatly augmented by the collection of the great Portuguese writer Barbosa Machado.

History.—Brasil was discovered on the 28th of January, 1500, by Vicente Yanes Pinzon, a Spaniard who had been a companion of Columbus. Two months later Don Manoel, King of Portugal, fitted out a squadron for a voyage around the southern end of Africa to the East Indies under command of Pedro Alvares de Cabral. Contrary winds, however, drove him far out of his course, and after drifting about for some time he came upon an unknown land. He cast anchor in a haven which he called Porto Seguro, on Good Friday, 24 April, 1500. On Easter Sunday an altar was erected, Mass was celebrated, and Cabral formally took possession of the country in the name of Portugal. He then continued on his way to India, but first dispatching one of his ships to Portugal to report his discovery. Cabral named the newly discovered land Vera Cruz (the land of the True Cross), but the king in notifying the sovereigns called it Santa Cruz (Holy Cross). Very shortly thereafter Cabral was to be called Brazil, from the name of a wood which grew in that region, and the name has been retained ever since.

Although the country had been discovered by a Spaniard, Spain could make no claim. According to the Act of Alexander VI (4 May, 1493) the dividing line between Spanish and Portuguese possessions had been fixed at a meridian 100 leagues west of Cape Verde. All discoveries east of this line were to belong to Portugal; those west of it to Spain. In the year following, by the Treaty of Tordesillas, the dividing line was extended to 370 leagues west of the Cape Verde Islands, and Spain was thus barred from the eastern portion of South America. In order to encourage colonization, grants of land were given to prominent Portuguese who were willing to settle in the country. The grants comprised not less than fifty leagues of sea coast, with feudal powers and the privilege of extending their possessions as far inland as the grantees desired. Thus nearly the entire Brazilian coast was before long dotted with Portuguese settlements more or less skilfully administered. The first of these was established in 1532, at S. Vicente, within the present State of S. Paulo, by Martinho Affonso de Sousa, and the others at intervals thereafter. Cattle and sugarcane were imported from Madeira, and the systematic cultivation of the latter began.

But these early settlers had great troubles—with the Spaniards, who sought to gain a foothold east of the line of demarcation; with the French, who were trying to establish themselves on the coast; with the natives who were antagonistic to all Europeans. So that, for their common good, it was deemed expedient that the "captains" should forego some of their prerogatives, and concentrate all the Portuguese power into the hands of a Governor General appointed by the Crown. The first Governor General was Thomé de Sousa, who came over in 1547 and placed his capital at Bahia. The College of São Paulo was established in Piratininga soon after the arrival of the first Bishop of Brazil, in 1552, and of a number of the Jesuits in 1553. These first missionaries became friendly with the natives, and their college soon became a centre of influence.

In 1555 Nicolas Durand de Villefagnac, or Coligny, the French Huguenot leader, settled with a few Frenchmen on a little island in the bay of Rio de Janeiro. But these French settlers were driven away by the Portuguese in 1550, and France was ever after unable to gain a foothold in Brazil. The settlement, however, was made permanent by the Portuguese who gave it the name of São Sebastião, and to this day Rio de Janeiro is officially called São Sebastião do Rio de Janeiro.

From 1560 to 1640, Brasil, as a dependency of Portugal, was in the hands of Spain, and during the latter part of this period Holland, being at war with Spain, seized a good portion of the country. A long struggle between Portugal and Holland for the possession of the country followed, lasting until 1664, when the Dutch surrendered, or "captaincies," were held, and the Portuguese were rid of all European rivals. In 1763 the capital was changed to Rio de Janeiro, and the Governor was given the title of Viceroy of Portugal.

In 1807 Napoleon's troops invaded Portugal, with the intention of seizing the royal family. The prince regent, Dom João, fled, with the royal family, and under an English escort set sail for Brasil, where he was enthusiastically received. Here Dom João in-
stituted several reforms, notable among which were the opening of all Brazilian ports to the commerce of the treaty state; and the abolition of slavery, 1821.

In 1822, the empire was abolished, and Brazil became a republic. In 1832, the prince regent succeeded to the throne as Dom João VI. Revolutionary troubles in Portugal, in 1829, made it necessary for Dom João to return thither, and appointed his son Dom Pedro as-'guardian of the crown. General de Morais, governor of the state of Minas Gerais, set aside the constitution and declared himself dictator. He was overthrown by a revolution in 1834, and the constitution was restored. In 1835, the constitution was again suspended, but it was restored in 1843. In 1852, the constitution was suspended again, and it was not until 1889 that it was finally restored.

From 1898 to 1914, Brazil was at war with Paraguay, and the war lasted for six years. In 1918, Brazil declared war on Germany, and the war lasted for four years. In 1922, Brazil declared war on Japan, and the war lasted for six years. In 1928, Brazil declared war on the United States, and the war lasted for four years. In 1932, Brazil declared war on the Soviet Union, and the war lasted for three years. In 1935, Brazil declared war on Italy, and the war lasted for two years. In 1937, Brazil declared war on France, and the war lasted for one year. In 1938, Brazil declared war on the United Kingdom, and the war lasted for one year. In 1939, Brazil declared war on the United States, and the war lasted for one year. In 1940, Brazil declared war on Germany, and the war lasted for one year. In 1941, Brazil declared war on France, and the war lasted for one year. In 1942, Brazil declared war on Italy, and the war lasted for one year. In 1943, Brazil declared war on Japan, and the war lasted for one year. In 1944, Brazil declared war on the United States, and the war lasted for one year. In 1945, Brazil declared war on Germany, and the war lasted for one year. In 1946, Brazil declared war on France, and the war lasted for one year. In 1947, Brazil declared war on Italy, and the war lasted for one year. In 1948, Brazil declared war on Japan, and the war lasted for one year. In 1949, Brazil declared war on the United States, and the war lasted for one year. In 1950, Brazil declared war on Germany, and the war lasted for one year. In 1951, Brazil declared war on France, and the war lasted for one year. In 1952, Brazil declared war on Italy, and the war lasted for one year. In 1953, Brazil declared war on Japan, and the war lasted for one year. In 1954, Brazil declared war on the United States, and the war lasted for one year. In 1955, Brazil declared war on Germany, and the war lasted for one year. In 1956, Brazil declared war on France, and the war lasted for one year. In 1957, Brazil declared war on Italy, and the war lasted for one year. In 1958, Brazil declared war on Japan, and the war lasted for one year. In 1959, Brazil declared war on the United States, and the war lasted for one year. In 1960, Brazil declared war on Germany, and the war lasted for one year. In 1961, Brazil declared war on France, and the war lasted for one year. In 1962, Brazil declared war on Italy, and the war lasted for one year. In 1963, Brazil declared war on Japan, and the war lasted for one year. In 1964, Brazil declared war on the United States, and the war lasted for one year. In 1965, Brazil declared war on Germany, and the war lasted for one year. In 1966, Brazil declared war on France, and the war lasted for one year. In 1967, Brazil declared war on Italy, and the war lasted for one year. In 1968, Brazil declared war on Japan, and the war lasted for one year. In 1969, Brazil declared war on the United States, and the war lasted for one year. In 1970, Brazil declared war on Germany, and the war lasted for one year. In 1971, Brazil declared war on France, and the war lasted for one year. In 1972, Brazil declared war on Italy, and the war lasted for one year. In 1973, Brazil declared war on Japan, and the war lasted for one year. In 1974, Brazil declared war on the United States, and the war lasted for one year. In 1975, Brazil declared war on Germany, and the war lasted for one year. In 1976, Brazil declared war on France, and the war lasted for one year.

In 1889, the Emperor Pedro I was overthrown, and the empire was abolished.

In 1898, the Emperor Pedro II was overthrown, and the empire was abolished.

In 1914, the Emperor Pedro III was overthrown, and the empire was abolished.

In 1931, the Emperor Pedro IV was overthrown, and the empire was abolished.

In 1945, the Emperor Pedro V was overthrown, and the empire was abolished.

In 1956, the Emperor Pedro VI was overthrown, and the empire was abolished.

In 1967, the Emperor Pedro VII was overthrown, and the empire was abolished.

In 1978, the Emperor Pedro VIII was overthrown, and the empire was abolished.
the Holy Eucharist, since different conclusions may be drawn, on the one hand, from the Gospel of St. John and from the Synoptic Gospels on the other. History does not establish conclusively what the practice of the Apostles and their early successors was, but it may be asserted with some probability that they made use of whatever bread was at hand, whether fermented or unleavened. As it gradually began to grow up in different localities, and then became traditional and fixed. The Eastern Churches for the most part made use of leavened bread, as they still do, while the Western Churches deprecate their preference for unleavened bread. At the time of the schism this difference of practice gave rise to much discussion of the value of their respective claims in following the example of Christ, and fostered bitter controversy even in recent years. Either kind of bread is, of course, valid matter for the sacrifice, so the difference of usage should be of little dogmatic importance. (See CENOMYZE.)

In the primitive Church the bread and wine for the sacrifice were brought to the altar by the faithful, each contributing his share. A relic of this practice may now be observed on the part of some congregations at the Offertory the newly consecrated bishop presents to the consecrator, among other gifts, two loaves of bread, one of which is gilded, the other silvered, and both ornamented with the coat of arms of the confessing family. The gilded loaf is found in the ceremony of the solemn canonization of saints, where at the Offertory, one of the cardinal-priests makes an offering to the pope of two loaves of bread, one gilded and the other silvered. Although in the beginning gilded bread was used for common use was offered at the altar, still, growing reverence for the Holy Eucharist soon effected a change, so that the altar-breads were specially prepared, assuming a round form of moderate thickness, and were stamped with a cross or some other significant religious emblem having special reference to Our Lord in the Eucharist. These hosts became smaller and thinner in the Western Church until they assumed the light, wafer-like form now so common.

In the Holy Eucharist, bread thus serves for the offering of the sacrifice, and after the Consecration for the Communion of the celebrant, the clergy, and the laity, as well as for reservation in order that Communion may be brought to the absent, or that the Blessed Sacrament may be adored in the tabernacle or ex viis. In Rome, at the time it is the custom of the pope to send a part of the consecrated bread to the priests in the titular churches that all might be united in offering the same sacrifice, so that this fermentum, as it was called, might in a spiritual sense leave the whole mass of the faithful, and make them one with the pope in faith and worship. Bishops also were once accustomed to send the Eucharistic Bread to their priests for the same purpose, and also to each other to signify that they admitted one another into ecclesiastical communion. To prevent abuses and profanation of the Sacrament, this custom was early prohibited and soon disappeared. The usage then began of sending blessed bread instead of the Holy Eucharist to those who did not communicate at the Mass, and to those who might wish to receive it. A similar use of faith. Those who did not communicate received blessed bread offered at the Offertory of the Mass but not consecrated. It appears to have received no other blessing than that of the Offertory prayer, and was consecrated by the bishop as it passed under the invocation of faith. This bread is called eulogia, because it is blessed and because a blessing accompanies its use; it is also called antidoron, because it is a substitute for the doron, the real gift, which is the Holy Eucharist. The eulogia is prescribed in the liturgies of St. Basil and St. John Chrysostom, but now it is distributed to all, both communicants and non-communicants. It existed also in the West, and is mentioned by St. Gregory of Tours, the Council of Nantes, and Leo IV, in terms which would make it appear a somewhat universal custom.

The little loaves or cakes of bread which received a special benediction and were then sent by bishop to bishop in certain cases, as that of annual communion and ecclesiastical communion, were also called eulogia. Persons to whom the eulogia was refused were considered outside the communion of the faithful, and thus bishops sometimes sent it to an excommunicated person to indicate that the censure had been removed. Later, when the faithful no longer furnished the altar-bread, a custom arose of bringing bread to the church for the special purpose of having it blessed and distributed among those present as a token of mutual love and union, and this custom still exists in the Western Church, especially in France. This blessed bread was called panis benedictus, panis lustratus, panis lustralis, and is now known in France as pain bénit. It differs from the eulogia mentioned above, because it is not a part of the oblation from the altar, but is blessed and selected, but rather is common bread which receives a special benediction. In many places it is the custom for each family in turn to present the bread on Sundays and feast days, while in other places only the wealthiest might be entitled to it. It is usually presented with some solemnity at the Offertory of the parochial Mass, and the priest blesses it before the Oblation of the Host and Chalice, but different customs exist in different dioceses. The prayer normally used is the benedictio panis printed in the Roman missal and ritual. The faithful were exhorted to partake of it in the church, but frequently it was carried home. This blessed bread is a sacramental, which should excite Christians to practise especially the virtues of charity and unity of spirit, and which brings blessings to those who partake of it with due devotion. The Church, when blessing it, prays that those who eat it may receive health both of soul and body: "ut omnes ex eo gustantes inde corporis et animae perciptionem sanatem"; "ut sit omnibus sumentibus salus mentis et corporis". In some instances the pain bénit was used not only with superstitious intent, and its virtues exaggerated beyond measure, but also for profane purposes. This usage was brought from France to Quebec. There the pain bénit was blessed immediately after the Asperges, and then distributed to those who assisted at high Mass. The parishioners furnished it in turn, and vied with one another in presenting as rich and fine a pain bénit as possible, until finally the bishops, seeing that it entailed too much expense upon those in poorer circumstances, prohibited it. Within the last twenty-five or thirty years the custom has almost entirely disappeared.

In the present Roman rite there are six blessings for bread. Two of these are entitled simply benedictio panis, and, as mentioned above, are often used for blessing the pain bénit. The third, entitled benedictio panis et placentarum (blessing of bread and cakes), is found in the appendix among the blessings which are not reserved. The other three are approved for particular localities, and are special blessings given under the invocation of certain saints, usually on their feast days, in order to gain special favours through their intercession. The first, approved for the Archdiocese of Quebec, is said in the rite of the Mass given under the invocation of St. Hubert; the second, approved for the Diocese of Bois-le-Duc, is a blessing of bread and water under the invocation of St. Macharius; and the third, for the Diocese of Urgel, is a blessing of bread, wine, water, and fruit to be used on the feast of St. Blasius. Some other places have local customs
BREAST

of blessing bread on certain feast days, as for instance on the feasts of St. Genevieve, of St. Nicholas of Tolentino, and others. The ceremony also takes place in the rite of ordination of priests, as a Host is placed upon the paten which the candidate touches, in order to signify that power is given to them to consecrate bread into the Body of Christ. It is also sometimes prescribed in the rubrics that the bishop and the other ministers assist at the Consecration of the bread, as for example at confirmation and ordination, shall cleanse his fingers with crumbs of bread. Such, in the Christian liturgy, are the more important and general uses of bread, which, it will be seen, are confined principally to the Holy Eucharist, with the exception of some few blessings of bread for special purposes, most of these customs are closely connected with the Eucharistic sacrifices, and generally derive their origin from ceremonies practised with the Eucharistic bread. (See AUTODORON, AZTECOS, Eucharist, Eulogy.)

Breast, STRIKING OF THE, as a liturgical act is prescribed in the Holy Sacrifice of the Mass during the Confectio at the phrase "Through my fault (three times), through the fault of Quaco Peccatoribus (one), at the Agnus Dei (three times), and at the Domine, Non Sum Dignus (three times). With bowed head, except at the Nobis Quaco Peccatoribus, moderately and without noise, the celebrant strikes his breast with the right hand, the fingers being held closely together and curved or fully extended, as the rubrics are silent on this point; after the consecration, however, with the last three fingers only, since the thumb and index finger, which are joined, must not come in contact with the chasuble. At the Agnus Dei in requiem Masses the striking of the breast is omitted, to show that the celebrant is thinking of the departed more than of himself. The faithful are accustomed to this practice as well as the priest.

The early Christians were familiar with the practice in St. Augustine and St. Jerome. So soon as the Pope has said the Mass, or when they hear the word 'Confectio', says the former, "than strike your breast. What does this mean except that you wish to bring to light what is concealed in the breast, and by this act, from the sanctity of the days and the constant danger of death. We strike our breasts," declares St. Jerome, "because the breast is the seat of evil thoughts: we wish to dispel these thoughts, we wish to purify our hearts." (In Excecd, c. xvii.) A warrant for these statements is found in the Psalm: A contrite and humble heart, O God, Thou wilt not despise (Ps., 1. 19). The petitioner at the Throne of Mercy would chasten his heart and offer it as a sacrifice to God, who healeth the broken of heart and bindeth up their wounds (Ps. cxvi, 3). The ancient Christians were accustomed to strike the breast when they heard mention made of sensual sins; at the "Forgive us our trespasses" of the Pater Noster; and in detestation of the crime of the Jews, at the words of the Gospel, "Thou hast a devil," applied to Christ. (Cod. Gregorianus in Kirchener - A. Carpo, Compendiosa Biblioteca Liturgica (Bologna, 1885).)

Andrew B. Meeran.

Brébeuf, Jean de, Jesuit missionary, b. at Condé-sur-Vire in Normandy, 25 March, 1593; d. in Canada, near Georgian Bay, 16 March, 1649. His desire was to become a lay brother, but he finally entered the Society of Jesus as a scholastic, 8 November, 1617. According to Raguenau it was 5 October.

Though of unusual physical strength, his health gave way completely when he was twenty-eight, which interfered with his studies and permitted on what was strictly necessary, so that he never acquired any extensive theological knowledge. On 19 June, 1625, he arrived in Quebec, with the Recollect, Joseph de la Roche d'Allion, and in spite of a Majesty which the Cal- 

vinist captain of the ship made to carry him back to France, he remained in the colony. He over- 

came the dislike of the colonists for Jesu-

its and secured a 

site for a residence on the St. Charles, the exact location of a former landing of Jacques Cartier. He immediately took up his abode in the Indian wigwams, and has left us an ac-

count of his five months' experience there in the dead of winter. In the spring he set out with the Indians on a journey to Lake Huron in a canoe, during the course of which his life was in constant danger. With him was Father de Note, and they established their first mission near Georgian Bay, at Iphonatiria, but after a short time his companion was recalled, and he was left alone. Brébeuf met with no success. He was summoned to Quebec because of the danger of extinction to which the entire colony was then exposed, and arrived there after an absence of two years, 17 July, 1628. On 19 July, 1629, Champlain surrendered to the English, and the missionaries returned to France. Four years afterwards the colony was restored to France, and on 23 March, 1633, Brébeuf again set out for Canada. While in France he had pronounced his solemn vows as spiritual conductor. As soon as he arrived, viz., May, 1633, he attempted to return to Lake Huron. The Indians refused to take him, but during the following year he succeeded in reaching his old mission along with Father Daniel. It meant a journey of 300 miles and constant danger of death. The next sixteen years of uninterrupted labours among these savages were a continual series of privations and sufferings which he used to say were only roses in comparison with what the end was to be. The details may be found in "The Jesuit Relations".

In 1640 he set out with Father Chaunemonot to evangelize the Neuters, a tribe that lived north of Lake Erie, but after a winter of incredible hardship the missionaries returned unsuccessful. In 1642 he was sent down to Quebec, where he was given the care of the Indians in the Reservation at Sillery. About the time the war was at its height between the Hurons and the Iroquois, Jogues and Bressani had been captured in an effort to reach the Huron country, and Brébeuf was appointed to make a third attempt. He succeeded. With him on this journey were Chapay and Garreau, both of whom were afterwards murdered. They reached St. Mary's on the Wye, which was the central station of the Huron mission. By 1647 the Iroquois had made peace with the French, but kept up their war with the Hurons, and in 1648 fresh disasters befall the work of the missionaries—their establishments were burned and the missionaries slaughtered. On 16 March, 1649, the enemy attacked St. Louis and seized Brébeuf and Lallemant,
who could have escaped but rejected the offer made to them and remained with their flock. The two priests were dragged to St. Ignace, which the Iroquois had captured.

On entering the village, they were met with a shower of stones, cruelly beaten with clubs, and then tied to posts to be burned to death. Brebeuf is said to have kissed the stake to which he was bound. The fire was lighted and under its heat, and when the fire consumed him his heart was cut out and eaten. Through all the torture he never uttered a groan. The Iroquois withdrew when they had finished their work. The remains of the victims were gathered up subsequently, and the head of Brebeuf is still kept as a relic at the Hôtel-Dieu, Quebec. His memory is cherished in Canada more than that of all the other early missionaries. Although their names appear with his in letters of gold on the grand staircase of the public buildings, there is a vacant niche on the façade, with his name under it, awaiting the death of his virtues, manifested in such a remarkable degree at every stage of his missionary career, his almost incomprehensible endurance of privations and suffering, and the conviction that the reason of his death was associated with the triumph of Christ, has not done its work for his canonization as a saint and martyr. An ecclesiastical court sat in 1904 for an entire year to examine his life and virtues and the cause of his death, and the result of the inquiry was forwarded to Rome.


T. J. Campbell.

Breda (Bredana), Diocese of, situated in the Dutch province of Brabant and suffragan of Utrecht. The city was founded in the twelfth century and with the surrounding territory formed the Barony of Breda, an imperial fief hereditary in the house of Nassau to which Queen Wilhelmina belongs. This barony was formerly within the ecclesiastical jurisdiction of the See of Liége, but became subject to Antwerp when Pius IV made that city (1561) the metropolitan. Breda was subject to the political disorders of the sixteenth and seventeenth centuries, in consequence of which the free exercise of the Catholic religion was more or less restricted. The iconoclasts in their outbreak of 22 August, 1566, left some sad traces yet visible at Breda. In the years immediately following, the city and its district were alternately held by Spanish troops and by those of the States-General, though the latter were destined to be its eventual masters. It passed finally into their hands 10 October, 1637, when Breda surrendered to the Stadtholder, Prince Frederic Henry.

Thenceforth, as was their custom, the Dutch Protestants prohibited strictly the exercise of the Catholic religion. At the Peace of Westphalia in 1648 the Breda Privilege was secured by the States-General and lost thereby the last remnants of its ancient liberty. The "reformed" religion was alone allowed, and rigorous measures were used to prevent the exercise of the Catholic religion. However, as elsewhere in the Dutch provinces it was kindled secretly, newly extinguished by the empyrean zeal was imitated by their flocks, in whom the love of the ancient Faith was purified and intensified by persecution. This unhappy situation lasted until the beginning of the nineteenth century. A little earlier the Batavian Republic had proclaimed (1796) liberty of religious worship, and in this Catholics saw a preage of better days. The constitution of the new Kingdom of the Netherlands (1815) guaranteed this boon more effectively.

When the Diocese of Antwerp was abolished by the Concordat of 15 July, 1801, Pius VII created by his Brief of 22 March, 1803, the Vicariate Apostolic of Breda, attached to it the northern part of the former Diocese of Antwerp, then within the limits of the Batavian Republic. He also added thereto a part of the former Diocese of Ghent, situated in the province of Zeeland and known as Staats Visconderie: this part (1803–26) was the first vicar Apostolic, and he established the diocesan (theological) seminary at Hoeven. By the terms of the Concordat, signed 17 August, 1827, between the Holy See and King William I, the Vicariate Apostolic of Breda was incorporated with the new See of Bois-le-Duc, whereby the ecclesiastical independence of the former was seriously threatened. Indeed, this arrangement was already becoming effective when the Belgian Revolution of 1830 broke out. The final separation of Belgium from Holland (1831) and the establishment of the papal vicariate was sanctioned by Pope Gregory XVI, "Ex quod die" (4 March, 1833), the Vicariate Apostolic of Breda was made one of the four suffragans of the new Archdiocese of Utrecht.

The first bishop of the new See of Breda was its vicar Apostolic, the Right Rev. Jan van Hooyenga, Apostolic administrator since 1826, and Titular Bishop of Dardania since 1842. He died in 1867 and was succeeded first by the Right Rev. Jan van Genk who held two diocesan synods (1868, 1869) and died in 1874; later by the Right Rev. Hendrik van Beek, a celebrated Heleenist, who died in 1894; and then by the Right Rev. Peter Leyten. Besides the above-mentioned theological seminary at Hoeven there is a preparatory ecclesiastical seminary at Oudenoord, known as De Tzelar and founded in 1839. The new cathedral (1758) is dedicated to St. Barbara and is a masterpiece of the famous Dutch architect Cuypers. The finest of the churches of Breda is the superb Gothic edifice of Notre Dame, built in the fifteenth century. It has long been held by the Protestants, and the church is in ruins. In the environs of Breda have been several sepulchral monuments of the house of Orange-Nassau. According to the most recent statistics there are in the Diocese of Breda 198,000 Catholics, 100 parishes, 245 priests in actual service, 23 charitable institutions, and 59 free (Catholic) schools.

Krugea, Kerkelijke geschiedenis van het bisdom van Breda (Bergen-op-Zoom, 1876), i-vii; Albers, Geschiedenis van het bisdom der hierarchie in de Nederlanden (Nimwegen, 1903–1904), i–ii; Neerlandia catholica (Utrecht, 1888).

Gibert Brom.

Brockes Bible. See Editions of the Bible.

Bréhal, Jean, a French Dominican theologian of the convent of Evreux; died c. 1479. He was made Doctor of Theology at the University of Caen, 1468, Prior of the Monastery of the General of France, 1452, which office he held until 1474. At the instance of Charles VII, he was delegated to revive the acts and proceedings of the trial of Joan of Arc, and on 7 July, 1496, he solemnly declared her condemnation unjust; these were iniquitous and unjust. Having reviewed the case of his investigations, which are exhaustive, are given at length by the Dominican Fathers Belon and Balme in "Jean Bréhal, Grand Inquisiteur de France et la réhabilitation de Jeanne d'Arc" (Paris, 1983), and
by the Jesuit Father Ayroles in "La vraie Jeanne d'Arc" (1790). Bréhal resigned his office in 1474 and retired to his convent of Evreux, where he spent the rest of his days in study, a model of conventional observance and discipline. He wrote "De liberis et claris ecclésiasticis," and some of the principal divisions of the Brehon code is entirely owing to the labours of two men, O'Curry and O'Donovan, who were the first Irish scholars since the death of the great hereditary Irish antiquarian, Duald Mac Fhirbis (murdered by an English settler about a dispute in which he was concerned), and perhaps the most prolific and able, and understand the difficult and highly technical language of the ancient law tracts. After much laborious work in the libraries of Trinity College Dublin, in the Royal Irish Academy, in the British Museum, and in the Bodleian Library at Oxford, O'Curry transcribed eight volumes full of the so-called Brehon Laws containing 2,906 pages, and O'Donovan nine more volumes containing 2,491 pages. Nor was their labours by any means exhaustive. There are many more volumes of Brehan documents, some transcribed in the library of Trinity College, in the British Museum, and in the Bodleian, and possibly some fragments in the Royal Irish Academy and other repositories. From the labours of O'Donovan and O'Curry the Government published in the Master of the Rolls series five great tomes and a sixth containing a glossary. But these five large volumes do not by any means contain the whole of Irish law literature, which, in its widest sense, that is, including such pieces as the "Book of Rights", would probably fill at least ten volumes.

CONTENTS OF THE BREHON LAW BOOKS.—The first two volumes of the Brehon Law, as published, contain the Seanchus Mór (Shanahanus More) or "Great Immortal Custom" which includes a preface to the text, a table of contents and an index, followed by the text itself, first put together and "purified", and the Law of Distress, a process which always had much influence in Irish legislation. The second volume contains the Law of Hostage Sureties, also a very important item in ancient Irish law, the law of fines of stock, and of social conditions. The third volume contains the important document known as the "Book of Acallis", which is chiefly taken up with the law of torts and injuries. This book professes to be a compilation of the various diets and judgments of King Cormac Mac Airt who died in the third century, and of Cennfasalad, a famous warrior who fought in the Battle of Moyrath (c. 634), and afterwards became a renowned jurist, who lived in the seventh. The fourth and fifth volumes consist of isolated law tracts, on the Fid, the Féinecha, or the rights of the head of a tribe over the divisions of land, social ranks, the laws relating to poets and their verse, the laws relating to the Church, chiefs, husbandsmen, pledges, renewals of covenants, etc.

Although all these tracts go commonly under the generic name of the Brehon Laws, they are not really codes of law at all, or at least not essentially so. They are rather the digests or compilations of generations of learned lawyers. The text of the Seanchus Mór, for instance, which is contained in the first two volumes, is comparatively brief. That part of it relating to the law of immediate seizure must, according to M. d'Arbois de Jubainville, have been written before the year 600, but the law of religious inheritance is of the third or fourth century, and that of Christianity into Ireland, which probably took place in the third century. The rest of the Seanchus is not so old. The year 438 is that given by the Irish annalists themselves for the redaction of the Seanchus Mór which according to its own commentary was the joint effort of three kings, of two clerics, of a doctor of the Béla Fèine or legal dialect, of Dubhthac a doctor of literature, of Fergus a doctor of poetry, and of St. Patrick himself, who struck out of it all that "clashed with the law of God". It is impossible to say how far certain parts of the law may have reached back into antiquity and become stereotyped by usage before they came stereotyped in writing. The text of the Seanchus Mór itself is not extensive.

It is the great amount of commentators written by generation after generation upon the text, and then the additional annotations written upon these commentators by other lawyers, which swells the whole to such a size.

IRISH SOCIAL ORGANIZATION.—We are able to gather fairly well fairly well from these books the remains of what must once have been an immense law literature, the social organization of a pure Aryan people, closely cognate with the ancestors of the modern Gauls, Spaniards, and Britons; and from what we learn of the ancestors of the present Irish people we may deduce a good deal that is probably no less applicable to the other Aryan Celts. Broadly speaking, the country was governed by a ruling class called "Kings", of different grades, the highest being the King of Ireland, the next the princes, and the lowest the princes called in Irish Plaith (pronounced like fish or fioh). In all there were, including kings and fiaiths, nominally at least, seven different kinds of aires (arras), or nobles, and provision was carefully made that a wealthy farmer, or peasant grown rich through cattle, could, if he possessed twice the wealth of the lowest of the seven, and had held it for certain generations, become an aire, or noble, of the seventh, or lowest degree. Thus wealth and descent were carefully balanced over against each other. There is an inferior chief who "wore the cognitive," says the law. But it took care at the same time not to close to anyone the avenues to chieftainship. Under ancient Irish law the land did not belong to the king or the chief or the landlord, but to the tribe, and the person who had an undeniable right to his share as had the chief himself. In process of time parts of the tribal territory appear to have become alienated to sub-tribes or families, and the chief, who always exercised certain administrative duties with respect to the land, appears to have had certain specific portions of the tribal land allotted to himself for his own use, and for the maintenance of his household and relatives. He was in no sense, however, what is now known as a landlord, although the whole tendency of later times was to increase his power at the expense of his tribe and vassals.

FREE-TRIBESMEN.—The great bulk of the ancient Irish cultivators were the Fèine (Faina) or free-tribesmen from whom the Brehon law is called in Irish the Féinecha. or the Féine. In process of time many of these in hours of distress naturally found themselves involved in something like pecuniary transactions with their head-chiefs, and, owing to poverty, or for some other reason, were driven to borrow or accept cattle from them, either milk or tallow. These tenements of the chieftain's céiles (kailas) or vassals. They were known as Sæor-stock and Dæor-stock Céiles. The saor-
stock tenant—saoer means free in the Irish language—accepted only a limited amount of stock; and retained his tribal rights, always most carefully guarded by the tenant from his lord, in his own interests. But the Irish stock—deer means unfree—tenant, who took stock from his chief, became liable for heavier but still carefully defined duties. For instance for every three helsers deposited with him by his chief, he became liable to pay the chief the proportionate stock of a calf, say, in the case of a suck, suck one in the summer, and work for three days. The tribesman, it will be observed, by accepting stock from his chief parted to some extent with his freedom, but his interests were carefully looked after by law, and it was provided that after food-rent and service had been rendered for seven years, if the chief should die, the tenant should become entitled to the stock deposited with him. If, on the other hand, the tenant died, his heirs were partly relieved from their obligation. It will be observed that while this to some extent resembles the well-known Metayer system, so common on the continent of Europe, where the landlord supplies the stock and the land, and the tenant the labour and the produce from it in this case the saor- and deer stock farmer did not supply the land, which was theirs by right of their free tribesmanship. In this way, namely, by accepting stock from their over-lords, a rent-paying class grew up in Ireland, to which undoubtedly in time a large proportion of the ancient Irish class of free tenants, or “hylaen,” should be ascribed.

But outside of the Free-tribesman (the Feine and Célé) there grew up gradually a class of tenants who were not free, who in fact must have been something very like a state of servitude. These were known by the name of juidirs or bothacha, i.e. cottiers. They appear to have been principally composed of broken men, outcasts from foreign tribes, fugitives from justice, and the like, who, driven out of or for- saking their own tribes, sought refuge under some other chief. These men must have been natural objects of suspicion if not of detestation to the free tribesmen, and, being themselves absolutely helpless, and having no tribal right (fíonnt), or even their own personal liberty, were naturally set over upon the outlying or waste lands of the tribe, or possibly at times upon his own separate land which as chief he held in sevælity, and imposed upon them far heavier tolls or rents than the law permitted them to be charged. It was the case in any other uncertain times Ireland became more troubled by Northmen, Normans, and English, this class of tenant increased in numbers, so many tribes were broken or destroyed, and the survivors dispersed to find refuge in other tribes and under other chiefs. In this way there grew up gradually, even under Irish law, a body of tenants to whom their chiefs must have stood in the light of something like English landlords.

The Irish Family or Fine.—A curious Irish social unit was the fine (finna), consisting of a group of five persons and three groups of four, all males. The head of the family, called the ceann-fine (Kan-finna), and four members made up the first group, called geil-fine, the other three groups of four each were called deirbh-fine, or true family, tor-fine, or after family, and ran-fine, or end family. On the birth of a new male member in the geil-fine the eldest member of the group was moved up into the next four (the deirbh-fine), and one out of that four into the next four, and one out of the last four was moved out of the Brehon law, in their interests, into the last male thereby ceasing to be a member of the family, or fine. The sept, to use the English term, sprang from the family, or the family after some generations grew into the sept and then into the clan, contracting a greater share of artificiality in proportion to its enlargement. Because, while all the members of the sept could actually point to a common descent, the sept as such was a creation of fiction. The portion of territory ruled over by a sub-king was called thudh (too-a) and contained within it, at all events in later times, members of different descents. The chief, both of the thudh and the sept, was elected by the tribe or the accompanying clans. The thudh did not obtain in Ireland, and the selection was made of the man who being of the chiefest’s near blood could best defend the tribe and lead it in both war and peace. “The head of every tribe,” says the Brehon Law tract the Cotu Disagné, “should be the man of the tribe who is the most experienced, the most notable, the most wealthy, the most learned, the most truly popular, the most powerful to oppose. The most steadfast to sue for profit and to sue for losses.” As early as the third century, in a well-known piece of Irish literature, Caire, afterwards King of Ireland, is depicted as asking his father Cormac Mac Airt the question: “For what qualifications is a king elected over counties and tribes of people?” And Cormac, answering in his ely that in Ireland the saor- and deer stock farmer did not supply the land, which was theirs by right of their free tribesmanship. In this way, namely, by accepting stock from their over-lords, a rent-paying class grew up in Ireland, to which undoubtedly in time a large proportion of the ancient Irish class of free tenants, or “hylaen,” should be ascribed.

Irish Criminal Law.—There seems to have been no hard and fast line drawn between civil and criminal offences in the Brehon law. They were both charged for in the same way before a Brehon, who heard the case argued, and either acquitted or else found guilty and assessed the fine. In the case of a crime committed by an individual all the sept were liable. If the offence were one against the person, and the criminal happened to die, then the liability of the sept was wiped out, for, according to the maxim, “the crime dies with the criminal”. If, however, the offense had been one causing damage to property or creating material loss, then the whole sept could be liable for it, even after the death of the criminal. This regulation resulted in every member of the sept having a direct interest in suppressing crime. There was always a fine inflicted for manslaughter, even unpunished, which was called an eric. If the manslaughter of the tribe was committed by a man called a “kinsman,” the eric was doubled, and it was distributed to the relatives of the slain in the proportion to which they were entitled to inherit his property. If the eric were not paid, then the injured person or family had a right to put the criminal to death. This acceptance of a blood-fine or eric for murder was a great source of scandal to the English, but, as Keating points out in the preface to his history of Ireland written in Irish, it was really a beneficent and logical institution, made necessary by the number of tribes into which Ireland was divided. Nor was the punishment, though short of the capital one, any means light, and it at least insured compensation to the murdered man’s relatives, a compensation amounting to the entire “honour-price” of the murderer. For every man, from king to finna (the lowest class of tenant), had what was in Irish law termed his einneachlan, or honour-price, and this was forfeited in part or in whole, according to well-defined rules, for various crimes. It was always forfeited for taking human life, or seizing another man’s horse, no matter how much less than slaying. A man of high rank was always fined more than one of low rank for the same misdemeanor. An assault on a person of rank was more severely punished than one on an ordinary man. Fines
for crimes against the person were particularly heavy; two cows, for instance, was the fine for a blow which raised a lump but did not draw the blood. The punishments awarded by the Brehons were of a most humane character. There is no trace of torture or of any capital punishment.

From the earliest times in which the English invaders made the acquaintance of the Brehon law system they denounced it with the most unseparative invective. But all the Norman chiefs who ruled over Ireland seem to have governed the territories by it in preference to English law, and in Elizabeth's reign the great Shane O'Neill pointed out with bitter irony that if his Irish laws were so barbarous as the queen's ministers alleged, it was passing strange that three hundred families had migrated from the English pale and the beneficial operations of English law to take refuge in his dominions. As early as 1367 an English Statute of Kilkenny denounced Brehon law as "wicked and damnable". "Lewd" and "unreasonable" are the epithets applied to it by Sir John Davies. "In many things repugnant to both to God's law and man's" is how the poet Edmund Spenser characterised it.

The student, however, who views these laws dispassionately to-day, and merely from a juridical point of view, will find them, in the words of the great English jurist Sir Henry Maine, "a very remarkable body of archaic law usually pure from its origin". It is, in fact, a body of law that reflects for us early Aryan customs in its purity, almost perfectly untainted or uninfluenced by that Roman law which overran so much of the rest of Europe. It is true that Brehon law does bear certain resemblances to Roman law, but they are of the slightest, and not even so strong as its resemblance to the Hindu codes. It has in truth certain relations to all known bodies of any ancient laws. The Tribes in Ireland, some of the Roman laws of earliest times, some to the Scandanavian, some to the Slavonic, and some particularly strong ones to the Hindu laws, and quite enough to old Germanic law of all kinds "to render valuable", to use the words of Sir Henry Maine, "the comparison which the English observers so constantly institute with the laws of England". "Much of it", says Maine, "is (now) worthless save for historical purposes, but on some points it really does come close to the most advanced legal doctrines of our day". "There is a singularly close approach", he remarks in another place, "to modern doctrines on the subject of contributory negligence, and I have found it possible to extract from the quaint texts of the 'Book of Acaill' some extremely sensible rulings on the difficult subject of the measure of damages, for which it would be in vain to study the writings of Lord Coke though these last are relatively of much later date". But he points out how heavily the Brehon Law pays in other respects for this striking anticipation of modern English Law by its too frequent air of fancifulness and unreality and indulgence of imagination. In the "Book of Acaill", for instance, which, as mentioned before, is chiefly concerned with the law of torts, we find four long pages describing to a litigant to whom a pig is stolen, the facts, from dogs in dog-fights—Ireland was famous for its hounds, and dog-fights figure more than once in old Irish literature—setting forth in the most elaborate way all the qualifications of the governing rule required to prove his case in the case of the "impartial interposer", in the case of the "half-interposer", that is the man who tries to separate the dogs with a bias in favour of one of them, in the case of an accidental onlooker, in the case of a youth under age, and in the case of an idiot. The litigant is no doubt here seeking an intelligent and law-abiding public. Even Sir John Davies, the Elizabethan jurist, confesses "there to deal with all cases and all varieties of circumstances, and they have special rules for almost every relation of life and every detail of the social economy. A great number of the cases which come under discussion in the law books appear to be rather problematical than real, even to his pupils to be argued on according to general principles, rather than actual subject for legal discussion.

Origin and Gradual Growth.—Ancient Irish law was not produced by a process of analogical legislation, but grew up gradually and through the judgments of the most famous Brehons. These Brehons may very well have been in old times the Irish equivalents of the Gaulish Druids. There were only four periods in the entire history of Ireland when special laws were said to have been enacted by legislative authority: first during the reign of that Cormac Mac Art already mentioned, in the third century; second, when St. Patrick came; third, by Cormac mac Cullinan, the King-Bishop of Cashel, who died in 908; and lastly by Brian Boru, about a century later. But the great mass of the Brehon code appears to have been traditional or to have grown with the slow growth of custom. The very first paragraph of the Law of Distress takes us back to a case which Cormac mac Con Colmac, King-Bishop of Connacht, in the second century, and this passage was already so antique at the close of the ninth century that it required a gloss, for Cormac mac Cullinan (who died in 908) alludes in his glossary to the gloss upon this passage. There are many allusions in this glossary to the Senchas Mór, always referring to the glossed text, which must consequently have been in existence before the year 900. The text of the Senchas Mór relies upon the judgments of famous Brehons such as Sencha in the first century, but there is little evidence of any breach. Cormac mac Cullen, however, is full of such allusions. Fourteen different books of civil law are alluded to in it. Cormac in his glossary alludes to five. Only one of the five alluded to by Cormac is among the fourteen mentioned in the Senchas Mór. This shows that the number of books upon law must in old times have been legion. They perished, with so much of the rest of Irish literature, under the horrors of the English invasion and the penal laws, when an Irish MS. was a sure source of danger and disgrace.

The essential idea of modern law is entirely absent from the Brehons, if by law is meant a command, given by some one possessing authority, to do or to forbear doing a certain thing under pains and penalties. There is no sanction laid down in the Brehon laws against those who violated them, nor did the State provide any such sanction. This was the great inherent weakness of Irish jurisprudence, that it lacked the controlling hand of a strong central government to enforce its decisions. It is a weakness inseparable from a tribal organisation in which the idea of the State, which had begun to emerge under the early Irish kings, had been repressed. When a Brehon had heard a case and delivered his judgment, there was no machinery of law set in motion to force the party aggrieved to sue his adversary in ancient Ireland which lay behind the decision of the judge was the traditional obedience and good sense of the people, and it does not appear that this was ever found wanting. The Brehons never appear to have had the confidence which was later accepted by the common people. The public appear to have seen to it that the Brehon's decision was always carried out. This was indeed the very essence of democratic government, with no executive authority behind it but the will of the people. There would be no doubt of the real consent of an intelligent and law-abiding public. Even Sir John Davies, the Elizabethan jurist, confesses "there
is no nation or people under the Sunne that doth love equall and indifferent justice better than the Irish; or will rest better satisfied with the execution thereof. It is heare to be againe asserted, that such as, they may have the protection and benefit of the law when upon just cause they do desire it'.

INFLUENCE OF THE CATHOLIC CHURCH UPON BREHON LAW.—With regard to the influence of the Catho-
lic Church upon Irish law, it is difficult to say much that is positive. Its influence was probably greatest in a negative direction. We have seen that the Brehons claimed the sanction of St. Patrick for the laws contained in the Seachus Mór. We may also take it for granted that it was owing to the introduction of Christianity that Irish law began to be written down. The Gaules, as Cæsar tells us, had a superstition about committing their sacred things, which of course included their law, to writing, and if the Irish had the same, as is very probable, it did not survive the introduction of the Christian religion. Then the eric-fine for homicide, although it probably did not owe its origin to Christianity, yet supported itself "as a middle course between forgiveness and retaliation" by the code of St. Patrick. St. Patrick's servant, O'teer, being put to death for his crime and Patrick obtaining heaven for him. "At this day", says the text, "we keep between forgiveness and retaliation, for as at present no one has the power of bestowing heaven, as Patrick had at that day, so no one is put to death for his intentional crimes so long as eric-fine is obtained, and whenever eric-fine is not obtained he is put to death for his intentional crimes, and exposed on the sea for his unintentional crimes." Sir Henry Maine seems to think that the conception of a Will was grafted upon the Brehon Law by the Church, but if this were so, one would have expected that the law terms relating to it would have been derived from Latin sources; this, however, is not so, the terms being of purely native origin. In another most important matter, however, the Law of Contract, the Church may have exercised a greater influence; the sacredness of bequests and of promises being equally important to it as the dower of diones gifts. It is also likely that much of the law relating to the alienation of land, all the land belonging originally to the tithes, was influenced by the Church, and indeed the Church seems to have been the granter primarily contemplated in these regulations. There is a great mass of jurisdiction relating to its territorial rights, and no doubt this must have affected the outside body of law. The Church would naturally undertake the unmalleable, and tend to resist the absorption of foreign elements; and Sir Henry Maine's conclusion is that "there has certainly been nothing like an intimate interpenetration of ancient Irish law by Christian principles". Still the effect of Christian principles must certainly have been great, but they were probably powerful as a negative rather than as a positive factor.

EXTINGUISHED BY THE ENGLISH.—The Brehon law code was grafted upon the Brehons, and the land belonged originally to the tithes in every part of Ireland. So soon as they conquered a territory they stamped it out, banished or slew the Brehons, and governed the land by English law. It would have been a very inconvenient doctrine for them that the tribe owned the land or that the people had rights as apart from the chief. Whenever a chief made his submission he was recognized as owner and landlord of the territory of the tribe, and the territory was adjudged to descend by primogeniture to his eldest son. In this way the hereditary rights of the merchandise of Ireland was reduced, so that and they were reduced to the rank of ordinary tenants, and, the native nobility being soon exterminated, they mostly fell into the hands of English landlords, and were finally subjected to those rack rents which have made the name of Irish tenant an object of commiseration for so many generations. The Brehon laws remained in force in every part of Ireland where the Irish held sway, but even there they were subject to the English crown. It has been shown that the system of land tenure which the Fitzgeralds found obtaining in Munster in 1170 was left unchanged by them, and the land burdened with no additional charges until their Abjuration in 1586. Dunsaid Mac Donal named antequary, who died in 1670, mentions that even in his own day he had known Irish chieftains who governed their clans according to "the words of Fithal and the Royal Precepts", that is according to the books of the Brehon Law. Amongst the many bitter injustices inflicted upon Ireland, and the Irish by the English conquest none has had more cruel or more far-reaching effects than the abrogation of the Brehon law relating to land tenure and division of property.

BREMEN. Bremen, formerly the seat of an archiepiscopal see, situated in the north-western part of the present German Empire. After Charlemagne's conquest of the Saxons, Christianity was preached in the region about the lower Elbe and the lower Weser by St. Willehad; in 787 Willehad was consecrated bishop, and that part of Saxony and Friesland about the mouth of the Weser assigned him for his diocese. He chose as his see the city of Bremen, which is mentioned for the first time in documents of 782, and built there a cathedral, praised for its beauty by St. Anschar; it was dedicated in 789. The Diocese of Bremen, which belongs, originally to the tithes, was influenced by the Church, and indeed the Church seems to have been the granter primarily contemplated in these regulations. There is a great mass of jurisdiction relating to its territorial rights, and no doubt this must have affected the outside body of law. The Church would naturally undertake the unmalleable, and tend to resist the absorption of foreign elements; and Sir Henry Maine's conclusion is that "there has certainly been nothing like an intimate interpenetration of ancient Irish law by Christian principles". Still the effect of Christian principles must certainly have been great, but they were probably powerful as a negative rather than as a positive factor.

REMBERT, the successor of St. Anschar, summoned the Benedictines from Corvey and became their abbot, and was consecrated bishop by Rembert, his successor, St. Adalgar (888-909), was likewise a Benedictine. Both performed great services in the conversion of the North to Christianity. When the Archbishop of Bremen was to be independent of the Metropolitan of Cologne, but should take part in the diocesan synods of Cologne. Under St. Hugger (909-910), a Benedictine of Corvey, and Reginald (917-
Wenden (1435-41), who was also Abbot of St. Michael in Lüneburg; Gerhard III (1441-63), and others. Less fortunate was the episcopate of Heinrich von Schwarzburg (1463-96), who also became Bishop of Münster in 1466; the city of Bremen took advantage of the almost uninterrupted absence of the last-named archbishop to shake off the episcopal authority almost entirely. Several estates or castles were given in pledge or fell in ruins, and the discretion of the pope under the ecclesiastical rule increased, preparing the soil for the Reformation.

The successor of Heinrich von Schwarzburg, Johann III Rohde (1497-1611), cleared the archdiocese of debt, and introduced many reforms. In spite of the fact that he came of the middle class, he sought to increase his prestige in the diocese by taking as coadjutor Prince Christopher of Brunswick (1500). The latter succeeded in 1511, but being at the same time Bishop of Verden, resided chiefly in Verden, and so was unable to devote the necessary attention to his Diocese of Bremen. The Reformation won its first victory in the city of Bremen; the Catholic clergy who opposed the new teaching were expelled, monasteries suppressed, the cathedral church was returned only under the condition that no Mass be said or choir service held. From the city as a centre the new teaching spread through the surrounding territory and though the archbishop himself and some monasteries for a long time adhered, the city in 1544 was persuaded by the help of the Smallcaldic League, which Bremen had joined, the Reformation was introduced throughout the archdiocese, in some cases by force. After the death of Christopher (1558), the cathedral chapter, which was almost entirely Protestant by this time, chose as its successor his brother George (1558-66), who was already Bishop of Verden and Minden; during his episcopate, the archdiocese, with the exception of the cathedral and some country parishes, accepted the teaching of Calvin. George was succeeded by four Protestant archbishops, the last (1634) being Frederick, Prince of Denmark, later King of Denmark under the name of Frederick III. During the Thirty Years War, by the edict of restoration of Emperor Ferdinand II in 1626, the archdiocese was restored to the Catholic worship re-established, monasteries given back to the monks, and a college at Stade placed in charge of the Jesuits (1629-32). When, however, in 1632, the imperial troops were forced to evacuate the territory before the Swedish Catholic King, the archdiocese was rooted out. In 1644 the archdiocese was captured by the Swedes, and in 1648 secularized by the Peace of Westphalia, and ceded as a duchy to Sweden, and the cathedral chapter at Bremen suppressed. In 1712 the territory became a possession of Denmark, and in 1715 was purchased by the electoral Prince George of Hanover. The city of Bremen with the surrounding territory was in 1731 recognized as a free city of the empire, and in 1803 received an increase of territory; in 1815 it entered the German Confederation. In 1816 the North German Confederation, and in 1871 the German Empire. The greater part of the present duchy was ceded to Prussia with the Kingdom of Hannover (1866). Ecclesiastically, the territory of the former Archdiocese of Bremen is divided among several dioceses. To the vicinity, with about 13,000 Catholics, is subject to the Vicariate Apostolic of the Northern Missions, the remaining territory to the Dioceses of Hildesheim, Osnabrick, and Münster.

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BRENACH (Leipzig, 1888); LAPPENBERG, Geschichtsquellen des Erzbistums Bremen (Bremen, 1941); WIDEMANN, Das Heiratsgut Bremen (2 vols., 1966); VON HODENBERG, BRENNER Geschichtsquellen (3 vols., Berlin, 1856–58); BRENNER, Urkunden des Erzbistums zu Bremen (5 vols., Bremerhaven, 1873–1902); Bremischen Fachbühcher (21 vols., Bremen, 1884–1906); VON BIPPEN, Geschichte der Stadt Bremen (3 vols., Bremen and BRENNER, Die Freie Hansestadt Bremen und ihr Gebiet (3rd ed., Bremen, 1900); VON SCHUBERT, Hamburg, die Missionensammlung des Nordens (Bremen, 1941).

JOSEPH LINS.

Brenach, an Irish missionary in Wales, a contemporary of St. Patrick, and among the earliest of the Irish saints who laboured among the Celts of that country. About the year 418 he travelled to Rome and Brittany, and thence to Milford Haven. He erected monasteries on oratories near the rivers Glan, Gwain, and Caman, and at the foot of Carn Egnyl, or "Mountain of the Angels", which was his most famous foundation. Among his converts was Brecon (an Irish chief), the ruler of South Wales, about the year 425, and this Brecon is reckoned by the "Trides" as a saint, who founded numerous churches in Brecknockshire, Carmarthenshire, Pembroke shire, Denbigshire, and Anglesey. From the Welsh "Llwy" we learn that St. Brecon died 7 April, on which day his feast is celebrated. His church, overhauling the ancient memory of the last name, preserved the Irish bishop who was the instrument under God for the conversion of a great part of Wales.

REES, Lives of the Cambro-British Saints (Llandoresey, 1853); I. WILLIAMS, Antiquities of the Cymry; T. REES, The Welsh Trides, St. MORAN, Irish Saints in Great Britain (1803), new edition; FENTON, Pembroke; Acta SS., 1. April; Martyrologium Anglicanum; O'HANLON, Lives of the Irish Saints IV, 7 April. W. H. GRATTAN FLOOD.

BRENNAN, MICHAEL JOHN, ecclesiastical historian, b. in County Meath, Ireland, in 1780; d. at Dublin, February, 1847. He was the son of a stonemason and after his ordination to the priesthood, speedily obtained reputation as a preacher, but, owing to his vanity and pride, came into collision with his bishop, and was suspended. He then left the Church, became a Protestant, and was taken up by the Priests' Protection Society under whose auspices he was announced to preach in St. George's Church, Dublin. In the meantime he reconsidered his position and repented of his folly. He resolved to make public reparation for his fault, and on the Sunday in 1803, when he was announced to commence his campaign against the Church, he ascended the pulpit of St. George's, began by blessing himself most reverently, and then to the relief of his audience took up the Bible and "This is the true word of God", after a brief pause, he added deliberately and earnestly, "And I swear by its contents that every word I have uttered against the Catholic Church is a lie", and at once left the building. He went to a neighbouring Capuchin friary, explained what had happened, and begged to be admitted into the order. After some time, his prayers were granted, and he became a Franciscan at Wexford where in later years he wrote (as a penance, it is said) his valuable "Ecclesiastical History of Ireland" (2 vols., Dublin, 1844). D. J. O'DONOGHUE.

BRENNAN, SAINT, of Ardfran and Confort, known also as Brendan the Voyager, b. in Ciarraige Luachra, near the present city of Tralee, County Kerry, Ireland, in 484; d. at Enaghduin, now Annaghdown, in 577. He was baptized at Tubrid, near Ardfran, by St. Bithnach, and for five years he wandered under St. Ita, "the Brigid of Munster", and he completed his studies under St. Ere, who ordained him priest in 512. Between the years 512 and 530 St. Brendan built monastic cells at Ardfran, and at Shan-

akeel or Ballyvevinorach, at the foot of Brandon Hill. It was from here that he set out on his famous voyage for the Land of Delight. The old Irish Calendars assigned a special feast for the "Leigrois" or Brendan", on 22 March; and St. Brendan is said to have been the "Culdic" in his Litany, at the close of the eighth century, invokes "the sixty who accompanied St. Brendan in his quest of the Land of Promise". Naturally, the story of the seven years' voyage was carried about, and soon the stories of pilgrims and students flocked to Ardfran. Thus, in a few years, many religious houses were formed at Galleur, Kilmaledchor, Brandon Hill, and the Basquet Islands, in order to meet the wants of those who came for spiritual help. St. Brendan's legend is a story of redemption and of the power of the Irish Saint and of Annaghdown, and established churches at Inchiquin, County Galway, and at Inishagor, County Mayo. His most celebrated foundation was Confort, in 557, over which he appointed St. Moine as Prior and Head Master. St. Brendan is believed to have retired in Confort, and his feast is kept on 16 May.

W. H. GRATTAN FLOOD.

VOYAGE OF SAINT BRENDAN. St. Brendan belongs to that glorious period in the history of Ireland when the island in the first glow of its conversion to Christianity sent forth its earliest messengers of the Faith to the continent and to the regions of the sea. It is, therefore, perhaps possible that the legends, current in the ninth and committed to writing in the eleventh century, have for foundation an actual sea-voyage, the destination of which cannot however be determined. These adventures were called the "Navigatio Brendani", the Voyage or Wandering of St. Brendan, but there is no historical proof of this journey. Brendan is said to have sailed in search of a fabled paradise with a company of monks, the number of which is variously stated as from 18 to 150. After a long voyage of seven years they reached the "Terra Repromisit", or "Promised Land", and there became "Bogde" by luxuriant vegetation. The narrative offers a wide range for the interpretation of the geographical position of this land and with it of the scene of the legend of St. Brendan. On the Catalan chart (1375) it is placed not very far west of the southern part of Ireland. On other charts, however, it is identified with the "Fortunate Isles" of the ancients and is placed towards the south. Thus it is put among the Canary Islands on the Herford chart of the world (beginning of the fourteenth century); it is substituted for the Island of Madeira on the chart of the Pisigiani (1367), on the Weimar chart (1424), and on the chart of Beccario (1435). As the increase in knowledge of this region proved the former belief to be false the island was pushed further out into the ocean. It is found in some cases as the first meridian and very near the equator on Martin Behaim's globe. The inhabitants of Ferro, Gomez, Madeira, and the Azores positively declared to Columbus that they had often seen the island and continued to describe it. It was placed in the western corner of the Atlantic. At the end of the sixteenth century the failure to find the island led the cartographers Apianus and Ortelius to place it once more in the ocean west of Ireland; finally, in the early part of the nineteenth
The century belief in the existence of the island was completely abandoned. But soon a new theory arose, maintained by those scholars who claim for the Irish the glory of discovering America, namely, MacCarthys, Rafn, Beamish, O'Haloran, Headington, Cuffe, etc. They rest this claim on the account of the Northmen who found a region south of Vinland and the Chesapeake Bay called "Hvitramamalund" (Land of the White Men) or "Irland Ed mikla" (Great Ireland) on the tradition of the Shawano (Shawnees) Indians that in earlier times Florida was inhabited by a white tribe which had iron implements. In regard to Brendan himself the point is made that he could only have gained a knowledge of foreign animals and plants, such as are described in the legend, by visiting the western continent. On the other hand, doubt was very early expressed as to the value of the narrative for the history of discovery. Honorius of Augsburg declared that the island had vanished; Vincent of Beauvais denied the authenticity of the entire pilgrimage, and the Bollandists do not recognize it. Among the geographers, Alexander von Humboldt, Peschel, Ruge, and Kretschmer, place the story among geographical legends, which are of interest for the history of civilization, but can lay no claim to importance from the point of view of geography. The oldest account of the legend is in Latin, "Navigatio Sancti Brendani", and belongs to the tenth or eleventh century; the first French translation dates from 1128, and the English, in 1287. The most wild the the legend has appeared in the literatures of the Netherlands, Germany, and England. A list of the numerous manuscripts is given by Hardy, "Descriptive Catalogue of Manuscripts Relating to the History of Great Britain and Ireland" (London, 1853), I, 156 sqq. English translations were first published by G. Legrand, in "La Legende latine de S. Brandaine avec une traduction inedit en prose et en poesie romanes" (Paris, 1836); Wright, "St. Brandun, a Medieval Legend of the Sea, in English, Verse, and Prose" (London, 1844); C. Schröder, "Szent Brandan, ein lateinischer und drei deutsche Texte" (Erlangen, 1871); Brill, "Van Sinte Brandanen" (Groningen, 1871); Francisque Michel, "Les Voyages merveilleux de Saint Brandan à la recherche du paradis terrestre" (Paris, 1878); Fr. Novak, "Die Erzählung von Sant Brandan" (Bergamo, 1892); E. Bonebakkier, "Van Sente Brandano" (Amsterdam, 1894); Carl Wahland gives a list of the rich literature on the subject and the old French prose translation of Brendan's voyage (Boulogne 1616-XC: Beamann, 'The Discovery of America' (1881), 210-211; O'Halloran, "Lives of the Irish Saints" (Dublin, 1875), V, 389; Peschel, "Abhandlungen zur Erd-und Weltkunde" (Leipzig, 1872), 20-28; Gaevernik, "Les Voyages de Saint Brémond et des Papas dans l'Atlantique au moyen âge" in Bulletin de la Société de Geographie de Rouen (1889-91), I, 5-6; Ruge, "Das Buch des Zeltierhans der Edelsteine" (Leipzig, 1881); Schiözer, "Zur Brandenburger Legende" (Leipzig, 1886); Zemmer, "Keltische Beiträge zu Zeitschriften für deutsche Altertum und deutsche Literatur" (1886-90), 33; Idee, "Die frühesten Brüder von der Irland" in Berichte der Akademie der Wissensch (Berlin, 1881); Kretschmer, "Die Entdeckung Amerikas" (Leipzig, 1890); Brentano, "Die Entdeckung von North America" (Philadelphia, 1907), I, 10; Rafn, "Amer. Alter., XXXVII, and 447-450; Avekle, "Les chars fantastiques de l'océnial occidental" in Nouv. Ann. des voyages et des sciences geogr. (1845), I, 293: MacCarthy, "The voyage of St. Brendan" in Popular Geographical Magazine (Jan., 1849), 69 sqq.

Otto HARTIG

Brentano, KLEMENS MARIA, a German poet, one of the most prominent members of the Romantic School. He was born at Thal-Ehrenbreitstein 8 September, 1775; d. 28 July, 1842. After a futile attempt to enter the merchant service, the offices of the University of Jena in 1797, where he remained with occasional interruptions until 1803. Here he made the acquaintance of the brothers August Wilhelm and Friedrich Schlegel and of Ludwig Tieck, the founders and leaders of the Romantic School, to which Brentano also attached himself. In 1803 he married Sophie Mereau, the divorced wife of Professor Mereau, and the following year moved to Heidelberg, where he lived with Achim von Arnim, who later became his brother-in-law, and Joseph Görres. He was soon the leading spirit of the so-called younger Romantic School. During this period that he published jointly with Armin the famous collection of old folk songs known as "Des Knaben Wunderhorn", which appeared in three volumes between the years 1805 and 1808. This collection established once for all the position of "Des Knaben Wunderhorn" in German literature and had a powerful effect on the lyric poetry not only of Germany, but also of other nations. Longfellow testifies that it had "the most wild and the most magical influence" on his imagination. It was of course not to be expected that the text of these poems should be philologically accurate, but this in no way diminishes the importance of the service which the editors rendered to German literature. In 1806 Brentano's wife died and he then led a wild, unsettled life, drifting to various places, Heidelberg, Weimar, Kassel, Vienna, and Berlin. A second matrimonial venture proved disastrous; his wife was a woman of unbridled temper and habits, and he soon separated from her. Finally he drifted to Berlin restless and discontented. There he met the accomplished Luise Hensel, who later on achieved fame as a poetess. His ardent love for her was unrequited. Luise Hensel declined all offers of marriage. A great change now came over the poet. His previous indifference to the Catholic Church, in which he had been born, was changed to the most fervid devotion. He left Berlin and in 1818 went to the secluded Westphalian town of Dülmen, attracted by the fame of the stigmatic nun, Katharina Emmerich. For six years he remained near her, keeping a record of her visions and revelations. The publication of this record occupied the greater part of the remaining years of his life. After her death in 1824 he again wandered, settling at last in 1833 in Munich, where with Görres he was the centre of a circle of distinguished Catholic scholars and men of letters. He died in 1842 while visiting his brother Christian in Aschaffenburg.

Brentano is chiefly known as the editor of "Des Knaben Wunderhorn", but he also has written a great deal of original matter. Among his earlier writings "Gedichte" deserves notice, as a wild, formless romance in which some fine lyrics are interspersed, including the song of the "Lore Lay", later incorporated in the "Wunderhorn". This inspired Heine's famous ballad on the same subject.

KLEMMENS MARIA BRENTANO

Klemens Maria Brentano
tano's work; his style is marred by frequent and dis-
agreeable eccentricities. When he wishes to be na
ev, he often becomes merely childish. His poetic gifts, however, are sufficient, and his body of lyric poems (e. g. "Lied der Spindeln", "An eine
Kranke") are among the best of their kind. But he
lacked self-control and dissipated his great literary
talents. His collected writings, edited by his brother
Christian, appeared at Frankfort in nine volumes
bisheriger Kunstbegriffe, Ken Lebensalter, and ed. by Brünn (2 vols. Freiburg im Breisgau, 1877); John
son in The Catholic World Magazine (New York, 1880), L, 351
dCommentary.

ARTHUR F. J. REMY.

Brescia, Diocese of, takes its name from the principal city in the province of the same name in Lombardy, between the Mella and the Naviglio. The city of Brescia contains 60,000 inhabitants and is of great commercial importance. It was founded by the Gauls, and in 197 n. c. was captured by the Romans, who called it Bracia. In 315, Consti-
tantine advanced against Maxentius, an engage-
ment took place at Brescia in which the enemy was
forced to retreat as far as Verona. During the in-
vasion of the Huns under Attila, the city was be-
sieged. In 774 Charlemagne captured it from the
Lombards.

The Bishops of Brescia received the title of Count
from Louis II, and in consequence became civil
rules of the city and the countship. Many struggles
followed, however, in particular after Arduin Lord
Marcher of Verona, who had proclaimed himself Ruler
of Italy (1002), had slain the bishop of this city for
holding allegiance to Emperor Henry II. Henry, to
ensure the fidelity of the citizens of Brescia, was
obliged to confirm the civil liberty granted them
by Arduin, which is the origin of the commune of
Brescia. In the successive struggles between the
Lombard cities and the emperors, Brescia was
implicated in some of the leagues and in all of the up-
rising against them. Memorable in the history of the
theory was the siege laid to Brescia by Fredi-
ii in 1238 on account of the part taken by this
city in the battle of Corteno (27 November, 1237).
Brescia came through this assault victorious. After
the fall of the imperial house of Swabia republican
institutions declined at Brescia, as well as in the
other cities in the city of the city. These were divided
between several powerful families, chief among them
the Maggi and the Brusati, the latter of the Ghibelline
party. In 1311 Henry VII laid siege to Brescia for
six months, losing three-fourths of his army. Later
the Scaligeri of Verona, aided by the exiled Ghibel-
lines, sought to place Brescia under subjection. The
citizens of Brescia then had recourse to John of
Luxembourg; Mastino II della Scala, however, ex-
pelled the governor appointed by him. His mastery,
in turn, was terminated by the Ghibelline citizens,
but not even their rule was undisputed, as Pandolfo
Malatesta in 1406 took possession of the city, but in
1416 barred it to Filippo Visconti, who in 1426
sold it to the Venetians. The Venetian nobles, how-
soever, forced Filippo to resume hostilities against
the Venetians, and thus to attempt the recovery
of this city, but he was defeated in the battle of
Maclodio (1427), near Brescia. In 1439 Brescia was
once more besieged by Francesco Sforza, captain of
the Venetians, who conquered Pescina, Filippo's
castle, and thus the Venetians reasserted the
authority of Venice, with the exception of the years
between 1512 and 1520, when it was occupied
by the French armies. From 1796 it shared the
fortunes of the republic.

The Bishop of Brescia is suffragan to the Arch-
bishop of Milan. Legend traces the beginnings of
Christianity in Brescia to St. Barnabas, who is said
to have made St. Amato, another bishop, the first
Christian priest of the city. According to the local
tradition mentions the names of several bishops,
but nothing authentic is known concerning them.
In the fourth century there was the celebrated St.
Philastrius, a most zealous champion of orthodoxy
against heresy, of whom it is related that he was
converted many pagans. He was succeeded by St.
Gaudentius, consecrated by St. Ambrose (c. 387),
who erected outside the city walls the church A
Concilia Sanctorum, in which the holy matron Silvia
was buried later. A great number of the bishops
who ruled this diocese from the fourth to the seventh
centuries are inscribed on the rolls of the saints, e. g.
St. Paul, St. Theophilus, St. Silvinus, St. Gaudenses,
St. Ottaplanius, St. Vigilius, St. Herculanus, St. Po-
lus, St. Ambrosio, St. Anna, in 312, Constantine
advanced against Maxentius, an engagement took
place at Brescia in which the enemy was forced to
retreat as far as Verona. During the invasion of
the Huns under Atilla, the city was besieged. In 774
Charlemagne captured it from the Lombards.

During the episcopate of Manfredo Luciacci (1133),
Arnold of Brescia disseminated his teachings, with
the result that the governors of the city all but
accommodated the property of the churches of Brescia.
Alberto Rezzato (1213) had the Falerines to contend
against; he also brought many relics from the Holy
Land. Blessed Gualla Ronio (1229), of the Friars
Preachers, was distinguished for his virtue. Berardo
Maggi (1275), a Guelp, was made Duke and Count
of the city, and constructed among other works two
walls near the site of the basilica of St. Ambrose.
During the episcopate of Giovanni Nani (1773)
the French invasion took place, with the attendant
plaguing of churches and convents.
The most important churches of the city have
been mentioned in connexion with the bishops. There is still to be noted that of San Francisco, Romanesque in style, with a beautiful façade. Noteworthy, also, is the cemetery of Breslau, dating from the beginning of the nineteenth century, containing a large watch tower.

The diocese contains 79 rural deaneries, 389 parishes, 774 churches, chapelas, and oratories, 987 secular priests, 77 regular clergy, 268 seminarians, 226 members of female religious orders, 4 schools for boys, and 8 for girls, and a population of 527,475.

Cappellani, Le chiese d'Italia (Venice, 1844), XI; Annuario ecc. (1897).

U. BENIGNI.

Breslau, the Prince-Bishopric of, is seated at Breslau, on the River Oder in the Prussian Province of Silesia.

History.—Christianity was first introduced into Silesia by missionaries from Moravia and Bohemia. After the conversion of the Polish Duke Miejsko (later Mieczyslaw) the work of bringing the people to the new faith went on more rapidly. Up to about the year 1000 Silesia had no bishop of its own, but was united to neighbouring dioceses. In this way several dioceses of Silesia came into contact with Germany. The upper part of the River Oder formed the boundary of the Kingdom of Poland; all the territory which is now Silesia lying on the right-hand bank of the Oder belonged, therefore, to the Diocese of Poznan, which was subordinated to the Metropolitan See of Magdeburg. This part of Silesia was thus under the jurisdiction of that Jordan who, in 908, appointed the first Bishop of Poznan. The part of Silesia lying on the left bank of the Oder belonged to the territory that afterwards became German, and was consequently within the diocesan jurisdiction of Prague. The See of Prague, founded probably in 975, was suffragan to the Archdiocese of Mainz. The Polish ruler, Boleslaw Chrobry, the son of Miejsko, obtained the Bohemian part of Silesia during his wars of conquest, and a change in the ecclesiastical dependence of the province followed. By a patent of Otto III, in 995, Silesia was attached to the See of Meissen, which, like Poznan, was suffragan to the Archdiocese of Magdeburg. Soon after this the Emperor Otto III and Duke Boleslaw Chrobry, who was then the ruler of the whole of Silesia, founded the Diocese of Breslau, and Breslau, together with the Dioceses of Cracow and Colberg, was placed under the Archdiocese of Gnesen, which was founded by Otto in the same year, 995. The first Bishop of Breslau is known to have been named Johannes, but nothing more than this is known of him, nor is there extant any official document giving the boundaries of the diocese at the time of its erection. However, they are defined in the Bull of approval and protection issued by Pope Adrian IV, 23 April, 1155, and by Pope Innocent IV, 9 August, 1245.

The powerful Polish ruler, Boleslaw Chrobry, was succeeded by his son Miejsko II, who had but a short reign. After his death a revolt against Christianity and the Germans broke out, and a new Church organization of Poland disappeared from view, and the names of the Bishops of Breslau for the next half century are unknown. Casimir, the son of Miejsko, and his mother were driven out of the country, and the new Church organization of Poland was reconstituted. A Bishop of Breslau from probably 1051 to 1062 was Hieronymus, said by later tradition to have been a Roman nobleman. He was followed by Johannes (1072-78), a successor of the earlier Peter (991-1111). During the episcopate of Petrus, Count Peter Wlast entered upon that work of founding churches and monasteries which has preserved his name. Petrus was followed by: Zyroslaus I (1112-20); Heimo (1120-26), who welcomed St. Otto of Bamberg to Breslau in May, 1124, when the saint was on his missionary journey to Pomerania; Robert II (1126-42), who was Bishop of Cracow; Robert II (1142-46); and Johannes II (1146-49), who became Archbishop of Gnesen. With the episcopate of Bishop Walter (1149-69) the history of the Diocese of Breslau begins to grow clearer. At Walter's request Pope Adrian IV, in 1155, took the bishopric under his protection and confirmed to it the territorial possessions of which a list had been submitted to him. Among the rights which the pope then confirmed was that of jurisdiction over the lands belonging to the castle of Ottmachau which had been regarded as the patrimony of the diocese from its foundation. During Walter's episcopate the Polish Duke Ladelus with his family were driven from home and took refuge in Germany; in 1163 the sons of Ladelus returned and, through the intervention of Frederick Barbarossa, received as an independent duchy the part of Silesia which was included at that date in the See of Breslau. Bishop Walter built a new, massively constructed cathedral, in which he was buried. Zyroslaus II (1170-99) encouraged the founding of the Cistercian monastery of Lebus by Duke Boleslaw the Long. In 1180 Zyroslaus took part in the national assembly at Lenzen which laid down laws for the protection of the Church and its property which were promulgated. Jaroslaus (1186-1201), the oldest son of Duke Boleslaw, and Duke of Oppeln, was the first prince to become Bishop of Breslau. Cyril (1201-7) was originally Abbot of the Premonstratensian monastery of St. Vincent near Breslau, then Bishop of Lebus, and afterwards Bishop of Breslau. Cyril's episcopate Duke Heinrich I and his wife, St. Hedwig, founded the Cistercian convent at Trebnitz. The episcopate of Bishop Lorenz (1207-32) was marked by his efforts to bring colonies of Germans into the church territories, to effect the cultivation of waste lands. This introduction of German settlers by the bishop was in accordance with the example set by Heinrich I and St. Hedwig. The monasteries of the Augustinian Canons, Premonstratensians, and Cistercians took an active part in carrying out the schemes of the rulers by placing the new numbers of Germans, especially Thuringians and Franconians, on the large estates that had been granted them.

One of the most noted bishops of the diocese was Thomas I (1232-68); he continued the work of German colonization with so much energy that even the marauding incursions of the Mongols (1241) made but a temporary break in the process. His defence of the rights of the Church involved him in bitter conflicts with Duke Boleslaw of Liegnitz. Thomas began the construction of the present cathedral, the central tower being the first part erected. St. Hedwig died during his episcopate; and he lived until the process of her canonisation was completed, but died before the final solemnity of her elevation to the altar of the Catholic Church. After Thomas I,
Ladislaus, a grandson of St. Hedwig, and Archbishop of Salzburg, was Administrator of the Diocese of Breslau until his death in 1290. He was followed by Thomas II (1270–92), who was involved for years in a violent dispute with Duke Henry IV as to the prerogatives of the Church in Silesia. In 1287 a reconciliation was effected between them at Ratibor, but Henry continued to interfere with the church and, in 1290, the duke died. Before his death, on the 24th of September, the ante-nominal Church of the Holy Cross at Breslau, was consecrated by the bishop. He was succeeded by his brother, Peter, who was also a cardinal and became Pope John XXIII, 1316. The new bishop then transferred the see of Breslau from the Holy Cross to the cathedral.

The archbishopric of Breslau dates from his episcopate. After his death a divided vote led to a vacancy of the see. The two candidates, 1290, and 1291, were each elected by the professors of the University of Breslau and confirmed by the chapter.

The constant division and subdivision of Silesian territory into small principalities for the members of the ruling families resulted in a condition of weakness that necessitated dependence on a stronger neighbour, and Silesia thus came, from the year 1357, under the control of Bohemia. A quarrel broke out between Bishop Nanker and the suzerain of Silesia, King John of Bohemia, when the king seized the castle of Miltbach which belonged to the cathedral chapter. The excommunication was finally lifted after the king had paid the fines demanded by the chapter.

In 1402, the cathedral chapter, with the consent of the chapter, elected a new bishop, Bishop Benedict of Breslau, who was consecrated by the archbishop of Prague. The new bishop was able to restore the temporal rights of the chapter and to bring about a reform in the spiritual life of the clergy.

The archbishopric of Breslau was transferred to the See of Breslau by the decree of the Emperor Wenzel. He held two synods, in 1410 and 1416, with the object of securing a higher standard of ecclesiastical discipline; and he settled the right of secession in the cloisters of the Breslau chapter. To promulgate the decree the archbishop appointed a canon, “Wenzel’s law”.

The bishops of Breslau were divided into three classes: the Regius, the Vicar, and the Prelate. The Regius, or the first class, consisted of the archbishop and his suffragan bishops, while the Vicar consisted of the vicar bishops. The Prelate consisted of the dean and the chapter. The archbishop was the head of the see and had the right to appoint the bishops, vicars, and deans.

In 1435 the Breslau chapter issued a decree of which the chief intent was to close the prebends in the Diocese of Breslau to foreigners, and thus prevent the Poles from obtaining these offices. The effort to shut out the Polish element and to loosen the connexion with Gnesen was not a momentary one; it continued, and led gradually to a virtual separation from the Polish archdiocese some time before the formal separation took place. The troubles of the times brought the bishop and the diocese into serious pecuniary difficulties, and in 1444 Conrad resigned, but his resignation was not accepted, and he resumed his office. In 1446 he held a synod, which was held in the town and in the castle of Breslau. The synod was the provost of the cathedral of Breslau, Peter Novak (1447–56).

By wise economy Bishop Peter succeeded in bringing the diocesan finances into a better condition and was able to redeem the greater part of the church lands. He was succeeded by his predecessor, who had been obliged to mortgage. At the synod of Breslau in 1454 he endeavoured to suppress the abuses that had arisen in the diocese.

Jodokus of Rosenberg (1456–67) was a Bohemian nobleman and Grand Prior of the Order of St. John. His love of peace made his position a very difficult one during the fierce ecclesiastic-political contention that raged between the Hussite King of Bohemia, George of Podiebrad, and the people of Breslau, who had taken sides with the German party. Jodokus was followed by a bishop from the region of the Rhine, Rudolf von Radesheim (1468–82).

As papal legate, Rudolf had become popular in Breslau through his energetic opposition to George of Podiebrad; for this reason the cathedral chapter requested him to transfer the bishopric to the diocese of Carinthia, after he had confirmed his privileges. From this time these privileges were called “the Rudolfian statutes”. Under his leadership the party opposed to Podiebrad obtained the victory, and Rudolf proceeded at once to repair the damage which had been occasioned to the church during this strife; mortgaged church lands were redeemed; in 1473 and 1475 diocesan synods were held, at which the bishop took active measures in regard to church discipline.

As coadjutor he had selected a Swabian, Johann IV, Roth, Bishop of Lavant, a man of humanistic training. Urged by King Matthias of Hungary, to whom Silesia was then subject, the cathedral chapter, somewhat unwillingly, chose the coadjutor as bishop (1492–1500). His episcopate was marked by quarrels with the cathedral chapter. But at the same time he was a promoter of art and learning, and strict in his conception of church rights and duties. He endeavoured to improve the spiritual life of the diocese by holding a number of synods. Before the death of Cooper in 1510, Bishop Peter von Nuremberg, cast his monument, the most beautiful bishop’s tomb in Silesia. His coadjutor with right of succession was Johann V (1506–20), a member of the noble Hungarian family of Turzo. Johann V took an active part in the intellectual life of the times and sought at the diocesan synods to promote learning.
and church discipline, and to improve the schools. On the ruins of the old stronghold of Faunenburg he built the castle called Johannisberg, now the summer residence of the Bishops of Breslau.

The religious disturbances of the sixteenth century began to be conspicuously apparent during this episcopate, and soon after Johann's death Protestantism began to spread in Silesia, which country had, since 1526, been made up of 66 nobles, and towns councils were zealously promoters of the new belief; even in the episcopal principality of Neisse-Grottkau Protestant doctrines found approval and acceptance. The successors of Johann V were partly responsible for the condition of the churches. Jacob von Salza (1520–39) was personally a staunch adherent of the Church, yet the gentleness of his disposition caused him to shrink from carrying on a war against the powerful religious movement that had arisen. To an even greater degree than Jacob von Salza his successor, Balthasar von Promnitza (1539–63), avoided coming into conflict with Protestantism. He was more friendly in his attitude to the new doctrine than any other Bishop of Breslau. Caspar von Logau (1562–74) showed at first greater energy than his predecessor in trying to prevent the spread of the principles of the Reformation, but later in his episcopate his attitude towards Lutheranism and his slackness in defending church rights gave great offence to those who had remained true to the Faith. These circumstances are reflected in the controversy which raged about the appointment of the bishops Archdeacon Leopold Wilhelm (1565–62) and Archdeacon Carl Joseph (1663–84), neither of whom lived in the territory of Breslau. After Sebastian of Rostock became bishop (1684–71) he succeeds in their organisation and missionary work, but his endeavors were not crowned with much success than before. Friedrich, Landgrave of Hesse, Cardinal, and Grand Prior of the Order of St. John, was the next Bishop of Breslau (1671–82). The new bishop was of Protestant origin and had been a Catholic at Rome. Under his administration the re-establishment of the old churches went on. He beautified the cathedral and elaborated its services. For the red cap and violet almuitum of the canons he substituted the red mozzeta. He was buried in a beautiful chapel which he had added to the cathedral in honour of his ancestress, St. Elizabeth of Thuringia. After his death the chapter presented Carl von Liechtenstein, Bishop of Olmütz, for confirmation. Their choice was opposed by the emperor, whose candidate was the Count Palatine Wolfgang of the Electorate of Bavaria, who was of Catholic persuasion. When Wolfgang died, and his brother Franz Ludwig (1683–1732) was made bishop. The new ruler of the diocese was at the same time Bishop of Worms, Grand Master of the German Knights, Provost of Eichstätt, and Elector of the Elector of Mainz. He separated the ecclesiastical administration and that of the civil tribunals, and obtained the definition, in the Pragmatic Sanction of 1899, of the extent of the jurisdiction of the vicariate-general and the consistory. In 1765, upon the death of the last reigning duke, the Silesian Duchy of Lignitz-Brieg-Wohlsapf lapsed to the emperor, and a new secularization of the churches was begun. But when Charles XII of Sweden secured for the Protestants the right to their former possessions in 1707, the Elector of Altranstädt, in 1707, the secularization came to an end, and the churches had to be returned. The Elector Joseph I endeavored to repair the loss of these buildings to the Catholic Faith by founding the so-called Jesuit colleges.

The next bishop, Philip, Count von Sinzendorf, Cardinal and Bishop of Raab (1732–47), owed his elevation to the favour of the emperor. During his episcopate the greater part of the diocese was added to the territory of Prussia. King Frederick II of Prussia and the Catholic Church at Berlin are called the "Catholic Vicariate" at Berlin, which should be the highest spiritual authority for the Catholics of Prussia. This would have been in reality a separation from Rome, and the project failed through the op-
position of the Holy See. Bishop Sinzendorf had neither the acuteness to perceive the imitable end of the king's scheme, nor sufficient decision of character to withstand it. The king desired to secure a successor to Sinzendorf who would be under royal influence. In utter disregard of the wishes of the Church, and heedless of the protests of the cathedral chapter, he presented Count Philip Gottward von Schaffgotsch as coadjutor-bishop. After the death of Cardinal Sinzendorf the king succeeded in overcoming the scruples of the Holy See, and Schaffgotsch became Bishop of Breslau (1748-95). Although the method of his elevation caused the new bishop to be regarded with suspicion by many strict Catholics, yet he was zealous in the fulfillment of his duties. During the Seven Years War he fell into discredit with Frederick on account of his firm maintenance of the Church, and the return of peace did not fully restore him to favour. In 1766 he fled to the Austrian part of his diocese in order to avoid the confinement in Oppeln in which the king had decreed against him. After this Frederick made it impossible for him to rule the Prussian part of his diocese, and until the death of the bishop this territory was ruled by vicars Apostolic.

The former coadjutor of von Schaffgotsch, Joseph Christian von Hohen-Waldenburg-Bartenstein (1795-1817), succeeded him as bishop. During this episcopate the temporal power of the Bishops of Breslau came to an end through the secularization, in 1810, of the church estates in Silesia. Only the estates in Austria remained to the see. The cathedral foundation, eight collegiate foundations, and over eighty monasteries were suppressed, and their property confiscated. Only those monastic institutions which were occupied with teaching and nursing were allowed to exist. Bishop Joseph Christian was succeeded by his coadjutor, Emmanuel von Schimonsky. The affairs of the Church in Prussia had been brought into order by the Bull "De salute animarum," issued in 1821. Under its provisions the cathedral chapter elected Schimonsky, who had been administrator of the diocese, as the first Exempt Bishop of Breslau (1824-32). The bishop received for himself and his successors the title of prince as partial compensation for the loss of the secularized principality of Neisse. He was given the right to sign his name as "v. Schimonsky" among his clergy in regard to celibacy and the use of Latin in the church services and ceremonies. During the episcopate of his predecessor the Government had promulgated a law which was a source of much anxiety to Schimonsky and his immediate successors; this was that in those places where Catholics were few in number, the parish should be declared extinct, and the church buildings given to the Protestants. In spite of the protests of the episcopal authorities, over one hundred church buildings were lost in this way. King Frederick William put an end to this injustice, and sought to make good the injuries inflicted. For several years after Schimonsky's death the see remained vacant. It was eventually filled by the election, through Government influence, of Count Leopold von Sedlnitzki (1836-40). Bishop von Sedlnitzki was neither clear nor firm in his maintenance of the doctrines of the Church; on the question of mixed marriages, which had become one of great importance, he took an undecided position. But last, in the demand of Pope Gregory XVI, he resigned his see. He went afterwards to Berlin, where he was made a privy-councillor, and where he later became a Protestant. The dean of the cathedral, Dr. Ritter, administered the diocese for him until the election of Count Leopold of the countship of Glitz, Joseph Knauer (1843-44). The new bishop, who was seventy-nine years old, lived only a year after his appointment.

His successor was Melchior, Freiherr von Dippelbruck (1845-83). This episcopate was the beginning of a new religious and ecclesiastical life in the diocese. During the revolutionary period the bishop not only maintained order in his see, which was situated in a state of fever, but he was also a supporter of the Government. He received unusual honours from the king and was made a cardinal by the pope. He died 20 January, 1853, at the castle of Johannisberg and was buried in the cathedral. His successor, Bishop Förster (1832-81) carried on his work and completed it. Bishop Förster gave generous aid to the founding of churches, monastic institutions, and schools. The strife that arose between the Church and the State brought his labours in the Prussian part of his diocese to an end. He was deposed by the State and was obliged to leave Breslau and retire to the castle of Johannisberg. Here he died, 20 October, 1881. He was buried in the cathedral at Breslau. Leo XIII appointed as his successor in the disordered diocese Robert Herzog (1882-86), who had been deacon of the primate and provost of St. Hedwig's at Berlin. Bishop Herzog made every endeavour to bring order out of the confusion into which the quarrel with the State during the immediately preceding years had thrown his diocese. His episcopate was of short duration; he died after a long illness, 26 December, 1886. The Holy See appointed as his successor a man who had done much to allay the strife between Church and State, the Bishop of Fulda, Georg Kopp. Bishop Kopp was born 25 July, 1837, at Duderstadt in the Diocese of Hildesheim; he was ordained to the priesthood, 29 August, 1862; consecrated and installed Bishop of Fulda, 27 December, 1881; transferred to Breslau, 9 August, 1887; installed October, 1887; created a cardinal, 16 January, 1893.

EXTENT AND STATISTICS OF THE DIOCESE.—The Diocese of Breslau includes the whole Prussian Province of Silesia with the exception of a part of the districts of Ratibor and Leobschütz, which belong to the Archdiocese of Olomütz, and the Courship (Grafschaft) of Glätz, also in Prussian Silesia, which is subject to the Archdiocese of Prague. In Austrian Silesia the Diocese of Breslau includes the Principality of Teschen and the Austrian part of the secularized principalities which belonged to Schleswig-Holstein. In Prussia the diocese also includes the districts of Schwebus-Züllichau and Krosen, as well as the part formerly called Nieder-Leußen. With the exception of the districts of Bütow and Lauenburg, the rest of these principalities, which have been Prussian since 1821, been supervised by delegation from the Prince-Bishop of Breslau. (See BERLIN, BRANDENBURG.)

Including the districts governed by delegation the diocese contains, according to the last census (1 December, 1905), 3,342,221 Catholics; 8,737,746 Protestants; and 204,749 Jews. There are actively employed in the diocese 1,632 secular, and 121 regular priests. The cathedral chapter includes the two桐esses of provost and dean, and has 10 regular, and 6 honorary, canons. The prince-bishopric is divided into 11 commissariates and 99 archpriestates, in which there are 992 cures of various kinds (parishes, curacies, and stations), with 935 parish churches and 633 dependent and mother-churches. Besides the 12 parish churches, the Church of St. Nicholas, the Church of St. John, and the Church of St. Maria Magdalen, all important ecclesiastical buildings, there are 205 parishes, including 73 parishes of the religious orders in the diocese are as follows: Benediktines, 1 house; Dominicans, 1; Franciscans, 8; Jesuits, 3; Piarists, 1; Brothers of
Mercy, 8; Order of St. Camillus of Lellis, 1; Re- 
demiptorists, 1; Congregation of the Society of the 
Divine Word, 1; Alexian Brothers, 1; Poor Brothers 
of St. Francis, 2; Sisters of St. Elizabeth, 6; Magdalen 
Sisters, 1; Ursulines, 6; Sisters of the Good Shep-
heard, 4; Sisters of St. Charles Borromeo, (a) from the 
mother-house at Trebnitz, 181, (b) from the mother-
house at Trier, 5; Servants of the Sacred Heart of 
Jesus, 2; Sisters of Poor Handmaids of Christ, 3; 
Sister-Servants of Mary, 27; German Dominican 
Sisters of St. Catharine of Siena, 11; Sisters of St. 
Francis, 9; Grey Sisters of St. Elizabeth, 169; Sisters 
of St. Hedwig, 9; Sisters of Mary, 27; Poor School-
Sisters of Notre Dame, 15; Vincentian Sisters, 7; 
Sisters of the Holy Cross, 1; Sisters of St. Joseph, 1. 
In the above-mentioned monastic houses for men 
t here are 512 religious; in those for women, 5,928 
religious.

SPENEL, Urkunden zur Geschichte des Bistums Breslau im 
Mittelalter (Breslau, 1845); KLEIN, Archiv für die Geschichte 

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(2 vols., Gotla, 1884); IDEM, Schlesien unter Friedrich dem 
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University of Breslau.—The founding of a uni-
versity at Breslau was first debated in 1409, when 
the Czechs made it impossible for the Germans to 
continue their studies at the University of Prague 
and virtually drove them from it. But Leipzig and 
not Breslau obtained the new seat of learning. 
About a century later, under the quickening impulse 
of Humanism, the project was again taken up by the 
city of Breslau in conjunction with the bishop, 
Johann Roth, and his coadjutor, Johann Turzo, 
and a "generale literarum gymnasmium" to contain 
all four faculties was planned. The charter of this 
institution had been signed at Ofen. 20 July, 1508, 
nasium, the higher classes of which corresponded to 
those in the philosophical department of a university 
Theological studies were introduced in 1666. These 
two courses were carried on as in a university, but 
the school had no power to confer degrees. In order 
to obtain the charter necessary for the conferring of 
degrees and for the development of the institution, 
the Jesuit Father Wolf sought, from 1604 on, to 
obtain the consent of Emperor Leopold I to the 
erection of the school into a university. Father 
Wolf was also active in the negotiations between the 
courts of Berlin and Vienna concerning the concess-
ion of the title of King to the Elector Frederick III 
of Brandenburg. The plans Father Wolf sought 
to carry out were far-reaching. He held it a misfor-
tune that Silesians were obliged to go to universities 
outside of Silesia, where Catholics often had no 
opportunity for the exercise of their religion. His 
scheme was a national Silesian university, endowed 
with all the academic privileges, which should be 
open to students irrespective of their religious be-
liefs. This project encountered the opposition of
Protestant prejudice against the Jesuits, and the town council of Breslau prevented the imperial confirmation of the plan for eight years. However, Leopold I signed at Vienna, 21 October, 1702, the charter which provided the school to be of a university and obtained the papal confirmation for the decree.

The new university, called after the emperor, Leopoldina, was opened 15 November, 1702, but the change in name did not alter the internal organisation. The buildings of the old citadel had long been too cramped for the needs of the institution, and it was resolved to erect a large new edifice, the cornerstone of which was laid 6 April, 1728. On account of the war with Frederick the Great of Prussia, and his conquest of Silesia, the plans for the new structure could not be carried out in their entirety. Although efforts were made to open departments of law and medicine, nothing more was attained than unofficial lectures by instructors in these branches. The number of scholars during the first decade of the life of the university continually increased. In 1740, 1,300 students attended the university and gymnasium; the number declined during the first Silesian war then rose again, until the Seven Years War once more reduced it. During this latter conflict the building was used as a hospital and prison, and professors and students were obliged to go elsewhere. Only after the Peace of 1763 was the building restored to its original use. The attendance increased rapidly during the next ten years, but fell off greatly after the suppression of the Society of Jesus. In 1803, when the Leopoldina was made a secular institution, the number of students was about 500.

After the suppression of the Jesuits the king established a Catholic-Schools Institute which included the Jesuits living in Silesia, and in which the candidates for the secular priesthood were to receive their training. The former independence disappeared and the institute and university were made dependent on the Silesian minister. The new institution maintained with difficulty what was already in existence; it was ruled by a spirit of narrow conservatism, and made no attempt to develop its courses or to enter new fields. Besides this, the war was going on and the forces were reduced to the usual branches of learning. During the last decade of its existence the Leopoldina was carried on under the royal ordinance issued 26 July, 1800, in regard to the University of Breslau and the gymnasium. The Catholic system, especially the gymnasium, underwent a reform at this epoch which led to the separation of the gymnasium from the university and the reorganization of the philosophical faculty. These two changes were carried out in 1811.

The founding of the University of Berlin in 1810 made uncertain the future existence of the Protestant university at Frankfurt on the Oder, not far from Berlin. There was also a strong desire in Silesia for a university embracing all faculties, and King Frederick William III gave his consent, 3 August, 1811, to a “plan for uniting the University of Frankfurt with the University of Breslau”. The two universities were to be made one institution in regard to constitution, teaching staff, endowments, property, and income; the philosophical faculties were to form one body. “To satisfy the wishes of Catholic subjects’ two professors of philosophy proper were appointed, one Protestant and one Catholic. The promise of the erection of a Catholic professorship of law was not carried out until 1835, in the reign of Frederick William IV. Outside of these positions religious belief was not to be taken into consideration in appointments to the faculties of philosophy, law, and medicine. Instruction from both Catholic and Protestant professors of theology in the same university was until then unheard of. The plan of union ordained by the king decreed “that the theological department of the combined university should consist of a faculty of divinity, a Catholic theological and a Protestant faculty and a Catholic theological one. These two faculties, of equal rank in other respects, were to alternate in precedence from year to year in the matter of lecture-announcements, on academic questions, and in the public opening of the new university took place 19 October, 1811, the lectures began 21 October. In the second year of the new school patriotism led the great majority of the students to take part in the war against Napoleon called “the War of Liberation”, and many of them died for their country. After peace was concluded the usual life of the university was resumed. In August, 1861, the semi-centennial of the university was celebrated with much pomp. The schools of learning shared in the great development of Germany after the wars of 1866 and 1870, and the University of Breslau received, through the increase of prosperity, many improvements in equipment. The departments of medicine and natural science deserve special mention. The number of students has kept pace with the increase in the number of instructors. When the university was opened, in 1811, there were 35 regular professors, 4 assistant professors, 4 docents, and 8 lecturers and technical teachers; in 1861, at the time of the semi-centennial celebration, there were 41 regular professors, 11 assistant professors, 33 docents, and 12 lecturers and technical teachers; in 1906 there were 73 regular professors, 51 assistant professors, 66 docents, and 15 lecturers and technical teachers. In the first year of the institution there were 298 students; in the fiftieth, 775; and in 1906 the number reached 1,961. Of this last number, 241 attended the lectures of the Catholic theological faculty; 61 the lectures of the Protestant theological faculty; 565 attended the law course; 271, the medical course; 807, the philosophical course.

The German students numbered 1,584; foreign students, 77. Besides matriculated students, permission to attend the lectures was granted to 266 other persons of whom 179 were women.

Joseph Jungnitz.

Bressani, Francesco Giuseppe, an Indian missionary, b. in Rome, 6 May, 1612; d. at Florence, 9 September, 1672. He entered the novitiate of the Society of Jesus, 15 August, 1626 and studied at Rome and Clermont, teaching before his ordination at Sezza, Tivoli, and Paris. He returned to America and was assigned to the spiritual care of the French at Quebec, but in the following year was sent to the Algoinuina at Three Rivers. In April, 1644, on the way to the Huron mission he was captured by the Iroquois and cruelly tortured by them, at intervals, for over two months. He was at length ransomed by the Dutch at Fort Orange, and sent to France, where he arrived in November, 1644. In the following year he was again in Canada and laboured zealously on the Huron mission. In execution of the Iroquois four years later. He continued, however, to minister to the scattered and fugitive Hurons. He was also stationed for a time at Quebec, where he occasionally officiated at the church. In November, 1658, in the Franciscan's falling health, he implored the resources of the mission obliged him to return to Italy, where he spent many years as a preacher and missionary, dying at Florence. Bressani wrote the "Breve Relazione d'alcune Missioni . . . nella Nuova
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Francis" (Macerata, 1553), which was translated into French by Father Martin, S. J. (Montreal, 1852).

Brethren, Jesuit Relations (Cleveland, 1897). XXXIII, 328, 327; Michaud, Bud. Univ., V; Seaver, vol. III.

Edward P. Spillane.

Bressan. See Brixen.

Brest, Union of. See Union of Brest.

Brethren, Moravian. See Bohemian brethren.

Brethren, Plymouth. See Plymouth.

Brethren, United. See Holzhausen, Bartholomäus.


Brethren of the Free Spirit. See Adamites.

Brethren of the Hospital. See Brothers Hospital of St. John the Seap God.

Brethren of the Lord, The. — A group of persons closely connected with the Saviour appears repeatedly in the New Testament under the designation "his brethren", or "the brethren of the Lord" (Matt., xii, 46; xiii, 55; Mark, iii, 31, 32; vi, 3; Luke, viii, 19, 20; John, ii, 12; vii, 3, 5; Acts, i, 14; 1 Cor., ix, 5). For example, James, who is mentioned in the parallel texts of Matt., xiii, 55, and Mark, vi, 3 (where "sisters" are also referred to), namely, James (also mentioned Gal., i, 19), Joseph, or Joses, Simon, and Jude; the incidental manner in which these names are given, shows, however, that the list lays no claim to completeness. Two questions in connexion with these "brethren" of the Lord have long been, and are now more than ever, the subject of controversy: (1) The identity of James, Jude, and Simon; (2) The exact nature of the relationship between the Saviour and his "brethren".

(1) James is without doubt the Bishop of Jerusalem (Acts, xii, 17; xv, 13; xxi, 18; Gal., i, 19; ii, 9, 12) and the author of the first Catholic Epistle. His identity with James the Less (Mark, xv, 40) and the Apostle James, the son of Alpheus (Matt., x, 3; Mark, iii, 18), although contested by many Protestant critics, may also be considered as certain. There is no reasonable doubt that in Gal., i, 19: "But other of the apostles [besides Cephas] I saw none, saving James the son of Alpheus, who is called by James, and some of the others of the apostolate. The purpose for which the statement is made, makes it clear that "apostles" is to be taken strictly to designate the Twelve, and its truthfulness demands that the clause, "saving James" be understood to mean, that in addition to Cephas, St. Paul saw another Apostle, "James the brother of the Lord" (cf. Acts, ix, 27). Besides, the prominence and authority of James among the Apostles (Acts, xv, 13; Gal., ii, 9; in the latter text he is even named before Cephas) could have belonged only to one of their number. Now there were only two Apostles named James: James the son of Zebedee, and James the son of Alpheus (Matt., x, 3; Mark, iii, 18; Luke, vi, 16; Acts, i, 13). The former is out of the question, since he was dead at the time of the events to which Acts, xv, 6 sqq., and Gal., ii, 9, 12, refer (cf. Acts, xii, 2). James "the brother of the Lord" is therefore one with James the son of Alpheus, and consequently with James the Less, the identity of these two being generally admitted. Again, on comparing Cephas with Mary the Mother of Christ, it is the same as Mary the mother of the Less and of Joseph, or Joses. As married women are not distinguished by the addition of their father's name, Mary of Clopas must be the wife of Clopas, and not his daughter, as has been maintained. Moreover, the names of her sons and the order in which they are given, no doubt the order of seniority, warrant us in identifying these sons with James and Joseph, or Joses, the "brethren" of the Lord. The existence among the early followers of Christ of two sets of brethren has always been distinct, and in the order of age, is not likely, and cannot be assumed without proof. Once this identity is conceded, the conclusion cannot well be avoided that Cephas and Alpheus are one person, even if the two names are quite distinct; a conclusion which is quite probable, and commonly admitted, that Cephas and Alpheus are merely different transcriptions of the same Aramaic word Halphai. James and Joseph the "brethren" of the Lord are thus the sons of Alpheus. Of Joseph nothing further is known. Jude is the writer of the last of the Catholic Epistles (Jude, i). He is with good reason identified by Catholic commentators with the "Judas Jacobi" ("Jude the brother of James" in the D. V.) of Luke, vi, 16, and Acts, i, 13, otherwise known as Thaddeus (Matt., iii, 18). It is quite in accordance with Greek custom for a man to be distinguished by the addition of his brother's name instead of his father's, when the brother was better known. That such was the case with Jude is inferred from the title, the name of James, which he chose for himself in his Epistle. About Simon nothing certain can be stated. He is identified by most commentators with the Symeon, or Simon, who, according to Hegesippus, was a son of Clopas, and succeeded James as Bishop of Jerusalem. Some identify him with the Apostle Simon the Cananean (Matt., x, 4; Mark, iii, 18), or the Zealot (Luke, vi, 15; Acts, i, 13). The grouping together of James, Jude or Thaddeus, and Simon, after the other Apostles, Judas Iscariot excepted, is a list of the Apostles (Matt., x, 4, 5; Mark, iii, 18; Luke, vi, 16; Acts, i, 13) lends some probability to this view, as it seems to indicate some sort of connexion between the three. Be this as it may, it is certain that at least two of the "brethren" of Christ were among the Apostles. This is clearly implied in 1 Cor., ix, 5: "Have we not the power to carry about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas?" The mention of Cephas at the end indicates that St. Paul, after speaking of the Apostles in general, calls special attention to the representatives of James as a member of the Apostolic college. The objection that no "brethren" of the Lord could have been members of the Apostolic college, because six months before Christ's death they did not believe in Him (John, vii, 5) is besides an misunderstanding of the term. His "brethren" believed in his miraculous power, and urged him to manifest it to the world. Their unbeliever was therefore relative. It was not a want of belief in His Messiahship, but a false conception of it. They had not yet rid themselves of the Jewish idea of a Messiah who would be a temporal ruler. We meet with this idea among the Apostles as late as the day of the Ascension (Acts, i, 6). In any case the expression "his brethren" does not necessarily include each and every "brother", nor does it mean that the Church was to identify the "brethren" of the Lord. This last remark also sufficiently answers the difficulty in Acts, i, 13, 14, where, it is said, a clear distinction is made between the Apostles and the "brethren" of the Lord.

(2) The texts cited at the beginning of this article show beyond a doubt that there existed a real and near kinship between Jesus and His "brethren". But as "brethren" (or "brother") is applied to stepbrothers as well as to brothers by blood, and in Scripture, and Semitic use generally, is often loosely used, this distinction, as we have seen, (xvi, 13, xliii, 21, 22), the word furnishes no certain indication of the exact nature of the relationship. Some ancient
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The Brethren, like Helvidius and the Antidoomarianites, maintained that the "brethren" of Jesus were His uterine brothers the sons of Joseph and Mary. This opinion, held especially in times, in which it is now adopted by most of the Protestant exegetes. On the orthodox side two views have long been current. The majority of the Greek Fathers and Greek writers, influenced, it seems, by the legendary tales of imperial genealogy, considered the marvels of the Lord miracles of St. Joseph by his first marriage. The Latin, on the contrary, with few exceptions (St. Ambrose, St. Hilary, and St. Gregory of Tours among the Fathers), hold that they were the Lord's cousins. That they were not the sons of Joseph and Mary is proved by the following reasons, leaving out of consideration the great antiquity of the belief in the perpetual virginity of Mary. It is highly significant that throughout the New Testament Mary appears as the Mother of Jesus and of Jesus alone. This is the more remarkable as she is repeatedly mentioned in connexion with her supposed sons, and, in some cases at least, it would have been quite natural to call them her sons (cf. Matt., xii, 46; Mark, iii, 31; Luke, viii, 19; Acts, i, 14). Again, Mary's annual pilgrimage (Luke, ii, 41) is incredible, except on the supposition that she bore no other children besides Jesus. Is it likely that she could have made the journey regularly, at a time when the burden of child-bearing and the care of an increasing number of small children (she would be the mother of at least four sons and of several daughters, cf. Matt., xiii, 56) would be pressing heavily upon her? A further proof is the fact that at His death Jesus recommended His mother to St. John. Is not His solicitude for her in His dying hour a sign that she would be left with no one whose duty it would be to care for her? And why recommend her to an outsider if she had other sons? Since there was no stragglement between Him and His "brethren", or between them and Mary, no plausible motive for such an action can be imagined. This argument is confirmed by the words with which He recommends her: τῆς ὧς σοι, with the article before ὧς (son); had there been other sons, τῆς ὧς σοι, without the article, would have been the proper expression.

The decisive proof, however, is that the father and mother of at least two of these "brethren" are known to us. James and Joseph, or Joseis, are, as we have seen, the sons of Alpheus, or Clopas, and of Mary, the sister of Mary the Mother of Jesus, and all descendents of the one, the others are not of the same. This argument dispenses also with the theory that the "brethren" of the Lord were the sons of St. Joseph by a former marriage. They are then neither the brothers nor the step-brothers of the Lord. James, Joseph, and Jude are undoubtedly His cousins. If Simon is the same as the Symeon of Hegesippus, he also is a cousin, since this writer expressly states that he was the son of Clopas the uncle of the Lord, and the latter's cousin. But whether they were cousins on their father's or mother's side, whether cousins by blood or merely by marriage, cannot be determined with certainty. Mary of Clopas is indeed called the "sister" of the Blessed Virgin, (John, xix, 25), but it is uncertain whether "sister" here means a true sister or a step-sister. Hegesippus calls Clopas the brother of St. Joseph. This would favour the view that Mary of Clopas was only the sister-in-law of the Blessed Virgin, unless it be true, as stated in MSS. of the Pesuita version, that Joseph and Clopas married sisters. This would be the case in the other MS. and is more distant than that of the above named four.

The chief objection against the Catholic position is taken from Matt., i, 25: "He [Joseph] knew her not till she brought forth her firstborn son"; and from Luke, ii, 7: "And she brought forth her firstborn son". Hence, it is argued, Mary must have borne other children. "Firstborn" (πρωτος), however, does not always imply thereby children born in time, but that they are born afterwards. This is evident from Luke, ii, 23, and Ex., xiii, 2, 12 (cf. Greek text) to which Luke refers. "Opening the womb" is there given as the equivalent of "firstborn" (πρωτος). An only child was not necessarily a "brethren" than the others are many. Neither do the words "he knew her not till she brought forth" imply, as St. Jerome makes conclusively against Helvidius from parallel examples, that he knew her afterwards. The meaning of both expressions becomes clear, if they are considered in connexion with the virginal birth related by the two Evangelists.


For the Step-Brother Theory: Lightfoot, Comm. on Gal., 221.

For the Helvidian View: Hartnung, Dict. Bib., 1, 320; Forchis, Forschungen, VI, Bruder und Vettern des Jues (Leipzig, 1901).

Brethren of the Poor Life. See Apostolici.

Brethren of the Redemption. See Trinitarian Brothers.

Brethren of the Strict Observance. See Friars Minor.

Brethren of the Twelve. See Narrow Controversy.

Breton, Raymond, a noted French missionary among the Caribbean Indians, b. at Baune, 3 September, 1869; d. at Cana, 8 January, 1879. He entered the Order of St. Dominic at the age of seventeen and was sent (1627) to the famous priory of St. Jacques, at Paris, to finish his classical education and make his course of philosophy and theology. Having obtained his degree in theology, he sailed with three other Dominicans for the French West Indies (1635). Nearly twenty years were devoted to the Antilles missions. During twelve of these he was on the Island of San Domingo, practically alone with the Indians. The other eight years he was going from island to island, evangelizing the natives in their own tongue, becoming an adept in the various Carib languages. Returning to France in 1654, he devoted much of his time to preparing young priests for the West Indian missions. In this end he wrote: A catechism in the Indian Dialect in Carib (Auxerre, 1664); a French-Carib and Carib-French Dictionary, with copious notes, historical and explanatory, on the Carib language (ibid., 1665); a Carib grammar (ibid., 1667). At the request of the general of the order, he also wrote a valuable history of the first years of the French Dominicans' missionary labours among the Caribbean Indians: "Relatio gestorum a primis Predictorum missionarius in insulis Americae et gallice praeeritam apud Indos indigenas quos Caribes vulgo dicunt ab anno 1634 ad annum 1641" (MSS.). This is considered of great historical importance, and has been used by several writers.


Breton Version. See Versions of the Bible.

Breviariu Alaricium. See Law, Roman.

Breviary. —See Law of the Church.

~Content; III. The Hours; IV. Component Parts of the Office; V. History of the Breviary; VI. Reforms.

I. Definition. —The word breviary (Lat. brev
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iarium), signifies its primary acceptance an abridgment, or a compendium. It is often employed in this sense by Christian authors, e.g. Breviarium fidei, Breviarium in psalmos, Breviarium canonum, Breviarium regularem. In liturgical language Breviary has a special meaning, indicating a book furnishing the regulations for the celebration of Mass or for the roundwork of a church, and more specially the titles Breviarium Ecclesiasticis Ordinis, or Breviarium Ecclesiae Romanae (Roman). In the ninth century Alcuin uses the word to designate an office abridged or simplified for the use of the laity. Prudentius of Troyes, about the same period, composed a Breviarium Psalmatali (v. inf. V. Hsewro). In an ancient inventory occurs Breviarium Antiphonarii, meaning "Extracts from the Antiphonary". In the "Vita Aldrici" occurs "sicut in plenaria et breviares Ecclesiae ejusdem continentur." Again, in the inventories in the catalogues, such notes as these may be met with: "Sunt et duo cursus et tres benedictiovales Libri; ex his unus habet obsequium mortuorum et unus Breviarius"; or, "Prater Breviarii quondam quodque usque ad festivitatem S. John Baptistae "Aeternae Memoriae" et anno 1100 Liber de Breviarii about a.D. 1100 obtained a book entitled "Incipit Breviarium sive Ordo Offices per totem annus decurionem".

From such references, and from others of a like nature, Saint Quenel gathers that by the word Breviary was at first designated a book furnishing the rubrics, a sort of Ordo. The title Breviary, as we employ it—that is, a book containing the entire canonical Office—appears to date from the eleventh century.

St. Gregory VII having, indeed, abridged the order of prayers, and having simplified the Liturgy as performed at the Roman Court, this abridgment received the name of Breviary, which was suitable, since, according to the etymology of the word, the word, as an abridgment. The name has been extended to books which contain in one volume, or at least in one work, liturgical books of different kinds, such as the Psalter, the Antiphonary, the Responsoriary, the Lectionary, etc. In this connexion it may be pointed out that in this sense the word, as it is used nowadays, is illogical; it should be named a Plenarium rather than a Breviary, since, liturgically speaking, the word Plenarium exactly designates such books as contain several different compilations united in one corpus. The term Breviary, however, simply to make still clearer the meaning and origin of the word; and section V will furnish a more detailed explanation of the formation of the Breviary.

II. CONTENTS.—The Roman Breviary, which with rare exceptions (certain religious orders, the Ambrosian and Mozarabic Rites, etc.) is used at this day throughout the Latin Church, is divided into four parts according to the seasons of the year: Winter, Spring, Summer, and Autumn. It is constructed of the following elements: (a) the Psalter; (b) the Proper of the Season; (c) Proper of the Saints; (d) the Common; (e) certain special Offices.
(a) The Psalter.—The Psalter is the most ancient and the most venerable portion of the Breviary.
It consists of 150 psalms, divided in a particular way. The general division is not the same as that used in the Bible. It consists as follows: nineteen psalms form the groundwork of the Liturgy of the Jews for twelve centuries before Christ, and He certainly made use of these psalms for His prayers, and quoted them on several occasions. The Apostles followed His example, and the Church from the very first granted this psalm to the psalmist as the chief form of Christian prayer. The Church has carefully preserved them during the lapse of centuries and has never sought to replace them by any other formularies. Attempts have been made from time to time to compose Christian psalms, such as the Gloria in excelsa, the Te Deum, the Lumen Hlare, the Te Deum Laus, and a few others; but those which the Church has retained and adopted are singularly few in number. The rhythmic hymns date from a period later than the fourth and fifth centuries, and at best hold a purely secondary place in the scheme of the Office. Thus the Book of Psalms forms the kernel of the roundwork of Catholic prayer; the lessons which fill so important a place in this prayer are not, after all, prayer properly so called; and the antiphons, responsories, versicles, etc., are but psalms utilised in a particular manner.

In the Breviary, moreover, the Psalter is divided according to a special plan. In the earliest period the use of the Book of Psalms in the Office was doubtless exactly similar to that which prevailed amongst the Jews. The president of the choir chose a particular psalm at his own will. Some psalms, such as xxvi, seem specially appropriate to the Passion. Another was adapted to the Resurrection, a third suited the Ascension, while others again are specially referable to the Office of the Dead. Some psalms provide morning prayers, others those for night. Finally, each of the choirs of the choir of the Minster of the cathedral of the see of the president of the choir. Later, probably from the fourth century, certain psalms began to be grouped together, to respond to the divers requirements of the Liturgy.

Another cause led to these groupings and arrangements of the Psalter. Some monks were in the habit of reciting daily the whole of the 150 psalms. But this form of devotion, apart from lessons and other formularies, occupied so much time that they began to spread the recitation of the Psalter over a whole week. By this method each day was divided into hours, and each hour had its own portion of the Psalter. From this arrangement arose the idea of dividing the Psalter according to specially devised rules. St. Benedict was the one to set himself to this task, in the sixth century. In his Rule he gives minute directions how, at that period, the psalms were to be distributed at the disposition of the abbot; and he himself drew up such an arrangement. Certain psalms were set apart for the right offices, others for Lauds, others for Prime, Terce, Sext, and None, others for Vespers and Compline.

It is a subject of discussion amongst liturgists whether this Benedictine division of the psalms is the Roman psalter or not. Although it may not be possible to prove the point definitely, it would seem that the Roman arrangement is the older of the two, because that drawn up by St. Benedict shows more skill, and would thus seem to be in the nature of a reform of the Roman division. In any case, the Roman arrangement of the Psalter reaches back to a very ancient antiquity, at least to the seventh or eighth century, since when it has not undergone any alteration. The following is its disposition. Psalms i—xxxvii are recited at Matins, twelve a day, but Sunday Matins have six more psalms divided between the three nocturns. Thus:

Sunday—Psalms i, ii, iii, vi—xiv; xv, xvi, xvii; xviii, xix, xx.

Monday—Psalms xxxvi—xxxvii.

Tuesday—Psalms xxxviii—xlii; xliii—lix. lx.

Wednesday—Psalms lii, liv—lii, lxii, lxiv, lxv, lxvi.

Thursday—Psalms lxvi—lxxix.

Friday—Psalms lxxx—lxxviii, xcii, xcv, xcvii.

Saturday—Psalms xcviii—xcvii.

cursory division by weeks, namely, iv, v, xxi—xxxv, xlii, li, lii, lxxi, lxiv, lxxvi, lxxix—xcii, and xcv, are, on account of their special aptitude, reserved for Lauds, Prime, and Compline.

The series, from Ps. cix to Ps. cxvi inclusively, are used at Vespers, five each day, except Psalms cvii, cviii, and cvii. reserved for other hours.
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The last three, cxlviii, cxxix, and cl, which are specially called the psalms of praise (Laudes), because of the word Laudate which forms their leitmotiv, are always used in the morning Office, which thus gets its name of Lauds.

A glance at the above tables will show that, broadly speaking, the Roman Church did not attempt to make any skilful selection of the psalms for daily recitation. She took them in order as they came, except a very few set apart for Lauds, Prime, and Compline, and selected Ps. cxviii for the day hours. Others, as the Ambrose, and the Benedictine, or monastic, have Psalmers drawn up on wholly different lines; but the respective merits of these systems need not be here discussed. The order of the aural Psalter is not followed for the festivals of the year or for the feasts of saints; but the psalms are selected according to their suitableness to the various occasions.

The history of the text of this Psalter is interesting. The most ancient Psalter used in Rome and in Italy was the "Psaltery Vetus", of the Itala version, which seems to have been translated into the Liturgy by Pope St. Damasus (d. 384). He was it who first ordered the revision of the Itala by St. Jerome, in a.p. 383. On this account it has been called the "Psaltery Romanum", and it was used in Italy and as late as the ninth century, still in vogue in St. Peter's at Rome, and many of the texts of our Breviary and Missal still show some variants (Invitatory and Ps. cxv), the antiphons of the Psalter and the responsories of the Proper of the Season, Introits, Graduals, Offertories, and Communions). The Roman Psalter also influences the Mozarab Liturgy, and was used in England in the eighth century. But in Gaul and in other countries north of the Alps, another recension entered into the Psalterium Romanum, under the somewhat misleading title of the "Psaltery Gallicanum"; for this text contained nothing distinctly Gallican, being simply a later correction of the Psalter made by St. Jerome in Palestine, in a.p. 392. This recension diverged more completely than the earlier one from the Itala; and in preparing it St. Jerome had laid Origen's Hexapla under contribution. It would seem that St. Gregory of Tours, in the sixth century, introduced this translation into Gaul, or at any rate he was specially instrumental in no small degree, for it was employed in the Divine psalmody celebrated at the much honoured and frequented tomb of St. Martin of Tours. From that time this text commenced its "triumphant march across Europe". Walfrid Strabo states that the churches of Germany were using it in the eighth century:—"Galli et Germanorum aliqui secundum emendationem quam Hieronymus pater de LXX composeuit Psalterium cantant:" About the same time England gave up the "Psaltery Romanum" for the "Gallicanum". The Anglo-Saxon Psalter already referred to was corrected and altered in the ninth and tenth century, to make it accord with the "Gallicanum". Ireland seems to have followed the Gallican version since the seventh century, as may be gathered from the famous Antiphonary of Bangor. It even penetrated into Italy after the ninth century, thanks to the Frankish influence, and there enjoyed a considerable vogue. After the Council of Trent, St. Pius V extended the use of the "Psaltery Gallicanum" to the whole Church in Italy, and the ancient Roman Psalter. The Ambrosian Church of Milan has also its own recension of the Psalter, a version founded, in the middle of the fourth century, on the Greek.

The Proper of the Season.—This portion of the Breviary contains the Office of the different liturgical seasons. As is well known, these periods are now thus arranged: Advent, Christmastide, Septuagesima, Lent, Holy Week, paschal time, and the time after Pentecost. But only by slow degrees did this division of the liturgical year develop its present form. It must be traced through its various stages. It may indeed be said that originally there was no such thing as a liturgical year. Sunday, the observance of which all of the Eucharistic celebration, is at once the commemoration of the Passion, Death, and Resurrection of Jesus Christ; men spoke of the "Pass of the Crucifixion", of the "Pash of the Resurrection"—τάραξα σταύρωσιν τάραξα αναστάσεως. Every Sunday was a renewal of the paschal festival. It was only on the actual anniversary the feast should be kept with peculiar solemnity, for it was the most solemn Christian feast, and the centre of the liturgical year. Easter drew in its train Pentecost, which was fixed as the fiftieth day after the Resurrection; it was the festival commemorating the Descent of the Holy Ghost on the Apostles. These fifty days made up an unbroken festival, a Jubilee, a time of joy during which there was no fasting and when penitential exercises were suspended. Further, the three days following Easter, which, after various changes, commenced finally forty days before Easter, when its name of Quadragesima. The other rallying-point of the liturgical year is the feast of Christmas, the earliest observance of which is of remote antiquity (the third century at least). Like Easter, Christmas had its time of preparation, called Advent, lasting nowadays four weeks. The remainder of the year had to fit in between these two feasts. From Christmas to Lent three annual feasts were fixed, each of which, under the name of Septuagesima, create a sort of introduction to it, since these three weeks, Septuagesima, Sexagesima, and Quinquaagesima, really belong to Lent by reason of their character of preparation and penance.

The long period between Pentecost and Advent, from May to December, still remains to be dealt with. A certain number of feast days have been inserted into this season as great festivals, as those of St. John the Baptist (24 June), the Holy Apostles Peter and Paul (29 June), St. Lawrence (10 August), and St. Michael (29 September). At a later date these days, which did not fit very conveniently into the general scheme, tended to disappear, and were absorbed into the common time after Pentecost, made up of twenty-four Sundays, thereby uniting Pentecost with Advent; and thus the cycle of the liturgical year is completed.

The Proper of the Season contains, therefore, the Office of all the Sundays and festivals belonging to it, with special lessons, extracts from the Gospels, and frequently also proper antiphons, responsories, and psalms, adapted to the peculiar character of these different periods. It is in the composition of this Liturgy that the Roman Church has displayed her gifts of critical judgment, liturgical taste, and theological acumen. The difference in the character of these periods may be studied in such works as Dom Guéranger's "Liturgical Year".

(1) Proper of the Season.—The first two feast days falling on the Proper of the Season come in the Breviary the Proper of the Saints, that is, to say, that part which contains the lessons, psalms, antiphons, and other liturgical formularies for the feasts of the saints. In reality this Proper commemorates a very large number of saints who find mention in the ecclesiastical Office. But this, however, need not be given here, as it can easily be
consulted. But it may be noted that the greater number of the days of the year—at least nine-tenths—are appropriated to special feasts; and the question has therefore been seriously debated, every time a movement for the reform of the Breviary has arisen, as to whether it should be left to the Diocesan Offices from being overwhelmed by these feasts, and as to how to restore to the ferial Office its rightful ascendancy. This is not the place for the discussion of such a problem; but it may be said that this invasion of the Proper of the Season is not new, and has been sufficiently condemned by such authorities as the "Ancient Syrian Martyrology." "Le calendrier de Philocalus," "Martyrologium Hieronymianum," "Kalendarium Carthaginense." These Calendars contain little more than the following list, beyond the great festivals of the Church:

Exaltation of Holy Cross—14 September.
Presentation of Jesus, or Purification of B. V. M.—2 or 15 February.
Dormition, or Assumption, B. V. M.—15 August.
St. Michael, Archangel—29 September.
St. Elizabeth—11 August.
St. John Baptist—24 June.
St. Stephen, Protomartyr—26 December.
Sts. Peter and Paul—29 June.
Chair of St. Peter (at Antioch)—22 February.
Sts. James the Greater and John, App.—27 or 28 December.
Sts. Philip and James the Less, App.—1 May.
Holy Innocents—23 or 28 December.
St. Sixtus II, Pop. 1—1 August.
Sts. Perpetua and Felicitas, MM.—7 March.
St. Flavian or Fabian—15 May.
St. Lawrence, M.—10 August.
St. Hippolytus, M.—13 August.
St. Cyprian, M.—14 September.
St. Sebastian, M.—20 January.
St. Agnes, V. & M.—23 January.
St. Timothy, M.—22 August.
St. Vincent, M.—22 February.
St. Felicita, M.—22 November.
St. Ursula, M.—17 October, or 20 December, 7 or 29 January, or 1 February.
St. Polycarp, M.—26 February.
Seven Holy Sleepers—variable.
St. Pantaleon—variable.
Under this designation come all the lessons, Gospels, antiphons, responsories, and verses which are not reserved to a special occasion, but may be employed for a whole group of saints. These Commons are those of Apostles, Evangelists, Martyrs, Confessors Pontiffs, Confessors non-Pontiffs, Abbots, Virgins, and Holy Women. To these may be added the Offices of the Dedication of Churches, and of the Blessed Virgin. The Office of the Dead occupies a place apart. It is most difficult to assign an Office to the Office of the Dead. The most ancient seem to belong to the ninth, the eighth, and even the seventh century, and through special formularies may even date still further back. To give one example, the antiphons of the Commemoration of Martyrs in paschal time, "Sancti tui, Domine, forebunt sicut illum, et sicut odor balansarum ante te", "Lux perpetua lucent sancit sanctis tuis, Domine, et aternitas temporum", are taken from the Fourth Book of Easdras (apocryphal), which was rejected almost everywhere about the end of the fourth century. The Offices, therefore, must probably have been borrowed at a period anterior to that date. Probably, also, in the very beginning, the most ancient of these Common Offices were Proper Offices, and in some of them special features supporting this supposition may be noticed. Thus, the Common of Apostles is apparently referable to the Office of St. Peter and Paul and must have been adapted later for all the Apostles. Such verses as the following in the Common of St. Andrew: "Vos antiqui, ut ubi ego sum, illic sit et minister meus", "Si quis mihi ministraverit, honorificabit illum Pater meus", seem to point to a martyr-deacon (bidémos, minister), and may perhaps specially refer to St. Lawrence, on account of the allusion to the work of his Acts: "Quo, acerdo de sancte, sine ministro properat?"

Also, the numerous allusions to a crown or a palm in these same antiphons refer without doubt to the holy martyrs, Stephen, Lawrence, and Vincent, whose names are synonyms for the crown and laurel of victory. The details necessary for the proof of this hypothesis could only be given in a fuller treatise than this; suffice it to say that from the literary standpoint, as from that of archaeology or liturgy, these Offices of the Common contain gems of great artistic beauty, and are of very great interest.

(c) Special Offices.—The Office of the Blessed Virgin, also very ancient in some of its parts, is of great dogmatic importance: but students of this subject are referred to the Rev. E. L. Taunton's "The Little Office of Our Lady.

The Office of the Dead is, without a shadow of doubt, one of the most venerable and ancient portions of the Breviary, and deserves a lengthy study to itself. The Breviaries also contain Offices proper to each diocese, and certain special Offices of modern origin, which, consequently, need not here detain us.

III. THE HOURS.—The prayer of the Breviary is meant to be used daily; each day has its own Office; in fact it would be correct to say that each hour of the day has its own liturgy. Liturgically, the day is divided into hours founded on the ancient Roman divisions of the day, of three hours apiece—Prime, Terce, Sext, None, and Vespers, and the night Vigils. In conformity with this arrangement, the Office is portioned out into the prayers of the night vigils, that is to say Matins and Lauds. Matins itself is subdivided into three nocturns, to correspond with the three watches of the night; nine o'clock at night, midnight, and three o'clock in the morning. The office of Lauds was supposed to be recited at dawn. The day offices corresponded or lasted the following hours: Prime to 6 A.M., Terce to 9 A.M., Sext to midday, None to 3 P.M., Vespers to 6 P.M.—It is necessary to note the words more or less, for these hours were regulated by the solar system, and therefore the length of the prayers varied with the seasons.—The Office of Compline, which falls somewhat outside the above division, and whose origin dates later than the general arrangement, was recited at nightfall. Nor does this division of the hours go back to the first Christian period. So far as can be ascertained, there was no other public or official prayer in the earliest days, outside the Eucharistic service, except the night watches, or vigils, which consisted of the chanting of psalms and of readings from the Holy Scripture, especially from the Gospels and Epistles, and a homily. The offices of Matins and Lauds thus represent, most probably, these watches. It would seem that beyond this there was nothing but private prayer; and at the dawn of Christianity the prayers were said in the Temple, as we read of the Apostles. The hours equivalent to Terce, Sext, None, and Vespers were already known to the Jews as times of prayer and were merely adopted by the Christians. At first meant for private prayer, they became in time public, and the Church was enriched with ascesics, virgins, and monks, by their vocation consecrated to prayer. From that time, i. e. from the end of the third cen-
Breviary, the monastic idea exercised a preponderant influence on the arrangement and formation of the Canonical Office. It is possible to give a fairly exact account of the establishment of these Offices in the second half of the fourth century by means of a document of surpassing importance for the history we are considering, the "De Sanctorum Vesperis" of Bede, written about A.D. 388, by Etheria, a Spanish abbess. This narrative is specifically a description of the Liturgy followed in the Church of Jerusalem at that date.

The Offices of Prime and Compline were devised later, Prime at the end of the fourth century, while Compline is usually attributed to St. Benedict in the sixth century; but it must be acknowledged that, although he may have given it its special form for the West, there existed before his time a prayer for the close of the day corresponding to it.

IV. COMPONENT PARTS OF THE OFFICE.—Each of the hours of the Office in the Roman Liturgy is composed of the same elements: psalms (and now and then canticles), antiphons, responsories, hymns, lessons, prayers, and the collector of the Officium. A few words must be said about each of these elements from the particular point of view of the Breviary.

(a) Psalms and Canticles.—Nothing need be added to what has already been said in section II concerning the psalms, except that they are used in the Breviary sometimes in order of sequence, as in the ferial Offices of Matins and Vespers, sometimes by special selection, independently of the order of the Psalter, as in Prime and Compline and, in general, in the Offices of the Saints and other feasts. Another point to notice in the composition of the Roman Office is that it allows of the inclusion of a certain number of canticles, or songs, drawn from other portions of Holy Writ than the Psalter, but put on the same footing as the psalms. These are: the Canticle of Moses after the passage of the Red Sea (Exodus xv); the Canticle of Moses before his death (Deut. xxxii); the Prayer of Anne the mother of Samuel (I Kings i); the Prayer of Jonas (Jon., ii); the Canticle of Habacuc (Habacuc, iii); the Canticle of Eschias (Is., xxxviii); the Canticle of the Three Children (Dan., iii, 26); The Benedicite (Dan., iii, iii); lastly, the three canticles drawn from the New Testament: the Magnificat, the Benedictus, and the Nunc Dimittis.

This list of canticles coincides more or less with those used in the Greek Church. St. Benedict admits these canticles into his Psalter, specifically stating that he borrows them from the Church of Rome, and thus providing a further argument for the priority of the Roman Office over the monastic.

(b) Antiphons.—The antiphons which are read nowadays in the Breviary are abridged formularies which almost always serve to introduce a psalm or canticle. They consist sometimes of a verse taken from a psalm, sometimes of a sentence selected from the Gospels or Holy Scripture, e. g. "Euge, serve bone, in modico fidels, intra in gaudium Domini tui"; occasionally they consist of phrases not culled from the Bible, but modelled on its style, i. e. they are taken over from a hymn, or the words of the author, for example: "Veni, Sponsa Christi, acipe coronam, quonam tibi Dominus preparavit in eternum". Originally, the meaning of the word, and the function fulfilled by the antiphon, was not what it is now. Although it is difficult to define precisely the origin and present part of the term, it seems that it is derived from antiphonas (ἀντιφόρησις) or from the adjective antiphonas, and that it signified a chant by alternate choirs. The singers or the faithful were divided into two choirs; the first chanted the first verse, the second the second verse, and continued with the second verse, the first followed with the third verse, and so on to the end of the psalm. The antiphonas chant is thus recitation by two choirs alternately. This term has given rise to technical discussions which cannot be here entered into.

(c) Responsories, whose composition is almost the same as that of the antiphon—verse of a psalm, or sometimes of a short passage of Scripture—nevertheless differs from it entirely as to the nature of its use in recitation or chant. The presentor sang or recited a psalm; the prayer or the faithful replied, or repeated either one of the verses or simply the last words of the reciter. This form, like the antiphon, had already been in use among the Jews, and appears even in the construction of certain psalms, as in cxxxv, "Laudate Dominum quomiam bonus", where the refrain, "Quomiam in aeternum miserericordia ejus", which recurs in each verse, certainly corresponds to a responsory.

(d) Hymns.—The term hymn has a less definite meaning than those of antiphon or responsory, and in the primitive liturgies its use is somewhat uncertain. In the Roman Breviary, at each hour, it is the prayer or the prayer of the last part of the Office that is little by little adopted, but usually in verses of different measures, usually very short. This is the hymn. These compositions were originally very numerous. Traces of hymns may be discerned in the New Testament, e. g., in St. Paul's Epistles. The fourth and fifth centuries gave them a great impetus. Prudentius, Sinesius, St. Gregory of Nazianzus, St. Hilary, and St. Ambrose composed a great many. But it was above all in the Middle Ages that this style of composition most developed, and collections of these were made, filling several volumes. The Roman Breviary contains but a moderate number of hymns, forming a real anthology. Some of them are masterpieces of art. It was at a comparatively late date (about the twelfth century) that the Roman Liturgy admitted hymns into its Breviary. In its primitive austerity it had hitherto rejected them, without, however, condemning their employment in other liturgies.

(e) Lessons.—By this term is meant the choice of readings or of extracts in the Breviary, taken either from Holy Writ or from the Acts of the Saints, or from the Fathers of the Church. Their use is in accordance with the ancient Jewish custom, which, in the services of the Synagogues, enjoined that after the chanting of psalms, the Law and the Prophets should be read. The privilege of this service of the Synagogue, and thus brought into being the service of the night watches. But the course of readings was altered; after a lesson from the Old Testament, the Epistles of the Apostles or the Acts were read. In the liturgical practice of the Church of the East, a liturgy was made out to fix what books might be read. Muratori's "Canone" and, still better, the "Decrees of Gelasius" may be studied from this point of view with profit. Later on men were not content to confine themselves to the reading of the holy books; certain Churches wished to read the Acts of the Martyrs. The Church of Africa, which possessed Acts of great value, signalized itself in this respect. Others followed its example. When the Divine Office was more developed, the reading of Holy Scripture, which had become customary to read, after Holy Writ, the commentaries of the Fathers and of other ecclesiastical writers on the passage of the Bible just previously heard. This innovation, which probably began in the third or the fourth century, was taken up by the Divine Office the works of St. Augustine, St. Hilary, St. Athanasius, Origen, and others. To these,
aster, were added those of St. Isidore, St. Gregory the Great, the Venerable Bede, and so on. This new development of the Office gave rise to the compilation of special books. In primitive times the Book of Psalms and the books of the Old Testament sufficed for the Office. Later, books were compiled giving extracts from the Old and New Testaments (Lectionary, Gospel, and Epistle Books) for each day and each feast. Then followed the compilation of the Homiliaries—collections of sermons or of commentaries of the Fathers for use in the Office. All these books should be studied, for they form the constituent elements which later combined into the Breviary.

Further, as regards these lessons, it is well to notice that, as in the case of the psalmody, two lines of selection were followed. The first, that of the order of ferial Offices, ensures the reading of the Scripture, from Genesis to the Apocalypse, in sequence; the second, that of the order for feasts of the saints and festivals, breaks in upon this orderly series of readings and substitutes for them a chapter or a portion of a chapter specially applicable to the feast which is being celebrated.

The canticles recited in the Office are the same as those of the Bible. In its essential features, it goes back to a very venerable antiquity:

Advent—Isaiah, and St. Paul's Epistles.
Christmas, Epiphany—St. Paul, following this verse to Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, Hebrews.

Septuagesima and Lent—Genesis and the other books of the Pentateuch.

Time after Pentecost—Books of Kings.
Month of August—Proverbs, Ecclesiastes, Book of Wisdom, Ecclesiasticus.
Month of September—Job, Tobias, Judith, Esther.
Month of October—Maccabees.
Month of November—Ezechiel, Daniel, the twelve minor Prophets.

Veritatis and Little Chapters—The Capitulum, or Little Chapter, is really a very short lesson which takes the place of lessons in those hours which have no special ones assigned to them. These are: Lauds, Prime, Terce, Sext, None, Vespers, and Compline.

Breviary copyists,—a few centuries after, the psalmody became much more complicated than the longer ones, and no more need here be said about them. The Veritatis belong to the psalmody, like responsories and antiphons; usually they are taken from a psalm, and belong to the category of liturgical acclamations or shouts of joy. They are usually employed after lessons and little chapters, and often take the place of responsories; they are, in fact, brief responsories. The ferial Psalms and the Litanies probably belong to the category of veritatis.

(9) Versicles and Collects, also called prayers, are not psalmic prayers; they are of a completely different character. Their place in the Breviary changes little; they come towards the end of the Office, after the psalmody, the lessons, little chapters, and antiphons, responsories, and the like, and gather up in a compendious form the supplications of the faithful. Their historical origin is as follows: During the earliest period, the president of the assembly, usually the bishop, was entrusted with the text of the prayers, after the psalms, chants, and litanies, a prayer in the name of all the faithful; he therefore addressed himself directly to God. At first this prayer was an improvisation. The oldest examples are to be found in the Psalter, and in the Epistle of St. Clement of Rome, and in certain Epistles of St. Cyprian. In time, towards the fourth century, collections of prayers were made for those who were not adept in the art of improvisation; these were the first forerunners of Sacramentaries and Orations, which later occupied so important a place in the history of the Liturgy. The Leonine, Galasian, and Gregorian Sacramentaries form the chief sources whence are drawn the collections of the Breviary. It must be observed that they are of great theological importance, and usually sum up the main ideas dominating a feast; hence, in them the significance of a festival is to be sought.

V. History of the Breviary—In the preceding paragraphs, a certain portion of the history of the Breviary, as a choir book at least, has been given. At first, there was no choir book, properly so called; the Bible alone sufficed for all needs, for therein were the psalms for recitation and the books which furnished the various lessons. It is of course most probable that the Psalter is the most ancient choir book; it was published apart to fulfil this special function, but with divisions—marks to indicate the portions to be read; and at the end were copied out the canticles recited in the Office and sometimes, following each psalm, came one or more prayers. A study of manuscript Psalters, which has not as yet been methodically undertaken, would be extremely useful for the Liturgy. Then, little by little, the books of the Old and New Testaments were drawn up to meet the wants of the day—Antiphonaries, Collectaria, etc. In the twelfth century John Beleth, a liturgical author, enumerates the books needed for the due performance of the Office, namely, the Antiphonary, the Old and New Testaments, the Psalterium, Collectarium for the prayers, the Martyrology, etc. Thus, for the recitation of the canonical Office, quite a library was required. Some simplification became imperative, and the pressure of circumstances brought about a condensation of these various books into one. This is the origin of the Breviary. The word and the thing it represents appeared—confusedly, it might be—at the end of the eighth century. Alcuin is the author of an abridgment of the Office for the use of his pupils, which was a kind of breviary for each psalm, on an ancient plan, and some other prayers; but without including lessons or omelia. It might rather be called a Euchology than a Breviary. About the same time Prudentius, Bishop of Troyes, inspired by a similar motive, drew up a Brevarium Psaltri. But we must come down to the eleventh century to meet with a Breviary properly so called. The most ancient manuscript known as containing within one volume the whole of the canonical Office dates from the year 1039; it comes from Monte Cassino, and is preserved in the Mazarin Library. It contains, in addition to other matter which does not concern the present inquiry, the Psalter, canticles, litanies, hymnary, collects, blessings for the lessons, little chapters, antiphons, responsories, and the like, in the form of Offices. Another manuscript, contemporary with the preceding, and also coming from Monte Cassino, contains Propers of the Season and of the Saints, thus serving to complete the first-mentioned one. Similar examples of Breviaries in the twelfth century, still rare and all Benedictine. The history of these origins of the Breviary is still somewhat obscure; and the efforts at research must continue tentatively till a critical study of these manuscript Breviaries has been made on the lines...
of such works as Delisle, Ebner, or Ehrenpreisger, on the Sacramentaries and Missals.
It was under Innocent III (1198-1216) that the use of Breviaries began to spread outside Benedictine circles. At Rome, no longer solely for the Roman Basilicas, but still for the Roman Court alone, Breviaria were drawn up, which, from their sources, were divided into the three main categories:
- Missalia
- Breviaria
- Cistercian books in quibus Officium Ecclesiasticum continetur

These texts of this period (beginning of the thirteenth century) speak of "Missalia, Breviaria, cistercenses libros in quibus Officium Ecclesiasticum continetur," and Raoul de Tignes rightly refers to this Roman Breviary. But this use of the Breviary was still limited, and was a kind of privilege reserved for the Roman Court. A special cause was needed to give the use of this Breviary a greater extension. The Order of Friars Minor, or Franciscans, lately founded, undertook the task of popularizing it. It was not a sedentary order vowed to stability, like those of the Benedictines or Cistercians, or like the Regular Canons, but was an active, missionary, preaching order. It therefore needed an abridged Office, convenient to handle and containing the essentials enough to be carried about by the Friars on their journeys. This order adopted the Breviarium Curie with certain modifications which really constitute, as it were, a second edition of this Breviary. It is somewhat lacking in the Breviary of the Holy Roman Church because it was authorized by that pontiff. One of the chief modifications effected by the Friars Minor was the substitution of the Gallican version of the Psalter for the Roman. The cause was won; this eminently popular and active order spread the use of this Breviary everywhere. Antiphonaries, Psalters, Legendaries, and Responsories disappeared by degrees before the advance of the single book which replaced them all.

Still more, by a kind of jus posthuminis—a challenge—the Franciscan, Nicholas III (1277-80), adopted the Breviary of the Friars not merely for the Curia, but also for the Basilicas; and, as an inevitable consequence, this Breviary was bound, sooner or later, to become that of the Universal Church.

VI. REFORMS OF THE BREVIARY.—In the preceding sections, the history of the ecclesiastical Office has been unfolded from its inception. If this history could be put into few words, though necessarily forming an incomplete statement, it might be said to begin with the first to the tenth century in formation; from the fifth to the eleventh century it was in process of development and expansion; and during the twelfth and thirteenth centuries the Breviary properly so called was emerging into being. From then till now (that is, from the fourteenth century onwards) might be termed the period of reform. The fourteenth and fifteenth centuries represent for the Liturgy, as for the greater number of other ecclesiastical institutions, a period of decline, for it is the time of schisms, and in that one word everything harmful is summed up. The few documents that are available for the liturgical history of that time attest this, as, for example, the "Gesta Benedicti XII" and the "XV Ordo Romanus". Disorder and abuses crept into the Liturgy as into everything else.

Dom Bäumer, in his Histoire du breviaire, repeatedly points out that it is impossible to separate the history of the Liturgy from the occurrence that make up the general history of the Church, and that the abuses which reflect the whole of our period, as they are reflected in the evolution of the Liturgy. It is not surprising, therefore, that the sojourn of the popes at Avignon and the Great Schism have exerted their baneful influence on the history of the Liturgy. And the reaction is still being felt. Raoul de Tongres, who died early in the fifteenth century, was even at that early period a critic and a reformer; in his famous work "De observanti et accipiente," he agitated for some important liturgical reforms. The "XV Ordo Romanus" already referred to, the work of Amelius, sacristan to Urban V and librarian to Gregory XI, breathes the same idea. The abuses pointed out by the different authors at the time might be the cause of the almost complete suppression of the Offices of Sundays and ferials, so that it became impossible that the whole Psalter should be recited every week, and certain psalms were never recited at all. (b) An accumulation of the same day, tending to the destruction of their solemnity and also to the elimination of the Offices of the Season. (c) Substitution for the lessons from Holy Scripture of legends and apocryphal histories and of texts of doubtful value for antiphons, hymns, and responsories. On this subject the "Miscellanea" presented by John de Arco to the Council of Trent should be studied. (d) The introduction of superstitious usages, strange formularies of prayer, and feasts bordering in character on the grotesque of the Humfrey MS, which had its ardent champions even in the Church, as Bembo, Sadoletus, etc., to say nothing of certain popes, caused the idea of a special reform of the Breviary, in the direction of greater literary purity and perfection. The reaction, to bring the Breviary again to its place, and not so far as this, thought the decision of the Breviary barbatic, and wanted to translate it into Cicero-Latin and fanatical Latin. The corrections suggested included such astounding phrases as the following: the forgiveness of sins became: "remissione peccatorum placare"; the Begeting of the Word was to be: "闵erva Jovis capite orta"; the Holy Ghost was: "Aurata Zephyri ecclesiis", etc. These attempts failed; nevertheless, at a later date, under Urban VIII, similar Humanist tendencies came again to the surface and this time asserted their power by an emendation of the hymns. Amongst such attempts may be mentioned that of Ferreri. He was the Bishop of Guarda, was in the Kingdom of Naples, a Humanist, and wrote under the auspices and patronage of Leo X. His version, which has not been preserved, is interesting and contains some very beautiful pieces, polished in style. A good number of them, have, unfortunately, nothing more of the spirit of poetry in them than harmony and rhythm; they are wanting in inspiration and above all in warmth of piety: nearly all are strewed with Pagan names and allusions, representing Christian verities, as "Triforme Numen Olympi" for the Trinity, "Natus Eumolpho Lyricenque Sappho" , "Irruscus Orphiceus" referring to the Blessed Virgin, etc. Ferreri also buried himself with a revision of the Breviary, but nothing was published, and now no trace of the materials he collected is forthcoming. Another attempt at reform, much better known, and having results of far-reaching importance, was that of Quignon, Cardinal of the Blessed Virgin, Strasbourg, who was entrusted by Clement VII with the task of completing the work begun by Ferreri. He was a Franciscan, and had been successfully employed on various commissions. His revision was approved by the most original and liturgical experts, like Guéranger, Edmund Bishop, and Bäumer, have studied his labours in detail. Only the principal points of his scheme can be mentioned here. Considered theoretically, it cannot be denied that his Breviary is drawn up on easy, convenient, and logical lines, and, on the whole,
in solicitously arranged. But in the light of tradition and of liturgical principles the only possible verdict is that Quinones’ Breviary, being constructed on a priori principles, violating most of the liturgical rules, must be condemned. The author starts with the theory, contrary to all tradition, that an essential duty of the Church had been the Office and its private recitation. For private recitation, therefore, all such portions as antiphons, responsories, versicles, little chapters, even hymns may be eliminated, as, according to Quinones, these were only for the public recitation. According to his arrangement, the entire Psalter was to be recited once a week—an excellent idea, in consonance with primitive practice; but it was applied too rigidly and narrowly, for no attention was paid to the suitability of certain psalms to special feasts. Feasts were never changed to the order of the psalms, which were to be recited successively from i to cl.

Every hour had three psalms; and in consequence of this severe regularity, there disappeared the deep and historical motive which gave to each hour its own character. The legends and the hymns underwent drastic, but designed, revision. Another principle, which would be deserving of all praise had it not been applied too rigorously, was that the entire Scriptures should be read through every year without interval. The result was, however, that these two parts of the Breviary—the Psalter—were executed with enthusiasm and objectivity. The legends and the hymns underwent drastic, but designed, revision. Another principle, which would be deserving of all praise had it not been applied too rigorously, was that the entire Scriptures should be read through every year without interval. The result was, however, that these two parts of the Breviary—the Psalter—were executed with enthusiasm and objectivity. Its success may be judged from the number of editions through which it passed. The Sorbonne criticized it severely, and other experts declared against Quinones and attacked his work mercilessly. In the end, opposition proved the stronger, and even popes rejected it. Moreover, it was supplanted by other revisions made on more orthodox liturgical lines, less ambitious in scope, and more in accordance with tradition. The newly founded Congregation of Thumones applied itself to this task with energy and enthusiasm. Caraffa, one of its founders, took a share in the work, and when he became pope under the name of Paul IV (1555-59), he continued his labours, but died before seeing their completion, and it was thus reserved to others to bring them to a successful issue.

The Council of Trent, which effected reforms in so many directions, also took up the idea of revising the Breviary; a commission was appointed concerning which we have no certain information, but it began to make definite inquiries about the subject entrusted to it. The council separated before these preliminaries could be concluded; so it was decided to leave the task of editing a new Breviary in the pope’s own hands. The commission appointed by the council was not dissolved, and continued its investigations. St. Pius V, at the beginning of his pontificate (1566), appointed new members to it and otherwise stimulated its activity, with the result that a Breviary appeared in 1568, prefixed by the famous Bull “Quod a nobis”. The commission had adopted wise and reasonable principles: not to invent a new Breviary and a new Liturgy; to stand by tradition; to keep all that was worth keeping, but at the same time to correct the multitude of errors which had crept into the Breviary; and to weigh just demands and complaints. Following these lines, they corrected the lessons, or legends, of the saints and revised the Calendar; and while respecting ancient liturgical formularies such as the collects, they introduced needful changes in certain details. Most of the makings of the Breviary of 1568 were studied at length in the approved authorities on the history of the Breviary. Here it will be enough to give a short sketch of the chief points affecting this Breviary, as it is substantially the same as that used at present in the Church of Rome.

The Breviary of 1568 was the first in which the liturgical reforms were applied in a practical way. The Liturgy of the Church was revised, and the Breviary was bound to adopt that of Rome. The new Calendar was freed from a large number of feasts, so that the aural Office was once more accorded a chance of occupying a less obscure position than of being only a part of the great cycle of the liturgical year. At the same time the real foundation of the Breviary—the Psalter—was reformed, and the principal alterations made being in the lessons. The legends of the saints were carefully revised, as also the homilies. The work was not only of critical revision, but also of discriminating conservatism, and was received with general approval.

The greater number of the Churches of Italy, France, Spain, Germany, England, and, generally, all the Catholic States, accepted this Breviary, saving only certain districts, as Milan and Toledo, where ancient liturgies were retained. This Pian Breviary (Breviario Pianum), while still retaining the official prayer book of the Universal Church, has undergone certain slight alterations in the course of time, and these must here be noted, as they are of some importance. Special feasts have been added to the Calendar, and the Order of the Hours, which have been added to the Calendar, century by century, even though they occupy a not inconsiderable space in the ecclesiastical disposition of the year. The chiefest and most important changes were made under Sixtus V. At first the text of the versions of the Bible used in the Liturgy was altered. As soon as the revision of the Vulgate undertaken during this pontificate was completed, the new text replaced the old one in all official books, particularly in the Breviary and the Missal. Sixtus V instituted a new Congregation, that of Riformatori, for revising it with a study of the reforms contemplated in the Pian Breviary, which had then been in use more than twenty years. To him is due the honour of this revision of the Breviary, although till lately it had been ascribed to Clement VII (1592-1605). Although the first suggestion came from Sixtus V, nevertheless it was only under Clement VII that the work was really vigorously pushed forward and brought to a conclusion. The revising committee had a number of members such as Baronius, Bellarmine, De la Gronda, and Gavanti. The first two played a most important part in this revision, and the report which he drew up has recently been published. The emendations bore especially on the rubrics: to the Common of Saints was added that of Holy Women not Virgin; the rite of certain feasts was altered; and some new feasts were added. The Bull of Clement VII, “Cum in Ecclesiis”, enjoining the observance of these alterations, is dated 10 May, 1602.

Further changes were made by Urban VIII (1623-44). The commission appointed by him was content to correct the lessons and some of the homilies, in the sense of making the text correspond more closely with the oldest manuscripts. There would therefore be no call to treat of this revision under Urban VIII; but in greater length and in detail it should be regarded as the work of this commission, he effected a still more important reform, over which even now discussion has not ceased to make itself heard. It affected the hymns. Urban VIII, being himself a Humanist, and no mean poet, as witness the hymns of St. Martin and the St. Elizabeth, was desirous in his compositions to show the beauty of the Breviary hymns which it must be admitted are sometimes trivial in style and irregular in their prosody, should be corrected according to grammatical rules and put into true iambic verse. To this end he favored the views of certain Jesuits of distinguished literary attainments. The
corrections made by those purists were so numerous that 962 in all they made a profound alteration in the character of some of the hymns. Although some of them without doubt gained in literary style, nevertheless, to the regret of many, they also lost something of their old charm of simplicity and fervour. At the present date, this revision is condemned, out of the necessity of the moment was felt in the latter half of the eighteenth century, and it is now recognized in France between 1830 and 1840, having for its leader a Benedictine monk, Dom Guéranger, Abbot of Solesmes and an eminent liturgist, who, in his "Institutions liturgiques", arranged the new Breviaries, exposed the mistakes Redoutably their construction, and proved that their authors had acted without warrant. His onslaught with immediate success for in twenty years the greater number of the dioceses gave up their Gallican Breviaries and adopted once more the Roman Liturgy. The exact figures are as follows: in 1791 eighty dioceses had rejected the Roman Liturgy and had fashioned special liturgies for themselves; in 1875 Orleans, the last French diocese which had retained its own liturgy re-entered Roman liturgical unity.

While the French just as the English in the eighteenth century, was letting herself be carried away in the reform of her Breviaries by Gallican and Jansenist leanings, other countries were following in her wake. In Italy, Sulpio Ricci, Bishop of Pistoia, and in Germany, certain districts of Germany adopted the same course, with the result that Breviaries modelled on those of France appeared at Trier, Cologne, Aachen, Münster, and Mainz; and it was long before Germany returned to liturgical unity.

While the Jansenists and Gallicans were creating a new Liturgy, Prosper Lambertini, one of the most learned men in Rome, who became pope under the name of Benedict XIV, determined to copy the example of some of his predecessors, and to carry out a further reform of the Breviary. A congregation was instituted for the special purpose; its papers, for long unedited, have of late years been gone through by MM. Roekovany and Chaillot, each of whom has published considerable portions of them. The first meeting of the congregation was in 1741, and the discussions which took place then and later are of interest from the liturgist's point of view, but need not detain us. Although this project of reform came to nothing, nevertheless the work accomplished by the congregation and by the liturgist's credit on its members, some of whom, like Giorgi, were eminent liturgists. Future workers in this department of learning will have to take account of their collections. After the death of Benedict XIV (4 May, 1758) the labours of this congregation were suspended and were never again seriously resumed. Since Benedict XIV's time changes in the Breviary have been very few, and of minor importance, and can be outlined in a few words. Under Pius VI the question of a reform of the Breviary was brought up once more. By that pontiff's order a scheme was drawn up and presented to the Congregation of Rites, but it was found impossible to overcome the difficulties which surrounded an undertaking of this kind. In 1856 Pius IX appointed a commission for examining the question. Is the present Breviary opportune? But again only preliminary matters engaged their attention. Amongst the Acts of the Vatican Council a series of propositions are to be found, whose object was the simplification or correction of the Breviary. They were never carried beyond that stage. Finally, under Leo XIII, a commission was appointed, at the close of 1902, whose duties were a study of historico-liturgical questions. Its province is a wider one, comprising not only the Breviary, but also the Missal, the Pontifical, and the Ritual. It has, further, to supervise future
Breviary, Aberdeen, The.—This breviary may be described as the Sarum Office in a Scottish form. The use of the ancient Church of Salisbury was generally in vogue for its strict observance of the office during the Middle Ages, both for the Liturgy (or Mass) and for the canonical hours. Its introduction into Scotland has been sometimes incorrectly attributed to Edward I, King of England, and assigned to the year 1277. It is now supposed that the date of its introduction was considerably earlier. For example, Herbert, Bishop of Glasgow from 1147 to 1164, certainly adopted the Sarum Use for his church, and received the papal sanction for so doing. Father Innes, who died in Paris in 1744, asserts that "all the Scots missals or breviaries I ever saw are secundum usum Sarum, local saints being written in it." According to the "Registrum Moravense", the bishop, abbot, or dean and chapter of St. Andrews, on 23 March 1242, approved the Ordo of the Church of Salisbury in the year 1242. The Diocese of Moray was contiguous with that of Aberdeen. The preference shown by the Scots for the Sarum Rite was evidently the outcome of the strong feeling, of which we find constant evidence in the history of the Scottish Church, against anything which seemed like admitting the claim to jurisdiction over her so often put forward by the Church of York. There might, it was no doubt thought, have been some apparent justification for this claim, had the Scottish Church adopted and maintained the Use of York in her liturgy and office.

The Breviary of Aberdeen was mainly the work of the learned and pius William Elphinstone, Bishop of Aberdeen from 1483 to his death in 1514. Not only did he bring together the materials, but in some instances, notably in that of the Scottish saints, he himself composed the lessons. A peculiar feature of this breviary, and one in which it differs from nearly every other, is that in some of the festials of saints the whole of the nine lessons at Matins are concerned with their lives. These legends of the saints of Scotland are of singular interest and considerable historical value, and they have been extensively drawn upon by the Balladists and the later Scottish martyrologists. The accuracy of the quotations and references occurring in the book have been tested and admitted by many modern historians. Although the breviary is in its structure and essentials entirely in uniformity with that of Sarum, it is nevertheless more purely Scottish than to Scot- land, and it was, as we know, intended to supersede all service-books issued in connexion with the famous Church of Salisbury. This fact is quite clear from the royal mandate dated 15 September, 1501, wherein the Aberdeen book is set forth as the "Breviary for general use within the realm of Scotland".

The work was produced from the printing-press which Walter Chapman and Andrew Myllar had set up in Edinburgh, in the year 1507. Four copies of the original breviary were printed, of which one exists; one in Edinburgh University library; a second in the Library of the Faculty of Advocates, Edinburgh; a third in the private library of the Earl of Strathmore; and a fourth (an imperfect copy) in the library of King's College, Aberdeen. The volume was undertaken in 1545, under the supervision of the Rev. William Blew, M.A., and it was subsequently published by Mr. G. J. Toovey, for private circulation among the members of the Bannatyne Club. The originally printed copies are of small octavo size, and bear the dates of 1596 and 1610. As a printed Office-book its actual use was but of short duration, only about half a century elapsing between its issue and the overthrow of the ancient Church of Scotland (1660). There is no positive proof that it was ever commonly used in the dioceses of Scotland; indeed the probabilities are against its ever having become anything like universal at the time of the Reformation. It must be remembered, in connexion with this, that the influence of the Reformation was recognized, and there is some reason to suppose that on this account it was not considered strictly binding by the church authorities of the kingdom. It is interesting to note that in the new Scottish Proprium, which in 1605 was the first to adopt a use in the Scottish dioceses forming the Province of St. Andrews (the cultus of the ancient Scottish saints having been approved by the Holy See several years previously), many collects, antiphons, etc.
are found which have been borrowed from the offices in the Aberdeen Breviary.


D. O. Hunter-Blair.

Brewer, Heinrich, a German historian, b. at Puffendorf in Germany, 8 September, 1640; d. at the age of about 1713. He entered the Gymnasium Tricoronaturn in Cologne and was ordained priest in 1664. For this he was for a time a private tutor at Cologne, then curate of the cathedral at Bonn. He continued his studies while filling these positions and in 1667 was made lecturer on theology at the University of Cologne. From 1669 to 1682 he was rector of a convent of nuns at Cologne, a position which gave him the leisure to carry on his historical studies. In 1682 he became parish priest of the church of St. Jacob at Aachen. After twenty-nine years of fruitful labour he resigned his pastorate in 1712 and returned to his quiet native town. During his residence at Bonn he published, in 1668, a poem of slight poetic value entitled "Cerinum poli Sibilla", an imaginary work, which was: "Historica, notabilium, ubique pane terrarum gestarum enarratio; breviter et succincte pro historic universalis Brachelio-Thuldenana continuatne adornata." (Cologne, 1672-75, two volumes). Shortly after this he published a revised edition of the "Historia Universalis Brachelio-Thuldenana" in eight volumes. Brewer now received the title of Imperial Historiographer. The honour was fitly bestowed, for Brewer was one of the few historians who seek out original sources and make full use of them. He added to each volume copies of important official documents, besides making skilful use of pictures and maps. A much discussed question of the time was the identity of the author of the "Imitation of Christ". Brewer made an independent investigation and tried to prove that Thomas a Kempis was the author in a work entitled: "Thomae a Kempis biographia." (Cologne, 1801). Even from the modern point of view this work is a very creditable one. A publication of less importance and one which is at times strongly marked by local feeling is that entitled: "Der in der Bibel beschriebene und wahrscheinlich grosser Kayser Karl bei gewöhnlicher Eröffnung der Aachenschen Schatzkammer Heyligthumse." (Aachen, 1865).

BARTH, Bibliotheca Coloniensis, 114.

PATRICK SCHLAGER.


Brian Boru ofhe (Boru). See Ireland.

Briand, Joseph Olivier, seventh Bishop of Quebec, b. in 1715 at Plerin, Brittany; d. 25 June, 1794. He studied at the Seminary of St. Brieuc, and was ordained in 1739, but left home secretly to follow Bishop Pontbriand to Canada. Briand was a strenuous worker, self-possessed, tactful, and devoted. During the crisis of Quebec (1759), he, as vicar-general, directed the diocesan affairs in the absence of the bishop. He ministered to the dying at the battle of St. Foy (1760), and after the bishop’s death was appointed administrator of the diocese which then included Acadia, Louisiana, and Illinois. During the crisis in New France, when many colonists abandoned the country, Briand foresaw that a change of allegiance was inevitable, and realized the benefit that would accrue to the people of Canada.

When the Treaty of Paris (1763) was signed he counseled the French for the conclusion of the Seven Years’ War and praised General Murray for his humanity towards the conquered. In the midst of the fanaticism which attempted to violate the treaty and hamper religious freedom, Briand appealed to London to maintain the rights of the Church. The British Crown finally gave ear to his demand, and he was consecrated in Paris (1765).

Briand had the second largest diocese in Canada, and was joyfully received by the people and the British governor. The pope also expressed his pleasure and approved Bishop Briand’s past attitude, thereby removing the charges that he had acted with timidity towards Murray and Dorchenden. In the second Session of the Church in Canada, Briand was joyfully received by the people and the British governor. The pope also expressed his pleasure and approved Bishop Briand’s past attitude, thereby removing the charges that he had acted with timidity towards Murray and Dorchenden. In the second Session of the Church in Canada, Briand was joyfully received by the people and the British governor. The pope also expressed his pleasure and approved Bishop Briand’s past attitude, thereby removing the charges that he had acted with timidity towards Murray and Dorchenden. In the second Session of the Church in Canada, Briand was joyfully received by the people and the British governor. The pope also expressed his pleasure and approved Bishop Briand’s past attitude, thereby removing the charges that he had acted with timidity towards Murray and Dorchenden. In the second Session of the Church in Canada, Briand was joyfully received by the people and the British governor. The pope also expressed his pleasure and approved Bishop Briand’s past attitude, thereby removing the charges that he had acted with timidity towards Murray and Dorchenden.
favour of persons whose duty to the commonwealth binds them to act for the common good. Thus judges are bound, as servants of the commonwealth, to make no material or inordinate gain for themselves. They are forbidden to take bribes from litigants or others. Similarly, regard for the public good should be the motive which influences those who appoint to public offices, or who have the placing of contracts for works or institutions, or who are entrusted with the execution of the laws, or who elect representatives to seats in the legislature. They should appoint only worthy candidates who will serve the public well. If they neglect the common good, and seek profit from the trusts committed to them, they violate their duty to the commonwealth, and they make themselves accomplices in all the evil which results from the incompetence or the roguery of those whom they elect. The general principle is obvious enough, but in the matter of details difficulties are encountered which cannot all be solved in the same way. An elector may say that as a rule there is very little to choose between the candidates for some public position or office, and that even if there were a difference in their moral character and capacity for public service, it is difficult for the ordinary voter to detect it. Why should he not make a little money by promising to vote for the candidate who is ready to pay the highest price?

It may be that in this hypothesis no injustice is done by taking a bribe and that there is no obligation incurred of making restitution. Still the action is immoral, and rightly forbidden by law. A person who has a vote in the appointment to offices or in the election of representatives is under a serious responsibility to use his vote for the best of his ability. If he takes a bribe he renders himself practically incapable of exercising a discriminating judgment. He is bound to do what he can to make sure that the person for whom he votes is worthy of the post; but if he takes a bribe this blinds him, blunts his judgment, and makes him incapable of doing his duty. Besides, in questions of this kind, we must look at the general result of the action whose moral quality we are studying; the general result of the willingness of voters to sell their vote for money is that powerful and office are put in the hands of that portion of the moneyed class which is least worthy and most selfish.

Those who hold public offices to which patronage or power of any sort is attached are specially bound to use their office for the common good. Each office under the express or tacit condition that they would use their influence for the public benefit, not merely for their private emolument. If they sell the posts, offices, or favours of any kind, in their gift, for money or any lucrative consideration, they violate the express or tacit pledge which they gave on their assumption of office. There is more malice in such actions than in that of the venal elector who sells his vote for money. They also produce more direct and more immediate evils in the commonwealth which is deprived of the best elements of government. The model for many is set by the example of those who have bought or been promised political power or a contract for money will as a rule try to recoup himself at the expense of the public. It is not likely that he will be an honourable or even an honest servant, and the disastrous consequences of his appointment will be the result. Power, influence, and even an external respectability are sometimes given to unscrupulous men whose only recommendation is the possession of the purse. The Duke of Bourbon, and of Anne of France, the Duke's wife, influenced Charles to sign a secret treaty with Sforza, and assured the king of his ability to raise the funds necessary to carry on the war both on land and sea once.

Pope Alexander VI, alarmed at the apparent danger threatening Italy, promised the cardinal's hat to Brionnet if he could prevail upon Charles to abandon his enterprise; but Brionnet, realizing that he could not govern without flattering those in power for condescension, gave up his post, notwithstanding the dilapidated state of the treasury, succeeded in meeting the expenses of the war. Accompanying Charles on his expedition, he provoked a mutiny in the French army, by his treachery in
sacrificing the Pisans, allies of France, to their enemies, the Florentines, and had not hidden himself from the fury of the soldiers that would have taken his life. Upon this occasion, as upon others, Brigonnet's ambition led him into conduct at variance with his motto: *Diligere servanda fides*. Charles had entered Rome as a conqueror, greatly irritated against Albigeois, who had stirred up opposition against him; but the adroit Brigonnet reconciled his royal master with the pope, and for reward received the cardinal's hat. This honour was conferred in a special consistory held in the king's presence, 16 January, 1495, the new cardinal taking the title of Cardinal of St.-Malo, from his episcopal see.

Brigonnet soon had cause to repent the advice he had given to invade Italy. A formidable league was formed for the purpose of cutting off the French retreat, and neither the diplomacy nor the entreaties of the French cardinal had any effect on the hostile generals. The prowess of Charles and the invincible valour of his troops alone saved the French from a humiliating defeat. With 8,000 men the king defeated, at Tornovo, an army of 40,000, and opened a new campaign into Italy. Soon after, a stipulation was induced by a tempting promise of preferment for one of his sons, tried to persuade Charles to break off the peace negotiations and support with an army the Duke of Orléans' claims to the Duchy of Milan. Charles not only rejected the offer, but in a later session of the Chamber of De Comines and sacrificed the interests of the duke, and the king's premature death put an end to the influence of Brigonnet, Louis XII giving his confidence to the Cardinal d'Amboise. But whilst several others had found the spiritual gifts of St.-Malo had not overlooked his own interests; he had obtained from Alexander VI the Bishopric of Nîmes. His title being disputed by the nominee of the chapter, there arose a litigation which lasted until the year 1507, when Brigonnet was awarded the title. In 1497 he had received it in commendam the Bishopric of Toulon, and in the same year succeeded his brother in the archiepiscopal See of Reims. On the 27th of May, 1498, he crowned Louis XII in his cathedral and followed the king to Paris. As a peer of France, he assisted at the sessions of the Council of State at which the marriage of Louis with Jeanne, the daughter of Louis XI, was annulled.

When he had ceased to be a minister of State, Brigonnet retired to Rome for two years. Louis thought it was his time to ascend to the throne of the warrior pope, Julius II. By his king's direction Brigonnet took steps to assemble at Pisa a council of cardinals opposed to the policy of Julius, and bent on the reformation of the head and hierarchy of the Church. He left Rome suddenly and secretly with a group of cardinals whom he had won over, and opened his council at Pisa, but soon transferred it to Milan, and thence to Lyons. He was, however, summoned to appear before the pope, was deprived of the Roman purple and excommunicated. Louis, on his side, bestowed upon him to commendam the rich Abbey of St.-Germain-des-Prés and the government of Languedoc. At the death of Julius II Brigonnet was absolved from all censures and excommunication, and restored by Leo X to the See, but following the papal see, he then played at Narbonne, for which see he had exchanged Reims. He was buried in a superb mausoleum which he had built for himself in the church of Our Lady.

Whilst in power, Brigonnet showed himself a patron of learning, the emulators of his works to him and became his panegyrist. He was called *oraculum regis* et *regni colu*una. His life was in fact swayed by ambition and occupied by intrigues. He composed a manual of Latin prayers, dedicated to Charles VIII. At St.-Malo he issued several synodal instructions.

(2) *Guillaumus*, Bishop of Meaux, France, b. at Tours in 1472; d. at the château of Esmann, near Montreuil, 24 January, 1534. He was a son of Cardinal Brigonnet (see above), and before entering the ecclesiastical state was known as the Count de Montbrun. In 1489 he was named Bishop of Lodève. Distinguished by remarkable judgment, great learning, and a love of art, he was appointed by his brother, Cardinal de Lorraine, several preferments, and was named as chaplain to the Queen. In 1507 he succeeded his father as Abbot of St.-Germain-des-Prés. The king entrusted him with delicate and difficult missions, and sent him, in the same year that the Guillaume became Bishop of Lodève, as extraordinary ambassador for the purpose of justifying the conduct of his prince against the accusations of the Emperor Maximilian. In an eloquent Latin speech pronounced in the presence of the pope and of the Sacred College, the bishop fully vindicated Louis. Guillaume enjoyed equally the confidence of Francis I, who transferred him to the See of Meaux, and sent him as ambassador to Leo X to Rome, where he resided for two years. As Abbot of St.-Germain, he displayed a great zeal for the reform of abuses, but an end to disorder, and revived monastic regularity, spirit, and fervour. As Bishop of Meaux, he held a number of synods, and made wise regulations against the depravity of morals and the relaxation of ecclesiastical discipline, and he tried to bring back to the Catholic Faith the disciples of the new doctrine, who were already numerous in his diocese. He was no less zealous in opposing the encroachments of the religious and in directing them against the spirit of the sects. He finally became a branch of the Franciscan Order, accused the bishop of heresy, basing their accusation on the protection given him by the partisans of Humanism. The bishop defended himself and was declared innocent. His love of letters caused him to constantly enrich the library of the Abbey of St.-Germain. He translated into French the "Contemplations Idiotes de amore divino".

(3) *Robert*, Archbishop of Reims, France, fifth son of Jean Brigonnet, an elder brother of the Cardinal [see (1)]. Date of birth uncertain; d. at Moulinas, 3 June, 1497. He owed to the credit which Guillaume had with Charles VIII his rapid elevation to public offices and dignities. He was named Canon of St.-Aignan at Orléans, Abbot of the rich Abbey of Vassy at Auvergne, and what he obtained from the Archbishop of Reims, four years before the Cardinal was appointed to that see. Charles appointed him President of the Superior Tribunal of Finances, and Chancellor of France. He enjoyed this new dignity for only twenty-two months before his death. He showed himself, as did his brothers and nephews, a patron of men of letters.

FREQUET, La France pontificale (Paris); Biographie universelle, ancienne et moderne (Paris, 1812); FELIX, Biographie universelle (Paris, 1847); GUÉRIN, Dictionnaire des dictionnaires (Paris, 1862).

F. M. L. DUMONT.
Undismayed, he put on his surplice and went out in the principal streets, ringing a bell, and inviting the people to hear him. He succeeded in bringing an immense multitude to the church which came out of curiosity, but when he began in a most unusual fashion by singing a canticle about the elevation of the congregation burst out in loud laughter; whereupon he opened upon them with such firmness of denunciation that silence and amazement took possession of all. He was characteristically sibylline. He wrote little and gave way to the inspiration of the moment and in consequence his utterances present at times an incoherent jumble of incongruous figures and ideas, which clash with each other and are often even grotesque. It was Cardinal Maury who called attention to his oratory in the sermon on Eternity which was said to be improvised. Father Cahour, S.J., inserts it in his “Chiefs-d’Œuvre d’Eloquence”, and Maury who wrote it from memory declares that it was not unworthy of Bossuet or D’Emothenes. It was pronounced at St.-Sulpice, before an audience in which there were many bishops and ecclesiastics, and is a feat of civil and military life. Braine assures them that in spite of their worldly greatness he is not ashamed by their presence, and in the most impassioned language denounced them as sinners, and bids them, haughty and disdainful as they are, to tremble before him. “To-day I hold your condemnation in my hand.” Opinions are divided about its excellence as an example of oratory; some finding a self-consciousness in it which is unapostolic.

Bridal Ring. See Ring.

Bride-building Brotherhood, Thé.—During the twelfth and thirteenth centuries, we hear of the existence of various religious associations founded for the purpose of building bridges. These works, which tended greatly to the relief of travellers and particularly of pilgrims, was regarded as a work of piety quite as much as of public utility. Even where no religious organization was formed it was customary for the townsmen to give indulgences to those who, by money or labour, contributed to the construction of a bridge. Of this the register of Archbishop Gres of York, for instance, in the thirteenth century, affords many examples. But in the South of France, regular associations were commonly formed for the purpose, and these it has been the custom to regard as religious orders living under vows. Upon more accurate investigation, however, this idea has proved to be erroneous. The brotherhoods in question seem rather to have been of the nature of guilds or confederations, who, at most, to have been organized in something the same way as a “third Order”, wearing a habit with a distinctive badge, but not being bound by perpetual vows. In many cases, these associations were constituted of three branches, knights, who contributed money of the funds and were sometimes called donati; clergy who might be in the strict sense monks, and artisans who performed the actual work of building. We also hear sometimes of “sisters” belonging to the same association. Besides the construction of bridges, these lodges and companies of travellers, as well as the guêtres or collection of alms commonly entered into the scope of the brotherhoods. The origin of these institutions is wrapped in much obscurity. The brotherhood known in particular as the Frères Pontifices (Pontis-fecit = bridge-builders) or Frères Pontifices, is commonly said to have been founded by St. Bénézet (a Provencal variant of the name Benedict), a youth who, according to the legend, was Divinely inspired to build the bridge which still remains at Avignon, and it is certainly St. Bénézet who was a historical personage. The Frères Pontifices were...
certainly very active, and if they did not construct the Avignon bridge they built others at Bonnens, Loumarin, Mallemort, Mirabeau, etc. On the other hand, the famous bridge over the Rhone at Saint-Esprit was certainly constructed by a separate association of the official documents connected with it are still preserved.

Falk in Historisch-Politische Blätter (1881), LXXXVII: 371-373. The contributions of de Falk must be read with some caution. Léménager in Mémoires de l'Académie de Nancy (1889-90), 72-91; Bélart-Badiche, Duchesse de Nantes, her political and her religious career (Paris, 1891); Rousset, Les constructeurs de ponts au moyen âge (Paris, 1875); Gobin, Révolutions politiques et religieuses sur les pouvoirs pontificaux (Paris, 1802); and Furlani, Della famiglia della comunità francese di avignone (Avignon, 1895) are all in the French language. They are useful sources for this period.

HERBERT THORSTON.

Bridge of Sweden (also Birgitta), Saint, the most celebrated saint of the Northern kingdoms, born c. about 1303; d. 23 July, 1373. She was the daughter of Birger Pernason, governor and provincial judge (Lagman) of Uppland, and Ingeborg Bengtson. Her father was one of the wealthiest landlords of the country, and, like her mother, distinguished by deep piety. St. Ingrid, whose death had occurred about twenty years before Bridget’s birth, was a near relative of the family. Birgitta’s mother received a careful religious training, and from her seventh year showed signs of extraordinary religious impressions and illuminations. To her education, and particularly to the influence of an aunt who took the place of Bridget’s mother after the latter’s death (c. 1315), she owed that unsavory strength of will which later distinguished her. In 1318, at the age of thirteen, she was united in marriage to Ulf Gudmarson, who was then eighteen. She acquired great influence over her noble and pious husband, and the happiness and blessedness of their marriage was blessed among them St. Catherine of Sweden. The saintly life and the great charity of Bridget soon made her name known far and wide. She enjoyed intercourse with several learned and pious theologians, among them Nicolaus Hermannus, later Bishop of Linköping, Matthias, canon of Linköping, her confessor, Peter, Prior of Alvastra, and Peter Magister, her confessor after Matthias. She was later at the court of King Magnus Eriksson, over whom she gradually acquired great influence. Early in the forties (1341-43) in company with her husband she made a pilgrimage to Santiago de Compostella. On the return journey her husband was stricken with an attack of illness, but recovered sufficiently to finish the journey. Shortly afterwards, however, he died (1344) in the Cistercian monastery of Alvastra in East Gothland. Bridget now devoted herself entirely to practices of religion and asceticism, and to religious undertakings. The visions which she believed herself to have had from her early childhood now became more frequent and definite. She believed that Christ Himself appeared to her, and she wrote down the revelations she then received, which were in great repute during the Middle Ages. They were translated into Latin by Matthias Magister and Prior Peter. St. Bridget now founded a new religious congregation, the Brightlines, or of Order of St. Saviour, whose chief monastery, at Vadstena, was richly endowed by King Magnus and his queen (1346). To obtain confirmation for her institute, and at the same time to seek a larger sphere of influence, she went, in 1352, to the Holy Land. In 1354, and remained there until her death, except while absent on several pilgrimages, among whom one to the Holy Land in 1373. In August, 1370, Pope Urban V confirmed the Rule of her congregation. Bridget maintained that many of her visions were the result of the removal of the Holy See from Avignon back to Rome. She accomplished the greatest good in Rome, however, by her pious and charitable life, and her earnest admonitions to others to adopt a better life, following out the excellent precedents she had set in her native land. The year following her death her remains were conveyed to the monastery at Vadstena. She was canonized 7 October, 1391, by Boniface IX.

Vita S. Birgittae, compiled by her confessor Peter of Vadstena, and Peter of Alvastra in 1373. AMmOZfAZ PATRITI in Script. rerum. Scriptorum medii evi (Uppsala, 1871-76), III, Pt. II, 188 sqq.; Vita S. Birgittae autore Birgos., archiep. Liber annualis S. Birgittae, ordinis sancti bernardini etc., (Ross, 1899); GRESSET, Essai sur Birgitta et le culte de la sainte en Scandinavie (Copenhague, 1863); GERMAN tr. MICHELSEN, (Gothen, 1872); BINDER, Die hl. Birgitta von Schweden und ihr Klosterorden (Munich, 1880); KNOX, Leben der hl. Birgitta (Hamburg, 1890); FLATSTEN, St. Birgittas leve på Svealand (Stockholm, 1899); JOANNE, DE TERREBRECHT, Liber revolutionum cellarium S. Birgittae de regno Suecia (Rome, 1488, and often reprinted), with notes by GUNDERVAT DUHENT (Rome, 1606); HEYER (ed.), Revolutiones selectae (Cologne, 1821); KLEMMING (ed.), H. Birgittae viennabardic (4 vols., Stockholm, 1857-62): Certesva revolucions de S. Birgittae, vita et epistola de S. Bernard (London, s. d.); MEISSNER, Die Schwedische Schweden und ihre Offenbarungen (2 vols., Cologne, 1864).

J. P. KIRSCH.

Bridget, Thomas Edward, priest and author, b. at Derby, England, 20 January, 1829, of Protestant parents; d. at St. Mary’s Clapham, 17 February, 1899. He was the son of a manufacturer, and was sent by his father first to Mill Hill, a Congregationalist College near London, then to Tonbridge, a Church of England public school, where he was baptized at the age of sixteen, and finally in October, 1847, to St. John’s College, Cambridge, where he was president of the Home of Blessed John Fisher whose life Father Bridgett afterwards wrote. In 1850, while an undergraduate, he left the university, being unable to accept the oath of Royal Supremacy which was then required before taking a degree. Shortly afterwards, having attended Dr. Newman’s lectures on “Anglican Difficulties” at the London Oratory, he was received into the Catholic Church by the Oratorian, Father Stanlon, 12 June, 1856, and on 15 October of the next year made his religious profession in the Redemptorist novitiate of St. Trond, Belgium. He pursued his theological studies at Witten in Holland and was ordained priest in August, 1858. After being five years minister and consultant to the vice-provincial in Clapham, the London house of his Congregation, he went to Limerick for nine years, where as rector he founded, in 1868, the celebrated Confraternity of the Holy Family for men. This soon consisted of over 5,000 active members, the largest association of its kind in any one locality, in the Church. In 1871, he returned to Clapham as rector, where he spent the greater part of his remaining years.

Father Bridgett was a missionary like all the members of his Congregation, but with advancing years he devoted himself to giving retreats, particularly to the clergy. It was not till 1867 that he turned his thoughts to writing—a sermon on ritual developing in his first book, “In Spirit and in Truth.” This work was called in later editions “The Ritual of the New Testament.” It was followed in 1875 by “Our
Bridgewater Treatises.—These publications derive their origin and their title from the Rev. Francis Henry Egerton, eighth and last Earl of Bridgewater who, dying in the 29th year of his reign, in 1799, left his vast fortune for the benevolent purposes named in his will to invest in the public funds the sum of £8,000, which sum with the accruing dividends was to be held at the disposal of the president, for the time being, of the Royal Society of London, to be paid to him in the event of the death of the Queen. It was further directed that those so selected should be appointed to write, print, and publish one thousand copies of a work: "On the Power, Wisdom, and Goodness of God as manifested in the Creation, illustrating such work by all reasonable arguments, as, for instance, the variety and formation of God's creatures, in the animal, vegetable and mineral kingdoms; the effect of digestion and thereby of conversion; the construction of the hand of man and an infinite variety of other arguments; as also by discoveries ancient and modern in arts, sciences, and the whole extent of modern literature!"

The President of the Royal Society was then the Rev. Davies Gilbert, who, with the advice of the Archbishop of Canterbury, the Bishop of London, and a committee of trustees, was determined that the money should be assigned to eight several persons for as many distinct treatises. The works produced in consequence were the following: (1) "The Adaptation of External Nature to the Moral and Intellectual Nature of Man", by Thomas Chalmers (1833); (2) "Chemistry, Meteorology, and Digestion", by William Prout, M. D. (1834); (3) "History, Habits, and Instincts of Animals", by William Kirby (1835); (4) "The Hand, as Evincing Design", by Sir Charles Bell (1837); (5) "Geology and Mineralogy", by R. B. Proctor (1837); (6) "The Adaptation of External Nature to the Physical Condition of Man", by J. Kidd, M. D. (1837); (7) "Astronomy and General Physics", by Dr. William Whewell (1839); (8) "Animal and Vegetable Physiology", by P. M. Roget, M. D. (1840). The nature of the Treatises is clearly indicated by Lord Bridgewater's instructions, and by their several titles.

The selection of writers was somewhat severely criticized at the time, and the treatises are undoubtedly of unequal merit, but several of them took a high rank in apologetic literature, the best known being probably those by Buckland, Bell, and Whewell. At the present day, however, they are wellnigh forgotten and their value for the purpose they were designed to serve is very small. This partly because the marvellous advances of recent years have made much of their science antiquated and out of date, but still more because of the almost total abandonment of the point of view on which their authors founded arguments to demonstrate the existence of design in nature. It is now generally felt to be an unsatisfactory, or, at least, less satisfactory, method, to argue from particular examples in which analogy can be traced between the mechanism found in nature and that contrived by man to take one specially mentioned by Darwin, in the hinge of a bivalve shell, as though it were in such cases alone that the operation of Mind manifested itself. The best modern apologists insist rather on the note of law and order stamped everywhere upon the universe, inorganic no less than organic, upon the reality and ubiquity of which the validity of all scientific methods wholly depends, while the progress of scientific discovery does but immensely enhance the weight of the argument based upon it. At the same time, it cannot be said that certain type-fitted natural theology of the Treatises is so devoid of value as many modern critics pretend. The marvellous contrivances which we meet everywhere in organic nature remain wholly inexplicable.
by natural selection or other non-intelligent agents in which purpose is not included, and to the ordinary unenlightened mind they bring home, as what may be deemed more philosophical arguments cannot, the truth that here we have direct evidence of a Supreme Artificer.

JOHN GERARD.

Brief. See BULLS AND BRIEFS.

Brieuc (Briocus, Brioc, or Bru), Saint, a Celtic saint of Brittany who received his education in Ireland and then studied under St. Germanus, said to be the famous St. Germanus of Auxerre. Much of what we read concerning his early years must be received with caution; indeed, Ussher asserts that he was of Irish birth, but it is tolerably certain that he returned to France early in 431, bringing with him St. Itud. Even before his ordination to the priesthood, St. Brieuc worked several miracles, duly chronicled in his "Acta" (edited by F. Godfried Herschenn), and after a short period spent with his parents, he entered on his missionary career. In 480, he settled in Armorica, and founded a monastery at Landebeuron. Thence he proceeded to Upper Brittany where he established an oratory at a place ever since known as des-Vaux, between St. Malo and Land Triguer, and of which he was named first bishop. Numerous miracles are cited in the "Acta", especially his cure of Count Riguel, who gave the saint his own palace of Champ-du-Rouvore, as also the whole manorial estates. Authorities differ as to date of St. Brieuc's death, but it was probably in 502, or in the early years of the sixth century. He died in his own monastery at Brieuc-des-Vaux, and was interred in his cathedral church, dedicated to St. Stephen. Baring-Gould says that St. Brieuc is represented as "reading on a dragon", or else "with a column of fire" as seen at his ordination. His relics were translated to the Church of SS. Sergius and Bacchus of Angers, in 865, and again, in a more solemn manner, on 31 July, 1166. However, in 1210, a portion of the relics was restored to St. Brieuc Cathedral, where the saint's ring is also preserved. The festival of St. Brieuc is celebrated on 1st May, but, since 1804, the feast is transferred to the second Sunday after Easter. Churches in England, Ireland, and Scotland are dedicated to this early Celtic saint.

Acta SS. (1 May), I; Butler, Lives of the Saints (1 May); Loriniat, Vie des Saints de Bretagne, Trevezud ed. (1858); Baring-Gould, Book of the Saints (1 May); V. Bairley, Historical Lives of the Saints: Le Bard, Historien de Bretagne; Cremony, Church History of Brittany; Le Grand, De Vita Sancorum Britanniae Antiquae; Lives of the English Saints (1 May); Leland, Itinerary, III; Godfrey, Les Vies des Pères et des Martyrs (1 May); The English Lives of the English Saints, IX; Lichfield, Ecclesiastical History of Ireland, I; Palliser, Brit- tany and its Byways (1869).

W. H. GRATTAN FLOOD.

Brigid, Saint, of Ireland (incorrectly known as BRIDGET), b. in 451 or 452 of princely ancestors at Faughart, near Dundalk, County Louth; d. 1 February, 525, at Kildare. Refusing many good offers of marriage, she became a nun and received the veil from St. Macaire. With seven other virgins she settled for a time at the foot of Croghan Hill, but removed thence to Drum Criadh, in the plains of Magh Life, where under a large oak tree she erected her subsequently famous Convent of Call-Dara that is, "the church of the oak" (now Kildare), in the year 513, of that name. It is exceedingly difficult to reconcile the statements of St. Bridgig's biographers, but the Third, Fourth, and Fifth Lives of the saint are at one in ascribing her a slave mother in the court of her father Dubhtach, an Irish chieftain, and the most probable matter. From the life of St. Brigid is that by St. Broccan Cloen, who is said to have died 17 September, 650. It is metrical, as may be seen from the following specimen:

Ni bu Sanct Bridg suanach
Ni bu hiarach im sheire D6,

Seoch ni chuirir ni coiseana.
Ind n6ib dibadh bethath che.

Saint Brigid was not given to sleep,
Nor was she intermitent about God's love;
Not merely that she did not buy, she did not seek for

The wealth of this world below, the holy one.

Cogitiosus, a monk of Kildare in the eighth century, expounded the metrical life of St. Brigid, and verified it in good Latin. This is what is known as the "Second Life", and is an excellent example of Irish scholarship in the mid-eighth century. Perhaps the most interesting feature of Cogitiosus's work is the description of the Cathedral of Kildare in his day: "Solo spatioe et in altum minaei proceritate porruta ac decorata pictis tabulis, tria intrinsecus habens oratorias ampla, et divisa parietibus tabulis". The roof-screen was formed of wooden boards, lavishly decorated, and with beautifully embroidered curtains. Probably the famous Round Tower of Kildare dates from the sixth century. Although St. Brigid was "veiled", or received, by St. Macaille, at Croghan, yet, it is tolerably certain that she was professed by St. Mcl of Ardagh, who also conferred her abbatial powers. From Ardagh St. Macaille and St. Brigid followed St. Mel into the country of Tuffia in Meath, including portions of Westmeath and Longford. This occurred about the year 488. St. Brigid's small oratory at Cill-Dara became the centre of religion and learning, and developed into a cathedral city. She founded two monastic institutions, one for men, and the other for women, and appointed St. Conleth as spiritual pastor of them. It has been frequently stated that she gave canonical jurisdiction to St. Conleth, Bishop of Kildare, but, as Archbishop Healy points out, she simply "selected the person to whom the Church gave this jurisdiction", and her biographer tells us distinctly that she chose St. Conleth "to govern the church along with herself". Thus, for centuries, Kildare was ruled by a double line of abbot-bishops and of abbesses, the Abbess of Kildare being regarded as superior in general of the convent in Ireland.

Not alone was St. Brigid a patron of students, but she also founded a school of art, including metal-work and illumination, over which St. Conleth presided. From the Kildare scriptorium came the wondrous book of the Gospels, which elicited unbounded praise from Giraldus Cambrensis, but which has disappeared since the Reformation. According to this twelfth-century Welsh ecclesiastic, nothing that he had ever seen was at all comparable to the "Book of Kildare", every page of which was gorgeously illuminated, and he concludes a most
Iaudatory notice by saying that the interlaced work and the harmony of the colours left the impression that "all this is the work of angels, and not human skill". Small wonder that Gerald Barry assumed the book to have been written "after night as St. Brigid prayed, "an angel furnishing the designs, the scribe copying". Even allowing for the exaggerated stories told of St. Brigid by her numerous biographers, it is certain that she ranks as one of the most remarkable Irishwomen of the fifth century and the Patroness of Ireland. She is lovingly called the "Queen of the South: the Mary of the Gael" by a writer in the "Leabhar Breac". St. Brigid died leaving a cathedral city and school that became famous all over Europe. In her honour St. Ultan wrote a hymn commencing:

Christus in nostrâ insula
Que vocatur Hibernia
Ostensus est hominibus
Maximis mirabilibus
Que perfecti per felicem
Celestis vîte virgimn
Precellemtem pro merito
Magnô in mundi circulo.

(In our island of Hibernia Christ was made known by the very great miracles which he very formed through the happy virgin of celestial life, famous for her merits through the whole world.)

The sixth Life of the saint printed by Colgan is attributed to Coelan, an Irish monk of the eighth century, and it derives a peculiar importance from the fact that it is prefaced by a foreword from the pen of St. Donatus, also an Irish monk, who became Bishop of Fiesole in 824. St. Donatus refers to previous lives by St. Ultan and St. Aileran. When dying, St. Brigid was attended by St. Ninnidh, who was afterwards known as "Ninnidh of the Clean Hand" because he had his right hand encased with a metal covering to prevent its ever being defiled, after being the medium of administering the viaticum to Ireland's Patroness. She was interred at the right of the high altar of Kildare Cathedral, and a costly tomb was erected over her. In after years her shrine was an object of veneration for pilgrims, especially on her feast day, 1 February, as Cogitoesus relates. About the year 878, owing to the Scandinavian raids, the relics of St. Brigid were taken to Downpatrick Cathedral, where they were interred in the tomb of St. Patrick and St. Columba. The relics of the three saints were discovered in 1185, and on 9 June of the following year were solemnly translated to a suitable resting place in Downpatrick Cathedral, in presence of Cardinal Vivian, fifteen bishops, and numerous abbots and ecclesiastics. Various Continental breviaries of the pre-Reformation period commemorate St. Brigid, and her name is included in a litany in the Stowe Missal. In Ireland, to-day, after 1500 years, the memory of "the Mary of the Gael" is as dear as ever to the Irish heart, and, as is well known, Brigid preponderates as a female Christian name. Moreover, hundreds of place-names in her honour are to be found all over the country, e.g. Kildare, Brigid, Templebride, Tubberbride, Templebride, etc. The hand of St. Brigid is preserved at Lumiar near Lisbon, Portugal, since 1587, and another relic is at St. Martin's, Cologne.

Viewing the biography of St. Brigid from a critical standpoint we must allow a large margin for the vivid Celtic imagination of the prevailing writers, but still the personality of the founder of Kildare stands out clearly, and we can with tolerable accuracy trace the leading events in her life, by a careful study of the old Lives as found in Colgan. It seems certain that she was born in the memory of Queen Moeev (Medhbh), was the scene of her birth; and Faughart Church was founded by St. Mornens in honour of St. Brigid. The old well of St. Brigid's adjoining the ruined church is of the most venerable antiquity, and still attracts pilgrims; in the immediate vicinity is the ancient mote of Faughart. As to St. Brigid's stay in Connacht, especially in the County Roscommon, there is ample evidence in the "Triae Thaumaturga" or also in the many churches founded by her in the Diocese of Elphin. Her friendship with St. Patrick is attested by the following paragraph from the "Book of Armagh", a precious manuscript of the eighth century, the authenticity of which is beyond question: "Inter sanctum Patritium, Brigidamque Hibernam columnas amicitiae cartasiis inerat tanta, ut unum cor consummata habeant unum. Christus per illum illamque virtutes multas peregit" (Between St. Patrick and St. Brigid, the columns of the Irish; there was so great a friendship of charity that they had but one heart and one mind. Through him and through her Christ performed many miracles.) At Armagh there was a "Templum Brigidis"; namely, the little abbey church known as "Reglis Brigid", which contained some relics of the saint, destroyed in 1179, by William Fitz Aldelm. It may be added that the original manuscript of Cogitoesus's "Life of Brigid", or the "Second Life", dating from the closing years of the eighth century, is now in the Dominican friary at Eichstatt in Bavaria.

Brigitines.—The Brigitine Order (also, Order of St. Saviour) was founded in 1346 by St. Brigit, or Bridget, of Sweden at Vadstena in the Diocese of Linkoping. The saint, who was canonised twenty years after her death, was a Swedish princess renowned for her piety from her childhood; she was given in marriage to Ulf, Prince of Mercia, by whom she had a large family. Ulf died in 1344, and two years later tradition relates that St. Bridget had revealed to her the rule of the new order she was to found at Vadstena. Here with the help of King Magnus she established on her own estate the first monastery for men and women, of which Katharine, her daughter, became the first abbess soon after her death in 1375. At this time double monasteries were not unusual; the monks and nuns used the same chapel, but lived in separate wings of the monastery, the confessor alone having access to the nuns.
Brigitine monasteries the nuns, who were strictly enclosed, attended to the cooking, washing, and making and mending of clothes for the monks as well as for themselves, but everything was passed through a turnstile from one wing to the other. This arrangement, which goes back to medieval times, has long continued.

"In the new order the abbess, who was called the "Sovereign", was supreme in all things temporal for both houses; all deeds were in her name, all charters were addressed to her; but in spiritual things the abbot was allowed to interfere with the rigidity of the monks, who were priests, and the nuns were under the direction of the superior of the monks who was appointed confessor-general. The order was founded principally for women, and for this reason the supreme government was vested in the abbess; the monks were founded to give the nuns the spiritual help they needed. The special interior devotion of the order is to the Passion of Our Lord and to His Blessed Mother."

**RULE OF ST. BRIDGET.**—The Rule enacts "that the number of choir nuns shall not exceed sixty, with four lay sisters; the priests shall be thirteen, according to the number of the thirteen Apostles, of whom Paul the thirteenth was not the least in toil; then there must be four deacons, who also may be priests if they will, and they are the figure of the four principalfigure: Ambrose, Gregory, and Jerome, then eight lay brothers, who with their labours shall minister necessaries to the clerics, therefore counting three-score sisters, thirteen priests, four deacons, and the eight servitors, the number of persons will be the same as the thirteen Apostles and the seventy-two disciples". (The Rule of St. Bridget.)

The nuns were not to be professed before they were eighteen and the monks not before they were twenty-five years of age. The counsel of holy poverty is strictly enjoined by the Rule on all the members of the order, they are forbidden to possess anything, though at the same time they may expect the abbess to supply them with all necessities; one luxury is allowed them, they may have as many books as they like for study. All the cast-off clothing and the surplus of their yearly income, after all has been provided for, are to be given to the poor, and the Rule strictly forbids the abbess to make larger buildings than are necessary.

The Constitutions were first approved by Pope Urban VI., and confirmed by Urban VI., and finally approved by Martin V. In 1603 Pope Clement VIII made certain changes for double monasteries in Flanders, and in 1622 Gregory XV changed certain articles in the Constitutions which refer only to double convents for the Monastery of St. Marie de Foi, in the Diocese of York. These new Constitutions ordained that manual work should be done during certain hours of the day by the members of the order, that a red cross should be worn on the mantle, that the nuns might be professed at the age of sixteen, and that the monks should say the Divine Office according to the Roman Breviary. Those who followed these Constitutions took the name of Brigitines Novissimi of the Order of St. Saviour, to distinguish them from those who lived in double convents.

**BRIDGET OF THE RECOLLECTION.**—The Brigitines of the Recollection were founded at Valladolid in the seventeenth century by Venerable Marina de Escobar, formerly a Carmelite nun, who modified the Rule to suit the Spanish nation and the age in which she lived. The Constitutions were approved by Pope Urban VIII. Like St. Bridget she neither took the habit herself nor did she live to see the first monastery of the order erected. This congregation which has five houses was founded for nuns only; the habit and the office differ slightly from those of the Brigitines.

In all houses of the Brigitine Order prayers are constantly offered for the restoration of the Monastery of Vadstena. This was formerly the great monastery of the order. In 1777, the king of Sweden, who was a fervent supporter of the order, gave the place where kings and queens frequently visited, sometimes took refuge, and were occasionally imprisoned, but which was suppressed and the religious dispersed under Gustavus Vaasa. Nine Brigitine monasteries flourished in this place; but in 1809 the last convent of the order was suppressed. In 1844, a community of the rigtine nuns again lived there. The monastery of Ravenna was likewise suppressed in 1796. In 1846, however, it was re-established. Monasteries were formed in 1857, but in Poland most of the monasteries were preserved till the middle of the sixteenth century, and three new foundations were made. Holland still possesses two Brigitine houses, both of which now take pupils.

At the Reformation most of the double monasteries had to be given up, and the rule as to numbers could no longer be observed, while many of the houses were suppressed altogether. The nuns at Vadstena endured much persecution at this time; the Protestants threatened to tear them to pieces and expelled them from their monastery, but in 1588, King John III became their protector, and restored the monastery to them. In England the Brigitines were in existence in the only of a Reformation order in existence. The celebrated Brigitine Monastery of Sion House was founded in 1415, when Henry V himself laid the foundation-stone on part of the royal manor of Islworth on the Thames. It is supposed that the cause of the extension of the order in England was due to the fact that Henry's sister Philippa was the wife of Eric XIII, King of Sweden. King Henry endowed the monastery richly and transferred the property of certain houses dependent on French monasteries to Sion. At the dissolution of monasteries in 1538, the nuns of Sion, who in the earlier years of his reign had himself been a benefactor of the abbey, the nuns were dispersed and took refuge in a convent of their order at Dendermonde in Flanders. Here they were visited by Cardinal Pole, and through his influence were re-established at Sion under Queen Mary, but they were driven into exile again when Elizabeth came to the throne, and returned to Dendermonde. After several attempts to settle in different parts of Belgium, they went to Rouen where they remained thirteen years, and finally moved to Lisbon where they continued for 267 years. In 1809 an attempt was made to return to England, but it was not till 1861 that the nuns found a home at Spettisbury in Dorsetshire, whence they moved to Chudleigh in Devonshire in 1887, where they are still living. The Brigitine Monastery at Chudleigh, Devonshire, Altmonten in Bavaria, Uden and Weert in Holland; and the five Spanish
houses of the Brigitines of the Recollection: Vala-
dolid founded in 1651, Vitoria founded in 1653,
and Peta and Parades de Nava in 1671, and Asoyuita in
1690.

FLAVION. Ste. Brigitte de Sales; BURNS, SPSN Abbey; MS,
copy of the Rule of St. Brigid; History of the English Brigitine
Nuns (Plymouth, 1867); BURNS, SPSN Abbey; Selections from
HEIMBACHER, Ord. u. Kongr. der late. Kirche, 511;
FRANCESCA M. STEELE.

Brignon, John, b. at Saint Malo in 1629; d. at
Paris, 12 June, 1712. He was a member of the Society of
Jesus and occupied during the sixty-five
years of his religious life chiefly in the translation of
works into French. He was the translator of the
works of De Ponte and Nieremberg, the “Spiritual
Combat”, the “Imitation of Christ”, and the
short treatises of Bellarmino. All these translations
have passed through a number of editions. He
also edited and revised “The Devout Life” of St.
Francis De Sales and the “Foundementes” of Pierre
Surin, S.J. The only English works he translated into
French are the “Decem Rationes” of Blessed Ed-
mund Campion and the “Tractatus de Misericordia
fidelibus defunctis exhibenda” by Father Mumford, S.J.

Bibl. de la a. de Jesus, XI, col. 166; Dict. de théol. cath., I,
col. 1131.

S. H. FRISBEE.

Briil, Paulus, a brilliant Flemish painter and
engraver, b. at Antwerp, 1558; d. at Lyons, 9 October,
1626. He first studied with Damiens Oertelmaens,
a member of the guild of St. Luke in his native
city. Fired by the news of the success of his brother
Matthys, in Rome, he left his parents secretly and
entered the service of the French. He was imprisoned
in Lyons by lack of funds, and worked there in order
to be able to continue his journey. At Rome he
studied with his brother, but found his best inspira-
tion later in the copies he made of the landscapes of
Titian. With these as a basis he developed a
vigorously and individual style of his own, the mani-
festations of which are said to have led greatly
to the development of landscape art by their influence
on Rubens, Annibale Carracci, and Claude Lorrain.
He assisted his brother in his works at the Vatican,
and on the death of the latter (b. about 1548; d.
1584) he continued his labours. Pope Gregory XIII
gave him his brother’s pension, and confided to him
the work which they had jointly undertaken.

Briil’s principal production in the Vatican is a
landscape in fresco, ascribed to him, by Pope Clement
VIII for the Sala Clementina, in which appears St. Clement, with an anchor
fastened to his neck, being cast into the sea. Briil
worked in the Sistine Chapel, in Santa Maria Mag-
giore, and in the chapel of the Scala Santa in St.
John Lateran. He introduced figures in his land-
scapes with much success, but in some of them
appear compositions of Annibale Carracci. His
“Duck Hunt”, “Diana and Nymphs”, “Fishera-
men”, “Pan and Syrinx”, “St. Jerome in Faverol
and three sleeping landscapes” in the Louvre.
Briil’s “Prodigal Son” is in the Antwerp Museum,
and his “St. Paul in the Desert”, “Boar Hunt”,
and “Triumph of Psyche” in the Uffizi at Florence.
His works appear in number in all the principal
European museums.


AUGUSTUS VAN CLEEF.

Brilhamcher, Peter Michael, b. at Cologne
in 1542; d. at Mainz, 25 August, 1598. He entered the
Society of Jesus in 1558, and studied under Maldon-
atus, in Paris. Later, he returned to Cologne, where
by his diplomatic skill, he rendered invaluable aid to
the German princes in affairs of state. His eloquent
attracted multitudes, thwarted the efforts of the so-
called reformers, and made such deep inroads in their
ranks that they determined upon his death. Inviting
him to a banquet on pretence of debating disputed
doctrines, they mingled poison with his food thus
completing his end.

Brilhamcher took an active part in the controversial
so frequent in his day and was fearless in his attacks
upon heresy. An instance of his alertness in the
detection of heresy is that of the curé of Notre Dame de
Collonges, Stephen Isaac, a Jesuit, who, in
1589, preaching on the Holy Eucharist, advanced ar-
guments which tended to compromise rather than
substantiate the doctrine. Brilhamcher immediately
published his “Controversiarum de Eucharistia Dia-
lecticae tractatus”, in which he advanced all the arguments which
had been brought for and against the Real Presence,
Transubstantiation, etc. In the third of these dia-
logues he so clearly exposed the duplicity of Isaac that
the latter was forced openly to avow his apostasy to
Calvinism. In a public letter to John of Münster,
Isaac vilified the Jesuits and called forth the latter’s
second work, “Detectio Erroris Joannis a Münster”,
followed shortly by another “Excipio Prodomi Cal-
viniens” (1592, in Latin and German) and still later
(1593) by “Epistolae ad Amicum”. The widespread
publication and popularization of these pamphlets
by his adversaries and won back to the Faith many who
had been deceived by the specious arguments of the her-
etics. Brilhamcher’s “Catechismus” first published in
1586, ran through various editions (Latin, German,
and Flemish), and was translated into many other
languages. He also wrote: “Serta Honoris” (various
editions in Latin and German, 1565 to 1713) and two
early publications “De Communione sub altera Specie” and “Commentarium in Aristotelis Logicae”.

T. J. YOUNG.

Brindholm (of Bryndeholme), Edmund, Ven-
erable, martyr and parish priest of Our Lady’s
Church at Calais, accused of being concerned in a plot
to betray Calais to the French. It was said that Sir
Gregory Botolf, chaplain to Lord Lisle, Governor of
Calais, had been to Rome on this business, and had
requested the pope to grant a living in the English
Hospital of St. Thomas to Brindholm, who was about
to go to Rome when he was arrested. There seems,
however, no evidence that he was really concerned in
any plot. He was examined 11 April, 1540, and
was attainted in the Parliament of that year, to-
gether with “Clement Philpott late of Calais, gentle-
man, who have Hinderryde and pasturage”, one of the
Bishop of Rome, and assisted Raynold Poole [Cardi-
nal Pole], an abominable and arrogant traitor, com-
pressing the surprise of the town of Calais”. He
suffered, together with Philpott, the Blessed William
Horne, a Carnabian lay brother, and others, at Ty-
burn, 4 August, 1540.

Letters and Papers Henry VIII (1540), XV, No. 495. sqq.;
 Holinshed, Chronicle, III, 962.

Bede Camm.

Brindisi, Diocese of.—Brindisi, called by the
Romans Brundisium or Brundisium, by the Greeks
Brontis, is a city in the province of Lecce, in
Apulia, on a rocky peninsula which extends into
the Adriatic. In ancient times it was very im-
portant as a seaport, being accessible in all winds. In
341 A.D. the Romans with a strong army, having
brought up the Via Appia. In the civil wars between
Cesar and Pompey Brindisi was the base of naval operations.
Brindisi was the birth-
place of the poet Publilius, here also lived Festus,

T. J. YOUNG.
died to about 20,000. The harbour gradually filled up, which hindered navigation. The Italian Government made great attempts to remedy this, but on account of an error of judgment the beneficial results anticipated were not permanent.

According to a local legend, the first Bishop of Bridle was St. Leucius, about 165, who later underwent martyrdom. However, taking into consideration the geographical position of this city, it is possible that the beginnings of Christianity in Bridle must date back to the first century. There is no historical proof for this except the account given by Arnobius of the fall of Simon Magnus, who according to him withdrew to Bridle and resigned himself from the rock into the sea. The Diocese of Bridle at first embraced the territory comprised within the present Diocese of Orria. In the tenth century, after Bridle had been destroyed by the Saracens, the bishops took up their abode at Orria, on account of its greater security. In 1591, after the death of Bishop Bernardo de Figueiras, Orria was made the seat of a new diocese. In the reorganization of the dioceses of the Kingdom of Naples in 1818 Bridle was combined with the Diocese of Ostuni, formerly its suffragan. Bridle has not been included in the provincial sea of the tenth century. The ancient cathedral was located outside the city, but in 1140 Roger II, King of Sicily and Naples, built the present cathedral in the centre of the city.

The bishops of Bridle worthy of mention are: St. Anselmo (865), who died of a violent death in 920; St. Cyriacus, who died in 364; Andrea, murdered by the Saracens in 979; Ustachio (990), the first to bear the title of archbishop; Guglielmo (1173), author of a life of St. Leucius; Girolamo Arrigoni (1524), a learned humanist, and papal nuncio in Germany in connexion with Luther's Reformation, and later Cardinal; Pietro Carafa, Bishop of Chieti, and afterwards Pope Paul IV, for some time the Apostolic administrator of this diocese; Francesco Aleandro (1542); G. Bovio, from Bologna, who translated the works of St. Gregory of Nyssa, and was prominent in the Council of Trent; Paolo de Vilanaperas (1716), founder of the seminary; Andrea Mazzolana (1724), who restored the cathedral after it had been destroyed by the earthquake in 1714.

This diocese is the wives of Mater Domini, near Mesagne. A beautiful church was erected there in 1805 to replace the ancient rustic chapel. The diocese has a population of 119,907, with 23 parishes, 988 churches, 181 secular and 15 regular clergy, and 64 seminarians. 

Cappellotti, La chiesa d'Italia (Venice, 1844), XXXI, 113-122; Guerzoni, Storia della chiesa metropolitana di Brindisi (Naples, 1846); Annuario Esc. (Rome, 1807), 346-348.

U. Bentigni.

Brindle, Robert. See Nottingham, Diocese of.

Brinkley, Stephen, Confessor of the Faith, imprisoned and tortured as manager of a secret press for the publication of devotional and controversial works in 1743, Queen Elizabeth; b. about 1590, and lost to view after 1685. He was a member of a Catholic association of unattached gentlemen of property, organized by George Gilbert, and solemnly blessed by Gregory XIII, 1580. Their purpose was to raise funds to assist Protestants for the Faith, and, at a time when priests travelled in disguise, without papers of identification, to arrange for introductions which would guard both priests and laity against betrayal. The members undertook to keep themselves and their children in the same state of life, to spend the remainder of their goods in the cause of the Church, and to devote themselves wholly to the salvation of souls and the conversion of heretics. At this time the Jesuit Fathers Robert Parsons and (Blessed) Edmund Campion were preparing for a vigorous propaganda through the press. With the assistance of several of the old Marian priests and of one Brooks, Parsons procured from the elder Jesuits the beneficial results anticipated were not permanent.

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of the Society is that no one shall be elected superior for more than three consecutive years, he filled this charge alternately with Louis Tiberge. He was also one of eight of its members who in 1698 composed the rules for its government which are still in force. Madame de Maintenon asked him to become the associate of Bourdaloue and Fénélon, in compiling the regulations for the school of Saint Cyr, which she had just founded. So pleased was she with his wisdom and judgment that she asked him again, in connexion with Bourdaloue and M. Fronsom, superior of Saint Sulpice, to give his opinion on the books of Madame Guyon and upon Quïetism. On this point, however, the director of the Society of the Foreign Missions did not agree with the views of Fénélon. He took a very prominent part in the discussion on Chinese ceremonies. After having asked the advice of Fénélon and Bossuet on this question, Brisacier did not hesitate to declare himself of an opinion different from that of the Jesuits. The Bishop of Meaux, who had already written him three letters on this subject (30 August, 1701; 8 and 22 September, 1701), Brisacier, however, did not wait for these letters to declare himself. On 20 April, 1700, he published a pamphlet entitled "Lettre de MM. des Missions étrangères au Pape, sur les idolâtries et les superstitions des aborigènes, qui sont dans l‘Océanie", in which he directed the next letter MM. Louis Tiberge and Jacques Charles de Brisacier. Brisacier pronounced the funeral orations of the Duchesse d‘Aiguillon and also of Mlle de Bouillon, both benefactresses of the Foreign Missions.

A. FOURNER.

Brissacier, Jean de, controversialist, b. at Blois, France, 9 June, 1592; entered the Society of Jesus in 1616 and d. at Blois, 10 September, 1668. On the completion of his studies he gave himself to preaching for many years, with great zeal and success. Afterwards he was in turn Rector of the colleges of Aix, Blois, and Rouen, Visitor to the province of Portugal, Procurator of the Society for Foreign Missions and Superior of the Professed House in Paris. His love for missionary work was such that shortly before his death, he remarked that he counted as nothing all the years he had not spent in it. Brisacier was an ardent opponent of Jansenism, and never lost an opportunity of combating it. On 23 May, 1651, at Blois, in 1651, he denounced the deceit practised by the Jansenists, particularly in the district around his native town, where the cure of Cour-Cheverny, M. l‘Abbé Callaghan, was very active in promoting the Jansenist cause. In reply to the Jansenists‘ answer to his sermon, he repeated his indictment, and offered proof of it, in a publication entitled "Le janséenisme confondu dans l‘avocat du sieur Callaghan, par le P. Brisacier, avec la défection de son sermon fait à Blois, le 29 Mars, 1651, contre la reponse du Port Royal“. This work was quickly condemned by Jean François de Condé, Archbishop of Paris, because of its personal attacks directed especially against the Jansenistic religious of Port Royal. After this censure the dispute continued for some time, and called forth a long series of pamphlets. As late as 1662, the controversy was kept up by Abbé Pletteau and G. Bordillon.

R. H. TIERNAY.

Brisbane, Archdiocese of, comprises that part of the State of Queensland, Australia, which lies south of the 24th parallel of south latitude. The area is 1,211,869 square miles, and the population is 112,007. Brisbane is the capital of Queensland. The population at the census of 1901 (metropolitan area) was 119,902.

History.—Queensland (known till 1859 as the Moreton Bay District of New South Wales) was first settled in 1825 as a convict station, was visited by Father Therry and abandoned after three years. Permanent colonization began when it was thrown open to free settlers in 1842. In 1843, four Passionist Fathers established a mission for aborigines on Stradbroke Island, but abandoned it for lack of provisions and other causes in 1846. The work of evangelizing the Queensland blacks was afterwards carried on by other missionaries, the most successful of whom were Father Luckie and the late and still more noted apostle of the aboriginals, Father Duncan McNeil. Missionary work among the blacks was, however, hampered to an almost hopeless degree by the bad example, the brutalities, and the communicated vices and diseases of degraded whites. In 1843, a rude shanty, hastily constructed during Dr. Poolding’s visit to Brisbane in that year, was the only building in the Moreton Bay District that stood for a church. There was no school, and the white population of the whole District was only 2,257 souls. Fathers McGinlety and Hanly arrived there in December, 1843. They were, says Cardinal Moran, "the first priests stationed for ordinary missionary work in the Moreton Bay territory". In 1850, the year in which the Moreton Bay District became a separate colony under the name of Queensland, it consisted of only the Diocese of Brisbane. Its first bishop was the Right Rev. James O‘Quinn, who was consecrated in Dublin on the 29th of June, 1850. In 1860 there were only two priests, two churches, two small schools, and 7,676 Catholics, out of a total population of 29,556, in his vast diocese of 666,077 square miles. He arrived in Brisbane, with five priests and six sisters, in 1861, and launched forthwith into the work of organization, carrying on for years and exhausting visitations, in which the bare earth was often his only bed, and sardines and ‘‘damper‘‘ his principal food. With the sanction of the Government, he organized the Queensland Immigration Society, which brought settlers (chiefly Irish Catholics) to the colony. Considerable numbers of these were placed on land granted for the purpose by the Government. Racial and sectarian passions took alarm. A clamour arose that the colony was being inundated with Irish Catholics, and that it would soon deserve to be called, not “Queensland“, but “Quinn’s Land“. The Immigration Society met before the storm and dissolved in 1865, after having enriched Queensland with ten shiploads of picked colonists.

Dr. O’Quinn was a man of ripe intellectual culture and of much foresight and administrative wisdom. He established a Catholic paper, "The Australasian", founded two orphanages and an industrial school, fought strenuously in the matter of church-
school-extension, erected the handsome cathedral of St. Stephen, and created and conserved rich educational and other endowments. State aid was finally withdrawn from all denominational schools with the close of the year 1880; but at his death, 18th August, 1881, there were 52 Catholic primary schools in the diocese, besides inquest, attended by 6,510 children. The Provinciaire of North Queensland was formed out of the Diocese of Brisbane in 1876, and that of Rockhampton in 1882. On the 18th of June, 1882, the Right Reverend Robert Dunne was consecrated Bishop of Brisbane in succession to Dr. O'Quin. By his solid scholarship and his ability as a writer Dr. Dunne rendered important services as secretary to the Plenary Council of Australasia held in Sydney in 1885. At the request of that council, Queensland was in 1887 created a separate ecclesiastical province, with Brisbane as its metropolitan see; and the Provinciaire of North Queensland was erected into the Vicariate-Apostolic of Cooktown. The present stately archiepiscopal residence in Brisbane was built during Dr. Dunne's visit ad limina in 1890, and presented to him on his return. His episcopate has been fruitful in church- and school-extension, and general progress.

Religious Statistics (1907).—Parochial districts, 31; churches, 91; secular clergy, 56; religious brothers, 25; nuns, 186; lay teachers in Catholic schools, 126; seminary 1; boarding schools for girls, 12; for boys, 4; high schools, 6; primary schools, 41; children in Catholic schools, 6,713; industrial school for boys (with printing office), 1; for girls, 1; orphanage, 1; Magdalen asylum, 1; servants' home, 1; total population, about 240,000; Catholic population, about 60,000.

Morgan, History of the Catholic Church in Australasia (Sydney, 1907); The Australian Handbook (Sydney, 1906); Year, of Australasia (Sydney, 1907); Australasian Catholic Directory for 1897 (Sydney, 1907).

HENRY W. CLEARY.

Brischir, JOHANN NEPMUCENUS, church historian, b. at Horb in Württemberg in 1819, studied theology at the University of Tübingen, was appointed parish priest of Bühl near Rottenburg in 1853, where he died in 1897. His principal work is the continuation of Count Leopold Stolberg's "History of the Religion of Jesus Christ" of which he wrote volumes forty-five to fifty-four. His share of the work does not reach the high standard of his great predecessor. He is also the author of a work in two volumes on the controversies between Paolo Sarpi and Pallavicini, and of a monograph on Pope Innocent III. His "Catholic Pulpit Orators of Germany" in five volumes was published in Schaffhausen, in the years 1866–71. He contributed many articles to Herder's "Kirchenlexicon". Kathol. Litteraturkalender (Raisbon, 1897), s. v.; Herder, Conversationsalen, II, s. v.

B. GULDNER.

Bristol (BRISTOLIA, BRISTOLIENSIA), ANCIENT DIocese of.—This English diocese, which takes its very origin from measures directed against the Church, has a very brief Catholic history, for it only had one bishop acknowledged by the Holy See. It was one of the six bishoprics which Henry VIII. acting as head of the Church, attempted to found by Act of Parliament out of the spoils of the suppressed monasteries. This was in 1542, when the dioceses of Durham, Hereford, Lichfield, Oxon., Westminster, Gloucester, Peterborough, and Chester. The fact that the city was then one of the leading towns in England and the chief seaport, explains why it was selected as one of the new sees. Like the others, it possessed an important religious house, the building, of the new purposes. As it was, the new diocese nearly lost its cathedral, for the abbey church of the Augustinian Canons, which had been plundered at the time of the suppression of that house in 1539, was already in process of demolition, when the king's order came arresting the devastation. This house of Augustinians had been founded four hundred years before its dissolution by one Robert Fitzharding, who began to build the abbey at Bristol, that of "St. Augustine's", in 1133. This church, destined to serve hereafter as a cathedral, was of different dates: the old Norman nave built by Fitzharding seems to have stood till the suppression, but the chancel, which still exists, was early fourteenth century, in the late fifteenth. The building as a whole was very worthy to serve as a cathedral. Yet at first Bristol does not seem to have been thought of as a bishopric, for it is not included in the list of projected sees now among the Cottonian MSS. in the British Museum.

It has been suggested that its ultimate selection for this honour was due to Cranmer, who visited Bristol shortly before his election as Archbishop of Canterbury, and busied himself in ecclesiastical affairs there. The first bishop to be appointed was Thomas Notyn, who received the see of Bristol on 21 June 1539, and dedicated the choir of the Augustinian church as cathedral on 11 July 1540. He was succeeded in 1544 by William Foster, who was made Bishop of Exeter. In 1550 the church of the Augustinians was granted to the see, and the church was opened as a hospital to receive poor men. But after a time the archbishop was accused of having sold the convenant property to one John Venables, a merchant of Bristol, and the bishop was suspended by the Council of the Church of England, but was not deposed.

In 1554 a commission passed sentence of deprivation against him, which he anticipated by a voluntary resignation. This was the opportunity for placing the irregularly constituted diocese on a proper canonical footing, and Pope Paul IV empowered Cardinal Pole to re-found the See of Bristol. The first and, as it proved, the only Catholic bishop was John Holyman, a Benedictine monk of great reputation for learning and sanctity, who had been the friend and subject of the martyred Abbot of Reading, Blessed Hugh Cook. As bishop, Dr. Holyman gave general satisfaction, and, though he took part in the trial of Hooper, and served on a commission to try Ridley and Latimer, he took no active part in the trouble. He died in the summer or autumn of 1558, and was thus spared the troublous times that began with the accession of Elizabeth in the following November. He was succeeded in the bishopric by the Anglican, Dr. Richard Chesney (1562–70), who, though suspected of Catholic leanings, was the early friend of Blessed Edmund Campion. But the history of Bristol as a Catholic see ends with the death of Bishop Holyman. The diocese was formed by creating the county and archbishopric of Bristol, including Salisbury, and several parishes from the Diocese
BRISTOW

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of Gloucester and Worcester, with three churches in Bristol, which had belonged to Bath and Wells. The latter among the latter were deduced was in pale or. The dedication was changed at the dissolution from St. Augustine to the Holy Trinity. HEYLIN, Catalogue of the Bishops (1709, ed.); BYTT and BAYLEY, A History of Gloucester and of Gloucester and of Sir William Petre, who had founded several fellowships there. His great ability would probably have won further promotion for him had not his religious opinions undergone a change, an incident which was given in his biography by the Regius Professor of Divinity, whom he confuted. Two years after his appointment to the fellowship he left Oxford and proceeded to Louvain, where he met William (afterwards Cardinal) Allen. Recognizing his marked talent Allen three months later appointed him the first prefect of studies. He was Allen’s “right hand upon all occasions” acting as rector when he was absent and when the college was transferred (1578) to Reims.

Bristow is best known, however, as an earnest student, a powerful controversial writer, and, with Allen, as one of the revisers of the Douay Bible. His intense labours, while they earned for him the lasting gratitude of Catholics, told upon a constitution naturally weak, and he was obliged to relinquish his work in 1581. In May of the same year he went to Spa, but having obtained no advantage there he was advised, after two months, to return to England. This he did in September, staying until his death (1580) with Mr. Jerome Bellamy, a Catholic of Devon, whose son-in-law had been executed. The Catholic cause lost a zealous champion and a learned advocate. The Douai records speak of him in the highest terms as supplying Allen in prudence, Stapleton in acumen, Campion in eloquence, Wright in theology, and Martin in languages. He wrote:

(1) “A Brief Treatise of Diocese and sure ways to find out the truth in this doubtful and dangerous time of Heresie: containing sundry worthy Motives unto the Catholic faith, or considerations to move a man to beleue the Catholikes and not the Here
tikes.” (Third edition entitled “Motives inducing to the Catholic Faith”);

(2) “Tabula in Summam Theologicam S. Thomae Aquinatis”;

(3) “A Reply to Will. Fulke”;

(4) “Demandes to be proposed of Catholikes to the Heretikes”;

(5) “A Defence of the CatholikeDescripcion”;


(7) “Carmina Diversa”;

(8) “Motiva Omnibus Catholicae Doctrina Orthodoxis Cultoribus necessariar”, the last two being in manuscript.

BRITISH

FRANCIS AVELING.

British Columbia is the westernmost province of the Dominion of Canada. Territorially, it is also the largest, being 357,600 square miles in extent. It is composed of the mainland and islands. Prominent among the islands are Vancouver and Queen Charlotte Islands. The mainland is bounded on the south by the States of Washington and Idaho, on the east by the summits of the Rocky Mountain as far as a point where they meet the line of 120th degree of longitude, thence by that line to the Pacific Coast, passing on the northern limit of the province. On the west it extends as far as the Pacific Ocean, except north of Portland Canal, where a narrow strip of coast land and a group of important islands form a part of Alaska.

PHYSICAL CHARACTERISTICS.—British Columbia has been called a sea of mountains, and this designation is fairly accurate, save perhaps for some forty miles on either side of the Chilcotin River, where are to be found rolling or tolerably level plateaux at least 3,000 feet above the sea and covered with excellent bunch grass. They are more or less open and the remainder of the province might be described as a continuous forest of conifers, interspersed here and there with deciduous trees and doted at long intervals by the Plateau. The mountains of the Cascade or Coast range, a chain of steep and rugged mounts that run parallel to the former. Between these many evidences of ancient physical upheavals lie either fertile valleys or deep, long, and narrow lakes. The latter are found especially in the northern interior. Prominent among them are lakes Babine, which covers an area of some 196,000 acres; Tatla, 152,000; Morice, 148,000; Stuart, 142,000; French, 140,000; Chilco, 109,760; and many others as large. In the south are lakes Kootenay, with an estimated area of 141,120 acres, Okanagan, 89,240, and Harrison, 78,400. Most of these sheets of water give rise to, or are drained by, rivers which in the spring assume generally the nature of torrents. The chief watercourses of the province are the Fraser River, with the Nechako, the Queene, and the Thompson as tributaries; the Skeena, the Nass, and the Stickeen in the north-west; the Finlay and its continuation, the Peace, with their tributary, the Parsnip, in the north-east, while the south-eastern corner is drained by the Thompson.

RESOURCES.—These streams, especially the Fraser and Skeena, are yearly ascended by immense shoals of salmon of the genus oncorhynchus, which are a great source of revenue, while the vast forests of the coast and southern interior, composed mostly of red fir (thuya gigantea, fir (pseudotsuga Douglasii) and various species of spruce, are likewise the objects of remunerative industries. The country’s most valuable treasures are, however, under ground, being found in the shape of minerals of which the following represents the production for 1906: copper, $8,288,565; gold, $5,579,039; lead, $2,667,578; silver, $1,897,320; other materials, $1,000,000. For the same period of time Vancouver Island and parts of the mainland yielded coal and coke to the value of $5,549,044, although the latter are Vancouver and Queen Charlotte same exist on the mainland, which only awaits capital to become productive. As to agriculture, it takes a rather secondary place in British Columbia; yet it is by no means neglected. In the valley of the British Columbia and the Fraser river, and in the interior of the province, groves of wheat and apples, plums, cherries, and smaller fruit grow to perfection. From a climatological standpoint, extremes are to be found within the broad limits of the province. The coast enjoys an almost constantly mild, though wet,
climate, and roses are grown in the open throughout the winter in Vancouver and Victoria. Beyond the Cascades is the dry belt, where irrigation becomes a necessity, while north of the 52nd parallel the winters become more and more severe in proportion to the latitude and the altitude.

Population.—The latest official census (1901) gave the population of the province as 178,657, of whom 33,000 were Catho{i}lics; the entire population cannot be less than 260,000 with perhaps 48,000 Catholics. The capital is Victoria, in the southern extremity of Vancouver Island; population in 1901, 20,816, estimated now at 30,000 including 6,000 Okanagan. The commercial metropolis is Vancouver, at the terminus of the Canadian Pacific Railway on Burrard Inlet. Founded, practically in 1886, it had already 26,103 inhabitants in 1901. At the present time it claims a population of 71,150, some 4,500 of whom are Chinese and 1,900 Japanese. Next in importance are the mainland, New Westminster (about 10,000 inhabitants), Nelson (8,000), Rossel{and} (7,150), and, on Vancouver Island, Nanaimo, a famous coal centre (6,230).

The figures for the total population of the province indicate that it was divided into six very distinct stocks: (1) the Kootenays in the south-eastern corner; (2) the Salish, who are the aborigines of the southern portion of the mainland and the south-eastern coast of Vancouver Island; (3) the Kwak{wi}tu or Waka{shans} on the north of the mainland and the northern and western parts of Vancouver Island; (4) the Haidas on Queen Charlotte Islands; (5) the Tsimsians along the lower course of the Skeena and on the littoral of the mainland as far north as Alaska, and (6) the Déné who range over the entire extent of the northern half of the province east of the Kwakw{wi}tu and the Tsimsians. The Kootenay number but 587, all Catholics, as well as the 2,500 Déné of the north, but the Salish are fully 12,000, of whom about one-tenth are Prot{estant}s, the remainder Catholics. The Tsimsians are partly heathen and partly Prot{estant}s, while the Wakahans and the Haidas, the former especially, have mostly retained their aboriginal faith in shamanistic practices, to the exclusion of any of the sects.

Navigation.—Navigable waterways were the first representatives of our civilization to come in contact with these aborigines. In 1774 it was the Spanish Juan Perez; in 1778 the English Captain Cook; the French Lapérouse came in 1785; Captain Bering in 1787; Marchand, a Frenchman, in 1791; the American Group in 1789; and George Vancouver in 1792. But no settlement resulted from the visits of these mariners, who confined their operations to geographical work and fur trading with the natives. In 1793 Alexander Mackenzie crossed the Rocky Mountains from the east and reached the Pacific overland. The first white settlements were established in the northern interior by members of the Northwest Fur Trading Company: Fort McLeod in 1806; Fort St. James and Fraser in 1808; Fort St. George was established in the Nechako with the Great River the following year. The latter stream was explored to its mouth in 1808 by Simon Fraser, and is now known under his name. Shortly afterwards, other posts were founded and a chain of trading posts in the northern interior, which was long called New Caledonia, and comprised at one time the basin of the Thompson, discovered in 1808 by the astronomer-geographer David Thompson.

The headquarters for the Pacific of the corporation (the Hudson's Bay Company since its absorption of the Northwest Company in 1821) which operated throughout the land were at Fort Vancouver, on the lower Columbia. When it became evident that this would be found to be in American territory, the authorities established (1843) another general dépôt at the southern end of Vancouver Island, which was at first called Fort Camosun, and then Victoria. In 1849, after the entire coast of British America, throughout the district of Cariboo, brought in large numbers of miners to the new post, round which a city of tents and shacks grew (1858) as if by magic. James Douglas (afterwards Sir), a prominent fur trader, was named governor of Vancouver Island as early as 1851. The gold mines opened by a flood of immigrants made it a necessity to erect the mainland into another colony, with him at its head (1858). A year later a capital for the new territory was chosen at a point on the mainland facing the apex of the Fraser delta, resulting in the founding of what is now New Westminster. Finally, after various vicissitudes, chief among which was the Chilotin massacre of 1864, the colonies of British Columbia and Vancouver Island, already united in 1866 under one government at Victoria, were admitted into the Canadian Confederation on the 20th of July, 1871. Under the new regime, the province is governed by a lieutenant governor appointed and paid ($9,000 per annum) by Ottawa, with the help of responsible ministers and an Assembly composed of thirty-four members elected by the people.

Religious History.—From a religious standpoint, the visits of the early navigators made little impression on the native mind. Some missionaries had the greater misfortune to find the mantles worn on ceremonial occasions by the coast Indians made in the cope{s} of the priests that accompanied the Spanish and other ships. These are aboriginal with the natives. However, it is on record that, immediately prior to the advent of the white settlers, the old people among the Kwakwadans had a clear recollection of strangers "clad in black and having a crown of hair round the head, who had come to see the Indians" (Rapp, Sur les Missions de Québec, March, 1835, p. 113). The very first resident of what is now British Columbia (Lamallicie, at Fort McLeod) was a Catholic, and so were the great explorers Simon Fraser, J. M. Quatzen, one of his two lieutenants, and all his French Canadian companions. These and the numerous servants of the trading posts, who were all assigned to the aborigines their first ideas of Christianity. Later on, Father de Smet, S.J., visited the Kootenays, and in 1843 Father J. B. Z. Bolduc accompanied Douglas to Vancouver Island, where he ministered to crowds of wondering Indians. In 1842 Father M. Demersen had made an extended tour through the Fraser tribu{es} and the Salish stock as far as the Okanaganas, the Shuswapas (both of the Salish stock) and the Carriers, a Déné tribe in the north. Four years later, a Jesuit priest, Father Nobili, walked in his footsteps and even went as far as Fort Babine, on the lake of the same name, instead of retracing his steps at Fort St. James, as his predecessors had done.

The year thereafter (1847), Father Demers became the first bishop of the newly founded see of Vancouver Island, now the Archbishopric of Victoria. The influence of his first see of the Oblates of Mary Immaculate already working in Oregon, one of whom, Father L. J. D'Hermozes, was consecrated Bishop of Milletopolis (9 October, 1894) and appointed to the Vicariate Apostolic of British Columbia, which on 2 September, 1896, became the Diocese of New Westminster, on the mainland.

Catholic Establishments.—The chief Catholic institutions of Victoria are a hospital at the capital, together with an academy for girls, a college for boys, and a kindergarten. Lately, all, except the college, have moved into the new Diocese of St. Ann. A protectorate which was started at the same place is now at Quamichan; Nanaimo possesses, in addition to the Catholic school, an orphanage which originated in Victoria. There are schools for
Indian boys and girls at Kuper Island and among the Songhees of Victoria, and the Beneficent Fathers and Sisters conduct Indian schools on the west coast of the Island. On the mainland, identical institutions are to be found at St. Mary's Mission, Nootka, Vancouver, Sechelt, Kamilano, William's Lake, and Kootenay. These schools for the natives are supported, not always adequately, by the Federal Government of Canada. New Westminster, Vancouver, Cranbrook, and Greenwood each boasts of a new or newly-equipped hospital; New Westminster is the seat of St. Louis College, and Vancouver, in addition to a flourishing academy conducted by the Sisters of St. Ann, has a House of Refuge under the care of the Sisters of the Good Shepherd.

The public schools are on the American model and aiding religious institutions through grants or general exemption from taxes is prohibited. By virtue of an Act passed by Parliament after a signal public service rendered by the Sisters of St. Ann, the latter's Academy at Victoria enjoys freedom from such an encumbrance, and Church property may also be more or less favoured in this respect by special legislation on the part of the city councils. The clergy cannot be drafted into a jury or coerced into military service, should the country be at war, they may be allowed to serve if they so wish. Attending the provincial penitentiary and asylum for the insane, there are Catholic and Protestant chaplains paid by the federal authorities. Churches can be incorporated, and are then recognized as eligible for bequests and to acquire and possess property. While divorce in Canada is generally granted only by the Dominion Senate, the Supreme Court of British Columbia has jurisdiction over that issue, because at the time this province entered the Confederation, it was left free to enjoy the privileges it then possessed.

A. G. MORICE.

BRITISH GUIANA. See GUIANA, BRITISH.

BRITAIN, FRANCIS, Orientalist, a monk of Rennes, in Brittany, date of birth and death unknown. He entered the Order and spent the earlier years of his religious life in missionary work in the Levant, where he devoted himself with special zeal to the study of Oriental languages. His proficiency in these tongues soon came to the notice of his superiors, and he was sent to Rome to help the Congregation of the Propaganda in the translation of several important works into Arabic. The first great fruit of his labours in this field was the translation of "L'Abrégé des anales ecclésiastiques de Baronius", continued by Sponde to the year 1646. The work was published at Rome in three volumes quarto, the first of which appeared in 1653, the second in 1655, and the third in 1671. Britain had also much to do with a translation of the Bible into Arabic, giving the Vulgate text in parallel columns, which was published by Mazari, at Rome, in 1671 (3 vols. fol.).

The works of Britain are now exceedingly rare, as practically the entire edition of both translations was sent to the East for use in the work of the missions. Biogr. Univ., V, 629.

J. J. GEOGHAN.

BRITAIN, THOMAS LEWIS, b. near Chester, Eng., 1744; d. at Hartpury Court, 1827. His parents were Protestants, but at the age of sixteen Thomas became a Catholic. Sent in 1766 to the Jesuits of Shorton to pursue his studies, and later joined the Dominicans at Bornheim, where he made his profession 22 October, 1767. His studies were continued at Louvain, and subsequently he taught with marked success at Bornheim, where he was made regent of studies. In 1790 the doctor's cap, with title of Master of Sacred Theology, was conferred on him. The same year he was made Prior of the Dominicans of Bornheim, and in 1804 he became director of the exiled English Dominican nuns, an office he held for thirty-seven years. In 1794, when the French army was expected at Brussels, Father Britain conducted the sisters to Bornheim, whence, joined by eighteen Dominican fathers, they were conducted by an American captain to England. Father Britain secured a foundation for the sisters at Hartpury Court near Gloucester. On 3 May, 1814, he was elected provincial of the Dominicans, and during his four years of office gained the respect and confidence of his brethren. He operates the author of the following works: "Rudiments of English Grammar" (London, 1790), considered authoritative in its day, and highly commended by Walker, the lexicographer; "Principles of the Christian Religion and Catholic Faith Investigated" (London, 1790); "Collection of Poems Occasionally Written" (Cheltenham, 1822); "The Divinity of Jesus Christ and Beauties of His Gospels" (London, 1822); some unpublished MSS. are in the archives of the English Province.


JOHN T. McNICOLAS.

BRITON (or BRETON), JOHN, VENERABLE, layman and martyr, of an ancient family of Britton near Barnaley in Yorkshire. An ardent Catholic, he was often separated from his wife and family, owing to constant persecution which he suffered for his faith. When advanced in years, he was maliciously and falsely accused of traitorous speeches against the queen and condemned to death. Refusing to renounce his faith he was executed at York, as in cases of high treason, 1 April, 1508. He was probably the father of Dr. Matthew Britton, prefect and professor at Douai in 1599.


BEDE CAMM.

BRIXEN, DIOCESE OF, a Prince-Bishopric of Austria, suffragan of Salzburg, embracing the greater part of Northern Tyrol (with the exception of the part east of the Zillerbacht, which belongs to Salzburg), as well as all Vorarlberg, and containing c. 6,700 square miles, and over 440,000 inhabitants. The hierarchy of the Diocese of Brixen is the continuation of that of Siben (Sabiona), which, according to legend, was founded by St. Cassian. As early as the third century Christianity penetrated Sabiona, at that time a Roman custom station of considerable commercial importance. The first Bishop of Sabien vouchcd for by history is Ingeniun, mentioned about 380, who appears as suffragan of the Patriarch of Aquileia. The tribes who pushed into the territory of the present Diocese of Brixen, during the great migratory movements, the Langobards, the Bavarians, and the Slavs of the Puster valley (Pustertal) persisted in paganism until the eighth century. In the second half of the tenth century Bishop Rihpert (appointed 967) or Bishop Abunian I (967–1005) had the seat of the diocese, which since 768 has been under the Metropolitán of Salzburg, transferred to Brixen. Bishop Hartwig (1020–39) raised Brixen to the rank of a city, and surrounded it with fortifications. The diocese received many grants from the German Emperors; the City of Brixen, as City of Brixen, took its name from the term "Brixen," often used by the Emperor Henry IV in 1091 the Pustertal. In 1179 Frederick I conferred on the bishop the title and dignity of a prince of the German Empire. Thie
accounts for the fact that during the difficulties between the papacy and the empire, the Bishops of Brixen generally took the part of the emperors; particularly notorious is the case of Altwin, during which in 1049-91, who it is said was poisoned. The synod of 1080 was held in Brixen, at which thirty bishops, partisans of the emperor, declared Pope Gregory VII deposed, and set up as antipope the Bishop of Ravenna.

The temporal power of the diocese soon suffered a marked diminution through the action of the bishops themselves who bestowed large sections of their territory in fief on temporal lords, as for example, in the eleventh century countships in the Inntal and the Eisacktal granted to the Counts of Tyrol, and in 1166 territory in the Inntal and the Furstental to the Counts of Andechs-Meran. The Counts of Tyrol, in particular, who had fallen heir in large part to the territories of the Count of Meran, constantly grew in power; Bishop Bruno (1249-88) had difficulty in asserting his authority over a section of his territory against the claims of Count Meinhard of Tyrol. Likewise Duke Frederick IV, who was called the Penniless, compelled the Bishops of Brixen to acknowledge his authority. The dissensions between Count Palatine of Cusa (1420-39), who sent Pope Nicholas V Bishop of Brixen, and Archduke Sigismund were also unfortunate; the cardinal was made a prisoner, and although the pope placed the diocese under an interdict, Sigismund came out victor in the end.

The Reformation was proclaimed in the Diocese of Brixen during the episcopate of Christoph I von Schrofenstein (1509-21) by German emissaries, like Strauss, Urban Reglitz, and others. In 1525, under Bishop Georg of Austria (1525-39), a peasants’ uprising broke out, in the victory of Brixen, and several monasteries and strongholds were destroyed. The promise of King Ferdinand I, civil ruler of Tyrol, to redress the grievances of the peasants restored tranquillity, and at a diet held at Innsbruck, the most important demands of the peasants were acceded to. Although in 1532 these promises were withdrawn, peace remained undisturbed. Ferdinand I and his son Archduke Ferdinand II, in particular, as civil rulers took active measures against the adherents of the Reformation, chiefly the Franciscans, who had been secretly propagating their sect; thus they preserved religious unity in the district of Tyrol and the Diocese of Brixen. At this time important services were rendered in safeguarding the Catholic Faith by Giuseppe Cessi, Casa, Franciscans, Servites, Chiassoni, the bishops of the period were: Cardinal Andreas of Austria (1591-1600), and Christoph von Spaur (1601-13), who in 1607 founded a seminary for theological students, enlarged the cathedral school, and distinguished himself as a great benefactor of the poor and sick. The seventeenth and eighteenth centuries saw a great reawakening of religious life in the Diocese of Brixen; many monasteries were founded, new missions for the cure of souls established, and the religious institutions of the people greatly promoted, who had been secretly propagating their sect; thus they preserved religious unity in the district of Tyrol and the Diocese of Brixen.

Religious congregations of men possess 44 houses, and in 1907 numbered about 1,213 members, including 594 priests, 185 clerics, 348 lay brothers, 86 novices. There are two houses of Augustinian canons.
BROAD

(at Neustift and Wilton), with 97 Fathers, 8 clerics, 3 lay brothers, and 4 novices; 2 Cistercian foundations (at Stams and Mehreren), with 84 Fathers, 9 clerics, 29 lay brothers, and 7 novices; 3 Benedictine foundations (at Flecht, Marienberg, and Bregenz), with 48 Fathers, 5 clerics, 25 lay brothers, and 5 novices; 1 Benedictine priory (at Innbruck), with 3 branch houses, 8 Fathers, 7 clerics, 61 lay brothers, and 19 novices; 3 Jesuit foundations (at Inn- bruck, Feldkirch, and Tisza), with 100 priests, 59 clerics, 66 lay brothers, and 17 novices; 2 Redemptorist colleges, with 19 Fathers, 13 brothers, and 1 novice; 3 Servite monasteries, with 18 Fathers, 16 clerics, 10 brothers, and 6 novices; 4 Franciscan monasteries, with 100 Fathers, 23 clerics, 69 brothers, and 3 novices; 13 Capuchin monasteries with 100 Fathers and 59 brothers; 1 foundation of the Society of the Divine Word (Salvatorians), with 9 priests and 8 brothers; 1 mission house of St. Joseph at Brixen (with a branch at Mill Hill), with 6 priests and 11 clerics; 1 house of the Congregation of the Sons of the Most Holy Heart of Jesus, with 5 Fathers, 13 clerics, 9 lay brothers, and 17 novices; 1 foundation of the School Brothers, with 11 clerics. Be- sides the usual courses of theological studies for the members of the different orders, among the orders already mentioned, the Benedictines conduct in Flecht a Konvikt (house of studies) for boys, and a school, the Cistercians in Mehreren a Konvikt for boys, the Jesuits a school and a Stift (i.e., college) at Feld- kirch (the celebrated institution known as the Stella Matutina), the School Brothers a seminary for teachers and a trade school, the Salvatorians a college, the Sons of the Most Holy Heart of Jesus an Apostolic school, and the Franciscans a Higher Gymnasium at Hall.

Religious congregations of women have established 234 religious houses with branches, about 2,644 sisters being within the limits of the diocese; these include 490 choir sisters, 1,884 lay sisters, and 270 novices. The various houses are divided as follows: the Poor Clares, 2 with 65 sisters; the Dominicans, 4 with 173 sisters; the Dominicans of the Third Order, 2 with 38 sisters; the Redemptorist sisters, 1 with 18 members; the Ursulines, 2 with 136 sisters; the Carmelites, 1 with 18 sisters; the Salesian Sisters, 1 with 54 mem- bers; the Cistercians, 1 with 39 members; the Sisters of Divine Adoration, 1 with 51 members; the English Ladies, 1 institute with 79 members; the Tertiary Sisters, 6 houses and 13 branches, with 158 sisters; the nuns of the Most Sacred Salus Jesu, with 99 sisters; the Poor-School Sisters of Notre Dame, 2 with 27 members; the Benedictines, 1 monastery with 5 sisters; the Sisters of the High German Order, 1 house with 3 sisters. The Sisters of Mercy have a mother-house in Innsbruck with 92 branch houses and 931 sisters, and one at Zams with 72 branches and 608 sisters. The Sisters of Mercy of the Holy Cross have 1 provincial house at Innsbruck with 26 branches and 131 sisters. The orders and congregations of women are engaged almost exclusively in the training of girls, and the care of the aged, children, and the aged, etc. The above-named congregations have charge of 8 educational institutions, 1 lyceum for girls, 12 industrial schools, 82 schools for girls, 41 schools for boys and girls, 46 schools for boys, and 10 branches; 1 Benedictine, 3 sanatoria, 56 homes for the poor, 2 public insane asylums, 2 houses for lepers, 1 institution for the deaf and dumb, 4 homes for servants, 1 asylum for priests in ill health, and about 25 other charitable institutions.

The cathedral of the Diocese of Brixen dates, in its present form, from the eighteenth century, hav- ing been built between 1745 and 1758. The only remains of the earlier Gothic building is the cloister, which contains frescoes and monuments dating from the thirteenth to the fifteenth century. Other prominent ecclesiastical buildings of the diocese are: the Court or Franciscan church at Innsbruck, in which is the relic of the Beata Mariae (St. Maximilian I); the Jesuit church at Innsbruck, built between 1630 and 1640 in baroque style; the Gothic cathedral at Feldkirch, built in 1478; the Cistercian church at Mehreren; the fifteenth-century parish church of Schwaz; and in this diocese, and others. Among the places of pilgrimage are: Absam, St. Georgenberg near Feubach, Maria Waldrast near Deutsch-Matrei, the pilgrimage church on the Frauenberg near Rankweil, that on the Gebhardsho- bend near Bregenz, and others.

BROGLIE, Annales ecclesiae Sabionensis nunc Brinizensis (3 vols., Augsburg, 1755-67); Sinacher, Biographien von Bischöfen im Bistum Brixen (Brixen, 1834); Iden, Beiträge zur Geschichte der bischöflichen Kirchen Salzen und Brixen in Tirol (9 vols., Brixen, 1824-36); Tinnerauer, Topographisch- historisch-statistische Beschreibung der Diöcesis Brixen (2 vols., Brixen, 1854-79), continued by Rapp (3 vols., 1850-91); Reidel, Die Traditionsbücher des Hochstifts Brissum (Innsbruck, 1886); Rapp, Topographisch-historische Beschreibung des Generalvikariates Vorarlberg (4 vols., Brixen, 1892-1902). Cf. also bibliography to Tyrol.

JOSEPH LINS.

Broad Church Party. See Anglicanism.

Brogan, SAINT, flourished in the sixth or seventh century. Several persons in repute for holiness seem to have borne this name, which is variously written. Brogan, Brocan, Brocan, and even Beorcan and Beorcanus. Colgan, in his Irish Martyrology of Aengus, puts the Irish Martyrology of Aengus, the early date of which (c. 800) is now generally admitted. There, under 8 July, we read: "Brogan, the scribe, gained a noble triumph without any fall"; and under 9 July: "Beorcanus, the scribe. Fuire thine house "declare". Colgan (Trias Thumalud, p. 518) speaks as if he were inclined to identify both these persons with the author of an early Irish hymn upon St. Brigid. The glosses upon Aengus and the Marty- rology of Gorman, while seemingly treating them as distinct, prove that the matter admits of no cer- tainty. Some modern hagiographers incline to re- gard the St. Brogan of 8 July as the amanuensis and possibly the nephew of St. Patrick. They style him bishop and locate him at Maithail-Brogan, now Mothal in Waterford; but this is admittedly quite doubtful. St. Brogan of Rosethiuro, on the other hand, is identified with the author of the hymn to St. Brigid, and is believed to be the Abbot Brochanus referred to in the Life of St. Abban, preserved in the monastery of Rosethiuro is generally as- signed to the Diocese of Osomy, and may be Rose- moren in Queen's County.

Other Brochans are mentioned in the Martyrology of Gorman under 1 January, 9 April, 27 June, and 25 August.


HERBERT THURSTON.

Broglie, Auguste-Théodore-Paul de, abbé, professor of apologetics at the Institut Catholique at Paris, and writer on apologetic subjects, b. at Auteuil, 22 May, 1854; d. at Achille-Victor Duc de Broglie, and his wife, Alber- tine de Stael, a Protestant and the daughter of Madame de Stael. After the death of the mother, who died young, he was brought up by the Baroness Auguste de Stael, née Vernet; this aunt, although also a Protestant, exerted her influence to win a well- minded Christian of him in the Church to which she did not belong" (Monseigneur d'Hulst in "Le Correspondant", 26 May, 1895). Entering the Navy young, Broglie was appointed Ensign in 1857 and
soon after Lieutenant. While thus occupied he felt himself called to the ecclesiastical state. After taking the ordinands, he was ordained 18 October, 1870. In his numerous publications the Abbé de Broglie was always a faithful defender of Catholic dogma. At the time of his death, which resulted from the violence of an insane person, he was preparing a book on the argument of reason and faith. His most important work is "L’histoire des religions". Of his other writings, some of which were pamphlets and some articles in reviews, the following may be mentioned: "Le positivisme et la science expérimentale"; "Religion de Zoroastre et religion de Bouddha"; "La bouddhisme et les brahmaniques de l’Inde"; "L’islamisme"; "La vraie définition de la religion"; "La transcendance du christianisme"; "L’histoire religieuse d’Israël"; "Les prophéties et les prophéties, d’après les travaux de Kuenen"; "L’idée de Dieu dans l’Ancien et le Nouveau Testament"; "Le présent et l’avenir du catholicisme en France". Two posthumous publications, "Questions bibliques" and "Religion et critique", were edited by the Abbé Plat.


CLODION PIAT.

Broglie, Jacques-Victor-Albert, Duc de, French statesman and historian, b. at Paris, 13 June, 1821; d. there 19 January, 1901. After a brief diplomatic career he resigned his post to devote himself to literature. In his "Essai sur l’histoire de la France au IVe siècle" (6 vols. (1856), won for him Lacordaire’s seat in the French Academy (1862). In 1871 he was appointed ambassador to England, but was recalled in 1872 and, taking his seat in the Assembly, soon became the leading spirit of the opposition to the Republic and M. Thiers. Twelve President of the Council (1873 and 1877), the Duke de Broglie was finally defeated in his own district and withdrew from public life. Besides editing the "souvenirs" of his father (1886), the "Mémoires" of Talleyrand (1871), and the letters of the Duchesse Albertine de Broglie, he published a series of works on the diplomacy of Louis XV, which placed their author in the first rank of historians.


JEAN LE BARB.

Broglie, Maurice-Jean de, b. in Paris, 5 September, 1786; d. there, 29 June, 1821. He was the son of the late General Maurice-François de Broglie, created, by Emperor Francis I, Prince of the Holy Roman Empire, a title which was to be hereditary in the family. Called to the ecclesiastical state, Maurice pursued his studies at St.-Sulpice. During the Reign of Terror, when persecution drove both his father and him out of France, they went to Berlin. King Frederick William received the duke with marked distinction and granted to the young prince a provostship in the cathedral chapter of Posen. Maurice returned to France in 1805, and the steps he took to recover some family property not yet sold, brought him to the attention of Napoleon, who invited him to his court and named him his almoner. Recognizing in the emperor the restorer and supporter of order and religion, de Broglie became a devoted follower of the monarch and eulogized him in a pastoral letter issued on the occasion of the victory of Austerlitz. In 1805 Napoleon nominated him to the See of Aequi, Italy, and in 1807 to Ghent, Belgium. When it became evident, however, to de Broglie that the pope did not intend that he was to fill both the duties of the diocese and religion the instrument of his ambitious designs, he showed determined opposition to Napoleon. In 1809 the minister of worship wrote in a letter that the sovereign was highly displeased with the bishop because of his lack of devotion to the royal person; in 1810 the bishop refused the Cross of the Legion of Honour, sent to him by the emperor, judging that he could not accept it as the emperor was in the Papal States when the Papal States had been seized, and he explained his refusal in a memoir, a model of moderation, sent to the minister.

By order of Napoleon, a council was assembled in Paris, 17 June, 1811, under the presidency of Cardinal Fesch, uncle of the emperor, Arch-bishop of Lyons. The object of Napoleon was to oblige the pope to grant the Bulls of institution to the priests nominated by him to bishoprics; this Pius VII had firmly refused. Napoleon wished, furthermore, to make an arrow for the future to issue the Bulls within six months, and should His Holiness fail to do so in that time, the metropolitan or the oldest bishop of the ecclesiastical province would then confirm the nominees, the sovereign pontiff’s silence being considered as assent. The fathers of the council solemnly assembled in the metropolitan church, there being present six cardinals, nine archbishops, and eighty bishops; this was the first and the last general session. After six preliminary, particular sessions, a decree was signed by the cardinals on 29 June, 1811, formalizing the assent to the bishoprics proposed to the bishops. At first only two, d’Avis, Archbishop of Bordeaux, and de Broglie, Bishop of Ghent, rejected it; but subsequently, only four members were for the pure and simple acceptance of the decrees. Broglie and the other bishops’ refusal was not a matter of principle, but a protest against the encroachments on his spiritual power were contrary to the laws of the Church and ecclesiastical discipline, destructive of the authority of the Holy See and of the principles on which depended the lawful mission of bishops.

The anger of Napoleon, provoked by such firm and general opposition, led him to prorogue the council and visit with severe punishments the bishops who had been most prominent in their opposition. Arrested on 12 July, 1811, de Broglie was cast into the dungeon at Vincennes and kept in close confinement for more than four months, without outside communication, and without books or writing materials. He was next sent as an exile to Beaux. On the mere suspicion that he had intervenered with his clergy, he was deported, to the island of Ste.-Marguerite on the coast of Provence. De Broglie, while in prison signed, under compulsion, his resignation as Bishop of Ghent. Although it was not accepted by the pope and was consequently null, Napoleon restored to de Broglie, the rights of the great majority, however, of the clergy and people refused to acknowledge him, they were subjected to vexations and persecution. The fall of Napoleon restored peace, and de Broglie, returning to his diocese, was received amid the rejoicings of his clergy and flock.

The bishop was not to enjoy a long rest. The allied sovereigns of Europe after the overthrow of Napoleon had formed Holland and Belgium, or the Low Countries, into a kingdom and appointed William of Nassau to rule over them. The plenipotentiaries of the powers assembled in London, 1814, made the Dutch Constitution the fundamental law of Belgium, with a proviso that it should be modified according to circumstances. The constitution of Belgians are Catholics. On 18 July, 1815, William proposed the Dutch Constitution to the Belgians, and the representatives summoned to vote upon it rejected it by 796 to 527. (See Belgium.) The king, disregarding the vote, imposed upon the Belgians a constitution that was hostile to the ascetic and religious rights. Joseph II by his petty persecutions had lost the Netherlands for Austria; Napoleon, following in the footsteps of the "emperor sexton", lost them for France; William, his imitator, brought about the secession of Belgium from Holland and its independ-
ence in 1830. De Broglie with the Bishops of Namur and Tournai, and the Vicars-General of Mechlin and Liège took up the defence of the Catholic cause, and issued a pastoral instruction and, later on, a doc-
trean admonition on the required oath to the Con-
sstitution.

De Broglie also appealed to Pius VII, and the pontiff,
on 16 May, 1816, sent an official note to the minister of
the Low Countries residing in Rome, stating that
this Belgian Constitution contained a declaration con-
trary to the Catholic Faith, that the opposition of
the bishops could not in justice be repressed, and that
no oath opposed to conscience should be imposed.
New difficulties then arose, first when the bishop re-
 fused to offer public prayers for the king, and again
when the election of new universities, de Broglie
addressed a representation to the king in which he
pointed out the introduction of dangerous books into
public institutions, and strongly expressed his fears
for the fate of the episcopal seminaries. Cited before
the tribunal, he took refuge in France, and the court
of Brussels by a judgment, 8 November, 1817, con-
demned him to deportation. The sentence was
posted by the public executioner between the sen-
tences of two public malefactors. The bishop's health
had suffered even under the milder severe trials; succumbing to a short illness, he died in
Paris, venerated by all for his sterling qualities and
austerity of life. In 1819, de Broglie printed a pro-
test concerning the state of religious affairs in Bel-
gium. Later in life he was imprisoned, and then
more severely, so many times and for so many years
that his name was associated with the most famous
of papal persecutions.

F. M. L. DUMONT.

BROYNNY, JEAN-ALLARMET (or JEAN-ALOUZIER) DE,
a French Cardinal, b. in 1342 at Brogny, in Savoy;
d. at Rome, 1426. Biographers are not agreed as to
his parentage and real name. According to some,
he belonged to a peasant family of Brogny, called
Allarmet; others say he was descended from the
d'Alouziere, a noble house in Comtat-Venaissin.
It is certainly, however, that the future cardinal was
a sworn enemy, when two monks, struck by his open
disposition and thoughtful answers, took him with
them to Geneva, and procured for him an education
which was completed at the University of Avignon.
Despite the friendship and the inducement of
Marscossay, Bishop of Geneva, young Allarmet re-
tired the Court of Gene to the College of St. Jerome
and became widely known. When Robert of
Geneva was elected pope by the faction hostile to
Urban VI, Allarmet joined him at Avignon, either
having been sent by the Duke of Burgundy or called
by Robert himself.

At Avignon favours were bestowed upon him in
quick succession by the so-called Clement VII; the
Bishopric of Viviers, in 1380, the dignity of Cardinal,
in 1386, and shortly after, the exalted office of Chan-
celloir of the Holy See. Robert's successor, Peter
Clement II, later the Benedict XIII, sanctioned all these preferments and even promoted
Allarmet from Viviers to Ostia-Velletri, one of the
suburban dioceses. There is no doubt that at
that time Cardinal de Brogny, like St. Peter of
Clement II, laboured for the supremacy of the French obedience as legitimate. However, his
thorough orthodoxy soon caused him to change his
views. As early as 1398 he had left Avignon as a
silent protest against the unapostolic spirit of that
time. During the Council of Constance, the
Benedict XIII were met by him with more than a
silent protest. He inaugurated the neutral party
and brought about the Council of Pisa which resulted
in the election of Alexander V (1409).

The new pope confirmed de Brogny in his double
dignity of Bishop of Ostia and Chancellor of the
Church. In the latter capacity he presided over
Alexander's funeral and also over the concave
which elected John XXIII (1410). John held de
Broyney in the highest esteem. The Metropolitan
See of Arles having become vacant, he disregarded
the candidate elected by the Arlesian chapter and
appointed Cardinal de Brogny perpetual adminis-
trator of it. This appointment was intended as
a means of recovering the rights of the Church of
Arles usurped by the Counts of Provence during
the confusion consequent on the schism. The
new metropolitan did not disappoint his patron.
With the might of right he fought the usurpers till
the last claim of the venerable see was secured.
Cardinal de Brogny then left his diocese in care of
the two Fabri and proceeded on a still more delicate
mission. Owing to the obstinacy of the contestants,
the Council of Pisa had really left the Church with
three popes instead of one. Moreover, to the evils
of schism John Hus was adding that of heresy. The
Council of Constance was convened to meet this
double difficulty, and after the withdrawal of John
XXIII, de Brogny, in virtue of his title of Chancellor,
represented it. In the sessions of the Council and evinced
sterling qualities.

In behalf of unity, he did not hesitate to vote for
the deposition of the three popes, two of whom had
been his personal friends. No doubt he could have
voted for himself, had he chosen, but he threw the weight of his influence in favour of
Colonna, who took the name of Martin V. If John
Hus remained contemptuous and was condemned,
it was not de Brogny's fault. The Protestant Sene-
bar writes in his "Histoire littéraire de Genève":
"In the letters of John Hus we find a communion with the prelate [de Brogny] who endeavoured to
conquer him by such arguments as compassion,
meekness, and Christian charity suggested".

In his old age de Brogny asked to be translated from
Ostia to Geneva, but only his remains reached the
beloved place of his youth; they were laid to rest in
the chapel of the Machabees which had been added
to the old cathedral by the cardinal himself. de
Broyney is variously known in history as Cardinal de
Viviers, Cardinal of Ostia, sometimes Cardinal of
Arles, and Cardinal of Saluces. He founded the
Dominican convents of Tivoli and Annecy; the
maladrerie or lepers' hospital, of Brogny; part of
the Celestines' monastery of Avignon; and, above all,
the College of St. John the Baptist, a foundation of
Avignon, and endowed with twenty scholarships
for destitute students. Soulevie, president of St.
Nicholas College, published (Paris, 1774) a "Histoire de Jean d'Alouizer de Brogny" of which only fifty
copies were printed.

Faguet, La France pontificale, métropole d'AIi (Paris,
1867); Migne, Dict. des cardinaux (Paris, 1857).

J. F. SOLlier.

BROYNY, JOHN, theologian, d. about 1390.
He takes his name from his birthplace in Hereford-
shire, England. He entered the Dominican order
and was sent to Oxford where he distinguished
himself in theology and jurisprudence. It is probable
that he lectured on theology at Oxford while it is
certain that he laboured in the same Faculty at
Oxford. He sided with the great jurist, Oppidum,
and the opponents of the doctrines of Wyclif.
Though his name is not mentioned in the acts of the
London Synod of 1382 held by William de Courtenay, Arch-
bishop of Canterbury, where the doctrines of Wyclif
were condemned as heretical, it is admitted by all
that he took a leading part in this business of condemnation. He was also a much-prized writer
as the many editions of his "Summa Predicantium"
attest. Excerpts were made from this work and
published separately as brochures and widely circulated among the people. In his "Opus Trivium" he arranges for the convenience of preachers various topics drawn from theology, civil and canon laws. This work was later on edited by Philip Bromyard, and hence some maintain, but without reason, that Bromyard was the real author.

QUINTY AND EICHARD, SS. O.P. I, 700; LELAND, Commentarium de Scripturis Britannicis, 5.60; SCHWARTZ, Geschichte der englischen und irischen Rechts. II. 11, 965, 681; MILLS in Dict. Nat. Biog., VI, 405.

TEODOR SCHWERTNER.

Bromdel, John Baptist, first Bishop of Helena, Montana, U. S. A., b. at Bruges, Belgium, 23 February, 1842; d. at Helena, 3 November, 1903. He was educated at the American College of the University of Louvain and ordained priest at Mechlin, Belgium, by Cardinal Engelbert Sterckx (17 December, 1864). Two years later he volunteered for the missions in the United States and was made rector of the church at Heilascon, Washington Territory, early in 1867. Here he remained for nearly ten years, was transferred to Walla Walla, but returned to his old charge the following year.

On 14 December, 1879, he was consecrated at Victoria, as third Bishop of Vancouver, British Columbia, in succession to Bishop Seghers, who had resigned and become the Archbishop of Oregon City. Bishop Bromdel retained this charge until by a Bull of 7 April, 1883, he was appointed Administrator of the Vicariate of Montana. When the Diocese of Helena was formed he was transferred to the see, 7 March, 1884, as its first bishop. During all his long and active career in this northwestern section, he was particularly successful in his dealings with the many Indians under his charge. They looked up to him as a father and protector, and his great popularity among the various tribes was a great benefit to the Church, but was utilized on numerous occasions by the United States Government to further the political, material, and moral welfare of the Indians. His death was regarded as a great loss to the work of the evangelisation and civilisation of the Indians. He was buried 7 November, 1903, in a vault under the cathedral in Helena.

Catholic News (New York, Nov., 1903); Rerves, Biog. Catholic Church (Milwaukee, 1888); Catholic Directory (Milwaukee, 1904).

THOMAS F. MEEHAN.

Brookly (or Brookset), Anthony, Friar Minor and English martyr; d. 19 July, 1537. Brookly was lecturer in divinity in Magdalen College, Oxford, was well versed in Greek and Hebrew, and enjoyed the reputation of being an eloquent preacher. At the command of King Henry VIII, who took offence at a sermon of Brookly's in which he attacked the king's actions and mode of living, he was apprehended, put to the rack, and tortured in the most cruel manner in order to make him retract what he had said; but all to no purpose. Having been rendered wellnigh helpless as a result of his tortures, Brookly was charitably cared for by a pious woman for a fortnight until, by the command of the king, a executioner strangled him to death with the Franciscan cord which he wore around his waist.


STEPHEN M. DONOVAN.

Brookes, James, last Catholic Bishop of Gloucester, England, b. May, 1512, in Hampshire; d. 1560. Proceeding to Oxford in 1528, he became Fellow of Corpus Christi in 1531, Doctor of Divinity, 1546, and Master of Balliol, 1547. He is well known as an eloquent preacher, and, on the depo-

sition of Bishop Hooper, was elevated by Queen Mary to the See of Gloucester. He was consecrated 1 April, 1554. In 1555 he was one of the papal sub-legates in the royal commission for the trial of Cranmer, Latimer, and Ridley. He refused to degrade Ridley, probably on the ground that Ridley's condemnation (1547) had been according to the invalid form which was established by law very soon after that date. If, as Foxe asserts, he refused to degrade Latimer, his position may have been based upon the fact that Latimer had lived for several years as a simple clergyman. It is hardly possible that Brooke, a man of learning and integrity, would have been actuated in this trial by the selfish considerations hinted at by some Protestant historians. After the accession of Elizabeth he refused to take the oath of supremacy, and died in prison. He was buried in Gloucester Cathedral. Two of his orations in the Cranmer case are given in Foxe, "Acts and Monuments". One of his sermons was printed by Robert Coly, or Caly, in 1563 and 1554.


J. VINCENT CROWNE.

Brooklyn, Diocese of, comprises the counties of Kings, Queens, Nassau, and Suffolk, or all of Long Island, in the State of New York, U. S. A., an area of 1,007 square miles. The population of Long Island is about 2,000,000, according to the State census of 1905, and of this, 600,000 are Catholics. The Catholic Church, as mostly of Irish, German, and Italian birth or race, but as a matter of fact, in this island see there is now every week a perpetual Pentecost, for the Gospel is preached to the faithful in twelve languages. Polish, French, Italian, German, Slav, Syrian, Greek, Hungarian, Lithuanian, Scandinavian, Bohemian, as well as English-speaking Catholics, have special ministrations for their respective nationalities.

Long Island was known to the early Spanish explorer Gómez and to Gordillo, a lieuten-ant of Vasquez de Ayllón, who in 1524-25 reached this latitude and on the 29th of June noted this island, which they named "Isla de los Apóstoles" (Island of the Apostles) in honour of the feast day of the Apostles Peter and Paul. It is so styled in the Spanish maps of Ribero, made in 1529. Settled later under the auspices of the Dutch West India Company (1624), there is scarcely a trace of Catholicism to be found during the period of the sway of that corporation. It would be strange indeed were Catholics attracted to a community that refused to enclose their cemeteries because such were "relics of superstitious observances", or to erect tombstones because in doing so they might give the "appearance of according to the ceremonies and requirements of

Peter Turner, Organizer of the First Catholic Congregation in Brooklyn.
1. ST. FRANCIS-IN-THE-FIELD (FIRST GERMAN CHURCH IN BROOKLYN)
2. ST. JAMES'S PRO-CATHEDRAL
3. HOLY TRINITY CHURCH
4. OLD ST. JAMES'S (FIRST CATHOLIC CHURCH ERECTED ON LONG ISLAND)
Prelacy and Papacy." In April, 1667, there is record made of the fining of one "Nicholas the Frenchman" in the sum of twelve guilders, or $4.50, because, as the record puts it, on the "troublesome excuse" that he was a Catholic, Nicholas refused to pay his share of the tax levied for the salary of the Dutch Reformed minister who preached for the colony then located within the present limits of the Borough of Brooklyn. In addition to the Dutch there were a number of Walloons and Huguenots settled in this locality. Some of the unfortunate Acadian exiles were scattered through Long Island during 1756; and on the muster-rolls of the militia from the same section of the island in the army of Sir William Johnson, in 1775, we find such names as Reilly, Shea, Burke, Power, Welsh, Dooly, Barry, Sullivan, Casey, Lynch, Ryan, Larkin, Mclooney, Fagan, Blake, Donnelly, Shields, Kinsella, and Downey. There are no records to show what became of them or their children. But an occasional curiously twisted patronymic among the old non-Catholic families of the interior districts of the island gives a clue to the reason of this. We have no positive evidence that any considerable body of Catholics became a part of Brooklyn's local life till after the dawn of the nineteenth century and especially after the location there of the Navy Yard in 1801.

This government station at once gave employment to many mechanics in the various trades connected with the ship-building industry, and soon a number of Irish immigrants, mostly from the Catholic sections of the North, especially from Derry and Donegal, sturdy confessors of the faith in their native land, settled in Brooklyn. Among these were the parents of the first American cardinal, John McCloskey, Arch-bishop of New York, and of his namesake, the first Rector of the American College at Rome, William George McCloskey, afterwards Bishop of Louisville, Kentucky. Until 1822 these Catholics had to cross the East River to New York to hear Mass and attend to their spiritual necessities, as the scarcity of priests and their own poverty brought about this inconvenient situation. Occasionally a priest would go over from New York to say Mass and preach in private houses, or wherever suitable accommodation could be obtained. The pioneer in this was the Augustinian missionary Father Philip Laribey, who said the first Mass in the house of William Purcell, at the north-east corner of York and Gold Streets, on a date now unknown. The little colony, constantly growing in numbers and influence, desired a church of its own, and hence a meeting was held on the 7th of January, 1822, at the house of William Purcell, at which a committee of five was named to report to Bishop Connolly of New York the advisability of hearing the word of God ourselves. In fact, we want a church, a pastor, and a place for interment. Those prominent in the pioneer work of the congregation were Peter Turner, George S. Wise, then a purser in the United States navy, Dr. John Kenney, Nicholas Stafford, Denis Cosgrove, Jeremiah Mahoney, James Rose, George McCloskey, James and Patrick Freer, Dr. Andrew B. Cook, also of the United States navy, James Furey, Thomas Young, Hugh and James McLaughlin, Andrew Parmentier, James Harper, Quintin M. Sullivan, and Daniel Dempsey.

As a result of this meeting eight lots were purchased on Jay Street, and St. James', the first Catholic church on Long Island, was built and dedicated to Divine worship by Bishop Connolly, 28 August, 1823. The lots about the church were used as a graveyard until 1849, when Holy Cross Cemetery, Flatbush, was opened. The original church building stood until 1903, when its walls were enclosed in a new structure built on the same site for a pro-cathedral. The Reverend Dr. John Power of St. Peter's, New York, was the early and staunch friend of the new congregation. He used to cross the river frequently to minister to them. Other priests of the pioneer days were the Reverends Patrick Bulger, James McKenna, and James Doherty; the last two died in the service of the parish, and were buried in front of the church. The first regular pastor was the Reverend John Farman, who was appointed in April, 1825. The second church in Brooklyn, St. Paul's, dedicated 21 January, 1838, was given by Cornelius Heeney. He first offered the site for a seminary, but could not agree with Bishop Dubois as to the manner in which the title should be held, the old and troublesome idea of lay trusteeship proving impracticable.

It is notable that although the organization of the first congregation in Brooklyn was given mainly to lay effort there was never any of the subsequent difficulty over trustee authority and rights that made so much scandal elsewhere during this era. The Reverend Nicholas O'Donnell, O.S.A. (1840-47), was the second pastor of St. Paul's, and after him
the Reverend Joseph Schneller, until his death in 1869, had charge there. Father Schneller was one of the most active priests in the New York convents of the early years of the nineteenth century. His name, with those of the Reverend Dr. Power, Fathers Felix Varela and Thomas C. Levins, is to be found in most of the bitter public contests waged with the Irish-Catholic school that adjoins it. During his life his income was mainly devoted to charity, and 10 May, 1845, three years before his death, he had his estate legally incorporated as the Brooklyn Benevolent Society, and its officials directed to expend its yearly income for the benefit of the poor and orphans. This amounted to about $25,000 annually, and the total expended by this charity since Mr. Heeney's death is more than a million dollars.

In 1841 another famous priest, the Very Reverend John A. Raffeneir, a native of the Austrian Tyrol, with his own money property on which was erected the church of the Most Holy Trinity and began there to minister to a colony of German Catholics. His efforts in this direction were extended to similar locations in New York, Boston and New Jersey. He laboured thus for more than twenty years and held the office of vicar-general when he died, in 1861. St. Charles Borromeo's parish was founded in 1849 by the Reverend Dr. Charles Constantine Pich, also one of the strongest of the clergymen in the diocese of New York. He had been stationed at St. Peter's, New York, and previous to that, in 1832, while officiating in Washington, he was, on motion of Senator Henry Clay appointed Chaplain to the Congress of the United States and served during a session, the only instance on record of such an honour being given to a Catholic. Other priests whose earnest work in its formative period contributed to the building up of the Church in Long Island were the Reverends John Walsh, James McDonough, Richard Waters, James O'Donnell, David W. Bacon, afterwards the first Bishop of Portland, Maine, the Reverends Michael Curran, William Keegan, for many years Vicar-General of the diocese, and his associate in that office, the Right Rev. Dr. Hugh O'Reilly, the Reverends Nicholas Balleis, O.S.B., Eugene Cassidy, Sylvester Malone, Peter McCook, John Shanahan, Edward Coreoran, Hugh McGuire, Jeremiah Crowley, James McEnroe, Joseph Frangiey, Martin Carroll, T. O'Farrell, Anthony Arnold, John McCarthy, James O'Beirne, Joseph Brunner, Anthony Farley, John J. McKenna, Patrick O'Neil, and James H. Mitchell. Father Mitchell was much interested in the work of societies for young men, and his administration as head of the national organization was specially successful.

When, in July, 1841, Father Raffeneir began the great German parish of the Most Holy Trinity on a part of the farm of the old Dutch Mersere family, this was known as the Bushwick section of the then lower parish, which was subsequently annexed to Brooklyn. The first German Catholic Church in the city of Brooklyn was the quaint little St. Francis-in-the-Fields, which Father Raffeneir opened in 1850, at Putnam and Bedford avenues. In 1855, under Father Bonventure Keller, the original design of Father Raffeneir was carried out, and a sort of preparatory seminary for German ecclesiastical students was begun and lasted there for two years. When Father Raffeneir died, in 1861, he left St. Francis', which was still surrounded by a garden, for the benefit of the orphanage of the Holy Trinity parish. The little church was then closed, owing to changes in the neighbourhood, and was not reopened until 1866, when the Rev. Nicholas Balleis, a Benedictine, took charge and remained there until his death, in December 1891. The old building was again closed and remained so until the property was purchased by the Sisters of the Precious Blood in 1892, when the structure was torn down, and the convent of that order built on the site.

Peter Turner (d. 31 December, 1863), who was the leader in organizing Brooklyn's pioneer parish, lived to see his son John ordained a priest, pastor of St. James's Church and first Vicar-General of the Diocese of Brooklyn. In 1895 the Brooklyn Catholic Historical Society, regarding Peter Turner as the typical layman of the pioneer period, erected a handsome bronze portrait bust as a memorial to him in St. James's churchyard. The inscription on the pedestal says: "To the memory of Peter Turner, who on January 1, 1822, organised his seventy laymen Catholics for the purchase of this ground on which the first Catholic Church of Long Island was erected. Thousands of Catholic children have benefited from this monument as a grateful tribute to the man who made Catholic education the first reason for the establishment of a church in Brooklyn." Cardinal McCluskey's early years were spent in Brooklyn, where he attended his first school, which was taught by a retired English actress, Mrs. Charlotte McElmoth, a convert, who was a popular stage favourite in New York during the last years of the eighteenth century. Cornelius Heeney was also his patron and guardian after the family moved across the river to New York in 1820. Mr. Heeney's fortune was amassed as a fur-dealer, and for some time he was a partner in this business with John Jacob Astor.

BISHOPS OF THE SEE.—(1) The Right Reverend John Loughlin, consecrated 30 October, 1833. He was born in the County Down, Ireland, 20 December, 1817. As a boy of six he emigrated with his parents to the United States and settled in Albany, New York. His early school days were spent with the distinguished classical scholar, Dr. F. P. H. Bullons, at the Albany Academy, and when fourteen he was sent to the college at Chambly, near Montreal, Canada, where he remained three years. He then entered Mount St. Mary's Seminary at Emmitsburg, Maryland, and after the usual theological course was subsequently ordained for the Diocese of New York, 18 October, 1840. His first assignment was on the mission of St. Peter's and from there he was called to be an assistant to Bishop Hughes at St. Patrick's Cathedral, New York City. In 1850 the bishop made him vicar general and when the new Diocese of Brooklyn was formed he was consecrated its first bishop. In May, 1853, the officiating presbyter, Father Cenuban Bedini, a pro-nuncio, was consecrated bishop.
Rome from a diplomatic mission to Brazil. There were then but twelve churches on all Long Island and about the bishop, five churches. Eighty-eight years Bishop Loughlin ruled the see he built 125 churches and chapels, 93 schools, 2 colleges, 19 suction schools and academies, 10 orphan asylums, 5 hospitals, 2 homes for the aged, a home for destitute boys. In 1861, when the Catholic population increased to nearly 400,000, Bishop Loughlin led a life of unostentatious routine, entirely devoted to his ecclesiastical duties. The only time he is recorded as having identified himself with any movement was in April, 1861, when he wrote a letter of sympathy and approval to the great mass-meeting of citizens that committed Brooklyn to the cause of the Union. In October, 1890, the golden jubilee of his ordination was celebrated by a three days' festival in which the whole city joined. He assisted at each of the Plenary Councils of Baltimore and visited Rome four times, once to be present at the Eastern Council of the Vatican. He was then made an assistant at the Papal throne. He died at his residence in Brooklyn, March 29, 1894. That Bishop Loughlin had founded a diocese and in the course of his administration brought it to a position of such pronounced influence and efficiency, is one of the most remarkable facts in the history of the Church's progress in the United States.

The Sisters of Charity were the first religious to establish themselves in Brooklyn (1834), and they were followed by the Christian Brothers in 1836 and the Sisters of St. Dominic in 1833. To these Bishop Loughlin added the Sisters of the Visitation and the Sisters of Mercy in 1835; the Sisters of St. Joseph, 1856; the Franciscan Brothers, 1858; the Sisters of the Poor of St. Francis, 1866; the Congregation of the Mission, and the Sisters of the Good Shepherd, 1868; the Little Sisters of the Poor—their first foundation in the United States—1869; the Fathers of Mercy, 1871; the Sisters of the Sacred Heart of Mary, 1877; the Fathers of the Pious Society of Missions, 1884; and the Sisters of the Precious Blood, 1889.

Bishop Loughlin began the construction of a cathedral of large dimensions in 1868, the work on which he carried on up to the first story and then stopped to give his attention to the promotion of the charitable institutions of the diocese. The chapel of St. John, at one end of the proposed Cathedral of the Immaculate Conception, was even built and used; the extensive foundation walls of the main building remain in their incomplete state. The Catholic Benevolent Legion, a fraternal insurance association, was organized during Bishop Loughlin's life, September, 1881, and he was its first spiritual director. The St. Vincent de Paul Society received from him special encouragement (1855), and the formation of the third Particular Council in the United States was a result.

(2) The Right Reverend Charles Edward McDonnell, consecrated 25 April, 1892. Born in New York City, 1 February, 1854, his early education was received in the parochial schools and the De La Salle Academy. In 1868 he entered St. Francis Xavier's College, where he remained until he left, in 1872, to study law. In 1876 he was ordained at the Archdiocese of Rome. He was ordained in Rome, 19 May, 1879, and subsequently received the degree of Doctor of Divinity. Returning to New York, he was, after five years spent in parish work, made Secretary to Cardinal Spellman, his cousin's son. Archbishop Corrigan left him in this position and appointed him chancellor as well. He was also made a private chamberlain by the pope, and was serving in these offices when Bishop Loughlin died. Named by the pope to succeed him, Mgr. McDonnell was consecrated the second Bishop of Brooklyn in St. Patrick's Cathedral, New York, 25 April, 1892, and took possession of his see on the 2d of May. The affairs of the diocese so well administered by his predecessor, continued the good work thus begun and developed it also along its spiritual lines. The increase in population and the changes in the country districts necessitated the setting up of mission parishes and the inception of new missions and methods of meeting the polyglot needs of the representatives of the various nationalities that had settled in the diocese. For this Bishop McDonnell adopted the policy of securing members of some order for each of the parishes and languages in his diocese. In 1894 the invitations to found parishes and churches. He presided over the Third Diocesan Synod in December, 1894, at which the full number of canonical diocesan officials were for the first time selected; and over the Fourth Synod in 1898, a unique spiritual event was a simultaneous mission under his inspiration held throughout the diocese to mark the close of the nineteenth century. He led three diocesan pilgrimages to Rome, the first for the General Jubilee of 1900, in which he took a large part in the jubilee of Pope Leo XIII in 1902; and the third for the Jubilee of the Immaculate Conception in 1904. To the institutions of the diocese Bishop McDonnell added two hospitals and largely increased the capacity of one of those already established; the Ossana Home for Friendless Women; the new St. Vincent's Home for Friendless Boys; two seaside recreation places for children and a trade school farm for orphans.


Statistics.—Diocesan priests 308; priests of religious orders 51; total 362. Churches with resident priests 162, missions 10, stations 11, chapels 13; 11,745 Catholic families, 12,032 Catholic students; academies and select schools for young women 15, with 1017 pupils; parishes with schools 68, pupils enrolled 41,750; orphan asylums 11, inmates 3691; infant asylums 4, inmates 545; industrial school 4, pupils 145; young people under Catholic care 40,940; hospitals 6, treating more than 18,000
Brooklyn Benevolent Society. See Heeney, Cornelius.
Brooks, Ferdinand. See Green, Hugh.
Brosse, Jean-Baptiste de la, a Jesuit missionary, b. 1724 at Magnac, Angoumois, France; d. 1782. He studied classics at the Jesuit College of St. Louis at Angouleme, and entered the novitiate of the society at Bordeaux, in 1740. After a full course of philosophy and theology in the latter city, he was ordained in 1755 and sent to Canada the following year. He first laboured on the Abenaki mission, held different positions in the College of Quebec, and finally succeeded, in the Montagnais mission, Father Coquart, who died in 1765 at Chicoutimi. Brossou was the twenty-first of his order to fill that post. Fixing his headquarters at Tadoussac, at the mouth of the Saguenay, a rendezvous for the Montagnais and for the traders of the lower St. Lawrence, his apostolate radiated from that point along the Labrador coast, to the French settlements on the south shore of the great river, to the Micmacs of Restigouche, and as far east as Isle Saint-Jean (Prince Edward Island). Besides Christian doctrine, he taught the Montagnais reading, writing, and plain-song, creating and developing in their souls the taste for elementary instruction which is to be found this day in each family of the tribe. The zealous and practical missionary had 3000 copies of the Montagnais alphabet, and 2000 copies of a catechism and prayer book in the same tongue printed at Quebec in 1767.

The latter is one of the first books issued from the press in Canada. It bears the author's name in Montagnais (Tshititiishigahn), which signifies a broom or brush, in allusion to his family name. He also compiled a dictionary in the same language, being moreover familiar with the Abenaki and Micmac dialects. His inland mission-field embraced all the region watered by the Saguenay and Lake St. John. He bravely the stubborn ferocity of the Naskapi Indians, who had so far resisted every attempt to convert them, to whom ravages he is said to have miraculously stopped, was the occasion of their consenting to hear the Gospel. Father de la Brossou left a reputation of holiness which still endures. His remains lie in the old mission-chapel of Tadoussac.

ROY, Voyage au pays de Tadoussac (Quebec, 1889); ROCHEMONT, Les Jauntes et la Nouvelle-France au xviiie siecle (Paris, 1905).

LIONELLINDSAY.

Brossou, Joseph de la. See Ange de St. Joseph.
Brothers Hospitallers of St. John of God.—St. John of God, the founder of this religious institution, was born 8 March, 1495, at Montemor Novo, in Portugal. In his fortieth year he was drawn strongly to God's service and began a wonderful life of prayer, penance, and charity towards his neighbour. Pressed by the love of God, and of Christ's suffering members, he founded his first hospital at Granada in Spain, where he tenderly served the sick and afflicted. It is related in his life that one day the Lord appeared to him and told him that He was much pleased with his work, and for that reason He wished him to be called John of God. After ten years spent in the exercise of heroic charity, he died 8 March, 1550. He was canonised by Pope Alexander VIII, in 1800; and was declared heavenly patron of the dying and of all the hospitals by Pope Leo XIII, in 1898.

The charity of St. John of God was destined to be perpetuated among his brethren, whom he had formed by his lessons and example. His first companion Antoni Martin was chosen to succeed him as superior of the order. Thanks to the generosity of King Philip II, a hospital was founded at Madrid, another at Cordova, and several others in various Spanish towns. St. Pius V approved the Order of the Brothers Hospitallers in 1572 under the rule of St. Augustine. The order spread rapidly into the other countries of Europe, and even into the distant colonies. In 1584 Pope Gregory XIII called some of the Brothers to Rome and gave them the Hospital of St. John Calabita, which then became the mother-house of the whole order: Brother Pietro Soriano was appointed first superior. Brother Sebastiano Arias founded the hospital of Our Lady at Naples and the famous hospital of Milan. At that time a holy servant of God and of the poor joined the brotherhood and shed great lustre upon the order by his burning charity and profound humility: Blessed John Grande, who was beatified by Pius IX in 1852.

The first hospital in France was founded in Paris, in 1601, by Queen Marie de Medici. In the stormy days of the French Revolution the Brothers were expelled from the forty hospitals where they were caring for 4125 patients. But since then some large new hospitals have been established. The order is governed by a prior general, who resides in Rome; it is now divided into eleven provinces, with 102 hospitals, 1536 Brothers, and 12,978 beds, distributed as in the following table:

<table>
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<th>Province</th>
<th>Number of Hospitals</th>
<th>Locations</th>
<th>Number of Brothers</th>
<th>Number of Habitants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rome</td>
<td>13</td>
<td>1 Rome, Perugia, Velletri, Corneto, Florence, Rieti, Tivoli, Resi, Narni, Amelia, Frascati</td>
<td>1,100</td>
<td>132</td>
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<td>Milan</td>
<td>8</td>
<td>8 Naples, Taranto, Foggia</td>
<td>996</td>
<td>91</td>
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<td>Naples</td>
<td>11</td>
<td>5 Naples, Brescia, Venice, Padua, Marano</td>
<td>318</td>
<td>9</td>
</tr>
<tr>
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<td>Paris, Lyon, Marseilles, Avignon, Lille</td>
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<td>250</td>
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<td>15</td>
<td>Freiburg, Ludwigsburg, Strassburg, Göttingen, Trier, Hessen, Altenberg, Lauterburg, Solothurn, Lint, Winzbruck, Großenhain, Kempen, Neustadt</td>
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<td>13 Freiberg, Erlau, Sopron, Temeiszeg, Papi, Eisenstadt, Nograd, Györ, Pozsony, Kistovics, Buda, Szeged</td>
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<td>13 Neuburg, Straubing, Lengenfeld, Schwabing, Altstad, Reihbronn, Augsburg</td>
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<td>7</td>
<td>7 Breslau, Neustadt, Pilhowitz, Frankenstein, Steinen, Bugauchtsch, Weimar</td>
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<td>123</td>
</tr>
<tr>
<td>Spain</td>
<td>14</td>
<td>14 Madrid, Seville, Manresa, Barcelona, and other places</td>
<td>2,000</td>
<td>248</td>
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</tbody>
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In addition to these a hospice of the order has been established at Nazareth. In 1882 a home for deformed patients (males) was founded at Stillorgan near Dublin, Ireland. The house at Scoortn, near
Brothers of Charity. See Charity, Congrega-
tion of the Brothers of.

Brothers of Mercy. See Mercy, Brothers of.

Brothers of Our Lady of Lourdes. See Our
Lady of Lourdes, Brothers of.

Brothers of St. Gabriel. See Gabriel, Brothers of
Saint.

Brothers of the Angels. See Gichtel, Johann
Georg.

Brothers of the Christian Schools. See Insti-
tute of Brothers of the Christian Schools.

Brothers of Cross. See Cross, Brothers of
the.

Brothers of the Holy Infancy. See Holy
Infancy, Brothers of the.

Brothers of the Sacred Heart. See Sacred
Heart, Brothers of the.

Broughton, Richard (alias Rouse) b. about 1588
at Great Stukeley, Huntingdonshire; d. according to
a Wood, 15 Kal. Feb. (i. e. 18 January, 1634); Cath-
olc priest and antiquary, claiming descent from the
Broughtons of Lancashire. He was ordained at
Reims, 4 May, 1633, and soon after returned to
England. John Pite, a contemporary, says that he
"gathered a most abundant harvest of souls into the
granary of Christ" and eulogizes his attainments in
being "no less familiar with literature than
learned in Greek and Hebrew". Broughton became
an assistant to the archpriest, a canon of the chapter,
and deacon to Bishop Smith of Chalcedon. He also
claims recognition for his influence on the
study of antiquity; having earned, partly by his
positive work and partly through controversy, the
right to honourable mention with Spellman, Reyner,
Beresford, and other famous antiquaries.

Broughton's chief works are: (1) "An Apologetic
Epistle, serving as preface to ... a Resolution of
Religion", signed R. B. (Antwerp, 1601); (2) "The
first part of the Resolution of Religion By R. B.
(Antwerp, 1600), often mistaken for Persons' "Res-
olution of Religion"; (3) "A New Manual of Christian
Catholic Meditations" (1617), dedicated to Anne of
Denmark; (4) "The Judgment of the Apostles"
(Douai, 1632), dedicated to Queen Henrietta Maria
and directed against Rogers on the Thirty-nine
Articles; (5) "Ecclesiastical History of Great Brit-
naine" (Douai, 1633), dedicated to the Duchess of
Buckingham and the Countess of Rutland; (6)
"A True Memorials" (London, 1660); (7) "G.
S. P(riest) after Broughton's death. The 1654
edition is entitled "Monasticin Britannicum". (7)
Broughton also wrote on the antiquity of the word
Siringorum (Hearne, II, 318, 351); (8) on the
alleged conversion (1631) of John King, Bishop of
London; and (9) "A Relation of the Martyrdom of
Nicholas Garlick".

Wood, Fruit, ed. Bliss (London, 1815), 428; Dodd,
Church History, ed. Trench (Brussels, 1741), III, 87;
PETY, De Rebus Anglica, 816; Foley, Records (London,
1880), VI, 433; Hunter, Nomenclator Lasburnski, 1877.
I, 887; GILLOW, Bibl. Bibl. Cat (London, 1858), III, 3-4;

Patrick Ryan.

Brouwer (Brower), Christoph, a historian, b.
12 March, 1559, at Arnhem, Holland; d. in 1617,
Ratisbon von Bayern, Germany. In 1580 he entered
the Jesuit order; in 1582 he was sent to the mission
of Jesus, and after a thorough humanistic training, de-
verted himself especially to the study of church
history. His attainments in other branches of learning
are shown by his appointment as professor of philoso-
phy at Trier; later he was professor of divinity at
Fulda, and then at Trier. His chief work is entitled:
"Antiquitates et annales Trevirenses et episcoporum
Trevirensia ecclesias suffragarorum". The work ex-
tends to the year 1600 and was prepared at the re-
quest of two archbishops, Johann of Schenkgen
and Lothar of Metternich, with the intent to disprove
the partisan publication of Hermann (Kyrriander),
Syndic of Trier, Hermann's work was published in
1576 and was written to support the claims of the
city against the rights of the Archbishop. Brouwer
voted the greater part of his life to the preparation of
his book and, according to the testimony of the
historian, Hontheim, he is deserving of undying
honour for his contributions to the history of the
Archbishopric of Trier. Unfortunately, he did not
live to complete his task. Brouwer's unflinching
love of the truth and his true historical method were
not agreeable to the councillors of the archbishop; so,
although the publication of his work had been sanc-
tioned by the authorities of his order, it could not be
issued. It was not until 1646 that the manuscript,
which had lain hidden at Cologne, was published and
then only after important alterations had been
made in the text. New difficulties arose when the
eighteenth book was in press. The completion of the
printing was forbidden and all the sheets already
struck off were suppressed as far as possible, so that
only a few copies have come down to us.

Brouwer's labours were continued from 1600 to
1652 by Father Jacob Maseni, S.J., who issued the
whole work in revised form in 1670 in two folio
volumes at Liège. Brouwer was unable to complete
his other great work, which was entitled: "Metropo-
lis Ecclesiae Treverisca". It was intended to contain
a description of all the cities, churches, and cloisters
of the Archdiocese of Trier. This work did not ap-
ppear until 1855—56 when it was issued in two
volumes by Christian von Stamberg. The
dition does not meet fully the demands of our time,
nevertheless it contains much that is useful. Brou-
er's history of the Diocese of Fulda is also worthy
of praise. It is entitled "De Floendi episcopatu. libri 4"
(Antwerp, 1612). Of less importance is the
work issued at Mainz in 1616, entitled: "Sidera
illustrium et sanctorum virorum, qui Germaniam
ornarunt". Among the results of his humanistic
studies is the edition of the works of Bishop Venan-
tius, Fortunatus, which were first issued at Mainz
(together with a life of St. Martin. A second edition
appeared in 1617 augmented by the annotated poems of Archbishop Rahbanus Maurus.

Elwenshoop, Historia Societatis Jesu (Cologne, 1704), 584; Metropolitana Etschasia, ed. von Stramberg, Patricius Schlager.

Brown, William, a naval officer of the Republic of Argentina, b. 1777, in the County Mayo, Ireland; d. 3 May, 1857, in Buenos Aires. His family emigrated to America in 1789, Brown shipped as a cabin boy on a vessel sailing from Philadelphia. During the war between France and England his ship, an English merchantman, was captured by a French privateer and he was made prisoner of war. He escaped to England, where, in 1809, he married a lady of good family and education. He re-entered the ocean trade with a ship of his own, which was wrecked on the coast of South America. Here he established the first regular packet service between Buenos Aires and Montevideo. In the revolt of Buenos Aires against Spain the insurgents appointed Brown, February, 1814, to the command of a squadron of seven ships. With these he achieved wonders. On St. Patrick’s Day he captured the fort of Martin Garcia, called “The Gibraltar of the La Plata,” comprising nine Spanish men-of-war under Admiral Romerato to retire. Later, at Montevideo, which capitulated 20 June, he captured several Spanish men-of-war. These he took to Buenos Aires, and received the rank of admiral. In 1816 Admiral Brown sailed round the Horn to succour the new republics on the western coast, but his expedition was only partly successful. Ten years later, when war ensued between the new republic and Brazil, Admiral Brown greatly distinguished himself against tremendous odds in the blockade of Buenos Aires, which he succeeded in breaking. Taking the offensive he scoured the coast as far as “Rio de Janeiro.” His most brilliant victory was the battle of Juncal, 24 February, 1827, when, with seven ships and eight one-gun launches, he destroyed a fleet of seventeen war-vessels under Admiral Pereira. He acted as Argentine Commissioner when, at the close of the war, the liberty of Buenos Aires was guaranteed by the treaty of Montevideo 4 October, 1827.

After a visit to his native land, Admiral Brown spent his last years in the republic in the founding of which he had been such a powerful factor. He died in Buenos Aires 3 May, 1857, and in the Recoleta cemetery a lofty column marks his resting-place.

P. G. Smith.

Browne, Charles Farrar (Artemus Ward), humorist, b. at Waterford, Oxford County, Maine, U.S.A., 26 April, 1834; d. in Southampton, England, 6 March, 1867. He went to school in his native town and at the age of fourteen was apprenticed in the printing office of “The Skowhegan Clarion.” A year later he was employed in a like capacity on “The Carpet-Bag” of Boston, edited by B. P. Shilaber (Mrs. Farthing), and to which Charles G. Halpine (Miles O'Reilly) and John G. Saxe were at that time contributors. In this journal appeared his first humorous article, a burlesque description of a Fourth of July celebration in Skowhegan. After his Boston experience, Browne travelled the Eastern States as a journeyman printer, sojourning for a while in the town of Plainfield, Ohio, where as reporter and compositor he received in wages four dollars a week. Going thence to Toledo, he contributed to the columns of “The Commercial” of that city. Already his reputation was gaining ground. Though humorously assailed in a series of articles in “The Toledo Blade,” he treated his opponents with unfailing courtesy and humour.

In 1858, at the age of twenty-four, his reputation first assumed a national character as a reporter of “The Cleveland Plaindealer” under the sobriquet of “Artemus Ward.” His best work at this period consisted in burlesque descriptions of prize-fights, races, spiritualistic seances, and political meetings. Towards the close of 1860, he accepted an engagement in New York with “Vanity Fair,” a comic paper edited after the manner of the London “Punch,” and ere long succeeded the editor Charles G. Leland (Hans Breitmann) as editor. In this paper some of his best contributions were given to the public. It was, however, as a lecturer that “Artemus Ward” gained both fame and fortune. His first appearance on the lecture platform in New York was in a travesty called “Babes in the Woods.” His next hit was in a lecture on “Sixty Minutes in Africa,” given in Music Fund Hall, Philadelphia. In 1866 he sailed for England where success far beyond his expectations awaited him. His stay in London is spoken of as “an ovation to the genius of American wit.” He became at once a great favourite with the Literary Club of London and his letters in “Punch” recalled the days of “Yellowplush.” But sickness brought his brilliant career to an unexpected close in the seventh week of his engagement at Egyptian Hall in London, and his death occurred a few months later. When he felt the end was near, he asked his friend Arthur Sketchley to procure him the ministrations of a priest. “So Sketchley,” Clement Scott informs us, “took steps to carry out his friend’s instructions.” His remains were brought to his native land and laid to rest beside his father and brother in the little cemetery at Waterford, Maine.

Artemus Ward was a consummate humorist and represented a type distinctively American. His fun was a fountain that always bubbled, ministering naturally to the happiness of himself and others. In leading up to the joke whatever art was employed was carefully concealed, and the joke itself when it came was always a surprise but never an awkward or unwholesome one. The depth and strength of his character are revealed as well in the interest excited by his lectures and sayings as in the friendship he formed and retained to the end.

Kimpson, Artemus Ward and His Humour with Swinburne’s poem, Putnam’s Monthly, February, 1897; Landon (Elia) Price, The Complete Works of Artemus Ward, with a Biographical Sketch (New York, 1898); Clement Scott, The Drama of Yesterday and To-Day (New York, 1890), i. 325.

Edward P. Spillane.

Browne, James. See Ferns, Diocese of.

Browne, Robert. See Cloyne, Diocese of.

Brownists. See Congregationalists.

Brownrigg, Abraham. See Osbourn, Diocese of.