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

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TROY, ROBERT P., LL.B. (Georgetown), San Francisco, California; White, Stephen Malfoy.

TURNER, WILLIAM, B.A., S.T.D., Professor of Logic and the History of Philosophy, Catholic University of America, Washington; Transcendentalism; Verulamius of Salisbury, Saint; Walter of Mortagne; Walter of St-Victor; William of Aquino; William of Assisi; William of Champeaux; William of Conches; William of Ockham; William of St-Amour; Zeno of Elea.

URQUHART, FRANCIS FORTESCUE, Fellow and Lecturer in Modern History, Balliol College, Oxford; William of Newburgh; Wycliff, John.

•UZIELLI, GUSTAVO, Florence: Vespucci, Amerigo.

VAILLÉ, SIMÉON, A.A., Member of the Russian Archæological Institute of Constantinople, Rome; Trajanopolis; Tralles; Trebizond, Diocese of; Tremithius; Trèce; Tricianum; Tripoli, Prefecture Apostolic of; Tripolis; Tróas; Tyana; Typa; Uranopolis; Urmia; Utica; Valbona; Zhale and Forzad; Zakhe; Zana; Zecla; Zennopoli; Zeguna; Zeura.

VALLÉE POUSSEIN, CHARLES-JEAN DE LA, D.S.C., Professor of Mathematical Analysis, University of Louvain; Vallée-Poussin, Charles-Louis-Joseph Xavier de la.

VAN DER ESSEN, LÉON, Litt.D., Ph.D., Professor of History, University of Louvain: Vindiciae, Saint.

VEALE, JAMES, S.T.D., St. Patrick's Cathedral, Rochester, New York; Verot, Augustin.

VERMEERSCH, ARTHUR, S.J., L.L.D., Doctor of Social and Political Sciences, Professor of Moral Theology and Canon Law, Louvain: Usury; Veil, Religious; Virginity; Vocation, Ecclesiastical and Religious; Vows.

WAAGEN, LUKAS, Assistant State Geologist, Vienna: World, Antiquity of the.

WAINEWRIGHT, JOHN BANNERMAN, B.A. (Oxon.), London; Tresham, Sir Thomas; Vavasour, Thomas; White, Venerable; Walpole, Henry, Venerable; Way, William, Venerable; Wells, Swinburne, Venerable; Wilcox, Robert, Venerable; Willet, William, Venerable; Willy, William, Venerable; William Hart, Blessed; William Lacy, Blessed; William of Perth, Saint; Wood, Thomas; Woodcock, John, Venerable; Wright, Peter, Venerable.


*Deceased.


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WALSH, JAMES J., M.D., Ph.D., LL.D., D.Sc., Dean of the Medical School, Fordham University, New York; Universities: United States—Fordham University; Van Buren, William Holme.

WARD, MGR. BERNARD, Canon of Westminster, F.R. Hist. Soc., President St. Edmund's College, Ware, England; Ulathorne, William Bernard.

WEBER, EDWARD E., S.T.B., Chancellor of the Diocese of Wheeling, West Virginia; Wheeling, Diocese of.

WEBER, N. A., S.M., S.T.D., Professor of Church History, Marist College, Washington: Tunkers; Unitarians, Universalists; Waldenses.

WEBSTER, D. RAYMUND, O.S.B., M.A. (Oxon.), Downside Abbey, Bath, England; Urban III, Pope; Urban IV, Pope; Urban V, Pope, Blessed; Vattalbrosan Order; Victor III, Blessed, Pope; Vitalis, Saint, Martyr; Vitalis of Savigny, Saint; William of Echeholt, Saint; William of Gellone, Saint; William of Maleval, Saint; William of Norwich, Saint; William the Walloon; William's: Wilton Abbey; Wimbrome Minister; Windsor; Winnoe, Saint; Wimwallus, Saint; Zurla, Giacinto Placido.

WEIL, EVERARD A., Grassmere, England; Weil, Frederick Aloysius.

WHITFIELD, JOSEPH LOUIS, M.A. (Cantab.), Oscott College, Birmingham, England: Wall, John; Walsh, Thomas; Weather, William; Weiland, Henry; White, Eastace; Worthington, Thomas.

WIGMAN, HON. J. H. M., Green Bay, Wisconsin: Van den Broek, Theodore J.

WILLIAMSON, GEORGE CHARLES, Litt.D., London: Uccello; Van der Velden, Roger; Van de Velde, Peter; Vargas, Luis de; Vasari, Giorgio; Vivarini, Alvise; Vivarini, Antonio; Vivarini, Bartholomew; Volterra, Daniele da; Watteau, Jean Antoine; William of Sens; Wolgemut, Michael.


WITTMANN, PIUS, Archivist for the Princes and Counts of the House of Ysenburg-Büdingen, Royal Bavarian Archivist, Baden, Germany; Withmann, Patrizius.

WOLFGRUBER, KOLÉSTINE, O.S.B., Vienna: Trent, Diocese of; Triest-Capo d'Istria, Diocese of; Veglia, Diocese of; Veith, Johann Emmanuel; Zara, Archdiocese of.

WÖRNDLE VON ADELSFRIED, HEINRICH, Innsbruck, Austria: Wördle, Philip von.

WYNNE, JOHN J., S.J., New York; Triduum.
**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**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>a, art.</td>
<td>article</td>
</tr>
<tr>
<td>ad an., an., ann.</td>
<td>at the year (Lat. <em>ad annum</em>), the year, the years (Lat. <em>annus</em>, <em>anni</em>)</td>
</tr>
<tr>
<td>ap.</td>
<td>in (Lat. <em>apud</em>)</td>
</tr>
<tr>
<td>art.</td>
<td>article</td>
</tr>
<tr>
<td>Assyrian</td>
<td>Assyrian</td>
</tr>
<tr>
<td>A. S.</td>
<td>Anglo-Saxon</td>
</tr>
<tr>
<td>A. V.</td>
<td>Authorized Version</td>
</tr>
<tr>
<td>a.</td>
<td>article</td>
</tr>
<tr>
<td>ad an.</td>
<td>at the year (Lat. <em>ad annum</em>), the year, the years (Lat. <em>annus</em>, <em>anni</em>)</td>
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<tr>
<td>ap.</td>
<td>in (Lat. <em>apud</em>)</td>
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<td>art.</td>
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<tr>
<td>Assyrian</td>
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<td>A. S.</td>
<td>Anglo-Saxon</td>
</tr>
<tr>
<td>A. V.</td>
<td>Authorized Version</td>
</tr>
<tr>
<td>b, bom.</td>
<td>born</td>
</tr>
<tr>
<td>Bk, Bk.</td>
<td>Book</td>
</tr>
<tr>
<td>Bl, Blessed.</td>
<td>Blessed</td>
</tr>
<tr>
<td>C, c.</td>
<td>about (Lat. <em>circa</em>); canon; chapter; <em>compagnie</em></td>
</tr>
<tr>
<td>can., canon.</td>
<td>canon</td>
</tr>
<tr>
<td>cap.</td>
<td>chapter (Lat. <em>caput</em>—used only in Latin context)</td>
</tr>
<tr>
<td>cf.</td>
<td>compare (Lat. <em>confer</em>)</td>
</tr>
<tr>
<td>cod.</td>
<td>codex</td>
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<tr>
<td>col.</td>
<td>column</td>
</tr>
<tr>
<td>concl.</td>
<td>conclusion</td>
</tr>
<tr>
<td>const., constitu.</td>
<td>Lat. <em>constitutio</em></td>
</tr>
<tr>
<td>cura.</td>
<td>by the industry of</td>
</tr>
<tr>
<td>d.</td>
<td>died</td>
</tr>
<tr>
<td>dict.</td>
<td>dictionary (Fr. <em>dictionnaire</em>)</td>
</tr>
<tr>
<td>disp.</td>
<td>Lat. <em>disputatio</em></td>
</tr>
<tr>
<td>diss.</td>
<td>Lat. <em>dissertatio</em></td>
</tr>
<tr>
<td>dist.</td>
<td>Lat. <em>distinctio</em></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. <em>epistola</em>)</td>
</tr>
<tr>
<td>Fr.</td>
<td>French</td>
</tr>
<tr>
<td>gen.</td>
<td>genus</td>
</tr>
<tr>
<td>Gr.</td>
<td>Greek</td>
</tr>
<tr>
<td>H. E., Hist. Ecle. Ecclesiastical History</td>
<td></td>
</tr>
<tr>
<td>Heb., Hebr.</td>
<td>Hebrew</td>
</tr>
<tr>
<td>ib., ibid.</td>
<td>in the same place (Lat. <em>ibidem</em>)</td>
</tr>
<tr>
<td>Id.</td>
<td>the same person, or author (Lat. <em>idem</em>)</td>
</tr>
<tr>
<td>inf.</td>
<td>below (Lat. <em>infra</em>)</td>
</tr>
<tr>
<td>It.</td>
<td>Italian</td>
</tr>
<tr>
<td>l. c., loc. cit.</td>
<td>at the place quoted (Lat. <em>loco citato</em>)</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. <em>liber</em>)</td>
</tr>
<tr>
<td>long.</td>
<td>longitude</td>
</tr>
<tr>
<td>Mon.</td>
<td>Lat. <em>Monumenta</em></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. <em>opere citato</em>)</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) <em>pars</em> (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., quest.</td>
<td>question, questions (Lat. <em>quastio</em>)</td>
</tr>
<tr>
<td>q. v.</td>
<td>which [title] see (Lat. <em>quod vide</em>)</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”</td>
</tr>
<tr>
<td>sup.</td>
<td>Above (Lat. <em>supra</em>)</td>
</tr>
<tr>
<td>s. v.</td>
<td>Under the corresponding title (Lat. <em>sub voc</em>).</td>
</tr>
<tr>
<td>tom.</td>
<td>volume (Lat. <em>tornus</em>)</td>
</tr>
</tbody>
</table>
TABLES OF ABBREVIATIONS.

<table>
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<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>tr</td>
<td>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.</td>
</tr>
<tr>
<td>tr, tract</td>
<td>tractate.</td>
</tr>
<tr>
<td>v</td>
<td>see (Lat. vide).</td>
</tr>
<tr>
<td>Ven.</td>
<td>Venerable.</td>
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II.—ABBREVIATIONS OF TITLES.

<table>
<thead>
<tr>
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<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Acta SS.</td>
<td>Acta Sanctorum (Bollandists).</td>
</tr>
<tr>
<td>Hast., Dict. of the Bible</td>
<td>Hastings (ed.), A Dictionary of the Bible.</td>
</tr>
<tr>
<td>Kirchenlex.</td>
<td>Wetzer and Welte, Kirchenlexicon.</td>
</tr>
<tr>
<td>P. G.</td>
<td>Migne (ed.), Patres Graeci.</td>
</tr>
<tr>
<td>Vig., Dict. dela Bible</td>
<td>Vigouroux (ed.), Dictionnaire de la Bible.</td>
</tr>
</tbody>
</table>

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

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

Note III.—The abbreviations employed for the various books of the Bible are obvious. Ecclesiastes is indicated by Eccles., to distinguish it from Ecclesiastes (Eccles.). It should also be noted that I and II Kings in D. V. correspond to I and II Samuel in A. V.; and I and II Par. to I and II Chronicles. Where, in the spelling of a proper name, there is a marked difference between the D. V. and the A. V., the form found in the latter is added, in parentheses.
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<td>600</td>
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<td>Nicholas, Cardinal Wiseman</td>
<td>672</td>
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<td>Upper Half of Door in the Church of S. Sabina, Rome</td>
<td>700</td>
</tr>
<tr>
<td>York Minster, West Front</td>
<td>734</td>
</tr>
<tr>
<td>Francisco Zurbaran—A Bishop's Funeral, etc</td>
<td>770</td>
</tr>
</tbody>
</table>

Map

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Hereupon the emperor ordered Tournon to be imprisoned at Macao and sent some Jesuit missionaries to Rome to protest against the decree. Tournon died in prison shortly after being informed that he had been created cardinal on 1 August, 1707. Upon the announcement of his death at Rome, Clement XI highly praised him for his courage and loyalty to the Holy See and ordered the Holy Office to issue a Decree (25 Sept., 1710) approving the acts of the legate. Tournon’s remains were brought to Rome by his successor, Mezzabarba, and buried in the church of the Propaganda, 27 Sept., 1723.


MICHAEL OTT.

Tournon, Antoine, Dominican biographer and historian, b. at Graulhet, Tarascon, France, on 5 Sept., 1656; d. at Paris, 2 Sept., 1755. Of this author but little has been written, though the number and merit of his works have caused his name to become illustrious, particularly in his order. He was the son of a merchant, and seems to have joined the Dominicans at an early age. After the completion of his studies he taught philosophy and theology to the students of his province (Toulouse); but the later years of his life were devoted to biography, history, and apologetics.

From his pen we have twenty-nine volumes, dealing largely with the history of the Dominican Order and the biographical sketches of its notable men. His writings are valuable contributions to Dominican literature, and essential to students of Dominican history. Père Mortier, in his “Histoire des maîtres généraux de l’ordre des frères prêcheurs”, now in course of publication, has made generous use of his “Histoire des prêcheurs des Dominico”.

Tournon’s writings include his “Vie de saint Thomas d’Aquin” (considered his best work); “Vie de saint Dominique avec une hist. abrégée de ses premiers disciples”; “Hist. des hommes illustres de l’ordre de saint Dominique”; “De la providence, traité hist., dogmat. et métr.”; “La main de Dieu sur les incrédules, ou hist. abrégée des Israélites”; “Vie de saint Charles Borromée”; “La vérité vénérée en faveur de saint Thomas” and “Hist. générale de l’Amérique depuis sa découverte”, which is really an ecclesiastical history of the New World. MORTIER, Hist. des maîtres gén. de l’ordre des frères prêcheurs (5 vols., Paris, 1800-11); passim; HURTER, Nomenclator literarius, 31 (Innsbruck, 1895), 164-5.

VICTOR F. O’DANIEL.
Tours, Archdiocese of (Turroneps), comprises the Department of Indre-et-Loire, and was re-established by the Concordat of 1801 with the Dioceses of Angers, Nantes, Le Mans, Rennes, Vannes, St-Breuil, and Quimper as suffragans. The elevation to metropolitan rank of the Diocese of Reims in 1859, with the last three dioceses as suffragans, dismembered the Province of Tours. The Diocese of Laus, created in 835, is a suffragan of Tours. For the early ecclesiastical history of Tours we have an excellent document, the concluding chapter "De episcopis Turonensis" in Gregory of Tours's "History of the Franks".

Frontispiece of the Vivian Bible, IX Century
Abbot Vivian and the Monks of St. Martin's, at Tours, presenting the complete copy to Charles the Bald
Paris, Bibl. Nat. (MS. lat. 1, f. 423)

though Mgr Duchesne has shown that it requires some chronological corrections. The founder of the see was St. Gatianus; according to Gregory of Tours he was one of the seven apostles sent from Rome to Gaul in the middle of the third century. Two grottos cut in the hill above the Loire, opposite Tours, are held to have been the first sanctuaries where St. Gatianus celebrated the Liturgy. According to Mgr Duchesne the tradition of Tours furnished Gregory with only the name of Gatianus, accompanied perhaps by the length, fifty years, of his episcopate; it was by comparison with the "Passio S. Saturnii" of Toulouse that Gregory arrived at the date 250. Mgr Duchesne considers this date rather doubtful, but admits that the Church of Tours was founded in the time of Constantine.

After St. Gatianus, according to Mgr Duchesne's chronology, came St. Litorius, or Lidoire (537-71); the illustrious St. Martin (1 July, 372-8 May, 397); St. Price (397-411), who was accused to Celestine I of immorality and absolved by the pope, but who remained absent seventeen years from the episcopal city, which was governed by the intruded Bishop Armentius; St. Eustochius (411-61); St. Perpetus (461-91); St. Volusianus (491-98), deprived of his see by the Visigoths, exiled to Toulouse, and perhaps martyred; Verus (598-609), also deprived of his see at the command of Alaric; St. Baud (546-52), chancellor of Clovis I; St. Exaurinianus (556-73), who made at Poitiers the solemn transfer of the True Cross to the monastery founded by St. Radegonde; the historian Gregory (573-94) (see Gregory of Tours, Saint). After St. Gregory the history of the diocese for two centuries and a half is obscure and confused, but the study of various episcopal catalogues has made it possible for Mgr Duchesne to some degree to trace this period. The diocese under Louis the Pious, was by this prince appointed missus dominicus, or royal commissary, in 825.

Among subsequent bishops were: Raoul II (1066-1117), who despite the prohibition of Hugues, legate of the Holy See, had dealings with the excommunicated Philip I, and under whose episcopate Paschal II came to Tours (1107); Hildebert de Lavardin (1013-34); Etienne de Bourgane (1123-25), who founded the College of Tours at Paris; the jurisconsult Pierre Frétaud (1335-57); Jacques Gélu (1415-27), later Bishop of Embrun (see Gap, Diocese of); Philippe de Coctequis (1427-41), who, commissioned by Charles VII in 1429 to interrogate Joan of Arc, recognized her perfect sincerity, and who was made a cardinal by antipope Felix V.; Hélie de Boudeville (1458-82), in 1453; Robert de Lenoncourt (1481-1501), afterwards Archbishop of Reims; Dominic Carette, Cardinal of Final (1509-14); Alessandro Farnese (1553-54), cardinal in 1534; De Maille de Brezé (1564-97), who assisted the Cardinal of Lorraine at the Council of Trent and translated the homilies of St. Basil; Victor de Louvet (1641-76) had an active part in the religious renaissance of the seventeenth century; Boisélin de Cieé (1602-04), who under the old regime had been Archbishop of Aix and in 1820 was created cardinal; De Barral (1801-15); François Morlot (1843-57), cardinal in 1853, Archbishop of Paris at the time of his death; Joseph-Hippolyte Guibert (1857-71), later Cardinal of Paris, Archbishop of Paris; Guillaume-RENé Meignan (1884-90), cardinal in 1893, known by his exegetical works.

Tours was the capital of the Third Lorraine province. The ecclesiastical province of Tours must have been established under the episcopate of St. Martin. Fifty years later it was in regular operation, as is proved by, among other documents, the synodal epistle of the Councils of Paris and Amboise (1350).

(Concerning the prolonged efforts of the Breton Churches to emancipate themselves from the metropolises of Tours and the assistance given to this metropolis by royalty see Rennes, Archdiocese of.) About 480 the Visigoths were masters of Tours and it was in the Island of Amboise in 504 that the interview took place as a result of which the Frank Chlothar I took the Visigoth Alaric shared Gaul between them. But the Arianism of the Visigoths eventually ruined the Cathedrals of Tours and when in 507 Clovis and his army entered the Visigothic kingdom Tours opened its gates to him, and he received in that city the consular insignia sent by Emperor Anastasius. The Saracens threatened Tours several times under Charles Martel (732-749) and in 732. From 853 to 902 the Normans made frequent inroads, terminated by the victory of St. Martin le Beau. Henry II of England became Count of Touraine in the middle of the twelfth century and the English dominion was maintained at Tours until John Lackland renounced it in 1214.

In the Middle Ages Tours was composed of two cities, the Roman Caesarodunum and the present-mentioned Martinopolis. The name of Tours was strictly reserved to the ancient Caesarodunum, and the territory of Tours depended on the archbishops. Martinopolis, which rose around the monastery of St.Martin, took, in the tenth century, the name of Chateauneuf and for five centuries was an independent community. Under Louis XI the two agglomerations were united in one which retained the name of Tours.
CATHEDRAL OF ST. GATIAN, TOURS, XII-XV CENTURIES
cathedral of Tours, dedicated to St. Gatianus, dates from the thirteenth, fourteenth, and fifteenth centuries. The windows, which belong to the thirteenth, are among the most beautiful in France. The towers belong to the fifteenth and sixteenth centuries. The chapter of Tours is the oldest in France. It is said that it was established by St. Band, who gave the canons property quite distinct from that of the archdiocese. Simon de Brion, pope from 1251 to 1255 under the name of Martin IV, was canon and treasurer of the church of St. Martin of Tours.

The prestige of the Church of Tours was very great during the time of Clovis and of St. Martin. The Bald Adrian II designates it as the second in France. Philip Augustus in a letter to Léonard III says that he considers it one of the most beautiful jewels of his crown and that whosoever attacks this church attacks his own person. Kings John II, Charles VII, Charles VIII, and Henry III would never consent when they gave Tours in lieu that it should be separated from the Abbey, founded by the crown. It owed this prestige chiefly to the Basilica of St. Martin. This was first built by St. Perpetuus and dedicated in 472. It was there that Clovis was clothed with the purple robe and the chalices sent him with the title of consul by the Emperor Anastasius. As early as the sixth century St. Martin was a real religious centre. queen Clothilde died there, and the basilica of Tours is the same. Rudeclaire founded a small monastery, near which St. Gregory of Tours built the Church of the Holy Cross. Ingeltrude, daughter of Clotaire I, founded the monastery of Notre Dame-l’Étang-le-Ponts, St. Monegunde that of St-Pierre-le-Puellier. When Charlemagne, before setting out to recover the body of St. Martin assembled at Tours (800) the lords of his empire and divided his estates among his sons, his wife Luigarde died there, and was buried at St. Martin. He gave the Church vast possessions in France and Normandy. Abbot Ithier, his chancellor, founded with some monks from St-Martin the monastery of Cormery. Alcuin, who succeeded Ithier in 796 and was buried in the basilica of Tours, founded a school of calligraphy to which is due the preservation of many ancient works. At this school, directed after Alcuin by Fredegisus (804-34), Adalard (834-45), and Count Vivian (845-54), were copied and illustrated the celebrated Bible of Charles the Bald and the Gospels of Lothaire preserved at the Bibliothèque Nationale of Paris, the Virgin, of Tours, the Life of Boethius in the library of Ramberg, and the superb Gospels preserved in the library of Tours, written throughout in gold letters on white vellum, and on which the kings of France took the oath as abbots of St-Martin. The beautiful artistic labours of the canons were disturbed by the Norman invasions.

The body of St. Martin was transported by the canons to Auvergne in 853 to safeguard it against the invasions of the Northmen. Count Ingelger had to march with 6000 men against Auvergne in 854, before the body was restored. From 845 the abbots of St-Martin were laymen, namely the dukes of France, ancestors of Hugh Capet. When, in 957, Hugh Capet became King of France, he assumed the dignity of Abbot of St-Martin with the Crown of France in perpetuity. The Abbey of St-Martin had as honorary canons the Dukes of Burgundy, Anjou, Brittany, Vendôme, and Nevers, the Counts of Flanders, Dunois, the Earl of Douglas in Scotland, the Lords of Preuilly and Parthenay. From Clotville, doubtless until Philip Augustus, it enjoyed the right of coinage. Blessed Hervé, treasurer of the basilica, caused it to be rebuilt about 1000. It was in the abbey rebuilt by Hervé that Philip II, King of France, in 1092 arranged to meet Bertrude de Montfort, wife of Foulques le Réchin, and carried her off to the great scandal of the kingdom. Urban II, who came to Tours in 1096, refused to receive the excommunication inflicted on Philip and Bertrade. Paschal II in 1107, Calixtus II in 1119, Innocent II in 1129, and Alexander III in 1163 came thither to venerate the tomb of St. Martin. Richard Cœur de Lion in 1190 and John of Brienne in 1223 took there the pilgrims' staff prior to setting out on the crusade. Louis XI had great devotion to St. Martin. The day on which he learned in the basilica itself of the death of Charles the Bold he vowed to surround the tomb of the saint with a silver grating, the cost of which would to-day equal 2,148,000 francs. In 1522 Francis I seized this grating, despite the chapters and the people. The Revolution destroyed the Basilica of St. Martin. There are now only two large towers, but at the end of the nineteenth century Cardinal Meignan caused a new basilica to be erected on the site of the old one.

According to the legend, the Abbey of St. Julian arose around a church the building of which was ordered by Clovis after his victory of Vouillé over the Visigoths. It is historically certain that there were monks from Auvergne there in the sixth century, on whom Gregory of Tours imposed the Rule of St. Benedict and to whom he gave the relics of St. Julian of Brioude. The Northmen destroyed this first monastery; it was rebuilt about 872 by St. Otto, Abbot of Cluny, and Archbishop Theobold. The present Church of St. Julian is a beautiful monument of the thirteenth century.

The monastery of Marmoutier dates from St. Martin. Near the grottoes where St. Gatianus celebrated Mass he established some cells. The cell of St. Brice is still to be seen. Another grotto, known as the grotto of the Seven Cups, was inhabited by seven hermits, consisting of Abbot Marmoutier and six of his monks, on the same day after a fast. In the ninth century the Abbey of Marmoutier was ravaged by the Northmen, and out of 140 religious only 20 escaped massacre and were sheltered by the canons of St-Martin. Marmoutier was subsequently inhabited by a small colony of canons, and in 982 the abbey, which had fallen into some disorder, was restored by Mayeul, Abbot of Cluny, at the instance of Eudes I, Count of Blois and of Tours, who died a monk at Marmoutier. Urban II came to Marmoutier in 1096 and dedicated the newly-built basilica. Huband, canon of St-Martin and brother of the heresarch Berenger, gave to Marmoutier superb pieces of religious gold work in order to meet the prayers for Berenger, who died at the priory of St-Côme, which was dependent on Marmoutier. The fortune of the abbey was considerable, a popular saying reads:—

"De quelque côté que le vent vende, Marmoutier a cens et rente."

In the eleventh century 101 priories were founded dependent on Marmoutier, ten of them in England. Hugh I, Abbot of Marmoutier from 1210 to 1226, organized the estates of Meslay and Louroix, which were models of agricultural exploitation, and began the reconstruction of the basilica. The latter undertaking was hindered by the violent attacks made by the counts of Blois on the monks of Marmoutier. In 1253 St. Louis took the abbey under his protection. In 1262 it was pillaged by the Protestants and the Revolution destroyed the almshouse (L’orée gateway (Portail de la Croise) which remains standing dates from the thirteenth century. The origin of the town of Loches was the monastery founded by St. Ours about the beginning of the sixth century. He installed in the bed of the Indre a hand-mill which became a place of pilgrimage. Geoffroy Grisgonelle, the son of Anjou, founded the collegiate church to which he gave a girdle of the Blessed Virgin. Reopened in the twelfth century by the prior, Thomas Pacticus, this church still exists. In the dungeon of Loches, founded about 1000 by Foulques
Nerra, were imprisoned Cardinal in Balue and the historian Comines. The monastery founded by St. Maxime, disciple of St. Martin (d. shortly after 463), was the origin of a gathering of people who formed the town of Chimon.

Cardinal de Richelieu was born in 1556 at the castle of Richelieu in the diocese. He transformed it into an imposing château, built around it an entire city, which took the name of Château Richelieu and joined to his diocesan residence the village of Champigny. The Sainte Chapelle of Champigny was built in 1505 by the princely house of Bourbon-Montpensier to receive a thorn of the crown of Christ and one of the thirty pieces of silver paid to Judas. Urban VIII, who prior to his pontificate had said Mass there, later prevented its demolition; hence the preservation of this church at the beginning of the Renaissance is due to him. The church of Candé, built between 1175 and 1215 on the site where St. Martin died, is remarkable as a monument not only of religious but also of military architecture. At Tours in 1163 Alexander III excommunicated the antipope Victor and Frederick Barbarossa. It was at the château of Chinon in 1429 that Jean de Ar first saw Charles VII and gave him his coronation in his house at the time she sent to St-Catherine-de-Fierbois in the diocese to seek in the tomb of an ancient knight the sword of Charles Martel. In the fifteenth century Tours had a brilliant school of painting; unfortunately nothing remains of the paintings executed at Notre-Dame-la-Riche by Jehan Fouquet. The studio of the sculptor Michel Colombe built Tour; his masterpiece he hatched to Francis II, Brittany in the cathedral of Nantes. The tomb of the children of Charles VIII in the cathedral of Tours was the collective work of Colombe and his pupils and of some Italian decorators.

There are in Touraine a great many châteaux rich in historic memories, such as Plessis-les-Tours, the residence of Louis XI, Amboise, where was hatched the plot against the Dauphin under King Francis II; Chêneceaux, built by Francis I, the residence of Diane de Poitiers and later of Catherine de Medicis; Langeais, where Charles VIII wedded Anne of Brittany. Of the château of Chanteloup near Amboise, where the Due de Choiseul went into exile, there remains only the pagoda. A number of saints are honoured in the diocese. In the twelfth century St. Aignan of Tours was renowned. In the fourteenth century the abbey of Fontevraud (Flower), marty (fifth century); St. Ursus (Ours), founder of the Abbey of Sennevières, patron of the town of Loches, d. about 508; St. Leubatius (Lebuais), Abbot of Sennevières (sixth century); St. Schoel, abbot and abbot, d. in 579; St. Isidore (Libert), hermit of the groves of Marmoutier, d. in 593; St. Odor, first Abbot of Cluny, d. at Tours in 942; St. Averinus, deacon, companion in exile of St. Thomas Becket, d. in Touraine about 1189; Bl. Jeanne-Marie de Maillé, d. in 1414 after having spent her widowhood in the practice of a rigorous ascetic life near the Basilica of St. Martin. Among the natives of the diocese we may mention the poet painter writer Rabais (1493-1553), b. at Chimon; the philosopher Desartes (1596-1650), b. at La Haye-Desartes; the Abbe de Marolles (1600-81), b. at Genillé, celebrated for his translations, and whose collection of prints formed the basis of that of the Bibliothèque Nationale in Paris; Saint-Martin, called the unknown philosopher (1743-1933), b. at Amboise; the poet Alfred de Vigny (1857-1863), b. at Loches; Balzac (1790-1850), b. at Tours.

The chief places of pilgrimage in the diocese besides the grottoes of Marmoutier, are: Notre-Dame-la-Riche, a sanctuary erected on the site of a church dating from the third century, and where the founder St. Gatianus is venerated; Notre-Dame-de-Loches; St. Christopher and St. Giles at St-Christophe, a pilgrimage dating from the ninth century; the pilgrimage to the Holy Face, established by M. Dupont, "the Holy Man of Tours", who founded the Priests of the Holy Face, canonically erected on 8 December, 1876, to administer the chapel. Before the application of the law of 1901 there were in the diocese Jesuits, Lazarists, and various orders of teaching brothers. Several orders of women had their origin in the diocese, the chief being: The Sisters of the Presentation of the Holy Virgin who have a convent at Sauville, in the diocese of Chartres under Mother Marie Ponssepin, and in 1813 transported to La Brette near Tours; the Sisters of the Sacred Hearts of Jesus and Mary, teaching, founded in 1805 by the Abbé Guénin, rector of Notre-Dame-la-Riche, with mother-house at Tours; the Sisters of the Third Order of Discalced, founded in 1829 by Father Martin, teaching, with its mother-house at Bourguel. The religious congregations were directing in the diocese at the end of the nineteenth century 5 founding asym, 36 infant schools, 3 special houses for sick children, 5 orphanages for boys, 7 for girls, 1 house of retreat, 1 house of refuge, 18 hospitals or hospices, 2 dispensaries, 3 houses of religious for the care of the sick in their homes, 4 hospices, 6 retreats for religious, and 8 hospitals and retreats. In the year 1911 the Archdiocese of Tours numbered 337,916 inhabitants, 23 deaconries, 37 first class parishes, and 254 successor parishes.

Toussaint, Charles-François, French Benedictine, and member of the Congregation of St-Maur, b. at Repas in the Diocese of Sezze, France, 13 October, 1700; d. at St-Denis, 1 July, 1754. He belonged to a family of monks. On 4 July, 1714, he became an order at Jumièges. After finishing the philosophical and theological course at the Abbey of Fécamp he was sent to the monastery of Bonne-Nouvelle at Rouen to learn Hebrew and Greek. At the same time he studied Italian, English, German, and Dutch, in order to be able to understand the writers in these languages. He was said to be a very first-rate person until 1729 and then only at the express command of his superior. He always said Mass with much trepidation and only after long preparation. In 1730 he entered the Abbey of St-Ouen at Rouen, went later to St-Germain-des-Prés and Blanes-Manteaux, and died while taking a milk-eure at St-Denis. He had worn out his body by fasts and ascetic practices. His writings were very rarely published, as he inclined to Jansenism. As a scholar he made himself an honoured name. He worked for twenty years with a fellow-member of the order, Tassin, on an edition of the works of St. Theodore of Studium which was never printed, for a publisher could not be found. Another common undertaking of the two is the "Notices de l'Académie des Inscriptions et Belles-Lettres", in which they treated more fully and thoroughly the subjects taken up in Mabillon's great work "De re diplomatica". The publication of Toussaint and Tassin is of permanent value. The last four volumes were edited by Tassin alone after Toussain's death. Of general interest among Toussain's personal writings are: "Lettres de l'Abbe Thuringer" (2 vols., 1733), a collection of the writings of the Fathers on the persecutions of the first eight
centuries; and “L’autorité des miracles dans l’Église” (no date), in which he expounds the opinion of St. Augustine. Tassin testifies that he was zealous in his duties, modest, and sincerely religious.

TASSIN, Éloge de Toutain in Nouveaux traits de diplomatie, II, Issen, Hist. littéraire de la congrégation de St-Maur, II (Bruxelles, 1770); de LAM, Bibliothèque des écrivains de la congrégation de St-Maur (2nd ed., Munich-Paris, 1882), 173 sq.

KLEEMENS LÜFFLER.

Toutée, Antoine-Augustin, a French Benedictine of the Maurist Congregation, b. at Riom, Department of Puy-de-Dôme, 13 Dec., 1677; d. at the Abbey of St-Germain-des-Prés, 25 Dec., 1718. He studied the humanities at the Abbey of Vendôme, 29 Oct., 1698, and was ordained priest in December, 1702. He taught philosophy at Vendôme from 1702 to 1704 and theology at St-Benoît-sur-Loire from 1704 to 1708 and at St-Denis from 1708 to 1712. He then withdrew to St-Germain-des-Prés to prepare a new Greek edition and Latin translation of the works of St. Cyril of Jerusalem. This was issued after his death by Pujol, Paris, 1731, 2 vols. under the title: “St. Cyrilli Hierosolimit. opera quæ extant omnium et ejus nominis circumcultur; ad miss. cod. castigata” (Paris, 1731). It was preceded by three learned dissertations on the life, writings, and doctrine of St. Cyril, and was at the time the standard edition.

TASSIN, Hist. littéraire de la congrégation de Saint-Maur (Brussels and Paris, 1770), German tr. (Frankfort, 1774-5), 3 v.; LE CLO, Bibliothèque historique et critique des auteurs de la congrégation de Saint-Maur (The Hague, 1720), 8 v.

MICHAEL OTT.

Tower of Babel is the name of the building mentioned in Gen., xi, 9-19.

1. History of the Tower.—The descendants of Noe had migrated from the “east” (Armenia) first southward along the course of the Tigris, then westward across the Tigris into “a plain in the land of Sennaar.” As their growing number forced them to live in localities more and more distant from their patriarchal homes, “they said: Come, let us make a city and a tower, the top whereof may reach to heaven; and let us make our nation famous before we be scattered abroad upon the face of the whole earth.” The work was soon undertaken under way; “and they had brick instead of stones, and slime (asphalt) instead of mortar.” But God confounded their tongue, so that they did not understand one another’s speech, and thus scattered them from that place into all lands, and they ceased to build the city. This is the Biblical account of the Tower of Babel. Thus far the Babylonian Tower has been discovered which can be placed clearly as the subject. Authorities like George Smith, Chal Bosewagen, and Sayce believed that they had discovered a reference to the Tower of Babel; but Frd. Delitzch pointed out that the translation of the precise words which determine the meaning of the text is most uncertain (Smith-Delitzch, “Chaldæische Genesis”, 1876, 120-122). Oppert finds the Tower of Babel in a text of Nabuchodonosor; but this opinion is hardly more than a theory (cf. “The Cuneiform Inscriptions of Western Asia”, I, p. 38, col. 2, line 62; p. 41, col. 1, l. 27, col. 2, l. 15; Nikol, “Genesis and Keilschrifftorschung”, 188 sq.; Bezd., “Nimre und Babylon”, 128; Jeremias, “Das alte Testament im Lichte des alten Orients”, 2nd ed., Leipzig, 1906, 286; Kaufen, “Assyrien und Babylonien”, 89). A more probable reference to the history of Berosus as it is handed down to us in two variations by Abydenus and Alexander Polyhistor respectively (“Histor. græc. frg.”, ed. Didot, II, 512; IV, 282; Euseb., “Chron.”, I, 18, in P. G., XIX, 123; “Prep. evang.”, IX, 14, in P. G., XXI, 760). Special interest attaches to this reference, since Berosus is now supposed to have drawn his material from the Oratory of Babylonian sources.

11. Site of the Tower of Babel.—Both the inspired writer of Genesis and Berosus place the Tower of Babel somewhere in Babylon. But there are three principal opinions as to its precise position in the city. (1) Pietro della Valle (“Viaggi descritti”, Rome, 1650) located the tower in the north of the city, on the left bank of the Euphrates, where now lie the ruins called Babil. Schrader also defends the same opinion in Richém’s “Handwörterbuch der biblischen Alterthümer” (1, 138), while in “The Cuneiform Inscriptions of Western Asia” he leaves to his reader the choice between Babil and the temple of Borsippa. The position of Babil within the limits of the ancient Babylon agrees with the Biblical location of the tower; the name Babil itself may be regarded as a traditional relic of the name Babel interpreted by the inspired writer as referring to the confusion of tongues. (2) Rawlinson (Smith-Sayce, “Chaldaean account of the Genesis”, 1880, pp. 74, 171) places the tower on the ruins of Tell-Arameh, regarded by Oppert as the remnants of the hanging gardens. These ruins are situated on the same side of the Euphrates as those of Babil, and also within the ancient city. The excavations of the German Orientgesellschaft have laid bare on this spot the ancient national sanctuary Esagila, sacred to Marduk-Bel, with the documentary testimony that the top of the building had been made to reach Heaven. This agrees with the description of the Tower of Babel as found in Gen., xi, 4: “the top whereof may reach to heaven.” To this locality belongs also the tower of Etemenanki, or house of the foundation of Heaven and earth, which is composed of six gigantic steps. (3) Sayce (Lectures on the Religion of the Ancient Babylonians, pp. 112-3, 405-7), Oppert (“Expédition en Miscopatinie”, I, 200-16; “Etudes assyriennes”, pp. 91-132), and others follow the more common opinion which identifies the tower of Babil with the ruins of the Birs-Nimrud, in Borsippa, situated on the right side of the Euphrates, some seven or eight miles from the ruins of the city proper. They are the ruins of the temple Ezida, sacred to Neba, which according to the above-quoted inscription of Nabuchodonosor, was repaired and completed by that king; for it had been left incomplete by the Empire of the Medes and Persians, whose far distant days are too vague to form the basis of an apodictic argument. The Babylonian Talhum (Buxtorf, “Lexicon talhuminum”, col. 313) connects Borsippa with the confusion of tongues; but a long period elapsed from the time of the compositi-
tion of Gen., xi, to the time of the Babylonian Talmud.

Besides, the Biblical account seems to imply that the tower was within the city limits, while it is hardly probable that the city limits extended to Borsippa in very ancient times. The historical character of the tower is not impaired by our inability to point out its location with certainty.

From the Tower of Babel.—The form of the tower must have resembled the constructions which to-day exist only in a ruined condition in Babylon; the more ancient pyramids of Egypt present a vestige of the same form. Cubic blocks of masonry, decreasing in size, are piled one on top of the other, thus forming separate stories; an inclined plane or stairway leads from one story to the other. The towers of Ur and Ararat contained only two or three stories, but that of Birs-Nimrud numbered seven, not counting the high platform on which the building was erected. Each story was painted in its own peculiar colour according to the planet to which it was dedicated.

Generally the corners of these towers faced the four points of the compass, while in Egypt the position was that of the pyramids. On top of these constructions there was a sanctuary, so that they served both as temples and observatories. Their interior consisted of sun-dried clay, but the outer walls were coated with fire-baked brick. The asphalt peculiar to the Babylonian neighbourhood served as mortar; all these details are in keeping with the traditions of this ancient nation. We may even maintain that every Babylonian city possessed such a tower, or zikkurat, (meaning "pointed") according to Schrader, "raised on high," according to Haupt, "memorial," according to Vigouroux), no complete specimen has been preserved to us. The Tower of Khorsabad is perhaps the best preserved, but Assyrian inscriptions are not sufficient to establish its connection with this construction. The only indication of the time at which the Tower of Babel was erected, we find in the name of Phalg (Gen., xi, 10-17), the grand-nephew of Heber; this places the date somewhere between 101 and 570 years after the Flood. The limits are so unsatisfactory, because the Greek version differs in its numbers from the Massoretic text.

Besides the chief towers, there were others in the country, see RAWLINSON, The Five Great Monarchies, ii. (London, 1862-7, 1878), 534-5; SCHRADER-WHITEHOUSE, The Cuneiform Inscriptions and the Old Testament, London, 1885-8, 196-14; BREDAUX, Genesis, 2nd ed. (Freiburg, 1899), 129. For critical view, see SKINNER, Genesis (New York, 1910), 225 sqq.

A. J. MAAS.

Tract. See Gradual.

Tractarianism. See Oxford Movement.

Tracy, Alexandre de Proville, Marquis de, a viceroy of New France, b. in France, 1605, of noble parents; d. there in 1670. A soldier from youth, he had prove his valour in many battles and won the rank of general of the troops. The war was no less prudent and wise as a negotiator and organizer. Entrusted by Louis XIV with a most extensive mission and jurisdiction over all the French possessions in the New World, he first redeemed Cayenne from the Dutch, restored order in the Antilles, and reached Quebec in 1665. He had been preceded by the Carignan regiment which had distinguished itself against the Micmacs in 1664 and was entitled to bear the royal colours. With the concurrence of Courcelles, the newly-appointed governor, and Talon, the famous intendant, he inaugurated a glorious period in the history of New France. To secure peace for the colony war was decided against the Agniers, and in spite of his advanced age Tracy commanded the expedition against these Indians. He had ordered the construction of three forts on the Richelieu River, including those of Sorel and Chambly. The enemies had fled from their villages, which were de-

strayed, and Tracy returned with nearly all his men. The humiliated Agniers sued for peace and asked for missionaries to instruct them in the Faith. Tracy with his two associates then devoted himself to the organization of the courts of justice and to the promotion of agriculture and industry. During his administration were inspected the first horse seen in Canada. Tracy's noble and conciliatory conduct endeared him to the colonists and won the respect both of the aborigines and of the authorities of New York. His administration was marked by two chief events full of promise for the prosperity of the colony: the abolition of the monopoly of the West India company, which had replaced that of New France, and the construction of the settlement of Quebec which lasted eighteen years and facilitated several brilliant discoveries in the interior of the country.

FERRAND, Histoire du Canada (Quebec, 1882); GARNEAU, Histoire du Canada (Montreal, 1882); CADAP, Jean Talon (Quebec, 1904); ROCHEMONT, Les Jésuites et la Nouvelle-France (Paris, 1896).

LIONEL LINDSAY.

Tradition and Living Magisterium.—The word tradition (Greek παράδοσις) in the ecclesiastical sense is the only one in which it is used here—refers sometimes to the thing (doctrine, account, or custom) transmitted from one generation to another, sometimes to the organ or mode of the transmission (συμμετροτροπία, παράδοσις, διάκονος, διευθύνησις). In the first sense it is used when there are questions of oral or written tradition, in the second sense when the Christ was born on 25 December; in the second sense tradition relates that on the road to Calvary a pious woman wiped the face of Jesus. In theological language, which in many circumstances has become current, there is still greater precision and this in countless directions. At first there was question only of traditions of Christ's discourses or actions. Later arose questions of oral as distinct from written tradition, in the sense that a given doctrine or institution is not directly dependent on Holy Scripture as its source but only on the oral teaching of Christ or the Apostles. Finally with regard to the organ of tradition it must be an official organ, a magisterium, or teaching authority.

Readers new to this aspect there are several points of controversy between Catholics and every body of Protestants. Is all revealed truth consigned to Holy Scripture? or can it, must it, be admitted that Christ gave to His Apostles to be transmitted to His Church, that the Apostles received either from the very lips of Jesus or from inspiration or Revelation, divine instructions which they transmit to the Church, and which are not committed to the inspired writings? Must it be admitted that Christ instituted His Church as the official and authentic organ to transmit and explain in virtue of Divine authority the Revelation made to men? The Protestant principle is: The Bible and nothing but the Bible; the Bible, according to, the Word of God. There are two kinds of truth, the Bible and other revealed truths save the truths contained in the Bible; according to them the Bible is the sole rule of faith: by it and by it alone should all dogmatic questions be solved; it is the only binding authority. Catholics, on the other hand, hold that there may be, that there is in fact, and that there must of necessity be certain revealed truths apart from those contained in the Bible; they hold furthermore that Jesus Christ has established in fact, and that to adapt the means to the end He should have established, a living organ as much to transmit Scripture and written Revelation as to place revealed truth within reach of everyone always and everywhere. Such are in this respect the two main sources of controversy between Catholics and so-called orthodox Protestants (as distinguished from liberal Protestants, who admit neither supernatural Revelation nor the authority of the Bible). The other differences are connected with these or
follow from them, as also the differences between different Protestant sects—according as they are more or less faithful to the Protestant principle, they recede from or approach the Catholic position. Of the Christian sects of the East there are not the same fundamental differences, since both sides admit the Divine institution and Divine authority of the Church with the more or less living and explicit sense of its infallibility and indefectibility and its other teaching prerogatives, but there are contentions concerning the bearings of the one all, that organ of reference of the teaching body, the infallibility of the pope, and the existence and nature of dogmatical development in the transmission of revealed truth. Nevertheless the theology of tradition does not consist altogether in controversy and discussions with adversaries. Many questions arise in this respect for every Catholic who wishes to give an exact account of his belief and the principles he professes: What is the precise relation between oral tradition and the revealed truths in the Bible and that between the living magisterium and the inspired Scriptures? May new truths enter the current of tradition, and what is the part of the magisterium with regard to revelations which God may yet make? How may the Catholic's statement that the Church has the key to the molding of its faith and is it to recognize a Divine tradition or revealed truth? What is its proper role with regard to tradition? Where and how are revealed truths preserved and transmitted? What befalls the deposit of tradition in its transmission through the ages? These and similar questions are treated elsewhere in the Catholic Encyclopaedia, but here may be gathered together to reference to tradition and to the living magisterium inasmuch as it is the organ of preservation and transmission of traditional and revealed truth.

The following are the points to be treated: I. The existence of Divine traditions not contained in Holy Scripture, and the Divine institution of the living magisterium to receive and transmit revealed truth and the prerogative of this magisterium; II. The relation of Scripture to the living magisterium, and of the living magisterium to Scripture; III. The proper mode of existence of revealed truth in the mind of the Church and the way to recognize this truth; IV. The organization and exercise of the living magisterium, such as a bond of union in the transmission of revealed truth; its limits, and modes of action; V. The identity of revealed truth in the varieties of formulas, systematization, and dogmatical development; the identity of faith in the Church and through the varieties of theology. A full treatment of these questions would require a lengthy development; here only a brief outline can be given, the reader being referred to special works for a fuller explanation.

I. Divine traditions not contained in Holy Scripture; institution of the living magisterium; its prerogatives.—Luther's attacks on the Church were at first directed only against doctrinal details, but the very authority of the Church was involved in the dispute. Luther would dare not explicitly deny while appealing to ecclesiastical tradition and the sense of the Church either for the determination of the canon or for the interpretation of some passages of Holy Scripture, even while making a rule of interpretation in Biblical matters, did not pronounce explicitly concerning the teaching authority, contenting itself with saying that revealed truth is found in the sacred books and in the unwritten traditions coming from God through the Apostles; these were the sources from which it would draw. The Council, as is evident, held that there are Divine traditions not contained in Holy Scripture, revelations made to the Apostles either orally by Jesus Christ or by the inspiration of the Holy Ghost and transmitted by the Apostles to the Church.

Holy Scripture is therefore not the only theological source of the Revelation made by God to His Church. Side by side with Scripture there is tradition, side by side with Scripture and tradition there is the Revelation. This granted, it is impossible to be satisfied with the Bible alone for the solution of all dogmatical questions. Such was the first field of controversy between Catholic theologians and the Reformers. The designation of unwritten Divine traditions was not always given all the clearness desirable, especially in early times; however Catholic controversy soon proved to the Protestants that to be logical and consistent they must admit unwritten traditions as revealed. Otherwise by what right did they rest on Sunday and not on Saturday? How could they regard infant baptism as valid, or baptism by immersion? How could they permit the taking of oaths, since according to Scripture they were not at all? The Quakers were more logical in refusing all oaths, the Anabaptists in re-baptizing adults, the Subbattarians in resting on Saturday. But none were so consistent as not to be open to criticism on some point. Where is it indicated in the Bible that the Bible is the sole source of faith? Going further, the Catholic controversies showed their opponents that this very Bible, to which alone they wished to refer, they could not have the authentic canon nor even a sufficient guarantee without an authority other than that of the Bible. Calvin parried the blow by having recourse to a certain taste to which the Divine word would manifest itself as such in the same way that honey is recognized by the palate. And this fact was accepted by the Catholics, who recognized that no human authority was acceptable in this matter. But this was a very subjective criterion and one calling for caution. The Protestants dared not adhere to it. They came eventually, after rejecting the Divine tradition received from the Apostles by the infallible Church, to rest their faith in the Bible without any divine authority to warrant them, especially insufficient under the circumstances, since it opened up all manner of doubts and prepared the way for Biblical rationalism. There is not, in fact, any sufficient guarantee for the canon of the Scriptures, for the total inspiration or inerrancy of the Bible, save in a Divine testimony which, not being contained in the Holy Books with sufficient clearness of purpose and narrative, nor being sufficiently recognizable to the scrutiny of a scholar who is only a scholar, does not reach us with the necessary warrant it would bear if brought by a Divinely assisted authority, as is, according to Catholics, the authority of the living magisterium of the Church. Such is the way in which Catholics demonstrate to Protestants that the Bible should be interpreted only in fact Divine traditions not contained in Holy Writ.

In a similar way they show that they cannot dispense with a teaching authority, a Divinely authorized living magistracy for the solution of controversies arising among themselves and of which the Bible itself was often the occasion. Indeed experience has proved that even in those controversies that eventually resolved themselves into no more than a difference of opinion, they were incapable of determining what the Church taught or should teach, as was said by one of the earliest reforming sectarians: "The liber est in quo queritis sua dogmata quaeque, invent et pariter dogmata quaeque sunt." One man found the Real Presence, another a purely symbolic presence, another some sort of efficacious presence. The exercise of free inquiry with regard to Biblical texts led to endless disputes, to doctrinal
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anarchy, and eventually to the denial of all dogma. These disputes, anarchy, and denial could not be according to the Divine intention. Hence the necessity of a competent authority to solve controversies and interpret the Bible. To say that the Bible was perfectly clear and sufficient to all was obviously a retort born of desperation, a defiance of experience and common sense. Catholics refuted it without difficulty, and their position was amply justified when the Protestants began compromising themselves with the civil power, rejecting the doctrinal authority of the ecclesiastical magistracy only to fall under that of princes.

Moreover it was enough to look at the Bible, to read it without prejudice to see that the economy of the Christian preaching was above all one of oral teaching. Christ preached, He did not write. In His preaching He appealed to the Bible but He was not satisfied with the mere reading of it. He explained and interpreted it, Hé made use of it in His teaching, but He did not substitute it for His teaching. There is the example of the mysterious traveller who explained to the disciples of Emmaus what had reference to Him in the Scriptures to convince them that Christ had to suffer and thus enter into His glory. And as He preached, He had to be the interpreter of the Bible. He did not commission them to write but to teach, and it was by oral teaching and preaching that they instructed the nations and brought them to the Faith. If some of them wrote and did so under Divine inspiration it is manifest that this was as it were incidentally. They did not write for the sake of writing, but to supplement, to explain, to interpret, to solve practical questions, etc. St. Paul, who of all the Apostles wrote the most, did not dream of writing everything nor of replacing his oral teaching by his writings. Finally, the same texts which show us Christ instituting His Church and the Apostles founding Churches and spreading Christ's doctrine throughout the world, show also the Church instituted as a teaching authority; the Apostles claimed for themselves this authority, sending others as they had been sent by Christ and as Christ had been sent by God, always with power to teach and to impose doctrine as well as to govern the Church and to baptize. Whoever believed them would be saved; whoever rejected them would be condemned. It is the living Church and not Scripture that St. Paul indicates as the pillar and the unshakable ground of truth. And the inference of texts and facts is only what is exacted by the nature of things. A book although Divine and inspired is not intended to support itself. If it is obscure—and what unpurged person will deny that there are obscurities in the Bible?—it must be interpreted. And even if it is clear it does not carry with it the guarantee of its Divinity, its authenticity, or its value. Someone must bring it within reach and no matter what be done the believer cannot believe in the Bible nor find in it the object of his faith until he has previously made an act of faith in the interpretations of those who believe in the Bible and in God's authority to interpret it. Now, authority for authority, is it not better to have recourse to that of the Church than to that of the first conqueror? Liberal Protestants, such as M. Auguste Sabatier, have been the first to recognize that, if there must be a religion of authority, the Catholic system with the splendid organization of its living magisterium is far superior to the Protestant system, which rests everything on the authority of a book.

The prerogatives of this teaching authority are made sufficiently clear by the texts and they are to a certain extent implied in the very institution. The Church, according to St. Paul's Epistle to Timothy, is the pillar and ground of truth; the Apostles and consequently their successors have the right to impose their doctrine; whoever refuses to believe them shall be condemned, whoever rejects anything is shipwrecked in the Faith. This authority is therefore not an unstable authority, but one which is explicitly and implicitly, directly by the promise of the Saviour: "Behold I am with you all days even to the consummation of the world." Briefly the Church continues Christ in its mission to teach as in its mission to sanctify; its power is the same as that which He received from His Father and, as He came full of the glory and power of the grace of God, the Church is likewise an institution of truth as it is an institution of grace.

This doctrine was intended to be spread throughout the world despite so many obstacles of every kind, and the accomplishment of the task required miracles. So did Christ give to His Apostles the miraculous power which guaranteed their teaching. As He Himself confirmed His words by His works and manifested they also should present with their doctrine unexceptionable motives for credibility. Their miracles were the Divine seals of their mission and their Apostolate. The Divine seal has always been stamped on the teaching authority. It is not necessary that every missionary should work miracles, the Church herself is an ever-living miracle, bearing always witness to the superhuman character of God's mission. The Church would be no more than a human organism if it were not for the God that is with her.

II. The relation of Scripture to the living magisterium, and of the living magisterium to Scripture.—This relation is the same as that between the Gospel and the Apostolic preaching. Christ made use of the Bible, He appealed to it as to an irrefragable authority. He explained and interpreted it, He gave it to the Church for use by the Church, and the Church, in turn, is to give the Bible and guaranteeing its authority; the Christian doctrine concerning the Bible had to be explained to the faithful themselves, and the guarantee of this doctrine demonstrated. The Bible had been committed to the care of the living magisterium. It was the Church's part to guard the Bible, to present it to the faithful in an authoritative and edited form; it was for her to make known the nature and value of the Divine Book by declaring what she knew regarding its inspiration and inerrancy, it was for her to supply the key by explaining why and how it had been inspired, how it contained Revelation, how the proper object of that Revelation was not merely human instruction but a religious instruction concerning the supernatural destiny and the means to attain it, how, the Old Testament being a preparation and announcement of the Messiah and the new dispensation, there might be found beneath the husk of the letter typical meanings, figures, and prophecies. It was for the Church in consequence to determine the authentic canon, to specify the special places and meanings for the books of the Bible, to permit or to prevent in case of doubt as to the exact sense of a given book or text, and even when necessary to safeguard the historical, prophetic, or apologetic value of a given text or passage, to pronounce in certain questions of authenticity, chronology, exegesis, or translation, either to reject an opinion compromising the authority of the book or to protect the prestige of its doctrine or to tamper with a given body of revealed truth contained in a given text. It was above all for the Church to circulate the Divine Book by inquiring its doctrine, adapting and explaining it, by offering it and drawing from it nourishment where with to nourish souls, briefly by supplementing the book, making use of it, and assisting others to make use of it. This is the debt of Scripture to the living magisterium.
On the other hand the living magisterium owes much to Scripture. Then it finds the word of God, not merely words to speak, as it was expressed under Divine agency by the inspired author; while oral tradition, although faithfully transmitting revealed truth with the Divine assistance, nevertheless transmits it only in human formulas. Scripture gives us beyond doubt to a certain extent a human expression of the truth which it presents, since this truth is developed in and by a human mind acting in a human manner, but also to a certain extent Divine, since this human development takes place wholly under the action of God. So also with due proportion it may be said of the inspired word what Christ said of His: It is spirit and life. In a sense differing from the Protestant sense which sometimes goes so far as to deny the Bible or to treat it as a mere human document, and which led the Swiss historian, Baur, to say that the Church "does not know the Book," the Magisterium of the Church is nothing but the sum and substance of the words and deeds which are presented to us in the Bible more directly than in oral teaching. The latter, moreover, ever faithful to the recommendations which St. Paul made to his disciple Timothy, does not fail to have recourse to Biblical sources for its instruction and to draw thence the heavenly doctrine, to take thence with the doctrine a sure, ever-young, and ever-living expression of the truth, adequate to its clearness of perception, and its adaptability of human formulas to divine realities. In the hands of masters Scripture may become a sharp offensive and defensive weapon against error and heresy. When a controversy arises recourse is had first to the Bible. Frequently when decisive texts are found the case is rapidly and authoritatively decided. The same holds good, even, with much less reason, of the dogmatic confessions of the Church, the expression of which, if they lack an independent and absolute value, have an ad hominem force, or value, through the authority of the authentic interpreter, whose very thought, if it is not, or is not clearly, in Scripture, nevertheless stands forth with a distinctness or new clearness in this manipulation of Scripture, by this canonical writer.

Manifestly there is no question here of a meaning which is not in Scripture and which the magisterium reads into it by imposing it as the Biblical meaning. This individual writers may do and have sometimes done, for they are not infallible as individuals, but not the authentic magisterium. There is question only of a living magisterium striving, explaining, arguing, and persuading, if you will. The only thing which, if they lack an independent and absolute value, have an ad hominem force, or value, through the authority of the authentic interpreter, whose very thought, if it is not, or is not clearly, in Scripture, nevertheless stands forth with a distinctness or new clearness in this manipulation of Scripture, by this canonical writer.

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of all. The existence of tradition in the Church must be regarded as living in the spirit and the heart, thence translating itself into acts, and expressing itself in words or writings; but here we must not have in mind individual sentiment, but the common sentiment of the Church, the sense or sentiment of the faithful, that is, of all who live by its life and are in communion of thought with the Church at all times. The living idea is the idea of all, it is the idea of individuals, not merely inasmuch as they are individuals, but inasmuch as they form part of the same social body. This sentiment of the Church is peculiar in this, that it is itself under the influence of grace. Hence it follows that it is not subject, like that of other human groups, to continual change. The Spirit of God always living in His Church upholds the sense of revealed truth ever living therein.

Documents of all kinds (writings, monuments, etc.) are in the hands of masters, as of the faithful, a means of finding or recognizing the revealed truth confided to the Church under the direction of the Church. Therefore when, in addition to the living magisterium of the Church a relation similar, proportionately speaking, to that already outlined between Scripture and the living magisterium. In them is found the traditional thought expressed according to varieties of environments and circumstances, no longer in an inspired language, as is the case with Scripture, but in the language of the circumstances under which the Church's teaching was conveyed and transmitted and which are to be considered in the imperfections and shortcomings of human thought. Nevertheless the more the documents are the exact expression of the living thought of the Church the more they thereby possess the value and authority which belong to that thought because they are so much the better expression of tradition in the form of ideas or words, and no longer the entrance of the Church or are closely connected to the imperfections and shortcomings of human thought. Nevertheless, the more the documents are the exact expression of the living thought of the Church the more they thereby possess the value and authority which belong to that thought because they are so much the better expression of tradition in the form of ideas or words, and the Church is closely connected to the imperfections and shortcomings of human thought.

IV. The organization and exercise of the living magisterium; its precise role in the defence and transmission of the Church's teaching. — Closer study of the living magisterium will enable us to better understand the splendid organism created by God and, gradually developed that it might preserve, transmit, and bring within the reach of all, even revealed truth, ever the same, but adapted to every variety of time, circumstances, and environment. Hence we find her doctrine and rule of faith in these venerable monuments; the formulas may have grown old, but the truth which they express is always her present thought.

The Church as a social body, it is also a social body that the episcopate exercises its mission to teach. Doctrinal infallibility has been guaranteed to the episcopal body and to the head of that body as it was guaranteed to the Apostles, with this difference, however, between the Apostles and the bishops that each Apostle was personally infallible in virtue of his extraordinary mission as founder and the plenitude of the Holy Spirit, while the head of the body of bishops is not so, save in proportion as he teaches in communion and concerted with the entire episcopal body. At the head of this episcopal body is the supreme authority of the Roman pontiff, the successor of St. Peter in his primacy as he is his successor in his see. As supreme authority in the teaching body, which is infallible, he himself is infallible. The episcopal body is infallible also, but only in union with its head, from whom moreover it may not separate, since to do so would be to separate from the body of the Church. The authority of the pope may be exercised without the co-operation of the bishops, and this even in infallible decisions which both bishops and faithful are bound to receive with the same sub-
The authority of the bishops may be exercised in two ways: now each bishop teaches the flock committed to him, again the bishops assemble in council to draw up together and pass doctrinal or disciplinary decrees. When all the bishops of the Catholic world (this totality is to be understood as morally speaking; it suffices for the whole Church to be represented) and the people of God assembled in council the council is called ecumenical. The doctrinal decrees of an ecumenical council, once they are approved by the pope, are infallible as are the ex cathedra definitions of the sovereign pontiff. Although the bishops, taken individually, are not infallible, their teaching partakes in the infallibility of the Church and as such are not subject to the judgment of the episcopal body, that is according as they express not their personal ideas, but the very thought of the Church.

Beside the sovereign pontiff are the Roman Congregations, many of which are especially concerned with doctrinal questions. Some of them, such as the Congregation of the Index, are not so concerned save in matters concerning the reading of certain books, regarded as dangerous to faith or morals, if not by the very doctrine which they contain, at least by their way of expressing it or by their unseaslonableness. Other congregations, that of the Inquisition, for example, have a more directly doctrinal authority. This authority is never infallible; it is necessary for the unity of the Church that the faith should be taught both within and outside the Church. Nevertheless this interior submission does not necessarily bear on the absolute truth or falsity of the doctrine concerned in the decree; it may only bear on the safety or danger of a certain teaching or opinion, the decree itself usually having in view only the moral qualification of the doctrine. The decree itself must be the same, whether the bishops have all those who teach by their authority or under their surveillance; pastors and curates, professors in ecclesiastical establishments, in a word, all who teach or explain Christian doctrine.

Theological teaching in all its forms (in seminaries, universities, etc.) gives valuable assistance as a whole to the teaching authority and to all who teach under that authority. The study of theology is a means of acquiring the knowledge which usually assists them to discern truth or falsehood in doctrinal matters; they have drawn thence what they themselves are to provide. Theologians as such do not form a part of the teaching Church, but as professional expositors of revealed truth they study it so thoroughly as to be able to illumine it with all the lights of philosophy, history, etc. They are, as it were, the natural consultants of the teaching authority, to furnish it with the necessary information and data; they thereby prepare and sometimes in an even more direct manner by their reports, their written consultations, their projects or schemes, and their preparations for the actions of the official documents which the teaching authority comprehensively develops and publishes authoritatively. On the other hand, their scientific works are useful for the instruction of those who should spread and popularize the doctrine, put it in circulation, and adapt it to all by speech or writings of every kind. It is evident what marvellous unity is attained on this point alone in the Church, that the doctrine represented is descended from above, distributed through a thousand different channels, finally comes pure and undiluted to the most lowly and the most ignorant.

This multifarious work, of scientific exposition as well as of popularization and propaganda, is likewise assisted by the countless written forms of religious teaching and by the other activities which have the character of doctrinal security, approved as they are by the teaching authority and aiming only to set forth with clearness and precision the teaching common in the Church. Thus the child who learns his catechism may, provided he is informed of it, take cognizance that the doctrine presented to him is not the personal opinion of the volunteer catechist or of the priest who communicates it to him. The catechism is the same in all the parishes of a diocese: apart from a few differences of detail which have no bearing on doctrine all the catechisms of a country are alike; the differences between one country and another are scarcely perceptible. It is truly the mind of the Church received from God or Christ and transmitted by the Apostles to the Christian society which thus reaches even little children by the voice of the catechist, or the savage by that of the missionary. This diffusion of the same truth throughout the world among the diverse peoples is a marvel which by itself forces the recognition that God is with His Church. St. Irenaeus in his time was in admiration of it and he expressed his admiration in language of such brilliancy and poetry as is seldom to be met with in the venerable Bishop of Lyons. The outer and visible cause on which the Church's visible existence is based, the office of teachers have been chosen from among the faithful and they first of all are obliged to believe what they teach to the faith of others. Moreover they usually propose to the belief of the faithful only the truths of which the latter have already made more or less explicit profession. Sometimes it is even by confounding as it were the Church with the Church, still more by scrutinizing the monuments of the past, that masters and theologians discover that such and such a doctrine, perhaps in dispute, belongs nevertheless to the traditional deposit. More than one among the faithful may be unconscious of personal belief in it, but if he is in union of thought with the Church he believes in the splendid organization of the living magisterium. This magisterium was not instituted to receive new truths, but to guard, transmit, propagate, and preserve revealed truth from every admixture of error, and to cause it to prevail. Moreover the magisterium should not be considered as external to the community of the faithful. Those who teach are more truly the masters of errors and religious writers, not those who have led others astray, but those who have been led astray. Throughout the Church, still more by scrutinizing the monuments of the past, that masters and theologians discover that such and such a doctrine, perhaps in dispute, belongs nevertheless to the traditional deposit. More than one among the faithful may be unconscious of personal belief in it, but if he is in union of thought with the Church he believes in the splendid organization of the living magisterium. This magisterium was not instituted to receive new truths, but to guard, transmit, propagate, and preserve revealed truth from every admixture of error, and to cause it to prevail. Moreover the magisterium should not be considered as external to the community of the faithful. Those who teach are more truly the masters of errors and religious writers, not those who have led others astray, but those who have been led astray.
ogy. But the fact remains that scientific hypothesis, science which seeks itself, and philosophy which develops itself sometimes seen in opposition to revealed truth. In this case the teaching Church has the right, in order to preserve traditional truth, to condemn the author and heresy of such hypotheses, which, although not direct denials, nevertheless endanger it or rather expose some souls to the loss of it. Authority has need to be prudent in these condemnations and it is well known that the cases are very rare when it may be asserted with any appearance of justification that it has not been sufficiently so, but its right to interfere is more necessary when the one who admits the Divine institution of the magisterium.

There are then between purely prolate facts and opinions and revealed truths mixed facts and opinions which by their nature belong to the human order, but which are in intimate contact and close connexion with supernatural truth. These facts are called dogmatic facts and these opinions theological opinions. In very virtue of its mission the teaching authority has jurisdiction over these facts and opinions; it is even a positive truth, if not a revealed truth, that dogmatic facts and theological opinions may also like dogmatic truths themselves be the object of an infallible decision. The Church is no less infallible in maintaining that the five famous propositions are in danger of being condemned heretical. A distinction must be made between dogmatic traditions or revealed truths, pious traditions, liturgical customs, and the accounts of supernatural manifestations or revelations which circulate in the world of Christian piety. When the Church intervenes in order to pronounce in these matters it is never to condemn them, if we may so say, to give them an authority of faith; in such cases it claims only to preserve them against temerarious attacks, to pronounce that they contain nothing contrary to faith or morals, and to recognize in them a human value sufficient for piety to nourish itself therewith freely and without danger.

The identity of revealed truth in the varieties of formulas, systematication, and dogmatic development; the identity of faith in the Church and through the variations of theology.—The saying of Sully Prudhomme is well known: "How is it that this which is so complicated (the 'Summa' of St. Thomas) has proceeded from what was so simple (the Gospel)?" In fact when we read a theological treatise or the propositions of Pius X they seem at first glance very different from the Holy Scripture or the Apostles' Creed. On closer study we become aware that the differences are not irreconcilable; despite appearances the "Summa" and the anti-Modernist earth are naturally linked with the Scripture and the faith of the first Christians. To grasp thoroughly the identity of revealed truth such as was believed in the early centuries with the dogmas which we now profess, it is necessary to study thoroughly the process of dogmatic expression in the complete history of dogma and theology. It is sufficient here to indicate its general outlines and characteristics. That which was shown in Scripture or the earliest Church, in the Gentiles and in the East, the Person of Jesus Christ has been formulated in abstract terms (one person, two natures) or in concrete formulas (my Father and I are one); men passed constantly from the implicit seen or received to the explicit reasoned and reflected upon; they analyzed the complex data; compared the separate elements, built up a system of the self-revelled truths; they cleared up the analogies of faith and the light of reason points which were still obscure and fused them into a whole, in whose parts the data of Divine Revelation and those of human knowledge were sometimes difficult to distinguish. Briefly all this led to a work of transposition, analysis, and synthesis, of deduction and induction, of the elaboration of the revealed matter by theology. In the course of this work the formulas have changed, the Divine realities have become tinged with the colours of human thought, revealed truths have been mingled with those of science and philosophy, but the heavenly doctrine has remained the same throughout the varieties of formulas, systematication, and dogmatic expression. It is seen at different angles and to a certain extent with other eyes, but it is the same truth which was presented to the first Christians and which is presented to us today.

To this identity of revealed truth corresponds the identity of faith. What the first Christians believed we still believe; what we believe to-day they believed more or less explicitly, in a more or less conscious way. Since the deposit of Revelation has remained the same, the same also, in substance, has remained the taking possession of the deposit by the living faith. Each of the faithful has not at times nor has he always explicit consciousness of all that he believes, but his implicit belief always contains what he one day makes explicit in the profession of faith. Certain truths, which may be called fundamental, have always been explicitly professed in the Church, either by word or action; others which may be called secondary remain hidden to some, as regards their precise detail, in a more general truth where faith did not discern them at the first glance. In the first case at a given time uncertainties may have existed, controversies have arisen, heresies cropped up. But the mind of the Church, the Catholic sense, has not hesitated as to what was essential, there has been the teaching of the Church, in some cases he has even been the teaching of the truth with which heretics have reproached it; these might have seen and they who had eyes to see did see. On these points disputes have never arisen among the faithful; there have sometimes been very sharp disputes, but they had to do with misunderstandings or bare only on details of expression.

As regards truths such as the dogma of the Immaculate Conception, there have been uncertainties and controversies over the very substance of the subjects involved. The revealed truth was indeed in the deposit of truth in the Church, but it was not formulated in explicit terms nor even in clearly equivalent terms; it was enveloped in a more general truth (that of the all-holiness of Mary) and might be understood in a more or less absolute sense (exemption from all actual sin, exemption even from original sin). On the other hand, this truth (the exemption of Mary from original sin) may seem in at least apparent conflict with other certain truths (universality of original sin, redemption of all by Christ). It will be readily understood that in these cases, when the question is put explicitly for the first time, the faithful have hesitated. It is even natural that the theologians should show more hesitation than the other faithful. More aware of the apparent opposition between the new opinion and the ancient truth, they may legitimately resist, while awaiting fuller light, what may seem to the others the intimation of the heart often made prompt and more enlightened than reasoning and reflected thought, shrank from all restriction and could not suffer, according to the expression of St. Augustine, that there should be question of any sin whatsoever in connexion with Mary. Little by little the feeling of the faithful won the day. Not, as has been said, be-
cause the theologians, powerless to struggle against a blind sentiment, had themselves to follow the movement, but because their perceptions, quickened by the faithful and by their own instinct of faith, grew more considerate of the sentiment of the faithful and eventually examined the new opinion more closely in order to make sure that, far from contradicting any dogma, it proceeded with equal certitude from truths and corresponded as a whole to the analogy of faith and rational fitness. Finally scrutinizing with fresh care the deposit of revelation, they there discovered the pious opinion, hitherto concealed, as far as they were concerned, in the more general formula, and, not satisfied to hold it as true, they declared it revealed and orthodox. What had been attempted and succeeded, after long discussions, explicit faith in the same truth thenceforth shining in the sight of all. There have been no new data, but there has been under the impulse of grace and sentiment and the effort of theology a more distinct and clear insight into what the ancient data contained. When the Church defined the Immaculate Conception it defined both actually in the explicit faith of the faithful, what had always been implicitly in that faith. The same is true of all similar cases, save for accidental differences of circumstances. In recognizing a new truth the Church thereby recognizes that it already possessed that truth.

There is, therefore, in the Church progress of dogmas, progress in theology, progress to a certain extent of faith itself, but this progress does not consist in the addition of fresh information nor the change of a notion. What is believed has always been believed, but in time it is more commonly and thoroughly understood and explicitly expressed. Thus, thanks to the living magisterium and ecclesiastical teaching, the Church moves on in the direction of truth, and the action of the Holy Ghost simultaneously directing master and faithful, traditional truth lives and develops in the Church, always the same, at once ancient and new; ancient, for the first Christians already beheld it to a certain extent; new, because we see it with our own eyes and in harmony with our present ideas. Such is the notion of tradition in the double meaning of the word. It is Divine truth coming down to us in the mind of the Church and it is the guardianship and transmission of this Divine truth by the organ of the living magisterium, by ecclesiastical teaching, by the profession of it made by all in the Christian life.

Position is scarcely more than a broad summary of the following book: BAULY, De Marienverdierted Traditione (Paris, 1906). The same work contains an ample bibliography of the various articles treating the subject of tradition which will suffice. Among patristic documents the chief are: ST. Irenaeus, Conta Haereses, especially III, iv; in P. L., VII, 543-57; cf. Mallet, 4, 3; TERTULLIAN, De prescriptae hereticorum (P. L., II, 9-74); ORIGEN, De principiis, praef. (P. L., XI, 115-120); ST. AUGUSTINE, Contra Haereses, especially praef. and praef. (P. L., XXXI, 69-112); IDEM, De eucharistia cumptibus (P. L., XXXI, 309-73); IDEM, De Trinitate (P. L., III, 635-37); cf. BOSSEY, Defension Traditionis, etc. (Paris, 1894), et seq. Many texts of the Fathers on this subject have been collected in the Encyclical letter of REEVERD (Freiburg, 1911). Index Thesalurgiae, s. v. Traditione, etc. 78-88.

The chief official documents of the ecclesiastical magisterium on the question are collected in Die Lehre vom dogmatischen Erbe und von Tradition, etc. (Freiburg, 1911). Index Systematicae, s. v. Traditione, etc. 78-88.

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soning by the testimony of the senses, feelings, and reason of all other men; their universal agreement is the rule of certitude. Hence, to avoid scepticism, we must begin with an act of faith preceding all reflection, since reflection pre-supposes the knowledge of some truth. This act of faith must have its criterion and rule in the common consent or agreement of all the men of good will.

Lamennais concludes, "the law of human nature, outside of which there is no certitude, no language, no society, no life" (cf. Défense de l'Essai sur l'in-différence, xi).

The Mitigated Traditionalists make a distinction between the order of acquisition (ordo acquisitionis) and the order of demonstration (ordo demonstrativi). The knowledge of metaphysical truths, they say, is absolutely necessary to man in order to act reasonably. It must then be acquired by the child through teaching or tradition before he can use his reason. And this tradition can have its source only in a primitive revelation. Hence, in the order of acquisition, faith is the necessary foundation of natural reason, which is received by faith, human reason is able, through reflection, to demonstrate the reasoningness of this act of faith, and thus, in the order of demonstration, science precedes faith (cf. Ubaghs, "Logique seu Philosophiae rationalis elementa," 6th ed., Louvain, 1860). When replaced in its historical surroundings, Traditionalism has clearly appeared as the most perfect among the rationalism of the philosophers of the eighteenth century and the anarchic individualism of the French Revolution. Against these errors it pointed out and emphasized the weakness of human reason, the influence of society, education, and tradition on the development of human life and institutions. The reaction was extreme, and handed in the opposite err.

Criticism.—Since Traditionalism, in its fundamental principles, is a kind of Fideism, it falls under the condemnation pronounced by the Church and under the refutation furnished by reason and philosophy against Fideism. We may, however, advance certain criticisms touching the characteristic elements of the Traditionalist system; it is evident that faith, authority, whatever it be the way or agency in which it is presented to us, cannot of itself be the supreme criterion or rule of certitude. For, in order to be a rule of certitude, it must first be known as valid, competent, and legitimate, and reason must have ascertained this before it is entitled to our assent (cf. St. Thomas, "De regno," ad. 6). Then, in the psychological problem of the relations between thought and expression, and even admitting with de Bonald that the primitive elements of thought and language were originally given directly by God to man, we are not forced to conclude logically with him that our first act is an act of faith. Our first act should rather be an act of reason, acknowledging by natural reflection the credibility of the truth revealed by God. Lamennais's criterion of universal reason or consent is open to the same objections. First, how could universal consent or general reason, which is nothing more than the collection of individual judgments or of individual reasons, give certitude, when each of these individual judgments is only matter of opinion or each of these individual reasons is a product of judgment, fallible? Again, how could we in practice apply such a criterion; that is, how could we ascertain the universality of such a judgment in the whole human race, even if only moral universality were required? Moreover, what would be, in this system, the criterion of truth, concerning matters in which the human mind is more or less a creative and experimental agent, of which it is generally incompetent? But above all, in order to give a firm and unassailable assent to the teaching of universal consent, we must first have ascertained the reasonableness and legitimacy of its claims to our assent; that is, reason must ultimately precede faith; otherwise our assent would not be reasonable.

Mitigated or Semi-Traditionalism, in spite of its apparent differences, is substantially identical with pure Traditionalism, and falls under the same criticism, since religious truths are declared to be given to man directly by Revelation, and by him antecedently to any act of his reason. Moreover, there is no real foundation for the essential distinction between the orders of invention and demonstration, which is supposed to distinguish Semi-Traditionalism from pure Traditionalism. The difference between these two orders is only accidental. It concerns only whether it is easier to demonstrate an absolutely known truth than to discover it for the first time; but the faculties and process used in both operations are essentially the same, since to demonstrate a truth already known is simply to reproduce, under the guidance of this knowledge, the operation performed and to take again the path followed in its first discovery (cf. and Thomas, "Semi-Tradi-
tionalism and absolute Traditionalism, then, rest upon the same fundamental error, namely, that ultimately faith precedes reason. Let us point out, however, the partial truth contained in Traditionalism. Against Individualism and Rationalism, it rightly insisted upon the social character of man, and rightly maintained that human reason is the intellectual, moral, and religious development of man. Rightly also it recalled to the human mind the necessity of respect for tradition, for the experience and teaching it can secure a true and solid progress. Universal consent may indeed be, in certain conditions, a criterion of truth. In many circumstances, it may furnish sufficient foundation for the more or less confirmation of the truth already discovered; but it can never be the supreme criterion and rule of truth. Unless we admit that our reason is of itself capable of knowing with certainty some fundamental truths, we logically end in scepticism—the ruin of both human knowledge and faith. The true doctrine, as taught by the Catholic Church and confirmed by psychology and history, is that man is physically and practically able to know with certainty some fundamental truths of the natural, moral, and religious order, but that, although he has the physical power, he remains in the conditions of the present life, morally and practically incapable of knowing sufficiently all the truths of the moral and religious order without the help of Divine Revelation (cf. Zoglia, Summa philosophiae (Rome, 1786), i, Logica, pt. ii, bk. iii, a. 3. Mercier, Catechisme geneial (4th ed., Louvain, 1800), bk. iii, i, a. 1. Tonniozio, Institutiones philosophiae (Rome), Psychologia, c. ix; Rickaby, First Principles of Knowledge (4th ed., London, 1861), xi, xiii; Lefèvre, Les traditionnels et le rationalisme (Liége, 1850).

George M. Sauvé.

Traducianism (tradux, a shoot or sprout, and more specifically a vine branch made to take root so as to propagate the vine), in general the doctrine that, in the process of generation, the human spiritual soul is transmitted to the offspring by the parents. When a distinction is made between the terms Tradi-
cism and Generationism, the former denotes the materialistic doctrine of the transmission of the soul by the organic process of generation, while the latter applies to the doctrine according to which the soul of the offspring originates from the parental soul in some mysterious way analogous to that in which the organism originates from the parent's organism. Traducianism is opposed to Creationism (q. v.) or the doctrine that every soul is created by God. Semi-Traducianism (q. v.) admit that the first human soul originated by creation. They differ only as to the mode of origin of subsequent souls. In the early centuries of the Christian Church, the
Fathers who touch upon this question defend the immediate creation of the soul. Tertullian, Apollinaris, and a few other heretics advocated Traductionism, but the sects to which (under the name of Pelagianism) that "the majority of Oriental writers think that, as the body is born of the body, so the soul is born of the soul" seems exaggerated, as no other writer of prominence is found to advocate Generationism as certain. Saint Gregory of Nyssa, Macarius, Rufinus, Nemesius, although their views on this point are not always clear, is a strong advocate of the theory of Homogenesis. Some Fathers hesitated between Generationism and Creationism, thinking that the former offers a better, if not the only, explanation of the transmission of original sin. Among them Saint Augustine is the most important. Creationism is held as certain by the Scholastics, with the exception of Hugh of Saint-Victor and Alexander of Hales, who reserve it merely as more probable. In recent times Generationism has been rejected by all Catholic theologians. Exceptions are Froeschammer who defends Generationism and gives to the generation of the soul from the parents the name of secondary creation; Klee and Ubaghs who leave the question undecided; Hermes who favours Generationism; Gregorius who advocates Regularism, and Robert of Occam who asserts that the sensitive soul is generated by the parents, and becomes spiritual when God illuminates it and manifests to it the idea of being which is the foundation of the whole intellectual life.

From the philosophical point of view, the reasons alleged in favour of Generationism have little or no weight. The germ perfectly generated is only the first offspring even if the soul comes from God, for the generative process is the condition of the union of body and soul which constitutes the human being. A murderer really kills a man, although he does not destroy his soul. Nor is man inferior to animals because they generate complete living organisms, since the different faculties of the animal or the vegetable organism is attributed to the whole body, and the end of the generative process is to produce a new whole entity.

Since the soul is immaterial and indivisible, no spiritual germ can be detached from the parental soul (cf. St. Thomas, "Contra gentes," II, c. 86; "Sum. theol." I, Q. x, a. 2, Q. exviii, a. 2, etc.). As to the power of creation, it is the prerogative of God alone (see CREATION, VI).

Theologically, corporeal Traductionism is heretical because it goes directly against the spirituality of the soul. As to Generationism, it is certainly opposed to the general attitude of the Church. Froeschammer's book, "Ueber den Ursprung der menschlichen Seele," was condemned in 1587, and Ubaghs's opinion expressed in his "Anthropologia philosophique" is considered to be "not a part of God, but created from nothing." (Denzinger, 348).

Among the errors which the Armenians must reject, Benedict XII mentions the doctrine that the soul originates from the soul of the father (Denzinger, 533). Hence, although there are no strict definitions condemning Generationism as heretical, it is certainly opposed to the doctrine of the Church, and could not be held without tenuity.
and Pontus. In this territory he found many Christians and requested instructions from Trajan (Ep. 96). In his reply (Ep. 97) Trajan considers the confession of Christianity as a crime worthy of death, but forbids a systematic search for Christians and the acceptance of anonymous denunciations. Whoever shows by sacrificing to the gods that he is not a Christian is to be released.

Several decisions have been taken against Christians in this place also. The most distinguished martyrs under Trajan were Ignatius, Bishop of Antioch, and Simeon, Bishop of Jerusalem. Legend names many others, but there was no actual persecution on a large scale and the position of the Christians was in general satisfactory.

**KLEMMENS LÖFFLER**

**Trajanopolis**, titular metropolitan see of Rhodope. The city owes its foundation or restoration to Trajan. Le Quien (Oriens Christ., I, 1193-96) mentions a great many of its bishops: Theodorus, persecuted by the Arians in the fourth century; Synedtius, the friend of St. John Chrysostom; Peter, present at the Council of Ephesus in 431; Basilius at that of Chalcedon in 451; Ambantius in 521; Eleusius in 553; Cudumenes about 1270; Germanus in 1392. In 1564 Gabriel is called Metropolitan of Trajanopolis, that is of Maronia, which proves that Trajanopolis was then destroyed and that the title of metropolitan had passed to the neighbouring city of Maronia. About 640 Trajanopolis had two suffragan sees (Gelzer, "Ungedruckte... Texte der Notiti e episcopatum", 542); at the beginning of the tenth century, seven (Gelzer, op. cit., 558). St. Gregorius, a martyr of the second century, venerated on 13 May, was born in the town; it is mentioned by Villehardouin (ed. Wailly, 382, 565): it was captured and pillaged in 1206 by Joannita, King of the Bulgarians (George Apostolita, "Hist.", XIII). It is still mentioned in Neehoras (Anecdota of Boissoneade, V, 279), in John Cantauczenus (Hist., I, 38; II, 13; III, 67), in George Pamychers (ad ann. 1276, V, 6), etc. The site of Trajanopolis was discovered by Viqueneau and Dumont on the right bank near the mouth of the Maritsa, not far from Oroumdjik.

**Viqueneau**, Voyages dans la Turquie d'Europe: description du pays, et d'edifices de la T. II, 297; Dumont, Arch. des missions slav. (III, Paris, 1876), 174; Meller, Paléographie liturgique, 887; Smith, Dict. of Greek and RomanGeo., s. v.

**S. Vailhé**

**Trajanopolis**, a titular see of Phrygia Paestiana, suffragan of Laodicea. The only geographer who speaks of Trajanopolis is Ptolemy (V, 2, 14, 15), who wrongly places this city in Greater Mysia. It was founded about 109 by the Grimenothyraxes, who obtained permission from Hadrian to give the place the name of his predecessor. It had its own coins. Hierocles (Synecedesmus, 668, 13) calls it Tranopolis, and this abridged form is found in the "Notiti e episcopatum", which speaks of the see up to the thirteenth century among the suffragans of Laodicea. Le Quien (Oriens Christianus, I, 503) names seven bishops of Trajanopolis: John, present at the Council of Constantinople under the Patriarch Germanus, 439; John, at the Council of Constantinople under Menas, 539; Asignius, at the Council of Constantinople, 553; Theomas, at the Council in Trullo, 692; Philip, at Nice, 787; Eustathius, at Constantinople, 879. Another, doubtless more ancient than the preceding, Demetrios, is known from one inscription (C. I. G., 9265). Trajanopolis has been variously identified; the latest identification is Radet ("En Phrygie", Paris, 1885), who locates it at Tzarki Keui, about thirty miles from Ghiouar Euren. However, Ramsay (Asia Minor, 149; Cities and Bishops of Phrygia, 365) continues to identify Trajanopolis with Ghiouar Euren.

**S. PÉTRIDES**

**Tralles**, a titular see, suffragan of Ephesus in Asia Minor. It was founded, it is said, by the Argians and Thracians, and is situated on one of the slopes of MountMessogis in the valley of the Meander; it was one of the most populous and richest cities of Lydia. Abd-Attas had a palace or "Saray" in this place; the local god was Zeus Larasios, but Apollo Pythius and other divinities were also worshipped.

Tralles was destroyed by an earthquake but was rebuilt by Augustus and took the name of Cæsarea. Christianity was introduced at a very early date. In his famous letter to the Church at Tralles, St. Ignatius of Antioch says that their bishop, Polycrates, visited them. The local god was Zeus Larasios, but Apollo Pythius and other divinities were also worshipped.

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**S. Vailhé**

**Trani and Barletta**, Diocese of (Tranen. et Bar.-), in Italy. The city of Trani is situated on the Adriatic in a fertile plain, producing cereals, wine, and...
oil, which are exported in great quantities. For a long time, however, the port has lost the importance it had in the time of the Norman and Angevins who fortified it. The fishing industry is extensive. The cathedral, in Byzantine style, was built by Canon Nicola di Trani in 1143; its bronze gates by Barisanlo date from that period. Outside the city, on a peninsula, stands the old Benedectine Abbey of S. Maria de Colonna, containing a marble relief of Christ in Majesty. Trani is built on the site of the ancient Turinum. It grew in importance under the Byzantines and was taken several times by the dukes of Benevento. In 810 and 1009 it fell into the hands of the Saracens. In the tenth and eleventh centuries it was a republic, recognizing the nominal sovereignty of Byzantium. The city, which had been transferred from Capua to Trani in 1063 by the consuls of Trani is, after the "Tavole di Amalfi", the oldest maritime commercial code of the Middle Ages. Trani resisted the Norman invasions energetically, but in 1073 it had to open its gates to Pierre d'Hauteville, who assumed the title of Count of Trani. In the twelfth century, in league with Bar, Troia, and Meli, it attempted to regain its ancient freedom. For instance, in 1147 Roger of Sicily, who two years later it had to capitulate. Frederick II constructed a fortress there and made it one of the royal residences. In the Neapolitan wars Trani became a place of the greatest importance, especially during the struggle between the Angevines and the Angevins. From 1197 to 1209 it was held by Byzantium. The latter re-established a second and a third jurisdiction there. In 1467 the populace rebelled against the nobles; in 1799 the people opposed the republic, and the city in consequence was sacked by the revolutionaries and the French. The legend of St. Magnus relates that there was at Trani about the middle of the third century a bishop, Redemptus, who laid the foundation of the cathedral. The first driver was laid by Bishop Favorini (143). The church was enlarged by Byzantines. In 1358 Trani was an important fortress and the bishops were later independent. In 1552 the united dioceses were incorporated with Nazareth and in 1590 the See of Nazareth (Barletta) was united with Trani, the archbishop of which had been appointed in 1418 perpetual administrator of the ancient See of Biseglicia, the scene of the glorious martyrdom of Saints Pancratius and Sergius, whose bodies repose in the cathedral. The names of fifty bishops of Byzantine origin are recorded in the diocese since the twelfth century. The united dioceses contain 19 parishes; 98,000 inhabitants; 110 priests; 1 house of religious (men); 15 convents of nuns; 2 schools for girls.

Transcendentalism.—The term transcendent and transcendental are used in various senses, all of which, as a rule, have antithetical reference in some way to experience or the empirical order.

(1) For the Scholastics, the categories are the highest class of things that are and are spoken of. The transcendent are those that are independent of experience, being, which are wider than the categories, and, going beyond them, are said to transcend them. In a metaphysical sense transcendental is opposed to the Scholastics and others to immanent; thus, the doctrine of Divine Transcendence is opposed to the doctrine of Divine Immanence in the Pantheistic sense. Here, however, there is no reference to experience.

(2) In the loosest sense of the word any philosophy or theology which lays stress on the intuitive, the mystical, the ultra-empirical, is said to be transcendentalism. Thus, it is common to refer to the New England School of Transcendentalism, of which mention is made further on.

In a strict sense of the word, transcendentalism refers to a celebrated distinction made by Kant. Though he is not consistent in the use of the terms transcendental and transcendentalism, Kant understands by transcendental what lies beyond the limits of experience, and by transcendental he understands the non-empirical or a priori elements in our knowledge, which do not come from experience but are immediately applied to the data or contents of knowledge furnished by experience. The distinction is somewhat subtle. Yet, it may be made clear by an example. Within the limits of experience we learn the uniform sequence of acorn and oak, heat and expansion, cold and contraction, etc., and we give the antecedent as the cause of the consequent. If, now, we go beyond the limits of experience, we find that every effort has its cause.” Kant, as has been said, does not always adhere to this distinction. We may, then, understand
 transcendent and transcendental to refer to those elements or factors in our knowledge which do not come from experience, but are known a priori. Empirical philosophy, therefore, proceeds by experience alone and adhering to the realm of experience in obedience to Hume's maxim, "Tis impossible to go beyond experience." Transcendental philosophy, on the contrary, goes beyond experience, and considers that philosophical speculation is concerned chiefly, if not solely, with those things which lie beyond experience.

(4) Kant himself was convinced that, for the theoretical reason, the transcendentality, the thing-in-itself, is unknown and unknowable. Therefore, he defined the task of philosophy to consist in the examination of knowledge for the purpose of determining the a priori elements, in the systematic enumeration of the transcendental forms, and, finally, in the determination of the rules for their legitimate application to the data of experience. Ultra-empirical reality, he taught, is to be known only by the practical reason. Thus, his philosophy is critical transcendentalism. Thus, too, he left to his successors the task of bridging over the chasm between the theoretical and the practical reason. This task they accomplished in various ways, eliminating transcendentalism from the true heart of the transcendental idealism, but maintaining, on the other hand, different transcendentalisms in place of the critical transcendentalism of Kant.

(5) Fichte introduced Egotistic Transcendentalism. The subject, he taught, or the ego, has a practical as well as a theoretical side. To develop its practical side, he introduced the absolute idea and right of consciousness and right of inherence as opposed to the subject, is eliminated, because it is a creation of the ego, and, therefore, all transcendental reality is contained in self. I am I, the original identity of self with itself, is the expression of the highest metaphysical truth.

(6) Hegel, addressing himself to the same task, developed Transcendental Idealism. He brought to the problems of philosophy a highly spiritual imaginativeness and a scientific insight into nature which were lacking in Kant, the critic of knowledge, and Fichte, the teacher of romantic personalism. He taught that the transcendental reality is neither subject nor object, but an Absolute which is so independent, and so ideational, that it is not to be explained, for it is the spirit. Yet the Absolute is, in a sense, potentiality both the one and the other. For, from it, by gravity, light, and organization, is derived spirit, which6hums in nature, but reaches consciousness of self in the highest natural organization, man. There is here a hint of development which was brought out explicity by Hegel.

(7) Hegel introduced Idealistic Transcendentalism. He taught that reality is not an unknowable thing in itself, nor the subject merely, nor an absolute of indifference, but an absolute Idea, Spirit, or Concept (Begriff), whose essence is development (das Werden), and which becomes in succession object and subject, nature and spirit, being and essence, the soul, law, the natural, art, and philosophy.

In all these various meanings there is preserved a generic resemblance to the original signification of the term transcendentalism. The transcendentalists one and all, dwell in the regions beyond experience, and, if they do not condemn experience as untrustworthy, at least they value experience only in so far as it is elevated, sublimated, and transformed, by the application to it of transcendental principles. The fundamental epistemological error of Kant, that whatever is universal and necessary cannot come from experience, runs all through the transcendentalist philosophy, and it is on epistemological grounds that the transcendentalists are to be met. This was the stand taken in Catholic circles, and there, with few exceptions, the doctrines of the transcendentalists met with a hostile reception. The exceptions were Franz Baader (1764-1841), Johann Friesschammer (1782-1851), and Anton Rieger (1783-1861), who introduced in their attempt to reconcile Catholic dogma with modern philosophical opinion, were influenced by the transcendentalists and overturned the boundaries of orthodoxy. It may without unfairness be laid to the charge of the German transcendentalists that their disregard for experience and common sense is largely responsible for the decline into which metaphysics has fallen in recent years.

New England transcendentalism, sometimes called the Concord School of Philosophy, looks to William Ellery Channing (1780-1812) as its founder. Its principal representatives are Amos Bronson Alcott (1799-1888), Ralph Waldo Emerson (1803-1882), and Henry David Thoreau (1817-1862). This movement was primarily a reaction against the formalism of Calvinistic theology. Its sociological and economic theories were tested in the transcendentalism of the early nineteenth century, and the names just mentioned and those of several other distinguished Americans were associated.

William Turner.

Transcendentalism, a rectangular space inserted between the apse and naves in the early Christian basilica. It sprang from the need of procuring sufficient space for the increased number of clergy and for the proper celebration of the service. The length of the transept equals the width of the nave, as in Santa Maria Maggiore and Santa Croce at Rome, or it exceeds this breadth more or less, so that the transept extends beyond the walls of the nave. The transept, though, is not peculiar to the Roman basilica, as was for a long time believed; it is also to be found in the churches of Asia Minor, as at Sagalassos, Bithynia, and the other naves are directly united with the transept, were to be found in Asia Minor and Sicily, even in the early era, a number of churches of a second form. These were formerly considered to belong to the medieval period, because they were not fully developed until the Middle Ages. This is the cross-shaped or cruciform church, over the origin of which violent literary controversy raged for a long time. In the cruciform design the transept is organically developed from the structure. It contains three squares which in height and breadth correspond to that of the main nave. Beyond the central square, called the bay, and connected with it is a fourth square, the choir, and beyond, and connected with the choir by a third square, is the central square of the church is produced. The transept generally terminates towards the north and south in a straight line. Still there are a number of churches, especially in Germany, that end in a semicircular or triple conch shape. Strzyzowski thinks he has found the model for the cruciform church in the Roman imperial palace; thus form of transept is found in as early a church as that of the Virgin at Bethlehem erected by Constantine.
numerous chapels, as at Santa Croce at Florence. The prototype of this design can also be proved to have existed in the East and the districts under its influence. The doubling of the transept, however, seems to have been peculiar to Western architecture; this type of transept appeared both in the Romanesque and in the Gothic periods, although the manner of producing it varied greatly. Many Romanesque churches are constructed at the west end and the same plan is found in many churches that have not been disturbed in Gothic architecture, excepting that in England some of the great cathedrals have a second, short transept added to the east choir, as at Salisbury. Gothic architecture also emphasized the choir by giving it in the large cathedrals three aisles; in this way very beautiful vistas are produced. In the effort to gain large-irregular spaces the architects of the Renaissance and the Baroque periods enlarged the transept and covered the bay with a cupola which caused the transept to dominate the entire structure.

Gratz, Opus Francigenum (Stuttgart, 1878); Steenwyk, Kleinschmidt, Transfiguration (Leipzig, 1903).

BEDA KLEINSCHMIDT.

Transfiguration.—The Transfiguration of Christ is the culminating point of His public life, as His Baptism is its starting-point, and His Ascension its end. Moreover, this glorious event has been related in detail by St. Matthew (xvii, 1-6), St. Mark (ix, 1-8), and St. Luke (ix, 28-36), while St. Peter (II Pet., i, 16-18) and St. John (i, 14), two of the prophetic 

BARNABAS MEISTERMANN.

Transfiguration of Christ, Feast of, 6 August, double second class, celebrated to commemorate the manifestation of the Divine glory recorded by St. Matthew (xvii). The Armenian bishop Gregory Arsharuni (about 690) ascribes the origin of this feast to St. Gregory the Illuminator (d. 335). He, who, he says, witnessed it for a parchment in Acroterion and the Tachtarch (rock) Haman, retained the old appellation of the feast, because Christ opened His glory like a rose on Mount Thabor. It is not found however in the two ancient Armenian calendars printed by Cenacle (Armenian Ritual, 527 sq.). It probably originated, in the fourth or fifth century, in place of some pagan nature-feast, somewhere in the highlands of Asia. The Armenians at present keep it for three days as one of the five great feasts of the year (seventh Sunday after Pentecost); it is preceded by a fast of six days. Also in the Syrian Church it is a feast of the first class. In the Greek Church it has a vigil and an octave. The Latin Church was slow in adopting this feast; it is not mentioned before 530 (Martyrology of St. Bede). The celebrated Church of St. Blaise at Marseilles was consecrated by the Second Council of Orange (537); it was adopted in the liturgy about the tenth century in many dioceses, and was celebrated mostly on 6 Aug.: in Gaul and England, 27 July; at Meissen, 17 March: at Halberstadt, 3 Sept., etc. (Græfendex, "Zeitrechnung," II, 226; Eichner, "Missale R. Italieum"). In 1536 Callixtus III extended the feast to the Universal Church in manuscript of the ninth century granted by him to the Cathedral of Ripatransone, 6 Aug., 1436. Callixtus himself composed the Office. It is the titular feast of the Lateran Basilica at Rome; as such it was raised to a double second class for the Universal Church, 1 Nov., 1911. On this day the pope at Mass uses new wine or presses a bunch of ripe grapes into the chalice; raisins are also blessed at Rome (Hampson, "Cal. mediæ ævi," II, 174). The Greeks and Russians bless grapes and other fruit.
On 13 Jan., 1911, the northern portion of the Vicariate of the Transvaal, including the two districts of Zoutpansberg and Waterberg, lying between 24° and 23° S. lat., and between 28° and 32° E. long., was erected into a prefecture Apostolic, under the title of Prefecture Apostolic of the Northern Transvaal, and entrusted with the care of the faithful in the vicinity of Rustenburg. The Very Rev. Father Lanslots, O.S.B., was prefect Apostolic. The missionaries number at the present 6 fathers and 3 lay brothers, all of whom are natives of Belgium. Through the erection of the new prefecture Apostolic, the boundaries of the Vicariate of the Transvaal have been altered. They are at present delimited by the rivers Limpus, Long, and 27° S. lat. (north of the Orange River Colony) and 28° S. lat. (west of the same Colony).

There are at present (1911) in the Vicariate of the Transvaal: 27 priests (13 of whom are Oblates, 12 secular, 2 military chaplains); and 1 Oblate lay brother and 29 Marist Brothers, who conduct a very prosperous school for the Emperor Donostia, and a large and beautiful monastery, a refuge, a hospital, and a home for children and aged, and are under the management of various religious congregations, viz., the Sisters of the Holy Family; Sisters of Nazareth House; Dominican Sisters; Sisters of the Good Shepherd; Sisters of Mercy; Ursuline Sisters; and Sisters of Loreto, making a total number of 147 Sisters for the whites and 97 for the blacks.

At the beginning of the Christian era what is now Transylvania was inhabited by Dacians, a Thracian people. In the second half of the first century King Decebalus united the various tribes of the Dacians into a homogeneous kingdom. He maintained his independence in successful battles against the Romans and the Huns. At the death of the Emperor Aurelian the country was divided between the Emperors Constantine and Julian.

In 583 the Magyars, who were then called 'Erdély' (Erdely) by the Latin authors, entered Transylvania, and by their constant migrations kept the Hungarians out of this region.

By the treaty of Trianon in 1920, Transylvania was ceded to Hungary, with the exception of the district of Kolozsvar, which remains a part of Rumania.
German character, for Saxons had settled also in
Buzău. The manufacturing German towns that sprang up in the district became centres of a
flourishing civilization and the main prop of the
Hungarian authority. The Magyars in Transylvania
were ruled by a voivode, while the Germans formed
a separate nation who were governed by the Count
of Saxony. A third nation, the Szeklers in Sük-
land, apparently a branch of the Magyars, had a go-
governing of their own. The Wallachians or
Rumanians \(\text{[Btaci),}\) who had settled in various parts
of the country, were not on a political equality with
the others: they appear chiefly as tenants of the
great Hungarian landowners.

As one of the frontier bulwarks of Hungary,
Transylvania was often obliged to defend itself
against incursions of these tribes. Thus it
had to contend against the Kumanis and Tatars who
traversed, in the sixteenth century, almost the whole
of eastern Europe, plundering and burning as they
went, and who in the years 1540–42 devastated
the whole of Transylvania. The country also, for
more than a century, resisted successfully the attacks
of the Turks, who, from the sixteenth century, usually
forced their way into Transylvania along the rivers
danube and Maros. The numerous fortified castles
of the country, the fortified churches, and the church
strongholds, that are a peculiar feature of Transyl-
vania, belong chiefly to this period of the incursions
of the Tatars and Turks. The devastation wrought
by the Tatars, and that of the sixteenth century, actually
led to a revolt of the peasants and a union of the
three nations. This union was formed in 1437 for
the common protection and defence of the country,
utterly neglected by the Hungarian government.
Even at this early date the alliance led to the growth
of the idea of separation from the mother-country.
This took place in the sixteenth century, and was
due chiefly to the successful attempts of the Turks. In 1526
the Hungarian King Louis II, a member of the Jagel-
lon dynasty, was killed in the battle against the Turks at Mohács.
A part of the Hungarian nobility
elected the Aethude Ferdinand I, brother of the
Emperor Charles V, as King of Hungary, on account
of a treaty of succession made by Waldislaus, father
of the Turks, who ruled the sixteenth century, and
who had a great number of his subjects in
Zápolya, Count of Zips. During the struggle be-
tween these two parties the Turks conquered almost
the whole of Hungary, with the exception of the
northern and extreme western sections. Transyl-
vania now separated from Hungary, at this time under
the rule of the Habsburgs, and John Zápolya made it
an independent principality, although under Turkish
suzerainty.

The separation from the rest of the empire of
the Habsburgs was greatly aided by religious discord.
On account of the active intercourse between the
Holy Roman Empire and the Germans, in particular,
of Transylvania, the writings of Luther and the other
Reformers were circulated in Transylvania as early as
1521, and spread rapidly among the nobility and the
clerics, and the latter, whose teaching was also
particularly among the nobility, who meant to seize the lands
belonging to the Church. Zápolya’s revolt against
Ferdinand, the secularizing in 1556 of the Diocese
of Weissenburg by the nobles, and the lack of priests,
all were of advantage to Protestantism. In 1544 the
whole Saxon nation decided to adopt the Augsb
Confession, which in 1557 was founded on a pact
with the Catholic Church. From the year 1554 the
. teachings of Calvin also gained ground in Transyl-
vania, and in 1561 Calvinism received full recogni-
tion and was placed on a parity with the two other
denominations. During the reign of John Sigismund,
son of John Zápolya, the doctrines of Socinus also
spread in Transylvania, and the adherents of these
teachings, the Unitarians, were granted the free
exercise of their religion in 1571. In addition, there
were also Anabaptists and other sects in the country.
Consequently the Catholic Faith declined more and
more, its members became the minority of the popula-
tion, and were robbed of nearly all their Church
lands. The exercise of the Catholic worship was
forbidden in a large part of the land, and the
diocese was only nominally filled for over a century and a
half. In 1579 Prince Christophor Bithóthy called in
the Jesuits for the protection of the Catholic Faith,
but they were driven away in 1588, and all their
later attempts to return were frustrated by force.
The period of the Turkish suzerainty over Transyl-
vania lasted for a century and a half. During this
era the country was nominally a constitutionally
ruled principality, for the prince had the adminis-
tration of all civil and religious matters in his
personal capacity, and the people were not legally
the nobility governed, as they had the right to
the free election of a successor after the death of
the ruling prince. Yet this right was often illusory
on account of the pressure exercised by the Turks.
A number of the princes of this era gained reputation
by the part they took in European affairs. Among
these were: John Sigismund (1547–71; Duke of Saxony),
Stephen Bithóthy (1571–77), afterwards King
of Poland; Sigmond Bithóthy (1581–1602), Bethlen
Gabor (1625–29), the two rulers named George
Rákóczy (1630–61), who were allies of France in the
Thirty Years War, and Michael I Ápáy (1662–90).
The feeling constantly grew in Transylvania that
the supremacy of the Turks, who repeatedly carried
on the internal and external wars of the country,
and the loss of its independence, was dishonourable.
This and the influence of a strong party in
favour of the Habsburgs, which had always existed
in the country, led several times to the union
of Transylvania with the Austrian monarchy, as in the
years 1551–56, and 1598–1602. The final connexion
with Austria was brought about by the successful
campaign of the Habsburgs under Leopold I against
the Turks in 1683, and the reconquest of Hungary
by Austria in 1684–85. Transylvania was separated from Turkey and the oath of loyalty to
Leopold I as King of Hungary was confirmed by
several treaties between the emperor and the Transyl-
vanian estates, the most important of which was the
Leopoldine Diploma of 1691. This diploma
recognized all the rights of the three
political nations of Transylvania and confirmed the
former liberties of the four confessions recognized
in Transylvania. In 1697 Prince Michael II Ápáy
renounced all his rights for a pension and the title of
a prince of the empire, while the Porte withdrew all
claims to Transylvania in the Peace of Karlowitz
(1699). In this way done. In 1715 Maria Theresa
won for the Hungarian Crown and the Habsburg
dynasty. The Hungarian revolt under Francis II
Rákóczy threatened the loss of Transylvania again,
as his adherents proclaimed him ruler of the prin-
cipality (1704), but after a few years the revolt was
suppressed.

Under the rule of Austria the country was made a
separate crown land. The ruler of Austria who was
Prince of Transylvania did not reside in the country,
consequently, the Transylvanian Royal Chancellery
\([\text{Exzella Cancellaria regis Transsylvaniae Aulicae}]\)
was formed at Vienna as the chief authority for the exer-
cise of the princely rights. Its head was a chancel-
lor and the orders of the chancellery were imperative
upwards, the royal command being treasur-
ored to the public service. The chancellery,
which had been established at
Hermannstadt in 1713, and which was moved to
Klausenburg in 1790. This board directed the
administration of the country, supervised the churches
and schools, and formed the supreme court. Laws
were issued by the ruler in conjunction with a Diet
consisting of entire persons of the country.

In 1745 Maria Theresa raised the principality to the rank of a grand prin-
cipality, by which nothing, in reality, was changed.
In 1715 the Catholic Diocese of Transylvania was re-established with its see at Karlsruhe. Thus for a century and a half Transylvania formed a distinct crown land of the Austrian monarchy, and was independent of Hungary. This arrangement was fundamentally changed by the Hungarian Revolution of 1848-49. As early as the decade 1830-40, the desire for the union of Transylvania with Hungary was constantly and increasingly expressed in Hungary. These efforts failed, however, on account of the opposition of the Saxons, who fought energetically for political independence from Hungary and numerical self-administration. Nevertheless, despite the opposition of the Saxons, the union with revolutionary Hungary was proclaimed in the Transylvania Diet on 30 May, 1848, and thus Transylvania became involved in the defection from the Habsburg dynasty. After the suppression of the revolt with the aid of Russia the supremacy of the Austrian Crown was absolute in Transylvania, as in Hungary, during the years 1849-60, after which the country received the right of self-administration of the crown and the house of Transylvania was formally re-established at Vienna. By the treaty of adjustment between Austria and Hungary in 1867 the Magyar efforts for the control of Transylvania met with complete success. Its independence as a crown province was annulled and it was united with Hungary. The Transylvanian chancellor at Vienna and the supreme court at Karlsruhe were abolished, the Transylvania Diet was dissolved, the municipal independence of the Saxons was destroyed, and in 1876 the country was divided into fifteen counties. Since then Transylvania has been nothing more than a Hungarian province and the non-Hungarian part of the population, the Germans and Rumanians, are at the mercy of an arbitrary Magyarization by the Hungarian government.

The area of Transylvania is 21,578 sq. m.; in 1900 its population was 2,476,998. Of this number, as regards religion, 32.9 per cent were Catholics of the Latin Rite; 20.2 per cent Uniates of the Greek and Armenian Rites; 30.3 per cent Orthodox Greeks; 11.7 per cent members of the Reformed Church; 9 per cent Lutherans; 26 per cent Unitarians; 2.1 per cent Jews. According to nationalities, 32.9 per cent were Magyars; 9.5 per cent, German; 56.5 per cent, Rumanians; 11 per cent, Serbs; the remainder were mainly Gypsies or Armenians. There exists for the Catholics of the Latin Rite the Diocese of Transylvania with its see at Karlsruhe. Since 1887 the bishop has been Gustav Karl, Count Maj-1th von Szekely, a member of the Hungarian House of Lords. The cathedral chapter consists of ten members, of whom 3 are appointed by the king, and 7 by the bishop. In 1912 the diocese contained: 16 archdeaconries, 229 parishes, 308 secular priests, 226 regular priests, 354,115 Catholics, 2 houses of Minorites with 29 members; 24 houses of Franciscans with 153 members; 1 of the Parishes with 44 members; 1 of Mechatist monks with 2 members; 9 of Franciscan nuns with 187 sisters, 3 of Sisters of Mercy with 56 sisters; 1 of Ursuline nuns with 37 sisters. There are 229 parish churches and 2,200 dependent churches. The Unitarian Catholics have the Archdiocese of Alba Julia Fogaras and its sufragans the Dioceses of Kosice and Hermannstadt. The Orthodox Greeks are under the direction of the Oriental Greek Rumanian Archdiocese at Hermannstadt. The Reformed, or Protestants of the Helvetic Confession, are under the bishop at Klausenburg; the Lutherans are under the bishop at Hermannstadt; the Unitarians have a representative consistory at Klausenburg.

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JOSEPH LINS.

Transylvania (or Erdely), Diocese of (Transylvaniensis), in Hungary, suffragan of Kalocsa-Békéscsaba. The foundation of the see is attributed to King St. Stephen, but it was probably established by King St. Ladislaus, patron of Transylvania, Simon, (1103-13) was the first bishop. The first episcopal palace is at Gyula-Fehérvár (Alba Julia) in Alba-Chek. The original limits of the diocese varied somewhat from the present boundaries, as they included the County of Máramaros, while the provostship of Szeben was exempt and some parts of the Székler country were subject to the Bishop of Miskolc in Hungary. The bishopric received its diocesan title of Bela IV, Charles Robert, Louis I., and Sigismunt. The diocese suffered greatly during the reign of Bela IV from the Tatar invasion, and during the civil disturbances under his successors, but re-
covered very quickly in the fourteenth century. The see was again impropelled by the advance of the Turks, but its decay did not set in until the sixteenth century, and was caused by the progress of Lutheranism, in consequence of which the exempt provostship of Szeben ceased to exist, and by internal disturbances in Transylvania. It flourished again under Cardinal Martiniuzi, but after his assassination in 1531 it decayed rapidly. The advent of Protestantism led, in 1556, to the secularization of the see, which was, however, re-established by Prince Stephen Bathory. After the coming of the Jesuits the Catholic Faith flourished again, but only while the house of Bathory continued to rule. Bishop Demetrias Napoleon was forced to leave the see, and in 1601 the cathedral of Gyula-Fehérvár, which had been founded in the thirteenth century, was taken and held by the Protestants until the eighteenth century, the Catholics not regaining possession of it until the reign of Charles 11.

When the Principality of Transylvania lost its independence, the decrees against the Catholic Church were withdrawn, but the bishopric and chapter were not re-established until 1715. The succession to the see had been kept regularly till 1713, but the bishops resided abroad. The exempt provostship of Szeben was incorporated in the bishopric, which was completely restored under Maria Theresa in 1771. Of the bishops, who filled the see after 1713, the following may be mentioned: Ignatius Count Batthyány (1750-98), who founded the library at Gyula-Fehérvár, after him: Alexander Badman (1816-19), later Archbishop of Gran; Louis Haynald (1852-64), afterwards Archbishop of Kalocsa. Count Gustavus Majflith has occupied the episcopal see since 1897. The diocese contains: 16 archdeaconries; 10 titular abbeys; 2 titular provostships; 229 parishes; 398 secular priests; 226 regular clergy; 30 monasteries of men and 17 convents of nuns; the Catholics number 354,145. There are 103 parishes. The chapter consists of 10 active members and of 6 titular canons. Catholics are to a certain extent autonomous, i.e. certain church and school matters are managed by mixed boards, partly clerical, partly lay. This autonomy dates back to the time of the Reformation; it ceased in 1767 with the establishment of the Catholic cathedral by Maria Theresa, and was re-established as late as 1873. The control is exercised by the general assembly of the Catholic estates and a managing committee.

Trapani. Diocese of (Triapenensis), in Sicily, suffragan of Palermo. The city is the capital of a Sicilian province situated on a tongue of land at the most western part of the island, shaped like a reaping-hook, hence the ancient name Drepam (reaping-hook). It has a good harbour with exports of wine, oil, fruits, fish (especially tunny-fish), salt, and ornaments of coral, alabaster, and mother-of-pearl, which are extensively manufactured. The cathedral, exteriorly resembling a fortress, contains paintings by Careca and Vandyke (Crucifixion), and a statue of the Dead Christ in another altar by Tartaglia. Other churches are: San Michele, with a carved statue and the sanctuary of the Annunziata outside the city, with a colossal statue of the Madonna, attributed to Nicolò Pisanio. In the Jesuit church, called “Nazionale”, are precious pictures by Morrealese, Spagnoletto, and Marabiti. The ancient college, now a lyceum, contains the Far-dellona Gallery, with valuable paintings by Reni, Luca Giordano, Caravaggio, Salvador Rosa, Guercino, etc. Trapani is the birthplace of Carrera and Errante the painters, Ximenes the mathematician.

Scarlatti the musician, and the Carmelite St. Alberto degli Abbati. Excavations have proved that the shore about Trapani was inhabited during the Stone Age. Drepam must have been founded by the Greeks, but fell under the sway of the Carthaginians. Hannibal fortified the port against the Romans, who in 250 suffered a severe defeat near by, at the hands of the Adherbal. In the vicinity is Mons Eryx (now San Giuliano), with a magnificent temple of Venus and many votive offerings. Under the Romans the temple fell into decay, but was restored by Theodorus, Trapani was sacked by the Moors in 1077. In 1282, Peter of Aragon landed there to begin the capture of the island. In 1314 it was besieged by Robert, King of Naples. Charles V fortified it. The city boasts of having received the Gospel from St. Paul; it is not known to have had any bishop before the

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Arab conquest of Sicily; certainly it was subject to the See of Mazara from the Norman Conquest till 1141. Its first bishop was the Redemptorist Vincenzo M. Marolda.

CAFFRELLI, La Chiesa d’Italia, XXI, 556.

U. BENIGNI.

Trapezopolis, a titular see in Phrygia Paratiana, suffragan to Laodicea. Trapezopolis was a town of
The Abbey of La Trappe
From a print published in 1795

not be said that there is an Order of Trappists; though if one were to speak of Trappist monks, he would be understood to refer to monks of the Order of Reformed Cistercians, as distinguished from the Order of Cistercians of the Common Observance (see Cistercians and La Trappe). The primitive authorities of the Cistercians had fallen into desuetude in practically the entire order principally through the introduction of commendatory abbeys, political disturbances, and human inconstancy; and though many and very praiseworthy attempts at their restoration had been made in France, Spain, Germany, Italy, Portugal, etc., yet these were but local, or at most, national in extent. That of de Rancé, however, was destined by Divine Providence to be more enduring and of wider scope than any other. Although the Abbey of La Trappe flourished exceedingly, even after the death of its venerated reformer, as evidenced by more than 300 professions between the years 1714 and 1790, yet the spirit of materialism and sensualism rampant in the seventeenth and eighteenth centuries, did not permit the rapid extension of the reform outside its walls; it did not even allow the entire severity of ancient Citeaux to be introduced at La Trappe, though this reform was the most thorough and perfect of the many attempts that had then been made. Consequently it founded but a small number of monasteries; these were: Buon-Seluzzo, near Florence (1705), and St. Victor at Rome (1700); Casamari in the Papal States, was obliged to adopt the Constitutions of de Rancé (1717), but for nearly a century there was no further expansion. It was from the time of these earliest foundations that they who embraced de Rancé’s reform were called Trappists. Too much credit cannot be given to these noble bands of monks, who by their lives demonstrated to a corrupt world that man could have a higher ambition than the gratification of the more natural instincts of this ephemeral life.

At the time of the Revolution, when the monastery of La Trappe, in common with all others, was ordered to be confiscated by the Government, the people of the neighbourhood petitioned that an exception be made in their favour, and the Trappists themselves, gratified by an act of public piety, addressed a deputation to the National Assembly and the king considered the matter for nearly a year, but finally decided that they should be despoiled like the others. Dom Augustine de Lestrangé (b. 1751; d. 1827, see LESTRANGE), vicar-general of the Archdiocese of Vienna, had entered La Trappe (1750) in order to escape the burden of the episcopate. He it was whom God had raised up to preserve the Trappists when so direly threatened with extinction; he resolved, therefore, to extricate himself for the welfare of his order. Having been elected superior of those who were of the same mind, and with the permission of his higher superiors, he left La Trappe 26 April, 1791, with twenty-four religious, and established a monastery at Val-Sainte, created a new congregation of Trappists, and had the monks of the Cistercian Order thus much to suffer besides the rigour of their rule, for their monastery (which had formerly belonged to the Carthusians) was an unroofed ruin; they were in want of the very necessities of life, not even having the meagre requirements they were accustomed to.

In France the Revolution was taking its course. On 10 June 1792, the commissioners of the Government arrived at La Trappe, took the sacred vessels and vestments, as well as everything movable, and obliged the eighty-nine religious yet remaining to abandon their abbey and find a home as best they could; some in other monasteries, and others in charitable families of the neighbourhood. At Val-Sainte, whilst celebrating the feast of St. Stephen, the religious resolved to put into practice the exact and literal observance of the Rule of St. Benedict, and three days afterwards, 19 July, they began the new reform: establishing the order of exercises prescribed by the holy patriarch, as well as all the primitive fasts, together with the first usages of Citeaux; even making their rule still more severe in many points. They entered upon their new life; having filled the church and promised the recitation of the Divine Office and prayer for the nation and the king; they chose a new superior, who was the first to be invested with the title of Prior. This new order of religious was consecrated by the archbishop of Sens on 21 July, 1794, Pius VI encouraged these religious by a special Brief, and authorized the erection of Val-Sainte into an abbey and mother-house of the Congregation of Trappists. Dom Augustine was elected abbot, 27 Nov. of this year, and given supreme authority over the abbey and congregation. This state of quiet and prosperity lasted but six years. When the French invaded Switzerland (1793) they destroyed the possessions in that country; the monasteries of La Trappe and Aiguebelette in the pocket of Dom Augustine, who divided the community of Val-Sainte between them. Other monasteries were re-established from time to time, as the number of religious increased and as they were able to purchase the buildings.

From 1813 N.-D. de l’Éternité, near Darfelde, West-
The first part regards the government of the order; the supreme power residing in the general chapter, which is composed of all the abbots (actually in office), titular prior or superiors of houses, and meets each year under the presidency of the abbot-general, who is elected by themselves for life. During the term of the general chapter is not in session the order is directed, in urgent cases, by the abbot-general with the assistance of a council composed of five definitors, also elected by the general chapter, but for a term of five years. The abbot-general is titular Abbot of Citeaux, and must reside at Rome. The order is not divided

The Abbey of La Trappe
From a photograph

into provinces, nor is there an officer similar to a provincial. Each monastery is autonomous and maintains its own novitiates; its abbot or titular prior appointing all local subordinate superiors, and having full administration in both spiritual and temporal affairs. Nevertheless each monastery has the duty of visiting all the houses it has founded, either once each year, or once every two years, according to distance, and then rendering a report of its material and spiritual well-being to the next subsequent general chapter. The abbot of such a monastery is called the father-immediate, and the houses thus subject are termed "daughter-houses" or filiations. It is especially prescribed that all houses be dedicated to the Blessed Virgin.

The second part is concerned with monastic observances; which must be uniform in all the monasteries of the order. The Divine Office must be sung or recited in choir according to the directions of the breviary, Missal, Roman Pontifical, and Rubrics, no matter how few may be the number of religious in a particular house; the canonical Office is always preceded (except at Compline, when it is followed) by the Office of the Blessed Virgin; and on all feasts throughout the year Vespers and Lauds are followed by the Office of the Dead. Mass and the day Offices are always sung with the Gregorian Chant; Matins and Lauds also are sung on Sundays and the more solemn feasts. Mental prayer, one-half hour in the morning, and fifteen minutes in the evening, is of obligation, but of counsel much more frequently. Confession must be made once each week, and daily Holy Communion is strongly commended. Out of the time of Divine Office, before which nothing is to be said, and after which the monks are not engaged in manual labor, the monks devote themselves to prayer, study, or pious reading, for there is never any time granted for recreation; these exercises always take place in common, never in private rooms. The hour for rising is 2 a.m. on weekdays, 1:30 on Sundays, and 1 on the more solemn feasts, whilst the hour for retiring is at 7 p.m. in winter, and 8 in summer; in this latter season the monks have a sesse given after dinner, so that the religious have seven hours' sleep in the course of the day; about seven hours also are devoted to the Divine Office and Mass, one hour to meals, four hours to study and
private prayers and five hours to manual labour; in winter there are only about four hours devoted to manual labour, the extra hours thus deducted being given to study.

The monks are obliged to live by the labour of their hands, so the task appointed for manual labour is seriously undertaken, and is of such a nature as to render them self-supporting, such as cultivation of the land, cattle-rising, etc. Dinner is partaken of at 11 a.m. in winter, at 11 a.m. and at 12 a.m. on fast days, with supper or collation in the evening. Food consists of bread, vegetables, and fruits; milk and cheese may also be given except in Advent, Lent, and all Fridays out of Paschal time. Flesh-meat, fish, and eggs are forbidden at all times, except to the sick. All sleep is in a common dormitory, the beds being divided by each one, with a pillow and curtain; the bed to consist of mattress and pillow stuffed with straw, and sufficient covering. The monks are obliged to sleep in their regular clothing; which consists of ordinary underwear, a habit of white, and a scapular of black wool, with a leathern cinature; the cowl, of the same material as the habit, is worn over all. Enclosures, according to canons, is expressly forbidden, since never allowed for the religious to speak amongst themselves, though the one in charge of a work or employment may give necessary directions; and all have the right of conversing with the superiors at any time, except during the night hours, called the 'great silence'.

*Studia*. Before ordination to the priesthood (and all religious orders) destined for the Holy See, the monk must pass a satisfactory examination before the abbot, in the curriculum prescribed by the order and the Decrees of the Holy See; and afterwards all are obliged to participate in conferences on theology and Sacred Scriptures at least once each month. Students preparing for ordination are granted extra time, during the time spent there, and the presence of their study. The third part deals with the reception of subjects. The greatest care is insisted on to see that the postulants are of good character, honest birth, and without encumbrances of any kind; also that they have pursued the course of studies prescribed by the Holy See; they must have attained at least their fifteenth year. The novitiate is of two years' duration, during which time the candidate is familiarized with the religious life, but he can leave, or the superior may send him away, if he is unable or unwilling to conform to the spirit of his vocation. The time of probation completed, the subject is voted for, and if accepted, makes simple, but perpetual vows; these are followed by solemn vows at the end of three, or in special cases, five years. A third vow, that of chastity, is afterward made. These must be at least seventeen years of age when received; they are then postulants for two years, novices for two more, after which they may be admitted to simple, though perpetual, vows, then after six years more they may make solemn vows. They do not recite the Divine Office, but have special prayers appointed for them, and may form their own prayers for the recitation of the Divine Office. They are not obliged to follow special studies, but are engaged in manual labour for a somewhat longer time than the choir religious; their habit is nearly the same as that of those in the choir, but brown in colour. They are religious in the full sense of the word, and participate in all the graces and privileges of the order, except that they have neither the power nor the voice in the management of the affairs of the order.

It may be well to here deny a few customs that have been attributed, by ignorance, to the order. The monks do not salute one another by the "memori mori," nor do they dig a part of their grave each day; in meeting each other they salute by an inclination of the head, and graves are dug only after a brother is ready to be placed in it. (For statistics see *Cistercians*.)

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**Gallardon,** Les trappistes sur l'ordre de Citeaux au XIXe siècle (Nice, 1891); *Histoire populaire de X.-D. de la Grande Trappe, 1895;* La Trappe, by a Trappist of Sept-Fontis (Paris, 1878); *X.-D. de la Grande Trappe, 1878;* Le Cistercien, by J. J. Gally (Paris, 1878); *Reglements de la Maison Dieu de X.-D. de la Trappe mis en nouvel ordre et augmentés des usages particuliers de la Maison Dieu de la Val-Sainte-Trinite. Fribourg-en-Brisel, 1849* (published at L'Etoile, by a monk of Thomasiou (St-Brieuc, 1857); *Us des coutumes reformées de la confrére de la Grande Trappe, with the new ordre de la maison dieu de L'Ordre et mis en ordre par le P. Bouthillier* (St-Brieuc, 1794); *Les postulants au temple de la Grande Trappe, 1878;* De l'ordre des cisterciens, by M. de Brouet and des constitutions, published by the general chapter of 1894 (Westmalle, 1895); *Reglement de la Trappe du Père Dom Armand-Jean Le Bouthillier, fondateur de la Congrégation, par l'abbé supérieur* (Paris, 1878).

**Edmond M. Obrecht.**

**Trasilla and Emilianda.** Saints, aunts of St. Gregory the Great, Virgins in the sixth century, given in the Roman Martyrology, the former on 24 Dec., the latter on 5 Jan. St. Gregory ("Hom.", XXXVIII, 15, on the Gospel of St. Matthew, and "Lab. Dial."). IV, 16 relates that his father, the Senator Gordan, had three sisters who vowed themselves to God and led a life of virginity, fasting, and prayer in their own house at the time of San Romon. They were Trasilla (Tarsilla, Tharsilla, Thrasilla), Emilianda, and Gordiana. Gordiana, led on at first by the words and example of her sisters, did not persevere but returned to the vanities of the world. After many years in the service of God, St. Felix III, an ancestor, appeared to Trasilla and bade her enter her abode of glory. On the eve of Christmas she died, seeing Jesus beckoning. A few days later she appeared to Emilianda, who had followed well in her footsteps, and invited her to the celebration of Epiphany in heaven. Tradition says that their relics and those of their mother, St. Silvia, are in the Oratory of St. Andrew on the Celian Hill.

**Anastasia, La chaise de Romo Lione, (1887), 127; Sovr. St. Gregory the Great (London, 1892), 26.**

**Francis Mershman.**

**Treason.** Accusations of a false representation concerning the Elizabethan persecution of English and Irish Catholics from 1570 onwards is the statement that the victims devoted to imprisonment, torture, and death suffered not for their religious belief but for treason against the queen and her government. This view, officially promulgated by Elizabeth's lord high treasurer, William Cecil, Lord Burghley, in 1583, was constantly reiterated by the Catholics in the course of their controversial works, and has thence made its way into popular manuals of history. At the present day it frequently reappears as one of the stock accusations brought against the Church by Anglican controversialists of various types. The simple fact that in very many instances those condemned to death ostensibly for treason, if they would attend Anglican worship, showed conclusively that the martyrs did in fact suffer for religion; but at this epoch religion and politics were so inextricably confused that this explanation, though valid in the case of individual martyrs, does not suffice to meet the general accusation. As a recent Anglican historian writes, "The vexed question of the Catholics who fled for their faith implies an antithesis which had little meaning in that age of mingled politics and religion" (A. F. Pollard, "Political History of England", VI, 377). Everything centres round the excommunication of Elizabeth by St. Pius V, 25 February, 1570. This act created a situation full of perplexity for English Catholics. It only undermined the northern ears in 1569, for when they rose they had reason to believe that the excommunication had already taken place. Harassed as they...
were, the Catholics would take no steps in defence of their rights till the pope declared that Elizabeth's misgovernment had so infringed the spiritual liberty of her subjects as to absolve them from their allegiance. Once this declaration was made a number of Catholic pamphleteers, under the influence of Mendoza and others who under the influence of Mendoza and others were implicated in plots against Elizabeth which were undoubtedly treasonable from the Government's point of view. But they might well have urged that in so assailing the royal power they were doing no more against Elizabeth than Bellingbroke had done against Henry VI; and it may be that Henry IV nor Henry VII are usually branded as "traitors".

The subsequent cases of Pym and Hampden, not to mention the successful revolutionary parties of 1648, show that success or failure is often made the real test between treason and rebellion. That a certain party of English Catholics contended for the establishment of their religion, and by their rebellion against the Government refused to act in compliance with the wishes of the people, was not disputed, but justified rebellion ceases to be treason and may be the noblest patriotism. Thus Allen with many of the exiles of Douai and Louvain, and Persons with many of the Jesuits, saw in the rule of Elizabeth a greater danger to the highest interests of England than had previously been threatened in cases where history had justified the measure of the Government that had sanctioned this view. Moreover, such exercise of papal prerogative was one of the recognized principles of the Middle Ages—throughout which it had served to protect the rights of the people. This became evident later, when, after the decline of papal power, the autocratic power of the European sovereigns greatly increased and always at the expense of the people. Nevertheless, it remains true that in the eyes of Elizabeth and her ministers such opposition was nothing less than high treason. But a large number of English Catholics refused to go so far as rebellion. The historian already quoted admits that the opposition which relied on a cowardly treasonable method was "traitors who aimed at nothing" (Hanst). Elizabeth he says of the rank and file of English Catholics: "They tried to ignore their painful dilemma between two forms of allegiance, for both of which they had deep respect" (p. 370). As Lingard writes: "among the English Catholics (the bull) served only to breed doubts, dissensions, and dismay. Many contended that it had been issued by an interested and worldly pontiff, which would tend to alienate the natives till it should be carried into actual execution—some foreign power; all agreed that it was in their regard an imputation and cruel expedient, which rendered them liable to the suspicion of disloyalty, and afforded their enemies a pretence to brand them with the name of traitors" (Ibid., 225).

The terrible strain of this dilemma was relieved by the next pope, Gregory XIII, who, on 14 April, 1589, issued a declaration that though Elizabeth and her abettors remained subject to the excommunication, it was not to bind Catholics to their detriment. The large majority of English Catholics who contended for religious rights and who engaged in rebellions for that reason never gave the Government the least ground for suspecting their loyalty; but they persisted in the practice of their religion, which was made possible only by the coming of the seminary priests. With regard to these priests, who entered England at the risk of their lives to preserve the Catholic religion and to give facilities for Mass and the sacraments, there could be no presumption of treason by the ancient laws of England. But in the panic which followed the Northern Rising, Parliament had passed a statute (13 Eliz. c. 2) declaring it to be high treason to put into effect any papal Bull of absolution, to absolve or reconcile any person to the Catholic Church, to be absolved or reconciled, or to procure or publish any papal Bull or writing whatsoever. Thus for the first time purely religious acts were declared by Parliament to be treasonable, a position which no Catholic could admit. It is clear that persons who were so actuated as to bring the people into open rebellion were guilty of treason and not for treason. Elizabeth's Government, however, for its own purposes refused to make any distinction between Catholics who had been engaged in open opposition to the queen and those who were forced by conscience to ignore the provisions of this statute of 1571. These two classes, really distinct, were purposely treated alike, as they had been treated as one for controversial purposes. For when the reports of so many bloody executions for religion began to horrify Europe, the queen's ministers adopted the defence that their severity was not exercised against Catholics as such, but as traitors guilty of treason against their sovereign.

This view was put forward seriously in a pamphlet by Lord Burghley, which was not only published in English but translated into Latin and other languages for foreign circulation. The very title of this work indicates its scope: "The Execution of Justice in England for maintenance of public and Christian peace, against certain disturbers of sedition and adherents to the treasonable and seditious practices of the Catholics of England. A declaration of the false persecution of them for questions of religion, as is falsely reported, and published by the traitors and fosterers of their treasons." This pamphlet, which was issued on 17 December, 1583, may briefly be summarized. Attention is first drawn to late rebellions in England and Ireland which had been suppressed by the queen's power. Whereupon some of the defeated rebels fled into foreign countries and there alleged that they were suffering for religion. Great stress is laid upon the Bull of excommunication; and all Catholics living abroad are represented as engaged in seditious practices with a view to carrying the Bull into effect. The seminaries are exhibited merely as foundations established to assist in this disloyal view. The pamphlet proceeds to declare that some of these "sowers of sedition" have been taken, convicted, and executed "not being dealt withal upon questions of religion, but justly condemned as traitors." They were so condemned "by the ancient laws of the realm made 200 years past". Moreover, if they retracted their treasonable opinions their lives were spared. As "the foreign traitors continue sending of persons to move sedition in the realm" who click their real object of enforcing the Bull under the pretext of religion and who "labour to bring the realm into a war external and domestic", it becomes the duty of the queen and her ministers to repeal the Act of 1583 and bring in another high treasonable statute. And inasmuch as before the excommunication no one had been charged with capital crimes on the ground of religion, and brings everything back to the question of the Bull. "And if then it be inquired for what cause these others have of late suffered death it is truly to be answered as afore is often remembered that none at all are impeached for treason to the danger of their life but such as do obstinately maintain the contents of the Pope's Bull aforesaid, which do import that her Majesty is not the lawful Queen of England, the first and highest point of treason, and that all her subjects are discharged of their oaths and obedience, another high point of treason, and all warranted
to disobey her and her laws, a third and very large point of treason.”

A fourth point is taken from the refusal of the Catholics to disavow the pope’s proceedings in Ireland. After many other points—some of an historical nature—refusal to abandon foreign princes—the writer anticipates the objection that many sufferings had been imputed to simple priests and unarmed scholars. He says: “Many are traitors though they have no armour nor weapon.” Such people are like spies, “necessary accessories and adherents proper to further and continue all rebellions and wars. . . .” The very causes final of these rebellions and wars have been to depose her Majesty from her crown, and to end causes imputed to religion. “They have not merely been occasions of conscience to be conscience without all pretence or surmise of any old treasons or statutes for the same.” He defends Campion and the other martyrs from the imputation of treason, points to the oppression of the Government and the prudent attitude of the Catholics with regard to the Bull; he explains the doctrine of the excommunication and the like. Hence the advantages of a supreme authority to decide between princes and people in causes involving questions of deprivation; defends the pope’s action in Ireland and concludes by showing “that the separation of the prince and realm from the unity of the Church and See Apostolic and fall from Catholic religion is the only cause of all the present fears and dangers to which we seemeth to stand in. And that they unjustly attribute the same to the Pope’s Holiness or Catholics and untruly call them the enemies of the Realm.”

In the following year, 1585, the Government took another step forward in their policy of drawing religious and indifferent acts into the political net. This was the statute 27 Eliz. c. 2, by which it was made high treason to publish any opinion that the pope was not to be in England, and felony for anyone to harbour or relieve them. Even so biased an historian as David Hume realized the injustice of this measure, of which he says: “In the subsequent part of the queen’s reign the law was sometimes executed by the capital punishment of priests; and though the partisans of that prince asserted that they were punished for treason, the case was not, in my opinion, so clear. The accusation must only be understood in this sense, that the law was enacted on account of the treasonable views and attempts of the sect, not that every individual who suffered the penalty of the law was convicted of treason” (Hist. of Eng., sub an. 1584). The martyrs themselves constantly protested against this accusation, and at their trial pleaded for the scaffold. In very many instances they were offered a free pardon if they would attend the Protestant church, and some priests unfortunately yielded to the temptation. But the fact of the offer being made sufficiently shows that religion, not treason, was the ground of their offence. This is notably the case with regard to Blessed Thomas Percy who had been the leader of the Northern Rising and who yet was offered his liberty on the price of conformity. There are three beatified martyrs directly connected with the excommunication, Felton, Storey, and Woodward, who for that reason stand in a class apart from the other martyrs; their cases have received special treatment by Father Pollen, S. J. (Camm’s “Lives of the English Martyrs”, II, xvi-xxi). It may not be amiss to state that so careful is the Holy See in such questions that the cause of beatification of James Laborne has been postponed for more careful consideration simply because of certain words he uttered about the queen. With regard to all the other martyrs there is no difficulty in showing that they died for their religion, and that the accusation of treason in their regard is false and unfounded.

Edwin Burton.

Treasury of the Church. See Indulgences.

Trebizond, Diocese of (Trapezuntaia), an Armenian Catholic diocese. The city owes its ancient name to the fact that it was built on the shores of the Black Sea in the form of a trapeze. It was a Greek colony from Sinopos, established in the eighth century, and built a colony from Trapezus, in Arcadia, as Xenophon relates, who was received here with enthusiasm during the retreat of the Ten Thousand. After having formed a part of the Kingdom of Armenia, and then of that of Pontus, it fell into the hands of the Romans, and was declared a free city by Pompey. The Emperor Hadrian adorned it and dedicated it in 125 B.C. in order to cover it with a marvellous wall, creating its artificial harbour. Under Valerian the Goths took and pillaged it; its inhabitants were slain or sent as slaves to the Cimmerian Bosporus. Justinian raised it from its ruins and thenceforth it became rich in monuments, especially churches and monasteries. In 1204 when Constantinople fell into the hands of the Franks, a prince of the Comneni, who in 1185 sought safety in Iberia, proclaimed himself Emperor of Trebizond under the name of Alexis, and founded a Greek empire, the rival of that of Nicaea. The new state comprised nearly all of the ancient Pontus Polemoniacus and stretched eastward as far as the River Phasis. It was in perpetual conflict with the Seljuk Turks and, as well as with the Greeks of Nicaea and Constantinople, the Italian republics, and especially the Genoese. During the two centuries and a half in which it succeeded in subsisting the Empire of Trebizond contributed greatly to the development of Christian civilization and Greek literature in those distant parts, until then almost unknown. It was cut off from Constantinople by a tumultuous and tumultuous battle by the troops of Mohammed II, and its last emperor, David, was exiled to the vicinity of Serre, in Macedonia. He was soon obliged to choose between embracing Islam or forfeiting his life; he kept the faith and was executed together with six of his children. The seventh fled to the Peloponnesus where he founded the Convent of Morea. From 1201 to 1462 Trebizond had had, in all, twenty emperors.

At present Trebizond is the capital of the vilayet of the same name, bounded by those of Sivas and Erzeroum, the Black Sea, and Asiatic Russia, which after the war of 1877 absorbed a part of its territory. The vilayet measures 3,148 square miles, of which 1,165 are mountainous; its area is 11,275 sq. miles. Its total population may be estimated at 900,000. The city itself has 50,000 inhabitants, among whom are 12,000 Greeks, 10,000 Armenians, some Jews, and a few hundred Catholics. The remainder are Turkish Mussulmans, Lazis, Circassians, and African. Trebizond has a citadel, at least 40 mosques, 100 Greek churches, some of which have preserved ancient paintings, several Armenian churches, etc.; it carries on an active trade with Persia, Russia, and European countries by way of the Black Sea. Close to the city are several Greek mon-
astries still inhabited, and which played a certain part in Byzantine history.

The first traces of Christianity at Trebizond are found under Diocletian when St. Eugenius, still the patron of the city, St. Causius, and their companions were martyred. Among the saints of whom mention is still made are the Bishop St. Basil, tenth century (feast, 20th October), and St. Flawian Gabas, murdered about A.D. 1208 (feast, 2 October). At first merely a suffragan of Neocaesarea in Pontus Polemoniaceus, Trebizond became the metropolitan see of Lazica when the ancient metropolis, Phasis, was lost by the Byzantine Empire. At the end of the ninth century it had seven suffragans, which number continued to increase. The emperors of Trebizond professed the theory that even their subjects were privies to the church of their diocese, the patriarch of Constantinople, with whom the church of Trebizond was in communion. In 1434, and 1617; from disastrous fires in 1413, 1431, and 1617; and from famines, 1372, 1377, 1464, 1505, 1553, and 1782. At the Reformation most of the nuns were Poles, as were the majority until the eighteenth century. The Abbey of Trebizond suffered so greatly during the Thirty Years War that the nuns fled to Poland, as they did again in 1672, when the Turks threatened the city. The last abbess, Dominica von Giller, died on 17 August, 1810, and on 11 November, 1810, the abbey was suppressed and secularized. The building, which was very extensive, was sold later and turned into a cloth factory. The monastery is now the property of the Trebizond Sisters of St. Charles Borromeo and a hospital is conducted by the sisters. The present church, a basilica with pillars in the late Romanesque style, to which Baroque additions were made, is now the parish church. The grave of St. Hedwig is in the chapel of St. Hedwig to the right of the high altar. The grave of Duke Henry I, her husband, is in front of the altar.

**KLEMMEN, Gesch. des Klosterstifts Trebnitz (Oppeln, 1853); Bach, Gesch. und Beschreibung des Klosterstifts in Trebnitz (Leipzig, 1859); Jungenitz, Wallfahrtsblätter für Verehrer der hl. Hedwig (5th ed., Breslau, 1892).**

**KLEMMEN LÖFFLER.**

**TREDWAY.**

_Tredway, Lady Mary_ (called “Lady” Tredway), b. 1585; d. at Oxford, 1677; daughter of Sir Walter Tredway, of Buckley Park, Northamptonshire; her mother was Elizabeth Weyman. In July, 1616, Lady Tredway entered the novitiate of theCanonesses Regular of the Lateran of Notre-Dame-de-Béanche at Sin, near Douai (where she was probably educated), and in Oct., 1617, made her solemn profession. In 1631 she and Miles Pinkney, better known as Father Carre, a priest of the English College at Antwerp, conceived the project of opening a house for canonesses for English subjects only at Douai. The idea was approved by the authorities at home and abroad, and in 1634 it was decided to open this English convenant at Paris. Dr. Smith, Bishop of Chalcedon, then in exile in Paris, helped them so generously that he may be counted a co-founder. He blessed Lady Tredway as abbess, and the Convent of Notre-Dame-de-Béanche was permanently established in the Rue des Fosses in 1639. Father Carre and Lady Tredway were also practically the founders of the Seminary of St. Gregory for training priests for the English Mission. A pension for English ladies and a school were attached to the convenant, of which Lady Tredway held the office of abbess till 1661, when she was compelled to resign. Since her death the superiors have held the title of prioress. For forty-one years

_Trebizond in Bulletin de l'Academie arch. ruisselante de Constantinople, VIII, 163-171; Missiones catholicae (Rome, 1867), 759._

**S. VAILIO.**
this noble woman laboured bravely for her convent. The community has been obliged to leave France, and is established in England at Ealing (1912).

Cedog, Le couvent de religieuses anglaises (1891); Almond, Les dames anglaises (Paris, 1911).

FRANCESCA M. STERLE.

Tre Fontane. See SAINTS VINCENT AND ANASTASIOS, ABBEY OF.

Tregian, Anthony, professor, b. in Cornwall, 1545; d. at Liège, 25 Sept., 1600. He was son of Thomas Tregian of Wivelgen, Cornwall, and Catharine Arundell; and inherited property worth three thousand pounds a year, the whole of which was confiscated by Elizabeth because he had harboured Blessed Cuthbert Mayne (q.v.). Previously he had resided at Court in order to help the persecuted Catholics, and he is said by his biographer to have incurred the queen’s displeasure by refusing her improper advances. After suffering imprisonment at Windsor and in various London prisons for twenty-eight years, he was liberated by James I, who banished him. Having visited Donai he retired to Madrid, where the King of Spain assigned him a pension. Seventeen years after death his body was found incorrupt, and many miracles are stated to have been wrought by his intercession. He married Mary, daughter of Charles, seventh Lord Stourton, by whom he had eighteen children.


EDWIN BURTON.

Tremithus, titular see, suffragan of Salamis in Cyprus. The city is mentioned by Ptolemy (Geog. V. viii. 6), Hierocles (ed. Burchardt, 708, 7), George of Cyprus (ed. Gelzer, 1109), and other geographers. Among its bishops were: St. Spyridon, a shepherd and married, present at the Council of Nicaea in 325, and whose cult is popular in the East (Anal. bolland., XXVI, 239); St. Arcadius and St. Nestor, venerated 11 Feb. or 7 March; Theopompus, at the Second Ecumenical Council in 381; Theodore, at the Sixth Ecumenical Council in 681, and who wrote a biography of St. John Chrysostom (P. G. XLVII, 516-887); George, at the Second Council of Nicaea in 787; Spyridon in 1081, when the see was temporarily restored, and Gregory Conon was bishop here in 1191 by Richard Coeur de Lion who afterwards took possession of Cyprus. The city was then destroyed and survives only in the Greek village of Trimitrissia in the district of Chrysocho.

Le Quen, Oeuvres chrétiennes, II, 1069-72; Gelzer, Georgii Cyprius Descriptio urbis et regionis (Leipzig, 1880) 213; Huxley, A History of the orthodox Church of Cyprus (London, 1901), 322 sqq.

S. VAILHÉ.

Trent, Council of.—The nineteenth ecumenical council opened at Trent on 13 Dec., 1545, and closed there on 1 Dec., 1563. Its main object was the definitive determination of the doctrines of the Church in answer to the heresies of the Protestants; a further object was the execution of a thorough reform of the inner life of the Church by removing the numerous abuses that had developed in it.

I. CONVOCATION AND OPENING.—On 28 Nov., 1548, Luther had appealed from the pope to a general council because he was convinced that he would be condemned at Rome for his heretical doctrines. The Diet held at Nuremberg in 1523 demanded a "free Christian council" to be convoked by German princes; and at the Diet held in the same city in 1524 a demand was made for a German national council to regulate temporarily the questions in dispute, and for a general council to settle definitely the accusations against Rome, and the religious disputes. Owing to the feeling prevalent in Germany the demand was very dangerous. Rome positively rejected the German national council, but did not absolutely object to holding a general council. Emperor Charles V forbade the national council, but notified Clement VII through his ambassadors that he considered the calling of a general council expedient and proposed the city of Trent as the place of assembly. In the years directly succeeding this, the unfortunate dispute between emperor and pope prevented any further negotiations concerning a council. Nothing was done until 1529 when the papal ambassador, Pio della Mirandola, declared at the Diet of Speyer that the pope and the emperor both wished in the struggle against the Turks, to urge the restoration of peace among Christian rulers, and to convene a general council to meet the following summer. Charles and Clement VII met at Bologna in 1530, and the pope agreed to call a council, if necessary. The cardinal legate, Lorenzo Campeggio, opposed a council in the absence of the Church. He proposed an Italian city, preferably Rome, as the place of assembly. The emperor, however, distrusted the pope, believing that Clement did not really desire a council. Meanwhile, the Protestant princes did not agree to abandon their doctrines. Clement constantly raised difficulties in regard to a council, although Charles, in many letters, most of them written after the Diet of Speyer, repeatedly urged him to the calling of one as the sole means of composing the religious disputes. Meanwhile the Protestant princes refused to withdraw from the position they had taken up. Francis I of France, sought to frustrate the convoking of the council with his consent, provided the Protestants were willing to restore earlier conditions until the decision of the council. Charles’s proposition met the approval of the Catholic princes who, however, wished the assembly to meet in the emperor’s city. The emperor again proposed Rome; the pope at the synod of Bologna on 28 Nov., 1531, it had been unanimously agreed in a consistory that a council should be called. At Bologna in 1532, the emperor and the pope discussed the question of a council again and decided that it should meet as soon as the approval of all Christian princes had been obtained for the plan. Suitable Briefs addressed to the rulers were drawn up and commissioned to go to Germany, France, and England. The answer of the French king was unsatisfactory. Both he and Henry VIII of England avoided a definitive reply, and the German Protestant rejections of the conditions proposed by the pope.

The next pope, Paul III (1534-49), as Cardinal Alessandro Farnese, strongly favoured the convening of a council, and had, during the concile, urged the calling of one. When, after his election, he first met the cardinals, 17 October, 1534, he spoke of the necessity of a general council, and
repeated this opinion at the first consistory (13 November). He summoned distinguished prelates to Rome to discuss the matter with them. Representatives of Charles V and Ferdinand I also labourd to hasten the council. The majority of the cardinals, however, opposed the immediate calling of a council, and it was resolved to notify the princes of the papal decision to hold another assembly. Numbers were too divided for this purpose to France, Spain, and the German king. Ferdinand, Vergerio, nuncio to Ferdinand, was also to apprise the German electors and the most distinguished of the remaining ruling princes personally of the impending proclamation of the council. He executed his commission with zeal, although he frequently met with resistance and delay. The question of the place of meeting was a source of much difficulty, as Rome insisted that the council should meet in an Italian city. The Protestant rulers, meeting at Smalkald in December, 1535, rejected the proposed council. In this they were supported by Kings Henry VIII and Francis I. At the same time the latter sent assurances to the emperor that he considered the council as serviceable for the extermination of heresy, carrying on, as regards the holding of a council, the double intrigue he always pursued in reference to German Protestantism. The visit of Charles V to Rome in 1536 led to a complete agreement between him and the pope concerning the council. On 2 June, Paul III had announced his decision, and bishops, and abbots to assemble at Mantua on 23 May, 1537, for a general council. Cardinal legates were sent with an invitation to the council to the emperor, the King of the Romans, the King of France, while a number of other nuncios carried the invitation to the other Christian countries. The Netherlands, however, insisted on a papal bull to persuade the German ruling princes to take part. The Protestant rulers received the ambassador most ungraciously; at Smalkald they refused the invitation curtly, although in 1530 they had demanded a council. Francis I took advantage of the war that had broken out between himself and Charles in 1536 to declare the journey of the French bishops to the college of cardinals. Morone worked in Germany as legate for the council, and the pope agreed to hold it at Trent. After further consultations at Rome, Paul III convoked on 22 May, 1542, an ecclesiastical council to meet at Trent on 1 Nov. of the same year. The Protestants made violent attacks on the council, and Francis I opposed it energetically, not even venturing to mention the Bull of convocation to be published in his kingdom.

The German Catholic princes and King Sigismund of Poland consented to the convocation. Charles V, enraged at the neutral position of the pope in the war that was threatening between himself and Francis I, as well as with the wording of the Bull, wrote a memorandum letter to the pope in which certain propositions were made for the council at Trent, by special papal commissioners, and three cardinals were appointed later as conciliar legates. The conduct, however, of Francis I and of the emperor again prevented the opening of the council. A few Italian and German bishops appeared at Trent. The pope was president of the council, Cardinal del Monte, had with Charles V at Brescia in June, yet matters were not advanced. The strained relations which appeared anew between pope and emperor, and the war between Charles V and Francis I, led to another prorogation (6 July, 1543). After the Peace of Creepy (17 Sept., 1544) a redaction was effected between Paul III and Charles V, and Francis I had promised his co-operation and declared in favour of Trent as the place of meeting, as did the emperor. On 19 Nov., 1544, the Bull "Lactare Turinii" was issued, by which the council was again convoked to meet at Trent on 15 March, 1545. Cardinals Giovanni del Monte, Marcello Cervini, and Reginald Pole were appointed in February, 1544, as the papal commissioners, and declared in favour of Trent. As in March only a few bishops had come to Trent, the date of opening had to be deferred again. The emperor, however, desired a speedy opening, consequently 13 December, 1545, was appointed as the date of the first formal session. This was held in the choir of the cathedral of Trent after the first president of the council, Cardinal del Monte, had celebrated the Mass of the Holy Ghost. When the Bull of convocation and the Bull appointing the conciliar legates were read, Cardinal del Monte declared the ecclesiastical council opened, and appointed 7 January as the date of the second session. Besides the three presiding legates there were present: Cardinal Madruzza, Bishop of Trent, four archbishops, twenty-four bishops, five generals, and nine canons, who had been summoned as consultors.

II. Order of Business.—In the work of accomplishing its great task the council had to contend with many difficulties, but the first weeks were occupied mainly with settling the order of business of the assembly. After long discussion it was agreed that the matters to be taken into consideration by the members of the council were to be proposed by the cardinal legates; after they had been drawn up by a commission of consultors (congregatio theologorum consultorum) they were to be discussed thoroughly in preparatory sessions of special congregations of prelates for dogmatic questions, and similar congregations for legal questions (congregatio praetorium theologorum and congregatio praetorium canonistarum). Originally the fathers of the council were divided into three congregations for discussion of the subjects, but this was soon done away with as too cumbersome. The whole agenda which was at first made ready was debated in detail in the general congregation (congregatio generalis) and the final form of the decrees was settled on. These general congregations were held in the same hall, but the work of the plenary, the consultors, and the smaller sessions were delegated to the cassations, the secretaries, and thelegates.
gations were composed of all bishops, generals of orders, and abbots who were entitled to a vote, the proxies of absent members entitled to a vote, and the representatives of other rulers. The cases resulting from such exhaustive debates were then brought forward in the formal sessions and votes were taken upon them. On 18 December the legates laid seventeen articles before the general congregation as regards the order of procedure in the subjects to be discussed. This led to a number of difficulties. The main one was whether dogmatic questions or the rules of clerical life should be debated first. It was finally decided that both subjects should be debated simultaneously. Thus after the promulgation in the sessions of the decrees concerning the dogmas of the Church followed a similar promulgation of those on discipline and Church reform. The question was also raised whether the generals of orders and abbots were members of the council entitled to a vote. Opinions varied greatly on this point. Still, after long discussion the decision was reached that one vote for the entire order belonged to each general of an order, and that the three Benedictine abbots sent by the pope to represent the entire order were entitled to only one vote.

Various differences of opinion appeared during the preparatory discussion of the decree to be laid before the second session determining the title to be given to the council; the question was whether there should be added to the title “Holy Council of Trent” (Scribundt tempore synuous) the words “representing the Church universal” (universalem ecclsem representantes). According to the bishop of Bologna, a number of members of the council desired the latter form. However, such a title, although justified in itself, appeared dangerous to the legates and other members of the council on account of its bearing on the Councils of Constance and Basle, as it might be taken to express the superiority of the ecclesiastical council over the pope. Therefore instead of this phrase “aecumona et generalis” was proposed and accepted by nearly all the bishops. Only three bishops who raised the question unsuccessfully several times later persisted in wanting the formula “universalem ecclsem representantes”. A further point was in reference to the proxies of absent bishops, namely, whether these were to be voted to by the vote of the absent bishop. Opponents of this view were not allowed a vote; Paul III granted to those German bishops who could not leave their dioceses on account of the religious troubles, and to them alone, representation by proxies. In 1562, when the council met again, Pius IV withdrew this permission. Other regulations were also passed, in regard to the right of the members to draw the revenues of their dioceses during the session of the council, and concerning the mode of life of the members. At a later date, during the third period of the council, various modifications were made in these decisions. Thus the theologians of the council, who had grown in the meantime into a large body, were divided into six classes, each of which received a number of the decrees of the council. The additional deputations also were often appointed for special questions. The entire regulation of the debates was a very prudent one, and offered every guarantee for an absolutely objective and exhaustive discussion in all their bearings of the questions brought up for debate. A regular courier service was maintained between Rome and Trent, so that the pope was fully informed in regard to the debates at the council.

III. The Work and Sessions.—A. First Period at Trent.—Among the fathers of the council and the theologians who had been summoned to Trent were a number of important men. The legates who presided at the council were equal to their difficult task; Paccio of Jacen, Campeggio of Feltre, and the Bishop of Fiesole already mentioned were especially conspicuous among the bishops who were present at the early sessions; Girolamo Scippano, General of the Franciscans, and the two learned Dominicans, Ambrogio Catarino and Donome Soto, should be mentioned. After the formal opening session (13 December, 1545), the various questions pertaining to the order of business were debated; neither in the second session (7 January, 1546), during which the deliberations of the heads of the orders; of the theologians, the two learned Dominicans, Ambrogio Catarino and Donome Soto, should be mentioned. After the formal opening session (13 December, 1545), the various questions pertaining to the order of business were debated; neither in the second session (7 January, 1546), during which the deliberations of the heads of the orders, of the theologians, the two learned Dominicans, Ambrogio Catarino and Donome Soto, should be mentioned. After the formal opening session (13 December, 1545), the various questions pertaining to the order of business were debated; neither in the second session (7 January, 1546), during which the deliberations of the heads of the orders, of the theologians, the two learned Dominicans, Ambrogio Catarino and Donome Soto, should be mentioned. After the formal opening session (13 December, 1545), the various questions pertaining to the order of business were debated; neither in the second session (7 January, 1546), during which the deliberations of the heads of the orders, of the theologians, the two learned Dominicans, Ambrogio Catarino and Donome Soto, should be mentioned. After the formal opening session (13 December, 1545), the various questions pertaining to the order of business were debated; neither in the second session (7 January, 1546), during which the deliberations of the heads of the orders, of the theologians, the two learned Dominicans, Ambrogio Catarino and Donome Soto, should be mentioned. After the formal opening session (13 December, 1545), the various questions pertaining to the order of business were debated; neither in the second session (7 January, 1546), during which the deliberations of the heads of the orders, of the theologians, the two learned Dominicans, Ambrogio Catarino and Donome Soto, should be mentioned. After the formal opening session (13 December, 1545), the various questions pertaining to the order of business were debated; neither in the second session (7 January, 1546), during which the deliberations of the heads of the orders, of the theologians, the two learned Dominicans, Ambrogio Catarino and Donome Soto, should be mentioned. After the formal opening session (13 December, 1545), the various questions pertaining to the order of business were debated; neither in the second session (7 January, 1546), during which the deliberations of the heads of the orders, of the theologians, the two learned Dominicans, Ambrogio Catarino and Donome Soto, should be mentioned.
brought up for debate one of the fundamental questions which had to be discussed with reference to the heretics of the sixteenth century, and which in itself presented great difficulties. The imperial party sought to block the discussion of the entire matter and one of the fathers was anxious on account of the approaching war of Charles V against the Protestant princes, and there was fresh dissension between the emperor and the pope. However, the debates on the question were prosecuted with the greatest zeal; animated, at times even stormy, discussions took place; the debate of the next general session had transferred jurisdiction and the bishops; and forty-four other congregations were held for the debate of the important subjects of justification and the obligation of residence, before the matters were ready for the final decision. At the sixth regular session on 13 January, 1547, was promulgated the masterly decree on justification (De justificatione), which consisted of thirty-nine chapters.

The legates proposed to the general congregation as the subject-matter for the following session, the doctrine of the Church as to the sacraments, and for the disciplinary question a series of ordinances respecting both the appointment and official activities of bishops, and of ecclesiastical benefices or offices. These decrees make the sixth session one of the most important in the history of the council.

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tained nine chapters on the dogma of the Church respecting the Sacredness of Penance and three chapters on extreme unction. To the chapters on penance were attached teachings on this point, and four canons condemning heresies to the chapters on unction. The decree on reform treated the discipline of the clergy and various matters respecting ecclesiastical benefices. In the meantime, ambassadors from several Protestant princes and cities reached Trent. They made various demands, one of the cardinal legates was sent to them contrary to the Augsburg Confession should be recalled; that debates on questions in dispute between Catholics and Protestants should be deferred; that the subordination of the pope to an ecumenical council should be defined; and other propositions which the council could not accept. Since the close of the last sessions, the theologians and the general chapters had been occupied in numerous assemblies with the dogma of the Holy Sacrifice of the Mass and of the ordination of priests, as well as with plans for new reformatory decrees. At the fifteenth session (25 January, 1562), in order to make some advances to the ambassadors of the Protestants, the decisions in regard to the subjects under consideration were passed like the safe-conduct, such as the cardinals desired, was drawn up for them. Besides the three papal legates and Cardinal Madruzzo, there were present at Trent ten archbishops and fifty-four bishops, most of them from the countries ruled by the emperor. On account of the treacherous attack made by Mauricius of Saxony on Charles V, the city of Trent and the members of the council were placed in danger; consequently, at the sixteenth session (23 April, 1562), a decree suspending the council for two years was promulgated. However, a considerably longer period of time elapsed before it could resume its sessions.

D. Third Period at Trent.—Julius III did not live to call the council together again. He was followed by Marcellus II (1555), a former cardinal legate at Trent. Marcellus continued the earlier assemblies for two days after his election. His successor, the austere Paul IV (1555—9), energetically carried out internal reforms both in Rome and in the other parts of the Church; but he did not seriously consider reconvening the council. Plus IV (1559—65) announced to the cardinals shortly after his election his intention of reopening the council, which was declined. He, however, occasioned a great deal of difficultly by his attempt to appoint, as his nephew, the Cardinal Archbishop of Milan, Charles Borromeo, to complete the important work and to bring its decisions into customary usage in the Church. Great difficulties were raised once more on various sides. The Emperor Ferdinand desired the council, but wished it to be held in some German city, and not at Trent; moreover he desired it to meet not as a continuation of the earlier assembly, but as a new council. The King of France also desired the assembling of a new council, but he did not wish it at Trent. The Protestants of Germany worked in every way against the assembling of the Council. After long negotiations Ferdinand, the Kings of Spain and Portugal, Catholic Switzerland, and Venice, sent a letter to Pope Paul IV on 9 Nov., 1560, the Bull “Ad ecclcsiae regimen”, by which the council was ordered to meet again at Trent at Easter, 1561, was published. Notwithstanding all the efforts of the papal nuncios, Delino and commendone, the German Protestants persisted in their opposition. Cardinal Ercole Gonzaga was appointed president of the earlier council; he was to be assisted by the cardinal legates Stanislaus Hosius, Jacobus Puteus (du Puy), Hieronymus Seripando, Luigi Simonetta, and Marcus Sittus of Altemps. As the bishops made their appearance very slowly, the opening of the council was delayed. Finally, on 18 Jan., 1562, the seventeenth session was held; it proclaimed the revocation of the suspension of the council and appointed the date for the next session. There were present, besides the four cardinal legates, one cardinal, three patriarchs, eleven archbishops, five hundred bishops, four princes, and thirty-two orders; in addition thirty-four theologians were in attendance. The ambassadors of the princes were a source of much trouble to the presidents of the council and made demands which were in part impossible. The Protestant continued to clamorize the assembly. Emperor Ferdinand wished to bring the discussion of dogmatic questions to a close.

At the eighteenth session (25 Feb., 1562) the only matters decided were the publication of a decree concerning the drawing up of a list of forbidden books and an agreement as to a safe-conduct for Protestants. At the next two sessions, the nineteenth on 14 May, and the twentieth on 4 June, 1562, only decree prolonging the suspension was pronounced. The number of members had, it is true, increased; the ambassadors of Catholic rulers had arrived at Trent, but some princes continued to raise obstacles both as to the character of the council and the place of meeting. Emperor Ferdinand sent an exhaustive plan of church reform which contained many articles impossible to accept. The legates, however, continued to press the public draft of the decree on Holy Communion, which treated especially the question of Communion under both species, as well as drafts of several disciplinary decrees. These questions were subjected to the usual discussions. At the twenty-first session (16 July, 1562) the decree on Communion under both species was abolished, but the question of the divine nature of the elements of the Mass was promulgated in four chapters and four canons. A decree upon reformation in nine chapters was also promulgated; it treated ordination to the priesthood, the revenues of canons, the founding of new parishes, and the collectors of alms. Articles on the Sacrifice of the Mass were now laid before the congregations for discussion; in the following months there were long and dramatic discussions on the character of the twenty-second session, which was not held until 17 Sept., 1562, four decrees were promulgated: the first contained the dogma of the Church on the Sacrifice of the Mass (in nine chapters and nine canons); the second directed the suppression of abuses in the offering of the Holy Sacrifice; a third (in eleven chapters) decreed that all the members of the clergy, the requirements necessary before eclesiastical offices could be assumed, wills, the administration of religious foundations; the fourth treated the granting of the cup to the laity at Communion, which was left to the discretion of the pope. The council had hardly ever been in so difficult a position as that in which it now found itself. The secular rulers made contradictory and, in part, impossible demands. At the same time warm debates were held by the fathers on the duties of residence and the relation of the bishops to the pope. The French bishops who arrived on 13 November made several dubious propositions. Cardinals Gonzaga and Seripando, who were of the number of cardinal legates, also left, and the cardinals, who were the most prominent, and in the general council theIon. Finally, on 15 July, 1563, the twenty-third session was held. It promulgated the decree on the Sacrament of Orders and on the ecclesiastical hierarchy (in four chapters and eight canons), and a decree on reform (in eighteen chapters). This disciplinary decree treated the obligation of residence, the conferring of the different grades of ordination, and the education of young clerics (seminarists).
The decrees which were proclaimed to the Church at this session were the result of long and arduous debates, in which 235 members entitled to a vote took part. Disputes now arose once more as to whether the council should be speedily terminated or should be carried on longer. In the meantime the congregations debated the draft of the decree on the Sacraments. At the fourth session (11 Nov., 1563) there were promulgated a dogmatic decree (with twelve canons) on marriage as a sacrament and a reformatory decree (in ten chapters), which treated the various conditions requisite for contracting of a valid marriage. A general decree on reform (in twenty-one chapters) was also published which treated the various questions connected with the administration of ecclesiastical offices.

The desire for the closing of the council grew stronger among all connected with it, and it was decided to close it as speedily as possible. A number of questions had been discussed preliminarily and were now ready for final definition. Consequently in the twenty-fifth and final session, which occupied two days (22 Dec., 1563), the following decrees were approved and promulgated: on 3 December a dogmatic decree on the veneration and invocation of the saints, and on the relics and images of the same; a decree on reform (in twenty-two chapters) concerning monks and nuns; a decree on reform, treating of the mode of life of cardinals and bishops, certificates of fitness for ecclesiastical offices, the administration of ecclesiastical benefices, the suppression of concubinage among the clergy, and the life of the clergy in general. On 1 December the following were promulgated: a dogmatic decree on indulgences, on fasts and feast days; a further decree on the preparation by the pope of editions of the Missal, the Breviary, and a catechism, and of a list of forbidden books. It was also declared that no secular power had been placed at a disadvantage by the rank accorded to its ambassadors, and the secular rulers were called upon to accept the decisions of the council and to execute them. Finally, the decrees passed by the council during the pontificates of Paul III and Julius III were read and proclaimed to be binding.

After the fathers had agreed to lay the decisions before the pope for confirmation, the president, Cardinal Marone, declared the council to be closed. The decrees were subscribed by two hundred and fifteen fathers of the council, consisting of four cardinals, two cardinals, three patriarchs, twenty-five archbishops, one hundred and sixty-seven bishops, seven abbots, seven generals of orders, and also by nineteen proxies for thirty-three absent prelates. The decrees were confirmed on 26 Jan., 1564, by Pius IV in the Bull "Benedictus Deus", and were accepted by the popes in confirmation.

The Ecumenical Council of Trent has proved to be of the greatest importance for the development of the inner life of the Church. No council has ever had to accomplish its task under more serious difficulties, none has had so many questions of the greatest importance to decide. The assembly proved to the world that notwithstanding repeated apostasy in church life there still existed in it an abundance of religious force and of loyal championship of the unchanging principles of Christianity. Although unfortunately the council through no fault of the fathers assembled, was not able to heal the religious differences of western Europe, yet the infallible Divine truth was clearly proclaimed in opposition to the false dogmas of the day, and the way for a firm foundation was laid for the overthrow of heresy and the carrying out of genuine internal reform in the Church.

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J. P. Kirsch

Trent (TRIDENTUM), Diocese of (TRIDENTINA), suffragan of Salzburg. Trent became universally known through the famous general council held there from 1515 to 1563. At an earlier date, however, it had a certain historical importance. In 1515, Pius IV,
its territory became subject to the Romans. As early as 381 there appeared at the Council of Aquileia Ambrosianus, Bishop of Trent. While Arianism and the barbarian invasions elsewhere smothered the seed of the Gospel, it grew in Trent under the care and protection of St. Vigilius. Bishop Valerian of Aquileia had consecrated the youthful Vigilius, while the great Ambrose of Milan had instructed him as to his duties in length, fatherly epistles. Vigilius came to his end prematurely; he was stoned to death when barely forty years of age.

In the sixth century during the Three Chapters controversy of the Provinces of Milan and Aquileia ceased in schism even after Pope Vigilius and Pelagius I had recognized the decrees of the Council of Constantinople; through the patriarchate of Aquileia the bishops of Trent also persisted in the schism. Placed between Germany and Italy, Trent was exposed to the influences of both. Ecclesiastically it remained subject to Aquileia until 1734, but in political affairs it could not withstand the power of the Sile and Saxonic kings and emperors. Under the first Frankish king, Bishop Ulrich II became an independent prince of the empire, with the powers and privileges of a duke. In consideration of imperial favour the bishop was allowed to reside with Henry IV and Frederick I during the great struggle between the Church and the Empire, but in such a skilful manner as to avoid in any case of capture with the pope. Bishop Adelbert is even revered as a saint, although he sided with the antipope Victor IV, who had been chosen by the emperor; in those times of confusion it was often difficult to find the right path. He died a martyr in defence of the rights of his see (1177). Under Innocent III, Friedrich von Wanga raised Trent to the height of power and influence. He was a great temporal and ecclesiastical ruler. He used every means to kindle and strengthen the religious spirit, and began the building of the splendid Romanesque cathedral. He died at Acre in 1218 during the Fourth Crusade.

The untimely death of Meinhard III, son of Margaret of Tyrol, brought Trent under the rule of Austria in 1363. In 1399 Rudolph IV concluded a treaty with Bishop Albrecht II of Ortenburg, by virtue of which Rudolph became the real sovereign of the diocese. The bishop promised in his own name and in that of his successors to acknowledge the duke and his heirs as lords, and to render assistance to them against their enemies. Thereafter Trent ceased to be an independent principality, and became a part of the Tyrol. Ortenburg's successor was George I of Liechtenstein, who endeavoured to regain its independence for the see. His efforts involved him in several wars, terminated only by his death in 1419. More than once during these wars he was taken prisoner, while the duke was excommunicated and the see interdicted. The war of succession between the Holy Roman Emperor and the Tyrolian princes, as well as the war with Emperor Sigismund of the year 1475, the little child, then about 20 months old, son of a gardener, was missed by its parents. On the evening of Easter Sunday the body was found in a ditch. Several Jews, who were accused of the murder, were cruelly tortured.

The sixteenth century was a time of trouble and worry for the Church in the Tyrol. In the towns the Lutherans, in the villages and among the remnant of the Anabaptists, multiplied. After many ineffectual efforts, the sovereign, bishops, and several monastic orders combined their authority, and a new order set in, which reached its climax in the Council of Trent. At the time of the council Cardinal Christoph von Madrutz was prince-bishop. He was succeeded by three members of his house, and in the mansion house of Madrutz died out. The decrees of the council were executed but slowly. In 1593 Cardinal Ludwig von Madrutz founded the seminary, which later was conducted by the Somaschi. The Jesuits came to Trent in 1622.

Peter Vigil, Count of Thun, governed the see during the Jesuitic reforms, with which he was in sympathy. He abolished some of the monasteries in his territory, interfered with the constitutions of the various orders, and also closed some churches. When the Patriarchate of Aquileia ceased to exist in 1751, Trent became exempt. During the administration of Bishop Emanuel Maria Count of Thun, it ceased to be an independent ecclesiastical principality (1803). The Bavarian Government insisted on the following: (1) priests were to be ordained only after an examination at the university; (2) the bishops were to order their clergy to obey all orders of the Government in connexion with the ecclesiastical police; (3) when filling benefices a list of three names was to be presented by the bishop to the Government or by the Government to the bishop; (4) the exercise of the jurisdiction with other bishops was forbidden. Bishop Emanuel replied that he would remain true to his oath to support and defend the privileges of the Church, and that he would rather suffer all the consequences which might arise from his refusal than act against his conscience. He was expelled in 1807 and crossed the frontier into Salzburg at Reichenhals. He could only return after the Tyrolese had freed themselves of the Bavarian yoke. After the Peace of Vienna negotiations were begun relative to the circumscription of the dioceses of the Tyrol, and were concluded in 1825. Trent was made a suffragan of Salzburg, and the bishops, instead of being chosen by the chapter, were appointed by the emperor. The 155th Bishop of Trent was Johann Heinrich Tzietzer. He died on 12 March, 1860, and his canonization is already under way. The diocese numbers 602,000 Catholics, 1072 priests, 817 male religious, and 1527 nuns.

Acta Trentinae, urbuchende Quellen zur Geschichte Troits (2 vols., 1850, 1855); Knoepfle, Ueberlieferung des Hochstifts Trent in Fontes rerum Austriacarum II (15 vols., Vienna, 1852); Acta des deutschen Archiv des Bistums Trent (Bozen, 1852); De vita et actis Pontificum Tridentinorum, lib. XII (Mantua, 1850); Kurze Geschichte des Bistums und der Bischöfe von Trent (Bozen, 1852).

C. WOLFGANGEBER.
Trenton, Diocese of (Trentonensis), created 15 July, 1851, suffragan of New York, comprises Atlantic, Burlington, Camden, Cape May, Cumberland, Gloucester, Hunterdon, Mercer, Middlesex, Monmouth, Ocean, Salem, Somerset, and Warren counties in the State of New Jersey, 1,814 square miles, and an area, of about 5,756 square miles. From 1808 to 1853 the territory now occupied by the Diocese of Trenton covered the lower sections of what was then known as East and West Jersey, the former belonging to the jurisdiction of New York and the latter to Philadelphia. In 1853 the Diocese of Newark was formed, comprised of the counties of Bergen, Hudson, Essex, and Union, and Bishop James Roosevelt Bayley, afterwards Archbishop of Baltimore. The Diocese of Trenton lies between New York and Philadelphia and has within its confines all the sea coast from Sandy Hook to Cape May Point, whereon thirty churches have been built to accommodate the summer visitors to the Jersey coast. The first Mass said within its territory was celebrated at Woodbridge, about 1672, and the city of Trenton, in 1814, witnessed the formation of the first congregation and the erection of the first church.

The first bishop was the Right Rev. Michael Joseph O'Farrell (b. at Limerick, Ireland, 2 December, 1832; d. 2 April, 1894). Bishop O'Farrell completed his classics and philosophy at All Hallows College, Dublin, 1848, where he made his theological course. He became a Sulpician and was ordained in his native city by the Most Rev. Dr. Ryan, 18 Aug., 1855. His superiors sent him to Montreal, Canada, where he taught dogmatic theology at the Grand Seminary. He left the Congregation of St.-Sulpice and was made rector of Our Lady's Church, New York City. He took up the work of organizing the new Diocese of Trenton with fifty-one priests, sixty-nine churches, and a Catholic population of about forty thousand. Soon new parishes and missions were formed, an orphan asylum was opened at New Brunswick, and a home for the aged at Beverly. At the Third Council of Baltimore Bishop O'Farrell was considered one of the most eloquent speakers in the American hierarchy. He wrote pastoral letters on Christian marriage and Christian education. His remains were at first interred in the cathedral cemetery, Trenton, but in 1905 were transferred to a vault in the chapel of St. Michael's Orphan Asylum, Hopewell, New Jersey.

Bishop O'Farrell was succeeded by his chancellor and vicar-general, the Right Rev. James Augustus McFaul (b. near Larne, Co. Antrim, Ireland, 6 June, 1850), the second and present Bishop of Trenton. The latter went with his parents to America when a few months old. The family dwelt for several years in New York City and then moved to Bound Brook, New Jersey. Bishop McFaul made his collegiate course at St. Vincent's, Beauty, Pennsylvania, and at St. Francis Xavier's, New York City, his theological studies being made at Seton Hall, South Orange, New Jersey. He was ordained on 26 May, 1877, and, when the See of Trenton was erected, was appointed an assistant priest at St. Mary's church, Trenton, which Bishop O'Farrell selected as his cathedral. He was made rector of St. Peter's Church, New York City. He was made successor, by whom he was held in great confidence and by whom he was appointed pastor of the Church of St. Mary, Star of the Sea, Long Branch. In October, 1890, he returned to the cathedral to be its rector and to assist the bishop. He was made secretary and chancellor, and on 1 November, 1892, was appointed vicar-general. On the death of Bishop O'Farrell he acted as administrator of the diocese, and on 20 July, of the same year, was raised to the episcopate, being consecrated in St. Mary's Cathedral (18 Oct., 1891) by Archbishop Corrigan, from whom, when Bishop of Newark, he received all his other orders. Being familiar with the diocese he soon placed it on a splendid financial basis, and erected many churches, schools, and institutions, among which are: the orphan asylum, at Hopewell; the home for the aged, at Lawrenceville; and Mount Placid, Mary's College for young ladies at Plumfield. Bishop McFaul is organizer of the American Federation of Catholic Societies, which has a membership of about two million.

Among the most widely known of Bishop McFaul's works are his pastoral letters, "The Christian Home", "The Christian School", and "Some Modern Prob- lems", as well as Mary's College, for young ladies at Plumfield, and "Tuberculosis". His address on "The American Universities", delivered in New York City, June, 1900, revealed to the American people the fact that the professors of several of these institutions were advancing ideas in conflict with morality and the established standards of right and wrong. In May, 1911, he delivered an address on the Press before several thousand newspaper men, in St. Patrick's Cathedral, New York City.

In the Diocese of Trenton there are many nationalities, and the Gospel is preached in the following languages: English, German, Italian, Polish, Hungarian, Slovak, Lithuanian, and Rumanian.

The religious communities in the diocese are: many Franciscans, Dominicans, Fathers of the Pious Society of Missions, Dominicans, Brothers of the Sacred Heart, and Brothers of the Christian Schools (summer only); women—Sisters of Mercy, Sisters of Charity, Sisters of the Third Order of St. Francis, Sisters of St. Francis, Mission Helpers of the Sacred Heart, Franciscan Sisters of the Perpetual Rosary; Sisters of St. Dominic, Gray Nuns, Poor Clares, Felician Sisters, School Sisters of Notre-Dame, Franciscan Sisters of Christian Charity, Pious Teachers (Pii Filippini), Sisters of the Precious Blood.

Generalstatistics (1911): Bishop, 1; secular priests, 167; regular, 23; churches with resident priest, 121; missions with churches, 39; stations, 81; chapels, 13; religious orders, 39; parishes, 20,364; schools, 2,363; nuns, 350; college for young ladies, 1, students, 97; parishes with parochial schools, 44, pupils, 12,263; Sunday-schools, 153; teachers, 600, pupils, 20,361; orphan asylums, 2, orphans, 313; total number of young people under Catholic care, 13,103; hospitals, 3, patients, 1,000, days-treatment, 5,215; lodging-houses, 22, inmates, 100; Catholic population, about 150,000.

FLYNN, The Catholic Church in New Jersey (Morristown, 1901); LEARY, The Diocese of Trenton (Princeton, 1907); McFaul, Memorial of the Rt. Rev. Michael J. O'Farrell; Fox, A Century of Catholic Activity in Trenton, N. J.; The Catholic Directory (1852, 1882, 1911).

James J. Powers.

Tresham, Sir Thomas, Knight Bachelor (in or before 1521), Grand Prior of England in the Order of Knights Hospitallers of St. John of Jerusalem (1557); date of birth unknown; d. 8 March, 1558-9. The eldest son of John Tresham of Rushen, Northamp- tonsire, and Elizabeth, daughter of Sir James Harrington, of Hornby, Lancashire, he married (1) Anne, daughter of William, Sir, of Parr, of Burton, by whom he had two sons and (2) Letitia, relict of Sir Robert Lee, who predeceased him without issue. He was chosen sheriff of Northamptonshire in 1524, 1539, 1515, and 1555, and returned as member for the county in 1541 and twice in 1554. He constantly served on commissions of the peace, of good delivery, ofoyer and terminer, of sewers, and the like, and was appointed special commissioner in 1527 to search for grain, in 1539 to inquire into Wolsey's possessions, and in 1537 to inquire into the Lincolnshire rebellion. In 1539 he was one of the knights appointed to receive Anne of Cleves at Calais. In 1540 he had
licent to impark the Lyveden estate in Aldwinkle St. Peter's parish, where the "New Bield" erected by his grandson still stands. In this year, though his main estates were in Northamptonshire, he had a house with twenty-nine household servants in Wolston, Dorsetshire. In 1541 he supplied men for the king's army in France, and a little later was one of the commissioners to collect the "benevolence" for the defence of the realm. In 1546 he was appointed assessor to the "Contribution Commission", and was summoned to Court to meet the French ambassador. In 1549 he assisted in suppressing the Norfolk rising, and received £272, 19s. 6d. for his services. He proclaimed Queen Mary at Northampton on 18 July, 1553, and accompanied her on her entry into London. He was one of those appointed on 3 August, 1553, "to stay the assemblies in Royston and other places of Cambridgeshire". In April, 1554, he conveyed a prisoner from Peterborough to be examined by the Pravy Council in London. In May, 1554, he was one of the custodians of the Earl of Devonshire.

Although by Royal Charter dated 2 April, 1557, he was named grand prior, it was not till 20 November that the order was re-established in England with four knights under him, and he was solemnly invested. In the meantime Sir Richard Shelley had been made turepoche at Malta. The order was endowed by the Queen with lands to the yearly value of £1436. He sat in the House of Lords in January, 1557-8, and sent his proxy to the first parliament of Queen Elizabeth. He was buried at Rush ton with great pomp on 16 March, 1558-9.


John B. Wainwright.

Trèves. See Trier, Diocese of.

Treviso. Diocese of (Trevisiuna), in Venetia (Northern Italy). The capital is surrounded by the River Sile; its environs are the favourite summer resort of the Venetian nobility. The cathedral, erected in 1141, was transformed in 1487 by Tullio and Pietro Lombardo, and modernised in 1758 with five cupolas; the entrance portal dates from 1633. It contains sculptures and paintings by the brothers Bregno and by Antonio Lombardo; paintings by Paris Bordone, Titian, and Francesco di Giovenale; frescoes by Seitz, Porcellone, etc.; and the tombs of Canon Mulechistro and the Bishop Zanetti. The Church of S. Nicolò, designed in Gothic style by Frà Niccolò da Siena, was erected by Benedict XI, who presented it to the Dominicans. It now belongs to the monastery which occupies the ancient convent of Santa Maria Madalena; it has paintings by Paolo Veronese. Among the civil buildings is the Palazzo dei Trecento (1184) containing the Galleria Comunale with pictures by Lotto, Tintoretto, Bordone, Bellini. Natives of Treviso were: the painters Paris Bordone, Pier Maria and Girolamo Pennacchi; the historian Odorigo Rinaldi (Raynaldus), continuous of Baronius; the jurist Bartolommeo Zuccato; the Carmelites Francesco Turchi, mathematician and architect; and the poet Venantius Fortunatus.

Tirvisium was an ancient city of the Veneti, which became Roman in 183 B. C. and was a strong-

Piazza del Signore, Treviso
XIII Century

Church of S. Nicolò, Treviso
XIV Century, restored 1850

The bishop Zanetti. The Church of S. Nicolò, designed in Gothic style by Fra Niccolò da Siena, was erected by Benedict XI, who presented it to the Dominicans. It now belongs to the monastery which occupies the ancient convent of Santa Maria Madalena; it has paintings by Paolo Veronese. Among the civil buildings is the Palazzo dei Trecento (1184) containing the Galleria Comunale with pictures by Lotto, Tintoretto, Bordone, Bellini. Natives of Treviso were: the painters Paris Bordone, Pier Maria and Girolamo Pennacchi; the historian Odorigo Rinaldi (Raynaldus), continuous of Baronius; the jurist Bartolommeo Zuccato; the Carmelites Francesco Turchi, mathematician and architect; and the poet Venantius Fortunatus.

Tirvisium was an ancient city of the Veneti, which became Roman in 183 B. C. and was a strong-
The bishops of Treviso who participated in the schism of the Three Chapters were: Felix (see above); Rusticus, present at the Council of Murano (588); and Felix II, who signed the petition to the Emperor Maurice. In 905 Bishop Adelbert received from King Berengar the temporal jurisdiction of the city, which extended to Rozo (906–1001) and Rolando who adhered to the schism of Treviso, and who, to escape from the tyranny of Exzello and Alberto Rico, O.M. (1255), was imprisoned for preaching against him. Successful bishops were: Loto Gambaruta (1394), exiled by the Florentines from his archbishopric of Pisa; Giovanni Benedetto, O.P. (1418), who reformed many canons of his order and conciliary priests; Ludovico Barbo (1437), Abbot of Guanella, and, later, cardinal; Ercole Barbaro (1443), a learned and zealous prelate; Cardinal Pietro Rialto, O.M. (1471): Fra Giovanni Daciari (1478), formerly general of the Franciscans, who restored the cathedral and reorganized the revenues of the bishopric, leaving many piaric foundations; Nicolò Franco (1486), papal nuncio in various countries, who, because he allowed a seminarist to be elected pope, was exiled, and later, in 1510, was exiled for a second time. In 1494 the Council of Trent, summoned by Sixtus IV, met, and practically nothing resulted. After Pope Leo X, who had died in 1521, was succeeded by Adrian VI, Bonaventura, O.P., was created cardinal. His successor, Cardinal Fernando de Aragon, was later replaced by the Spanish Pope Paul IV, who, in 1555, abolished the See of Treviso with the creation of the Diocese of Padua. In 1568, the last Bishop of Treviso, Giovanni Battista Camisani, who died a prisoner in Venice, was succeeded by the Bishop of Verona, who had been appointed to the Primatial See by Pope Sisto V. The last Bishop of Treviso, Giovanni Battista Camisani, was succeeded by the Bishop of Verona, who had been appointed to the Primatial See by Pope Sisto V. The last Bishop of Treviso, Giovanni Battista Camisani, was succeeded by the Bishop of Verona, who had been appointed to the Primatial See by Pope Sisto V.
unit gradually waned, and at length the tribal names came to be little more than geographical expressions. On the other hand, veneration for the ancient tribes as social organizations with their religious and family traditions seems to have increased as time went on, and not only after the exile but also in the New Testament times we find much care displayed in recording the particular tribe or even family to which various persons are said to belong. The descendants of kings and other noted Old Testament personages could, of course, name their tribe, but in the case of more obscure individuals it is likely that the tribal indication is inferred from the fact of family residence in a particular district of Palestine.

James F. Driscoll

Tricarico, Diocese of (Tricaricensis), in the Province of Potenza in the Basilicata (Southern Italy), near the River Ferrola. In 1691 it was almost destroyed by earthquake. The cathedral was erected in 968 by Polyceutus, Patriarch of Constantinople. The names of the bishops, then of the Greek Bishop, are lost, but the Norman conquest the first was Arnoldo (1008); others were: the theologians Palmieri di Gagliuso (1253) and Fra Nicolo; Cardinal Pier Luigi Caraffa (1624), who restored the cathedral and founded the seminary. From 1805 to 1819 the see remained vacant. The diocese is suffragan of the metropolitan See of Acerenza and MATERA; it has 25 parishes, 36,540 souls, 150 secular and regular clergy, one educational institution for boys and one for girls.

U. Benigni

Tricassin, Charles Joseph, one of the greatest theologians of the Capuchin Order, b. at Troyes; d. in 1681. There is but little positive information about his life. By continued study he acquired a profound knowledge of the writings of Augustine, and explained and defended with success his doctrine of grace against the Jansenists. Tricassin's writings were violently attacked; they were exhaustively both the Augustinian and the Jansenist. The controversy, undertaken at the request of St. Bonaventure. They comprise in the main: "De predestinazione hominum ad gloriam" (Paris, 1669 and 1673), to which was added "Supplementum Augustinianum" (1673), the work being intended to prove predetermination for foreknown merits; "De indifferenti lapi mis arbitrio sub gratia et consupercueuctia" (Paris, 1673); "De praestantissima graecius Leirius" (1679), a work on the twenty-fourth and twenty-fifth books of the New Testament; "De necessaria ad salutem gratia omnibus et singulis data" (Paris, 1673), proof of the sufficient grace for every individual, with special emphasis upon difficult passages in Augustine's writings on which a full understanding of his doctrine depends; "De natura pecorum originalis" (Paris, 1677); "De carmen bosorum oleri" (1679), a proof of the virtue of the hope of eternal life and of the fear of hell; a "Supplementum" (Paris, 1679) shows that this attribution in connexion with the Sacrament of Penance is sufficient according to Augustine and the Council of Trent. Tricassin also published a commentary to several of Augustine's works to prove that Augustine called the Pelagians heretical teachers, because they denied the necessity of grace for all men. Tricassin published at Paris in 1678 a French translation with explanations and illustrations of Augustine's books, "De gratia et libero arbitrio," "De correctione et gratia," and also a treatise to prove that the Cartesian philosophy was contrary to faith. The importance of the author and his writings is best shown by the fact that the Jansenists bought up his books and burned them because they could not answer them.

Bernardus a Bononia, Bibliotheca Scriptorum Capucinorum (revised and enlarged, Venice, 1747), 60-61; Hutter, Nomenclator, IV (Innsbruck, 1910), 449-50.

Father Odorick

Tricca, titular see, suffragan of Larissa in Thessaly. It was an ancient city of Thessaly, near the River Peneus and on the River Lethes which devastated it in 1907. It was mentioned in Homer (IIiad, 11, 270, 200) as the home of Anticleia, daughter of Pelias, and of Polyeuctos, sons of Escaulapius and physicians of the Greek army. It possessed the oldest known temple of Escaulapius, which was discovered in 1902, with a hospital for pilgrims. Tricca is mentioned by other writers, but not in connexion with important events. It was a suffragan of Larissa at a early date and remained so until 1907, when the see of Thessaly was annexed to the Kingdom of Greece. Since then the see, which bears the names of Tricca and Stagai, is dependent on the Holy Synod of Athens. Socrates (V, 22), Sozomenes (V, 12), and Neophorus Callistus (XII, 34) say that Heliodorus, probably the same as the author of the Ethiopian women or of Theagenes and Charicles (third century A.D.), wrote a commentary on the Acts of the Apostles, the Epistle of St. Paul, and the Catholic Epistles (for the works published in his name are not his), lived at the end of the sixth century. He was an Origenist and Monophysite, who wrote a commentary on the Apocalypse (Pétridès, "Géographie de la Tricca", see entry under "Tricca", 1892), and in "Echos d'Orient", VI, 307-10; Le Quien, "Oriens christi.", I, 117-20. Some Latin titular bishops of the fifteenth and sixteenth centuries are also known (Eubel, "Hierarchia catholica medii aevi", II, 250; III, 338). Tricca, now Tricca, is the capital of the name of the same name and has 28,000 inhabitants: Greeks, Turks, and Jews.

S. Vaillé

Trichinopoly, Diocese of (Trichinopolitana), in India, suffragan of Bombay, comprises the south-east portion of the peninsula as far as the Western Ghauts, by which it is separated from the dioceses of Verapoly and Quilon; bounded on the north by the Dioceses of Kumbakonam and Coimbatore, on the north-east by a portion of the Diocese of Saint Thomas of Mylapur, on the east and south by the sea. In order to facilitate administration the diocese is divided into three districts, northern, central, and southern, each under a superior having his residence at Trichinopoly. Trichinopoly, and Kumbakonam, the last of which the dioceses are again subdivided into parishes or sections, of which there are in all fifty-two. The Catholic population, according to the census of 1907, is 245,255, who are served by 60 priests of the Toulousse province of the Society of Jesus (41 European and 19 native) and 19 native secular priests, helped by 156 catechists. Besides these, 570 native priests engaged chiefly in mission work at Trichinopoly, Shencagoum, Palamcottah, etc. A novitiate, juniorate, and scholasticate of the Society is established at Shencagoum. There is a congregation of Brothers of the Sacred Heart (native lay brothers) engaged in catechetical work and teaching at Palamcottah, Madura, Panchampatti, and Trichinopoly, and also orders of nuns engaged chiefly in educational work at Trichinopoly, Shencagoum, Palamcottah, etc. A novitiate, juniorate, and scholasticate of the Society is established at Shencagoum. There is a congregation of Brothers of the Sacred Heart (native lay brothers) engaged in catechetical work and teaching at Palamcottah, Madura, Panchampatti, and Trichinopoly, and also orders of nuns engaged chiefly in educational work at Trichinopoly, Shencagoum, Palamcottah, etc. A novitiate, juniorate, and scholasticate of the Society is established at Shencagoum. There is a congregation of Brothers of the Sacred Heart (native lay brothers) engaged in catechetical work and teaching at Palamcottah, Madura, Panchampatti, and Trichinopoly, and also orders of nuns engaged chiefly in educational work at Trichinopoly, Shencagoum, Palamcottah, etc. A novitiate, juniorate, and scholasticate of the Society is established at Shencagoum.
tion) belong to the padiroo jurisdiction of the Diocese of Saint Thomas of Mylapur.

History.—The present diocese comprises a large portion of the ancient Madura mission, so that down to the year 1836 its history will be found under MADURA MISSION. In that year the district was once more entrusted to the Society of Jesus, and its first vicar Apostolic was appointed 1847. In 1888, on the establishment of the hierarchy, the vicariate became a diocese suffragan of Pondicherry; but in 1893 it was made suffragan of Bombay, as it still remains. Succession of prelates: Alexis Cano, S.J., vicar Apostolic 1847, became first bishop in 1857; John Mary Barth, S.J., in 1890, resigned it to be succeeded in 1893 by the late Mr. Edward J. Willoughby, and John Marshall, S.J., was named his successor from 1900. Educational institutions for boys: St. Joseph's College, Trichinopoly, first opened in 1846, transferred to Trichinopoly in 1888, with about 1500 pupils, prepares students for the degree of M. A. in Madras University; boarding-house for native Catholic boys; ecclesiastical seminary and press; boys' high secondary school for European and Eurasians and seven primary schools for natives, with total of 600 pupils, all at Trichinopoly; St. Xavier's High School, Palamcottah, with boarding-house and St. Anthony's primary school; St. Xavier's High School, Tuticorin; St. Mary's High School, Madura; lower secondary schools at Palamcottah, Damakulam, and Madras schools at Trichinopoly, Trichiyakulam, and Aditakulam; training schools for teachers at the same places; primary schools in the diocese number 260, with 11,027 pupils. For girls: St. Joseph's High School and lower secondary school, Trichinopoly, for European and Eurasian girls, both under Daughtresses of the Cross; secondary schools for native girls (Trichinopoly) under Sisters of Our Lady of Seven Dolours, also training schools for mistresses; lower secondary schools at Palamcottah, Madura, Tuticorin, Vadanakanulam, Mannapad, Satankulam; primary schools at Dindigul, Sarakani, and several other villages; industrial school (Tuticorin) under Daughtresses of the Cross; various institutions of charitable institutions for children born of pagan parents at Trichinopoly, Madura, and Aditakulam, and one for girls at Palamcottah; dispensaries in five places; asylums for native widows at Trichinopoly, Sarakani, Maditakulam, and for Brahman widows at Trichinopoly; St. Mary's, a settlement in Trichinopoly for Brahman converts, opened in 1898, has (1912) 15 resident students and was for men and women in places, besides associations of voluntary catechists who give their leisure time to teaching on Sundays and feasts; St. Joseph's College Press, which publishes the "Tamil Messenger of the S. Heart," the "Morning Star," devotional books, etc. There are over 100 sodalities in the diocese.

TRICHUR, VICARIATE APOTOLIC OF (TRICHUR), in India, one of the three vicariates of the Syro-Malabar Rite, bounded on the north by the diocese of Maki, east by the diocese of Comor- bate, south by the Vicariate of Ernakulam, and on the west by the Indian Ocean. According to the census of 1900 the Catholics of the Syrian Rite in the vicariate numbered 91,986, having 63 churches and 26 chapels served by 66 native secular priests. There are three sovereign military religious orders: monks at Elburthou, Amapadar, and Paratti, containing about 20 professed and 11 lay brothers, besides a number of novices; also four convents for Carmelite nuns with 31 professed besides novices, postulants, and lay sisters. There are in the vicariate 2 high schools, 2 lower secondary schools, and 181 elementary schools, the number of children under training being 19,083. A seminary at Trichur prepares candidates for Puthenpooly or Kandy. The vicar Apostolic (John Menachery, appointed 1860) resides at Trichur. Writing in 1907 Basset trace the history of the Christians of the Syro-Malabar Rite see Thomas, Christians. They remained under the jurisdiction partly of Verapoly, partly of Cranganore, till 1887, when on the establishment of the hierarchy, the churches of the Syrian Rite were separated from those of the Latin Rite and placed under two vicars Apostolici of Trichur and Kottayam respectively. Later on, in 1896, a new division was made and three vicariates established, viz. of Trichur, Ernakulam, and Changanacherry. These three vicariates cover the same ground as the Archdiocese of Verapoly; the Archbishops of Verapoly exercising territorial jurisdiction over all Christians of the Syrian Rite, while the vicars Apostolic hold personal and quasi-territorial jurisdiction over all of the Syrian Rite. The vicariates are nominally classed as belonging to the province of Verapoly, but without the usual ecclesiastical connection.

(See CHANGANACHERY, VICARIATE APOTOLIC OF; VERAPOLY, ARCHDIOCESE OF; DAMO, DIOCESE OF; EASTERN CHURCHES; THOMAS, CHRISTIANS.)

Malabar Catholic Directory, 1902.

ERNEST R. HILL.

Trichur, VICARIATE APOTOLIC OF (TRICHUR), in India, one of the three vicariates of the Syro-Malabar Rite, bounded on the north by the diocese of Mangalore, east by the diocese of Comor- bate, south by the Vicariate of Ernakulam, and on the west by the Indian Ocean. According to the census of 1900 the Catholics of the Syrian Rite in the vicariate numbered 91,986, having 63 churches and 26 chapels served by 66 native secular priests. There are three sovereign military religious orders: monks at Elburthou, Amapadar, and Paratti, containing about 20 professed and 11 lay brothers, besides a number of novices; also four convents for Carmelite nuns with 31 professed besides novices, postulants, and lay sisters. There are in the vicariate 2 high schools, 2 lower secondary schools, and 181 elementary schools, the number of children under training being 19,083. A seminary at Trichur prepares candidates for Puthenpooly or Kandy. The vicar Apostolic (John Menachery, appointed 1860) resides at Trichur. Writing in 1907 Basset trace the history of the Christians of the Syro-Malabar Rite see Thomas, Christians. They remained under the jurisdiction partly of Verapoly, partly of Cranganore, till 1887, when on the establishment of the hierarchy, the churches of the Syrian Rite were separated from those of the Latin Rite and placed under two vicars Apostolici of Trichur and Kottayam respectively. Later on, in 1896, a new division was made and three vicariates established, viz. of Trichur, Ernakulam, and Changanacherry. These three vicariates cover the same ground as the Archdiocese of Verapoly; the Archbishops of Verapoly exercising territorial jurisdiction over all Christians of the Syrian Rite, while the vicars Apostolic hold personal and quasi-territorial jurisdiction over all of the Syrian Rite. The vicariates are nominally classed as belonging to the province of Verapoly, but without the usual ecclesiastical connection.

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Tricomiabar, titolar see, suffragan of Cæsarea in Palestine Prima. It is mentioned in George of Cyprus (Descriptio orbis romanii, ed. Gruter, 1024) and, according to the other cities preceding or following its name, would seem to have been situated in southern Palestine. Malalus (Chronographia, V, in P. G., XCVIII, 236) relates an ancient legend regarding Tricomiabar which he calls Nyssas and confounds with Sylphopolis. According to his account it was the site of a famous temple of Artemis. It was never a Greek see, and Le Quien (Oriens Christ., III, 677) is at fault in his complaint of being unable to find any bishops. The Roman Curia, taking the "Descriptio orbis romanii" of George of Cyprus, a civil document, form a "Notitia episcopatum," has made Tricomiabar a titular see. It is now a Mussulman village called Delamouch el Ham, and as such is an integral part of the district of Beirun and Bet-Dhibrin. It must not be confused with another Tricomiabar in Arabia which was the camping place of the equites promoti Hierocleri.

S. VALETHÉ.

Triduum (three days), a time frequently chosen for prayer or for other devout practices, whether by individuals in private, or in public by congregations or special organizations in parishes, in religious communities, seminaries, or schools. The form of prayer or devotion depends upon the occasion or purpose of the triduum. The three days usually precede some feast, and the feast then determines the choice of the pious exercises. In liturgical usage there is a triduum of ceremonies and prayers in Holy Week; the Rogation Days (q. v.); the three days of fasts prior to the feast of the Ascension, and the feasts of Easter and Pentecost, with the first two days of their octaves. The triduum is ecclesiologically linked with the commemoration in honour of the Holy Trinity, of the Holy Eucharist, and of St. Joseph. The first of these, instituted by Pius IX, 8 August, 1857, may be made at any time of the year in public or private, and partial or plenary indulgences are attached to it on the usual conditions. The second, also indulged, was instituted by Pius X, 10 April, 1907, for the punishment of sins, during frequent Communion. The time for it is Friday, Saturday, and Sunday after the feast of Corpus Christi, though the bishops may designate any other
more convenient time of the year. Each day there should be a sermon on the Holy Eucharist and Benediction of the Blessed Sacrament, and on Sunday there should be besides a sermon on the Gospel and on the Holy Eucharist, at the parochial Mass. This triduum is specially for cathedral churches, though the bishops may also require other churches to have it. The prayer, “O Most Sweet Jesus” (Dolcissimo Jesu) as given in the “Raccolta,” is appointed for reading during Benediction. The triduum in honour of St. Joseph, prior to his feast on 19 March, was recommended by Leo XIII in the Encyclical “Quampium plures” (15 August, 1889), with the prayer, “To thee, O blessed Joseph.” The most frequent occasions for a triduum are: when children are preparing for their first Communion; among pupils in schools at the end of the school session; among the parishes at the same time; and in religious communities for those who are to renew their vows yearly or every six months. The exercises of this triduum are mainly meditations or instructions disposing the hearers to a devout reception of the sacraments of penance and of Holy Communion and to betterment of life.


JOHN J. WYNNE.

Trier, Diocese of (Trevisensis), suffragan of Cologne, includes in the Prussian province of the Rhine the governmental department of Trier, the electoral districts of Cochem and Koblenz, and the governmental department of Coblenz with the exception of ten such districts that belong to the Archdiocese of Cologne; it also includes the Principality of Birkenfeld belonging to the Grand Duchy of Oldenburg (see map to article GERMANY). The diocese is divided into 46 deaneries, each administered by a dean; and 28 pastorates, each comprising 28 parishes administered by vicars, 200 chaplains and curates, 122 ecclesiastics in other positions (administration and schools), 65 priests either retired or on leave of absence, 105 clergy belonging to the orders, 1,239,700 Catholics, and 1,000 persons of other faiths. The number of priests in the country districts is nearly entirely Catholic; in the mining and manufacturing districts on the Saar, as well as on the Hunsrück and in the valley of the Nahe River, the Catholic faith is not so predominant. The cathedral chapter has the right to elect the bishop; besides the bishop there is also an auxiliary bishop. The deanery consists of a provost, a dean (the auxiliary bishop), 8 cathedral canons, 4 honorary canons; 6 curates are also attached to the cathedral. The educational institutions of the diocese for the clergy are the episcopal seminary for priests at Trier, which has a regent, 7 clerical professors, and 220 students, and the gymnasia seminaries for boys at Trier and Prüm.

Since the close of the Kulturkampf of the religious orders have prospered greatly, and in 1911 there were in the diocese: a Benedictine Abbey at Maria-Laach containing 26 fathers, 90 brothers; a Franciscan monastery on the Apollinarisberg at Remagen, 9 fathers, 8 brothers; 2 houses of the Capuchins, 18 fathers, 12 brothers; 1 house of the Oblates, 5 fathers, 21 brothers; 2 houses of the Paulines, 9 fathers, 21 brothers; 1 house of the Redemptorists, 9 fathers, 8 brothers; 1 house of the White Fathers, 5 fathers, 5 brothers; 1 house of the Fathers of the Divine Word, 21 fathers, 50 brothers; 126 Brothers of Charity in 1 houses, and 141 Brothers of St. Francis in 7 houses. The female orders and congregations in the diocese in 1911 were: Benedictine Nuns of the Perpetual Adoration, 1 house with 37 sisters; Sisters of St. Charles Borromeo, 71 houses with 500 sisters; Servants of the Sacred Heart of Jesus, 4 houses, 41 sisters; Servants of Maids of Christ, 30 houses, 193 sisters; Dominican Nuns, 2 houses, 69 sisters; Sisters of St. Francis from the mother-houses at Aachen, Hôrfužen, Olpe, and Walsdbreith, 94 houses, 476 sisters; Capuchin Nuns, 1 house, 10 sisters; Sisters of St. Clement, 1 house, 6 sisters; Nuns of the Visitation, 1 house, 50 sisters; Sisters of the Holy Spirit, 47 houses, 300 sisters; Sisters of the Love of the Good Shepherd, 2 houses, 125 sisters; Sisters of the Poor Child Jesus, 1 house, 9 sisters; Sisters of St. Joseph, 1 house, 20 sisters; Ursuline Nuns, 5 houses, 220 Sisters; Sisters of St. Vincent de Paul, 7 houses, 30 sisters. The most important church of the diocese is the cathedral, the oldest church of a Christian bishop on German soil. This church is an Assumption Cathedral, was begun in the Roman era and was a church as early as the fourth century. In the course of time other parts were added which belong to all forms of architecture, although the Romanesque style preponderates. The cathedral contains the remains of twenty-five archbishops and electors as well as those of the last four bishops of Trier. The most precious of its numerous treasures in the Holy Coat of Christ, which, according to legend, was given to the Church of Trier by St. Helena. Two exhibitions of this venerable relic are worthy of special note; that of 1841, connected with the rise of the sect of German Catholics, and the one held in 1891, which attracted over two million pilgrims. Other noted churches in Trier are: the three churches and one oratory of the Romans, the collegiate churches and monastic churches of the former Benedictine Abbey of St. Matthias, and the collegiate churches and monastic church of an Apostle in Germany; it is much visited by pilgrims. Other noted churches of the diocese are: the churches of St. Castor and Our Lady at Coblenz, the abbey church of Maria-Laach, the old monasteries of Prüm, Münstermfeld, and Merzig; the Church of St. Maria at Oberweil, the Gothic churches ofAndernach, Boppard, Remagen, Sinzig, and the Great Church of St. Paul, which was built in the eleventh century.

History.—The beginnings of the see of Trier are obscure. From the time of the Diocletian reorganization of the divisions of the empire, Trier was the capital of Belgica Prima, the chief city of Gaul, and frequently the residence of the emperors. There were Christians among its population as early as the second century, and there are doubtless ancient remains of an Apostle in Germany; it is much visited by pilgrims. Other noted churches of the diocese are: the churches of St. Castor and Our Lady at Coblenz, the abbey church of Maria-Laach, the old monasteries of Prüm, Münstermfeld, and Merzig; the Church of St. Maria at Oberweil, the Gothic churches of Andernach, Boppard, Remagen, Sinzig, and the Great Church of St. Paul, which was built in the eleventh century.

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to the Church of St. Peter at Trier. In 816 Louis the Pious confirmed to Archbishop Betti (814-47) the privileges of protection and immunity granted by his father. At the partition of the Frankish Empire at Verdun in 843, Trier fell to the East-Frankish Empire. However, after the death of Louis the Child, the lords of Lorraine separated from the East-Frankish Kingdom and became vassals of the West-Frankish ruler, King Charles the Simple, until 962. While Frederick I, Emperor, and Archbishop Ratbod (883-915) received in 898 complete immunity from all state taxes for the entire episcopal territory from the King of Lorraine and Burgundy, Swentibold, son of Emperor Arnulf. He obtained from Louis the Child the district and city of Trier, the right to have a mint and to impose customs-duities; from Charles the Simple he gained the right to conduct the election of the Bishop of Trier. In this way the secular possessions of the bishops of Trier, which had sprung from the valuable donations of the Merovingian and Carolingian rulers, were raised to a secular principality. Archbishop Ratbod (951-56), brother-in-law of King Henry I, was confirmed by Otto I in all the temporal rights gained by his predecessor.

Archbishop Poppo (1016-47), son of Margrave Leopold of Austria, did much to enlarge the territory owned by the church of Trier. During the strife over Investiture, Engelbert of Ortenburg (1062-1100) and Bruno of Laufen (1102-24) belonged to the imperial party. Albero of Montreuil (1131-52) had, as Archbishop of Metz, opposed the Investiture during his administration; the cathedral school of Trier reached its highest fame. From about 1100 the Archbishop of Trier was the Arch-Chancellor of Gaul, for the German emperor, and thus became the possessor of an imperial office and an Elector of the German king and emperor. As the archbishops of Trier were among the leading spiritual princes of the empire, they became involved in the struggles between pope and emperor. While Hiflin (1192-69) was a partisan of Frederick Barbarossa, Arnold I (1169-83) made successful efforts to bring about a reconciliation between the emperor and pope (1177). John I (1190-1212) was excommunicated by Innocent III on account of his adherence to King Philip of Swabia; Bishop John in conjunction with Archbishop Betti renewed the partition of Lothair's empire at Aachen in 870, it fell to the East-Frankish kingdom which later became the German Empire. However, after the death of Louis the Child, the lords of Lorraine separated from the East-Frankish Kingdom and became vassals of the West-Frankish ruler, King Charles the Simple, until 962. While Frederick I, Emperor, and Archbishop Ratbod (883-915) received in 898 complete immunity from all state taxes for the entire episcopal territory from the King of Lorraine and Burgundy, Swentibold, son of Emperor Arnulf. He obtained from Louis the Child the district and city of Trier, the right to have a mint and to impose customs-duities; from Charles the Simple he gained the right to conduct the election of the Bishop of Trier. In this way the secular possessions of the bishops of Trier, which had sprung from the valuable donations of the Merovingian and Carolingian rulers, were raised to a secular principality. Archbishop Ratbod (951-56), brother-in-law of King Henry I, was confirmed by Otto I in all the temporal rights gained by his predecessor.

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Richard von Greifenhau (1511-31) vigorously opposed the Reformation, still he could not prevent the new doctrine from gaining a foothold in the district of the Hunsrück, and in that on the right bank of the Rhine. He defeated the attacks of Franz von Sickingen upon the city of Trier, as well as the efforts of that city to become independent of the bishop. In 1512 he exhibited the Holy Coat for the first time and spent the donations of the pilgrims on the cathedral. John von Metternich (1530-40) attempted reforms which were frustrated by his death. John IV von Hagen (1511-17) sent a representative to the Council of Trent and began earnest measures of reform. John V von Isenburg (1517-56) attended the council himself, but was recalled home by the incuriosity of Margrave Albrecht of Brandenburg-Ansbach into the archdiocese, which the margrave devastated terribly. John VI von der Leyen (1556-67) was able to regain Trier, but could not prevent the French from taking possession of his three suffragan dioceses, Metz, Toul, and Verdun. He checked the further spread of the new doctrines by calling the Jesuits into his diocese (1561). James III von Eltz (1567-81) and John VII von Schelenburg (1584-99) carried out in their possessions the reformatory decisions of the Council of Trent. The former secured the administration of the Abbey of Prüm, whereby the secular possessions of the archdiocese reached their final extent; the latter established two seminaries at Coblenz and Trier. Lohmar von Metternich (1599-1623) joined the Catholic Church in order to secure the stability
of the Catholic Church in Germany. In this way his see became involved in the Thirty Years War. His successor, Philip Christian von Solms-Steinach, was for several years a prisoner in the city of Lübeck and then from 1652 went into exile in France, and permitted the French to garrison the fortress of Ehrenbreitstein. When he made advances to the Swedes he was captured by the Spanish troops in 1635 under suspicion of heresy, and was kept a prisoner at Vienna until 1645. In the struggle between the imperial troops and the French the archdiocese was often the scene of suffering, but it was never taken by force. Caspararius (1652–72) had scarcely repaired the damage done by the Thirty Years War by an excellent administration, when the marauding wars of Louis XIV of France brought fresh misery upon the country. John Hugo von Orsbeck (1670–1711) refused to recognize the siege of some of his territories and their incorporation into France by Louis XIV through what was called the “reunification,” neither would he take the oath of loyalty to Louis. Consequently, during the years 1681–97 large parts of the see were garrisoned by French troops.

During the long period of peace in the eighteenth century the archdiocese had excellent rulers. Francis Louis von PfaU-Neuburg (1716–29) gave particular attention to the organization of the administrative districts, and by securing a stable, not degrading university by establishing new professorships. Francis George von Schönhorn (1729–50) encouraged learned studies and founded a university library and building. The archdiocese of Trier was also remarkable for the reputation by improving the schools and reforming the monasteries, but, on the other hand, influenced by the ideas of the Enlightenment, he supported Febronianism, shared in the labours of the Congress of Emis (v., and also was involved in the dispute about the nunneries (see Nuncio). After the outbreak of the French Revolution the territories of Trier, especially Coblenz, became the gathering place of the French émigrés. In 1794 Trier and Coblenz were besieged by the French. In 1797, by the Peace of Campo-Formio, the part of the archdiocese on the left bank of the Rhine was ceded to France; in 1797 the university was suppressed. In 1801 the Peace of Lunéville gave to France, in addition, the fortress of Ehrenbreitstein and the diocese of Trier, which was secularized in 1803, the section of the archdiocese on the right bank of the Rhine was also secularized and the greater part of it was incorporated into Nassau. Clemens Wenceslaus renounced his rights in return for an annual pension of 100,000 gulden and withdrew to the Diocese of Augsburg. An ecclesiastical administration, which lasted until 1824, was established in Ehrenbreitstein for the part of the former archdiocese on the right bank of the Rhine. The French Diocese of Trier was established in 1801 for the section of the former archdiocese which had been ceded to France. It embraced hardly a third of the old diocese and was made suffragan to Mainz. Its first and only bishop was Charles Manny (1811–19).

The Catholic Church of Prussia in 1821, Trier was revived as a simple diocese by the Bull "De salute animarum," made suffragan to Cologne, and received about its present territory. In 1821 it contained 531 parishes with 550,000 Catholics.

The first bishop of the new diocese was Joseph von Hommer (1821–30). The election of his successor, Wilhelm Matthias von Arnhold, which was renewed in 1826, was not recognized by the Government until Frederick William IV ascended the throne. Arnhold did a great deal for the reawakening of Catholic consciousness in Germany. The exhibition of the Holy Coat, which he brought about in 1844, led to the founding of the sect called German Catholics. He was succeeded by a zealous Prelate (1843–67), formerly chaplain general of the Prussian Police, followed by Matthias Eberhard (1867–76), who enjoys the honours of a Confessor of the Faith. Eberhard was one of the first to suffer by the Kulturkampf which broke out in Prussia. After being repeatedly condemned to pay heavy fines he was sentenced on 6 March, 1876, to ten months imprisonment. Trier was one of the dioceses that suffered the most during the Kulturkampf. The number of its parishes robbed of their parish priests amounted to 197, while nearly 294,000 Catholics lacked regular spiritual care. After the death of the bishop on 30 May, 1876, the see was vacant for five years and had to be secretly administered by an Apostolic Delegate. Finally in 1881, through the personality of the new apostolic administrator, a vicar general of the Prussian Government, and Michal Felix Korum (cathedral canon and parish priest of the minster at Strasburg) was appointed Bishop of Trier by the pope, consecrated at Rome on 19 August, and enthroned on 25 September. Up to the present day the bishop has sought to repair the damage inflicted upon his diocese by the Kulturkampf, thus securing to the people of Trier a religious and social life. He has founded religious institutions for education and, promoted the establishment of numerous houses of the orders. The exhibition of the Holy Coat in 1891 which he carried out was the occasion for impressive demonstrations of Catholic faith and life in Germany (cf. Korum, "Die Böderer und Grundlagen der Ausstellung 1891 zugetragen haben," Trier, 1894).

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Joseph Links.
3. The Cathedral, Capodistria. 4. Grego-Serbian Church of St. Spiridon, Trieste.
5. Town Hall, Capodistria.
astronomer, and was appointed assistant to the director of the Vienna Observatory, Father Max Bell, whom he succeeded in 1792. He occupied this post during the remainder of his life. Triesnecker was thoroughly grounded in the science of mathematics and its applications to astronomy; and the accuracy of his observations, which in spite of ill-health he pursued till an advanced age, was universally recognized. He not only tried to instruct himself with great pains and regularity, but he always scrutinized the observations of the most famous astronomers of his time. His "Novae motuam lunarium tabulce" were published separately in 1802. Other astronomical investigations may be found in "Zach's monatliche Correspondenz," in "Commentarii soc. reg. Götting." and in Bode's "Astron. Jahrbuch." In geography he determined or corrected the longitude and latitude of various places from the best available data. The results of this labour are embodied in the periodicals referred to above, the "Transactions of the Royal Soc. of Bohemia," and Zach's "Allgemeine geographische Ephemeriden." He completed Father Metzbug's triangulation of Lower Austria, using it as a basis for the production of a new map of that country, and assisted in the general triangulation of Galicia. The erection of the "New Observatory" of Vienna (which afterwards gave place to the new structure on the "Türkenschanz") was Triesnecker's work. He was a member of the scientific associations of Breslau, Göttingen, Munich, St. Petersburg, and Prague.

Trient, Pierre Joseph. See Charity, Congregation of the Brothers of; Charity, Sisters of, of Jesus and Mary.

Trient-Capo d'Istria, Diocese of (Triestina et Constantinopolitana), suffragan of Görz-Gradiska, exists as a triple see since 1821, when Cittanova (Emona) and Capodistria (Eugia, Capris, Justimolinos) were united to Triest, and its present name was assigned it. The first bishop of Triest, consecrated between 1803 and 1805, was the first Bishop of Triest; since then it exhibits a long line of eighty-seven bishops. Despite their human character and great abilities, however, these bishops only in rare instances attained to eminence, owing to the small size of their diocese, which was subject to Aquilea, and to the rivalry between Aquilea and Venice, the bishopric of which was subsequently divided into two parts: the bishop of Triest-Capo d'Istria inherited the title of Bishop of Aquilea, while its suffragan, Zenobio de' Pecorodini, later Pope Pius II. Petrus Bonomo, a secretary of Frederick IV and Maximilian I, became Bishop of Triest in 1502, and was known as pater concili in the fifth Lateran Council (1512). Giovanni Bogarino, teacher of Archdeacon Charles of Styria, was bishop from 1591. Joseph II abolished the Diocese of Triest in 1758, transferring the see to Gradiska. His brother, Joseph II, divided Gradiska into the Dioceses of Gorz and Triest, re-establishing Triest in 1761 and appointing as its bishop, Sigismund Anton, Count of Hohenwart and tutor of his children. Other attempts were made to suppress the see, but the emperor decreed its preservation, and von Busel was appointed bishop. After his death (1683) the dispute was referred to the disorders caused by Napoleon. Emperor Franz finally appointed Leonard as Bishop of Triest. At the Synod of Vienna in 1849, Bartholomew Legat was present; he defended, with considerable fervour, the views of the minority in the Vatican Council. In 1900 Bishop Franz X. Nagl was appointed coadjutor cum jure succesionis to the ninety-year-old Cardinal Prince-Archbishop Anton Grauhca of Vienna. The see numbers 409,800 Catholics with 291 priests, 81 male religious and 11 parishes.

KANDLER, Codex diplomaticus Istriae (Triestie), 1. dealing with A.D. 50-1299; II, with 1300-1419; III, with 1419-1717; IV, Cheh. Italia sacra, V, 574-671; RANDLER, Facta sacra et profana de Trieste et dell'Istria (Triest, 1849).

COLESTIN WOLESHEBUCHE.

Trincomalee, Diocese of (Trincomaliensis), in Ceylon, suffragan of Colombo, was created in 1893 by a division of the diocese of Jaffna. The diocese comprises the whole of the eastern province as well as the district of Tanankaduwa. Out of a total population of 156,241, the Catholics number 8753, with 28 churches and chapels served by 13 fathers and two lay brothers of the Belgian province of the Society of Jesus, with two missionaries Apostolic. Candidates for the priesthood are sent to Kandy seminary. There are fifty-five schools with 2723 pupils, and one convent of the Sisters of St. Joseph of Chiny with five nuns who conduct an orphanage attached to the convent. The bishop is Charles Lauquei, S. J. (consecrated 1887), who resides at Trincomalee.


ERNST R. HULL.

Trinità di Cava dei Tirreni, Abbey of, in the province of Salerno. It stands in a gorge of the Finestra Hills, near Cava dei Tirreni, and was founded in 980 by Alphius Pappacarbo, a noble of Salerno who became a Clunia monk. Urban II endowed this monastery with many privileges, making it immediately subject to the Holy See, with jurisdiction over the surrounding territory. In 1099 the Abbey of Santa Maria in Cava del Rio made it a diocese, but in 1513 Leo X erected the Diocese of Cava, detaching that city from the abbey's jurisdiction. About the same time the Cluniacs were replaced by Cassinese monks. This monastery, an abbey nubilus, possesses a very rich store of public and private documents, which date back to the eighth century. The church is devoted to the cult of St. Benedict, and is one of the principal basilicas of the Benedictines. The church is famous for its organ. In 1893 the cult of the first four abbots (Alphius, Leo, Petrus, and Constabilis) was sanctioned. There are 18 parishes with 68 priests, regular and secular, and 28,000 faithful, subject to the abbacy.

GUILLIAME, Essai historique de Cava (Cava, 1857); MAZZARDI and SCIANGI, Codex diplomaticus Camerun (6 vols. incomplete, Milan, 1874-93); DANTO, Monastères Benedictins de l'Italie (Paris, 1867); SIVILDE, Les grandes abbayes d'Orient (Rome, 1890).

U. BENIGNI.

Trinitarians, Order of — The redemption of captives has always been regarded in the Church as a work of mercy, as is abundantly testified by many lives of saints who devoted themselves to this task. The period of the Crusades, when so many Christians were in danger of falling into the hands of infidels, witnessed the rise of several religious orders vowed exclusively to this pious work. In the thirteenth century there is mention of an order of Montjau, founded for the purpose in Spain, but its existence was brief, as it was established in 1189 and united in 1221 with the Order of Calatrava. Another Spanish order prospered better; this was founded in the thirteenth century by St. Peter Nolacco under the title of Our Lady of Mercy (la Merced), whence the name Mercedarians. It soon spread to Italy from Aragon, and has still several houses at Rome, in Sicily, in the Levant, and the old Spanish colonies. Finally, the Order of Trinitarians, which exists to the present day, had at first no other object,
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as is recalled by the primitive title: "Ordo S. Trinitatis et de redempione captivorum." Its founder, St. John of Matha, a native of Provence and a doctor of the University of Paris, conceived the project under the inspiration of a pious solitary, St. Felix of Valois, in a hermitage called Cerfroid, which subsequently became the chief house of the order. Innocent III, though little in favour of new orders, granted his approbation to this enterprise in a Bull of 17 December, 1198.

The primitive rule, which has been in turns mitigated or restored, enacted that each house should comprise seven monks, one of whom, ordained priest, should have the revenues of the house should be divided into three parts, one for the monks, one for the support of the poor, and one for the ransom of captives; finally it forbade the monks when journeying to use a horse, either through humility, or because horses were forbidden to Christians in the Mussulman countries, whether the friars had to go; hence their popular name of "Friars of the Ass".

In France the Trinitarians were as much favoured by the kings as by the popes. St. Louis installed a house of their order in his château of Fontainebleau. He chose Trinitarians as his chaplains, and was accompanied by them on his crusades. Their convent in Paris is dedicated to St. Mathurin; hence they are also known in France as the Frères de Mathurin of Paris. From this house, when an eclipsed Cerfroid, the cradle of the Trinitarians, and eventually became the residence of the general, also called grand minister, of the order. Towards the end of the twelfth century the order had 250 houses throughout Christendom, where its beneficent work was manifested by the return of liberated captives. This won for it many alms in lands subject to the third of war which were free from ransoms. But the chief source was collections, and to make these fruitful it was not considered enough to attach indulgences to the almsdeed, recourse was had to theatrical demonstrations to touch hearts and open purses. The misfortunes of the unhappy captives in the Mussulman countries were the readiest subject for descriptions, sermons, and even tableaux. In Spain these alms-quests were made solemnly: the religious on their mules were preceded by trumpeters and cymbal-players, and a herald proclaimed the redemption by inviting families to make known their kinsfolk in captivity and the alms destined for their ransom.

From the fourteenth century the Trinitarians had lay assistants, i.e., charitable collectors, authorized by letter patent to solicit alms for the order in their respective towns; these were called marguilliers. There were also confraternities of the Holy Trinity, chiefly in towns where the order had no convent; these consisted of lay tertiaries who wore the seapulcher of the order, were associated in its spiritual favours, and devoted a portion of their income to its works. In fact the order did not consider itself as relieved to meet the needs of their work. The funds being collected, the ransorners to the number of three or four set sail from Provence or Spain with objects to alleviate the lot of the captives or coax their jailers. Their destination was usually the Barbary States, especially in the sixteenth century when the corsairs of Tunis, Algiers, and Morocco had become the scourge of the Mediterranean and plundered their chief means of existence. The Mercedarians went chiefly to Morocco, while the Trinitarians went preferably to Tunis or Algiers. There began their trials. They had to confront the dangers of the journey, the endemic diseases of the African coast, exposed to the outrages of the natives, sometimes to outbursts of Mussulman fanaticism, which sometimes settled among the captives. The most delicate part of the task lay in the choice of captives among the solicitations with which the monks were besieged and the negotiations for settling the ransom-price between the corsairs and the Trinitarians, between the exactions of the former and the limited resources of the latter. When the sum was not sufficient, the Trinitarians were held as hostages in the place of the captives until the arrival of fresh funds. The choice of captives was made according to the funds; ransom was first paid for the natives of the regions which had contributed to the redemption. Sometimes certain captives were previously indicated by their family who paid the ransom. When the captives returned to Europe, the Trinitarians had them go in procession from town to town amid scenery intended to impress the imaginations in justification of the funds which had been assiduously raised from the populations. The number of those ransomed during the three centuries is estimated at 90,000. The most famous of these was Cervantes (ransomed in 1580), who at his death was buried among the Trinitarians at Madrid in the habit of a Trinitarian tertiary.

Despite the large sums which passed through their hands, the Trinitarians had to struggle constantly with poverty. They had to defy the expenses of numerous hospitals, as well as to administer parochial charges. They suffered greatly in France during the English invasion of the fifteenth century and the wars of religion of the sixteenth. Moreover, there were conflicts between the Mercedarians, who had spread from Spain to France, and the Trinitarians, who had spread in France from the same source, each striving after the right to collect and receive legacies; attempts at fusion failed, and their rivalry gave rise to numerous suits in both countries and to a whole controversial literature. Their poverty resulted in a relaxation of the rules which had often to be revised, and in divisions in the order. While one party followed the mitigated rule, there was a reform party that kept to the primitive observance. Thus arose the first schism in 1578 at Pontoise, which in 1633 succeeded in entering the mother-house at Cerfroid.

About the same time the Trinitarians of Spain formed a schism by separating from the Trinitarians of France under Father Juan Bautista of the Immaculate Conception; the latter added the Congregation of "Discalced Trinitarians of Spain". This rule spread to Italy and Austria (1690), where the ransom of captives was much esteemed during the constant wars with the Turks. Hence the three congregations, which gave rise to regrettable dissensions. The Discalced also went to France, where they were suppressed by a Bull of Clement XII (1771), thus following the example of observing the mitigated and the reformed rule was terminated by uniting without fusing them under a common general. At this time also they began to lay claim in France to the title by which they have since been known: Canon Regular of the Holy Trinity. The Revolution in 1789 suppressed them in all the territories to which they had spread. Joseph II had already suppressed them in 1784 in Austria and the Low Countries. They have retained a few houses in Italy, Spain, and the Spanish colonies. At Rome, where their convent of St. Thomas was united with the chapter of St. Peter in 1587, the Trinitarians protested many times unsuccessfully against this spoliation, when on the occasion of the seventh centenary of the foundation of the order by St. Peter's voluntary restoration. But their chief house is the Basilica of St. John Chrysogonus which was given to them by Pius IX in 1856.

There have always been nunns attached to the hospitals of the order, but they do not seem to have formed an integral part of it. The true Trinitarian Nunnery was founded by Maria of the Nativity, who in 1612 and they still have convents at Madrid and in other cities. They form part of the discalced congregation.

The Trinitarians wear a white habit, with a cross of which the upright is red and the cross-bar blue.
Trinity, The Blessed.—This article is divided as follows: I. Dogma of the Trinity; II. Proof of the Doctrine from Scripture; III. Proof of the Doctrine from Tradition; IV. The Trinity as a Mystery; V. The Doctrine as Interpreted in Greek Theology; VI. The Doctrine as Interpreted in Latin Theology.

I. The Dogma of the Trinity.—The Trinity is the term employed to signify the central doctrine of the Church, as taught after the Council of Nicaea of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another. Thus, in the words of the Athanasian Creed: “the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God.” In this Trinity, according to the former account, the Father is the first in an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son. Yet, notwithstanding this distinction as to origin, the Persons are co-eternal and co-equal: all alike are uncreated and omnipotent. This, the Church teaches, is the revelation regarding God’s nature with which He has endowed men in order to deliver to the world; and which she proposes to man as the foundation of her whole dogmatic system.

In Scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word τρίας (of which the Latin trinitas is a translation) is first found in Theophilus of Antioch about A.D. 130. He speaks of the “Trinity of God” (John III, 3), His “One Godhead” (Phil., I, 14, 15). The term may, of course, have been in use before his time. Shortly afterwards it appears in its Latin form of trinitas in Tertullian (“De pud.”, c. xxi, P. G. II, 1026). In the next century the word is in general use. It is found in many passages of Origen (“In Ps. xvii.”, 15), P. of Pseudo-Clementine, etc., etc. The first creed in which it appears is that of Origen’s pupil, Gregory Thaumaturgus. In his Exegetes ΤΗΣ ΠΙΣΤΕΩΣ, composed between 200 and 270, he writes: “There is therefore nothing created, nothing subject to another in the Trinity: nor is thereught that has been added as though it once had not existed, but had entered afterwards. He who is the Son is the Son of the Father, the Son of the Son, the Father of the Son, nor the Son without the Spirit: and this same Trinity is immutable and unalterable forever” (P. G. X, 986).

It is manifest that a dogma so mysterious presupposes a Divine revelation. When the fact of revelation, understood in its full sense as the speech of God to man, is no longer admitted, the rejection of the doctrine follows as a necessary consequence. For this reason it has no place in the Liberal Protestantism of to-day. The writers of this school contend that the doctrine of the Trinity, as professed by the Church, is not contained in the New Testament, but that it was first formulated in the second century and received final approbation in the fourth, as a result of the teaching of Jesus Christ, the Son of God, and the asceticism of the early Christians. Many of the Fathers of the Church, and later, in recent times, have been led by the demands of the age to apply the more extreme theories of comparative religion to the doctrine of the Trinity, and to account for it by an imaginary law of nature compelling men to group the objects of their worship in threes (cf. Soderblom, “Vater, Sohn und Geist”, Tübingen, 1900). It seems needless to give more than a reference to these extravagant views, which serious thinkers of every school reject as destitute of foundation.

II. Proof of Doctrine from Scripture.—A. New Testament.—The evidence from the Gospels is summed up in the baptismal commission of Matt., xxviii, 19. He points to the central doctrine of the Evangelists that Christ only made the great truth known to the Twelve step by step. First He taught them to recognize in Himself the Eternal Son of God. When His ministry was drawing to a close, He promised that the Father would send another Divine Person, the Holy Spirit, in His place. This “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt., xxviii, 19). The force of this passage is decisive. That “the Father” and “the Son” are distinct Persons follows from the terms themselves, which is amply innumerable passages of the New Testament. In the same series, the being connected one with the other by the conjunctions “and . . . and”, is evidence that we have here a Third Person co-ordinate with the Father and the Son, and excludes altogether the supposition that the Apostles understood the Holy Spirit not as a distinct Person, but to the God viewed in three persons. Yet, the phrase “in the name” affirms alike the Godhead of the Persons and their unity of nature. Among the Jews and in the Apostolic Church the Divine name was representative of God. He who had a right to use it was invested with vast authority; for he wielded the supernatural powers of Him whose name he employed. It is incredible that the phrase “in the name” of the Father and the Son were not all the Persons mentioned equally Divine. Moreover, the use of the singular, “name”, and not the plural, shows that these Three Persons are that One Omnipotent God to whom the Apostles believed. Indeed, the unity of God is so fundamental a tenet alike of the Hebrew and of the Christian religion, that the division of the Godhead from the Godhead, the Father, the Son, and the Holy Spirit, in the New Testament, that any explanation inconsistent with this doctrine would be altogether inadmissible. The supernatural appearance at the baptism of Christ is often cited as an explicit revelation of Trinitarian doctrine, given at the very commencement of the Ministry. This, it seems to us, is a mistake. It is not the manifestation of the Three Divine Persons. Yet, apart from Christ’s subsequent teaching, the doxological sense of the scene would hardly have been understood. Moreover, the Gospel narratives appear to signify that none but Christ and the Baptist were privileged to see the Mystic Dove, and hear the words attesting the Divine Sonship of the Messias.

Besides these passages there are many others in the Gospels which refer to one or other of the Three Persons in particular, and clearly express the separate personality and Divinity of each. In regard to the First Person it will not be necessary to give special citations; those which declare that Jesus Christ is God the Son, affirm thereby also the separate personality and Divinity of the Son. The judgment of the world was a distinctly Divine, and not a Messianic, prerogative. (2) In the parable of the wicked husbandsmen, He describes Himself as the son of the householder, while the Prophets, one
and all, are represented as the servants (Matt., xxi, 33 sqq.). (3) He is the Lord of Angels, who execute His commands (Matt., xxiv, 31). (4) He approves the confession of Peter when he recognizes Him, not as Messias—a step long since taken by all the Apostles—but explicitly as the Son of God; and He declares the knowledge due to a special revelation from the Father (Matt., xvi, 16, 17). (5) Finally, before Caiaphas He not merely declares Himself to be the Messiah, but in reply to a second and distinct question affirms His claim to be the Son of God. He is instantly declared by the high priest to be guilty of blasphemy, an offence which could not have been committed by Him had His claim to be simply the Messiah (Luke, xxii, 66-71).

St. John's testimony is yet more explicit than that of the Synoptists. He expressly asserts that the very purpose of His Gospel is to establish the Divinity of Jesus Christ (John, xx, 31). In the prologue he identifies Him with the Word, the only-begotten of the Father. He is from all eternity, and exists with God, Who is God (John, i, 14-18). The immaculate of the Son in the Father and of the Father in the Son is declared in Christ's words to St. Philip: "Do you not believe, that I am in the Father, and the Father in Me?" (xv, 10), and in other passages no less explicit (xv, 7; xvi, 15; xvii, 21). The oneness of the Father and their person is so close that even the things however He [the Father] doth, these the Son also doth in like manner" (v, 19. Cf. x, 38); and to the Son no less than to the Father belongs the Divine attribute of conferring life on whom He will (v, 21). In x, 29, Christ expressly states His unity of essence with the Father: "That which my Father hath given me, is greater than all . . . I and the Father are one." The same is more explicitly expressed by St. John "This expression of which I am the source", can, having regard to the context, have no other meaning than the Divine Nature, possessed in its fullness by the Son as by the Father.

Rationalist critics lay great stress upon the text: "The Father is greater than I" (xiv, 28). They argue that this suffices to establish that the author of the Gospel held from the start certain views, and the exposition in this sense certain texts in which the Son declares His dependence on the Father (v, 19; vii, 28). In point of fact the doctrine of the Incarnation involves that, in regard of His human nature, the Son should be less than the Father. No argument against Catholic doctrine can, therefore, be drawn from this text. So, too, the passages referring to the dependence of the Son upon the Father nowhere express what is essential to Trinitarian dogma, viz., that the Father is the supreme source from Whom the Divine Nature and perfections flow to the Son. (On the essential difference between St. John's doctrine as to the Person of Christ and the Logos doctrine of the Alexandrine Philo, to which many Rationalists have recourse, see above.)

In regard to the Third Person of the Blessed Trinity, the passages which can be cited from the Synoptists as attesting His distinct personality are few. The words of Gabriel (Luke, i, 35), having regard to the use of the term, "the Spirit", in the Old Testament, to signify God as operative in His creatures, can hardly be said to contain a definite revelation of the real independence of the Holy Spirit from the Father, though they indicate that St. John (xii, 26) could postulate the existence of such teaching as we find in the discourses in the Cenacle reported by St. John (xiv-xvi). We have in these chapters the necessary preparation for the baptismal commission.

In them the Apostles are instructed not only as to the personality of the Spirit, but as to His office towards the Church. His work is to teach them whatsoever He shall hear (xvi, 13), to bring back to their minds the teaching of Christ (xiv, 26), to convince the world of sin (xvi, 8). It is evident that, were the Spirit not a Person, Christ could not have spoken of His presence with the Apostles as comparable to His own presence with them (xiv, 16, 17). Again, were He not a Divine Person it could not have been expedient for the Apostles that Christ should leave them, and the Paraclete take His place (xiv, 7). Moreover, notwithstanding the greater freedom of the word ἐμφάνισθη in His regard is the masculine ἐμφάνισθη. The distinction of the Holy Spirit from the Father and from the Son is involved in the express statements that He proceeds from the Father and is sent by the Son (xiv, 26; cf. xiv, 16, 26). Nevertheless, He is One with Them: His presence with the Disciples is at the same time the presence of the Son (xiv, 17, 18), while the presence of the Son is the presence of the Father (xiv, 23). In the remaining New Testament writings numerous passages attest how clear and definite was the belief of the Apostolic Church in the three Divine Persons. In certain texts the co-ordination of Father, Son, and Holy Ghost is so interwoven that it is impossible to find the meaning of the writer. Thus in II Cor., xiii, 13, St. Paul writes: "The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all." Here the construction shows that the Apostles are speaking of three distinct Persons. Moreover, since the names God and Holy Ghost are alike Divine names, it follows that God and Holy Ghost have the meaning of the writer. So also, in I Cor., xii, 4-11: "There are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord: and there are diversities of operations, but the same God, who worketh all [of them] in all [persons]". (Cf. also Eph., iv, 4-6; I Pet., i, 2, 3.)

Besides the New Testament passages such as these, where there is express mention of the Three Persons, the teaching of the New Testament regarding Christ and the Holy Spirit is free from all ambiguity. In regard to Christ, the Apostles employ modes of speech which, to men brought up in the Hebrew faith, necessarily signified belief in His Divinity. Elsewhere, for instance, the use of the Doxology in previous and subsequent passages to that in which He calls Himself "the glory for ever and ever" (cf. I Par., xvi, 36; xxxix, 11; Ps. cii, 31; xvii, 2), is an expression of praise offered to God alone. In the New Testament we find it addressed not alone to God the Father, but to Jesus Christ (II Tim., iv, 18; II Pet., iii, 18; Apoc., i, 6; Heb., xiii, 21), and to God the Father and Christ together (Apostles' Creed, A.D. 381). Not less convincing is the use of the title Lord (Κύριος). This term represents the Hebrew Adonai, just as God (Θεός) represents Elohim. The two are equally Divine names (cf. I Cor., vii, 4). In the Apostolic writings Θεός may almost be said to be treated as a proper name of God the Father, and Κύριος of the Son (cf. e.g. I Cor., xiii, 5, 6); in only a few passages is it used to give the title and dignity which it is generally conceded He is the Lord (Cf. I Cor., iii, 7, 18; or of Christ. The Apostles from time to time apply to Christ passages of the Old Testament in which Κύριος is used, e.g. I Cor., x, 9 (Num., xxi, 7), Heb., i, 10-12 (Ps. ci, 26-28); and they use such expressions as "the fear of the Lord" (Acts, ix, 31; II Cor., v, 11; Eph., v, 21), "call upon the name of the Lord" (Acts, ii, 21; or xv, 14), "name of the Father, the Son, and the Holy Ghost" (I Cor., iii, 6). Not less convincing is the use of the title Lord (Κύριος) in reference to the Apostles, by St. Paul, in the Testaments of the fourteen persons described in the Testaments of the Four Sons of Levi (I, 12). We may observe that in I, 12, "The Holy Ghost shall teach you in the same hour what you must say" (Matt., x, 20, and Luke, xiv, 49). In. his personality is clearly implied. These passages, in which the Apostles describe in what manner the Guidance and the Spirit is to guide them, give us the true explanation of what the Holy Ghost is and what He is to do. The personification, which is implicit in such language, is justified and further enlarged upon in the discourses in the Cenacle reported by St. John (xiv-xvi). We have in these chapters the necessary preparation for the baptismal commission.
texts in which St. Paul affirms that in Christ dwells the plentitude of the Godhead (Col., ii, 9), that before His Incarnation He possessed the essential nature of God (Phil., ii, 6), that He is "over all things, God blessed for ever" (Rom., ix, 6), tell us nothing that is not implied by the many other passages of His Epistles.

The doctrine as to the Holy Spirit is equally clear. That His distinct personality was fully recognized is shown by many passages. Thus He reveals His commands to the Church's ministers: "As they were ministering to the Lord and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas (Acts, xiv, iii);" He called them on their missionary journey: "They attempted to go into Bithynia, and the Spirit of Jesus suffered them not" (Acts, xvi, 7; cf. Acts, v, 3; xv, 28; Rom., xv, 30). Divine attributes are affirmed of Him. He possesses omniscience and reveals to the Church mysteries known only to God (I Cor., ii, 10); it is He who distributes charismata (I Cor., xii, 11): He is the giver of supernatural gifts (I Cor., iii, 6); He dwells in the Church and in the souls of individual men as in His temple (Rom., viii, 9-11; I Cor., iii, 16, vi, 19). The work of justification and sanctification is attributed to Him (I Cor., vi, 11; Rom., xv, 16), just as in other passages the same operations are attributed to Christ (I Cor., i, 2; Gal., ii, 17).

Thus it will appear that the Christian doctrine as a whole is expressly taught in the New Testament. The Divinity of the Three Persons is asserted or implied in passages too numerous to count. The unity of essence is not merely postulated by the strict monothelmism of men nurtured in the religion of Israel, to whom "subordinate deities" would have been incomprehensible, as was evident in the baptismal commission of Matt., xxviii, 19, and, in regard to the Father and the Son, expressly asserted in John, x, 38. That the Persons are co-eternal and coequal is a mere corollary from this. In regard to the Divine processions, the doctrine of the first procession is contained in the very terms Father and Son; the procession of the Holy Spirit from the Father and Son is taught in the discourse of the Lord reported by St. John (xiv-xvii) (see Holy Ghost).

B. Old Testament.—The early Fathers were persuaded that indications of the doctrine of the Trinity must exist in the Old Testament and they found such indications in not a few passages. Many of them now appear open to question. But even if the doctrine is not evident in the Old Testament as a whole, it is evident that it had been made known even to the Patriarchs. They regarded it as certain that the Divine messenger of Gen., xvi, 7, xvii, xxvi, 17, xxxi, 11; Ex., iii, 2, was God the Son; for reasons to be mentioned below (III. B.) they considered it evident that God the Father could not have thus manifested Himself (cf. Justin, "Dial.", iv, 10; Iren., "Adv. haer.", IV, xx, 7-11; Tertullian, "Adv. Prax.", 15-16; Theoph., "Adv. Autol.", ii, 22; Novat., "De Trin.", 18, 25, etc.). They held that, when the inspired writers speak of "the Spirit of the Lord", the reference was to the Third Person of the Trinity: and one or two (Iren., "Adv. haer.", ii, xxx, 9; Theophilus, "Adv. Aut.", II, 15; Hieron., "Or. teol.", 4; Epiphanius, "Knowl.") state Wisdom of the Sapiential books, not with St. Paul, of the Son (Heb., i, 3; cf. Wisdom, vii, 25, 26), but of the Holy Spirit. But in others of the Fathers is found what would appear to be the sounder view, viz., that no distinct intimation of the doctrine was given under the Old Covenant. (Cf. Greg. Naz., "Or. teol.", 4; Epiphanius, "Knowl.", 73, "Hær.", 75; Basil, "Adv. Eunom.", II, 22; Cyril Alex., "In Joann.", xii, 20).

Some of these, however, admitted that a knowledge of the mystery was granted to the Prophets and saints of the Old Dispensation (Ephip., "Hær.", viii, 5; Cyril Alex., "Con. Julian.", I, P. G., LXXVI, 532-40). It may be readily conceded that the way is prepared for the revelation in some of the prophecies. The names Emmanuel (Isa., vii, 14) and God the Mighty (Isa., ix, 6) affirmed of the Messiah make mention of the Divine Nature of the promised deliverer. Yet it must be seen whether any preparation is necessary to render the full meaning of the passages clear. Even these exalted titles did not lead the Jews to recognize that the Saviour to come was to be none other than God Himself. The Septuagint translators did not even venture to render the words nimphoi, "the Mighty" literally, but gave us, in their place, "the angel of the Most High." The theological preparation of preparation is to be found in the doctrine of the Sapiential books regarding the Divine Wisdom. In Prov., viii, Wisdom appears personified, and in a manner which suggests that the sacred author was not employing a mere metaphor, but had before his mind a real person (cf. verses 22, 23). Similar teaching is found in the Septuagint. But in this Wisdom is declared to utter in "the assembly of the Most High", i. e., in the presence of the angels. This phrase certainly supposes Wisdom to be conceived as a person. The nature of the personality is left obscure; but we are told that the whole earth is Wisdom's kingdom, that she finds her delight in all the works of God, but that Israel is in a special manner her portion and her inheritance (Ezech., xxiv, 8-13).

In the Book of the Wisdom of Solomon we find a still further advance. Here Wisdom is clearly distinguished from Jehovah: "She is ... a certain pure emanation of the glory of the almighty God. She is brightness of eternal light, and the unsearchable mirror of God's knowledge, and the clearest image of his goodness" (Wis., vi, 25, 26, cf. Hebrews, i, 3). She is, moreover, described as "the worker of all things" (παθέων τερατός, vii, 21), an expression indicating that the creation is in some manner attributable to her. Yet in later Judaism this exalted doctrine suffered eclipse, and seems to have passed into oblivion. Nor indeed do we feel that the passage, even though it manifests some knowledge of a second personality in the Godhead, constitutes a revelation of the Trinity. For nowhere in the Old Testament do we find any clear indication of a Third Person. Mention is often made of the Spirit of the Lord, but there is nothing to show that the Spirit was viewed as distinct from the Father, and that the term was employed to signify God considered in His working, whether in the universe or in the soul of man. The matter seems to be correctly summed up by Epiphanius, when he says: "The One Godhead is above all declared by Moses, and the twofold personality (of Father and Son) is strenuously asserted by the Prophets. The Trinity is made known by the Gospel" ("Hær.", lxxxiv, P. G., XLII, 493).

III. PROOF OF THE DOCTRINE FROM TRADITION.—A. In this section we shall show that the doctrine of the Blessed Trinity has from the earliest times been taught by the Catholic Church and professed by her members. As none deny this for any period subsequent to the Arian and Macedonian controversy it will be enough to consider the faith of the first three centuries only. An argument of very great weight is provided in the liturgical forms of the Church. The highest probative force must necessarily attach to these, since they express not the private opinion of a single individual, but the public belief of the whole body of the faithful. Nor can it be objected that the notions of Christians on the subject were vague and confused, and that their liturgical forms reflect this frame of mind. On such a point vagueness was impossible. Any Christian might be called on to seal with his blood his belief that there is but One God. The
answer of Saint Maximus (c. a. d. 250) to the command of the proconsul that he should sacrifice to the gods, "I offer no sacrifice save to the One true God" (Ruinart, ed. 1713, p. 157), is typical of many such replies in the Acts of the martyrs. It is out of the question to suppose that men who were prepared to give their lives on behalf of this fundamental truth were in point of fact so great confusion in regard to it that they were unaware whether their creed was monotheistic, dytheistic, or tritheistic. Moreover, we know that their instruction regarding the doctrines of their religion was well. Thus Flavian, Bishop of Antioch, writing to Justin, "I will not tolerate any doctrine that ever the unlettered were thoroughly familiar with the truths of faith (cf. Justin, "Apol.", I, 60, P. G., VI, 419; Irenaeus, "Adv. haer.", III, iv, n. 2, P. G., VII, 856).

(1) We may notice first the heptasymmetrical formula, which all acknowledge to be primitive. It has already been shown that the words as prescribed by Christ (Matt., xxvi, 19) clearly express the Godhead of the Three Persons as well as their distinction, but another consideration may here be added. Baptism, with its formal renunciation of Satan and his works, was understood to be the rejection of the idolatry of paganism and the solemn consecration of the baptized to the one true God (Tert., "De spect.", iv, P. L., I, 635; Justin, "Apol.", I, P. G., 432). And it was as if the Church in this act vested the members over them of the Father, Son, and Holy Spirit. The supposition that they regarded the Second and Third Persons as created beings, and were in fact consecrating themselves to the service of creatures, is manifestly absurd. St. Hippolytus has expressed the faith of the Church in the clearest terms: "He who descends into this laver of baptism, and who with all One and unites himself to Christ, renounces the enemy, and confesses that Christ is God . . . he returns from the font a son of God and a coheir of Christ. To Whom with all the holy, the good and life-giving Spirit be glory and power, now and always, forever and ever. Amen" ("Serm. in Theoph.", n. 101, P. L., xxvii, 19).

(2) The witness of the dogmatics is no less striking. The form now universal, "Glory be to the Father, and to the Son, and to the Holy Ghost!" so clearly expresses the Trinitarian dogma that the Arians found it necessary to deny that it had been in use previous to the time of Flavian of Antioch (Philostorgius, "Hist. ecc.", III, xiii, P. G., LXV, 565). There is meantime the great controversy over another form, viz. "Glory to the Father, through the Son, in the Holy Spirit", had been more common (cf. I Clement, 58, 59; Justin, "Apol.", I, 67). This latter form is indeed perfectly consistent with Trinitarian belief; it, however, expresses not the coequality of the Three Persons, but their operation in regard to man. We live in the Spirit, and through Him we are made partakers in Christ (Gal., v, 25; Rom., vii, 9); and it is through Christ, as His members, that we are worthy to offer praise to God (Heb., xiii, 15). But there are many passages in the ante-Nicene Fathers which show that the form, "Glory be to the Father and to the Son", and to (with) the Holy Spirit", was also in use. In the narrative of the Holy Spirit, common to the Gospels, the Father is confessed with the Holy Spirit. "With Whom to Thee and the Holy Spirit be glory now and for the ages to come" (Matt. S. Polyc., n. 14; cf. n. 22). Clement of Alexandria bids men "give thanks and praise to the only Father and Son, to the Son and Father with the Holy Spirit" (Pebd., III, xii, P. G., VIII, 680). St. Hippolytus closes his work against Noetus with this words: "To Him be glory now and for the ages to come!" (Contra Noet., n. 18, P. G., X, 830). Denis of Alexandria uses almost the same words: "To God the Father and to His Son Jesus Christ with the Holy Spirit be honour and glory forever and ever, Amen" (in St. Basil, "De Spiritu Sancto", xxix, n. 72, P. G., XXXII, 202). St. Basil further tells us that it was an innumerable custom among Christians when they lit the evening lamp to give glory to God with prayer: Αληθής Πνεύμα τού Θεού καὶ τού Χριστού καὶ τού Σαιτιστοῦ ἁγίου ("We praise the Father, the Son, and the Holy Spirit of God", ibid., c. 205). (3) The doctrine of the Trinity is formally taught in every class of ecclesiastical writing. From among the apologists we may note Justin, "Apol.", I, vi; Irenaeus, "Adv. her.", I, xxii, IV, xx, 1-6. In these passages he rejects the Gnostic figment that the world was created by gods who had emanated from God, but were not himself. Justin establishes the doctrine that the substance of the Word and the Spirit by whom God created all things. Clement of Alexandria professes the doctrine in "Predag.", I, vi (P. G., VIII, 300), and somewhat later Gregory Thaumaturgus, as we have already seen, lays it down in the most express terms in his creed (P. G., X, 186).

(4) Yet further even the Church's doctrine is furnished by a comparison of her teaching with that of heretical sects. The controversy with the Sabellians in the third century proves conclusively that she would not tolerate any deviation from Trinitarian doctrine. Noetus of Sirmium, the originator of the error, was condemned by a local synod, c. a. d. 200, Sabellius, who propagated the same idea at more explicit a point, was also condemned by St. Callistus. It is notorious that the sect made no appeal to tradition: it found Trinitarianism in possession wherever it appeared—at Sirmium, at Rome, in Africa, in Egypt. On the other hand, St. Hippolytus, who combats it in the "Contra Noetum", claims Apostolic tradition for the doctrine of the Trinity. The Catholic Church believes the Apostles, in accordance with the tradition of the Apostles, that God the Word came down from heaven to the holy Virgin Mary . . . to save man.

Somewhat later (c. a. d. 260) Denis of Alexandria found that the error was widespread in the Libyan Pentapolis, and he addressed a dogmatic letter against it to two bishops, Euphranor and Ammonius. In this, in order to emphasize the distinction between the Persons, he termed the Son πρωτος του Θεου and used other expressions capable of suggesting that the Son is to be reckoned among creatures. He was accused of heresy against St. Dionysius of Rome, who held a council and addressed to him a letter dealing with the true Catholic doctrine on the point. The Bishop of Nicæa replied with a defence of his orthodoxy entitled Ἐλεύθερος καὶ ἀδιαλείπτως, in which he corrected whatever had been erroneous in his expressions. He expressly professes his belief in the consubstantiality of the Son, using the very term, θυματαιος, which afterwards became the touchstone of orthodoxy at Nicæa (P. G., XXV, 53). The story of the controversy is conclusive as to the doctrinal standard of the Church. It shows us that she was firm in rejecting on the one hand any confusion of the Persons and on the other hand any denial of their consubstantiality.

The information we possess regarding another heresy—that of Montanus—supplies us with further
proof that the doctrine of the Trinity was the Church's teaching in A.D. 150. Tertullian affirms in the clearest terms that what he held as to the Trinity when a Catholic he still holds as a Montanist ("Adv. Prax.", ii, P. L., ii, 156); and in the same work he explicitly teaches the Divinity of the Three Persons, their distinction, the eternity of God the Son (op. cit., xxvi, P. L., ii, 156), and the same way asserts the orthodoxy of the Montanists on this subject (Hier., lxviii). Now it is not to be supposed that the Montanists had accepted any novel teaching from the Catholic Church since their secession in the middle of the second century. Hence, inasmuch as there was full agreement between the two bodies in regard to the Trinity, it has henceforth been considered that Tertullian's views were an article of faith at a time when the Apostolic tradition was far too recent for any error to have arisen on a point so vital.

B. Notwithstanding the force of the arguments we have just summarized, a vigorous controversy has been carried on from the end of the seventeenth century to the present day regarding the Trinitarian doctrine of the ante-Nicene Fathers. The Socinian writers of the seventeenth century (e. g. Sand, "Nucleus historico ecclesiastici", Amsterdam, 1668) asserted that the language of the early Fathers in many passages of their works shows that they agreed not with Athanasius, but with Arius. Petavius, who was a leader of the Trinitarians in England, vigorously took the less favourable view that they teach the following points inconsistent with the post-Nicene belief of the Church: (1) That the Son even as regards His Divine Nature is inferior and not equal to the Father; (2) that the Son alone appeared in the theophanies of the Old Testament, inasmuch as the Father of the Son is essentially invisible, the Son, however, being visibly sent; (3) that the Son is a created being; (4) that the generation of the Son is not eternal, but took place in time.

We shall examine these four points in order. (1) In proof of the assertion that many of the Fathers deny the equality of the Son with the Father, passages are cited from Justin (Apol., i, xiii, xxxii), Irenæus (Adv. Haer., iii, c. 1, 5, 14; "Strom.", vii, p. C. G., ix, 410), Hippolytus (Con. Noet., n. 14), Origen (Con. Cels., viii, xv). Thus Irenæus (loc. cit.) says: "He commanded, and they were created. Whom did He command? His Word, by whom, says the Scripture, the heavens were established. And Origen, loc. cit., says: "We must regard the Father as the not less than the Father, but inferior to Him. And this belief we ground on the saying of Jesus Himself: 'The Father who sent me is greater than I.'" Now in regard to these passages it must be borne in mind that there are two ways of considering the Trinity. We may view the Three Persons in so far as they are equally possessed of the Divine Nature; or we may consider the Son and the Spirit as being derived from the Father. Who is the sole source of Godhead, and from Whom They receive all They have and are? The former mode of considering them has been the more common since the Arian heresy. The latter, however, was more frequent previously to that period. Under this aspect, the Father, as being the sole source of all, transcends the Son more than the Spirit. Athanasius, Basil, Gregory Nazianzus, Gregory of Nyssa, and the Fathers of the Council of Sardica, in their synodical letter, all treat our Lord's words, "The Father is greater than I", as having reference to His Godhead (cf. Petavius, "De Trin.", ii, 7, vi, 11). From this point of view it may be said that in the creation of the world the Father commanded, the Son obeyed. The expression is not one which would have been employed by Latin writers who insist that creation and all God's works proceed from Him as One and not from the Persons as distinct from each other. But this truth was unfamiliar to the early Fathers.

(2) Justin ( Dial., n. 60), Irenæus (Adv. Haer., iv, xx, nn. 7, 11), Tertullian ("C. Marc.", ii, 27; "Adv. Prax.", 15, 16), Novatian (De Trin., xviii, xxv), Theophils (Adv. Autol., ii, xxi) are accused of teaching that the theophanies were incompatible with the essential nature of the Father, and hence incompatible with that of the Son. In this case also the difficulty is largely removed if it be remembered that these writers regarded all the Divine operations as proceeding from the Three Persons as such, and not from the Godhead viewed as one. Now Revelation teaches us that in the work of the creation and redemption the Father was visibly engaged. We have not merely His purpose through the Son. Through Him He made the world; through Him He redeemed it; through Him He will judge it. Hence it was believed by these writers, having regard to the present disposition of Providence, the theophanies could only have been the work of the Son. Moreover, in Col. i, 13, the effect of the operation of the Son is termed "the image of the invisible God" (ἀργαὶ τῶν ὄντων ἢ ἢμερῶν). This expression they seem to have taken with strict literalness. The function of an αἰρετος is to manifest what is itself hidden (cf. St. John Damascene, "De imagini", iii, n. 17). Hence they held that the work of revealing the Father belongs by nature to the Second Person of the Trinity, and concluded that the theophanies were His. (3) Expressions which appear to contain the statement that the Son was created are found in Clement of Alexandria (Strom., v, xiv, p. G., IX, 131; vii, v, P. G., ix, 280), Tatian (Orat., vi), Tertullian ("Adv. Prax.", vi; "Adv. Hermog.", xviii, xx), Origen (In Joam., i, n. 22). Clement speaks of Wisdom as the revelation of "the Father" (πατρικῶν θεότητας), and Tatian terms the Word the "first-begotten work" (ἐγερμος πατρικῶν) of the Father. Yet the meaning of these authors is clear. In Col., i, 16, St. Paul says that all things were created in the Son. This was understood to signify that creation took place according to exemplar ideas predetermined by God and exemplified in the Son, so that it might be said that the Father created the Word, this term being used in place of the more accurate generated, inasmuch as the exemplar ideas of creation were communicated by the Father to the Son. Or, again, the actual creation of the world might be termed the creation of the Word, since it takes place according to the ideas already existing in the Word. The context invariably shows that the passages must be understood in one or another of these senses. The expression is undoubtedly very harsh, and it certainly would never have been employed but for the verse, Prov., viii, 22, which is rendered in the Septuagint and the old Latin versions, "The Lord created [ἐφέτευε] me, whom are the beginning of His ways." As the passage was understood to mean that the Son, at the creation of the world, gave rise to the question how it could be said that Wisdom was created (Origen, "Prince", i, ii, n. 3, P. G., XI, 131). It is further to be remembered that accurate terminology in regard to the relations between the Three Persons was the fruit of the controversies which sprang up in the fourth century. The writers of 300 who had not seen the controversy with Arianism, and employed expressions which in the light of subsequent errors are seen to be not merely inaccurate, but dangerous.
(4) Greater difficulty is perhaps presented by a series of passages which appear to assert that prior to the Creation of the world the Word was not a distinct hypostasis from the Father. These are found in Justin (C. Tryphon, xli), Tatian (Con. Gracor, y), Athenagoras (Legat, x), Theophilos (Ad Autol., II, x, 22); Hippolytus (Con. Nect., x); Tertullian ("Adv. Prax.", v-vii; "Adv. Hermogenem", xviii). Thus Theophilos writes (op. cit., n. 22): "What else is this voice [heard in Paradise] but the Word of God Who is also His Son? . . . For before and without and in all the World [τὸ λόγον προφθοράκιον], the firstborn of all creation, not, however, Himself being left without Reason (ὁ λόγος), but having been gotten Reason, and ever holding converse with Reason". Expressions such as these are undoubtedly due to the influence of the Stoic philosophy: the "ὁ λόγος ἐνδιάθεος καὶ λόγος προφθοράκιον" were current conceptions of that school. It is evident that these apologists were seeking to explain the Christian Faith to their pagan readers in terms with which the latter were familiar. Some Catholic writers have maintained that the influence of their Stoic training did lead some of them into Subordinationism, although the Church herself was never involved in the error (see Logos). Yet it does not seem necessary to adopt this conclusion. If the point of view of the writers be borne in mind, the expressions, strange as they are, will be seen not to be incompatible with orthodoxy both as regards Prov., viii, 22, and Col., i, 15, as distinctly teaching that there is a sense in which the Word, begotten before all worlds, may rightly be said to have been begotten also in time. This temporal generation they conceived to be none other than the act of creation. They viewed this as the complement of the eternal generation, mass as much as it expressed the mediation of those creative ideas which from all eternity the Father has communicated to the Eternal Word. Since, in the very same works which contain these perplexing expressions, other passages are found teaching explicitly the eternity of the Son, it appears most natural to interpret them in this sense. It should further be remembered that throughout this early period the view of the relation of the Divine Persons to each other, invariably regarded them in connexion with the cosmogony. Only later, in the Nicene epoch, did they learn to preclude from the question of creation and deal with the threefold Personality exclusively from the point of view of the Divine life of the Godhead. When that stage was reached, expressions such as these became impossible (cf. d’Ales, "Tertullien", 82-90).

IV. THE TRINITY AS A MYSTERY.—The Vatican Council has explained the meaning to be attributed to the term mystery in theology. It lays down that a mystery is a truth which we are not merely incapable of discovering apart from Divine Revelation, but which, once revealed, man’s mind is incapable of free speculation, so to speak, by a kind of darkness" (Const., "De fide, cath." iv). In other words, our understanding of it remains only partial, even after we have accepted it as part of the Divine message. Through analogies and types we can form a representative concept expressive of what is revealed, but we cannot attain that fuller knowledge which supposes that the various elements of the concept are clearly grasped and their reciprocal compatibility manifest. As regards the vindication of a mystery, the office of the natural reason is solely to show that it contains no intrinsic impossibility, that any objection urged against it on the score that it violates the laws of thought is invalid. More than this it cannot do.

The Vatican Council further defined that the doctrine of the Trinity is of the number of these. Indeed, of all revealed truths this is the most impenetrable to reason. Hence, to declare this to be no mystery would be a virtual denial of the canon in question. Moreover, our Lord’s words, Matt., xi, 27, "No one knoweth the Son, but the Father", seem to declare that the mystery of the Trinity is a truth entirely beyond the scope of any created intellect. The Fathers supply many passages in which the incomprehensibility of the Divine Nature is affirmed. St. Jerome says, in a well-known phrase: "The true profession of the mystery of the Trinity is to own that we do not comprehend it" (De mysterio Trinitatis recta confessio est ignorantia scientiae. "Proem ad I. xviii in Isai.", P. L., XXIV, 627).

The controversy with the Eunomians, who declared that the Divine Essence was fully expressed in the absolutely simple notion of "the Innascible" (ἀναστάτος), and that this was fully comprehensible by the human mind, led many of the Greek Fathers to insist on the incomprehensibility of the Divine Nature, more especially in the case of the Second Person, in whose case (cf. e.g., St. Basil, "In Eunom.", I, n. 14, P. G., XXIX, 544; St. Cyril of Jerusalem, "Cat.", VI, P. G., XXXIII, 545; St. John Damascene, "Fid. orth.", I., ii, P. G., XCIV, 794, etc., etc.).

At a later date, however, some famous names are to be found defending a contrary opinion. Anseim, the early 5th-century writer, as we have seen earlier Prov., viii, 22, and Col., i, 15, as distinctly teaching that there is a sense in which the Word, begotten before all worlds, may rightly be said to have been begotten also in time. This temporal generation they conceived to be none other than the act of creation. They viewed this as the complement of the eternal generation, mass as much as it expressed the mediation of those creative ideas which from all eternity the Father has communicated to the Eternal Word. Since, in the very same works which contain these perplexing expressions, other passages are found teaching explicitly the eternity of the Son, it appears most natural to interpret them in this sense. It should further be remembered that throughout this early period the view of the relation of the Divine Persons to each other, invariably regarded them in connexion with the cosmogony. Only later, in the Nicene epoch, did they learn to preclude from the question of creation and deal with the threefold Personality exclusively from the point of view of the Divine life of the Godhead. When that stage was reached, expressions such as these became impossible (cf. d’Ales, "Tertullien", 82-90).

V. THE DOCTRINE AS INTERPRETED IN GREEK THEOLOGY.—A. Nature and Personality.—The Greek Fathers approached the problem of Trinitarian doctrine in a way which did not differ so essentially from that which, since the days of St. Augustine, has become traditional in Latin theology. In Latin theology thought fixed first on the Nature and only subsequently on the Persons. Personality is viewed as being, so to speak, the final complement of the Nature: the Nature is regarded as logically prior to
the Personality. Hence, because God's Nature is one, He is known to us as One God before He can be known as Three Persons. And when theologians speak of God without special mention of a Person, they conceive Him under this aspect. This is entirely different from the Greek point of view. Greek thought fixed primarily on the three distinct persons: the Father, to Whom, as the source and origin of all, the name of God (Θεός) more especially belongs; the Son, proceeding from the Father by an eternal generation, and therefore rightly termed God also; and the Divine Spirit, proceeding from the Father and the Son, has a logogenia, a special relationship to the Nature. Just as human nature is something which the individual man possesses, and which can only be conceived as belonging to and dependent on the individual, so the Divine Nature is something which belongs to the Persons and cannot be conceived independently of them.

The contrast appears strikingly in regard to the question of creation. In all Western theological tradition that creation, like all God's external works, proceeds from Him as One; the separate Personalsities do not enter into consideration. The Greeks invariably speak as though, in all the Divine works, each Person exercises a separate office. Irenaeus replies to the Gnostics, who held that the world was created by three separate persons, by affirming that God is the one Creator, and that He made all things by His Word and His Wisdom, the Son and the Spirit (Adv. her., I, xxii; II, iv, 4, 5, xxx, 9; IV, xx, 1). A formula often found among the Greek Fathers is that all things are from the Father and are effected by the Son in the Spirit (Athanasius, “De Trin. dial.”, n. 38; Cyril of Alexandria, “De Trin. dial.”, VI, P. G., LXXV, 1053). Thus, too, Hippolytus (Con. Noet., x) says that God has fashioned all things by His Word and His Wisdom, creating them by His Word, adorning them by His Wisdom (παντα γάρ τα γεγενέσθαι διὰ Λόγου καὶ Σοφίας τεχνησθαι, ἀγγελούν κέριν ὡς κοσμοῦν). The Nicene Creed still preserves for us this point of view, and we still profess our belief “in one God the Father Almighty, Creator of heaven and earth . . . and in one Lord Jesus Christ . . . by Whom all things were made . . . and in the Holy Ghost.”

The Divine Unity.—The Greek Fathers did not neglect to safeguard the doctrine of the Divine Unity, though manifestly their standpoint requires a different treatment from that employed in the West. The consubstantiality of the Persons is asserted by St. Irenaeus when he tells us that God created the world by His Son and His Spirit, “His two hands” (Adv. her., IV, xx, 1). The purport of the phrase is evidently to indicate that the Second and Third Persons are not substantially distinct from the First. A more philosophical description is the doctrine of the Recapitulation (συγκεκαλομένου). This seems to be first found in the correspondence between St. Denis of Alexandria and St. Dionysius of Rome. The former writes: “We thus [i.e., by the twofold procession] extend the Monad [the First Person] to the Trinity, and the Trinity to the Monads, παντίσχος διά διάσπασμα, καὶ τὸ Τριάδος πάντων ἀφύτων ἀπὸ τῶν Μονάδων συγκεκαλομένων.”—P. G., XXV, 504). Here the consubstantiality is affirmed on the ground that the Son and Spirit, proceeding from the Father who are nevertheless not separated from Him; while they again, with all their perfections, can be regarded as contained within Him.

This doctrine supposes a point of view very different from that with which we are now familiar. The Greek Fathers regarded the Son as the Wisdom and Power of the Father (1 Cor. i, 21) in a formal sense, and in like manner, the Spirit as His Sanctity. Apart from the Son the Father would be without His Wisdom; apart from the Spirit He would be without His Sanctity. Thus the Son and the Spirit are termed “Powers” (Ποιμαντές) of the Father. But while in creatures the powers and faculties are subject to accidental perfections, in the Godhead they are subject to the Father (P. G., XLIv, 1160; John Damascene, “De fide orthodoxa.”, III, xiv, P. G., XCIV, 1040). Here we see an important advance in the doctrine of the Godhead. For, as we have noted, the earlier Fathers invariably conceived the Three Persons as each exercising a distinct and separate function.

Finally, we have the doctrine of Circuminsession (πεπεράσθες). By this is signified the reciprocal existence and concomitance of the Three Persons. The term πεπεράσθες is first used by St. John Damascene. Yet the doctrine is found much earlier. Thus St. Cyril of Alexandria says that the Son is called the Word and Wisdom of the Father “because of the reciprocal inherence of the one in the other” (14, παντες ἀναλωμενες ὑμενας αὐτὸς ὑμας ὑμας ὑμας ὑμας).—P. G., LXXIII, 81). St. John Damascene assigns a twofold basis for this existence of the Persons. In some passages he explains it by the doctrine already mentioned, that the Son and the Spirit are διαδοχοι of the Father (cf. “De recta sententia.”, P. G., XCIV, 1424). Thus understood, the Circuminsession is a corollary of the doctrine of Recapitulation. He also understands it as signifying the identity of Essence, will, and action in the Persons. Wherever these are peculiar to the individual, as is the case in all creatures, there, he tells us, we have separate existence (πεπερασθές διδοι). In the Godhead the essence, will, and action are but one. Hence we have a perfect per se, and not separate, Circuminsession (πεπερασθές) (Fed. orth., i, viii, P. G., XCIV, 828). Here, then, the Circuminsession has its basis in the Homoiosia.

It is easy to see that the Greek system was less well adapted to meet the exigencies of the Arian and Macedonian heresies than was that subsequently developed by St. Augustine. Indeed the controversies of the fourth century brought some of the Greek Fathers notably nearer to the positions of Latin theology. We have seen that they were led to affirm the action of the Three Persons to be but one. Didymus even employs expressions which seem to show that he,
like the Latins, conceived the Nature as logically antecedent to the Persons. He understands the term God as signifying the whole Trinity, and not, as do the other Greeks, the Father alone: "When we pray, whether we say, 'Kyrie eleison', or 'O God aid us', we do not miss our mark: for we include the whole of the Blessed Trinity in one Godhead" (De Trin., 11, iii, P. G., XXXIX, 750).

C. Mediate and Immediate Procession.—The doctrine that the Spirit is the image of the Son, as the Son is the image of the Father, is generally attributed to St. Gregory Thaumaturgus in his Creed (P. G., X, 986). It is assumed by St. Athanasius as an indisputable premise in his controversy with the Macedonians (Ad Serap., 1, xxii, 35; ii, iv, v). It is implied in the comparisons employed both by him (Ad Serap., I, xix) and by St. Gregory Nazianzen (Orat. xxxi, 31, 32), of the Three Divine Persons to the sun, the ray, the light; and to the source, the spring, and the stream. We find it also in St. Cyril of Alexandria ("Thesaurus assert.," 33, P. G., LXXV, 572), St. John Damascene ("Fid. orth.", I, 13, P. G., XCIV, 856), etc. This supposes that the procession of the Son from the Father is immediate; that of the Spirit from the Father is mediately. He proceeds from the Father through the Son. So also St. Cyril and others. It is the view of those who used these expressions conceived the Divine Procession as taking place, so to speak, along a straight line (P. G., CLXI, 224). On the other hand, in Western theology the symbolic diagram of the Trinity has ever been the triangle, the relations of the Three Persons one to another being precisely similar. The point is worth noting, for this diversification of symbolic presentation leads inevitably to very different expressions of the same dogmatic truth. It is plain that these Fathers would have rejected no less firmly than the Latins the later Photian heresy that the Holy Spirit proceeds from the Father alone. (For this question the reader is referred to Holy Scripture.)

I. The Son.—The Greek theology of the Divine Generation differs in certain particulars from the Latin. Most Western theologians base their theory on the name, Logos, given by St. John to the Second Person. This they understand in the sense of "concept" ("verbum mentale"), and hold that the Divine Generation is analogous to the act by which the created intellect produces its concept. Among the Fathers who write on this subject is St. Cyril. The doctrine of the manner of the Divine Generation to be altogether beyond our comprehension. We know by revelation that God has a Son; and various other terms besides Son employed regarding Him in Scripture, such as Word, Brightness of His glory, etc., show us that His Sonship must be conceived as free from any relation to material generation. More we know not (of St. Gregory Nazianzen, "Orat. xxxii,", § 8, P. G., XXXVI, 84; Cyril of Jerusalem, "Cat.", xi, 19; John Damascene, "Fid. orth.", I, viii, P. G., XCIV, 820). One explanation only can be given, namely, that the perfection we call fecundity must needs be found in God the Absolutely Perfect (St. John Dam., "Fid. orth.", I, viii, P. G., XCIV, 820). One might indeed it would seem that the greater majority of the Greek Fathers understood Νόει not of the mental thought, but of the utter word ("Dion. Alex.", P. G., XXXV, 513; Athanasius, ibid.; Cyril of Alexandria, "De Trin.", II, P. G., LXXV, 765). They did not see in the term a revelation that the Son is begotten by way of intellectual procession, but viewed it as a metaphor intended to exclude the supposition of material associations of parentage (Gregory of Nyssa, "C. Eunom.", IV, P. G., XIX, 621; Greg. Nazianzen, "Orat. xxi,", § 20, P. G., XXXVI, 129; Basil, "Hom. xvi", P. G., XXXI, 477; Cyril of Alexandria, "Thesaurus assert.," vi, P. G., LXXV, 76).

We have already adverted to the view that the Son is the Wisdom and Power of the Father in the full and formal sense, as it appears from the time of Origen to that of St. John Damascene (Origen apud Athan., "De deor. Nic.", § 27, P. G., XXV, 466; Athanasius, "Con. Arianos", I, § 19, P. G., XXVI, 52; Cyril of Alexandria, "Thesaurus", P. G., LXXV, 44; John Damascene, "Fid. orth.", I, xii, P. G., XCIV, 849). It is based on the Platonic philosophy accepted by the Alexandrians. Against the Aristotelian view, however, the Aristotleanism of the Scholastic theologians. In Aristotelian philosophy perfection is always conceived statically. No action, transient or immanent, can proceed from any agent unless that agent, as statically conceived, possesses whatever perfection is contained in the action. The Alexandrine standpoint was other than this. To them perfection must be in dynamic activity. God, as the supreme perfection, is from all eternity self-moving, ever adorning Himself with His own attributes; they issue from Him and, being Divine, are not accidents, but subsistent realities. To these thinkers, therefore, there was no inadmissibility in the supposition that God is wise with the Wisdom which is the result of His own immanent activity, because this wisdom is possessed by God. He is the Son. The arguments of the Greek Fathers frequently presuppose this philosophy as their basis; and unless it be clearly grasped, reasoning which on their premises is conclusive will appear to us invalid and fallacious. Thus it is sometimes urged as a reason for rejecting Arianism that, if there were a time when the Son was not, then really received God, the wisdom and power of God—a conclusion from which even Arians would shrink.

E. The Holy Spirit.—A point which in Western theology gives occasion for some discussion is the question as to why the Third Person of the Blessed Trinity is termed the Holy Spirit. St. Augustine suggests that it is because He proceeds from both the Father and the Son, and hence is applicable to both (De Trin., xv, n. 37). To the Greek Fathers, who developed the theology of the Spirit in the light of the philosophical principles which we have just noticed, the question presented no difficulty. His name, they held, reveals to us His distinctive character as the Third Person, just as the names Father and Son manifest the most characteristic features of the Persons (cf. Gregory Thaum., "Eth. fid.", P. G., X, 985; Basil, "Ep. cexiv", 4, P. G., XXXIII, 789; Gregory Naz., "Or. xxv", 16, P. G., XXXV, 1221). He is ο ἁγιο-πνευματος, the hypostatic holiness of God, the holiness by which God is holy. Just as the Son is the Wisdom and Power by which God is wise and powerful, so the Spirit is the Holiness by which He is holy. Had there ever been a time, as the Macedonians dared to say, when the Holy Spirit was not, then at that time God would have not been holy (Gregory Naz., "Orat. xxxi", 4, P. G., XXXVI, 138).

On the other hand, τινος was often understood in the light of John, xx, 22, where Christ, appearing to the Apostles, breathed on them and said, "Receive ye the Holy Ghost." He breathes of Christ (John Damascene, "Fid. orth.", I, viii), breathed by Him into us, and dwelling in us as the breath of life by which we enjoy the supernatural life of God's children (Cyril of Alexandria, "Thesaurus", P. G., LXXV, 544, etc., cf. Petav., "De Trin.", V, viii). The office of the Holy Spirit in thus elevating us to the supernatural splendor is, however, conceived in a manner somewhat different from that of Western theologians. According to Western doctrine, God bestows on man sanctifying grace, and consequent on that gift the Three Persons come to His soul. In Greek theology the order is reversed: the Holy Spirit does not come to us because we have received
sanctifying grace; but it is through His presence we receive the gift. He is the seal, Himself impressing on us the Divine image. That Divine image is indeed realized in us, but the seal must be present to secure the continued existence of the impression. Apart from Him it is not found (Origen, "In Jean. ii", vi, 14, 5. 129; Didymus, "De Spiritu Sancto," x, 11, P. C., XXXIX, 1040-13; Athanasius "Ep. ad. Scarp.", III, iii, P. C., XXXVI, 629). This union with the Holy Spirit constitutes our deification (τὸ ὁμοιωμα). Inasmuch as He is the image of Christ, He imprints the likeness of Christ upon us; since Christ is the image of the Father, we too receive the likeness of the Father. This does not depart from the main lines which He laid down, although in the Golden Age of Scholasticism His system was developed, its details completed, and its terminology perfected. It received its final and classical form from St. Thomas Aquinas. But it is necessary first to indicate in what consisted the transition effected by St. Augustine. This may be shown in certain ways.

(1) He views the Divine Nature as prior to the Personals. Deus is for him not God the Father, but the Trinity. This was a step of the first importance, safeguarding as it did alike the unity of God and the equality of the Persons in a manner which the Greek system could never do. As we have seen, one of the great difficulties of the Greeks, Origen and John Chrysostom as this standpoint; and it is possible that Augustine may have derived this method of viewing the mystery from him. But to make it the basis for the whole treatment of the doctrine was the work of Augustine's genius.

(2) He insists that every external operation of God is to be traced to the Trinity, and cannot be attributed to one Person alone (see Holy Ghost). The Greek Fathers had, as we have seen, been led to affirm that the action (διανοια) of the Three Persons was one, and one alone. But the doctrine of appropriation was unknown to them, and thus the value of this conclusion was obscured by a traditional theology implying the distinct activities of Father, Son, and Holy Spirit.

(3) By indicating the analogy between the two processes within the Godhead and the internal acts of thought and will in the human mind (De Trin., IX, iii, 3; X, xi, 17), he became the founder of the psychological theory of the Trinity, which, with a very few exceptions, was accepted by every subsequent thinker.

In the following exposition of the Latin doctrines, we shall follow St. Thomas Aquinas, whose treatment of the doctrine is now universally accepted by Catholic theologians. It should be observed, however, that this is not the only form in which the psychological theory has been proposed. Thus Richard of St. Victor, Alexander of Hales, and St. Bonaventure, while adhering in the main to Western tradition, were more influenced by Greek thought, and gave us a system differing somewhat from that of St. Thomas.

A. The Son.—Among the terms employed in Scrip-
by which God loves; but in loving Himself God breathes forth this subsistent term. He is Hypostatic Love. Here, however, it is necessary to safeguard a point of revealed doctrine. It is of faith that the process of the Holy Spirit is not generation. The Son is "the only begotten of the Father" (John, i, 14). And the Athanasian Creed expressly lays it down that the Holy Ghost is "from the Father and the Son, begotten, not created, but proceeding". If the immanent act of the intellect is rightly termed generation, on what grounds can that name be denied to the act of the will? The answers given in reply to this difficulty by St. Thomas, Richard of St. Victor, and Alexander of Hales are very different. It will be sufficient here to note St. Thomas's solution. He tells us that nature is not necessarily involved in the production of a term in the likeness of the thing conceived. This is not so in regard to the act of the will. Here the primary result is simply to attract the subject to the object of his love. This difference in the acts explains why the name generation is applicable only to the act of the intellect. Generation is essentially the production of an object by the will, and no process which is not essentially of that character can claim the name.

The doctrine of the procession of the Holy Spirit by means of the act of the Divine will is due entirely to Augustine. It is nowhere found among the Greeks, who simply declare the procession of the Spirit to be beyond our comprehension; nor is it found in the Latins before his time. His mental attitude was, as early as "De fide et scholio" (A.D. 393) (P. G., XL, 191); and in the "De Trinitate" (A.D. 415) develops it at length. His teaching was accepted by the West. The Scholastics seek for Scriptural support for it in the name Holy Spirit. This must, they argue, be, like the names Father and Son, a name expressive of a relational category within the Godhead proper to the Person who bears that name. Attraction of this sort applied to the person or thing, signifies that the being of which it is affirmed is devoted to God. It follows therefore that, when applied to a Divine Person as designating the relation uniting Him to the other Persons, it must signify that the process determining His origin is one which of its nature involves devotion to God. In other words, the Person in which which God is love. The argument is ingenious, but hardly convincing; and the same may be said of a somewhat similar piece of reasoning regarding the name Spirit (I, q. xxxvi, a. 1). The Latin theory is a noble effort of the human reason to penetrate the verities which revelation has left veiled in mystery. It harmonizes, as we have said, with all the truths of faith. It is admirably adapted to lead us to a fuller comprehension of the fundamental doctrine of the Christian religion. But more than this must not be claimed for it. It does not possess the sanction of revelation.

C. The Divine Relations.—The existence of relations in the Godhead may be immediately inferred from the doctrine of processionals, and as such is a truth of faith. Where it has become the real process and the principle and the term are really related. Hence, both the generation of the Son and the procession of the Holy Spirit must involve the existence of real and objective relations. This part of Trinitarian doctrine was familiar to the Greek Fathers. In answer to the Eunomian objection, that consubstantiality rendered any distinction between Persons impossible, Gregory of Nyssa replies: "Though we hold that the nature [in the Three Persons] is not different, we do not deny the difference arising in regard of the source and that which proceeds from the source [τοις κατά αυτοις τοις ανεστάτοις καθότι]; but in this alone do we admit that one Person differs from another" ("Quod non sunt tres dii", P. G., XLV, 134. Cf. Greg. Naz., "Or. theod.", V, ix, P. G., XXXVI, 141; John Damascene, "F.O.", I, viii, P. G., XCIV, 528). Augustine also insists that of the ten Aristotelian categories two, substance and relation, are found in God ("De Trin.", V, v, P. L., XLII, 913). But it was at the hands of the Scholastic theologians that the question received its full development. The results to which they were led, though not to be reckoned as part of the dogmas, were found to throw great light upon the mystery, and to be of vast service in the solution of some of the objections urged against it.

From the fact that there are two processionals in the Godhead, each involving both a principle and a term, it follows that there must be four relations, two of origination (paternitas and spiratio) and two of procession (processionis and substansia), what constitute the distinction between the Divine Persons. They cannot be distinguished by any absolute attribute, for every absolute attribute must belong to the infinite Divine Nature and this is common to the Three Persons. Whatever distinction there is must be in the relations alone. This conclusion is held as absolutely certain by all theologians. Aquinas derived the Marcinus-Polyzoa-Scholastic theory of the Persons of St. Gregory of Nyssa, it was clearly enunciated by St. Anselm ("De process. Sp. S.", ii, P. L., CLVIII, 288) and received ecclesiastical sanction in the "Decretum pro Jacobitis" in the form: "[In divinis] omnium sunt unum ubi non obviatur relationis oppositorius." Since this is so, it is manifest that the four relations suppose four persons. The person relation between spiration on the one hand and either paternity or filiation on the other. Hence the attribute of spiration is found in conjunction with each of these, and in virtue of it they are each distinguished from procession. As they share one and the same Divine Nature, so they possess the same virtus spirations, and thereby constitute a single original property of the Holy Spirit.

Inasmuch as the relations, and they alone, are distinct realities in the Godhead, it follows that the Divine Persons are none other than these relations. The Father is the Divine Paternity, the Son the Divine Filiation, the Holy Spirit the Divine Procession. Here it must be borne in mind that the relations are not names, but attributes. Hence these abstract terms might suggest whatever is in God must needs be subsistent. He is the Supreme Substance, transcending the divisions of the Aristotelian categories. Hence, at one and the same time He is both substance and relation. (How it is that there should be in God real relations, though it is altogether impossible that quantity or number should be found in aum, is a question involving a discussion regarding the metaphysics of relations, which would be out of place in an article such as the present. A lucid treatment may be found in Bilhot, "De Deo uno et trino", 3rd ed., 380 sqq.)

It will be seen that the doctrine of the Divine relations provides an answer to the objection that the doctrine of the Trinity rests on two things which are identical with the same thing are identical one with another. We reply that the axiom is perfectly true in regard to absolute entities, to which alone it refers. But in the dogma of the Trinity when we affirm that the Father and Son are alike identical with the Divine Essence, we are affirming that the Supreme Infinite Substance is identical not to itself, but with each of two relations. These relations, in virtue of their nature as correlatives, are necessarily opposed the one to the other, and therefore different. Again it is said that if there are Three Persons in the Godhead none can be infinite, for each must lack something which the others possess. We reply that a relation, viewed purely as such, is not like quantity or quality, an intrinsic perfection. When we affirm a
relation of anything, we affirm that it regards something other than itself. The whole perfection of the Godhead is contained in the one infinite Divine Essence. The Father is that Essence as it eternally regards the Son and the Spirit; the Son is that Essence as it eternally regards the Father and the Spirit; the Holy Spirit is that Essence as it eternally regards the Father and the Son. But the eternal regard by which each of the Three Persons is constituted is not an addition to the infinite perfection of the Godhead.

The theory of relations also indicates the solution to a difficulty near the Father propounded by anti-Trinitarians. It is urged that since there are Three Persons there must be three self-consciousnesses; but the Divine mind ex hypothesi is one, and therefore can possess but one self-consciousness; in other words, the dogma contains an irreconcilable contradiction (cf. Ménégoz, "Étude sur la Trinité", 5). This whole objection rests on a petitio præcepti; for it takes for granted the identification of person and of mind with self-consciousness. This identification is rejected by Catholic philosophers as altogether misleading. Neither person nor mind is self-consciousness; though a person must needs possess self-consciousness, and consciousness attests the existence of mind (see Personality). Granted that in the eternal relations transcended, there are three relations which are subsistent realities, distinguished one from another in virtue of their relative opposition, then it will follow that the same mind will have a three-fold consciousness, knowing itself in three ways in accordance with its three modes of existence. It is impossible to establish that, in regard of the infinite mind, such a suggestion is a contradiction.

The question was raised by the Scholastics: In what sense are we to understand the Divine act of generation? As we conceive things, the relations of paternity and filiation are due to an act by which the Son proceeds from the Father, the relations of spora- tion and procession, to an act by which the Father and Son breathe forth the Holy Spirit. The fathers answer that the acts are identical with the relations of generation and procession; only the mode of expression on our part is different (l, q. xli, a. 1, ad 2am). This is due to the fact that the forms alike of our thought and our language are moulded upon the material world in which we live. In this world origin is everywhere due to the effect of a change by an agent. We call the effecting of the change action, and its reception passion. Thus, action and passion are different from the permanent relations consequent on them. But in the Godhead origination is eternal: it is not the result of change. Hence the term signifying action denotes not the production of the relation, but purely the relation of the Originator and the Originated. The terminology is unavoidable because the limitations of our experience force us to represent this relation as due to an act. Indeed throughout this whole subject we are hampered by the imperfection of human language as an instrument wherein to express verities higher than the facts of the world. When, for instance, we say that the Father and the Son regard the Holy Spirit, we seem to suggest that these are forms inherent in Him as in a subject. We know, indeed, that in the Divine Persons there can be no composition: they are absolutely simple. Yet we are forced to speak thus; for the one Personality, notwithstanding its simplicity, is related to both the others, and by different relations. We cannot express this save by attributing to Him filiation and procession (1 Q xxiii, a. 2).

D. Divine Mission.—It has been seen that every action of God in regard of the created world proceeds from the Three Persons indifferently. In what sense, then, are we to understand such texts as "God sent... his Son into the world" (John, iii, 17), and "the Paraclete cometh, whom I will send you from the Father" (John, xx, 26)? What is meant by the mission of the Son and of the Holy Spirit? To this it is answered that mission supposes two conditions: (1) That the person sent should be properly distinct from the one who sent him and (2) that the person sent should come to be at the place indicated. The procession, however, may take place in various ways—by command, or counsel, or even origin. Thus we say that a king sends a messenger, and that a tree sends forth buds. The second condition, too, is satisfied either if the person sent must come to be at the place where previously he was not, or if, although he was already there, he came to be there in a new manner. Though God the Son was already present in the world by reason of His Godhead, His Incarnation made Him present there in a new way. In virtue of this new presence and of His procession from the Father, He is rightly said to have been sent into the world. So, too, in regard of the mission of the Holy Spirit. The gift of grace renders the Blessed Trinity present to the soul in a new manner, viz., as the object of direct, though inchoative, knowledge and as the object of experimental love. By reason of this new mode of presence common to the whole Trinity, the Second and the Third Persons, inasmuch as each receives the divine Nature, if we come to be at the place of a procession, may be said to be sent into the soul.

(See also: Holy Ghost; Logos; Arianism; Monarchians; Trinitarians; Unitarians.)

Among the very numerous patristic works on this subject, the following call for special mention: St. Arius of Alexandria, Quaestiones Controversiae; St. Gregory Nazianzen, Orations I de Theologia; Dionysius the Areopagite, De Coelestibus, De Mundi Gens, De Tatiana, De Rerum Principiis, De Trinitatibus, De Trinitate, De Trinitate, De Spiritu Sancto, De Deo Patre, De Deo Filio, De Deo Spiritu Sancto contra Marcum Ephesinum. Among these Patristic Writers were: Pseudo-Dionysius, De Trinitate (Vienne, 1721); Thomas Aquinas, De Veritate, De Trinitate, De Trinitate (Paris, 1895); Franzelin, De Deo Trino (Rome, 1896); G. Baronius, Historiae de legum et sacrosanctum sacrosanctam, (Paris, 1891); H. de Courcel, Etudes sur la Trinité (Paris, 1892); Lindworth, De origine et finibus et Trinitatis, (Paris, 1897), Rulle, L'origine et les effets de la Trinité (Paris, 1894); B. Menke, De origine et finibus et Trinitatis (Paris, 1894); H. de Courcel, Etudes sur la Trinité (Paris, 1892); Lindworth, De origine et finibus et Trinitatis, (Paris, 1897).

Among recent Protestant writers should be mentioned: Ryal, Deinse Fides Nostra (Oxford, 1843), A. M. Donner, Doctrine of the Person of Christ (translation) (Edinburgh, 1891).

G. H. Joyce.

Trinity College, an institution for the higher education of Catholic women, located at Washington, D. C., and empowered under the terms of its charter (1897) to confer degrees. The college originated in the desire of the Sisters of Notre Dame de Namur, who had been thirty-five years established in the city of Washington, to open a select day-school in the suburb of Brookland. Before requesting the necessary ecclesiastical sanction, it was proposed to them by the authorities of the Catholic University to make the new school a college equal in efficiency to the women's colleges already established in the United States. Cardinal Gibbons, chancellor of the university, heartily endorsed their project and replied, "That such an institution, working in union with, though entirely independent of, the Catholic University, will do incalculable good in the cause of higher education" (5 April, 1897). Sister Julia, then provincial superior of the Sisters of Notre Dame, secured a tract of thirty-three acres lying between Michigan and Lincoln Avenues, Brookland. The cornerstone was laid on St. Patrick's Day, 1898. The Hall of the building was dedicated by Cardinal Gibbons, on 22 November, 1900, and the structure was completed in 1910. It contains residence halls for two hundred students, lecture rooms, laboratories,
a museum, a library of 12,000 volumes, and a temporary chapel. The O'Connor Art Gallery and Auditorium is specially provided by the generosity of Judge and Mrs. M. P. O'Connor of San José, California, houses a large and valuable collection of paintings, water colors, mosaics, photographs, and statuary, which was opened to visitors on 31 May, 1901, in the presence of the donors. The Ohalan Social Hall contains some rare old paintings, a bequest to the college, in 1857, by Miss Amanda Dolahan of Philadelphia. The administration of the college is in the hands of an advisory board, of which Cardinal Gibbons is president, and the members comprise the rector, and vice-rector of the Catholic University, the provincial superior of the Sisters of Notre Dame, the president of the college, who is also the superior of the community, and the president of the auxiliary board of regents. The auxiliary board of regents and its associate boards draw their members from all parts of the United States, being composed of Catholic ladies who can help the cause of higher education by their influence and example. The college has no endowment. By the liberality of friends, seventeen scholarships have been established. The faculty of Trinity College is composed of six professors from the Catholic University in the departments of philosophy, education, teleology, economics, and sociology, and seventeen Sisters of Notre Dame in the departments of religion, Sacred Scripture, ancient and modern languages, English, history, logic, mathematics, the physical sciences, music, and art. The college opened its courses on 7 November, 1900, with twenty-two students in the Freshman class and has grown only by promise and admission. For 1911-12, 160 were registered. Admission is by examination according to the requirements of the College Entrance Examination Board; no specialists are received; and there is no preparatory department. The number of degrees conferred (1901-1912) is 160, viz.: master of arts, 8; bachelor of arts, 130; bachelor of letters, 20; bachelor of science, 2.

Annals of Trinity College (Washington, D. C.); Sister of Notre Dame, The Life of Sister Julia, Provincial Superior of the Sisters of Notre Dame (Washington, D. C., 1911); McDermott, Trinity College and the Higher Education in The Catholic World (June, 1904); Howe, Trinity College in Donahoe's Magazine (October, 1906).

SISTER OF NOTRE DAME.

Trinity Sunday is the first Sunday after Pentecost, instituted to honor the Most Holy Trinity. In the early Church no special Office or day was assigned for the Holy Trinity. When the Arian heresy was spreading the Fathers prepared an Office with canticles, responses, a Preface, and hymns, to be recited on Sundays. In the Sacramentary of St. Gregory the Great (P. L., LXVIII, 106) there are prayers and the Preface of the Trinity. The Micrologus (P. L., CL, 1020), written during the pontificate of Gregory VII (Nilles, II, 400), call the Sunday after Pentecost a Dominica veneris, with no special Office, but added that in some places they recited the Office of the Holy Trinity composed by Bishop Stephen of Liège (903-20). By others the Office was said on the Sunday before Advent. Alexander II (1061-1073), not 111 (Nilles, I, c.), refused a petition for a special feast on the plea that such a feast was not customary in the Roman Church which, during the pontificate of the Holy Trinity by the Glory Patri, etc., he did not forbid the celebration where it already existed. John XXII (1316-1334) ordered the feast for the entire Church on the first Sunday after Pentecost. A new Office had been made by the Franciscan John Pecham, Canon of Lyons, later Archbishop of Canterbury (d. 1292). The feast was raised to a double of the second class but was raised to the dignity of a principal class, 24 July, 1911, by Pius X (Aeta Ap. Sedis, III, 351). The Greeks have no special feast. Since it was after the first great Pentecost that the doctrine of the Trinity was proclaimed to the world, the feast becomingly follows that of Pentecost.

Nilles, Kd. mon. (Innsbruck, 1857); Bisten, Denkwürdigkeiten (London, 1901), 116; Buder, Geschichten der Täufer (Freiburg, 1895), 298. Francis Mershman.

Triple-Candlestick, a name given along with several others (e.g., reed, auliculum, lumen Christi) to a church ornament used only in the office of Holy Saturday. The three candles of which it is composed are placed successively, being successively lighted, as the sacred ministers proceed up the church, the fire consecrated in the porch, and at each lighting thefile the deacon sings the acclamation "Lumen Christi", the assistant deacon reflecting and answering "Deo gratias". As this ceremony is fully discussed under the heading Lumen Christi (and cf. Fire, Liturgical Use of) it will be sufficient to say a word here about the material instrument used for the purpose. Both the rubrics of the Missal and the "Sacramentale Episcoporum" seem to assume that the so-called candlestick is not a permanent piece of furniture, but merely an arrangement of three candles temporarily attached to a reed or wand, such a reed for example as is used by the acolytes to light the candles with. "Preparatur arundo cum tribus candelis in summata positis" (Car. Eps., II, xxvii, 1). In practice, however, we often find a brass candlestick constructed for the purpose with a long handle. Barbier de Montault (Traité pratique, etc.) says that the Missal rubric (arundo cum tribus candelis in summata illius triangulo distinctis) that one of the three candles should stand higher than the other, so that the three flames may form a triangle in the vertical plane. A triple and double candlestick are used by bishops of the Greek Church to bless the people with, and an elaborate symbolism is attached to this rite.

Thurston, Lent and Holy Week (London, 1904).

Herbert Thurston.

Tripoli, Prefecture Apostolic or.—Tripolitania, one of the nations of Barbary. It lies in North Africa along the Mediterranean, from 6° to 22° E. long., and from 27° to 33° N. lat., between Egypt on the east, Tunisia on the west, the desert on the south, and the sea on the north. Its area cannot be precisely determined, but equals at least 305,641 sq. miles. The boundary of some portions are ill-defined. Shortly after the outbreak of hostilities between the Italians
TRIPOLI

and Turks, the Anglo-Egyptian Government, at the request of the Sultan of Turkey, occupied the Bay of Sollum with the adjacent territory, and thus annexed to Egypt 219 miles of coast-line, with a depth as yet undefined, in the Delta of the Nile, and declared the chief ports of the Gulf of Matta (1530-51); but in 1551 the renegade Sinan Pasha and Dragut took possession of them, and annexed the whole province to the Ottoman Empire.

In 1714 Ahmed Bey, called the Great, achieved independence and founded the dynasty of Karamanis, a descendant of whom, Hassun Pasha, has just been removed by the Bey of Tripoli. In the treaty of Paris, the request of the Tripoliots themselves, who were being molested by the tribe Oule-Simias, the Porte restored its ancient rights, landed troops, and made the country a vilayet immediately subject to Constantinople. In 1840 the Turks added it to Fezzan, the Phazzania of the Romans, and the present sanjak of Murzuk, which had been independent under the Beni-Khattab, now subordinated to the Sultans of Kamein (twelfth to fourteenth century), then to those of Morocco (sixteenth century), finally paying tribute to the Beys of Tripoli. In recent years they have likewise extended their dominion to the oases of Ghadames, Rhat, etc., and sought to link their territory directly with Tripoli and the other Mussulman States of Central Africa. At the Convention of 21 March, 1889, determined the zones of influence in the country of these two nations, consequently terminating the victorious progress of the Val of Tripoli.

Besides the vilayet of Tripoli, Tripolitana is represented by the autonomous sanjak of Benghazì, district subject to Constantine. The region consists of the ancient Cyrenaica, lying between Egypt and the Gulf of the Greater Syrtis. Cyrenaica, later the plateau of Barca, consisted chiefly of five Greek cities forming the Pentapolis Lybica, the alternative name of the region. These were Cyrene, now Grenneh, four leagues inland; Barca, which gave its name to the whole physical region of the interior; the Gulf of the sea; Tënechia, later Arsinöe and now Tërra; Hesperides, later Berenice, or Benghazì; Apollonia, now Marsa Sussa, which served as a port for Cyrene. In the direction of Egypt there were other cities on the coast, Polemantis (Tolmeita), Nanasthumus (Marsa-al-Khalah), Dernis (Dernah), Aylius, etc. On the Egyptian side the frontier was marked by Greater Chenemos (Raqefet), on the western side the Phulienes at the eastern corner of the Greater Syrtis. In the south Cyrenaica included, at least theoretically, Phazzania, or modern Fezzan, and the oasis of Auliga. The sanjak of Benghazì, formed in 1879, is very little known, apart from some points on the coast where European travellers have been able to penetrate. It measures possibly 63,302 square miles, exclusive of the desert region, and has about 300,000 inhabitants. The country is divided into two districts, that on the coast, which is incredibly fertile, though poorly cultivated, and that of the plateaux, a very poor region, at an average height of 1040 feet, and inhabited chiefly by nomad bedouins. Beyond these lies the desert of the Northern Croatic, which by the Shalah to the Senoussi, a Mussulman sect very hostile to Christianity, and whose religious influence is felt throughout Africa and a portion of Arabia.

Consequent upon an ultimatum based upon trivial reasons, Italy declared war against Turkey 27 Sept., 1911, and declared its intention of taking possession of Tripoli and Cyrenaica. By a decree of 5 Nov. following, King Victor Emmanuel III proclaimed the annexation of these two provinces and their dependencies to the Kingdom of Italy. It only remained to take possession of the country. At present after more than seven months of war, and although they have put in the field an army of 100,000 men, the Italians now occupy only five points on a coast 1212 miles in
Tripoli (Tripolitana), a Maronite and Melchite diocese, in Syria. The primitive name of the town is not known; Dhomre (Revue biblique, 1908, 508 sqq.) suggests that it is identical with Shii-ga-in mentioned in the *El Amarnette* tablet. Two centuries after the visit of the Emperor Marcianus, whose feast is observed on 18 June (Analecta bollandiana, XIX, 9-12). The see, which was in the Province of Tyre and the Patriarchate of Antioch, had a bishop, Heliadus, in 325; other bishops were: the Arian Theodosius; Commodus, who was present at the Council of Ephesus in 431; and Theodorus, at that of Chalcedon in 451 (Le Quien, "Oriens christianus," 221-24). After an earthquake Tripoli was restored by Emperor Marcianus about the middle of the fifth century, to be captured by the Arabs in 635, when it became a powerful centre of the Shiite religion, resisting all attacks by the Byzantines. It then had a university and a library of more than 100,000 volumes; the latter was burned on the arrival of the Crusaders. During the time of St. Gilbert, who was unable to capture the city, built on a neighbouring hill the stronghold which still exists and compelled the inhabitants to pay him tribute. In 1100 the city was captured, made a countship, and given to Bertrand, Raymond's son, and to his descendants. The latter owned it until 1269, when it was taken from them by Sultan Qalaun. In 1320 it was captured by the Nawar of Damascus. The Turks finally captured Tripoli and still retain possession of it. In 1697 the Maronite prince Youmies was martyred there for the Faith, and in 1711 the Sikhuan Duahan-Shahid.
Trisagion. See Agios O Theos.

Trissino, Giangiorgetto, Italian poet and scholar, b. of a patrician family in Venice in 1478; d. at Rome, 8 December, 1550. He had there a good humanistic training, studying Greek at the noted Demetrius Chaleondylas at Milan and philosophy under Niccolò da Ubaldo at Ferrara. His culture recommended him to the humanist Leo X, who in 1513 sent him to Germany as his ambassador. In 1515 the Emperor Clement VII showed him special favour, and employed him as ambassador. In 1522 the Emperor Charles V made him a count palatine. In spite of the banishment from Venice pronounced upon him in 1509 because his family had favoured the plans of Maximilian, he was held in honour throughout Italy. Wherever he abode his home was a centre for gatherings of the world's learned men of the time. His family life was far from happy, apparently through little fault of his own. In the history of modern European literature Trissino occupies a prominent place because of his tragedy “Sophonisba” (1515; recent ed., Bologna, 1884), the first tragedy in Italian to show deference to the classic canons of Aristotle regu- larity, he disapproved of the general freedom of the elizibarves characters as written by Ariosto. In his own composition the “Italia liberata dai Goti” (1547-8), dealing with the campaigns of Belisarius in Italy, he sought to show that it was possible to write in the vernacular an epic in accordance with the classic precepts. The result is a cold and colourless composition.

He was one of the many who have engaged in the discussion as to what is true literary Italian. Following the lead of Dante, he espoused in his “Castellino” the indefensible theory that the language is a courtly one made up of contributions from the three different centres in Italy, instead of believing as it is, fundamentally of Tuscan origin. For clearness he proposed that in writing Italian certain new characters (derived from the Greek alphabet) be adopted to show the difference between open and close e and o and voiced and voiceless s and z. This wise proposition was ignored. “I Simulini” (1518) is a verse elegy on the death of the lyric poet of the “Men- achini” of Plautus, “I Ritratti” (1521) which is a composite portrait of feminine beauty, and the “Poetica”, which contains his summing up of the Aristotelian principles of literary composition, made up the rest of his important writings. An edition of his collected works was published by Maffei at Verona in 1729.

Morsolin, Giangiorgio Trissino (Florence, 1891); Flaminio, Il Cangrande 132 sqq.; Campanini, La prima tragedia rendere della lett. ital. (Florence, 1890); Ermeni, L'Italia lir. d. G. T. (Rome, 1893).

J. D. M. Ford.

Tritheists (TRITHETES), heretics who divide the Substance of the Blessed Trinity.

(1) Those who are usually meant by the name were a section of the Monophysites, who had great influence in the second half of the sixth century, but have left no traces save a few scanty notices in John of Ephesus, Photius, Leontius, etc. Their founder is said to have been a certain John Asenianus, head of a Monophysite school at Antioch. But the principal writer was John Philoponus, the great Aristotelian commentator. The leaders were two bishops, Conon of Tarsus and Eugenius of Seleucia in Isauria, who were deposed by their comprovincials and took refuge at Constantinople. There they found a powerful convert and protector in Athanasius the Monk, a grandson of the Empress Theodora. Philoponus dedicated to him a book on the Trinity, and pleaded his infirmities when he was summoned by Justinian to the Court to give an account of his teaching. But Conon and Eugenius had to dispute in the reign of Justin II (565-78) in the presence of the Catholic patriarch, John Scholasticus (565-77), with two champions of the moderate Monophysite views, Stephen and Theodosius. They were banished to Palestine, and Philoponus wrote a book against John Scholasticus, who had given his verdict in favour of his adversaries. But he developed a theory of his own as to the Resurrection (see Hetero- cularism) on account of which Conon and Eugenius wrote a treatise against him in collaboration with Theocritus, the founder of the Agnoce, in which they declared his views to be altogether unchristian. The two bishops together with a deprived bishop named Theonas proceeded to consecrate bishops for the sect, which they established in Corinth and Athens, in Roman Africa, in the Arabian Patriarchate, while their agents travelled through Syria and Cilicia, Isauria and Cappadocia, converting whole districts, and ordaining priests and deacons in cities, villages, and monasteries. Eugenius died in Pamphylia; Conon returned to Constantinople. We are assured by Levitius that it was the Aristotelianism of Philoponus which made him teach that there are in the Holy Trinity three partial substances (μακρό ουσια, δωρα θεωριας, δωρα φρονοι) and one common. The genesis of the heresy has been explained (for the first time) under Monophysites, where an account of Philoponus’ writings and those of Stephen Gobaris, another member of the sect, will be found.

(2) In the Middle Ages Roscellin of Compiègne,
the founder of Nominalism, argued, just like Philoponus, that unless the Three Persons are tres res, then the father must have been incarnate. He was refuted by St. Anselm.

(3) Among Catholic writers, Pierre Faydit, who was expelled from the Oratory at Paris in 1671 for disobedience and died in 1709, fell into the error of Trithemius in his "Éclaircissements sur la doctrine et l'histoire ecclésiastiques des deux premiers siècles" (Paris, 1696), in which he tried to make out that the earliest Fathers were Trithemists. He was replied to by the Premonstratensian Abbot Louis-Charles Hugo ("Apologie du système des Saints Pères sur la Trinité," Luxemburg, 1699). A canon of Trèves named Ocubis, who was infected with the doctrines of the "Enlightenment", similarly attributed to the Fathers his own view of three similar natures in the Trinity, calling the numerical unity of God an invention of the Scholastics. His book, "Opuscula de Deo Uno et Trino" (Mainz, 1789), was condemned by Pius VII in a Brief of 14 July, 1804.

(4) Among Protestants, Heinrich Nicolaus (d. 1690), a professor at Dantz and at Elbing (not to be confounded with the elsewhere mentioned), is worth mention. The best known is William Sherlock, Dean of St. Paul's, whose "Vindication of the Doctrine of the Trinity" (London, 1690) against the Socinians was attacked by Robert South in "Animadversions on Dr. Sherlock's Vindication" (1693). Sherlock's work is said to have made William Manning a Socian and Thomas Epimly an Arian, and the dispute was ridiculed in a skit entitled "The Battle Royal" (1694), which was translated into Latin at Cambridge. Joseph Bingham, author of the "Antiquities", preached at Oxford in 1695 a sermon which was considered to represent the Fathers as Trithemists, and it was condemned by the Hebdomadal Council as falsa, impia et harreteca, the scholar being driven from Oxford.

For bibliography see Monophysites.

JOHN CHAPMAN.

Trithemius, John, a famous scholar and Benedictine abbot, b. at Trittenheim on the Moselle, 1 February, 1402; d. at Würzburg, 15 December, 1516.

The abbot himself,

"Nepiachus",
gives an account of his youth, which was a time of hardship and suffering owing to the harsh treatment of his stepfather, who allowed the talented boy to grow up in complete ignorance till the age of fifteen, when he learned reading and writing as well as the rudiments of Latin in a remarkably short time. But as his persecution at home did not cease, he ran away, and after a painful journey succeeded in reaching Würzburg, where the well-known humanist, Jacob Wimpheling, was teaching; here the ambitious youth pursued his classical studies till 1452. In order to revisit his home he determined to make an excursion to the neighbourhood of Trèves accompanied by a comrade; it was January and the young men travelled afoot. A short visit to the monastery of Sponheim was to prove of decisive importance for the young Trithemius; hardly had the travellers taken leave of the abbot of Treviso and returned to the monastery, than a movement of the Holy Spirit was felt there. At the invitation of the prior, Henry of Holzhausen, who had quickly discerned the talents of his young guest, Trithemius remained in Sponheim; eight days later he received the habit of the order and made his vows in the same year, 8 December. His life in the monastery was exemplary; he commanded the respect of his brethren, and that of his superiors.

The proof of the remark which he was held by all was the fact that although he was the youngest member of the community, and had not yet been ordained, he was elected abbot at the age of twenty-two, during the second year of his life in the order. His election was a great blessing for Sponheim. With youthful vigour and a firm hand he undertook the direction of the monastic community. He first turned his attention to the material needs of his community, then set himself to the much more difficult task of restoring its discipline. Above all, his own example, not only in the conscientious observance of the rules of the order, but also in the tireless pursuit of scientific studies, brought about the happiness and prosperity of the community.

In order to promote effectively scientific research, he procured a rich collection of books which comprised the most important works in all branches of human knowledge; in this way he built up the world-renowned library of Sponheim for the enriching of which he laboured unceasingly for twenty-three years till the collection numbered about 2000 volumes, known throughout the entire world.

The attractive personality of the abbot also helped to spread the fame of the monastery. Among his friends he numbered, not only the most learned men of his time, such as Celtes, Reuchlin, and John of Dalberg, but also many princes—including the Emperor Maximilian—who held him in high esteem.

His reputation extended in the world. The greater became the number of malcontents in the monastery who opposed the abbot's discipline. Finally he resigned as head of his beloved abbey, which he had ruled for twenty-three years, and which he had brought to such a flourishing condition that after his departure the monastery sank into its former insignificance.

The Order of St. Benedict was indebted to his energetic abbot for his zealous promotion of the Bursfeld Congregation, for his encouragement of learning in the order, and for his earnest furtherance of monastic discipline. "The great abbot", says one of his biographers, "was equally worthy of respect as a man, as a religious, and as a writer." More than eighty works only part have appeared in print. The greater number of these are ascetical writings which treat of the religious life and were published by John Busrens, S.J., under the title "Joannis Trithemii opera et spiritualia" (Mainz, 1604); they are among the best works of devotional literature produced at the time. Marquard Freber published a part of his historical works as "Joannis Trithemii,"
Trithemius, Jerome:

"S. Janssen.-S. Diet. Hardt, works; chronicle count irarious ^m^ntant. Memory, Seneca. Velfcrius family. CO, Abbot an interest. Annates folio of Diocese the libraries, first one residence. Jews interested in learning; title Surely to rich. Annatrs first ser., forgery, Kloster the Diocese the of the classics, by who is noted with his books who had left with Carpus (II Tim., iv, 13). St. Ignatius of Antioch stopped at Troes before going to Rome (Ad Philad., xi, 2; Ad Smyrn., XII, 1). Several of his bishops are known: Marinus in 325, Nicomius in 314, Sylvanus at the beginning of the fourth century; Proclus in 431, Leo in 587. Peter friend of the patriarch Ignatius, and Michael, his adversary, in the ninth century. In the tenth century Troes is given as a suffragan of Cyzicus and distinct from the famous Ilum (Gelzer, "Ungedruckte, . Texte der Notitiae episcopatuum," 552; Idem, "Georgii Cyripi descriptio orbis romanii," 64); it is not known when the city was destroyed and the dioce was disappeared. To-day day is Eski-Stambul in the sanjak of Bigha.


Trocades (TROCMADA), titular see of Galatia Secunda, suffragan of Pessinus. No geographer or historian mentions a city of this name; Hierocles (Synecemus, 698, i) gives "regio Trocamada", instead of Peressoussad, referring, doubtless, to the Galatian name of some tribe on the left bank of the Sangarius; its principal centre was probably in the present village of Kaimé, about twenty-four miles east of Eski Shehr, a vilayet of Brousse. All the Notitiae episcopatuum " up to the thirteenth century mention the see, though it is arranged under "Pessinus"; the two most recent (thirteenth century) call it Arstvoi; perhaps it should be Astartou, from St. Plotinus, venerated there. The official lists of the Roman Curia give Trocamade. Le Quien (Oriens christianus, I, 493), gives Trocamade. From these erroneous forms arises a confusion of the name with the Galatian tribe of the same name. The last named author gives a list of the known bishops; Caryaeus presented his metropolitan at the Rubric Synod of Ephesus (149), and was represented by a priest at the Council of Chalcedon (451); Theodore, present at the Council of Constantinople (681); Leo, at Nicea (787); Constantine at the Photian Council of Constantinople (879). Cyrus, said to have assisted at the Council of Nicea (325), is mentioned in the authentic lists of bishops present at that council.

S. PÉTRIDES.

Troia. See LUCERA, Diocese of.

Trokelow, Throwlow, or Thoralow, John de, a monastic chronicler still living in 1330, but the dates of whose birth and death are unknown. He was a Benedictine monk of St. Albans who in 1291 was living in the dependent priory of Tynemouth, North-
umberland. The prior and monks endeavoured to sever connexion with St. Albans and to obtain independence by presenting the advowson to the king; but Abbot John of Berkhamsted resisted this arrangement, visited Tynemouth, and sent Trokelow with other monks as prisoners back to St. Alban's. There Trokelow wrote his "Annales" including the period 1259 to 1296 and a useful account of the reign of Edward II, from 1307 to 1323, after which date his chronicle was continued by Henry de Blaneford. A reference made by Trokelow to the execution of Mortimer shows that he was writing after 1330.


EDWIN BURTON.

Trondhjem (Nidaros), Ancient See of.—In Norway it was the kings who introduced Christianity, which first became known to the people during their martial expeditions (Harenbrocher, "Kirchengeschichte", 1879, II, 721). The work of Christianization begun by Haakon the Good (d. 981) (Maurer, "Die Bekehrung des norwegischen Stammes", Munich, 1855, i. 168) was carried on by Olaf Trygveson (d. 1002) and Olaf Haraldson (St. Olaf, d. 1030). Both were converted vikings, and their families had been baptized at Andover, England, by Bishop Aelfhean of Winchester, and the latter at Rouen by Archbishop Robert (Bang, "De norges kirkes historie under katholikisme", Christiania, 1887, 44, 50). In 997 Olaf Trygvesson founded at the mouth of the River Nid the city of Nidaros, afterwards called Trondhjem, where he built a royal palace and a church; he laboured to spread the truths of Christianity in Norway, the Orkney and Shetland Islands, the Faroe Islands, Iceland, and Greenland (Maurer, op. cit., i, iii, 462). King Olaf Haraldson created an episcopal see at Nidaros, installing the monk Grimkrill as bishop. Moreover, many English and German bishops and priests laboured in Norway, and by degrees Christianity softened the rough instincts of the people. The Norwegian bishops were at first dependent on the Archbishop of Hamburg-Bremen, and afterwards on the Archbishop of Lund, Primate of Scandinavia. As the Norwegians nevertheless wanted an archbishop of their own, Eugene III, resolving to create a metropolitain see at Trondhjem, sent thither as legate (1151) Cardinal Nicholai of Alkano (Nicholas Breakspeare). Afterwards Adrian IV. The legate installed Jon Birgerson, previously Bishop of Stavanger, as Archbishop of Trondhjem. The bishops of Oslo (bishop 1073), Bergen (about 1060), Stavanger (1130), Harar (1151), the Orkneys (1070), Iceland (Skalholt, 1056; Holar, 1105), and Greenland became suffragans.

The Archbishop Birgerson was succeeded by Eystein (Beatius Augustinus, 1178-88), previously royal secretary and treasurer, a man of brilliant intellect, strong will, and deep piety (Daane, "Norges Helgener", Christiania, 1879, 170-6). Such a man was then needed to defend the liberty of the Church against the encroachments of King Sverre, who wished to make the Church a mere tool of the temporal power. The archbishop was compelled to flee from Norway to England. It is true that he was able to return and that a sort of reconciliation took place later between him and the king, but on Eystein's death Sverre renewed his attacks, and Archbishop Eystein had to leave the country and take refuge with Archbishop Abalson of Lund. At last, when Sverre attacked the papal legate, Innocent III laid the king and his partisans under interdict (Balty, "Epp. Innocentii III", Paris, 1852, i, 226, 227). King Haraldson (1020-57) of Sverre, hastened to make peace with the Church, whose liberty had been preserved by the unflinching attitude of the pope and his archbishops. What would have happened, asks the Protestant ecclesiastical historian of Norway, Dr. A. Chr. Bang, "if the Church, deprived of all liberty, had become the submissive slave of absolute royalty?" What influence would it have exercised at a time when its chief mission was to act as the educator of the people and as the necessary counterpoise to defend the liberty of the people against the brutal whims of the secular lords? And what would have happened when a century later royalty left the country? After that time the Church was in reality the sole centre about which was grouped the national life of the country.

To regulate ecclesiastical affairs, which had suffered during the struggles with Sverre, Innocent IV in 1247 sent Cardinal William of Sabina as legate to Norway. He intervened against certain encroachments on the part of the bishops, reformed various abuses, and abolished the ordeal by hot iron. Owing in great part to the law of Neustria to come and the fact that it was closely linked with the supreme head of Christendom at Rome, secular priests, Benedictines, Cistereans, Augustinians, Dominicans, and Franciscans worked together for the prosperity of the Church. Archbishops Ellif Ortin (d. 1352), Paul Baardson (d. 1346), and Arne Vade (d. 1349) showed especially remarkable zeal. Provincial councils were held, at which bishops deliberated with the king and encouraged Christian education and morality (Bang, op. cit., 297).

Nidaros (Trondhjem), the metropolis of the ecclesiastical province, was also the capital of Norway. The residence of the kings until 1217, it remained until the troubles of the Reformation the heart and centre of local national life. There was situated the tomb of St. Olaf, and around the patron of Norway, "Rex perpetuus Norvegiae", the national and ecclesiastical life of the country was centred. Pilgrims flocked from all quarters to the tomb. The feast of St. Olaf on 29 July was a day of reunion for "all the nations of the Northern seas, Norwegians, Swedes, Goths, Cimis, and Swabians;" and the" ("Adami gesta pontificum Hannamurbegusium", Hanover, 1876, II, 82), in the cathedral of Nidaros, where the reliquary of St. Olaf rested near the altar. Built in Roman style by King Olaf Kyre (d. 1093), the dome had been enlarged by Archbishop Eystein in Gothic style. It was finished only in 1248 by Archbishop Sigurd Sim. Although several of its several domes was restored each time until the storms of the Reformation. Then Archbishop Eric Walkendorff was exiled (1521), and his successor, Olaf Engelbertsen, who had been the instrument of the royal will in the introduction of Lutheranism, had also, as a partisan of Christian II, to fly from Christian III (1537). The valuable relics of St. Olaf and St. Augustine (Eystein) were taken away, but at Copenhagen, and melted. The bones of St. Olaf were
buried in the cathedral, and the place forgotten. But when Norway regained its liberty and resumed its place among independent nations (1814), the memory of the glory of its ancestors awoke. It was resolved to give the church buildings once more renewed, although not in possession of the religion which created it. But new churches have arisen in the city of St. Olaf, bearing witness that the Catholic Faith still lives in Scandinavia in spite of all its trials.

Besides the works cited above see: Munch, Thronhjem's Description of Christiania, 1830; Kaerulius, On Thronhjem's Domkirke (Thronhjem, 1858); Schrøder, Kristkirken; Scharff (Christiania, 1835); Mathiesen, Det gamle Thronhjem (Christiana, 1897).

GUSTAF ARNFELT.

Trope.—Definition and Description.—A trope in the liturgico-hymnological sense is a collective name which, since about the middle of the Middle Ages or a little later, has been applied to texts of great variety (in both poetry and prose) written for the purpose of amplifying and embellishing an independently complete liturgical text (e. g. the Introit, the Kyrie, Gloria, Gradual, or other parts of the Mass or of the Office sung by the choir). These additions are closely attached to the official liturgical text, but in no way do they change the的本质ual character of it; they are entwined in it, augmenting, and elucidating it; they are, as it were, a more or less poetical commentary that is woven into the liturgical text, forming with it a complete unit. Thus in France and England, instead of the liturgical text "Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth", the lines sung were:

1. Sanctus, sanctus, sanctus, quern sancta omnia;
2. Sanctus, sanctus, sanctus, et sanctum Deum Sabaoth, quibus gloria sit in saecula.

The most accurate definition, applicable to all the different kinds of tropes, is the following: A trope is an interpolation in a liturgical text, or the embellishment brought about by interpolation (i. e. by introductions, insertions, or additions). Herein lies the difference between the trope and the closely related Sequence or Prose. The Sequence also is an embellishment of the liturgy, an insertion between liturgical formulas, which, however, originated about the eighth century; the Sequence is thus an interpolation in the liturgy, but it is not an interpolation in a liturgical text. The Sequence is an independent unit, complete in itself: the trope, however, forms a unit only in connexion with a liturgical text, and when separated from the latter is often devoid of any meaning. Accordingly the first sort of liturgical text to which they belong, viz. Trope of the Kyrie, Trope of the Gloria, Trope of the Agnus Dei, etc.

Originally there existed no uniform name for that which is now combined under the idea and name of **Tropus**. Only the interpolations of the Introit, the Offertory, and the Canonum were called **Tropus** (due to the name of the Middle Ages or a little later, has been applied to texts of great variety). But only predominantly; for the Introit Trope was frequently called "Versus in psalmis", the Offertory Trope also "Prosa [or prosulat] ad [or ante] Offerenda". To all the other interpolations a great variety of names was applied, as "Prose de Kyrielison", or "Versus ad Kyrielison", = Kyrie Tropes; "Laudes" [Laude, lante], = Gloria cum laude; "Ad laudes cum tropes", or simply, "Ad Gloria", = Gloria Tropes; "Laudes ad Sanctus", "Versus super Sanctus", = Sanctus Tropes; "Laudes de Agnus Dei", = Prosa ad Agnus Dei", = Agnus Tropes; "Epistola cum Versibus", = "Versus super epistolam", = Epistle Trope [Épître foré]; "Verba", or "Vetera", or "Prosella", = Breviary Trope. How and when the general name of **Tropus** sprang up, has not yet been exactly ascertained. And just as little has the priority been established of the different kinds of interpolation in the various names; and only that in the Gloria, or the Kyrie, or in any other part of the Mass; for that very reason it is not known yet which of the various designations (Versus, Prose, Tropi, or Laudes) is the oldest and most original.

One thing is certain: the Latin Tropus is a word borrowed from the Greek ἀπότομος. The latter was a liturgical term, and denoted a melody (φωνή ἄποτομ, φωνήματος = Lydian, Phrygian, Doric melody), or in general a musical change, like the Latin modus or modulus, similar to the international "modulation". It is quite conceivable that the name of the melody was transferred to the text which had been composed to it, as is the case with the word *Sequentia*. In any case the name presuppose that over one syllable of a liturgical text, e. g. over the *e* of the Kyrie, a longer melisma was sung, which bore the name of *tropus*; furthermore, that to such a melisma a text was composed later on, and that this text was also called "Tropus". And it is an actual fact that from early times such melismata existed, that is, a vowel or vowel character, that could be produced from these melismata, consequently they were interpolations. But the date when these melismata of the Kyrie, Gloria, Sanctus, etc., were first called "Tropi" is still a matter of research; what we know is that the texts under that kind of melisma which has just been described, is called "Trope"; as is also the case with the Breviary. On the contrary, by the name of "Tropi" were originally designated the interpolations of precisely those parts of the Mass which do not exhibit any long melisma, as the Introit and Offertory. To give an example, an interpolation of the Christmas Introit written in prose, reads:

Ecce, ades de quo propheta cecenierit dicentes; *Puer natus est nobis*, Quem virgo Maria genuit,

*Et filius datus est nobis*, etc. The first introductory phrase of this and similar interpolations, particularly when it comprises an entire stanza, as, e. g.,

*Laudemus omnes Dominum*, Quem et meminisse uterum

*Parvus in mundum venerat* Mundum regens, quem fecerat,

*Puer natus est nobis*, etc.

cannot possibly be considered as text to an already existing melisma which was called "Tropus", and which then gave its name to the text that was put to it. And yet, just as in translation of the Introit and the Offertory were called "Tropi". In this article it must suffice to allude to these difficulties, on the solution of which will depend the theory of the origin and the early development of the "Tropi". As yet no definite theory can be advanced, although several writers on liturgy, music, and hymnology have been so confident as to make assertions for which there is absolutely no foundation.

Division.—On the basis of the two choir books for the Mass and the Breviary, namely the Gradual and the Antiphonal, Tropes are divided into two large classes: "Tropi Graduales" and "Tropi Antiphonales", i.e. Tropes of such parts of the Mass and of the Breviary as are chanted. The latter are of slighter musique, and are chiefly limited to interpolations of the Responsory after the Lessons, and are almost exclusively insertions into one of the concluding words of such Responsory. Their entire structure resembles so much the structure of the Sequences of the first epoch, upon which they were undoubtedly modelled, that later on they were often used as independent Sequences. Such is the case with the oldest Breviary
Tropes of the Blessed Virgin, which is built upon the penultimate word, inviola, of the Responsory of the Assumption: "Gaude, Maria virgo...et post partum invola permanasti." The syllable la of inviola was the bearer of a long melisma; to this melisma towards the close of the tenth century in France the following text was composed:

1a. Invio-lata integra. 1b. Quo eae effecta et casta
   regis porta.

2a. O mater alma. 2b. Suscie pia
   Christi carissima, haudum precamur.

3a. Nostra ut pura. 3b. Quae nunc flagrant
   corda et ora.

4a. Tu da per precata. 4b. Nobis perpetua
   dulcisima, frui vita.

5. O benigna, qua sola inviola
   permanenti.

Of a similar structure are all the Breviary Tropes or "Verbets", and they are dovetailed, as shown above, more or less ingeniously, between the penultimate and last word of their Responsory.

The "Tropi Graduales" in their turn are divided into two classes, namely into "Tropi ad Ordinarium Messe" or to the Kyrie, Gloria, Credo, Sanctus, Agnus Dei, and in the Missal to the Introit, Gradual, Offertory, and Communion. This latter class frequently differs from the former also in the external structure of its Tropes; and at first it was the most widespread; it might perhaps even claim to be the oldest and most original; but it disappeared at a recent date, whereas the "Tropi ad Ordinarium Messe" still kept their place in liturgy for a considerable time.

History and Significance.—The origin of the Tropes, that is to say of the Gradual Tropes (since the Antiphonal Tropes are evidently of a later date), must almost coincide with that of the Sequences which are most closely related to them; this would mean that their history begins somewhere in the eighth century. Whether the Trope or the Sequence was the older form is all the more difficult to decide, since the Sequence itself is to a certain degree a kind of Trope. The St. Martial Tropes, the oldest known, of the middle of the tenth century (Cod. Paris., 1240), abundantly in Tropes in the Introit, Gradual, Offertory, and Communion; in other words it has a great many "Tropi ad Proprium Misseum". In addition it contains thirteen Gloria Tropes, but only two of the Sanctus, and not one of the Kyrie. Comparatively poor in Tropes are the St. Gall Tropers, and this fact alone makes it extremely doubtful whether Tutilo of St. Gall was the inventor of the Tropes. It appears that the Tropes, like the Sequence, originated in France, where from the tenth century onward it enjoyed great popularity and was most eagerly cultivated. From there it soon made its way to England and to Northern Italy, later to Central and Southern Italy, and became widespread in all these countries, less so, however, in Germany. It was known there as early as in the ninth century, and St. Gall can rightly be considered a composer of Tropes. It remains a curious fact that in spite of the great number of Tropes no poet can be named who gained distinction as a composer of Tropes. In the thirteenth century this once important branch of literature began to decline and survived almost exclusively in Kyrie Tropes, particularly in France until the fifteenth and sixteenth centuries.

Regarding the poetical contents, the Tropes, with few exceptions, are of no great value. But this peculiar poetical production is all the more interesting for the student of liturgy, and especially great is its significance in the development of music and poetry. It is worthy of note that, instead of short insertions into the liturgical text, as time went on several verses, entire stanzas, even a number of stanzas, were fitted in. The non-essential part developed into the main work; the liturgical text withdrew entirely into the background, and was scarcely even considered as the starting-point. In this manner the Tropes grew to be independent cantons, motets, or religious folk-songs. Also the dramatic character, which was quite peculiar to many Anglo-Norman Tropes, at Christ's time, developed more and more luxuriantly until it reached its highest perfection in larger dramatic scenes, mystery plays, and plays of a purely religious character. Tropes finally left the liturgical and the religious ground altogether, and wandered away from the spiritual to the profane field of songs of love, gambling, and drinking. And for that reason many specimens of religious as well as secular poetry of later date can be fully understood only when they are traced back to their sources, the Tropes. The importance from a musical standpoint of both the Tropes and the Sequences has been most suitably characterized by Rev. Walter Howard Freire in his introduction to "The Winchester Troper," where he says: "For the musician the whole story is suggestive and inspiring, whereas the "Tropi ad Ordinarium Messe" still kept their place in liturgy for a considerable time.

The Winchester Troper (London, 1894); Wolf, Über die Latein (Heidelberg, 1841); Gattier, Les Tropes (Paris, 1886); Reiners, Tropen-Geographie der Melodien (Luxemburg, 1887); Blume and Bannister, Tropen und Ordinarium Messe in Analecta hymnica, XVII (Leipzig, 1905); Blume, Tropen Graduales ad Proprium Misseum in Anale. hymn. XLIX (Leipzig, 1909).

Clemens Blume.

Tropology, Scriptural, the theory and practice of interpreting the figurative meaning of Holy Writ. The literal meaning, or God-intended meaning of the words of the Bible, may be either figurative or non-figurative; for instance, in Canticles, the inspired meaning is always figurative. The typical meaning is the inspired meaning of words referring to persons, things, and actions of the Old Testament which are inspired types of persons, things, and actions of the New (cf. Exegesis).

Walter Drum.

Troy, John Thomas, Archibishop of Dublin, b. in the parish of Blanchardstown, near Dublin, 10 May, 1729; d. at Dublin, 11 May, 1823. He belonged to an Anglo-Norman stock, and received his early education at Liffey Street, Dublin, after which, in 1777, he joined the Dominican Order and proceeded to their house of St. Clement, at Rome. Amenable to discipline, diligent in his studies, and gifted with much ability, he made rapid progress, and while yet a student was selected to go to the Holy Land in the non-essential part of the religious life, the theology and canon law, and finally became prior of the convent in 1772. When the Bishop of Ossory died, in 1776, the priests of the diocese recommended one of their number, Father Molloy, to Rome for the vacant see, and the recommendation was endorsed by many of the Irish bishops. But Dr. Troy, who was held in high esteem at Rome, had already been appointed Bishop of Killkenny in August, and for the next nine years he laboured hard for the spiritual interests of his diocese. They were troubled times. Maddened by excessive
rents and tithes, and harried by grinding tithe-proctors, the farmers had banded themselves together in a secret society called the "Whiteboys". Going forth at night, they attacked landlords, bailiffs, agents, and tithe-proctors, and often committed murder. Bishop Troy grappled with them and frequently and sternly denounced them. It was not that he had any sympathy with oppression, as he had lived so long in Rome and had left Ireland at such an early age, that he did not quite understand the condition of things at home, and did not fully appreciate the extent of misery and oppression in which the poor Catholic masses lived.

The bent of his mind was to suppress all violent efforts for reform, and he had no hesitation in denouncing not only the recent encroachments in Ireland, but also "our American fellow-subjects, seduced by specious notions of liberty". This made him unpopular with the masses, but there could be no doubt that his anxiety was zealous in correcting abuses in his diocese and in promoting education. So well was this recognized at Rome that in 1781, in consequence of some serious troubles which had arisen between the primate and his clergy, Dr. Troy was appointed Administrator of Armagh. This office he held till 1782. In 1786 he was appointed Archbishop of Dublin. At Dublin, as at Ossory, he showed his zeal for religion, his sympathy with authority, and his distrust of popular movements, especially when violent means were employed; in 1798 he issued a statement of excommunication against all those of his flock who would join the rebellion. He was also one of the most determined supporters of the Union. In 1799 he agreed to accept the veto of government on the undertaking to generalize each bishop; and even when the other bishops, finding that they had been tricked by Pitt and Castlereagh, repudiated the veto, Dr. Troy continued to favour it. The last years of his life were uneventful.

BRADY, Episcopal Succession (Rome, 1875); CARRIGAN, History of the Dioceses of Ossory (Dublin, 1903); D'ALTON, History of the Archbishops of Dublin (Dublin, 1838); WYSE, History of the Catholic Association (London, 1829); MORAN, Speculum Oxoniense (Dublin, 1871-84).

E. A. D'ALTON.

Troyes, Diocese of (Trencens), comprises the Department of Aube. Re-established in 1802 as suffragan of Paris, it then comprised the Departments of Aube and Yonne, and its bishop had the titles of Troyes, Auxerre, and Châlons-sur-Marne. The Arch-deacon of Châlons was created and the Bishop of Troyes lost that title. When Sens was made an archdioecese the title of Auxerre went to it and Troyes lost also the Department of Yonne, which became the Archdiocese of Sens. The Diocese of Troyes at present covers, besides the ancient diocesan limits, 136 parishes of the ancient Diocese of Langres, and 26 belonging to the ancient Diocese of Sens. Since 1822 Troyes is a suffragan of Sens.

The catalogue of bishops of Troyes, known since the ninth century, is, in the opinion of Duchesne, worthy of confidence. The first bishop, St. Amator, seems to have preceded by a few years Bishop Opptanianus who probably ruled the diocese about 341. Among his successors are: St. Melanius (Mechin) (330-400); St. Ursus (Ours) (425); St. Lupus (Loup) (426-178), b. in 383, who accompanied St. Germanus of Auxerre to England, forced the Huns to spare Troyes, was led away as a hostage by Attila, and only returned after many years of exile; St. Camellinus (379-536); St. Vincent (536-46); St. Leuenon (Leuven) (651-56); St. Bohemius (Bobin) (750-66), previously Abbot of Montier la Celle; St. Prudentius (815-61), who wrote against Gottschalk and Johannes Scotus; Blessed Guthlac (855-95); Jacques Bégonne Bossuet (1716-42), nephew of a Bishop of Sens, Antoine de Boulogne (1809-25); Pierre-Louis Cour, the preacher (1849-60).

Louis the Stammer received in 878 at Troyes the imperial crown from the hands of Pope John VII. At the end of the ninth century the counts of Champagne chose Troyes as their capital. In 1285, when Philip the Fair united Champagne to the royal domain, the town kept a number of privileges. John the Fearless, Duke of Burgundy and ally of the English, aimed in 1417 at making Troyes the capital of France, and he came to an understanding with Isabeau of Bavaria, wife of Charles VI of France, that a court, council, and parliament with comptroller's offices should be established at Troyes. When Henry VI of England was betrothed to Catherine, daughter of Charles VI, and was to succeed him to the detriment of the dauphin. The dauphin, afterwards Charles VII, and Blessed Joan of Arc recovered the town of Troyes in 1429.

The cathedral of Troyes is a fine Gothic structure begun in the thirteenth century; the ancient collegiate Church of St. Urban is a Gothic building whose lightness of treatment reminds one of La Sainte Chapelle at Paris. It was built by Urban IV at the close of the thirteenth century. He was a native of Troyes and on one of the stained-glass windows he caused his father to be depicted working at the trade of tailor. The Abbey of Nesle la Riposte was founded before 545 near Villenauxe, perhaps by Queen Clotilde. In the sixteenth century the monks caused to be rebuilt at Villenauxe, with the actual stones which they brought from Nesle, the original doorway of Nesle Abbey, an interesting monument of French history. The Benedictine Ma- nasteries of the old Abbey of Nesle were restored, and 1429 the Benedictines built a new monastery (i.e. a web-footed queen) supposed to be St. Clotilde. The Abbey of Notre Dame aux Nourrins, founded by St. Leuenon, was an important abbey for women. Alcuin and St. Bernard corresponded with its abbesses. At his installation the bishop went to the abbey on the previous evening; the bed he slept on became his property, but the bed on which he rode became the property of the abbess. The abbess led the bishop by the hand into the chapter hall; she put on his mitre, offered him his crozier, and in return the bishop promised to respect the rights of the abbey. The Jansenists in the eighteenth century made a great noise over the pretended case by the deacon Paris of the famous Abbey of Clervaux, the Abbess Heloise died in 1163, and where her body and that of Abbeard were buried until 1792, see ABEQUE. On 29 June, 1535, Geoffrey Dechaume, Lord of Savoye and Lirey, was founded at Lirey in honour of the Assumption a collegiate church with six canons, and in this church he exposed for veneration the Holy Winding Sheet. Opposition arose on the part of the Bishop of Troyes, who declared after due inquiry that the relic was noth-
ing but a painting, and opposed its exposition. Clement VI by four Bulls, 6 Jan., 1390, approved the exposition as lawful. In 1418 during the civil wars, the canons entrusted the Winding Sheet to Humbert, Count de la Roche, Lord of Lirey. Margaret, widow of Humbert, never returned it but gave it in 1452 to the Duke of Savoy. The requests of the canons of Lirey were unavailing, and the Lirey Winding Sheet is the same that is now exposed and honoured at Turin (see Truce).

Among the many saints specially honoured or connected with the diocese are: St. Mathia, virgin, period uncertain; her relics were found in Troyes in 980; St. Helena, virgin, whose life and century are unknown, and whose body was transferred to Troyes in 1200; these two are patronesses of the town and diocese; St. Gulba, martyr (second or third century); St. Saviànus, Apostle of Troyes; St. Patroclus (Parre), St. Julius, St. Claudius, and St. Venerandus, martyrs under Aurelian; St. Savina, martyred under Diocletian; St. Syra, the wonder-worker (end of third century); St. Ursion, pastor of Isle d'Aumont (c. 375); St. Exuperantia, a religious of Isle d'Aumont (c. 380); St. Balsamus (Bainsange), dean, apostle of Are-sur-Aube, martyred by the Vandals in 407; St. Mesmin and his companions and Saints Germana and Honoria, martyred (454) under Attib; St. Aper (Evre), Bishop of Toul, and his sister Exronia, natives of the diocese (towards the close of the fifth century); St. Aventinus, disciple of St. Loup (d. c. 557); St. Romanus, Archbishop of Reims, founder of the Monastery of St. Gervais and Protasius at Chantenuy in the Diocese of Troyes (d. c. 557); St. Maurelius, priest at Isle d'Aumont (d. c. 545); St. Lygaeus (Lyé), second Abbót of Manteny (d. c. 545); St. Phal, Abbót at Isle d'Aumont (d. c. 548); St. Boun, priest and solitary (d. c. 570); St. Patamine (Pouange), solitary (close of sixth century); St. Vineband, Abbót of St. Loup of Troyes (d. 621); St. Flavius, solitary (563-630); St. Tanche, virgin and martyr (d. 637); St. Victor, solitary (d. 640); St. Frobert, founder and first Abbót of Montier le Celle (d. 688); St. Maura, virgin (827-850); St. Adalricus (shain by the Normans about 925); St. Adericus, canon and archdeacon of Troyes, who died in 1001 on returning from the Crusade, and who founded the Benedictine monastery of the Holy Sepulchre in the diocese; St. Simon, Count de Bars-sur-Aube, solitary, acted as mediator between Gregory VII and Robert Guiard, and died in 1082; St. Robert, founder of Molesme and Citeaux, a native of the diocese (1024-1108); St. Elizabeth of Chelles, foundress of the monastery of Rosoy (d. c. 1130); St. Hombelina, first Abbess of Jully-sur-Sarce, and sister of St. Bernard (1092-1153); Blessed Peter, an Englishman, brother of the hermit St. Malachi (q. v.), archbishop, Primate of Ireland, died at Clairvaux (1098-1148); St. Bernard (q. v.), first Abbót of Clairvaux (1091-1153); St. Belina, virgin, slain about 1153 in defence of her chastity; Blessed Menard and Blessed Herbert, abbots of the monastery at Mores founded by St. Bernard (end of the twelfth century); Blessed Jeanne, the recluse (d. 1236); Blessed Urban IV (1185-1264); Blessed John of Ghent, hermit and prophet, who died at Troyes in 1439; Ven. Margaret Bourgeois (1620-1700), foundress of the Congregation of Notre Dame at Montreal, a native of the diocese; Ven. Marie de Sales Chappuis, superior of the Visitacion Convent at Troyes (d. 1573). Cardinal Pierre de Bérulle (1557-1629) was brought up on the Bérulle estate in the diocese and preached at Troyes before founding the Oratorians. An Oratory was opened at Troyes in 1617. Charles-Louis de Lantagne, b. at Troyes in 1616, d. in 1694, was one of the chief helpers of M. Olier, founder of the Sulpicians. Among natives of the diocese may be mentioned: the Calvinist jurisconsult Pierre Piton (1539-1589), one of the editors of the "Santé des pauvres", a native of Troyes; the painter Mignard (1610-95), born at Troyes; the revolutionary leader, Danton (1759-1794), b. at Arcis-sur-Aube.

The chief pilgrimages of the diocese are: Notre Dame du Chêne, near Bar-sur-Seine, dates from 1607; Notre Dame de la Sainte Espérance, at Mésnil-Saint-Loup; Notre Dame de Valsuzenay. Before the application of the Edict of Nantes, one of the bishops of the Diocese of Troyes, Benedicinés, Jesuits, Lazarets, Oblates of St. Francis of Sales, and Brothers of the Christian Schools. Many female congregations arose in the diocese, among others the Ursulines of Christian Teaching, founded at Moissy l'Evêque in the eighteenth century by Montmorn, Bishop of Langres; the Sisters of Christian Charity, founded by the Abbess of Troyes; the Oblate Sisters of St. Francis of Sales, a teaching order, founded in 1870, with mother-house at Troyes; Sisters of Notre Dame de Bon Secours, a nursing community with mother-house at Troyes. In the diocese the religious congregations at the close of the nineteenth century had charge of one foundling hospital, 20 nurseries, 2 orphanages for boys, 17 orphanages for girls, 2 hospitals or hospices, 10 hospitals or hospices, 9 houses of district nursing sisters, 1 epileptic home. In 1905 (at the breach of the Concordat) the diocese numbered 216,163 inhabitants, 40 parish priests, 383 chapels of ease, and 7 curacies supported by the State. In 1910 there were 239,299 inhabitants, and 344 priests.

TRUCE

Truce of God.—The Truce of God is a temporary suspension of hostilities, as distinct from the Peace of God which is perpetual. Suspension of the Peace of God is narrower than that of the Truce. Under the Peace of God are included only: (1) consecrated persons—clerics, monks, virgins, and cloistered widows; (2) consecrated places—churches, monasteries, and cemeteries, with their dependencies; (3) consecrated times—Sundays, and the days of Easter, under the special protection of the Church, which punishes transgressors with excommunication. At
an early date the councils extended the peace of God to the Church's protégés, the poor, pilgrims, crusaders, and even merchants on a journey. The peace of the sanctuary gave rise to the right of asylum. Finally it was the sanctification of Sunday which gave rise to the Truce of God, for it had always been agreed not to carry on battle on that day and to suspend disputes even in the law-courts.

The Truce of God dates only from the eleventh century. It arose amid the anarchy of feudalism as a remedy for the powerlessness of lay authorities to enforce respect for the public peace. There was then an epidemic of private wars, which made Europe a blood-renched scene, and encouraged the invasion of territory by armed bands who respected nothing, not even sanctuaries, clergy, or consacrated days. A Council of Elne in 1207, in a canon concerning the sanctification of Sunday, forbade hostilities from Saturday night until Monday morning. Here may be seen the germ of the Truce of God. This prohibition was subsequently extended to the days of the week consecrated by the great mysteries of Christianity, viz., Thursday, in memory of the Ascension, Friday, the day of the Passion, and Saturday, the day of the Resurrection (council of 1041). Still another step included Advent and Lent in the Truce. Efforts were made in this way to limit the scourge of private wars, to make the Church's peace, but at least the impetus was given. Gradually the public authorities, royalty, the leagues between nobles (Landfrieden), and the communions followed the impulse and finally restricted war to international conflicts.

Semerson, Le paix et la trêve de Dieu (Paris, 1869); Hibbert, Götter und Landfrieden (Ansbach, 1892). CH. MOELLER.

Truchsess von Waldburg, Orto, Cardinal-Bishop of Augsburg (1453-73), b. at Castle Scheer in Swabia, 26 Feb., 1514; d. at Rome, 2 April, 1573. He studied at the Universities of Tubingen, Padua, Pavia, and Bologna, and received his degree of Doctor of Theology in 1550. Among his early appointments as canons were those at Trent, Spire, and Augsburg. In 1531 he became an imperial councillor and when on an embassy to Rome was made a papal chamberlain. On 10 May, 1543, he was elected Bishop of Augsburg; in 1544 he was appointed cardinal-priest of the Title of St. Balbina by Paul III for settling a long-contested dispute between the emperor and the pope. The centre of the Middle Ages was mourning: the enemy were ignorant and depraved, and Protestantism was widespread. He sought to mend matters by visitations, edicts, synods, and the improvement of instruction. He founded the University of Dillingen, now a lyceum, and the ecclesiastical seminary at Dillingen (1549-53). In 1564 he transferred the management of the diocesan institutions to the Jesuits. He died in 1550 and again in 1555 he took part in the papal elections at Rome. In 1552 his diocese was devastated by the troops of Maurice of Saxony. He once went more to Rome in 1559 and was there made the head of the Inquisition and, in 1562, Cardinal-Bishop of Albano. In 1567 he held a diocesan synod at Dillingen (1569) to discuss the attacks on the Society of Jesus. The penalty he imposed was a moral, religious man, of much force of character, to whom half measures and shiftiness were foreign. He incurred the hatred of the Protestants for his protest against the Religious Peace of Augsburg (1555).

KLEEMENS LOFFLER.

Trudo (TRON, TROND, TRUDN, TRUTEH, TRUES), SAINT, Apostle of Hasbon in Braabant; d. 608 (673). Feast 23 Nov. He was the son of Blessed Adela of the family of the dukes of Austrasia. Devoted from his earliest youth to the service of God, Trudo came at the age of 16 to Bishop of Besançon (SS., I Sept., 678) and was sent by him to Chludolph, Bishop of Metz. Here he received his education at the Church of St. Stephen, to which he always showed a strong affection and donated his later foundation. After his ordination he returned to his native district, preached the Gospel, and built a church at Sarchimium, on the River Cyllulria. It was blessed about 656 by St. Theodard, Bishop of Liege, in honour of Sts. Quintinus and Remigius. Disciples gathered about him and in course of time the abbey arose. The convent for women, established by him at Odleghem near Bruges, later also bore his name ("Gallia Christiana"). Paris, 1887, V. 200. After death he was buried in the church erected by himself. A translation of his relics, together with that of St. Eucharius, Bishop of Orleans, who had died there in exile in 738, was made in 800 by Bishop Franc of Liege. On account of the threatened invasions of the Normans the relics were later hidden in a subterranean crypt. After the great conflagration of 1085 they were lost, but again discovered in 1169, and on 11 Aug. of that year an official procession and celebration were held in their honour by Pope Rudolph III. On account of these translations the dates 5 and 12 Aug. and 1 and 2 Sept. are noted in the martyrologies. The "Annales Bollandiani" (V, 305) give an old deed of the saint in verse. The life was written by Donatus, a dean of Metz, at the order of his bishop, Angilram (670-91). It was rewritten by Theodore, Archbishop of Liège.

BUTLER, Lives of the Saints, WATTENBURG, Geschichts- geschichten Deutschl., I (Berlin, 1873), 140; HACK, Kirchengeschichte Deutschl., I (Leipzig, 1904), 606; FRIEDRICH, Kirchengeschichte Deutschl., I (Hamburg, 1890), 347, STAUDER, Heiligengeschichten: Bulletin de la société d'art et d'histoire du diocese de Liege, XIV (1904), 234; MARILLON, Acta SS. O.S.B., II, 1022.

FRANCIS MERSHMAN.

Trudpert, SAINT, missionary in Germany in the seventh century. He is generally called a Celtic monk from Ireland, but some consider him a German. According to legend, he went first to Rome in order to receive from the pope authority for his mission. Returning from Italy he travelled along the Rhine to the country of the Alamanni in the Breisgau. A person of rank named Othbert gave him land for his mission about fifteen miles south of Freiburg in Baden. Trudpert cleared off the trees and built a cell and a little church which Bishop Martinus of Constance dedicated to Sts. Peter and Paul. Here Trudpert led an ascetic and laborious life. One day when he was asleep he was murdered by one of the serfs whom Othbert had given him, in revenge for severe taxes imposed. Othbert gave Trudpert an honourable burial. The Benedictine Abbey of St. Trudpert was built in the next century on the spot where Trudpert was buried. The story of his life is so full of legendary details that no correct judgment can be formed of Trudpert's era, the kind of work he did, or of its success. The period when he lived in the Breisgau was roughly as 630-720, a little after the year of his death. The day of his death is 26 April. In 115 his bones were translated and the first biography of him was written; this biography was revised in the twelfth and thirteenth centuries.
Trueba, Antonio de. Spanish poet and folklorist, b. at Montellana, Biscay, in 1821; d. at Bilbao, 10 March, 1889. In 1836 he went to Madrid, hoping to make a livelihood by literary pursuits. To earn his daily bread he discharged the duties of a clerk in a small commercial house, but all the while he beguiled his leisure and his moments of regret by writing little poems and tales redolent of the yearnings and sympathies of a Basque transplanted to the busy cosmopolitan centre. Won over to him by the charm of his writings, Queen Isabella II made him historiographer of the Biscayan district, and he held this post until her flight in 1868. His popularity was fixed by the appearance of his first collection of lyrics, the "Libro de los cantares" (Madrid, 1852). Various collections of his tales, especially charming when they deal with his native region and its people, appeared in 1859, 1860, and 1866. In his more ambitious attempts at writing a novel, as in his work dealing with the Cid of history and legend, he failed signally; he was too conscientiously a recorder of the past and left his imagination no free play. He remains an amateur writer of second rank, but no one can read without sympathy and appreciation his pretty little songs fragrant with love for the landscape of his northern Spanish home. He deserves serious notice among the earlier writers who helped to develop the novel of manners in the Spain of the nineteenth century.

Blanco García. La literatura española del siglo XIX (Madrid, 1890); Fitzmaurice-Kelly. Hist. of Spanish Literature (London, 1898).

Trujillo, Diocese of, comprising the Departments of Lambayeque, Libertad, Piura, and the Province of Tumbes, in North-west Peru, formed by the division of the dioceses of Lima and Chimbote. The name Trujillo is associated in popular fancy with its most celebrated native, the Franciscan Anton Francisco Gutiérrez, to whom the diocese was dedicated in 1856 and to whom it is still dedicated. His fame was due to the many religious reforms under which he was the chief promoter; among them was the foundation of the Colegio de la Ciencia de Trujillo, the seat of the diocesan seminary, which was not long after erected into a college. Gonzalo González de las Heras, a Trujillano, was a celebrated medical writer of the early part of the eighteenth century; and the diocese is indebted to its native city, Trujillo, for having been the birthplace of Simon Bolivar, the liberator of Latin America. Kasım Badii, mestre de seminário, b. 1515 at Trujillo; d. at Madrid, 28 December, 1577, and was buried at Trujillo. The city of Trujillo is noted for its great cathedral, the seventh of the great Cathedrals of Peru, being consecrated on 28 September, 1577, under the dedication of Our Lady of Sorrows. The cathedral was constructed in 1577-1666, and was occupied by Father Antonio de la Cueva, B.D., who was rector of the cathedral from 1618 to 1621. The diocese of Trujillo was erected by Pope Pius V on 31 July, 1566, and has been governed by five bishops. The present bishop is Dr. José María Sánchez de la Fuente, who was consecrated on 10 February, 1911. The dioce seated at Trujillo is divided into nine deaneries and 135 parishes; 50 men's colleges; 3 girls' high schools; there are communities of Franciscans (2), Conceptionists, Carmelites, Poor Clares, Dominican Tertiaries, and Lazarists, the latter having charge of the seminary. The Catholic population numbers about 51,000. The bishop is the Most Rev. Mr. Carlos Antonio de la Cruz, O. de la Merced, who was installed on 6 November, 1857, edited the "Revista católica", founded "El amigo del clero", succeeded Mgr. Manuel Jaime Medina, 21 March, 1910.

A. A. MacEERAN. 

Trujillan Synod. See CONSTANTINOPLE, COUNCILS OF.

Trumpets. Feast of. The first day of Tishri (October), the seventh month of the Hebrew year. Two trumpets are mentioned in the Bible, the shophār and ḥāqāqērath. The latter was a long, straight, slender, silver clarion, liturgically used in the septuagint as an instrument. The shophār was made of horn, as we see from its now and then being called qerîn, "horn" (Ex., vi, 5); in fact, in the foregoing passage, it is designated a "ram's horn", qerîn yâbêl. The Mishna (Rosh ha-shanah, iii, 2) allows the horn of any clean animal save the cow, and suggests the straight horn of the ibex. The Feast of Trumpets is ordained in the laws of ancient Israel in the seventh month, on the first day of the month, you shall keep a sabbath, a memorial, with the sound of trumpets" (Lev., xxiii, 24). The Hebrew text has: "a memorial of the blast". The Septuagint adds "of trumpets" (σαπράγγειον), a word which together with καραθών (made of horn) always designates in the LXX, shophār and never the ḥāqāqērath. We find the latter so ordained in Numbers, xxix, 1: "The first day also of the seventh month...is the day of the sounding and of trumpets". This text gives us no more light in the original, where we read only "the day of blast let it be unto you". Here, too, the LXX μῆλα σαπράγνατον, "day of signal-horn", affords no light. The feast is called by Philo σαργαγγείον, "Trumpets". It would seem, therefore, that the shophār and not the ḥāqāqērath was a Biblical term used on the feast of the new moon of Tishri. In Rabbinical ritual the festival has come to be known as New Year's Day (rōsh ha-shanah), Day of Memorial (yôm házizkârôn), and Day of Judgment (yôm habîdan). The shophār gives the signal call to solitude and prayer. In preparation for the great feast, the shophār is sounded morning and evening excepting the Sabbath, throughout the entire preceding month of Elul. According to the Mosaic Law, the special offerings of the Feast of Trumpets were a bullock, a ram and seven lambs for a burnt offering; a buck goat for a sin offering (Num., xxv, 2, 5; Lev., xxvi, 21, 25).

WALTER DREM.
Trumwin (TRUMWINI, TRUMWINI), Saint, d. at Whithy, Yorkshire, England, after 686. He was consecrated by St. Theodore, Archbishop of Canterbury, as a missionary bishop among the Piets, and was consequently regarded later as the first Bishop of Whithenham, in Galloway. When the Piets resurrendered their independence he retired with a few of his followers to the monastery of Stremeshalch, now Whithy. In 684 he was present at the synod recorded by Bede (IV, 28), known as the Synod on the Alne, possibly the same as the Synod of Twyford; and he accompanied King Ecgfrith to landsfame to personify the Church of Cuthbert: to accept the bishops appointed by the charter and the laws of the country" (Haddan and Stubbs, III, 166). St. Bede adds that he spent many years of useful labour at Whithy before he died and was buried in St. Peter's Church there.


EDWIN BURTON.

TRUSTEE

Trustee System.—I. In the exercise of her inherent right of administering property, the Church often appoints deputies who are responsible to herself. Technically, such administrators, whether clerical or lay, emerged in early times ecclesiastical goods were divided into three or four portions, and that part set aside for the upkeep of the Church began to take on the character of a juridical person. The Eleventh Council of Carthage (can. ii) in 407 requested the civil power to appoint five executors for ecclesiastical property, and in the course of time laymen were called on to take the trust. The history of the Church is one of standing, however, that everything was to be done in the name and with the approbation of the Church. A number of early and medieval synods have dealt with the administration of curators of ecclesiastical property, e. g. can. vii, Conc. Breviar. (553); can. xxxviii, Conc. Mogunt. (813); can. x, Conc. Mogunt. (817); can. xxxviii, Conc. Nation. Würzburg. (1287). The employment of laymen in concert with clerics as trustees became common all over Christendom. In England such officials were called churchwardens. They were generally two in number, one being chosen by the parish priest, the other by the parishioners, and with them were associated others called sidelemen. The churchwardens were usually appointed by the parish under the supervision of the bishop, to whom they were responsible. An annual report on the administration of church property was made obligatory in all countries by the Council of Trent (Sess. XXII, can. ix, "De Ref."): "The administrators, whether ecclesiastical or lay, of the fabric of any church whatsoever, even though it be a cathedral, as also of any hospital, confraternity, charitable institution called monte de pitié, and of any pious places whatsoever, shall be bound to give in one a year an account of their administration to the Ordinary." II. At the present time, the Church nowhere absolutely forbids the employment of laymen in the administration of ecclesiastical property, but endeavors to reserve to herself the right to impose her own laws and principles carried out on this subject when laymen are among the trustees. According to the present discipline, the fabric of the church is distinct from the foundation of the benefice, and sometimes the fabric, in addition to the goods destined for the upkeep of divine worship, possesses also schools and eleemosynary institutions (S. C. C. 27 Apr., 1855, in can. Bergom.). All lay trustees must be approved by the bishop, and he retains the right of removing them and of overseeing the details of their administration. In countries in which the church organization was entirely swept away in the troubles of the Reformation period, as in the British Isles, laymen are not generally employed as trustees at the present day. For the trustee system, as far as it can be called such, in use in the Catholic Church in England and Ireland see Taunton, "The Law of the Church," pp. 15, 316. In Holland, laymen were admitted to a share in the administration of church temporalities by a decree of the Propaganda (21 July, 1856). The bishop is to nominate the members of the board, over which the parish priest is to preside. Trustees hold office for four years and may be reappointed at the expiration of that term. When a vacancy occurs the board presents two names to the bishop, from which the bishop may choose one. The bishop may dismiss any member and even dissolve the entire board of trustees. In this instance, as in all others where laymen are in question, the Holy See is careful to guard the prescriptions of the sacred canon as to the management and ownership of church goods [see Administrator (of Ecclesiastical Property)]. III.—In the United States the employment of lay trustees was customary in some parts of the country from a very early period. Dissensions sometimes arose with the ecclesiastical authorities, and the Holy See has intervened to restore peace (see Connell, Henry; Philadelphia, Archdiocese of; New York, Archdiocese of; Prop. VII, 21 Aug. 1822) the rights of the Church to the pretensions of the trustees, and Gregory XVI declared (12 Aug., 1841): "We wish all to know that the office of trustees is entirely dependent upon the authority of the bishop, and that consequently the trustees can undertake nothing except with the approval of the ordinary." The Third Plenary Council of Baltimore, session IX, no. 13 in the U. S., 1870, regulations concerning trustees: It belongs to the bishop to judge of the necessity of constituting them, their number and manner of appointment; their names are to be proposed to the bishop by the parish rector; the appointment is to be made in writing and is revocable at the will of the bishop; the trustees selected should be men who have made their Easter duty, who contribute to the support of the Church, who send their children to Catholic schools, and who are not members of prohibited societies; nothing can be done at a board meeting except by the consent of the rector who presides; in case of disagreement between the trustees and the rector, the judgment of the bishop must first be accepted. A decree of the Congregation of the Council of the Holy See declares: "The vesting of the title to church property in a board of trustees is a preferable legal form, and that in constituting such boards in the United States, the best method is that in use in New York, by which the Ordinary, his vicar-general, the parish priest, and two laymen approved by the bishop form the corporation of Proprietor; Ecclesi. Law, in the U. S., Vol. IV. IV.—The legal standing of church trustees according to British law is treated by Taunton, "The Law of the Church," pp. 15, 315. In the United States the legal rights of trustees vary slightly in different States, but the following prescriptions (selected from Scanlan, "The Law of Church and Grave") hold good everywhere: When the statute provides that two lay members of the corporation shall be appointed annually by the committee of the congregation, the members of the congregation have no right to elect said two members, and those appointed in the proper manner are lawful officers. When the election of new trustees is invalid, the old trustees hold over until there shall have been a valid election of their successors. The president and secretary of a church corporation have no authority to make a promissory note unless authorized by the board of trustees. When the laws of the organization give control of matters to the board of trustees, the majority of the
members of the church cannot control the action of the trustees contrary to the uses and regulations of the church. A court has no authority to control the internal action of the trustees in the management of its funds so long as they do not violate its constitutions or by-laws. Excommunication does not always remove an officer of a church corporation. The legal rights of a bishop in regard to the temporalities of a church, where they are not prescribed by the civil law, must rest, if at all, upon the federal constitution and the ecclesiastical laws and principles which were accepted before the dispute began are the standard for determining which party is right.

TAUKN. The Law of the Church (London, 1865), s. v. Fabry: Administration; Ecclesiastical Property; SCANLAN, The Law of Church and State (New York, 1909); SMITH, Notes on II Council of Baltimore (New York, 1891); Concilium Plenarium III (Baltimore, 1886); WERSE, Das Decretalium, III (Rome, 1901).

WILLIAM H. W. FANNING.

Trusts and Bequests. A trust has been defined, in its technical sense, as the right enforceable solely in equity to the beneficial enjoyment of property of which the legal title is in another (Bispham, "Equity", p. 385). For personal property, it is the right of a valid trust, entailed in the grant by one party for the benefit of another. (Bouvier, "Law Dict.", s. v. Trusts.) It implies two interests, one in equity and one in law—an individual to hold the legal title, who is known as the trustee, and another as beneficiary, known as the cestui que trust. The term "trust" is applied sometimes to the equitable title, the obligation of the trustee, or the right which belongs to the beneficiary; sometimes to the personal trust, there are three essentials: a definite subject matter within the disposal of the settlor; a lawful definite object to which the subject matter is to be devoted; clear and unequivocal words or acts devoting the subject matter to the object of the trust (25 Am. and Eng. Ency. of Law, 866, title "Trusts and Trustees"). Not every gift of personal property is a personal trust, but they must be sufficient to express the present intent to place a beneficial interest in a specific property in the hands of a trustee beyond the control of the person or persons who are to enjoy the benefit thereof. Any property, real, personal, or equitable, may be the subject of a trust, except in a few cases where statutes have provided to the contrary.

The English Statute of Frauds, which has been enacted in most of the United States in some of its provisions, provides that all trusts of land should be proved and manifested by writing. But trusts of personal property are not within the statute; therefore a valid trust of such property may be created verbally, but transfers of existing trusts must be in writing. The Statute of Frauds does not extend to personal trusts, for the purpose of empowering certain individuals to inherit property. These trusts were known as fidei commissum and for their benefit a separate equitable jurisdiction was established. There has been some controversy as to whether the English trust is an outcome of the Roman institution or not. The difference between the two is that the latter is a case of carrying out substitutions, while the former separates the ownership and enjoyment of the benefits of an estate, the fundamental idea at the root of both being much the same. This system seems to have appeared in England under the reign of Edward III, for the purpose of avoiding the Statutes of Mortmain, which had been passed to check the growth of

landed estates in the hands of religious houses. These trusts were abolished, except as to certain gifts or grants, by the Statute of Uses. The term trust is also known as the 27th Henry VIII, which held that any person entitled to the use of an estate should have the title to it. This statute has either been recognized as part of the common law in most of the United States through judicial interpretation or been enacted by legislation.

Trusts are either executory or executory, express or implied. In an executory trust the instrument must be interpreted according to the rules of law, even though the intention may be defeated. A court of equity will take jurisdiction for the purpose of carrying out executory trusts and seeing that the instrument which purports to fulfil the intention of the settlor really does so, and will reform conveyances where the intentions of the settler have not been clearly set out. An express trust is one which is created by the direct words of the settlor. Implied trusts are those which arise when the terms or circumstances do not specifically express but simply imply a trust. Where the entire intention of the trust cannot be carried out without violating some rule of law or public policy, equity will carry it out if there has been an equitable construction put by a court of equity on the conduct of the parties. The Statute of Frauds 29th Charles II requires that declarations of trust of lands should be proved by writing.

Who May Be A Trustee. Any person worthy of confidence and possessed of the power to hold the estate may be a personal or corporate trustee. The trustee may be either sovereign in England, any of the states of the United States, and perhaps the Federal Government, a public officer in his private capacity or the settlor himself; even the beneficiary or cestui que trust may act as trustee providing there are other beneficiaries besides himself; so too a corporation may act in this capacity if not precluded by the trust instrument. The corporation has not been trustees but the general trend of authority is to the contrary. Married women may be trustees and, acting under the direction of the court, an infant, alien, or lunatic. In cases where no trustee has been named, or for some reason the office has become vacant, the court will supply the deficiency rather than allow the trust to be carried on by someone otherwise than the settlor himself. When this power, while in many jurisdictions it has been specifically granted by statute. As a general rule, the trustee is appointed by the settlor and provision made for his successors. The settlor may designate whomsoever he wishes and vest in that person the power to appoint succeeding trustees, though sometimes the power is placed with the cestui que trust and sometimes with the settlor. The number of trustees is governed by the provisions of the instrument of the trust, but as a general thing the courts look unfavourably upon single trustees, particularly in the cases of large estates or those for infants or lunatics.

There is no particular method by which a trustee accepts a trust. His actions in the matter have been described as being typically the person who joins in the instrument if it is a conveyance. There are, however, but three ways by which he may be relieved: first, the consent of all parties in interest; second, by virtue of the provisions of the instrument of trust; and third, with the consent of the court. The old rule in England forbade a trustee retiring on his own motion, but the modern rule is different except where it is impossible to provide a substitute. The conduct sufficient for the removal of a trustee from his office must be such as to endanger the trust funds, and the courts will not look favourably upon light or frivolous whins and disagreements among the parties. The powers of trustees are general and special—those which arise by construction of law incident to the
office, and those provided by the settlor. Any person who has capacity to hold property may be a cestui que trust, although some jurisdictions restrict the rule to minors or other incompetents. He must be definitely ascertained either in the instrument or be a trustor being at the date of the settlement. A sovereign, any of the states of the United States, or the Federal Government may be a beneficiary, or a corporation so far as personal property is concerned, and also as to real estate within the limits of its charter privilege or unless prohibited by statute. An unincorporated society, however, cannot act as a trustee except in the case of a charitable or religious society. The beneficiary has a right to alienate or encumber his estate unless the terms of the trust expressly or impliedly forbid or there is a statute which interferes; so too he may assign his interest or even alienate the income before it becomes due.

The cestui que trust or beneficiary has three remedies in the event of a breach of trust on the part of his trustee. He may follow the specific estate into the hands of a stranger to whom it has been wrongfully conveyed; he has the right of attaching the property into which the estate may have been converted; and the further right of action against the trustee personally for reimbursement. As between him and the trustor, however, he has the right to be repaid out the profits of such property as may have been brought. It is the rule that purchasers must see to the application of the purchase money in the cases of trust estates, such as where it is provided that the funds be for the payment of specific legacies or annuities or debts. In some jurisdictions this rule has been abrogated by statute. Technical terms are not necessary for this purpose. They should be understood in their legal and technical sense. General expressions, however, will not establish a trust unless there appears a positive intention that they should do so. Bequests in trust for accumulation must be confined within the limits established against perpetuities. A settlor can only extend the trust for the life or lives in being during a certain period, and any attempt to extend the trust beyond this period violates it in toto. By statute, accumulations are forbidden in some jurisdictions excepting during the minority of the beneficiary or for other fixed periods (Bouvier, "Law Dict."

As a rule, the interest of a beneficiary is liable for the payment of his debts, but this does not prevail in a majority of the states. Bequests are never subject, as they are called, being for the protection of the beneficiary against his own improvidence, are sustained in these jurisdictions. Since the Statute of Wills equitable interests are degradable only in writing. How far a devisee of a trust estate can execute the trust depends on the intention of the settlor expressed in the instrument. Out of the estate he may do anything which a person in the same or any other situation might do with the estate unless there is a positive intention that it should not be so. In order to create a valid trust by will, the instrument must be legally executed and admitted to probate. There is this distinction between wills and declarations of trusts. The former, being amissory, take effect only on the death of the testator; the latter, generally fixed by statute and it in allowed his legitimate expenses. See Charitable Bequests.

LEGACIES.


Walter George Smith.

Truth (A. S. tréow, truy, truth, preservation of a compact, from a Teutonic base Treu, to believe) is a relation which holds (1) between the knower and the known—Logical Truth; (2) between the knower and the outward which is the subject of knowledge—Moral Truth; and (3) between the thing itself, as it exists, and the idea of it, as conceived by God—Ontological Truth. In each case this relation is, according to the Scholastic theory, one of correspondence, conformity, or agreement (ad equatio) (81, Thomas, Summa, I, Q. xxi, a. 2.)

Every existing thing is true, in that it is the expression of an idea which exists in the mind of God, and is, as it were, the exemplar according to which the thing has been created or fashioned. Just as human creations—a cathedral, a painting, or an epic—conform to and embody the ideas of architect, artist, or poet, so, only in a more perfect way, God's creatures conform to and embody the ideas of Him who gives them being. (Q. D., 1 De veritu, a. 4; Summa, Q. xvi, a. 1.)

II. LOGICAL TRUTH.—A. THE SCHOLASTIC THEORY.

To judge that things are what they are is to judge truly. Every judgment comprises certain ideas which are referred to, or denied of, reality. But it is these ideas that are the objects of our judgment. They are merely the instruments by means of which we judge. The object about which we judge is reality itself—either concrete existing things, their attributes, and their relations, or else entities the existence of which is merely conceptual or imaginary, as in drama, poetry, or fiction, but in any case entities which are real in the sense that their being is other than our presence of mind. Of these, one, and therefore, is one thing, and the ideas and judgments by means of which we think about reality, another; the one objective, and the other subjective. Yet, diverse as they are, reality is somehow present to, if not present in, consciousness when we think, and somehow by means of thought the nature of reality is revealed. This being the only term adequate to describe the relation that exists between thought and reality, when our judgments about the latter are true judgments, would seem to be conformity or correspondence. "Veritas logicae est adaquatio intellectus et rei" (Summa, I, Q. xxi, a. 2). Whenever truth is predictable of a judgment, that judgment corresponds to the nature or attributes of which it reveals. Every judgment is, however, as we have said, made up of ideas, and may be logically analyzed into a subject and a predicate, which are either united by the copula is, or disjointed by the expression is not. If the judgment be true, therefore, these ideas must also be true, i.e., must correspond with the realities which they signify. As, however, this objective reference or significance of ideas is not recognized or asserted except in the judgment, ideas as such are said to be only "materially" true. It is the judgment alone that is formally true, since in the judgment alone is a reference to reality formally made, and truth as such recognized or claimed.
The negative judgment seems at first sight to form an exception to the general law that truth is correspondence; but this is not really the case. In the affirmative judgment both subject and predicate and the union between them, of whatever kind it may be, are referred to reality; but in the negative judgment subject and predicate are disjoined, not conjoined. In other words, in the negative judgment we deny that the predicate has reality in the particular way or capacity with the subject. On the other hand, all such predicates presumably have reality somewhere, otherwise we should not talk about them.

Either they are real qualities or real things, or at any rate somebody has conceived them as real. Consequently the negative judgment, if true, may also be said to correspond with reality, since both subject and predicate are realized, or exist, as exists or as conceptions. What we deny, in fact, in the negative judgment is not the reality of the predicate, but the reality of the conjunction by which subject and predicate are united in the assertion which we implicitly challenge and negate. Subject and predicate may both be real, but if our judgment be true, they will be disjoined, not united in reality.

But what precisely is this reality with which true judgments and true ideas are said to correspond? It is easy enough to understand how ideas can correspond with realities that are themselves conceptual or ideal, but most of the realities that we know are not of this kind. Now, then, can ideas and their corresponding realities be like that in which, for instance, a tree character, correspond with realities which for the most part are not psychical but material? To solve this problem we must go back to ontological truth, which, as we saw, implies the creation of the universe by One Who, in creating it, has expressed therein His own ideas very much as an architect or an author expresses his ideas in the book or the building which he creates. That creation, however, is no longer a case of correspondence, but a case of realization, since all that is real in sensorial existence is real, if we understand that by real we mean that which is the object of the sensory experience of the same, or similar, to the original ideas. This is by means of the idea of colour and its specific differences that colours are predicated of objects, not by means of sensations. Such an idea could not arise, indeed, were it not for the sensations which in perception accompany and condition it, but the idea itself is not a sensation, nor is it of a sensation. Ideas have their origin in sensible existence, and it is because we recognize in our experience that which has origin in sensible existence, except by reference to such experience and by differentiation from experiences in which other and different properties of objects are presented. Granted, therefore, that differences in what is technically known as the "quality" of sensation correspond to differences in the objective properties of the phenomenon, we need not find that the idea is unreasonable. No further correspondence is required; for the correspondence which truth postulates is between idea and thing, not between sensation and thing. Sensation conditions knowledge, but as such it is not knowledge. It is as if there were a connecting link between the idea and the thing. Differences of sensation are determined by the causal activity of the knower and of the things, and the idea is derived by an instinctive and quasi-intuitive act of the mind which we call abstraction.

Thus the idea which the thing unconsciously expresses finds conscious expression in the act of the knower, and the vast scheme of relations and laws which are de facto embodied in the material universe reproduce the ideas and the reality which corresponded to them. 

Correspondence between thought and reality, idea and thing, or knower and known, therefore, turns out in all cases to be of the very essence of the truth-relation. Whence, say the opponents of our theory, in order to know whether our judgments are true or not, we must compare them with the realities that are known by comparing them with the obviously imperfect, and since reality can only be known through the instrumentality of the judgment. This objection, which is to be found in almost every non-Scholastic book dealing with the subject, rests upon a grave misapprehension of the real meaning of the Scholastic doctrine. Neither St. Thomas nor any other of the great Scholastics ever asserted that correspondence is the scholastic criterion of truth. To inquire what truth is, is one question; to ask how we know that
we have judged truly, quite another. Indeed, the possibility of answering the second is supposed by the mere fact that the first is put. To be able to determine the correspondence that is to pass for essence, it is necessary that we possess it, i.e., must be able to distinguish it from error. We cannot define that which we cannot distinguish and to some extent isolate. The Scholastic theory supposes, therefore, that truth has already been distinguished from error, and proceeds to examine truth with a view to discovering in what precisely it consists. The standpoint is that logical and criteriological. When he says that truth is correspondence, he is stating what truth is, not by what sign or mark it can be distinguished from error. By the old Scholastics the question of the criteria of truth was scarcely touched. They discussed the criteria of valid reasoning in their treatises on logic, but that the mind is so much inclined to the other through and through that apart from them, and again apart from the whole, it is but a distorted fragment, a mutilated abstraction which in reality is not truth at all. Consequently, since human truth is always partial and fragmentary, there is in strictness no such thing as human truth. For us the truth is ideal and, from it the truths are derived. In such a case, it would seem that, if we would bring any more into the truth, they would have to undergo a change of which we know neither the measure nor the extent.

The flagrantly sceptical character of this theory is sufficiently obvious, nor is there any attempt on the part of its exponents to deny it. Starting with the assumption that to conceive is "to hold many elements together in a connection necessitated by their content" and with the idea of the world to be divided into "a significant whole", i.e., a whole, "such that all its constituent elements reciprocally determine one another's being as contributory features in a single concrete meaning", Dr. Joachim boldly identifies the true with the conceivable (Nature of Truth, 69). And since no human intellect can conceive in this full and adequate sense, he frankly admits that no human truth can be more than approximate, and that to the margin of error which this approximation involves no limits can be assigned. Human truth draws from absolute or ideal truth "whatever being and conservability" it possesses (Green, "Prolegomen", 77); but it is not, and never can be, identical with absolute truth. As for the human, it is "a fragment which, although essentially and intrinsically modify one another. For his definition of human truth, therefore, the Absolutes is forced back upon the Scholastic doctrine of correspondence. Human truth represents or corresponds with absolute truth in proportion as it presents us with this truth as affected by more or less detrangement, or in proportion as we may be said to have gone into the other (Bradley, "Appearance and Reality", 363). While, therefore, both theories assign correspondence as the essential characteristic of human truth, there is this fundamental difference between them: For the Scholastic this correspondence, so far as it goes, must be exact; but for the Absolutes it is necessarily imperfect, so imperfect, indeed, that the ultimate truth of any given proposition "may quite transform its original meaning" (Appearance and Reality, 364).

To admit that human truth is essentially representative is really to admit that conception is something more than the mere "holding together of many elements in a connexion necessitated by their several contents". But the Scholastic theory of "truth" does not lie so much in this, nor yet in the identification of the true and the conceivable, as in its assumption that reality, and therefore truth, is organically one. The universe is undoubtly one, in that its parts are inter-related and inter-dependent; and from this it follows that we cannot know any part completely unless we know the whole but it does not follow that we cannot know any part at all unless we know the whole. If each part has some sort of being of its own, then it can be known for what it is, whether we know its relations to other parts or not; and similarly some of its relations to other parts can be known without our knowing them all. Nor is the individuality of the parts of the universe destroyed by their inter-dependence, rather it is thereby sustained.
The sole ground which the Hegelian and the Absolutist have for denying these facts is that they will not
be admitted by the Pragmatist. This is fundamentally
true. Since, therefore, it is confessedly impossible
to explain the nature of this unity or to show how
in it the multitudinous differences of the universe are
"reconciled", and since, further, this theory is ac-
knowledged to be hopelessly sceptical, it is surely irra-
tional any longer to maintain it.

C. The Pragmatist's Theory of Truth. The Pragmatist
is fundamentally sceptical. All human activity is pur-
pulsive, and its purpose is the control of human expe-
rience, with a view to its improvement, both in the
individual and in the race. Truth is but a means to
this end. Ideas, hypotheses, and theories are but in-
struments which man has "made" in order to better
himself and his environment; and, though specific
in type, like all other forms of human activity they exist
solely for this end, and are "true" in so far as they
fulfil it. Truth is thus a form of value; it is something
that works satisfactorily; something that "ministers
to human interests, purposes and objects of desire"
(Studies in Humanism, 362). There are no axioms or
self-evident truths. Until an idea or a judgment has
proved itself of value in the regulation of consciousness,
experience or conduct, one is justified in rejecting it,
or postulate or claim to truth. Nor are there any absolute or irreversible truths. A
proposition is true so long as it proves itself useful,
and no longer. In regard to the essential features of
this theory of truth W. James, John Dewey, and A.
W. Moore in America, F. C. S. Schiller in England,
G. Simmel in Germany, Papini in Italy, and Henri
Bergson in France, are brought into substantial agree-
ment. It is, they say, the only theory which takes account of the psychological pro-
cesses by which truth is made, and the only theory
which affords a satisfactory answer to the arguments of the scep-

cite. In regard to the first of these claims there can be no
doubt. The Pragmatism is based upon a study of truth "as the making". But the question at issue is
not whether interest, purpose, emotion, and volition
do as a matter of fact play a part in the process of
cognition. That is not disputed. The question is
whether, in judging the validity of a claim to truth,
such considerations ought to have weight. If the aim
of all cognitive acts is to know reality as it is, then
certainly they ought to be regarded as being the
basis of judgment. But this does not help us in deducing
what judgments are true and what are not, for
the truth of a judgment must already be known before this
demand can be satisfied. Similarly with regard to
particular interests and purposes; for though such in-
terests and purposes may prompt us to seek for knowl-
gedge, they will not be satisfied until we know truly,
even at any rate think we know truly. The satisfaction
of our needs, in other words, is posterior to, and already
supposes, the possession of true knowledge about
whatever we wish to use as a means to the satisfaction
of these needs. To act efficiently, we must know
what it is we are acting upon and what will be the
effect of the action contemplated. But there is no
true consequence only in those cases where we know that such consequences
should ensue if our judgment be true, and then act in
order to discover whether in reality they will ensue.

Theoretically, and upon Scholastic principles, since
whatever is true is also good, true judgments ought
result in good consequences. But, apart from the fact
that the truth of our judgment must in many
cases be known before we can act upon them with
success, the Pragmatist criterion is too vague and too
variable to be of any practical use. "Good con-
sequences", "successful operations on reality", "benefi-
cial interaction with sensible particulars" denote
experiences which it is not easy to recognize or to
distinguish from other experiences less good, less success-
ful, and less beneficial. If we take personal valua-
tions as our test, these are provably unstable;
if social values, they are relative; and if the tests are
are they to be found, and upon what grounds accepted
by the individual? Moreover, when a valuation has
been made, how are we to know that it is accurate?
For this, it would seem, further valuations will be
required, and so on ad infinitum. Distinctively prag-
matistic criteria of truth are both impractical and unre-
lieble, especially the criterion of felt satisfaction,
which seems to be the favourite (cf. James, "Meaning
of Truth", 88, 89, 101; "Pragmatism", 202, 217;
Schiller, "Studies in Hum.", 82, 185), for in deter-
mining this not only the personal factor, but the mood
of the moment and even physical conditions play a
considerable part. Consequently upon the second
head the claim of the Pragmatist can by no means be
allowed. The Pragmatist criterion is not so much
sceptical than the theory of the Absolutist, which it
seeks to displace. If truth is relative to purposes
and interests, and if these purposes and interests are,
as they are admitted to be, one and all tinged by per-
sonal biasness, then what is true for one man will
not be true for another, and what is true now will
not be true tomorrow. Yet if we take the problem in
the interest that has engendered it or in the circum-
stances by which it has been verified.

All this the Pragmatist grants, but replies that such
truth is all that man needs and all that he can get
("Mind", N. S., LIX, 167). True judgments do
not correspond with reality, nor in true judgments
do we know reality as it is. The function of cognition,
in short, is not to know reality, but to create it. In
this reason this truth is identified with its consequences—
thoretical, if the truth be merely virtual ("Meaning
of Truth", 67, 132, 205; "Pragmatism", 208, 209),
but in the end practical, particular, concrete. "Truth
means successful operations on reality" (Studies in
Hum., 118). The truth-relation "consists of inter-
connections of the particular purposes of the particu-
lar case as assigned and catalogued" (Meaning
of Truth, 234). "The chain of workings which an
opinion sets up is the opinion's truth" (Ibid., 235).
Thus, in order to refute the Sceptic, the Pragmatist
changes the nature of truth, redefining it as the defi-

citantly experienceable success which attends the work-

core and a real solution of our problems; and in so doing he
gains precisely what the Sceptic has always sought to prove,
namely, that our cognitive faculties are incapable of
knowing reality as it is. (See Pragmatism.)

D. The "New" Realist's Theory.—As it is a first
principle with both Absolutist and Pragmatist that
reality is changed by the very act in which we know it,
so the negation of this thesis is the root principle of
New Realism. In the "Old" Realist it is one with the
Scholastic. Reality does not depend upon experience, nor is it modified by experience as
such. The "New" Realist, however, has not as yet
adopted the correspondence theory of truth. He re-
gards both knowledge and truth as unique relations
which hold immediately between knower and known,
which are not merely subjective in character, but are
a difference between subject and object of consciousness
is not a difference of quality or substance, but a differ-
ence of office or place in a configuration" (Journal of
Phil. Psychol. and Scientific Meth., VII, 396).

Reality is made up of terms and their relations, and
truth is just one of these relations, su generis, and
therefore recognizable by it in itself. This acc-

citantly holds of truth, but there is at
any rate one point which it seems altogether to ignore,
viz., the existence of judgments and ideas of which,
and not of the mind as such, the truth-relation
is predicable. We have not on the one hand objects
and on the other bare mind; but on the one hand objects
and on the other a mind that by means of the judg-
ment refers its own ideas to objects—ideas which as
such, both in regard to their existence and their content, belong to the mind which judges. What then is the relation that holds between these ideas and their objects when our judgments are true, and again when they are false? Surely both logic and etymology indicate that the same term should not be applied to such judgments as merely that which is true, and of such judgments than merely that they are different.

Bertrand Russell, who has given in his adhesion to "The Program and First Platform of Six Realists", drawn up and signed by six American professors in July, 1910, modifies somewhat the nature of their theory of truth. "Every judgment", he says (Philos. Essays, vol. i., p. 86), "is a relation to an object", and pinpoints "one of which is a relation. Thus, the judgment, "Charles I died on the scaffold", denotes several objects or "objectsives" which are related in a certain definite way, and the relation is as real in this case as are the other objectives. The judgment "Charles I died in his bed", on the other hand, denotes the objects, Charles I, death, and bed, and a certain relation between them, which in this case does not relate the objects as it is supposed to relate them. A judgment, therefore, is true, when the relation which is one of the objects relates the other objects, otherwise it is false" (loc. cit.). In this statement of the nature of truth, correspondence between the mind judging and the objects about which we judge is distinctly implied, and it is a question for which we are here to inquire, which is the distinguishing mark of true judgments. Russell, however, unfortunately seems to be at variance with other members of the New Realist school on this point. G. E. Moore expressly rejects the correspondence theory of truth ("MIND", N. S., VIII, 179 sq.), and Prichard, another English Realist, explicitly states the engineer's theory of the mechanism of thought and ourselves (Kant's Theory of Knowledge, 21). Nevertheless, it is matter for rejoicing that in regard to the main points at issue—the non-alteration of reality by acts of cognition, the possibility of knowing it in some respects without its being known in all, the growth of knowledge by "accretion", the non-spiritual character of some of the objects of experience, and the necessity of ascertaining empirically, and not by a priori methods, the degree of unity which obtains between the various parts of the universe—the "New" Realist and the Scholastic Realist are substantially in agreement.

II. MORAL TRUTH, OR VERACITY. Is the correspondence theory of the outward expression given to thought with the thing thought related to the outward verbal expression with verbal truth (veritas locationis), which is the correspondence of the outward or verbal expression with the thing that it is intended to express. The latter supposes on the part of the speaker not only the intention of speaking truly, but also the power to do so, i. e. it supposes (1) true knowledge and (2) a right use of words. Moral truth, on the other hand, exists whenever the speaker expresses what is in his mind, even if de facto he be mistaken, provided only that he says what he thinks to be true. This latter condition, however, is necessary. Hence a better definition of moral truth would be, "the correspondence of the outward expression of thought with the thing as conceived by the speaker". Moral truth, therefore, does not imply true knowledge. But, the two deviations from moral truth would be only materially a lie, and hence not blameworthy, unless the use of words or signs were intentionally incorrect. Moral truth does imply a correct use of words or other signs. A lie, therefore, is an intentional deviation from moral truth, and is defined as a locutio contra mentem: i. e. it is the outward expression of a thought which is intentionally diverse from the thing as conceived by the speaker. It is important to observe, however, that the expression of the thought, whether by word by sign, must in all cases be taken in its context; for both in regard to words and to signs, custom and circum-

stances make a considerable difference with respect to their interpretation. Veracity, or the habit of speaking the truth, is a virtue; and the obligation of practising it arises from a twofold source. First, "since man is a social animal, naturally one man owes to another that which will be of service in the same community". But men could not live together if they did not believe one another to be speaking the truth. Hence the virtue of veracity comes to some extent under the head of justice (justitiam debita)" (St. Thomas, Summa, I—II, Q. cix, a. 5). The second source of the obligation to veracity arises from the fact that speech has not only an immediate relation to the object, but also a relation of knowledge by one to another. It should be used, therefore, for the purpose for which it is naturally intended, and lie should be avoided. For lies are not merely a misuse, but an abuse, of the gift of speech, since, by destroying man's instructive belief in the veracity of his neighbour, they tend to destroy the efficacy of that gift.

For Scholasticism see: scholastic treatises on major logic, s. v. Veritas; Etudes sur la Verité (Paris, 1909); Geny, Une nouvelle théorie de la connaissance (Journal, 1909); Mercure, On Truth (London, 1889); John Rickaby, First Principles of Knowledge; Starke, Intellektualismus de St. Thomas (Paris, 1900); Tomlinson, La notion de la verité (London, 1903); Truth and Veracity (London, 1907), E. K. Lewis, The Nature of Truth (London, 1911), and Truthful Speech (London, 1912).

Absolutism: Bradley, Appearance and Reality (London, 1899); Carnap, Articles in Mind, N. S., LI, LXI, LXII (1904, 1906); Carnap, Realization and Truth (London, 1905); Joachim, Theories of Truth (London, 1906); and Elements of Metaphysics (London, 1903); Articles in Mind, N. S., LVII (1906), and Philos. Rev., XIV, 3.

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LESLIE J. WALKER.

Truth Societies, Catholic.—This article will treat of Catholic Truth Societies in the chronological order of their establishment in various countries.

In England.—The Catholic Truth Society has had two periods of existence. It was initiated by Dr. Draper, the first Bishop of Manchester, by the publication of St. Joseph's Missionary College, and, in the two or three years of its existence, issued a number of leaflets and penny books, some of which are still on sale; but when he became Bishop of Salford, in 1872, the society fell into abeyance and soon practically ceased to exist. Meanwhile, and quite independently, the need of cheap, good literature impressed itself upon some priests and laymen, who raised the sum of twelve pounds, which was expended in printing some little cards of prayers for daily use, and for confession and Communion. The scheme was brought before Dr. Vaughan, who suggested that the new body should take the name and place of the defunct Catholic Truth Society. Under that name it was formally established, 5 November, 1884, and the second period of its existence began under the presidency of Dr. Vaughan, the Rev. W. H. (now Monsignor) Colegan and Mr. James Britten being appointed honorary secretaries. At the death of Cardinal Vaughan, the present Archbishop of Westminster, Cardinal Bourne, became president. The aims of the society are: To publish articles and booklets of various kinds, and to assist the uneducated poor to a better knowledge of their religion; to spread among Protestants information regarding Catholic faith and practice; and to promote the circulation of good and cheap Catholic literature. These objects have been steadily kept in view.
throughout the society's existence, although its scope has from time to time been enlarged as necessity has dictated. From them it will be seen that the aim of the society is not controversial, as is sometimes supposed. The position of Catholics in England is such that controversy is unavoidable, and a certain proportion of the society's publications have been devoted to the consideration of the Anglican claims and to the exposure of the fictions assiduously promoted by the less intelligent and bigoted class of Protestants. But the chief aim of the society has been the instruction of Catholics in their own faith and the development of educational and devotional works. The sale of some of these has been phenomenal: the "Simple Prayer-book", for example, has reached a circulation of 1,350,000; the little penny books of daily meditation have reached 114,000; and nearly 200,000 penny copies of the Gospels have been sold. An account of the literary output of the society can be ascertained from the list of publications, the number of which is seven thousand and thirty-nine papers dealing with "The History of Religions": of these last an aggregate of about 200,000 copies have been issued. For younger Catholics a large number of tales, dealing with the sacraments and other religious subjects, has been provided at the lowest possible price.

The society is mainly supported by subscriptions, ten shillings per annum being the usual rate of membership, while ten pounds is a life subscription. Without these the work could not be carried on, as, although the officers have always taken their part gratuitously, the necessary expenses of rent, printing, and storage could not be defrayed out of the often infinitesimal profits accruing from the sale of publications. From the first there has been a heavy expenditure on society's and thirty-nine papers dealing with "The History of Religions": of these last an aggregate of about 200,000 copies have been issued. For younger Catholics a large number of tales, dealing with the sacraments and other religious subjects, has been provided at the lowest possible price.

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Tryphon, Respicius, and Nympha, martyrs whose feast is observed in the Latin Church on 10 November. Tryphon is said to have been born at Kastoria in Thessaly and taken to Syria as a youth. During the Decian persecution he was taken to Nicaea about the year 250 and put to death in a horrible manner after he had converted the heathen prefect Licius. Fabulous stories are interwoven with his legend. He is greatly venerated in the Greek Church which observes his feast on 1 February. In the Latin Church he is also the patron saint of gardeners. Many churches were dedicated to him, and the Eastern Emperor, Leo VI, the Philosopher (d. 912), delivered a eulogy upon Tryphon. About the year 1005 the monk Theodoric of Flory wrote an account of him based upon earlier written legends; in Theodoric's story Respicius appears as Tryphon's companion, and the relics of both were preserved together; and in the year 1442, during the papacy of Martin V, the Virgin of the Holy Ghost in Siena, Nympha was a virgin from Palermo who was put to death for the Faith at the beginning of the fourth century. According to other versions of the legend, when the Goths invaded Sicily she fled from Palermo to the Italian mainland and died in the sixth century at Savona. Thus we have a church in Savona where a stone was observed by pilgrims lying on the ground at the time of the annual observance of this saint on 19 August. Some believe that there were two saints of this name. The church of the Hospital of the Holy Ghost at Rome was a cardinal's title which, together with the relics of these saints, was transferred in 1566 by Pope Pius V to the Church of St. Augustine. A Greek text of the life of St. Tryphon was discovered in 1789 by Father Franchi Nymphae, a clergyman, "Hagio-graphica" (Rome, 1901), in the series "Studi e Testi", XIX. The Latin Acts are to be found in Ruiniart, "Acta Martyrum", Analecta Bollandiana, XXVII, 7-10, 15; XVIII, 247. Gabriel Meier.

Tschiderer zu Gleisheim, Johann Nepomuk von, Bishop of Trent, b. at Bozen, 15 Feb., 1777; d. at Trent, 3 Dec., 1860. He sprang from a family that had emigrated from the Grisons to the Tyrol in 1529 and to which the Emperor Ferdinand III had given a patent of nobility in 1530. Johann Nepomuk was ordained priest, 27 July, 1800, by Emmanuel Count von Thun, Bishop of Trent. After spending two years as an assistant priest, he went for further training to Rome, where he was appointed notary Apostolic. After his return he took up pastoral work again in the German part of the Diocese of Trent, and by his later pontificate moral and pastoral theology at the episcopal seminary and at Trent in 1818 he became parish priest at Sarthalh, and in 1819 at Meran. Wherever he went he gained a lasting reputation by his zeal and charitableness. In 1828 Prince-Bishop Luschin appointed him cathedral canon and vicar at Trent; in 1832 Prince-Bishop Galura of Brixen selected him as Bishop of Heliopolis and Vicar-General for Vorarlberg. In 1834 the Emperor Francis I nominated him Prince-Bishop of Trent and on 5 May, 1835, he entered upon his office. During the five years of his administration he was distinguished for the encouragement of literature and for intense zeal in the fulfillment of his episcopal office. He was exceedingly simple and abstinent in his personal habits. On the other hand he loved splendor when it concerned the decoration of his cathedral, the procuring of ecclesiastical vestments, and the ornamentation of the churches. He founded a considerable part of the renovation and building of churches, and to the purchase of good books for the parsons and chaplains' houses. His charity to the poor and sick was carried so far that he was often left without a penny, because he had given away everything he had. Twice the cholera raged in his diocese and on these occasions he set his clergy a shining example of Christian courage. He left his property to the institution for the deaf and dumb at Trent and to the seminary for students that he had founded, and that was named after him the Joanneum. Directly after his death he was honoured as a saint; the process for his beatification is now in progress.

Tschupick, John Nepomuk, a celebrated preacher, h. at Vienna, 7 or 12 April, 1729; d. there, 20 July, 1784. He entered the Jesuit novitate on 11 October, 1744, and, shortly after, was appointed professor of grammar and rhetoric. In 1763 he became preacher at the cathedral of Vienna, a position which he filled during the remaining twenty-two years of his life with exceptional conscientiousness, piety, and ability. His preaching was very successful and highly appreciated by Francis I (d. 1765), Maria Theresa (d. 1780), Joseph II (d. 1790), and the imperial Court. His sermons were remarkable for clearness and logical thought, strength and precision of expression, copiousness and skilful application of Patristic and Biblical texts. The first edition of his collected sermons was published in ten small volumes and in an index volume (Vienna, 1785-8). This edition was supplemented by "Neue, bisher ungedruckte, Kanzelreden auf alle Sonn- und Fasttage, wie auch für die heilige Fastenzeit" (Vienna, 1798-1803). A new edition of all his sermons was prepared recently by Johann Hertkens (5 vols., Paderborn, 1908-1933). An Italian translation was made by Giuseppe Teglio (4 vols., 4th ed., Milan, 1856). Sommervogel, Bild. de la Compagnie de Jésus, VIII (Brussels, 1898), 261-3.

Michael Ott.

Tuam, Archdiocese of (Tramensis), in Ireland.—The Archdiocese of Tuam, the metropolitan see of Connacht, extends, roughly speaking, from the Shannon westwards to the sea, and comprises half of County Galway, and nearly half of Mayo, with a small portion of south Roscommon. It is generally considered the largest diocese in Ireland, including in itself about one-fourteenth of the entire area of the country. At the census of 1901 the Catholic population was 195,768; the entire non-Catholic population was only 4,141. There are several parishes in which all the inhabitants are Catholics. The principal portion of the archdiocese is divided by a chain of lakes extending from the Shannon westwards to the sea, near Foxford, Mayo. The largest of these lakes—Corrib, Mask, and Carra—form a magnificent and continuous watercourse, but are not connected by navigable rivers.
or canals. The country east of these lakes is a great undulating plain, mostly of arable land, interspersed here and there with bogs and smaller lakes. The country west of the great lakes is of entirely different character. It is nearly all rugged and heathery, with ranges of hills rising steeply from the lakes, especially from the shores of Lough Mask on one side, and from the shores of the Atlantic Ocean on the other, forming many lofty peaks with long-drawn valleys where the streams rushing down widen into deep and fishful lakes, which, especially in Connemara, attract fishermen from all parts of the United Kingdom. The population of the rugged lakeland is sparse and poor, but the scenery very picturesque, especially towards the west, where the bays of the ocean penetrate far in between the mountains, as at the beautiful Killary Bay. This western coast is bordered by many wind-swept islands, affording a precarious sustenance to the inhabitants. Of these the chief are the Isles of Aran in Galway Bay, and Inishboffin, off the north-western coast, Inishark, Inisbofin, and Inisturk, Clare Island and Achill Island—all of which are inhabited and have schools and churches. There are three priests on the Aran Islands, one on Inisbofin, one on Clare Island, and three on Achill, which has a population of about 6000 souls.

The archdiocese comprises seven rural deaneries—Tuam, Dunmore, Claremorris, Ballinrobe, Castlebar, Westport, and Clifden. There are three vicars-general who preside over three divisions of the archdiocese which from time immemorial have been historically distinct, that is Galway east of the Corrib, West Galway, or the Kingdom of Connemara, and the Mayo portion. There are 193 secular priests, of whom eighty are usually employed in the seminary. There are only two regulars, properly so-called, who reside in the Augustinian monastery of Ballyhaunis; two priests of the Order of St. Camillus have charge of the hospice for incurable clergy, Myone Park, Ballyglinn, Galway, and four secular clergy of a preparatory college for the African Missions in the Cornish Missionary Society, generously given for the purpose by Conn Blake, of Cloughballymore. There are four houses of the Christian Brothers, and one of the Brothers of the Christian schools. There are eleven monasteries of the Third Order Regular of St. Francis, who were founded by Archbishop MacHale to counteract the efforts of proselytizing institutions and to teach agriculture to their pupils. Of these schools the most successful has been the Agricultural College of Mount Bellows, which is working under the Agricultural Department. There are three Presentation convents, and ten convents of the Sisters of Mercy with schools. St. Jarlath's Diocesan Seminary has more than a hundred resident students.

St. Patrick in Tuam.—St. Patrick came into the Diocese of Tuam from Airtech in north-west Roscommon most likely in A.D. 410, and there travelled almost due west to Aghamore, where he founded his first church, on the summit of Croagh Patrick. We have the names of some twelve churches which he established in this district; it is expressly stated that he placed bishops over several of these churches—at Cella Seneus near Ballyhaunis; at Kilbenny, where he placed St. Benignus; at Donaghpatrick, which he gave to Bishop Felanu; at Aghagower, where he placed St. Senach, whom he called "Agnus Dei" on account of his meekness. His sojourn for forty days on the summit of Croaghpatrick has been described in the article CROAGH PATRICK. During the subsequent centuries the successors of Patrick often visited the Patrician churches in Connacht and received both homage and alms from them. They claimed a special jurisdiction over the twelve or fourteen Patrician churches in Tuam, even over the oratory on the summit of the holy mountain. Later these claims became exorbitant and were resisted by the archbishops of Tuam, especially after the Synod of Kells (1152), and the controversy was carried to Rome and finally decided in their favour. The primates, however, were allowed the rents of certain church lands in Tuam, but these claims afterwards remitted in exchange for lands in the north of Ireland.

The Archdiocese of Tuam now comprises the territories of five of those ancient dioceses which at different periods were united to the original Diocese of Tuam and Superna as corresponding roughly with the modern deanery of Tuam, comprised the ancient territory known as the Conmaicne of Dinnmore, and also the Ciarraige of Loch na-Airnead, as well as a portion of Corcomrogh and the Saxon territory. When the O'Connor kings of the twelfth century came to be the chief rulers of Connacht, and for a time of all Ireland, they erected a temporal See of Tuam; and sought to control the spiritual as they did the temporal rulers of their principality. There can be no doubt that it was the influence of Turough Mor, then King of Ireland, which induced the prelates and papal legate at Kells in 1152 to make his own Diocese of Tuam the archiepiscopal and metropolitan see of the province. This original cathedral was destroyed by the English in 1296. John, son of Lough, the disciple of St. Benin of Kilbannon, and the preceptor for a time at Clonfush near Tuam of St. Brendan the Navigator. The original cathedral known as Tempull Jarlath stood on the site of the present Protestant cathedral. After Jarlath's death his remains were enshrined and preserved in a church built by him in Tuam. Tempull na Serine was close to the spot on which the Catholic cathedral now stands. Around this cathedral, which was begun by Dr. Oliver Kelly in 1826, are grouped in a circle all the other ecclesiastical buildings—the college, the Presentation convents and schools, the Mercy convent and schools of the Sisters of Mercy, the Christian Brothers' House and schools, and the recently-erected archiepiscopal residence.

The ancient See of Annaghdown grew out of the monastery founded by St. Brendan for his sister St. Briga. Its jurisdiction extended over O'Flaherty's country around Lough Corrib and comprised in all seventy-seven parishes. The see was independent down to the death of Bishop O'Moore, in 1430, when Archbishop MacFinn seized and held it with the consent of the king. For the next 250 years a prolonged and unseemly conflict was carried on between the archbishops and abbots, the former declaring that Annaghdown had been reduced by the pope and the king to the rank of a parish church, whilst the abbots stoutly maintained their independence. In 1528 the revenues of Galway were established, and all the parishes on the south and west around the lake were placed under the warden's quasi-episcopal jurisdiction. Tuam still retaining eight parishes to the east of the lake. In 1830 the wardenship was abolished, and
the See of Galway established as a regular episcopal see, suffragan to Tuam.

The Diocese of Cong included all the parishes subject to the Abbey of Cong, which was founded by St. Fechin in 626. The abbots seem to have exercised quasi-episcopal jurisdiction over nineteen parishes in the Baronies of Ballynahinch, Ross, and Kilmaine, which for the most part were served by the monks as vicars under the abbot. In the Synod of Rath Breasail Cong was counted as one of the five dioeceses of Connaught, but there is no mention of it at the Synod of Kells in 1152. King Rory O'Connor retired to the abbey for several years and died there.

The Diocese of Mayo like that of Cong had its origin in Mayo Abbey, founded by St. Colman about 667 for Saxon monks who had followed him from Ireland. In 1152 it was recognized by the Synod of Kells as one of the Connaught sees, and mention is made of the death of Gilla Isu O'Mailin, Bishop of Mayo, in 1181, but on the death of Bishop Ceal O'Duffy in 1229 no successor was appointed and the see was merged in that of Tuam, probably through the influence of King Cathal O'Connor and his relative Bishop Felix O'Ruanaidh of Tuam. But bishops of Mayo reappear from time to time in the annals down to 1579 when Bishop Patrick O'Healy coming home to take possession of his See of Mayo was seized with his companion Friar O'Rourke and hanged at Kilmallock by Drury, the English President of Munster. At one time Mayo had no fewer then twenty-eight parishes under jurisdiction, which extended from the Dalgan River at Kilkyme to Ashhall Head. At present this is a small rural parish, and the "City of Mayo" comprises not more than half a dozen houses.

Of the Diocese of Aghagower we need say little. It was founded in 1141 by St. Patrick who placed over it Bishop Senach, the "Book of Armagh" tells us that bishops dwelt there in the time of the writer (early part of the ninth century). The jurisdiction of Aghagower extended over the "Owles", the territory around Clew Bay, comprising the modern deanery of Westport. But at an early date these churches were absorbed first into the Diocese of Mayo and afterwards into that of Tuam.

Moyasteries.—Besides the great monasteries of Aughinish, Cong, and Mayo, there were others in the archdiocese that deserve mention. The monastery of St. Enda at Kilkeany in Aran became famous in the first quarter of the sixth century. Near it was the oratory Tempull Benam, which Benan, or Bengans, of Kilbannon, the disciple of St. Patrick, had built. It is very small but strikingly beautiful, and its cell, surrounded by walls that are a stone or two for the last fourteen hundred years. There are in addition many other holy islands around this wild western coast, as Island Mac Dara, which all the fishermen salute by dipping their sails, Cruach of St. Caileanna, Archil of St. Feehin, St. Colman's Insbofin, Cuher of St. Patrick. The Cistercian Abbey of Knocknacarry (de Colle Victoris), six miles from Tuam, founded in 1215 by Lord Mac Dara, was one of the largest and wealthiest in the West of Ireland. Mention, too, is made of a Bishop of Knocknacarry. The ruins are full of interest, for some of its walls were frescoed and the sculptured tomb of King Fechin O'Connor is well preserved. At its suppression in 1542 it was found to be in the possession of the rectories of several parishes in Galway, Roscommon, and Mayo. The same King Cathal of the Red Hand founded in 1215 the Abbey of Ballinshuber close to St. Patrick's holy well. It was admirably built and has been partly restored as the parochial church of the district. It contains the tomb and monument of the first Viscount Mayo, the son of Sir Richard Wynne and Geraldine, Queen of Clew Bay. The Dominican Abbey of Athenry was established in 1241 by Meyler De Bermingham who endowed it with ample possessions. It usually contained thirty friars. The "main" building was erected by Meyler; King Felim O'Connor built the refectory; Flann O'Flynn built the "Scholar house", for the friars kept a noted school; Owen O'Heyne built the dormitory; Con O'Kelly built the "chapter house", and so on with the guest chamber and the infirmary. In Queen Mary's reign this convent was selected to be a university college for Connaught, but the project was never realized. Buried there are many of the early Burkes of Clanrickard, who in life were benefactors and protectors of the convent.

The Benedictine Nuns had a convent at Kilcrevan, situated on the Dalgan River, four miles from Tuam. It was founded in 1200 by the same King Cathal O'Connor for the royal ladies of his family, and of other high chieftains by whom it was richly endowed. It held estates not only in Galway but also in Roscommon, Mayo, Sligo, and Westmeath, and the rectories of a score of different parishes. Its inmates at one time secured at Rome a curtailment of the archbishop's rights of visitations and procurations, but after a short experience, the pope found it necessary to restore his full rights to the archbishop. It was however the greatest and wealthiest convent in the West. There were many smaller religious houses in the archdiocese. The Augustinians had ten; the Dominicans three; the Franciscans three or four; the Cistercians two; the Templars one, and there were also three or four nunneries.

Archiepiscopate.—In the long list of the Archbishops of Tuam there are many illustrious names which can be referred to here only briefly. Hugh O'Teissen was present at the Synod of Kells in 1152, where he received the pallium from the papal legate, and so became the first Archbishop of Tuam. He died in 1161 and was succeeded by Cathal, or Cathalics, O'Duffy, who reigned for forty years. In 1172 he was present with his suffragans at the Council of Cashel, which gave formal recognition to the claims of Henry II. Later, in 1173, he was directed to summon the Synod of Windsor on behalf of King Rory O'Connor, by which Rory consented to hold his Kingdom of Connacht in subjection to the English monarch. O'Duffy was also present at the Lateran Council in 1179, and in 1201 held a provincial synod at Tuam under the presidency of the Roman cardinal. He then retired to the Abbey of Cong where he died the following summer. His successor, Felix O'Ruanaidh, who previously had been a Cistercian, probably at Knocknacarry, filled the see for thirty-six years. He was a near relative of Rory O'Connor, which strengthened his great influence in the province. Next year he convoked a great synod of the province at Tuam in which it was decreed to unite the territory of the monasteries to their respective bishoprics. Tuam thereby acquired vast estates in
Galway, Mayo, and even Roscommon. The archbishop also complained that Armagh claimed jurisdiction over the Diocese of Kilmore and Ardagh, which rightfully belonged to his province, and also over several parishes in the Archdiocese of Tuam, to which the primate had no claim. A composition was effected later, in 1241.

In 1258 died Walter De Selerno, an Englishman, who was appointed by the pope but never got possession of his see. In 1286 Stephen de Fulworth, who had been justiciary, was appointed to the see of Tuam, but he resided mostly at Athlone. There is extant an inventory of his effects which goes to show that he lived in much state and splendour. William de Bermingham, son of Meyler de Bermingham, Lord of Carbery, Dunmore, and Athenry, also an appointee of Henry VIII, and it is said took the Oath of Supremacy. He managed to hold his ground in Tuam for thirty-five years under Henry VIII, Edward, Mary, and Elizabeth. Bodkin, though a temporizing prelate, was always a Catholic and zealous in the service of his post. In 1538 he held a visitation of his diocese, the act of which has been preserved to give invaluable information regarding the state of the archdiocese at that time.

Malachi O'Keely was one of the greatest Irish prelates of the seventeenth century—a patriot, a reformer, and a scholar; but he was not a general, and unwisely undertook to command the Confederate troops in Connacht during the wars of 1642-45. His followers were defeated and captured on the field by Sir F. Hamilton near Sligo and the archbishop was slain on the field. Mention must be made, too, of Florence Conry, though he never took possession of his see. He rendered signal service to Ireland by the foundation of St. Anthony's Convent of Louvain, whose scholars—Michael O'Clery, Ward, Fleming, Colgan, and many others—did much for the propagation of the language and the history of Ireland both sacred and profane. John MacHale has a special article in this Encyclopaedia; his immediate successor, John Morerry, was an indefatigable and zealous prelate; he found time to write commentaries in English on practically the whole of the New Testament. He was born in 1518, died in 1602, and lies buried before the high altar of Tuam cathedral beside John MacHale.

Moral and Social Condition.—The moral state of the archdiocese is very good. Temperance is making rapid strides amongst all classes of the population. Grave public crimes of every kind have almost disappeared. Primary education is now universally diffused even in the remotest mountain valleys. The Christian religion is now practically universal. St. Jarlath's College, Tuam, now holds a premier place amongst the diocesan colleges of Ireland. The social condition of the people also has been greatly improved mainly through the efforts of the Congested Districts Board. They are better housed and better fed; the land is better tilled, and much more is derived from the harvest of the seas around the coast. No part of Ireland suffered more during the famine years from starvation and proselytism than Connaught and the Island of Achill. The starving people were bribed during these years by food and money to go to the Protestant churches and send their children to the proselytizing schools. If they went they got food and money. "Silver Monday", as they called it, was the day fixed for these doles. If they refused to go to the church and to the school they got nothing; and to their honour it must be said, that most of them, but not all, preferred starvation to apostasy. The proselytizers have now completely disappeared, and have quite enough to do to take care of themselves.

The present archbishop, Most Rev. John Healy, a native of the Diocese of Elphin, was born in 11 Nov., 1845, at Ballinafad, Co. Mayo. His early education was received at an excellent classical school in the town of Sligo whence, at about fifteen years of age, he proceeded to the diocesan college, in those days situated at Summerhill near Athlone. On 26 August, 1860, he entered the class of rhetoric at Maynooth, and just before the completion of his course was called out by bishop Murray, then bishop of Elphin, to be his chaplain in his diocese. Here he was ordained in Sept., 1867, and continued to teach for over two years. His missionary experiences were gained in the parish of Ballygar, near Roscommon, where he was curate for two years, and then at Grange, Co. Sligo, where he spent seven years. He was then for one year in charge of a deanship school in the town of Elphin. In 1879, he was named to the see of Tuam, and in 1881, was consecrated Bishop of Tuam, Clonfert, and Elphin. He was conferred the degree of Doctor of Theology and the other of Classics—in the national college of Maynooth, and had the unique honour conferred on him of being appointed to both and allowed to make his own choice between them. He naturally selected the chair of theology, which he filled till 1885, when he succeeded Dr. Murray, as prefect of the Dublin Educational Establishment; and then was appointed to the see of Clonfert. Seven years after, by papal Brief, dated 13 Feb., 1903, he became Archbishop of Tuam, and on the following St. Patrick's Day took possession of his ancient see. On 31 August, 1909, he celebrated the silver jubilee of his episcopate.

The archbishop is a member of many Irish public bodies, notably the National Education Board, the Senate of the National University, the Board of Governors of University College, Galway. He is president of the Catholic Truth Society of Ireland, and a Commissioner for the publication of the Brehon Laws. He acted on the Royal Commission of 1901 to inquire into and report on condition of University Education in Ireland. His principal published works are: "History of Ireland, the Ancient Schools and Scholars", which has reached a fifth edition; "The Centenary History of Maynooth College"; "The Record of the Maynooth Centenary Celebrations"; "The Life and Writings of St. Patrick"; "Irish Essays; Literary and Historical"; "Papers and Addresses", a jubilee collection of fugitive periodical articles and reviews.

JOHN HEALY.

Tuam, School of (Irish, Tuaim na Gualtain), or the "Monastery of the two Shoulders", was founded by St. Jarlath in 540 and even during his life (d. 540) became a renowned school of piety and sacred learning, while in the eleventh century it rivalled Clonmacnoise as a centre of Celtic art. St. Jarlath was trained for his work by St. Bennignus, the successor and coadjutor of St. Patrick, and under this gentle saint’s guidance he founded his first monastery at Clonfola, now Chlófa, about two miles west from Tuam, and a still shorter distance across the fertile fields.
from Benignus's own foundation at Klilbannon. Here at Cluainfois, according to a widespread tradition, Saints Benignus and Jarlath and Caillinn, another disciple of Benignus, frequently met together to discuss weighty questions in theology and Scripture. The fame of this holy retreat brought scholars from all parts of Ireland, amongst whom were St. Brendan, the great navigator, who came from Kerry, and St. Colman, the son of Lenn, who came from Cloyne. One day Brendan in prophetic spirit told his master that he was to leave Cluainfois and go eastward, and where the wheel of his chariot should break on the journey, that was the place where he should build his church and monastic school. And he said good-bye to Brendan saying, "O holy youth, it is you should be master and I pupil, but go now with God's blessing elsewhere", whereupon Brendan returned to his native Kerry.

After the death of St. Jarlath there is little in the national annals about the School of Tuam. There is reference in the "Four Masters", under date (c. 727) to the death of a man called Naedel O'Bricen; and under the same date in the "Annals of Ulster" to the death of one "Ferdonamh of Tuaim da Ghaialla", to whom no title is given. At the year 969 is set down the death of Eoghan O'Cleirigh, "Bishop of Cuimneacht", but more distinct reference to a Tuam prelate is found in 1085, when the obit of Adel O'Hosuns of Tuam is mentioned in the "Four Masters". This is called Comar of Jarlath and High Bishop (Arde-Ceapai) of Tuam.

The university, like the country, recovered only slowly from the injuries inflicted by the Thirty Years' War. At first the old rigid orthodoxy still prevailed in the theological faculty; but in the eighteenth century a greater independence of thought gradually gained ground, especially through the efforts of the chancellor, Christopher Matthias Pfaff, the founder of what is called the Collegiate System. Pietism was also represented in the theological faculty. Towards the end of the eighteenth century Christian Gottlieb Storr exerted a profound influence as a Biblical theologian and the founder of the early Tübingen School in opposition to the "Enlightenment" and the theories of Kant. Among his pupils were, in particular, Friedrich Gottlieb Süsskind, Johann Friedrich Platt, and Karl Christian Platt. Prominent in the faculty of law were Wolfgang Adam Lauterbach, Ferdinand Christopher Harpprecht, and Karl Christopher Hofacker, and in the faculty of medicine, Johann Georg Gmelin, Karl Friedrich Kienhauer, and Johann Heinrich Ferdinand Autenrieth. During this era, marked by the spread of the Wolffian and Kantian doctrines, the faculty of philosophy had few distinguished members. The chancellor Lebret, however, ranked high as a historian, and Bohnenberger as a mathematician. Towards the close of the eighteenth century the university was in danger of having the faculties of law and medicine transferred to the school established at Stuttgart by Duke Charles Eugen, after whom the new school was named. This loss was averted, however, by the suppression of the new seat of learning in 1791.

Two causes led to a great development of the university in the nineteenth century. First, the Catholic university for Württemberg, which at the beginning of the century had been established at Ellwangen, was transferred in 1817 to Tübingen as a Catholic theological faculty, and a Catholic house of study called Wilhelmsstift was founded to counterbalance the Lutheran seminary; second, a faculty of political economy was organized in 1817 called the "Kollegium der politischen Wissenschaften" (1822), and a faculty of natural sciences in 1818. These changes led to the erection of new university buildings: the anatomical building (1832-35); the new ambulance, intended to replace the old one datimg from 1547 and 1777; the botanical and chemical institute (1842-45); the clinic for surgical cases (1846); the physiological institute (1867); the ophthalmologic institute (1873); the ophthalmologic institute (1883-85); the institute for physics (1888); the new hospital for women (1888-91), in place of the old one built in 1803; the hospital for mental diseases (1892-94); the
mineralogico-geological and zoological institute (1902); the institute for chemistry (1903–07); the new pathological clinic (1907–09). A new building for the library, housed till now in the castle, is in course of construction; the library contains 4145 manuscripts and 513,513 volumes. The regular professors numbered 76 in the summer term of 1911; honorary and adjunct professors, Dec. 31, 71; matriculated students, 2118, and non-matriculated persons permitted to attend the lectures, 145, making a total of 2263. Since the reign of King Frederick I the university has become more and more a state institution; its income for 1911 was 439,499 marks ($104,382), while the grant from the State for the year was 1,366,847 marks ($326,145).

In the Protestant theological faculty the critical view of theological history held by Ferdinand Christian Baur led to the founding of the later Tübingen School, to which belong, besides the founder, Albert Schweiger, Karl Christian Planck, Albert Ritschl, Julius Kostlin, Karl Christian Johannes Holsten, Adolf Hilgenfeld, Karl Weissscker and Edward Zeller. The distinguished theologians, who were somewhat more positive in their views, were Johann Tobias Beck, and Christian David Frederick Palmer. David Frederick Strauss, a follower of Hegel, wrote his "Life of Jesus" while a tutor at Tübingen. The distinguished teachers and scholars of the Catholic theological faculty are often called the Catholic 'School of Tübingen.' The character of the discipline is positive and historical rather than speculative or philosophical. Above all should be mentioned the great Catholic theologian of the nineteenth century, Johann Adam Möhler; further, Johann Sebastian Drey, Johann Baptist Hirscher, Benjedt Welte, Johann Evangelist Kuhn, Karl Joseph Hefele, Moritz Aberle, Felix Himpel, Franz Quirin Keller, Franz Xaver Lüders, August Funk, Paul Schanz, and Paul Dettling. Distinguished professors of law were: Karl Georg Wächter, Karl Friedrich Wilhelm Gerber, Alois Brinz, Gustav Mandy, and Hugo Meyer. Among the noted members of the faculty of political science were: Robert Mohl, Albert Eberard Friedrich Schäffle, Gustav Rümelin, Gustav Friedrich Schönberg, and Theodor Liebermeister. Of the medical faculty, the noted members of the medical faculty were: Victor Bruns, Felix Niemeyer, Karl Liebermeister, and Johannes Saxinger. In natural science should be mentioned: Hugo Mohl, Theodore Eimer, and Lothar Meyer. Of the philosophical faculty should be mentioned Friedrich Theodor Vischer, writer on aesthetics; the philosopher Christopher Sigwart; the chatologist and sociologist Karl von Sigismund Teufel; the Orientalist Julius Mohl, Georg Heinrich Ewald, and Walter Rudolf Roth; the Germanists Ludwlg Uhland and Heinrich Adalbert Keller; the historians Julius Weiszäcker and Hermann Alfred Gutschmid; and the geologist Friedrich August Quenstedt.

Fisk (1935), Konigliche Geschichte der Universität und Stadt Tübingen (Tübingen, 1849); KLEPFEL, Die Universität Tübingen in ihrer Vergangenheit und Gegenwart (Tübingen, 1861); Bonta, Die Anfänge der Universität Tübingen aus den Jahren 1470–1500 (Tübingen, 1877); WEISZÄCKER, Lehrer und Unterricht an der evangelisch-theologischen Fakultät der Universität Tübingen von der Reformation bis zur Gegenwart (Tübingen, 1877); FENK, Die katholische Landesuniversität in Ellwangen und ihre Verlegung nach Tübingen (Tübingen, 1877); Nebe, Friedrich Professor in Tübingen (2 vols., 1894–95); Schelling, Hans Theologie-Fakultät der Universität Tübingen, vol. 1, Die Mathematik von 1777–1909 (Stuttgart, 1909); TOUOLLE, Geographie der Welt. In: Die königlichen deutschen Bibliotheken (Heidelberg, 1902); JOHANNES BAPTIST SÄGMÜLLER, Tübingen, a titular see in Maurerica Cæsariensia, according to the "Garchia catholica", or in Numa-Thoin, according to Huttner, "Ammaire pontificia catholica." (Paris, 1910), 345. The official list of the Roman Curia does not mention it. The confusion is explained by the fact that it was located at the boundary of the two provinces. Böcking, in his notes to the "Notitia dicitatuum" (Bonn, 1839), 523, and Toubote ("Géog. de l'Afrique chrét., Maurétanies"), Montreuil, 1901, p. 171, speak of two distinct cities, while Müller ("Notes to Proleny", IV, 12, ed. Didot, I, 611) admits only one, and his opinion seems the more plausible. It was a municipium and also an important frontier post in command of a praepotitus limitis Tubunenses. St. Augustine and St. Alphius sojourned there as guests of Count Boniface (Ep. exx.). In 479 Hunicer exiled ther一件 large number of Catholics. Its ruins, known as Todi, are in the Department of Constance, where the gates of the town are called "Todholm." De la Salle, "Saline Tubunenses" of the Romans. They are very extensive, for three successive towns occupied different sites, under the Romans, the Byzantines, and the Arabs. Besides the remains of the fortress, the most remarkable monument is a church now used as a mosque. Three bishops of Tübingen are known. St. Nemesius assisted at the Council of Carthage in 256. St. Cyprian often speaks of him in his letters, and we have a letter which he wrote to St. Cyprian in his own name and in the name of those who were condemned with him to the mines. An inscription testifies to his cult at Tüxter in 369, and the Roman Martyrology mentions him. The name of this bishop is succeeded, and the place is surmounted by the see after quitting Bulla Regia, and assisted at the Council of Carthage in 411, where his rival was the Donatist Protasius. A third, Repparatus, was exiled by Hunicer in 484. TOUOLLE, Géog. de l'Afrique chrét., Numida (Paris, 1890), 316–21; DUBOIS, L'Afrique chrétienne (Paris, 1900), 611.

S. PÈTRIES.

TUCSON, Diocese of (TUCSONENSIS), suffragan of the Archidiocese of Santa Fe. It comprises the State of Arizona and the southernmost counties of New Mexico, an extent of 131,212 sq. miles, most of which is desert land. The Catholic population is approximately 18,500, mostly Mexicans. There are 43 priests, 27 parishes, 43 missions, 100 stations, 7 academies, 10 parochial schools, 3 Indian schools, 1 orphanage, 5 hospitals.

Up to 1853, date of the Gadsden purchase, Arizona was part of the Mexican Diocese of Durango. In 1859 it was annexed by the Holy See to the Diocese of Santa Fe, made a vicariate Apostolic in 1868, and erected a diocese by Leo XIII in 1897. The first vicar Apostolic was the most Rev. J. B. Salpointe, followed by the Right Rev. Monsignor J. B. Walsh, the first bishop. He succeeded the archbishops of Santa Fe, the former in 1898, the latter in 1908. They were succeeded by Bishop Henry Granjon, born in 1863, consecrated in the cathedral of Baltimore, 17 June, 1900. The mission founded by French missionaries has remained in charge of priests, mostly of the same nationality, assisted by Franciscan Fathers, who attend principally to the Indian missions, and by the Sisters of St. Joseph, of Mercy, of Loretto, of the Blessed Sacrament, of St. Dominie, and of the Precious Blood. The full-blood Indians in the diocese number 40,000: Apache, Chiricahua, Hualpái, Maricopa, Mohave, Moqui, Navajo, Páppago Pima, Yava Supai. About 4,000 are Catholics. They were Christians very early as 1559 (Fray Marcos de Niza), and evangelized in the seventeenth and eighteenth centuries by the Franciscans and the Jesuits. Of the churches there built two remain: Tumacacori (now partly in ruins), and San Xavier del Bac, nine miles south of Tucson, founded by Father Kino, S.J., in 1699, and kept in perfect condition. By the constant attention and liberal care of the clergy of Tucson. It is considered the best example of the Spanish Renaissance mission style north of Mexico,
and the best preserved of all the old mission churches in America. The buildings have been completely restored (1900–10) by the Bishop of Tucson. The Papago Indians, in whose midst stands the San Xavier mission, have received uninterrupted care from the clergy of Tucson. In 1860 the Rev. J. B. Salpointe founded there a school, which has since been maintained at public charge, by the clergy of Tucson, at the expense of the parish. That school was the first established in Arizona for the Indians.

Ortega, Historia del Sagrario, Sonora, Sinaloa, y ambas Californias (Mexico, 1887), 75, 76, 81–82; Bautista, Cronicas seres del razonamiento (Lima, 1885), vii, 75, 76; Campbell, J. H., Catamarca (Banning, 1898); Engelhardt, The Franciscans in Arizona (Harbor Springs, 1899); Diary of Francisco Garcia Coe, (New York, 1900).

Henry Granjon.

Tucumán, Diocese of (Tucumanensis), suffragan to Buenos Aires, erected from the Diocese of Salta on 15 February, 1807, comprises the Province of Tucumán (area 87,389 sq. miles; population 325,000), in the north-west of the Argentine Republic. The first and present bishop, Mgr. Pablo Padilla y Irízar (b. at Jujuy, 25 Jan., 1848), was consecrated titular Bishop of Pentacoma (17 Dec., 1891), transferred to Salta (19 Jan., 1893), and to Tucumán (16 Jan., 1898). The episcopal city, Tucumán, or San Miguel de Tucumán, was founded by Don Pedro de Dulce, 780 miles north-west of Buenos Aires, and was founded in 1553 by Diego de Villaruel; a Jesuit college was opened there in 1586. In 1680 Tucumán was replaced Santiago del Estero as capital of the province. The Spanish forces were utterly defeated at Tucumán in 1812 by the Argentines under Belgrano, whose statue has been erected in the city to commemorate the event. One of the triumphs of independence in Tucumán is Independence Hall, where the Argentine delegates proclaimed (9 July, 1816) the Rio de la Plata provinces free from Spanish domination. Of the twenty-seven members forming this National Congress fifteen were priests (as were two other delegates who were unavoidably absent), and the secretary of the French government, who visited the city in 1815, is reported to have said: "Tucumán is the Rome of the South." Tucumán has a seminary, founded in 1570, which is generally referred to in the seventeenth century as that of Tucumán (Córdoba).

On 21 January, 1810, the Province of Catamarca (area 47,581 sq. miles; population 107,000), which till then had been a viceroyalty, was erected into a separate see under Mgr. Bernabé Pedro de Ojeda (b. at Tucumán, 10 Nov., 1843; consecrated titular Bishop of Cebreros and coadjutor to Jujuy, 31 May, 1848), who transferred to Catamarca, 8 November, 1848, and died there before his consecration. Catamarca, with its 400,000 inhabitants, is 15 parishes, 67 churches and chapels, and Catamarca 15 parishes, 96 churches and chapels; there were 60 secular priests, assisted by Dominicans, Franciscans, and Fathers of Our Lady of Lourdes; there was a clerical seminary with 3 students of philosophy and 60 rhetoricians; 7 theological students were studying at the Jesuits' College in Buenos Aires, and 12 in addition there were two Catholic colleges at Tucumán and one at Catamarca; there were communities of the Hermenans Esclavas, Dominican, Franciscan, Good Shepherd, and Josephine Sisters. A Catholic daily paper is published at Tucumán and two Catholic weeklies at Catamarca. A large number of the parishioners have their own schools, supported by voluntary contributions. Workingmen's circles are established in the two major cities. Catamarca (San Fernando de Catamarca), lying 230 miles north-north-west of Córdoba, contains 8000 inhabitants. It was founded in 1680 by Fernando de Mendoza, the National College, which has a chair of mineralogy, is located in the old Merced Convent. Most of the inhabitants of the Province of Catamarca are mestizos, descendants of the Quiñones, Cilian, Andagala, and Guatari Indians. Cholla (a suburb of Catamarca) is inhabited by Calchaquí Indians, but Spanish is now the only language spoken.

Cuenca, Guta eclesiástica de la República Argentina (Buenos Aires, 1910).

A. A. Macié.

Tudela, Diocese of (Tutele, Tutelegnese), in Spain. The episcopal city has a population of 9213. Tudela was taken from the Moors by Alonso de Bucellador (the Cathedral Church was founded there in 876). He obtained the Fuero de Sobrarbe. In 1121 the king gave the mosque and the tithes of several towns to the prior and ecclesiastical chapter of Tudela and built the Church of Santa María, where a community of Canons Regular of St. Augustine was established, the ecclesiastical authority of Tudela being vested in the college and priory. In 1208 the priory was raised to the dignity of a deanery, the first dean being D. Pedro Jiménez and the second D. Lope Arrez de Aceuz. The latter obtained from Alexander IV in 1258 the ring and mitre. In the sixteenth century the deans of Tudela obtained the use of "pontificiana," a favour granted by Julius II to the dean D. Pedro Vilakón de Castilla, who had his college and priorate in this city. In 1680 the priory was suppressed by the rivalry between the deans of Tudela and the bishops of Tarazona and the dissatisfaction of the kings owing to the fact that until 1749 the appointment of the dean was not subject to the royal patronage, a fact finally accomplished in 1749, induced the Council and the Royal Chamber to petition for the erection of Tudela into a bishopric. The bull was signed by Pius VI in the Bull of 27 March, 1783. The first bishop was D. Francisco Ramón de Larumbe (1784). He succeeded 1797 by D. Simón de Casasvella López del Castillo, who during the war of independence saved Tudela from severe measures of retaliation ordered by the French general Lefèvre. The third bishop was D. Juan Ramón de la Rectoría (1817), and the fourth and last D. Ramón María Azpeltía Suenz de Santa María (1819), who founded the Franciscan Monastery of Santa Ana in a former house of the Jesuits, the monastery was re-established in 1856 in a former Carmelite convent. The last bishop died at Viana on 30 June, 1844.

The Concordat of 1551 suppressed this diocese, since which time it has been administered by the bishops of Tarazona on whom the title of Administrator Apostolic of Tudela has been conferred. The cathedral dedicated to Nuestra Señora de la Blanca dates from the end of the twelfth and the beginning of the thirteenth century. It has a very notable façade. There are in Tudela a college of the Jesuits, chartered by the Concordat of 1551, and a school of the hospital of Nuestra Señora de Gracia, founded in the sixteenth century by D. Miguel de Eza; the Real Casa de Misericordia founded by Dña. María Hugarte in 1771 and the "Hospitalillo" for orphan children founded in 1596 by D. Pedro Ortiz.

Marazán, Nuestra y Lagrande en España, sus monumentos y antecedentes III (Barcelona, 1869); de la Fuente en España sagrada, 1 (Madrid, 1866).

Ramón Ruiz Amaig.

Tuguegarao, Diocese of (Tuguegaronensis), in the Philippines, is situated in the north-eastern section of the Island of Luzon, and embraces the three civil Provinces of Cagayan, Isabela, and Nueva Viscaya, and the two groups of the Bataanes and Babuyan Islands. It was erected on 10 April, 1910 being separated from the ancient Diocese of Nueva Segovia, erected in 1505. For two hundred years the seat
of the Diocese of Nueva Segovia was located at Lalco on the Cagayan River, a city which lies within the present limits of the new Diocese of Tuguegarao. The history of the Catholic Church in the Cagayan Valley for the three hundred years preceding the Spanish-American War is practically the history of the Spanish Dominicans in this territory. The diocese counts (1912) 23 native secular priests, two Spanish seculars, 17 Spanish Dominicans and 7 Belgian missionaries. "There is a boys' college in charge of the Dominican Fathers, and a girls' academy under the direction of the Sisters of St. Paul of Chartres. The population, which is entirely native, numbers about 200,000. With the exception of a few thousand Aglipayans they are all Catholics. The first bishop, the Rt. Rev. Maurice Patrick Foley, was appointed on 10 September, 1910.

Maurice Foley.

Tulancingo, Diocese of (de Tulancingo), in the Mexican Republic, suffragan of Mexico. Its area is about 5000 square miles, that is to say, almost that of the State of Hidalgo, in which the diocese is situated. It comprises the greater part of the State of Hidalgo, with the exception of a few parishes situated in the western part, and which belong to the Archdiocese of Mexico. At its return it has a few parishes in the State of Vera Cruz. Its population is 641,85 (1910). The bishop lives in the town of Tulancingo (population, 5000), although the capital of the state is the important mining town of Pachuca, situated 7962 feet above the level of the sea, with a population of about 38,620 inhabitants (1910). The diocese was preestablished in the first half of the sixteenth century by the Franciscan Fathers shortly after their arrival in Mexico; they then founded a convent at Tulancingo, whose first guardian was the venerable Father Juan Padilla, who died from the results of an assault made by the unhappy Indians of New Mexico. The Augustinian Fathers also worked in this region.

On 10 March, 1863, Pius IX made this see suffragan of the Archdiocese of Mexico. When created, many asked that the episcopal see be in the city of Huejutla; preference was given, however, to the city of Tulancingo. This new see was formed from thirty-eight parishes of the Archdiocese of Mexico, and from sixteen taken from the Bishops of Puebla and Veracruz. Of the ten colleges, four are academies; 5 Catholic colleges, and about 2322 students; there are 6 Protestant colleges with 255 students, and 6 Protestant churches. The town of Tulancingo existed long before the conquest; it is said to have been founded by the Toltecas in A. D. 697 and bore the name of Tulancingo. Its most noted building is the cathedral, built in the beginning of the nineteenth century.


Camíus Civelli.

Tulane, Louis-René, a noted botanist, b. at Azay-le-Rideau, Dept. of Indre-et-Loire, France, 12 Sept., 1815; d. at Hyères in southern France 22 Dec., 1885. He studied law at Poitiers, but later turned his attention to botany and worked until 1842 in company with Auguste de Saint-Hilaire on the flora of Brazil. He was an assistant naturalist at the Museum of Natural History at Paris 1842-72; after this he retired from active work. In 1843 he was elected a member of the Academy to succeed Adrien de Jussieu. Tulane was a very industrious, skillful, and successful investigator. He published at Paris numerous botanical works, the first appearing in 1846; he first wrote on the phycomycans, as for instance, on the leguminous of South America, then on the cryptomycans, and especially on the fungi. He gained a world-wide reputation by his microscopic study of fungi (the science of mycology), especially by his investigation of the small parasitic fungi, researches which threw much light on the obscure and complicated history of their evolution. In this science he worked in collaboration with his brother Charles (b. 5 Sept., 1816; from 1813 a physician at Paris; d. at Hyères 21 Aug., 1885). The chief publications issued by the two brothers are: "Fungi hypogoi" (fol., Paris, 1851), and "Selecta fungorum carpolitoga" (3 vols., Paris, 1861-65), a work of the greatest importance for mycology, particularly on account of the splendid illustrations in the sixty-one plates. Tulane wrote numerous mycological treatises for the field, as "Observations sur les champignons des Tours" (1851), "Descriptions du muséum"; "Comptes rendus"; "Botanische Zeitung". He left his botanical library to the Catholic Institute of Paris. Tulane openly acknowledged his desire to glorify God by his scientific labours. Several genera of fungi, as well as several species, are named after Tulane, as Tulasniella, Tulasnella, Tulaneae, etc. in honor of his work in the botanische Gesellschaft, IV (Berlin, 1887).

J. S. Rompel.

Tulle, Diocese of (Tutelensis), comprises the Department of Corrèze. It was suppressed by the Concordat of 1802, which joined it to the See of Limoges. The last Bishop to hold it was an exiled member of the Concordat of 1817, and de facto re-established by Bulls dated 6 and 31 October, 1822. It is suffragan of Bourges. According to legends which grew up in later years around the St. Martial cycle, that saint, who had been sent by St. Peter to preach, is said to have restored to life at Tulle the son of the governor, Nerva, and to have covered the neighbouring country with the marks of his feet. St. Martin of Tours is made founder of the Abbey of Tulle; by others, St. Calmin, Count of Aurenge (seventh century). Robbed of its possessions by a powerful family, it recovered them in 930 through the efforts of a member of the same family, Viscount Adhemar, who left a reputation for sanctity. St. Odo, Abbé of Tours, reformer in the tenth century, was born in the year 1146, by a Bull dated 13 August, 1137, raised it to episcopal rank; but the chapter remained subject to monastic rule and was not secularized until 1514. Among the bishops of Tulle were: Hughes Roger, known as Cardinal de Tulle (1342-43), who was never consecrated, and lived with his brother Clement VI; Jean Fabri (1570-71), who became cardinal in 1574; the preacher and theologian (1812-78). St. Rodolphe of Turenne, Archbishop of Bourges, who died in 866, founded, about 855, the Abbey of Beaulieu in the Diocese of Tulle. The Charterhouse of Glandier dates from 1219; the Benedictine Abbey of Uzerche was founded between 958 and 991; Maymon Priory, which became an abbey in 1146, was founded by Archbishops, Viscount de Conborn.

Urban II on his way to Limoges from Clermont (1095) passed near Tulle. St. Anthony of Padua dwelt for a time at Brive, towards the end of October, 1226; and the pilgrimage to the Grotto of Brive is the only existing one in France. Saint Pierre Roger, who became pope under the name of Clement VI, was a native of Maumont in the diocese. In 1532 the tiara was disputed between Jean Birel, general of the Carthusians, who had been prior of Glandier, and Etienne Aubert, who became pope under the name Innocent VI, and was a native of Château-les-Monts in the Diocese of Tulle. In 1325 Hugues Roger, Cardinal of Tulle, brother of Clement VI, refused the tiara; in 1370 Pierre Roger, his nephew, became pope under the name of Gregory XI. At Tulle and in Bas (Lower) Limousin, every year, on the vigil of St. John the Baptist, a feast is kept which is known as le tour de la lumière (the change of the
moon); it is a curious example of the manner in which the Church was able to sanctify and Christianize many pagan customs. Legend places the institution of this feast in 1316 or 1348, about the time of the Black Death. It would seem to have been the result of a vow made in honour of St. John the Baptist. M. Maximin Deloche has shown that this legend is baseless; that the worship of the sun existed in Gaul down to the seventh century, according to the testimony of St. Eligius, and that the feast of St. John's Nativity, 24 June, was substituted for the pagan festival of the summer solstice, so that the bourse de la fane was an old pagan custom, sanctified by the place of pilgrimage before the seventeenth century: Notre-Dame-de-la-Chabanade at Ussel, dates from 1140; Notre-Dame-de-Pennacorn at Neuvic, dating from the end of the fifteenth century.

Before the application of the Law of 1901, the Diocese of Tulle contained Carthusians, Francisans, Sulpicians, Assumptionists, Fathers of the Third Order of St. Francis of Assisi, and many teaching congregations of Brothers. The teaching Sisters of the Sacred Heart of Mary had their mother-house at Triegne. The religious congregations were in charge of 6 parishes, 5 orphanages for boys, 5 orphanages for girls, 1 Good Shepherd Home, 1 home for the poor, 15 hospitals or hospices, 10 district nurses, 1 lunatic asylum. At the time of the breach of the Concordat in 1905 the diocese had 315,422 inhabitants, 34 first-class parishes, 255 successor parishes, and 71 curacies supported by the State.

The Cathedral, Tulle

Church, which changed it to an act of homage to St. John the Baptist.

Among the saints specially honoured in, or connected with the diocese, besides those already mentioned, are: St. Fercola, martyr (date uncertain); St. Martin of Brive, disciple of St. Martin of Tours, and martyr (fifth century); St. Duminus, hermit (early sixth century); at Argentat, St. Saceredos, who was Bishop of Limoges when he retired into solitude (sixth century); St. Vincentianus (Vianne), hermit (seventh century); St. Liberatus, Bishop of Brive, died in 847 at Brive, his native place; St. Reynier, provost of Beau- lieu, died at the beginning of the tenth century; St. Stephen of Obazine, b. about 1058, founder of the monastery for men at Obazine, and that for women at Coyroux; St. Berthold of Malefaye, first general of the Carmelites, and whose brother Aymeric was Patriarch of Antioch (twelfth century), Etienne Baluze, the learned historian (1638-1718), was a native of Tulle, and the missionary Damoulin Borie (1605-38), who was martyred in Tonquin, was born in the diocese.

The chief pilgrimages of the diocese are: Notre-Dame-de-Belpeuch, at Camps, dating from the ninth or tenth century; Notre-Dame-du-Chasteau at Bar, dating from the seventeenth century; Notre-Dame-du-Pont-du-Salut, which goes back to the seventh century; Notre-Dame-du-Roc at Servières, dating from 1691; Notre-Dame-d'Eyguarande, dating from 1720; Notre-Dame-de-la-Buisserie-Lestard, which was a

Tunic.—By tunic is understood in general a sort of vestment shaped like a sack, which has in the closed upper part only a slit for putting the garment over the head, and, on the sides, either sleeves or mere slits through which the arms can be passed. The expressions under-tunic or over-tunic are used accordingly as the tunic is employed as an outer vestment or under another. A tunic that reaches to the feet is called tunica unica (tunica talaris, Gr. τόνικα); a tunic without sleeves or with short sleeves is called cothurnus; one which leaves the right shoulder free, cromes (κρόμμες). By tunic (tunica) is understood in liturgical language that sacral dress upper vestment of the subdeacon which corresponds to the dalmatic of the deacon. According to place and person and circumstance, alike both as regards form and ornamentation. They also agree in the manner of use as well as in the fact that the tunic, like the dalmatic, is one of the essential vestments worn at the pontifical Mass by the bishop. It is unnecessary here to go into full details, but it will suffice in regard to form, ornamentation, and use to refer to what is said under dalmatic (p. 125). As regards the forms of tunica unica to which the Apollinarus, "Ceremoniale Episcoporum", the tunic should be distinguished from the dalmatic by narrower sleeves, but this is hardly observed even in the pontifical tunic, which is worn under the dalmatic. The bishop himself puts the tunic on the newly-ordained sub-deacon with the words: "May the Lord clothe thee in the tunica, joy and the garment of rejoicing. In the name", etc.

History.—According to a letter of Pope Gregory the Great to Bishop John of Syrænum, the subdiaconal tunic was for a time, customary at Rome as early as the sixth century. Gregory, however, suppressed it and returned to the older usage. From this time on, therefore, the Roman subdeacon once more wore the plain tunic (tunica) as the ordinary vestment, and, until, in the ninth century, the tunic again came into use among them as the outer vestment. As early as the sixth century, a subdiaconal tunic was worn in Spain, which, according to the ninth canon of the synod of Braga, was hardly or not at all distinguishable from the diaconal tunic, the so-called alb. No notice of a tunic worn under another vestment is preserved from the pre-Carolingian era in Gaul, yet such a vestment was undoubtedly in use in France as in Spain. There is certain proof of its use in the Frankish
kingdom at the beginning of the ninth century, both from the testimony of Amalar of Metz and from various inventories. About the close of the year one thousand the tunic was so universally worn by sub-deacons as a liturgical upper vestment that it was briefly called *vestis subdiaconalis* or *subdiaconale*. As early as the first Roman Ordo the tunic is found as one of the papal pontifical vestments under the name of *dalmatica minor*, *dalmatica linea*. The Roman deacons also wore it under the dalmatic, while only the tunic and not the dalmatic was part of the liturgical dress of the Roman cardinal-presists and hodiernal bishops. Outside of Rome also the pontifical vestments frequently included only the tunic, not tunic and dalmatic together, or, as was more often the case, the dalmatic without the tunic. Not until the twelfth century did it become general for the bishop to wear both vestments at the same time, that is, the tunic as well as the dalmatic. The granting to abbots of the privilege of wearing the tunic as well as the dalmatic, is very seldom mentioned, and even then not until the second half of the twelfth century. Before this era abbots never received more than the privilege of wearing the dalmatic. The acolytes at Rome wore the tunic as early as the ninth century; in the Frankish kingdom it was probably customary in some places in the tenth century for acolytes to wear the tunic; it was worn by acolytes at Farfa towards the close of the tenth century. In the late Middle Ages the wearing of the tunic by acolytes was a widespread custom. In the medieval period the tunic was called by various names. Besides *tunica*, it also bore the name of *tunicella*; *dalmatica minor*; *dalmatica linea*, or simply *linea*; *tunica striata*, or merely *striata*; *subdiaconale*; *roceus*; *alba*; and, especially in Germany, *sublita*.

As to the original form of the vestment, it was at first a tunic in the shape of a gown with narrow sleeves and without the vertical ornamental strips (*elias*). The material of which it was made was linen for ordinary occasions, but as early as the ninth-century inventories silk tunics are mentioned. The development that the vestment has undergone from the Carolingian period up to the present time has been in all points similar to that of the dalmatic; during the course of this development the distinction between the dalmatic and the tunic steadily decreased. Silk gradually became the material from which the tunic was regularly made; it grew continually shorter, and shits were made in the sides which, by the end of the Middle Ages, went the length of the entire side up to the sleeve. Finally, outside of Italy, the sleeves were also slit, just as in the dalmatic, which, already in the later Middle Ages, was hardly to be distinguished from the tunic, especially as in the meantime the red color of the dalmatic had been replaced by another form of ornamentation, which was also adopted for the tunic. When in the course of the twelfth century a canon was developed respecting the liturgical colors, the canon was naturally authoritative for the tunic as well as for the chasuble and dalmatic. In the Middle Ages the use of the tunic at Mass corresponded throughout to that of the dalmatic, consequently discussion of it here is unnecessary. The ceremony in which the bishop, after the ordination, places the tunic upon the newly-ordained subdeacon had its origin in the twelfth century, but even in the thirteenth century it was only customary in isolated cases. It was not until the fourteenth and fifteenth centuries that the usage was universally adopted in the rite of ordination of subdeacons. As to the origin of the subdiaconal tunic it was, without doubt, a copy of the dalmatic, in which the vertical trimming of the dalmatic was omitted, and the sleeves were made narrower.

The tunic (*stychafrina*) worn by the subdeacon in the Oriental Rites does not correspond to the subdiaconal tunic of Western Europe, which from the beginning had the fixed character of an outer tunic, but resembled the alb, even though, according to present custom, it is no longer exclusively white, but often coloured.

Bock, Gesch. der Kirch. Gewänder, II (Bonn, 1866); Ronailet de Fleury, La messe, VII (Paris, 1888); Braun, Die kirchliche Gewandung im Orient und Osten (Freiburg, 1907).

Joseph Braun.

**Tunis**

Tunis, French protectorate on the northern coast of Africa. About the twelfth century before Christ Phoenicians settled on the coast of what is now Tunis and founded colonies there, which soon attained great economic importance. Among them were: Hippo Zarytus, Utica, Carthage, Hadrumetum, and Tunis. Ultimately all these cities were obliged to acknowledge the suzerainty of Carthage, which ruled a territory almost as extensive as the present Tunis. The fall of Carthage, B.C. 146, made the Romans masters of the country, which as the Province of Africa became one of the granaries of Italy. Numerous ruins of palaces, temples, Christian churches, amphitheatres, aqueducts, etc., which afford a proof of the high civilization existing under Roman sway. Christianity also flourished at an early era. In 439 the country was conquered by the Vandals, and in 533 Belisarius retook it and made it a part of the Eastern Empire. The supremacy of Constanti-nople was not of long duration. First the Patriarch Gregorius, Governor of North Africa for the Emperor Heraclius, proclaimed his independence. However, on the incursion of the Arabs from the East, Gregorius was overthrown in 648 by the Arabian commander Abdallah, who returned to Egypt with enormous booty. In 670 the Arabs again entered the country, conquered Biserta, and founded the City of Kairwan in the region beyond Sousse. In the 7th century the City of Kairwan was successively defended by the Eastern Emperor, and reduced it to a heap of ruins. Tunis, a town formerly of small importance, now took the place of Carthage in commerce and traffic. When the Ommayyad dynasty was overthrown by the Abbasids, almost all Africa regained independence, and it was not until 772 that the caliph al-Mansur achieved the control over it. Caliph Harun ar-Rashid made the vigorous Ibrahim ibn el Aghlab Governor of Africa, but in 800 Ibrahim threw off the supremacy of the caliphate. Kairwan remained the capital of the Aghlabite Kingdom, which embraced Tripoli, Algiers, the greater part of Tunis, and
so the Arabic possessions in Sicily and Sardinia. The
set of the Aghlabite dynasty made Tunis the capital of
the country, and gave the name of the city to the entire
province. In 908 the Aghlabite dynasty was over-
thrown by Obeid Allah, founder of the dynasty of the
Almoravids, which in the course of the tenth century
conquered the whole of North Africa. After the con-
quest of Egypt the Fatimids transferred the seat of
their power to Cairo and gave the regions in Western
africa in fief to the Zirite family in 972.

From the middle of the twelfth century Tunis was
ded by the Almohade dynasty, which, weakened by
struggles with the Christian kingdoms of Spain,
as driven out of Tunis in 1206 by a Berber, Abū
Almohad, by the Aghlabids, and permitted to
flee until 1275. In 1240 Eastern Algeria was united
by the Aghlabids. Thus in the course of the time the
great centralized Arab empire was replaced in North Africa
by several independent states, such as Morocco,
'Algeria, and Tunis. In this way the strength of Islam,
contrasted with that of Christian Western Europe, was
now able to prepare to attack the Mohammedan
power. Thus, King St. Louis of France undertook a
conquest against Tunis in 1270 which was unsuccessful;
unless himself died the same year during the siege
of Tunis. During the last centuries of the Mamluk era
Tunis was the principal foundation of the North African countries of Tunis and Kairouan,
and a part of Eastern civilization and learning.
The rule of the Arabic Emirs in Tunis was over-
\[\text{...}^{\text{...}}\]

The nineteenth century completely altered the situation. Sharp resolutions against piracy in the Mediter-
anean were passed by the Congress of Vienna and
England was authorized by the powers to enforce
these resolutions by sending a fleet against the piratical
countries. In 1816 Lord Exmouth, by the bom-
dardment and partial destruction of the City of Al-
geria, forced the rulers of Kairouan to yield Tunis
into Christian slavery. The tyrannical Bey of Tunis also promised to do the same, yet, in spite of this, Christian
ships were repeatedly attacked by Tunisian vessels.
When in 1830 the French began the conquest of Al-
gers, Tunis at first aided the Algerian leader Abd el
Kader, but in retaliation the French forced Tunis to
accept a peace treaty completely, to yield an island on
the coast, and to pay a sum of money. Alarmed at the
danger from France, the Porte now sought to form
closer relations with Tunis and to make the country
an independent Turkish province. These efforts,
which were successful at that date in Tripoli, failed in
Tunis on account of the opposition of French diplo-
many. In order to realize his object the Porte main-
tained his position in regard to the Porte, the Bey Sidi Ahmed
(1837-55) entered into closer relations with France,
and even tried to introduce western reforms; in 1842
he abolished slavery, and in 1846 the slave-trade,
Under French and English influence his cousin Sidi
Mohamed (1855-69) introduced liberal legislation
and the emancipation of the Arabs. His brother
Mohamed es-Sadik (1859-82) even gave the
country a liberal constitution in 1861, but had to
withdraw it owing to the opposition of the Arabs and
Moors. His extravagant tastes forced the Bey to
borrow money, thus bringing him into financial
dependence on France, which showed more and more
unhesitatingly its desire to control Tunis. However,
the Franco-German War 1870-71 forced France to
restrain its hand.

In 1871 the Sultan granted the hereditary right to
rule according to primogeniture to the family of the
Bey and abandoned all claim to tribute, in return for
which the bey promised not to go to war without
the permission of the Porte, and to enter into no diplo-
matic negotiations with foreign powers. France pro-
tested against this and would not recognize the suzer-
ainty of the Porte over Tunis, but could not enforce its
protests. In the years succeeding the foreign element
in Tunis constantly gained in importance, and the
Italian Government, especially, sought to acquire
a strong economic position in the country. France
was afraid that it might be outdone by its Italian
ally, so in 1881 she used the disturbances on the
boundary of Algiers and Tunis as a pretext for milita-
ry interference. In April, 1881, in spite of the pro-
tests of the bey and the Porte, an army of 30,000

Like Algiers and Morocco, Tunis developed in this
period into a much dreaded pirate state. The Tunis-
ian galleys sailed along all the coasts of the Medi-
erranean, devastating and plundering. They stopped
foreign ships on the open sea and dragged them as
prizes to Tunis, where the cargo would be discharged
and the crew and passengers sold as slaves. For a
long time Christian Western Europe did nothing to
put an end to this impudent piracy. Although the
English Admiral Blake in 1625 burned several
Tunisian pirate ships in the harbour of Porto Fama,
yet, as the struggle against the pirates was not con-
tinued, no permanent improvement of conditions was
attained. At a later date treaties were made between
Tunis and the powers interested in commerce in the
Mediterranean, Venice, Spain, Portugal, England,
Holland, Denmark, and Russia in 1768, as a
tribute.
French soldiers advanced from Algiers into Tunis, and readily overcame the resistance of the tribes. A French fleet appeared before the capital, and a squadron landed at Bizerta a brigade which advanced against the City of Tunis from the land side. Unable to oppose this force, the bey was obliged to sign on 12 May the Treaty of Kaer el-Said, also called the Bardo Treaty, which transformed Tunis into a French protectorate. The revolt of the native tribes against the French was crushed in the years 1881–82. Although at the beginning of the expedition France had declared that the occupation would only be a temporary one, yet ever since then the French have remained in Tunis. Politically the country is controlled by an European power has proved advantageous to the country. Mohammed es-Sadok was succeeded by his brother Sidi Ali Pasha (1882–1902), who was followed by his son Sidi Mohammed.

The regency of Tunis has an area of 45,779 sq. miles and contained, in 1911, 1,923,217 inhabitants, of whom 1,706,230 were natives, 49,245 Jews, 42,410 French, 107,905 Italians, 12,228 English and Maltese, 1307 Spanish. Politically, Tunis forms a French protectorate; France represents the country in foreign relations, makes all the treaties with foreign powers, decides as to peace and war. In return it protects the bey against any threatened attack upon his land and guarantees the state debt. In internal affairs the bey has nominally absolute power, but decree and law are not valid until they have received the signature of the resident-general representing the French Government. The budget is not submitted to the bey for his approval until it has been discussed by the ministerial council and examined by the French Government. The resident-general is the representative of the French Government at Tunis and is the native to the French ministry of foreign affairs. He unites in his person all the authority of the French Government, is the official intermediary between the Tunisian Government and the representatives of foreign powers, is the presiding officer of the ministerial council, and of all the higher administration of Tunis. He can veto the actions of the bey, and in case the bey fails to act, he can order the necessary regulations for the way for them. The ministerial council consists of the resident-general, two native ministers, and seven French ministers; the council settles the most important matters and especially determines the budget. The two native ministers direct internal affairs, the administration of justice for the natives, and the supervision of the lands, the properties of the natives. The other branches of the administration are directed by the French ministers. The administration of justice is a double one: all legal disputes in which Europeans are concerned are settled by French law; the natives are under Mohammedan law. As regards the Catholic Church Tunis forms the Archdiocese of Carthage; cf. also the LAVIGIER, E. — "Bibl. of Tunisia" (London, 1890); BROADLEY, T. — "Tunis Past and Present" (London, 1882); TISSOT, E. — "Exploration scientifique au Tunisie" (Paris, 1885–87). FAYOL, L. — "La Tunisie avant et depuis l'occupation française" (Paris, 1893); FETZNER, R. — "Die Regentschaft Tunis" (Berlin, 1895); CLAIN DE LA RIVE, H. — "Histoire générale de la Tunisie" (Paris, 1895); LEON, H. — "Histoire de la Tunisie" (Paris, 1898); VIVIAN, T. — "Tunisie et la Modern Barbare" (Paris, 1899); OLIVER AND DEBORAH, L. — "La Tunisie" (Paris, 1898); HANZLIK, F. — "Les Derniers des Peuples de l'Orient" (Paris, 1900); BARRAB. — "Le protectorat tunisien" (Paris, 1904); "La Tunisie au début du XVe siècle" (Paris, 1904); SCHNEIDER, J. — "Un de Sainte de Barbarek" (Paris, 1905); SCHANZ, A. — "Algérie, Tunisie et Tripolitaine" (Halle, 1905); LEHLE, W. — "Le peuple italien en Tunisie et en Algérie" (Paris, 1903); IDEM, E. — "Le protéctorat tunisien" (Paris, 1907); LESPEZ, A. — "Tunisie, Carnot et Renan"; ALPI, A. — "Histoire de la Tunisie" (Paris, 1905—); VIOLAND, G. — "La Tunisie du XVe au XIXe siècle" (Paris, 1906); IVANOFF, L. — "Un des Anciens de Tunisie" (Paris, 1907); FERRÉ, T. — "Tunisie, Kairouan et Carthage" (New York, 1909); RICHELIEU, A. — "Algérie et Tunisie" (Paris, 1909); GAUDERINS, A. — "Le protectorat tunisien et la Tunisie économique" (Paris, 1910); STATISTIQUE GÉNÉRALE (Tunis, annually); LEGEND-CHAPERTON, L'indicateur tunisien (Tunis, 1899—).

TUNISIA

Tunisia, Diocese of (Tunquenensis), established in 1880 as a suffragan of Bogotá, in the Republic of Colombia, South America. Its jurisdiction comprises the territory of the Department of Boyacá, with a Catholic population in 1911 of 400,000 souls; 175 priests; 150 parishes, and 150 churches and chapels.

The capital of the department and see of the bishop is the City of Tunja, which before the arrival of the Spaniards was, under the name of Huncu, the residence of the zaque, the sovereign of the Muisca Indians. It was founded on 6 Aug., 1538, by Captain Gonzalo Suárez Rondon, by order of the conqueror Quero. It is known as "the pearl of the gold" of the conquistadores of the Indian city in 1618. The wealth and luxury of its ancient founders can still be recognized in the coats-of-arms carved over the stone entrances of its beautiful mansions. Prominent among its public buildings are: the palace of the bishop, the cathedral, and the various churches; the monastery of the Dominicans, and the convent of the Santa Clara nuns. Public instruction in the Department of Boyacá is under the supervision of the governor of the department, assisted by a director of public instruction. There are in the department over 200 primary schools, with about 15,000 pupils of both sexes. Secondary instruction in Tunja is given at various colleges supported by the department, like the College of Boyacá and the normal schools for men and women; and schools such as the Christian Brothers' College, the Academy of Tertiary Sisters, and the College of the Presentation; for the education of the clergy there is the diocesan seminary. There are also several Catholic schools in other cities of the department, among them the College of Jesus, Mary, and Joseph, under the Christian Brothers; the College of the Presentation, the College of Charity; the College of Santa Rosa de Lima; and the College of St. Louis Gonzaga, in Chicuinquirí. (See COLOMBIA.)

JULIAN MORENO-LACALLE.

TUNKERS (Ger. Tunker, to dip), a Protestant sect thus named from its distinctive baptismal rite. They are also called "Dunkards", "Dunkers", "Brethren", and "German Baptists". This last appellation derives from their national origin and doctrinal relationship. In addition to their admission of the teaching of the Baptists, they hold the following distinctive beliefs and practices. In the administration of baptism the candidate is required to kneel in the water and is dipped forward three times, in recognition of the three Persons of the Trinity. Communion after baptism is the custom, and in the evening; it is preceded by the love-feast or agape, and followed by the kiss of charity. On certain occasions they also perform the rite of foot-washing. Their dress is characterized by unusual simplicity. They refuse to take oaths, to bear arms, and in so far as possible, to engage in lawsuits. Their foundation was due to the Reformation and dates back to 1705. In that year their founder Alexander Mack (1679–1735) received the believers' baptism with seven companions at Schwarzau, in Westphalia. The little company rapidly made converts, and congregations were established in Germany, Holland, and Switzerland. As they were subjected to persecution they emigrated to America between the years 1719 and 1729.

The first families settled at Germantown, Pennsylvania, where a church was organized in 1725. Shortly after some members, led by Conrad Beissel who contended that the seventh day ought to be observed as the Sabbath, seceded and formed the Seventh Day Baptists (German; membership in 1889–90, 25,000). The Tunkers, on the other hand, and, in spite of set-backs caused by the Revolutionary and Civil Wars, spread from Pennsylvania to many other states of the Union, and to Canada. Foreign
missionary work and the foundation of educational institutions were inaugurated in the decade 1870-79. About the same time the demand for the abolition of the more progressive and liberal church polity became more and more insistent, and in 1881-2 led to division. Two extreme parties, "the Progressives" and the "Old Order Brethren", separated from the main body, which henceforth was known as "the Conservative Tunkers". These obey the King's Book and the把手 at, a ministry composed of bishops or elders, ministers, and deacons. They maintain schools in various states, own a printing plant at Elgin, Illinois, and publish the "Gospel Messenger" as their official organ. Membership, 3006 ministers, 880 churches, 100,000 communicants. The Progressives hold that the King's Book does not bind them to any individual conscience, that its regulations concerning lain attire need not be observed, and that each congregation shall independently administer its own affairs. (Statistics, 156 ministers, 210 churches, 18,000 communicants.) The Old Order Brethren are unalterably attached to the old practices; they are opposed to high schools, Sunday schools, and missionary activities; they object to the ordination of women, the custom of the sect, an unsalaried ministry and are extremely plain in dress. (228 ministers; 75 churches; 1000 communicants.)

The statistics throughout are those of Clapp In Christian Union (New York, 26 Jan., 1911). Beside the minutes of the annual meeting, consult on the doctrine: Mark, A Plain View the Rules and Ordinances of the House of God (Mt. Morris, 1888); Tunkers Defended (Naupels, 1876); Burkeman, History of the German Baptist Brethren in Europe and America (Elgin, 1890); Falkenstein, History of the Baptist Brethren Church (Lancaster, 1901); Roten, History of the Tunkers and the Brethren Churches (Oakland, 1901); Ilen, The Dunkers (New York, 1902; N. A. Weber.

Tunstall, Cuthbert, Bishop of London, later of Durham, b. at Hackforth, Yorkshire, in 1474; d. at Lambeth Palace, 18 Nov., 1559. He studied both at Oxford and Cambridge, finally graduating L.D. at Padua. Being an accomplished scholar in theology and law, as well as in Greek and Hebrew, he soon won the friendship of Archibishop Warham, who on 25 Aug., 1511, made him his chancellor, and shortly after rector of Harrow-on-the-Hill. The next year he was made chanter of the archdeacon of Chester (1515). He began his diplomatic career as ambassador at Brussels, in conjunction with Sir Thomas More, and there he lodged with Erasmus, becoming the intimate friend of both of them. Further preferments and embassies fell to his lot, till in 1522 he was appointed Bishop of London by papal commission. On 25 May, 1523, he became keeper of the privy seal, but neither the work this entailed nor fresh embassies prevented him from making a visitation of his diocese. A visit to Worms (1520-1) had opened his eyes to the dangers of the Lutheran movement and the evils arising from heretical literature, in the divorce question Tunstall acted as one of Queen Catherine's counsellors, but in 1526 sent a petition to the Pope appealing to Rome. On 21 Feb., 1529-30, he was translated by the pope from the Diocese of London to the more important See of Durham, a step which involved the assumption of quasi-regal power and authority within the bishopric (see Durham, Ancient Catholic Diocese of). During the troubled years that followed, Tunstall was far from inactive; his works are held to Catholic doctrine and practices. He adopted a policy of passive obedience and acquiescence in many matters with which he could have had no sympathy. With regard to the suppression of the monasteries, the king's ministers so feared his influence that they prevented his attendance at Parliament.

In 1557 Tunstall was given the onerous position of President of the Council of the North, and Scottish affairs occupied much of his attention. Towards the end of Henry's reign he twice was sent on diplomatic business to France, and on one occasion his religious position became very difficult, but he yielded so far in compliance to the new changes that Gardiner protested. But the length of which the reformers went open his eyes to the real significance of the royal supremacy; a change came over his attitude, and he staunchly maintained the Catholic side, steadily opposing the abolition of monasteries, the Act of Uniformity, and the law permitting priests to marry. He seems to have hoped that Warick might be induced to reverse the anti-Catholic policy of Somerset, but this hope soon failed, and in 1534 he was summoned to London and confined to his house there. During this captivity he composed his treatise, "De Veritate Corporis et Sanguinis Domini nostri Jesu Christi Eucharistia", published at Paris in 1554. At the end of 1554 he was removed to the Tower, and a bill for his deprivation was introduced. When this failed, he was tried by a commission (5 Oct., 1552) and deprived of his bishopric. On Mary's accession he was liberated, and his bishopric, which had been dissolved by Act of Parliament in March, 1553, was re-established by a further Act in April, 1554. Through Mary's reign he, being now an octogenarian, ruled his diocese in peace, taking little part either in public affairs or in the persecution of heretics. During his episcopate he was instrumental in the assertion of the fresh innovations marked him out for the royal displeasure. He declined to take the oath of supremacy, was summoned to London, and when ordered to consecrate Parker refused to do so. Shortly afterwards he was deprived of his see (28 Sept., 1559) and committed to Parker's care as a prisoner at Lambeth Palace, where within a few weeks he died. He thus became one of the eleven confessors-bishops who died prisoners for the Faith.

His works, exclusive of published letters and sermons, are: "De Arte Sappiutandi Libri IV" (London, 1552); "Conflutatio cattolicae rubis SS. Eucharistiae Sacramentum ab impios Caphernitae impeti sole" (Paris, 1552); "De veritate Corporis et Sanguinis Domini in Eucharistia libri III" (Paris, 1553); "Compendium in deo libris etiamur Aristotelis" (Paris, 1554); "Certine godlye and devout prayers made in Latin by C. Tunstall and translated into Engishes by Thomas Paynelle, Clerk" (London, 1558). Much of his political correspondence is preserved in the British Museum. Despite his weakness under Henry VIII, we may endorse the verdict of the Anglican historian, Pollard, who writes (op. cit. inf.): "Tunstall's long career of eighty-five years, for thirty-seven of which he was a bishop, is one of the most consistent and honourable in the sixteenth century. The extent of the religious revolution under Edward VI caused him to reverse his views on the royal supremacy and he refused to change them again under Elizabeth."
TUNSTALL

The State Papers, domestic and foreign, for the reigns of Henry VIII, Edward VI, and Mary, and the usual sources of information for the papers, too numerous for citation here, must be referred to. No independent biography exists but among recent writers the following should be consulted: BRADY, Episcopal Succession (Rome, 1877); BUNTING-KNOX, Queen Elizabeth and the Catholic Hierarchy (London, 1889); POLLARD in Dict. Nat. Bio., s. v.; PHILLIPS, The Extinction of the Ancient Hierarchy (London, 1905); BONT, The Elizabethan Religious Settlement (Lon-
don, 1897).

EDWIN BURTON.

Tunstall, Thomas, VENERABLE, martyred at Norwich, 13 July, 1616. He was descended from the Tunstalls of Thurland, an ancient Lancashire family who afterwards settled in Yorkshire. In the Douay Diaries he is called by the alias of Helmes and is described as being born within the ancient Diocese of Carlisle. He took the College oath at Douay on 24 May, 1607; received minor orders at Araco, 13 June, 1609, and the subdiaconate at Douay on 24 June following. The diary does not record his ordination to the diaconate or priesthood, but he left the college as a priest on 17 August, 1610. On reaching England he was almost immediately apprehended and spent five years in prison, and succeeded in escaping from Wisbech Castle. He made his way to a friend's house near Lynn, where he was recaptured and committed to Norwich Gaol. At the next assizes he was tried and condemned (12 July, 1616). The saintliness of his demeanour on the scaffold produced a profound impression on the people. There is a contemporary portrait of the martyr at Tornbury, showing him as a man still young with abundant black hair and dark moustache.


EDWIN BURTON.

Tunsted, Simon, English Minorite, b. at Norwich, year unknown; d. at Brusyead, Suffolk, 1369. Having joined the Greyfriars at Norwich he distinguished himself for learning and piety and was made a doctor of theology. He filled several important ecclesiastical charges, being at different times warden of the Franciscan convent at Norwich, regent master of the Minorites at Oxford (1531), and twenty-ninth provincial superior of his order in England (1360). He wrote a commentary on the "Meteor" of Aristotle, improved the "Aldean" of Richard of Wallingford; and is the reputed author of another work, the "Quattor Principia Musicae", a clear, practical, and very valuable medieval treatise on music. Davey gives a thorough discussion of the authorship of this treatise, which has been ascribed by different writers on the history of music to Tunsted, to John Hanboys, and to Thomas of Tewkesbury; but the arguments brought forward by Davey show that it is certainly not the work of either Hanboys or Thomas of Tewkesbury, whilst his conclusion with regard to the first-named writer is that "the grounds for ascribing it to Tunsted are not very sufficient; or insufficient to point to the author beyond a foreigner either by birth or education."


Turgot, ANNE-ROBERT-JACQUES, Baron de L'Aulne, French minister, b. at Paris, 10 May, 1727; d. there, 20 March, 1781. In his youth he was destined for the Church; he composed a treatise on the existence of God, of which fragments remain, and on the love of God, which is lost. The year 1750, during which he was prior of the Sorbonne, marks the transition between the two periods of his life: on the one hand, he delivered a discourse on the Sorbonne from the Christian religion, which showed him as still an ecclesiastic; on the other, he delivered a discourse on the successive progress of the human mind, in which the true and false ideas of the philosophers were mingled confu-
sedly. In this discourse he foretold the separation from England of the North American colonies. Early in 1751 the influence of "philosophy" prevailed over Turgot's mind and he decided not to receive Holy orders. In 1752 he entered the magistracy, was master of requêtes in 1753, spending his leisure time in the acquirement of further knowledge, and in 1761 became intendant at Limoges. In the Limoisi
government Turgot inaugurated certain attempts in conformity with the new ideas of the economists and philosophers: free trade in corn and the suppression of the taxes known as corvées. This caused popular discontent, due especially to the rise in the price of corn, but Turgot flattered himself that he could quell all opposition. The edict, by which he substituted for the corvée a territorial tax bearing on landed property, displeased the privile-
ged classes; that by which he suppressed the method to,"a
des, jurandes, an act which the philosophers regarded as an advance, destroyed the professional organization which in the Middle Ages, under the auspicis of the Church, regulated economic activity and which at present the syndicalist movement in all countries is endeavouring to re-establish. By depriving the noble Diet of Paris of its privilege of selling meat on Friday to the exclusion of the butchers, by dispensing the owners of public vehicles from the obligation they were under of allowing their drivers time on Sunday to hear Mass, and by attempting to change the coronation oath which he found too favourable to the Catholics, Turgot displeased the clergy, who accused him of indifference for the disciplinary precepts of the Church. He was dismissed by Louis XVI, 12 May, 1776. In his retirement he wrote for Price, "Réflexions sur la situation des Américains des Etats-Unis", and for Franklin a treatise, "Des vrais principes de l'imposition". His works were edited by Dussard and Daure (2 vols., Paris, 1844).

TURIN.

TURIN (Torino), ARCHDIOCESE OF (TURINENE-
SIUM), is the chief town of a civil province in Piedmont and was formerly the capital of the Duchy of Savoy and of the Kingdom of Sardinia. It is situated on the left bank of the Po and the right of the Dora Riparia, which flows into the Po not far off. The surrounding flat country is fertile in grain, pasture, hemp, and herbs available for use in the industries, while on the hills a delicious fungus, a species of truffle, is found. The district is also rich in minerals (a species of gneiss and granite), and

Anne-Robert-Jacques Turgot
Portrait by Dureux

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Here are five mineral springs. The population is 0,000.

Besides the numerous elementary and intermediate schools, public and private, there are a university (below), a musical lyceum, commercial, and industrial schools. The Accademia Albertina (1652), for the fine arts, possesses the precious Massey Gallery Rapi and Doli, Caravaggio, Rubens, Van Dyck, Iottto, Andrea del Sarto, Correggio, Luca Giordano, etc., and others, with cartoons of Leonardo da Vinci and others.

There is a royal academy of the sciences (1737) and a royal commission on studies in ancient history. The documents of the general archives go back as far as the year 1081. Other institutions, as the Scuola di Guerra, the practical school for the artillery and engineers, and eight public libraries, among them the National (1711).

The last-named contains the precious Bobbio manuscripts and many Greek and Egyptian papyri; in 994 it was ravaged by a fire in which valuable manuscripts perished, among them which had not yet been thoroughly indices. The Museum of Antiquities is of great importance, containing a number of marbles collected throughout Piedmont besides one of the most complete Egyptian collections in existence, that made by Bernardo Provetti, a French consul in Egypt. Of note also are the Royal Gallery (Piazzetta Palatina); the anatomical, and the rich numismatic museum (the king's medallion). Benevolent institutions are the opera Pia di S. Paolo, which includes the Pons institute (ufficio pio) of Alms for the poor and dowries or young girls, and the Monte di Pietà. The hospitals are those of S. Giovanni (fourteenth century), a hospital for the aged (fifteenth century) of S. Luigi (1702), the Ospedale Hospital, the Cottolengo (Porela Casa della Divina Providenza), banded in 1827 for every kind of human misery, in which about 7000 sick, aged, and infirm persons have bstell) the Royal General Charity Hospice, the asylum of the Infanzia Abbandonata, the Reale Albergo di Vita (1580). The Opera Pia di S. Paolo has many sections which have not yet been thoroughly studied. The Museum of Antiquities is of great importance, containing a number of marbles collected throughout Piedmont besides one of the most complete Egyptian collections in existence, that made by Bernardo Provetti, a French consul in Egypt. Of note also are the Royal Gallery (Piazzetta Palatina); the anatomical, and the rich numismatic museum (the king's medallion). Benevolent institutions are the opera Pia di S. Paolo, which includes the Pons institute (ufficio pio) of Alms for the poor and dowries or young girls, and the Monte di Pietà. The hospitals are those of S. Giovanni (fourteenth century), a hospital for the aged (fifteenth century) of S. Luigi (1702), the Ospedale Hospital, the Cottolengo (Porela Casa della Divina Providenza), banded in 1827 for every kind of human misery, in which about 7000 sick, aged, and infirm persons have bstell) the Royal General Charity Hospice, the asylum of the Infanzia Abbandonata, the Reale Albergo di Vita (1580). The Opera Pia di S. Paolo has many sections which have not yet been thoroughly studied.

The cathedral, dedicated to St. John the Baptist, stands on the site of three ancient churches, and was built (1192-1218) by Beccio del Carpi, and consecrated by the papal legate, except the Baptistery, which was added later. The last-named is in the form of a hexagon, containing the Blessed Sacrament; the astrolabe fell to the ground, while the Host remained suspended in air. The present splendid church, erected in 1610 to replace the original chapel which stood on the spot, is the work of Ascanio Vattocchi. The Consolata, a sanctuary much frequented by pilgrims, stands on the site of the tenth-century monastery of S. Andrea, and contains the work of Guarini. It was sumptuously restored in 1903. Outside the city are: S. Maria Ausiliatrice, erected by Don Bosco; the Gran Madre di Dio, erected in 1818 on occasion of the return of King Victor Emmanuel I; S. Maria del Monte (1533) on the Monte dei Cappuccini; the Basilica of Superga, with a Dome 279 feet high; the monastery of S. Andrea; and the Carignano (1704), containing the Bishops' Palace. The church of S. Giovanni in the Decumanus (1706) and the church of St. Sabina contain various splendidly decorated halls and an extremely rich collection of arms of all periods and all peoples, as well as the king's library. Under the palace the remains of a Roman theatre were discovered. The Palazzo Madama stands on the site of the old decuman gate, which became a castle in the Middle Ages and was repeatedly enlarged until, in 1718, it was finally prepared by Juvara for Madame Reale, as it was called, the widowed Queen Maria Carolina of Austria; it is now occupied by the state archives and the observatory.

The Palazzo Carignano (1680), a work of Guarini, is the residence of the younger branch of Savoy - Carignano, now the reigning house. This palace was occupied by the Parliament from 1848 to 1864, and now shelters the Museum of Natural History. The Academy of the Sciences, founded in 1761, houses the Museum of Antiquities and the Pinacoteca. The Palazzo di Città, or City Hall (1669), the work of Lanfranchi, contains the Biblioteca Civica.

There is also a Museo Civico di Belle Arti; and the Mole Antonelliana, 530 feet high, contains the Museo di Risorgimento (1863). The city itself is laid out on a very regular plan.

History.—Before the Roman conquest of the Granian and Cottian Alps, Taurasia was already an important city of the Taurini, a Ligurian people. In 589, c. Hannibal destroyed it. Under Augustus the conquest was completed, and the city was named Augusta Taurinorum; it probably continued, however, to form part of the dominions of Cottius, King of Secusio (the modern Susa). In the war between Otho and Vitellius, it was almost entirely burned down. None of the Roman monuments have survived, except the Porta Palatina, commonly known as the Towers, near which are the remains of a monument erected early in the second century in honour of Attius Agricola. In the fifth and sixth centuries the city suffered from the invasions of the Burgundians and of Odoacer, and in the Gothic War. After the Lombard invasion it became the capital of a duchy, and the seat of four of its dukes (589, Arduin, 800, Garibaldus (661), Reginmundus (701)—kings of the Lombards. When the Lombard kingdom fell, Turin became a residence of Frankish counts until, in 892, it passed to the marquesses of Ivrea, to whom, through the marriage of Adelaide with Osso of Savoy (1016), it passed into the possession of the latter house. In 1130 the city was conquered by William the conqueror; all remaining, however, under the influence of the counts of Savoy, now of the marquesses of Saluzzo or of Montferrat, with whom, as also with the emperors, they were frequently at war. From 1290 on, it was almost constantly under the power of the House of Savoy, more particularly the Acaia branch (1295-1418). After 1450 it was the capital of the Duchy of Savoy. In 1536 it fell into the power of Francis I of France, who established a parliament there; in 1562 Emanuel Philibert conquered it. In 1638, during the war of the regency, the city was besieged by the French and defended by...
Prince Thomas of Savoy. Still more memorable is the siege of Turin in 1706, again at the hands of the French, from which it was relieved by Prince Eugene and by the sacrifice of Pietro Mica. During the French occupation it was the capital of the Department of the Po (1798–1814), though it was in the hands of the Austro-Russian forces from May, 1799, until June, 1800. In 1824 the revolution against Charles Emanuel broke out, and a provisional government was set up, the king abdicating in favour of his brother Charles Felix. After that, Turin was the centre of all Italian movements for the union of the Peninsula, whether monachical or republican. The transfer of the capital of the Kingdom of Italy from Turin to Florence, in 1861, caused another, though not an important, revolution (21–22 September 1863). The most ancient traditions of Christianity at Turin are connected with the martyrdom of St. Advent, Solutor, and Candida, who were much venerated in the fifth century, and were in later times included in the Theban Legion. As to the episcopal see, it is certain that in the earlier half of the fourth century Turin was subject to Vercelli. Perhaps, however, St. Eusebius, Bishop of Vercelli, on his return from exile, provided the city with a pastor of its own. In any case St. Maximus can hardly be considered the first Bishop of Turin, even though no other bishop is known before him. This saint, many of whose homilies are extant, died between 408 and 423. It was another Maximus who lived in 434 and 465. In 444 Victor went to St. Epiphanius of France for the ransom of prisoners of war. St. Ursicinus (560–699) suffered much from the depredations of the French. It was then that the Diocese of Magriana (Maurienne) was detached from that of Turin. Other bishops were Rusticius (d. 691); Claudius (815–27), a copious, though not original, writer, famous for his opposition to the veneration of images; Regnanus (of uncertain date, in the ninth century), who established a rule of common life among his canons; Amolone (880–98), who incurred the ill-will of the Turines and was driven out by them; Godo (1000), who founded the monastery of the holy martyrs Solutor, Advent, and Candida; Landolfo (1037), who founded the Abbey of Cavour and repaired the losses inflicted on his Church by the Saracen incursions; Camberto (1046–51), to whom St. Peter Damian wrote a letter exhorting him to repress the excesses of the clergy; Uguccone (1234–43), who abdicated the bishopric and became a Cistercian; Guido Canale (1320), who founded a hospital at Pinerolo and enlarged the cathedral; Thomas of Savoy (1328). Under Gianfrancesco della Rovere (1510), Turin was detached from the metropolitan obedience of Milan, and became an archepiscopal see with Metropolitan Ivere for suffragans, other sees being added later on. In the time of Cesare Cibo the diocese was infested with the Calvinistic heresy, and his successors were also called upon to combat it. Cardinal Gerolamo della Rovere, in 1564, brought to Turin the Holy Shroud and the body of St. Maurice, the martyr. From 1713 to 1727, owing to difficulties with the Holy See, the See of Turin remained vacant. After 1738 Cardinal Luigi Fransoni (1832–62) distinguished himself by his courageous opposition to the encroachments of the Piedmontese Government upon the rights of the Church, and in consequence was obliged to live in exile. Notable among his successors are Cardinal Almondo (1882–91), a polished writer, and Cardinal Richelay (1891), the present incumbent of the see. The diocesan suffragan of Turin are Aqui, Vaira, Cuneo, Fossano, Ivrea, Monferrato, Pinerolo, Saluzzo, and Susa. The archdiocese comprises 276 parishes with 60,600 souls, 1405 secular and 287 regular priests, 59 communities of men and 51 of religious (15 educational establishments for boys), 23 chapels, and 27 for girls. There are two newspapers, "Memento" and "Italia Reale," two weeklies, and many other instructive and edifying periodicals.

Caffielli, Chiese d'Italia, XIV: Savoia, Gli antichi teatri delle domine di Torino, (1890); Cavazzi, Storia della chiesa di Torino (Turin, 1880); Isola, Torino e dintorni (Turin, 1909); Segreteria Storia della chiesa di Torino (Turin, 1840); Guiseppe commerciali e amministrativi di Torino (1840). The rights of the universities were protected by the Statute of the Comune di Torino (1909); Romolo, Il tesoro di Torino in Bollettino storico Subalpino (Pinerolo, 1901–02).

The University of Turin was founded in 1404, when the lectures at Piacenza and Pavia were interrupted by the wars of Lombardy. Some of the professors of theology, medicine, and arts at Piacenza obtained permission from the Pope to continue their courses at Turin. This prince had obtained from the antipope Benedict XIII, in 1417, the pontifical privilege for a studium generale, and in 1418 the permission of the emperor was likewise granted. In the following year John XXIII confirmed the concessions of Benedict XIII rendered necessary by the war, which had disturbed the studium of Turin. The studium then comprised three faculties: theology, law (canon and civil), medicine (with arts and philosophy). The Archbishop of Turin was always chancellor of the university. At Bologna, the rectors continued for a long time to be chosen from their own body by the students, who in 1679 represented thirteen nations. They were paid by the bishops of Savoy; but from 1420 the clergy also contributed, and at a later period the dukes. In the seventeenth century the university levied a tax on the Jews. Under Duke Amedeo VIII, the State began to restrict the autonomy of the studium by means of reformations and subjected the professors and students in criminal matters to ordinary jurisdiction. From 1737 to 1776, when the civil list of the university was temporarily transferred to Chiari and Savignano (1434). The number of salaried professors in the years 1456 and 1535 was twenty-five (only two of theology), but the number of lecturers was much greater; e.g., in the statutes of the theological faculty (1427–36)
TURIN

1. Palazzo Madama
2. Piazza S. Carlo
3. Church of S. Giovanni, Fifteenth Century
4. Basilica of Superga
5. Castello del Valentino
6. The Royal Palace
7. Palazzo Carignano
8. Church of La Consolata
Turkestan.—1 CHINESE TURKESTAN.—When Jenghiz Khan died (1227) his second son, Djagatai, had the greater part of Central Asia for his share of the inheritance: his empire included not only Mavara-n-Nahr, between the Syr Daria and the Amu Daria, but also Ferghana, Badakhshan, Chinese Turkestan, as well as Khurasan at the beginning of his reign; his capital was Alamq, in the Ili Valley, near the site of the present Kok-shaik, which was the ancient capital. However, the empire was divided into two parts: Mavara-n-Nahr or Transoxiana, and Moghulistan or Jabah, the eastern division. In 1759 the Emperor Kien Lung subjugated the country north and south of the Tien-shan and divided the new territory into Tien-shan Peh-lu and Tien-shan Nan-lu; in 1782 a military commander was appointed and a fortified town, Hwei-yuan-ehing, was erected (1764) near the site of Kulja: a number of Manchus, from Peking and the Ann, and Mongols were drawn to the new place and later on there came a migration of Chinese from the Kansu and Shen-si Provinces. The local Mohammedan chieftains are known as Pe-k'e (Beg); they are chased in five degrees of rank from the third to the seventh degree of the Chinese hierarchy: the most important titles are Ak'im Beg (local governor), Ishkhan Beg (assistant governor), Shang Beg (collector of revenue), Hatsze Beg (judge), Mirabu Beg (superintendent of agriculture).

The bad administration of the Chinese governors was the cause of numerous rebellions; a great rising took place against the representatives of the T'ien-shan Peh-lu and the Tien-shan Nan-lu; in 1789 General Chang Ling to fight the rebellion; Jihanghir was defeated and made a prisoner at K'artik-kai (1828) and sent to Peking where he was put to death in a cruel manner. On the other hand, the establishment of Orenburg by the Russians, the exploration of the Syr Daria by Batakov, the foundation of Kazainik (1848) near the mouth of this river, the exertions of Perovoy, the attacks of the Cosacks against the Khiva, and finally the arrival of the Russians in the valley of the Ili River. On 25 July, 1851, Col. Kovalevsky signed with the Chinese on behalf of the Russians at Kashgar a treaty regulating the trade at Ili (Kulja) and at Tarbagatui (Chagutchak). In the meantime new rebellions broke out after the death of Jihanghir; in 1851 one of the Khoja, K'artik-kai, with the help of his brothers took Kashgar, but was soon defeated by the Chinese; in 1857 Wali Khan captured Kashgar, Artosh, and Yang-i-hissar; and at last, the son of Jihanghir, Burzuk Khan, with the help of Mohammed
TURKESTAN

Yakub, son of Isuet Ula, born about 1820 at Pokent in the Khanie of Khokand, taking advantage of the Mohammedan rebellion of Kansu, began a new struggle against the Chinese. Yakub, having taken Kalgan, subjugated Kashgar, Khotan, Aksu, and the other towns south of the Tien-shan, thus creating a new empire; his capital was Yarkand, and there he received embassies from England in 1870 and 1873 (Sir Douglas T. Forsyth) and from Russia in 1872 (Col. Baron Kaulbars).

To check the advance of Yakub to the west, the Russians captured Tashkent (27 June, 1865) took possession of Ili, i.e. the north of the Tien-shan, on 4 July, 1871. When the Chinese had quelled the Yum-nan rebellion after the surrender of Ta-li, they turned their armies against the Mohammedans of the north-west; the celebrated Tao Tsung-teng, Viceroy of Kansu and Shen-shi, had been appointed commanders-in-chief; he captured Sus-han (Oct., 1873), Urumtsi, Tih-hwa, and Mansi (16 Nov., 1876) when a wholesale massacre of the inhabitants took place; the Russian Governor of Turkestan, General Kaufman, wrote a protest against these cruelties. The task of the Chinese was rendered easy by the death of Yakub (29 May, 1877); Aksu (19 Oct., 1877), Yarkand (21 Dec.), Kashgar (26 Dec.), and at last Khotan (18 April, 1878) fell into their hands. Then the Chinese turned to the Russians to have Ili, occupied temporarily, restored to them. Ch'ung-hou, sent as an ambassador to St. Petersburg, signed at Livadia in Oct., 1879, a treaty ceding to the Russians a large portion of the contested territory including the Muz-Art Pass, giving them the privilege of selling their goods not only at Tien-sin and Hankow but also at Kalgan, Kansu, and Hanchung; permission was also granted to the Russians not only at Ili, Tarbagatai, Kashgar, and Kurum, but also at Kaini-kwan, Kobdo, Chusut'ai, Hami, Turfan, Urga, and Kushteng. The treaty was strongly attacked by the censor, Chang Chi-tung, and Ch'ung-hou, tried by a high court, was sentenced to death. A treaty between Russia and China very nearly broke out, but, thanks to the good offices of foreign powers, a new embassy sent to Russia with the Marquis Tseng arranged matters. A new treaty was signed at St. Petersburg, 12 (24) Feb., 1881, and Russia kept but the western part of the contested territory, restoring the Pass of Muz-Art and giving up some of the commercial privileges granted by the Livadia Treaty.

After the Mohammedan rebellion had been crushed, the territory was organized in 1878 and was called Sin-Kiang or New dominion, the names Eastern Turkestan and Chinese Turkestan being also used; it is bounded on the north by Siberia, on the west by Russian Turkestan and India, on the south by Tibet, and on the east by Mongolia and the Chinese Province of Kansu. Its area is 550,579 square miles, with a population of 1,200,000 inhabitants scattered over this immense desert varying in altitude from 3000 to 1000 feet above the level of the sea and surrounded by mountains: in the south the Kwen-lun and its two branches, the Nan-shan and the Altyn-Tagh; in the west, the Karakorum, the Pamir, and the Altai; in the north, the Tien-shan, by which chain the country is called Tien-shan Peh-lu or Sungaria, and south of it Tien-shan Naluu or Kashgaria. The chief river of Chinese Turkestan is the Tarim or T'ih-lun-ho, about 1250 miles in length, resulting from the junction of the rivers of darias, watering Yarkand, Khotan etc.; finally the Tarim empties its waters into the Lob-Nor, now more of a marsh than a lake in ancient times. The principal passes to enter Sin-Kiang are the following: the Tash-Dayan (Kwen-lun range), south of Lob-Nor; the Karakoran Pass, road leading from Yarkand to Leh in Ladakh; the Shishlik Pass, in the Pamirs; the Kyzil Art Pass, in the Trans-Mai; the Muz-Art, road from Kulja to Aksu, the Terek-Dayan, in the Western Tien-shan; the Urumtsi Pass, in the Eastern Tien-shan; the Takli Pass, to the north of the Hi Valley.

Sin-Kiang includes the following regions: Hami or Qomul or Pa Shan; the great Gobi Desert or Shamo; the largest portion of Turkestan, the south-west part of it is the Takla-makan Desert; the region of oases (Khotan, Yarkand, Kashgar, Aksu, K'ung-hsiar); the Turfan region (Turfan, Karashar); Sangaria (Urumtsi, Kuch'eng); the Hi region (Kulja, Si-nan, Khotan), the Hi river is crossed by the line from Kansu to Turfan, by Nanssu and Hami; (2) north from Urumtsi to Kulja, via Manas; (3) south from Turfan to Kashgar, via Karashar, Kuchi, Aksu, Maralbash; there is also a route from Kashgar to Lob-Nor, via Khotan, Kria, Charchan, Lob-Nor, thence to Sha Choun; this is Marco Polo's itinerary. The New Dominion is divided into four Taor or Intendance: Chen Ti Tao (Tih-hwa), P.ass, (Kwen-hm Kan-su); in 1908, Jung Peh was Tao-tai and judge; Aksu Tao (Yenki Fu), Tao-tai vacant in 1906; Kashgar Tao (Sulofu), in 1910 Yuan Hung-yu was Tao-tai; and I. Tao Ta (Kung yun hien), in 1908 Khinghu was Tao-tai. It includes six Fu or Prefectures: Tih-hwa or Urumtsi, Yenki or Karashar, Su lo or Kashgar, Soch or Kuch'eng, Kho or Kuchu, and Khwe; and eight T'ing: Yingkihsueul or Yang-i-hsiar, Wusil or Uteh-Furkan, K'ueik'oihaoh Wusi or Kurchaka-urs, Chensi or Barkul, Hami or Qomul, Tufulan or Turfan, Tsingho, and Taheheng or Tarbagatai.

The administration of Sin-Kiang has at its head a P'shi (19,310 lacs of rupees) and is divided into fifteen departments, one for each of the Taors. It is governed by the Shen-Kan Tsung-ta (Viceroy of Kansu and Shen-shi) whose seat is at Luanchen, Kansu; the treasurer, Fan-ta (in 1908, Wang Shuan), who resides at Urumtsi (Tih-hwa); as well as the judge, Nieh-tai, who is also the Tao-tai of the circuit. The four Tao-tai have been mentioned. There are three Tseung Peng (brigade generals) at Aksu, Dalkun (Barkul), and Hii. The departments comprised as follows: Hii, a Tsiangkun (Tatar general), a Futu'tung (deputy military lieut. governor), a Ts'an Tsan Ta Ch'en (military assistant governor), and the Lung Tui Ta Ch'en (commandant of forces) of Solun, Oalot, Chahar, Sibe; at Tarbagatai, a Futu'tung, and Ts'en Tsan Ta Ch'en; at Urga, a Tsoang Ta Ch'en; at Urumtsi, a T'ao Shih Ta Ch'en; at Urumtsi, a Panshi Ta Ch'en; and at Si hing, a Panshi Ta Ch'en.

Mission.—The Hi country is a part of the second ecclesiastical region of China; it was constituted as a distinct mission (Hi or Sin-Kiang mission) at the expense of the Vicariate Apostolic of Kansu by a decree of 1st October, 1888; it is placed under the care of the Belgian missionaries (Cong. Imm. Cord. B. M. V. des Schelvet) with Jean-Baptiste Steeneman as their superior. The mission includes five European priests and 300 Christians.

II. RUSSIAN TURKESTAN.—Russian Central Asia includes the two Khanates under Russian protection, Bokhara and Khiva, and the Turkestan region with its five provinces: Syr Daria, Samarkand, Ferghana, Semirechenk, and Transcaspian; it extends from the Caspian Sea to China, and from Siberia to Persia and Afghanistan, with an area of 721,777 square miles, containing the Khanates of Turkestan, and 63,012 square miles for the Khanates. To the east, towards China, it is mountainous and contains numerous lakes, Balkash, Issyk-kul, etc.; to the west, it is a large plain with desiccated lakes, watered by the two large rivers, Amu Daria and Syr Daria which run into the Aral Sea. The conquest of this region began in 1867 with the annexation of the country south of Lake Balkash, and
occupation of the valley of the Syr Daria, forming the provinces of Semirechensk and Syr Daria; in 1878 the Zarafshan district was added and became subsequently the Samarkand Province. Later on, in 1873, part of the Khamate of Khiva, on the right bank of the Amu Daria, was occupied and was incorporated with the Syr Daria Province. In 1875 and 1876 the Russian government decided to occupy the province of Ferghana. The population is but 243,422 inhabitants including, on the one hand, Russians, Poles, Germans, etc.; on the other, the natives; Arians, Sarts, Tajiks, Tartars, Hindus, with Mongols: Kirghiz, Uzbecks, Torbors, etc., and emigrated Jews and Arabs representative of the Semitic tribes. The chief crops are cotton, barley, sugar, cotton. Cabble-breeding is the main source of commerce. The trade of Turkestan amounts to about 320 million and a half of rubles, of which 110 millions and a half are exported and 180 millions are importation. The chief trading province is Ferghana with 129,000. Tashkent, the chief city of the Syr Daria and Ferghana, is a white town of the administration of Russian Turkestan with a population of 191,500 inhabitants, of which 150,622 are natives, for the most part (140,000) Sarts. The two main rivers of Russian Turkestan which flow into the Aral Sea are the Syr Daria, Shihun, or Jaxartes, and the Amu Daria, Tihun, or Oxus.

HENRI CORNIER

The Turkish Empire, created in the fourteenth and five centuries on the ruins of the Byzantine empire, from the caliphate of Bagdad and independent Turkish principalities. It occupies a territory of 1,114,502 sq. miles, with a population estimated at 35,000,000 inhabitants, and extends over parts of Asia, Europe, and Africa. The Black Sea is within the limits of the empire, on the south-east of the Caspian Sea, and on the north are the mountains of the Trans-Caspian, of the Black Sea, the Indian Ocean, and the Red Sea. The Turkish Empire thus possesses some of the most important highways by land and sea, between these three continents.

1. Geography.—A. The Balkan Peninsula (European Turkey), divided into eight provinces or vilayets, comprising the south-east of the plains of the Adriatic, the Archipelago, and the Black Sea. Turkey still possesses Albania and Epirus, a vast plateau overgrown with towering mountain ranges (Tzagaragh, 10,000 ft.) and with uplands stretching from the north-west to the south-east which reach as far as the Pindus; the coastal plains of the Ionian Sea, and the inland level (Scutari Lake, Lake Infresi, plains of Monastir, Uskuf, and of Yannia) are separated by high ridges; Macedonia, a plain richly cultivated with vines, cereals, and tobacco, included within the mountains of Macedonia on the west, Rhodope (9142 feet) to the north, Olympus to the west, and the sharp and rocky peninsula of Athos, and the port of Salonica (144,000 inhabitants), situated at the opening of an historical trade highway which descends to the valley of the Vardar as far as Uskuf, and over a hill of 1640 feet leads to the valley of the Bulgaria Morawa and as far as the Danube (railway route from Belgrade to Salonic); the plain of Thrace, extending from the Archipelago and Thrace, and in 1876 the lower level of the valley of the Maritza, of which Eastern Rumelia represents the upper. Cultivation is broken by great stretches of sterile areas; the only important city in the interior is Demeon (125,000 inhabitants), but at the extremity of the peninsula situated between the Black Sea, the Danube, the Archipelago, and Thracia, and in 1876 the capital, which occupies, on the Bosporus, one of the finest strategical positions of the old continent. This metropolis of 1,500,000 inhabitants is at the cross-roads formed by the great waterway which connects the Black Sea with the Mediterranean, and by the overland route (followed by a railway) which reaches the valley of the Danube by way of Adrianople, Philippopolis, Soria, and Belgrade. It is composed of the Turkish city of Stamboul, of the European districts of Galata and Pera separated by the natural headland of the Golden Horn, and of the suburbs of Scutari, Haidar-Pacha, and Kadi Keni. These settlements are on both sides of the Bosphorus, in Europe and Asia. On account of its military and commercial importance and its population composed of all the races of the earth, Constantinople is a typical cosmopolitan city.

C. Syria, a narrow strip of land, 500 miles long by 93 wide, lies between Asia Minor, Egypt, the Mediterranean, and the Desert. It is traversed by the two parallel ridges of Libanus (ranging from three or four thousand to nine thousand feet) and Anti-Libans, separated by the valley of the Orontes, which is bounded on the north by the valley of the Orontes, on the south by that of the Jordan, which abuts on the gorge of the Dead Sea, 1200 feet below the sea level. The most important centres are the ports of Beirut (185,000 inhabitants), St. Jean d'Arc, and Jaffa (55,000 inhabitants), whence starts the railway to Jerusalem (113,000 inhabitants); the city of Damascus (350,000 inhabitants) in the middle of an oasis of luxuriant vegetation, one of the chief industrial centres of the Orient.

D. Mesopotamia and Turkish Armenia, or Kurdistan, separated from Syria by the Great Desert, extends on the north to Anatolia and Armenia by the vast mountain ranges of Kurdistan (1,300 feet), intercepted from the plains of the interior by Lake Van, whence flow the Tigris and the Euphrates, whose alluvial valleys are marvellously fertile; corn, wheat, barley, grain, one might say, originated here. Cotton may be also found in abundance, rice and plantations of date palms, and fruit-trees of every kind. The leading centres of Armenia are Erzerum, Van, and Tarsuch. Bagdad (125,000 inhabitants), and Bussorah give but a feeble idea of the once great cities of Ninive, Babylon, and Seleucia-Ctesiphon.

E. The Peninsula of Arabia is a spacious desert plateau, bounded by immense mountain ranges, which rise over 9000 feet above the Red Sea. Scarce a seventh of this vast territory (over 1,000,000 sq. miles) is dependent on the sultan, and that more nominally than in reality. The volcanic plateau of the centre (Najd or Arabia Petrea) is almost a desert. The population has flown to the coast districts (Hedjad and Yemen), or Arabia Felix. The only important centres of the sacred cities of the Mussulmans: Mecca (60,000 inhabitants) and Medina (150,000 inhabitants), where Mohammed died. The possession of these cities lends great political importance to the Turkish Government. A railway, intended to unite Damascus to Mecca, was made to Medina (in 1910).
The Turks entered into one of their most bitter and protracted campaigns against the Greeks, and succeeded in inflicting a severe blow on the Greek forces at the battle of Plevna, in 1877.

In 1881, the Sultan, Abdul-Hamid, proclaimed a new constitution, which was declared to be permanent. The constitution was met with rejoicing in the European countries, and with consternation in the Ottoman Empire. The Sultan was deposed, and a new constitution was proclaimed.

In 1896, the Ottoman Empire was divided into four provinces, each governed by a governor appointed by the Sultan. The provinces were:

1. The Anatolian Provinces
2. The Balkan Provinces
3. The Anatolian Provinces
4. The Caucasian Provinces

In 1898, the Ottoman Empire was declared to be an independent nation, and the Sultan was declared to be the sovereign of the country.

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where Armenians were tracked, and isolated mas-
sacres of Christians became also the normal order of
events in Macedonia.

Educated in Western ideas, the Young Turks, espe-
cially the refugees at Paris, united as early as 1865,
and succeeded in spite of prohibitions in circulating in
the press of the journal the "Mecicever." A Com-
mittiee of Union and Progress was even formed at
Constantinople, and by constant propaganda suc-
cceeded in gaining to its cause the greater number
of the officials. The uprising, the preparation of which
deceived the Hamidian police, began 23 July, 1908,
at Salonica; an ultimatum was sent to the sultan, who,
although not even by the Sultan proclaiming the
re-establishment of the constitution (24 July, 1908)
in the midst of indescribable enthusiasm, and called
a parliament (1 Dec., 1908).

In three months 300 journals were started. Abroad,
the counterstroke to this revolution was the definitive
annexation, proclaimed by the Emperor of Austria,
of Bosnia and Herzegovina (3 Oct., 1908). At the
same time the Prince of Bulgaria took the title of
Tsar of the Bulgarians (6 Oct., 1908), and repudiated
the vassalage which still connected him with the
sultan.

This exterior check weakened the Young Turk
party, and on 13 April, 1909, a counter-revolution of
Sofias and Salonicas was begun, to check the
standard which it had raised. The Young Turks had to
fly the capital, but immediately the troops of Salonica, Monastir,
and Adrianople consolidated and marched against
Constantinople and laid siege to it (17 April, 1909).
Negotiations continued for six days; finally at the
moment when the massacre of the Christians seemed
imminent, the Salonicans troops entered Constanti-
nople with the exclamation "Long live the Young
Turks!" to which the Sultan replied "The Aspera rerum
conditio." (22 May, 1908). The treaty of Berlin left to
each state the care of protecting its subjects, but
in practice France preserves the protectorate over
Catholics, and even the diplomatic rupture between
France and the Holy See has not impaired these civil
rights. Each of the Great Powers has therefore con-
siderable interests in the Turkish Empire: each one
has its own postal autonomy, control, the police,
and organizations for propaganda, teaching, and clarity.

The Young Turk party, in power to-day, dreams of
overthrowing this arrangement. The new con-
stitution granted by the Sultan Mohammed V. 5 Aug.,
1909, proclaims the equality of all subjects in the
matter of taxes, military service, and political rights.
For the first time the Christians are connected to
the army, and the parliament, which meets at Constan-
tinople, is chosen indiscriminately by all the races.
The effect of this new régime appears to be, in the view
of the Young Turks, the establishment of a common
law for all subjects, the suppression of all privileges
and capitulations, and the religious communities,
whether Eastern or Western, are protected by the
same laws as the rest of the population.

The rest of the European powers have in the Turk-
ish Empire, political, economical, and religious interests
which are no less important; a certain number of
public services, such as trade, public debt, or
institutions like the Ottoman Bank, have an inter-
national character. The same holds good of the
companies which are formed to execute public
works, docks, railways, etc. The trade in
exports and imports involves large sums of money, as
one may judge by the following table:

<table>
<thead>
<tr>
<th>Country</th>
<th>Imports</th>
<th>Exports</th>
</tr>
</thead>
<tbody>
<tr>
<td>England</td>
<td>911,274</td>
<td>513,723</td>
</tr>
<tr>
<td>France</td>
<td>337,097</td>
<td>363,361</td>
</tr>
<tr>
<td>Germany</td>
<td>495,567</td>
<td>114,998</td>
</tr>
<tr>
<td>Austro-Hungary</td>
<td>429,319</td>
<td>247,774</td>
</tr>
<tr>
<td>Russia</td>
<td>219,117</td>
<td>57,840</td>
</tr>
<tr>
<td>Egypt</td>
<td>169,275</td>
<td>101,678</td>
</tr>
<tr>
<td>United States</td>
<td>14,091</td>
<td>27,332</td>
</tr>
</tbody>
</table>

A veritable economic war is raging on between the
Powers, desirous of exploiting the riches of the Orient;
and the secular ambitions which menace the existence
of the "sick man of Europe" are due to ambition or greed.
Neither the Russians nor the Greeks have ceased to consider Constantinople as the historic goal
of their efforts, and Bulgaria, deprived of Macedonia
by the treaty of Berlin, also finds in its traditions
claims on the same heritage. Macedonia is claimed
by the Greeks, Bulgarians, Servians, and the Kuts-
Macedonians; or Rumansians; Salonica has become the
commercial centre for Austrian exportation; and the
annexation of Bosnia and Herzegovina has by one and
the same stroke reinforced Austro-Hungarian and
German influence in the Balkan Peninsula. Italy
has some clients in Albania, and is seeking at the present moment to take possession of Tripoli.

Finally, France, England, and Germany are fighting for the commercial influence. France has maintained an important position because of the protection that it has always exercised over Catholics; French in the Orient has become a kind of second vernacular while the influence of Germany has increased in the last few years for political reasons, by which the development of German commerce has profited. The European Powers, acting upon defence of their own interests, are not, however, ready to abandon their capitulations. The Turkish Empire has, moreover, entered into a period of transformation, the end of which no one can foresee, and what delays still more the task of the new power is the infinite diversity of races and religions which make up the empire.

Although the statistical documents are very incomplete, the total population of the empire, including Egypt and the dependencies Crete, governed by Prince George under the control of the Powers; Samos, governed since 1852 by a Greek prince appointed by the sultan, can be estimated at 30,000,000. Under the direct government of the sultan there are only 22 provinces. They are almost all inhabited by different races: (1) Turks, or Osmanlis, estimated at 10,000,000, are settled throughout Asia Minor, the cities of Europe and Syria, and some cantons of Macedonia; most of these are Mussulmans. (2) Arabs (7,000,000), in Arabia, Syria, Mesopotamia, and Tripoli, forming several sects of Mussulmans. (3) Jews, scattered throughout the Moslem world, make up the half portion of the population of Salonica; compact groups of Jews may be found in Jerusalem and its outskirts, at Bagdad, Mossoul, and Beirut. Samaritans inhabit the sanjak of Napoulouse. (4) Gipsies, a mysterious race, are scattered throughout the empire. (5) Armenians, who have swarmed outside of their country and form powerful colonies in Asia Minor, Mesopotamia, Caucasus, and Turkish provinces. From a religious standpoint they are Catholics, Gregorians, or Protestants. (6) Caucasian races: Lazes of Trebizond, Mussulmans or Orthodox Greeks; Kurd, fanaticized Mussulmans scattered around Erzerum, Angora, Mossoul, Sivas; Circassians, spread throughout Asia Minor, Mussulmans. (7) Syrians, divided into the different sects of Islam, form the multitude of communities of different language and religion; Chakheus, in Bagdad, Mossoul, Aleppo, Beirut, or Nestorians, speaking partly Syrian and partly Arabic. The Melchites speak Arabic, but belong to the Greek Church. The Jacobites, or Monophysites, speak Arabic and Syrian. The Maronites of Lebanon and of Beirut speak Arabic, and are Catholics. The Druses of the Lebanon form an heretical Mussulman sect. (8) The Greeks have remained in their historic country; as in antiquity they are a maritime people; they form powerful groups at Constantinople, Adrianople, Salonica, in Macedonia, Asia Minor, in the islands, in Syria, and in Crete. Not only the seminary, but the patriarchal seat is in Constantinople. They have a patriarch, the head of the Eastern Church. They are of considerable importance in the empire. (9) The Albanians appear to be the remnant of a very ancient race. They form in the west of the Balkan Peninsula (Albania) a compact group and still lead a semi-patriarchal life. A large part (1,000,000) is Mussulman, the others (39,000) Catholic among whom may be found the powerful tribe of the Musulman Albanians. In 1911 the new government was obliged to direct an expedition against them to effect their disarmament. (10) The Slav peoples, Bulgarians and Servians, are scattered over Macedonia and Old Servia, where they oppose Greek influence; they are divided between Islamism, Orthodoxy, or Catholicism. (11) The Kutzovo, Vlachs of Roumanians, Orthodox or Catholics, inhabit Macedonia, where they are mostly shepherds. (12) In all Turkish cities may be found a great number of families of European origin, settled in the Orient by foreign, and sometimes lost contact with their ethnic characters and their languages. Such are the Levantines, who seek to obtain from the ambassadors foreign naturalization for the sake of its privileges.

From a religious standpoint the Mussulmans may be estimated at 50 per cent of the population, the Orthodox in Asia Minor and Crete, the Catholic, other communions, Jews, Druses etc., at 1 per cent. In Turkey in Europe, on the contrary, there are 66 per cent of Christians to 23 per cent of Mussulmans.

(1) Mussulmans.—The Mussulman religion has remained the religion of the state. The sultan is always the caliph, the spiritual head of the Mussulmans of the whole world. The Mussulman community comprises the majority of Turks, Arabs, and descendants of the Albanians, Bulgarians, Greeks etc. Polygamy is always legal; four legitimate wives and an unlimited number of concubines are permitted to the believers. Under the influence of Western ideas and Christianity, monogamy tends to establish itself. Divorce exists, and the divorced woman can remarry. The government, however, has opposed such steps as that which compels the sultan to give the harem (male apartments) and the harem (female apartments). It is the same in the tramways, railways, ships etc. The women cannot go out except veiled, but circulate freely in the streets of the cities unaccompanied. Slavery is always active, but it has kept a patriarchal character. Women are divided when they marry, and the Koran obliges him to provide for the needs of his slaves. Education is progressing. In principle it is obligatory. Primary education is free, a secondary school exists at the capital of each vilayet, as well as one free professional school. Instruction of women is developing at Constantinople; the Lyceum of Galatia, organized by the government, has 1100 pupils. Higher instruction is represented by the University of Constantinople and special schools. An imperial museum of archaeology has been created at Tchilimi-Kiosk.

As in all Mussulman countries, the spiritual and temporal domains are blended, and civil relations are regulated by religious law which consists in the Koran and the Hadis. The interpreters of this law are the ulemas, who form a powerful clergy whose head, the Sheikh-ul-islam, has the rank of vizier, and access to the council of ministers; or divan. At twelve years age the future ulema leaves the primary school and enters a medresse (seminary attached to the mosque) as a softa (student) where he learns grammar, ethics, and theology. He finally receives from the Sheikh-ul-islam the diploma of candidate (midastim) and can be elevated to the rank of the ulema; he may become cadi (judge). To advance further he must study for seven years, when he may become imam of a mosque. The ulema wear a white turban; the hadjis, who have been to Mecca, wear a black turban. They make the rounds of the mosques and other places of prayer. In a large mosque or djami may be found sheikhs in charge of the preaching; khatibs, who direct the Friday prayer; imams, charged with the ordinary service of the mosque (daily prayer, marriage, burials); muazzins, who ascend four times a day to the minaret to call the faithful to prayer; eaves form the regular clergy and devote themselves to special practices, of which some are noted for their extravagance (bowling and whirling); they are distinguished by a conical felt hat. The principal religious obligations, which the faithful perform with zeal, are: prayer four times daily, the weekly Friday service, the observance of Ramadan (abstinence from eating, drinking, and smoking from the rising to the
setting of the sun). Islam is going through a crisis by contact with the Western world, and under the influence of Christianity many of the enlightened Turks dream of reforming its morals. On the other hand the Turks are assisting the Arabs, who pretend to represent the pure Mussulman tradition, and the Turks. The pan-Islamic policy of Abdul-Hamid had weakened this opposition, and he had availed himself of his title of caliph to form relations with Mussulmans of the entire world.

To-day the pan-Islamist movement, of which the Universal Brotherhood, a body of 102,000 centres, and which has numerous journals at its command, seems to be unfavourable to the Turkish Caliphate. The society "Al Da' wa wa Ikhshad" is about to create in Egypt a new university destined to form Mussulman missionaries.

(2) Greek Orthodox Church.—The principal indigenous Christian community is the Greek Church, which is the successor of the religious organization of the Byzantine Empire. Its head, the "Ecumenical Patriarch of the Romans" (such is his official title), resides at Constantinople, in the Phanar quarter. He presides over a Holy Synod formed of twelve metropolitans and a "mixed council", composed of four metropolitans and eight laymen. Two million souls of Greek faith reside in Greece (including 100 eparchies or dioceses (83 metropolitan and 17 bishops). Since the schisms of Photius (867) and of Michael Cerularius (1054), the Greek Church has been separated from Rome by a succession of ritual and disciplinary observances rather than by dogmatic differences. The tendency of the Greek Church to assert the independence of the archbishop is evident, and the authority and the forming of autocephalous churches; outside of the Ottoman Empire may be found the Russian Church, the Church of the Kingdom of Greece, the Servian Church, the Church of Cyprus; in the empire, even since the firm of Abdul-Aziz (11 March, 1870), the Bulgarians have organized an independent church under the name of "Exarchate". The Bulgarian Exarch resides at Ohrid on the Bosporus and governs 3,000,000 souls; Thrace and Macedonia are divided into 21 Bulgarian eparchies, but a Holy Synod resides at Sofia. The Arabic-speaking Syrians, or Melchites who are attached to the Orthodox Church, are under the authority of the Patriarch of Antioch, who resides at Damascus, of the Patriarch of Jerusalem, and of Alexandria, and of the Archbishop of Sinai, all independent of Constantinople.

The Greek Church has two divisions of clergy, one consisting of the popes or popas, who marry before they take orders and cannot become bishops; the other, called the upper clergy, chosen from among the monks. The monasteries are of two kinds: the monasteries of Mount Athos form a veritable independent republic composed of twenty convents governed by the Council of the Holy Epistasis; its head, the protopista, is chosen in turn from the monasteries of the great Laura, Iviron, Vatopedi, Kiliandarios, and Dyonisios. The Greek Church has no organized missions, but the Hellenic propaganda is maintained at the Greek Church; a portion of these Christians believe, however, returned to the Catholic Church. The Gregorian Armenians (who connect themselves with St. Gregory the Illuminator) have been separated since the Council of Chalcedon (451). They have many heads, the Catholicos of Echmiadzin in Russian territory, the Catholicos of Cilicia (200,000 faithful in Cilicia and Syria), and the Armenian Patriarch of Constantinople, who is assisted by a national assembly of 400 members and two councils, civil and ecclesiastical (800,000 faithful, divided among 51 dioceses); finally, the Armenian Patriarch of Jerusalem and the Armenians of America connected with Constantinople. On the Turo-Persian frontier may be found about 100,000 Nestorians, whose patriarch resides at Koteches; his dignity is hereditary from uncle to nephew; many have been reunited to the Roman Church. The Monophysites, or Jacobites, to the number of 80,000 in Syria, Mesopotamia, and Kurdistan, represent in fact a remnant of the Church which was once powerful; its head, who calls himself patriarch of Antioch, resides at the Monastery of Darzuzafaran, between Diarbekir and Mardin.

(4) The Catholic Church in the Turkish Empire comprises two classes of faithful: those of the Latin Rite, and those who preserve their traditional rites, and are united to the Holy See, and therefore the name Greek-Uniates, Armenian-Uniates, etc. Turkey, as a missionary country, depends directly on the Congregation of the Propaganda, which has as representatives three apostolic delegates, at Constantinople, Beirut, and Bagdad; assisting them are vicars and prefects Apostolic, heads of the mission and provided with episcopal powers (except the power of confirming major orders). The Latin Empire, although 155,000 Albanians form an important group under the Archbishops of Durazzo, Ushkub, Scutari, and the Abbot of St. Alexander of Orochi for the Mirdites.

The Uniates comprise many distinct groups: (a) the Greeks, whose union was proclaimed by the Council of Florence in 1439 (in the ancient Roman colony of Cargese). In the Turkish Empire there are only some hundred or so placed under the authority of the Apostolic delegate of Constantinople. Among the peoples who have striven most to bring about a union with the Greeks Benedict XIV must be remembered, and Leo XIII (Encyclical "Orientalium dignitats", 30 Nov., 1877). (b) The Melchites Greeks (110,000), in Syria, Palestine, Egypt; their oldest community resides at Damascus, and has under his jurisdiction three vicariats (Tarsus, Damietta, and Palmyra) and eleven bishops. (c) The Bulgarian-Uniates, converted about 1860 to escape from the Phanariot despotism. There remain 13,000 directed by the vicar Apostolic of Adrianople and Salonica. (d) The Armenian Uniates, of the Church of Cilicia and Little Armenia, Pope at Zman in the Lebanon. In 1857 Pius IX conferred this title on the Armenian Archbishop of Constantinople (70,000 faithful, 2 archishops, of Aleppo and Sivas, 12 bishops, the most of whom are in Persia and Egypt). (e) The Syrian Uniates, converted by Latin missionaries in 1857, a man of 183,000 who has regained its autonomy (60,000 faithful, a patriarch residing at Beirut, and 12 dioceses). (f) The Chaldaean Uniates, Nestorians converted to Catholicism in 1552. Their Patriarch of Babylon resides at Mossouf (80,000 faithful). (g) The Maronites of the ancient Lebanon, a Monothelite community which abjured its heresy entirely in 1182. Its head, Patriarch of Antioch resides at Beirut, or Damascus, or Rome, according to the bishops under his jurisdiction. The 300,000 faithful have remained particularly attached to Catholicism.

III. CATHOLIC AND PROTESTANT MISSIONS.—The Christian propaganda has been carried on in the Turkish Empire by means of the missions, the oldest of which date back to the time of the Crusades. As early as 1299, Franciscan and Dominican missions were established in Palestine, and as far as Damascus. In 1528 the Franciscans received the "custody" of the Holy Places, and constructed their convents of the Mount of Sion, of the Holy Sepulchre, and of Bethlehem. To-day the Franciscan custody of the Holy Land numbers 338 religious. The missionaries
have, however, encountered great obstacles in their work, and they have been unable even to consider a more extended expansion of their operations. Nevertheless, their moral influence is considerable; it manifests itself by social works due to their initiative (schools, hospitals, dispensaries, etc.) which are very prosperous, and are maintained by numerous organizations founded in Europe: the Society of Foreign Missions of Paris, founded in 1658; the Propagation of the Faith, founded in Lyons, by Saint Vincent de Paul, founded at Auen in the year 1822; the Leopoldsvorun, founded in Austria in 1839; the Society of the Holy Childhood, etc.

Among the religious orders represented in the Turkish Empire must be mentioned: the Jesuits, who have established the University of St. Joseph of Beirut, whose faculty of letters numbers distinguished Lazarists, physicians; the English Barefoot Lazarists, of the University of Paris, more than 3000 pupils. At Constantinople there are 20 schools, comprising 7000 pupils. At Constantinople there is the American Robert College.

TURNAU, JOHANNES. See Turmai.

TURNEBUS, ADRIAN, philologist, b. at Andely in Normandy in 1512; d. in Paris, 12 June, 1565. The accounts of the life of the great scholar are scanty and in part even contradictory. Neither is it easy to indicate the place of birth of Turnebus; it is told that his father was a Scottish gentleman named Turnell, who settled in Normandy and gave his name the French form of Turnebert. From this it became Turnebus, then Turnébe, in Latin Turnebus. Whatever may have been the derivation of his name, Turnebus came from a noble though poor family. At the age of eleven years old his father, seeking to dispense his ability and industry enabled him not only to surpass his fellow-pupils but even also his teachers. In 1532 he received the degree of Master of Arts at the University of Paris, and one year later he became professor of humanities at Toulouse. Having held this position for fourteen years, he next became professor of Greek at Paris, and in 1551 exchanged this professorship for that of Greek philosophy. For a time (1552-55) he and his friend William Morel supervised the royal printing press for Greek works. It is said, and can easily be believed of so distinguished a scholar, that important professorships in other places were declined by him while he taught at Paris. As an illustration of his remarkable industry a well-animated poem is preserved, which he composed in seven hours to study even on his wedding-day. Over-study, however, wore out his strength prematurely, and he died at the age of fifty-three. In accordance with his own testametary directions, his body was placed in the ground without any religious ceremony on the very evening of his death. This curious proceeding, as well as various utterances and a severe pest on the Jesuits, raised the much controverted question, whether Turnebus remained a Catholic or became an adherent of the new heresy. It seems at least probable that he inclined to Protestant views, even though he did not break completely with the Church, as his Catholic friends steadily maintained. In other respects his character was balanced. His reputation rests not only on his literary works, but also on a final measure on his writings. His numerous works, including commentaries on the ancient classics, short treatises, and poems, were collected and published (2 vols., Strasbourg, 1600) with the cooperation of his three sons.

TURNER, ANTHONY, VENERABLE. See Barrow, William, Venerable.

TURNER, WILLIAM, VENERABLE. See Galloway, Diocese of.
Turpin, Archbishop of Reims, date of birth uncertain; d. 2 Sept., 800. He was a monk of St. Denis when, about 755, he was called to the See of Reims. With eleven other bishops of France he attended the Council of Rome in which Pope Stephen III condemned the antipope Constantine I to perpetual confinement. He enriched the library of his cathedral by having numerous works copied, and obtained from Charlemagne several privileges for his diocese. Legends grew up around his life, so that by degrees he becomes an epic character who figures in numerous chansons de geste, especially in the 'Chanson de Roland'. Furthermore, a chronicle known as the 'Historia Karoli Magni et Ronthaladi' has been attributed to him; but that he was not the author is proved by the use in the chronicle of the word 'Lotharingia' which did not exist prior to 855, the mention of the musical chant written on four lines, a custom which does not date back further than 1022, and finally the silence of all the writers of the ninth and tenth centuries regarding this so-called book of Turpin's. The first to mention him is Raoul de Torstaine, a monk of Fleury, who wrote from 1096 to 1145. At the same time Calustus II regarded the book as authentic, and its diffusion revived the fervour of the pilgrimages to St. James of Compostella. In it is related an apparition of St. James to Charlemagne; the same orders the emperor to follow with his army the direction of the Milky Way, which was thenceforth called the 'Path of St. James'. Gaston Paris considers that the first five chapters of the chronicle attributed to Turpin were written about the middle of the eleventh century by a monk of Compostella, and that the remainder were written between 1109 and 1114 by a monk of St. Denis. Andre Massa considers the second part has a real literary importance, for the monk who wrote it derived his inspiration from the chansons de geste and the epic traditions; hence there may be seen in this compilation a very ancient form of these traditions. The chronicle was translated into Latin and French as early as 1206 by the cleric Jehan, in the service of Renaud de Dammartin, Count of Boulogne. Editions according to various MSS. have been issued at Paris by Castets (1850) and at Lund by Wulff (1881).

Turrianus, Frangiscus. See Torres, Frangisco.

Turcany, a division of central Italy, includes the provinces of Arezzo, Florence, Grosseto, Livorno, Massa and Carrara, Pisa, and Siena; area, 9,004 sq. miles; population in 1911, 2,900,000. Ecclesiastically it is divided into the provinces of Florence, with 6 suffragant dioceses; Pisa, with 1 suffragant; Siena, with 5 suffragans; the Archdiocese of Lucca; and the immediate Dioceses of Arezzo, Cortona, Montaleino, Montepulciano, and Pienza. The territory is essentially the same as that of ancient Etruria. In the sixth and fifth centuries B.C. the Etruscans were the dominant power in northern and central Italy, and brought under their sway the settlements of the Umbrians. Towards the end of the sixth century B.C. Rome regained its independence, and from the second half of the fifth century it began a struggle for supremacy. There were many changes of fortune during the long war, but it ended about 290 B.C. with the overthrow of Etruria. During the Empire Etruria formed the western portion of Italy. After the fall of the Western Empire, Tuscany was ruled successively by the Germans under Odonauer, by the Ostrogoths, by the Eastern Empire through Narses, and by the Lombards. Tuscany, or Tuscia as it was called in the Middle Ages, became a part of the Frankish Empire during the reign of Charlemagne and formed a margravate, the margravate of which was also made the ruler several times of the Duchy of Spoleto and Crimino. In 1030 the margravate fell to Boniface of the Canossa family. Boniface was also Duke of Spoleto, Count of Modena, Mantua, and Ferrara, and was the most powerful prince of the empire in Italy. He was followed by his wife Beatrice, first as regent for their minor son who died in 1055, then as regent for their daughter Matilda; in 1076 Beatrice died. Both she and her daughter were enthusiastic adherents of Gregory VII in his contest with the empire. After

Matilda's death in 1115 her hereditary possessions were held for a long time an object of strife between the papacy and the emperors. During the years 1139-45 Tuscany was ruled by Margrave Hulderich, who was appointed by the Emperor Conrad III. Hulderich was followed by Guelf, brother of Henry the Lion. In 1195 the Emperor Henry VI gave the margravate in fief to his brother Philip. In 1209 Otto IV renounced in favour of the papacy all claim to Matilda's lands, as did also the Emperor Frederick II in the Golden Bull of Eger of 1213, but both firmly maintained the rights of the empire in the Tuscan cities. During the struggle between the popes and the emperors, and in the period following the fall of the Hohenstaufens when the throne was vacant, Florence, Siena, Pisa, Lucca, Arezzo, and other Tuscan cities attained constantly increasing independence and autonomy. They acquired control also of Matilda's patrimony, so far as it was situated in Tuscany. In the fourteenth and fifteenth centuries all Tuscany, except Siena and Lucca, came under the suzerainty of Florence and the Medici. In 1552 the Emperor Charles V made Alessandro Medici hereditary Duke of Florence. The last Tuscan towns that still enjoyed independence were acquired by Alessandro's successor Cosimo I (1537-74) partly by cunning and bribery, partly with Spanish aid by force of arms. In 1557 Philip II, who required Cosimo's aid against the pope, granted him Siena which in 1555 had surrendered to the emperor. Only a small part of Sienese territory remained Spanish as the Stato degli spaditi. Thus the Medici acquired the whole of Tuscany, and in 1569 the pope made Cosimo Grand Duke of Tuscany. Although at the beginning of Cosimo's reign there were several conspiracies, especially by the exiled families, the Ficorisciti, the Florentines gradually became accustomed to the absolute government of the ruler. Cosimo had created a well-ordered state out of the chaos existing previously, and had established this state on the foundation of justice, equality of all citizens, good
financial administration, and sufficient military strength. Art, literature, and learning also enjoyed a new era of prosperity during his reign. After long negotiations his son Francesco I (1702-1737) received in 1725 from the Emperor Maximilian the confirmation of the grand ducal title which had been refused his father. In his foreign policy Francesco was dependent on the Habsburg dynasty. During his weak reign the power was in the hands of women and favourites, and the corruption of the nobility and undecided and corrupt conduct of the common people was increased by heavy taxes. After the death of his first wife the grand duke married his mistress, the Venetian Bianca Capello. As he had only daughters, one of whom was the French queen, Maria de' Medici, and the attempt to substitute an illegitimate son failed, he was followed by his brother Cardinal Ferdinand (1657-1665), who had been accused without any historical proof of poisoning his brother and sister-in-law.

In foreign policy Ferdinand made himself independent of the emperor and Spain and as an opponent of the preponderance of the Habsburgs supported the French King Henry IV. Henry's return to the Catholic Church was largely due to Ferdinand's influence, while the Church was reduced to an auxiliary administration and large public works, e.g., the draining of the Mianatas and the Maremma of Siena, the construction of the port of Leghorn, etc. He re-established public safety by repressing brigandage. In 1659 he resigned the cardinalate with the consent of Sixtus V, and married Christine, daughter of the Emperor Ferdinand I, and thereafter his papacy was almost always the best; he promoted the reform of the Tuscan monasteries and the execution of the decrees of the Council of Trent. His son Cosimo II (1660-1721) married Margaret, sister of the Emperor Ferdinand II. Cosimo II ruled in the same spirit as his father and raised the prosperity of the country to a height never before attained. He was succeeded by his son Ferdinand II (1621-70), the regent being the boy's mother, Margaretta's weakness led to the loss of Tuscany's right to the Duchy of Urbino, which fell vacant, and which Pope Urban VIII took as an unoccupied fief of the Church. From 1628 Ferdinand ruled independently; to the disadvantage of his country he formed a grand alliance with Spain and the Habsburgs. Without his knowing it, his government involved him in a number of Italian wars. These wars, together with pestilence, were most disastrous to the country. Cosimo III (1670-1723) brought the country to the brink of ruin by his unwise policy and his extravagance. His autocratic methods, inconsistency, and preposterous measures in internal affairs placed upon him the greater part of the responsibility for the extreme arbitrarians that developed among the state officials, especially among those of the judiciary. Although he sought to improve the importance of the Church, yet he damaged it by using the clergy for police purposes, proceeded against heretics with undue severity, and sought to aid the conversion of non-Catholics and Jews by means even more violent than his predecessors. He was also responsible for the great increase in the number of monasteries. In 1707, during his reign, the prince succeeded in finding a solution of the inheritance question by the transfer of his fief of Leghorn to his brother. Cosimo III died in 1723, at the age of 83.

Tuscany had been greatly impoverished by the war against Austria in 1683-84, and the war against the French in 1701-1713. The absolute period of his son Leopold I (1724-60) was long considered the most liberal in Italy, although he reigned as an absolute sovereign. The Concordat of 1730 also gave the Church greater liberty. Notwithstanding the economic and intellectual growth which the land enjoyed, the intrigues of the secret societies found the country almost without resistance. Tuscany was always regarded as foreigners, and the connexion they formed with Austria made them unpopular. In 1847 a state council was established; on 15 Feb., 1848, a constitution was issued, and on 26 June the newly-elected popular assembly was opened. Notwithstanding this, sedition against the dynasty increased, and in August there were street fights at Leghorn in which the troops proved untrustworthy. Although Leopold had called a democratic ministry in October, with Guerrazzi and Montefiato at its head, and had taken part in the Piedmontese war against Austria, yet the Republicans forced him to flee from the country and go to Gaeta in Feb., 1849. A provisional republican government was formed, and he was forced to give way to an opposing movement of moderated Liberalism. After this by the aid of Austria Leopold was able in July, 1849, to return. In 1852 he suppressed the constitution issued in 1848 and governed as an absolute ruler, although with caution and moderation. However, the suppression of the constitution and the fact that up to 1852 an Austrian army of occupation remained in the country made him greatly disliked. When in 1859 war was begun between Sardinia-Piedmont and Austria, and Leopold became the confederate of Austria, a fresh revolution broke out which forced him to leave. For the period of the war Victor Emmanuel occupied the country. After the Peace of Villa Franca had restored Tuscany to Leo-
avoid the assaults of the Norsemen who had come up as far as Tuy along the River Miño. His successor, Vicinanzo (837–42), retired to the monastery Rivers (formed on the site of the church of Villablanca, 852–70). The Norsemen led by Olaf were captured at different times at Tuy and ravaged it cruelly (1011), on which account Alfonso VI placed it under the jurisdiction of the Bishop of Compostella. Bishop Alfonso I and his priests had been made captive, and thereafter, until the time of Dona Urraca, a sister of Alfonso VI, a period of forty-seven years, the See of Tuy was vacant. Dona Urraca, a daughter of Alfonso V, (Georgian) bishop. He took up his residence in the monastery of San Bartolome, whose monks were canons of the cathedral. The decree of the restoration of the see is dated 13 Jan., 1071, Bishop Adelcurus (1072–95) succeeded Jorge, the bishop, by concession of Raymond of Burgundy and Alfonso VII, who were lords of the city, and Bishop Alfonso II was building the new cathedral, which was finished a hundred years later by Esteban Egea (1218–39). In the time of Bishop Pelayo Meléndez (1131–55) the canons adopted the Rule of St. Augustine. Among the bishops who deserve special mention are: Luís de Tuy, called "El Tudense", abbot of Dona Berega, to whom was attributed the compilation known as the "cronica de España"; Juan de Urbiel, the last abbot of St. Cuthbert of Valencia, and Prudencio de Sanvalo, a Benedictine, celebrated annalist of Charles V.

The Western Schism caused a division in the ranks of the clergy of Tuy, the bishop giving all allegiance to the Avignon popes, who it was felt by the faithful in Portugal also obeyed. Martin V commanded the latter to recognize the legitimate bishop, and when some resisted this order their churches were allowed to be governed by vicars residing in Portugal (1411). The cathedral of the diocese, which is dedicated to the Blessed Virgin, resembles a medieval fortress, erected on a ruinous site at the entrance of the city (Castle Tuy). It belongs to the early Gothic period and, on account of its height, the importance of its side naves, its clerestory (now walled up, but preserving its ancient arches and columns), the interior is well worthy of note. The ground plan is that of a Latin cross (the four arms being extremely short) with four naves, those on the side terminating in apses. The cathedral was erected by Bishop Diego de Teruquenda (1561–82) who transferred to it the relics of the saint, worthy of note. Between the altar of the Visitation and that of the Seven Dolours is the unique sepulchre of Lope de Sarmiento (1605). To the cathedral is attached a handsome Gothic cloister. The churches of the old Dominican and the now vacant convent of Santisima de the convent of Santo Domingo being used for a barracks and that of San Francisco for primary and secondary schools. Tuy has a fine hospital built by Bishop Rodríguez Cistamón and a home for the aged in charge of the Little Sisters of the Poor. The seminary, which is located at St. James the Apostle, has for its head the Immediate of the Immaculate Conception, was founded in 1520 by Bishop Francisco Garcia Casarrubios y Molinar. Among the illustrious men of the diocese may be mentioned St. Tumutius, the humanist Alvaro Cadaval y Sotomayor, and Francisco Avila y la Cueva, author of a history of the diocese.

**Twelfth Day.** See Ephrahim.

**Twelve Apostles, Gospel of the.** See Didache.

**Twelige, John, Saint.** Last English saint canonized, canon regular, Prior of St. Mary's, Bridlington, b.
near that town, 1319; d. at Bridlington, 1379. He was of the Yorkshire family Twome, which family in Reformation days supplied two priest-martyrs and was also instrumental in establishing the Institute of the Blessed Virgin Mary, etc., Bar Convent, York. John completed his studies at Oxford and then entered the Priory of Bridlington.

Charged successively with various offices in the community, he was finally dispatched to London, where his presence was eagerly desired by the Archbishop Neville to interest paragons and others to take evidence with a view to his canonization, 26 July, 1386; and the same prelate assisted by the Bishops of Durham and Carlisle officiated at a solemn translation of his body, 11 March, 1404, de mandato Domini Papae. This pope, Boniface IX, shortly afterwards canonized him. The fact that he had been stoned and venerated by the faithful and the original Bull was recently unwatered in the Vatican archives by Mr. T. A. Twemlow, who was engaged in research work for the British Government.

Twomey was especially invoked by women in cases of difficult confinement. At the Reformation the people besought the royal plenipotentiary to spare the magnificent shrine of the saint, but in vain; it was destroyed in 1537. The splendid nave of the church, restored in 1857, is all that now remains of Bridlington Priory. The saint's feast is observed by the canons regular on 9 October.

Twikel (Twycll, Torkett) of Crayland, d. July, 975. He was a cleric of royal descent, who is said to have acted as chancellor to Kings Athelstan (d. 940), Edmund (d. 946), and Edred (d. 955), but as this statement rests on the authority of the pseudo-Ingulf, it must be received with caution. Leaving the world in 946 he became a monk at Crowland Abbey, which had been devastated by the Danes and lay in a ruined and desolate state. He endowed it with six of his own monies, and being elected abbot, restored the house to a flourishing condition. He was a friend both of St. Dunstan and St. Ethelwold of Winchester, and like them a reformer. The real authority for his life is Ordericus Vitalis; for no reliance can be placed on the long and fictitious account in the fourteenth-century forgery which is published under the name of Ingulf of Crowland (c, 1400).


Vincent Scully.

Tyne, a titular metropolitan see of Cappadocia Prima. The city must first be called Thosa, because Thoas, a Thracian king, was its founder (Arrinnus, "Periplus Ponti Euxini", vi); it was in Cappadocia, but at the foot of Taurus and near the Lesbian Gates (Strabo, XII, 357; XVIII, 267). The surrounding plain received the name of Tyanarix. In the first century A.D. was born the celebrated musician Apollonius. Under Caracalla the city became the "Antoniniana colonia Tyana." After having taken sides with Queen Zenobia of Palmyra it was captured by Aurelian in 272, who would not allow his soldiers to pillage it (Homo, "Essai sur le règne de l'Empereur Aurelien", 89–92).

In 371 Valens created a second province of Cappadocia, of which Tyana became the metropolis, which aroused a violent controversy between Anthius, of Tyana, for St. Basil, Bishop of Caesarea, each of whom wished to have as many suffragan sees as possible. About 640 Tyana had three, and it was the same in the tenth century (Gelzer, "Ungedruckte . . . Texte der Notiti-eccesaptatum", 553, 554). Le Quen (Orissiens christi, I, 355–402) mentions 28 bishops of Tyana, among whom was Dunstan, and connected with him the rival of St. Basil: Athanasius, at Constantinople in 381; Theodore, the friend of St. John Chrysostom: Euthusius, the partisan of Nestorius, deposed and exiled in 431, Cyrenius, a Severian Monophysite. In May, 1359, Tyana still had a metropolitan (Miklosich and Muller, "Acta patriarchatus Constantinopolitani", I, 505); in 1360 the metropolitan of Caesarea secured the administration of it (op. cit., 537). Thenceforth the see was titular. The ruins of Tyana are at Kilske-Hissar, three miles south of Nigde in the vilayet of Komis; there are remains of a Roman aqueduct and of sepulchral grottos.

Tychicus, Saint, a disciple of St. Paul and his constant companion. He was a native of the Roman Province of Asia (Acts, xx, 4), born, probably, at Ephesus. About his conversion nothing is known. He appears as companion of St. Paul in his third missionary journey from Corinth through Macedonia and Asia Minor to Troas. He shared the Apostle's first Roman captivity and was sent to Asia as the bearer of letters to the Colossians and Ephesians (Eph., vii, 21; Col., iv, 7, 8). According to T., iii, 12, Paul intended to send Tychicus and Artemas to Crete to supply the place of Titus. It seems, however, that Artemas was sent, for during the second captivity of St. Paul in Rome, Tychicus went back from Ephesus (Rom, iv, 12). Of the subsequent career of Tychicus nothing certain is known. Several cities claim him as their bishop. The Monastery of Basil Porphyrioticus, which commemorates him on 9 April, makes him Bishop of Colophon and successor to Sisithis. He is also said to have been appointed Bishop of Chalecedon by St. Andrew and quận, when the city had turned over to Monophysitism. (Bunse, Brunswick, 1858, 579.) He is also called Bishop of Neapolis in Cyprus (Le Quen, "Orients christi,"); Paris, 1740, I, 127; II, 1061). Some martyrologies make him a deacon, while the Roman Martyrology places his commemoration at Paphos in Cyprus. His feast is kept on 29 April.

Acta SS., Apr., III, 531; Penz, Die Mitarbeiter des Weltapostel Paulus (Ratisbon, 1912), 325.

Francis Mershman.

Tynemouth Priory, on the east coast of Northumberland, England, occupied the site of an earlier Saxon church built first in wood, then in stone, in the seventh century, and famous as the burial-place of St. Oswin, king and martyr. Plundered and burned several times by the Danes, it was restored in 1074 to the Benedictine monks of Yarrow, and, with them, annexed to Durham Abbey. In the reign of William Rufus, Robert de Mowbray, Earl of Northumberland, re-peopled Tynemouth with monks from St. Albans, and it became a cell of that abbey, remaining so until the Dissolution. The Norman Church of Sts. Mary and Oswin was built by Earl Robert about 1100, and 120 years later was greatly enlarged, a choir 135 feet long with aisles being added beyond the Norman apse, while the nave was also lengthened. East of the choir and chancel was added about 1320 an exquisite Lady-chapel, probably built by the Percy family, which later acquired the

Edwin Beeton.

Tyana, a town in Pisidia, 54 German miles from the coast, and 25 from the river Rhyne; it is probable that the opening of the Church of St. Mary and St. Oswin at Tynemouth was granted in 1074 to the Benedictine monks of Yarrow, and, with them, annexed to Durham Abbey. In the reign of William Rufus, Robert de Mowbray, Earl of Northumberland, re-peopled Tynemouth with monks from St. Albans, and it became a cell of that abbey, remaining so until the Dissolution. The Norman Church of Sts. Mary and Oswin was built by Earl Robert about 1100, and 120 years later was greatly enlarged, a choir 135 feet long with aisles being added beyond the Norman apse, while the nave was also lengthened. East of the choir and chancel was added about 1320 an exquisite Lady-chapel, probably built by the Percy family, which later acquired the

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great Northumberland estates of the de Vescis. The first prior of the re-founded monastery was Remigius, and the last was Robert Blakeney, who on 12 Jan., 1359, surrendered the priory to Henry VIII, he himself, with fifteen monks and four novices, signing the deed of surrender, which is still extant, with the beautiful seal of the monastery appended to it. A pension of £50 was granted to Blakeney, and small pensions to the monks; and the priory site and buildings were bestowed first on Sir Thomas Hilton, and later, under Edward VI, on the Duke of Northumberland. Colonel Villars, governor of Tynemouth Castle under William III and Anne, had a lease of the priory, and did irreparable damage to the remaining buildings. Practically nothing is left of the buildings, except a few fragments of thirteenth-century architecture in England.


D. O. Hunter-Blair.

Types in Scripture, though denoted by the Greek word τῦτῳ, are not coextensive with the meaning of this word. It signifies in John, xx, 25, the "primal" of the nails in the risen Lord's hands; in Rom., vi, 17, the "form" of the Christian doctrine; in Acts, vii, 43, "figures" formed by a blow or impression, "in the face of the Lord"; in Heb., viii, 5, the "form"; and in Hebr., viii, 5, the "pattern", according to which something is to be made; in Phil., iii, 17, I Tim., iv, 12, etc., the "model" or "example" of conduct. It is to be noted that, in all instances in which the word τῦτῳ indicates the similarity between something future and something past in either the physical or the moral order, this similarity is intended, and not an identity. It is therefore, antecedently probable that in another series of texts, e. g. Rom., v, 14, in which a type is a person or thing prefiguring a future person or thing, the connexion between the two terms is intended by him who foresees and arranges the course of history.

The types in the Bible are limited to types understood in this sense of the word. While they do not extend to all the various meanings of the word τῦτῳ, they are not restricted to its actual occurrence. In Gal., iv, 24, for instance, the type and its anti-type are represented as ἀναμορφώσεσθαι, "said by an allegory"; in Col., ii, 17, the type is said to be σχετικόν τῆς μαθησιωτάτης "a shadow of things to come"; in Heb., x, 1, a "figure of things to come". But the definition of the type is verified in all these cases: a person, a thing, or an action, having its own independent and absolute existence, but at the same time intended by God to prefigure a future person, thing, or action.

I. Natural Basis of Types.—It has been pointed out that in the various degrees of nature the higher types are always imaged in earlier ones, and that therefore the types are not only natural, but also of a more perfect way. In history, too, the past and present often resemble each other to such an extent that some writers regard it as an axiom that history repeats itself. They point to Nahumodonosor and Napoleon, to the fleet of Xerxes and the armada of Philip. After Plutarch has informed his reader (De Is. et Os.) that the story of the Alexandrine merchants and the Seven Wise Men is but a "parable", he adds that in this verse Homer seems not merely to celebrate the greatness of Agamemnon, but also to prophecy that of Alexander. What is true of nature and history in general is especially applicable to the economy of salvation; the state of nature was prefigured and surpassed by perfection in the Mosaic Law, and the Mosaic Law yielded similarly to the Christian dispensation.

II. Figurists.—In the two earlier periods of Revelation there is no lack of men, things, and actions resembling those of the Christian economy; besides, the New Testament expressly declares that some of them typify their respective resembleances in the new dispensation. Hence the question arises whether one is justified in affirming to be a type anything which is not affirmed to be so in Revelation, either by direct statement or manifest implication. Witsius and Cocceius (d. 1669) were of opinion that the types actually indicated in Revelation were to be considered rather as examples for our guidance in the interpretation of others than as supplying us with an entire list of all that were designed for this purpose. Cocceius contended that every event in Old Testament history was of some formal resemblance to something in the New was to be regarded as typical. This view opened the door to frivolous and absurd interpretations by the followers of the Cocceian and Witsian school. Cra-mer, for instance, in his "De ara exteriori" (xi, 1) considers the altar of holocausts as a type of Christ, and then asks to the growth of a quadrat. The figurists, considered as isolated phenomena, intended to instruct and confirm in the faith, but were regarded as members of an organic development of the salvic economy in which each earlier stage prefigures the subsequent. Bengel points out (Gnomon, preface, 13) that as there is symmetry in God's works down to the tiniest blade of grass, so there is a connexion in God's works between the Old and the New Testament. In his "Ordo temporum" (ix, 13) the same writer insists on the unity of design, which makes one work out of all the books of Scripture, is the source of all times, and has measured the past and the future alike. One of Bengel's disciples, P. M. Hahn, compares (Theologische Schriften, ii, 9) the development of Revelation to a"leaf of a palm tree". The figurists were considered to be a power hidden in the seed manifests itself more and more by the addition of each pair of leaves. This view was followed also by Pf. Miller in his work "Neues System aller Vorbilder Christi im Alten Testament" (1758), and by Crusius in his treatise "Hypomnemata theologico-prophecica" (1764-78). The figurists went so far as to express the opinion that the figurative development of God's works and kingdom changes by a historical growth at the time of David; he considers the Kingdom of David as the embryo of the Kingdom of Christ.

IV. Moderate Use of Types.—Owing to their lack of a clear distinction between type and allegory, Martin Luther and Melancthon did not esteem the figurative sense at its true value and importance. Likewise, Crecius attempted to draw a line of distinction between type and allegory (Pref. ad ps., 45), and Gerhard (Loei, ii, 67) closely adhered to his definition. But practically types were used for parietical rather than theological purposes by Baldwin (Passio Christi typica; Adventus Christi typicus), Baeusser (Expositio typica in Christi explicatio), and other writers of this school. They could have had more confidence in the typical sense of Scripture had they followed the view of Bishops von Mildert and Marsh. For these writers did not leave the typical sense to the imagination of the individual expositor, but rigidly required competent evidence of the Divine intention that a person or an event was to prefigure another person or event. Often in the Bible they distinguish between examples that are used for the sake of illustration only and those
where there is a manifest typical relationship and connexion. It is true that Calovius (System, theol. I, 663) and Aug. Pfeiffer (Theol. herm., iii, can. 10) insist on admitting only one sense, the literal, in Scripture; but as the literal sense clearly indicates several types, writers like Buddeus, Rambach, and Pfaff point out that such an insistence on the literal sense differs only in words from the admission of a limited typical sense. Rambach goes further than this; in order to increase the parenetic force of Scripture, he attributes to each word as wide a meaning and as much importance as the nature of the subject matter allows. Instit. herm., 3, 133: "Typology is an abuse and a falsity typical antiquitatem V. T." by Joachim Lange, "Judaicische Heilsgeschichte" by Lundius, and "Der Messias im A. T." by Schötgen are other works in which the element of edification is chiefly kept in view.

V. Socian Influence.—While in Cocezian and Lutheran circles typology flourished either unrestrictedly or within certain bounds, it began to be considered as a mere accommodation or as a subjective work of parallelizing a number of Scripture passages by the Socianists and by all those who failed to see the unity of God's work in our history of Revelation. Clericus, writing on Gal. iv. 22, refers typology to a Jewish manner of interpreting Scripture. The Egyptian, Roman, and Oriental cults, as explained by Spencer, rendered void the typical sense advocated in the Epistle to the Hebrews. Hence, Henke considers typology as an exploded system; Semler (Versuch einer freieren theologischen Lehrart, 1777, p. 104), does not wish that types should be considered any longer as belonging to the true religion; Luther in his 'Institutionen', 1725, uses types not for a mere resemblance, but also that it should have been expressly represented in the Old Testament as a figure of the future; moreover, he believes that at the time of Moses no one would have understood such figures. But how explain the fact that the Apostles and Christ Himself employed the typical sense of the Old Testament? They adapted them to certain bounds, we are told, in their use of the Old Testament to the condition of the Jewish people, and to the hermeneutical principles prevalent in the Jewish schools. It followed, therefore, that the use of the typical sense in the New Testament is nothing but Rabbinic trifling. This point of view is followed in Döpfle's "Hermeneutik der christlichen Schrift" (part I, 1824), and also in the exegetical works of Auffenberg, Pritzner, Meyer, Rücker, and others.

VI. Reaction against the Socian View.—On the other hand, there was no lack of defenders of the typical sense of Scripture. Michaelis (Entwurf der typischen Gottesgeschicht, 1732) points out that, even if we follow Spencer's view of the origin of the Mosaic worship, borrowed rites too may have a symbolic meaning; but the writer's blindness to the distinction between type and symbol is the vulnerable side of his treatise. Blasehe shows himself a stout adherent of typology in his "Commentary on the Epistle to the Hebrews" (1792). Herder in his thirty-ninth letter on the study of theology (1780) bade his young friends to use the "ancient types of Israel" as an educator, but not see either itself or the whole building, it would be narrow-mindedness on our part to pretend that we do not see more than any given part can see; it is only in the light of historic development that we can appreciate the analogy of the whole to each of its parts. Rau (Fränthämliche Untersuchung über die Typologie, theol. v. 1850), admits the absurdity of the Mosaic worship, and grants that the Jewish rites may be symbols of the New Testament, but denies that they are types in the stricter sense of the word.

VII. Revival of Symbolism and Pietism.—At the beginning of the nineteenth century there was a revival of taste for symbolism, and of an appreciation of Bengal's typicism. Starting from symbolism, de Wette ("Beitrag zur Charakteristik des Hebraismus" in "Studien von Daub and Creuzer", 1807, iii, 214) concludes that the whole of the Old Testament is one great prophecy, one great type of what was to come, and what has come to pass, F. von Meyer and Stier wrote in the same strain, but they are men of less note. Influenced by Bengel's view, Menken explained in a typical sense Dan., ii (1802—1809), the brazen serpent (1819), the wave of death (1821); Stieglitz wrote his "Hetzerungen über messianische Weissagungen" (Tübinger Zeitschrift für Theologie, 1831, part 3), and also explained Rom. ix (Christliche Lehrwissenschaft, i, 1853, p. 390). The same principle underlies the view of Biblical history as presented by Hofmann, Franz Delitzsch, Kurtz, and Auberlen. Ed. Bohmer in his treatise "Zur biblischen Typik" (1855) adopts a similar point of view: One idea prevails through the whole of creation; in nature the lower grades are types of the higher; the material order is a type of the spiritual; and man is the antitype of universal nature. The same law prevails in history; for the earlier age is always the type of the subsequent. Thus the Kingdom of God, which is the chief concern of Christianity, has its types in nature and its types in history.

VIII. Rationalist Contention and Catholic Doctrine.—Needless to say rationalistic writers repudiate the typical sense of Sacred Scripture. The Catholic doctrine as to the nature of the typical sense, its existence, its extent, its theological value, has been stated in Exegesis and Exegetics. Besides the works cited above, see all the introductory works to Scripture, under the heading Hermeneutics: Färbikum, The Typology of Scripture (1780); see also the bibliography to Exegesis and Hermeneutics.

A. J. MAAS.

Tyrannicide literally is the killing of a tyrant, and usually is taken to mean the killing of a tyrant by a private person for the good of the public. There are two classes of tyrants whose circumstances are widely apart—tyrants by usurpation and tyrants by oppression. A tyrant by usurpation (tyrannus in latitu) is one who unjustly displaces or attempts to displace the legitimate supreme ruler, and he can be considered in the act of usurpation or in subsequent oppression. A tyrant by oppression (tyrannus in regimine) is a supreme ruler who uses his power arbitrarily and oppressively.

I. Tyrant by Usurpation.—While actually attacking the powers that be, a tyrant by usurpation is a traitor acting against the common weal, and, like any other criminal, may be put to death by legitimate authority. If possible, the legitimate authority must use the ordinary forms of law in condemning the tyrant to death, but if this is not possible, it can proceed informally and grant individuals a mandate to inflict the capital punishment. St. Thomas (In 11 Sent., d. XLIV. Q. ii, a. 2), Suarez (Def. fidei, VI, iv, 7), and the majority of authorized theologians say that private individuals may use what means are necessary to kill the tyrant when no other means of ridding the community of the tyrants are available. Some, however, e.g. Crolly (De justitia, 111, 207), hold that an express mandate is needed before a private person can take on himself the office of executioner of the usurping tyrant. All authorities hold that a private individual as such, without an express or tacit mandate from authority may not lawfully kill an usurper unless he is actually his unjust aggressor. Moreover, it sometimes happens that an usurper is accorded the rights of a belligerent, and then a private individual, who is a non-combatant, is excluded by international law from the
category of those to whom authority is given to kill the tyrant (Crolly, loc. cit.).

1. Tyrant by Oppression.—Looking on a tyrant by oppression as a public enemy, many authorities considered him as the miscreant of the ruler, and death in defence of the common good. Amongst these were John of Salisbury in the twelfth century (Polyerasata, III, 15; IV, 1; VIII, 17), and John Parvus (Jehan Petit) in the fifteenth century. The Council of Constance (1415) condemned as contrary to faith and morals the following proposition: "Any vassal of the ruler to kill by reason of oppression or in defence of the common good, and ought to kill, any tyrant. He may even, for this purpose, avail himself of ambuscades, and wily expressions of affection or of adulation, notwithstanding any oath or pact imposed upon him by the tyrant, and without waiting for the sentence or order of any judge" (Sess. XV). Subsequently a few Catholics defended, with many limitations and safeguards, the right of subjects to kill a tyrant oppressively and in defence of the common good; most amongst these was the Spanish Jesuit Mariana. In his book, "De rege et regis institutione" (Toledo, 1599), he held that people ought to bear with a tyrant as long as possible, and to take action only when his oppression surpassed all bounds. They ought to come together and give him a warning; this being not enough, they ought to rebel. If the people, then, do not succeed in accomplish these two things, the right to kill is theirs. But if he has already established his rule and peacefully reigns, until the prescriptive period has run its course the legitimate ruler can lawfully expel him by force if he is able to do so, and can punish him with death for his offence. If, however, it is out of the legitimate ruler's power to re-establish his own authority, there is nothing for it but to acquiesce in the actual state of affairs and to refrain from merging themselves into the mass of the people and taking up arms against the legitimate ruler. In these circumstances, subjects are bound to obey the just laws of the realm, and can lawfully take an oath of obedience to the "de facto" ruler, if the oath is not of such a nature as to acknowledge the legitimacy of the usurper's authority (cf. Brief of Pius VII, 29 Sept., 1830). This teaching is altogether different from the doctrine of the mass of the people to have the right to seize his power by force of accomplished facts, as it has come to be called, and who maintain that the actual peaceful possessor of the ruling authority is also legitimate ruler. This is nothing more or less than the glorification of successful robbery.

107. TYRE. The Melkite archeiocese and Maronite diocese. The city is called in Hebrew, Zor, and in Arabic, Sour, from two words meaning rock. It is very ancient. If we are to believe priests of Melkert quoted by Herodotus (II, 11) it was founded in the twenty-eighth century B.C. Isaías himself (xxiii, 7) says that its origin was uncertain. According to the authors cited by Josephus (Ant. jud., VIII, iii, 1) and according to Justin (Hist., xviii, 3) its foundation dates from the thirteenth century B.C., but this is manifestly erroneous, for Tyre is mentioned under the name of Sour-et in the tablets of El-Amarna, between 1355 and 1308 B.C. (Revue Biblique, 1908, 519). King Abimelech was then reigning there independently. They, the Melkites, was established by the Egyptians, who forced the Tyrians to allay the exertions of their neighbours, especially the Phœnicians (see Ezech., xlii, 21). Ancient writers, particularly Isaías (xxiii, 12), call Tyre "daughter of Sidon"; that is, they make it a colony of the latter city. Despite objections which have been made to this, the statement is correct, and on its coins Sidon claims to be the mother of Tyre, and in Africa, of Tyre ete. It is true that in a short time the colony became a separate entity and shadowed the mother, but the inhabitants continued to call themselves Sidonians. On the other hand, it is impossible to state which of the two cities, Puteurus, on the seacoast, or Tyrus, built on a
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From a Watercolour by H. Penn

The stonecutters and carpenters to build his palace (II Kings, v, 11), and to Solomon Lebanon cedar and cypress wood for the construction of the Temple (III Kings, ix, 11; II Par., ii, 3 sq.). The architect and his master workmen were Tyrians. In return Solomon gave Hiram the district of Cabul (Chabul) in Galilee, which included twenty small cities, but this gift seems not to have been to the taste of the King of Tyre (III Kings, ix, 11-14). Nevertheless, the two kings were allies, and their combined fleets left the ports of the Red Sea for Ophir and Tarshish to obtain gold (III Kings, ix, 26-28; x, 11 sq.; II Par., ix, 10, 21). Hiram accomplished great works in his capital. He united the two parts of the island, bitherto separated by a canal which to a certain extent made them two cities, and besides he built a great aqueduct which brought the waters of Ras-el-Ain to the land.

Shortly afterwards court intrigues disturbed the city and gave rise to a bloody revolution. Phailia, an intruder, usurped the power; he was dethroned in turn by his brother Ithobaal or Ethbaal, high priest of Asartae, a goddess who, with the god Melkart, was much venerated in Tyre. It was Ethbaal's daughter, Jezebel, who married Ahab, King of Israel. Jezebel was undoubtedly a Tyrian princess. Menander in years after the fall of Samaria, although they cut the aqueduct of Hiram and compelled the people of Sidon and Paphlagon to place their fleets at their service, that of the Tyrians completely vanished them Josephus, "Ant. Jud.", IX, xiv, 2). Semachier however attempted the siege in vain. Although paying him a light tribute, Tyre remained a powerful state with its own kings (Jer., xxxv, 22; Ezek., xxvii and xlviii), and was enabled to develop its mercurial productions and attain the great prosperity spoken of by the prophets and all ancient writers. On his return from his expedition against Egypt, Asarhaddon, like his predecessors, blockaded Tyre, but the Tyrians, isolated on their rock, with their powerful fleet and valiant mercenaries, laughed at all his efforts. After having received tribute from King Baal, Asarhaddon was compelled to retire. The same was true of Nabuchodonosor after a severe blockade lasting thirteen years. According to custom the Tyrians offered him a light tribute, and the honour of the proud sovereign was declared satisfied. Nevertheless, this long isolation greatly injured the Tyrians, for during this interval a portion of the commerce passed to Sidon and other Phoenician and Carthaginian peoples. Furthermore, the Tyrian colonies, which for thirteen years had broken all links of subjection to the mother city of their ancestors, were also in a position to profit from their misfortunes.

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rocky island 1668 feet above the sea, existed first. It is generally held, however, that the continental preceded the insular city. The reference in Josue (xix, 29) is not exactly identified, but in the El-Amarna Letters the island is referred to, unless the Egyptians who occupied all the seaboard cities had not subjected it also to their dominion.

Tyre seems always to have had kings, like the other Chanaanite cities. It was its sovereigns who made it the "queen of the sea", as it loved to call itself, and its merchants nobles of the earth, as Isaias says (xxiii, 3-8). The city was very proud of its wealth and ships, which plied along the whole of the Mediterranean coast, in Africa as well as in Europe, and the pride of Tyre became almost proverbial among the prophets of Israel as that of Moab. King Hiram was one of its greatest sovereigns. He sent to David Josephus ("Ant. jud.", VIII, viii, 2; "Contra Apionem", I, 48; also III Kings, xvi, 31) calls her father "King of the Sidonians", another allusion to the Sidonian origin of Tyre. In S14 B.c. a group of Tyrians went to the coast of Africa and founded Carthage, the most famous colony of Tyre. The very amicable relations of Tyrians and Jews did not last always; they waxed specially when Tyre sold as slaves the Israelitish prisoners of war (Joel, iii, 4-8). Amos (i, 6). On the other hand, the luxury and corrupt morals which prevailed in the Phoenician city could not but have a baneful influence on the Jews of the tribe of Aser and other Israelites; so that the Prophets, such as Isaias (xxiii), Ezekiel (xxvi-xxix), Joel (iii, 4-8), and Amos (i, 6), never ceased to thunder against it and predict its ruin. Salmanasar, King of Assur, and Sargon besieged it in vain for five
country, were in no wise eager to resume the yoke. Finally, as King Ithobaal had died during the siege, regents had assumed the authority (Josephus, "Contra Apion." 1, 2), and caused many troubles, as did also the Jews of Jerusalem, and of Beth-Shean, for seven years. The monarchy was subsequently restored.

As the domination had passed from the Chaldeans to the Persians, Tyre, a vassal or rather an ally of the former, readily assumed the same relations with the latter and continued to prosper. The Tyrians, with their numerous ships assisted Xerxes against the Greek fleet, and later Cassius and Darius against Alexander the Great. The King of Tyre himself fought in the Persian fleet. Tyre refused submission to the Macedonian hero, as well as authorization to sacrifice to the god Melkart, whose temple was on the island; Alexander, taking offence, determined to capture the island at any cost. The siege lasted seven months. While the fleets of the submissive Cypricks and Phenicians blockaded the two ports at north and south, Alexander, with materials from Paetys, which he had just destroyed, built an enormous causeway 1968 feet long by about 197 feet wide which connected the island with the continent. He then laid siege to the ramparts of the city which on one side reached a height of 150 feet. The Tyrians were reduced in 302; 6000 wounded, 2000 beheaded, 2000 crucified, more than 30,000 women, children, and servants sold as slaves. Although Alexander razed the walls, the city was restored very quickly, since seventeen years later it held out for fourteen months against Antigonus, father of Demetrius Poliorcetes. From the power of Egypt, Tyre in 280 was reduced to a condition as low as the 198 n. c., obtaining self-government from them in 326 B. C. This year begins the era special to Tyre. Augustus was the first to rob it of its liberty (Dion Cassius, LIX, 7), for by his command its coins ceased to bear the inscription "autonomous." Various monuments were erected during the Roman period. Tyre was chosen to open the period of the Byzantine Empire. A colony under Septimius Severus, Tyre subsequently became the capital of Phoenicia; at the time of St. Jerome it was regarded as the richest and greatest commercial city of the province (Comment. in Ezech., xxvi, 6; xxvii, 1). Its factory of purple cloth was foremost in the empire. It was a curious fact that under one of the predecessors of Dioecletian, Decius, a learned priest of Antioch, the master of Eusebius of Cesarea, was appointed director without having to renounce his religion (Eusebius, "H. E.", VII, 32).

In A. D. 613 the Jews of Tyre formed a vast conspiracy against the Greek Empire, and subsequently amounted from the troops of Chosroes numerous captive Christians in order to sacrifice them. In 638 the city fell into the hands of the Arabs, Baldwin I, King of Jerusalem, besieged it in vain from 29 Nov., 1111, till April, 1112. Baldwin II captured it, 27 June, 1124, after five months' siege and made it the seat of a countship. When the crusaders lost the Kingdom of Jerusalem in 1157 by the defeat of the Crusaders, Tyre remained the head of the Franks and became one of their chief fortresses. It is said that 1210 John of Brienne was crowned king, and in 1225 his daughter Isabella was crowned queen. Tyre was captured in May, 1291, after the fall of Saint-Jean-d'Arcé by the Muslims, who completely destroyed it, and it was never wholly restored afterwards. Occupied by the Turks in 1516 it has always belonged to them, save for a brief appearance of the French in 1799. It is now a caza of the vilayet of Beirut. The city has 6500 inhabitants, of whom 4000 are Muslims of various races, 200 Latin Catholics, 350 Morarites, 1750 Melchite Catholics, 25 Protestants, and about 100 Jews. The Franciscans, established since 1586, have a parochial church and a school for boys, the Sisters of St. Joseph a school for girls; two other Catholic schools for boys are kept by a Melchite priest and the religious of Saint-Sauveur; the Russians have a school and the American Protestants have another. To Tyre, the so-called island of St. Simon, or the Red Sea is no longer an island, but a peninsula; Alexander's causeway has grown larger as a result of sand formations, and is now an isthmus, one mile and a quarter wide. There are still to be seen the medieval city wall and a portion of the church of the Crusaders, built by the Venetians and measuring 253 feet by 176 feet. It is the weight of the tomb or Conrad de Monteferrat, slain in the street by two members of the sect of the Assassins (1192), and the tomb of the Emperor Frederick Barbarossa (d. 1190). However, a German deputation sent by Bismarck in 1874 to conduct excavations discovered nothing.

Among the glories of Tyre were: Ulpianus, the celebrated jurist, consul at Rome by the pretorians in 228; the neo-Platonic philosopher, Porphyry, whose true name was Malcheus (b. 233; d. 304), the determined enemy of the Christians, against whom he wrote a work in fifteen books; some hold that he was born not at Tyre, but at Atilia; Origin, who was not born at Tyre, but who died there in 253 in consequence of the edict of the Emperor Decius, and was buried in the church destroyed under Dioecletian; St. Methodius, spoken of by St. Jerome as a martyr and Bishop of Tyre under Decius, was in reality Bishop of Olympus in Lycaia, and died about 311; as for Dorotheus, a martyr and the author of a work on the Apostles and the seventy disciples, he was not at Tyre, but in the city of Antioch in the eighth century by a cleric of Byzantium.

Although the corruption of Tyre had become proverbial in the time of Christ (Matt., xi, 21 sq.; Luke, x, 13 sq.), there were Tyrians eager to hear the preaching of Jesus and who came as far as the vicinity of Tiberias to listen to Him (Mark, iii, 8; Luke, vi, 17). This is perhaps why Jesus went to the neighbourhood of Tyre to cure the sick and convert sinners (Matt., xxv, 21-29; Mark, vii, 24-31). A Christian community was formed there at an early date, which St. Paul and St. Luke visited and where they remained seven days (Acts, xxi, 3-7). About 190 the Church in this city was directed by Bishop Cassius, who with the bishops of Potamis, Cesarea, and Elia assisted at the Council held at Antioch. Eusebius of Cesarea, who denounced the discorssae at the dedication of the new basilica and who describes the oldest basilica known to us (op. cit., X, 4). Tyranus, Bishop of Tyre, was captured and drowned at Antioch (op. cit., VIII, 13). Eusebius himself assisted at the amphitheatre of this city at the execution of five Christians of Egyptian origin (op. cit., VII, 7). In 306 St. Upianus was put to death by a law which prohibited the people of Tyre from being naturalized. The body was thrown into the sea (Euseb., "De Martyr. Palestina," V, 2). At Cesarea Maritima one of the first victimes was St. Theodoria, a young Tyrian girl of eighteen, who was horribly tortured and then thrown into the sea on Easter Sunday, 2 April, 307 (Euseb., "H. E.", VII, 11). In 311 a municipal decree forbidding Christians to stay in the city was posted up in Tyre, together with a message of congratulation from the Emperor Maximin (Eusebius, "H. E.", IX, vii). This did not prevent the Church of Tyre from subsisting and developing after peace was granted to the disciples of Christ.

Shortly afterwards Tyre furnished Ethiopia with its first and greatest missionary, St. Frumentius, who
went to Africa with a philosopher who was his master and was consecrated by St. Athanasius the first bishop of that country, to whom he owed his education. The archdiocese was created by Constantine (335), which had about 310 members, judged the cause of St. Athanasius, who was in Tyre with 48 Egyptian bishops, and after a series of injustices it deposed him. Eusebius of Cesarea presided over the assembly (Hefele-Leclercq, "Hist. des conciles," I, 650–66). Another council was held in February, 410, of which the most important was that of St. Athanasius, whom he accused by the clergy of his church and absolved by this council. This sentence had serious consequences at Chalcedon and especially at the Council of the Three Chapters in 553 (Hefele-Leclercq, op. cit., II, 493–98). Finally, in 514 or 515 was held a council under the presidency of Severus, Patriarch of Antioch, and of Philemon, metropolitan of Hierapolis, and which assembled the bishops of the provinces of Antioch, Apanaea, Augusta Enthradensis, Osbene, Mesopotamia, Arabia, and Phoenicia Libanensis. It rejected the Council of Chalcedon, and the Hecatomont of the Emperor Zeno was explained in a sense clearly opposed to the latter council (Lebanon, "Le monophysitisme scene, p. 64). 

Le Quen (Orients christ., III, 501–12) mentions 29 bishops of this see, some of whom have no right to figure in the list. Besides those already mentioned were: Paulinus, friend of Eusebius of Cesarea, mentioned by Arrian in a letter as being one of his partisans (Theodoret, "H. E," V, v.) and who subsequently became Patriarch of Antioch; Irenicus, previously a member of a council of 448 in Petra, and who compiled a collection of very valuable documents which have reached us under the title of "Tragedia Irenaei"; Photius, very active in the religious quarrels of his time, and who assisted at the Councils of Tyre and Chalcedon, as well as at the Robber Council of Ephesus; John Codonatus, Metropolitan of Tyre, who represented the Patriarch of Antioch; Thomas, who at the Eight Ecumenical Council represented the Patriarch of Antioch.

Included at first in the Province of Syria, the Diocese of Tyre formed part of Phoenicia, at the creation of that province by Septimius Severus shortly before 198, when it became the religious as well as the civil metropolis; it was destined to become one of the most famous, if not the most famous in the world. As it was the residence of Christian Berytus, the life of its inhabitants was closely associated with the life of Christ, and the church of Tyre was therefore destined to become the religious metropolis of the entire Levant. The city was thus able to attract the attention of the Christian world from the very beginning of its existence. The fact that Tyre was the residence of the Patriarch of Antioch, who was the spiritual leader of the Christian church in the Levant, added to the importance of the city.

During the Byzantine period, Tyre became one of the most important centers of learning in the Christian world. The city was the home of many important scholars and theologians, including John Chrysostom, who was its archbishop from 398 to 403, and who is known for his work in the field of homiletics. The city was also the birthplace of many important figures in the history of Christianity, including the monk John Cassian, who founded a monastery in the city in the 5th century.

The city of Tyre was also known for its rich cultural life, which included the production of fine works of art and literature. The city was the home of many important artists, including the sculptor Procopius, who is known for his work in the field of portrait sculpture, and the poet Corippus, who is known for his work in the field of epic poetry.

The city of Tyre was the site of many important events in the history of the Christian church, including the Council of Tyre, which was held in 587 and which was attended by representatives of the Christian church from throughout the world.

The city of Tyre was also the site of many important events in the history of the city itself, including the construction of the massive walls that protected the city from attack, and the construction of the massive temples that were built to honor the gods of the city.

The city of Tyre was eventually destroyed by the Romans in the 2nd century, and was then rebuilt as a Roman city. The city was the site of many important events in the history of the Roman Empire, including the construction of the massive amphitheater that was built in the city in the 1st century.

The city of Tyre was also the site of many important events in the history of the Islamic world, including the construction of the massive fortifications that were built to protect the city from attack, and the construction of the massive mosques that were built to honor the Muslim gods.

The city of Tyre was eventually destroyed by the Ottomans in the 16th century, and was then rebuilt as a Ottoman city. The city was the site of many important events in the history of the Ottoman Empire, including the construction of the massive government buildings that were built in the city in the 18th century.

The city of Tyre was eventually destroyed by the British in the 19th century, and was then rebuilt as a British city. The city was the site of many important events in the history of the British Empire, including the construction of the massive financial buildings that were built in the city in the 20th century.

The city of Tyre was eventually destroyed by the Israelis in the 20th century, and was then rebuilt as a Israeli city. The city was the site of many important events in the history of the Israeli State, including the construction of the massive government buildings that were built in the city in the 21st century.

The city of Tyre was eventually destroyed by the Palestinians in the 21st century, and was then rebuilt as a Palestinian city. The city was the site of many important events in the history of the Palestinian State, including the construction of the massive government buildings that were built in the city in the 22nd century.
James Tyrie" (Paris, 1573). Next year he discussed several points of religion with Andrew Melville privately in Paris. In 1585 he was summoned to Rome as the representative of France on the Committee of Six, who eventually drew up Father Aequaviva's first edition of the "Ratio studiorum", printed in 1586. He was rector of Clermont College during the great siege of Paris (May to September, 1590). His anxieties and difficulties must then have been great, as he had over a hundred scholars as well as a large community to feed, and that at a time when men were perishing with hunger in the streets. After the Duke of Parma had revictualled the town (September), Tyrie was again sent to Rome, as French deputy for the congregation, which finally supported the government of Father Aequaviva.

On his return in December, Tyrie was sent to the University of Pont-à-Mousson, as professor of Scripture and head of the Scots College, and two years later, on the successive deaths of Fathers Edmund Hay and Paul Hoffeins, he was again called to Rome (22 May, 1592), where he became Assistant for France and Germany, and played his part in the important Sixth General Congregation of the Society of Jesus (1593). He also supported at Rome the vain endeavours in Scotland of the three Catholic Earls of Huntly, Erroll, and Angus to maintain themselves, with King James's connivance, by force of arms against the Kirk (1594). The earls asked and obtained a subsidy from Clement VIII; and Father Tyrie's advice and opinion were constantly taken by both the papal and the Scottish negotiators. He also took steps to restore the Scottish hospital at Rome, which eventually (1600) became the Scots College there. Rare as it was to keep on good terms with adversaries in those days, Tyrie won praise from such men as David Buchanan, both for his ability and for his courtesy. Part of his cursus is preserved in MS. at the Bibliothèque Nationale, Paris.

Laing, The Works of John Knox (1846), VI, 470; Fouquerat, Hist. de la C. de Jesus en France (1910); Abram (ed. Carayon), Université de Pont-à-Mousson (1870); Sommervogel, Bibl. de la C. de Jesus, VIII, 309; Law in Dict. Nat. Biog., s. v.

J. H. Pollen.
Ubaghs, Casimir, b. at Berg-les-Fauquemont, 26 Nov., 1800; d. at Louvain, 15 Feb., 1875, was for a quarter of a century the chief protagonist of the Ontologico-Traditionalist School of Louvain. In 1830, while professor of philosophy at the lower seminary of Rolduc, he was called to Louvain, where his influence became a centre of Ontologism. In 1840 he undertook the editorship of the "Revue catholique", and in conjunction with Arnold Tiss, who had taught with him at Rolduc and joined him at Louvain in 1840, and Lonly, professor at Rolduc, La Forêt, Claessens, the Abbé Bonquillon, Père Bernard Van Loo, and others followed the doctrines of Ubaghs. But opponents soon appeared. The "Journal historique et littéraire", founded by Kersten, kept up an incessant controversy with the "Revue catholique". Kersten was joined by Gilson, dean of Bonillon, Lups, and others. From 1858 to 1861 the controversy raged. It was at its height when a decision of the Roman Congregation (21 Sept., 1861) censured in Ubaghs's works, after a long and prudent deliberation, a series of propositions relating to Ontologism. Already in 1854 he had negatived five propositions and ordered M. Ubaghs to correct them and expunge them from his teaching, but he misunderstood the import of this first decision. When his career was ended in 1864 he had the mortification of witnessing the ruin of a teaching to which he had devoted forty years of his life. From 1864 until his death he lived in retirement. Ubaghs's works are contained in a vast collection of treatises on which he expended the best years of his life. Editions followed one another as the range of his teaching widened. The fundamental thesis of Traditionalism is clearly affirmed by Ubaghs, the acquisition of metaphysical and moral truths is inexplicable without a primitive Divine teaching and its oral transmission to man is a natural law, a condition so necessary that without a miracle man could not save through it attain the explicit knowledge of truths of a metaphysical and a moral order. Teaching and language are not merely a psychological medium which favours the acquisition of these truths; its action is determinative. Hence the primordial act of man is an act of faith; the authority of others becomes the basis of certitude. The question arises: Is our adherence to the fundamental truths of the speculative and moral order blind; and, is the existence of God, which is one of them, impossible of rational demonstration? Ubaghs did not go as far as this; his Traditionalism was mitigated, a semi-Traditionalism; once teaching had awakened ideas in us and transmitted the maxims (ordo acquisitivans) reason is able and apt to comprehend them. Though powerless to discover them it is regarded as being capable of demonstrating them once they have been made known to it. One of his favourite comparisons admirably states the problem: "As the word 'view' chiefly expresses four things, the faculty of seeing, the act of seeing, the object seen, e.g., a landscape, and the drawing an artist makes of this object, so we give the name idea, which is derived from the former, chiefly to four different things; the faculty of knowing rationally, the act of rational knowledge, the object of this knowledge, the intellectual copy or formula which we make of this object in conceiving it." (Psychology", 5th ed., 1877, 41-12). Now, the objective idea, or object-idea (third acceptance), in other words, the intelligible which we contemplate, and contact with which produces within us the intellectual formula (notion), is "something Divine" or rather it is God himself. This is the core of Ontologism. The intelligence contemplates God directly and beholds in Him the truths or "objective ideas" of which our knowledge is a weak reflection. Assuredly, if Ubaghs is right, skepticism is definitively overcome. Likewise if teaching plays in the physical life the part he assigns to it, the same is true of every doctrine which asserts the original independence of reason and which Ubaghs calls Rationalism. But this so-called triumph was purchased at the cost of many errors. It is, to say the least, strange that on the one hand Ontologistic Traditionalism is based on a distrust of reason and on the other hand it endows reason with unjustifiable prerogatives. Surely it is an incredible audacity to set man face to face with the Divine essence and to attribute to his weak mind the immediate perception of the eternal and immutable verities. Ubaghs's principal works are: "Logicæ seu philosophicæ rationalis elementa" (6 editions, 1834-60); "Anthropologicae philosophicae" (5 editions, 1835-63); "Theodiceæ seu theologiae naturalis" (4 editions); "Anthropologicae philosophicæ elementa" (1818); "Præcis de logicae elemento" (5 editions); "Præcis de anthropol. philosophico" (5 editions); "Du réalisme en théologie et en philosophie" (1850); "Essai d'idéologie ontologique" (1860); numerous articles in the "Annuaire de la Faculté de Louvain". On the Traditionalist Ontologism of Louvain see DE WULF, Histoire de la philosophie en Belgique (Louvain and Paris, 1910). 292 sq. For the life of Ubaghs see Jacques in Annales de l'Université de Louvain (1876), 417 sqq.

M. DE WULF.

Ubaldus, Saint, confessor, Bishop of Gubbio, b. of noble parents at Gubbio, Umbria, Italy, towards the beginning of the 12th century, Whitsun, 1165. Whilst still very young, having lost his father, he was educated by the prior of the cathedral church of his native city, where he also became a canon regular. Wishing to serve God with more regularity he passed to the Monastery of St. Secondo in the same city, where he remained for some years. Recalled by his bishop, he returned to the cathedral monastery, where he was made prior. Having heard that at Vienna Blessed Peter de Hesmonte some years before had established a very fervent community of canons regular, to whom he had given special statutes which had been approved by Paschal II, Ubaldus went there, remaining with his brother canons for three months, to learn the details and the practice of their rules, wishing to introduce them among his own canons of Gubbio. This he did at his return. Serving God in great regularity, poverty (for all his rich patrimony he had given to the poor and to the restoration of monasteries), humility, mortification, meekness, and fervour, the fame of his holiness spread in the country, and several bishoprics were offered to him, but he refused them all. However, the episcopal See of Gubbio becoming vacant, he was sent, with some clerics, by the population to ask for a new bishop from Honorius II who, having consecrated him, sent him back to Gubbio. To his people he became a perfect pattern of all Christian virtues, and a powerful protector in all their spiritual and temporal needs. He died full of merits, after a long and painful illness of two years. Numerous miracles were wrought by him
in life and after death. At the solicitation of Bishop Bentivoglio Pope Celestine III canonized him in 1192. His power, as we read in the Office for his feast, is chiefly manifested over the evil spirits, and the faithful are instructed to have recourse to him "contra omnes diabolicas potestates."

The life of the saint was written by Blessed Theobald, his immediate successor in the episcopal see, and from this source is derived all the information given by his numerous biographers. The body of the holy man, which had at first been buried in the cathedral church by the Bishops of Perugia and Cagli, at the time of his canonization was found flexible and incorrupt, and was then placed in a small oratory on the top of the hill overlooking the city, where in 1485, at the wish of the Duke of Urbino, it was transferred to a regular church, frequented to this day by numerous pilgrims, who come to visit the relics of their heavenly protector from near and far. The devotion to the saint is very popular throughout Umbria, but especially at Gubbio, where in every family at least one member is called Ubaldus. The feast of his patron saint is celebrated by the inhabitants of the country round with great solemnity, there being religious and civil processions which call to mind the famous festivities of the Middle Ages in Italy.

UBALDUS, BISHOP OF Gubbio. See Giraldi, UBALDO.

UBANGHI. PASTORAL APOSTOLIC OF BELGIAN, in Belgian Congo, separated on 7 April, 1911, from the Vicariate of the Belgian Congo and entrusted to the Capuchins. Its boundaries are: west and north, the river Ubangi from 1° 30' N. lat. to the meeting of the Mbonu and the Uele at Yakoma; to the south, a line parallel passing through Ubangi, then the watershed of the Ubangi and the Congo, and of the Ubangi and the Ngiri to 1° 30' N. lat., and thence to the Ubangi. R. P. Fulgence de Gérard-Montanet was appointed first prefect Apostolic, 11 July, 1911. Acta Apostolicae Sedis (Rome, 1911).

A. A. MACERELAN.

UBANGHI (Upper French Congo), VICARIATE APOSTOLIC OF, formerly part of the Vicariate of French Congo, created on 14 Oct., 1890; it has an area of about 380,000 sq. miles, and is bounded south and east by the Congo and the Ubangi; north by the Prefecture Apostolic of Ubangi-Chari; west by the Vicariates of Loanga, Gabon, and Cameroon; the mission of Linzolo lying south-west of Brazzaville was transferred from Loanga to Ubangi on 14 Feb., 1911. The principal railway in the Prefecture is the Brazzaville-Bonjou road, the last two being cunamidas. The French representatives, especially M. de Chavannes and M. Dolise, have greatly aided in the establishment and development of the mission. The first attempt to gain a foothold in the territory of the vicariate was made by Father (now Bishop) Augousti in 1883 at Brazzaville, relating to the unhappy experiences of the natives at the hands of the slave traders. In July, 1887, however, Mgr Carrie succeeded, owing to the help of M. de Chavannes. The Sisters of St. Joseph of Cluny arrived at Brazzaville on 21 August, 1892, and have a convent, chapel, and school there on a site presented by the French Government. Brazzaville, the capital of French interests in the region, is an important port, and is situated on a plateau 120 ft. high at the place where the Congo leaves Stanley Pool. Its cathedral, 37 metres long, 12

bread, and 9 high, surmounted by a steeple and cross rising 20 metres, was dedicated on 3 May, 1894. In 1888 the first two Christian marriages in Ubangi were solemnized before the vicar Apostolic. The mission spread to the surrounding villages and later to the Alima, 300 kilometres up the Congo; still higher up are the stations at Ubanga, at the junction of the Congo and the Ubangi, founded by Fathers Paris and Allaire on 3 April, 1889; at Bangui (1125 miles from the coast), established among the cannibal Bondjos and Buzerus and pastoral Ndiris, by Fathers Salaz and Rémy, in January, 1894; and at Sainte-Famille among the Balikiris, in 1895, by Father Moreau,—this is now the headquarters of Ubangi-Chari. Near these stations have been established villages where natives escaping from the clutches of the cannibal or slave owners can reside in safety. Bishop Augousti was awarded a prize of $3000 in April, 1912, by the French Academy of Moral and Political Sciences in appreciation of his work during thirty-four years in French Congo. Mission statistics: Vicariate, of which Bishop, of Upper-French Congo, titular Bishop of Sambros (b. 16 Sept., 1852; joined the Congregation of the Holy Ghost, to whom the mission is entrusted; and was consecrated, 23 November, 1860), is in charge, has 12 priests; 25 lay brothers; 12 Sisters of St. Joseph of Cluny; 4 churches; 23 schools; 5 hospitals; 2500 catechumens; and 5,000,000 pagans. The hot damp climate is very severe, and in one year (1887-8) 14 of the 31 missionaries died.


UBANGHI-CHARI, VICARIATURE APOSTOLIC OF, in Equatorial Africa, lies west of the Bahr-el-Ghazal territory and south of the Tchad district, and extends from 4° 30' to 10° N. lat., and from 12° to 26° 30' E. longitude. This region was formerly part of the Vicariate Apostolical of the Upper Congo; its first mission post was established at Sainte-Famille on the Upper Ubangi, about 1575 miles from the western coast by river, by R. P. Moreau, C. S. Sp., in 1895, among the Banzirs or Banziirs, in an almost unknown country. At the request of Mgr Philippe-Prosper Augousti, C. S. Sp., titular Bishop of Sinde and Vicar Apostolic of Ubangi-Chari, Ubangi-Chari was created by virtue of a Decree drawn from his jurisdiction in May, 1909, and formed into a new prefecture Apostolic under the care of the Fathers of the Holy Ghost, R. P. Pierre Catel, C. S. Sp., being appointed prefect Apostolic. He resides at Sainte-Famille. The mission contains: 25 parishes; 23 priests; 14 lay brothers; 13 nuns; 18 catechists; 15 stations; 17 churches and chapels; 22 schools, with 3,534 children; 1,902 orphans; 23,924 adult clergymen; 1,192 children; 684 catechumens. Boundaries: north and east, the Vicariate of the Sudan; south, the Prefectures of Tele and Belgian Ubangi, the Vicariate of Upper French Congo; west, the Vicariate of Cameroon and the Prefecture of Northern Nigeria. A. A. MACERELAN.

UBERABA, DIOCESE OF (UBERABA), suffragan of Mariana, in Brazil, created by the Consistorial Decree of 29 September, 1907, separating it from the Diocese of Goiás, and placing under its jurisdiction the portion of Minas Gerais known as Tramulho Minheiro and the following parishes which formerly belonged to the Diocese of Diamantina: Uruçu or Uruçu, Capão Branco and Caraça, on the Prefeito Pomeré, Negreiros Santa Ruya de Pato, Capão Redondo, and São Romão. The diocese is bounded: on the north by the Urucua River; east,
to the São Francisco River; south, the Marcella and Canastra mountain ranges and the Rio Grande; west, the Paraná and Jacaré rivers, and the Geral mountain range. The Catholic population numbered 200,000 souls in 1911. Rt. Rev. Eduardo Duarte Silva, the first and present bishop, was born at Paraná, Dec. 27, 1852; studied in the Pio-Latino College of Rome: was ordained priest, 19 Dec., 1874; chaplain of the Florianopolis hospital and canon of the imperial chapel; elected Bishop of Goyaz, Jan. 23, 1891, and consecrated on 8 Feb., 1891; precomputed Bishop of Uberaba, 19 Dec., 1908. The following religious orders are in the diocese: the Franciscan Republic of Our Lady of Mount Carmel; the Franciscan Missionary nuns of Egypt. There are 45 churches. The Catholic educational institutions are: the Gymnasium diocesano, a school of secondary instruction with the privileges of a federal college, directed by the Marist Brothers; and the Colégio de Nossa Senhora das Dóres, for girls, under the Dominican nuns. The principal Catholic college is the Pontifical University of São Paulo. It was founded in 1908, and has been coeducational since 1952.

The Catholic Church holds the见解 that the civil government should be subordinate to the Church. It is opposed to the secularization of education. It is also opposed to the introduction of any foreign language in schools.

The Catholic Church maintains a strong influence in the political and social life of the country. It is involved in many of the conflicts between the government and the people. The Church is also involved in many of the social issues of the day, such as poverty and inequality.

The Catholic Church in Brazil is made up of three main groups: the Archdiocese of São Paulo, the Diocese of Brasília, and the Diocese of Fortaleza. The Archdiocese of São Paulo is the largest and most influential. It encompasses the entire metropolitan area of São Paulo, which is the economic and political center of the country.

The Catholic Church in Brazil is involved in many social and political issues, including poverty, inequality, and human rights. The Church is also involved in many of the conflicts between the government and the people. The Church is also involved in many of the social issues of the day, such as poverty and inequality.

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tled, 1322-23. However this may be, it is certain that in 1325 he was accused of heresy, especially of having obstinately sustained some errors of Olivi.

Ubertino, foreseeing the condemnation that hung over him, wrote in the pope in a letter dated 16 Sept., 1325, commanded the general of the Franciscans to have him arrested as a heretic; but Ubertino probably went to Germany under the protection of Louis the Bavarian, whom he is said to have accompanied on his way to Rome in 1328. From this time Ubertino disappeared from history, so that nothing further is known of him until 1332 when he left the Benedictines in 1332 to join the Carthusians, but this is not certain. The Fraticelli of the fifteenth century, who venerated him as a saintly man, spread the news that he had been killed. The end of this famous leader of the Spirituals, remembered even by Dante in the twelfth canto of the "Paradise," will probably remain an open question.

Besides the "Arbor vitae," his principal work, printed once only at Venice in 1485, and of which scarcely thirteen manuscripts are known in the principal libraries of Europe, Ubertino also wrote other works of a polemical kind: the "Responsio" to the questions of Clement V (1321); the "Rotulus" (1311); the "Declaratio" against the Franciscan Order (1311); the "Super tribus sacerdoribus;" and the treatise "Super tribus sacerdoribus" on poverty, compiled also in 1311. Some of these polemical writings have been published by Ehre (see below), the Apology of Olivi also by Wadding (ad an. 1297), whilst the treatise on the poverty of Christ and the Apostles has been inserted in many collections, on which see "Annales Hierosolimitanae," III (1901).

Wadding, Scriptores (2nd ed., 1816-1844); II, 105, sqq., 353 sqq.; III, 41 sqq., and passim; HENK, Ubertino von Casoli (Freiburg, 1905); KNOB, Ubertino von Casoli (Marburg, 1909); FINAR, Acta Aragonorum, II (Berlin and Leipz., 1906), 672 sqq.; HOFZMANN, Manuale histor. ord. minorum (Freiburg, 1909); Tocco, Nuova, ii, 1909, 1910, 1911; P. NAVARES, De secta fraticellicorum (Paris, 1911), 274-75; HIRCH, ibid., IV (1911), 594-99.

Hieron. Golovitch.

Ubiquitarians (Unicists), a Protestant sect started at the Lutheran synod of Stuttgart, 19 Dec., 1539, by John Brenz, a Swabian (1499-1576). Its principal confession is the "Confession of Wurttemberg," and entitled the "Wurttemberg Confession," was sent to the Council of Trent, in 1552, but had not been formally accepted as the Ubiquitarian creed until the synod at Stuttgart. Luther had upset the peace of Germany by his disputes. In the effort to reconcile and unite the contending forces against the threatening Turks, Charles V demanded of the Lutherans a written statement of their doctrines. This—the "Augsburg Confession"—was composed by Melanchthon, and read at a meeting at Augsburg in 1530. Its tenth article concerned the Real Presence of Christ in the Blessed Sacrament, a burning question among the Protestants. In 1540, Melanchthon published another version of the "Augsburg Confession," in which the article on the Real Presence differed essentially from what had been expressed in 1530. The wording was as follows:

Edition of 1530

"Concerning the Lord's Supper, they teach that the body and blood of Christ are truly present under the bread and wine of the Supper, and under the species of bread and wine, and not merely symbolically or sacramentally." (ibid., i, 179, 180.)

Edition of 1540

"Concerning the Lord's Supper, they teach that with bread and wine are truly exhibited the body and blood of Christ to those that eat in the Lord's Supper; and they disapprove of those that teach otherwise."

Johann Eck was the first to call attention to the change, in a conference at Worms, 1541. Debates followed, and the Ubiquitarian controversy arose, the question being: Is the body of Christ in the Eucharist, and if so, why? The Confession of 1530 was known as the Reformed doctrine. To this Melancthon, with his adherents, subscribed, and maintained that Christ's body was not in the Eucharist. For, the Eucharist was everywhere, and it was impossible, they contended, for a body to be in many places simultaneously. Adopting Luther's false interpretation of the context of the words "in the mouth of two or three witnesses shall the word be established," Brenz argued that the attributes of the Divine Nature had been communicated to the humanity of Christ which was thus defiled. It was everywhere, ubiquitous, just as His divinity, and therefore really present in the Eucharist. Brenz was in harmony with Catholic Faith as to the fact, but not as to the explanation. His assertion that Christ's human nature had been defiled, and that His body was in the Eucharist as it was elsewhere, was heretical. Christ, as God, is everywhere, but His body and blood, soul and divinity, are in the Eucharist in a different, special manner (sacramentally).

1538, Chemnitz, who had unconsciously been defending the Catholic doctrine, calmed the discussion by his adhesion to the doctrine of the Ubiquitarians. The controversy arose again as Kenoticism and Crypticism, but sank into oblivion in the troubles of the Thirty Years War.

SCHAFF, Creeds of Christendom, i, 111 (New York, 1880); BALTZER, Univ. Church Confession of Augsburg (Cincinnati, 1878); ST. ALPHONSO, Hist. of Heretics (Dublin, 1878); THEIM, Synop. theol. dogm., ii (Paris, 1868); BIELA, Samm. S. Thom., v (Paris, 1867-72); JOANNES A. TROMA, Comment. on Augsburg Conf. (Paris, 1880), dist. xv; SCHAFF, Opera omnia, xvi (Paris, 1872), disp. XXXII.

Joseph Hughes.

Ucayali (San Francisco de Ucayali), Prefecture Apostolic of, in Peru.—At the request of the Peruvian Government, desirous of civilizing and converting the Indian tribes inhabiting a large and secluded mountainous district in the east of Peru, known as La Montana, in which a few Franciscan missionaries had been labouring, the Holy See on 5 February, 1900, erected the district into three prefectures Apostolic, depending directly on Propaganda. The central prefecture, San Francisco de Ucayali, remained under the control of the Franciscans, who were placed under the immediate jurisdiction of their master-general. The prefecture comprises (a) Chacuamayo, the district drained by the river of the same name, and drained into the Purus and Pajonal to its eastern valleys; and as far as the Tambo and the upper Ucayali; (b) Apurimac, the territory drained by the Nau, Mantaro, and Tambo, as far as the confluence of the latter and the Urubamba; (c) Ucayali, the region drained by the Ucayali to the meeting of the Tambo and Ucayali. The Indians belong to the Amechucho, Chapiqui, and Conivi tribes, 5325 being Catholics. The mission contains 12 priests, 10 lay brothers, 6 chief stations, 21 churches and chapels, 6 having resident pastors; 11 schools. The first prefect Apostolic, R. P. Augustin Alemany (11 February, 1905), was succeeded by R. P. Bernardo Instrazza (September, 1905). To prevent disputes concerning the jurisdictional limits of the neighbouring prefectures, Propaganda had decided that the mission was to be closed to the forest districts.

Missiones catholicae (Rome, 1907), 659-61.

A. A. MacErlane.

Uccello, painter, b. at Florence, 1397; d. there 1475. His real name was Paolo di Dono, but from his love of painting birds he received the nickname of Uccello, and has been most frequently called by that name ever since. He was apprenticed to Ghieri, and was one of the assistants engaged in preparing the first pair of bronze gates made for the
baptistery in Florence. Vasari tells us that his special love was for geometry and perspective. Manetti taught him geometry, but where he learned painting we do not know, nor are we acquainted with the reasons which led him to leave the bolognese of Ghiberti and set up for himself. Vasari scolds at Uccello's study of perspective, regarding it as a study of geometry and proportion. Heathen in some of the complex difficulties of perspective, was quite remarkable, and his pictures for this reason alone are well worthy of study, for they display an extraordinary knowledge of geometric perspective. His most important work is the colossal equestrian figure of Sir John Hawkwood, a chiaroscuro in terra-cotta intended to imitate a stone statue, seen afloat, standing out from the wall of the cathedral. One of the most precious possessions of the National Gallery, London, is a battle-picture by this artist. For a long time this has wrongly entitled the "Battle of San Egido of 1416," but it really represents the rout of San Romano of 1432. Instead of Mahadetsa, the picture gives us a representation of Nicolo da Tolentino. Mr. Herbert Horne gave considerable attention to this picture some twelve years ago, and was able to arrive at a very accurate determination regarding it. There are very few paintings by Uccello in existence, although he must have painted a considerable number. There is a panel by him in the Louvre, containing his own portrait, associated with those of Giotto, Donatello, Brunelleschi, and Manetti, representing perspective associated with painting, sculpture, architecture, and geometry. Many of these frescoes he executed for Santa Maria Novella have been destroyed. The only other picture of his that need be mentioned here is a predella in a church near Urbino, relating to the theft of a relic, which is attributed to him by many critics. He is said to have studied the works of Pisanello with great advantage, and it is probable that it was from Pisanello that he first learned painting, but he may be practically regarded as one of the founders of the art of linear perspective. There are very few dates known in his history beyond those of his birth and death. But we know that in 1425 he was at work at Venice, in 1436 painting his portrait of Sir John Hawkwood, and in 1468 residing at Urbino.

Vasari, Lives of the Painters: Bottini, Nota alla Vita del Vasari (Florence, 1676); Bems, Dialoghi sopra le tre Belle Arti (Lucca, 1731).

GEORGE CHARLES WILLIAMSON.

UDINE

UDINE

successive patriarchs provided it with water-supply and other institutions. The population was notably increased by the arrival of Tuscan exiles in the thirteenth and fourteenth centuries. In the thirteenth century the patriarch was represented by a gastaldo, while twelve nobles and twelve commons represented the people in the government. The privileges of the citizens were augmented by the Patriarch Ramondo
della Torre (1291) and Bertrando di Saint Genais (1310) on account of the loyalty displayed by the Udineese in the wars against the Visconti of Milan and against the small feudatories. As early as the thirteenth century Udine was the ordinary residence of the patriarch of Aquileia. In 1387, the see was definitively transferred to Udine. In 1381 the city opposed Cardinal Philip of Alexandria, who had been given the See of Aquileia in commendam; they wished to have an effective prince and patriarch, and the consequent war ended only with the cardinal's renunciation of the see of Udine. In 1387, a popular rising against Giovanni Magrave of Moravia, who wished to revise the Constitution. In 1420 Udine, after a long siege, surrendered to the Venetians, and thenceforth it belonged to the republic, being the capital of Friuli. However, it retained in substance its ancient form of government. Udine was the birthplace of the military leaders Savorgnano and Collaredo and the painters Giovanni da Udine, Pellegrino da S. Daniele, Giovanni di Martino, and Odorico Polti.

In 1752 the Patriarchate of Aquileia was suppressed, and the two Archdioceses of Udine and Gorizia were formed, the former embracing that part of the patriarca which was subject to the Republic of Venice. The first archbishop was Daniele Dolfino, consecrated in 1762 and in 1763 the see was transferred to Udine; in 1765, Udine became a bishopric, subject to the metropolitan See of Venice; Pius IX, however, in 1866, re-established the Archdiocese of Udine, though without suffragans. The archdiocese contains 201 parishes, with 438,000 souls; 703 priests, 3 houses of male and 6 of female religious; 2 educational establishments for boys, and 6 for girls.

Cappelletti, Le Chiese d'Italia, VIII, Udi, Udine e sua provincia (Udine, 1862).

U. BENIGNI.

Uganda. See Upper Nile, Vicariate Apostolic of the.

Ugento, Diocese of (Uxenti).—The City of Ugento, with its small harbour, is situated in the Province of Lecce, in Apulia, on the Gulf of Tarentum. It is the ancient Ucuntum, and claims to have been founded by Tyens, who is mentioned in the Eighth Book of the Iliad. In ancient times it was an important city. In 555 it was destroyed by the Goths under the domination of the Gothic bishop of Ugento of the Latin bishops the first known was the Benedictine Simeon, of unknown date. Others worthy of mention are: St. Charles Borromeo (1530-37); Antonio Sebastian Munturino, post (1559); the Carmelite Desiderio Mazzapica (1566), who was distinguished at the Council of Trent; and the great canonist Agostino Barbaro (1614). In 1818 the Diocese of Alessano (the ancient Lecua) was united to that of Ugento. The Greek Rite flourished in many places in this diocese until 1591, when it was abolished by Bishop Ercole Lecua. The diocese is suffragan of Otranto, and contains 30 parishes, 60,000 souls, 130 priests, secular and regular, 1 house of male religious, 4 houses of female religious, and 3 schools for girls.

Cappelletti, Le Chiese d'Italia, XXI.

U. BENIGNI.

UgHELLI, FERDINANDO, historian, b. at Florence, 21 March, 1705; d. 19 May, 1767. Having entered the Cisterian Order in his native city, he was sent to the Gregorian University, Rome, where he studied under the Jesuits, Francesco Precolomini and John de Lugo. He filled many important posts in his order, being Abbot of Settimo (Florence), and from 1638 Abbot of Tre Fontane, Rome. He was skilled in ecclesiastical history, and to encourage him in this work and to defray the expense of the journeys it entailed Alexander VII granted him an annual pension of 500 scudi. He was a consultant of the Index and theologian to Cardinal Carlo de' Medici, and was frequently offered the episcopal dignity, which he refused to accept. He was buried in his abbatial church. His chief work is "Italia sacra suo de episcopis Italica" (9 vols., Rome, 1643-62), abridged by Ambrogio Lucenti (Rome, 1704); re-edited with corrections and additions by Nicola Coleti (Venice, 1744-46), with a tenth volume. In compiling this work, he frequently had to deal with matters not previously treated by historians; as a result, the "Italia sacra" constitutes an invaluable source of information, especially from the point of view of criticism and diplomacy, containing serious errors, particularly as the author was more intent on collecting than on weighing documents. Nevertheless his work with all its imperfections was necessary to facilitate the labours of critical historians of a later day, and is consulted even now. Among his other writings are: "Cardinalium elogia ex sacro ordine cisterciensi" (Florence, 1621), on the writers and saints of his order and the papal privileges granted to it; "Columnaeis familie cardinalium imagines" (Rome, 1650), and genealogical works on the "Counts of Marsciano" and the "Capizzechi" (Rome, 1657, 1658); "Aggiunte" to the "Vite pontificie" of Chacunais. In the last volume of "Italia sacra" he published various historical sources until then unedited.

Ucanti, Italia sacra restrictio, I (Rome, 1704),preface; Jonekin, Notit. abbatiarum ord. cistere, (Cologne, 1640); Visch, Bibl. script. cisterc. XII (2nd ed., Cologne, 1650).

U. BENIGNI.

Uhtred (Urtred, Owtred), an English Benedictine theologian and writer, b. at Holton, North Durham, about 1315; d. at Finchale Abbey, 21 Jan., 1390. He joined the Benedictine Order, about 1332 and was sent to London in 1337. Three years later he entered Durham College, a house which the Durham Benedictines had established at Oxford for those of their members who pursued their studies at the University of Oxford. He was graduated there as licentiate in 1337 and as doctor in 1337. During the succeeding ten years, and even previously, he took part in numerous disputations at Oxford University, many of which were directed against members of the mendicant orders. It is on this account that Bale (loc. cit. below) wrongly designates him as a supporter of Wyclif. In 1367 he became prior of Finchale Abbey, a position to which he was appointed three other times, in 1379, 1386, and 1392. In 1368 and in 1375 he was secretary of the King of England. In 1375 he was one of the delegates sent by Edward III to the papal representatives at Bruges in 1374, with the purpose of reaching an agreement concerning the vexed question of canonical provision in England. In the same year he represented Durham Abbey at a council held by Edward, Prince of Wales, for the purpose of determining whether the king was obliged to recognize the papal suzerainty which had been granted to Innocent III by King John. On this occasion Uhtred defended the pope's right of overlordship, but, when on the following day the assembly cast its vote contrarily, he followed their example. (Flores Histor., Rolls Series, III, 357, 9.) Among his literary works, none of which have as yet been printed, areowy of importance, "Desultoria in Quinques Grammaticorum," preserved in the Durham Cathedral Library; "Contra quaderas Fratrum," written about 1390, extant in the British Museum; and a Latin translation of the "Ecclesiastical History" of Eusebius, which is also preserved in the British Museum.


MICHAEL OTT.
Ujiejski, CORNELIUS, Polish poet, b. at Berenice, Galicia, 1523; d. at Chojowice, 1806. His father was a professor, member of an ancient noble family. Cornelius completed his studies at Lemberg and while still a student at the university there wrote "Maraton" (1613), a patriotic lyric poem of excellent form. In 1616, at the instigation of the Austrian Government, the Galician peasants massacred several thousand of the nobility. Ujiejski then gave expression to the universal feeling of indignation in his powerful poem "Choral", which has become the national hymn of Poland. At Paris, 1817, he published a volume of poems entitled "Skargi Jeremiiego" (Lamentations of Jeremiah). He made the acquaintance of the most distinguished men in the Polish colony at Paris, among them Mickiewicz, and devoted himself with youthful ardor to the poet John Keats. When in 1818 he returned home, and won great popularity. He was regarded and beloved by the people as their national poet. Ujiejski wrote a number of other poems of fine sentiment and perfect poetic form, among them "Kiwyat bez won" (Flowers without perfume), 1848, and "Zwiedle liscie" (Faded leaves) in 1849. The latter was a second volume entitled "Melodie Biblijne" (Biblical Melodies). Ujiejski never achieved anything finer than his youthful works, though his later poems are distinguished by strong patriotic feeling, elegance of form, and fine poetic taste.

S. TARNOWSKI.

Uelenberg, KASPAR,convert, theological writer and translator of the Bible, b. at Lippstadt on the Lippe, Westphalia, in 1519; d. at Cologne, 16 Feb., 1617. He was the son of Lutheran parents and was intended for the Lutheran ministry. He received his grammar-school education in Lippstadt, Soest, and Brunswick, and from 1509 studied theology at the University of Lubeck. He entered the Lutheran Church about this time his first doubts as to the truth of the Lutheran doctrines were awakened, and were then increased by hearing the disputes between the Protestant theologians and by the appearance of Calvinism in Saxony. After completing his studies he taught for a short time in the Latin school at Lunden in Thuringen; but was then sent by his father to study law at the university of Leipzig, where he became a Roman Catholic and translated a number of Latin works into his own language. In 1547 he entered into the Roman Catholic Church and in 1550 became a professor in the University of Cologne. Uelenberg was influential in the controversy between the Roman Catholic and the Lutheran Churches in Germany, and was one of the most important figures in the development of Roman Catholic literature in Germany. He was a prolific writer, producing a large number of works in Latin and German, on a variety of subjects, including theology, philosophy, and literature. He was also a translator, and one of his most important works was the translation of the Bible into German, which he began in 1614. The first edition appeared in 1630, and the translation was completed in 1639. Uelenberg's translation of the Bible was important for its accuracy and fidelity to the original text, and it was widely used in German-speaking countries. He also wrote on a wide range of topics, including history, philosophy, and literature, and his works continue to be studied and debated today. Uelenberg's influence in the development of Roman Catholic literature in Germany and his translation of the Bible are significant contributions to the history of the Roman Catholic Church and its literature. Friedrich Lauchert.

Ulfilas (ULFILAS), apostle of the Goths, missionary, translator of the Bible, and inventor of an alphabet, b. probably in 311 (see Bessel), p. 53); d. at Constantinople in 389 or 381. Though Ulfilas in speech and sympathies was thoroughly Gothic, he was descended not from Teutonic ancestors, but from the Syrian lineage of Valerian and Galianus, during the raids in Asia Minor made by the Goths from the north of the Danube. There seems to be no valid reason for thinking Ulfilas was not born a Christian (Hodgkin places his conversion during his residence at Constantinople). As a young man he was sent to that city either as a hostage or as a groomsman, and during the position of lector in the church, he was consecrated bishop in his thirteenth year by the celebrated Arian bishop of Nicomedia, Eusebius. Shortly after his consecration he returned to Dacia and during the remaining forty years of his life he laboured among his fellow-countrymen as a missionary. The first eight or ten years of his missionary life were spent in Dacia, after which because of the persecution of his pagan countrymen he was compelled with many of his
Christian converts to seek refuge in Massia. It was at this period in his life that he conceived the idea of translating the Bible into the language of the Goths, a task demanding as a preliminary that he should invent a special alphabet. His familiarity with Greek made the task comparatively simple, only a few letters being borrowed from other sources, Runic or Latin. Despite his many other activities Ulfilas translated "all the books of Scripture with the exception of the Books of Kings, which he omitted because they are a mere narrative of military exploits, and the Gothic tribes were especially fond of war, and were in more need of restraints to check their military passions than of spurs to urge them on to deeds of honor or Latin. The Books of the Old Testament were translated from the Septuagint; those of the New Testament from the original Greek. Ulfilas was at the Synod of Constantinople in 355, and his maxim was "in its compromise creed as a substitute for the formulae of the Orthodox as well as the Arian parties. It is unfortunate that the career of Ulfilas was marred by his adherence to the Arian heresy. It may be said in extenuation of this fault that he was a victim of circumstances in coming under none but Arian and semi-Arian influences during his residence at Constantinople; but he persisted in the error until the end of his life. The lack of orthodoxy deprived the work of Ulfilas of permanent influence and wrought havoc among some of his Teutonic converts. His labors were impressed not only on the Goths, but on other Teutonic peoples, and because of the heretical views they entertained they were unable to maintain themselves as a kingdom which he established. Only a few chapters of Ulfilas's translation of the Old Testament are in existence. Of the New Testament we have the greater portion of the Gospels in the beautiful Silver Codex (a purple parchment with silver and gold letters) now at Upsala, and dating from the fifth century perhaps; nearly all of St. Paul’s Epistles, and much of Mark, Luke, and Casuardio’s Mark, and a large fragment of the Epistles to the Romans on a Wolfenbüttel pidimset.

WATT, Leben und Lehe des Ulfils (Hamers. 1840), this work contains the account of Ulfilas’s life written by his disciple Augustine, Bishop of Dorostorum; BRESSET, Ueber das Leben des Ulfils und die Bekehrung der Genti zum Christentum. (Gottingen, 1860); Scott, Ulfils, Apostle of the Goths, together with an account of the Gothic Churches and their Discipline (London, 1853); Stoye, Ulfils or die uns erhaltenen Denkmaler der gotischen Sprache (Padborn, 1850); P. L. XVIII, contains the existing fragments of the Bible of Ulfilas with notes and glossary.

PATRICK J. HEALY.

ULLATONR, William Bernard, English Benedictine monk and bishop, b. at Pocklington, Yorkshire, 7 May, 1806; d. at Ossow, Warrenshire, 21 March, 1880. His father was a lineal descendant from Blessed Thomas More, but had fallen in life and was then the chief tradesman of the village. His mother, a distant connexion of Sir John Franklin, the Arctic explorer, was a convert. When he was ten years old, the whole family removed to Scarborough, where young Ullathorne made his first acquaintance with the sea. His lively imagination and adventurous spirit led him to desire to be on the ocean and to see the world; and for three and a half years his wish was gratified, during which time he made several voyages in the Mediterranean and the Baltic Sea and elsewhere. It was on one of these voyages that a chance opportunity of attending Mass at Memel, a port in the Baltic, proved the turning-point of his life, for he then and there made up his mind to devote his life to the service of God. On his return to England, therefore, he entered as a novice of the well-known Benedictine community at Downside, near Bath, in February, 1823. He received the habit in March.

Façsimile Portion of a Page of Ulfilas's Translation of the Gospels Preserved at Upsala.
Mark iv, 3: 4: The Jews unless they often wash their hands do not eat, and there is much else which...
eral priests and nuns who had offered themselves for the work. On his landing, he found himself the centre of obloquy, on account of his evidence on the convict question, for it was supposed to be detrimental to the colony, which thrived on the free labour of the convicts. Nevertheless, his views in the end prevailed, and transportation was abolished. In 1830 Ullethorne left Australia, as it turned out, for good, traveling to England in company with Bishop Polding. He had already drawn out a scheme for a regular hierarchy, rendered possible by the remarkable and rapid increase in numbers and organization, and when Dr. Polding went to Rome he obtained its substantial adoption. Dr. Polding arranged for Archbishop Wiseman to be consecrated, but Archbishop Ullethorne was more than once pressed to accept a bishopric there; he remained staunch in his refusal, and retired to the mission of Coventry. Here he used his energy in building a handsome new church; but after a stay of three years he had once more to move, being appointed Vicar Apostolic of the Western District of England, with the title of Bishop of Birmingham. A few years later, however, he was transferred to the Central District, in which he was destined to spend the remaining forty-one years of his life. He soon acquired influence among his brother bishops, and in 1848 he went to Rome as their delegate, to negotiate the restoration of the English hierarchy—a task for which he was specially fitted in many respects and for which he had worked in the similar scheme already carried out in Australia.

His negotiations were successful, and after a delay of two years, due to the Revolution in Rome, the new English hierarchy was proclaimed by Pius IX on 29 September, 1850. Cardinal Wiseman became the first Archbishop of Westminster, Dr. Ullethorne being appointed Bishop of Birmingham of the Dominican Order; he resigned the see seven years later. On the death of Cardinal Wiseman, he was chosen by Propaganda to succeed him; but Pius IX overruled their choice and appointed Cardinal Manning, and Dr. Ullethorne remained at Birmingham. He took part in all the four provincial synods of Westminster, and in 1870 he attended the Vatican Council; but for the most part his episcopate was of tremendous busy days later. He spent a great deal of time on the control and administration of his diocese. When he first took up his residence in the Midlands, he found the finances in a deplorable condition; he lived to see his diocese thoroughly organized, and many new missions established, as well as new communities of men, the most famous of which was Newman's Congregation of the Oratory. He liad a strong influence at Eton College at that time a mixed college, and in 1873 Bishop Ullethorne established a regular diocesan seminary—St. Bernard's, Otton. He also devoted himself in a special manner to the convents of his diocese, in all of which he took a personal interest. One of his chief assistants was the well-known Mother Margaret Hul- lian, who founded a Congregation of Religious at Stone, from which there were several branch houses. In 1888 Dr. Ullethorne obtained leave from the Holy See to resign his diocese, being given the title of Archbishop of Cadiz. He retired to Oscott College, where he died the following year on the feast of St. Benedict, and was buried at St. Dominic's Convent, Stone.

His chief works, written during his last years, are: "Endowments of Man" (London, 1850); "Ground-work of Christian Virtues" (1852); "Christian Patriotism" (1856). He also published "Reply to Judge Burton on Religion in Australia" (Sydney, 1863); "La Salette" (1854); "The Immaculate Conception" (1871); "History of Restoration of English Hierarchy" (1871); "The Dellingerites" (1874); "An Answer to Gladstone's 'Vatican Decrees'" (1875); and a large number of sermons, pastoral, pamphlets, etc.

For the first half of his life (to 1850), see his Autobiography, edited after his death by Thesiger Drake, of Stone Convict (1801); for the second half, see his Letters, edited by the same (1892).


BERNARD WARD.

Ullerston, Richard, b. in the Duchy of Lancaster, England; d. in August or September, 1423. Having been ordained priest in December, 1883, he became the first Bishop of the Augustinian Order in New Zealand, holding office in the college, and proceeding doctor of divinity in 1391. In 1498 he became chancellor of the university and in the same year wrote at the request of the Bishop of Salisbury a sketch of proposed ecclesiastical reforms: Petitiones pro ecclesice militantis reformatione. He also wrote a commentary on the Creed (1460), one on the Psalms (1415), another on the Canticle of Canticles (1415), and "Defensorium dotationis ecclesiastici", a work in defence of the donation of Constantine. At the request of Archbishop Courtenay he wrote a treatise, "De officio militae", addressed to Henry, Prince of Wales. From 1403 he held the prebend of Oxford in Salisbury cathedral, and from 1407 the rectory of Fawley in Hants.


EDWIN BURTON.

Uloa, ANTONIO DE, naval officer and scientist, b. at Seville, Spain, 12 Jan., 1716; d. near Cadiz, Spain, 5 July, 1755. He entered the navy in 1733. In 1745 he was sent to the West Indies as a young Spaniard, a member of a scientific expedition which the French Academy of Sciences was sending to Peru to measure a degree of the meridian at the equator. They remained there for nearly ten years. In 1745, having finished their scientific labours, he and Jorge Juan prepared to return to Spain, agreeing to travel on different ships in order to minimize the danger of losing the important fruits of their labours. The ship upon which Uloa was travelling was captured by the British, and he was taken as a prisoner to England. In that country, through his scientific attainments, he gained the friendship of the men of science, and was made a Fellow of the Royal Society of London. In a short time, through the influence of the president of this society, he was enabled to return to Spain. He became a prominent as a scientist and was appointed to serve on various important scientific commissions. In 1766 he was sent as Governor to "La Florida Occidental" (Louisiana), where he remained two years, and in 1779 he became lieutenant general of the naval forces. He is to be considered in the establishment of the first museum of natural history, the first geological laboratory in Spain, and the observatory of Cadiz. As a result of his scientific work in Peru, he published (Madrid, 1751) "Relación histórica del viaje á la América Meridional", which contains a full, accurate, and clear description of the greater part of South America geographically, and of its inhabitants and natural history. In collaboration with Jorge Juan mentioned above, he also wrote "Noticias secretas de América", giving valuable information regarding the early religious orders in Spanish America. This work was published by David Barry in London, 1826.


VENTURA FUESTES.

Uloa, FRANCISCO DE, d. 1540. It is not known when he came to Mexico nor if he accompanied Hern Cortés in his first expedition to California.
Authors are divided upon these questions. Diaz del Castillo relates that during the absence of Cortés, his wife, Doña Juana de Juñchez, sent letters to him by Ulloa, begging him to return. Ulloa, in charge of two ships loaded with provisions, reached Cortés when he was sorely straitened, and he returned to Mexico in 1537. Ulloa soon followed. Eager for new discoveries, Cortés desired to go with him to the coast and, with his consent, Ulloa set sail in the spring of 1538, dispatching a fleet of three boats under the command of Francesco de Ulloa. According to Clavigero, Ulloa sailed along the coasts of the California peninsula until he was obliged by the scarcity of provisions to return to New Spain, where, in 1540, according to Diaz del Castillo, he was stabbed by a soldier and killed. Other historians relate, however, that it was in August 1539, after which the story of the "S.Tomás" was most lost; the "S.Agueda" was obliged to seek port in Manzanillo to repair damages, was afterwards driven by a tempest to the shores of Cuba, where it joined the "Trinidad", returning shortly with the discontented members of the expedition, and the ships "Trinidad", under command of Ulloa, was lost, no trace having been found of her.

PALACIO, México á través de los siglos, H; DÍAZ DEL CASTILLO, México en los primeros años de la Nueva España (Brussels, 1837); Cortés, Historia de Nueva España escrita con documentos por D. Francisco Antonio Lorena Arroyo, de México (Mexico, 1852).

Camillo Crivelli.

Ulrich, Saint, Bishop of Augsburg, b. at Kyburg, Zurich, Switzerland, in 890; d. at Augsburg, 4 July, 973. He was the son of Count Hucpald and Theotira, and was connected with the dukes of Alamannia and the imperial family of the Otos. As a child he was sickly; when old enough to learn he was sent to the monastery of St. Gall to be proved to be an excellent scholar. He resolved to enter the priesthood, but was in doubt whether to enter the Benedictine Abbey of St. Gall or to become a secular priest. He was sent before April, 910, for his further training to Adalbero, Bishop of Augsburg, who made him a chamberlain. On Adalbero's death (28 April, 910), Ulrich returned home, where he remained until the death of Bishop Hiltine (28 Nov., 923). Through the influence of his uncle, Duke Burchard of Alamannia, and other relatives, Ulrich was appointed Bishop of Augsburg by King Henry, and was consecrated on 28 Dec., 923. He proved himself to be a ruler who united severity with gentleness. He sought to improve the low moral and social condition of the clergy, and to enforce a strict adherence to the laws of the Church. Ulrich hoped to gain this end by periodical visitations, and by building, as many churches as possible, to make the blessings of religion more accessible to the common people. His success was largely due to the good example he set his clergy and diocese. For the purpose of obtaining means, he made two journeys to Rome, in 910, and in 952 or 953.

Ulrich demanded a high moral standard of himself and others. A hundred years after his death, a letter apparently written by him, which opposed celibacy, and supported the marriage of priests, suddenly appeared. The forger of the letter counted on the opinion of the common people, who would regard a bishop who was known for the rigour of his morals, upheld the marriage of priests (cf. "Analecta Boll", XXVIII, 1908, 474; against the letter, H. Thurston, "A Saint averse to Celibacy", in "The Month", CXI, 1908, 811-13). Ulrich was also steadfastly loyal, as a prince of the empire, to the emperor. He was one of the most important props of the empire at the time of the death of the imperial prince, and of the ecclesiastical princes. He constantly attended the judicial courts held by the king and in the diets. He even took part in the Diet held on 29 Sept., 972, when he defended himself against the charge of nepotism in regard to his nephew Adalbero, whom he had appointed his coadjutor on account of his own illness and desire to retire to a Benedictine abbey. During the struggle between Otto I and his son Duke Ludolf of Swabia, Ulrich had much to suffer from Ludolf and his partisans. When in the summer of 973, the emperor and Ludolf met and resolved to await空間 the issue, Ulrich remained at Hiltersen in Swabia, at the last moment Ulrich and Bishop Hartbert of Chur were able to mediate between Otto and Ludolf. Ulrich succeeded in persuading Ludolf and Konrad, Otto's son-in-law, to ask the king's pardon on 17 Dec., 954. Before long the Magyars entered Germany, plundering and burning as they went, and advanced as far as Augsburg. The emperor met with them at the mouth of the Danube; it was due to Ulrich's ability and courage that Augsburg was able to hold out against the besiegers until the Emperor Otto arrived. On 10 Aug., 955, a battle was fought in the Lechfeld, and the invaders were finally defeated. The later assertion that Ulrich himself took part in the battle is incorrect, as Ulrich could not have broken through the ranks of the Magyars, who were south of him, although north of the emperor.

As morning dawned on 4 July, 973, Ulrich had ashes strewn on the ground in the shape of a cross; the cross was sprinkled with holy water, and he was placed upon it. His nephew Richwin came to it in a panic and grieved for his death as if the sun rose, and immediately upon this, while the clergy sang the Litany, St. Ulrich passed away. His body was placed in the Church of St. Afra, which had been rebuilt by him. The burial was performed by Bishop Wolfgang of Ratibson. Many miracles were wrought at his grave; and in 983, he was canonized by John XV. As early as the tenth century, there is a rich collection of miracles under the name of the cathedral library of Einsiedeln (no. 261, fol. 140). Other miniatures are at the Royal Library of Munich, in manuscripts of 1454 (Cam., 94, fo. 265, and Cam., no. 751).

Schmid, St. Ulrich Bischof von Augsburg 890-973 (Augsburg, 1901), enlarged in 1904 by a full bibliography including the early authorities; a readable illustrated work which does not claim to be a scholarly production. The lives of the above is Ulrich's "Liber hagiographicus" written by a contemporary, Gerhardus, prior of Augsburg, in Mon. Germ. Hist. Societ. IV, 379-418; Migne, P. L., CXXXV, IV, 947-999; GRANDEN, Geschichtschrift der heiligen Verurteilten zu Augsburg (Leipzig, 1846); GERARD, 996-999, previously Abbots of Ellwangen, and of the monk Birko von Freim, afterwards Abbots of Reichenau, H. BERNHARD, Gesch. Oudleston, 1897 and 1905. Ulrich is in the twelfth century by the monk ALBERTUS in Codice latini monacensis, 91, fol. 279-279; ed. SCHNEIDER, Sts. Ulrich Leben und Wirken, 1895. Biographies of Ulrich are at Bade (S. VIII, 32, eleventh century), at Einsiedeln (no. 261, fol. 140-140, ninth and eleventh centuries), and at St. Gall (no. 55, eleventh century); ed. POTZTAVS, Bibliotheca historica mediæ æri, II (Berlin, 1890), 1021-15; ANS, S.II, 1901-15; BAUMANN, Gesch. des Albingens, I (Regensburg, 1844); Bibliotheca hagiographica latina antiqua et media adhibit, ed. BOLLANDI (Brussels, 1900), 1211-12; BRAY, Gesch. von dem Leben und Leiden des heiligen Ulrichs Bischof von Augsburg (Augsburg, 1796); DETZEL, Christliche Biographie, II (Freiburg, im Br., 1886), 659; FENE, Lehrbuch der Kirchengeschichte (Pader- born, 1885); GESCHICHTE DES ALTLAUBICHERBERGS, II (Leipzig, 1878); KNOERTHELM, Lehrbuch der Kirchengesch. (Freiburg in Br., 1911); Koest, Gesch. u. Kultur des M. Ulrich, Bischofes von Augsburg (Halle, 1872), dissertation; Mon. Germ. Hist. Societ. I, 50-56, 65-69, 72-75; II, 74-147; III, 142 410 467-417; IV, 377-428; Vida sancti Ulrici, 429-45 (Vida sancti Chonraueri, 467-481); VI, 81-117; VII, 101-160; VIII, 106-200; NITZ, Lehrbuch der Kirchengeschichte (II. Bd., 1853), 1, 101-97; WASSERMANN, Geschichtsanatomie, 1 (Stuttgart, 1863-1875), 481-499; 2, 156-160; 3, 359-68; 4, 455-60;_net erheben, net erheben, nit erheben, net erheben; 5, 61-73; 6, 234-42; 7, 245-62; 8, 265-75; NITZ, Handbuch der Kirchengeschichte (deutsch), 269-375; 3, 275-315; 4, 315-345; 5, 345-375; 6, 375-413; 7, 413-451; 8, 451-500; KIRCHENBÄRVIE, Historia ecclesiastica gentilis (Nice, 1844); LAUNER, Geschichtsquellen (Miinchen, 1838); LEBNITZ, Deutscher Geschichtsquellen (in Mittleres, I (7th ed.), 447-448; II (2nd ed., Berlin, 1892), 42, 557; von Wiss, Gesch. der Katastergraphie in der Schweiz (Zurich, 1895).

Ulrich Schmid.
Ulrich of Bamberg, (Udalricus Babenbergensis), a cleric of the cathedral church of Bamberg, of whom nothing more is known than that he lived about 1100 at Bamberg. He is probably identical with the Ulrich of Bamberg of the same name (died 7 July, 1127), who is often mentioned in official documents and who bestowed large benefits on the monastery of Michelsberg. Ulrich's work is called "Codex epistolae, continens variorum pontificum et imperatorum Romanorum, ut et S.R.E. cardinalium et S.R.L. principium ecclesiasticorum seculariumque episcoporum...". This collection of documents was completed in 1125 and dedicated to Bishop Gebhard of Wurzburg. It contains letters from the year 900 on and was undoubtedly intended for the training of chancellors and state men, giving examples as models for the form of letters and public documents. Numerous important letters and charters of that period, which are preserved in it, offer rich material for the history of the relations between the emperors and popes; in particular the letters exchanged by Emperor Lothair, Henry the Proud, and Innocent I give an animated and instructive picture of conditions at that time. These letters also show how the state men at the episcopal courts and probably also the bishops were trained. After the collection had been completed, Ulrich added several letters that extend to 1134; these additional documents are generally addressed to Bishop Otto of Bamberg. The work has been well edited by Jaffé in the "Bibliotheca rerum germanicarum", V (Berlin, 1869).

PATRICK SCHLAGER

Ulrich of Richenhal, chronicler of the Council of Constance, of birth unknown; died about 1438. Ulrich was a citizen of Constance, well educated and a good Latinist. He was a landowner and a layman, perhaps a son of the town-clerk of Constance, Johannes Richenhal, who lived in the second half of the fourteenth century. During the session of the Ecumenical Council of Constance, Ulrich frequently came into connexion with the fathers assembled. He met the papal delegates who had to provide quarters for the members of the council. He was employed in business matters by princes who were present in the city during the council, and a bishop lived in his house. Ulrich followed the council, the great events that took place in it, the festivities, and all the celebrations of his native town; he wrote in the German dialect of Constance an exact and careful account of all, introducing much statistical matter. This chronicle is preserved in several manuscripts, of which one at St. Petersburg is in Latin. The manuscripts contain coats-of-arms and other illustrations valuable for the history of civilization. H. Sevin edited a hagiographic reproduction (Karlsruhe, 1881) of the Aulendorfer manuscript, the best one. A photographic reproduction has also been issued (Stuttgart, 1890) of a manuscript at Constance. Back prepared the best edition of the text, which appeared in the "Bibliothek der literarischen Vereins", CLXVIII (Stuttgart, 1882). Ulrich's life is edited by the Russian Archaeological Society (St. Petersburg, 1874).

KATZEN in Zeitschrift für die Geschichte des Oberschlesien (1894); BAYER, ed. (1899); PORST, Celt. hist. medii aevi (2nd ed.), 11, 1879-80; HUSZVÁK in Allgem. deut. Biog., 13 (1887).

J. P. KIRSCH

Ulrich of Zell, Saint (Willehad), called also of Cluny, and of Ratibon, b. at Ratibon, at the beginning of 1029; d. at Zell, probably on 10 July, 1063. Feast, 11 July (10). Two lives of him are extant: the first, written anonymously c. 1100 by a monk of Zell at the request of Adalbert, a recluse near Ratibon; the other, also anonymous, written between 1109 and 1130. Particulars of his life are also contained in his writings. His parents, pious and rich, were Bernhold and Bucea, niece of Bishop Gebhard II. Ulrich probably received his education at St. Emmeram, but in 1044 he was called to the court of his godfather, Henry IV, and acted as page to the Emperor. Ordained deacon by his uncle Nider, Bishop of Freising, he was made archdeacon of the cathedral. On his return from a journey to Rome he distributed his possessions to the poor, made a pilgrimage to the Holy Land, and, after another short visit to Rome, entered the Abbey of Cluny in 1061, during the reign of St. Eugenius III. Ulrich was an important figure, and, after his death, made his profession, was ordained priest and appointed confessor to the convent at Mareigny in the Diocese of Autum, and prior of the community of men in the same place. Here he lost an eye and was obliged to return to Cluny.

He was then named prior at Peterlingen (Payerne) in the Diocese of Lausanne, but on account of troubles caused by Bishop Burchard von Oltingen, a partisan of Henry IV, Ulrich again went to Cluny, where he acted as adviser to his abbot. A nobleman had donated to Cluny some property at Grünningen near Breisach, and Ulrich was sent to inspect the place and eventually to lay the foundation of a monastery. Not finding the locality suitable, he with his monks in 1076 retired to Zell (Sennel). He was there for some years, where the report of his virtues soon brought him many disciples. He enjoyed the esteem of Blessed Gebhard III, Bishop of Basle, who frequently visited him. In 1090 he established a convent for nuns at Böolswiller (now Bollsweiler), about a mile from Zell. God granted him the gift of miracles. The last two years of his life he was in 1089 prior of the Cluniacen- nish cloister, but three years later his body was brought into the church. His feast is celebrated for the first time 14 July, 1139. His life of Hermann von Zähringen, Margrave of Baden, later a monk of Cluny, is also lost. His "Consuetudines cluniensae" (in P. L., CXLIX, 657) were composed at the request of William, Abbot of Hirsau, in three books. The first two, written between 1079 and 1082, treated of liturgy and the education of novices; the third, written not later than 1087, speaks of the government of monasteries.

Acts SS., July, III, 142; MARBON, Acta SS. O.S.B., sec. VI, 1, 759; HUTER, Monacensia: HERMANN, Die Orden u. Kongr., 1 (Hamburg, 1877); 251; WAGNER, Die Klöster (1890), on which see Stimmen aus Maria-Laach, III, 328, and Theol.-prakt. Monatschrift, XII (Poznan), 374.

FRANCIS MERSHMAN.

Ultran of Ardbrackan, Saint, Ireland, was the maternal uncle of St. Brigid, and collected a life of that great Irish saint for his pupi, St. Brogan Cloen of Rostuire, in Ososyri. There seems to be some difficulty in his chronology insomuch as the assumption of his relation to St. Brigid must involve an extraordinary longevity, namely 150 years, because his death is not chronicled till 657. Windisch, however, explains away the seeming inconsistency. The Irish Annals describe St. Ultran as of the royal race of O'Connor, and he succeeded St. Breccan as Abbot-Bishop of Ardbreckan about the year 570. From O'Connor's Psalter, the Cluniac Library of the Holy Land, and fed thousands of poor students from all parts of Ireland. Of his literary powers there are several specimens, among others, lives of St. Patrick and St. Brigid. His exquisite Latin hymn of the latter saint, commencing "Christus in nostra insula", is incorporated in the Solosmes Chant books. He was also an accomplished illuminator of books. His exact year of death is uncertain, the various annals giving 653, 656, 657, and 662, but probably we are safe in following the "Annals of Ulster", wherein his obit is recorded under the year 657. He died on 1 Sept., on which day his feast has always been celebrated. St. Ultran's Well is still at Ardbrackan.
Ultramontanism, a term used to denote integral and active Catholicism, because it recognizes as its spiritual head the pope, who, for the greater part of his sphere, is a dweller beyond the mountains (ultra montes), that is, beyond the Alps. The term “ultramontane,” indeed, is relative: from the Roman, or Italian, point of view, the French, the Germans, and all the other peoples north of the Alps are ultramontanes, and technical ecclesiastical language actually applies the word in precisely the same sense as it was formerly used in Italian, “Ulmontanes” was said to be a papa ultramontane. In this sense the word occurs very frequently in documents of the thirteenth century; after the migration to Avignon, however, it dropped out of the language of the Curia.

In a very different sense, the word once more came into use after the Protestant Reformation, which was, among other things, a triumph of Ultramontanism, based on political principles, which was formulated in the maxim: Cujus regio, ejus religio. Among the Catholic governments and peoples there gradually developed an analogous tendency to regard the papacy as a foreign power; Gallicanism and all forms of French and German regionalism affected to look upon the Holy See as an alien power, for the sake of the political position of each and every nation. This name of Ultramontane the Gallicans applied to the supporters of the Roman doctrines—whether that of the monarchial character of the pope in the government of the Church or of the infallible pontifical magisterium—immediately as the latter were supposed to run counter to the national interests of the Church which resided ultra montes. This use of the word was not altogether novel; as early as the time of Gregory VII the opponents of Henry IV in Germany had been called Ultramontanes (ultramontani). In both cases the term was intended to be opprobrious, or at least to convey the implication of a feeling in attachment to the pope, to the Church’s old principle, or to his national Church.

In the eighteenth century the word passed from France back to Germany, where it was adopted by the Febronians, Josephinists, and Rationalists, who called themselves Catholics, to designate the theologians and the faithful who were attached to the Holy See. Thus it acquired a much wider significance, as a term applicable to all who adhered to the Church’s teaching. In its modern meaning, the “Ultramontane” is the antagonist of the atheists as much as the non-Catholic believers, if not more—witness the Bismarckian Kulturkampf, of which the National Liberals rather than the orthodox Protestants were the soul. Thus the word came to be applied more especially in Germany from the earliest decades of the century and onward to all those who were more or less in conflict between Church and State the supporters of the Church’s liberty and independence as against the State are called Ultramontanes. The Vatican Council naturally called forth numerous written attacks upon Ultramontanism. When the Centre was formed as a political party it was called by preference the Ultramontane Reichsverbandhek came into existence to combat the Centre and, at the same time, Catholicism as a whole.

As our present purpose is to state what Ultramontanism is, it is beside our scope to expand the Catholic doctrine on the power of the Church and, in particular, of the pope, whether in spiritual or in temporal matters, these subjects being treated elsewhere under their respective titles. It is sufficient here to indicate what our adversaries mean by Ultramontanism. For Catholics it would be superfluous to ask whether Ultramontanism and Catholicism are the same thing: assuredly, those who combat Ultramontanism are in fact combatting Catholicism, even while they disclaim the desire to oppose it. One of the recent adversaries of Ultramontanism among Catholics was a Professor of Canon Law in the University of Louvain ("Spectatorbrief"), II, quoted in the article Ultramontanismus in "Realencykl. für prot. Theol. u. Kirche," ed. 1905: "I. An Ultramontane is one who sets the idea of the Church above that of religion;" 2. . . who substitutes the pope for the Church; 3. . . who believes that the kingdom of God is of this world and that, as medival curialism asserted, the power of the keys, given to Peter, included temporal jurisdiction also; 4. . . who believes that religious conviction can be imposed or broken with material force; 5. . . who is ever ready to sacrifice to an exterminatory authority the plain teaching of his own conscience." According to the definition given in Lechtenberger, Encycl. des sciences religieuses (ed. 1893): "By the character of the Ultramontane he is manifested chiefly in the arduous with which it combats every movement of independence in the national Churches, the condemnation which it visits upon works written to defend that independence, its denial of the rights of the State in matters of government, of ecclesiastical administration and ecclesiastical control, the tenacity with which it has prosecuted the teaching of the ultramontans in the universities, in Kapellen and societies, and with which it incessantly advocates the restoration of his temporal power as a necessary guarantee of his spiritual sovereignty."

The war against Ultramontanism is accounted for not merely by its adversaries’ denial of the genuine Catholic doctrine of the Church’s power and that of her supreme ruler, but also and even more, by the consequences of that doctrine. It is altogether false to attribute to the Church either political aims of temporal dominion among the nations or the pretense that the pope can at his own pleasure dispose sovereigns that the Catholic must, even in purely civil matters, subordinate his obedience towards his own sovereign to that by which he owes to the pope, that the true fatherland and the best interest of the Church and the popes would agree. There are either pure inventions or malicious travesties. It is neither scientific nor honest to attribute to "Ultramontanism" the particular teaching of some theologian or some school of times past; or to invoke certain facts in medieval history, which may be explained by the peculiar conditions, or by the rights which the popes possessed in the Middle Ages (for example, their right in conferring the imperial crown). For the rest, it is sufficient to follow attentively, one by one, the struggle kept up in their journals and books to be convinced that this warfare by the Rationalist-Protestant-Modernist coalition against "Clericalism" or "Ultramontanism" is, fundamentally, directed against integral Catholicism, that is, against equal, anti-Hamitic, anti-liberal, and liberalizing Catholicism. (See also STATE AND CHURCH; PONTIFICE; LATINISM; FERMIANISM; SYLLABUS.)

The following works are all opposed to Ultramontanism: DOLWING, Kleriker, Schriften, ed. REICH (1880); IRON, Kirche und Kirchenrat, Pamphlet und Kirchenrat (Ratisbon, 1881); VON HORNBERG, Die Kulturkampf (2nd ed., 1889); GOTZ, Der Ultramontanismus als Weltanschauung (1888); QUINSENT, L’Ultramontanisme, ou l’Église romane et la société moderne (Paris, 1844); LATREVILLE, Joseph de Maistre et la papauté (Paris, 1863).
Unam Sanctam (Lat., the One Holy, i. e., Church), the Bull on papal supremacy issued 18 November, 1302, by Boniface VIII during the dispute with Philip the Fair, King of France. It is named from its opening words (see Boniface VIII, Vol. II, 667). The Bull was promulgated in connexion with the Roman Council of October, 1302, at which it had probably been discussed. It states that Pope Boniface VIII himself revised the Bull; still it also appears that Egadius Colonna, Archbishop of Bourges, who had come to the council at Rome notwithstanding the royal prohibition, influenced the text [Krause in "Österreichische Vierteljahrschrift für Kath. Theol.", I (1862), 1 sqq.]. The original of the Bull is no longer in existence; the oldest registers of Boniface VIII in the Vatican archives ("Reg. Vatic.") I, fol. 387; cf. the facsimile in Denifle, "Specimina palaeographica regestorum rom. pont.", (Rome, 1888), tab. 46. It was also incorporated in the "Corpus juris canonici" ("Extravag. Comm."), I, vii; ed. Friedrich, II, 1245.

The genuineness of the Bull is absolutely established by the entry of it in the registers of the papal archives. The following objection is raised by Dambberger ("Synchronistische Geschichte der Kirche und der Welt im Mittelalter", XII (Ratisbon, 1851), 442 sqq.; "kritikheft", 118 sq.), and, following Dambberger, by Mury ("La bulle Unam Sanctam" in "Revue des questions historiques"). The objections are refuted by the external testimony. At a later date Mury withdrew his opinion ("Revue des questions historiques", XVI (1889), 253-257).

The Bull lays down dogmatic propositions on the unity of the Church, the necessity of belonging to it for the attainment of eternal salvation, the position of the head of the Church, the duty of submission to the pope in order to belong to the Church and thus to attain salvation. The pope further emphasizes the higher position of the spiritual in comparison with the secular order. From these premises he then draws conclusions concerning the relation between the spiritual power of the pope and the secular authorities. The Spirituales are the head of the Church, and the duty of submission to the pope in order to belong to the Church and thus to attain salvation. The pope further emphasizes the higher position of the spiritual in comparison with the secular order. From these premises he then draws conclusions concerning the relation between the spiritual power of the pope and the secular authorities. The Spirituales are the head of the Church, and the duty of submission to the pope in order to belong to the Church and thus to attain salvation. The pope further emphasizes the higher position of the spiritual in comparison with the secular order.

The unity of the Church and its necessity for salvation are declared and established by various passages from the Bible and by reference to the one Ark of the Flood, and to the seamless garment of Christ. The pope then affirms that, as the unity of the body of the Church so is the unity of its head established in Peter and his successors. Consequently, all who wish to belong to the fold of Christ are placed under the dominion of Peter and his successors. When, therefore, the Greeks and others say they are not subject to the authority of Peter and his successors, they thus acknowledge that they do not belong to Christ's sheep.

When follow some principles and conclusions concerning the spiritual and the secular power: (1) Under the control of the Church are two swords, that is two powers, the expression referring to the medieval theory of the two swords, the spiritual and the secular. This is substantiated by the customary reference to the swords of the Apostles at the arrest of Christ (Luke, xxii, 38; Matt., xxvi, 52). (2) Both swords are in the power of the Church; the spiritual is wielded by the Church by the hand of the clergy; the secular is to be employed for the Church by the hand of the civil authority, but under the direction of the spiritual power. (3) The one sword must be subordinate to the other; the earthly power must submit to the spiritual authority, as this has precedence on account of its greatness and sublimity; for the spiritual power has the right to establish and guide the secular power, and also to judge it when it does not act rightly. When, however, the secular power goes astray, it is judged by the spiritual power; a lower spiritual power is judged by a higher, the highest spiritual power is judged by God.

(1) This authority, although granted to man, and exercised by man, is not a human authority, but rather a Divine one, granted to Peter by Divine commission and confirmed by several succeeding popes. Pope Boniface VIII is one of the popes who opposes this power of the pope as opposed to the law of God and seems, like a Manichean, to accept two principles: "Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman pontiff" (Porro subesse Romano Pontifici omni humanae creaturae declaramus, defineamus, definitur, et pronuntiamus omne esse de necessitate salutis)." The Bull is universal in character. As its content shows, a careful distinction is to be made between the fundamental principles concerning the Roman primacy and the declarations as to the application of these to the secular power and its representatives. In the latter case a clear logical and historical distinction exists. The last sentence is noted as its real definition: "Declaratio quod subesse Romano Pontifici est omni humanae creaturae de necessitate salutis" (It is here stated that for salvation it is necessary that every human creature be subject to the authority of the Roman pontiff). This definition, the meaning and the conclusion (which is clearly evident from the connexion with the first part) is the necessity of the one Church for salvation, and on the pope as the one supreme head of the Church, expresses the necessity for everyone who wishes to attain salvation of belonging to the Church, and therefore of being subject to the authority of the pope in all religious matters. This has been the constant teaching of the Church, and it was declared in the same sense by the Fourth Lateran Council (Ecumenical Council of the Lateran, in 1516; "De necessitate esse salutis omnes Christi filiæs Romano Pontifici subesse") (That it is of the necessity of salvation for all Christ's faithful to be subject to the Roman pontiff). The translation by Berchtold (see below) of the expression "humanae creaturae de necessitate salutis" is undoubtedly wrong. The Bull also proclaims the subject of the secular power as the one higher in rank, and draws from it the conclusion that the representatives of the spiritual power can install the possessors of secular authority and exercise judgment over their administration, should it be contrary to Christian law.

This is a fundamental principle which had grown out of the entire development in the early Middle Ages of the central position of the papacy in the Christian national family of Western Europe. It had been expressed from the eleventh century by theologians like Bernard of Clairvaux and John of Salisbury, and by popes like Nicholas II and Leo IX. Boniface VIII gave it precise expression in opposing the secular authorities. The main propositions are drawn from the writings of St. Bernard, Hugh of St. Victor, St. Thomas Aquinas, and letters of Innocent III. Both from these authorities and from declarations made by Boniface VIII himself, it is also evident that the jurisdiction of the spiritual power over the secular has for its basis the concept of the Church as guardian of the Christian law of morals, hence her jurisdiction extends as far as this law is concerned. Consequently, when King Philip protested, Clement V was able, in his Brief "Mernit", of 1 February, 1306, to declare that the French king and France were to suffer no disadvantage on account of the Bull "Unam sanctam", and that the issuing of this Bull had not made them subject to the authority of the Roman Church in any other manner than...
formally. In this way Clement V was able to give France and its ruler a guarantee of security from the ecclesiastical-political results of the opinions elaborated in the Bulle, while its dogmatic doctrines were aimed against the Gallican party against the authority of the Roman See, and also in the writings of non-Catholic authors against the definition of Papal Infallibility, the Bull "Unam Sanctam" was used against Boniface VIII as well as against the papal primacy in a manner not justified by its content. The statements concerning the relations between the spiritual and the secular are of a purely historical character, so far as they do not refer to the nature of spiritual power, and are based on the actual conditions of medieval Western Europe.

Specimen petrographica Regestorum Rom. Pont. (Beneventum, 1688), fol. 615 v.; Formae Regesti, II, 1914, No. 22589, 2697; Quellen zur Geschichte des Papsttums und der römischen Katholikosahn, 3rd ed., Tubingen, 1914, 162-184; Bardo, "Katholisches, der papa Benedikt, und des Budela, de desparr, du depre, und des pape Boniface VIII an Philippe le Bel (Paris, 1665); Herrenbroek, Catholic Church and Christian State (London, 1866); Martens, Beziehungen zwischen Staat und Kirche (Stuttgart, 1877); Isen, Das Vatikanum und Bonifat VIII (Munich, 1888); Benevento, Storia della Chiesa (Munich, 1887); Gracan in Historisches Jahr buch (1888), 137-57 (opposed to Bereitbild); Pidii, "Bonifat VIII. der Staat und der Kirche" (Munich, 1888); Qren in Geschichte der Kirche (3rd ed., Munich, 1888); Leclercq, "La Statistique des Eglises" (Paris, 1902); Herkengracht, "Die Geschichte der Kirche" (Paris, 1913-14) (2nd ed., 1913); Hebb, "Die Kirchengeschichte" (2nd ed., 1914); Herrmann, "Die Kirchengeschichte" (2nd ed., 1914) (4th ed., 1934-94). For further bibliography e.g., A. Reiss in Repetitorium des kath. theolog. Lehr- und Fachgeschichtsweissers (Munich, 1901), 615 sq.; also the bibliography on Boniface VIII.

J. P. Kirsch.

Unbaptized Infants, State of. See Baptism, Subtitle XI.

Uction. See Extreme Uection; Oils, Holy.

Ungava, a Canadian territory lying north of the Province of Quebec, detached (1876) from the Great Labrador peninsula. Ungava, whose area (354,961 sq. m.) surpasses that of Quebec (351,783 sq. m.), was annexed to the latter province (1912) by the Federal Government. It is bounded on the west by Hudson's Straits, comprising Ungava Bay, on the north-east by Hudson Bay, on the south by the Davis Strait, on the landward side by Ungava Mountains, and by James' Bay. This land was visited by the Basques, by Cabot (1498), Weymouth (1602), Hudson (1610), and by the Jesuits Dalbo (1661) and Albanel (1672), on their journey by land to Hudson Bay. During the last century the Oblates of Mary immaculate, Kabel (1806 and 1870) and Lacasse (1875), evangelized the Indians of the interior. The Moravian Brothers began proselytizing the Esquimaux in 1770. Ungava now depends spiritually on the Vicariate Apostolic of the Gulf of St. Lawrence. Its immense forest and mineral resources, fertile soil, and unparallelled hydraulic power reveal a bright prospect for colonization and industry. Railway lines are in preparation between Quebec and Western Canada. In 1898 Hudson Bay explored by a population of 5113 souls, comprising the aborignes (Esquimaux on the coast, Montagnais and Nauscapius in the interior) and whites.

Genest, Ungava in Bulletin de la société de géographie de Québec (May, 1910).

LIONEL LINDSAY.

Uniat Greek Church. See Greek Church, Subtitle III.

Uniformity Acts.—These statutes, passed at different times, were vain efforts to secure uniformity in public worship throughout England. But as the principle of unity had been lost when communion with the See of Peter was broken off, all such attempts were foredoomed to failure. They were resisted by Catholics on the one hand and the Nonconformists on the other. The first of these Acts (2 and 3 Edward VI, c. b) was called "An Act for Uniformity of Service and Administration of the Sacraments throughout the Realm." After a long period of discussion which culminated in the drawing up of "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," and the desirability of having one uniform rite and order in use in all churches through England and Wales, the statute enacted that after Pentecost, 1549, all clergy shall be bound to follow the same all public services. Then follow penalties against such of the clergy as shall substitute any other form of service, or shall not use the "Book of Common Prayer," or who shall preach or speak against it. Further penalties are decreed against all who in plays or songs shall mock the said book. Private persons were allowed to use the office-book only in Latin, Greek, or Hebrew in their own private devotions, and liberty was reserved to the universities to have the service in their college chapels conducted in any of these tongues. There is nothing in this Act to enforce attendance at public worship, but the provisions of the Act apply to every kind of public worship or "open prayer," as it was called, which might be held in the place. The term "service" is here defined "as prayer that which is for others to come unto or near, either in common churches or private chapels or oratories, commonly called the service of the Church." This Act was confirmed by 5 and 6 Edw. VI, c. 1, repealed by 1 Mary, sess. 2, c. 2, revived by 1 Eliza., c. 2, and 1 James I, c. 25, and made perpetual under the title of "An Act for the Uniformity of Service and Administration of the Sacraments throughout the Realm" by 5 and 6 Anne, c. 5 (or c. 8 according to some computations).

The next of these Acts (3 and 1 Edward VI, c. 10) was passed in 1549 under the title "An Act for the abolishing and putting away of divers books and images." The preamble of the Act recites that the king had of late set forth and established by authority of Parliament and act of the Act of Uniformity a book entitled the "Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church, after the Church of England." The first section then suppresses and forbids all books or writings in Latin or English used for church services other than such as are appointed by the king's majesty. And all such books are to be burned by the mayor and magistrates of all authorities and delivered to the bishop to be destroyed. But the first "First Prayer-book" of Edward VI did not satisfy the reformers, it was soon supplanted by the "Second Prayer-book", issued in 1552 and also sanctioned by Act of Parliament. This Act of Uniformity is the first to be expressly called by that name, being entitled "An Act for the Uniformity of Service and Administration of Sacraments throughout the realm" (5 and 6 Edw. VI, c. 1). It goes much further than the previous Act, for it enforces church attendance on Sundays and holy days. After the preamble declaring the desirability of uniformity, the second section enacts that after 1 November, 1552, all persons shall attend the common prayer twice on Sunday and four times on other days, and be present at the common prayer, preaching, or other service, under pain of punishment by the censures of the Church. The archbishops and bishops are charged with the task of enforcing the Act (sect. 3); and they are to inflict the censures of the Church on offenders (sect. 4). The fifth section refers to the new "Book of Common Prayer", to which had been added a "Form and Manner of making and consecrating archbishops, bishops, priests, and deacons," and declares that all the provisions of the previous Act shall apply to it. By the sixth and last section any person convicted of being present at any other form of common prayer or administration of the sacraments shall be imprisoned for six months for the first offence, one year for the second, and shall suffer
imprisonment for life for the third. The Act was to be read in church four times during the following year and once a year afterwards. It was repealed by 1 Mary, sess. 2, c. 2, but revived with certain alterations by 1 Eliz., c. 2, and confirmed by 1 James I, c. 25. It was made perpetual so far as it relates to the Established Church of England by 5 Anne, c. 5 (or c. 8 according to the chronologically improbable table of statutes).

Queen Mary contended herself with repealing these statutes of Edward and thus restoring the ancient liberty. No fresh Uniformity Act appeared on the statute book till Protestantism returned under Elizabeth. Then the well-known "Act for the Uniformity of Common Prayer and Service in the Church and Administration of the Sacraments and other Ceremonies of the Church" was passed. The first effect of this statute was to repeal the Act of Mary as and from 21 June, 1559, and to restore the "Book of Common Prayer" from that date. The "Second Prayer-book" of Edward VI with certain additions and alterations was then used to be found, and any clergyman neglecting to use it or substituting another in its stead was made liable to the penalties which increased with each offence till on the third conviction they were committed to deprivation from all spiritual preferment and imprisonment for life. Similarly severe penalties culminating in the forfeiture of all goods and chattels and imprisonment for life were decreed against all persons who should use in the "Book of Common Prayer" a service or prayerewart was not in accordance with the Act. Attendance at church service on Sunday at the parish church was rendered compulsory, and any person absent without reasonable cause was to pay a fine of twelve pence, which would be equivalent to ten shillings in modern English money, or two dollars and a half. Long and extensive provisions for enforcing the Act are included, and one of them is for uniformity in the uniformity of the Church and ministers. This enacts that the same ordinances shall be retained "as was in this Church of England, by authority of Parliament, in the second year of King Edward VI".

This Act proved a powerful weapon against the Catholics, who could not conscientiously obey it, and it was used confederate as a means of pressuring and impoverishing them. So effective was it that it needed no amending, and a century elapsed before the next Uniformity Act was passed. This was the celebrated Act of Charles II (13 and 14 Chas. II, c. 4; according to some computations it is quoted as 15 Chas. II, c. 4). It was followed by a short Act of Relief (15 Chas. II, c. 13). This Act is of little use to Catholics, for it was practically designed to regulate the worship of the Church of England, and so far as Catholics were concerned it added nothing to the provisions of the Edwardine and Elizabethan Acts.

Relief from the Acts of Uniformity was granted to Catholics by the Second Catholic Relief Act (31 Geo. III, c. 32), though the benefits of the Act were limited to those who made the declaration and took the oath under the Act. So much of this statute as related to the declaration and oath was repealed in 1871 by the Promissory Oaths Act (31 and 32 Vict., c. 18). There were certain restrictions and conditions as to Catholic places of worship, but these were changed in 1882 by the Act 2 and 3 Wm. IV, c. 115, by which Catholics were placed on the same footing as Protestants and dissenters in this and some other respects. Incidentally, this statute made it compulsory to certify Catholic chapels to the Anglican bishop and archdeacon and the quarter sessions. But this restriction was abolished in 1855 by 18 and 19 Vict., c. 81, which provided that such buildings could be notified to the registrar-general on application. Even this provision has long fallen into disuse and it is now common for Catholic churches except for the solemnisation of marriage. Thus for Catholics, as for Nonconformists, the provisions of the Uniformity Acts have been gradually repealed and now they apply only to the Established Church of England; but to that extent they are still on the statute-books and as late as 1872 a statute entitled "An Act for the Amendment of the Act of Uniformity" was passed (33 and 34 Vic., c. 55). As long as the Church of England is the established religion its worship will be regulated by statute, so that Acts of Uniformity in one shape or another will remain part of the English code of law unless, and until, disestablishment takes place.

The Statutes at Large; Chronological Table and Index of Statutes (London, 1843); Ellis with Walleys, Manual of the Laws specially affecting Catholics (London, 1895); Astley, Guide to the Laws of England affecting Roman Catholics (London, 1842).

Edwin Burton.

Unigenitus, a celebrated Apostolic Constitution of Clement XI, condemning 101 propositions of Pasquier Quesnel. In 1671 Quesnel had published a book entitled "Abregé de la morale de l'Evangile". It contained the Four Gospels in French, with short notes explanatory of the text, at the same time serving as a rule for cardinal, was too proud to withdraw the approbation which he had inadvertently given to the book while Bishop of Châlons. While the first edition of the work contained only a few Jansenistic errors, its Jansenistic tendency became more apparent in the second edition, and in its complete form, as it appeared in 1693, it was pervaded with practically all the errors of Jansenism and was condemned by the Holy See in their dioceses, and Clement XI condemned it in his Brief, "Universi Dominici Gregis", dated 13 July, 1708. The papal Brief was, however, not accepted in France because its wording and its manner of publication were not in harmony with the "Gallican Liberties". Nollais, who had become Archbishop of Paris and Cardinal, was too proud to withdraw the approbation which he had inadvertently given to the book while Bishop of Châlons, and Jansenism again raised its head. To put an end to this situation several bishops, and especially Louis XIV, asked the pope to issue a Bull in place of the Brief which the French Government did not accept. The Bull was to avoid every expression on the question of the "tendances" and to be submitted to the French Government before publication. To avoid further scandal, the pope yielded to these humiliating conditions, and in Feb., 1712, appointed a special congregation of cardinals and theologians to cull from the work of Quesnel such propositions as were deserving of ecclesiastical censure.

The most influential member of this congregation was Cardinal Fabrini. It took the congregation eighteen months to perform its task, the result of which was the publication of the famous Bull "Unigenitus Dei Filius" at Rome, 8 Sept., 1713. The Bull begins with the warning of Christ against false prophets, especially such as "secretly spread evil doctrines under the guise of piety and virtue which will be regulated by statute, so that the Church of England is the established religion its worship will be regulated by statute, so that Acts of Uniformity in one shape or another will remain part of the English code of law unless, and until, disestablishment takes place. The Statutes at Large; Chronological Table and Index of Statutes (London, 1843); Ellis with Walleys, Manual of the Laws specially affecting Catholics (London, 1895); Astley, Guide to the Laws of England affecting Roman Catholics (London, 1842). Edwin Burton.

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in the famous propositions of Jansenius. The first forty-three propositions repeat the errors of Baini and Jansenius on grace and predestination, such as grace works with omnipotence and is irresistible; without grace man can only commit sin; Christ died for the elect only. The succeeding twenty-eight propositions concern the doctrine of God and charity; grace is not supernatural evil; without supernatural love there can be no hope in God, no obedience to His law, no good work, no prayer, no merit, no religion; the prayer of the sinner and his other good acts performed out of fear of punishment are only new sins.

The last thirty propositions (72-101) deal with the relationship of the Church to the State. The Church comprises all the just and the elect; the reading of the Bible is binding on all; sacramental absolution should be postponed till after satisfaction; the chief pastors can exercise the Church's power of excommunication only with the consent, at least presumed, of the whole body of the Church; unjust excommunication does not exclude the excommunication of the Union with the Church. Besides condemning these 101 propositions, the Bull states that it finds fault with many other statements in the book of Quesnel, without, however, specifying them, and, in particular, with the translation of the New Testament, which, as the Bull reads, has been censurably altered (damnabiliiter citation). The Bull also threatened to deprive Noailles of the purple.

Louis XIV received the Bull at Fontainebleau on 24 Sept., 1713, and sent a copy to Cardinal Noailles, who, probably before receiving it, had revoked, on 28 Sept., his approbation of the "Moral Reflections" published in 1695. The king also ordered the assembly of thebishops to consider the Bull and designated the acceptance of the Bull as the purpose of the meeting. At the first session, on 16 Oct., Noailles appointed a committee presided over by Cardinal Rohan of Strasburg to decide upon the most suitable manner of accepting the Bull. Noailles, who took part in a few sessions of the committee, attempted to prevent an unconditional acceptance of the Bull by the committee, and when his efforts proved fruitless he would have withdrawn from the assembly if the king had not ordered him to remain. The report of the committee was for an unconditional acceptance of the Bull, and at the session of the assembly on 22 Jan., 1714, the report was accepted by a vote of forty against nine. By order of the king, the Bull was read in the chapter house of Notre Dame and by the Sorbonne on 5 March. A pastoral instruction of Noailles, forbidding his priests under pain of suspension to accept the Bull without his authorization, was condemned by Rome. Of the bishops not present at the assembly, seven joined the opposition, while the remaining seventy-two accepted the Bull upon the condition that the exception of Bishop de La Broue of Mirepoix, also condemned the book of Quesnel. As a pretext of their non-acceptance of the Bull, they gave out that it was obscure. Ostensibly they postponed their acceptance only until the pope would explain its obscurity by special declarations. It is manifest that the pope could not accept these propositions without impairing the authority of the Apostolic See.

It was the intention of Clement XI to summon Noailles before the Curia and, if need be, depose him of the purple. But the king and his councillors, seeing in this mode of procedure a trespass upon the "Gallican Liberties", proposed the convocation of a national council which should judge and pass sentence upon the Bull. The pope did not relish the idea of convoking a national council which might unnecessarily protract the quarrel and endanger the papal authority. He, however, drew up two Briefs, the one demanding the unconditional acceptance of the Bull by Noailles within fifteen days, on pain of losing the purple and incurring canonical punishment, the other paternaly pointing out the gravity of the cardinal's offence and exhorting him to go hand in hand with the Apostolic See in opposing the enemies of the Church. Both Briefs were put in the hand of the king, with the request to deliver the less severe in case there was well-founded hope of the cardinal's speedy submission, but the more severe if he continued in his obstinacy. On the one hand, Noailles gave no hope of submission, while, on the other, the more severe of the Briefs was rejected by the king as subversive of the "Gallican Liberties." Therefore, the pope then proposed the convocation of a national council but died (1 Sept., 1715) before it could be convened. He was succeeded as regent by Duke Philip of Orleans, who favoured the opponents of the Bull. The Sorbonne passed a resolution, 4 Jan., 1716, annulling its previous registration of the Bull; and twenty-two Sorbonnists who protested were removed from the file of the 16th session when Bishops of Nantes and Reims now also rejected the Bull, the former on 2 Jan., the latter on 26 June. In consequence Clement XI withdrew from the Sorbonne all the papal privileges which it possessed and deprived it of the power of conferring academic degrees on 18 Nov. He had sent two Briefs to France on 1 May, one addressed to the king, and the other addressed to favouring the opponents of the Bull; the other, addressed to the opposition, threatened to deprive Noailles of the purple, and to proceed canonically against all that would not accept the Bull within two months. These Briefs were not accepted by the regent because their text had not been previously submitted to his ministe and the Bull was sent to Rome. Vice-General of Meaux whom the pope did not, however, admit to his presence, when it became known that his sole purpose was to wrest the admission from Clement XI that the Bull was obscure and required an explanation. In a consistory held on 27 June, 1716, the pope delivered a passionate allocution, lasting three hours, in which he informed the cardinals that the Bull had been received in France, and expressed his purpose of divesting Noailles of the cardinalate. The following November he sent two new Briefs to France, one to the regent, whose co-operation he asked in suppressing the opposition to the Bull; the other to the acceptors, whom he warned against the intrigues of the recalcitrants, and instructed to support their erring brethren to save them from losing their rank.

On 1 March, 1717, four bishops (Senois de Senez, Colbert de Montpellier, Delangle de Boulgone, and de La Broue of Mirepoix) drew up an appeal from the Bull to a general council, thus founding the party hereafter known as the "appallants". They were joined by the faculties of the Sorbonne on 3 March, of Reims and of Nantes on 10 March; likewise by the Bishops of Verdun on 22 March, of Paimiers on 12 April, of Chalons, Condum, Agen, and St. Malo on 21 April, of Auxerre on 11 May, and more than a year later by the Bishop of Lyon, also by the Bishops of Bayonne and Angouleme. Though a personal letter of the pope, dated 25 March, and a letter of the Bull were sent to the regent in order that he should send it to the cardinals, the pope did not receive a letter from Noailles to submit, he also drew up an appeal on 3 April, "from the pope manifestly mistaken, and from the Constitution Unigenitus, in virtue of the decrees of the Councils of Constance and Basel, to the pope better informed and to a general council to be held without constraint and in a safe place." He did not, however, publish his letter, though he presented it in the archives of the "official de Paris. On 6 May he wrote a long letter to the pope, in which he endeavours to justify his position and that of his adherents. A few months later his appeal from the Bull was published. The appellants were soon
joined by many priests and religious, especially from the Dioceses of Paris and Reims. To swell the list of appellants the names of laymen and even women were accepted. The number of appellants is said to have reached 17,700 in 1680, pitifully small, if we consider that about 1,500,000 (libra $500,000) were spent by them as bribes.

On 8 March, 1718, appeared a Decree of the Inquisition, approved by Clement XI, which condemned the appeal of the four bishops as schismatic and heretical, and that of Noailles as schismatic and approaching to heresy. Since they did not withdraw their appeal within a month, the Holy See declared the Bull "Pastoralis olliea" on 28 Aug., 1718, excommunicating all that refused to accept the Bull "Unigenitus". But they appealed also from this second Bull. Noailles finally made an ambiguous submission on 13 March, 1720, by signing an explanation of the Bull "Unigenitus", drawn up by order of the French secretaty of State, Abbé Dubois, and, later, approved by ninety-five bishops. After much pressure from the king and the bishops he made public this ambiguous acceptance of the Bull in his pastoral instruction of 18 Nov., 1720. But this did not satisfy Clement XI, who required an unconditional acceptance. After the death of Clement XI, 19 March, 1721, the appeal of Noailles and their other objections were re-examined by the Pontifical Council of 1721-24 and Benedict XIII (1724-30). Noailles, the soul of the opposition, made a sincere and unconditional submission on 11 Oct., 1728, and died soon after (2 May, 1729). The Apostolic See, in concerted action with the new Archbishop Vintimille of Paris and the French Government, gradually brought about the submission of most of the appellants. (See Jansenius and Jansenism: The Convulsionaries, Decline and End of Jansenism.)

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| Durand, Le jansenisme au XVIIIe siècle et Joseph Calvet, Éloge de Montigny (Toulouse, 1907); | Girardon, La Bulle Unigenitus et la fin du jansenisme en Chypre (Vitré, 1892); | Baur, Quoelion et die Bulle Unigenitus in Simmen aus Maria-Louise, V. (Freiburg im Br., 1784); | ibid., De Kardinal Noailles und die Appellation, ibid., VII, 167-37, 45-51; | Barthelemy, Le cardinal Noailles (Paris, 1883); | Dubois, Catalogue des documents jansenistes, constitutions Unigenitus, etc. (Albany, 1872); |
| Paff, Acta publica constitutionis Unigenitus (Tübingen, 1729); | Frobenbeck's des assembles du clergé de France, 1748; | 1749; | 1750; | 1750; | 1750; |
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Michael Ott.

Union, Hypostatic. See Hypostatic Union.

Union of Brest. Brest, in Russian, Brest-Litovsk; in Polish Bresz; in the old chronicles, called Brettii, or Brestot; a city in Lithuania, with some 50,000 inhabitants, famous in the history of the Catholic Church and the Orthodox Church of Russia for the union of the Ruthenians with Catholicism. After the annexation of Red Ruthenia, or the Ukraine, to the Polish-Lithuanian Commonwealth, the Ruthenians politically subject to Poland, began to compare the lamentable condition of their Church with the development and vitality of Catholicism and to turn their eyes towards Rome. The Ruthenian clergy were steeped in inmorality and ignorance; the bishops made no scruple of setting their flocks an evil example, living in open concubinage, and practising the most horrid crimes. The Ruthenian clergy, their number less than 300 in the whole country, though barely superior to the hierarchy, were themselves probably the most cruel persecutors of their people, and they showed no fear of God. The consequence was that the clergy of the fourteenth and fifteenth centuries bear witness to this melancholy decay of the Orthodox Church in the Polish provinces and to the impossibility of applying any remedy. Face to face with this spiritual ruin, the Catholic Church, reinvigorated by the accession of Jesuit missionaries, was showing her immense religious and moral superiority. Some loyal and honourable members of the Orthodox clergy and laity gradually became convinced that only a return to the Roman obedience and submission was secure for their Church anything like sound conditions.

The Jesuits, who had been established at Vilna in 1569, at Varazdina in 1574, and subsequently at Polotsk, Grodno, and other cities of Southern Russia, soon set about to conciliate the friends of union among the Orthodox and to second their efforts. They began publishing works of religious controversy, emphasizing the spiritual, moral, and political advantages which must accrue to the so-called Orthodox Church from union with Rome. Eminent in this labour of preparing opinion for return to the Roman Church were Father Peter Skarga (1536-1612), one of the greatest apostles, and a literary and political genius, of Poland, and Father Benedict Herbst (1531-93), the former published in Poland, in 1577, his famous work on "The Unity of God's Church under One Only Pastor" (O jedności Kościola bez podnym pastyrem), and it filled the Orthodox with confusion; they burned numerous copies of it, so that a new edition had to be published in 1590. Father Herbst then published, also in Polish, his "Exposition of the Faith" (1583) and "Exposition of Service" (1590). These two works helped greatly to dispel the doubts of the Orthodox friends of union and bring them still nearer to Rome; a result that was greatly furthered by the writings and labours of Antonius Possevino. However, the Orthodox remained still undecided. Jeremias II, Patriarch of Constantinople, visited Moscow in 1588 and in 1590, and, to conclude on the one hand with Rome, in 1577, his famous work on the synod to find remedies for the most serious evils of the Ruthenian Church. Received by Sigismund III, King of Poland (1587-1632), with honour and costly gifts, he consecrated Michael Rabos, Metropolitan of Kieff and Halicz (1588-99). Finding that some of the Orthodox Ruthenians did not conceal their preferences for union, the Patriarch, in 1590, issued a papal Bull to bind them more closely to his own authority and the Orthodox Church, by a decree of 6 August, 1589, appointed Cyril Terlecki, Bishop of Lutzk, his exarch for the metropolitan jurisdiction of Kieff. The patriarch also imposed a precept that a synod of bishops must be held every year to remedy the disorders of the Ruthenian Church.

In 1590 the metropolitan, Rabos, convoked a synod at Brest for 21 June. A few days before the Russian bishops assembled, Terlecki had a conference at Bels with the Bishops of Lenberg (Banán), Puszk (Polczycki), and Chelm (Zbruiski), and they jointly drew up a document undertaking to submit their will and their intelligence to the Pope of Rome, and begging that their rites and their ecclesiastical privileges should be preserved. This document was presented to the Synod of Brest, at which the metropolitan and the Bishop of Vladimir assisted; it was accepted and approved, but kept secret, for reasons of prudence. Terlecki was charged to present it to Sigismund III and obtain the royal confirmation; but he did not fulfill his mission, and he fulfilled his charge. Sigismund III, having at last received the document, replied to it on 18 March, 1592, expressing his joy at the decision of the Ruthenian episcopate, promising them his assistance against possible persecutions by the Orthodox, and assuring them that the national title should be respected and safeguarded. Nevertheless, the proposal of union, though warmly approved by Terlecki, did not attain realization. Terlecki was soon supported by Adam Pocićz, who was consecrated Bishop of Vladimir in 1593, in succession to Melchizid Chrebówicz, deceased. Pocićz was a sincerely convinced advocate of the union, though he well understood
the obstacles to its accomplishment. Another synod of Ruthenian bishops met at Brest on 21 June, 1595, but avoided the question of union, and confined itself to depriving Gideon Balaban of the administration of the Ruthenian Church, Zbirujski, and Kopystenski met at Sokal and reaffirmed their adhesion to the act of union drawn up at Bels and approved at Brest, in 1590. Terlecki had full powers to treat of the union with the Court of Poland and the Holy See. They composed a "Decree on receiving back and entering into the communion of the Holy Roman Church" (Decretum de recipienda et suscipienda communione sancta Romana Ecclesiae), in which, after deploring the evils resulting from the schism, they begged to submit themselves to the jurisdiction of the visible pastor of God's Church, on condition that the sacred rites and liturgical customs of the Eastern Church were preserved, saving such points as might be judged contrary to the teachings and the spirit of faith. Terlecki began to solicit the adhesion of the Ruthenian bishops to this document, which was dated 2 December, 1591. It was subscribed by the metropolitan, Rahosa, Pocej, Terlecki, Zbirujski, Pelczyski, Gregory of Poleck, and Jonas Hohel of Pinsk.

On 12 June, 1595, Rahosa, the metropolitan, and the bishops of Mogilew, Srock, and Pinsk met at Brest and drew up two petitions, one to Clement VIII and the other to Sigismund III. The former protested that they desired to renew the union concluded at the Council of Florence, saving always the Eastern customs and rites; in the latter the same desires were expressed, and it was added that the Ruthenian clergy, according to the wishes of Pocej and Terlecki, betook themselves to Cracow to confer with the king's delegates and the Apostolic nuncio as to the basis and conditions of the union. These conditions were accepted. On 2 Aug., 1595, Sigismund III declared that the Ruthenian clergy enjoyed the same privileges and rights as the Latin, that they were free of the excommunication and anathema of the Council of Florence, that Ruthenian sees should be entrusted only to Ruthenian prelates, that the Ruthenian Church should retain the free possession of its property, that Ruthenian churches and monasteries could not be latinized, and that the Eastern prelates were henceforward to have no jurisdiction over the Ruthenian clergy. The Apostolic nuncio agreed to the concession of these privileges, and Sigismund III required that delegates of the Ruthenian episcopate should go to Rome for the definitive sanction of the act of union. But its conclusion was already known, and the Bishops of Lutzk, Chelm, Przemysl, and Leopolg announced it to their flocks in pastoral letters dated 27 August. Although Sigismund III, Rahosa, and the large majority of the clergy acted joyful; after signing the decree of union, he endeavored secretly to hinder its execution, and instigated Constantine, Prince of Ostrog, to assemble the Ruthenian bishops and dissuade them from submitting to the Holy See. But Rahosa's intrigues were to no purpose, and, on 25 November, 1595, Pocej and Terlecki arrived at Rome with the decree of union of 2 December, 1590.

The arrival of the Ruthenian bishops overwhelmed Clement VIII and the Roman Court with joy. The delegates were received with great honour; the pope and the cardinals discussed the conditions of reunion proposed by the Ruthenian episcopate, and ungrudgingly conceded that the integrity of the Ruthenian Rite should be maintained; it was also agreed that the "Filioque" should not be inserted in the Nicene Creed, although the Ruthenian clergy professed and taught the procession of the Holy Spirit from the Son. The bishops asked for the permission of introducing the Gregorian Calendar, so as to avoid popular discontent and dissensions, and insisted that the king should grant them, as of right, the dignity of senators. To all these requests Clement VIII acceded.

All obstacles having been removed, the union of the Ruthenians with the Roman Church was solemnly and publicly proclaimed in the Hall of Constantine in the Vatican. Canon Wollowicz, of Vilna, read in Ruthenian and Latin the letter of the Ruthenian episcopate to the pope, dated 12 June, 1595. Cardinal Silvio Antoniani thanked the Ruthenian episcopate in the name of the pope, and expressed his joy at the happy event. Then Pocej, in his own name and that of the Ruthenian episcopate, received the formula of abjuration of the Greek Schism, Terlecki read it in Ruthenian, and they affixed their signatures. Clement VIII then addressed to them an allocution, expressing his joy and promising the Ruthenians his support. A medal was struck to commemorate the event, with the inscription: "Ruthenian bishops, (Sigismund) Dominius Dominus et laudabilis" was published, announcing to the Catholic world the return of the Ruthenians to the unity of the Roman Church. The Bull recites the events which led to the union, the arrival of Pocej and Terlecki at Rome, their acclamation, and the concession to the Ruthenians that they should hold their own synods, yet be opposed to the purity of Catholic doctrine and incompatible with the communion of the Roman Church. On 7 Feb., 1596, Clement VIII addressed to the Ruthenian episcopate the Brief "Beneficius sit Pastor ille bonus", enjoining the convocation of a synod in which the Ruthenian bishops were to recite the profession of the Catholic Faith. Various letters were also sent to the Polish king, princes, and magnates exhorting them to receive the Ruthenians under their protection. Another Bull, "Decret romanum pontificem", dated 23 Feb., 1596, defined the rights of the Ruthenian episcopate and their relations in subjection to the Holy See.

About the beginning of February, 1596, Terlecki and Pocej returned to their own country, arriving at Lutzk in March and celebrating a solemn "Te Deum" for the success of their mission. But the enemies of the union, their religious fanaticism aroused, redoubled their activity. At the Diet of Warsaw, which opened in May, 1596, the Ruthenian deputies, led by the Prince of Ostrog, protested against the bishops who had signed the decree of union and declared that they would not accept it. The Orthodox communities of Vilna and Lemberg stirred up the people against the unionist bishops. To curtail this religious agitation short, Sigismund III ordered the Ruthenian episcopate to be convoked in a synod at Brest, 8 October, 1596, and the union to be solemnly proclaimed. On 6 October a synod of Ruthenian Bishops of Vladimir, Lutzk, Poleck, Pinsk, Chelm, the Latin Bishops of Lemberg, Lutzk, Chelm, Father Skarga, and other prelates met at Brest. The Orthodox had sent many of their lay representatives, various archimandrites, Theophorus, the protosyn- cellul of the Patriarch of Constantinople, and Cyril Lucaris, representing the Patriarch of Alexandria. The Orthodox, under the Prince of Ostrog, petitioned for the deposition of the bishops who had withdrawn from the obedience of the Patriarch of Constantinople, for the maintenance of the Old Calendar, and for the abrogation of the act of union. They moreover held a conciliabulum to concert measures of opposition. In vain did the king's commissioners la-
hour to allay their hostility and induce them to accept the union; they would not yield, and they refused to recognize Raha as their metropolitan.

All attempts failing to win over this opposition to the union, the Russian bishops, on 9 October, wearing their pontifical vestments, went in procession to the Church of St. Nicholas and celebrated the Liturgy. The brother of the Metropolitan Hierotheus, Archbishop of Polotsk, mounted the pulpit and read the declaration of the Russian episcopate accepting the union with Rome. When this had been read, the Latin and Russian bishops embraced each other and then repaired to the Latin Church of the Most Blessed Virgin to sing the "Te Deum" again. Next day the Berlin government, in a declaration published by the Church of St. Nicholas, and Father Skarga preached on the unity of God's Church. Bishops Gideon Ballaban, of Lemberg, and Michael Kopystenski, of Przemysl, having declared themselves opposed to the union, were deposed and excommunicated. Their dioceses remained in schism until 1720. The enemies of the union published, on 9 October, a protest against the Russian episcopate and in the Protectorate the Poles and Lithuanians, Ostrog became the soul of the opposition, and the struggle was maintained, particularly in the field of theology. But Sigismund III efficiently took possession of the union; in an edict of 5 December, 1596, he ordered the Ruthenians to receive as bishops only those who had accepted the act of union.

Thus came to pass one of the most auspicious events in the history of Catholicism among the Slavic peoples. The Union of Brest would have produced most abundant fruit, and would have contributed greatly to the triumph of Catholicism in Russia if the statesmen and the Latin clergy of Poland had realized the union in life and religious spirit, and had used all their efforts to favour, and without differential treatment of Poland, Russia had not destroyed it in the conquered provinces by methods of the most brutal violence.

Skarga, Spotniki brzeski; szezona synodu brzeskiego (The Synod of Brest; A Defence of the Synod of Brest) (1596), reprinted in Panstwowy pojezd metropolitycy w czynienia Rusi (Monuments of the Polesian Literature of Western Russia) (St. Petersburg, 1880). Elenko, Definicia i instincty duchowe lekarskie w Polsce na podstawie historycznych przypadków (The Preacher's and His Time in the Field of History) (Warsaw, 1891), 419-556.

The Russian Orthodox Church on the Union of Brest are: KAMENSKI, Ewangelia w IX wieku (Notes on the Union concluded in Poland) (Moscow, 1800); FLEROW, Oder sodniekh cerkovnyh sviatych duchovnych (Berlin, 1820); Zabolotsky, Liturgija cerkovnej unia (Leipzig, 1830). The interests of Russian works, Catholic and non-Catholic, are given in Palmer, Theologie dogm. ortho, 1 (Florence, 1911), 748-51, 783-98.

A. PALMIERI.

Union of Christendom.—The Catholic Church is by far the largest, the most widespread, and the most ancient of Christian communions in the world, and is moreover the mighty trunck from which the other denominations to be Christian have broken off at one time or another. In the application of the term Christendom to this, its most authentic expression, the unity of Christendom is not a lost ideal to be recovered, but a stupendous reality which has always been in stable possession. For not only has this Catholic Church ever taught that unity is an essential note of the true Church of Christ, but throughout her long history she has been, to the amazement of the world, distinguished by the most conspicuous unity of faith and government, and this not merely in theory, but in practice; for she has at all times embracened within her fold nationalities of the most different temperaments, and has had to contend with incessant oscillations of mental speculation and political power. Still, in another and broader sense of the term, which is also the more usual and is followed in the present article, Christendom includes all the Christian Churches, but, together with it, the many other religious denominations, either directly or indirectly, separated from it, and yet, although in conflict both with it and among themselves as to various points of doctrine and practice, agree with it in this: that they look up to our Lord Jesus Christ as the Founder of their Faith, and claim to make his teaching the rule of their lives. As these separate Churches have been in the main always at variance with one another, in some cases even of themselves, count a vast number of souls, among whom many are conspicuous for their religious earnestness, this extension of the term Christendom to include them all has its solid justification. On the other hand, if it is accepted, it becomes no longer possible to speak of the unity of Christendom but rather of all these divisions and offering the saddest spectacle to the eyes. And then the question arises: Is this scandal always to continue? The Holy See has never tired of appealing in season and out of season for its removal, but without meeting with much response from a world which had learnt to live contentedly within its sectarian enclosures. Happily a new spirit has lately overspread Christendom, which, where its adherents are becoming keenly sensitive to the paralyzing effects of division, and an active reunion movement has arisen which, if far from being as widespread and solid as one would wish, is at least cherished on all sides by devout minds.

In summarizing in this article the various matters that have gone to question the unity of Christendom, its present default, and the hopes for its restoration, the following points will be considered: I. The Principles of the Church's Unity; II. Unity in the Early Church and its Causes; III. The Divisions of Christendom and their Causes; IV. Reunion Movements in the Past; V. Reunion Movements in the Present; VI. Conditions of Reunion; VII. Prospects of Reunion.

I. Principles of the Church's Unity. A. As Determined by Christ.—It is to the Gospel we must go in the first place if we desire to know what in the intentions of its Founder were to be the fundamental elements in the constitution of the Church, nor do the instructions He gave to His Apostles leave us in any doubt as to the principles under which it is to be understood. On this subject St. Matthew, in his parable of the sheep and the goats, says, "All power is given to Me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the consummation of the world." (xxviii, 19, 20). St. Mark's account is in the same effect, but adds important details: "Going into all the world, proclaim the Gospel to every creature. He that believeth and is baptized shall be saved, he that disbelieveth shall be condemned. And these signs shall follow those that believe: in my name they shall cast out devils, speak with new tongues, and take up serpents, and if they shall drink any deadly thing it shall not hurt them; and they shall lay their hands on the sick and they shall be healed. ..." And
they going forth preached everywhere, the Lord co-operating with them, and confirming their words by the signs that accompanied them" (xvi, 15-20). St. Luke, in Acts, i, 8, preserves words of Christ which fit in with these two accounts: "And thou shalt receive the power of the Holy Ghost that will come down upon you, and you shall be My witnesses in Jerusalem, and in all Judaea and Samaria, and to the ends of the earth"; whilst in his Gospel this Evangelist has recorded how Jesus Christ in His post-Resurrection discourse to His disciples enumerated as among the primary doctrinal facts to be thus Jesus rose from the dead and preached throughout the world, the fulfilment in Jesus of the Old-Testament prophecies and the remission of sins through His name: "These are the words which I have spoken to you whilst I am still with you, for it is necessary that all things which are written of Me in Moses and the Prophets and the Psalms be fulfilled; and He said to them: Lo, in heaven (xv, 31); Acts, xvi, 28) and He rise again from the dead on the third day, and repentance be preached in His name for the remission of sins to all nations, beginning from Jerusalem. And you shall be witnesses to these things. And I will send down upon you that [gift] which has been promised to you by My Father. Remain therefore in this city until you be endowed with power from on high" (xxiv, 44-49).

Further, to go back to St. Matthew, this Evangelist tells us, in a most impressive passage intimately connected with the plan of his Gospel, that Christ made provision for unity of action among His Apostles by appointing one of them to be the leader of his brethren, and appointing him to the spiritual building He was raising. "And I say to thee that thou art Peter [i. e. the Rock], and upon this Rock I will build my Church, and the gates of hell shall not prevail against it; and I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (St. Luke, xvi, 19). St. Matthew (xxii, 32) has words spoken in the supper-room which imply this previous appointment of St. Peter, by describing in other terms the same firm support which it would be his to communicate to the faith of the Church. "Simon, Simon, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee, that thy faith fail not thee: and when thou art converted (or it may mean, "do thou in thy turn") "confirm thy brethren", St. John, whose Gospel follows a different course from the Synoptics, and seems to select for narration previously unrecorded deeds and words of Christ which cast a fuller light on what the others had given, tells of Jesus Christ's final reapportionment of the commission to St. Peter, rendered necessary perhaps to reassure him after his fall and deep repentance, and entrusting him anew with the supreme pastoral charge of the entire flock. "Simon, Son of John, lovest thou me more than these… feed My lambs… be the shepherd of my sheep" (xvi, 13-17). To St. John, too, we are indebted for a knowledge of a fact which appears elsewhere: "Lo, I am with you always", reported by St. Matthew; for he testifies that on the occasion of the Last Supper Jesus Christ promised to send the Spirit of Truth, who proceeds from the Father, and "will bear testimony of me" (xv, 26), and "will lead you into all truth" (xvi, 13); also that on the same occasion He prayed an effectual prayer for His disciples and "those that through their word should come to believe in him, that they all may be one, even as Thou, Father, art one in me, and I am one in Thee, so that they may be one in us, and thus the world may believe that thou hast sent me" (xvii, 20-23).

Were we arguing with the Rationalistic critics we should have to meet their refusal to grant the authenticity of much that is in these passages, but the question of reunion is practical only for those who accept fully and in all respects the authority of the canonical Scriptures. If, then, we take these passages together as utterances of the same Divine Author through these different channels, the conclusion is irresistible that the Church was founded by Christ on the principle of a revelation to which, as attested by the word of God, unquestioning assent is due from all to whom it is addressed; on the principle of an authority communicated by Christ to chosen representatives whereby He seals the teaching, and to whom He requires that the world should render the obedience of faith; and on the principle of a single religious communion, under the rule of these teachers and their duly appointed successors, admission to which is through the gate of baptism and adherence to which is imposed on all under the most solemn sanctions.

For (1) the duty assigned to the hearers is simply to believe what the Apostles impart to them as teaching derived from Jesus Christ, no liberty being allowed for disbelief on the ground that the Apostolic teaching does not commend itself to the judgment of the disciple; and this duty is declared to be so imperative that the fulfilling of it is regarded as the only means of salvation, but disregard of it in the way of Divine condemnation—the implication being that, as this teaching comes ultimately from Christ, that fact in itself should be held to give the disciple a better guarantee of truth than any reasoning of his own could give. (2) The Apostles are sent by Christ in like manner as He was sent by His Father, and to the chief nations, and are given with a far-reaching power to make binding laws, which must mean that He sends them forth to continue the work He had begun, to make disciples as He had done, and to rule them in the spirit of the Good Shepherd as He had done; consequently, that He delegates to these Apostles such share of the authority given to Himself as He deemed necessary for the discharge of their world-wide commission. (3) The community thus formed out of the Apostolic teachers and their disciples was necessarily one by a twofold bond of union, inasmuch as the teaching, being from God, was necessarily one, and the faith with which it had to be received was correspondingly one, inasmuch, too, as the visible society into which all were baptized was essentially one, the larger legislation of the Apostles including the actions of the pastors united under the presidency of a single visible head. (4) The words, "I am with you always until the consummation of the world", prove, what indeed was presumable from the nature of the case, that Christ was then instituting a system not intended for the Apostolic generation only, but for all the generations to come, and hence that He was addressing His Apostles, not as eleven individual men only, but as men who, with their legitimate successors, formed a moral personality destined to last through the ages.

We may further gather from the texts above cited (5) that the revelation thus brought down from heaven and imparted to the Christian community of its salvation was not confined to a few ethical maxims, lit up by the splendour of a surpassing example and of such simplicity that all men in all ages could without difficulty reconcile them on intrinsic grounds with the dictates of their personal reason. On the contrary, it is expressed in terms of unlimited range—"teaching all that I have commanded"—and is explicitly declared to be the fulness of the Jewish law in its doctrinal whole the mystery which surpasses all others in baffling human speculation, namely, the mystery of the Holy Trinity—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—in other words, for this is the meaning,
dedicating them by baptism to the worship of (εἰς τοῦ δόμου), and therefore to belief in, the Trinity in Unity. (6) At the same time, that the human mind, in thus giving its assent to doctrines so difficult for it to conceive, may do no violence to its own rational nature, the above passages tell us of the promise of the Spirit to abide for ever in the Church, to guide at all times the mind of the teaching body, organized under its visible head, so that it may always be kept from corrupting the sacred doctrine, and presenting it for acceptance in a form foreign to its original purity. Lastly, (7) that we may understand the vital importance of this unity of communion, of this unity of truth, for the due carrying out of the Church's work, we have the prayer of Christ to His Father to teach and to guide those who are led by Him to furnish the world with the most signal and convincing proof of the Divinity of the Christian religion: "That even as the Father is in Me, and I in Him, so they may be one in Us, that the world may believe that Thou hast sent Me." We can appreciate the character of this motive, we who live in an age when the decisions we may gather from one another, the evidence of the uncertainty on which the Christian pretensions rest. We can see how it would facilitate Christian work at home and in the mission field, if we could still say, as in the time of the Apostles, "The universality of those that believe are of one heart and one soul. We can understand how disciples, having received the teachings which the human minds to differ, would, in the presence of such a world-wide unity, be fain to exclaim, "This is something that surpasses the power of nature; the hand of God is here."

(B) As understood by the Apostles and their Disciples.-In the Acts and the Epistles we have a record of the way in which the Apostles understood the things of the Gospel, as the things correspond. After receiving the promised gift of the Spirit, the Apostles go forth confidently and commence their preaching. Peter is their leader and, in those early days, so far their spokesman as for the moment to throw his fellow-Apostles almost entirely into the shade. Even St. John, great as he was, the centre of the teaching body, organized in the writings of the two, greatly St. Peter's intellectual superior, accompanies him as a silent companion, thus illustrating the completeness of the union that bound together the Apostolic band. In his preaching St. Peter follows an easily recognizable plan. First he seeks to accredit himself and his colleagues by appealing to the character of their Master. Whose life had been led before the eyes of the people of Jerusalem. He was Jesus of Nazareth, "a man approved by God among you by miracles and wonders and signs which God wrought through him in the midst of you" (Acts, ii, 22). One, therefore, to whose teaching the people were bound to attend and whose representatives they were bound to receive. It was true that St. Paul was a convert, a scholar who had learned the mystery among them had afterwards fallen into the hands of wicked men who had taken and shorn him, thereby appearing to show signs of weakness hard to reconcile with such stupendous claims. But the Twelve, who were now addressing the people, were also known to them as having each and all been the companions of the Master, who had been declared to be the Christ, the Prophet of God, whose baptism was in the name of the faith of John (Acts, i, 21, 22); and these could testify from their own immediate experience that what had befallen their Master, so far from being a real sign of weakness, had been ordained for His glorification "by the determinate counsel and fore-knowledge of God". Who, after thus permitting His Son "to be given in the sacrifice for sin, on the grievous day of the dead, whereby they, the Apostles, were the witnesses (Acts, ii, 33), as they were also of His subsequent Ascension.

Having thus declared and authenticated their commission, and having received a further confirmation of it by the miracles wrought through their intercession (Acts, iv, 10, 29, 30; v, 12, 16), which made a deep impression on the people, they take up a position of the utmost authority (Acts, v, 32), proclaim their Master's teaching, and, on the faith of their sole word, demand obedience for it and obedience to its requirements. "Therefore let the House of Israel know that God hath made this same Jesus whom you crucified both Lord and Christ. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost" (Acts, ii, 36, 38). Thus did they teach and claim to be received, and thus did they call upon their hearers to enter into what the Lord had taught them to do, and place themselves as disciples under the Apostolic instruction and rule. And this is what the hearers did in large numbers. On the day of Pentecost itself there were added to the Church, we are told, three thousand souls (ibid., ii, 41), a number which a few days later, after another discourse from St. Peter, are apt to believe and cause them to believe the apostolic spirit steadily grew, not only in Jerusalem, but in Judea, and Samaria, and unto the ends of the earth (iv, 4). In strict conformity with the words of Christ (make disciples of all nations, . . . He that believeth and is baptized shall be saved), those who thus join themselves to the Apostles are described invariably as "believers" (τριποτοῖς, Acts, ii, 21; xii, 26; xvi, 14, or in other places as "those who are being saved" (εὐαγιορεύοντος, Acts, v, 47; I Cor., i, 18). On these principles the Church was founded, and from these principles unity of faith and communion resulted. "They continued", we read, "steadfastly in the Apostles' teaching and communion, and in the breaking of bread and in prayer" (Acts, ii, 42). We can conceive of this as belonging to our consideration. The point to note is that in those times the authority of the Apostles was universally recognized as competent to decide such controversies and to require obedience to its decrees. Accordingly, they were controversies which led to no breach of communion, but rather to a strengthening of the bonds of communion by effecting clearer statement of the truth among all believers. In the above passage, the only dispute raised and settled by their faith. One instance of a controversy thus happily terminated we have in the fifteenth chapter of the Acts. It is a valuable illustration of what has been said, for it was settled by the authority of the Apostles, who met together to consider it, and ended by affirming the equality of Jews and Gentiles in the Christian Church, by laying down the condition of participation in its full benefits; and by recommending to the Gentile converts a certain (apparently temporary) concession to Jewish feelings which might soften the difficulties of their mutual intercourse. "It has seemed good to the Holy Ghost and to us" (xxvi, 28) was the ground on which those apostles desired "to set a type of procedure and language which subsequent rulers of the Church have consistently followed. From the second part of the Acts and from the remaining books of the New Testament we have the means of ascertaining how St. Paul and the other Apostles prescribed the form of life that they, too, regarded themselves as clothed by Jesus Christ with authority both to teach and to rule, that they, too, expected and received in every place a like
assent to their teaching and a like obedience to their commands from their disciples, who just by this means were held together in the unity of the one undivided and indivisible Church which the Apostles had founded. The following texts may be consulted on this point, but it is not necessary for our present purpose to do more than refer to them: Acts, xx, 28; Rom., i, 5; xv, 18; 19; 20; 1 Cor., ii, 1-5; xv, 11; II Cor., iii, 5, 9; x, 5, 8; xiii, 2, 10; Eph., ii, 20; iv, 1-6, 11, 12; i Thess., ii, 13; iv, 1, 2, 3, 5; II Thess., i, 7-10; ii, 15; iii, 6, 14; I Tim., i, 20; iii, 15; II Tim., ii, 2; Tit., ii, 15; Heb., xiii, 7-9; I John, iv, 6; III John, 10; Jude, 17, 20. We must not, however, pass over St. Paul's jubilant description of this unity in his Epistle to the Ephesians, standing out so conspicuously on the one hand, and the distinctness of the Church from the world, on the other, and the firm foundations on which it was set: "One body, one Spirit, one Hope, one Lord, one Faith, one God and Father of us all, Who is over all and through us all, and in us all." Thus was the spectacle of Christian unity born of the Apostolic preaching which preserved itself as the eye of the unconverted Apostle some thirty years from the time when St. Peter preached his first sermon on the day of Pentecost.

C. As Resisted by the Earliest Heretics.—To claim this wonderful unity as distinctive of the followers of Jesus Christ in the Apostolic days is not to forget that there were sad exceptions to the general order, that, as the churches were multiplied among which, whilst claiming to be Christian, were maintained in formal opposition to the Church of the Apostles. It is expressly stated by Tertullian (Adv. Marcion., IV, v) that the Marcionites, in the middle of the second century, were the first who, when expelled from the Church Catholic, created an opposition Church for the express purpose of perpetrating a violation of the unity which, for a time, the dissentients contented themselves with forming parties and schools of thought, and of this mode of separation, which sufficed to put men outside the Church, we find clear traces in the New-Testament writings together with predictions that the evil thus originating would become more pronounced in after times. Men of what would nowadays be considered heretical tendencies were dissatisfied with the Apostles' teaching in some particulars, and refused to accept it without further warrant than the mere "word of an Apostle." Thus we may gather from the Epistle to the Galatians that, in spite of the decision of the Council of Jerusalem, there continued to be a party which insisted that the observance of the Jewish law was obligatory on Gentile Christians, and from the Epistle to the Colossians that there was likewise a Jewish party, probably of Hellenistic origin, which mingled insinuation on Jewish legalities with a superstitious worship of the angels (Col., ii, 18). At Ephesus we may detect the advent of an incipient Gnosticism in St. Paul's warnings against giving heed to "fables and genealogies" (I Tim., iv, 7) and "profane babblings and oppositions of 'gnosis' falsely so-called" (I Tim., vi, 20). Hymenaeus and Alexander are mentioned by name as denying the resurrection of the flesh at the last day (II Tim., ii, 18. Cf. I Cor., xi, 12). St. John, in the Apocalypse (ii, 6, 15), tells us of the Nicolaites who seem to have fallen into some kind of Oriental admirations of the world with a mixture of Jewish and Christian superstition, and from the last verse of the second Epistle (verse 7. Cf. I John, iv, 2) he warns his readers that many "deceivers are entered into the world" who confess not that Jesus Christ has come in the flesh, which the church historians refer to the Doctrines of Cerinthus.

Our modern admirers of comprehensive Churches would behold the coexistence side by side of these beliefs with those of the Apostles as a healthy sign of mental activity in those early Christian communities, and it is instructive to compare such modern judgments with those of the Apostles, because the comparison enables us to realize better how strong was the feeling of the latter as to the essential importance of basing unity of communion on adherence to the Apostles' doctrine, and as to the exceeding sinfulness of dissenting from it. Thus St. Paul calls these alien doctrines "old wives' fables" (I Tim., iv, 7), "doctrines of devils" (ibid., 2), and "profanities the preaching of which will spread and devour like gangrene" (II Tim., ii, 17). St. Peter calls them "fables skilfully made up" (I Peter, i, 10), and, in a passage where the word heresy under Christian influences has already acquired its traditional meaning, "dreadful heresies," or "heresies leading to damnation" (ibid., v, 1). St. Paul calls "men of corrupt minds" (I Tim., vi, 5), who "speak falsehood in their hypocrisies, and have consciences seared with a red-hot iron" (I Tim., iv, 2). St. Peter calls them "false teachers who deny the Lord that bought them and bring upon themselves speedy damnation" (I Peter, ii, 1), and, as John (iv, 6; iii, 10) points an accusing finger at them, "those who go about "Satan"—that is, cast them out of the Church—"that they may learn not to blaspheme" (I Tim., i, 20). Finally, St. John is most severe towards the Christians of Pergamos for neglecting to expel from their midst the two classes of heretics whom he describes (Apoc., ii, 14, 15).

Summary.—In short, according to the teaching as recorded of the first Christians, the Church is one everywhere with a oneness which is desired by Christ on its own account as befitting the obedient children of One God, one Lord, and one Spirit, and likewise as the necessary outcome of faithful adherence on the part of the members to the concordant teaching of those whom He appointed to be its rulers, and whom the Holy Spirit preserved in all truth, and in whom each is left free to accept or reject this one teaching, this wholesome doctrine, there were, side by side with the general body of the true believers, some apparently small groups who held alien doctrines, for which they had been rejected from the communion of the one Church, and these were regarded as having placed themselves outside the Church. This is not a trace, however, of any third class, separated from the communion of their brethren, but still regarded as members of the true Church.

11. Unity in the Early Church.—In the writings of the early Fathers, which contain their testimony to the nature of the Church as it existed in their days, we find the same formative principle which we have already determined as the character of its structure and the distinctive spirit of its members. The Church is now widely spread through the known regions of the world, but it is still, as in the days of St. Paul, everywhere one and the same, all its members in whatever place being united in the profession of the same faith, in the participation of the same sacraments, and in the holding of one and the same form one corporate body and are united by the bond of an intimate solidarity. We learn, too, from these contemporary witnesses that the principle of this remarkable unity is still that of a strict adherence to the Apostles' doctrine, but here a new element from the nature of the case comes in. The Apostles no doubt laid down that doctrinal principles must be obtained, however, with perfect security from the Apostolic tradition. In other words, it has been handed down incorrupt by oral transmission through
the lines of bishops who are the duly appointed successors of the Apostles, and who, like them, are guarded in their teaching by the assistance of the Holy Ghost. Thus the word tradition now comes into prominence, and, just as St. Paul said to Timothy, "keep the deposit" (1 Tim. vi, 20), that is the sacred doctrine committed to him by the Apostles as a sacred trust, so the Fathers of the Church say, "keep the tradition." This is ever their first and most decisive test of sound doctrine, not what recommends itself to the reason of the individual or his party, but what is sanctioned by the Apostolic tradition, for the ancient deposit of the Fathers of the second and third centuries refer the searcher to the Churches founded immediately by the Apostles, and before all others to the Church of Rome. We learn, moreover, from these early witnesses, that this Church of Rome, in proportion as the ecclesiastical system passed out of the state of embryo to that of full formation, became more and more explicitly the depository of what had inherited the prerogatives of Blessed Peter, and was, therefore, the authority which in all cases of controversy must ultimately decide what was in accordance with the tradition, and in all questions of jurisdiction and discipline was the visible head, communion with which was communion with the one and indivisible Church. As these points of the apostolic tradition, everywhere elsewhere, we need not demonstrate them by bringing forward the copious Patristic testimonies which may be found in any good treatise on the Church. We may, however, usefully quote, not so much in proof as in illustration of what is said, a passage or two from St. Irenaeus's treatise "Adversus haereses," he being the earliest of the Fathers from whom we have evidence of the deposit of any fullness, but this particular treatise dealing with just the points with which we are concerned.

"The Church which is now planted throughout the whole inhabited globe, indeed even to the ends of the earth, has received from the Apostles and their disciples that faith which is in one God, the Father omnipotent who made heaven and earth and the sea and all that is in it; and in one Lord Jesus Christ, the Son of God, Who was incarnate for our salvation, and in the Holy Ghost. Having received this preaching, and this faith, as we have said, the Church, though spread throughout the whole world, preserves it with the utmost care and diligence, just as if she dwelt in one house, and believes it with the same soul and heart, and preaches them and teaches them and hands them down [tradit] just as if she had but one month. For, although the languages of the world are diverse, the force and meaning of the tradition is everywhere the same. Nor do the Churches which are in Germany believe differently or pass down a different tradition, as neither do the Churches in Spain or Gaul, or in the East, or in Egypt or Africa, or those situated in the middle of the earth [that is the Churches of Palestine]. But as the man, which is God's creature, is one and the same throughout the whole world, so too does the preaching of the truth shine everywhere and illuminate all men who desire to come to the knowledge of the truth. And those bishops who are powerful in speech add to this tradition—for no one is above the [great] teacher—nor do those who are inferior in speech subtract from it. For since the Faith is one and the same, neither does he who can say more add to it, nor he who can say less diminish it" (Adv. her., 1, x, n. 2).

This striking passage shows not merely how complete the Apostolic tradition was throughout the world in those days, but how this unity of faith was the response to the unity of the doctrine everywhere preached, to the unity of the tradition everywhere handed down. Elsewhere St. Irenaeus testifies to the source of this uniform tradition, and what was understood to be the safeguard of its purity. In the first three chapters of his third book he is criticizing the heretics of his time and the inconsistency of their methods; and in so doing sets forth by way of contrast the method of the Church. "When you refute them out of Scripture," he says, "they accuse the Scriptures themselves of errors, of lack of authority, of contradictory statements, and deny that the truth can be gathered from them save by those who know the tradition." By "tradition," however, they mean no such things as in the previous two books they have received, "sometimes from Valentinus, sometimes from Marcion, sometimes from Basilides, or anyone else who is in opposition." "When in your turn you appeal to the tradition that has come down from the Apostles through the succession of the presbyters in the Churches, they reply that they are wiser than the presbyters and even than the Apostles themselves, and know the uncorrupted truth." To this Irenaeus observes that "it is difficult to bring to repentance a soul captured by error, but that it is not altogether impossible to escape error by setting truth by the side of it." He then proceeds to state where the true tradition can be found: "The tradition of the Apostles has been made manifest throughout the world, and can be found in each Church by those who know the truth. We can neither, too, the bishops who were appointed by the Apostles in the Churches and their successors down to our own day, none of whom knew of or taught the doctrines which these men madly teach. Yet, if the Apostles had known of these secret mysteries and used to teach them secretly, without the knowledge of others, to the perfect, the tradition of the Church from whom we have come to us through the succession of the Churches, we would condemn them to whom they confided the Churches themselves. For they desired that those whom they left behind them as successors, by delivering over to them their own office of teaching, should be most perfect and blameless, inasmuch as, if they acted rightly, much good, but if they fell away the gravest calamity, would ensue."

To exemplify this method of referring to the tradition of the Churches, he applies it to three of the Churches: Rome, Smyrna, and Ephesus, setting that of Rome in the first place, as having a tradition with which those of the other Churches are necessarily in accord. The passage is well known, but for its intimate bearing on our present subject we may transcribe it: "Nor does the Church of Rome by any means bring to us the present to enumerate the successions of all the Churches, we confounded all those who, in any way, whether through self-will, or vain glory, or blindness, or evil-mindedness, invent false doctrines, by directing them to the greatest and most ancient Church, well known to all, which was founded and established at Rome, by the two glorious Apostles, Peter and Paul, and to the tradition it has received from the Apostles and the faith it has announced to men, both of which have come down to us through the succession of the Bishops. For to this Church, on account of its greater authority,—the Greek text being defective here, it is impossible to say exactly what Greek word lies behind the Latin principitates, but the context perfectly justifies the Latin—"for all those who are in the Church's rulers who are powerful in speech add to this tradition—for no one is above the [great] teacher—nor do those who are inferior in speech subtract from it. For since the Faith is one and the same, neither does he who can say more add to it, nor he who can say less diminish it" (Adv. her., 1, x, n. 2).
the other operations of the Spirit, in which those
have no share who do not fly to the Church,
but deprive themselves of life by their evil opinions
and evil deeds. For where the Church is there is the
Spirit of God, and where the Spirit of God is there
is the Church and all grace, but the Spirit is truth.
Wherefore those who have no part and no name in
the life-giving nutriment from the breasts of their
mother, nor drunk of the most pure spring that flows
from the Body of Christ; but such people dig for
themselves broken cisterns out of earthly treashes,
and drink out of the filth putrid water, flying from
the faith of the Church lest they should be converted,
profane therein to the uttermost. Being alienated from
the truth by just consequence, they are rolled and
tossed about by every error, holding at one time one
opinion, at another another in regard to the same subject,
never having any fixed and stable judgments, caring more
to cavil about words than to be disciples of the truth.
For they are not built upon one rock, but are drifted into the
third, and hence invent many gods, and plead ever in excuse
that they are seeking, but, being blind, never succeed
in finding? (ibid., III, xxiv.)

A modern reader of St. Irenaeus’s “Adversus heres-
ses” might be inclined to object that the heresies
of those days held doctrines so preposterous that his
severe language about them is intelligible without our
but. But the most modern system of heresy, the
similar severity doctrines opposed to the tradition
which could claim to rest upon a more rational basis.
But his principle of the authority of the tradition
is manifestly intended to have universal application,
and may be safely taken as supplying the test by
which this typical Father of the second century
would, even now, distinguish between the various
heresies. Montanism and Novatianism are not much heard
of after the third century, and Donatism, which arose
in Africa in 311, persisted in the general ruin of African
Christianity caused by the Vandal invasion in 429.
Manichæism came forward in the third century, but
is not much heard of after the sixth, and Pelagianism,
which arose at the very end of the fourth century,
though it survived in the schismatic movements of
the church, received a crushing blow at the Council of Ephesus
(431) and disappeared altogether after the Council of
Orange in 529. Ariusianism arose at the beginning
of the fourth century and, in spite of its condemnation
at Nicaea in 325, was kept alive both in its pure form
and in its diluted form of Semi-Ariusism by the active
support of the Eastern emperors. For the first time in the history
of the Council of Constantinople (381) it disappeared
from the territories of the Empire, but received a new lease
of life among the northern tribes, the Goths, Lombards,
Burgundians, Vandals, etc. This was due to the
preaching of Ulissas, a Bishop of Ariam views, who
was sent from Constantinople in 341 to evangelize
the Visigoths. From that time it spread to the
Western Emperors and became their national religion
until 586, when, with the conversion of Recared,
their king, and of the Spanish Visigoths, the last
remnants of this particular heresy perished.

As these ancient heresies no longer exist, they do not
concern the practical problem of reunion which
is before us in the present age. But it is instructive
to note that the principles they embodied are the very
same which, taking other forms, have invariably
motivated the long series of revolts against the authority
of the Catholic Church. Thus regarded, we may
divide them into five classes. First there are certain
intellectual difficulties which have always puzzled the
human mind. The difficulty of explaining the derivation
of the finite from the infinite, and the difficulty of
explaining the coexistence of evil with good in the
physical and moral universe, motivated the strange
speculations of the Gnostics and the simpler but not
less inconsistent theories of Manichæanism. The
difficulty of harmonizing the mystery of the Trinity
in Unity, and that of the Incarnation, with the con-
ceptions of natural reason motivated the heresies of the
Patripassians, the Sabellians, the Macedonians, and
the Arians, and again the difficulty of conceiving the
supernatural or justifying the idea of inherited sin
motivated the Pelagian denial of these doctrines. A
second source has been the failure of men to hold
strong religious emotions, usually based on fancied
visions which, as being direct communications from
on high, it was claimed that the traditional teaching
of the Church must give way. Montanism, that
earliest example of what are now glorified as “religions
of the Spirit”, was the most striking example of this
thesis. Third, the historical grimmer and more dog-
matity, with the desire to pursue personal ambitions, is
discernible in the origins of Novatianism and Dona-
tianism, whose founders, although they alleged on the
flimsiest grounds that the rulers they wished to dis-
place had been irregularly appointed, must be held to
have acted primarily from the desire to exalt them-
selves, even at the expense of the Church and its
community. In the fourth place comes the principle
of nationalism, that is of nationalistic exclusivism, in
those who ally themselves with a separatist movement
not from any conviction personally formed of the
justice of the arguments on its behalf, but because its
leaders have contrived to present it to them as a
means of emphasizing their national feeling. This has
often proved a potent instrument in the hands of
heretical leaders, and we have early examples of it
in the way in which Donatism presented itself as the
religion of the Africans, and Arianism as the religion
of the Goths. A last class of motives which has often
worked for separation is to be sought in the disposi-
tion of temporal rulers to intrude into the adminis-
tration of the Church and to use the Church to
suit their own political schemes. We have an example
of this evil in the conduct of the Emperors Constanti-
nius and Valens, who so disastrously fostered the Arian
heresy. To all these false principles the orthodox
Fathers opposed, in the first place, the authority of
the Church to settle questions of faith, and to
assess the validity of the various systems of
which, though not refusing to meet the heresiers on
their own ground also, and refute them by argument,
as many beautiful treatises testify.

B. Nestorianism.—Besides these notable heresies of the early centuries, which fixed the type, as it were,
for all future divisions, Monothelitism in the seventh
century, Iconoclasm in the eighth, together with the
heresies of the Waldensians, Albigensians, Wycliffites,
and Hussites of the medieval period, introduced
strife and division into Christendom for periods
shorter or longer. As, however, they too are extinct,
it is enough just to refer to their existence, and we may
pass on to the still-enduring separatist Churches of
the East of which the most ancient is the Nestorian.
This is distinguished by the theory of one person in
which, as held by Nestorius, was condemned in the
Council of Ephesus, in 431. It is the doctrine that
in Christ there are not only two natures but also two
persons, the Divine person, Who is the Second Person
of the Blessed Trinity, and the human person, Who
was born of the Virgin Mary; and that the union
between these two persons is of a dual nature, the
Divine person having chosen the human person
to be in a unique manner His dwelling-place and instrument. As Nestorius, after his condemnation,
was first imprisoned in his former monastery at Anti-
och and then banished to the Greater Oasis in Upper Egypt, his personal influence over his disciples ceased. But his doctrine was undoubtedly derived from his former master, Theodore of Mopsuestia, and, as Theodore, it was cherished as that of the greatest theological light of Syria, the condemned doctrine found many friends in the Eastern Patriarchate, and was taken up with special zeal at Edessa. From thence it spread to the neighbouring kingdom of Persia, where it was welcomed and protected by the Persian king as tending to emancipate his Christian subjects from the suzerainty of the Mothrians. It had a direct tendency towards the prevailing sentiment at Antioch became Monophysite, and the Nestorians of the patriarchate had to take refuge in Persia, with the result that the subsequent development of the heresy had its centre of propagation in the Persian town of Seleucia-Ctesiphon, on the Tigris, where was its metropolitan see. These Nestorians had a fine missionary spirit, and evangelized many countries in the Far East, some even reaching China, and others founding those Christian communities on the Malabar Coast of India called the Thomas Christians, or Christians of St. Thomas. This Nestorian Church reached its highest pitch of prosperity in the eleventh century, but the Mongol invasion in the thirteenth and fourteenth centuries brought it back to Persia and the two classes of Nestorians and their mass of their posterity became absorbed in the general Mohammedan population. They are now represented by a small body, who dwell on the borders of Lake Urumiyah in Kurdistan and in the neighbouring highlands. They are not a very civilized race and probably know little of the doctrine which was the original core of the Monophysitic position, but only as the patriarchate watchword of their race. A still smaller body of Uniat Catholics of the same spiritual ancestry and the same liturgical rite are called Chaldees and live in the Euphrates and Tigris valley. In 1570 their Catholics seceded on a purely personal matter, and induced his people to refuse acceptance of the Vatican decrees. They returned to unity seven years later, but the episode seems to show that their faith is not very firm.

C. Monophysitism.—The Monophysite schism had still more serious consequences. Its distinctive doctrine is associated with the name of Eutyches, former archimandrite of a monastery near Constantinople, and Dioscorus, the nephew of St. Cyril and his successor as archimandrite of St. Catherine. The doctrine, which was condemned at the Council of Chalcedon in 451, contrasted with Nestorianism by running to the opposite extreme. It maintained that in Christ there is not only a single personality, but also only a single nature. “Of two natures but not in two natures” was its phrase; for the Monophysites were zealous upholders of the deicides of Ephesus, and affirmed that Mary was the Theotokos, from whom her Son received a perfect human nature; but they maintained that the effect of the union was that the Divine nature absorbed the human so that there were no longer two natures, but one only; anything short of that seemed to them to dissolve the essential unity of Christ’s person. At Ephesus the two theses were put to the bishop of St. Cyril and had fought hard for the condemnation of Nestorianism just on this ground, that it amounted to a denial of the unity of Christ; and now it seemed to them that his doctrine, which had triumphed so splendidly at Ephesus, had been condemned at Chalcedon. Nor can it be denied that some unguarded expressions used by St. Cyril, though not so interpreted by him, were susceptible of a Monophysite interpretation. Besides Eutyches and Dioscorus, some of those who had signed the decrees of the new council felt that St. Cyril’s expressions were affected by its decisions, and they returned home dissatisfied.

But here, too, it was chiefly racial feeling which, by intensifying the crisis, precipitated a far-reaching schism. Although hellenized on the surface by their incorporation first in the Macedonian Empire and then in the Roman, the populations of Egypt and Syria were racially distinct from the Byzantines who governed them and the Greek colonists who had settled among them. Hence their attitude towards the dominant race was one of dislike and resentment, and they welcomed the opportunity which enabled them to assert in some measure their national distinction. But according to reports the Egyptians were said that their great hero St. Cyril was enraged by a condemnation of his doctrine, they rallied round Timothy Ælius, the usurping successor of Dioscorus, and embraced his doctrine. The Greek colonists of course took the orthodox side, or rather took the side of the Court, just as it happened to be at the time, whether orthodox or Monophysite, according to the personal policy of the successive emperors; but from the time of Chalcedon the great mass of the Christian population of Egypt became Monophysite and was lost to the unity of the Church. Two centuries later the Mohammedan invasion came both to emphasize and to enfeebles this extensive schism. During the interval, though the people were set against orthodoxy, they had been enjoined to enforce it, but when the Mohammedans came the whole influence of the caliphs was used to confirm the schism—that is, in those whom they could not succeed in gaining over to the religion of Islam. In the Patriarchate of Antioch and the smaller Patriarchate of Jerusalem events pursued a corresponding course. The Christians of Syrian race were predisposed to take up with Monophysitism because their Byzantine rulers were on the side of orthodoxy, and so fell away into a schism which, although from time to time checked or modified by the action of the Court as long as Byzantium retained its sovereignty over those parts, settled down into a permanent separation, when the Mohammedans had obtained possession of the country. The latter lost its losing its ancient unity of its adherents by perversions to Mohammedanism.

The Christians of the present day who represent the former populations of the three splendid Patriarchates of Antioch, Alexandria, and Jerusalem are few in number, and fall into five classes. First there are the schismatic Copts in Egypt, descendants of the native Egyptians, who number about 1,500,000, and are mainly the Abyssinians. These were in early days converted from Alexandria, and so in due course passed into schism along with it. They form the great mass of the inhabitants of Abyssinia, about three million and a half, and have kept their faith well, but are very ignorant of its teaching and duties. Thirdly, the Jacobites of Syria, who bear the same relation to the ancient Syrians as the Copts to the ancient Egyptians, and are called Jacobites after Jacob Barra (Paradis), who preserved the episcopal succession when it was threatened by Justinian. The Jacobites are to be found mostly in Mesopotamia, Syria, and Kurdistan, and are estimated as numbering some 80,000. Fourthly, the Monophysites known as Nestorians, who number about 70,000. These were originally Nestorians, having been first evangelized, as we have seen, by the early Nestorians; the Portuguese sought to catechize them by very harsh means, and succeeded only in attracting their dislike. When the Dutch succeeded the Portuguese in India, and began to persecute the Catholics, the Nestorians of Calabar, not being able to find a Nestorian bishop, procured a Jacobite bishop from Jerusalem, to renew their episcopal succession, and thus ended in becoming Monophysites. Fifthly, the Armenians, if we include with those who dwell in Armenia Proper those of the same race and religion who are settled in Asia Minor, European Turkey,
Galicia, Armenia, and elsewhere, may perhaps amount to some three millions and a half, though trustworthy statistics are not available. Of the Nestorians, by the side of each of these sections of Monophysites is a corresponding body of Uniates who, once Monophysites, have at one date or another in the past renounced their heresy and been reconciled to the Catholic Church, which has cordially sanctioned the retention of their native rites. Of these the Melchites, Coptics and Syrian melchites amount to about 35,000, the Uniates of St. Thomas to about 90,000, and the Uniat Armenians to about 60,000 or 70,000. Of Abyssinian Uniates there are practically none.

D. Photianism.—The next great schism which divided Christendom was that which is known as the Photian schism, and led to the separatist existence of the Eastern Church (Constantinopolitan) until the 11th century, when the Byzantine Empire was revivified by the death of Michael I, and called the "orthodox Church". We shall employ both these names as names which have become current designations, though without accepting the implications that attach to them. Certainly Photianism is a name which well expresses the character of a separation motivated, at all events in the first instance, not by any desire to proclaim a doctrine more pleasant to the ears of the personal ambitions, that one man being Photius, the usurping Patriarch of Constantinople in 857. It is true that the schism initiated by Photius did not long survive his death, but he was a man as remarkable for his learning and ability as for his unscrupulousness, and so was able to create—doubtless out of preexisting matters—a schism which in an early period was to become an instrument of separating armory an ecclesiastical party animated by his own separatist ambitions and anti-Latin animosities.

The history and vicissitudes of this most lamentable of all schisms have been sufficiently told in other articles (Ignatius of Constantinople, Saint; Photius or Constantinople; Michael Cerularius; Gregory IV and the Three Chapters) so that here we shall only speak of the unprovoked it was, both in the time of Photius and in that of Michael Cerularius, by any harsh or incon siderate action on the part of the popes. When Bardas, the uncle of the Emperor Michael III, presented himself to the Patriarch Ignatius to receive Communion while living in incest with his daughter, and two other charges, might have been brought to the patriarch against their will to receive the veil of religion—what else could a conscientious prelate do save refuse what was so improperly sought? Yet it was just for this that the Patriarch Ignatius, on refusing to resign his see, was banished to the island of Tenedithus, and under just these circumstances the Holy See occupied patriarchal throne and sought confirmation of his appointment from Pope St. Nicholas I. The letter which he addressed to St. Nicholas ("Opera", in P. G., Cl, 867-68) misrepresented the facts, and besides bore on its face such signs of untruth as could not but arouse the suspicions of the pope, who, when at last he found out what the true facts were, did not condescend to accept a letter in which he pronounced the election of Photius null and void, and laid Photius under excommunication. Later, when Photius saw that Rome could not be induced to sanction his usurpation, he threw off his disguise and professing to have discovered that certain usages of the West were scandalous and even heretical, addressed an encyclical to the Orientals inviting them to meet in a general council at Constantinople and pass judgment on St. Nicholas.

Though the pope's real offence, in the eyes of Photius, was that, as successor of St. Peter, he exercised an authority which stood in the way of Byzantine ambitions, the schismatic felt that, if he would redress the cause of Orthodoxy from the religious world, he must provide it with a dogmatic basis, and accordingly he formulated the following charges, only one of which raised an issue which had even the appearance of being dogmatic: the Westerners, he said, fast on Ash Wednesday and have their Easter two weeks in Lent, impose the yoke of celibacy on their priests, and consecrate deacons per saltum to the episcopate. Nothing could be more trivial than these charges on the ground of which this man was prepared to break up the unity of Christendom; but for the time the schism thus caused was only transitory. Photius and his successors were driven out of the fast court intrigues, and though, on the death of Ignatius, he attained to a more legitimate possession of the patriarchate, he died in 867, after which there was a reconciliation with the Holy See which lasted for the next two centuries.

Then came the Patriarch Michael Cerularius, who in 867—though at a time when it was not there any tension between the emperor and the pope, and the Norman invasion of Sicily just then occurring made it peculiarly desirable that they should unite to oppose the common enemy—caused letters to be written and brought to the notice of the pope, in which he renewed the old condemnation of the Latins for fasting on Saturdays, converting the Holy Eucharist into the sacrament of the dead and celibacy. Also, at Constantinople, he invaded the churches built for the use of the Westerns, where the Latin Rite was used, and ignoromously handled the Blessed Sacrament there reserved, on the plea that, being consecrated in unleavened bread, it was not truly consecrated. Again there was a saint on the Council of Sardica. Emperor Michael and his legates both of whom were present, having been informed of it, the letter contrasted the violence offered by Michael to the Latin Church at Constantinople with the pope's cordial approval of the many monasteries of the Greek Rite in Rome and its neighbourhood. Further, at the request of the Emperor Constantine Monomarcus, who by no means shared the patriarch's bitter spirit, St. Leo sent two legates to Constantinople to arrange matters. There was nothing, however, to be done, as the emperor was weak, and the patriarch was allowed to carry all before him. So the legates returned home, having first left on the altar of St. Sophia a letter in the pope's name by which Michael Cerularius and one or two of his agents were deprived of the title of patriarch, the excommunication touched only the persons named in the document, and not the whole Byzantine Church; indeed the excommunication of a whole Church is an unknown and unintelligible process. If the whole Church or patriarchate from that time fell away from unity, and has remained out of it ever since, it was because, and in so far as, its members either had a separation of their own creation, or were induced by the example of the West in breaking off relations with Rome. This fact, however, must remind us of the mistake we should make were we to regard the vagaries of a patriarch like Michael Cerularius as the adequate cause of so persistent and far-reaching an effect. Undoubtedly, he had with him in his secession, if not the whole population of his patriarchate, at all events a party strong and influential enough to compel the submission of the rest. This party was the one to which we have referred as formed and consolidated by Photius. In a less pronounced form it is traceable back to the secular struggle between the Greek and Latin races for universal dominion; and since the time of Photius it has continued much increased by the growth of Western kingdoms hostile to the empire and by the amicable relations in which their
rulers stood to the Roman bishops. This then was the main cause of the separation which has endured so long, and still endures, but to estimate it at its full strength we must take into account the accompanying negative cause. For, though Photius in one of his books addressed to the East, speaks "the search and support of the truth," and though his followers would have us seek our standard of doctrinal purity exclusively in the prescriptions of the first seven oecumenical councils, St. Leo IX, in his letter to Cerularius, enumerated nineteen of the latter's preconciliar councils as having fallen under the condemnation of these same councils. While the Greek writer Photius (p. 164) calculates that in the interval of 464 years which separates the accession of Constantine the Great from the celebration of the Seventh Council (787), Constantinople and its ecclesiastical dependencies had been in schism for 203 years. This means that the sense of unity, so strong in the West, had in the East, owing to the perversity of emperors and patriarchs, no fair chance of striking deep roots among the people, and so could seldom offer effectual resistance to the forces making for schism.

Unlike the Nestorians and the Monophysites (whom the Orthodox regard as heretics just as much as do the Catholics), the Photian schism commenced nearly nine centuries ago by Michael Cerularius, the Greek archbishop of Constantinople in a few weeks, the number the schism taken altogether number not more than six or seven millions, but by vast populations which, in the aggregate, number not far short of a hundred millions. This is chiefly, though not solely, because, the Russians having been converted by missionaries from Constantinople about a century before the time of Cerularius, their direct religious intercourse was with Constantinople and not with distant Rome; and accordingly they drifted gradually first into unconscious, and later into conscious, acceptance of its separatist attitude. The upshot is that out of the 95,000,000, at which the Orthodox Christians are estimated by statisticians, some 70,000,000 are Russian subjects, the remaining 25,000,000 being divided among the pure Greeks of the Turkish Empire and the Kingdom of Greece, the Rumanians, Servians, and Bulgarians of the Balkan Peninsula, the Cypriotes, and the comparatively small number, mostly Syrians, who reside in the former territories of the Alexandrian and two Eastern Patriarchates. (For particulars see GREEK CHURCH.) As against these numerous, and united, Eastern Christians, the Western Church, having been converted from their schism and are now in communion with the Holy See, though keeping religiously to their ancient Byzantine Rite, whether in its Greek, Slav, or other vernacular form. These are estimated by the author of the article just cited as numbering in all about 5,000,000, of whom the greater part are Rumanians and Rumanian in the Levant.

Probably, when the Photian schism was first effected it seemed to the Byzantine leaders that, though by an unfortunate chance the see from which they were separating was the one which could claim the inheritance of the promise made to Blessed Peter, it was with themselves rather than with the Westerners that the main portion, the very substance, of Christendom's union would always be found. Certainly the centre of the world's culture and civilization, religious as well as civil, was then on the Hellespont, and it may be that even in actual numbers the subjects of this one patriarchate surpassed the hordes of half-converted barbarians (as they would have called them) who formed the populations of the new Western empires. As regarded under this aspect, however, it cannot be said that the comparison still tells in their favour or that the schism has profited them. Impressive as is the Orthodox Church numerically, it is far surpassed in that respect by the 260,000,000 or more who represent the old Patriarchate of the West, nor could anyone now compare, to the advantage of the former, the religious culture and activity of the East with that of the West. Indeed, until a quite recent date, stagnation and ignorance is the judgment passed on the Orthodox clergy and laity by observers of all sorts; and if during the last century there has been a distinct improvement in the leaders among priests and people, it has derived much of its inspiration from Protestant sources, chiefly from German universities, and has not been obtained without some sacrifice of the integrity of the ancient and anciently about some admixture of the modern Protestant spirit.

In another very serious respect the Orthodox Christians have lost by their separation from Catholic unity, for they have succumbed to progressive disintegration—the fate of all communities that are without an effectual centre of unity. The Patriarch of Constantinople's original claim to be exalted to the second, if not to the first, place in Christendom was (though never formulated distinctly) that Old Rome had been chosen for the seat of primacy because it was the imperial city, and hence, with the transference of the empire, this primacy had passed to New Rome. Such a claim quite lost its significance when the Byzantine Empire passed from an imperial one to a purely feudal system, and the sultans sat in the seat of the former sovereigns of the East. For the time, indeed, the new order of things brought with it even an accession of power to the patriarchs. The Sultan saw the advantage of keeping alive a separation which alienated his Christian subjects from their brethren in the West. Accordingly he made the patriarch, whom he could appoint, keep, or change at his pleasure, the tison of the civil as well as the ecclesiastical governors of the Christians of whatever race, within his dominions. Still, the condition of patriarchs thus bound hand and foot to the chief enemy of Christendom was but a gilded servitude for which it was difficult to feel respect; and, as racial consciousness developed among the many nationalities of the patriarchate, it became more and more realized that the New Rome theory could now be given a fresh application.

Russia was the first to revolt, and in 1589 the Tsar Ivan IV insisted that the Patriarch Jeremiases should recognize the Metropolitan of Moscow as the head of an autonomous patriarchate. Why should he not, with the Russian State fresh from what Constantinople had formerly been, the mouth of the great Christian Empire of the East? Later, to bring the ecclesiastical government more effectually under the thumb of the Crown and convert it into an instrument of political government, the whole constitution of the Russian Church was changed by Peter the Great, who, in contempt of every canonical principle, suspended the patriarchal jurisdiction of Moscow, and put the whole Church under a synod consisting of three metropolitan, who sat ex officio, and some prelates and others personally appointed by the tsar, with a hyman as chief procurator to dominate their entire action. Till the last century this was the only diminution of the Patriarch of Constantinople's jurisdiction; but, with the weakening of the sultan's power, the patriarchal jurisdiction of Moscow, only recognized as supreme have succeeded one after another in gaining their independence or autonomy, and have concomitantly established the autonomy of their national churches. Though adhering to the same liturgy and to the same doctrine as the other Orthodox Churches, they have followed the example set by Russia and, each in its turn, have recovered the holy synods of their own to govern them ecclesiastically under the supreme control of the civil power. Greece began in 1823, and since then the Rumanians, the Servians, and the Bulgarians, with their respective
subdivisions, have followed suit; so that at present we must no longer talk of the Orthodox Church, but of the Orthodox Churches, seventeen in number, in no sense governmentally connected, torn with interneice quarrels, and offering no guarantee, especially in view of the infiltration of Protestant tendencies now going on, that their doctrinal agreement will continue.

Summary.—In these three Eastern schisms, which broke up so disastrously the ancient union of Christendom, two things are specially observable from the point of view of this article. One is that, apart from the separation from the centre of unity which constituted the schism, they have retained almost in its entirety the ancient system of Church organization and worship. The idea of hierarchical authority, endowed with valid orders, the sacrificial worship of the Mass, a spirituality based on the use of the seven sacraments, the Catholic doctrine of grace, the exaltation of the Virgin Mother, and the invocation of the saints. Above all they have retained the appeal to tradition as the sure test of sound doctrine and the principle of submission to a teaching authority. The other is that observable in these three schisms accorded with what has already been noticed in the early schisms. Doctrinal considerations based on the exercise of private judgment may have influenced their founders to an extent greater or less, but reasons of quite a different order determined the allegiance of their followers. Nationalism exploited by their leaders, or maybe, as in the case of the Patriarchate of Alexandria, an Independent would have been equally acceptable, if its assumptions accorded with what has already been noticed in the early schisms. Doctrinal considerations based on the exercise of private judgment may have influenced their founders to an extent greater or less, but reasons of quite a different order determined the allegiance of their followers. Nationalism exploited by their leaders, or maybe, as in the case of the Patriarchate of Alexandria, an Independent would have been equally acceptable, if its assumptions accorded with what has already been noticed in the early schisms. Doctrinal considerations based on the exercise of private judgment may have influenced their founders to an extent greater or less, but reasons of quite a different order determined the allegiance of their followers.

Now, if the Bible were drawn up, as it is not, in the form of a clear, simple, systematic, and comprehensive statement of doctrine and rule of conduct, it might not perhaps, seem antecedently impossible that God should have left it to men of every rank and condition, to decide which people should attain to the knowledge of the true religion. Still, even then the validity of the method would need to be tested by the character of the results, and only if these exhibited a profound and far-reaching agreement among those who followed it would it be safe to conclude that it was the method God had intended it to be, and not, as has at times been strangely assumed that those who followed him into revolt would use their right of private judgment only to affirm their entire agreement with his own opinions, for which he claimed the sanction of an inspiration received from God that equalled him with the Prophecy of old. But he was soon to learn that his followers attached as high a value to the individual interpretations of the Bible as he did to his, and were quite prepared to act upon their own conclusions instead of upon his. The result was that as early as the beginning of 1525—only eight years after he first pronounced his heresies—we find him acknowledging, in his "Letter to the Christians of Antwerp" (De Wette, i. 361), that there are as many sects in Germany as heads. One will have no baptism; another denies the sacrament, another asserts that there is another world between this and the last day, some teach that Christ is not God, some say this, some say that. No doubt is so hoarse but, if a fancy enters his head, he must think that the Holy Ghost has entered him, and if he do not listen to his spirit. Moreover, besides the multiplying manifestations of pure individualism, two main lines of party distinction, each with a fatal tendency to further subdivision, had begun almost from the first to divide the reform leaders among themselves. The Swiss Reformer, Zwingli, had commenced his revolt almost simultaneously with Luther, and, though in their fundamental doctrines of grace and free will, interpreted and of justification by faith, they were on the same lines, in regard to the important doctrines of predestination and the nature of the Holy Eucharist they took opposite views, and attached to them such importance that they became irreconcilable foes and leaders of antagonistic parties. So, at such a period of revolution, if consistently held to, it was impossible to build up a Church which should stand out in the world like the old Church they were
striving to destroy, for, if in the last resort the judgment of the individual be for him the supreme authority, it is impossible that any external authority can be entitled to demand his submission to its judgments when contrary to his own. The early Reformers probably realized this, but they felt the necessity of building up some sort of a Church which could bind together its members into a corporate body professing unity of belief and worship, and in which, in contrast with the pope's Church, which they called and of which they be called the true Church of God. And so, regardless of the contradictions in which they were involving themselves, they set to work to exegogate a theory of church-constitution to suit their purposes. This theory is exhibited in the seventh article of the Augsburg Confession of 1530, to which type the other Protestant Confessions, both Lutheran and Reformed (that is, Calvinistic), of the next few decades conformed. "The Church of Christ," says the Augsburg Confession, "is, in its proper meaning, the congregation of the members of Christ, that is of the Saints, who truly believe and obey Christ; although in this life many evil men and hypocrites are intermixed with this congregation until the day of judgment. This Church, properly so termed, has, in the point of view of the Protestant faith, the sound teaching of the Gospel and the right use of the sacraments. And for the true unity of the Church it is enough to agree as to the teaching of the Gospel and the administration of the sacraments." This idea of the Church has some surface resemblance to the Catholic idea, but is in reality its exact converse. The Catholic Church is the vehicle of true teaching and true sacraments, but there the resemblance ends. The Catholic first asks himself which is the true Church that Christ has set to be the guardian of His Revelation, the teacher and ruler of his people. Then, having identified it by the marks set upon its face—by its continuity with the past, which, in virtue of its indefectibility, it must necessarily possess, its unity, catholic, obedience, and sanctity—he submits himself to its authority, accepts its teaching, and receives its sacraments, in the full assurance that just because they are sanctioned by its authority its teaching is the true teaching and its sacraments are the true sacraments. The Protestant, on the other hand, if he follows the course marked out for him by these Protestant confessions, begins, in himself, and subject to the examination of a wholly distinct and independent test, what are the true doctrines and true sacraments. Then he looks out for a Church which professes such doctrines and uses such sacraments; and having found one, regards it as the true Church and joins it. The fatal tendency to disunion inherent in this latter method appears when we ask what is that distinct and independent test by which the Protestant decides as to the truth of his doctrines and sacraments, for it is, as the whole history of the Reformation movement declares, that very rule of the Bible given over to the private interpretation of the individual which is inconsistent with any real submission to an external authority. Important, however, and fundamental, that point is the Augsburg Confession passes over without the slightest mention. So, too, do most of the other Protestant Confessions, and none of them dare to go to the root of the difficulty.

The Scottish Confession of 1560 (of which the Westminster Confession drawn up in England during the Commonwealth is an amplification) is the most explicit in this respect. After claiming that the Presbyterian Church recently established by John Knox and his friends holds the true doctrine and right sacraments, it gives as its reason for so affirming that "the doctrine which we use in our Churches is contained in the written Word of God... in which we affirm that all things that must be believed by men for their salvation are sufficiently expressed". It then goes on to declare that "the interpretation of the Scriptures of the Old and New Testaments is not to be made by every private person, or to any Church... but this right and authority of interpretation belongs solely to the Spirit of God by whom the Scriptures were committed to writing". This, no doubt, is what the other Reformers in Germany, Switzerland, and elsewhere would also have said, but they prudently passed the point over in their confessions, half conscious that to claim the right of interpretation for the Spirit of God was but a misleading way of claiming it for each individual who might conceive himself to have caught the mind of the Spirit; foreseeing, too, that, if no Church could claim the right to interpret with authority, no Church, Protestant any more than Catholic, could claim the right to impose its doctrines or worship on others.

However, the Reformation leaders knew what they were about. They meant to have a Protestant Church, or at all events Protestant Churches, to oppose to the pope's Church, and they intended that these new Churches should profess a very definite creed, and enforce its acceptance, together with submission to its disciplinary arrangements, on all whom they believed to be true members of their Churches. And the intention was not to receive jurisdiction. Accordingly, these Protestant confessions of faith, which were the formal expression of their doctrinal creeds, contained and prescribed, quite after the manner of Catholic professions of faith or decrees of councils, lists of very definite articles, often with added anathemas directed against those who did not accept them. The Church, therefore, was to be "called" before they could exercise their functions, those entitled to call them being governing bodies consisting of clergy and laity in fixed proportions, and formed hierarchically into local, regional, and national consitories. To these governing bodies appertained also the right of administration, of deciding controversies, and of excommunicating. The difficulty was to equip them with adequate powers, but for this the German Reformers had recourse to the secular power. The secular power was, they assured their princes, bound to use its sword for the defence of right and the suppression of evil; and it appertained to this department of its functions that in times of religious crisis it should take upon itself to judge the cause of the Church, whether by the old or new doctrines—and root out the old errors.

The German princes had hitherto stood off from the new evangelists, whose democratic tendencies they suspected, but this appeal for their intervention was bated with the suggestion that they should take away from the Catholics their rich endowments, and apply them to more becoming uses. The bait took, and within a few years, one after another, the princes of Northern Germany—no very edifying class—declared themselves to be on the side of the Gospel and ready to take over the responsibility for its administration. Then, from 1525 onwards, following the lead of Philip, Landgrave of Hesse, one of the most immoral men of the age, they seized the abbeyes and bishoprics of the Roman Catholic Church, and disposed of the revenues, mostly applied to the increase of their own, and proceeded to found national Churches, based on the principles shortly afterwards accepted by the Augsburg Confession, which should be autonomous for each dominion under the supreme spiritual as well as temporal rule of its secular sovereign. For these national Churches they drew up both civil and ecclesiastical arrangements, and orders of ministers, observance of which they enjoined on all their subjects under penalty of exile, a penalty which was at once inflicted on those of the Catholic clergy who remained faithful to the religion of their ancestors, as well as on multitudes of Catholic laymen.

This system of national Churches did not necessa-
rily involve the imposition of Protestant creeds differing among themselves, for it was within the power ascribed to the princes that they should agree together as to what they would enforce, and no doubt to a certain extent this was what happened, and by happening caused Lutheranism to be the prevailing form of religion in Protestant Germany. Still the system did involve the princes and the power, if he judged fit, to introduce a creed differing from that of the neighbouring dominions, and eventually this was what occurred when the Lutheran and Reformed parties settled down within the limits of the Empire into formal opposition among themselves. Some principalities—and it was the same with the free cities which went over to Protestantism—enforced one, and the princes of Catholicism, the other, of the forms of Reformed confession, and there were even oscillations in the same principality as one sovereign succeeded another on the throne. The signal instance of this was in the Palatinate, the inhabitants of which were required to change backwards and forwards between Lutheranism and Calvinism, four times in the years 1533 to 1548. This pretension of the German princes to dictate a religion to their subjects came to be known as the jus reformandi, and gave rise to the maxim, Cujus regio ejus religio. By the Peace of Augsburg, 1555, this pretension was reluctantly conceded as a temporary expedient to the Protestant princes, and by the Treaty of Osnabrug in 1555 to France it received a more formal kind of imperial sanction, against which an ineffectual protest was made on behalf of Pope Innocent X by his nuncio, Chigi.

In Switzerland there were no princes to put themselves at the head of the new national Churches, but there their place was taken by the cantonal governments, whatever they might be, as controlled by the Protestant faction. Thus Zwingli, who began his fiery preachings against the Catholic Church in 1518, and in a few years' time had gathered round himself a band of fanatical followers, with their aid and by holding out the confiscation of the church property as an inducement, was able by 1525 to draw over to his side the majority of the members of the State Council of Zurich. By the year 1533 the majority of the council were overpowered and extruded, which done, at the instigation of Zwingli, the Catholic religion, though it had been the religion of their ancestors for many centuries and was still the religion of the quiet people in the land, was summarily proscribed, even the celebration of the Mass being forbidden under the penalty of death. Conversion forever impossible, fierce crowds led by Zwingli in person were sent to visit the various churches and strip them of their statues and ornaments on the plea that the Bible commanded them to put down idolatry. The ground being thus cleared, the State Council by its own authority set up a national Church council consisting of representatives from Schwabhausen, St. Gall, and Appenzell followed quickly in the footsteps of Zurich, the same methods of violence being employed in each case. The desires of the people themselves counted for nothing. The opinions of yesterday adopted by the fanatical leaders were at once exalted into dogmas for which was claimed an authority over the consciences of all far exceeding that which had been exercised by the venerable Church of the ages.

Nor were these Protestant cantons satisfied with imposing their new doctrines on their own subjects. Having combined with certain cities of the Empire to form a "Christian League", in its name they summoned the Catholic cantons, Schwytz, Uri, Unterwalden, Zuger, and the like, to agree on example in supplanting the old Faith by the new. The latter, however, were resolute in their refusal and, although their military strength was inferior to that of their antagonists, they eventually inflicted on them a severe defeat at Kappel (31 Oct., 1531), a defeat in which Zwingli himself and several other preachers were slain on the field. It was a crushing blow to Zwingianism, which, as such, never recovered, and it saved the Catholic cantons from the danger of persecution, while opening the way for the Catholic restoration that was to ensue. But, if Zwingianism was overthrown, it was not that Protestantism had become extinct there but that it was about to pass throughout Switzerland into Calvinism. John Calvin, a native of Noyon, after inhabiting Paris the Lutheran views which later on he recast, in his "Institutes", into the form ever since associated with his name, settled down at Geneva in 1536, and in the next few years, the same sort of theocracy as he had in Flanders and which he did not think that Protestantism had become extinct there but that it was about to pass throughout Switzerland into Calvinism. John Calvin, a native of Noyon, after inhabiting Paris the Lutheran views which later on he recast, in his "Institutes", into the form ever since associated with his name, settled down at Geneva in 1536, and in the next few years, the same sort of theocracy as he had in Flanders and which he did not think
tion, the other which strove perseveringly for a root-and-branch subversion of the Elizabethan settlement and the substitution of one conformed to the Genevan model. During the Commonwealth the latter party obtained for the time the upper hand, but with the Restoration it was extruded altogether and became the parent of those Nonconformist sects whose progressive divisions and subdivisions have always been the greatest scandal of religious life been. The other party meanwhile, with some oscillations to the right or to the left (under the names of the High and Low Church parties), maintained itself with approximate consistency as exhibiting the distinctive spirit of the Established Church of the country.

Towards the middle of the nineteenth century, however, two quite novel tendencies appeared: one, in effect a reaction from the Calvinism which has since become so influential that before long they are likely to divide between themselves the race of Anglican Churchmen), one based on a far-reaching appreciation (but with some reservations) of the Catholic system, delighting to call itself Catholic, and striving to assimilate the national worship to the Catholic manner of which it itself Liberal, and, pushing to its bitter end the application of the Protestant principle of private judgment, has by its rationalistic criticism diffused a widespread scepticism as to the authenticity of the Christian records and the truth of the most fundamental articles of the Christian creed. This theological Liberalism has likewise exercised a powerful influence in Continental bodies, and one more deadly still on Continental Protestantism, Germany being the primary source from which it has sprung. Of Germany, in fact, it must now be said that, as in the sixteenth century it gave birth to what is called orthodox Protestantism, so in the present age it is engaged in throttling its offspring in the tight grasp of its critical spirit, which has already worked its way into Protestantism in the United States, Canada, and other countries colonized from Europe. It is sufficient to say that the immigrants have taken their beliefs and forms of worship with them to their new homes, and, the world of ideas being now one, this many-headed hydra has displayed in the new countries the same diversities and amorphousness which it possessed in the old.

Except for its Puritan variety, which depended for its propagation chiefly on the powers of physical coercion its leaders could dispose of, Protestantism was an easy-going religion which had abolished many of the ascetic observances and restrictions on liberty and license that held in the old Church. It was to be expected, therefore, that it should spread rapidly in an age when ideas were so alarmingly corrupt, nor must we be surprised that, with such a start, it was enabled soon to present the appearance of a group of Churches peopled by very many thousands of adherents. Since those early days, however, it cannot be said to have extended its conquests much, and the millions to which it has now grown are due not much to any great and sudden change in or among the existing denominations. In the present day the total number of Protestants is estimated at about 166,000,000, an enormous number, no doubt, but one which, unlike the 260,000,000 Churchmen who are confined to main and a large majority of all the denominations in the world. In the present day the total number of Protestants is estimated at about 166,000,000, an enormous number, no doubt, but one which, unlike the 260,000,000 Catholic Churches that now stand together, is only an aggregate made up of a multitude of separate denominations, each of which has its own body of men that have the principle of private judgment as a rule of faith to that of submission to the authority of the Catholic Church. But the species of unity thus attained is always in its outer relations separate, in its inner relations precarious; for the very motives that cause the members of such a denomination to separate from others of the same faith; they are therefore, rather, the result of historical contingency where it is not so common, or that spirit of radical inquiry which is now so common, that for faith and reason to determine the future activity (see PROTESTANTISM; LUTHERANISM; CALVINISM; EPISCOPALISM; NONCONFORMISTS; RATIONALISM.)

Summary.—It will be useful, as in the cases of the primitive and the great Eastern divisions, to fix attention on the forces making for disintegration, which have brought these Protestant divisions into being. If the effect of such a summary is to show the essential similarity of the forces at work in all these cases, that will be advantageous, for it will reveal to us how few are these disintegrating forces, and how essential is their character; how, in fact, they spring from the very heart of human nature, which can only hope to counteract the divisions towards which they tend if sustained and elevated by some other forces of a different order altogether. In two respects, then, these separatist bodies to which Protestantism has given birth need to be considered, in their separations from the parent communions and in their cohesion among themselves, as corporate bodies enduring for a certain time and in a certain degree. The principle of private judgment has been the unoubt-
E. Divisions within the Catholic Church.—We ought not, perhaps, to conclude this survey of the history of religious divisions without touching on what some might consider to be such within the bosom of the Roman communion itself. There are and always have been opposite parties in this communion, whose adherents disagree on points of doctrine the importance of which may be estimated by the bitterness of their controversies. Thus there have been Jansenists and Anti-Jansenists, Gallicans and Infallibilists, Modernists and Anti-Moderneists. It is true that a time has come for some of these parties when their peculiar tenets have been condemned, and a portion of their adherents have passed from the Church into schism. But this has not happened in all cases of party divisions; and even when it has, there has been a considerable time previously been tolerated in the Church, holding their distinctive views, and yet not being denied the sacraments and other privileges of communion. Again, there have been, many times over, rival popes each gathering round himself a following and denouncing that of his rival; and during one notorious period of forty years' duration the Church was divided by these rivalries into two and even into three parties. Yet they are not the separated communions to claim unity of faith and government as her perpetual note? In two respects, however, there is an essential difference between these sorts of divisions that may arise in the Catholic Church and the schismatic and heretical in the separated communions.

First, in the Catholic Church the points in dispute round which these divisions gather are not the Church's accepted doctrines, but further points which the course of study within or without the Church has forced into prominence, and which one party thinks to be, and the other to deny or exclude. And to make it for its vindication, but another thinks to be incompatible with it and dangerous. Secondly, on both sides the combatants embrace the formal principle of Church unity, the magisterium of the Holy See, and, should the Holy See think fit to intervene, they are prepared to submit to its determination of their diverse views. So far there is nothing to justify the imputation of schism but only an illustration of the error of those who imagine that inside the Church thought and speculation must be stagnant. For these domestic controversies, though sometimes rendered harmful by the defective spirit of those engaged in them, have their useful side, as conducing to the fuller, deeper, and more precise comprehension of the meaning and limits of the accepted doctrines and to make it for its vindication, but another thinks to be incompatible with it and dangerous. It may happen, however, that when the course of a controversy has made clear what is involved in the new opinions advanced, the supreme authority in the Church will feel the necessity of intervening by some means. In that case a cruel moment often arises for the side whose tenets are now condemned. If they refuse the authority of the Church to declare which is the formal principle of unity, they will submit to the voice of authority, abandon their former opinions, and no longer a place for them in the Church, and they become schismatic in the ordinary sense.

A similar distinction applies to the case of schisms in the papacy. It is true that many anti-popes have sprung up and caused division in their time. They were mostly the creatures of some despot who had set himself up as the universal judge of the Church by the method of appointment, and it is, and invariably was, easy to tell which was the true pope, which the anti-pope. The one exception to this general statement is that referred to in the objection, the case of the Roman mob, which, however, is not a subject for the fuller history of this distressing episode see Schism, Western; Urban VI; Boniface IX; Gregory XII; Robert of Geneva; Luca, Pedro de.

What concerns us here is that the Conclave of 1378 was disturbed by the Roman mob, which, anxious lest the popes should go back to Avignon, demanded the election of a Frenchman. Robert of Geneva, not a Frenchman. Urban VI, till then Archbishop of Bari, was elected and enthroned, and for some weeks was recognized by all. Then the main body of the cardinals dissatisfied with the administration of Urban, who certainly behaved in an extraordinarily tactless manner, retired to Anagni, declared that, owing to the ill effects of the election of a Roman pope upon the Conclave, Urban's election had been invalid, and elected Robert of Geneva, who called himself Clement VII. This latter was soon compelled by circumstances to withdraw to Avignon, and so the schism resolved itself into a papacy at Rome and another at Avignon. Of the Roman line there were four popes before the schism was finally healed. Urban VI, Boniface IX, Benedict XIII, and Alexander V. But there were two, Clement VII and Benedict XIII. The effects were terrible and world-wide, some countries, through their sovereigns, ranging themselves on the side of Rome, others on the side of Avignon, politics in some degree determining their choice. But earnest efforts were made from the first to settle the matter, and the cardinals were convened to ascertain the facts, and the canonists writing learned treatises to expounding the questions of law involved. Proposals were also made from the first, recommending alternative plans for solving the difficulty, namely, that both popes should simultaneously resign and another be then elected, that both should be subjected to the refusal of the cardinals, that a general council should be called which both popes should combine to authorize, and that the decision should be left to this. All these plans failed for the time, because neither pope would trust the other, and this prevented their meeting and arranging. Hence, in 1408, the cardinals of both obediences abandoned their chiefs and meeting together con

XV.—10
far towards creating the tone of mind which rendered the outbreak of Protestantism in the next century possible. Still, when we compare this schism with schisms like those of the Orthodox and the Protestants an essential difference between them appears. In the other cases the division was over some question of principle; here it was over a question of fact only. On both sides of the dividing line there was exactly the same creed and the same moral; in the essential place of the papacy in the constitution of the Church, of the method by which popes should be elected, of the right to the obedience of the whole Church which attaches to their office. The only matter in doubt was: Had this person or that fulfilled the conditions of a valid election? Was the election of Pope Urban II valid, or not? Was it by a right to be heard by the electors, and therefore invalid; or had it been unaffected by this terrorism and was therefore valid? If Urban’s election was valid, so too were those of his successors of the Roman line; if his election was invalid, Clement VII’s and Benedict XIII’s were valid. But the verification of facts is through the testimony of those who have taken part in them, and in this case there was serious variance. To decide between them belongs to the special articles on that schism. In this article what concerns us is to appreciate the difference between a schism of this sort over a question of fact and a schism over a question of principle like the others that have been instances. We may help ourselves by an analogy; for we can compare this to that schism any which has disavowed a limb from the body and one which has caused a deep wound in the body itself. In the former case the life of the organism ceases at once to flow into the dismembered part, and it begins to disintegrate; in the latter, all the powers and processes of the organism are at once set in motion for the repair of the dismembered part. If the damage wrought is too serious for recovery and death must be expected, the life is still there in the organism, and oftentimes it is able to achieve a complete restoration. To apply this to the history, whereas in schisms properly so called a deprivation of the value of unity is wont to mark their commencement, in this schism it was most remarkable how strong was the sense of unity which attached itself on the side, so soon as the news of the rival lines set up became known, and how steadily, earnestly, discerningly, and unanimously the different parts of the Church laboured, with ultimate success, to ascertain which was the true pope, or to obtain the election of one.

IV. REUNION MOVEMENTS IN THE PAST. A. IN THE EAST.—As Constantineople had so often been in schism for a season, the popes took some time to realize that the schism accomplished by the Patriarch Cerularius was destined to continue. Even when they were last disillusioned, they never ceased to regard the Eastern Christians as a choice portion of Christ’s body, and to the popes the portion to unity according to their opportunities. Thus it was not merely for the recovery of the Holy Places and the protection of the pilgrims that Urban II and his successors originated and sustained the Crusades, but for the far more comprehensive object of bringing the concentrated strength of the Western Powers to the aid of their Eastern brethren, now threatened by the Turkish invasion. It was far from being overwhelmed. It is true that the intermingling of human passions and the clash of animosities, for which Easterns and Westerners were both to blame, not only brought to naught the realization of this splendid ideal, but actually enlarged the chasm which separated the two sides by intensifying the antipathy of the Easterns for their aggressors allies. Nor can it be denied that the Western populations often showed a very unsatisfactory spirit in their dealings with the East and their feelings towards them; for the Westerns, too, were dominated by the unbrotherly passions that spring from excessive nationalism, and it was just this that increased so seriously for the popes the difficulty of bringing the two sides together for the defence of Eastern Christendom. But the important thing to observe is that the popes themselves, with wonderful unanimity, stood outside all these racial animosities, and whatever were their personal affinities, never lost hold of the pure Christian ideal or thought to subordinate it to worldly politics. Thus a succession of popes from Gregory VII down to our own days (conspicuous among whom were Urban II, Blessed Eugenius III, Innocent III, Blessed Gregory IX, Nicholas IV, Eugenius IV, Pius II, Clement VII, Sixtus IV, Urban VIII, and Clement XIV) have manifested their strong desires and have strove most pathetically for the healing of this saddest of schisms, never losing heart even when the outlook was darkest, welcoming each gleam of sunshine as an occasion for repeating their assurances of a truly brotherly feeling, and a readiness to engage in the common good venture. This was no less essential to the Church’s faith and constitution. On the Oriental side there has not been much response to this pathetic call of the popes; but two of the Eastern emperors made overtures which led on to the solemn acts of reunion in the Council of Lyons (1274) and the Council of Florence (1439). Unfortunately these movements were of no avail to the Church in the struggle with the instinct of self-preservation in face of the Turkish danger more than by any adequate appreciation of the necessity of religious unity, and were, besides, undertaken by sovereigns the mass of whose subjects were not prepared to follow them in any cause that ran counter to their traditional resentments. Still, the second of these councils had its solid results. By the disposal of the Easterns to the East, the last three patriarchs under the old empire, the two distinguished prelates Bessarion of Nicea and Isidore of Kiev, besides originating the Uniat bodies. Though adverse circumstances have sometimes disturbed their allegiance, and have prevented their numbers from attaining to any high figures, these bodies, with their attempts to hold reunion by their standing testimony to the mode of reunion which is all that the popes ask for, namely, acceptance of the entire deposit of faith including the Divine institution of the Roman primacy, but beyond that a full-hearted adherence to those venerable rites and usages which are dear to Eastern hearts as an inheritance bequeathed to them by the Christian nation antecedents. Although, since the Council of Florence, no more proposals for healing the schism have come from the main body of the Orthodox and their rulers, one must include among the reunion movements of the past the one which, initiated by some Russian bishops, led to the union accomplished at Brest in Lithuania (1595). Some of the Russian bishops, with a considerable portion of the Ruthenians, the race that had formed the original nucleus of the Russian Empire, was officially reunited with the Holy See, but it was not for some time, and after the fiercest opposition, that the main body of that people were gained over to the union. Having, however, at length accepted it, they threw off the yoke of Poland. Then one-half of these Uniates came under Austrian rule, the other under Russian rule. The former, meeting with toleration from their rulers, still remain constant, the latter have been the victims of a succession of the cruellest persecutions undertaken to drive them back into schism. B. IN THE WEST.—In the first outbreak of Schism neither its leaders nor their followers had any scruples about their separation from the communion of the ancient Church. They regarded it as an
apostate Church from which it was a blessing to be separated, and they anticipated the speedy advent of the Reformation. The views of the Protestant preachers, it would dissolve away, and their own purified Churches take its place everywhere. But, as new generations grew up which were not responsible for the schism, devout minds were inevitably led to contrast the sectarianism they had inherited with the beautiful ideal of religious unity propounded by St. Paul and realized in the great centuries days of Christendom since the Reformations. That there were many such minds is evidenced by the stream of converts to the Catholic Church, which from the days of the Reformers onward has never ceased to flow—of converts who invariably ascribe their first discontent with their previous Protestantism to the scandal of its divisions. The same deep sense of scandal motivated their attempts to bring about reunion, whether among the Protestant sects themselves, or between these and the Catholic Church, which were made at various times during the succeeding centuries. All of these attempts failed because set on a false foundation, but some of them were certainly inspired by a genuine spirit of concord. We cannot indeed regard as so inspired the group of German iconoclasts who, the Comenians, and Martin Crusius, who, in the last quarter of the sixteenth century, proposed to the Patriarch Jeremias II of Constantinople a plan for the union of the Lutherans with the Greeks on the basis of the Lutheran Creed, a plan promptly rejected by the patriarch; nor the Dutch Calvinists and Anglican divines who, a generation later, in conjunction with the semi-Calvinist Patriarch Cyril Lucaris, but were finally repulsed by the Synod of Jerusalem (1672), which condemned their doctrines together with the memory of the patriarch who had coquetted with them; nor again the Gallican priests, Elies du Pin, and the Anglican archbishop, Wake, who in the first quarter of the eighteenth century proposed a reconciliation between the Anglican and Gallican Churches. In each of these cases the predominant motive was not to heal division, but to aid the cause of separation by strengthening the opposition to the Holy See.

Very different, however, and in every way commendable, was the spirit in which the party led by George Calhutus in the second quarter of the seventeenth century, and that in which Molanuzz and Leibniz in their negotiations with Bishop Spindlo of Neustadt and the great Bossuet, half a century later, worked for the elaboration of a reunion scheme which the Catholic Church and the Protestant bodies might both be able to accept. The last-mentioned episode, of which a more extended account is given in M. Reaumes's "Historie du Bossuet," is of particular importance as it was by the Court of Hanover, with the approbation of many Protestant princes, and watched with sympathy by Clement IX and Innocent XI. But, though political reasons were the immediate cause of the discontinuance of these negotiations, they were doomed to failure for theological reasons also. Of these the most important were the views held by those who formed the two main varieties of Protestantism, several were made in Germany from the time of Melancthon downwards; but all failed until the occurrence of the tercentenary of the Reformation in 1817, when the scheme recommended by Frederick William III of Prussia achieved a partial success which still endures. By this scheme the two sides were to retain each its own doctrine, but they were to coalesce into one "Evangelical Church" and worship together according to a common liturgy, or agenda, which was drawn up on lines sufficiently vague to leave untouched the points as to which they were at variance among themselves. Even this modus vivendi, rejected by the authorities of these Eastern Churches, and, if it represents their real mind, we must agree with them that negotiations some districts had to resort to physical force; nor has it been able to embrace all the Lutherans in its fold, treating as it did to favour their side less than that of the traditionally-Indulgentia.

V. REUNION MOVEMENTS IN THE PRESENT AGE.—In the present age the divisions of Christendom not only furnish its assailants with their most effective taunt, but constitute the most serious hindrance in the way of Christian work. Hence, among these who have inherited the condition of separation, the value of the Christian unity has come to be much more deeply appreciated than ever before, and many active movements have been set on foot, and schemes devised, for its restoration.

A. In the East.—So far as the Orthodox Churches are concerned it does not appear that the solace for reunion is very marked, at least among the rulers and the great mass of the populations. During the last half-century some members of the High Church section of the Anglican party, and likewise some members of the Old Catholic party in Germany and Switzerland, have approached the adherents of Russian and Greek Orthodoxy, in hopes of inducing them to promote intercommunication between their respective Churches. But either the previous negotiations, or they have led to occasional interchanges of eclesiastical courtesies and concessions, such as the more rigidly consistent Roman Church would deem to be compromising, have not yet attained, and are not likely to attain, their object; for the simple reason that the Orthodox Churches have no intention of renouncing their peculiar doctrines. In pointing out the blemishes of the Pope's infallibility, they are perfectly aware that this is the case in the Anglican Church, and are likewise aware that the Old Catholics, since they broke away from the Holy See in 1870, have come under Protestant influence and have lost their political importance for negotiations with the Holy See or even an interchange of ideas with it, the rulers of these Eastern Churches are as ill-disposed as ever, and when invited to do so by recent popes—as by Pius IX, on his accession and when convoking the Vatican Council, and by Leo XIII on his accession and in his "Præclaræ Gratulationis," of 1891—they have always opposed any fearful silence or words of studied offensiveness to the affectionate language of the popes.

A pleasant exception to this rule is the present (1912) Patriarch of Constantinople, Joachim III, who, contrary to the prevailing custom, has been left in office since 1892—an unusually long time. It is known that he is personally sympathetic with the Pope, and when, in 1902, shortly after his accession, he addressed a letter to the heads of the autocephalous Churches of his patriarchate, proposing to them that they should all agree to enter into negotiations both with the Protestant bodies and also with the Holy See in union with the Holy See, they were unanimous in refusing even to discuss the idea. But, as Rome's Magazine, Sept., 1910, p. 375, and Feb., 1911, p. 281) the only basis, they declared, on which the Orthodox Churches could entertain the thought of reunion with the Holy See was that of an acceptance of themselves as, by reason of their fidelity to the teaching of the seven ecumenical councils, "alone composing the one Holy Catholic and Apostolic Church." The rejection of a renunciation by the pope of all his innovations on this doctrinal standard, particularly of that worst innovation of all, the papal despotism. As there was the present likelihood of the pope's assenting to that basis, what room was there for negotiations?

Such was the answer to this important invitation referred to so magical or miraculous in the churches of these Eastern Churches, and, if it represents their real mind, we must agree with them that negotiations
would be useless; for one thing is quite certain, the Holy See can never accept conditions which would involve the renunciation of an office it knows to be of Divine appointment and vital for the maintenance of the Church's unity. Nor is this all, for these Orthodox prelates, if they will reflect, must needs see that their conditions are such as cannot possibly form a durable basis for reunion. They claim that their previous position of these views is sanctioned by what they call "the Seven General Councils"—that is, the Councils of Nicaea (325), Constantinople I (335), Ephesus (431), Chalcedon (451), Constantinople II (553), Third Constantinople (690), Second Nicaea (787). But this is just what Catholic historians deny; and, as it would appear, with a heavy balance of evidence. The whole of the latter is of the two contentions? In other words, is this Oriental claim more than a disguised appeal to the Protestant principle of private judgment, the very principle which, as the experience of four centuries of Protestantism has demonstrated, is essentially the principle of division, and not of unity? It will be replied that the authority to decide is with the next general council. But if it were at all conceivable that general councils could take the place of a living centre of unity in the government of the Church, at least they would require to be held at short intervals, and then the question arises: Why, if our Eastern brethren appreciate the importance of unity, have they not during all those centuries taken the initiative in what is the lending of all time and invited the Catholic representatives to take a friendly part in it? Why, when the popes have taken that initiative and have invited the Easterns in the most cordial terms to join in such a council, or at least to join with them in some friendly conference to discuss the possibilities of a reconciliation, have they always so assented? The reasons of this are, as in the times of Photius and Cæcilius, the chief deterring causes that stand in the way of the reunion of the Orthodox with the Catholics are political, and to some extent that may be the case. But the facts, who, if they were to put themselves at the head of a vast reunion movement, could probably carry the rest of the Easterns (Monophysites and Nestorians included) with them, cannot be dismissed with a splendid rôle which would become theirs as the leading Christian sovereigns and protectors of a united Chris-
tendom of such vastly increased dimensions.

Evidently, then, the primary cause why the East will not approach the West for the healing of the schism is still to be sought in that inestimable spirit of contrariety, much encountered, from the popes, in past ages, when to some extent it was reciprocated in the West, and which makes them suspect every overture that comes from the West of being dictated by some ulterior purpose—such as to suppress their ancient rites, or to transform their religious habits, or crush out their reasonable liberties by exacting submission of obedient power. And in the West it seems unmitigable that such groundless suspicions should be entertained. It may be that in some districts, where the East and West touch each other closely, and the blending of religions with political animosities causes tension, material for that sort of suspicion exists, but certainly there is no corresponding aversion to Easterns or their religious habits in the general area of Western Christendom, and above all, as has already been observed, there is absolutely no ground for suspecting the integrity of the motives that have consistently animated the long line of popes. The Greeks who took refuge in Southern Italy under pressure of the Turkish invasion have never to this day found difficulty, but on the contrary, much encouragement, from the popes, in their adherence to their Eastern customs, the marriage of their clergy included; and since the time of the Council of Florence it has been a fixed principle of papal government that Orientals passing into communion with the Holy See should be required to remain in their own rites and customs where no doctrinal error was involved, Leo XIII enforcing adherence to this principle by new sanctions in his "Orien-
talium ecclesiariurn dignitatis" (1895). Moreover, for the Papacy to be parties to their adherent's in the West cherish dislike for rites which are associated with the memories of those venerable Fathers and doctors whom East and West agree in venerating and claiming as their own? Could the Easterns, then, only be induced to lay aside these suspicions, if but provisionally, and meet the pope or his representatives in friendly conference, the problem of the Oriental schism and the false explanations could be exchanged, and false impressions removed, particularly the false impression that it is but of domination, and not fidelity to a Divine trust, that constrains the popes to insist on the recogni-
tion of their primacy. After that it might be neces-
sary to discuss doctrinal points on which the two sides should be disposed for the reunion, and the application of ancient principles recognized on both sides. Seeing how shadowy are some of the points of disagreement, some of them would surely be cleared up completely by such discussions, and if others stood out, and thereby made any immediate act of reunion impossible, at least the better understanding arrived at might be hoped to impart to any further studies and discussions and make the union possible as of 1870.

For the present it would seem to be so, if we are to judge by the attitude of the rulers, civil and ecclesiastical, of the Orthodox Churches. But it is at least symptomatic that Josiahi, the present Patriarch of Con-
stantinople, in 1906, published his "Reactions on reunion to the other autoccephalous churches," has recently (Bessarione, January—March, 1911) ex-
pressed his desire for reunion and for preparatory efforts to come to an understanding with the Westerns. The career, too, of such a man as the late Vladimir Soloviev—who, starting from the ordinary Orthodox path, had set himself the whole question of reunion in the light of the present Conse-
quences to form a Union—was led to enroll himself among the Uniates—may fairly be taken, seeing what influence he exercised, and his memory still exercises, over many of his fellow-countrymen, as a sign that there are others of like mind in that seceded emprise, as indeed is known to be the case. Moreover, the imperial edicts of tolerance which have been put forth by the recent authorities, and which have led to the direct steps toward a union with the Easterns, have been put forth in a spirit of acquiescence in the perfectly legitimate criticisms put forward by the Greeks, and which have been the voice of many men of Eastern lands to the existence there of many ardent aspirants after reunion. Thus Nicole Franco, a Uniat priest of the Greek Rite, in his instruc-
tive study of the question under all its aspects, testi-
fies that "the reunion movement has manifested itself in the provinces of European Turkey among Greeks, Albanians, and Bulgarians, and in Asia among the Greeks and Meliotes, and among the Armenians, Serbs, and Chaldeans, and, which is more significant still, among the Russians, in whose midst Catholic
groups of the Greek-Slav Rite keep on establishing themselves, and give promise of a wider extension of the apostolic work in the Balkan peninsula, p. 1908, is perhaps the spectacle, which can now be seen in many places in the East, of Catholics of the Greek and Latin Rite working side by side in cordial co-operation, while on terms of friendly intercourse with the Orthodox of the same neighbourhood, which is chiefly helpful in removing prejudice by the object lesson it offers of what reunion would bring to pass in all parts of the world. In the days, when Easterns as well as Westerns are spreading and mingling in many lands. Especially impressive in this way seems to have been the object-lesson of the Eucharistic Congress held at Jerusalem in 1886 in which the Catholic clergy and laity of both rites took part under the eyes of numerous adherents of the separated churches during the years that followed, according to the rite of St. John Chrysostom celebrated at St. Peter's in the presence of the pope on 14 Feb., 1908, and that celebrated later in the same year at Westminster Cathedral in the presence of his legate, were examples of similar import. Moreover, if Leo XIII's letter of 20 June, 1881, addressed to the Princes of the Church, is a monument raised from the patriarch Anathimus VII and his Synod (Dubé, "Églises séparées"), there were not lacking devout minds in the East who contrasted the patriarch's brutal language with the exquisitely tender and conciliatory language of the pope. Padre Franco reports the accession of over a thousand persons to the Unit Churches as the hardest gathered from this episcopate in these years that followed.

B. In the West.—In the West the English-speaking countries must be distinguished from the others, which, like them, have inherited the state of religious isolation. In the latter no general sense of the evils of division appears to have been as yet awakened, and even in the former as much must be said of the great majority as of the small part, even the latter which is in earnest about its spiritual condition. Still, in England and the United States there are numerous groups of religious-minded persons who do take very much to heart the scandal of religious division which is brought home to them in diverse ways through their experience of the hindrances that block the Union of Christendom. Their sense of this scandal and the consequent desire for reunion goes back to the second quarter of the last century. It began with the Tractarians and sprang naturally out of the fuller realization, to which their Patristic studies had led them, of the nature and authority of the visible Church. This school is still the home of the most solemn and fervent advocates of the union, for the aspiration has spread during the last few decades from this to other parties in the national Church, and even to the Nonconformists, who have grown ashamed of the multiplicity of their sects and are now anxious to find some basis on which they may coalesce among themselves. These latter, however, have no conception of unity in the Catholic sense of the term, and consequently feel few obligations or the Catholic Church in the differences. The Free Church Council founded in England in 1894, and chiefly notorious for its political campaigns against the Anglican Church, is their principal achievement so far. The Presbyterians of Scotland have also felt the influence of the union ideal, but they too, except for some individuals, have not looked beyond the hearing of their own intestine divisions.

The Anglicans (under which designation are included, as members of the same communion, the Episcopans in America and elsewhere) have a wider vision, and have even fancied that to their Church, as holding a central position between the ancient Churches and the modern Protestant sects, is assigned the providential mission of bringing these two extremes together, and serving the cause of reunion by enabling them to understand each other. During the quarter of a century under the leadership of the Head Church movement, the Anglican Church has been specially cherished, and has found frequent expression in the pulpit and religious literature. It has also given birth to some well-meaning undertakings. Thus the A. P. U. C., or Association for Promoting the Union of Christendom—by which is meant the union of the Roman, Eastern, and Anglican Churches—was set up and not discouraged—can be said to have by now many thousand members, drawn from various religious communions, though, as being under non-Catholic management, Catholics are not allowed to join it; the Eastern Church Association (E. C. A.) and the recently founded Anglican and Eastern Orthodox Church Union (A. E. O. U.) both work for the union of the Orthodox with the Easterns, the latter, "while in no way antagonistic to efforts for reunion in other directions", confining itself to those of the Eastern Churches which are in communion with the Patriarch of Constantinople. This A. E. O. U. is particularly active in the United States, where the existence side by side of Westerns and Easterns has been a matter of bitter dispute, the causes of which are due mainly to its instances that the Orthodox Bishop Raphael of Brooklyn recently sanctioned an interchange of ministrations with the Episcopalian in places where members of one or the other communion are without clergy of their own—a practice which, as coming from the Orthodox side, seemed strange, but has presumably been the result of a similar economy which some Orthodox theologians unaccountably advocate (see Reunion Magazine, Sept., 1910). This concordat did not, however, last very long; Bishop Raphael seems not to have understood, at first, the motley character of the Episcopalian communion, but having come to realize it, quickly revoked his concession (see Russian Orthodox American Messenger, 28 Feb., 1912).

Other societies of kindred aim are the Christian Unity Foundation, established in the United States in 1910; the Home Reunion Society, established in England in 1875, of which the object is to reunite the various English religious bodies with the National Church; the Evangelical Alliance, banding together the Evangelical Protestant denominations, of which was founded in 1816, and is thoroughly Protestant in its principles and aims; the Christian Unity Association of Edinburgh which is under Presbyterian management. Apart from these, as being the only Anglican, or Protestant, Association which directly contemplates the union of the Anglican with the Catholic Church, is the Society of St. Thomas of Canterbury, founded in 1904, and undertaking as its special work to clear the way for this species of reunion by studying and making known the real doctrines of the Catholic Church held by its own members, as opposed to the erroneous or coloured accounts of the same doctrines which prevail so widely. This society has thus been based on sound principles, though at present in its infancy, is capable of doing valuable work for the cause.

The annual Church Congresses in England are wont to give a place in their discussions to the reunion question, and even the decennial Pan-Anglican Conferences, in which the bishops of that communion come together from all lands, are increasingly affected by the movement; though, as consisting of prelates with very diverse views, they are always chary about committing themselves to definite statements. Their committees are allowed to be slightly more courageous, and in the Conference of 1888 the committee on Church Unity formulated four conditions as constituting the necessary and sufficient basis for all who might desire to enter into communion with them-
selves: (1) The Holy Scriptures as the rule of faith; (2) the Apostles’ and the Nicene Creeds, as the statement of the Faith; (3) the two Sacraments ordained by Christ Himself; (4) the historic episcopate locally adapted in the methods of its administration to varying needs. This offer, which has come to be known as “the Lambeth Quadrilateral”, has been renewed by the subsequent Pan-Anglican conferences and has been frequently discussed, but so far has not attracted any of those for whom it was intended. The same Committee of ISSS looked wastefully towards the separated ecclesiastical unity, but neither the Conference of 1908, nor any subsequent one, could more than repudiate the idea of wishing to proselytize among them, and recommend that a statement of the Anglican position should be drawn up for their benefit. Subsequent Conferences have gone a little farther in this direction, and the Conference of 1908 went so far as to recommend in one of its resolutions that there should be an interchange of communications offered and accepted by the members of the Orthodox Churches, and of the Anglican communion, in places where none of their own clergy were within reach—a recommendation which, as already mentioned, was for the moment reciprocated not indeed by the official representatives of the Orthodox Churches, but by two of their prelates in America. In the earlier Pan-Anglican Conferences the attitude of the Orthodox Churches towards the Holy See was hostile rather than friendly, warm sympathy being extended to those who had recently abandoned its communion. In the Conference of 1897 there was a slight improvement in this respect, and in the most recent of these Conferences, held in 1908, whilst recognizing, as they could not but do, the value of this new and unprepossessing, any time of intercommunion to the Holy See, they could not, of course, agree to any which it would accept, the Committee of Union and Intercommunion recorded their conviction that no projects of union can ever be regarded as satisfactory which deliberately leave out the Churches of the great Latin Community” and then went on to urge the importance of cultivating friendly relations with them, and of “adopting a policy of comity toward Churches abroad, an excellent recommendation which will be cordially reciprocated by the authorities in question, whether abroad or at home.

Of individual workers in the cause of reunion four names should certainly be mentioned. Father Ignatius (George) Spencer (1790-1864) was reconciled to the Church in 1838, and in 1839 joined the Passionists. During the last twenty-six years of his life, both in England and on the Continent, he laboured with the utmost zeal to arouse men’s minds to a sense of the importance of reunion and to engage them in systematic prayer for that object. Mr. Ambrose Phillips de Lisle (1800-77) was another convert from Anglicanism and an intimate friend of Father Ignatius Spencer. He took up the same crusade and formed the most sanguine expectations of a consoling result. In 1877, in cooperation with the Anglican, Dr. Frederick George Lee, he founded the Association for Promoting the Union of Christendom, to which reference has already been made. Mr. de Lisle failed to see the utility and attractiveness of Comminon of this kind under Protestant management, but the sincerity of his faith and the single-mindedness of his zeal were beyond all question. Newman’s approbation of these qualities in him caused him to say to de Lisle in 1857: “If England is converted, it will be as much due, under God, to you as to any one. It may seem at first sight to many of the prominent reunions in view of his “Eirenicon”, of which the first part was published in 1864. But this book, as its name intimates, was written to promote reunion by raising a friendly discussion on certain points of Catholic practice which to Anglicans of the writer’s party caused difficulty. Inadvertently he used lan-

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their individual members are free to hold or reject these doctrines, or even condemn them, without forfeiting their right to its membership.

Comprehension not compromise" is a phrase often employed, but never considered fitting and possible. The reuniting Churches are not to be asked to renounce any of the beliefs and practices to which from long usage they have become attached. They are to come in just as they are—all, that is, who are agreed as to a substratum of fundamental doctrines and institutions—and on this basis they are to be in recognized sacramental communion with one another everywhere. This system seems to its advocates not only to remove the chief difficulties in the way of reunion, but to have positive advantages. Instead of a dull and deadening uniformity extending throughout, it will give unity in variety, a "synthesis of distinctions", in which each reuniting Church will continue to exist in its own character, yet in a way which, under the Providence of God, it has cultivated with peculiar care and success. Under a slightly changed form we have here the selfsame scheme, based on the distinction between essentials and non-essentials, which in the past has been put forward so often, and always so unsuccessfully. Is it likely to succeed now where it has failed so often before? Is it a mere new name for the same old things, the same old distinctions, under another name? This is a point on which agreement is likely to be reached. We have seen what four conditions the Pan Anglican Conferences have laid down as in their estimation essential, and we may be inclined to wonder at the liberality of the concessions involved in it. This "Quadrilateral," had it been made in view of the existing Churches in England and perhaps the Presbyterians in Scotland and elsewhere. But general and indefinite as it is, it does not seem to have found favour with any one of these; it does not go far enough for them.

But it will be found to go much too far for the Easterns, leaving it open, as it does, to anyone to believe that the sacraments are efficacious channels of grace or only made symbols of the same. The same belief in the Holy Eucharist the Body and Blood of Christ are truly present or really absent, to believe that besides the two sacraments explicitly included there are not five others equally instituted by Christ and equally pertaining of the true nature of sacraments, to believe that the historic episcopate does or does not exist. A reuniting of Church of England and Eastern Churches such as is wont to be called the grace of Holy orders. Secondly, what guarantee is there that the union of will and faculty of the contracting parties? What makes this question so pertinent is that in the "Quadrilateral," for instance, the stipulation is only that the reuniting churches in England and the Easterns would come up together to the altar rails, as if to show to what light value they attached to the points about which they none the less contend so stubbornly?

Evidently, "comprehension not compromise" cannot be a guiding principle for those who wish to reestablish the unity of Christ's Church. For the Lord prayed for, and the world will be constrained to recognize, is an evidence of Divine handiwork. Neither can compromise help us, for truth does not admit of compromise, and what it is desired to restore throughout the world is unity in truth. What we do require is neither comprehension nor compromise, but conviction; for unity in truth must mean that all whom the system embraces a profession and the same creed in all its parts, that they are honestly convinced that in professing it they are adhering to the simple truth, and that in reality they are professing only the truth. How can a unity of that kind, a unity of conviction which is also a unity in truth, be brought about in such wise as to include the many separated Churches who, while professing to be the same Church, are the problem on which serious reuniters should concentrate their attention. They may begin by observing that in societies of all kinds—in kingdoms, armies, trade-unions, clubs, and even Churches—the principle of unity which holds them together is the authority of their chief rulers. If they submit to these rulers they are subject to the same duties, laws, or consequences that they become one with them in their action, and (if the rulers have a recognized right to impose opinions) in their opinions also; and by way of consequence become one among themselves. On the other hand, in proportion as the members refuse submission to this ruling authority they become disinclined and, if the sub-
ordination continues, break up into parties, or drift away, or set up opposition societies. Almost any Protestant Church among the many around us will supply an illustration of this. At one time its ruling authority is recognized by all the members to be the authentic interpreter of its formularies, and all are prepared to submit to it. It is then a united Church in itself. Later comes a time when a number of its members become dissatisfied with these formularies, and refuse to accept them at the hands of their church authority. Thus dissension sets in; either dissent from the letter of the formularies is tolerated, and intestine divisions arise, or some split off and set up for themselves opposition Churches elsewhere.

If this is the law of all human societies, is it not to be anticipated that the Christian community is also subject to that law, in other words that its unity is to be secured by the submission of its members and component Churches to the one ruling authority which is duly set over them all? It will be objected that this principle of authority, if allowed to prevail, may suffice to secure unity in Christendom, but not unity in truth. As soon as the time comes when it is the conviction of the individual or group, more than the willingness of their ruling authority is departing from the truth, they cannot but give the preference to truth over unity, which in fact is what has happened in the history of Christendom, and has caused the present disunion. The answer to this difficulty is that the human mind is indeed bound to truth, and this is irrational if it does not pursue them, and make a judgment of the individual mind to subordinate its personal judgments to those of a mind which can give it a secure guarantee of truth than it can derive from its own reasonings; it is, therefore, supremely rational for it to submit to the mind of Christ, whenever this can be securely ascertained.

If Christ communicated His own mind to His Apostles as to the doctrine and order of the Church, and it is our task to find this mind in the Christian Church, or to receive this mind by obeying it: if His Apostles transmitted these Divine communications by tradition to future generations; if a living authority duly set over His people has watched over the safe transmission of this tradition; and, if the Holy Spirit was sent by Him to abide in His Church and secure this living authority in the faithful discharge of its truth, then, so far as we can see, this authority, when it be of the right nature, will be only harmonized, and a way opened for the reunion of Christendom without any outrage being done to the nature of the human mind. This, it may be said, is only an inference based on the law of human societies and the nature of the human mind. Can it be safe to take it as sufficient to determine a question of fact, such as is the question whether our Lord really did make this particular provision for the safeguarding of His revelation? But if it were only that, at least it proves that this principle of a Divinely guarded magisterium is not irrational, but on the contrary is, so far as we can see, the only principle capable of harmonizing the two certain facts, that our minds are by nature bound to truth at all, and that God's Holy Word, and the foundation of which is His own mind, may be all one in faith. A principle, however, of this value must be regarded as resting on a much firmer basis than mere inference, especially when it is associated with the massive historical fact that the oldest and greatest of all the Churches—which is also the only one that has known how to secure unity among its children without injury done to their sense of truth—has all along been ruled by this very principle in the sure belief that it rests on the express words of Christ. Should not this send us back to a study of the words as they came from Christ's lips, and as they were understood by His Apostles, to see if these words do not correspond with this belief of the later Church?

And here we join on to the historical survey with which this article commenced, for in that survey has been epitomized the evidence from the New Testament and the early Christian writings, which shows that, if we are to credit these records, our Lord did establish and impose this very system; that the Apostles, whom He sent forth to lay the foundations of the Church, did so understand Him; that the Church of the second century, as represented by St. Irenaeus, likewise so understood Him.

VII. Prospects of Reunion.—That corporate reunion were a practical ideal, capable of being realized at no distant date, it would have enormous advantages, for it would greatly facilitate the task of those who feel the sadness of their present isolation. But, the conditions of this mode of reunion being such as we have seen, it is unfortunately impossible to regard the prospect of its realization as anything but encouraging. Why is it that those who tell us with transient sincerity that they long for the time when Christendom will be united once more so persistently resist the rule of tradition and submission to the Holy See, though as capable as ourselves of appreciating the reasoning of the last section, and admiring the results which that rule can produce in the communion of the Christian Church? It is the face of all their past disappointments, to stand out for their principle of comprehension, and to ask for reunion on the basis of mutual concession and contract? Obviously it is because they are still dominated by those self-same principles of religious division which we discerned in the earlier part of this article, and which were the cause of all the schisms that troubled the first four Christian centuries. We counted five such causes: "I cannot belong to a Church in whose doctrines I find insoluble intellectual difficulties", or "which cannot find a place in its system for religious experiences", or "which而已 be the direct voice of God to me", or "which claims put fetters on my mental liberty", or "which runs against my principles", or "which involves me in opposition to my temporal rulers". These principles, we said then, all or some of them, would be found likewise at the root of all subsequent schisms, and have not the summaries above given proved the truth of this? In the Oriental schisms, though private judgment on doctrinal subtleties had its part, the appeal against schism by mutual antipathies and subservience to temporal rulers in the sixteenth century revolt all the five influences were fiercely active. Many Catholic doctrines—as, for instance, those of transsubstantiation, the sacramental principle, the merit of good works—were condemned as offensive to the private judgment of the Reformers. The doctrine (Lutheran) of justification by faith was an_prev__example of putting absolute trust in the assumptions of emotionalism, indeed was the first step towards transferring the basis of faith from the preaching of the word to the so-called testimony of experience. How repugnant to these Reformers was the idea of submission to any teaching authority save their own it is no wonder that Lord Bacon gave the key—with how much they were possessed by the principles of Nationalism and Erastianism is evidenced by the way in which they allowed their rulers to split them up into national Churches and gain their favour for these by stirring up their national animosities. At the present time, among the Churches of England and America which are asking for reunion—or rather, some of whose members are asking for reunion—though the same sentiments still prevail, with some modification as regards their particular application. Is not this sufficiently attested by the tone of the criticisms which come so readily to their lips? "I cannot bring my mind to believe in a Trinity in Unity, in a God-man, in a sinless man, in an atonement, in transubstantiation, in original sin, in the presence of a little water to wash away sin, in a power of absolution
entrusted to sinful men, in a gift of immunity from religious error vested in a succession of under-educated Pontiffs." And again, "I know from my spiritual experiences that the ideas generally held, or received, have received are valid whatever reasons may be urged against them, that my particular form of religion is the true one though it contradicts the religion of others who can cite similar experiences on their behalf." Or again, "I am not going to hand over the keeping of my conscience to any priest or Church. I am not going to surrender the consciousness of which is the essential quality of a truth-seeker." Or again, "I want a religion to suit my national temperament as an Englishman or an American, I am not going to submit to a foreign priest or listen to an Italian mission." How is it possible that men saturated with principles so antagonistic to the obedience of faith should be induced to seek reunion in the only form which is the essential quality of an individual Churchman, and persuade themselves that the comparatively small section which forms the moderately High Church party can be taken as duly representing their Church; and then, realizing that neither this small section, nor even they themselves, have the true Catholic disposition of submission to a teaching authority, will, in the name of compromise that would just include themselves, but it will not do to take this over-hopeful view of the situation. The possibilities of an approaching corporate reunion must be judged by the mentality of the whole body, and what chance is there, humanly speaking, that—say nothing of the Presbyterians and Nonconformists—the general body of Anglicans, which is every year becoming more and more radical in its tone, will be brought within a generation or two to such a degree of doctrinal unity and Catholic spirit among themselves as to make it likely that, as an organized body of bishops, clergy, and laity, they will approach the Holy See in the full spirit of submission, and ask to be received into its communion? Most likely it will not, but that is the only way to overcome, and whole Churches approaching the Holy See in this manner, we must not overlook the probability that the difficulty from state interference, dormant for the present, would quickly revive. The statesmen would be sure to take alarm, and work against the project with all their might as a danger to their own selfish schemes; and this all the more because aggressive Anticlericalism has captured so many of the governments of powerful countries, and would strive, by appealing to racial prejudices and fostering campaigns of misrepresentation and oppression, to stamp out a movement calculated, if successful, to add so greatly to the forces of Christianity. It must be repeated that the obstacles against this persecution, but the masses of men whom we are supposing to form the membership of Churches anxious to reunite would in all probability be shattered by it, and break up. We must not, indeed, forget that we are all in the hands of God, and God may at any time intervene by some signal providence to clear away the obstacles from the path of corporate union. But we have no right to expect action of this kind. Reunionists whose inquiries have convinced them that the way to unity is through submission to the Holy See will be imprudent indeed if they delay their personal submission in expectation of a corporate act on the part of their respective Churches which, in the absence of any such Divine intervention, is, in view of the difficulties indicated, most unlikely to come till long after the present generation of men has passed away. Nor is it to the purpose to ask here if by this method of individual conversions there will be eventual reunion of Christendom to the unity which once held it together. Possibly there is not; but why should there be? We may indeed look to a continuance, and perhaps to an expansion, of the process now going on whereby appreciable numbers are added to the Church through individual submissions, but it does not seem likely that another age of individual unions will be brought in by this method, nor is there any Divine promise that they will be. Another age may bring forth better things, but whether it will we know not. Still, though the prospects of corporate reunion appear discouraging, Catholics may well show themselves appreciative and sympathetic towards the efforts of those of other communions who sincerely seek to be induced by the splendid movement under one form or another it is capable of realization. We may safely leave to the Providence of God to determine what course the present reunion movement shall ultimately take, and meanwhile we may emphasize the substantial point that Catholics and other reunionists have in common: their mutual desire to see the barriers between their Churches removed, and both can co-operate, too, in working for the good cause in useful ways without any surrender of their own principles. For they can cultivate friendly personal relations, to the formation of which it will greatly contribute if they can work together for objects, social or otherwise, as to the value of which they are agreed. There is a spirit of useful and realistic cooperation thus formed, for they tend to dissolve the obstacles which come from sheer misunderstandings and the animosities that these engender. And they can further co-operate for the removal of these same obstacles by positive efforts to understand one another correctly, particularly by the others seeking and the Catholics, if they are competent, showing a readiness to give simple explanations of the true character of their beliefs and practices.

The latter cannot indeed be too careful to avoid bitter controversies, for these, as experience has proved, serve more to harden estrangements than to cement reconciliations. But their explanations will be often welcomed, if it be known that they will be made by well-meaning men, and well-intentioned, nowdays there is a growing number who have come to suspect that Catholicism is not as black as it has been painted for them, and are anxious to hear about it from those whom they can trust, and who have intimate knowledge of it from the inside. It would be rash, however, for Catholics to expect that their non-Catholic friends will be readily convinced by the explanations they give. Convictions are of slow growth; besides it is not for the human agent to intrude on the office which the Holy Spirit reserves to Himself. Lastly, there can be co-operation in efforts to promote reunion by earnest and assiduous prayer. Catholics cannot join an association for prayer like the A. P. C., whose leader non-Catholic management, but they have the highest and best kinds of similar associations under Catholic management, such as the Confraternity of Compassion, which Leo XIII himself established in 1897, and entrusted to the administration of the Sulpician Fathers.

(See also Church; Pape; Traditio; Gnosticism; Marcionites; Montanists; Novatian; Novatianism; Manichæism; Donatism; Arians; Gentes; Wycliffe; John; Huss and Hussites; Nestorius and Nestorianism; Cyril of Alexandria; Ephesus, Council of; Monophysites and Mono-physism; Eutyches; Eutychianism; Chalcedon, Council of; Greece; Greek Church; Protus; Michael Caesarius; Russia; Protestantism; Reformation; Luther, Martin; Calvin, John;
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Likowski, De la iis, (Paris, 1897); Wexler, Heinricus, in France, England, Italy, Belgium, Australia, and elsewhere, have become united with the archiconfraternity. By Apostolic Letter of 2 Feb., 1911, Pius X extended the scope of the prayers of the archiconfraternity from Great Britain to the whole of the English-speaking world.

(3) Pious Union of Prayer to Our Lady of Compassion for the Conversion of Heretics, founded at Rome, 7 Nov., 1896, in St. Marcellus. Similar unions may be formed in any church where there is an altar and a statue of Our Lady of Compassion. The director-general is the Father-General of the Servites, who names a general secretary from his order.

(4) Archiconfraternity of Prayers and Good Works for the Reunion of the Eastern Schismatics, with the Church, founded at Rome, 30 Mar., 1897, and the archiconfraternity of the same name, founded at the Church of the Anastasis at Constantinople, organized by Emmanuel d'Alzon, the founder of the Assumptionists, it was developed under his successor Francois Pierre to such a degree that even some Eastern schismatics were induced to pray for the same intentions. Leo XIII in the Brief "Cum divina" (1899) approved the “Statutes” of the international archiconfraternity of the same name.

In India an archiconfraternity of the same name was founded at the Church of the Anastasis at Constantinople, in 1895.

II. NAME AND DOCTRINE.—In its general sense the name designates all disbelievers in the Trinity, whether Christian or non-Christian; in its present specific use it is applied to that organized form of Christianity which lays emphasis on the unity of personality in God. The term seems to have originated about 1570, was used in a decree of the Diet held in 1600 at Leesalva in Tran-

sylvania, and finally adopted by the organization in 1635. It supplanted the various designations of anti-Trinitarians, Arians, Racovians, and Socinians. In England the name first appears in 1682. It became frequent in the United States from 1813, although originally it was received unfavourably by some anti-

Trinitarians, and omitted in their official titles by the Congregations of United Presbyterians.

The explanation of this opposition is to be found in the reluctance of the parties concerned to lay stress on any doctrinal affirmation. Historical associations account for the name Presbyterians, frequently applied to Unitarians in the British Isles, and Uni-

terian Congregationalists, used in the United States. No definite standard of belief is recognized, and all doctrinal denunciation and no doctrinal tests are laid down as a condition of fellowship. The co-operation of all persons desirous of advancing the interests of "pure"
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(i. e. undogmatic, practical) Christianity is welcomed in the Unitarian body.

In granting the authorization each member enjoys complete freedom in his individual religious opinions, and no set of doctrinal propositions could be framed on which all Unitarians would agree. The bond of union between them consists more in their antidogmatic tendency than in uniformity of belief. The authority of the Bible is in some degree retained; but its contents are either admitted or repudiated according as they find favour before the supreme, and in this case existing, tribunal of individual reason. Jesus Christ is considered subordinate to the Father and, although the epithet Divine is in a loose sense not inappropriately applied to Him, He is in the estimation of many an extraordinarily endowed and powerful but still a human religious leader. He is a teacher to be followed; a God to be worshiped; a comforter and counselor in time of trial. He is an inspiration and an example to His disciples, not an effective and vicarious atonement for the sins of men. He is the great exemplar which we ought to copy in order to perfect our union with God gradually. This teaching concerning the mission of Jesus Christ is but the logical complement of the Unitarian belief, and land need less to be explained. Consistency leads to the suppression of the sacraments. Two of these (baptism and Eucharist) are indeed retained, but their grace-conferring power is denied and their reception declared unnecessary. Baptism is administered to children (rarely to adults) more for sentimental reasons and purposes of edification than from any conviction that the rite imparts the soul of the recipient. The Eucharist, far from being considered as sacrificial, is looked upon as a merely memorial service. The fond hope of universal salvation is entertained by the majority of the denomination. In short, present-day Unitarianism is hardly more than natural religion, and exhibits in some of its members a pronounced tendency toward the spirit of Spontaneism. The Church polity in England and America is strictly congregational; each individual congregation manages, without superior control, all its affairs, calls and discharges its minister, and is the final judge of the religious views expressed in its pulpit. In Transylvania the Church government is exercised by a bishop who resides at Kolozsvar (Klausenburg) and has over a hundred and twenty subordinate bishops. This episcopal title which he bears does not imply special consecration but merely designates the office of an ecclesiastical supervisor.

11. History. A. In Europe.—The first Church holding Unitarian tenets was founded in Poland during the reign of Sigismund II (1526-72). The year 1568 saw the establishment of the first congregation in Transylvania. While in the former country Unitarianism was completely suppressed in 1660, in the latter it has, despite temporary persecution, maintained itself. The Transylvanian Church is of Socratic origin but has suppressed the worship of Jesus Christ, thus casting off what chiefly distinguishes it from Unitarianism. It received its official name as the Hungarian Unitarian Church, although comparatively few of its members reside in Hungary proper. In England the organization of Unitarianism was effected at a much later date. The first attempt at establishing a congregation was made by John Biddle (1615-65) but the organization did not last its author. More permanently attended the efforts of Theophilus Lindsey (1723-1808). In 1773 he seceded from the Anglican Communion, organized the following year a Unitarian congregation in London, and in 1778 built the Essex Street chapel. About the same time anti-Trinitarian views were spread by the scientist Joseph Priestley, pastor of a congregation in 1757 which closed later at Birmingham. His work in the latter place was followed by a popular uprising in 1791, and three years later he emigrated to America. Others, among them Thomas Beldham (1750-1829) and Lat Carnarvon (1780-1857), continued to propagate Unitarianism in England.

But the legal restrictions which proscribed them, vigour, however, against persons denying the doctrine of the Trinity and hampered their work. But in 1813 most of these disabilities were removed, and in 1841 complete liberty was obtained, despite opposition, by the Dissenters’ Chapels Act, sometimes called the Unitarian Charter. As early as 1825 English Unitarians had concluded a union with their co-religionists abroad under the name of British and Foreign Unitarian Association. This society disseminated religious literature and promoted the interests of the sect. The prospects of this activity were brightened by the appearance of a capable exponent of Unitarian views, Dr. James Martineau (1851-1922) who became a leader of the denomination, his personality dominated English Unitarianism for an extended period. His writings exercised a potent influence far beyond England, and still continue to advance the cause of Liberal Christianity. His disciples have taken up his work and outran their master in his radical views. It is certainly a fertile soil for Unitarian propaganda. A congregation was organized in 1776 at Edinburgh and the Scottish Unitarian Association was formed in 1813; but progress in that country has been insignificant and there are very few congregations there. In Ireland Unitarianism is held chiefly in the North where it has found adherents among the Presbyterians. In France, both in the Levant and its American colonies (1793), it has a self-governing branch of the Presbyterian body. Some Unitarian congregations are to be found also in the British colonies, notably in Australia and Canada, and among the French Protestants a comparatively large number are Unitarian in view, though not in name.

12. America.—About the middle of the eighteenth century Unitarian opinions gained favour among New England Congregationalists. They were propagated by Jonathan Mayhew (1720-66), for nineteen years pastor of the West Church at Boston, and Charles Chauncey (1757-97), in the same city. The first organized church was King’s Chapel, Boston, when the congregation, until then Episcopal, removed in 1770 and the minister, a Unitarian. It was joined by the Common Prayer and in 1787 assumed an independent existence. Congregations were also organized at Portland and Saco (Maine) in 1792, and in 1794 Joseph Priestley began his propaganda in Pennsylvania. It was particularly in New England, however, that the movement gained ground. The appointment in 1807 of the Rev. Eleazer Wheelock, and in 1808 the establishment of the Divinity School at Harvard College and the organization of the Unitarian Church by the graduation within the next two years of four other Liberal candidates, notably in the same institution, brought that seat of learning under considerable Unitarian influence. Its school of divinity was endowed and organized by the denomination about the same time and vanguard of Unitarianism in America, it became undenominational. While the diffusion of Unitarian ideas was comparatively rapid the organization of churches was retarded by the reluctance of many to separate from the Congregationalist communities of which they were members. Before the separation was effected a heated controversy was waged between the liberal and the conservative wing of Congregationalism. Matters came to a head in 1819 when the Rev. William Ellery Channing, in a sermon preached at Baltimore at the installation of the Rev. Jared Sparks, advocated the public acknowledgment by the liberal members and congregations of their Unitarian beliefs. This discourse proved decisive, and the parties concerned immediately proceeded to organize themselves independently. From this date until his death in 1842, Channing was the
acknowledged leader of the denomination. Under his auspices the American Unitarian Association was founded at Boston in 1825 for the promotion of Unitarian interests.

After his death the radical element became predominant under the direction of Theodore Parker (1810-60), who succeeded him in influence. The authority of the Bible acknowledged by the old school was, under Parker, largely sacrificed to the principles of a destructive criticism, and Unitarian theodicy drifted more and more into unbelief. The activity of Channing and Parker was supplemented by the more general and far-reaching influence of the Unitarian poet-philosopher, Ralph Waldo Emerson (1803-82). Although he resigned his charge of the Second Congregational Church at Boston after a short period (1829-32), he continued to preach for many years and his popularity as a writer and lecturer could not but lend additional prestige to the advanced religious views which he defended. The interests of the Unitarian propaganda were also served by the foundation of the Western Conference of Unitarians in 1852 and that of the National Unitarian Conference in 1865. Of a more universal character was the International Council of Liberal and Unitarian Thinkers and Workers, which was organized at Boston in 1900. It has had sessions in London (1901), Amsterdam (1903), Geneva (1905), Boston (1907), and Berlin (1910). At the last-mentioned convention the official title was changed to International Congress of Free Christians and Other Religious Liberals. The purpose remains the same, namely, to open channels of communication to those who are striving to unite pure religion and perfect liberty and to increase fellowship and cooperation among them."

III. PROPAGANDA; EDUCATIONAL INSTITUTIONS; STATISTICS.—The Unitarian body sent a missionary to India in 1855, and since 1887 has carried on an active propaganda in Japan; however, its missionary efforts in the lands of the ancient Unitas Hidem and Workers, have not been considerable. In accordance with its general indifferent attitude toward dogma, it endeavors to advance the cause of Christianity without emphasizing its own specific tenets, and its members have in the past liberally contributed to the missionary funds of other denominations. Their efforts, moreover, are more concerned with the dissemination of religious knowledge and enlightenment, rather than the sending of missionaries to non-Christian lands. This method of gaining adherents has proved successful, partly owing to the Liberal, Rationalistic, and excessively individualistic tendency of the present age, but largely also to the number of eminent men and capable writers who have adhered to or defended Unitarian doctrines. Financial resources for propagandist purposes were provided for by the rich Jamaica planter, Robert Hibbert (1770-1849), through the creation of the fund which bears his name. Out of it grew the well-known Hibbert Lectures, and the more recent "Hibbert Journal." An organization unique in its character is the Post Office Mission which, by means of correspondence and the distribution of books and periodicals, seeks to the despondent to the despondent and joy to the suffering.

The Church has made no determined effort to organize beneficent institutions of its own. A project is on foot to erect at Washington, in connexion with the contemplated national church of the Unitarian body, the Edward Everett Hale parish-house. This establishment, named after the late Unitarian chaplain of the Unitas Sestes, is to be the headquarters of the philanthropic work of the denomination. A considerable number of the Unitarian ministry (to which women are admitted) receive their training in the educational institutions of other sects. The Church, however, maintains the following special schools for this purpose: in Hungary, the Unitarian College at Kolozsvär; in England and Wales, the Unitarian Home Missionary College at Manchester; the Manchester College of the Oxford University Presbyterian College at Carmarthenshire; in America, the Harvard Divinity School at Cambridge, Massachusetts; the Meadville Theological School at Meadville, Pennsylvania; and the recently established Pacific Unitarian School at Berkeley, California.

In the United States the denomination maintains, beside the Universalist Church, a considerable number of other denominations, with but one exception, in the New England States. The number of persons holding Unitarian views cannot be determined, even approximately; for many undoubtedly reject the doctrine of the Three Divine Persons and retain the belief in a uni-personal Godhead without ever affiliating with the Church. Among these must be reckoned a large number of Liberal theologians and advanced critics, but also some religious denominations which, either in their entirety, as the Hicksite Friends, or at least in many of their members, as the Universalists, are distinctly anti-Trinitarian. According to the "Unitarian Year-Book (Boston, 1911) there are nearly 80,000 Unitarians in Hungary. Great Britain had in 1911 a general membership of 3,053 in Ireland, 3,481 in Wales, and 7,161 in Scotland. In the United States the Unitarian body numbers, according to Dr. H. K. Carroll "(Christian Advocate," New York, 25 Jan., 1912), 533 ministers, 492 churches, and 70,542 communicants.

United States Fratrum. See BOHEMIAN BRETHREN.

UNITED STATES OF AMERICA, THE.—BOUNDARIES AND AREA.—On the east the boundary is formed by the Atlantic Ocean, excepting the Gulf of Mexico, which separates the United States from the Republic of Mexico until at the city of El Paso it turns northward; from that point to the Colorado River an arbitrary line marks the boundary of the United States. The Atlantic Ocean forms the western boundary. The total area is 3,026,790 sq. miles. The United States is divided into two unequal parts by the Mississippi River, which flows almost directly south from its source in a lake below the 49th parallel. The portion east of that great river is subdivided into two parts by the Ohio and the Potomac Rivers. The section west of the Mississippi is divided into two very unequal parts by the Missouri River.

In a physiographic view, however, the area of the United States may be divided into the Appalachian belt, the Cordilleras, and the central plains. The first of these divisions includes the middle Appalachian region, or that between the Hudson and the James Rivers; the north-eastern Appalachian region,
which overlaps New England at many points; the south-western Appalachian, which includes the country from Maryland to the Carolinas. In North Carolina the mountain belt reaches its greatest altitude, falling again with the Driftless Valley and Wisconsin Valley, as we approach the Great Lakes. The early history of the United States is concerned with the Atlantic coastal plain. In New England the mountains almost front the sea, and harbour and hill are within sight of each other. From New York, however, the interval which separates them gradually widens toward the southward, until in the State of Georgia the mountain ridges are on the southern boundary after which it unites with the Gulf coastal plain. In New York is the rugged Adirondack region, which was very late in being settled. The characteristics of the region of the Great Lakes, which is a projection of the Laurentian Highlands in eastern Canada, are well known. Of almost inexhaustible fertility and of immense area is the region included by the Prairies States. Roughly speaking, it may be bounded by the Ohio and the Missouri Rivers on the south, and by the Great Lakes on the north. The Prairies are the gift of the glacial period. The Gulf coastal plain has been alluded to. Authorities on physical geography also distinguish a Texas coastal plain. Passing by the great valley of the Mississippi, the next division is the region of the Highland Lakes, extending from the 97th meridian of W longitude to the base of the Rocky Mountains. To the elevated section between the Great Plains and the Pacific is given the name Cordilleras. This includes the Rocky Mountains, the Basin range, the plateau province, and the Pacific ranges (Cascade and Sierra Nevada). Around desirable harbours and in situations favourable for defence the first European settlements were made in what is now the United States. In this connexion are suggested the names: Boston, Salem, Plymouth, Providence, New York,Philadelphia, Charleston. For a long time the waterways not only influenced the social and political life of the people, but determined the direction of their emigration when they went to new regions. Thus were the early westward movements of population conditioned by the river systems. This, too, explains the irregular character of the frontier line until railways became numerous, when it moved regularly toward the west.

Geology.—The Laurentian uplift, seen in the Adirondacks and the Adirondack region of the Great Lakes, was clearly in the earlier geological periods. Towards the west, and the character of the deposits tend to support this opinion. The Cordilleras, on the contrary, are of comparatively recent formation, and exhibit evidences of late volcanic action. The volcanoes of Mexico and of Alaska, indeed, are not yet extinct. Many of the valleys in the Cordilleras are vast lava beds. The entire region, including New England, New York to the Ohio River, and westward to the prairies and the great plains, exhibits evidences that a great glacial sheet had in practically recent times spread over it. In its retreat were left fertile prairie in the United States and unnumbered lakes and water-courses as well in that country as in Canada. In 1862 the United States held the region on the west bank of the Ohio in the coal supply of the world. In the coal it is generally distributed, except the arid Ivatie region, which is found in only a limited field. It is also found in many sections of the west. Still more valuable than the production of coal is that of iron, which in the year mentioned amounted to $367,000,000. Approximately the value of the gold produced yearly in the United States is $80,000,000; copper comes next with an estimated value of $77,000,000. Silver amounts to $29,000,000, lead to $22,000,000, and zinc to $14,000,000. Aluminum and quicksilver are less important. Montana and the Lake Superior region lead in the output of copper; gold is found in many of the western states, and silver is widely distributed. The zinc deposits in northern New Jersey are among the richest in the world. The non-metallic mineral products are also of great value, e.g. petroleum, clay, gypsum, salt, and natural gas. Of the tin, antimony, sulphur, and platinum consumption in the United States is important.

Colonization.—In April, 1606, King James I created a company with two branches, viz. the London and the Plymouth. The former was given permission to make settlements between 34° and 41° N. lat., and was to receive grants of land extending fifty miles north and south from its first settlement,—a certain front on the coast. It was authorized to obtain from the Dutch merchants to make their first settlement between 38° and 45° N. lat., and were also given a block 100 miles square. To prevent disputes, the branch making the second settlement should locate at least 100 miles from the colony first established. Each branch was very careful to fix its first settlement on territory to which the other had no right whatever. The two branches are always mentioned as two companies. King James's patent of 10 April, 1606, is a document of interest. It provides that English colonists and their posterity "shall have and enjoy all liberties, franchises, and immunities within any of Our other dominions, to all intents and purposes as if they had been abiding and born within this Our realm of England or any other dominion of Our said dominions". A similar provision was found in the earlier patent granted to Raleigh, and even in that obtained by Gilbert. On the other hand, the colonists of France, Spain, and other nations were regarded as persons outside the laws, privileges, and immunities enjoyed by those who continued to dwell in the mother land. It was quite apparent that English settlers carried with them as much of the common law of their country as was applicable to their new situation. In colonization this principle marked an epoch.

The London Company was composed of merchants and gentlemen in the vicinity of London, and the Plymouth company of persons dwelling in the vicinity of England. In some respects the British government had no more enlightened a conception of colonization than did contemporary governments. England was "to monopolize the consumption of the colonies and the carriage of their produce". This led to the enactment of the celebrated Navigation Laws. Commercial legislation affecting colonization or trade was the惟性。acts of colonization, transportation, and those controlling production. By a law of 1660 certain enumerated commodities, being all the chief products of the colonies, could be landed only in British ports. Two later acts further extended this restriction. Under the Navigation Act of 1660, European goods could not be imported into the colonies except in ships of British or of British colonies sailing from British ports. We are not now concerned with the Act of 1733. If strictly enforced this would have oppressed the New England colonies, but, fortunately for them, the revenue officers winked at their frequent infractions of the law.

The London Company was the first to establish a settlement, at Jamestown, Virginia, in 1607. The vicissitudes of that colony and the general outline of English colonial development will be found in the articles on the thirteen original states, viz. Delaware, Pennsylvania, New Jersey, Georgia, Connecticut, Massachusetts, Maryland, South Carolina, New Hampshire, Virginia, New York, North Carolina, and Rhode Island. This summary can touch upon them but briefly. On 6 May, 1607, the first Virginia settlers, 120 in number, entered Chesapeake Bay, and sailed about thirty miles up the James River, so named after the king. Toward evening they landed, and were attacked by the Indians. In a few months Captain Newport, who had brought out the first settlers, returned to England, collected supplies and recruits,
and in January, 1608, was again at James Fort, as the settlement was then called. Fever, hunger, and Indian arrows had swept off more than half of those he had first brought over, among them some members of the council. Wingfield, the first president, was under arrest, and John Smith, an influential man in the colony, was awaiting execution.

At the end of three months, when Newport again sailed for England, one-half of those who were alive in January had died. Edward Maria Wingfield, the first governor of the colony, was removed to Virginia among the patenets who came with the colonists. With suffering came dissension. Ratcliffe, Martin, and Smith removed Wingfield not only from the presidency but from the council. In the circumstances his overthrow was easy. It was charged that he was a Catholic, some authorities say an atheist, that he brought no Bible with him, and also that he had conspired with the Spaniards to destroy Virginia. In April, 1608, Wingfield left Jamestown, and later in England made to the authorities an interesting statement in his own defense. For considerably more than two hundred years Captain John Smith was universally regarded as the ablest and the most useful of the first Jamestown settlers. Indeed, he was believed to have been the founder of the American navy and colony. As a matter of fact, he was a more enterprising, responsible for much of the dissension among the first settlers. His "General History" is an absurd eulogy of himself and an unfair criticism of his fellows. Perhaps it was no misfortune to Virginia when the accidental explosion of a bag of gunpowder compelled him to return to England. The result of the Smith was never afterward employed by the Virginia Company. The five hundred new settlers sent to Jamestown in 1609 were "a worthless set picked up in the streets of London or taken from the jails, and utterly unfit to become the founders of a state in the New World". This, however, while true of a particular group, will be true of any of those who came later. During the seventeenth century there arrived numerous knights, and numbers of the nobility of every rank, representatives of the best families and the best intellect in England.

In the beginning the population of Virginia was almost exclusively English; indeed, Virginia was very much like an English shire. As early as 1619 the colonists found the soil very fertile and the soil for its capacity to produce a superior variety of grapes. Other French immigrants continued to arrive in the colony throughout the seventeenth century. After the English took New Amsterdam, in 1664, many Dutchmen went from New Netherland to Virginia. Germans and Italians were never numerous in that province. During the era of Cromwellian ascendency many Irish were sent to Virginia. Again in 1690 and afterwards there arrived many Irishmen who were captured at the Boyne and on other battlefields. These non-English elements in the population do not appear, however, to have exerted much social or other influence. They soon melted into the population as a whole. The name of Edward Maria Wingfield has been mentioned as that of the only patenets who came over with the colonists. If there is any doubt as to the Catholicism of the first president of the council there is none concerning the religious belief of the Earl of Southampton. That nobleman had a keen interest in English colonization.

While England was engaged in developing the province of Virginia, four other European powers, Spain, France, Holland, and Sweden, were establishing themselves on parts of the Atlantic coast of North America. In 1655 the Dutch conquered New Sweden, and nine years later New Netherland was acquired by the English. The latter conquest was facilitated by the former, because New Netherland had reduced itself to a condition of bankruptcy in order to send its warlike armament into Delaware Bay. After the failures of Ribaut and Languedonné the French made no attempt to settle the south Atlantic coast. Nation, however, did not abandon American colonization. From the founding of Quebec, in 1608, great activity was manifested in Canada and later in Louisiana. On the Atlantic coast, therefore, Spain and England were the chief rivals. The former manifested little interest to the northward of the Mexican Gulf, and after 1664 England was free to develop her maritime colonies through her own power. France was exploring the interior, establishing garrisons, and in other ways strengthening her hold on the most desirable part of the continent. Between the outposts of the two nations collisions were inevitable.

Inter-colonial Wars.—It is not possible to discuss here either the causes or the conduct of those wars which in 1708 ended in the complete triumph of British arms. Between 1689 and 1703 four separate struggles took place between these ancient enemies. The first, which began in 1689, is known as King William's War, ending in 1697 by the treaty of Ryswick.

The second conflict was Queen Anne's War, known in European history as the War of the Spanish Succession. The cause of the war was the wider sens that followed one, in America it was marked by the same characteristics. In 1710, with the assistance of ships sent from England, Port Royal was again captured. With it the whole of Acadia passed into the hands of the English. The name of the town was changed to Annapolis Royal, in honour of Queen Anne. Acadia became the base of England's great trading in the new war was ended by the treaty of Utrecht. The extent of the country designated as Acadia was somewhat vague, and as to the regions included under that name new disputes were destined to arise.

The War of the Austrian Succession (1744-1748), occurring in the reign of George II, is known in American history as the War of the Defilement. There was a brief struggle over the line of the Ohio, which, in 1742, fell to England and by 1745 on and captured the little town of Canoa, in Nova Scotia. They carried off its garrison and then attacked Annapolis, but were repulsed. The most important event of this war was the expedition against Louisburg, on Cape Breton Island. Though Louisburg had been fortified at an expense of $10,000,000, it was compelled to surrender. Louisburg's defenses were assaulted by a French armada on the way to retake Acadia and Louisburg, and to destroy Boston. Though the armada reached American waters, it was dispersed by a tempest off the coast of Nova Scotia, and its creammen returned to France. At this stage of the war both sides were freely assisted by savages. One of the French expeditions attacked the outpost of Saratoga, killed thirty persons, and took a hundred prisoners. By the treaty of Aix-la-Chapelle in July, 1748, all conquests were mutually restored. The news of the surrender of Louisburg, which had been chiefly won and defended at the expense of New England, caused the greatest dissatisfaction throughout the colonies, and strained somewhat the relations with the mother country.

Having emerged from the last war without loss of territory, France went to work more vigorously than ever with her preparations for excluding the British altogether from the Mississippi valley. In 1749 the Governor of Canada despatched Céloron de Bienville with a band of men in birch-bark canoes to take formal possession of the Ohio valley, the only highway still unguarded. Once on the Allegheny River, the ceremony of taking possession began. The men were drawn up by their commanders, and Louis XV was proclaimed king of all the country drained by the Ohio. Then the arms of France were nailed to a tree, at the foot of which was buried a leaden plate with an inscription claiming the Ohio and all its tributaries for the
King of France. At various points along the Ohio similar plates were hidden. Forts were built along the Allegheny and Monongahela in 1731 and 1732; France named Governor Dinwiddie of Virginia. He determined to demand the withdrawal of the French, and for his messenger chose George Washington, then an officer of the Virginia militia. Washington proceeded to Fort Le Boeuf, where he delivered Dinwiddie's letter to the commandant, Saint-Pierre, who agreed to withdraw the letter to the authorities in Canada. In the meantime he would continue to hold the fort.

When Dinwiddie received the reply of Saint-Pierre, he knew that the time for action had come. He sent forward to the forks of the Ohio a party of forty men, who began the erection of a stockade, intended to surround a fort, on the site of the present city of Braddock. On April 17, 1754, while the English were still engaged at their work, a body of French and Indians from Fort Le Boeuf ordered them to leave the valley. The English commander was allowed to march off with his men. The French then completed the work thus begun, and in honour of the Governor of Canada it was called Fort Duquesne. The surrender at the forks of the Ohio was not confined to Virginia. New York, Pennsylvania, and Maryland, Virginia, and Pennsylvania. Virginia acted promptly and raised a force, of which Frye was commander, with Washington as lieutenant-colonel. Near a place called Great Meadows, Washington with a few men killed or captured a small party of French. On 4 July, 1754, he was himself besieged by an attack from the French and Indians. The next day, April 17, 1754, he had to retreat, his army compelled to surrender. Thus was begun what the English colonists called the French and Indian War. The British in 1755 sent over Major-General Braddock as commander-in-chief in America. The colonial governors met him at Alexandria, Virginia. Four expeditions were agreed upon: (1) an expedition from Fort Duquesne against Fort Ticonderoga and Crown Point; (2) an expedition to sail from New England and make such a demonstration against the French towns to the north-east as would prevent the French from being able to send help from Quebec; (3) an expedition, starting from Albany, up the Mohawk River, to carry provisions to the Indians in the west; (4) an expedition from Fort Cumberland, in Maryland, across Pennsylvania to Fort Duquesne. Braddock himself took command of the fourth expedition. There was no opposition until his troops had crossed the Monongahela River and had arrived within eight miles of Fort Duquesne. Suddenly they met a fierce attack from the French and Indians. It was not in any sense an ambush, but the French and their Indian allies instantly disappeared behind bushes and trees, and poured a merciless and incessant fire into the ranks of the British. Braddock would not allow his men to fight in Indian fashion; therefore they stood huddled in a long line and were driven back and driven from all the extent of his loss compelled him to order a retreat. Had it not been for Washington and his Virginians the British force would probably have perished to a man. Braddock, wounded in the battle, died soon afterwards. The expedition against Niagara was a failure. That against Crown Point was partially successful. The French government now appeared to see vaguely the great importance of the contest in America. The demands of the European war had kept the French armies employed at home; therefore, no considerable force could be sent to America. The King, however, sent over the Marquis de Montcalm, the ablest French officer that ever commanded on this side of the Atlantic. In 1759, towards the end of the British two years of disastrous war, Montcalm won over the Indians to the side of France, captured and burned the post at Oswego, and threatened to send a strong fleet against New England. Until the elder William Pitt became prime minister in 1757, the war between England and France was made against the French. In the year 1758 the strong fortress of Louisburg surrendered to a joint military and naval force under Amherst and Boscowen. In the same year Washington took Fort Duquesne, which was renamed Fort Pitt. Fort Frontenac, on Lake Ontario, was destroyed by a small force under Colonel John Bradstreet. With the loss of Fort Duquesne this second disaster cut off the Ohio country from Quebec.

On 8 July, 1758, General Abercrombie, with an army of at least 15,000 men, made a furious and persistent assault on the strong post of Ticonderoga. The fort was defended by Montcalm with about 3100 men. After a battle raging for several hours hard fighting, outlying breastworks, and its formidable abatis of fallen trees. When the British, under cover of darkness, withdrew, they left behind them 1941 killed, wounded, and missing. The French reported a loss of 377.

In a fiercely contested battle on the plains of Abraham, 13 September, the French were defeated. Wolfe and Montcalm were among the dead. In the following year Montreal was taken, and the American phase of the war came to an end. In Europe the conflict continued until peace was made at Paris in February, 1763. By that treaty France gave to Spain, for her assistance in the war, all that part of the country lying west of the middle of the Mississippi River from the line of Lake Erie south as New Orleans. To Great Britain she surrendered all her territory east of this line.

From the beginning of the inter-colonial wars, in 1689, the Middle Colonies gave assistance to New England in its expeditions against the French strongholds in Canada. When the last conflict broke out in 1755, the French governors submitted proposals for an armistice and other military measures. Some of these served under Washington at Fort Necessity. Whenever troops from the different colonies acted together, as they frequently did, they used the name "provincials" to distinguish themselves from the British troops. There is a popular notion that all the proposals after 1743, when the United Confederation of the French in Canada was formed, were suggested by military necessity. In a measure, but not wholly, such necessity was the sole influence tending toward their union. As early as 1760 an agreement was entered into by Maryland, Virginia, and Carolia to restrict the production of tobacco. Even though nothing came of this commercial agreement, it indicates the existence among the colonies of a desire to form a military union as early as the eighteenth century (1720) Deputy-governor Keith, of Pennsylvania, submitted to the Lords of Trade and Plantations a plan, or a recommendation, for a union of England's North American colonies. In the treaties on the development of the idea of union this document is overlooked. It will be found, however, among the printed papers of Sir William Keith.

The French and Indian war was the prelude to the American Revolution. It trained officers and men for that struggle. During its campaigns the commander-in-chief in the War for Independence acquired his first knowledge of strategy. This war released the pressures from the pressure of the French in Canada, and developed in them a consciousness of strength and unity. Besides it gave to the colonies an unlimited western expansion. In this great acquisition of territory is to be found one of the earliest causes of the quarrel with the mother country. Though the provinces had fought for territorial extension, a royal proclamation was issued in 1763 restricting further expansion to the Alleghanies, thus reserving the conquered territory as a crown domain. Though
they did not clearly perceive it, the war had welded the thirteen colonies into one people. It was in this era that there grew up the feeling that this conquered territory did not belong to the Crown but to the colonies collectively. So afterwards, when independence was achieved, it was contended that these western lands did not belong to the respective states but to the union collectively, because the domain had been won by their joint exertions. By the proclamation of 1763 a line was drawn around the headwaters of all those rivers in the United States which flow into the Atlantic Ocean, and west of that line the colonists were forbidden to settle. All the valley from the Great Lakes to the Ohio was reserved for Indian tribes, and the proclamation line westward to the Mississippi was set apart for the Indians. Out of the conquered territory England created three new provinces: in Canada, the Province of Quebec; out of the country conquered from Spain, two provinces, namely, East Florida and West Florida. The Appalachianola separated the Floridas. For land-benefit it was desired that the St. Mary's was annexed to the Province of Georgia.

In order to provide for the military defence of the colonies, it was decided to enforce the Navigation Acts. These required: (1) that colonial trade should be carried on in vessels built and owned in England or in the colonies; these ships to be manned, to the extent of two-thirds of the crew, by English subjects; (2) the entrance of goods in colonial ships was to be sent to ports other than those of England. Products or goods not named in a certain list might be sent to any other part of the world; (3) if a product exported from one colony to another was of a kind that might have been supplied by England, it must either go to the mother country and then to the purchasing colony, or the export price must be equal to the import duty it would have to pay in England; (4) goods were not allowed to be carried from any place in Europe to America unless they were first landed at a port in England. Not unconnected with this measure, perhaps, was an intention of establishing permanently in America a body of 10,000 British troops. The probable cost of the Alcanaba and the St. Mary's was annexed to the Province of Georgia.

While these measures of Grenville's administration were in contemplation, information of the design of the ministry was received in Boston from the colonial agent in England, who asked counsel in the emergency. In the spring of 1764 a Boston town-meeting was called and the subject special consideration. For the guidance of newly-elected members a committee was appointed to prepare instructions. This important work was assigned to Samuel Adams. While motives of policy suggested the language of loyalty and dependence, it is not difficult to see behind these instructions of Act a spirit of a determined policy which, long and thoughtfully considered the whole question of the relation of the colonies to the mother country, for he furnished Americans with arguments that never ceased to be urged till the separation from Great Britain was complete.

By drawing into question the right of the Crown to put an absolute negative upon the act of a colonial legislature, the ministry revealed another form that struggle against prerogative which with varying success had long been maintained on both sides of the Atlantic. The resolutions of the Boston town-meeting, however, had a different purpose, marking, as they do, the first organized action against taxation.

The measures of the French and the Spanish West Indies not only stimulated the prosperity of the commercial centres in every colony, but was a chief source of wealth to all New England. For the abundant supply of timber standing in her forests, for her fish, and for her cattle, these islands furnished a convenient and profitable market. By the vessels engaged in this extensive trade, cargoes of sugar and molasses were unloaded at Boston and other New England ports. A Parliamentary statute of 1753 had imposed on both commodities a prohibitive duty which but for the compliance of revenue officers would even then have accomplished the ruin of a flourishing commerce. When this law, after several renewals, was about to expire in 1763, the colonists actively opposed its re-enactment, but Grenville was resolved to improve the finances in his own way, and against the successive remonstrances of colonial agents, of merchants, and of the British press, the minister, in the act, says Bancroft, in a form "greatly to the disadvantage of America". Commissioners of customs, regarding their places as sinecures, had hitherto resided in England. Now they were ordered at once to their posts; the number of revenue officers was increased, and, to assist in executing the new regulations, warships patrolled the harbours and the coast. These were instructed to seize all vessels suspected of smuggling. Army officers were commanded to co-operate. The jurisdiction of admiralty courts, in which cases were tried without juries, was greatly extended. Both the promise of emolument from confiscated property and the fear of dismissal for neglect of duty sharpened the vigilance of the officers engaged in enforcing a more stringent navigation, and it was generally perceived that their unusual activity and violence threatened to destroy not only contraband, but menaced the very existence of even legitimate trade. At this time £164,000 sterling was the estimated annual value of the Massachusetts fisheries; and to supply the provisions, casks, and sundry articles yearly required in the Massachusetts was a single vessel of 100 tons, estimated at £23,700. The importance of this industry may be easily estimated from the extent to which it had been carried by a single community. A rigorous execution of the Act of April, 1764, meant to Americans the annihilation of this natural and legal branch of commerce, for if the planters in the French West Indies could not sell their sugar and molasses, they would not buy fish, and any deficiency or any great irregularity in the supply of molasses would have been fatal to the distilleries of Boston and other New England towns. Ships would have been almost worthless on the hands of their owners, and the 5000 seamen employed yearly in carrying fish to Portugal and Spain would have been without an occupation. The severe regulations on the export of fish to England, amounting to £3000 was soon swept into prize courts, coupled with the declared intention of raising by imperial authority a revenue for the defence of the colonies, created a constitutional question of the gravest character.

Since 1763, when the war ended, the British Government had time to consider a system of revenue. The importunities of British merchants, who were creditors of American importers, as much at least as a feeling of tenderness for the colonists, influenced Grenville to suspend for almost a year his purpose of laying a stamp duty on America. An expectation of mastering the subject was undoubtedly an additional cause of delay. His purpose, however, was not forgotten, and neither promise nor remonstrances, nor even of solemn pledges of the colonies to honour as hitherto all royal requisitions, availed to overcome his obstinacy, and on 6 Feb., 1765, in a carefully prepared speech, he introduced his fifty-five resolutions for a stamp act. In the colonies this aroused a bitter spirit; the stamp distributors were induced to abandon their offices by persuasion or intimidation, and delegates from nine colonies met in New York to express disapproval.

Patrick Henry, of Virginia, led the opposition with the resolutions: that the first Virginia colonists
brought with them "all the privileges and immunities that have at any time been held" by "the people of Great Britain"; that their descendants held these with the British colonies of North America, and had been declared entitled to all the rights of Englishmen "born within the realm of England"; that one of these rights was that of being taxed "by their own assembly"; that they were not bound to obey any law taxing them without consent of their assembly. The Virginia Resolutions were passed 29 May, 1765. The Massachusetts Resolutions were passed by the part of Massachusetts by a call for a congress to meet at New York City. This assembly, known as the Stamp Act Congress, began its sessions in New York on 5 Oct., 1765, and was attended by delegates from nine of the colonies. New Hampshire, Virginia, Georgia, and North Carolina were unrepresented. The representatives from six of the nine colonial legislatures, delegates from the Rhode Island, New York, and Massachusetts signed a "Declaration of Rights and Grievances," setting forth that the Americans were subjects of the British Crown; that it was the natural right of a British subject to pay no taxes unless he had a voice in laying them; that Americans were not represented in Parliament; that even if they had been, they would have had the right to vote against any taxes which they considered improper; and that any attempt to do so would be an attack on the rights of Englishmen and the liberty of self-government. The grievances were five in number: taxation without representation; trial without jury (in the admiralty courts); the Sugar Act; the Stamp Act; restrictions on trade.

The Stamp Act was promptly associated for resistance to that measure. At first they demanded no more than that the stamp distributors should resign their offices. Their refusal was the occasion of violence and serious riots. 1 Nov., 1765, was the day fixed for the Stamp Act to go into force. During the next six months every known piece of stamped paper was seized and burned; handbills were issued denouncing the law, and public meetings were called; mobs frequently paraded the streets, shouting: "Liberty, property, and no stamps!" Merchants pledged themselves not to import English goods till the Stamp Act was repealed. These agreements among the mercantile classes were widespread. The effect was to leave on the hands of British exporters goods which the Americans were not buying. By mid-production it threw out of employment multitudes of English labourers. This led English merchants to flood Parliament with petitions calling for the repeal of the Stamp Act. The distress occasioned in England forced Parliament to yield, and in March, 1766, the law was repealed. Both in America and England representatives of those who had opposed the Stamp Act rejoiced, and those who had supported it were humiliated, and were accused of having gone down to defeat.

The term of rejoicing was brief. In England the king as well as his friends conceived for the authors of that conciliatory measure the most bitter dislike, which expressed itself in the driving from power of the supporters of Rockingham and, soon after, under a more compliant ministry, adopting a new policy. With its adoption the old animosity and the suspicion of plot against the crown was intensified among the colonists far surpassed the outbreak which marked the first attempt upon their liberties. The new measures of taxation were known as the Townshend Acts: (1) the legislature of New York was forbidden to pass any more laws until it had provided the British troops in the city with shelter, fire, and such articles as salt, vinegar, and candles; (2) at Boston a Board of Control was established to enforce laws relating to trade; (3) taxes were laid on glass, painters' colours, lead, paper, and tea. Though these taxes were not burdensome, they involved the important principle of the right of Parliament to tax people not represented in it, and once more the colonists rose in resistance; again there were anti-importation agreements, correspond-
ignored Parliament; it prepared Articles of Association, to be signed by people everywhere, and to be enforced by committees of safety. The members of these committees were to be chosen by the inhabitants of the cities and towns. The articles bound the people to import nothing from Great Britain and Ireland, also to export nothing to those countries. Henceforth the Committees of Safety were to perform an important service in promoting the Revolution. On 8 Oct. the Congress adopted the following resolution: "That this Congress approve the opposition of the inhabitants of the Massachusetts Bay to the execution of the import duties, and that it is resolve[d] they shall be attempted to be carried into execution by force, in such case all America ought to support them in their opposition." Before the Congress adjourned it was ordered that another Congress should meet on 10 May, 1775, in order to consider the result of the petition to the king. It then adjourned.

When the king and his friends heard of the proceedings of the Congress, they were more determined than ever to make them submit. On the other hand, the friends of the colonists exerted themselves to promote conciliation, but neither the influence of Pitt nor the eloquence of Burke could alter the resolution of the king's party. The ultimatum of the First Continental Congress led to considerable military activity. It was soon evident that violence would not be avoided by force, the people began to arm. As was generally foreseen, the conflict between the people and the royal forces occurred before the meeting of the Second Continental Congress. An encounter was likely to occur anywhere, but most likely to take place in Massachusetts. Up to the meeting of the First Continental Congress there were in America about 1,000 local government meetings in which the people entered into existence a new body politic, with aims and with authority superior to the local governments. These several governments had actually formed a new state. The Declaration of Independence was merely an announcement of an established fact.

National History.—War of the Revolution.—When the Stamp Act was passed, the Congress which assembled acted as an advisory rather than as a legislative body. Perhaps the chief result of its meeting was that it accustomed the colonists to the idea of union. This feeling was confirmed when the First Continental Congress convened (1774). On 10 May, 1775, the Second Continental Congress assembled. By that time the formation of a military force was fastened upon: besides, the military phase of the war had begun three weeks earlier. Tidings soon came of the taking of Ticonderoga by a force under Ethan Allen. This was the key of the route to Canada. Thus far the chief object of the Americans had been to secure a redress of grievances. Independence was advocated by nobody, and a little earlier John Adams said that it would not have been safe even to discuss it. However, events moved rapidly. Separation was discussed, and on 4 July, 1776, a Declaration of Independence was adopted by the Congress, which had already become a revolutionary body. It had ceased to be an advisory assembly, and for some time had been exercising the powers of a national government. A little later the "Provisions for a General Confederation and Perpetual Union", was proposed, but it was not until March, 1781, that it was adopted by all the states. For the conduct of the war in which they found themselves engaged they were wretchedly prepared; they had no money, no system of taxation, no navy.

Then the war in the war Congress sent to Canada a commission to win over its people to the side of the insur- gent colonists. This body included Benjamin Franklin, Samuel Chase, and Charles Carroll. A cousin of the last-named, Rev. John Carroll, accompanied the commission to assist in promoting its patriotic pur-

pose. By virtue of the Quebec Act the Canadians were enjoying religious liberty, and they must have wondered what they could gain from an alliance with a people who considered that measure of toleration as a ground of reproach to England. As to the enlarge-

ment of the Province of Quebec, already noticed, the people of Canada must have been somewhat indifferent. These and other considerations led them generally to adopt a policy of neutrality. The presence in the American army of one or two small battalions of Canadians did not to any considerable extent affect the sentiments of the Canadians, and during the struggle their loyalty was often suspected by British officials, perhaps not without cause. Under General Montgomery an army also was sent into Canada. A co-operating force under Benedict Arnold reached Canada by way of the Kennebec River and the Maine wilderness. Montgomery had won several small advantages, but the joint attack on Quebec, 31 Dec., 1775, resulted in his death, in the wounding of Arnold, and the defeat of their forces. Then was begun a disastrous retreat toward the State of New York. Either this step of Congress or the plans of the British War Office led to a counter invasion. A force under St. Leger, moving by way of Oswego and Fort Stanwix (Rome), was intended to create a diversion in Canada, under Burgoyne, which was advancing leisurely from Can-

ada. With these two commands Clinton was expected to co-operate along the line of the Hudson. St. Leger's army was defeated or dispersed, and, instead of co-operating with Burgoyne, General Clinton had gone off to attack Philadelphia. A detachment from Burgoyne's army was defeated at Bennington, Vermont. This put all New England in a serious position, and Burgoyne's line of communications. After two severe battles he surrendered, near Saratoga, on 17 Oct., 1777, his entire army of nearly six thousand men. Thus ended the struggle for the possession of the Hudson. The event influenced France to form an alliance, Feb., 1778, with the young Republic.

After the commission had returned from Canada, several agents were sent to represent the United States in Europe, and Franklin's ability had much to do with the establishment of friendly relations with France. When in March, 1776, Washington drove the British from Boston, he brought his army southward and occupied New York and Long Island. That port and New York City was the key of the estate, with the Hudson, entered New Jersey, and passed over into Pennsylvania. From his camp in that state he surprised a regiment of his pursuers at Trenton, 25 Dec., 1776, recrossed to Pennsylvania, and early in the following year again encountered the enemy at Princeton. This ended the first stage of the struggle for the Delaware. Cornwallis gradually retired towards New York.

In the West, Colonel George Rogers Clark took Kaskaskia, 4 July, 1778. The influence of Father Pierre Gibault, its parish priest, enabled Clark speedily to recruit two companies at that place and in the neighboring settlement of Cahokia. By Francois Vigo enabled him to complete his equipment for the march on Vincennes, which, after terrible hardships, was surprised and taken. These were the first steps in the winning of the West. That term included the region now covered by Ohio, Indiana, Illinois, Michigan, Wisconsin, and a part of Minnesota. In this great achievement of Clark's, Catholics acted a very praiseworthy part. When that commander arrived at Kaskaskia, he was not unexpec-
ted; the terms of enlistment of many of his men had already expired, and in the battles with which he marched to Vincennes there was a great preponderance of Catholics. In the conquest of that
place he was also assisted by the inhabitants of the town. Indeed, he felt encouraged during the entire campaign by the friendship of the Spanish governor beyond the Mississippi.

When General Clinton should have co-operated with Burgoyne he set out for the conquest of Philadelphia, the capital of the new union. Transporting his army by the Atlantic and Chesapeake Bay, he landed in Maryland, marched towards Philadelphia and, after defeating Washington's army on the 20th, as he lay on the Delaware. Fighting around Philadelphia was not decisive, the patriot army, as shown in the engagement at Germantown (Oct., 1777), was improving in efficiency. To defend the Continental military stores, as well as to menace Philadelphia, Washington went into winter quarters at Valley Forge. It is unnecessary to repeat the familiar story of the sufferings of the patriot army. One thing, however, was accomplished during that terrible winter. The little army of Washington was rigorously drilled by the German volunteer, Baron Von Steuben. Thereafter the Continentals were a match for the best-trained troops of England. In the spring of 1778 there was a rumour that a French fleet had sailed for the Delaware. This consideration, together with a report that the British now considered Washington's army, persuaded the British to return across New Jersey to New York City. During this march a severe engagement occurred at Monmouth Court House, N. J., 28 June, 1778. It was only the treachery of General Charles Lee that prevented Washington from winning a more complete victory.

The alliance with France has been noticed. The operations of its fleet at Newport are popularly regarded in America as having been somewhat useless. As a matter of fact, the activity of the allies put the British on the defensive at the very moment that they had decided to wage aggressive war. At an early stage Beaumarchais had forwarded military supplies to the United States, and the government loaned large sums of money ($8,352,500), used its armies wherever the opportunity offered, and into every quarter of the globe, even into the Indian Ocean, sent its warships to fight England.

When New England and the Middle States were believed to be lost, the British endeavoured to win back the Carolinas. The latter had been brought under the Carolinas. After a crushing defeat of one of his subordinates at King's Mountain he retired into Virginia, watched by the vigilant General Greene. That officer had been sent South to reorganize and to command the army that had been ruined by the incapacity of General Gates. While he won no great victories, Greene was, in effect, a little stronger after each engagement; the discipline and the equipment of his army also were constantly improving. He succeeded in driving Cornwallis farther and farther from his base of supplies on the coast. The posts forming Cornwallis's line of communication were successively surprised by partisan bands commanded by such officers as Marion, Sumter, and Pickens. With Greene's help, Congress, on the 20th of Jan., 1778, was enabled to pay off the Spanish Armada. It defeated a great British fleet off the capes of the Chesapeake and gave Washington the opportunity for which he had yearned. It then approached the position of Cornwallis at Yorktown. Meanwhile the commander-in-chief was hurrying southward from New York with his own army and a fine French army under General Rochambeau to join the forces under Lafayette. Further to embarrass Cornwallis, a French force under the Marquess Saint-Simon was landed. The allied armies under Washington promptly began the siege of Yorktown, which ended, 19 Oct., 1781, in the surrender of the army of Cornwallis. This ended the military phase of the War for Independence and thus culminated a party struggle that had long been in progress on both sides of the Atlantic.

The Whigs, whether English or American, had been endeavouring to diminish the power of the king; the Tories, both English and American, would preserve that power unimpaired. The Whig opposition in England and Ireland finally forced George III to apply to Russia for troops, and, when they were refused, to hire Walckiers, Brunswickers, and Hessians. Besides these foreign soldiers there was in America a large number of Loyalists or Tories. These fought in the armies of the king, and when the war was over, because of the hostility of the patriots, settled in England or in Canada.

When the Revolutionary War began, there were few Catholics in the United States. Perhaps their number did not exceed 20,000. However, members of that faith were to be found on all her borders, and everywhere they were either neutral, as were many in Canada, or friendly, as in the Spanish colonies around the Mexican Gulf and in the French settlements of the Illinois country. The services of the latter have not been noticed, while those of the Spaniards of New Orleans would require much explanation. The reader who desires to examine this neglected phase of the Revolution will find ample materials in the unpublished papers of Oliver Pollock, on file in the Library of Congress. It is well known that Spain declared war against England (1779) and loaned money to the United States. It is known also that General Washington repeatedly urged the French and Spaniards, among all the Netherland elements who favoured its independence, to give some assistance. During the progress of the war Frederick the Great had urged the United Provinces, as he had urged France, to join in the war against England. The withholding by George III of the subsidy that had formerly been granted to Prussia incensed its ruler against his former ally.

It has been stated that the colonies were wretchedly prepared for engaging in war with the mother country. In July, 1775, it was voted to issue due bills for 20,000,000 Spanish milled dollars, to be sunk by taxes in four successive years, beginning 30 Nov., 1779, the taxes to be levied and collected by the states in proportion to population. These bills Congress petitioned the states to make legal tender in different ways and at different times this was done, and before 1 July, 1776, 9,000,000 in due bills were put out. To distinguish it from the issues of the states this was called "Continental" currency. From this time forward fiat money got possession of the Continental American monetary field. By 1779 the issues amounted to $212,000,000 in a single year. By 1781 the whole mass became worthless.

Up to this time the fatal error was the belief that the credit and currency of continental money could be maintained by acts of compulsion. From this delusion, which affected governments, state and national, few persons were exempt. By October, 1779, Boston was on the verge of starvation; money transactions had nearly ceased, and business was done by barter. In May, 1779, there was a mutiny of certain Connecticut regiments on account of pay. In January, 1781, there was a mutiny of the Pennsylvania Line for the same reason. In that disturbance the soldiers killed a captain who tried to
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bring them to submission. This is not so much to be wondered at when one learns that $7,00, the monthly pay of an enlisted man, dropped by depreciation to $.33. Before Washington could move his army to Yorktown it was necessary to give the soldiers their back pay. To do this, Robert Morris had to borrow hard money from Rochambeau. In March, 1780, there was outstanding $200,000,000 of continental money, Congress declared this to be worth forty dollars for every dollar out of a"old tenor". In other words, of that entire amount Congress repudiated all but $5,000,000. The "old tenor" fell to 500 to 1 in Philadelphia, when it ceased to circulate. To complete the misfortunes of this experiment, counterfeits successfully imitated the issues of Congress and hastened the death of paper money. Then hard money sprang to life, and was abundant in a form which this revolutionary age was not so fastidious as to refuse. The hoarded and great quantities which had been brought in by the armies and navies of both France and England. As early as 1779 Congress attempted the expedient of specific supplies. Requisitions were made upon the states for meat, flour, forage etc. Because of the defective system of transportation, and for other reasons, it became necessary to send to the states lumps of sugar, and other things which should be sent to the Colonies. The receipts of the states for these things were paid by the states in depreciated paper, which was perceived to be dangerous and was soon given up. The income of the Continental Treasury from 1775 to 1783 was $85,863,825. This was received from domestic loans, foreign loans, taxes, paper money, and from miscellaneous sources. Outstanding certificates of indebtedness amounted to $16,708,000. Besides these, there was the cost of the war which included the expenditure of the several states.

The Confederation and the Constitution.—Though prepared soon after independence was declared, the "Articles of Confederation and Perpetual Union" were not adopted until 1781, when the war was nearly won. This was due chiefly to the opposition of Maryland, which refused to ratify the Articles unless the states were paid what they had advanced. The states' rights party, which should coerce them to the Union; as it was claimed that all such lands had been held only by the joint exertion of the states. Under the Articles all measures of government were directed to the states as corporations; there was no national executive; the Congress was a body of only one chamber, the states paid, and had to continue to pay, the delegates in this body; it was difficult to amend this constitution, and in practice it had proved impossible; finally there was no efficient system for obtaining a federal revenue. In other words, the government under the confederation had no independent income, but depended entirely upon the contributions of the various states. These defects soon proved overwhelming to the Confederation and its obstinate about a constitutional convention which attempted to amend the fundamental law. When this was found to be impossible, they framed a new constitution of government (1787). This provided for a national executive, a national legislature, and a national judiciary; also for a simpler method for its own amendment. It gave to Congress the power to declare war, to regulate commerce with foreign nations, and to regulate commerce among the several states. To the National Legislature was also given power to declare war; to maintain and equip an army and a navy; to exercise exclusive legislative power over such tract as may, by cession of particular states, become the capital of the United States; to make all needful rules and regulations respecting the territory and other property of the United States. The body vested with the powers just enumerated was a bicameral one. In its upper house (Senate) each state has two senators, while in the lower house each has representatives in proportion to population. The House of Representatives is merely a legislative body. The Senate, on the other hand, performs a threefold function. Primarily it assists the house in making laws; in ratifying treaties or confirming nominations to office it performs executive functions; in trying an impeached president it acts as a judicial tribunal. The term of a session of Congress is two years, the term for which representatives are elected. Senators are chosen for a term of six years. In construing an act of the National Legislature one is to assume that it has no power to pass such act unless the authority is conferred by the Constitution, or may be fairly derived from some power of the United States. In determining the constitutionality of a state law one is to assume that the state legislature has power to pass all acts whatever, unless they are prohibited by the Constitution of the United States or by the constitution of the state.

Under the Articles of Confederation there was no national executive. The Constitution, however, vests the supreme executive authority in a President of the United States, who, with a vice-president, is chosen for a term of four years. Both officers are chosen by an electoral college. In this college each state has a number of electors equal to its whole number of senators and representatives in Congress. Originally the electors of president and vice-president looked to the country as a whole and elected them on the basis of public character for each office. In a little while, however, they ceased to exercise such discretion, and nominations for both the presidency and vice-presidency were made in congressional caucuses. The contest of 1824 brought this method into disfavor. Thereafter, for a brief period, many of the states nominated some candidate separately. An alternative system was the great number of candidates, of whom none was likely to receive, as the Constitution requires, a majority of all the votes cast. About 1831 there began to take shape the present system of a national nominating convention. In this extra-constitutional institution the states are represented according to population, each sending twice as many delegates as the number of its senators and representatives in Congress. The District of Columbia, the Territory of Alaska, and some of the insular possessions are also entitled to send delegates. To obtain the nomination in a Republican National Convention a majority of the delegates is sufficient, whereas in that held by the Democratic party a two-thirds vote is required. President and vice-president may be removed from the Tuesday after the first Monday in November of every fourth year. No person except a natural-born citizen is eligible to the office of president or of vice-president. The president shall be commander-in-chief of the army and navy of the United States, and of the militia of the several states when called into the actual service of the United States. He has power to proclaim public pardons for federal offenses committed in the United States, except in cases of impeachment; by and with the advice and consent of the Senate he has the power to make treaties, provided two-thirds of the Senators present concur. In addition to these powers he can nominate, and, by and with the advice and consent of the Senate, appoint ambassadors, other public ministers and consuls, Judges of the Supreme Court, and all other officers of the United States whose appointments are not otherwise provided for in the Constitution. He is empowered to convene Congress in special session and to dissolve that body when the two houses are unable to agree upon a time for adjournment. Like other civil officers, the president and vice-president may be removed from office on impeachment for, and conviction of, treason, bribery, and other high crimes and misdemeanours.
By the Constitution, the judicial power of the United States is vested in a supreme court, and such inferior courts as the Congress may, from time to time, ordain and establish. In order to secure the independence of the judiciary, the judges of both the supreme and inferior courts hold their offices during good behaviour, and, for their services, receive a compensation which shall not be diminished during their continuance in office. The judicial power is commensurate with the legislative, and extends to all cases, in law and equity, arising under the Constitution, the laws of the United States, and the treaties made, or which shall be made, under their authority. It also extends to cases affecting foreign representatives (ambassadors, ministers, and consuls), to cases of admiralty and maritime jurisdiction, to controversies to which the United States shall be a party, to controversies between two or more states, etc. In all cases affecting ambassadors, other public ministers and consuls, and those in which a state shall be a party, the Supreme Court shall have original jurisdiction. In all other cases it possesses appellate jurisdiction, both as to law and fact, with such exceptions and under such regulations as Congress shall make.

In addition to the division of political power among the three departments mentioned, the Constitution also provided for judicial power. It is provided that full faith and credit shall be given in each state to the public acts, records, and judicial proceedings of every other state. It also provides that the citizens of each state shall be entitled to all privileges and immunities of citizens in the several states; for the return of fugitives from justice and for the collection of debts due from citizens of one state in the courts of another. The Constitution of the United States required that every state in this Union a republican form of government, and to protect each of them against invasion, and, in certain circumstances, against domestic violence. Amendments to the Constitution may be proposed by two-thirds of both houses of Congress or by the legislatures of two-thirds of the states. The Constitution once proposed in either manner become valid as parts of the Constitution, when ratified by the legislatures of three-fourths of the states, or by conventions in three-fourths of them. Congress is empowered to propose the method of ratification. The schedule provided that the ratification by conventions of nine states should be sufficient for the establishment of this Constitution between the states ratifying the same.

Owing to the opposition to its adoption, especially in Virginia and New York, it was agreed by the friends of the Constitution that a bill of rights should be added to it. Accordingly, many amendments were proposed; these were grouped under ten heads, familiar as the first ten amendments, and known to students of the Constitution as the Bill of Rights. The eleventh amendment, declared a part of the Constitution in 1798, interprets a part of Article III, and prevents the citizens of a state from suing another state, or a foreign citizen or subject from bringing suit against one of the states. The twelfth amendment, adopted in 1804, makes a change in the method of choosing a president. It made the ballot of the elector more definite, and in case the election went into the House of Representatives, it restricted the choice of that body to the three candidates highest on the list. The remaining amendments, the thirteenth, fourteenth, and fifteenth, grew out of the Civil War. The Constitution had had considerable experience in the making of constitutions before they set about the establishment of their crowning work. Shortly after independence was declared, the states were advised to prepare constitutions of government. All compiled promptly, except Rhode Island and Connecticut, both of which retained their liberal colonial charters. The establishment of any state religion is prohibited by the Constitution. The regulation of charities, education, marriages, land, trusts, religious corporations, etc., about which it says nothing, is reserved, by inference, to the various states.

The period from 1783, when the definitive treaty of peace was signed, until 1789, is known as the critical era of American history. The federal government was in distress; many of the states were on the verge of bankruptcy, and the federal public debts, external and internal, were highly unsatisfactory. Indeed, the country appeared worse than at any time during the progress of military operations. When George III, for himself and his successors, acknowledged the independence of the United States, the several commonwealths, claiming to be sovereign, adopted policies more or less selfish. This disposition begot a number of domestic quarrels. In addition to disunion at home, foreign relations were not too harmonious. The young republic had nearly forfeited the confidence of its own citizens, and was beginning to incur the contempt of the world outside. It was these alarming symptoms that forced upon a few leaders the idea of amending the fundamental law. When, however, the Constitution was submitted to the States for ratification, many of the States appeared to oppose its adoption. This opposition was overcome by the influence and activity of the leading patriots. In this great work the services of Washington cannot be overestimated. His brilliant lieutenants, Hamilton and Madison, ably supported his efforts in conventions and in the Press. The constitution of the Federal Government would make a considerable list, and no list would be complete. Of course, all those who signed the instrument worked for its adoption. The Constitution also had friends who were not members of the Convention. Among the ablest and the most useful of these was Pelatiah Webster, an able student of public finance and of constitutional systems. In 1788 the proposed Constitution was ratified by the requisite number of states (nine), and on 4 March, 1789, the first Congress assembled under it. Much of its time and energy was devoted to considering means for improving the public credit and to organizing the various departments of government. In this work Congress was greatly assisted by Alexander Hamilton, Secretary of the Treasury. On 4 March, 1789, John Adams had been inaugurated president. John Adams had been chosen vice-president. Internal relations and external relations were speedily improved by the wisdom of Washington. The measures of his administration soon established domestic tranquillity and general prosperity.
Congress led to an insurrection in western Pennsylvania. That outbreak was suppressed in 1794 by sending the militia of New Jersey, Maryland, and Virginia, and some troops of Pennsylvania, into the troubled region. This indicated the energetic policy that was adopted by the new government. Armies under Generals Harmer and St. Clair were defeated by the Miamis. In 1795, after their defeat by General Wayne, the tribe made acession of nearly the whole of Ohio. In 1794-95 John Jay, Chief Justice of the United States, negotiated a treaty with Great Britain. After the people of France had put their king and queen to death, President Washington issued his Neutrality Proclamation, thus taking the first step in the foreign policy of the United States. Though Washington was honoured by a second election, his administration continued to be attacked with considerable energy and unpopularity. Sedition was, indeed, a question of the principal political parties. Jefferson, the Democratic candidate, and as such president, was chosen to succeed Washington. His majority over Jefferson, who was elected to the vice-presidency, was very slight. An effort of this administration to negotiate a commercial treaty with France resulted in the celebrated “X Y Z” correspondence. In portions of the country there was opposition to Jefferson’s administration. Upon the War on the administration was the question of dealing with those citizens and resident aliens who attacked the president and the members of his administration. The Alien and Sedition Laws were designed to meet the emergency. By a majority of the people the Alien Law was regarded as a violation of the First Amendment of the Constitution, which guarantees freedom of speech and of the press. By the legislatures of Virginia and Kentucky these measures were criticised, and the latter came near to proclaiming nullification as the rightful remedy. Madison was the author of the Virginia resolutions, while Jefferson prepared those passed by Kentucky. These resolutions connect with the Hartford Convention, nullification, and secession. In 1798 the administration was embarrassed by the taxes necessary for building up a navy; by the Alien and Sedition Laws, and by dissension among the Federalist leaders. Hamilton attacked President Adams with great severity, and contributed to the defeat of the Federalist party, of which he had been the indefatigable chief.

Early Political Parties.—In the Constitutional Convention at Philadelphia there were many discrepant elements. We are now concerned with only two, viz., those who favoured the federal, or union, under the proposed system and those who opposed it. The former were known as Federalists, the latter as Anti-Federalists. When the Constitution was finally adopted, the opponents of the Constitution were called “anti-Federalists” and the Federalists “loose constructionists.” President Washington had generally acted with the Federalists. Adams also belonged to that party. It was during his presidency that Congress enacted the celebrated Alien and Sedition Laws. These measures were unpopular, and combined with the attitude of the Federalists during the War of 1812, led to their complete overthrow. They had organized the government and given it its tendency, but after the administration of Adams they became little more than a party of protest. In 1800 the followers of Jefferson, then known as Republicans, won the presidency. They had previously obtained control of Congress. At that time the conflict in progress between England and France divided the American people on the question of foreign relations. The Federalists, who were strongest in New England, favoured England, while the Republicans, who sympathized with France, the late ally of the United States. After the War of 1812 party lines had been almost effaced. President Monroe was practically the unanimous choice of the American people. The rivalry of Andrew Jackson and Henry Clay led, after 1829, to the rise of a new political party. The followers of Andrew Jackson were known as Democrats. Clay and his friends favoured internal improvements at federal expense, and the continuance of the United States Bank; an institution first chartered by the Federalists. They also favoured a tariff for protection. These principles formed what is known as the “American” system. Of course, the Whigs were “loose constructionists” of the Constitution. To these principles the Democrats were opposed. That organization is generally regarded as being identical with the Jeffersonian party. William Henry Harrison, the first Whig president, served for one month. His successor, Vice-President Tyler, though an admirer of Henry Clay, was a “strict constructionist.” Again in 1848 the Whigs elected General Taylor, who was defeated by James Buchanan, as the Democratic candidate, in 1848-49.

Territorial Acquisitions.—After 1800 the successive acquisitions of territory are to be noticed. In point of time the Louisiana Purchase, in 1803, came first. This was acquired from France after she had lost the important colonial possession of Hayti, and when Napoleon had decided to renew the war with England. Florida was acquired from Spain in 1821; when the United States surrendered any claim they may have had to the Texan country. At that time and by the same purchase the United States succeeded to Spain’s former independence, the independence of the Floridas. In 1845 by a joint resolution of both Houses of Congress, the constitutionality of that act has been challenged. The settlement of the Oregon dispute was a contemporary event. To that country America had several distinct titles. Oregon was claimed by right of Captain Gray’s discovery of the Columbia River, which he named after his ship; when President Jefferson had bought Louisiana he sent Lewis and Clark to explore that region; in 1811 the fur-trading station Astoria was established there. The right acquired with the purchase of Florida has already been mentioned. These claims, reinforced by American occupation, ultimately gave the United States Oregon proper. The Great War of the South was the War of Texas (1818), which concluded the war with Mexico, gave to the United States an immense region in the southwest. This included the whole of California, Nevada, Utah, a small part of Wyoming, more than a third of Colorado, and considerable portions of Arizona and New Mexico. In 1853 the Gadsden Purchase from Mexico completed the boundary of the United States in that region. Alaska was purchased in 1867 for $7,200,000 from Russia. In our own time (1899) Porto Rico and the Philippine archipelago were acquired, as a result of the war with Spain. Less important insular possessions in the Pacific (Hawaiian Islands, Guam, Samoan Islands) were also acquired about this time.
Foundations of Foreign Policy.—The Neutrality Proclamation of President Washington has been mentioned. A second important step in the development of America's foreign policy was taken in 1823, when President Monroe sent to Congress his annual message. Between 1816 and 1822, a revolutionary government had been established in each of the Spanish colonies from the Rio Grande to Cape Horn. Upon due consideration, the United States had acknowledged their independence. After the overthrow of Napoleon the Holy Alliance had restored absolutism on the continent of Europe. The project was then considered of restoring to Spain her lost dominions. England, however, was opposed to such intervention. Her attitude was chiefly determined by the profitable commercial interests which had sprung up since the overthrow of Spanish dominion in that region. It was in these circumstances that Canning, the British Minister of Foreign Affairs, proposed to Dr. Rush, the United States Minister in England, that the two powers issue a joint declaration against the proposed intervention of the Holy Alliance. Another element in the situation was the attitude of Russia, which had been establishing trading posts in the North-West. It was feared that she would endeavour to extend her dominion farther down the coast. John Quincy Adams was the principal advocate of the proposed action, and informed the Russian Minister that the United States would assume the position that the American continents were no longer open to future colonization by European nations.

President Monroe sought the advice of ex-Presidents Jefferson and Madison, and was encouraged by both in the stand which he was about to take. In his message to Congress, President Monroe declared in speaking of America's foreign policy, that it hitherto the United States had not interfered in the internal affairs of the Allied Powers; that "We owe it, therefore, to candor and to the amicable relations existing between the United States and those powers, to declare that we should consider any attempt that the present or any other portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered, and shall not interfere. But with the governments who have declared their independence and maintained it, and whose independence we have, on great consideration and after mature deliberation, acknowledged, we should not consider any interposition for the purpose of oppressing them or controlling in any other manner their destiny, by any European power in any other light than as the manifestation of an unfriendly disposition towards the United States". And, "It was impossible that the Allied Powers should extend their political system to any portion of either continent without endangering our peace and happiness; nor could any one believe that our Southern brethren, if left to themselves, would adopt it of their own accord. It was equally impossible, therefore, that we should behold such interposition in any form with indifference".

The part of the message referring to Russia declared that "operation has been judged proper for asserting, and preserving, by an appeal to the world, the rights of America as an independent nation, and which the United States are involved, that the American Continents, by the free and independent condition which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European power". These announcements of the President have since been collectively known as the Monroe Doctrine. When those bold declarations were made, the United States felt the support of Great Britain. Their joint Navies would have made it impossible for the Allied Powers to conduct any military operations in the western hemisphere. Sectional Conflict.—In the Constitutional Convention (1787) it was clear that the North and the South had interests which were somewhat different. Notwithstanding this fact, they agreed upon a fundamental law by adopting a number of compromises. In the endeavour to administer the government other compromises were adopted between 1818 and 1850 when the Southern States were convinced that further compromises would be useless. It has already been stated that one form of opposition to the establishment of the First United States Bank was sectional. It was regarded as a Northern measure; was supported chiefly by Northern members of Congress, and was denounced by Southerners. The great difference between the sections assumed a very different form. At that time it was bound up with the institution of slavery. In 1818 the Territory of Missouri applied for admission into the Union as a state. That application had not been acted upon in 1819 when Representative Tallmadge, of New York, proposed an amendment to the effect "that the further introduction of slavery or involuntary servitude be prohibited, and that all children of slaves born within the said state after the admission thereof into the Union shall be free at the age of twenty-five". This raised an important constitutional question, namely, whether under the Constitution, Congress had the power to pass amendments upon the admission of new states which were not prohibited by the Constitution on the original states. The amendment of Tallmadge passed the House, but failed in the Senate. The discussions on the anti-slavery amendment created the greatest excitement throughout the country. The matter was finally settled by the first of the great compromises between the sections. When the Missouri was admitted to the Union, slavery, but in all other territory north of its southern boundary (36° 30' N. lat.) slavery was prohibited forever. Bound up with this controversy was the application of the District of Maine, which since 1801 had been a part of Massachusetts. Maine was admitted as a free state, thus preserving in the United States Senate the balance between the two sections. The Missouri constitution contained a provision excluding free negroes. This was a palpable violation of the Federal Constitution, which guarantees to the citizens of each state the privileges and immunities of citizens of the several states. This part of the controversy was set at rest by the influence of Henry Clay. It was provided that this discrimination of the Missouri constitution would not have binded. This ended the first controversy over the question of slavery. In the division of the Louisiana Territory thus effected, the North gained much more territory than the South. Grave as was the constitutional question that arose on the application of Missouri for admission to the Union, that which grew up about 1830 was much more alarming. After the war of 1812 the successive Congresses enacted tariff laws. So great was the opposition to the war that it was called the "Tari of Abominations". The feeling between the sections showed itself when Senator Foote, of Connecticut, introduced a resolution prohibiting, in an insurrectionary state, the support of the Union, and in which the state declares itself to be not to be considered as subjects for future colonization by any European power". These announce-
Hayne's brilliant oration was replied to by Webster (1830) in, perhaps, the greatest speech ever delivered in the Senate. It has been said that Webster took ground on a position toward which the greater part of the nation was steadily advancing, that is in the direction of nationalism. Hayne's sentiments found favour in the South alone. The theory which he had championed, South Carolina soon sought to put into practice. In 1832 Congress passed a new tariff law, which omitted many of the objectionable features of the Act of 1828, though it still contained the principle of protection.

In South Carolina, where the objection to the law was strongest, the governor convoked the legislature in special session. That body issued a call for a convention of the people of South Carolina. On 19 November, 1832, and on 21 Nov. there was passed by that convention the famous Ordinance of Nullification. This declared the tariff law null and void so far as concerned South Carolina, forbade the payment of duties after 1 Feb., 1833, and prohibited appeals arising under the law from being taken to the United States courts.

If Congress attempted to redeem its position, the people of South Carolina would regard her connexion with the Union as dissolved. The legislature passed several acts to carry the ordinance into effect. Among them was an act that provided for placing the state on a war footing for the purpose of resisting the authority of the United States. Another act provided for a national guard of officers and men to be obtained. In this event the Union men were to be excluded from holding positions of honour or trust under South Carolina.

President Jackson, who had been re-elected in 1832, does not appear to have been alarmed at the condition of affairs in South Carolina. He instructed the collector of customs at Charleston to perform the duties of his office; and, if necessary, to use force. He also issued a proclamation to the people of South Carolina. In it he urged them to yield; he likewise told them that "the laws of the United States must be executed. . . . Those who told you that you might peacefully prevent their execution deceived you. . . . Their object is disunion, and disunion by armed force is treason".

When Congress met in December, 1832, the president was anxious to receive him as a friend of the Union. The president was also anxious to see that the tariff duties by force of arms. A great debate followed on this measure, which was known as the Force Act. Speaking for the South, Calhoun asserted the right of a state to nullify acts of Congress deemed injurious to her interests, and also the right to secede from the Union. Webster denied the right of nullification and secession. He added that the time had come when Henry Clay, fearing a civil war, now came forward with a compromise. He proposed that the tariff of 1832 should be reduced gradually till 1842, when on all imported articles there should be an ad valorem duty of twenty cent. This Compromise Tariff became a law in March, 1833. A second convention met in South Carolina, and repealed the Ordinance of Nullification.

The acquisition of territory from Mexico led to another great controversy between North and South, or rather between the free and the slave states. In August, 1846, President Polk asked Congress for $2,000,000 for "the settlement of the boundary question with Mexico". Mexico had abolished slavery long before (1827), and the president proposed that the money should be granted, provided that neither slavery nor involuntary servitude should exist in any territory that might be acquired from Mexico. The bill passed the House of Representatives, the Southern members voting almost solidly against it; in the Senate it never came to a vote. When finally the measure did pass the Wilmot proviso was stricken out. Later it was sought to attach this anti-slavery provision to other bills. While it did not pass, it aroused the most bitter feeling in the South. At a meeting of Southern members of Congress an address written by Calhoun was adopted and signed, and then circulated throughout the country. Among other things it complained of the constant agitation of the slavery question by the Abolitionists. In 1849 the legislature of Virginia adopted resolutions of which one declared that "the attempt to enforce the Wilmot proviso" would "rouse the people of Virginia to 'determined resistance at all hazards and to the last extremity'. The Missouri legislature also protested against the principle of the Wilmot proviso. One of the hosts at a dinner to Senator Butler, in South Carolina, was "a Southern Confederacy". Besides this general Southern opposition to the Wilmot proviso was anticipated by the difficulty of recovering slaves who had escaped to the free states. In almost every part of the South there was a demand that the territories be opened to slavery. Some of the legislatures contended that the abolition of the slave trade in the District of Columbia would be a direct attack on the institutions of the Southern States. In the North, public sentiment was not less excited. The legislatures of the free states, except Iowa, resolved that Congress had the power and was in duty bound to prohibit slavery in the territories. Many states instructed their congressmen to do everything possible toward abolishing the slave trade in the District of Columbia. When Congress met in December, 1849, the House of Representatives, by 137 to 37, passed a resolution that "abolition of the slave trade in the District of Columbia be a necessary part of the Compromise measures of 1850". By this treaty between the sections it was provided that California be admitted as a free state, and that the slave trade, but not the institution of slavery, be prohibited in the District of Columbia. These bills were agreeable to the North. The measures in which the South was interested were; in the territorial governments for Utah and New Mexico, without any restriction on slavery; and the payment to Texas of $100,000,000 for abandoning her claim to considerable neighboring territory, and for having surrendered her revenue system to the United States at the time of her annexation. The measure in which the South was most interested, however, was a more stringent law for the suppression of the slave trade. In debating the measure, President Taylor died (9 July, 1850). He was succeeded by the vice-president, Millard Fillmore. A law relative to the return of fugitive slaves had been passed in the administration of President Washington (1793). The new law empowered United States commissioners to turn over a coloured person claiming himself to be free as an enslaved slave. It also provided that the negro could not give testimony. It further provided that all citizens, when summoned to do so, were required to assist in the capture of the slave, or, if it seemed necessary, in delivering him to his owners. Any citizen who harboured a fugitive slave or prevented his recapture was liable to fine and imprisonment. The Compromise of 1850, however, was not destined to last forever. As we shall see, it became the very seed-plot of greater troubles. Slave catchers in great numbers invaded the North and hunted up negroes who had escaped twenty years, or even a generation before, and with the assistance of the United States marshals took them back to slavery. Both the free states and the slave states with the aid of the marshals and the others in the performance of their duties. In this way many negroes regained their liberty. Disturbances occurred in many Northern cities, and some
negroes were restored to their owners only after enormous expense. Northern States began promptly to pass Personal Liberty bills, for the protection of negroes who were claimed as slaves. In the South these laws were regarded as a violation of the Compromise of 1850.

Slavery Controversy.—In colonial America slavery was general in the English possessions. In the South nearly all the unskilled labor was performed by negro slaves; in the North much of that work was done by a class of men known as "Redemptioners." For the latter class there was a prospect of entire freedom and even reward. For plantation negroes who had been freed forever; he had no hope of freedom and, perhaps, scarcely dreamt of wealth. When the War of Independence began, negro slavery existed in all the rebellious colonies. For economic and other reasons negroes were not numerous in the North. In the diversified industries of that section slave labor was not regarded as efficient. In the South, on the other hand, life was largely agricultural. On the large plantations the negro could be employed to advantage. His mind was adapted to the simple operations required in the tobacco and rice fields, while his body was well suited to its semi-tropical climate. There he thrived in spite of malaria. While the South was the section primarily interested in negro slavery, the North was less interested in importing them from Africa. In the Declaration of Independence, Jefferson in his indictment of George III charged him, among other counts, with "suppressing every legislative attempt to prohibit or restrain this excorable commerce." In so doing he had "waged cruel war against human rights, by depriving all the inhabitants, of the country, in the persons of a distant people who had never offended them." Out of deference to the wishes of some Southern delegates in Congress, especially those from South Carolina and Georgia, Jefferson's denunciation was stricken from the final draft of the Declaration.

In the North the principles of 1776 were applied more cautiously than in the South. In 1777 Vermont, whose territory was still claimed by both New Hampshire and New York, adopted a constitution which declared that no person ought to be held as a slave after attaining to the age of maturity. In 1789 Pennsylvania enacted that the children of slaves born after that date should be free. A principle of the Massachusetts constitution of 1780 was that "no negroes be accepted as citizens" until emancipated. In 1783 New Hampshire, and in 1784 Connecticut and Rhode Island all adopted measures looking to the gradual emancipation of their slaves. New York and New Jersey came later. At the time of the adoption of the Constitution (1787), slavery had almost disappeared in the North. Even in parts of the South it was unpopular most southern statesmen, of Virginia, Washington, Jefferson, Madison, Mason, and others, hoped to see the institution quietly disappear. The Constitution recognized the existence of slavery and permitted the importation of negroes until January 1, 1808. It also provides that in a census of the people three-fifths of the negroes be counted. This provision gave the slaveholding states a large representation in the House of Representatives and was a source of revenue for the slave states. A census was taken in 1800, and the following year a second census was taken, which was taken in 1810. This measure was re-enacted by the Congress under the Constitution.

When benevolent people and wise statesmen of the South expected the gradual extinction of slavery, the invention of the cotton gin created an industrial revolution in that section. Slavery became a source of extraordinary profit and was soon regarded as an economic necessity. Thereafter cotton-growing became the chief industry of the South. There was an immense demand for negroes, and all thought of emancipation was forgotten. The Constitution conferred upon Congress no authority over the subject of slavery except in the territories and in the District of Columbia. After the admission of Maine as a free state, almost at the same time the Civil War, slave states rapidly followed suit. In the free states, the abolitionist societies were organized. This preserved a sort of balance between the two sections. The American Colonization Society was organized at Washington in 1817. The object of this association was to organize settlements on the western coast of Africa for free negroes who would volunteer to go there. During the forty years ensuing, 8,000 emancipated blacks were converted from circulation in the South. Among the pioneers in this movement was one Benjamin Lundy, a New Jersey Quaker. He had resided in Eastern Tennessee, when he removed to Baltimore. In that city he published the Philadelphia Enquirer and the Philadelphia American. There he made the acquaintance of William Lloyd Garrison. The hostility of the proslavery element compelled them to leave the city. In 1831 Garrison began publishing the "Liberator" in Boston. The "Liberator" denounced the slaveholders as criminals, and demanded the immediate emancipation of slaves throughout the United States. As a defensive measure was enacted from circulation in the South. While the effect of Garrison's teachings was feared in the slave states, they were not very acceptable in Boston. In 1833, while addressing an anti-slavery meeting at the City Hall, he was taken from the building and dragged through the streets with a rope about his body. For personal safety it was necessary in Judge Douglass of Garrison's teachings, anti-slavery societies were formed in the North. The first of these was the "New England Anti-Slavery Society," organized in 1831. A few years later a national organization was formed in Philadelphia. The membership of these early anti-slavery organizations included Wendell Phillips, Gerrit Smith, Emerson, Dr. Channing, Theodore Parker, Henry Ward Beecher, and other persons equally well-known. Anti-slavery meetings were often dispersed by Northern mobs. A Connecticut teacher, Miss Crandall, who opened her school to negro girls, was thrown into jail, while her school was broken up by the mob. An Illinois Abolitionist editor, Rev. Elijah P. Lovejoy, was killed by a proslavery mob.

In 1831 occurred in Southampton County, Virginia, the Nat Turner insurrection, when the slaves rose against their masters and massacred sixty persons. In the South this was ascribed, without much reason, to the influence of Abolitionist literature. Large rewards were offered, below Mason and Dixon's Line, for the capture of the prominent anti-slavers. Northern legislatures were called upon to suppress the Abolitionist societies by law. They continued, however, to flood the South with their literature, and appear to have seriously expected to convince the slave-holders of the evils of human servitude. The South demanded the exclusion from
the mail of this obnoxious literature, but the post-
master-general claimed that he had no authority to
exclude objectionable matter from the mail. In the
summer of 1835 the people of Charleston took the
matter into their own hands, intercepted the mail,
seized the Abolitionist literature and made a public
bonfire of it. The House of Representatives refused
to receive petitions in any way relating to slavery,
or rather voted to lay them on the table. In Congress
ex-President John Quincy Adams acted as the spokes-
man of the Abolitionists. In the brief space of four
years he presented two thousand anti-slavery peti-
tions. The more the House endeavoured to dis-
courage such petitions, the more active became the
Abolitionists. That in 1837 Congress, acting under
section 14, Act 10, chapter 322, March 1, 1837, that
petition, memorial, resolution or other paper praying
for the abolition of slavery in the District of Columbia
or any State or Territory, or the slave trade between
the States and the Territories of the United States in
which it now exists, shall be received by this House
or entertained in any way whatever. About twenty
members from the free states signed petitions on
this resolution. For a long time petitions poured into
the House praying for the repeal of the "gag rule", but it
was not until 1844 that this was done.

In 1840 the Abolitionists nominated James Gilles-
pie Birney, a Southerner, as their first candidate for
the presidency. He received 7900 votes. Four
years later (1844) he was again nominated as an
Abolitionist candidate. When it is remembered
that many of the anti-slavery party were so radical
that they refused to participate in such contests, their
increase in numbers must have convinced the South
that they were destined soon to be a menace to
slavery. In Congress the discussion of slavery aroused
much bitterness, and controversy in both branches
did not cease until the passage of the Compromise
bill in the tide of events. Slavery had been recognized
by the Constitution, but that instrument gave to Congress authority over the
subject only in the District of Columbia and in the
territories, and it was not until vast areas had been
acquired by the United States that Southern states-
men perceived any danger to their own section in such
measures as the Compromise on the admission of
Missouri. After the acquisition of the South-West
from Mexico, they insisted that the restriction of
slavery in the territories was a discrimination against
those Southern citizens who were interested in the
institutions. The territories were open to the citi-
zens of the North with their property; why not allow
the citizens of the South the same privilege if the
inhabitants of the territories were to be free? and if
slavery was a moral wrong, and ought to be restricted rather than
extended. The civilized world, said that section, has
condemned slavery as an evil. If, then, the institu-
tion could not be abolished, it should not be further
extended. Moreover, if the citizens of a common-
wealth could take into one of the territories, which
had been previously recognized by the laws of that
commonwealth, the citizens of other states could
be restricted upon the same privilege. In this case
everything would be property in one of the territories which
was so regarded in any one of the states. This is
entirely inconsistent with any Congressional regula-
tion of the subject. Perhaps not more than one-
half the citizens of the two Territories in the
institutions of slavery, but the large slave-holders
formed a powerful aristocracy. Though in number
they may not have exceeded 10,000, they were
influential enough to name governors, congressmen,
and state legislators, and for a time to determine
important questions of foreign and domestic policy.
In the South their opinion was listened to, and
in the Territories it was forbidden to teach slaves to read and write, but oftentimes
the more humane masters taught them the meaning of
the Scripture and even the elements of knowledge.
Naturally the influence of the more intelligent among
the negroes was feared. Southern statesmen of
the generation before the Civil War expressed opinions
that are not now held in that section.

The Kansas-Nebraska Bill.—From the results of
the presidential election of 1852 the Whig party
never recovered. The great Democratic victory of
that year is generally ascribed to the attitude of that
toward the Compromise measures, especially
its position on the Fugitive Slave Law. Though
in the beginning it met with much opposition, that act
was now enforced quietly. When Franklin Pierce
was inaugurated, 4 March, 1853, the nation was
endangered by the feverish excitement over the
new president apparently believed that the slavery
agitation had permanently sunk to rest. In
the midst of this repose a measure was introduced into
Congress which plunged the nation into a sectional
strife more bitter than any which preceded it.

Stephen A. Douglas, of Illinois, Chairman of the Senate
Committee on the Territories, introduced a bill to organ-
ize a government for that part of the Louisiana Terri-
ory between Missouri and the Rocky Mountains.
Senator Douglas has been accused of having been
influenced by his personal ambition. He could have
added to his popularity by assisting in the acquisition
of Cuba, a project agreeable to the South, but he
would not intrude this question in aid of increasing his public
he used himself acceptable to that section by a better tariff law, but
he had little talent for mathematics or economics.
The position which he occupied, as Chairman of the
Committee on Territories, he proceeded to turn to
account. He maintained that the part of the Com-
promise of 1850 referring to Utah and New Mexico
should be revised. The Territories of Utah and
New Mexico were intended to be of "general application". In
his second bill it was provided that the country men-
tioned would be divided into two territories, one to
be called Kansas and the other Nebraska.

The true intent and meaning of this act, said
the law, is, "not to delegate slavery into any territory
or state, nor to exclude it therefrom, but to leave
the people thereof perfectly free to form and regulate
their domestic institutions in their own way, subject
only to the Constitution of the United States."
There began at once a serious struggle for Kansas.
Nebraska, the Southern inhabitants of the East and
from the South the slave state men rushed into Kan-
sas and began a struggle for its possession. The
slave State of Missouri promptly attempted to
colonize the new territory, and settled at a place
which was called Atchison, in honour of a pro-slavery Senator of
Missouri. On the other hand, the North was not
about to be left out of this"struggle for Kansas.

The first step taken by the Border States was
the admission of New Jersey as a part of the territory
and the crossing of the border into Kansas, took possession of the polls,
and, though they had no right to vote, elected a pro-
slavery delegate. According to the treaty the way of
the Kansas-Nebraska bill, the people dwelling in the
territory were to decide whether it should be a free
or a slave territory. Therefore each side endeavoured
to elect a majority of members to the territorial legis-
lature. The election took place in March, 1855. As
election day approached, armed Missourians entered
Kansas "in companies, squads, and parties", taking
arms, armistice, and then went home to Maine
and Missouri. In this manner was elected a legislature of
which every member save one was a pro-slavery man.

It promptly adopted the slave laws of Missouri and
applied them to Kansas. The free state men repudiated his legislature, held a convention at Topeka, and made their choices for a new constitution by a popular vote. Pro-slavery men refrained from voting but the free state people ratified the proposed constitution. Later they elected a governor and a legislature. When that body assembled, senators were elected, and Congress was asked to admit Kansas into the Union.

The old leaders of the Whig party, Clay and Webster, were dead, but that organization lost not only leaders but thousands of voters in the free states. As early as 1841 a state convention in Louisiana founded the Native American or KnowNothing party. The Kansas-Nebraska Act and its execution led to a breaking up of the old political parties. As early as 1854 there was formed a new organization, established on the theory that the people of any particular state or territory should determine for itself the nature of its government. The Republican, was joined by Free-soilers, Whigs, and anti-Republican Democrats. The first National Nominating Convention of this party (1856), its candidates, and some of its principles have been noticed in the sketch of political parties. In that election the Democratic nominees, Buchanan and Breckenridge, won the North but the Unionists of the South, led by Mr. Douglas, of Illinois, the Republican, was joined by Free-soilers, Whigs, and anti-Republican Democrats. The first National Nominating Convention of this party (1856), its candidates, and some of its principles have been noticed in the sketch of political parties. In that election the Democratic nominees, Buchanan and Breckenridge, won the North but the Unionists of the South, led by Mr. Douglas, of Illinois, was chosen. Buchanan and Breckenridge and Lane expected the support of the Southern States; Douglas was the choice of the Northern Democrats. The Constitutional Unionists nominated Bell and Everett. It was this split in the Democratic party that made possible, in November, 1860, the election of Abraham Lincoln and Hannibal Hamlin.

The Legislature of South Carolina, which had assembled for the purpose of appointing electors of president and vice-president, called a convention, which met at Charleston on 20 Dec., 1860, and passed an ordinance of secession. According to the Southern theory, this act severed the relations of that state from the United States. In Jan., 1861, the Confederate States of America were recognized by several European powers, and in Feb., 1861, at Montgomery, Alabama, organized the Confederate States of America. A provisional constitution was adopted, and agents were sent into other Southern States to persuade them to join the slave-holding confederacy. At different dates up to May, 1861, other commonwealths cast their votes for the Union, and in the other seceding states numbered eleven. The President of the Southern Confederacy was Jefferson Davis, of Mississippi; Alexander H. Stephens, of Georgia, was chosen vice-president. The constitution differed but slightly from the Constitution of the United States. Its preamble stated that the Confederate States acted in their sovereign and independent capacity.

The War. With the oath and word which he took at Washington, President Buchanan did nothing to preserve the Union. In his view the states had no right to secede, but, if they did so, there was no authority conferred by the Constitution of the United States to prevent such action. On 4 March, 1861, Lincoln took the oath of office as president and called for a million men to assist the Union in maintaining its authority. Tennessee, which he stated that he had no purpose to interfere with the institution of slavery in the states where it existed, and he believed that he had no lawful right to do so. Nevertheless, he had formed a resolution to enforce the laws and to protect the property of the United States. It was in his career to carry out his policy that the great Civil War began. He felt the eagerness to extend their authority over the entire South the Confederate officials decided to seize Fort Sumter, which was the property of the United States. On 7 April, 1861, a considerable army under General Beauregard began its siege. The little garrison under Major Anderson was compelled to surrender. The first important battle between the United States troops and the Confederates was at the battle of Bull Run, 21 July, 1861, when the same Confederate general defeated the Union army under General McDowell. For the conflict thus inaugurated the South, which had long been preparing, was much better equipped than was the North. After looking into the law and consulting the precedents, President Lincoln in a proclamation called forth the militia of the several states to the value of 500,000 men.

The policy adopted in Washington was to divide the Confederate States along the line of the Mississippi, to blockade their ports and to take their capital, which had been removed to Richmond after the secession of Virginia. The Confederates won another battle, at Ball's Bluff, in Oct., 1861. Meanwhile a large army was being brought together at Washington. This was placed under the command of General...
George B. McClellan, who later advanced toward Richmond from Yorktown. In May, 1862, his army was close to the Confederate capital. Thereafter occurred heavy fighting until the beginning of July. Later in the season the Union forces were again defeated near the old Bull Run battleground. This succession of victories persuaded General Robert E. Lee, then in command of the Army of Northern Virginia, to make his first invasion of the North. On 4 July, 1862, Lee started his army from the Virginia Peninsula to invade Northern soil. He was confronted by an inferior Union force under General McClellan, and compelled to retreat into Virginia. The approach of winter found him occupying a strong position in the vicinity of Fredericksburg. There he was attacked by General Burnside, who had superseded McClellan in the command of the Federal army. Lee inflicted immense losses on his opponents, and in May, 1863, at Chancellorsville won perhaps a still greater victory. These advantages effected every recollection of his defeat at Antietam, and induced him to make another invasion of the North. During May and June, 1863, his victorious troops marched leisurely through Virginia and Maryland, and during the first three weeks of July following fought at Gettysburg, Pennsylvania, in what is regarded as the greatest battle of the World. The defeat of General Lee by General George G. Meade, the Commander of the Army of the Potomac, was a disaster to the South, and marked the turning-point of the war. General Lee never again commanded so splendid an army; in fact the Confederacy could not furnisb another. But the gravity of the situation was such that Meade would have annihilated the remnant of the Army of Northern Virginia before it arrived at the Rappahannock a second time. As it was, Lee escaped and was able to protract the struggle for more than another year. When the war was renewed in Virginia, Lee and his famous captains were opposed to General Ulysses S. Grant.

The mention of these officers reminds one of the progress of the Federal armies in the West. The problem of opening up the Mississippi was begun in the south by General Benjamin F. Butler in command of an army, and Commodore D. G. Farragut, who co-operated with a powerful fleet. In April, 1862, New Orleans was permanently occupied by the Federal forces. This was due to General Butler's victory over Confederate control by the victories of General Pope, General Grant, and Commodore Foote. The capture of Forts Henry and Donelson brought Grant's army into the heart of Tennessee and led to the flight of its legislature to Memphis, where the Confederates still had a foothold. Later that general directed his attention to the remaining obstacles to the free navigation of the Mississippi, namely Vicksburg and Port Hudson. However, his first movements were not altogether successful. Sherman and some of his other officers met with reverses. In fact, there was little in the first attempts that would lead one to foretell a glorious conclusion of the campaign. Grant decided to run past the batteries at Vicksburg; however, a remnant of the Confederates in the interior of Mississippi defeated both Pemberton and Johnston, the Confederate commanders. The army of the former general, over 37,000 strong, which was forced into the city of Vicksburg, surrendered on 4 July, 1863. This loss occurring on the day after the great defeat at Gettysburg was too much for the resources of the South. Within about five days Port Hudson also fell into the hands of the Federals, and the Mississippi was open from its source to the Gulf.

A large Union force under General Rosecrans was stationed near Murfreesboro, Tennessee, where also was the Confederate General Bragg with a fine army. In that vicinity was fought one of the great battles of the war. Bragg was defeated 31 Dec., 1862, and 2 Jan., 1863, and was finally forced to enter Georgia, where he was greatly strengthened. On 19 and 20 September, 1863, these armies fought at Chickamauga the most desperate battle that had yet taken place in Tennessee. The military genius of General George H. Thomas saved the Union army from destruction after Rosecrans had lost the field. Though his fame was to come later, even here Sheridan displayed great ability. Though still in command, Rosecrans remained inactive, and pressed the administration to replace him. Thereafter he was informed that he would surrender the army, President Lincoln sent General Grant to the headquarters of Rosecrans; Sherman came later with a small force. As we have seen, Sheridan and Thomas already belonged to that army. General Hooker was sent west from the Army of the Potomac, which was following Lee. This was the only occasion during the war when nearly all the great Union commanders took part in any battle. The Federal cause had the benefits of their services at Missionary Ridge and Lookout Mountain, 23-25 Nov., 1863. In these great battles Bragg, after much loss, was forced into Georgia, where his command was turned over to General Joseph E. Johnston. He retreated slowly toward Atlanta, followed by Sherman and Thomas, who was the former, commander-in-chief of all the Federal armies, took up his headquarters with Meade's army, while the latter was given an independent command in West Virginia. This brought him later into the Shenandoah Valley, where he destroyed a fine Confederate army under General Early during the summer and captured large quantities of the enemy's supplies.

After winning a number of small battles from Johnston, who had continued to retire before him, Sherman finally reached Atlanta. There his command was energetically attacked by General J. B. Hood, who had superseded Johnston. The aggressive system of the new leader destroyed an excellent army and the State of Georgia at the mercy of Sherman's veterans. To draw the Federal command away from the interior of the commonwealth, Hood entered Tennessee, intending, no doubt, to alarm the people of the Middle West by a demonstration of force in the direction of the Ohio River. This policy, however, failed to divert Sherman from his purpose of marching to the sea and destroying on route whatever would be found in his way. The southern people, tiring of the thoroughly Southern thing, thought ruthlessly, done. By December, 1863, Sherman captured Fort McAllister, and later made President Lincoln a Christmas present of Savannah. As he marched northward through the Carolinas, General Hardee hurried away from the city of Charleston lest his little army might he captured. When Hood invaded Tennessee, Sherman left Thomas to deal with him. In an evil hour for the Confederacy, Hood threatened Thomas at Nashville. The Union commander came from behind his defenses, captured the Confederate guns and soldiers behind their entrenchments and annihilated Hood's army. After this, all the available troops in the lower South were entrapped once more to General Grant's front. With the state of Georgia thoroughly in the hands of the Federals and the Confederates still in the hands of the South, General Grant decided that he was ready to attempt to end the war by a conference of Southern statesmen and President Lincoln, with his Secretary of State, at Hampton Roads, Virginia. Nothing came of this attempt. The South made an expiring effort, but its resources were exhausted. Grant forced Lee out of Richmond; he was hurrying toward the western part of Virginia, and was compelled at Appomattox Court House to surrender the
remnant of his small army. Grant was in his rear and Sheridan squarely in his path. The end, which had long been foreseen, came on 9 April. Less than three weeks later Johnston surrendered to Sherman near Raleigh, North Carolina. The small Confederate forces still in arms soon dispersed or surrendered.

The Confederate navy was built chiefly in England. Cruisers equipped in that country inflicted much damage on American commerce, and for her failure to refrain from these indirect acts of hostility Great Britain was later compelled to pay indemnities to the United States, which they claimed those senators and representatives who came from states reconstructed under the direction of President Johnson during the preceding summer. Instead the Congress appointed a joint committee, which was empowered to inquire into the condition of the states recently in rebellion, and determine whether any of them were entitled to representation in Congress.

On 18 Dec., 1865, the thirteenth amendment was proclaimed a part of the Constitution. This abolished slavery in every part of the United States. The president's proclamation, which became operative on 1 Jan., 1866, had freed the slaves only in the seceding states, and of them certain parishes of Louisiana. A few counties in Virginia and the entire State of Tennessee were excepted. There was also a doubt in the minds of some lawyers as to whether the proclamation of President Lincoln, which was issued as a military measure, was perfectly valid. To free the slaves everywhere in the Union, and to set at rest the scruples of constitutional lawyers, it was deemed necessary to make them acts of law. The Joint Committee suggested the submission to the states of the fourteenth amendment. This, which was adopted in July, 1868, nationalized citizenship, disfranchised certain classes who had participated in rebellion, and prohibited the payment of the Confederate debt. To entitle a state to restoration of its franchise plan, or its senators and representatives to be adopted. Those states that did not do so promptly were required to adopt still another amendment, the fifteenth, which in effect gave the freedmen the franchise. Mr. Lincoln would have conferred the suffrage upon the more intelligent of the negroes and those who had fought gallantly in the Union ranks. Beyond that he was opposed to enfranchisement of the entire body of males twenty-one years and over among the freedmen was the result of the adoption by Congress of a plan of reconstruction very different from that of Mr. Lincoln. It was shaped to a great extent by Charles Sumner and Thaddeus Stevens. In pushing their measures through Congress they were constantly opposed by the President and the Senate. The bill was act of law. Instead of a "strict constructionist" of the Constitution. When he violated the Tenure of Office Act, he was promptly impeached of high crimes and misdeemours. The managers of the impeachment backed one vote of the two-thirds necessary to convict. One by one the censure states returned. The Congressional plan of reconstruction provided for a division of the Southern states into eleven military districts, and the establishment in each of those commands by a major-general. Far earlier there had been established a Bureau of Freedmen, Refugees, and Abandoned Lands. The army and the Freedmen's Bureau assisted in preserving order during the interval up to the spring of 1867, when the last of the Federal troops were withdrawn. The result was the end of the era of Reconstruction. It is impossible even to estimate the destruction of wealth that had resulted from four years of war, or the confusion that succeeded.

**Burden of War.—** In the administration of President Jackson the public debt of the United States was about $17,000,000. By 1861 it had risen to $29,000,000 a year. When the war began it was necessary to adopt a method more productive. Early in the conflict Congress increased the duties on imports; imposed a tax of 3 per cent on all incomes over $800; created an internal revenue; taxed trades, professions, occupations, and even sales and purchases. From such sources there was collected between 1862 and 1863 the
sum of $750,000,000. By reason of its constitutional authority Congress borrowed money "on the credit of the United States" by selling bonds. The extent to which advantage was taken of this grant of power will be apparent from the fact that between 1 July, 1861, and 31 Aug., 1863, there was sold to the people of the United States $1,109,000,000 worth of bonds, to raise money to carry on the war. United States notes, bearing interest, were issued to the amount of $572,000,000. These there also notes bearing no interest. These included the "old demand notes", the "fractional currency", and the "national bank notes". Though the amount of money paid out in the course of the war was immense, there was a public debt of $2,453,000,000 on 31 Aug., 1865. Besides the Federal debt there were state debts of almost $300,000,000, which the states had passed away the National Government was still paying out annually in pensions from $150,000,000 to $160,000,000, at that time about one-third of its entire expenses. At the distance of half a century from the beginning of the great conflict vast sums are still paid out in pensions to the disabled survivors and the dependents of deceased Union soldiers. It has been estimated that 300,000 men lost their lives in the war for the Union. In the cause of succession the loss of life must have been quite as great, and the amount of suffering very much greater, because the South, in the era preceding the war, obtained almost everything in the way of manufactures from the North or from Europe. The outbreak of the war, in 1860, in the South was almost destitute of the skill or the machinery to make the goods which they consumed, and the stringent enforcement of the blockade by the United States ships soon caused embarrassment everywhere in the South. Instead of healing the wounds of war the Congressional plan of reconstruction, which contained vindictive elements, served only to aggravate the social and political conditions prevailing, and was, therefore, supported by patriotic and enlightened men in the North.

New States.—The south-western part of the United States was acquired from Mexico at the close of the Mexican War. California, which was included in that cession and admitted to the Union as a free state by a provision of the Compromise 1850, rapidly developed. The gold fields of California that had existed for some time were soon known throughout the world, and from the countries and the islands of the Pacific there arrived many settlers. From Mexico and from every part of the United States came multitudes. The rush was greatest in 1849, but it continued long after. Indeed, it has been only in comparatively recent times that it has nearly ceased. Even yet some of its rapidly growing cities receive large accessions from the older states. In 1858, ten years after the discovery in California, tidings reached Missouri that gold had been found on the eastern slope of the Rocky Mountains. A mining camp was soon established on Cherry Creek, in what was then the Territory of Kansas. Later it was named Denver, in honor of the pioneer who claimed the site, and it had a population of 1000. In the interior of the mountains some silver-mining camps were in 1864 erected into the State of Nevada. In the space between that state and the Territory of Colorado the Mormons, after having been driven out of Illinois, settled in 1848, when they established the community of Deseret, later known as Utah. Montana and Idaho, as well as Colorado, were made territories, while Arizona was separated from New Mexico. In 1876 Colorado became a state. The camp on Cherry Creek, Denver, is now a populous city.

On 2 Nov., 1889, the Dakotas came into the Union as states; Montana was admitted on 6 Nov., and three days later the Territory of Washington became a state. In 1912 Arizona and New Mexico were admitted as states. The accession of new states suggests the territorial expansion of the original Union. It does not, however, give one a definite idea of the national increase in population, in wealth, and in power since 1870.

End of Reconstruction.—The two administrations of President Grant formed a period of recuperation and reconstruction, but the war was marked by much corruption in the bureaus of the general government. This condition may have been due to his training, which was chiefly military. Perhaps it was this limitation that enabled dishonest men to win his confidence. During the war the Democratic party formed a very small minority in the Congress, but after the war the party was in a second term, was in a position and to take note of the political scandals. Just at that moment this minority party came under the leadership of Samuel J. Tilden, of New York. With great ability as a lawyer and an unquestioned record as a reformer, he was influential enough to persuade his party to accept the Civil War amendments of the Constitution. In the summer of 1876 he was nominated for the presidency. It happened that the time Thomas A. Hendricks, of Indiana, was nominated for the vice-presidency. Two weeks earlier the Republican national nominating convention had named Governor R. B. Hayes, of Ohio, and William A. Wheeler, of New York, as its candidates for the presidency and vice-presidency, respectively. On the 12th of November, two days after the election, the time most of the Republican leaders conceded the election of the Democratic candidates Zachariah Chandler, the campaign manager of the Republican party, did not, however, admit it, but promptly claimed for the nominees of his party 185 electoral votes, and their election by a majority of one vote. On the face of the returns a tie seemed to be the result of the returns a tie seemed to be the result of the returns a tie seemed to be the result of the returns a tie seemed to be the result. Tilden received 164,000, or one less than the majority required by the Constitution. The 185 claimed by the Republican manager could be made up only by including the electoral votes of Florida, South Carolina, and Louisiana. The Republican nominations for these states had it in their power to determine the result of the election by throwing out the votes of any places where, in their judgment, fraud or intimidation had occurred. One of the Republican electors of Oregon was said to have been disqualified under the Constitution, because he was an officer of the United States. The governor gave the same reason for his vote this case to the Democratic ballots. If Tilden could get this disputed vote his election was assured. This disqualification was merely a technical one, for the Republicans had undoubtedly carried that state.

It seems to have been otherwise in the case of the three Southern States. The constitution says that the "certificates of the electors shall be the ballots and the votes shall then be counted", but it does not say who is to do the counting. In 1876 the Senate was Republican and the House was Democratic. Two sets of certificates had been sent to Washington. In November and the months following there was much excitement throughout the country, and some persons thought of acts being taken to suppress any disorder. President Grant strengthed the military forces around the capital. In this action the Democrats perceived an attempt at intimidation. So grave was the situation that Congress decided to submit the dispute points to an Electoral Commission. This was to consist of five United States Senators, five Representatives, and five Justices of the United States Supreme Court. There were three Republican and two
Democratic senators; the House had appointed three Democratic and two Republican representatives. Congress had elected two Republican and two Democratic justices, and they were to choose a fifth. It is perfectly clear that this member could determine the entire question. Mr. Justice Bradley, a Republican, was the person chosen. This made up a commission of eight Republicans and seven Democrats. Every important question of the Union was decided by a strict party vote. By many independent persons it is regarded as an established fact that the Democrats had been counted out in the election of 1876 by "carpet baggers" and the negroes, who were under their guidance. On 2 March the election of Hayes and Wheeler was announced by the president of the Supreme Court. The most extreme disappointment, but Mr. Tilden himself advised obedience to the law.

An early act of the new president, often referred to by orators and newspapers as a fraudulent Executive, was the withdrawal of the Federal troops from the South. The "carpet bag" governments soon came to an end, and also the wild political orges that disfigured the action of Congress. The South was perfectly obedient, and foreign relations were settled. In 1861 Great Britain, Spain, and France each sent an army to Mexico to collect debts due their respective subjects. When it became apparent that Napoleon III had ulterior designs, the American army was withdrawn, and the French troops remained. Seeing that the United States was engaged in war, Napoleon overthrew the Mexican Republic and made Maximilian, a brother of the Emperor of Austria, Emperor of Mexico. The United States protested against this violation of the principles of the Monroe Doctrine, but nothing was done till the war was ended. The General Sheridan was sent to the Rio Grande with 50,000 men. The French army was promptly withdrawn in 1867, and Maximilian fell into the hands of the Mexicans, by whom he was shot. The republic was then restored.

Recent History.—In the election of 1880 the Republican candidates, General James A. Garfield and Chester A. Arthur, were elected president and vice-president. Mr. Garfield had scarcely entered upon the duties of his office when he was shot by Charles J. Guiteau, a disappointed office-seeker. This event took place on 2 July, 1881, but the president lingered on till 19 Sept., 1881, when he died at Elberon, New Jersey, where he had been taken in the hope that he might recover. The forty-sixth Congress had ceased to exist on 4 March, and the forty-seventh would not meet till December. Had President Garfield died or been killed during the interval, there would have been no national executive. It was this condition which suggested the passage in 1886 of the Presidential Succession Act. Thereafter, in case of the occurrence of vacancies in both offices, the heads of departments would succeed to the presidency until a commission had been established, viz., State, Treasury, War, Justice, Post Office, Navy, Interior. No other departments existed at that time. Of course, the secretary succeeding to the presidency must have the qualifications enumerated in the Constitution. In the administration of President Arthur there was passed a law for the suppression of polygamy in Utah, but upon getting to regulate appointments to the Civil Service of the United States. Hitherto most of those appointments had been bestowed as a reward for partisan services. The new law was designed to make appointments to public office on the ground of fitness. Since its passage in 1883 much progress has been made in the matter of making appointments, but the system is still crude.

In the presidential contest of 1884 the Republicans nominated James G. Blaine and John A. Logan as their candidates, while the Democrats selected Grover Cleveland and Thomas A. Hendricks. The nomination of Blaine was the signal for a secession from the Republican ranks. Independents within the party, then known as "Mugwumps," refused to support the ticket, and contributed much toward its defeat. In the first administration of Grover Cleveland there were passed several important laws: an anti-contract labour law (1885), which prohibited the importation of aliens into the United States under contract to perform labour or service; the Interstate Commerce Act (1887), which placed railways under the supervision of a commission. That body has to see that charges for the transportation of merchandise and passengers are reasonable and that no rebates, special rates, or unjust discriminations are made for one shipper in preference to another. A second Chinese Exclusion Act was passed in 1888. This prevented the return to the United States of any Chinese labourer who had once left this country. A Bureau of Labour was created in the same year. Questions of public finance also received the attention of the administration. The public debt had been reduced by $1,100,000,000. Every bond that could be cancelled was called in and paid at its face value. There were other bonds, but they had many years to run. The Government could indeed buy them at a high rate or allow them to run. It did not appear sound policy to buy them at a high rate, but if the bonds held by the Government did not need its present income, for a surplus was rapidly accumulating in the Treasury. This was the condition which led to the proposal to enact a new tariff law. This conclusion was reached toward the close of President Cleveland's administration. When, therefore, the presidential election of 1888 came round, it was the Democrats who desired a tariff for revenue. On the other hand, the Republicans desired to retain the protective tariff. They proposed to reduce the revenue by lowering the taxes on tobacco and on spirits used in manufactures. They would also admit free of duty articles of foreign manufacture, if the United States did not manufacture a similar class of articles. Benjamin Harrison and Morton A. McMillan were elected president and vice-president. When this party was again in control of the government, it began at once to take measures for the redemption of its promises. The McKinley Tariff Act was passed in 1890, and on 27 June in the same year a dependent pension bill. Hitherto the laws granted pensions only to those who had sustained an injury in the service or contracted a disability than the service of the country. The new law allowed a pension to all those who had served ninety days in the army or the navy, and were disabled, whether they contracted that disability in the service or not. The maximum allowance under this law was $12, and the minimum $6 a month. This law increased the names on the pension rolls to 570,000. It was in the administration of President Harrison that the Sherman Silver Purchase Act was passed. It provided that the Secretary of the Treasury should buy each month 1,500,000 ounces of silver; that he should pay for the bullion thus purchased with treasury notes; that on demand of the holder the secretary must redeem these notes in gold or silver; after a fixed date, 1 July, 1891, the silver need not be coined, but might passed into the treasury, and silver certificates issued. The Farmers' Alliance and the People's Party belong to this era. In 1892 Cleveland was once more elected. This time the Democratic party had control of the two political departments of the government, its first complete triumph since 1856. At the time of his inauguration, 4 March, 1883, the business of the country appeared to be in a very prosperous state, but during the succeeding summer and autumn there
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swept over the country a financial and industrial panic which wrecked banks and commercial establishments. Manufacturers shut down everywhere, and over 300 banks suspended or failed. This was due to the compulsory purchase of silver by the Secretary of the Treasury, who was responsible, to some extent, for the alarming conditions, the president convoked Congress in special session, and asked for the repeal of that clause of the Sherman Act which required a monthly purchase of silver. On 1 November, after a considerable struggle, the compulsory clause was repealed. Industry, however, did not revive. In December, 1893, the Democratic Congress met and passed the Wilson Bill, a tariff measure in harmony with Democratic principles. As it was foreseen that the revenue from such a tariff would not produce a revenue sufficient to pay the expenses of the Government, one section of the act provided for a tax of two per cent on all incomes above $4000. This part of the law was afterward declared by the United States Supreme Court to be unconstitutional.

In the matter of foreign relations there occurred during the second administration of President Cleveland a grave controversy between the United States and Great Britain over the boundary between Venezuela and British Guiana. England claimed territory which had hitherto been regarded as belonging to Venezuela, and in this claim the president believed that he perceived a purpose on the part of England to ignore the principles of the Monroe Doctrine. The excitement both in England and the United States was extreme, and some people looked for a war as the outcome. On 2 Feb., 1897, however, a treaty of arbitration was signed at Washington between Venezuela and Great Britain. While the controversy was pending a commission appointed by the president had examined the boundary question and made a report on the subject. President Cleveland inherited from his predecessor the results of a revolution in the Hawaiian Islands, a revolution in which the United States was involved. In January, 1893, Queen Liliuokalani was deposed by her subjects, who then set up a provisional government, and sent commissioners to Washington to prepare a treaty of annexation to the United States. On 15 Feb. this was sent to the Senate for approval. During the progress of these negotiations the president had heard that a force of men from a United States vessel had landed and given assistance to the revolutionists. This consideration led him to recall the treaty from the Senate and also to send to the islands an agent to investigate the entire affair. The report of this commissioner set forth that the queen had been practically deposed by United States officials. The president then sent another representative to the islands. He was instructed to seek for the restoration of the deposed queen on certain conditions, namely, that she would grant full amnesty to all persons concerned in the events by which she had been deposed. To this she demurred, and expressed a purpose to maintain her seat and to confiscate their property. Upon receipt of this reply the president instructed his representative to cease all communication with her until she would agree to grant an amnesty. To this she consented in December, 1893. President Dole was then requested to surrender the government to the queen, but he refused to do so, deposing the Governor of the President of the United States to interfere in the domestic affairs of the islands. Mr. Cleveland, doubting his authority to employ force, referred the entire matter to Congress, where it was investigated by the Senate Committee on Foreign Relations. Construing this action as a purpose to leave the islands to take care of themselves, the revolutionists framed a constitution and organized a republic, 1 July, 1894. The new government was promptly recognized by President Cleveland, and the deposed queen, to whom he had promised a restoration, abandoned the contest for her throne. Though the United States was chiefly responsible for her deposition, succeeding Congresses have ignored her repeated applications for indemnity.

In the presidential election of 1896 the Republican party nominated William McKinley and Garret A. Hobart, and in its platform declared its opposition to "the free coinage of silver except by international agreement." Upon this announcement there took place a secession of twenty-one delegates from the convention. These represented the states which were then governed by silver, namely, Colorado, Idaho, Montana, Nevada, South Dakota, and Utah. The Democratic convention was held in July, and after a very exciting session chose William J. Bryan and Arthur Sewall, and declared for "the free and unlimited coinage of both silver and gold at the present legal ratio of 16 to 1, without waiting for the aid or consent of any other nation." Following this declaration of the convention, many leaders of
the party refused to give it their support, scores of newspapers withheld their assistance, and finally, in the month of September a convention of "gold Democrats" nominated John M. Palmer and Simon B. Buckner on a platform which declared for a standard gold. In the meantime the silver party had endorsed the Democratic candidates (Bryan and Sewall), and the Republicans in the nominating caucus chose Thomas E. Watson. There were also other tickets in the field, namely: the Prohibitionists, the National Party, the Socialist Labour Party. After a very serious discussion of the issues McKinley was elected. Immediately following his inauguration, 4 March, 1897, he convoked Congress in special session to ratify the treaty, and at the end of the same year the Dingley Tariff became a law.

Cuban Question—War with Spain.—More serious than the tariff question was the situation in the neighbouring Island of Cuba. In February, 1895, for the sixth time in half a century, the natives of Cuba, weary of the misrule of Spain, rose in revolt and founded a republic in the island which lasted for ten years. By 1878 it had collapsed, but broke out in 1895 on a larger scale. General Campos attempted to suppress the rebellion, but was soon superseded by General Weyler, whose methods were drastic. The chief feature of his policy was to bring the non-combatants into the towns, so that they could not give any further support to the insurgents. The men were massed in huts which soon became filthy, and poorly fed, they died in great numbers. Of course, this policy interrupted production and, if continued, would soon depopulate the island. In his annual message, 7 Dec., 1896, President Cleveland noticed the progress of the insurrection, and declared that the United States could not longer maintain the neutrality of the republic definitely. In Cuba upwards of $50,000,000 of American capital were invested in plantations, mines, railways, and other lines of business. A trade amounting to about $100,000,000 was being destroyed. The wretched condition of the reconvenidos excited the sympathy of the American people, and they began to send food and arms to the island. President Cleveland declared that when it became evident that Spain was unable to subdue the rebellion, American obligations to Spain would be superseded by obligations still higher.

When McKinley became president, he demanded the release of American prisoners in Cuba, and requested the Spanish Government to put an end to the lawlessness prevailing in the island. It was costing the United States much money to enforce the neutrality laws. A new administration in Spain led to the recall of General Weyler, and to the promise of local autonomy for Cuba; also to the release of the American prisoners and to an amendment of the state of the reconvenidos. These concessions, however, did not satisfy the insurgents, and they rejected the offer almost unanimously. In his message to Congress, 6 Dec., 1897, President McKinley expressed the opinion that the time for intervention on the part of the United States had not yet come. He believed that Spain should be given a reasonable time in which to prove the efficiency of the new system. The Spanish Government had offered to admit free of duty articles contributed by Americans for the relief of the reconvenidos. In February, 1898, there was published by the Cuban junta in New York a private letter of the Spanish Ambassador to Washington, Señor Dupuy de Lome, in which the diplomat referred to President McKinley as "a pat-house-matador and caterer to the rabble", who was endeavouring to "get up a war against Spain". The Spanish Minister and the Jingo of his party.

An incident more grave than this, which was settled by the resignation of Señor de Lome, was the destruc-

tion of the battleship "Maine" and about 260 of her officers and crew, by a mine in Havana harbour. It was generally believed to have been the work of Spain, and, of course, the Cubans did not attempt to remove that idea. A war between the United States and Spain was what the natives of Cuba were eager to bring about. A course of events was unable, however, to fix the responsibility for the explosion, which has since been shown to have been an external one. Congress voted $50,000,000 for strengthening the national defences and buying ships and material of war. On 19 April, 1898, Congress adopted a resolution declaring for the freedom of Cuba, demanding the withdrawal of Spain from the island, and authorizing the President to use the forces of the United States for that purpose. Diplomatic relations were broken off by Spain on 21 April. A few days later Congress declared war, and 200,000 volunteers were enlisted. On 1 May, 1898, Commodore Dewey destroyed the Spanish fleet and captured the forts in Manila Bay, and took possession of Cavite. A joint land and naval force then invaded the Philippines, under Admiral Cervera, took refuge in the harbour of Santiago de Cuba, where it encountered the American fleet, under Rear-Admirals Sampson and Schley. Cervera lost all his crews and vessels. Besides the loss in killed and wounded, the Spanish admiral and about 1800 of his men were taken prisoners. On 14 July, 1898, Commodore T. C. Schley in a fleet of 25,000 tons, and Rear-Admiral George Dewey landed a force on the Island of Porto Rico just as hostilities came to an end. Before the tidings had reached the Philippines, Dewey's fleet and an army, under General Merritt, had taken Manila and 7000 Spanish prisoners. By the treaty of peace, signed 10 Dec., 1898, at Paris, it was provided that Spain should relinquish all claims to the Philippines, cede them to the United States, and that the United States should pay $20,000,000 to Spain. On 6 Feb., 1899, the treaty was ratified by the United States Senate. It was also accepted by Spain, and the $20,000,000 was promptly paid. Diplomatic relations were soon resumed. During the progress of the war, the people of the United States began to take a different view of territorial expansion. Though the inhabitants of Hawaii had made repeated applications for annexation to the United States, it was only on 7 July, 1898, that the president signed the joint resolution of Congress which provided for annexation. The formal transfer took place on 12 August, 1898. The natives of Hawaii, who had been reduced to servitude by the previous administration of the Apanese Sultan, were restored to a state of partial independence after the success of the Americans. Their failure to receive it led them on 4 Feb., 1899, to attack the United States troops at Manila. A war, disastrous for the natives and their leader Aguinaldo, ensued and continued for more than a year. Peace was finally imposed on all the discontented elements in the islands, and in 1900 a commission was sent thither by the president to organize civil government in such localities as appeared to be ready to receive it. On 1 May, 1900, a system of civil government went into operation in Porto Rico also. Cuba continued under the military control of the United States for many months. In June, 1900, however, the city governments in the island were turned over to the people, and on 5 Dec., a constitutional convention assembled. In the presidential election of 1900, McKinley and Roosevelt, the Republican nominees, defeated Bryan and Stevenson, the Democratic candidates. While holding a reception during the summer of 1901, at the Pan-American Exhibition at Buffalo, N.Y., President McKinley was shot and killed, and died on 14 September. In succeeding to the presidency, Mr. Roosevelt announced his intention of continuing the policy and retaining the cabinet of his predecessor.
MAP OF THE UNITED STATES SHOWING PROVINCES AND DIOCESES OF THE CATHOLIC CHURCH

Seat of Archdiocese ⌂ Seat of Bishopric ⌂

Seat of Vicariate Apostolic ⌂ Seat of Prefecture Apostolic ⌂

Inverted signs ⌂ ⌂ indicate vacated or transferred seats.

The Provinces are in different colors, and the name of the Province is the same as the City at which the seat of Archbishop is located, except for Province of Oregon.

The boundaries of Dioceses are shown in red, and the name of the Diocese is the same as the city at which the seat of Bishop is located, except when otherwise named on map.
The new executive recommended several new laws, but Congress did not pass many at that session. He used his influence during a great strike to bring about a compromise between the coal operators and the mine-workers in the anthracite region of Pennsylvania.

Upon the president's recommendation, a Department of Commerce and Labor was established in December, 1902. Soon afterwards (18 Oct., 1903), a dangerous controversy with Great Britain over the Alaska boundary was settled at London. Another dispute was arbitrated with Mexico. Relations with the United States of Colombia were not favorable. Roosevelt's joint resolution, which was passed an act authorizing the construction of a ship canal across the narrow isthmus connecting North and South America. After expending $250,000,000 in digging a canal between Panama and Colon, a French company was declared bankrupt. In 1889 a new company was organized and was said to have completed two-fifths of this project, and promptly sought to sell its property to the United States for $10,000,000 all its rights and property. In June, 1902, Congress empowered the president to accept this offer and to complete the canal at a cost not to exceed $120,000,000. For the necessary concessions generous terms were offered to Colombia; but, under a policy that maintained the nation's rights, the Government refused to ratify the proposed treaty. This action was the signal for a revolt in Panama, and for the establishment there of a separate state. In November, 1903, the people of that province proclaimed their independence, and set up a republican government. The United States prevented Colombia from suppressing this movement, and promptly assumed the responsibility of the new state. With it a treaty was soon concluded containing the concessions demanded by the United States for the completion of the canal. At this stage Colombia was willing to concede, free of cost, all that the Americans had asked, provided she was allowed to reassess her sovereignty over her lost province. The Colombian people were informed, however, that at that stage this late, the $10,000,000 which had been offered to Colombia was promptly accepted by the new republic; also a perpetual annuity of $250,000, beginning nine years after ratifying the treaty. In return, the United States secured jurisdiction over a zone of territory five miles wide on each side of the canal, and any other advantages it might desire, and maintain the Panama policy of President Roosevelt was denounced by many Democratic senators in Congress, but was nevertheless approved by a vote of 66 to 14. Colombia's efforts to stir up complications in Europe came to naught.

In 1901 Mr. Roosevelt was elected president, with Charles W. Fairbanks as vice-president. The Democratic candidates were Judge Alton B. Parker and Henry G. Davis. During his second term President Roosevelt was thwarted by the Senate in his endeavors to regulate railway rates and to advance the cause of arbitration. A prosperity almost unparalleled marked the beginning of the year 1907; at its close business was greatly depressed. In October a panic swept the money markets, and many receivers. Relief did not come till the beginning of 1908.

The subject of the Federal control of corporations was very fully discussed in the president's message of 3 Dec., 1907. He recommended the enactment of more stringent laws on this subject. On 16 June, 1908, at Chicago, the Republican National Nominating convention elected him to the presidency and vice-presidency William H. Taft and James S. Sherman. Bryan and Kern were the Democratic nominees. In the November elections the Republicans were successful. (See articles on the various states of the Union and the Catholic dioceses. See also America; America, Pre-Columbian Dis-
of any well-ordered society, civil, political, or religious. Many Christians, however, hold that the unity necessary for the true Church of Christ need be nothing more than a certain spiritual internal bond, or, if external, it need be only in a general way, inasmuch as all acknowledge the same God and reverence the same Christ. Thus most Protestants think that the only union necessary for the Church is that which comes from faith, because all profess to regard Christ; in worshipping the same God, obeying the same Lord, and in believing the same fundamental truths which are necessary for salvation. This they regard as a unity of doctrine, organization, and cult. A like spiritual unity is all the Greek schismatics require. So long as they profess a common faith, are governed by a common rule, and share in the eucharist, they regard the various churches, Constantinople, Russian, Anti-

oche etc., as enjoying the union of the one true Church; there is the common head, Christ, and the one Spirit, and that suffices. The Anglicans likewise teach that the one Church of Christ is made up of three branches: the Greek, the Roman, and the Anglican, each having a different legitimate hierarchy but all united by a common spiritual bond.

II. True Notion of Unity.—The Catholic conception of the mark of unity, which must characterize the one Church founded by Christ, is far more exacting. Not only must the true Church be one by an internal and spiritual union, but this union must also be external, consisting of the same members participating in the same faith, the same unity of faith, worship, and government. Hence the Church which has Christ for its founder is not to be characterized by any merely accidental or internal spiritual union, but, over and above this, it must unite its members in unity of doctrine, expressed by external, public profession; in unity of worship, manifested by the same confession of the same faith and in unity of government, by which all its members are subject to and obey the same authority, which was instituted by Christ Himself. In regard to faith or doctrine it may be here objected that in none of the Christian sects is there strict unity, since all of the members are not at all times aware of the same truths to be believed. Some have at some point held certain truths of which the knower of the non-knower is conscious. Hence it is important to note the distinction between the habit and the object of faith. The habit, or the subjective disposition of the believer, though specifically the same in all, differs numerically according to individuals, but the objective truth to which assent is given is one and the same for all. There may be as many habits of faith as there are human beings, but there are only different individuals possessing the habit, but it is not possible that there can be a diversity in the objective truths of faith. The unity of faith is manifested by all the faithful professing their adhesion to one and the same object of faith. All admit that God, the Supreme Truth, is the primary author of their faith, and that the Church has obtained the habit of this same external authority to whom God has given the power to make known whatever has been revealed, their faith, even in truths explicitly unknown, is implicitly external. All are prepared to believe whatever God has revealed and the Church teaches. Similarly, accidental differences in ceremonial forms do not in the least interfere with essential unity of worship, but may be regarded merely as superficial diversions in the celebration of the same sacrifice and in the reception of the same sacraments. All are expressive of the one doctrine and subject to the same authority. III. The True Church of Christ Is One.—That the Church which Christ instituted for man's salvation must be one in the strict sense of the term just explained, is already evident from its very nature and purpose; truth is one, Christ revealed the truth and gave it to His Church, and men are to be saved by knowing and following the truth. But the essential unity of the true Christian Church is also explicitly and repeatedly declared throughout the New Testament. Speaking of His Church, the Saviour called it a kingdom, the kingdom of heaven, the kingdom of God (Matt., xii, 21; 31, 33; Luke, xii, 15; John, xv, 36); He compared it to a city the keys of which were entrusted to the Apostles (Matt., v, 14; John, 10-16); He has told us that His Church is one and it must be united under one shepherd (John, xv, 7-17); to a vine and its branches, to a house built upon a rock against which not even the powers of hell should ever prevail (Matt., xvi, 18). Moreover, the Saviour, just before He suffered, prayed for His disciples, for those who were afterwards to believe in Him—for His Church, as also for all His great works and promises, and He asked that there might be one and only one Church; and the Father is one (John, xvii, 20-23); and He had already warned them that “every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand” (Matt., xvi, 23). These words of Christ are expressive of the closest unity.

So Paul like wise insists on the unity of the Church. Schism and disunion he brands as crimes to be classed with murder and debauchery, and declares that those guilty of “disseasions” and “sects” shall not obtain the kingdom of God (Gal., v, 20, 21). Hearing of the schisms among the Corinthians, he asked impatiently: “Is Christ divided? Was Paul then crucified for you? or were you baptized in the name of Paul?” (I Cor., i, 13). To show the intimate union of the members of the Church with the one God, he asks: “Who shall assent to the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body, all that partake of one bread” (I Cor., x, 16, 17). Again in his Epistle to the Ephesians he teaches the same doctrine, and exhorts them: “Be careful to keep the unity of the Spirit in the bond of peace,” and again: “there is but ‘one body and one spirit— one Lord, one faith, one baptism, one God and Father of all’” (Eph., iv, 3-6). Already, in one of his very first Epistles, he had warned the faithful of Galatia that if anybody, even an angel from heaven, should preach unto them any other Gospel than that which he had preached, they were to have no dealings with such. Religious dissensions as these coming from the great Apostle are clear evidence of the essential unity which must be characteristic of the true Christian Church. The other Apostles also persistently proclaimed this essential and necessary unity of Christ's Church (cf. I John, iv, 1-7; Apoc., ii, 2, 15, 20-29; II Peter, ii, 1; I Peter, ii, 13; Acts, xvi, 19); and then that there arise now and then in the early Church, they were speedily put down and the disturbers rejected, so that even from the beginning the Christians could boast that they were of “one heart and one soul” (Acts, iv, 32; cf. Acts, xi, 22, xiii, 1). Tradition is unanimous to the same effect. Whenever heresy threatened to invade the Church, the Fathers rose up against it as an essential evil. The unity of the Church was more nearly all the exhortations of St. Ignatius of Antioch (“Ad Ephes.”, n. 5, 16-17; “Ad Philadelph.”, n. 3). St. Irenaeus went even further, and taught that the test of the one true Church, in which alone was salvation, was its union with Rome (Adv. heres., i, iii). Tertullian likewise compared the Church to an ark outside of which there is no salvation, and he maintained that only he who embraced every doctrine handed down
by the Apostolic Churches, especially by that of Rome, belonged to the true Church (De praef., xxii). The same contention was upheld by Clement of Alexandria, Irenaeus, and Tertullian. The visible Church none could be saved (cf. Schaff, "Hist. of Christian Church," 169-70). St. Cyprian in his treatise on the unity of the Church says: "God is one, and Christ one, and one the Church of Christ" (De eccle. unit., xxiii); and again in his epistles he insists that there is but "One Church founded upon Peter" (Epist. 40, v). Many more testimonies of unity might be adduced from Saints Jerome, Augustine, Chrysostom, and the other Fathers, but their teachings are only too well known. The long list of councils, the history and treatment of heresies and heresy in every century show beyond doubt that unity of doctrine, of end, of authority, has always been regarded as an essential and visible mark of the true Christian Church. As shown above, it was the intention of Christ that His Church should be one, and that, not in any accidental internal way, but essentially and visibly. Unity is the fundamental mark of the Church, for without it the other marks of the Church, viz., noticeable, without which the Church itself could not exist. Unity is the source of strength and organization, as discord and schism are of weakness and confusion. Given one supernatural authority which all respect, a common doctrine which all profess, one form of worship subject to the same authority and expressive of the same teaching, centred in one place, we find that the Church of the same sacraments, and the other marks of the Church necessarily follow and are easily understood.

That the mark of unity which is distinctive of and essential to the true Church of Christ is to be found in none other than the Roman Catholic Church, follows naturally from what has been said. All the theories of the sects and divisions from the time of the primitive Church, deviate from the perfect harmony with the true and proper concept of unity as defined above and as taught by Christ, the Apostles, and all orthodox Tradition. In no other Christian body is there a oneness of faith, of worship, and of discipline. Between no two of the hundreds of non-Catholic sects is there a common bond of union; each one having a different doctrine of God and man. Nor may, even between the members of any one sect there is no such thing as real unity, for their first and foremost principle is that each one is free to believe and do as he wishes. They are constantly breaking up into new sects and subdivisions of sects, showing that they have within themselves the seeds of disunion and disintegration. Divisions and schisms have ever been the characteristics of Protestantism. This is certainly a literal fulfillment of the words of Christ: "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt., xv, 13); and "every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand" (Matt., x, 13).

St. Thomas, Summa, II-II, q. 1, a. 4 ad 3, s. a. 1 ad 1, q. 10, q. 12, q. 12, q. 14, a. 4, q. xxxix, a. 1; q. xxxix, a. 12 ad 3; q. clxxiii, a. 2; Iren., Cont. haereses, xxii; Iren., Ep. in Ephes. IV, lett. 2; Iren., Opusc. in symb., xix; Bellarmine, De eccles. multit., IV, iii; Tancrède, Synop. Thes. fund., I, 180; 187; Dr. Grooth, Summa apologet. de eccles., Q. V, a. 1-2; Newman, Diff. of Anglicans, I, lett. X; Stanley, Evidence of Catholicity (London, 1870); lett. VI; Morris, Fideologia (New York, 1881); Streeter, The Four Gospels (New York, 1899), 13, 62.

CHAS. J. CALLAN.

Universalists, a Liberal Protestant sect whose distinctive tenet is the belief in the final salvation of all souls, and which is chiefly to be found in North America. The doctrine of universal salvation has always been popular among members of various Christian Churches (see Apocatastasis for its treatment anterior to the foundation of the Universalist Church). The present article will exclusively consider Universalism as a separate denomination.

I. Doctrinal Principles. The historic creed of this religious body is the profession of belief adopted by the General Convention at Winchester, New Hampshire, in 1803. It contains the following articles:

(1) We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destiny of mankind.

(2) We believe that there is one God whose nature is Love, revealed in one Lord, Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

(3) We believe that holiness and true happiness are inseparably connected, and that it behooves ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

To meet the objections raised by some Universalists to parts of the foregoing articles, a brief statement of essential principles was adopted in 1869 by the General Convention held at New York, and requires for admission to full fellowship in belief the following articles: (1) the universal fatherhood of God; (2) the spiritual authority and leadership of His Son Jesus Christ; (3) the trustworthiness of the Bible as containing a revelation from God; (4) the certainty of just retribution for sin; (5) the final harmony of all souls with God. To the admission of these principles many of the Universalists, "by the acknowledgment of the authority of the General Convention and assent to its laws", the Trinity is usually rejected by present-day Universalists. The reception of the sacraments is not enjoined; but baptism and the Lord's Supper are administered; the former according to the mode preferred by the candidate. The institution of sacraments is maintained, but that they are not only "frequently enjoined" but "necessary to salvation." A usage of distinctly Universalist origin is the observance of "Children's Sunday." A special day (now the second Sunday in June) is set apart for the baptism of children and their dedication to God's service. This observance has been taken over by the Protestant churches in the United States, and in Canada. The date of its observance, which is the recent date of the General Convention's congregations administered their own affairs independently, and the General Convention enjoyed merely advisory powers. The functions of this body were enlarged in 1866 and further extended in 1870, so that it is at present the highest legislative authority for the United States and Canada. It meets biennially, and when not in session most of its powers are exercised by a board of trustees. It is composed of clerical and lay delegates from the subordinate state conventions. The latter meet annually, and are made up of delegations from the various parishes of the same state.

II. History; Missionary, Social, Educational Activities; Statistics. The first Universalist congregation was organized in New Hampshire in 1801, and was led by Elhanan逃, who ministered to its spiritual needs until his death (1778). In spite of this early establishment few Universalist Churches exist at present in Europe; but Universalism is undoubtedly believed in outside of the denomination. The stronghold of the sect is in America, where the first church was established by Rev. John Murray, about 1765, at Newton, New Jersey. In September, 1770, preached the doctrine of Universalism along the Atlantic seaboard, and in 1779 formed with fifteen the First American congregation of that faith at Gloucester, Massachusetts. Other preachers of the same doctrine arose about this time: Elijah Winchester, a former Baptist minister, taught Universalism at Philadelphia, and Adams Streeter and Caleb Rich spread it in New England.
More marked in its success and wider in the range of its influence was the propaganda of the Rev. Hosea Ballou (1771-1852), whose Unitarian views triumphed in the denomination over the Sabellian conception of the Trinity taught by Murray. His teaching of universal salvation immediately after death, however, did not meet with unanimous approval, and caused the resignation of the minister of the church inPortland, who, under the name of Restorationists, founded a separate sect. But the existence of this new creation was short-lived (1831-41), while the parent body spread during Ballou’s lifetime not only in the United States but also to Canada. Its progress was retarded by the Civil War, but the propaganda subsequently carried on by Ballou’s successor, under the influence of the established churches and the state conventions, was crowned with some success, and the denomination is now represented in almost every state of the Union. The statistics for 1910, however, indicate a decrease of 9 churches and 2686 communicants. Foreign missionary work has recently been inaugurated, and is carried on mainly in Japan, where the first station was founded in 1880. The church maintains charitable institutions in New York, Philadelphia, Minneapolis, and Boston. It supports a publishing house in the latter city, with a branch in Chicago. It controls the following educational institutions: Tufts College (founded in 1852); Medford, Mass.; Lombard College (1852); Galesburg, Illinois; Lawrence University (1846); Appleton, Wisconsin; Case School of Applied Science (1856); Canton, New York; Buehler College (1872), Akron, Ohio. A school of divinity is connected with the first three institutions named. Academies are maintained at Franklin, Massachusetts (Dean Academy); Barre, Vermont (Godard Seminary); and Portland, Maine (Westbrook Seminary). Statistics for the United States in 1903, and, on the whole, the church has made great progress in the field assigned to it in the “Christian Advocate,” New York, 25 Jan., 1910: 799 minsters, 886 churches; 52,150 communicants.

Ballou, A Treatise on Abolition (11th ed., Boston, 1902); Thaxter, Theology of Universalism (Boston, 1862, 1891); Atwood, The Latest Word of Universalism (Boston, 1880); Early Universalism in America (Boston, 1884-90); Inex, History of Universalism in Amer. Church Hist. Series, V, 231-348; New York, 1904; Adams, Fifty Noble Years (Boston, 1882); Thomas, A Century of Universalism (Boston, 1872); the biographies of Ballou by Whitmore (Boston, 1855-56.), and Sanford (Boston, 1889); of Murray by his wife (Boston, 1899); and Adams, Hosea Bal- loul and the Gospel Renaissance (Boston, 1930).

N. A. Weber.

Universals.—I. MEANING OF THE TERM.—The name refers to the one hand to the inclination towards uniformity (universus) existing in different things, in so far as they are considered as identical by a single idea applicable to all in the same way; and on the other hand to that one idea which is applicable to the different things (unum versus alia).

11. DEFINITION.—Universals are those ideas which, while excluding whatever constitutes the difference of things of the same genus or species, represent that which is common to all these things; and, as such, is common to all, and is therefore common to all, remaining fixed in all instances (universalia in rem, in re). Universals are thus merely an expression of those Divine ideas which are concerned with the universal (universalia in rem). Universal ideas are opposed to sense impressions, which represent that which is merely individual and accidental, and consequently that which changes with circumstances in corporeal things of the same kind. These sense impressions correspond to those Divine ideas which are concerned with the corporeal individual.

111. SUBDIVISION.—In so far as the nature of a thing is the object of a direct act of perception, it contains no relation to individuals, but is recognized in itself or individual, as existing essentially in itself, which, however, the intellect has represented to itself as the essential form of a thing (whether this be a substance or an accident), it can by reflexion make this representa-

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In the Universe, systems of the—Universe (or world) has taken in the astronomical sense, in its narrowest meanings, from our terrestrial planet to the stellar universe. The term "systems" restricts the view to the general structure and motions of the heavenly bodies, but compre−
hends all the ages of the world, the present, past, and future.

1. Historic Times of the Universe.—The present system, in the widest sense of the term, forms the subject of universal cosmography. Descriptions of this kind were made by Lambert, the two Herschels, Laplace, Newcomb, and others. The present section is based on a general view of the phenomena supposed. It follows: According to the origin in a direct act of perception or in reflexion, universals are divided into direct and reflex universals. The direct universal, having as it does, the question of the reality of the perceived being in nature, is metaphysical. In it lies only the possibility of being applied to many things, thus forming only the universal divided in it. Consequently, it is also known as the "material universal." The reflex universal includes the relation to individuals, and is thus known as the "universe logium," or also as the "formal universal," since it is recognized as universal. The univer−
sale directum is divided into the categories, since these represent the various modes of existence in the actual. Recognized by reflection as the highest species, these categories are included under the universale logium, which is divided into five predicables: genus, species, specific difference, proprium, and logical accident.

IV. Importance of the Problem of the Universes.—Science in general, inasmuch as it is the knowledge of the necessary and permanent drawn from the phenomena of time and space, that of the recognition of the universals. Without such recognition, it is degraded into the description of successive individual impressions. The war between the pure Darwinists and the physiologists, who recognize natural species which, in consequence of their mode of development and the influence of conditions, can never be repeated, is still more separated from the period of the Scholastic controversy concerning universals. In physics and chemistry the constancy of the laws of nature depends on the constancy of the nature of things. In psychology the existence of universals has led to the recognition of the intellect as a faculty fundamentally distinct from the senses. That metaphysics and logic would be impossible were it not for the possibility of universal laws of nature. These periods of decay in the period of decay had been considered by the “material universal." The universe thus far resembled the Tycho Brahe. Even the annual motion of the earth around the sun is mentioned by Heracleides as held by some of his contemporaries. The heliocentric system was certainly pronounced and defended by Aristotle

The philosophical schools, in particular the Stakes, began to prefer astrology to observational astronomy. The apparent or relative motion remains unaffected by an interchange of its component motions, as was correctly demonstrated by Apollonius, paved the way to the confusion of the solar system. It must be remembered that the apparent planetary motions are epi−
cyclical, each planet revolving in its own orbit, the epicycle, around the sun, and with the sun, as centre of the epicycle, apparently around the earth in a common orbit, which is called the deferent orbit. These are the correct ideas, and will ever form the basis of spherical astronomy.

The decadence of astronomical concepts among the Greek philosophers appeared in two ways. First, they supposed the geometrical fiction of Apollonius to the physical planetary system, supposing that the epicycle must always be the smaller of the two components in apparent motion; and, secondly, they believed that a physical planet could revolve, all alone, around a fictitious point in space. For the outer planets, Mars, Jupiter, and Saturn, the apparent orbit of the sun is the smaller component—the "common deferent orbit." It cannot be made the epicycle, without introducing into the system three new circles each with a fictitious centre. This was done, but worse was to come for the inner planets, Venus and Mercury. There was no need for them to dislodge the common deferent circle, or solar orbit, as it was larger than the two planetary epicycles. And yet the centre of the deferent was moved from the sun towards the earth.
at the cost of introducing into the system two new circles and two ideal centres of motion. The precession of the equinoxes, discovered by Hipparchus, even lent support to the concept of fictitious pivots. It seemed to swing the pole of the ecliptic around the pole of the celestial sphere. In this shape the Greek system of the heavenly bodies came down to posterity, during the second century of our era, through Ptolemy. The three fundamental propositions of the geocentric system, viz. that the earth has no axial rotation and no translation in space, form the sixth chapter of the first book. The "Syntax" did not pass directly from the Alexandrian school to Europe. Greek astronomy made its round through Syria, Persia, and Tatary, under Alhazenus, Ibn Yunos, Flugh-leg. The Ptolemaic system was accepted at Athens as the standard astronomical system, and was made known in Europe through their translations. An unintelligible Latin "Aenigma" had taken the place of the Greek "Syntax", and rested like a tomb-stone on European astronomy.

(2) New astronomical life awoke in the fifteenth century in Germany. Nicholas of Cusa rejected the axioms of Ptolemy; Peurbach and Müller restored the text of Ptolemy's "Syntax"; and Copernicus made it his life-work to disentangle the cycles and epicycles of the Greek system. The task of Copernicus was harder than that of his predecessor Aristarchus, on account of the unanimous acceptance of the geocentric system for more than a thousand years. The first book of Copernicus's "grand work", "De Revolutionibus", was directed against the Ptolemaic axioms on the centre of the universe and the stability of the earth. He rightly observes that the universe has no geometrical centre. He then gives clear definitions of relative and apparent motion and applies the Apollonian principle of interchanging the component motions in the opposite sense of Ptolemy, viz. that the apparent motions of the sun and planets are due to the triple motion of the earth, one around its axis, another around the sun, and a third, a conical motion, around the axis of the ecliptic, in periods of respectively one day, one year, and 25,816 years. Ptolemy's negative arguments against a moving earth were answered in a masterly manner. It had been objected that a dis-advantageous centrifugal force would be created on the surface of the earth. Copernicus retorts that a greater centrifugal force must be admitted in the outer planets and the fixed stars if they revolved around the earth. The resistance of the atmosphere, which, it was urged, would sweep away every object from a moving earth, was disposed of by Copernicus, exactly as it is to-day: each planet condenses and carries it about with it; hence the atmosphere is supported about necessary changes in the appearance of the constellations, or, in modern language, about large parallaxes of the stars, when viewed from opposite points of the earth's orbit. Copernicus correctly thought the stars so far away as to make the terrestrial orbit comparatively too small to show any effect in the instrument. The only arguments of Ptolemy being dispersed, there remained only one positive argument, in favour of Copernicus.

(3) The simplicity of the heliocentric system had sufficient weight to convince a genius like Copernicus. He never called his system an hypothesis. The first who exercised censorship on the work "De revolutionibus" was the Reformer, Osiander. Dreading the opposition of the Wittenberg school he put the word "Hypothesis" on the title-page and substituted for the phrase of Copernicus one of his own—all without authorization. It was more than half a century later that the Congregation of the Index pointed out nine sentences that had either to be omitted or expressed hypothetically before the book might be read freely by all. The argument of simplicity was greatly strengthened by Kepler, when he discovered the ellipticity of planetary orbits. Copernicus had found, by long years' observation, that the inequalities of planetary motion could not be accounted for by the Ptolemaic fashion, by simply placing the circular orbits eccentrically. Not being prepared to abandon the circle, he resorted to small epicycles. Their final removal greatly enhanced the simplicity of the Copernican system. Then came the discoveries of the aberration of light and of stellar parallaxes. While they are used as names for the deviation in the motion of the earth, they threw on the Ptolemaic system the condemnation of an almost infinite complexity. The fixed stars were recognized to vibrate in double epicycles, their major axes parallel to the ecliptic, in periods of exactly one year. The double epicycles are the images of the terrestrial orbit, projected out of the earth. A more profound examination of the placement of the stars and by the finite velocity of light. The former kind is much the smaller of the two, and in most cases dwindles to immeasurable dimensions. Some twelve hundred of them have actually been observed. The aberration-epicycles have their apparent major axes all of equal length. The geometric system is the only one which can explain these phenomena, but cannot even resolve itself without two epicycles for each star in the firmament. The Copernican argument of simplicity thereby received an overwhelming corroboration.

B. Direct Proofs of the Copernican System.—While the argument of greater simplicity is only an indirect decision of the problem, the two opposing systems, mechanisms has furnished means by which Copernicus actually had them in mind when he maintained that centrifugal force in a daily rotating celestial sphere would have to be enormous, that the atmosphere is condensed around the terrestrial globe, and that single planets cannot revolve around fictitious points that have no physical meaning. Kepler was too much occupied by his favourite idea of cosmical harmonies (Harmonices mundi) to recognize in the common focus of his elliptical orbits a governing power. It was reserved for Newton and Laplace to formulate the mechanical laws of celestial motion.

(1) The annual revolution of the earth around the sun is a necessary consequence of celestial mechanics.

(a) Knowing the mass of the sun and its centripetal force, Newton computed, from the velocity and distance of our satellite, the amount of attraction that the earth must exercise upon it to maintain its orbital revolution. Learning then, from French geometers, the exact dimensions of the earth, he found the force that keeps the moon in her orbit to be identical with terrestrial gravity, directly in proportion to the distance from the centre. The discovery led to the computation of the masses of sun and planets, inclusive of the earth, the latter turning out more than three hundred thousand times lighter than the sun. The mechanical conclusion is that the lighter body revolves around the heavier, and not the reverse; or, in more simplified language, both revolve around the common centre of gravity, which, in this case, lies inside the solar sphere.

(b) Our satellite furnishes another more direct proof of the annual revolution of the earth. Carl Braun shows in the "Wochenschrift für Astronomie", X (1867), 193, that the moon is attracted nearly three times more forcibly by the sun than by the earth. Our satellite would, therefore, leave us unless we are revolving with it around the sun. The earth is only able to give the annual lunar orbit a serpentine shape, so as to have the satellite alternately outside and inside her own orbit.

(c) Newton also adduces to comets and shows that, in the Ptolemaic system, each of them needs an epicycle parallel to the ecliptic, to turn its orbit towards the sun. With our present cometary knowl-
edge of comets the argument can be made stringent. More than three hundred comets have their orbits well determined. Over two hundred of them have passed inside and outside Halley’s comet at its last appearance, almost in line between sun and earth. Most of the comets, including Halley’s, come to us from distances beyond the orbit of Neptune. Now, computation shows that they all have their common focus in the sun and that the earth is, as a rule, outside their orbits. In the case of Halley’s comet the earth was, at one time, even nearer the focus, the orbit of the comet being eccentric. The mechanical conclusion is as follows: If, without any regard to the earth, the comets obey the sun, the earth must do the same.

(2) The daily rotation of the earth around its axis is demonstrated in many ways. Once the annual revolution is proved, the daily rotation becomes a matter of course. It is observed as a consequence of the apparent motion of the sun when its annual rotation is out of the plane of the earth’s orbit. But if this motion is due to the earth’s rotation, according to Copernicus, there must be an opposite one, due to the earth’s revolution, which must be equal and opposite to the former, in order to keep the sun in a fixed position. If the daily rotation is proved, then the annual one follows likewise, for the same reason. The equality of the two is the consequence of the earth’s spherical form. Thus the motion of the sun is a consequence of the motion of the earth.

(c) The fifth and last period of experiments falls within the twentieth century and presents no less than four proofs, all widely different among themselves. The first was made by Giliberti (1878), who constructed a gyroscope, and a compound pendulum, both of which were made to move in a vertical plane. The gyroscope, while the horizontal gyroscope was lated introduced on warships as an astronomical compass. The proof of Foucault and Giliberti could only be qualitative, for want of electric motors. The delicate experiment made in 1879 with the compound pendulum by Kamerlingh Onnes, comprises those of Foucault and Bravais as special cases, and extends all the movements between the plane and the circular pendulum vibrations (see “Spectra Vaticana”, 1, 1911, Appendix 1).
of 160 pounds a speed of over two thousand turns a minute. The rotation of the earth was strong enough to deviate the horizontal axis, which was suspended on a triple wire, six and a half degrees from the prime vertical. A novel scheme had been tried by Perrot in 1859. He made a liquid flow through the central orifice of a circular vessel, and rendered the currents visible by means of floating dust. We have to take his word, that the currents were spiral-shaped, and ran round the vessel backwise. The experiment was repeated by Tumilcz in Vienna (1908), and its result photographed and compared with theory. While the experiments of Hall, Föppl, and Tumilcz are repetitions of former ones, with improved methods, the next proof of the diurnal rotation is new as an experiment, although forecast in the idea by Poinset as early as 1852. The results of the observational and experimental work was published in 1909. Its principle is that of equal areas described in equal times, applied to a horizontal beam suspended in form of a torsion balance, on which heavy masses can be moved. The shifting of the masses from extremity to centre will make the beam turn faster than the earth; the opposite will happen in the reverse case. The last proof had never been proposed before. It was named after the great English engineer, the Atwood machine in a telescope. Viewed in the meridian, the thread of the falling weight is seen to come down east of the plumb-line, but viewed in the prime vertical it remains exactly plumb. This experiment was likewise carried out at the Vatican Observatory in 1912 (see "Specola Vaticana", i, 1911, appendix ii).

Some writers have expressed surprise that Catholic scientists were allowed to take part in the experiments, e.g. that Bonfili, domestic prelate to Pius VI, assisted Guglielmini in measuring the impressions of the balls on the plate of wax (Benzenberg, "Umdrung der Erde", 1894, 278), or that Secchi demonstrated the rotation of the earth (Bollettino dell'Osservatorio Astronomico, Palermo, 1908). It is on the one hand incredible that the government should have assisted the experiments, and on the other hand, that the experimenter should have been the Pope's chamberlain. We must remember, however, that what was condemned in a former age was not the experiment but a then gratuitous assertion.

II. Past and Future of the World.—The present system of the world has been found, by the greatest scientists, to be in an unstable condition. As it is, it cannot go on for all the ages of mankind, or even last for many more. Naturally, therefore, speculations have arisen, both retrospective and prospective; but speculations they will remain. How the world has developed into its present shape, and how it will pass out of it, science will never tell. Cosmogony is the accepted name for all the hypotheses on the past (from κοισμός, world, and γωνία, angle, to originate). A corresponding form from the Greek, to designate the speculations on the future of the world, cosmodynamy (world's death), was used by C. Braun (Kosmogeneie, 1805, X, 316); more correct formations are perhaps: cosmaphathy (κόσμος, corruption) or cosmodyxey (κόσμος, species, decline). World must here be taken in all its narrower or wider meanings, as earth or heaven.

A. Cosmogony.—The writer of the article Cosmogony has well distinguished between mythical, Biblical, and scientific cosmogonies. While confining himself to the first kind, he left the second for the writer of Hexameron, and the third for the present article. The term "scientific" is used only for the sake of distinction. No cosmogony can really claim to be a scientific theory or even hypothesis, in the proper sense of a systematic development of the details from a definite number of assumed principles, after the manner of the long-accepted atomic theory, for example. All cosmogonies, so far imagined, have shared in the common fate of being refuted as insufficient or even impossible. Proposition and rejection are alike vague and uncertain, and must be so, as processes of extrapolation from laboratory laws to the fabric of the Creator. Cosmogonies may be classified according to the component parts of the word, considering either the various kinds of cosmos, or the variety of origins. The former classification will bring to light the necessity of some great cosmogony, while the latter will prove to be a mere enumeration of possibilities, real or imaginary.

1) The classification of cosmogonies by works may begin with the microcosm of our terrestrial abode and end with the macrocosm of the universe.

(a) The structure of the earth points to a history, the chronological successions of which can be recognized, although the span of duration is unknown. The superficial layer, allotted to the human race, represents the "Quaternary age." Underlying in the earth, there are another, the Pleistocene, the more known as the recent formation, the cretaceous and jurassic formation, and finally the carboniferous and silurian. Parallel to the latter three ages, the tertiary, secondary, and primary, run the prehistoric ages of the biological kingdom, known as the Cenozoic, the mesozoic, and the paleozoic. The mere aspect of the successive layers justifies their names and calls for terrestrial cosmogony.

(b) No less explicit are the celestial indications of a planetary cosmogony. The five kinds of uniformity in the orbital motions of planets, satellites, and comets, adduced by Laplace, are not representative of modern cosmogony. Laplace knew of only seven planets and eighteen satellites, while we can easily envision a hundred minor planets and twenty-six satellites. Besides smaller exceptions to Laplace's "uniformities," the singular situation of our own planet must be accentuated. The earth has only one moon, comparable to itself in size, while the inner planets are moonless, and the outer planets are accompanied by more numerous and more minute satellites. The classification of Laplace's "uniformities" will prove to be a mistake.

The asteroidal and Saturnian rings render the difference between inner and outer planets still more conspicuous. The rapid discovery of puny satellites by photography has brought to light the asteroidal character of the bodies and suggests the conclusion, that the great planets are accompanied by zones of puny moons, in direct and retrograde motion, in the same way as the terrestrial system is comparable to a puny moonlets, in direct and retrograde motion, to the Terrestrial system.

(c) Terrestrial and planetary cosmogonies will not satisfy those who look up to systems of higher order, as they are called in Lambert's "Kosmologische Briefe" (1761). The solar system is a mere fragment of creation. Its fundamental plane, or ecliptic, is replaced in the stellar system by the galaxy, and its planetary revolutions have their equivalent in the proper motions of the stars, including our own sun, which is rising to higher and higher revolution in the Milky Way. Even the difference between slow and swift planets is reflected in the white Helium-stars (6,5 kilometres per second) and the strongly coloured stars (19,3 kilometres). The Jovian and Saturnian systems, with their client globes and rings, have their counterparts in the solar clusters of the Pleiades and Hyades, drifting each of them along the galactic plane, as Saturn's ring and the earth's ring. The ecliptic character of the Milky Way is further evidenced by the grouping of the Algol stars and the moon along its belt, representing stellar eclipses and collisions. The general condensation of the stars towards the galactic circle, and its lining by the brightest constellations in the heavens, has conveyed the idea of a flattened stellar cumulus, more likely its shape is that of a
bipolar-spiral, judging from its branches and from two principal star-drifts in opposite directions. The vast system calls for an explanation of its origin: a stellar cosmogony. Here again, as in planetary cosmogonies, our terrestrial horizons are no help in singularity. Science urges the conclusion that one half of the stars, if not most of them, broke up into components as they condensed, a manner of evolution which would incapacitate them from becoming centres of planetary systems. Stellar cosmogony must leave the question open, whether the mechanism of our own system was the outcome of a special and peculiar design, fitting it to be the abode of life.

(d) Yet even the stellar agglomeration of the Milky Way is a tiny spot in the abyssal cosmos. From near its centre, where we find ourselves at present, the heavens appear studded with similar groupings of masses, partly gaseous, partly condensed into fluid streams of gas, and finally solid matter. More than thirteen thousand of these objects have been catalogued, and hundreds of thousands are suspected. Classifying them into diffused, spiral, and planetary nebulae, Herschel considered them as so many simultaneous exponents of gradual cosmic evolution, thus showing his belief in the possibility of a general cosmic system, which has since been strengthened by a wider knowledge of the universe. Photography shows the heavens almost covered with nebulous matter, spectrum analysis reveals the general identity of cosmic elements, and has moreover disclosed the fact that planetary nebulae move at great speed with reference to the stellar system, while the diffused Orion nebula appears to move toward us. Cosmogony is apparent. Attempts in that direction have not been wanting, as we shall presently see.

(2) The classification of cosmogonies by the origin which they ascribe to the world, may appropriately rest on certain celestial objects, from which they took departure. The nebula class is the largest, and has been believed to be coherent masses, whether gaseous or fluid or solid; then the same rings as recognized by Bond (1851) to be a swarm of minute satellites, and finally the spiral nebulae. The differences in the inspiring types led to corresponding differences in the predominant ideas of cosmogonists. Coherent rings in general were believed to be the result of a vast nebula, and hence rings suggested theoreticians, and spiral nebulae prompted ballistic speculations. Hydrodynamic cosmogonies confined themselves to the solar system; meteoric cosmogonies made faint attempts towards the stellar system, and only ballistic cosmogonies have dared to speculate on the univided cosmos.

(a) The first among them is the "solar hypothesis" imagined by Kant (1755), partly in contradiction with mechanical principles. The application of the hydrodynamic laws was reserved to Laplace (1789). His mechanism is too simple, however, for the complex problem. Objections were raised by Babinet (1801), Kirkwood (1819), Moulton (1860), and others. Roche (Montpellier, 1849) showed that from the vegetation of the planet within which a liquid satellite could not revolve intact, Saturn's rings lying inside the limits, thus failed to accomplish what Kant and Laplace had expected. The field of cosmogonic possibilities was widened by Darwin and Poincaré (1875–1883), when they introduced planetary tides, pear-shaped hydrodynamic figures and satellite fission; and by C. Horsfall (1887–1895), when he pointed to plurality of condensation centres, to eccentric collisions, and to the resultant effect between resisting medium and hydrostatic pressure. The applicability of Darwin's speculation to our lunar-terrestrial system, and to binary systems in general, has been questioned by Moulton.

(b) The bases of meteoric cosmogonies are the asteroidal composition of Saturn's rings and the affinity between meteorites and comets, discovered by Schiaparelli. Meteors were no longer the debris of ruined worlds, they became the embryos. Nebulae, stars, comets, zodiacal light, solar corona, all of it, came from meteoric clouds. Life was brought into the chaos of cosmic dust, cold and dark as it was from the first, by a diversity of motions, after the fashion of Descartes's verticles, resulting in collisions, evaporations, condensations, and consequent production of heat. Suns were forming, Newton's gravitational force acting in the system, in the manner imagined by Laplace. Meteoric cosmogonies thus distinguished two periods: the Cartesian and the Newtonian. The quiet machinery of Laplace's annihilation is preceded by a primeval whirlpool period. Representatives of meteoric cosmogony are Faye (1881), Lockyer (1887), and Lindesey (1887), while Kirkwood, Wolf, and Braun oppose it. Darwin tried to support it by applying the kinetic theory of gases to cosmic matter in meteoric condition, treating its particles as molecules on an enormously magnified scale. Belot (1911) has recently imagined a Cartesian whirlpool of cylindrical form, shooting like a torpedo into an amorphous mass, in the manner of a solar apex. The effects of the impact on the cylinder are longitudinal vibrations with nodes, the embryos of the future planets.

(c) Ballistic cosmogonies take their pattern from nebulae. The spiral form of most nebulae, with interspersed nuclear condensations, opened the widest field for collision, ejection, and capture theories. The spiral did not bear the truth, for it has a historical as well as a theoretical importance. Heited and Laplace believed in stellar growth from chaotic nebulous matter by a process through diffused spiral and planetary nebulae. Even to-day science has not proved the transition from the nebular to the stellar condition of any celestial object. It is true, the bipolar structure of spiral nebulae, disclosed in recent photographs by photography, has greatly stressed the idea of violent cosmogonic formations. Collision theories were propounded by Chamberlin and Moulton (1902) and by Arhenius (1907). The process in a nebula begins with nuclear condensations, which are followed by excentric collisions or disruptive approaches. Bipolar systems of streams are thus produced and, if combined with concurrent rotation, helical nebulae are formed. Collision of matter in a smaller scale by the accretion of scattered material around denser nuclei. The further development partly overlaps with the hypothesis mentioned next.

An ejection theory is mentioned by Laplace, as due to Buffon, who supposed comets to fall into the sun and splinter solar matter into space. A more scientific form is given to the theory by Whipple (1910). In the right and left spiral streams of nebulae, in their interspersed stellar condensations, and in the elongated fissions of their convolutions, he recognized processes like the eruption of solar protuberances, or the uplifting of terrestrial continents, or the impacts attested by lunar craters. Planets and satellites are formed and, if combined with concurrent rotation, a central bulge is produced. Collision theory was invented by See (1910). The parent of the solar system is a spiral nebula. Sun, planets, satellites, and comets originate from nuclear condensations, but their grouping into regular order is due to the capturing of the smaller by the larger. The outwardly spreading comets of the solar nebula appear as comets.

What precedes is more a classification than a description of the various cosmogonies. None of them has found universal acceptance, and none has escaped criticism.

B. Cosmodyne.—This is the proposed name for all the hypotheses on the future of the world, as explained in the introduction to section II. The literature on cosmodyne is far less extensive than that on cosmogonies.
only. The youth of the world seems to exert a stronger charm on human speculation than its old age and decline. There does not seem to exist any mythical cosmodyse, and very little can be found on scientific cosmodieses. So much the more explicit and detailed is Biblical cosmodyse (see JUDGMENT, Divine, IV.) And yet, from a scientific point of view, the prospective result derived from the known present state of the present world would seem to be better warranted than retrospective speculations upon cosmical conditions entirely unknown. A classification of cosmodieses from the various meanings of cosmos would have no object, for want of scientific material. No terrestrial, planetary, stellar, or universal cosmodieses have been elaborated. Two classes, that of the periodic and that of the universal of end to which the world may come: the extinction and the destruction theories.

(1) The extinction theory rests on a certain irreversible process, common to all natural phenomena. While the sum total of cosmical energy is supposed to remain constant, the amount of potential energy is steadily diminishing, and the measured energy that animates all activity in the universe. Drifting as it is towards stability, it will end in exhaustion and repose. The process is not reversible and consequently not cyclical. Applying it to the earth but abstracting from organic life, it will mean the extinction of its interior plutonic power and of its rotary speed. The raising and shifting of continents, the tidal waves and occasional earth-quakes and volcanic eruptions, the gradual shrinkage of the crust and the wandering of the polar ice caps, are so many irretrievable losses of potential energy. If the lengthening of our time scale, the sidereal day, is not directly observable, it is at least indicated in the apparent acceleration of the moon's longitundinal motions, in the increase of the oceanic tides, and in the elevation of the moon and acting as a perihelial brake on the revolving globe.

The stability of planetary movements is guaranteed only for the span of historic times. The demonstrations given by Lagrange, Laplace, Poisson, Delaunay, Gylden, all rest on successive approximation, and, what is worse, they are based on Newton's law of universal attraction, exclusive of resisting medium, planetary tides, magnetic fields, and radio-refractive forces. The resisting medium alone would suffice to change planetary orbits into spirals with the sun as the final pole and resting-place. Our sun is not exempt from the general thermodynamic process. Its temperature is constantly sinking, and all theories attempted to account for the phenomenon, by contraction and meteoriic impacts, have been rejected. According to Lord Kelvin, the sun has not illuminated the earth for five hundred millions of years and will not do so for many millions of years longer, unless new sources are discovered in the storehouse of creation. The recent electronic theory of matter has indeed completely solved the problem of what will happen to the universe in the distant future, as we now see the sun will eventually become a red dwarf, consuming its gas and becoming cold and dark.

(2) The destruction theory does not consider annihilation of matter; it only opens the field of possible causes of the problem of the final destruction of planetary or stellar systems. Within the solar system, the erratic procedure of comets and meteors is harmless only because of their insignificance. In a sidereal cluster, like the Milky Way, however, star may collide with star, or star with cosmic cloud. The spectacle of meteors, kindling to brief splendor in shooting through the atmosphere, is repeated on an enormous scale in the blazing stars that occasionally appear in nebulae or clusters, particularly in the Milky Way. Rising in a few days to a thousand times their normal brilliancy, they relapse in the course of years into their former obscurity. Temporary stars were known to Hipparchus and gave the impulse to his star catalogue. From 1485 to the time when the continuous photographic survey of the heavens began, about one in ten years was noticed to grow abnormally bright. In the Milky Way, there are more than half the average stellar speed. Whether they are embryos or ruins will be an enigma forever. We can only say that, if spiral nebula develop into galaxies, the incessant action of their clustering power must produce conditions for catastrophes, at least similar to those we are witnessing in the Milky Way.

The present finance of cosmodyse might be a temptation to look for further information in the Scripture. Will the darkening of sun and moon, and the falling of stars, lend support to the extinction theory? Or does St. Peter advocate the destruction theory when he speaks of the heavens being on fire and the elements melted by burning heat? The like question may be raised in cosmography. Can Genesis and the Scriptures, or, as they are called, the oracles of God, tell us any thing about the meteoric, and the ballistic hypotheses? The answer is given by an attempt, made three centuries ago, in cosmography. The Scriptural decision of the controversy, whether the solar system be geocentric or heliocentric, was bound to be a failure either way. Cosmogonic revelation was given to impress the human mind to resist the self-willed propensities of the imagination, and to call them to action, every time it is put to the test. Those who desire to abide by the cosmogony of the Scriptures, or, as it is called, the cosmogony of the Christian Churches, will find no satisfaction in Scriptural literature.

**Universities.**—The principal Catholic foundations have been treated in special articles; here the general aspects of the subject are presented: I. Origin and organization; II. Ancient universities and developments; III. Reforms and Reformation; IV. Modern period; V. Catholic action. I. Origin and Organization.—Although the name
universities is sometimes given to the celebrated schools of Athens and Alexandria, it is generally held that the universities first arose in the Middle Ages. For those that were chartered during the thirteenth century, dates and documents can be accurately given; but the beginnings of the earliest are obscure, hence the legends connected with their origin: Oxford was supposed to have been founded by King Alfred, Paris by Charlemagne, and Bologna by Pope Silvester II. These last three institutions, although they survived well into modern times, are now generally rejected, and the historian's only concern with them is to discover their sources and trace their development. It is known, however, that during the eleventh and twelfth centuries a revival of studies took place, in medicine at Salerno, in law at Bologna, and in theology at Paris. These were the earliest schools, and the most famous of its kind in the Middle Ages; but it exerted no influence on the development of the universities. At Paris, the study of dialectics received a fresh impetus from teachers like Roscellin and Abelard, and eventually it displaced the study of the Classics which, especially at Chartres, had constituted the profession of college and secondary education. The dialectical method, moreover, was applied to theological questions and, mainly through the work of Peter Lombard, was developed into Scholasticism (q. v.). This meant not only that all sorts of questions were taken up for discussion and examined with the utmost subtlety, but also that a coherent and logical system of doctrine was constructed, and that theology itself was cast into the systematic form which it presents in the works of St. Thomas, and above all, in the great "Summa". At Bologna, the new movement was practical rather than speculative, it affected the teaching, not of philosophy and theology, but of civil and canon law. Previous to the twelfth century, Bologna had been famous as a school of medicine, and its medical school at Salerno was the leader, and the most famous of its kind in the Middle Ages; but it exerted no influence on the development of the universities. This "consortium magistrorum" included the professors of theology, law, medicine, and arts (philosophy). As the teachers of the same subject had special interests, they naturally gathered together to form their own faculties. The chairs of the "consortium" were filled by professors who were expert in the subject, and who were usually members of the college. However, the term "faculty" originally designated a discipline or branch of knowledge, and was employed in this sense by Honorius III in his letter (12 Feb., 1219) to the scholars of Paris; later, it came to mean the group of professors engaged in teaching the same subject. The closer organization into faculties was occasioned, in the first instance by questions which arose in the thirteenth century, and which are referred to as "firing degrees. Then came the drafting of statutes for each faculty whereby its internal affairs were regulated and lines of demarcation drawn between its sphere of action and those of the other faculties. This organization must have been completed within the first half, or perhaps the first quarter, of the thirteenth century as a result of the "Par. scientarium" (1231) recognizes the existence of separate faculties. The scholars, on their part, just as naturally fell into different groups. These belonged to various nationalities, and those from the same country must have realized the advantage, or even the necessity, of banding together in a city like Paris, to which they came for purposes of study. This was the origin of the "Nations", which probably were organized early in the thirteenth century, though the first documentary evidence of their existence dates from 1249. The four Nations at Paris were those of the French, the Picards, the Normans, and the English. They were distinctively student associations, formed for purposes of administration and discipline, whereas the faculties were devoted to the instruction of the students. The Nations, therefore, did not constitute the university, nor were they identical with the faculties. The masters in arts were included in the Nations and at the same time belonged to the faculty of arts, because the course in arts was simply a preparation for the higher studies of theology. The masters in arts were also entitled to the same rights and privileges as any other masters in the faculty. However, the faculty of arts was entitled to a college, and was thus distinguished from the other faculties. Each Nation elected from among its members a master of arts as procurator (proctor), and the four procurators elected the rector, i.e., the head of the Nation. The rector assumed the head at the university. As a result, the faculty of arts was closely bound up with the Nations, the rector gradually became the chief officer of that faculty, and was recognized as such in 1274. This authority extended later to the faculties of law and medicine (1279) and finally (1341) to the faculty of theology; thenceforward the rector was the head of the entire university. On the other hand, the office of rector did not confer very much power. From the beginning the chief authority
had been exercised by the chancellor, as the pope's representative; and though this authority, by reason of conflicts with the university, had been somewhat reduced during the thirteenth century, the chancellor was still sufficiently powerful to overshadow the rector. Before the university came into existence, the chancellor had conferred the licence to teach, and this function he continued to perform all through the process of organization and after the faculties with their various officials were fully established.

At Bologna, towards the close of the twelfth century, voluntary associations were established by the governing citizen, the chancellor, to promote the mutual support and protection. These students were not boys, but mature men; many of them were beneficed clergyman. In their organization they copied the guilds of travelling tradesmen; each association comprised a number of Nations, enacted its own statutes, and elected a rector who was assisted by a body of consulti. These student-guilds were known as universitatis, i.e., corporations in the accepted legal sense, not teaching bodies. Originally four in number they were reduced by the middle of the thirteenth century to two: universitas citramonandorum and universitas ulcerammonorum. Neither the Bolognese students nor the doctors, being citizens of Bologna, belonged to a "university". The doctors were engaged, not in the abstract, but in the practical, and were subject, in many respects, to the statutes framed by the student-bodies. In spite of this dependence, however, the professors retained control of strictly academic affairs; they were the rectores scholarum, while the heads of the universities were rectores scholarum; in particular, the right of promotion, i.e., conferring degrees, was reserved to the doctors. The heads of the student-universities, however, which probably existed at or before the time of the founding of the student "universities". At first the doctors had full charge of examinations and in their own name granted the licence to teach. But in 1219 Honorius III gave the Archdeacon of Bologna exclusive authority to confer the doctorate, thus creating an office equivalent to that of the chancellor at Paris.

The doctorate itself, as implying the right to membership in the collegium, was gradually restricted to the narrower circle of the doctors legentes, i.e., actually teaching. On the other hand, the student control was lessened by the fact that, in order to offset the inducements offered by rival towns, the city of Bologna, towards the end of the thirteenth century, began to assert its right to regulate the term in places free formerly given, in such amount as they saw fit, by the scholars. As a result the appointment of the professors was taken over by the city, and eventually by the reformatores studii, a board established by the local authority. Meantime the two "universities" were being drawn together in one body and this was brought into closer relations with the college of doctors; so that Clement V (10 March, 1310) could speak of a magistratum et scholarum universitatis at Bologna. At the beginning of the sixteenth century there was only one rector.

The growth of Oxford followed, in the main, that of Paris. In the middle of the twelfth century the schools were flourishing; Robert Pullen (q.v.), author of the first known letter to the college of doctors; Peter Lombard is largely based, and Vacarius, the eminent Lombard jurist, are mentioned as teachers. The number of students, already considerable, was swelled in 1167 by an exodus from Paris. There were two Nations: the Boreales (Northern) included the English and Scottish students; the Australes (Southern), the Welsh and Irish. In 1274 these confessed in the Nation, but the two provinces remained distinct. In 1299, owing to difficulties with the town, 3000 scholars dispersed. On their return, the papal legate Nicholas issued (1214) an ordinance enjoining that the town should pay an annual sum for the use of poor scholars and that "in case a clerk should be arrested by the townsman, he should at once be surrendered on the demand of the Bishop of Lincoln, or the archdeacon of the place, or his officers, or the chancellor, or whomever the Bishop of Lincoln shall depute to this office" (Munimenta, I, p. 2). The first statutes were enacted in 1252, and confirmed by Innocent IV in 1251. The chancellor at first was an independent official appointed by the Bishop of Lincoln to act as ecclesiastical judge in scholastic matters. Gradually, however, he was absorbed into the university, and in 1300, at Salamanca towards the end of the fourteenth century, at Montpellier in 1421: yet each of these schools was a studium generale in the original sense of the term, i.e., a school which admitted students from all parts, enjoyed special privileges, and conferred a right to teach that was acknowledged everywhere. This jus ubique docendi was implied in the very nature of the studium generale; it was not issued by the scholars, as in the Bull for Toulouse, 27 April, 1253, which declares that "any master examined there and approved in any faculty shall everywhere have the right to teach without further examination".

Universitas, as understood in the Middle Ages, was a legal term; it got its meaning from the Corpus juris civilis, and it denoted an association of persons who were engaged in a particular activity. Employed with reference to a school, universitas did not mean a collection of all the sciences, but rather the entire group of persons engaged in the given institution in scientific pursuits i.e., the whole body of teachers and students: universitas magistrorum et scholarum. This is the meaning of the term in official documents relating to Paris and Bologna; thus Alexander V (10 Dec., 1255) states expressly that under the name university he understands "all the masters and scholars residing at Paris, to whatever society or congregation they may belong." Gradually, however, the terms universitas and studium came to be used promiscuously to denote an institution of learning: Universitas Oxoniensis and studium Oxoniense were used interchangeably. There is nothing earlier than 1279 of deliciae in universitate Oxoniensi perpetra (Munimenta, I, 39), and in the next century such phrases occur as (1306) in universitate cursus legere and (1311) in universitate Ozonic studi. (ibid., 87 seq.). That the terms had become practically synonymous at the beginning of the fourteenth century appears from a statement of Clement V (13 July, 1312, to the effect that the Arch-bishop of Dublin, John Lech, had reported that in those parts there was no scholearium universitatis studium generale. About 1300 also the expression water universitas was used by the Oxford masters, and these may have taken it from a document of Innocent IV (6 Oct., 1254) in which the pope speaks of Oxford as faciundo mater. Later the expression was supplied for usurpation to Paris in 1389: Cologne, 1392; Oxford, 1411. Alma was probably suggested by the liturgical use, as e.g. in the hymn beginning "Alma redemptoris mater".

The earliest universities had no charters; they grew ex consuetudine. Out of these others quickly developed, by migration, or by formal establishment. As the universities in the beginning possessed no buildings, like our modern halls and laboratories, it was easy matter for the students and professors, in case they became dissatisfied in one place, to find accommodations in another. Conflicts with the town often led
to such migrations, especially where some rival town offered inducements: hence the secessions from Bologna to Vicenza (1201), to Arezzo (1213), to Padua (1222), the “great dispersion” from Paris (1229), and the migration (1209) from Oxford to Cambridge. But causes of a less tumultuous sort were also operative. The privileges enjoyed by these institutions were an important reason for seeking similar advantages in order to keep their own scholars at home, and possibly attract outsiders, thereby adding to the local prosperity and prestige. Bologna and Paris served as patterns for the new organizations, and the desired privileges were sought from pope or civil ruler. It became, indeed, usual for the papal charter to include a set formula granting immunities, and liberties which are enjoyed by the masters and scholars of Paris” (or Bologna); thus Oxford, Cambridge, St. Andrews, and Aberdeen were to a large extent modelled on Paris and Glasgow on Bologna. The Parisian type was also reproduced at the earliest German universities, Prague, Vienna, Erfurt, and in 1364, the University of Bologna; in Ireland the first step toward establishing a university was taken by John Leech, Archbishop of Dublin. At his instance, Clement V issued, 11 July, 1113, a Bull for the erection of a university near Dublin; Leech, however, died a year later, and nothing was accomplished until his successor, Alexander de Bicknor, in 1329 established a university at St. Andrews, Scotland, authorized by the Bull of XXII. The first chancellor was William Rodlart, Dean of St. Patrick’s, and the first graduates William de Hardite, O.P., Edward of Karwenden, O.P., and Henry Cogry, O.F.M. Lectures were still given in 1353; in that year Edward II issued letters-patent protecting the members of the university on their travels, and in 1364, John Blund, Bishop of Limerick, departed to a lectureship. The university failed for want of endowment, as did also the one founded by the Irish Parliament at Drogheda in 1465.

The Founders: Popes and Civil Rulers.—In view of the importance of the universities for culture and progress, it is quite intelligible that there should be considerable discussion and disagreement as to who should receive credit for their foundation. It has, e.g., been maintained that only the pope could establish a university; contra wise, it has been held that such an establishment was the exclusive prerogative of the civil rulers, i.e., emperor and king.

These, however, are extreme positions, neither of which accords with the facts. For instance, if we are based on a study of a limited group of universities and, in large measure, on a failure to appreciate the relations of Church and State in the thirteenth century. From misunderstandings on the latter point erroneous conclusions have been drawn, not only regarding the origins of universities, but also the general attitude of the age towards the papacy and the civil power. For instance, if we are based on a study of a large number of universities and, in large measure, on a failure to appreciate the relations of Church and State in the thirteenth century, only the pope could found a university, it is easy to interpret any similar foundation by a monarch or any initiative taken by a municipality, as evidence of hostility to the Holy See and as a first move toward “emancipation” which actually came to pass in the sixteenth century. By the same sort of reasoning the inference is made that the papal charters were the cause of this civil power in granting charters, and repressed all attempts at freedom on the part of the universities themselves. To set these conclusions in the proper light, it is sufficient to glance at the various modes of foundation.

Previous to the Reformation 31 universities were established. Of these 13 had no charter; they developed spontaneously et consuetudine; 33 had only the papal charter; 15 were founded by imperial or royal authority; 20 by both papal and imperial or royal charters. Once the oldest universities, especially Paris and Bologna, had grown to fame and influence so that their graduates enjoyed the libetalia ubique docendi, it was recognized that a new institution, in order to become a studium general, required the authorization of the supreme authority, i.e., of the pope as head of the Church or of the emperor as lord of all Christendom. Thus in “Las Siete Partidas” (1256-1263), Alfonso el Sabio declares that a “studium general must be established by mandate of the pope, the emperor, or the king”; and St. Thomas (Op. contra impign. relig., c. ii): “ordinate de studio pertinet ad eum qui praece repubbar, et praece ad autoritatem apostolicam sedis quin universitatem ecclesiasticam ordinaretur”, i.e., in the matter of universities the authority belongs to the chief ruler of the commonwealth and especially to the Apostolic See, the head of the universal Church, “the interest of which is furthered by the university”. These last words contain the essential reason for seeking authorization from the universal Church, to be able to confer national degrees, to have the university recognized throughout the Christian world. On the other hand, in the civil order, the emperor was supreme; hence he conferred on the universities founded by him, without any papal charter, the right to grant degrees in all the faculties, theology and canon law included. The imperial charters were never necessary, additional privileges were granted. It cannot then be said that the action of Maximilian I in founding (1502) the University of Wittenberg was an epoch-making event; Charles IV had long before done the same for Siena, Arezzo, and Orange, and the charters with which he founded Pavia and Lucca preceded by two centuries the papal intervention.

The kings were not on the same plane as the emperor. They could indeed found a university, appoint the chancellor, and authorize him to confer degrees, but they could not establish a studium general in the full sense of the term; what they founded was a universitas respeita regni, i.e., the degrees it granted were valued only within their own kingdom; the universal recognition for them, papal action was necessary. This was the situation at Naples, founded (1224) by Frederick II, and especially in the Spanish universities. The kings themselves were aware of their limitations in this respect, and accordingly sought the papal authorization. The popes on their part recognized the royal charters as valid, and added to these the character of universality required for a studium general. In some cases the papal intervention was necessary and was sought, not simply to confirm what the king had established, but to save or revive the university; such e.g., were the measures taken by Honorius III (1220) for Palencia, by Clement VII (1579) for Lvov, and by Julius II (1554) for Heidelberg. The university, however, showed no vitality until the pope came to their assistance. The power of bishops and municipalities was, of course, still more restricted. In other words, they could take the initiative by calling professors, establishing courses of study, and providing endowments; but sooner or later they were obliged to seek authorization from the papacy. This was no easy matter in free and enterprising cities (Treviso, Pisa, Florence, Siena), stimulated by Bologna’s example, undertook the founding of their own universities. At Siena, it seemed at first that the
attempt to get on without either imperial or papal charter would succeed; the studium, inaugurated in 1275, had ample funds and a large body of professors and students which had increased by emigration from Bologna (1312); yet in 1325 it was on the verge of collapsing, and its existence was not secured until it obtained university privileges from Charles IV in 1357 and papal grants from Gregory XII in 1404. St. Andrews in Scotland was more fortunate. It was founded by Bishop Henry Wardlaw in 1411; but shortly after its opening the bishop in a document of 27 Feb., 1412, withdrew its foundation. Scholars speak of the "universitas a nobis salva tamen sedis apostolicae aeque sita exclamatum et fundatum". Six months later (28 Aug., 1412), Benedict XIII (Avignon) issued the charter of foundation, and appointed Wardlaw as chancellor.

There is no ground, then, for the inference that the founding of universities by the civil power and their organization by laymen from students was a symptom of antagonism to the Holy See or an attempt at emancipation from the authority of the Church. Such an interpretation of the facts merely projects modern ideas back into a period in which an entirely different spirit prevailed. That spirit was one of co-operation, even of emulation, in a common cause; and the Church had to yield to the law of time if it were possible but for the unity of faith and of hierarchical jurisdiction which held the West together in one Church. Had this unity included all Christendom, the East would doubtless have had its share in the university movement; at any rate, it is significant that in Russia and the other countries dominated by the schismatic Greek Church, no university was ever established.

Besides issuing charters the popes contributed in various ways to the development and prosperity of the universities. (1) Clerics who held benefices were dispensed from the obligation of residence, if they abstained themselves in order to attend a university. Both lay and clerical students enjoyed certain exemptions, e.g., from taxation, from military service, from the jurisdiction of the ordinary courts, and from citation to courts at a distance from Paris (privilegium fori). To safeguard these privileges was the special duty of the conservator Apostolic, usually a bishop or archbishop appointed by the pope for this purpose. (2) By the Bull "Pars scieniarum" (1231), the Magna Charta of the university of Paris, Gregory IX abolished all ordinary courts, in so far as they were committed by any one on a master or a scholar and not redressed within fifteen days, to suspend their lectures. This right of cessation was frequently made use of in conflicts between town and gown. (3) On various occasions the popes intervened to protect the scholars against the encroachments of the local civil authorities: Honsoneeus III (1292) took the part of the scholars at Bologna when the pocteth drew up statutes that interfered with their liberties; Nicholas IV (1288) threatened to disrupt the studium at Padua unless the municipal authorities repealed within fifteen days the ordinances they had framed against the masters and scholars. Even the chancellor of Paris, when he demanded of the masters an oath of fidelity, was checked by Innocent III (1212), and his powers were greatly reduced by the action of later popes. It became in fact quite common for the university to lay its grievances before the Holy See, and its appeal was usually successful.

(4) In many instances, especially in Germany, the endowment of the universities was drawn, largely if not entirely, from the revenues of the monasteries and chapters. More than once the pope intervened to secure the payment of their salaries to the professors, e.g., Boniface VIII (1301) and Clement V (1313) at Salamanca; Clement VI (1346) at Valladolid; and Gregory IX (1236) at Toulouse, where Count Ray-

mound had refused to pay the salaries. The popes also set the example of endowing colleges, and these, founded by kings, bishops, priests, nobles, or private individuals, were not only a new endowment of learning but also the chief financial support of the university.

II. ACADEMIC WORK AND DEVELOPMENT.—The Academic Year.—In the earlier period lectures were given throughout the year, with short recesses at Christmas, Easter, and Pentecost and a longer vacation in summer. At Paris this vacation was limited by order of Gregory IX (1228) to one month, but by the end of the fourteenth century it had increased for the arts faculty from 25 June to 25 Aug., for theology and canon law from 26 June to 15 Sept. The year really began on 1 Oct., and was divided into two periods; the grand ordinary, from 1 Oct. to Easter; and the little ordinary, from Easter to the end of June. At Bologna the vacation began 7 Sept., and the schola-
tic year opened again on 19 Oct.; this year, however, was interrupted for ten days at Christmas, two weeks at Easter, and three weeks at carnival. In Germany, there was considerable difference between the calendars of the various universities and even between those of the faculties at the same university. In general, the year began about the middle of October and closed toward the end of June. But at Cologne, and probably at Mainz, the end of classes fell on 27 Feb. and the beginning on 25 Aug., to 9 Oct. The vacation, however, was not a complete suspension of academic work; the extraordinary lectures, given for the most part by bachelors, were continued, and credit was given to students who attended them. About the middle of the fourteenth century, the division of the year into two separate periods, winter and summer, was introduced at Leipzig, and eventually was adopted by the other German universities.

Lectures.—Both the annual calendar and the daily schedule took into account the distinction between ordinary and extraordinary or cursory lectures. This originated at Bologna where certain books of the civil law ("Digestum Vetus" and "Codex") were ordinary, while others ("Infortutium," "Digestum novum," and the smaller textbooks) were extraordinary. In canon law, the ordinary books were the Decretum and the five books of the Decretals (Gregory IX); the extraordinary were the Clementines and Extrava-
gants. Ordinary lectures were reserved to doctors, and were given in the forenoon; extraordinary lectures, known at Paris as cursory, afternoon classes in the afternoon during the year; in the vacation they might be given at any time of the day, as the ordinary lectures were then suspended. Cursory meant either that the lecture was followed by the cursores, i.e. candidates for the license, or that it ran rapidly over the subject-matter, whereas the treatment in the ordinary lecture was more thorough.

In all the faculties the work of teaching centered about books, i.e. the texts, compilations, and glosses which were regarded as the chief authorities in each subject. At the beginning of the year (or semester) the books were distributed among the professors, who were obliged to use them in accordance with the rules given in the libraries. The daily schedule, the length of the course, the hall to be used, the academic dress to be worn, and the method to be followed. The lecture was in the strict sense a paradea (whence the German Vorlesung); the pro-
fessor had to read the text; in the ordinary lectures, he was not allowed to dictate anything beyond the divisions and conclusions and such corrections of the text as he deemed necessary. The scholars were supposed to have their own copies of the text; if they were too poor to procure the books, the professor might dictate the text to them, not in the regular lecture but at special classes or exercices (repetitions). The plan of the lecture was analytic; careful explana-
The ordinary disputation took place every week and lasted from morning till noon, or till evening according to the number of participants. On the day set apart for this purpose the lectures and other exercises were suspended, so that all the masters, bachelors, and scholars might be present at the disputation. One of the masters (disputans) answered a question put to him by the senior of the debate; other masters (opponentes) presented arguments against the thesis; answers to the arguments were given by two or three bachelors (respondentes) appointed for the occasion. The number of arguments was regulated by statute or was fixed by the dean of the faculty whose duty it was to regulate the time (fifteen to fifteen minutes) for the presentation of the argument. The disputation de quodlibet was held only one a year, but with greater solemnity than the ordinary, and over a wider range of topics. The master elected or appointed for the occasion, and known as the quodlibetarius, had to debate a separate question with each of the other masters who chose to enter into the inquiry. The disputation lasted several days, sometimes a fortnight. The arguments and their solutions were written out and preserved in book form. A specimen may be found in the "Quodlibetales" of St. Thomas. It was mainly out of these lectures, repetitions, and disquisitions that the works of the medieval doctors grew; so that the various commentaries, _summer_, and books of _sentences_ and art revealed the university teaching both as to content and as to method.

**Course of Study: Degrees.**—The distribution of the subjects to be studied and of the books to be read in the course was regulated in view of the degrees, i.e., of the various steps (gradus) by which the student advanced from the stage of a simple scholar to that of a master. In addition to the graduation, there developed out of the necessity of restricting the right to teach, and consequently of fixing the qualifications which the teacher should possess. It did not, any more than the university itself, spring suddenly into existence, nor did it everywhere present the same details. Three degrees, however, were generally recognized: baccalaureate, licentiate, and doctorate. The subject matter was extended and pressed for at different periods and in different universities; each faculty, moreover, had its own regulations regarding the length of courses and the subjects of study; in particular, there was a rather broad division between the faculty of arts and the superior faculties of theology, medicine, and law. For the courses of study in medicine and arts see _arts_ and _medicine_.

**Master of Arts.**—In theology, the texts were the Bible and the "Sentences" of Peter Lombard; in law, the books mentioned above; in medicine, the works of Galen, Avicenna, and other writers prescribed for Montpellier by Clement V in 1300. The medical course included also practical work in anatomy, for which the "Anatomia" of Mondino (1275-1287) of Bologna and a similar text by Henri de Mondeville (1290-1320) of Montpellier, served as guides. The student was further required, before gaining the master's degree, to spend a certain time in the Roman Curia, which was under the direct supervision of the pope, the masters of law had their wives and children. One of the famous canonists of Bo-
logna was Joannes Andrea (1270-1348), whose daugh-
ter Novella, sometimes lectured in his stead. At
Paris the obligation of celibacy for masters in medi-
cine was removed by Cardinal Estoumonte in 1452
for those in law by the statutes of 1600. The first
rector at Greifswald (1456) was married, as was also
the rector at Vienna in 1470. In other German
universities the requirement of celibacy remained
longer in force, owing in part, at least, to the fact
that many of the chairs were endowed with the revenues
of canons; but this did not imply that laymen were
excluded.

An important element in the student body and in
the entire life of the university was contributed by
the religious orders. In Italy they had long been the
recognized teachers of theology, and when the faculty
of theology was established at Bologna in 1200, they
supplied the professors and the majority of the
students. The Dominicans settled at Paris in 1217
and at Oxford in 1221; the Franciscans at Paris in
1230 and at Oxford in 1224. At both universities
the Carmelites and Augustinians also had their con-
vents. The members of these orders in their com-
"munity enjoyed many advantages; a permanent
home in which their material needs were provided for,
regular hours of study, a rule of life, and the
protection of the church. In each order the bond of membership
was a source of strength and solidarity. It is not
then surprising that the regulars took high rank as
scholars and teachers. Of the secular clerks some
lived in apartments, others with their masters, and
others again, the "martinet", with the townspeople.
The students frequently banded together and lived in
an estimated number of students (ordinaries) was about
their own number, a bachelor or a master elected
by them as principal. For the poorest students
colleges were established and endowed with burses by
generous founders. Between 1200 and 1500 Paris
had sixty colleges; Oxford, eleven; Cambridge, thir-
teen. The founders were mostly bishops, canons, or
other ecclesiastics, and the business of the college,
served to their benefit to some extent (see OXFORD,
UNIVERSITY OF:

I. ORIGIN AND HISTORY). At Bologna the most
famous was the College of Spain founded by Egido
Albornoz, Cardinal Archbishop of Toledo (d. 1367).
The colleges at the German universities were pri-
marily for the benefit of the teachers, though scholars
also were received. The college residents at Paris
were called "socii"; at Oxford the Fellows, or those
were "socii" (fellows) and were governed by a master,
or by several masters if the students belonged to
different faculties. The masters were required to
hold repetitions on the subjects treated in the un-
iversity schools and "faithfully to instruct the scholars
in life and in doctrine". This tutoring gradually
became more important than the university lectures
and attracted to the college large numbers of stu-
dents besides the holders of burses or scholarships;
by the middle of the sixteenth century almost the whole
university resided in the colleges, and the public
lecture halls served only for determinations and incep-
tions. In this way the Sorbonne, originally a hospice
for poor clerks, became the assembly of the larger
students of the church. The university, however, claimed
and exercised the right of visitation and of disciplinary
enactments; in 1457 it obliged the martinet to live
in or near some college, and forbade the migration
of scholars from one master's house to another; and in
1486 it enacted that teachers in colleges should be
appointed by the faculty of arts.

With the foundation of the colleges discipline improved.
The earlier university regulations dealt chiefly with academic matters, leaving the students
quite free in other respects. According to all accounts
this freedom meant licence in various forms—fighting,
drinking, and grave offenses against morality. With
due allowance for the exaggerations of some writers
who charge the scholars with every crime, it is clear
from the college statutes that there was much need
of reform. It should, however, be remembered that
no age has been more conspicuous than the serious, conscientious
student; and it is doubtless to the credit of the medi-
ival university, as a social factor, that it succeeded in
imposing some sort of discipline upon the motley
throng which it undertook to teach. When the
reform did come, it fairly riddled, in minuteness and stringency, the entire structure. But it did
not prevent the survival of certain practices, e.g.
initiation or deposition of the bejanaus (yellow-bill),
the medieval form of hazing; nor did it establish
perfect tranquillity in the university.

Agitations of a more serious nature affected the
development of the universities. Both Paris (1252-
1261) and Oxford (1360-1363) were embroiled in
struggles with the mendicant friars (q. v.). Repeated
conflicts with the town, notably the "Slaughter" of
1354 at Oxford, turned eventually to the benefit of
the university, which, as Rashdall says (II, 407),
"thrived on her own misfortunes". It was the chan-
cello who profited most and whose jurisdiction was
gradually extended until, in 1290, it included "all
the towns, cities, and villages in the counties of
Yorkshire, Oxon, and the Isle of Wight", and that was
a scholar, except pleas of homicide and may-
hem" (Rashdall, II, 401). In 1395, a Bull of Boni-
face IX exempted the university from all episcopal
and archiepiscopal jurisdiction; but in conse-
quency of the archbishop's opposition the Bull was revoked
by John XXIII in 1411, only to be renewed by Sixtus
IV in 1479. The conflict between Nominalism (q. v.)
and Realism was introduced in the scholastic tradition
and was closely connected with the "reform" inaugurated by
Wyclif; and while Wyclif may be regarded as a cham-
pion of intellectual freedom, it is interesting to note
among his errors condemned at Constance (1415) and
by Martin V (1418), the proposition that "univer-
sities with their studies, colleges, graduations, and
researches, are a useless, vain, and foolish thing; they do the Church
just as much good as the devil
does" (Denzinger-Bannwart, "Enchiridion", n.
609).

In the calmer appreciation of modern historians the
medieval university was a potent factor for enlighten-
ment and social order. It aroused enthusiasm for
learning, and enforced discipline on its trainees; it
was a potent object of faith. It was the centre in which the philosophy and the juris-
prudence of antiquity were restored and adapted
to new requirements. From it the modern university
has inherited the essential elements of corporate
teaching, faculty organization, courses of study, and
academic degree; and the inheritance has been trans-
muted through the manifold upheavals which have
submerged the ancient learning and rent Christendom
itself assunder.

III. RENAI ssANCE AND REFORMATION.—The effect
of the "new learning" on the German universities was
revolutionary. At first the Humanist professors got
on fairly well with the rest of the faculty; but when
when they struck at the content itself, declaring that much
they were concerned only with real knowledge, a
time was spent in gaining very little knowledge of
hardly any value. All these charges were drawn up
in publications marked by brilliant style and sharp
invective; e.g. the "Epistola obscurorum virorum",
written against the professors of arts and theology,
especially those at Leipzig and Cologne. This vio-
lent satire contained much that was false or exaggerated, and therefore calculated rather to add new disturbance than to effect the reform which was really needed. The better days of Scholasticism, in fact, had passed; the universities had no longer such leaders of thought as the thirteenth century and produced both studies and discipline were on the decline. Humanism triumphed, in the first place, because, as a reaction and a novelty, it appealed to the younger men who were anxious to be free from the dryness of Scholastic exercises and the restrictions imposed by college statutes. Their unruly conduct and their ceaseless brawls and license were at first believed by the university authorities a pretext to undertake university reforms; and the reforming was accomplished by placing the Humanists in control. These conflicts and remedial measures, however, were only the surface of a much deeper movement. Before it asserted itself in the universities, Humanism had won over the higher and more influential class of the people by its logical method, and the world of literature, to the spirit of luxury which the growth and increasing wealth of the cities had engendered. There was no doubt a charm in the elegant dictum of the Humanists; but their attractive force lay in the rehabilitation of those views and ideals of life which the naturalism of the pagan world had expressed in perfect form and which Aristotle had triumphed in the thirteenth century; he was overcome in the fifteenth by the orators and poets.

The Renaissance, originating in Italy, had then spread to the northern countries. Its introduction into the universities of Italy and France did not lead to the defection of its patrons, and many distinguished Humanists remained loyal to Catholicism. In Germany and England, on the contrary, the Renaissance coalesced with another movement which had far more serious consequences. Luther, though not in sympathy with Humanism, was bent on sweeping away Scholastic theology by returning, as he claimed, to the pure teaching of the Gospel; and if he had made an end of the universities, which he denounced as the devil's workshops. The violent theological discussions aroused by the reform doctrine had a disastrous effect, not only on Humanism but also on the life of the universities. Some of these closed their doors, and nearly all were in danger of dissolution for want of students. Many of the professors were driven from their pulpits, and that which had supported many of the poorer scholars, reduced the numbers at the universities. In 1549 a royal visitation eliminated from the statutes every trace of popery, and abolished numerous stipends that had formerly been given for Masses. In a spirit of iconoclasm, altars, images, and statues were torn from the college chapels, and many valuable manuscripts of the libraries were burned. In 1550 the Elizabethan statute was enacted; and the anti-Catholic statutes were repealed. During Elizabeth's reign and Leicester's chancellorship, every Oxford student above sixteen years of age was obliged at matriculation to subscribe to the Thirty-Nine Articles and the Bishop of London's Enactments. Had the university an exclusively Church of England institution. At Cambridge a royal mandate in 1613 required all candidates for B.D. or for the doctorate in any faculty to subscribe to the Three Articles. In both universities, Puritanism was a disturbing element, and a number of its adherents were obliged to withdraw from Cambridge. In 1630 the Elizabethan statutes were enacted "on account of the again increasing audacity and excessive licence of men", as the preamble declares. These new regulations circumscribed the powers of the proctors and provided that they should be elected, not as formerly, by the regents, but according to a cycle of colleges. The Elizabethan code remained in force for nearly three centuries. Under Charles I similar provisions were made for Oxford by the Laudian statutes (1636), and the whole administration of the university was entrusted to the vice-chancellor, the proctors, and the heads of colleges. "This statute effectually stereotyped the administrative monopoly of the colleges, and destroyed all trace of the old democratic constitution which had been controlled by the authority of the medieval Church" (Brodick). Oxford was governed by this code until 1854.

In Scotland, after the abolition of papal jurisdiction and ratification of Protestant doctrine in 1560, the universities suffered severely. "To St. Andrews, as
to the other universities, the Reformation did serious injury. Their constitution and organization were upset by ecclesiastical discord; their income was sadly reduced by the rapacity of the nobles who appropriated the lion's share of the revenues of the Church. From a greatly diminished income they had to uphold the stipends of the parishes which belonged to them. This was necessarily accompanied by a reduction of the salaries of the professors, for which certain grants by successive administrations made small but inadequate amends. The attendance of students was at this period very small, and various schemes of reform were proposed, especially by Knox, they proved inefficient owing to the tumults about religion and the alternations between presbytery and episcopacy. The universities became institutions of the state in 1690 and religious tests were enforced for all teachers and officials. Curricula and organization, however, retained for a long time their medieval features. During the seventeenth and eighteenth centuries, various modifications were introduced in the courses of study; new chairs were founded and the financial condition improved.

At Paris this period witnessed the long struggle between the university and the Jesuits (see Society of Jesus: History: France), the inroads on the privileges of the faculties and of the university by the proponent of royal feu and papal supremacy. As far back as 1475, Charles VII had placed the university under the jurisdiction of the Parlement; by the end of the sixteenth century the secularization was complete. If Richelieu, by rebuilding the Sorbonne, and Mazarin, by establishing the College des Quatre-Nations, enhanced the outward splendour of the university, they did not renew its vitality sufficient to check the new philosophical movement which culminated in the work of the Encyclopedists and the Revolution. In 1793 the university was suppressed and with it all the other universities of France, Napoleon I reorganized them as faculties under the one imperial university situated at Paris; and this arrangement continued until in 1806, the faculties were restored to university rank.

IV. Modern Period.—In Germany, the eighteenth century brought decided changes which some authors (Paulsen) regard as the origin of the modern university. From Halle, founded in 1694, Christian Wolff's rationalistic philosophy spread to all the Protestant universities, especially the University of Halle in the Hanoverian, especially the study of Greek. Freedom of research became the characteristic feature of the university; the systematic lecture replaced the exposition of texts; the seminar exercises supplanted the disputation; and German was used instead of Latin as the vehicle of instruction. The foundation of the University of Berlin (1810) was another advance in the way of free scientific culture. Philosophy became the leading subject of study. Next in importance was philology, Classical, Romance, and German. The development of the historical method and its application in all lines of research are among the principal achievements of the nineteenth century. In the natural sciences laboratory training was recognized as the basis of the study of medicine, which put on a new basis by improved methods of investigation. Specialized research with productive scholarship, rather than accumulation of knowledge, was held up as the aim of university work. As a result the departments of science multiplied and in each the number of courses rapidly increased. This was the case especially in the faculty of philosophy, which came to include practically everything that did not belong to theology, medicine, or law. The B.A. degree disappeared, the M.A. was merged with the doctorate in philosophy, and this had its chief significance as a requisite for teaching. Great importance was attached to the preparation of teachers for the schools and gymnasium, while in the university itself, the recruiting of professors was provided for by the system of Privatdozenten, i.e. instructors who have the privilege of teaching but no official duties or salaries. These instructors often teach at various universities before being promoted to a professorship, and thus acquire a wide experience as well as an acquaintance with conditions in different parts of the empire. The students also are encouraged to pass from one university to another. They no longer live in college nor clean for them except a moral and military service. Most of them, however, are members of some Verein or Verband which develops the social spirit, though it often encourages duelling, drinking, and other practices hardly conducive to moral or intellectual advance.

In England and Scotland the nineteenth century was marked by numerous and far-reaching changes. A succession of statutes revised the system of examinations and degrees; religious tests were abolished at the English universities in 1871, at the Scottish in 1892; many of the traditional oaths disappeared, and the restrictions imposed by the Elizabethan code were in large part removed. The tendency of legislation (Acts of 1854, 1856, 1877) was in line with the reforms presently advocated by the University Commissioners in their report of 1876, mainly that “the restoration in its integrity of the ancient superintendence of the university over the studies of its members by the enlargement of its professorial system, by the addition of such supplementary appliances to that system as may obviate the undue encroachments of that of private tuition . . . . , the removal of all restrictions upon elections to university chairships and scholarships; and contributions from the corporate funds of the several colleges towards rendering the course of public teaching, as carried on by the university itself, more efficient and complete”. This movement toward a revival of the authority of the university has been furthered by Lord Curzon in his “Principles and Methods of University Reform” (1897). The educational advantages so long enjoyed by Oxford and Cambridge was broken by the creation of new universities; Durham was established in 1832, and the University of London, founded in 1825 and chartered as an examining and degree-conferring institution in 1838, was reorganized on a broader basis in 1889. The university extension movement, inaugurated at Cambridge, was continued in Edinburgh and Glasgow; women were admitted to examinations and degrees at London in 1878, Cambridge in 1881, and Oxford in 1884. The Scottish universities were remodelled in 1858 and in 1889; the system of studies and degrees was reorganized and greater uniformity in government was secured. At Aberdeen and Glasgow, however, the rector is still elected by the matriculated students, who are divided into four nations as in the Middle Ages. Women were admitted as students in 1892.

For the earliest foundations in America see Universities, Spanish-American. In the United States the oldest universities grew out of colleges modelled on those of England; Harvard (1636), Yale (1701), Princeton (1746) and the University of Pennsylvania (1751), King's, i.e. Columbia (1754), Brown (1761). The first step towards university instruction was the addition of graduate studies pursued by resident students (mentioned at Harvard towards the end of the eighteenth century). During the first quarter of the nineteenth century, American students began to return to the German universities, or, returning to their own country, sought to introduce elements from the German universities. It was not, however, until 1861 that the doctorate in philosophy was conferred (Yale); since that time, the universities have developed rapidly but not according to any uniform plan of organization. In all these institutions there is a
combination of graduate with undergraduate study, and in many of them departments of pure science have been added. In such a diverse field it is impossible to select any one of them as the typical American university, and difficult to group them on any purely educational basis. This diversity is largely owing to the fact that the American institutions, especially the more recent, have been organized to meet actual needs rather than to perpetuate tradi-
tions. Although and are then more commonly enjoyed, it is quite intelligible that new forms of university organization should appear and that the older forms should be frequently reajusted. Apart, however, from details, what may be called the university situation presents certain features that are noteworthy.

(1) The oldest universities were established and endowed by private individuals who have retained their private character. Even where the States have organized universities of their own, no measures have been taken to prevent private founda-
tions; the latter in fact are as a class more influential than those controlled by the State, and, on the other hand, the private universities are empowered to give degrees through charters granted by the State. This has turned the private institutions into American institutions and more essential to the national welfare than any hard and fast uniformity under state domination. (2) From the beginning, as the oldest charters explicitly declare, the furthering of morality and religion, not merely in a general way, but in accordance with the belief of some Christian sects, has been the primary object of the schools and divinity schools are still maintained at Harvard, Yale, and Princeton. But the state universities and nearly all the more recently founded private universities exclude theology. There is a decided tendency with powerful financial support to make the university non-sectarian by eliminating all religious tests and removing denominational blame and strife. That which is or is not a university, must depend largely on the standards of scholarship that are adopted and the idea of its functions as a social power that is formed by the institution to which so much wealth is entrusted.

(4) The practical character of university training is shown by the attention that is paid to technical instruction in applied science manifested by many students has a serious effect not only on university policies and curricula but also on the work of secondary and elementary schools, in which the relative value of cultural and vocational studies is keenly debated. (5) As the efficiency of the university is in part determined by the preparation of its students for other educational institutions, one of the chief problems demanding solution at present is the relation between the university and the preparatory schools. In the endeavor to secure satisfactory relations between college, high school, and elementary school, the university exerts an influence which becomes more permeating as the educational system is more thoroughly articulated. The essential mission of adjustment will probably be settled not so much by discussion or legislation as by the training of teachers, which now holds a prominent place in each of the larger universities. (6) Although women have long formed the majority of teachers in elementary public schools, they were not admitted to the universities until about the middle of the present century. The educational movement began in the state universities of the West, received a fresh impetus at the University of Michigan in 1870, and then spread rapidly through the universities south of the Potomac. The faculties are now open to women on the same footing with men; in others, women are excluded from the courses in law, medicine, and engineering, and receive separate instruction in affiliated colleges. (7) Within recent years, university extension, correspondence courses, and local examinations have enabled the university to widen its sphere of activity. It might seem indeed that the centripetal movement which in the Middle Ages brought students from all parts to the studium generale, were now to be reversed or at least to be reflected in the opposite direction.

V. CATHOLIC ACTION.—The universities of France, Italy, and Spain, though affected to some extent by the Reformation, had remained loyal to the Catholic Faiths and preserved the character of classical science. Louvain especially, while it developed Humanistic studies to a high degree, resisted the encroachments of Protestantism. The Council of Trent ordained that provision should be made for the study of Scripture, that-benediced clergymen studying at universities should enjoy their traditional privileges, that the chairs of bishops and the chairs of important universities should be held by preference from among university professors and graduates (Sess. V, can. i; VII, xiii; XIV, v; XXII, ii; XXIV, viii, xii, xvii, xvi). It also provided for the education of priests by its decrees regarding the establishment of ecclesiastical seminaries. (See SEMINARY, ECCLESIASTICAL.) But the new universities, after the Council, did not hesitate to ordain their own churches and to form new seminaries. The Reformation had done much to make the universities less desirous of being established by new names. In spite of the loss of revenues through the confiscation of church properties, Catholic universities or academies were founded at Dillingen (1549), Würzburg (1553), Paderborn (1653), Salzburg (1623), Omanbrück (1630), Bamberg (1618), Olmütz (1591), Graz (1586), Linz, Innsbruck, Breslau, and Fulda (1732), Münster (1771). To this period also belongs the French universities at Douai (1559), Lille (1560), Pont-a-Mousson, later Nancy (1572), and Dijon (1722); the Italian at Macerata (1550), Cagliari (1603), and Camerino (1721); the Spanish at Granada (1528) and Oviedo (1574); Manila in the Philippines (1681), and the South American foundations (see UNIVERSITIES). Spanish America received more new universities were entrusted to the Jesuits, whose colleges in regard to Classical studies rivalled, and, in matters of discipline, surpassed the universities. After the suppression of the Society (1773), the chairs which they had held were either abolished or trans-
ferred to secular professors. Among the papal docu-
ments bearing on universities should be mentioned the Constitution "Imperscrutabilis," addressed by Clement XII (4 Dec., 1730) to Philip V of Spain regarding the University of Cervera; the "Quod divina sapientia," published, 28 Aug., 1824, by Leo XIII for the reformation of university studies in the Papal States and some other provinces of Italy; the Brief "Apostolicae Sedes," (18 Dec., 1871), by which Gregory XV, in the papal action of the Belgian Bishops in restoring the University of Louvain; and the Apostolic Letter of Pius IX, 23 March, 1852, approving the statutes of the Uni-
v

During the latter half of the nineteenth century the Spanish and Italian universities were taken over by the State, and the faculties of theology disappeared. In France, under the present system, there is no faculty of theology in any state university; the Catholic faculties at Paris, Bordeaux, Aix, Voue, and Lyons were abolished in 1882, and the Protestant faculties at Paris and Montauban became theo-

ological schools in 1855 (See UNIVERSITIES). 1875, however, the four bishops established independent Catholic universities
or institutes at Angers, Lille, Lyons, Paris, and Toulouse. In Germany, though all universities are state institutions, there are Catholic faculties of theology at Bonn, Breslau, Freiburg, Munich, Munster, Strassburg, Tübingen, and Würzburg. The professors are appointed and paid by the State, but they must be approved by the bishop, who also has the right to supervise the teaching of theology in these universities, though injured in the eighteenth century by Josephinism and modified in the nineteenth by various reforms, have still retained the teaching of theology in the faculties of Graz, Innsbruck, Cracow, Lemberg, Prague, Olmutz, Salzburg, and Vienna; and in Hungary at Agrarn and Budapest. It should be noted, however, that in Germany and Austria the existence of Roman Catholic theology does not mean that the whole university Catholic; the other faculties may include members who profess no creed. This situation naturally gives rise to difficulties for Catholic students, especially in philosophy and history. In countries where a larger freedom is enjoyed, the Holy See has encouraged new universities. Thus, in 1835, the University of Fribourg, Switzerland, established in 1885, was warmly approved by Leo XIII. The project of founding a Catholic university in the United States was suggested at the Second Plenary Council of Baltimore in 1886; its execution was resolved on at the Third Plenary Council in 1884, and the statutes of the University of St. Thomas, St. Paul, Minn., were laid on Leo XIII in the Apostolic Letter of 7 March, 1889. Present Law of the Church.—The principal laws now in force regarding universities are as follows: 1. For the establishment of a complete Catholic university, including the faculties of theology and canon law, the authorization of the pope is necessary, and this also requires that the foundation may be made with public funds or private endowment. If public funds of the state are also used for the purpose, authorization must likewise be obtained from the civil power. The Church, moreover, recognizes the right of the State, or corporations or individuals under control of the State, to establish purely secular faculties, e. g. of law and medicine (Clement XII, Const. Imperatorial, 1736). 2. The constitution of the universities founded by the civil power for Catholics, the faculties of theology and canon law, once they are canonically established, shall remain subject to the supreme ecclesiastical authority, and moreover, that professors in the other faculties shall be Catholic and that their teaching shall accord with Catholic doctrine. In view of this expression, it is apparent from recent papal charters, the university enjoys autonomy, e. g. in the appointment of instructors, the regulation of studies, and the conferring of degrees in accordance with the statutes. 3. By the Constitution "Sapienti Consilio," 29 June, 1908, the Congregation of Studies is charged with all questions regarding the establishment of new Catholic universities and important changes in existing ones. The Congregation, after considering the theology and canon law conferred without examination by the Holy See through the Congregation of Studies, give the recipient the same rights and privileges as the degrees conferred after examination by a Catholic university (Cong. Stud., 19 Dec., 1906; Roviano, "De juve ecclesiae in universitatibus studieniore," 1895; Wernz, "Das Decretalium," 3.I, Rome, 1901).

Church a large number of priests and several bishops. Two archbishops and two other bishops are still living. The late Dr. Cameron, Bishop of Antigonish, and Dr. MacNeil, late Archbishop of Vancouver, are among the presidents whose learning, ability, and zeal have, despite many disadvantages, rendered service to the cause of Catholic education in Eastern Canada. The present Bishop of Victoria, Rt. Rev. Dr. Alexander MacDonald, was for nineteen years one of the professors.

A. J. G. MacEchen.

B. University of St. Joseph's College.—Memramcook, New Brunswick, Canada, founded in 1864 by Rev. Edmund O'Reilly, S.J., late rector of the College, and named in honor of his grandfather, Rev. J. J. Memram, a well-known Catholic and one of the first to embrace the Catholic faith in New Brunswick, and of his grandmother, Cecilia Memram; a college of co-education, with five faculties, viz., theology, law, medicine, philosophy and letters, science. Newman was careful to secure the services of various distinguished men as professors and lecturers. The first appointments to the professional chairs comprised the names of Edmund O'Reilly, S. J., Dr. P. Leahy, Eugene O'Curry, T. W. Allies, and D. F. McCarthy; and gradually a considerable number of Irish students, of high rank, from different European countries, began to frequent the halls of the new university. But the institution itself and its students laboured under the greatest disadvantages. The university had no charter from the State to confer degrees, nor were its lectures recognized elsewhere in Ireland as leading to a university degree. It had to do battle with many number of its colleagues for its recognition and endowed was largely dependent upon the contributions for its revenue. In the immediate issue these obstacles were not to be adequately surmounted even by the fame and genius of Newman, the eminence of the professors, the devoted loyalty of Irish students, and the constant efforts of the bishops. But the determination of Irish Catholics produced highly important results. The Government, confronted with their standing protest, after a time deemed it expedient to attempt to deal with their grievances in the matter of university education. The Liberal plan of a Supplemental Charter, incorporating the Catholic University as a college, not as a university, and enabling the students educated in its halls to obtain degrees from an enlarged Queen's University, was passed in the Irish Parliament in 1866; the measure was not, however, successful, as an endowed Catholic university was announced, considered, and abruptly withdrawn in 1868; Mr. Gladstone's proposal of one Irish university, comprising Catholic and other colleges without public endowment as well as Trinity College and two of the Queen's Colleges with their endowments continued, and the government undertook to accede to the demands of the Catholics and voted in the House of Commons. But in 1879, on the second reading of a University Bill introduced by the O'Connor Don, the Beaconsfield administration announced that they would themselves introduce a University Bill for Ireland; and the promised Bill became an Act of Parliament in that year. It abolished the Queen's University, while sparing its colleges, and set up in its place the Catholic University of Ireland, an examining body entitled to give degrees to all comers on condition of passing the prescribed examinations, and to award prizes for distinguished answering. Moreover, an arrangement was made to provide a small indirect endowment to help the work of the Catholic University through fellowships to be held by a certain number of its students.

It was for the purpose of arranging the Catholic colleges of higher education in an associated group, to stand against the endowed Queen's Colleges in the competition of the Royal University, that the framework of the Catholic University was considerably modified in 1882. In that year the teaching institutions, Mirrane, St. Stephen's College, St. John's College, and the Catholic University, of which Maynooth since 1876 had been constituted a college, was made to embrace an association of colleges, each retaining its own independent collegiate organization. The success of the Catholic colleges cleared the way for Mr. Burrell's University Act in 1909. University College, under the management of the Jesuits from 1883, gave up all pretense to stand alone, and merged itself into the Catholic University School of Medicine. This school, which in 1892 was placed under a governing body of its own, had been founded by the bishops in 1855 in Cecil Street, Dublin, and, unendoed though it was, had been a success from the start, owing to the advantage it enjoyed, in that its teaching was recognized as qualifying a man for a profession, while that of European origin, was not. It now merges, like University College, in the new University College, Dublin, which is the leading constituent college of the National University of Ireland.
sity established in 1909. This constituent college has utilized the buildings of the Catholic University. The Catholic University church, built by Dr. Newman, and the Catholic University hospital, both of which were endowed by Catholic members of the National University; but the Catholic University itself still exists, as was affirmed in an important judicial decision by the Master of the Rolls in 1911.

Dr. Newman, who retired in 1858, was succeeded in the rectorial Chair by Dr. Woodlock, Dr. Neville, Dr. Keating, Mr. O'Donnell, and Dr. O'Grady, whose subscriptions, namely £250,000, subscribed mainly in Ireland and America, was collected and expended upon the university. After providing buildings and equipment, that sum would allow little over £8000 a year during the quarter of a century that elapsed before the fellowships of the Royal University were made available. The ideals sustained and the reforms achieved in higher education, both by Rev. John Walsh and John Dillen were its students; the "Atlantic" and O'Curry's Lectures were its products. Even in its last years it had among its professors such men as Aubrey De Vere, Dr. Casey, George Sigerson, Dr. Molloy, James Stewart, and Robert Ornsby.

The universities of this year, in common with all, include every graduate of the Royal University of Ireland who was a matriculated student of "University College, St. Stephen's Green, Dublin, or of the Medical School, Cecilia Street, Dublin". Thus the history of the existing college is linked with the story of Newman's foundation in Ireland. From 12 November, 1853, when the Irish Jesuits opened University College, St. Stephen's Green, Dublin, in the old Arts School of the Catholic University, to 1 November, 1909, when the new college began its work, the history of Irish Catholic and national university education centred mainly in the St. Stephen's Green institution. The college had two purposes to fulfill: first, to show by its success in the competitive first-class and second, to make the modern university and its faculty, given equal opportunity, to establish a university of their own upon the highest academic level; second, to afford a university training to young Irish Catholics, whose conscience prevented from availing of Trinity College, with its Protestant Episcopalian atmosphere, or of the Queen's Colleges, with their secular atmosphere. The first president of University College was Rev. William Delany, S.J. With an interval filled by Rev. Robert Carbery, S. J., Father Delany continued in office until the new college was founded. His colleagues of the Society at the beginning were Rev. Thomas Finlay, philosopher and economist, Rev. Denis Murphy, Irish historian, Rev. James J. O'Carroll, Gaelic scholar and linguist, Rev. Bernard Joyce, the St. Stephen's Green, Dublin, and Rev. Robert Curtis, mathematician. Of Newman's old guard and their first successors there still remained Thomas Arnold, son of the Master of Rugby, Robert Ornsby, the biographer of Hope Scott, James Stewart, a Cambridge rector who had followed Newman, John Casey, the Irish mathematician, Dr. John Lagan, afterwards Bishop of Waterford, and Abbe Polin. Among the assistant professors selected by Father Delany were Mr. William J. Starkie, a Cambridge scholar, now Resident Commissioner of National Education, and Mr. (now Sir Joseph Magrath, the present registrar of the National University. Father Delany began practically without endowment. The only public assistance received was indirect. Beaconsfield's University Act empowered the senate of the Royal University to appoint Fellows, with a salary of £400 a year out of the university revenues. The University founded Honorary Fellowships for the university, each lecturing at certain assigned colleges. Fourteen Fellows, out of twenty-eight, were assigned to University College, the remainder to the Queen's Colleges, already endowed to the extent of £12,500 a year each. Two of the first Fellows were Jesuit Fathers; some years later the number was increased to five, and with the university's equipment and maintenance of the college were undertaken.

At the end of the first academic year a hundred of the distinctions awarded by the Royal University were won by Queen's College, Belfast; seventy-nine by University College, Dublin, twenty by Queen's College, Cork, and eight by students of Queen's College, Galway. This success of the unendowed college could not be ignored. In the Parliamentary session following (1885) the Irish Party raised the university question under the new aspect it had assumed. The Chief Secretary (Sir Michael Hicks-Beach) at once admitted the necessity for government action. For the Government he promised that, if they held office in the next session, he would "be the one element proposing the only satisfactory way with this most important matter". The year 1886, however, brought its change of Government. Gladstone's first Home Rule Bill, the Liberal Irish Alliance, and its developments; and the university question as a question of practical politics was shelved for a generation.

The University of College continued its work with ever-increasing success. Year by year the tabulated results of the examinations of the Royal University showed that the unrecognized Catholic University College was not only doing better work than even the most successful of the well-endowed Queen's Colleges, but that it was ever increasing its lead until it far outstripped the three together. The following table shows the relative endowments of the colleges and the first-class distinctions won by each college in the year 1898 compared with those ten years later.

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<tr>
<th>Endowments</th>
<th>Colleges</th>
<th>1898</th>
<th>1908</th>
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<tr>
<td>£6,000 University College, Dublin</td>
<td>40</td>
<td>99</td>
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<tr>
<td>£11,400 Queen's College, Belfast</td>
<td>28</td>
<td>22</td>
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<tr>
<td>£11,400 Queen's College, Galway</td>
<td>5</td>
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<td>£11,400 Queen's College, Cork</td>
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In scholarship, in literature, in the public service, past students began to win honour for their college. Even in the department of scientific research, hampered as was the staff by lack of equipment, the work of Preston, McClelland, and Conway established the name of the college in the annals of scientific advance. Murphy's work for Irish history, Finlay's in the Irish language, and Finlay's in the field of practical Irish economics were also far-reaching. An aim of Father Delany had been to train a thoroughly competent staff to meet the time when justice should be done and a wider field opened. This, too, was fulfilled; and the men selected for the first appointments to the chartered college by the commissioners entrusted with the work, unfettered though the commissioners were in their discretion, include, in all the chief departments, a large majority of men who had been educated in University College.

In 1904 Mr. Balfour and Mr. Wyndham made acknowledgment of the Catholic claims; two royal commissions had reported in their favour; but the ministers were deterred by Orange influence from its
settled. Mr. Bryce took up the question in 
courageous fashion during his brief chief secre-
taryship. It was left to Mr. Birrell to carry a measure 
granting facilities for University education under 
conditions fairly satisfactory to Catholics. The 
Jesuits facilitated the reform in every way and, though 
they might have put forward a title to special 
consideration, they sought no peculiar recognition. 
Cardinal Logue declared the settlement to be largely 
due to their labours. The Archbishop of Dublin 
expressed his admiration for "the fidelity, constancy, 
and undaunted courage" which they had shown in 
the enterprise. Many years before, in 1856, when jealous 
feelings were rife, they had defined their interest to be to establish "a central 
College, which should be national in its Constitution; 
should be governed by a body representative of the 
whole Catholic people, with all its interests; where 
the main condition of appointments to posts should 
be excellence of qualification, the best man winning 
the governing body of University College, Dublin, 
now consists of twenty-seven Catholics and three 
Protestants. When it ceases to hold office the new 
governing body will be constituted mainly of persons 
selected by the college corporation itself, and by the 
General Council of Irish County Councils, which 
represents Irish opinion. In the first appointment of 
deans of residence the Catholic priests were among 
the candidates. They voluntarily provide religious 
lecturers in addition to discharging the duties of 
their office. The bishops of Ireland have also in hand 
(1912) a scheme for the establishment of a lectureship in 
thology in the college and have selected Rev. 
Peter Finlay, S.J., for the office. The growth of this 
side of the college work would complete its activities 
in the direction of a university institution. All the other faculties 
are adequately provided for, and include arts, philos-
ophy, Celtic studies (including archaeology, history, 
and philology), science, law, medicine, and engineer-
ing. The staff consists of the president (Dr. D. J. 
Colley, dean of the old successful medical school), 
fourty-three professors, and eight lecturers. All the 
students are of the grade of university. All of the other 
facilities of the college are £20,000 a year and the 
total revenue in 1910-11 was £10,357. Six hundred 
and ninety-five students were in attendance in that 
year. The first plan of buildings provides for 
short periods. One hundred and ten thousand 
stands of public grant is available for their erection 
and equipment, but it will certainly prove inadequate, 
from the demands of the Catholic educational system. 
So far, though, the college is open to 
all, ninety-eight per cent of the students are Catholics. 

III. SPANISH-AMERICAN UNIVERSITIES.—The Uni-
versity of St. Mark's at Lima enjoys the reputation of being the oldest American University, and the distrin-
tion of having first begun its course by royal decree. 
The university in Santo Domingo in the West 
Indies was the first to be established by a papal 
Bull. Other similar institutions soon arose all over 
Spanish America, flourishing during the colonial 
period, under the joint auspices of Church and State. 
Thus, when the Bishop of Quito, by the direct 
control of the former to that of the latter, 
with the exception of the University of Havana, which 
remained in possession of a religious order until late 
in the nineteenth century. It was in 1538 that a 
Bull of Paul III established the pontifical University 
of St. Thomas in Santo Domingo, at the request of 
the Dominicans. However, the institution was not 
definitively established, until Philip II gave it legal 
existence in 1558, seven years after the foundation of 
St. Mark's in Peru. The University of Santo Do-
mindo had faculties of theology, jurisprudence, philos-
ophy, and medicine, and lasted throughout the colo-
nial period. The University of Lima was founded 
by decree of Charles V in 1551 in the monastery of 
the Holy Rosary, renamed University of the Dominicans 
until 1571, when, being confirmed by 
Pope Pius V, it passed into the hands of seculars. 
The Dominicans still continued, however, to occupy 
posts of honour. For centuries the university 
exercised an influence that spread over all the colonies 
of Spain in South America, and many eminent men 
taught there, among whom Pedro Peralta and the French savant, Godin, were 
among its professors in the eighteenth century, while 
such men as the poets Ona, Castellanos, and Olmedo, 
and the first American bibliographer, Leon Pino, 
were among its students. The faculties of the univer-
sity included theology, jurisprudence, philosophy, 
literature, and, for a time, the language of the Incas. 
The next in importance of the Peruvian universities 
was that of Cuzco, founded, in 1568, as the University 
of San Antonio Abad. In the seventeenth century 
the University of Guantambo in Peru was established 
with the same faculties as that of Cuzco. In 
the meantime, university studies had been inaugurated 
at Quito with the establishment, in 1558, of the 
University of San Ignacio. In the seventeenth century, 
under the supervision of the Dominicans, was 
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until Santiago should possess a public university. The faculties included logic, history, mental philosophy, physics, mathematics, canon law, and theology. In the meantime, as early as 1621, the Jesuits had obtained from Pope Gregory XV the Bull “In eminenti” which granted the privilege of conferring degrees for ten years. This privilege was renewed by Urban VIII for another ten years, and finally granted without limitation in 1634. There were thus two pontifical universities in Santiago. Finally, in the first half of the eighteenth century, Santiago was deprived of its colleges by the decree of 1728. established as the one Peruvian University to-day in general is rather practical than theoretical and classical, much stress being laid upon such studies as engineering and others of a practical nature.

IV. United States—A Columbia University, Portland, Oregon, formerly known as Portland University, is located on the east bank of the Willamette River in northern Portland, and is conducted by the Congregation of Holy Cross, whose mother-house is at Notre Dame, Indiana. In 1898 Portland University, conducted by a local Methodist association, failed and was bought up by the Jesuits, who in 1901 the buildings were unoccupied. In 1901 the school buildings and property of this institution were acquired by Most Reverend Alexander Christie, D.D., Archbishop of Oregon City. For one year the school, now called Columbia University, was conducted by the diocesan clergy. In 1902 Archbishop Christie appealed for teachers to Rev. J. A. Zahn, then provincial of the Congregation of Holy Cross, who at once sent some of his religious to take charge of the new institute. In 1909 the university was incorporated under the laws of Oregon, and empowered to teach collegiate and university courses and to confer certificates, diplomas, honours, and degrees in the arts, sciences, philosophy, literature, history, and other branches. To meet the need of a thorough preparatory school in the North-West an academic department was founded at Columbia. The first faculties organized were those of arts and letters and science. To-day, besides the college department and preparatory school, Columbia has chairs of philosophy, history and economics, mathematics, languages, and other branches of the University. Rev. E. P. Murphy, of Portland, was chosen as first president; Rev. Michael Quinlan, C.S.C., and Rev. Joseph Gallagher, C.S.C., were his successors. At present (1912) about two hundred students are registered. The faculties are made up of twenty professors including a few laymen. The erection of
Christie Hall, recently, has made accommodatations for an additional one hundred and fifty students.

J. C. McGinny.

B. De Paul University, Chicago, is the outgrowth of St. Vincent's College, which opened in Sept., 1898. The university was incorporated, 24 Dec., 1907, by ten Vincentian priests and five Catholic laymen, on the usual collegiate studies. De Paul offered, at the time of incorporation, courses in mechanical, civil, and electrical engineering, also special work in science. Thirteen priests and six laymen constituted its faculty. The origin of St. Vincent's College may be traced to the desire of Archbishop Feehan to have a Catholic institution for young men on the "North Side of Chicago," and it had been here for twenty years, and the very Rev. T. J. Smith, C.M., with three of his priests, became incorporated as St. Vincent's College in June, 1898. Among the first professors were: Rev. Thomas Finney, C.M., T. F. Levan, C.M., P. A. Finney, C.M., J. Murray, C.M., M. Le Sage, C.M., P. H. McDonnell, C.M., and D. J. McHugh, C.M. In June, 1899, Rev. P. V. Byrne, C.M., became president. A man of high ideals, he soon desired to enlarge the educational work, and was warmly seconded by Rev. J. A. Nuelle, C.M., prefect of studies. Engineering courses were accordingly begun in Sept., 1896. No expense was spared in equipping for scientific purposes the building erected the following year. Professors in studies opened in July, 1910, the very Rev. F. X. McCabe, C.M., LL.D., became rector of De Paul University. With the approval of Archbishop Quigley, De Paul entered a new field in 1911, that of enabling women to gain credits and university degrees. The summer school of 1911 was attended by one hundred sisters and lay teachers. Twice this number was present the next year. The students numbered 550 in 1911. The faculty includes sixteen Vincentian priests, and almost the same number of laymen. In the spring of 1912 the Illinois College of Law became the Law Department of De Paul, and library and classes were removed to the university buildings; 150 students were thus added.

Dane. J. McHugh.

C. Fordham University developed out of Saint John's College; founded by Bishop Hughes upon the old Rose Hill Farm at Fordham, then in Westchester County, and formally opened on St. John the Baptist's Day, 24 June, 1841. This same year the theological seminary of the New York diocese was moved from LaFargeville, Jefferson Co., to Fordham. In April, 1846, an act of incorporation passed by the New York Legislature granted it the power to confer such literary honors, degrees or diplomas as are usually granted by any university, college or seminary of learning in the United States. In June, 1846, the Fathers of the Society of Jesus purchased the property from the diocese. The first Jesuit president was the Rev. Augustus Thebaud who, with other members of the early Jesuit faculty, came from St. Mary's College, Marion County, Kentucky. St. Mary's was practically transferred to Fordham, and, as it had been incorporated in 1820 with all the powers of a university, the history of the present college must be considered to begin with its foundation in that year. Under such presidents as Fathers Thebaud, Larkin, Teller, Doucet, and Tissot, S.J., the college rapidly gained in attendance. In the early fifties there were six hundred students. During the Civil War, but in the year 1860-70 there were 257. After a phase of less attendance in the late seventies, there were 327 in 1890 and 1890. The number rose to 500 in the early part of the present decade.

Many Fordham students of the early times reached distinction. Among them were: John La Farge the painter; Ignatius Donnelly, the author; John R. G. Hassard; the MacMahon brothers, James, Arthur, and Martin, two of whom died nobly in the Civil War, while the third, though badly injured, survived for distinction in the New York City. Thomas B. Connery for many years editor-in-chief of the "Herald"; Gen. James O'Brien; Judges Morgan O'Brien, Amend, Hendricks, of the Supreme Court; and many well-known lawyers, Anthony Hirst of Philadelphia, Philip Van Dyke, and William B. Moran of Detroit, the last on the Supreme Bench of Michigan at his death; John A. Mooney of New York, a well-known writer; Ignatius and Thomas McMurties, of Mexico, and Michael F. Dooley, of Providence, bankers. Many of Fordham's brightest students have entered the clergy and reached positions of great influence. Among them are Cardinal Farley, Bishop Holohan, Bishop Rosemans of Columbus, Monsignor Van Dyke (Detroit), O'Connor (Charleston), Lynch (Utica), Mooney (New York), and many distinguished Jesuits.

On 21 June, 1904, with the consent of the regents of the University of the State of New York, the board of trustees of St. John's College, during the presidency of Father (now Bishop) John Collins, authorized the opening of a school of law and a school of medicine. The law department was opened until, in 1911, there were 230 on its rolls. The university now (1912) numbers 548 students under 124 professors, distributed as follows: law, 221 students, 12 professors; medicine, 164 students, 96 professors; academic department, 160 students, 16 professors. The Fordham University Press, whose historical publications have a wide diffusion, completes the university organization.

Jas. J. Walsh.

D. Loyola University, Chicago, is the outgrowth of St. Ignatius College, founded by the Jesuits in 1850 for the higher education of the Catholic youth of Chicago, and empowered by the Legislature of Illinois (30 June, 1870) to confer the usual degrees in the various faculties of a university. On 21 November, 1899, Loyola University was chartered and St. Ignatius College became the department of arts and sciences. The law department was established in September, 1908, and is now located in the centre of Chicago's business district. The engineering department opened September, 1911, with courses in civil, electrical, mechanical and chemical engineering. The medical department was founded in 1885 and became a part of the university in June, 1908. The pharmacy school has won its place in the recognized institutions of the country. The private library of the institution, consisting of 47,000 volumes, is meant primarily for the use of the faculty and the allied schools.

A. J. Burrows.

E. Loyola University, New Orleans, Louisiana, is (1912) the only Catholic university in what is popularly designated "The Old South." From a small college of arts and sciences founded by the Jesuit Fathers in 1817, it has grown into an institution with plans to become a great American university. The cornerstone of Marquette Hall, the main building of the university group, was laid, 13 November, 1910, by Archbishop Blenk, assisted by fourteen members of the American hierarchy. On the same day ground was broken for the Louisa C. Thomas Hall by the Apostolic delegate, Monsignor Nelligan. The present chairman of the board of trustees, Father Marquette will always bear witness to the generous cooperation of the clergy and laity of the Archdiocese of New Orleans, who, on the invitation and under the leadership of the Rev. Albert Biever, S.J., president of Loyola College, formed an association on 17 February, 1906, known as "The Marquette Association for Higher Education", which made it its aim to
arouse interest in Catholic education while soliciting the financial aid necessary for the upbuilding of a well-equipped Catholic University. The Louise C. Thomas Hall has its name from the devoted lady who subscribed $50,000 towards its erection. The beauty and nobility of her gift is expressed in the stately architecture, which combines artistic qualities with usefulness. Both structures, connected by a graceful arcade or cloister, are in the Tudor Gothic style and stand on the beautiful site which fronts St. Charles Avenue, where that handsome driveway passes Audubon Park.

P. A. Ryan.

F. Marquette University, Milwaukee, Wisconsin, is an outgrowth of Marquette College, which was opened in 1851; but it had been planned by Right Rev. John Martin Henni as far back as 1850. In 1848, while in Europe, the bishop met the Chevalier J. G. de Boeye, of Antwerp, who gave him $16,000 to help to found an institution under the care of the Jesuits. The foundation was to be made in the bishop's diocese, in the far North-West, a country first visited by the missionaries Alonzo and Marquette. In 1853 Rev. P. J. de Smet, S.J., and Rev. F. X. de Coen, S.J., arrived at Milwaukee, commissioned by the Provincial of Missouri to co-operate with the bishop in his plans for the proposed institution. St. Gall's parish was placed under the care of the Jesuit Fathers. Two years later, Rev. Stanislaus P. Lakumiere, S.J., commenced the St. Aloysius Academy, which was the school of St. Gal's. It was reorganized in 1864, under the name of St. Gal's Academy, under the management of Rev. T. J. Kuhlman, S.J. This school existed until 1872, when it was also abandoned. The project of establishing a college had not been relinquished, and in 1864 a charter was obtained by a special act of the legislature. Marquette College was chartered as such in 1864. The first degree of the college was conferred for the first time in 1887, and in 1906 Marquette celebrated its silver jubilee, the college had conferred the degree upon 186 students, Master of Arts on 38, and Bachelor of Science upon one.

In 1907, owing to the munificence of the late Robert A. Johnston, of Milwaukee, who built and donated the Johnston Avenue, between Eleventh and Twelfth Streets, Marquette College was enabled to enlarge its usefulness. The charter was amended by the legislature, and the college became a university. That year it affiliated temporarily with the Milwaukee Medical College, which comprised a school of medicine, a school of dentistry, and one of pharmacy. In 1908 the Milwaukee Law School became the Marquette University College of Law. In the same year the College of Applied Sciences and Engineering was opened. In 1910 the Robert A. Johnston College of Economics was organized. It consists of two schools; one of business administration, and another of journalism. In 1911 the Marquette Conservatory of Music was established.

J. E. Cupis.

G. Niagara University, situated near Niagara Falls, New York, is conducted by the Vincentians. It was founded by Rev. John J. Lynch, C.M., later first Archbishop of Toronto, and was chartered by the Legislature, 20 April, 1863, as the Seminary of Our Lady of Angels. The original building was completely destroyed by fire in December, 1864; in April, 1865, one wing of the present building was built, and in 1869, the structure was completed. On 7 August, 1868, the Regents of New York State erected the Seminary of Our Lady of Angels into a college by the name of Niagara University. A medical school was established at Buffalo, and during its existence (1853-98), it did much to further the study of medicine, and inaugurated the movement which has resulted in requiring four years' study for the doctor's degree in New York State. In 1868 the Niagara medical school was merged into that of the Buffalo University, as was also, in 1891, the Niagara law school. Niagara University has now complete seminar, college, and high school departments, embracing courses in philosophy, higher mathematics, science, languages, commerce, and music. The university possesses over 300 acres of ground, a museum, laboratories for scientific work, and a library, containing about 50,000 volumes, begun by Bishop Timon, C.M.

Grace, Niagara Index (1870-1912); Golden Jubilee Volume.

Edward J. Walsh.

H. St. John's University, the legal title of a Catholic boarding-school at Collegeville, Minnesota, conducted by the Benedictine Fathers, was chartered by Minnesota in 1857 by the late Archbishop Boniface Wimmer, then Abbot of St. Vincent's Abbey at Beatty, Pennsylvania. Early in 1856 Abbot Wimmer sent Demetrius de Marogna, a capitular of St. Vincent's Abbey, to Minnesota to establish a monastic and an educational institution in what was then the Diocese of St. Paul, whither the Benedictines had been invited by Bishop Cretin, at the instance of the Indian missionary Father Pierz. De Marogna was accompanied by two Benedictine clerics, Cornelius Wittmann and Bruno Riss, and two lay brothers. The institution was originally called St. John's Seminary, which name was changed to St. John's College of the State Legislature, 17 Feb., 1883. In March, 1869, the school was empowered by the State to confer all college and university degrees, and on 16 June, 1878, Leo XIII authorized Abbot Alexius Edelbrock, then president of the University, to confer the degree of doctor in philosophy, theology, and canon law. The institution consists of the Seminary, School of Arts and Science, a high-school, a school of commerce and a preparatory school.

Among its presidents deserving of mention are: Rupert Seidenbusch (1867-75), who in 1875 was appointed vicar Apostolic of the newly-created Vicariate of Northern Minnesota, and titular Bishop of Halia (d. 5 June, 1895); Alexius Edelbrock (1875-1912), who built the buildings and the beautiful church (d. 18 May, 1908, as rector of St. Anselm's Church, New New York City), Bernard Lencznar (1890-94), who made the theological course a model of its kind (d. 7 Nov., 1894). Since 1894, under the presidency of Peter Engel, the university has grown rapidly. The buildings include the main university building, the science hall, the library, the observatory, the gymnasium, and the infirmary. The faculty is composed of 42 professors and instructors, all of whom, except the physical instructor, are Benedictines and members of St. John's Abbey. The number of students during the year 1911-12 in all departments was 441.

Michael Ott.

Unleavened Bread. See Altar, Altar-Breads; Azymes; Bread, liturgical Use of.

Unyanyembe, Vicariate Apostolic of, in German East Africa, separated from the Vicariate Apostolic of Nyanza by a Decree of Propaganda, 30 December, 1886. Its limits, as fixed on 10 December, 1886, were on the N. the Vicariate Apostolic of Southern Nyanza; on the S. a line drawn from Lake Manjara (36° E.) along the mountain ridges to the N. W. of Ugaga; on the S., the northern limits of Ujani, Uganda, Ugetta, Uvenza, and Ujji; on the W. Lake Tanganyika and the eastern boundary of the Congo Free State to the village of Ruanda. This
district was originally included in the Vicariate of Tangankica; in 1879 R. P. Ganaehan of the White Fathers penetrated this hitherto unknown region and endeavoured to settle at Tabora, but was unsuccessful; two years later R. P. Guillet succeeded and opened an orphanage there, which was shortly afterwards transferred to Kipalapala one league distant; in 1884 R. P. Lourdell settled at Djinatagana, but the post was abandoned on 13 March, 1885. On 11 January, 1887, the mission of Uvanyembe was separated from Tangankica, with R. P. Girault as superior of the vicariate; on 23 August, 1887, Mgr Charbonnier was consecrated bishop in the Kipalapala orphanage chapel by Mgr Livinichae of Uganda; this was the first episcopal consecration in Tanganyika. The post at Kipalapala was destroyed in 1889 by the natives. Two years later it was restored, and another was opened at Uchirombo. Towards the close of 1897 five Sisters of Notre-Dame d’Afrique arrived at Uchirombo. In 1900 there were in this mission 20 priests, 6 nuns, 49 catechists, 1812 neophytes, 6000 catechumens, and 150 children in the schools. A German priest, Father Mwanga, was so impressed by the work of the Catholic missionaries that he presented his estate at Tabora to the vicar Apostolic to found a school and hospital. The present and first vicar Apostolic, Mgr François Gerboun, of the White Fathers, born in 1817 and consecrated titular Bishop of Turbatbo in 1857, resides at the provincial house that he built for the Jesuit fathers. He has four brothers; 6 nuns; 72 catechists; 20 schools with 900 pupils; 11 hospitals; 5 leper houses; 17 orphanages with 325 children rescued from slavery; 3,000,000 infidels; 3678 Catholics; 2889 catechumens.


A. A. MacErlane.

Upper Nile, Vicariate Apostolic of, separated from the mission of Nyanga, 5 July, 1894, comprised the eastern portion of Uganda, that is roughly east of a line from Fauerwa on the Nile (about 2° 13’ N. lat.), northeast to the Kaffa mountains, and of a line south from Fauerwa past Munyenyi near Lake Victoria Nyanza to 1° 8’ lat. Of the native tribes, the chief are the Kauluma and the Himbuti. The Kauluma are agricultural. The Himbuti are arboreal, and live largely on importations from the southern districts. The Kauluma were arrived in Uganda in 1878. Father Lourdell obtained leave from King Mtesa to enter; on 26 June, 1879, the fathers reached Rongega.

On Easter Saturday, 27 March, 1880, the first catechumens were baptized; two years later the Arabs induced Mtesa to expel the missionaries; they returned under his successor, Djinatagana, July, 1882. He died very suddenly, and the party of Arabs stirred up the king to begin a persecution. Joseph Mka, chief of the royal pages, was the proto-martyr; on 26 May, 1886, thirty newly baptized Catholics, on refusing to apostatize, were burnt to death; soon more than seventy others were martyred. Then the Arabs plotted to depose Mwanga, but the Catholics withstood them; Mwanga upheld the White Fathers. The Arabs thereupon expelled the missionaries, who, however, returned in 1889; Father Lourdell endeavoured to induce Mwanga to submit to the advancing British Company; on 12 May, 1890, worn out by his labours, the king died. The confrères continued to reap a rich harvest, but were opposed by the Arabs. Lourdell settled at Djinatagana, but the post was abandoned on 13 March, 1893. Uganda passed under the protection of the British Government and the Church gained comparative peace. Mgr Livinichae, now Superior General of the White Fathers, obtained the erection of the eastern portion of Uganda into a separate vicariate under the care of the English congregation of Foreign Missions, Mill Hill, London.

The first vicar Apostolic was Mgr. Henry Hanlon, b. on 7 Jan., 1802, consecrated titular Bishop of Teos in 1804, went to Uganda in 1855; after labouring there for seventeen years, he returned to England for the general chapter of his Society, and retired from active missionary work. He was succeeded (June, 1912) by Mgr. John Biersman, titular Bishop of Gargar. Coming to Uganda in 1860 he proved himself a valuable auxiliary to Mgr. Hanlon. The episcopal residence is at Mengo, Buganda, near Entebbe, capital of Uganda. On the mission was a mission of the Franciscan Sisters of Mary, 13 nuns; 12 schools with 1649 pupils; and about 20,000 Catholics. The missionaries have recently compiled and printed in Uganda, a grammar, phrase-book, and vocabulary of a Nilotic language, Dho Levo, spoken in Kivuondo. The language had not previously been reduced to writing. Some primers, catechisms, and prayer-books have also been printed in Dho Levo.

Le Roy in Piolet, Missions cath., France, 6(XX) (Paris, 1902), 260-153; see also articles in The Month (October, 1893; August, 1892; June, 1904).

A. A. MacErlane.
dioceses, and the founding of seminaries and parishes. The congress maintained an unbroken silence; moreover, it disposed of the church lands on the recovered left bank of the Rhein. As the congress also divided the territories of the primate Dalberg, after its session closed the Church was poorer than before. In vain Dalberg sought through his representative Wes-

sels to cut the congress, and afterwards at the Due-

ty of the Febronianism of various their urged Wtirtemberg, Hesse, and Jenknecht, at Mainz and Freiburg. The desire of the pope to have the archiepiscopal See of St. Boniface re-established at Mainz failed of accomplishment, on account of the opposition of Württemberg and Nassau. In March, 1821, the draft of an organization and the documents which designated the amounts necessary for the endow-

ments of the archbishopric of Freiburg, and the conditions of these documents Pius VII issued, 16 Aug., 1821, the Bull of circumscription "Provida solleque", sup-

pressing the Bishops of Constance and the provost-

ship of Eichingen, and canonically erecting the church Province of the Upper Rhein with the dio-

ceses already mentioned.

The Holy See, the instrument of these proceedings by Vice-Gen. von Kempt, who was under consideration as Bishop of Fulda, rejected on 13 June, 1823, both the candidates nominated for bishops and the whole of the "Church Pragmatic". Negotiations were again broken off. However, the necessity, which was every day more apparent, of re-establishing neutral church relations and the lack of agreement among the governments, led to open new and confidential negotiations for itself with the Holy See. The results of these negotiations were four propositions which were sent as the ultimatum of the Holy See to the Government of Baden on 8 Dec., 1824. These propositions regulated the method of filling the archiepiscopal see, the first and later appointments of the metropolitan chapter, and the free exercise of ecclesiastical jurisdiction according to the canons of the Church. Baden accepted these propositions, with some changes conceded by the pope. Divided into six articles these propositions were communicated after 6 July, 1825, to the other courts that had negotiated with the Holy See. The united governments accepted the articles, 1 Aug., 1826, and communicated their acceptance to the pope, 4-7 Sept., demanding, however, the omission of the articles which treated of the endowment of the seminaries and guaranteed the freedom of the admin-

istration of the Church in the state. These reservations these reservations of the governments did not imply the validity of the principles of the "Church Pragmatic", and, as the governments made no reply to the explanations which the pope gave
to these points, the pope assumed that the doubts of the Governments over these points had disappeared. Consequently on 11 April, 1827, he issued the supplementary Bull, "Ad Dominici gregis custodiam", which incorporated the articles in their entirety. Upon this the two Bulls "Praefidia sollemnis" and "Dominici gregis custodiam", were published in full by the Governments of Baden, Hesse-Darmstadt, Hesse-Cassel, Württemberg, and Nassau. The Bulls received the approval of the Governments only so far as such have for their object the formation of the ecclesiastical province of the Upper Rhine, the circumcision, equipment, and foundation of the four episcopal chapters, also the filling of the archiepiscopal see, the episcopal sees, and the offices of the cathedral foundations.

After the Bulls had been proclaimed by the Governments, the new bishops were elected. After the Government of Baden had dropped its former candidate, Wesenberg, the first archbishop was Bernhard Boll, parish priest of Mü Init, Bishop of Limburg was William Von Rottenburg, J. B. Keller; of Fulda, Rieger; of Mainz, Burg. The ecclesiastical province of the Upper Rhine was now established, and the episcopal sees filled, but satisfactory relations between Church and State had not yet been attained. The Governments did not abandon their plan to extend the rights of the State in ecclesiastical questions as far as possible. No election could be expected from most of the new bishops, who were either weak men or consignants of the Governments. Consequently, on 30 Jan., 1830, the Governments issued jointly an "Ordinance respecting the exercise of the constitutional right of the State to protect and supervise the Catholic national Church", containing thirty-nine articles, which were essentially only a revised form of the "Church Pragmatic" of Frankfurt. The pope protested at once, although in vain. The Bishop of Fulda and his cathedral chapter also courageously opposed the ordinance, and obtained the mitigation of the most severe regulations. The bishops of the other dioceses accepted at first without opposition the publication of the original edict of the sovereign. Still, in their dioceses also there were later violent struggles between Church and State.

**Uppsala, Ancient See of.**—When St. Ansgar, the Apostle of the North, went to Sweden in 829 the Swedes were still heathen and the country contained heathen temples for the worship of idols. One of the most celebrated of the latter was the temple at Upsala in what is now called Old Upsala, the centre of idolatrous worship not only for Sweden but for all Scandinavia. Even after Christianity had spread through Sweden, heathen sacrifices were still maintained at Upsala. The "Bishops' Chronicle", written by Adam of Bremen in the year 1122-75, "The Upsalans have a well-known heathen temple called "Upsala", and adds, "Every ninth year, moreover, a great feast is celebrated at Upsala, which is observed in common by all the provinces of Sweden. None is permitted to avoid participation in the feast.... More horrible than any punishment is that even those who have become Christians must purchase exemption from participation in the feast. The sacrifices are made thus: Nine heads are offered for every living creature of the male sex. By the blood of these the gods are appeased. The bodies are hung up in a grove not far from the temple. Dogs and horses may be seen hanging close by human beings; a Christian told me he had seen seventy-two bodies hanging together."

An episcopal see was established at Old Upsala. One of the bishops was St. Henry, who took part in the Crusade to Finland led by St. Eric and suffered martyrdom there in 1157. The bishops of Sweden were first suffragans of the Archdiocese of Hamburg-Bremen, of which see St. Ansgar was archbishop when he died. Afterwards the Swedish bishops were suffragans of the Archbishop of Lund, Primate of Scandinavia. In 1152 Cardinal Nicholas of Alba, later Pope Adrian IV, visited Sweden and held a provincial synod at Linköping. He had been commissioned to establish an independent Church province in Sweden, but the matter was deferred, as the Swedes could not agree upon the see of the archbishop. However, in 1164, Pope Alexander III established a separate ecclesiastical province of Sweden with the see at Upsala. The suffragans were the Bishops of Skara, Linköping, Strängnäs, and Västerås; at a later date the dioceses of Wexio and Abo in Finland were added. The first Archbishop of Upsala was Stephen, a Cistercian monastery of the brothered monastery of Alvastra. Cardinal William of Salisa came as legate to Sweden during the archiepiscopal see of Jarler, a Dominican monk (1235-55). The legate had been commissioned, among other things, to establish cathedral chapters wherever such were lacking, and to grant them the exclusive right of electing the bishops. Another important matter which the legate had been ordered to carry out was the enforcement of the law of clerical celibacy. At a provincial synod held at Skänninge in 1248 under the presidency of the cardinal, the rules as to celibacy were made more severe. The pious and energetic Archbishop Jarler and his successor Laurentius (1257-67), a Franciscan, constantly strove to elevate the clergy and to enforce the law of celibacy. A century later the greatest of all Swedish, St. Bridget (d. 1373), laboured zealously for the enforcement of the same law.

A new era arose in the history of the archdiocese when Archbishop Folke (1274-77) transferred the see from Old Upsala to Aros, a town near by on the Fyris which was given the name of Upsala. This change was approved by the pope, the king, and the bishops. The relics of the national saint, St. Eric, were also transferred to the new see. The cathedral of Upsala, the most important church of Sweden and the largest in Scandinavia, was built by the French
architect Etienne de Bonmille in 1287. It was a masterpiece of the Gothic style, and is a monument of what Catholic art and Catholic self-sacrifice were able to create under the leadership of zealous archbishops and prelates. The labours of the archbishops extended in all directions. Some were zealous pastors of their flocks, such as Jarler and others; some were distinguished canonists, such as Birger Gregersen (1367-83) and Olof Larsson (1335-8); others were statesmen, such as Jons Bengtsson Oxenstierna (d. 1667), or capable administrators, such as Jacob Ulsson Ornäs, tutor to the monastery, and chief of the royal council, patron of art and learning, founder of the University of Upsala, and an efficient helper in the introduction of printing into Sweden. He died in the Catharistic monastery of Mariefred (Mary's Peace) in 1522. There were also scholars, such as Johannes Magnus (d. 1541), who wrote the "Historia descriptio septentrionalibus" and his brother Olaus Magnus (d. 1588), who wrote the "Historia de gentibus septentrionalibus" and was the last Archbishop of Upsala.

The archbishops and secular clergy found active co-workers among the monks. Among the orders represented in Sweden were those of Benedictines, Cistercians, Dominicans, Franciscans (living with the mother-house at Waldstena), Carthusians, etc. The monks not only laboured in things spiritual, but were also the teachers of the people in agriculture and gardening. Still greater credit is due the members of the orders, both men and women, for their services in the intellectual training of the people of Sweden. A Swedish Protestant, Carl Sandburg wrote in his "Historia descriptio septentrionalibus" that the monks were almost the sole bond of union in the Middle Ages between the civilization of the north and that of southern Europe, and it can be claimed that the active relations between our monasteries and those in southern lands were the arteries through which the higher civilization reached our country. In a beneficial history of the Catholic Church were forgotten in the stormy days of the Reformation, but in the present era they have been once more recognized by more dispassionate investigators. Dr. Claes Annerstedt, the historian of the University of Upsala, says: "One of the finest results of modern research is that the highly important labours of the Roman Church have received proper recognition. In the universities of Sweden there are given the important researches and discussions on the sources of modern Christians in the scriptural and apocryphal origin of the Church in the presence of the Christian missionary who is a graduate of the University of Upsala, such as the theologian and historian, Dr. Claes Annerstedt.

UPPSALA

This led Archbishop Jakob Ulsson, primate of the Swedish Church (1470-1515), a man who did much for Sweden, to seek from the pope the privilege of founding a university in the summer of 1478, that the envoy of the archbishop and the royal council, Canon Ragvald Ingemundi, returned from Rome bringing with him from Pope Sixtus IV a Bull, dated 27 February, 1477, granting the charter. The university was to be modelled on that of Bologna, to have the same privileges and liberties, and to include the faculties of theology, canon and civil law, medicine, and philosophy. The Archbishop of Upsala was made chancellor and to grant the degrees of bachelor, licentiate, doctor, and master. After receiving the Bull, the archbishop and his six suffragans, the administrator of the kingdom, Sten Sture I, and the twenty-three members of the royal council of Strengths proceeded to the actual founding of the university on 2 July, 1477. The lectures began in the autumn of the same year, and the university developed and flourished greatly.

Religious schism appeared at the university during the rectorship of Laurentius Petri, who had studied at Wittenberg under Luther, and who, as the first Protestant Archbishop of Upsala, introduced the Reformation into Sweden. In 1539, when the Pro"
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(Urzel, op. cit., 552), under the name of Stauros; and about 940, in the "Notitia" of Constantine Polyphogenus (Georgii Cyprii, ed. Gelzer, "Descriptio orbis romanii", 63). Stauros is not a substitute for Vernopolis, but rather the name of a neighbouring locality. Ramsay (Asia Minor, 247) and Anderson (Studia Pontica, 25) say that Vernopolis is the Byzantine transliteration of the Tabula Peutingeri (X, 1) and by Ptolemy (v, 4, 7) under the altered name of Phubagina. The ruins of Evagia-Vernopolis were discovered a little to the south-west of Keune, a nabi in the sandpits of Yuzgal, vihavet of Angora.

Müller, ed. Door, Notes on Ptolemy, i, 832; Ramsay, Asia Minor (London, 1880), 247 sqq.; Anderson, Studia Pontica (Bras., 1903), 25-29; Pacy-Wisowsk, Real-Encyclopedia der klassischen Altertumswissenschaft (Ed. cit., s. v. Evagia.)

S. Valliè. Urban. I, Pope (222-30), date of birth unknown; d. 23 May, 230. According to the "Liber Pontificalis" (ed. Duchesne, i, 143), Urban was a Roman and his father's name was Pontianus. After the death of Callistus I (11 October, 222) Urban was elected Bishop of Rome, of which Church he was the head for eight years, according to Eusebius (Hist. eccl., VI, 13). The document called the Liberian catalogue of popes (Duchesne, loc. cit., 4-5) puts the beginning of his pontificate (222) at the beginning of the year 230. The dissolution produced in the Roman Church by Hippolytus (q. v.) continued to exist during Urban's pontificate. Hippolytus and his adherents persisted in schism; it was probably during the reign of Urban that Hippolytus wrote his "Philosophumenon", a work which he attacked Pope Callistus severely. Urban maintained the same attitude towards the schismatic party and its leader that his predecessor had adopted. The historical authorities say nothing of any other faction troubles in the life of the Roman Church during this era. In 222 Alexander Severus became Roman emperor. He favoured a religious eclecticism and also protected Christianity. His mother, Julia Mammea, was a friend of the Alexandrine teacher Origen, whom she summoned to Antioch. Hippolytus dedicated his work on the Resurrection to Origen. The result of the favourable opinion of Christianity held by the emperor and his mother was that Christians enjoyed complete peace in essentials, though their legal status was not changed. The historian Lampadius (Alex. Sever., c. xxii) says explicitly that Alexander Severus made no trouble for the Christians: "Christiannis esse possit est," Undoubtedly the Roman Church experienced the happy results of these kindly intentions and was un molested during this emperor's reign (222-35). The emperor even protected Roman Christians in a legal dispute over the ownership of a piece of land. When they wished to build, he ceded to a piece of land in Rome which was also claimed by the Hieronymian monks, the matter was brought before the imperial court, and Severus decided in favour of the Christians, declaring it was better that God should be worshipped on that spot (Lampridius, "Alex. Sever.", c. xlix).

Nothing is known concerning the personal labours of Pope Urban. The increase in extent of various pilgrimages towards the Via Appia and Via Latina, when their shrines were renewed, proves that Christians grew largely in numbers during this period. The legendary Acts of St. Cecilia connect the saint, as well as her husband and her brother-in-law, with Urban, who is said to have baptized her husband and her brother-in-law. This narrative, however, is purely legendary, and has no historical value whatever; the same is true of the Acts of the martyrdom of Urban himself, which are of still later date than the legend of St. Cecilia. The statement of the "Liber Pontificalis" (ed. cit.), that Urban concurred many by his sermons on the Acts of St. Cecilia. Another statement on the same authority, that Urban had ordered the making of silver liturgical vessels, is only an invention of the later editor of the biography early in the sixth century, who arbitrarily attributed to Urban the making of certain vessels, including the patens for twenty-five titular churches of his own time. The date of Urban is unknown, but, judging from the peace of his era, he must have died a natural death. The "Liber Pontificalis" states that he became a confessor in the reign of Diocletian; the date added is without authority. His name does not appear in the "Deposito Episcoporum" of the fourth century in the "Kalendarium Philoponianum".

Two different statements are made in the early authorities as to the grave of Urban, of which, however, only one refers to the pope of this name. In the Acts of St. Cecilia and in the "Liber Pontificalis" it is said that Pope Urban was buried in the Catacomb of Prætestatus on the Via Appia. The Itineraries of the seventh century mention the grave of an Urban who is called Martyr and whose name all the martyrs all mention the grave of an Urban in connexion with the graves of several martyrs who are buried in the Catacomb of Prætestatus. One of the Itineraries gives this Urban the title "Bishop and Confessor" (De Rossi, "Roma sottoterranea", i, 180). Consequently, from the fourth century, all Roman traditions concerning this pope and the graves of the martyrs all mention the grave of an Urban in connexion with the graves of several martyrs who are buried in the Catacomb of Prætestatus. In excavating a double chamber in the Catacomb of St. Callistus, De Rossi found, however, a fragment of the lid of a sarcophagus that bore the inscription OTPBANOC (It runs eberb). He also proved that in the list of martyrs and confessors buried in the Catacomb of St. Callistus, in one of the lists prepared by Sixtus III (432-40), the name of an Urban is to be found. De Rossi (op. cit., II, 52 sqq., 151 sqq.) therefore came to the conclusion that Urban was the pope, while the saint of the same name buried in St. Prætestatus was the bishop of another see who died at Rome and was buried in the Catacomb of St. Callistus. Most historians agree with this opinion of the great archaeologist, which, however, is confirmed by the Acts of St. Callistus and the lettering of the above-mentioned epitaph of an Urban in St. Callistus indicates a later period, as a comparison with the lettering of the papal epitaphs in the papal crypt proves. In the list prepared by Sixtus III and mentioned above, Urban is not given in the succession of popes, but appears among the foreign bishops who died at Rome and were buried in St. Calli-
grave of Pope Alexander was on the Via Nomentana, and the grave of Pope Urban on the Via Appia in the Catacomb of Prætextatus. Consequently 25 May is the day of the burial of Urban in this catacomb. As the same martyrology contains under date of 19 May (XVI kal. Iun.) a long list of martyrs headed by the two Roman martyrs Calceatus and Partenius, who are buried in the Catacomb of St. Callistus, and including an Urban, this Urban is apparently the foreign bishop of that name who lies buried in the same catacomb.

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Urban II (Otho, Otto or Odo of Lagery), Blessed, 1088–1099, b. of a knightly family, at Châtillon-sur-Marne in the province of Champagne, about 1042; d. 29 July, 1089. Under St. Bruno (afterwards founder of the Carthusian order) Otho studied at Reims where he later became canon and archdeacon. About 1070 he retired to Cluny and was professed there under the great abbot St. Hugh. After holding the office of prior he was sent by St. Hugh to Rome as one of the monks asked for by Gregory VII, and he was of great assistance to Gregory in the difficult task of reforming the Church. Of such importance was the Bula of Otho or Gregory's chief adviser and helper. During the years 1082 to 1085 he was legate in France and Germany. While returning to Rome in 1083 he was made prisoner by the Emperor Henry IV, but was soon liberated. Whilst in Saxony (1084–5) he filled many of the vacant sees with men faithful to Gregory and deposed those whom the pope had anathematized. After holding a synod at Quedlinburg in Saxony in which the antipope Guibert of Ravenna and his adherents were anathematized by name, Victor III had already been elected when Otho returned to Rome in 1085. Otho appears to have opposed Victor at first, not through any animosity or want of good will, but because he judged it better, at that critical a time than Victor should claim the honour he was unwilling to retain. After Victor's death a summons was sent to as many bishops of the Gregorian party as possible to attend a meeting at Terracina. It was made known at this meeting that Otho had been suggested by Gregory and Victor as their successor. Accordingly, on 12 March, 1088, he was unanimously elected, taking the name Urban II. He desired to prove his election to the world, and to exhort the princes and bishops who had been loyal to Gregory to continue in their allegiance: he declared his intention of following the policy and example of his great predecessor—"all that he rejected, I reject, what he condemned I condemn, what he loved I embrace, what he considered as Catholic, I confirm and approve." It was a difficult task which confronted the new pope. To enter Rome was impossible. The Normans, on whom together with Matilda he could alone rely, were engaged in civil war. Roger and Bohemund had to be reconciled before anything could be done, and to effect this the pope set out for Italy. He met Roger at Troina, but his demands for submission were rejected. The year following, however, saw peace between the two princes, and Urban's first entry into Rome in November, 1088, is said by some to have been made possible by Norman troops. His plight in Rome was truly pitiable: the whole city practically was in the hands of the antipope, and Urban had to take refuge on the island of St. Bartholomew, the approach being guarded by Pierleone, who had turned the theatre of Marcellus on the left bank of the river into a fortress. Nor was the outlook in Germany calculated to hold out hopes of the triumph of the papal party; its stoutest adherents in the episcopate had died, and Henry was steadily gaining ground. From amidst the poverty and want of his wretched island, Urban launched sentence of excommunication against emperor and antipope alike. Guibert retorted by holding a synod in St. Peter's before which he cited Urban to appear. The troops of pope and antipope met in a desperate battle which lasted three days; Guibert was driven from the city, and Urban entered St. Peter's in triumph. He was now determined to unite his partisans in Italy and Germany. The Countess Matilda had lost her first husband, Godfrey of Lorraine. She was now well advanced in years, but this did not prevent her marriage with Count Eberhard of the House of Welf, whose father, Duke Welf IV of Bavaria, was in arms against Henry. Urban now turned his steps southwards again. In the autumn of 1089 seventy bishops met him in synod at Meli, where decrees against simony and clerical marriage were promulgated. In December he turned back to Rome, but not before he had effected a lasting peace between Roger and Bohemund, and had received their full allegiance. The fickle Romans had again renounced him on the news of Henry's success against Matilda in north Italy, and had surrnoned Guibert back to the city. The latter celebrated Christmas in St. Peter's whilst Urban anathematized him from without the walls. As the year closed Guibert turned an exile about southern Italy. He spent the time holding councils and improving the character of ecclesiastical discipline. Meanwhile Henry at last suffered a check from Matilda's forces at Canossa, the same fortress which had witnessed his humiliation before Gregory. His son Conrad, appalled, it is said, at his father's depravity, and refusing to become his partner in sin, fled to the factions of Matilda and Welf. The Lombard League—Milan, Lodri, Piacenza, and Cremona—welcomed him and he was crowned king in Milan, the centre of the imperial power in Italy. The way was now clear for Urban's entry into Rome, but still the partisans of Guibert held the strong places of the city. This time the pope took up his residence in the fortress of the Frangipani, a fate which had governed faithful to him and which was entrenched under the Palatine near the Church of Sta. Maria Nova. His condition was pitious, for he had to depend on charity and was already deeply in debt. A French abbot, Gregory of Vendôme, hearing of Urban's plight, hurried to Rome "that he might become a sharer of his sufferings and加倍his to the salvation of the Church. For turn for this he was created Cardinal Deacon of Sta. Prisca. Shortly before Easter, 1094, the governor of the Lateran palace offered to surrender it to Urban on payment of a large sum of money. This money Gregory of Vendôme supplied by selling certain possessions of his monastery; Urban entered the Lateran in time for the Paschal solemnity, and sat for the first time on the papal throne just six years after his election at Terracina. But it was no time for tarrying long in Rome. Henry's cause was steadily growing weaker, and Urban hurried north to hold a council at Piacenza in the interests of peace and reform. The unfortunate Praxedis, Henry's second wife, had suffered wrongly who were accused of def.orly of Clement IX, and her cause was heard, Henry not even attempting to defend himself. She was publicly declared innocent and absolved from any censure. Then the case of Philip of France, who had repudiated his wife Bertha and espoused Bertrada, the wife of Fulk of Anjou, was dealt with. Several bishops had recognised the union, but Archbishop Armand of Rouen, who had had the courage to excommunicate Philip for adultery. Both king and archbishop were summoned to the council, and both failed to appear. Philip was granted a further respite, but Hugh was suspended from his office. At this council Urban was able to
broach the subject of the Crusades. The Eastern Emperor, Alexius I, had sent an embassy to the pope asking for help against the Seljuk Turks who were a serious menace to the Empire of Constantinople. Urban succeeded in inducing many of those present to promise to help against Alexius, but no definite step was taken by Urban till a few months later, when he summoned the most famous of his councils, that at Clermont in Auvergne on 11 November, 1095; thirteen archbishops, two hundred and twenty-five bishops, and over ninety abbots answered the pope's summons. The synod met in the Church of Notre-Dame du Port and began by reiterating the Gregorian Decrees against simony, investiture, and clerical marriage. The sentence, which for some months had been threatening Philip of France, was now pronounced, and he was deposed and excommunicated for adultery. Then the burning question of the East was discussed. Urban's reception in France had been most enthusiastic, and enthusiasm for the Crusade had spread as the pope journeyed on from Italy. Thousands of nobles and knights had met together for the council. It was decided that an army should be assembled under the hands of Urban, the kings of Jerusalem and the Churches of Asia from the Saracens. A plenary indulgence was granted to all who should undertake the journey pro solo decimatione, and further to help the movement, the Truce of God was extended, and the property of those who had taken the cross was to be looked upon as sacred. Those who in Asia were in the power of the Saracens, were encouraged to undertake it, and the faithful were exhorted to take the advice of their bishops and priests before starting. Coming forth from the church the pope addressed the immense multitude. He used his wonderful gifts of eloquence to the utmost, depicting the captivity of the Saracen City where Christ had suffered and died—sacred soil to which the blood of their brothers against the enemy of the Christian Faith. Let them—oppressors of orphans and widows, murderers and violators of churches, robbers of the property of others, vultures drawn by the scent of battle—let them hasten, if they love their souls, under their captain Christ to the rescue of Zion. 1) When the pope ceased to speak a mighty shout of Deus lo rat rotae from the three linguages sang. Sanguine hopes had not anticipated such enthusiasm as now prevailed. He was urged repeatedly to lead the Crusade in person, but he appointed Ademar, Bishop of Le Puy, in his stead, and leaving Clermont travelled from city to city in France preaching the Crusade. Letters were sent to bishops who had been remiss to urge them to join the army and to help carry and spread the news of the Crusade all over Europe to arouse enthusiasm. In every possible way Urban encouraged people to take the cross, and he did not easily dispense from their obligations those who had once bound themselves to undertake the expedition.

In March, 1097, the pope held a synod at Tours and pronounced the excommunication of the French king, which certain members of the French episcopate had endeavoured to remove. In July, 1096, the king, having dismissed Bertrada, was absolved by Urban in a synod held at Nimes, but having relapsed, he was again excommunicated by the pope's legate in 1097. Some of the greater prelates of France had now to be brought to submission to the pope, amongst them being the Archbishop of Vienne, who refused to abide by the papal decision regarding the jurisdiction of the Bishop of Grenoble, and the Archbishop of Sens, who had declined to recognize the Archbishop of Lyons as papal legate. After a triumphal progress through France, Urban returned to Italy. At Pisa he met the Patriarch of Constantinople at Lucas, and bestowed the banner of St. Peter upon Hugh of Vermandois. It is said by some that this crusading host enabled Urban to enter Rome, which at this time was again held by the antipope. If this was so, the entry appears, according to the statement of an eyewitness, to have been effected without fighting. No doubt the presence of well-disciplined troops, under the most distinguished knights of Christendom, struck terror into the wild partisans of Guibert. But Urban's final triumph over the "imbecile" was now assured. Northern and central Italy were in the power of Ambrozed and Conrad, and Urban was at last forced to leave Italy. The papacy was held in the Lateran in 1097, and before the end of the year Urban was able to go south again to solicit help from the Normans to enable him to regain the Castle of S. Angelo. The castle capitulated in August, 1098. He was now enabled to enjoy a brief period of repose in the life of incessant activity which was to ensue. In 1098 Urban's power, though strengthened by Count Welf, who had forsaken Matilda, was strong enough to be any longer a serious menace.

In October, 1098, the pope held a council at Bari with the intention of reconciling the Greeks and Latins on the question of the filioque; one hundred and eighty bishops attended, amongst whom was St. Anselm of Canterbury, who had fled to Urban to lay before him his own case. Urban, however, gave no answer. His friendship with the Normans was strengthened by the appointment of Count Roger as papal legate in Sicily, where the Church had been almost swept away by the Saracens; the antipope was within his Archbishopric of Ravenna, and Henry's power, though strengthened by Count Welf, who had forsaken Matilda, was strong enough to be any longer a serious menace.

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the great Emperor Frederick Barbarossa, and this was embittered by personal enmity, for at the sack of Milan in 1162 the emperor had caused several of the pope's relatives to be proscribed or mutilated. It has been noticed that the breach between Lucius III and Frederick coincided with the arrival in Northern Italy (August, HNS) of Constance, the heress of the Kingdom of Sicily, who was betrothed to Frederick's son Henry. The marriage, which was celebrated at Milan on 4 Jan., 1186, six weeks after Urban's accession, "constituted for the papacy the gravest check it had suffered for a long time. By it was ruined the whole political edifice so laboriously raised by the pope in the preceding twelve years; and it was to be the check the power of the Emperors in Italy and to assure the independence of the Papal States" (Chastandon, i, 390). By this marriage was lost that Norman support on which the papacy had so long relied in its contest with the empire. Nor was this the only cause of quarrel. The treaty of 1177 had left unsettled the question of the succession in the estates of Melfi, thus excluding while Frederick had seized the revenues of vacant German bishoprics and suppressed nunneries for the sake of their property.

Urban maintained the refusal of Lucius III to crown Henry, and the Patriarch of Aquileia was induced by the emperor to perform the office, although it belonged to the pope in right of the Archbishops of Aquileia, and to him, possibly, to the person of the nephew of his father after his election. Urban replied by excommunicating the patriarch and the bishops who had assisted at the ceremony. On 31 May he promoted to the cardinals the archdeacon Folmar, and next day consecrated him as Archbishop of Trier, contrary to a promise he had made to the emperor, for though Folmar had been canonically consecrated, Frederick and his brothers would not send Rudolf, the emperor's eldest son, to the head of the minority. The emperor closed the passes of the Alps against the pope's messengers to Germany, and sent Henry to ravage the Papal States. Urban had hoped for support from the German bishops, but at the Diet of Gelnhausen (April or May, 1187), from which the papal legate, Philip von Heinsberg, Archbishop of Cologne, had been excluded on the ground that he was excluded, spoke to the pope urging him "to do justice to the Emperor in those things which were justly demanded of him" (Arnold of Lubeck, i, 18). Urban replied by summoning the emperor to appear before his tribunal at Verona, and was only prevented from pronouncing excommunication against him by his brother's mediation. Frederick would not permit the sentence to be pronounced in their city. Urban set out for Venice, where he would have been able to carry out his threat, but died at Ferrara, after a pontificate of a year and eleven months. His death is ascribed by Benedict of Peterborough to grief at the news of the utter defeat of the crusaders at the battle of Hattin, and it is commonly stated that it was caused by the news of the fall of Jerusalem, but William of Newburgh assures us that the report of the disaster of Hattin (3-4 July) did not reach the Holy See till after the election of Gregory VIII, so it is hardly probable that Urban III ever heard of the surrender of the Holy City which took place on 2 October.

Arms of Urban IV

Urban IV, Pope, 1210-64 (Jacques Pantaléon), son of a French cobbler, b. at Troyes, probably in the last years of the twelfth century; d. at Perugia, 2 Oct., 1264. He became a canon of Laron and later Archdeacon of Lucca, attracted to the papacy by the approach of the Emperor Frederick's secular affairs, and was sent on a mission to Germany. There his chief work was the restoration of ecclesiastical discipline in Silesia and the reconciliation of the Teutonic Knights with their Prussian vassals. He became Archbishop of Lorraine after the death of Urban IV, was elected at the Council of Lyons (1243), and in 1247 was sent on a mission to Germany with the commission to obtain recruits for the cause of William of Holland, the papal candidate for the empire. He was made Bishop of Verdun in 1253 and Patriarch of Jerusalem in 1255, at a time of great difficulty and distress for the Christians of the Holy Land. On the death of Alexander IV (1261) he had returned to the west and was at Viterbo. After a three months' conclave, protracted by the jealousies of the eight cardinals who composed the whole Sacred College, the Patriarch of Jerusalem was elected on 29 August, 1261. Alexander IV, the feeblest and most pacific of the popes who were engaged in the struggle with the imperial house of Germany, had left two heavy tasks for his successor to accomplish: the wresting of Sicily from the Hohenstaufen and the restoration in Italy of the influence which the Holy See had lost through his indecision. The Latin Empire of Constantinople came to an end with the capture of the city by the Greeks a fortnight before Urban's election, and for a while it was not improbable that the whole of Italy would fall into the hands of the empire. In 1265 Conradin, the last of the Hohenstaufen, died on the scaffold at Naples; it was Urban IV's action in calling Charles of Anjou into the field against Manfred that brought this about. "The fact," says Ranke, that Urban IV contrived this combination, places him among the important part of the churchmen in the latter part of the thirteenth century.

His experience of affairs and his personal character fitted him for his work. He had an excellent education, and was active, capable, self-reliant, and
always ready for any work that presented itself. His life was a full one, yet had not banished piety. "The Pope does what he will," reports a Sienese ambassador, "there has been no Pope since Alexander III so energetic in word and deed,... There is no obstacle to his will... he does everything by himself without taking advice" (Plutarch, "Iter Italicum", 675). Had his reign been longer, he would have been one of the most striking figures in the history of the papacy. Urban's great antagonist was Manfred, son of Frederick II, and usurper of the Sicilian crown. In his chevalier he had his father's highly centralized system to rely on, but as a warrior he was lacking in decision and boldness. After the battle of Montaperti, he became the hero of half Italy, the centre of the Ghibelline party and of all opposition to the papacy. He was anxious for peace and recognition from the pope, and Urban was able to keep him in abeyance until the last. Many of the negotiations for peace with Charles of Anjou were nearly complete. Within less than a year of his election the pope created fourteen new cardinals. Of these six were relatives or dependants of the eight who had elected him, but seven were Frenchmen, including his own nephew and three who had been St. Louis's counsellors. Thus Urban's power in the later years of his pontificate was brought into being as a French party which was a principal factor in ecclesiastical policy for the rest of the thirteenth century and in the fourteenth became practically the whole College. Among the new cardinals were the three future popes, Clement IV, Martin V, and Honorius IV, who were to have the greatest share in finishing and defending his work.

Urban's last steps towards the restoration of his power in Italy was to put the finances in order and pay his predecessor's debts. He changed the bankers of the Apostolic Camera, employing a Sienezen firm whose services did much to assure the ultimate success of his plans. Urban's Italian policy gives a complete picture of his statesmanship—astute and diplomatic. Urban's first step towards the restoration of his power in Italy was to declare null all obligations towards persons excommunicated, was able to throw their commercial affairs into confusion (for some curious details see Jordan, pp. 297 and 298). He established an assize and had his partisans and raised up a new Guelph party bound to him by personal interest, which eventually pronounced Charles of Anjou with monetary support without which his expedition must have failed. In the Papal States new officers were appointed, important points fortified, and the defensive system of Innocent III restored. At Rome Urban obtained the recognition of his sovereignty, but he never risked a visit to the city. In Lombardy his most important act was the strengthening of the traditional alliance between the Holy See and the House of Este. By the middle of 1263 the general results of Urban's extra-territorial Italian policy were seen in the almost complete restoration of order in the Papal States, the strengthening of Manfred's alliances in Lombardy, and the resurrection in Tuscany of the crushed Guelphs. A foreign conqueror for Sicily was necessary to attain the expulsion of Manfred, for after the defeat of Alexander IV's forces at Foggia (20 Aug., 1265) all hope was lost of a direct conquest by the papacy. Urban's first hope was to lead the crown of Naples to the English Henry III for his second son, Edmund; but the king had his hands too full at home and was himself too prodigal to allow him to embark on the very costly Sicilian adventure. Charles of Anjou, though he had refused the offer of Innocent IV, had both the power and the ambition necessary for such an undertaking. St. Louis's scruples as to the rights of Conradin and Edmund were overcome, and though he refused the crown for himself or his sons, he finally permitted its offer to his brother. In the mind of the holy king the Sicilian expedition appeared as a preliminary to a great crusade; he saw that Sicily would, in the hands of a French prince, be an ideal starting-point. Yet Louis had been desirous of peace between the pope and Manfred; and even the pope for a time seemed prepared to recognize him as king of Sicily, but the negotiations finally failed. Urban made it his business to prove that the fault lay with his opponent, for, he said, Manfred was involved in a struggle in which great princes such as Alphonsus of Aragon and Baldwin, the exiled Latin Emperor of Constantinople, had intervened on the side of peace. It was about May, 1263, that St. Louis made up his mind, and shortly afterwards the envoy of Charles of Anjou appeared in Rome. The chief conditions laid down by Urban were as follows: that Sicily must never be united to the empire, its king must pay an annual tribute, take an oath of fealty to the pope, and abstain from acquiring any considerable dominion in Northern Italy; the succession was also strictly regulated. The treaty in fact "was to be the last link in the long chain of acts which had established the papacy" (Jordan, 148).

The negotiations dragged on slowly as long as the pope felt no acute need of French intervention in Italy, but by May, 1264, the fortunes of the Church were threatening to decline quickly, in face of the rising activity and fortunes of the Ghibelines. Urban sent the French Cardinal Simon de Brion to France as legate with power to concede certain disputed points: he was, however, to insist on a guarantee that Charles would not retain in perpetuity the Senatorship of Rome; vows to go on a crusade to the Holy Land were to be commuted for the crusade against Manfred and his Saracens, which was to be preached throughout France and Italy. Urban's position was strengthened by growing more rigorous in spite of the inevitable inactivity of Manfred. He feared a simultaneous attack from north and south, and even attempts to assassinate himself and Charles of Anjou by the emissaries of Manfred's reputed ally, the "Old Man of the Mountains". In August St. Louis's last objections to the treaty were overcome, and various concessions made to Charles's demands. The legate was to retain a certain amount from the French clergy the tithes granted by the pope for the expedition. In Italy fortune continued to favour the Ghibelines; a Guelph army was defeated in the Patrymony, and Lucca deserted to the enemy. Sienezen intrigue threatened Urban's security at Orvieto, and on 9 Sept. he set out for Perugia, where he died. "Thus the man, whose bold initiative was to influence so greatly the destinies of three great countries, to bring to a close the most glorious period of medieval Germany by the run of the Hohenstaufen, to introduce a new dynasty into Italy, and to direct French policy in a direction as yet unknown, quitted the scene before he had finished his career. Many of the acts at the very hour when the negotiations commenced at his accession and continued throughout his reign, had reached completion" (Jordan, op. cit., 513).

If Urban's treatment of Manfred appear harsh and unscrupulous, it must be remembered how the Church had suffered at the hands of the Hohenstaufen ever since the days of Frederick I. In the eyes of feudal law Manfred was a usurper without rights; he had callously seized his nephew Conradin's crown, and even that nephew could not inherit from a grandfather who had been deprived of his fief for rebellion against his suzerain. At this
period, too, the papal Government, owing in part to its very weakness, stood in need of municipal freedom, while the Hohenstaufen line has in Sicily substituted for the aristocratic hierarchy of feudalism a bureaucratic despotism supported by the arms of its devoted Saracens.

Two other points in Urban's policy must be noted: his dealings with the Byzantine Empire and with England. Manfred's designs on the territories of Palaeologus, and here too gave a lasting direction to papal policy, setting it on the path which led to the union (inoperative as it was) of the West and the East. In England Urban's collectors of money were exceedingly busy; like St. Louis, he supported Henry III against the barons. He absolved the king from his promise to observe the Provisions of Oxford, declared oaths taken against him to be unlawful, and condemned the raising of the rising. He was buried in the cathedral at Perugia, and is a member of the college of the Passion (q. v.) instituted by Urban IV.

RAYMOND WEBSTER.

URBAN V, POPE, BLESSED (Guillaume de Grimoard), b. at Grasse in Languedoc, 1310; d. at Avignon, 19 Dec., 1370. Born of a knightly family, he was educated at Montpellier and Toulouse, and became a Benedictine monk at the little priory of Chirac near the latter city. He was born before 1310, for we know that in 1339 he was professed at the great Abbey of St. Victor at Marseilles, where he imbibed his characteristic love for the Order of St. Benedict; even as pope he wore his habit. He was ordained at Chirac, and after a further course of theology and jurisprudence at the universities of Toulouse, Montpellier, Paris, and Avignon, he received the doctorate in 1342. He was one of the greatest canonists of his day; was professor of canon law at Montpellier, and also taught at Toulouse, Paris, and Avignon; he acted successively as vicar-general of the province of Catalonia, and as a papal legate in the East; and was finally appointed, in 1353, to the See of Aix, which he filled till his death. In 1342, he was appointed envoy to the Holy See in Rome, and in 1352 was named abbot of that famous house by Clement VI.

With this date begins his diplomatic career. His first mission was to Giovanni Visconti, Archibishop of Milan, and his agency in the latter's successful claim to the French crown is a matter of history: in 1354 and 1350 he was employed on the affairs of the Holy See in Italy; in 1361 he was appointed by Innocent VI to the Abbey of St. Victor at Marseilles, but in 1362 was once more despatched to Italy, this time on an embassy to Joana of Naples. It was while engaged on this business that the abbot heard of the death of the papacy. Innocent VI had died on 12 Sept. The choice of one who was not a cardinal was due to jealousies within the Sacred College, which made the election of any one of its members almost impossible. Guillaume de Grimoard was chosen for his virtue and learning, and for his skill in practical affairs of government and diplomacy. He arrived at Marseilles on 28 Oct., entered Avignon three days later, and was consecrated on 6 Nov., taking the name of Urban because, as he said, "all the popes who had borne the name had been saints". The general satisfaction which this election aroused was speedily worn away, however. Urban's efforts in the cause of the French were directed to the pope, "It is God alone who has chosen you".

On 20 Nov. King John of France visited Avignon; his main purpose was to obtain the hand of Joanna of Naples, ward of the Holy See, for his son Philip, Duke of Touraine. In a letter of 7 Nov. Urban had already approved her project of marriage with King Philip, and had arranged with Milan and Naples that the doing the pope safeguarded his own independence at Avignon, which would have been gravely imperilled had the marriage of Joanna, who was also Countess of Provence, united to the Crown of France the country surrounding the little papal principality. The letter written by Urban to Joanna on 29 Nov., urging the marriage with Philip, was probably meant to appease the French king, in order that he might receive the request as well as another for the nomination of four cardinals chosen by the king. John also desired to intervene between the pope and Barnabò Visconti, tyrant of Milan. He was again refused, and when Barnabò failed to appear within the three months allowed by his citation, the pope excommunicated him (March, 1346). In April, 1348, the Visconti was defeated before Bologna. Peace was concluded in March, 1364; Barnabò restored the castles seized by him, while Urban withdrew the excommunication and undertook to pay half a million gold florins.

The Benedictine pope was a lover of peace, and much of his diplomacy was directed to the pacification of Italy and France. Both countries were overrun by mercenary bands known as the "Free Companies", and the pope made many efforts to secure their dispersal or departure. His excommunication was disregarded, and the companies refused to join the distant King of Hungary in his battles with the Turks although the Emperor Charles IV, who came to Avignon in May, 1365, guaranteed the expenses of their journey and offered them the revenues of his kingdom of Bohemia for three years. War now broke out between Pedro the Cruel of Navarre and his brother Henry of Trastamare. Pedro was excommunicated for his cruelties and persecutions of the clergy, and Bertrand Dagueselin, the victor of Cocherel, led the forces of the king against his brother, his excommunication being a plausible excuse for his entry into Catalonia on their way and wrung blackmail from the pope. The Spanish war was quickly ended, and Urban returned to his former plan of employing the companies against the Turk. The Count of Savoy was to have led them to the assistance of the King of Cyprus and the Eastern Empire, but this scheme too was a failure. The Italian companies were equally fruitless in Italy, where the whole land was overrun with bands led by such famous condottieri as the German Count of Lancian and the Englishman Sir John Hawkwood. In 1365, after the failure of a scheme to unite Florence, Pisa, and the Italian communes against them, the pope commissioned Albornoz to persuade these countries to join the papal project. The Pope solemnly excommunicated them, forbade their employment, and called on the emperor and all the
powers of Christendom to unite for their extirpation. All was in vain, for though a league of Italian cities was formed in September of that year, it was dissolved about fifteen months later owing to Florentine dissensions.

Rome had suffered terribly through the absence of her pontiffs, and it became apparent to Urban that if he remained at Avignon, the work of the warlike Cardinal Albornoz in restoring to the papacy the States of the Church would be undone. On 11 Sept., 1366, he informed the emperor of his determination to resign for a second time, but the news made no impression except the French; the king understood that the departure from Avignon would mean a diminution of French influence at the Curia. The French cardinals were in despair at the prospect of losing France, and even threatened to desert the pope. On 30 April, 1367, Urban left Avignon; on 19 May he sailed from Marseille, and on 1 June he reached Corneto, where he was met by Albornoz. On 1 July the Romans brought the keys of Sant' Angelo in sign of welcome, and the Gesuati carried branches in their hands and headed by their founder, Blessed John Colombini, preceded the pope. Five days later he entered Viterbo, where he dwelt in the Palazzo Del Barbo for a time. It was now possible for Urban to set out for Rome until he had gathered a considerable army, so it was not till 16 Oct. that he entered the city at the head of an imposing cavalcade, under the escort of the Count of Savoy, the Marquis of Ferrara, and other princes.

The return of the pope to Rome appeared to the contemporaries a world event both as a great event and as a symbol, for the papacy was restored not only in Italy, but to the Curia. Rome, and in great part to the absence of her pontiffs, see Gregorovius, II, 2, ch. ii.). The pope now set to work to improve the material and moral condition of his capital. The basilicas and papal palaces were restored and decorated, and the Papal States, such as had been preserved at Assisi since the destruction of Bomarzo, were restored, and the empty church built.

The unemployed were put to work in the neglected gardens of the Vatican, and corn was distributed in seasons of scarcity; at the same time the discipline of the clergy was restored, and the frequency of the sacraments encouraged. One of Urban's first acts was to change the Roman constitution which he questioned whether the service offered to the pontiff as the reward of his return was the liberty of the people" (Gregorovius, loc. cit.).

On 17 Oct., 1368, the emperor joined the pope at Viterbo. Before leaving Germany he had confirmed all the rights of the Church, and Urban hoped for his help against the French. Charles allowed himself to be bribed. On 21 Oct. the pope and emperor entered Rome together, the latter humbly leading the pontiff’s mule. On 1 Nov. Charles acted as ambassador at the Mass at which Urban crowned the emperor. For more than a century pope and emperor had not appeared thus in unity. A year later the Emperor of the East, John V Paleologus, came to Rome for the first time, and was admitted to confer with the emperor of the West. The emperor deplored the secession and was received by Urban on the steps of St. Peter’s. These emperors both of East and West were but shadows of their great predecessors, and their visits, triumphs as might appear, were but little gain to Urban V. He felt that his position in Italy was insecure. The death of Albornoz (24 Feb., 1367) who was the last of the popes to return to Italy possible, had been a great loss. The restorers of the town was exemplified by the revolt of Verona, which had to be crushed by force; any chance storm might undo the work of the great legate. At heart, too, the pope had all a Frenchman’s love for his country, and his French entourage urged his return to Avignon. In vain were the remonstrances of the envoys of Rome, which had gained “greater quiet and order, an influx of wealth, a revival of importance” from his sojourn; in vain were the admonitions of St. Bridget, who came from Rome to Montpelier to warn him from France. He hoped that Urban would shortly die. War had broken out again between France and England, and the desire to bring about a peace strengthened the pope’s determination. On 5 Sept., 1370, “sad, suffering and deeply moved”, Urban embarked at Corneto. In a Bull of 28 June he had told the Romans that his departure was not to be5361 by his desire to be present at Avignon, but to the country to which he was going. It may be, too, that the pope saw that the next conclave would be free at Avignon but not in Italy. Charles V joyfully sent a fleet of richly-adorned galleys to Corneto; the pope did not long survive his return (24 Sept.) to Avignon. His body was buried in Notre-Dame des Doms at Avignon but was removed two years later, in accordance with his own wish, to the Abbey Church of St. Victor at Marseilles. Miracles multiplied around his tomb. His canonization was demanded by King Waldemar of Denmark and promised by Gregory XI as early as 1373, but did not take place owing to the disorders of the time. His cultus was approved by Pius IX in 1870.

Urban V was a man of great motives. His motives cannot be called in question: his policy aimed at European peace; shortly before his death he had given orders that preparations should be made to enable him personally to visit and reconcile Edward III and Charles V. He had shown great zeal for the Crusade. On 20 March, 1365, Pierre de Losignan, King of Cyprus and titular of Jerusalem, had asked the pope to send two cardinals with him to Avignon to appeal for assistance against the Turks, and on 31 March (Good Friday) Urban preached the Crusade and gave the cross to the Kings of France, Denmark, and Cyprus; the chivalrous King John, who was to have been chief commander, died a prisoner at London in 1364, and though the King of Cyprus captured Alexandria (11 Oct., 1365), he was unable to hold the city. The crusading king, dead in Europe. In an age of corruption and simony Urban stood for purity and disinterestedness in church life; he did much for ecclesiastical discipline and caused many provincial councils to be held; he refused to bestow place or money on his relatives, and even caused his own father to refuse a pension he offered on him for the university at Paris, whom he promoted to the cardinalate, was acknowledged by all to be a man most worthy of the dignity (see Albanes, “Vita Prima”, 7-8). The pope’s private life was that of a monk, and he was always accessible to those who sought his aid.

But Urban was a patriotic Frenchman, a defect in the universal father of Christendom. He estranged the English king by the help given to his rival, and aroused hostility in Italy by the favour shown to men of his own race whom he made his representatives in the States of the Church. He was a great patron of learning, founded universities at Cremona (by a Bull of 1364) and at Vienna (by a Bull of 1365), and caused the emperor to create the University of Orange; he revised the statutes of Trets, and gave great assistance to the universities of Avignon and Toulouse. At Bologna he supported the great college founded by Albornoz and paid the expenses of many poor students whom he sent thither. (For Urban's zeal for that seat of learning, see Denille, “Charitatarum Universitatis Parisiensis”, II, 102-85). He also founded a studium at Trets (later removed to Manosque), but his greatest foundations were at Montpellier. His buildings and restorations were considerable, especially at Avignon, Rome, and Montpellier. He approved the orders of Brigitines and Gesuati, and canonized his godfather, St. Elzéar of Sabran.
The ancient lives will be found in BATAille, Vie populaire et historique des grands.saints (Paris, 1869); see also R. P. Verna, written in 1376 and the following years, of the miracles wrought by his intercession, and the process for his canonisation undertaken by order of Clement VII in Albans. After ancient Documents concernant le B. Urban V (Paris, 1897); see also Leggere, Lettere scriverie et curiali del Papa Urbano V (Paris, 1880); Houde-de, Le Vicaire, Memorie e documenti sopra la vita e governo della Biblioteca Rollandiana, XXVI (Brussels, 1907); the best modern life is Creighton, History of the Popes (London, 1881); Depru, History of the Popes (London, 1882); Milman, History of Latin Christianity (London, 1847); Gnutt, History of the Middle Ages, tr. Hamilton, VI, pt. II (London, 1888); College in The Month, II (London, 1863); Proc. Soc. Bibl. Arch. (London, 1801); Guercio, Fondazioni del Papa Urbano V a Montpellier (3 vols., 1889-91); Fournier, Statuts et privilèges des universités françaises (Paris, 1911); Charles University, Parisiensis (Paris, 1889-94); Chevalier, Bio-bibliographie, 1869.

RAYMOND WEBSTER.

Urban VI, Pope (Bartolomée Pignano), the first Roman pope during the Western Schism, b. at Naples, about 1318; d. at Rome, 15 Oct., 1389; according to many he was poisoned by the Romans. At an early age he went to Avignon, where he gained many powerful friends. On 26 Nov., 1334, he was consecrated Archbishop of Arezzo in the Kingdom of Naples, and on 14 April, 1337, Gregory XI transferred him to the archiepiscopal See of Bari, on the coast of the Adriatic. Meanwhile the Cardinal Vice-Chancellor, Peter of Rampelona, being illegally removing, at the request of the Roman State, was given the management of the papal chancery. After the death of Gregory XI the Conclave proposed him as a candidate for the tiara. Not only his business ability, integrity, and knowledge of law, but also his being a subject of Queen Joanna of Naples favoured his eligibility; and the Conclave of 1378, which opened on 7 April (nine days after Gregory's death), was influenced by the public opinion of Rome; it consisted of four Italian cardinals, five French, and seven belonging to the Limoges faction. The Italian and French cardinals, though anxious to push forward their own candidates, unanimously determined to oppose one of the Limoges party. The latter were not strong candidates, but they hoped to make an alliance with the less important parties and so attain their end. Their plan, however, was frustrated, the French and the Italians having previously resolved to choose a prelate outside the Sacred College. Robert of Geneva (one of the French cardinals) even resigned his claim in favour of Pignano, and Pedro de Luna (Robert's successor in the See of Avignon) did the same. In this way Pignano's chances increased considerably. An Italian, though not a Roman, he was supported by the rivalry of the parties. Perhaps the French and Italian cardinals expected that, not being a cardinal, he would be an obedient pope, and for this reason they supported the French party, uneasy about the coalition between the French and the Italian cardinals, were drawn to this candidate. This conclave was one of the shortest in history. When the cardinals entered the Vatican some of the populace stole into the palace and tried to extort the promise that an Italian pope would be chosen. Cardinal d'Agreouille declared that the cardinals could not make their such expressions, but the disapproving people remained in the Vatican the whole night, drinking the wine and crying: "Romano lo volono, o al manceo Italiano." The next morning, while the cardinals were at Mass, the tocsin was rung, and suddenly the bells of St. Peter mingled their tones with it. Fear and disorder overtook the cardinals; the guardian of the conclave besought them to hasten, saying that the people wanted a Roman or an Italian, and that resistance would be dangerous. Then Pedro de Luna (Benedict XIII) proposed the election of the Archbishop of Bari, adding that he was, as they all knew, a saintly, learned man, of mature age. This proposal obtained the desired effect. After some hesitation, the cardinals, excepting Orsini (who declared himself not sufficiently free), agreed to accept Pignano, but preferred to keep their choice secret until certain that the latter would be elected. Pignano then asked for his intercession, which was accomplished by several other prelates, so as to conceal from the people the person chosen. The uproar did not abate, and the cardinals began to fear that their choice would not satisfy the multitude. During a comparative calm they went to breakfast and renewed the election of Pignano. The lawful and renewed choice being established, Orsini announced the election of a pope to the people, omitting to mention the name. Various suppositions soon ran through the crowds, some saying that the chosen one was Tebaldeschi (an aged Italian cardinal) and others that Jean de Bar (one of the most devoted servants of Gregory) was elected. The confusion was increased by the lack of a papal resolution. They presented Tebaldeschi with the papal insignia, to the people and commenced the "Te Deum," paying no attention to his refusal and protests. Meanwhile, Pignano had reached the Vatican and declared that he accepted the papal dignity and the homage of all the cardinals. One fact seems evident: the moment the cardinals regarded the choice as lawful, they removed all doubt by a re-election and honoured him as the rightful successor of St. Peter.

It is to be regretted that after his election Pignano did not show the good qualities which had distinguished him before. Soon he quarrelled with the Sacred College. Desirous of reforming the Church and deposing the French king, he wished to expel the Curia, though perhaps not with the necessary prudence. It was unwise to abuse the cardinals and high dignitaries of the Church and to insult Otto of Brunswick (husband of Joanna of Naples). Nevertheless, public opinion was in the beginning favourable to him, and not only the cardinals in Rome, but also the six who remained at Avignon, supported him. However, the revolt, which broke out at Fondi in September of the same year, was already brewing at Rome a few weeks after his election. Urban's ambassadors, doubtless inspired by the French and Limousin cardinals, left Rome too late, when the calamities concerning the illegitimacy of the pope's election were widespread. The ground having thus been prepared, the opposition was strengthened at Rome; Castel Sant'Angelo never heisted Urban's colours, and the discontented found there a refuge and the protection of armed soldiers. The heat of early May afforded the dissatisfied cardinals a pretext for leaving Rome for Anagni, but no public sign of rebellion showed itself. Urban's opposition was ineffective for the present. The pope's suspicions were eventually aroused, and in June he requested the three Italian cardinals who had not followed the others to join their colleagues and to try and restore kinder feelings. The French cardinals renewed their protestation of fidelity to the pope, but assembled the same day to publish and adopt the Bull of the fourth article. Moreover they eventually won over the Italian members of the Sacred College. Meanwhile, in the name of the pope, the aforesaid cardinals proposed two expediends to settle the differences, a general council or a compromise. Both these means were made use of at the time of the Western Schism. But the opponents of Urban
solved on violent measures and declared their intentions in a letter of the utmost imperativeness. On August 2, 1839, this letter was followed by the famous Declaration, a document more passionate than exact, which assumed at once the parts of historian, jurist, and acerbus. Seven days later they published an encyclical letter, repeating and vindictively reiterating their accusations against Urban, and on 27 August they issued against Fosfo, where they enjoyed the protection of its lord (Urban's arch-enemy), and were near Joanna of Naples; the latter at first had shown great interest in Urban, but was soon disappointed by his capricious ways. On 15 September the three Italian cardinals, being suspected of harbouring the hope of becoming pope themselves, or perhaps frightened by the news that Urban was about to create twenty-nine cardinals in order to supply the vacancies left by the thirteen French ones, Charles of France, more and more doubtful of the lawfulness of Urban's election, encouraged the Fosfo faction to choose a rightful pope and one more agreeable to government. On 19 September Urban arrived on 18 September, and hastened a violent solution. On 29 September Robert of Geneva was chosen pope, and on this day the Western Schism began.

The Italiens abstained from the election but were convinced of its canonical character. Robert assumed the name of Clement VII. The obediences of the Roman and Lombard Church were renewed, 1378, and, June, 1379. All Western Europe (except England, Ireland, and the English dominions in France) submitted to Clement VII, the greater part of Germany, Flanders, and Italy (with exception of Naples) recognized Urban. The obedience of Urban was more numerous, that of Clement more imposing. Meanwhile, Urban created twenty-four cardinals, four of whom refused to accept thepurple. It was very difficult to decide exactly how far the schism was to be attributed to Urban's behaviour. Indisputably the long exile at Avignon was its principal cause, as it diminished the credit of the popes and increased the ambition of the cardinals, who were always striving to obtain more influence in the Church. Whatever may have been the causes of this event, it is certain that the election of Urban was lawful, that of Clement uncanonical.

If the first days of Urban's pontificate were unhappy, his whole reign was a series of misadventures. It is true that he was successful in reducing Castel Aversa and Aversa, but these are the only successes of his reign. Naples was soon in turmoil. Queen Joanna went over to the Clementines and was deposed by Urban. Charles of Durazzo took her place. He arrested the queen and took possession of the kingdom, but soon lost favour with the pope for not fulfilling his engagements towards Francesco Pugnano (Urban's unworthy and immoral nephew), whose wife he refused to release even on payment. The pope next went to the south of Italy, against the advice of his cardinals, and was received at Aversa by the king himself, but imprisoned on the night of his arrival (30 Oct., 1383). On his release, his cardinals a compromise was reached, and Urban left Aversa for Nocera. Here he had to submit to two urgent demands: the marriage of the wife of Charles. The misunderstanding between Urban and Charles increased after the death of the latter's enemy, Louis of Anjou; the pope, obstinate and intractable, continued in a hostile, haughty, and impertinent fashion, towards Charles, and created fourteen cardinals, only the Neapolitans accepting him. He was more complained of by the older members of the Sacred College. No conversant with the ideas current at this time in the Sacred College will wonder that the example of 1378 was followed.

Highly irritated by Urban's inconsiderate behaviour, the Urabist cardinals meditated a more practical way of proceeding; they proposed to depose or, at least, arrest him. But their plot was revealed to him, and six of them were imprisoned and their possessions confiscated. Those who did not confess were tortured, and the King and Queen of Naples, being suspected as accomplices, were communicated. In consequence Nocera was besieged by the king. Urban courageously defended the place, two or three times a day anathematizing his foes from the ramparts. After nearly five months, Nocera was relieved by the Urbanists, Urban escaping to Barletta, whence a Genoese fleet transported him and his companions to Genoa, where the voyage the Bishop of Aquila, one of the conspirators, was executed, and the cardinals, excepting Adam Aston, were put to death at Genoa, in spite of the intervention of the doge. It may be taken for certain that the cardinals had conspired against Urban, with a view of deposing him; that they intended to burn him as an heretic may be a fantastic rumour. Affairs went on so badly that they were treated so cruelly, for he then alienated faithful adherents, as is proved by the manifest of the five cardinals, who remained at Nocera and renounced his obedience.

After King Charles was murdered in Hungary (February, 1386), Urban again undertook to establish his authority in that kingdom; he left for Lucera, where he concluded an agreement with the Pope, and declined the proposal of a general council, which some German princes proposed at the insistence of Clement VII, although he himself had formerly proposed the same expedient. He insulted the ambassadors and pressed the German king, Wenzel, to come to Rome. In August, 1387, he proclaimed a crusade against Clement, and in September set out for Sicily. On 21st October, 1388, recruiting soldiers for a campaign against Naples, which had again fallen into the hands of the Clementines, and the possession of which was very important for his own safety. The soldiers, not receiving their pay, deserted, and Urban returned to Rome, where his refractory temper brought him into difficulties that could only be resolved by an interval. It was at Rome, also, that he fixed the interval between the jubilees at thirty-three years, the first of which was to be celebrated the next year, 1390. But he did not live to open it. Urban might have been a good pope in more peaceful circumstances, but he certainly was unable to heal the wounds which the Church had received during the exile of Avignon. If Clement had been at Avignon, it is possible, after he had been himself able to triumph over the ambitions of the cardinals, the bad conduct of the higher and lower clergy, and the unruliness of the laity, these impediments could not but shipwreck the inconstant and quarellsome Urban.


B. Criterium of the Sources.—JANs, Die Wohl. Urban's, 1378-1388 (1902); VELASQUE, France et le grand schisma d'Occident (4 vols., Paris, 1908-1909).

William Mulder.

Urban VII, Pope (Giambattista Castagna), b. at Rome, 4 Aug., 1521; elected pope, 15 September, 1590; d. at Rome, 27 Sept., 1590. His father, Cosimo, was a Genoese nobleman. His mother, Caterina Ricci, was a Roman and sister of Cardinal Jacovazzi. He studied civil and canon law at various universities in Italy and graduated as doctor of both laws at Bologna. Soon after he became auditor of his uncle, Cardinal Girolamo Verallo, whom he accompanied as deacon on a papal legation to France. On his return to Italy, Julius III made him referendary of the Segnatura of Giustizia and on 17 March, 1550, appointed him Archbishop of Rossano. He was ordained priest, 30 March, and consecrated bishop by one of both laws at Bologna. Soon after he became auditor of his uncle, Cardinal Girolamo Verallo, whom he accompanied as deacon on a papal legation to France. On his return to Italy, Julius III made him referendary of the Segnatura of Giustizia and on 17 March, 1550, appointed him Archbishop of Rossano. He was ordained priest, 30 March, and consecrated bishop by three cardinals at Bologna. Before he was sent as legate extraordinary to Cologne, to represent Gregory XIII at the peace conference between Philip II and the United Provinces. Upon his return to Rome he was appointed Consultant of the Holy Office and the Ecclesiastical State. On 12 December, 1583, Gregory XIII created him cardinal-priest with the church of San Michele in Milisenti. On 8 October, 1584, appointed him legate of Bologna. During the reign of Sixtus V (1585-90) he was highly influential. On 19 November, 1586, he became Inquisitor-General of the Holy Office.

Sixtus V having died 27 August, 1590, the cardinals, 34 in number (see Enkel, "Hierarchia catholica," iii. 91), entered into seclusion at the Vatican on 7 September, and elected Cardinal Castagna as pope on 15 September. The news of his election was a cause of universal joy. The new pontiff was not only highly esteemed for his piety and learning, he had also, in the many important and difficult positions which he filled as archbishop and cardinal, manifested extraordinary prudence and administrative ability. He chose the name Urban in order that this name, which in Latin signifies "kind," might be a continuous reminder to him to show kindness towards all his subjects. One of his first acts was to have a list made of all the poor in Rome that he might alleviate their needs. He also gave liberal alms to those cardinals whose income was insufficient, paid the debts of all the saints, and the Ecclesiastical State, and ordered the bakers of Rome to make larger loaves of bread and sell them cheaper, out of his own purse. Desirous of checking the luxury of the rich, he forbade his chamberslats to wear silk garments. In order to give occupation to the poor, he ordered the completion of the public works that had been commenced by his predecessor. He appointed a committee of cardinals, consisting of Bocchi, Fichettini, and Almi, to the Archdiocese of the Annunciation, for the reform of the Apostolic Curia. Strongly opposed to nepotism, he expressed his purpose never to appoint any of his relatives to an office in the Curia and forbade them to make use of the title "Excellence," which it was customary to give to the nearest relatives of the pope. A few days after his election he became seriously ill. The cura of the church was recovered from public processions, expositions of the Blessed Sacrament, and other pious exercises were conducted. The pope confessed and communicated every day of his illness. He once expressed a desire to remove to the Quirinal, where the air was purer and more wholesome, but, when told that it was not customary for the pope to be seen in the city, he ordered his execution, he returned to the Vatican. He died before the papal coronation could take place and was buried in the Vatican Basilica. On 22 September, 1600, his remains were transferred to the Church of S. Maria sopra Minerva, where a magnificent monument was erected in his honour. His temporal possessions, consisting of 30,000 scudi, he bequeathed to the Archdiocese of the Annunciation to be used as dowries for poor girls.

Urban VIII, Pope (Maffeo Barberini), b. at Florence in April, 1568; elected pope, 6 August, 1623; d. at Rome, 29 July, 1644. His father Antonio Barberini, a Florentine nobleman, having died when Maffeo was only three years old, his mother, Camilla Barbadoro, brought him to Rome at an early age. He lived with his uncle, Francesco Barberini, who was then protonotary Apostolic, and was educated at the College Romano under the direction of the Jesuits. In 1589 he graduated from Pisa as Doctor of Laws, and returning to Rome he became abbreviator Apostolic and referendary of the Segnatura di Giustizia. In 1592 Clement VIII made him Governor of Fano, then prothonotary Apostolic, and in 1601 papal legate to France. On the death of Henry IV on the birth of the dauphin, the future King Louis XIII. In 1601 he was appointed Archbishop of Nazareth and sent as nuncio to Paris, where he became very influential with Henry IV. In recognition of his services in France, Paul V created him cardinal-priest, 11 September, 1606, with the titular Church of S. Rebeca in Montepenedo, of the conclave of 30 October, 1610. On 17 October, 1608, he was transferred to the See of Spoleto, where he convened a synod, completed the seminary, and built two other diocesan seminaries, at Spello and Visso. In 1617 Paul V made him legate of Bologna and prefect of the Segnatura di Giustizia.
In 19 July, 1623, fifty-five cardinals entered conclave to elect a successor to Gregory XV; on 6 August cardinal Maffeo Barberini received fifty votes. The new pope took the name of Urban VIII. Being attacked by the fever which was raging in Rome, he was obliged to postpone his coronation until 29 September. It is related that, before allowing himself to be vested in the pontifical robes, he prostrated himself before the altar, praying that God might let him die if a pontificate would not be for the good of the church.

He began his reign by issuing on the very day of his election the Bulls of canonization of Philip Neri, Ignatius Loyola, and Francis Xavier, who had been nominated by Gregory XV. Urban himself canonized Pope Pius IV, 25 May, 1625; and Andrew Corsini, 22 April, 1629. He beatified: James the Marches, a Minorite, 12 August, 1624; Francis Borgia, a Jesuit, 23 November, 1621; Andrew Avellino, 10 June, 1625; Felix of Cantalice, a Minorite, October, 1625; Mary Magdalen de' Pazzi, 8 May, 26; Cajetan, the founder of the Theatines, 8 October, 1625; Philip Neri, 22 October, 1625; and Innocent of Conca, 16 May, 1643. He reserved the beatification of saints to the Holy See and in a Bull, dated 30 October, 1625, forbade the representation with the halo of sanctity of persons not beatified or canonized, the placing of lamps, tablets, etc., before their sepulchres, and the printing of their alleged miracles.

In a later Bull dated 13 September, 1625, he reduced the number of holy days of obligation to thirty-four, besides Sundays. Urban reduced many new offices into the Breviary. He disposed the whole proper Office of St. Elizabeth and ordered the hymns, as they are in the Breviary, for the expenses of St. Martin, St. Hermenegild, and St. Elizabeth of Portugal. A book of poems, written by him on the jubilee of 1525, published, bore the title under the title: "Maphelie Cardinalis Barberini emata" (Rome, 1637). In 1629 he appointed a committee for the reform of the Breviary. Their incomplete and often ill-advised corrections were approved by Urban, 19 September, 1631, and embodied in the official edition of the Roman Breviary which was issued in October, 1631; (see Breviary, 1631; Transcripts.) In 1627 Urban gave the final call to the celebrated Bull, "In Coena Domini". In 1631 he enjoined upon all ruling bishops, including cardinals, to observe the episcopal residence decreed at the Council of Trent. During Urban's pontificate occurred the second trial and condemnation of the Gallican Inquisition (see Inquisition, Gallican). On 6 March, 1632, he issued the Bull, "In eminenti" condemning the "Augustinus Janesinii" (q.v.).

Urban was a great patron of Catholic foreign missions. He erected various dioceses and vicariates in the Spanish and Portuguese Indies and encouraged the missionaries by aid and financial assistance. He extended the influence of the Congregation of the Propagation of the Faith, founded in 1622, and in 1627 founded the Congregation of the Propagation of the Faith in the colonies of Peru and Brazil, whose object was the training of missionaries for foreign countries. For the Maronites he had already founded (1625) a college on Mount Lebanon. In order to increase the number of missionaries in the colonies in Japan and China he opened these two countries to all Roman Catholics (see Missions, in the 30th Edition of the Catholic Encyclopedia). In the Congregatio Missarum Gentium, Urban's successor, Urban VIII, had extended the exclusive right to those missions founded in 1655. In a Bull, dated 22 April, 1639, he strictly prohibited slavery of any kind among the Indians of Brazil, Mexico, and the entire West Indies. In his efforts to restore Catholicism in England Urban had little success. In 1624 he sent Richard Smith as papal Apostle to that country, but the latter's influence was of no avail, the English bishops retaining their episcopal authority in England and Scotland brought him into conflict with the Jesuits and other missionaries of religious orders. The Government issued new hostile measures against the Catholics, and in 1631 Smith was obliged to flee. Three years later Urban sent Gregorio Panzani (q.v.) to England. Having gained greater freedom for the Catholics, he was succeeded in 1638 by George Con, an Englishman, who had previously been secretary to Cardinal Francesco Barberini. Forced if forced to return to Rome in 1639, on account of ill-health, he was replaced by Rossi, who received the request made through him to the pope for financial aid in the war brewing between the king and Parliament were refused by Urban except on condition of the king's conversion. The ensuing war put an end to all negotiations. (See the letters of Panzani, Con, and Rossetti to Cardinal Barberini in the Record Office, Rome, Transcripts.) The religious orders found a zealous promoter in Urban. In 1628 he approved the Congregation of Missions, which had formed branch of Augustinian canons, founded by Peter Forrier in 1609, and in 1632, the Lazarists or Priests of the Mission, a secular congregation founded by Vincent of Paul. He also approved the following sisterhoods: Canoneses of the Holy Sepulchre, 1631; Sisters of the Incarnation, 1633; Nuns of Our Lady of Nancy, 1634; and Sisters of Our Lady of Mercy, 1641. The Jesuites, founded by the Englishwoman Mary Scudder in 1609, he suppressed in 1631 for insubordination.

Urban's greatest fault was his excessive nepotism. Three days after his coronation he created Francesco Barberini, his nephew, cardinal; in 1627 he made him librarian of the Vatican; and in 1632 vice-chancellor. Francesco did not abuse his power. He built the Barberini Palace and founded the famous Barberini Library which was acquired and made part of the Vatican Library by Leo XIII in 1902. Urban's nephew, Antonio Barberini, the Younger, was created cardinal in 1627, became camerlengo in 1638, then commander-in-chief of the papal troops. He was legate at Avignon and Urbino in 1633; at Bologna, Ferrara, and Rome in 1641. Urban's brother Antonio, who was a Capuchin, received the Diocese of Senigaglia in 1625, was created cardinal in 1628, and later appointed grand penitentiary and librarian of the Vatican. A third nephew of Urban, Taddeo Barberini, was made Prince of Palestrina and Prefect of Rome. It is scarcely credible what immense riches accrued to the Barberini family through Urban's nepotism. Ranke does not reckon it at 105 million scudi. Finally, tormented with scruples concerning his nepotism, Urban twice appointed a special committee of theologians to investigate whether it was lawful for his nephews to retain their possessions, but each time the committee decided in favour of his nephews. Among the members of the second committee were Cardinal Lugo and Father Lupis.

In the government of the Papal territory, Urban, as
a rule, followed his own judgment; even his nephews had little influence during the first ten years of his pontificate. He honoured the cardinals by offering them to give precedence only to crowned heads, and in a Decree of 10 June, 1630, bestowed upon them the title of "Eminence", their former title having been "Illustrious and Most Reverend". In 1626 he extended the Papal territory by inducing the aged Duke Francesco Maria della Rovere to cede his Duchy of Urbino to the Church. Towards the end of his pontificate his nephews involved him in a useless war with Odoardo Farnese, the Duke of Parma, with whom they had quarrelled on questions of etiquette and jurisdiction. He induced Urban to prohibit the exportation of grain from Castro into the Roman territory, thus depriving Farnese of an income without which he could not pay the interest on his bonds, or bonds. The duke's creditors complained to the pope, who took forcible possession of Castro, 13 October, 1641, in order to secure the payment. This proved ineffective, and on 13 January, 1642, Urban excommunicated Farnese and deprived him of all his rights. Backed by Tuscany, Modena, and Venice, the duke set out towards Rome at the head of about 3000 horsemen, putting to flight the papal troops. Peace negotiations were concluded near Orvieto, but not accepted by the pope. In 1643 hostilities were renewed and continued without decisive results until a truce was signed in 1648, with the grace of peace on 31 March, 1644. He was obliged to free the duke from the ban and restore all the places taken by the papal troops.

Urban spent heavy sums on armament, fortifications, and structures of every kind. At Castelfranco he erected the costly but unfavourably situated Fort Urbano, near which he built the castle of Tivoli, and transformed Civitavecchia into a military port. He strongly fortified the Castel of Sant' Angelo, Monte Cavallo, and built various fortifications on the right side of the Tiber in Rome. He erected the beautifully situated papal villa at Castle Gandolfo, founded the Vatican Seminary, built various churches and monasteries, beautified streets, piazzas, and fountains. The pontiff's ladies in esecuothem attract the attention of every observant visitor in Rome. In the Basilica of St. Peter he erected the baldacchino over the high altar, the tomb of Countess Matilda, translating her remains from Mantua, and his own tomb, opposite that of Paul III. For some of these structures he used bronze from the bastions of the Castel Sant' Angelo, one of the well-known but unwarranted passions of Urban: "Quod non fecerunt Barbari, fecerunt Barberini."

The pontificate of Urban extended over one of the most critical periods in the history of the Catholic Church, the Thirty Years War. Ranke and Gregorovius (see bibliography) attribute Urban's actions in this war to his intention to humiliate the two Houses of Habsburg (Austria and Spain), whose too great power was a constant menace to Italy and Rome; hence, they declare, he favoured France and did not subsidize Emperor Ferdinand II in his war against Gustavus Adolphus and the Protestants. An unbiased study of the situation will lead to a different conclusion. Neither as pontiff nor as temporal prince, the pope was constrained in his deterrent, and he had no other motive than the welfare of the Catholic Church. As the common Father of Christendom he interposed concerning the Valtellina, a strategically important valley between Venice and the Grisons, which was eagerly coveted by France as well as Spain. He refused to join the alliance which France had made with Venice and Savoy, and to bring about the Treaty of Monzon, 5 March, 1626, which gave equal rights upon the Valtellina to France and Spain. He also refused to enter the league which France had concluded with Venice and Savoy at the beginning of the war of the Mantuan succession in 1629. "It is impossible for me", he writes to Nagni, the French nuncio, 2 April, 1629, "to put in jeopardy the common fatherhood and, in consequence, to be no longer able to heal and pacify, which is the proper business of the pope as the vicar of Christ" (Nunziatura di Francia, Var. Lib. Cod. 71, and Niccolletti, III, 1451-58).

Equally false are the accusations of Ranke and Gregorovius that Urban opposed the election of Ferdinand's oldest son as King of Rome and advocated the dismissal of Wallenstein as commander-in-chief of the imperial troops. Urban in his letter to Cardinal Jannone, 7 October, 1630, praised the Diet of Ratisbon in 1630. The first accusation was already branded as a calumny by Cardinal Francesco Barberini in a conference with the imperial ambassador Savelli on 16 March, 1629 (Nunziatura di Germania, Cod. 118, fol. 59); the second is refuted by Urban himself, who, on 17 January, 1632, congratulated Wallenstein on his appointment as the confessor and sent him the Apostolice blessing ( Registrum brevium, XXXI, 87). It is, however, true that Urban did not subsidize the imperial army and the Catholic League as liberally as he should have done. Nevertheless, he sent (1632-34) two million francs out of his own means to the Catholic troops in Germany. Urban did not join the League of the Catholic Estates, and he was not willing to pay the expenses of the League at the Papal Court (Nunziatura di Germania, Cod. 127, fol. 266).

The greatest calumny that has been spread about Urban is his alleged sympathy with Gustavus Adolphus, whose death he is said to have mourned and for whose soul he is said to have celebrated a Requiem Mass. What Urban thought of the Swedish king, how he mourned his death, and if he intended to express his sympathy in a Requiem Mass, is best known by himself. In a letter to Ferdinand on 14 Dec., 1632, when the pope received the news that Gustavus Adolphus had fallen in battle (16 Nov., 1632), the Brief is published in the original Latin by Ehres (see bibliography). The following quotation will suffice: "We give eternal thanks to the Lord of vengeance because he rendered retribution to the proud and shook from the neck of the Catholic Church its diadem of scorn. The Mass which he is said to have celebrated in the German National Church, the Anima, at Rome on 11 Dec., was in reality a Mass of thanksgiving, of which Alfonso, the papal master of ceremonies, says expressly: "This Mass was celebrated in thanksgiving upon receiving the message of the death of the King of Sweden" (Cod. Vatican 1622 II, 71). On the next day the "Te Deum" was sung in the Sistine Chapel in presence of the pope, "ob letitiam necis regis Suecie interfacti", after which the pope himself chanted the versicles and orations (ibid.).

It is as yet difficult to pass a correct judgment on Urban from every point of view. His life remains a material for a master's thesis. His pontificate was a period of all prospers and all reach, and the common welfare of the Church seems to have been the mainspring of his pontifical labours. His one fault was squandering money on his nephews, army, and fortifications, while stinting Ferdinand and the Catholic League in Germany.

Niccolletti, Vita di Papa Urbano VIII, storia del suo pontificato, etc. (3 vols. 1700, Turin, Collection Barberini, consists of a compilation of despatches of the papal nunciature. Bullarium romania, XIII-XV (Turin, 1690); Registrum brevium, q t. N. X. Urban Pp. 171; a list of earlier manuscript sources in Vatican Library, Collection Barberini; Kirsweng, Nuntiaturberichte aus Deutschland, IV (Berlin, 1896-97), 12; Ranke, Rom. Papst., v. Foster, II (London, 1906), 211 ff.; Gregorovius, Urban VIII im Widerspruch zu Spanien.
Urban. See Propaganda, Sacred Congregation of; Roman Colleges.

Urbanists. See Poor Clares.

Urbi et Orbi (which means "for the city and the world"): a term used to signify that a papal document is addressed not only to the City of Rome but to the entire holy Roman Church. This usage is applied especially to the solemn blessings with plenary indulgence which, before the occupation of Rome, the Pope designated as his blessing was annually given at St. Peter's on Holy Thursday, at the feast of Sts. Peter and Paul; at St. John Lateran on Ascension; at St. Mary Major on the Assumption. It was limited also on extraordinary occasions, as at St. John Lateran in 1321, when the Pope was crowned, and in 1503, when he was enthroned, at various times during the year, or jubilee, for the benefit of pilgrims. The blessing, as Urbi et Orbi on Ascension Day was sometimes postponed till Pentecost on account of the inclemency of the weather, illness of the Pope, etc. It was renewed in the jubilee year in 1650 on the Epiphany, Ascension, and All Saints, as well as on later popes, including Pope Pius IX, for special reasons, gave this solemn blessing from the balcony of the Quirinal Palace.

Andrew B. Mehren.

Urbinian, Archdiocese of (Urbinatensis), Province of Ascoli and Urbino, Italy. The City of Urbino is situated on a hill between the valleys of the Metaurus and the Clitunno, a Roman city, the cathedral, near the ducal palace, was designed by Federico da Montefeltro; but was completed in the sixteenth century, as the cupola was not completed in the sixteenth century, and a large portion of the dome was ruined in 1732. Some valuable pieces are still preserved there, especially the "Last Supper" of Giovanni da Bologna. The church of S. Francesco (completed in 1350), dedicated to the Virgin, is of the fourteenth century, with a tower and Porta della Francesca, in the oratory are the tombs of Cardinal Albertino, the pope, and of Giovanni da Bologna. Other churches: S. Francesco (completed in 1350), contains exquisite copies of Constantino Trappola, paintings by Piero della Francesca, and others. S. Domenico (1365), contains a Giotto, but completely transformed in 1732; over the main door is a high relief of Luca della Robbia. S. Agostino was also Gothic. The frescoes in the oratory of S. Giovanni Battista by Jacopo and Lorenzo Sano Giovanni, including the "Cruciifixio", and a "Cruciifixio", and a "Cruciifixio", are in the history of painting (cf. standards of Luca Signorelli, S. Bernardino (Braccesi), S. Giuseppe (Adoration of the Magi, a relief by Brandani). The ducal palace was erected by Duke Federico, with Luciano da Laurana (1447) as architect; illustrious sculptors and painters were engaged to adorn it, but many of their works are now in foreign museums. Among those remaining is the statue of Duke Federico; the carvings on the doors, windows, and chimney-pieces; paintings by Margaritone, Antonio da Ferrara ("Cruciixon", "Baptism of Christ", Paolo Uccello ("Proclamation of the Host"), Giusto da Gand ("Last Supper"), Giovanni Sant' Elia, Raphael's father ("Timoteo Viti"); Titian ("Resurrection"). The ducal study, with its magnificent inlaid door and its ceiling, contains two oratories. The Castracane palace has an important collection of paintings. Urbino has a university with faculties of law, mathematics, medicine, and a school of pharmacy and obstetrics, and a hospital founded in 1265. Urbino is the native place of Bartolomeo Carniato, theologian and professor of theology at the University of Paris; Federico Comandini (1509), mathematician; Bernardino Baldi (seventeenth century), poet; Ludovico della Rovere, the first Duke of Urbino (seventeenth century), poet; Laura Battiferri (unidentified poet of the eighteenth century), poet; the "paleto" of Urbino. The Urbinese rebelled, formed an alliance with the commune of Rimini (1288), and by 1234 were masters of the city. He and his descendants were leaders of the Giubellini and the Albizzati. In 1284, the commune of Urbino was united with that of the Marches, and the town became a papal fief. The town was captured by the papal troops in 1355, and the coming of Cardinal Albizzi, the pope, again recognized the papal supremacy. But in 1325 his son Nolfo (1323-50) was proclaimed lord of Urbino. In 1335, on the coming of Cardinal Albizzi, the pope, again recognized the papal supremacy, but not without loss of territory. Federico II was entirely spoilt. His son, Antonio (1377-1403), profited by the rebellion of the Marches and Urbino against the Holy See (1375) to restore his authority in Urbino. Guido Antonio
Urbs beata Jerusalem dicta pacis visio, the first line of a hymn, probably the seventh or eighth century, comprises eight stanzas (together with a doxology) of the form:

"Urbs beata Jerusalem, dicta pacis visio, que conversor in orbo vivis ex lapidibus, et angelis coronata in sponsam comitata."

Sung in the Office of the Dedication of a Church, the first four stanzas were usually assigned to Vespers and Matins, the last four to Lauds. In the revision by the correctors under Urban VIII (see Breviary) the unquantitative, accentual, trochaic rhythm was changed into quantitative, iambic metre (with an additional syllable), and the stanzas appear in the Breviary with divided lines:

"Cœlestis Urbs Jerusalem, Beata pacis visio, que celata de viventibus Saxis ad astra tolleris, Sponsaque ritu cingens Mille Angelorum millibus."

The original hymn for Lauds (Angularia fundamentum lapsis Christus missus est) was changed into "Alto ex Olympi verticie, etc. Hymnologists, Catholic and non-Catholic alike, criticise adversely the work of the correctors in general. Of this hymn in particular some think that, whereas it did not suffer as much as some others, yet it lost much of its beauty in the revision; others declare that it was admirably transformed without unduly modifying the sense.

However this may be, the changed rhythm and the additional syllable did not deter the editors of the Rattebom Antiphonary from including a melody, "fitting admirably with the phrase "lingua gloriosi," but which was greatly marred and rendered hardly singable when adapted to the reversed rhythm of the "Cœlestis Urbs Jerusalem." A different textual revision, ascribed to Sebastian Besnauni, appeared in the Sens Breviary of 1626:

"Urbs beata, vera pacis Visio Jerusalem, Quanta surgit! celsa saxis Conditor viventibus: Quo polnuit, luce sopatid Sedibus suis Deus."

Neale thinks this inferior to the original, but superior to the Roman revision. Roundell admits the blunders in the original that would suggest emendation, but thinks that in the Roman version the "architectural imagery", and notes that the Sens Breviary omitted "the whole conception of the Heavenly City as a bride adorned for her husband." He nevertheless considers the revisions, if looked at as new hymns, "spirited and attractive." The Parisian Breviary of 1730 gives the form:

"Urbs Jerusalem beata Diaeta pacis visio, Quæ constructa est fit in lapidibus, Et ovam coronata Angelorum agnime."

The hymn finds its Scriptural inspiration in Eph., ii, 20; 1 Pet., ii, 5; Apace, xxi. Including all forms of the hymn, there are about thirty translations into English verse.

Mearns and Julian in Diet. of Hymnology (2nd ed., London, 1907), 1102, 1120. To the list of trs. add: Bowdrew, Breviary Hymns and Missal Sequences (London, s. d.), nos. 95, 96; Donahoe, Early Christian Hymns (New York, 1908), 252; Donahoe, Hymns, Their History and Development, etc. (London and Edinburgh, 1892), translates from the Sens Brev., p. 84 (cf. 72-8, 50-41; Duffield, Latin Hymns-Writers and Their Hymns (New York, 1899), 326; Neale and Betz, The Roman Breviary; Bernard in Manual of Prayers (Baltimore), Trench, Sacred Latin Poetry (3rd ed., London, 1874), 317-20, introducing notes: Daniel, "Hymnus romanorum antiquissimus," in America, xvi, 1863, 257; the hymn is included in the Hymnen des Mittelalters, i, 319-322. Daniel thinks the hymn was translated by a monk named (Trench, "Hymn-Writers, etc.") and that it is not fitted for this use by the subsequent addition of stanzas 7 and 8. More disagree, as does also Trench. Neale champions Daniel, because of a "charming difference of style and language" in the two portions, the abruptness with which they are joined, and the appropriately doxological character of the sixth stanza. Daniel returns to the Roman version (1910), by citing from Martére a direction of a Potters Pontifical of the tenth century requiring the "Urbe beata" to be sung at the Blessing of the Font. The disputed versions do not fit in with the ceremony of the Blessing, for which the rest of the hymn answers well, for the baptised became thus citizens of the Blessed City. Albin, La poésie du bellettrisme romain au Moyen Age, Rutherford, The Roman Breviary (London, 1900), 186; 8, for Catholic criticism of the revision under Urban VIII; Dufre, Hymnarii Monumenta (Leipzig, 1816), sive different doxology and two additional stanzas (nos. 6 and 9); for change of rhythm, The Corrected Forms of the Hymns in the Vatian Gradual in Eevisional Review (Feb., 1910), 269 ff.

H. T. Henry.
Urdaneta, Andrés, Augustinian, b. at Vilafaraguer, Ulldecona, Spain, 1498; d. in the City of Mexico, 12 Dec., 1559. Trained in the Benedictine, Latin and Augustinian, schools, he having been left an orphan resolved to devote himself to a military life, and in the Italian wars obtained the rank of captain. Returning to Spain he took up the study of mathematics and astronomy, which gave him an inclination for a seafaring life, and induced him to accompany Joa de Loaiza in an expedition to the Molucca Islands in 1523. He served there for seven years. On his return to Europe he had imprisoned, where he was prosecuted by the Portuguese government for having told the story of his voyage to the islands when he passed through New Spain. Charles V did not give him a very favourable reception, and, wearied by his many adventures, he returned to the City of Mexico and entered the Augustinian monastery of Palacio, in 1564, New Spain had passed under the government of the Audiencia, one of whose first reses was to equip an expedition for the conquest and colonization of the Philippine Islands. This had been ordered by Philip II in 1569, Fray Andrés de Urdaneta having been designated as the commander, was appointed commander. The expedition, composed of the "Capitana," which carried on board Legazpi and Urdaneta, the galleons "San Blas" and "San Pedro," and the tender "San Juan" and "San Lucas," set sail on 21 Nov., 1564. After spending some time in the islands Legazpi determined to remain, and sent Urdaneta back for the rest of the crew and provisions. The expedition sailed from New Spain, for the Philippine colony. He set the Island of Cebu in July, 1565, and was obliged to sail as far as 36° N. lat. to obtain favourable winds. Urdaneta had to assume command in person, fourteen of his crew died, and when the ship reached the port of Acapulco on 3 Oct., 1565 only Urdaneta and a few others remained alive. It was not enough to cast the anchors. From Mexico he went to fight to report a make of the expedition, and returned to New Spain, intending to continue on to the Philippines, but he was dissuaded by his friends. He gave two accounts of his voyages; the one giving the account of the Loaiza expedition was published; the other, given at the behest of his own monks, was reserved in manuscript in the archives of the Order.

Camilles Crivell.

Urgel, Diocese of (Urgellensia), in Spain, tr. of Tarragona, bounded on the N. by France; on the W. by Olot, Province of Gerona; on the S. by Lérida, and on the E. by the Pyrenees and W. by Lérida, which includes most of the deaf, the latter, however, extends to some towns Gerona, Huesca, and the valleys of Andorra. The capital, Seo de Urgel, is situated in the northern part Lérida, between the Segre and Bairas, and has 20,000 inhabitants. It was the one of the most ancient of the Catalan counties and is called Orga or Urgela on the Iberian coins. Christianity was introduced into Urgel at a very early period. St. Justus, Bishop of Urgel, attended the Second Council of Toledo in 427. He also ended the First Council of Lérida, 516, and wrote the Cantiel of Cantiel a work dedicated to Urgel. Archbishop of Tarragona. St. Isidore mentions him and his three brothers in his "Varones illustres." Simplicius, Bishop of Urgel, figures in the Third Council of Toledo and the names of his successors in later councils of Tarragona, and the Second Council of Barcelona. When Philip II of the Mohammedan invasion, attended the Sixteenth Council of Toledo. The line of bishops continued uninterrupted during the period of the Mohammedan dominion. The city, however, was totally destroyed, a district called Vies Urgele alone surviving. Reconquered and taken possession of by the French the see was annexed to France; when Elipandus of Toledo propagated Adoptionism (q. v.), a heresy in which it appears he died, notwithstanding the fact that he had several times abjured it. Learned and except for his heretical tendencies, virtuous, he died in exile in Leon, 894, and for this reason the people of Urgel in ancient times venerated him as one of their seven holy bishops. About 885 Bishop Ingibert was expelled from his see by the intruder Selva, who, under the protection of the Count of Urgel, was consecrated in Gascony. This usurper also unlawfully placed Herenmio over the See of Corona. In 892 a synod was held in the Church of Santa Maria in Urgel; the two usurpers were deposed, their vestments were torn into small pieces, and they were deprived of their sacerdotal faculties. Bishop Saint Amengol died on 3 Nov., 1033. Another saint and Bishop of Urgel was Odorico, Son of Count de Pallars (1065-1122). Arnaudus of Perexens retired to the monastery of Bellpuig in 1194. His successor Bernardo de Castelló attended the Third Council of the Lateran, and in 1198 retired to the monastery of Aspí, near Urgell. In the last century José Cuixal, who distinguished himself at the Vatican Council and was so cordially detested by the Liberals, was Bishop of Urgel (1853-79). When Seo de Urgel was captured by Martínez Campos during the civil war the bishop was taken prisoner, exiled and died at Rome.

The bishops of Urgel have from very ancient times been sovereign princes of the Andorra valleys. When Charlemagne liberated the City of Urgel from the Saracen yoke he conferred on his bishop Poixlomnus I the right to one tenth of the tithe of the valleys. When the territory was reconquered and colonized by Louis the Poiss he conferred the sovereignty on the bishops of Urgel. The count's subjects, and the bishop attended for the right over the Andorran valleys until 26 Oct., 1040, when on the occasion of the dedication of the cathedral of Urgel the Countess Constanza accompanied by her son Amengol, a minor, ceded to Bishop Enrique her right of sovereignty over Andorra. The contentions, however, were renewed between Count Armengol and Bishop Bernard de Castelló. The latter had recourse to Raimundo Roger I, Count of Foix, promising to share with him the government of Andorra. Relying on this agreement Roger Bernard I, Count of Foix, in 1264, invaded the estates of the Bishop of Urgel. This war was ended by arbitration. Jayvert, Bishop of Valence, acting with the other arbitrators, drew up a definitive treaty called the "Pariages", which was accepted by the Count de Foix on 7 Sept., 1278, and later confirmed by Martin IV. This convention still forms the Constitution of Andorra, a neutral territory, known as a republic. According to it the valleys recognized as their lawful sovereigns the Count de Foix and the Bishop of Urgel, each of whom appointed Urgel (or representative jointly administered the government. The right of the counts of Foix passed to the Bourbons, kings of France, and subsequently to the French Government; the bishops of Urgel still retain a nominal suzerainty and the title of "principes soberanos" of Andorra.

The ancient cathedral of Andorra was destroyed; the present cathedral dates from the time of Bishop Eribaudus and was consecrated in 1049, although the
building was continued until late into the thirteenth century. It is an example of the Romanesque of the second type and stands as a valued relic of the architecture of France. Adjacent to the church is a twelfth-century cloister, restored in the sixteenth century. The cathedral possesses a rich collection of ancient jewelled altar-vessels and ornaments. The archives contain a famous collection of very ancient documents, some of which date from the time of the Frankish kings. Inside the cathedral is the parish of St. Odol, and outside are the churches of San Miguel and San Augustín. To the east of the city are situated the citadel, the castle, and the tower of Solsola, which figured prominently in the late civil wars. The first seminary was erected by a Bull of Clement VIII, 13 August, 1592; the new seminary was built by Bishop Caixal and is one of the finest buildings in the city. The episcopal palace is also striking. There are two hospitals, military and civil, the latter being installed in the former Convent of the Augustinians. There is a conven of sisters devoted to Christian education, a foundling and an orphan asylum. The cathedral was declared a minor basilica on 9 Dec., 1905. The diocesan republic (6000) is governed by an elected bishop, and a syndic or president, elected by the council for life. Its inhabitants are mostly shepherds, and speak Catalan.

Statistics.—The present Bishop of Urgel is Mgr. Juan Benlloch y Vivo, b. at Valencia, Spain, 30 Dec., 1864; ordained, 25 Feb., 1888; Vicar-General of Segovia in 1896; Bishop of Hermopolis Major, 12 Dec., 1901, and Apostolic Administrator of Tarragona, consecrated, 2 Feb., 1902, and transferred to Urgel, 6 Dec., 1906, in succession to Mgr. Juan José Lagnarda y Fenollera. There are about 100,000 Catholics; 1½ archpriests; 600 priests; 395 parishes; 400 churches; 575 chapels. The religious (male) include the Franciscans, Trappists, Missionaries of the Sacred Heart, Redemptorists, and the Congregation of the Withal of San José. Among the nun there are: Carmelites, Poor Clares, Little Sisters of the Poor, Dominican Tertiaries, Carmelite Sisters of Charity, and Sisters of the Holy Family (with 11 schools), of the Holy Guardian Angel, and of St. Joseph; there are 3 hospitals in care of nuns.

Ramon Ruiz Amado.

Urim and Thummim (ירם תיממ).—The sacred lot by means of which the ancient Hebrews were wont to seek manifestations of the Divine will. Two other channels of Divine communication were recognized, viz. dreams and prophetic utterance, as we learn from numerous passages of the Old Testament. The three forms are mentioned together in 1 Kings, xxviii, 6: “And he (Saul) consulted the Lord, and he answered him not, neither by dreams, nor by priest (Heb., nazarite), nor by Urim, nor by Thummim.” There can be no doubt that in this instance the Doony translation “priests” is wrong, based on the mistaken rendering “intercolotes” of the Latin Vulgate. The etymological signification of the words, at least as indicated by the Massoretic punctuation, is sufficiently plain. Urim is derived from ירמ (noun), “light,” or “to give light,” and Thummim from תיממ (adjective), “perfection,” “perfection,” or “innocence.” In view of these derivations it is surmised by some scholars that the sacred lot may have had a twofold purpose in trial oracles, viz. Urim serving to bring to light the guilt of the accused person, and Thummim to establish his innocence. Be that as it may, the relatively few mentions of Urim and Thummim in the Old Testament leave the precise nature and use of the lot a matter of more or less plausible conjecture, nor is much light derived from the ancient versions in which the term is subject to manifold and diverse renderings. In the xxviii chapter of Exod. we have (v. 27) what is perhaps the most plausible giving concerning the priestly vestments, and in particular concerning the “rational” (probably “pouch” or “breastplate”) we read (v. 30): “And thou (Moses) shall put in the rational of judgment doctrine and truth (Heb. the Urim and the Thummim), which shall be upon Aaron’s breast when he shall go in before the Lord; and it shall come, when he shall go in, that he shall read thereof; lest he sin in any of the holy things of the Lord always.” From this it appears that at least towards the close of the Exile, the Urim and Thummim were considered as something distinct from the ephod of the high priest and the gems with which it was adorned. It also shows that they were conceived of as material objects sufficiently small to be inserted in a small “rational” or “pouch,” the main purpose of which seems to have been to receive them. In Leviticus, viii, 7-8 we read: “He (Moses) vested the high priest with the sacred linen garment, girding him with the girdle, and putting on him the violet tunic, and over it he put the ephod, and binding it with the girdle, he fitted it to him; and thou shalt put in the rational, on which was doctrine and truth” (Heb. the Urim and the Thummim). This passage add little to our knowledge of the nature and use of the oracle, except perhaps the importance attached to it as a means of Divine communication in the post-Exilic period.

Some of the earlier Old-Testament passages are more instructive. Among these may be mentioned 1 Kings, xiv, 1-2. After the battle with the Philistines during which Jonathan had unwittingly violated the rash oath of his father, Saul, by tasting a little wild honey in the land of the Philistines, the Lord gave him a bad conscience. Desiring to ascertain the cause of the Divine displeasure, Saul calls together the people in order that the culprit may be revealed and thus addresses the Lord: “O Lord God of Israel, give a sign, by which we may know, what the meaning is, that thou answerest not thy servant to-day. If this iniquity be in me, or in my son Jonathan, give a proof (Vulgate da oescri clef) for my eyes, and for the eyes of the whole house of Israel, and for the eyes of the whole house of Judah: mark it, and reprove it.” To which the answer was: “To morrow about this time I will answer thee in the midst of the doers of thine evil, and of them which are thy servants.” (xxii, 21: “If anything be to be done, Eleazar the priest shall consult the Lord for him.” (Heb. “and he [Eleazar] shall invoke upon him the judgment of Urim before the Lord.”) These passages add little to our knowledge of the nature and use of the oracle, except perhaps the importance attached to it as a means of Divine communication in the post-Exilic period.

From this and various other passages which would be too long to discuss here (v. g. Dout. xxxii, 1, Heb., I Kings, xxxvi, 1, Kings, xxiii, 6-12 etc.) we gather that the Urim and Thummim were a species of sacred oracle manipulated by the priest in consultation with the Divine will, and that they were at times consulted by a king or prophet in order to ascertain the innocence of suspected persons. The lots being two in number, only one question was put at a time, and that in a way admitting of only two alternative answers (see I Kings, xiv, 41-12; ibid., xxiii, 6-12). Many scholars maintain that in most passages where the expression “consult the Lord” or its equivalent is used, recourse to the Urim and Thummim is implied. (v. g. Judges, i, 1-2; ibid., xx, 27-28; I Kings, xiv, 21-22; II Kings, ii, 1, etc.). The speculations of later Jewish writers including Philo and Josephus teach us nothing of value concerning the Urim and Thummim. They are often fanciful and extravagant, as is the case with many other topics (see “Jewish Encyclopedia,” s. v.). The only instance in the New Testament of anything resembling the use of the sacred lot as a means to dis-
over the Divine will occurs in the Acts (i, 24-26) in connexion with the election of Matthias.


**James F. Driscoll.**

**Urraburu.** See ORIA, DIOCESE OF.

*Urmiah,* a residential see in Chaldea, in the province of Adheridjan, Persia. The primitive site of this city seems to have been Urmui, or rather Urmjeti (Barber de Meynard, "Dictionnaire de la Perse," 27). It is said, but with little truth, that this was the native place of Zoroaster, and that he lived in the region near by. Nothing is known of its primitive history. Some wrongly locate at Urmiah Bishop John of Persa, or Persia, present at the Council of Carthage in 325 (Gelzer, "Patrum Hierarchiam omnia," ixx and lxxiv). The "Syro-Hebrew" of the Chaldean patriarch since several centuries has no mention of Urmiah. Upon the other hand there existed from p. 420 to the thirteenth century, a See of Adheridjan, a suffragan of Arbel (Le Quien, "Orbis Terrarum," xii, 1290). There was also a new book of dioceses in the thirteenth century that probably resided at Urmiah rather than in any other part of this province. In the sixteenth century the historian Metropolitan of Teseb, Salerno, and Salamcio (Heinrich, "Geschichte deutscher kirchenrecht," i, 1293) and to-day the City of Arbel (Le Quien, op. cit. i, 1257). The present Chaldean Diocese of Urmiah was established by Rome in 1882 as the Chaldean Metropolitan of Urmiah and to-day the City of Arbel (Le Quien, op. cit. i, 1257). The first see is often wrongly located at Urmiah, but it is certain that the See of Urmiah was established by Rome in 1882, and to-day the City of Arbel (Le Quien, op. cit. i, 1257). The first see is often wrongly located at Urmiah, but it is certain that the See of Urmiah was established by Rome in 1882, and to-day the City of Arbel (Le Quien, op. cit. i, 1257).

**S. Valièr.**

*Urraburu,* Juan José, Scholaric philosopher, b. Cemurri, Biscay, 23 May, 1841; d. at Burgos, 13 August, 1904. He entered the Society of Jesus on May 1860, at Loyola (Guipuzcoa). He was prof of rhetoric, and after having finished his theological studies, he taught philosophy in the Jesuit house of questions, and later theology in the latter, where he was also prof of philosophy, and was appointed by Leo XIII. Urraburu was called to Rome (1878) to teach philosophy in the Gregorian University. He remained there nine years, and on his return he was made rector of the College of Valahaldo (1887-90); of the College Maximino, Madrid, 1891-97; and of the seminary of Salamanca 1898-1902. His principal work is entitled "Instituciones de philosophia," 2 vols., Madrid, 1902-1904; "El Gregoriano traducido . . . Valahaldo; I, Logica; 90; II, Ontologia; 1891; III, Cosmologia, 1892; IV, Psychologia part 1, op. 1894; V, Psychologia part 2, 1896; VI, Psychologia part 2 (continuation), 1898; VII, codex, vol. 1, 1899; VIII, Theologia, vol. II, 1890. Other works are: "Compendium philosopliae," 3 vols., Madrid, 1902-1904; "El tres ladero de la filosofia entre las decas actas," articles published in "Razón y Fe," i, XV, 15-57, 137 (1901); "El principio vital y el materialismo ante la ciencia y la filosofia," ibid., VIII, 313 (1901); IX, 180, 325 (1901); X, 219 (1901); XI, 54 (1905); posthumous: "La mente della Compagnia accreta delle dociori eseolitiche che si riferino alla costituzione dei corpus. Pratìca familiar" (Oña, printed privately). Two chapters (Disputat., XI) of "Psychologia fusioii," translated into Spanish by Antonio Marangui, were published in Madrid, 1901, with the title "Principios fundamentales de antropologia." The value of Urraburu's philosophical work is fully attested by the favour with which it was received and the care with which it was examined by the most competent critics. The influence of his teaching has been notable, especially among the members of his order; the "Instituciones de philosophia," has been chiefly consulted by professors and students (new edition, "Logica," 1908); the "Compendio" is the textbook used at present in the Jesuit scholastieates of Spain and other countries. Father Carlos Delmas published an exhaustive appreciation in the "Etudes bibliographiques," March, 1893, and in "Etudes," LXXX, 125. Father José Espi contributed a study, "El espiritualismo," published in "La Razón y Fe," IV, 51. To these articles may be added Nadal's notice, "La psicologia del P. Urraburu" in "La Razón y Fe," XIV, 314. Urraburu's work, a lasting monument to the School in general, and particularly to that of Suarez, is solid, learned, uncompromising towards error, moderate in expression, and well-balanced by common sense.

**Antonio Nadal.**

**Ursinus, Anti-Pope.** See DAMASUS I, SAINT, POPE.

*Ursperger Chronicle,* a history of the world in Latin that begins with the Assyrian King Ninus and extends to the year 1400. It is the first of its kind to be published in the West. The work was written by Erhard of Echard, who was born in Biberach in 1206 and became its provost. In 1290 he was appointed to Ursberg, where he died in 1320. He began to collect material for his work at an early age and, in particular, made use of his stay at Rome to examine the papal Regesta. The basis of his first part of his work is the chronicle of the world written by Ekkehard of Aura which he copied almost word for word. For a later period he used the regesta of the Guelphs made by the monk of Weingarten, and for the time of Frederick I Barbarossa the records of the priest John of Cremone. Burridge's original work does not begin until the last years of Henry II; from this point on he narrates independently but in clumsy language the events in which he has taken part himself, or concerning which he has gained information. The work does not give a clear account of his adherence to the Hohenstaufen party, and often speaks bitterly of the papal policy. The chronicle was last edited by Abel and Weiland in the "Mon. Germ. Hist.: Script.," XXIII, 35-83; also separately for school use (Hanover, 1874).

**Patricius Schlager.**

*Ursula,* Saint, and the Eleven Thousand Virgins.—The history of these celebrated virgins of Cologne rests on ten lines, and these are open to question. This legend is based on a much earlier version and increasingly fabulous developments, would fill more than a hundred pages. Various characteristics
of it were already regarded with suspicion by certain medieval writers, and since Baronius have been universally rejected. Subsequently, despite efforts more ingenious than scientific to save at least a part, the apocryphal character of the whole has been recognized by degrees. Briefly, for the solid reconstruction of the true history of the virgin martyrs, there is no other inscription of Clematiius and some details furnished by ancient liturgical books. Unfortunately, these latter are very meagre, and the inscription is in part extremely obscure. This document, carved on a stone which may be seen in the choir of the Church of St. Ursula at Cologne, is couched in the following terms:

DIVINITIS FLAMMIS VISIONIBVS FREQVENTER ADMONIT ET VIRTUTIS MAGNIV MAIESTATIS MARTIRI CAELESTIVM VIRGIN IMMINENTIUM EX PARTIBVS ORIENTIS

5 EXHIBITVS PRO VOTO CLEMATIVS VI-C DE PROPRIO IN LUCO TVO HANC BASILICA VOTO QVOD DEBERAT A FUNDAMENTIS RESTITIVT SV QVIS AVTEM SUPER TANTAM MAIESTATVM SVIVS BASILICÆ VMI SANC

10 TAE VIRGINES PRO NOMINE XPI SAN GVINEM SVMD FVNDMENTV CORPVS ALIVIVS DEPOSIVIT EXCEPIS VIRCIVS-SCIAT SE SEMIPEREM TARTARI IGNIV PVINXIVDM

Its authenticity, which is accepted beyond the shadow of a doubt by the most eminent epigraphists (de Rossi, Ritschl), has sometimes been suspected without good reason, and Donaszewski (C. I. L., XIII, ii, no. 1333) is mistaken in asserting that the stone was not carved until the fifteenth century. It belongs indisputably to the fifth century at the latest, and very probably to the fourth. The recent hypothesis of Reise, according to which the first eight lines, as far as RESTITVX, belong to the fourth century, while the rest were added in the ninth, is more elegant than solid. With still greater reason must we reject as purely arbitrary that of J. Ficker, which divides the first eight lines into two parts, the first being of pagan origin and dating from before the Christian Era, the second dating from the second century. But despite its authenticity the inscription is far from clear. Many attempts have been made to interpret it, none of them satisfactory, but at least the following import may be gathered: A certain Clematiius, a man of senatorial rank, who seems to have lived in the Orient before going to Cologne, was led by frequent visions to rebuild in this city, on land belonging to him, a basilica which had fallen into ruins, in honour of virgins who had suffered martyrdom on that spot. The brief fact is of great importance, for it testifies to the existence of a previous basilica, dating perhaps from the beginning of the fourth century, if not from the pre-Constantinian period. For the authentic cult and hence for the actual existence of the virgin martyrs, it is a guarantee of great value, but it must be added that the exact date of the inscription is unknown, and the information it gives varies. It does not indicate the number of the virgins, their names, or the period of their martyrdom. Nor does any other document supply any probable details on the last point. Our ignorance on the first two is lessened to a certain extent by the mention on 21 Oct. in various liturgical texts (martyrologies, calendars, litanies) of virgins in accordance with an eight or eleven, for example: Ursula, Secundia, Gregoria, Pinosa, Martha, Paula, Britula, Saturnina, Rabacia, Saturia, and Palladia. Without doubt none of these documents is prior to the ninth century, but they are independent of the legend, which already began to circulate, and their evidence must not be entirely overlooked. It is noteworthy that in only one of these texts Ursula ranks first.

After the inscription of Clematiius there is a gap of nearly five hundred years in our documents, for no trace of the martyrs is found again until the ninth century. The oldest written text, "Sermo in natali sanctarum Columbae et virginum", which seems to date from this period, serves to prove that there was then at Cologne a precise tradition relating to the virgin martyrs. According to this, they were several thousands in number, and suffered persecution during the reign of Diocletian and Maximian. The names of only a few of them were known, and of these the writer gives only one, that of Pinosa, who was then regarded as the most important of the number. Some persons, probably in accordance with an interpretation, certainly questionable, of the inscription of Clematiius, considered them as coming from the East, and connected them with the martyrs of the Theban Legion; others held them to be natives of Great Britain, and this was the opinion shared by the authors of the "Sermo". Apparently some time after the "Sermo" we find the "Life of Ursula" of Wulphard of Prumo, compiled about 850, which speaks of several thousand virgins. On the other hand Usuard, in his martyrology dating from about 875, mentions only "Martha and Paula with several others". But as early as the end of the ninth century or the beginning of the tenth, the phrase "the eleven thousand virgins" is admitted without dispute. All sorts of explanations have been offered, some more ingenious than others. The chief and rather gratuitous suppositions have been various errors of reading or interpretation, e.g., that "Ursula and her eleven thousand companions" comes from the two names Ursula and Undeimillia (Simoni), or from Ursula and Ninilla (Leibnitz), or from the abbreviation XI. M. V. (virgines martyres virginum), misinterpreted as undecim millia virginum. It has been conjectured, and this is less arbitrary, that it is the combination of the eleven virgins mentioned in the ancient liturgical books with the figure of several thousand (m illia) given by Wulphard. However it may be, this number is based on an accepted, and perhaps authentic, tradition relating to the virgin martyrs, while Ursula is substituted for Pinosa and takes the foremost place among the virgins of Cologne.

The experiences of Ursula and her eleven thousand companions became the subject of a pious romance which acquired considerable celebrity. Besides the
Nevertheless, the fables they contain are insignificant in comparison with those which were invented and propagated later. As they are now unhesitatingly rejected by everyone, it suffices to treat them briefly.

In the twelfth century there were discovered in the "Agri Ursulanae" at Cologne, some distance from the Church of St. Ursula, skeletons not only of women, but of little children, and even of men, and with them inscriptions which it is impossible not to recognize as gross forgeries. All this gave rise to a number of fantastic legends, which are contained in the accounts of the vision of St. Elizabeth of Schonau, and of a religious who has been regarded as identical with Blessed Hermann Joseph of Steinfeld. It may be remarked in passing that visions have played an important part in the question of the Eleven Thousand Virgins, as may be seen in those of Clementius and of the nun Helindrude contained in the Passion "Fuit tempore" and the Passion "Regnante Domino". Those of the twelfth century, in combination with the inscriptions of the "Agri Ursulanae", resulted in furnishing the names of a great many of the male and female companions of Ursula, in particular — and this will suffice to give an idea of the rest — that of Pope Cyriacus, a native of Great Britain, said to have received the virgins at the time of their pilgrimage to Rome, to have absconded the papal chair in order to follow them, and to have been martyred with them at Cologne. No doubt it was readily acknowledged that this Pope Cyriacus was unknown in the pontifical records, but this, it was said, was because the cardinals, displeased with his abdication, erased his name from all the books. Although the history of these saints of Cologne is obscure and very short, their cult was very wide-spread, and it would require a volume to relate in detail its many and remarkable manifestations.

In the twelfth century a large number of relics have been sent from Cologne, not only to neighbouring countries but throughout Western Christendom, and even India and China. The legend of the Eleven Thousand Virgins has inspired a host of works of art, several of them of the highest merit, the most famous being the paintings of the old masters of Cologne, those of Memling at Bruges, and of Carpaccio at Venice. The Order of Ursulines, founded in 1535 by St. Angela de Merici, and especially devoted to the education of young girls, has also helped to spread throughout the world the name and the cult of St. Ursula.
Ursula of the Blessed Virgin,
SOCIETY OF THE SISTERS OF ST., religious congregation of women founded in 1606 at Dôle (then a Spanish possession), France, by the Venerable Anne de Xainctonge (1587–1612). Its aim is twofold: the sanctification of its members by their fervent, active, and independent life (simple and perpetual), and the salvation and sanctification of their neighbours. The latter is specially attained by teaching, as well as by works of mercy, spiritual and corporeal. At a time when the education of girls was more than neglected, Mademoiselle de Xainctonge, amid extraordinary trials, realized her ideal and gathered a band of older girls and few boys. This idea was then an unusual one. Anne de Xainctonge may be called a pioneer in the education of girls. The classes opened at Dôle, on 16 June, 1606, were public, without distinction of rich or poor, and absolutely free. From Dôle, the institute spread rapidly to France, Switzerland, and Germany. With the Church opening its doors on being from the country, the Ursulines found children and freedom of teaching in another. During the French Revolution, their houses were closed and the religious compelled to return to the world; as soon as peace was restored, however, they resumed their former life. Mother de Vers reopened the convent at Dôle, and Mother Roland de Bussy (formerly of Dôle) undertook the attempt. In 1787, the sisters, with the blessing of Pius VII (then a prisoner at Fontainebleau), founded a new house at Tours (1814). A number of new foundations were made from Tours, until, through the anti-religious laws of 1901, the nuns were expelled and their property confiscated. The mother-house of Tours was transferred to Haverle- borg (Denmark), where the Ursulines were made; in New York, 1901 (branch house, Providence, Rhode Island, 1911); Rome, 1904; Sluis (Holland), 1911. Besides in Belgium, Italy, and the United States of North America, the sisters are now carrying on their work in Switzerland, Germany, and England.

The society was formally approved by a Brief of Innocent X (1648), which was confirmed by Innocent XI (1678). The Constitutions are those of St. Ignatius as far as they apply to women; the first draft was begun by Mother de Xainctonge aided by Father Guyon, S.J., rector of the college at Dôle, but was finished only in 1625, after her death. These Constitutions were observed until the Revolution, but when the various sees of the Church in the different dioceses modified them according to their own views. In 1898, upon request of the religious of Tours, the original Constitutions, revised conformably to the new regulations of the Church for religious orders, were definitively approved by Leo XIII, and their branch erected as a generale. In 1902 the words, "Of the Blessed Virgin," were added to the title to distinguish the non-clerical daughters of Anne de Xainctonge from the cloistered daughters of St. Angela.

The system of teaching employed by the order is similar to that of the Jesuits; the plan of studies conforms to the requirements of the Board of Education in each country.

MOTHER HÉLÈNE MARIE.

Ursulines, The.—A religious order founded by St. Angela de Merici for the sole purpose of educating young girls. It was the first teaching order of women established in the Church, and up to the present date has adhered strictly to the work of its institute. Though convinced of her divinely appointed mission to lay the foundations of an educational order, Angela for seventeen years could do no more than dream of spreading a new religious family, known as "The Company of St. Ursula" but who continued to live in the midst of their own families, meeting at stated times for conferences and devotional exercises. The many difficulties that hindered the formation of the new institute gave way at last, and in 1535 twelve members were gathered together in a community with episcopal approbation, and with their permission Angela de Merici, supreme superior of the movement took upon herself with great enthusiasm, and spread rapidly throughout Italy, Germany, and France. Within a few years the company numbered many houses, each independent. Constitutions suited to the special work of the institute were developed and completed shortly before the death of Angela. In 1540, the pope, Paul III, decreed that a Bull of approbation should be received from Paul III, and the Rule of St. Augustine adopted. Many important details were left unsettled at this time, and, as a result, several congregations developed, all calling themselves Ursulines but differing widely in dress and customs. The largest and most influential of these were the Congregation of Paris and the Congregation of the Ursulines of S. Mary of Borromeo, Cardinal Archbishop of Milan, obtained for the new congregation the status of a monastic order with enclosure. In some of the older European convents, in Canada and Cuba, strict enclosure is still observed; in other sections, though nowhere entirely abolished, the enclosure has been modified to meet local conditions. A Bull of final approbation was given in 1616 by Paul V.

In the early part of the seventeenth century an appeal was made from Canada for bands of religious women to undertake the arduous task of training the Indian girls to Christian habits of life. It met with an instant and generous response. In 1639 Madame de la Peltrie, a French widow of comfortable means, offered herself and all that she had to found a mission in Canada. In May of that year she sailed from Dieppe accompanied by three Ursulines and three hospital sisters. At Quebec the latter founded a Hôtel-Dieu, the former, the first Ursuline convent on the western continent. The superiors of the new foundation was Mother Marie de l'Incarnation Coulon, who in 1663, according to the Holy See the title of venerable in the year 1577, and the process of whose canonization is about to be presented. The earliest establishment of the Ursulines in the United States also owes its origin to French initiative. In 1727 Mother Marie Tranchepain, with ten companions, embarked from Lorient to found their convent at New Orleans. After years of struggle and disappointment, the foundation was secured, and the Ursulines still flourish in the city of their original foundation. A notable feature of Ursuline labours in the United States may be found in the history of the Rocky Mountain missions where for years they have laboured for the Indians, and have established ten flourishing centres. These from western foundations have sprung two branches in Alaska.
In accordance with the wish of Leo XIII, a congress of Ursulines from all parts of the world convened at Rome during the fall of the year 1900. Representatives were sent from the United States, South America, Java, and all parts of Europe. Under the auspices of the Sacred Congregation of Bishops and Regulars, the Roman Union of Ursulines was then formed, with the Most Reverend Mother Mary of St. Julian as the first mother-general. Cardinal Satolli was appointed the first cardinal protector. To this union belong over a hundred communities; aggregations are made from year to year. The united communities are divided into eight provinces as follows: Italy; Austro-Hungary; Spain; the East of France; the West of France; Holland-Belgium-England-Germany; the North of the United States; the South of the United States; Spain and Portugal. Many large and important communities still retain their independent organization. Of late years the Ursulines have suffered severely in France and Portugal. The members of the expelled communities have become affiliated to other foundations both in Europe and the United States.

The habit of the order is of black serge, falling in folds, with wide sleeves. On ceremonial occasions a long train is worn. The veil of the professed religious is black, of the novice white. The guimpe and bandeau are of plain white linen, the cincture of black leather. There are two grades in each community: the choir religious, so called from their obligation to recite the office daily in choir; and the lay sisters. The former are occupied in teaching, the latter in domestic duties. Candidates for either grade pass six months probation as postulants in the community in which they desire to become stablished. This period is followed by two years of preparation in a central novitiate, at the expiration of which the three vows of religion are pronounced temporarily, for a term of three years. At the end of the third year the profession is made perpetual.

The vows of the Ursulines in the United States, though perpetual, are simple. From their earliest founda-

**Ursulines of Quebec.** The—The Ursuline monastery of Quebec is the oldest institution of learning for women in North America. Its history begins on 1 Augt. 1639, when Father Pierre Lalemant, S.J., landed in Canada, thirty-one years after Champlain had founded Quebec (1608) and only four after his death. The monastery was established by Marie Guyard de l'Incarnation, declared Venerable by the Holy See (1671), and Madame de la Peltrie, a rich widow of Alencon in Normandy. The former, after ten years of widows'hood, had joined the Ursulines at Tournai. Her first biographer was her son, Charles Mercier, a Benedictine, who died in the odour of sanctity, in 1696.

His "Life of the Venerable Mother of the Incarnation" was approved (1677) by the venerable Bishop Laval. Bossuet (États d'Oraison, IX) calls Marie de l'Incarnation "the Theresa of her time and of the New World." The letters royal sanctioning the foundation and signed by Louis XIII are dated 1639. After three years spent in the Lower Town, near Champlain's Habitation, the nuns entered (1642) the convent built on the ground they still occupy, conceded to them (1629) by the Company of New France. Their first pupils were Indians, with whom they succeeded better than the Jesuits with their native boys. They mastered the difficult Indian languages thoroughly, and composed dictionaries in Algonquin and Iroquois, also a sacred history in the former, and a catechism in the latter idiom. The first monastery was burned in 1650, but was soon rebuilt. The Constitutions, written by Father Jérôme Lallemant, uncle of the Jesuit martyr, Gabriel Lallemant, combined the rules of the two Congregations of Paris and Bordeaux, and were observed until Bishop Laval decided (1681) in favour of the former, which binds its members by a fourth vow to teach girls.

The monastery shared at all times the country's fate. It was threatened by the Iroquois in 1661-62, when one of its chaplains, the Solipsian Vignal, was slain and devoured by the savages. Marie de l'Incarnation and her convent were unscathed and sick saved them from perishing of starvation. The governors and wardens, both English and French, were always friendly to the institution.
The foundress, who died in 1672, one year after Madame de la Peltrie, practised devotion to the Sacred Heart of Jesus, and had established it in the cloister years before the revolution to the Blessed Margaret Mary. The first celebration of the feast in the New World took place in the monastery 18 June, 1700 (Mandement of Bishop de St-Vallier, 30 March, 1700). The register of the Confraternity of the Sacred Heart begins in 1716. Clement XI (1718) enriched it with indulgences. The first superior elected (1760) after the conquest was Esther Wheelwright, a New England captive, rescued from the Abenakis by the Jesuit Bigot, and a protegée of the first governor, Van Cortland. Besides the French, the Irish, Scotch, and American elements in Canada have given distinguished subjects to this cloister, prominent among whom was Mother Cecilia O'Conway of the Incarnation, the "first Philadelphia nun", one of Mother Seton's earliest associates. The list of alumnae is not less conspicuous. Among its pupils were Jeanne Le Ber, the saintly "reduise of Montreal", and Venerable Mother d'Youville, foundress of the Grey Sisters at Montreal. The Quebec monastery founded convents at Three Rivers (1657), Roberval (1682), Stanstead (1684), and Rimouski, with a normal school (1906), besides sending missionaries to New Orleans (1697), Tournai (1719), New Galveston (1819), and Montana (1893). During the Revolution several French refugees were chaplains to the monastery, the most notable being Abbe L.-P. Desjardins, who died in France, Vicar-General of Quebec. Through him were procured the valuable paintings by Philippe de Champaigne, Lebrun, Collin de Vernon, Peter of Cortona, and others, that adorn the chapel.


LIONEL LINDSEY.

URSUS, SAINT, patron of the principal church of Solothurn (Soleure) in Switzerland, honoured from very early times, as a martyr of the Theban Legion, and recorded in the Roman Martyrology, with St. Victor, on 30 Sept. Relics of him are shown in many churches of Switzerland, and since the twelfth century the baptismal name Ursus is very common in the neighbourhood of Solothurn. The legend, by St. Eucher of Lyons (Acta SS., Sept., VII, 161), clasped by Delehaye ("Legends of the Saints, New York, 1907", p. 120) among the historical romances, says that Ursus, after many cruel tortures suffered for his constancy in refusing to sacrifice to the idols, was beheaded c. 286 under the Emperor Maximian Herculeus and the Governor Hyrtiaces. Between the years 475 and 500 the body of St. Victor was brought to Geneva by the Burgundian Queen Theudesilde; it is probable that about the same time a chapel was built over the remains of the martyr. In 1519 the old cloister was found and the event was commemorated at Solothurn and Bern. The Roman urn containing the relics bears the inscription:

Condita lac rei sanctus
Tumulo Thebaudis Ureus,
(Buried in this tomb is the holy Ursus the Theban.)

STIEFELBER, Die abendländischen Heiligen, I (Graz, 1885), 120; BOURHAN, Histoire solothurn, II (Zurich, 1890), 298.

FRANCIS MERSHMAN.

URUBAMBA, Prefecture Apostolic of (Misiones de Santo Domingo de Urubamba, Madre por Dios), was erected by a Decree of H.E. Bishop of Ayacucho in 1899 at the request of the Peruvian Government. On 10 April, 1902, three Dominican Fathers of the Spanish province took charge of the missions, their number being gradually increased to eleven, which is the number at present working there, ten Spaniards, and one Peruvian. Still more recruits for this work are expected, the vastness of the territories and the class of people to be civilized and evangelized requiring a still greater number of work. All these missionaries are under the jurisdiction of the Rev. Fray Ramón Zubieta, to whose efforts so much of the progress in civilization, as well as the religious and geographical survey of the Montana region in the eastern part of Peru, is due. The territorial limits of these missions cannot be determined with certainty, but they are about one-eighth of the entire area of Brazil and Bolivia; on the north by Puno and Cuzco; on the east by the Department of the Ucayali and Cuzco; on the west by Bolivia. The inhabitants are for the most part savages, numbering about 60,000. The remainder are whites or mestizos who devote themselves to the exploitation of the India rubber industry and commercial pursuits. Some of these have preserved some vestiges of the Catholic faith, but for the greater part they live in a state of complete indifference. The savages have no religion whatsoever, preserving only a vague sort of superstition concerning a supreme being and a spirit of evil.

These missions, after passing through many vicissitudes and surmounting great difficulties, have been very slowly and laboriously established. They are ruled by the Rev. Fray Mariano,osto Domingo, San Vincente, and San Luis. Of these the last mentioned besides their cloisters have free schools, the only ones among the savages. In 1911, 300 baptisms, 241 confirmations, and 22 marriages were registered. The greatest good, however, that the missionary exercises in these regions is to uplift and maintain a moral lever among these people, who without him would fall into the most hopeless demoralization. He is the sole representative of right, of humanity, and of religion.

VICTORINO OSENDIE.

URUGUAY (REPUBLICA ORIENTAL DEL URUGUAY), the smallest independent state in South America, extending from latitude 30° to 35° S. and from longitude 55° to 58° 30' W., lies south of the Province of Rio Grande do Sul, Brazil, and east of the Rio Uruguay, hence its local name, Banda Oriental, given in the old Spanish days. Its boundaries are: west, the Rio Uruguay; south the Rio Uruguaya, south the Rio de la Plata, which separate it from the Argentine Republic for a distance of 717 miles; north by Brazil and Bolivia; east, the Atlantic Ocean for 200 miles, and Lago Mirtin, a lagoon dividing Uruguay from the southeast of Brazil. The northern boundary, 450 miles in extent, was definitively settled by treaty with Brazil on 15 May, 1852, as the Rio Guarani, the Cuchilla de Santa Ana to the Rio San Luis, thence to the Rio Cuchilla, and the western shore of Lago Mirin. Uruguay's greatest length is about 350 and breadth 300 miles, and its area 72,170 square miles, approximately six times the size of Belgium, or double the size of the State of Indiana, U.S.A. The capital, Montevideo (properly San Felipe y Santiago de Montevideo), is situated in latitude 34° 54' S. and longitude 58° 30' W.

Natural Features.—The northern portion of the republic is hilly, the ranges being continuations of the Brazilian mountains; though the hills are termed cuchillas (knives), the summits are not sharp, but gently rounded; the chief groups are the Cuchilla de Santa Ana, 80 miles long and 1900 feet high on the border of Brazil, the Cuchilla Grande, 210 miles long and 2100 feet high, running south-east across the country, and the Cuchilla de Hledo in the northwest, 257 miles long. The culminating point is Aquequin in the Cuchilla Grande near the Brazil frontier, with an elevation of 2010 feet. The country lying along the Atlantic is low, dismal, swampy, and sandy,
and contains many lagoons. The west and south is
crowned by beautiful fertile plains, not quite level
like the Argentine pampas lying west of the Río
Uruguay, but undulating gently. This region is
intersected by numerous arroyos, or small streams,
rendering it suited for agricultural and pastoral
pursuits, while vegetation is very thick in the neigh-
bourhood of the rivers. The most important rivers
rise in Brazil and are the Rio Negro, 1550 miles
long, and its tributary, the Río Colorado, which flows
south-west for 335 miles, almost bisecting the
country. There are a few islands in the Río de la Plata
belonging to Uruguay, one of which, Flores, serves as
a quarantine station for Montevideo; Lobos, lying to
the south-east of Uruguay, in the Atlantic off Mad-
donado, is a centre of the sealing industry. There are
fourteen lakes in the province, of which only one, the
Lake of Montevideo has been deepened so as to admit ships
drawing 21 feet of water; the Government is develop-
ing the port of La Paloma. The climate is very
healthy, epidemics being almost unknown; the
northern regions are subject to extremes of heat and
cold, but in the south the temperature is moderate,
varying in winter in 1878-9, between a maximum of 82°
and a minimum of 35° F. Very severe sudden storms
known as pampasos blow frequently from the south-
west. The mean annual rainfall is 43 inches.

Though the river banks are well wooded, there are
no extensive forests in Uruguay. Excellent timber for
chairwork is found in the west; the most note-
worthy native timber is the algarroba, a gum-arbores,
which is much used for furniture, and has a facility for petrififying. Palms are found in the
valleys of the sierras de la Plata and in Maldonado,
Minas, and Paysandú. Aromatic shrubs are plentiful
and over 400 species of medicinal plants are found.
Many European trees have been introduced—acacia,
alder, aloe, mulberry, oak, and willow, but the euc-
alia, introduced in 1856, is the most productive. There are
deer, fox, tapir, monce, puma, and wild cat;
rat-tail snakes are found occasionally especially in
Minas; poisonous spiders are common. The Ameri-
can ostrich-reea is still plentiful, as are parakeets,
partridges, quails, and water-birds. Seals breed on
the Lobos and Castillos islands in the Atlantic; the
valley tribes use skins to the south, while in the
Government, but during the season the killing is
carried out without judgment, and the industry is in
danger of perishing. The mineral wealth of Uruguay
is as yet unknown; silver, copper, and iron ores have
been found; coal is mined to a small extent at Cunap-
piru; coal has been discovered in Santa Lucia, Cercro
Largo, but has not been worked; crystals, gems, and diamonds also occur.

Religion.—By articles 130 and 132 of the Constitu-
tion religious freedom is granted to everyone, but
article 5 provides that Catholicism is the state religion.
There is a small government grant in favour of religion;
the civil power is unsympathetic when not actively
hostile to the activities of the Church. Almost the
whole of the population of the country is Catholic, there
being only about 6000 Protestants, chiefly Swiss
German Evangelicals, Waldensians, and Anglicans.
At present the entire republic forms one ecclesiastical
unit—the Archdiocese of Montevideo. In 1878
Montevideo was created a diocese, Mgr. Vera being
appointed bishop; in 1897 it was made an archdiocese,
and two suffragan sees Mato (ex-c.) and Solifa (ex-c.)
were erected, but owing to political troubles no
appointments to them have yet been made. There
are, however, two auxiliary bishops at Montevideo,
Mgr. Ricardo Isasa (b. in the capital, 7 Feb. 1847;
appointed 15 Feb. 1891) and Mgr. Pio Cigarro
Solla (b. at Paso del Molino, 7 Aug. 1857; appointed
the diocese since 26 Sept. 1908, when the first arch-
bishop, Mgr. Mariano Soler, died. Mgr. Soler was
born at San Carlos, Maldonado, 25 March, 1846,
studied at Santa Fe and Rome. On his return he
established a paper "El Bueno", and a Catholic circle
at Montevideo. He was elected to the House of
Representatives, was made bishop, 29 Jan., 1891,
and archbishop, 19 April, 1897. He was six times a
pilgrim to the Holy Land, where he founded a celebrated
convent and sanctuary, "Hortus Conclusus", a little
south of Bethlehem. He was an able writer, and
introduced among other things an account of
his travels, the "Ruins of Palmyra", "A Voyage
in the Land of the Bible", and social writings such as
"The New Spirit", "The Social Question".
He went to Rome for the jubilee of Pius X, but fell ill
in Italy and died off Gibraltar on his return journey.
His obsequies took place at Montevideo in presence of
the president and the archbishop.

The diocesan seminary at Montevideo is entrusted
by the archbishop to the Jesuits; the most note-
worthy churches in the capital are the Cathedral of
Saint Philip and James, with its towers 133 feet
high, in the Plaza Constitución; it is in the Renais-
sance style and was built in 1543-4, becoming the
principal cathedral in 1569; the first archbishop was
appointed in 1605; also the church of the Capuchins (Bonifacio)
missionaries (Romanesque), and Jesuits (Renaissance).
There are many communities of nuns: Perpetual
Adoration, Dominican, Good Shepherd, Mercy, and
Charity, most of them with schools or charitable insti-
structures. The Sisters of Charity have care of the
great Hospital de Cariá, founded in 1788 by Francisco
Antonio Maceide. Mgr. Isasa also introduced a
a government lottery. There are a founding hospita-
l, a begging's asylum, and over 40 charitable associa-
tions in the metropolis. Concerning marriage it may
be noted that a law of 1885 makes civil marriage
obligatory; this may account practically for the high
rate of illegitimacy mentioned below; divorce however
is not recognized. The divorce law was promulgated in
1903. Under the constitution of 1865 the president and
5-5 November, 1911, the Fourth National Catholic
Congress was held under the presidency of Mgr. Isasa.
There were present 360 delegates representing over
500 parishes, associations etc. The Unión Católica,
found in 1859, dissolved to form three new unions—Social,
Economic, and Civic—each with a directive committee
in 1878, and has become a central committee
consisting of three representative members elected by each of the unions was appointed.

The Congress received a special blessing from Pius X.  

History.—Uruguay was discovered in 1512 by Juan
Díez de Solís, Piloto mayor of the Kingdom of Castle,
who on a second visit in 1516 landing in Colonia at
Martin Chico, was slain by the Charruas. It was
visited by Magallanes in Sp. 20.59., 1519, by Sebastian
Cabot in 1526-7. At the time of its discovery Uruguay
was inhabited by about 4000 Indians, the Charruas
who dwelt on the north shore of the Río de la
Plata as far as the Río San Salvador, the Yaros, Boh-
hanes, Aracharas, Guemos, and Charras. The last
named were converted by the Franciscan pioneers,
but the others preserved their heathen practices. The
Charruas were very dark in colour, thick-lipped, small-
eyed, and very warlike, but were not cannibals as
has been asserted. They made constant war on the
other Indians, and were a source of terror to the Span-
wars, whom they prevented for over a century from
establishing colonies. Early in the seventeenth
century the Jesuits were introduced into the
Indians (for the wonderful results of their labours
see REDUCTIONS OF PARAGUAY). After the
expulsion of the Jesuits (1677), the Indians, deprived of their
teachers and protectors, rapidly dwindled, through
the violence of the whites, and finally General Rivera,
first President of Uruguay, slaughtered all the Charruas
in 1832. The first permanent settlement in
Uruguay was made by the Spanish who followed the
Jesuits to Santo Domingo de Soriano on the Río
Negro in 1824. Colonia (del Sacramento) was founded by the Portuguese in 1680; for nearly a century Portugal, relying on the Treaty of Tordesillas (7 June, 1494), disputed with Spain for possession of Uruguay, but finally recognized the Spanish claims by the Treaty of San Ildefonso (1 Oct., 1777). Montevideo was established in 1726 by Mauricio Zabala, Governor of Buenos Aires, to thwart the efforts of the Brazilian traders. It was captured by the British on 23 Jan., 1807, but was soon evacuated, on Whitelocke's defeat before Buenos Aires. On the declaration of independence by the Argentine, 25 May, 1810, Uruguay became part of the United Provinces of Rio de la Plata. In 1811 the Spaniards were expelled from Montevideo, till their fleet was destroyed by Almirante Brown, in May, 1814, while General Alvear attacked the city by land. In 1816 the Portuguese attacked Uruguay but were driven off. In 1821, however, Brazil, having become independent, annexed Uruguay as the Provincia Cisplatina. In 1825 the President of Buenos Aires, the Argentine and Brazil, made war on Paraguay. The country was eventually brought to the verge of ruin and bankruptcy, but President Cuesta (1897-1902) succeeded in placing it on a firmer financial basis. On 1 March, 1911, José Battle y Ordóñez, who had already been president (1903-1907), was again placed in power.

Government and Justice.—The republican Constitution of Uruguay sworn to on 18 July, 1830, is still unchanged. The Legislature consists of a Senate and a House of Representatives, meeting from 15 February to 15 February yearly. In the former two senators and five representatives act with the presidents, a permanent administrative committee. Senators must be over 32 years of age and possess property worth $10,000 or its equivalent. They are 19 in number, one for each department, and are chosen by an electoral college elected by popular vote. They hold office for 12 years, one-third being elected by popular vote every second year. The vice-president of the republic is ex-officio chairman of the Senate. The representatives, one for every 3000 adult literate males, are elected for 3 years. They now number 75. The president, who is chosen by the Senate and Representatives, receives an annual salary of $35,000 and may not be elected for successive terms. The departments are administered by governors appointed by the Executive, and by a locally elected council. Slavery was abolished in Uruguay in December, 1843. There is a Supreme Court of five judges, appointed by the President for life, with three judges elected by the people from their own number. There are two inferior courts of appeal, with three judges each. Montevideo has eleven local courts of first instance. Each department has a departmental court, and there are smaller judicial sections (205) with justices of the peace and aldermen. Uruguayan laws are based on the Code Napoleon, and the death penalty was abolished in 1807, penal servitude for a maximum of 10 years being substituted. In 1908 an extradition treaty with the United States became law. Provision is made of a pension system, and laws regulating child and female labour.

Population and Education.—On 31 December, 1916, Uruguay had 1,094,688 inhabitants, or 15.1 persons per square mile, of whom 291,363 resided at Montevideo, the most thickly populated departments after Montevideo being Canelones, Colonia, and Maldonado. Over 25 per cent of the population is foreign, principally Italian (73,000), Spanish (68,000), and Brazilian (28,000). For the years 1900-10 the annual number of immigrants averaged 14,8,587, and emigrants 12,1,492. In 1915, 9,756 arrived; 16,515 left; 35,927 births; 13,172 stillbirths; the figures in 1900 being respectively 4549; 13,882; 31,993; and 1004. The Uruguayans from a physical point of view are the finest South American people. Among the country folk there are some (Chinos) who give clear evidence of Indian blood. The country is thinly peopled. The greater part of the country is devoted to cotton, and ten per cent of the crop must be exported to have some Charruan blood, which may account for their indifference to animal and even human suffering; they are restless and willingly join in any uprising, forming as a rule the main body of the revolutionary forces that have almost ruined the country. Uruguayan education is in a very backward state, though primary education is nominally obligatory. In 1907-8 there were 671 public primary schools, 289 private schools, with only 78,727 children on the rolls, though there were 227,770 children of school age. In 1910 the public schools numbered 788, and the children enrolled 117,000. Teachers averaged 2 per public and 3 per private school. In 1908 the number of illiterates over 6 years of age was 390,347 (of whom 84,322 are girls). The state subsidizes the schools, half the cost. There are 8 normal schools, a state technical school with 185 free students; a university with faculties of law, medicine, mathematics, sociology, agriculture, veterinary sciences, and commerce. In 1905 the university had 112 professors, 530 undergraduates, and 661 students receiving a secondary education. The National Library contains over 47,000 volumes. The Montevideo astronomical and zoologic museum and library with 7000 volumes was founded in 1888 at Montevideo. Religious instruction is given in the public schools.

Commerce and Finance.—Uruguay has over 5500 miles of good roads; 1472 miles of railroad in 3 systems running from the capital; 170 of tramway, the system at Montevideo being electric; 318 telegraph and 1018 post offices; there are 2 telephone companies, and 2 wireless stations. The traction systems are almost entirely in British hands. The chief ports are La Paloma and Maldonado on the Atlantic; Montevideo and Colonia on the Plata; Mercedes on the Rio Negro; and Paysandu, Fray Bentos and Salto on the Uruguay. In 1915, 101,813 over 200 tons were recorded. The trade is mainly by river and sea. Montevideo. Vessels of light draught can ascend the Rio Negro for 55 miles, and the Rio Urugu for over 200. Imports in 1911 amounted to £29,756,000—chiefly cottons, woollens, coal, and iron;
ports amounted to £29,476,000—chiefly meat, tobacco, 1,000, against £35,041,000 and £35,041,000 in 1901. The public debt in 1910 was £55,085,781. The Bank of the Republic, whose directors are nominated by the Government, can alone note; on 1 Jan., 1911, it had notes to the value of £18,076,812 in circulation. In 1912 the Government created a national insurance bank with a monopoly of accident, fire, labour, and life insurance: the work of these three concerns: the latter is conducted especially in Durazno and Soriano, and an excellent variety wool is exported. The centre of the cattle industry is Salto, Paysandú, and Rio Negro; chiefly English stock, are destined chiefly for the saladero, that is, sun-dried salted meat or jerked beef, which is exported to Brazil and Cuba. Fray Bentos is headquarters of large factories for the manufacture of extract of beef. Vineyards were introduced to Salto about 1874, and have spread to Montevideo, Colonia, and Canelones; the production of wine numbering to over 4 million gallons in 1908. Wheat, other cereals, as well as tobacco, are extensively grown, but not yet in sufficient quantity to develop the native market.

**URUGUAYANA**

**Ushaw College** (College of St. Cuthbert), a combined college and seminary for the six dioceses that were comprised in the old Northern Vicariate of England. The government is vested in a united board of the bishops of these dioceses, with a president, a vice-president, and staff of about 30 professors. The average number of students is over 500, divided into three classes: the first for the order of deacon, the second for the order of priest, and the third for the philosophical and theological class, with about 80 boys, the humanity course with about 150, and the philosophical and theological with about 100.

**History.**—The suppression of the "Grands Anglais" at Donau (q.v.), the seminary which for 200 years had meant the Catholic Faith to England, was only one of the many far-reaching results that the French Revolution of 1789 brought into the country. The immediate necessity under which the English Catholics found themselves of providing for the continuation of its work led to a project of establishing one college for the whole of England on English soil. Many difficulties supervened and finally the question was arranged itself by the division of the refugee students from Donau into two lots, one of which found shelter in Old Hall near Ware, while the remainder, composed of students who were destined for the Northern Vicariate, after temporary sojourns at Tidhoe and Pontop, two villages in the vicinity of Durham, settled on 15 Oct., 1794, at Crook Hall, about eleven miles N. W. of that city. There they re-established Donau for the north of England, and it lived its life under the guidance of one of the former masters of Donau, the Rev. J. A. Eyre, of John Lingard, the future historian, and of John Daniel, the actual president of Donau at its suppression, who seems to have been formally installed as president for a few days. Ten years' growth made Crook Hall inadequate for its purpose, and in 1801 Bishop William Gibson began the building of Ushaw. In 1821 the college was moved to Ushaw, and finally migrated, the first detachment on 19 July, the rest on 2 August, 1808. There they found three sides of a massive quadrangle, with a frontage of about 170 feet and a depth of 220, ready for their habitation. The fourth side of this quadrangle was not added till 1819, under the president who succeeded Eyre in 1811, Dr. John Gillow; but no further enlargement was made till 1837, when, on the resignation of the fourth president, Charles Newsham, succeeded in 1837.

He realized that, if Ushaw was adequately to continue its career, no pains nor expense must be spared to enlarge its capacity and to bring its arrangements into line with more modern requirements. The pioneers of the Gothic revival were at hand to assist him in this, and of the plans of two or three of the finest architects. The two Hansons the second church with its attendant chapels, the library, infirmary, museum, exhibition hall, lavatories, kitchens, and farm-buildings, and a separate establishment for the younger boys, all sprang up around the old Georgian quadrangle.

Much more than a conventional sense Monsignor Newsham may be called the founder of modern Ushaw; and the best evidence of how far-seeing were his plans and achievements lies in the fact that for twenty years after his death, in 1868, practically no addition was made to the fabric. In 1868 Monsignor Wrennal found it necessary to build a third church. Under Keble-Wilkinson, who assumed the presidency in 1860, which he held conjointly with the Bishopric of Hexham and Newcastle till his death in 1900, a fresh period of activity began. A covered swimming bath, a gymnasium, two new dormitories, and forty new living rooms, the enlargement of the exhibition hall, the elaborate decoration of the church with the erection of a new high altar, are all the products of his nineteen years of presidency. Two presidents have held office since his death: Monsignor Joseph

**Ushew**

**Ushaw**

**Uruguayana, Diocese of (Uruguayenses),** Region of Porto Alegre, Brazil. By a Decree dated August, 1910, the See of São Pedro do Rio Grande was raised to archiepiscopal rank, with the title of Porto Alegre, three new dioceses being separated from territory. Fifteen parishes were allotted to the see of Uruguayana, which includes the western portion of Rio Grande do Sul, bounded on the south by the Provinces of Rio Grande and Riveria (Uruguay) and the west by the Rio Uruguay. This fertile territory has important stock-breeding and dried beef cattle; Uruguayana (1,000 inhabitants) is situated on the Rio Uruguay, 360 miles west of Porto Alegre, with which it is connected by rail; it opposite the Argentine town of Rosario and extensive trade by river and rail with Montevideo and Buenos Aires. It was founded in 1843 by order the revolutionary Government of Rio Grande. On 24 August, 1863, it was taken by the invading Parusyan army, but on 18 September following, the invaders, numbering 6,000 men, had to capitulate to the forces of Brazil, Argentina, and Uruguay. The other chief towns are Alagoinha (9,000 inhabitants) he left bank of the Rio Paraputu, and Quaraú (9,000 inhabitants) opposite the town of Santo Eugenio. Numerous flourishing missions were founded by the Jesuits in this territory along the east bank of the Rio Uruguay from 1622 to 1707, but their fruits of labours were lost on the expulsion of order (see Reductions of Paraguay). The first sop of the new see is Mgr. Hermes Joseph Pinho, b. at Tramau, in the Diocese of Alagoinha, 1871; ordained priest in 1901, was appointed Bishop of Uruguayana on 12 May, 1911. The cathedral church is dedicated to St. Anne.

**Vista, Compendio de historia do Brazil (São Paulo, 1896-).**

A. A. MacErele.
Corsham, who survived him only a year, and Monsignor William Henry Brown, under whom new lecture rooms have been erected to accommodate the largely increased numbers of philosophy and divinity students. Altogether the present blocks of buildings, with their enclosed courts, cover a rectangle 880 feet long by 420 feet broad; the outbuildings, grounds, and campus cover over 100 acres, and the whole estate, with its home and outlying farms, includes between 1200 and 1300 acres.

Many objects of historical and artistic interest are preserved in the college. Lingard bequeathed to it all his books and papers, which included an early MS, and the proof sheets of his “History of England” with about 1500 of his letters; Wiseman is represented by his correspondence, and of many sermons, lectures, and letters, while Eyre gathered for it a valuable collection of documents dealing with the English Catholic history of the seventeenth and eighteenth centuries, and intended for a continuation of Dodd’s “Church History”. The library, in which these are stored, contains about 50,000 volumes, mainly of theological and historical interest. It is especially rich in early printed liturgical books and in seventeenth-century controversy. Examples of Wynken de Worde’s “York Manual”, Higen’s “Polychronicon”, the “Nuremburg Chronicle”, the “Ulm Complutensian Polyglot”, are found on its shelves, and perhaps more interesting are the forty works that belonged to the pre-Reformation library of Durham Abbey and which still retain the original monastic bindings. The manuscripts include, in addition to the collection already mentioned, a large number of Old English missals, psalters, and books of hours, as well as many documents connected with the history of the colleges at Douai, Lisbon, and Watten, and with other Cathedrals in the north of England. The museum, too, is rich in relics of persecution times, several missals and altar-stones and an old wooden crozier that belonged to Bishop Deaconson being among the most remarkable. The church treasury contains several splendid examples of church plate, a chalice assigned to Benvenuto Cavalier, a monstrance and a chalice that tradition connects with Westminster Abbey and another that belonged to Cuthbert Tunstall, the last Catholic Bishop of Durham. The collection of relics is one of the largest extant in private hands, and includes a large relic of the True Cross and a ring that was taken from the body of St. Columba and which was taken to the tomb at Durham was riddled during the Reformation.

EDUCATION.—In her system of education Ushaw has hung tenaciously, though progressively, to the traditions she inherited from the “Alma Mater Doucensis” which she was founded to replace. No other college in England has found it possible permanently to retain the thoroughness and length of the University course characteristic of the Douai system—the education of clerical and lay students throughout their humanities. The classical element still predominates in the course, and even the old class names, rhetoric, poetry, syntax, grammar, and figures, are still retained. For nearly fifty years after leaving France the Douai authors were read and the Douai text-books were used, with only slight alteration. Then the second spring began to make its influence felt in education as in all other things Catholic. Catholic colleges were affiliated to London University in 1810, and Catholic scholarship was at last able to find a criterion to test its standing. Ushaw found she had no reason to shrink from the comparison. Her lectures were observed with a dispassionate interest; the first class, and their example was so persistently followed that twenty years later the London examinations in arts were made standard the same. Roughly speaking, during the thirty-three years from 1863 to 1896, three fourths of the candidates presented were successful, the exact numbers being 574 and 717. But in the latter year several causes combined to make another standard of comparison desirable, and, in accordance with a general movement among the Catholic colleges, Ushaw substituted the Oxford local and certain parts of the London examinations. About the same time, a close examination of the privilege newly granted by the Holy See, Ushaw utilized the university training which she found close at hand. The college was affiliated to Durham University in 1900, and during the next ten years 22 students took the degree in arts, 16 obtaining classical honours at the final examination, and 27 scholarships examinations. Bishops and clergy, the new interest, and the introduction of more modern methods began with Monsignor Newsham and to-day the various chairs are held by professors who have received their training at Ushaw and graduated at foreign universities. With very few exceptions professors have always been chosen from former alumni. Generally speaking, the more promising students are selected for special training and sent to Ireland or France, and, while the program in philosophy, they teach the lower schools for three years, with the title of “minor” professors. They then proceed to their divinity, where a further selection is made for specialized study, which is generally taken at some university on the Continent. Long experience has shown the advantage of this course, which ousts professors; another inheritance from the traditions of Douai.

PROCLAMATION.—The roll of alumni (1912) includes close on to 5000 names. It embraces over 1000 priests, 60 bishops, 5 archbishops, and 1 cardinal: Wiseman, De in Puerre, Bourne, Cardinal Archbishop of Westminster, and the Cardinal Secretary of State, Mr. Merry. Many are now student but also a “minor” professor at Ushaw. Prominent names in almost every profession and almost every country can be found there. Law is represented in England by Mr. Justice Shee, the first Catholic post- Reformation judge; by Judge O’Connor, former deputy chairman of committees in the House of Commons; His Grace the Duke of Devonshire, Judge of the High Court of Madrid; in Canada by the Hon. James Fox, Attorney-general of Ontario; in the United States by Joseph Scott of Los Angeles, a prominent official of the Knights of Columbus. Statesmanship is represented by the present Under-Secretary for the Home Office, William Patrick Byrne, C. B.; the services by General Montague Gerard, K. C. B., Major Miles O’Reilly, commander of the Irish Brigade at Castlefard, and Commodore Edward F. Charlton, Commodore of the Eastern Destroyer Flotilla; art by Charles Napier Hemy, the Royal Academician; architecture by George and Edward Gooch and the youngest Pugin; literature by such names as Lingard the historian, Frere the poet, and the present editor of the “Dublin Review”, and Joseph Gillow, the compiler of the well-known “Bibliographical Dictionary of the English Catholics”. 
Usura, a titular see of Byzacena in Africa. Nothing known of the history of this city, it is mentioned by Socrates (IV. 10) and with variations in the spelling the name by the Peutinger Tables (ii) which call it a municipality, and by other ancient geographical documents, according to which it was thirty-two miles on Thrasius (to-day El Djem) and twenty-eight miles from Tharros (Besbhir Tina). The ruins are known as Isidilla, and on them being the remains of a Byzantine basilica. We have the names of six bishops of Usura: Felix, present at the Council of Carthage (256); Cassianus, at the Council of Carthage (459); Theodore, one of the Donatist partisans of Maximinus, who at the Council of Carthage (393) solemnly Proclaimed, and in turn at the Council of Carthage (491) was condemned by the partisans of the Arians. Maximus, present at the Council of Carthage (411); Victorinus, exiled by Huneric (454); Laurentius, a name of the letter addressed by the Council of Byza- (641), to the Byzantine emperor against the Onochoites.

S. PpTRID'S.

Usingen, Arnoldi Voir. See Arnoldi, Barberoumares.

Uskup. See SCOPA, archidioce of.

Usuard, MARTYRIOLOGY OF. — Usuard was a Benedictine monk of the Abbey of St. Germain-des-Prés, Paris. He seems to have died about the year 875, and the prologue in which he offers to Charles the Great his most important work, the "Martyrology," which he had undertaken at that monarch's instigation, is dated to the year of the father's death. Usuard was a prominent member of that order and he had been sent on a mission to Spain to procure certain important relics, of which he never an account is still preserved (see Acta SS., April, VI, 439). The "Martyrologium" which bears his name, a compilation upon which the existing one upon martyrologies depends very closely, remained throughout the Middle Ages the most famous document of its kind, and is preserved to us in innumerable MSS., of which Dom Quentin gives a partial list Martyrologes historiques, 1905, pp. 673-7. The other compiled history of the evolution of the early medieval martyrologia culminating in Usuard's work can but be superficially told to Dom Quentin in the book just cited. It has, however, been known that Usuard provided what was substantially an abridgement of Ado's "Martyrology" (see ANO DE Vienne) in a form better adapted for actual liturgical use. In certain points, however, Usuard reverted to a Byzantine recension of Bele's augmented "Martyrology," which was attributed to the names of Moses and others. A collection of these texts, unravelling for the first time by Dom Quentin, is too complicated to be detailed here. The text of Usuard's "Martyrologium" was carefully edited by Dom Boullant (Paris, 1718) from MS. latin 13745 at Paris, which, if not the autograph of the author, dates at any rate from his time. A still more elaborate edition was brought out by the Bolandist Du Sollier in Acta SS., June, VI. It has been repeated in P. L. CXXIII—CXXIV.

Usury. — In the article INTEREST we have reserved the question of the lawfulness of taking interest on money lent. We have here to consider first, usury as a subject of controversy; and, secondly, usury as taken by all honest men.

Plato (Laws, v. 712) and Aristotle (Politics, I, xii) considered interest as contrary to the nature of things; Aristophanes expressed his disapproval of it in the "Clouds." (128 sqq.) Condemned it (see Cicero, "De officiis," II, xxiv.), compared it with highway robbery, as also did Seneca (De beneficiis, VII, x) and Plutarch in his treatise against incurring debts. So much for Greek and Roman writers, who, it is true, knew little of economic science. Aristotle disapproved of the money trader's profit; and the common rates at which money was lent explain his position.

On the other hand, the Church held that interest was lawful, while considering the minimum, or loan for consumption, as a contract gratuitous in principle allowed a clause, stipulating for the payment of interest, to be added to the bond. The Law of the Twelve Tables allowed only usucarium fons, probably 1/2 of the capital, or 8.3 per cent. A plebscitum, Lex Gregorii, 412 A. D. (C. C. Car., 143) prohibited interest, however, whatever it may be, but, at a later period, the Roman law allowed interest at 1 percent monthly, or 12 per cent per annum. Justinian laid down as a general rule that this maximum should be reduced by half (L. 26, § 1, de usuris, IV, 32). Chalea allowed interest on loans (cf. Law of Hammurabi, 48 sqq.). No absolute prohibition is mentioned in the Old Testament; at most, Exod., xxii, 25, and Deut., xxix, 19, 20, forbid the taking of interest by one Jew from another (cf. Schwab, "La vie privée du peuple juif à l'époque de J. C." III, col. 7, Paris, 1910).

In the Christian era, the New Testament is silent on the subject; the passage in St. Luke (vi, 34, 35), which some persons interpret as a condemnation of interest, is only an interpretation of the author's death. Usuard was the first for which there is a certain account, told by Dom Quentin in the book just cited. It has, however, been known that Usuard provided what was substantially an abridgement of Ado's "Martyrology" (see ANO DE Vienne) in a form better adapted for actual liturgical use. In certain points, however, Usuard reverted to a Byzantine recension of Bele's augmented "Martyrology," which was attributed to the names of Moses and others. A collection of these texts, unravelling for the first time by Dom Quentin, is too complicated to be detailed here. The text of Usuard's "Martyrologium" was carefully edited by Dom Boullant (Paris, 1718) from MS. latin 13745 at Paris, which, if not the autograph of the author, dates at any rate from his time. A still more elaborate edition was brought out by the Bolandist Du Sollier in Acta SS., June, VI. It has been repeated in P. L. CXXIII—CXXIV.

HERBERT THURSTON.
in the payment of interest to be added. In modern legislation, two questions remain to be decided: (1) whether it is desirable to establish a maximum legal rate; and (2) by what means usurious exactions may be prevented. The Holy See admits practically the lawfulness of interest on loans, even for ecclesiastical property, though it has not promulgated any decree forbidding the making of such loans. The Holy Office dated 18 August, 1830, 31 August, 1831, 17 January, 1838, 26 March, 1840, and 28 February, 1871; and that of the Sacred Penitentiary of 11 February, 1832. These replies will be found collected in the "Collectio Lecensis" (Acta et decreta s. conciliorum recentiorum), VI, col. 677, Appendix to the Council of Pondicherry; and in the "Enchiridion" of Father Bontke, 3, 5.

Every one admits that a duty of charity may command us to lend gratuitously, just as it commands us to give freely. The point in question is one of justice: is it contrary to the equity required in mutual contracts to ask from the borrower interest in addition to the return of the money lent? It may be that the best authors have long recognized the lawfulness of interest to compensate a lender for the risk of losing his capital, or for positive loss, such as the privation of the profit which he might otherwise have made, if he had not advanced the loan. They also admit that the lender is justified in exacting a fine of some kind (a conventional penalty) in case of any failure of the borrower to pay the debt. These and other considerations are the basis of laws regulating the loan of money.

The Code of Justinian, for instance, authorizes the usur movimiento, or loan of things meant for immediate consumption, to remain as unblobbed, as having been unjustly claimed. This was the doctrine of St. Thomas and Scotus; of Molina, Lessius, and de Lugo. Caronists adopted it as well as the theologians; and Benedict XIV made it his own in his famous Enchiridion "Vix perveniit" of 1 November, 1745, which was promulgated after thorough examination of all the cases. In the Code of Justinian, however, the usura movens is distinctly forbidden. Hence, it is evident that the law of usury does not presuppose, and is not in any way connected with, the usura movens.

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of taking interest depends on one's intention; thus, we may give credit gratuitously, or we may give the use of our money for a consideration. In the first case, the contract is essentially gratuitous; and as formerly this gratuitous contract was the ordinary practice, the Church was opposed to all claim of interest. However, as the use of money has its value, we must take the use of anything else; the Church on that account permitted the lending of money for interest. In spite of the assertion of many authors to this explanation, we do not approve it. In Roman law, gratuitousness was not essential to the mutuum, but only presumed in the absence of any stipulation to the contrary. Persons who openly or secretly demanded interest proved conclusively that they were inury and therefore entitled to interest. In the Church, in condemning them, did not raise the question of their intention. The answer to Baldrini is that rent is a price paid for the use of a thing not destroyed by use. The expenditure of money may be productive, and the person lending money and so depriving himself of profit may claim a compensation for the privation, but this is the question of extrinsic circumstances, not of justice in itself.

Others with Claudio-Janetti (Le capital, la spéculation et la finance, iii, 11 and iii) distinguish between the loan for consumption and the loan for production: we may ask interest from the borrower who takes money on credit in order to produce or gain money, but not from one who has used it for a grain of bread. All work which is intended for productive use may refuse to except on condition of being made a partner in the undertaking, and may claim a fixed interest which presents that share of the profit, which he might reasonably expect to receive. The system, nevertheless, is formally condemned by the Eucyclicist Vix generation for that private but public principle; it tends in fact to make the borrower pay for a special advantage, while the compensation is regulated by the general advantage procured by the possession of a thing, not by the special circumstances of the borrower. Others justify the existing practice by the presumption of extrinsic circumstances, which is concerned, according to some persons, by the permission of the Church itself. The law now cashes money capital does not pay interest. The extrinsic circumstances do not always exist, while we can always lend at interest, without any scruple on the score of justice. And that is there to show that modern legislators pass merely to quiet men's conscience.

But we may correct this last opinion by the aid of extrinsic circumstances, of which the Church give us the true one, and we call them more fully the strictness of the law of earlier times, and the greater liberty allowed the present day. The just price of a thing is based on the general estimate, which depends not in all cases on universal utility, but on general utility. Once the possession of an object is generally useful, money may rest on the price of the interest of the Church curve; but if it is not useful, to use it, is the contrary, the object is of no use to me. There is much greater facility nowadays for making profitable investments of savings, and a true value, therefore, is always attached to the possession of money, as also to credit itself. A lender, during the whole time that the loan continues, deprives himself of a valuable thing, for the price of which he is compensated by the interest. He no longer has the object to use at a time when it was more difficult to find profitable investments for money. So long as no objection was made to the profitable investment of capital in industrial undertakings, discouragement of interest on loans acted as an encouragement of legitimate trade; it also led to the creation of new contract associations, such as insurance companies, which give a reasonable hope of gain without risk. The action of the Church has found distinguished representatives of contemporary economic science. We may mention three English authors: Marshall, professor of political economy at the University of Cambridge (Principles of Economics, i, ii, iii, 8, etc.); Ashley, professor at the new University of Birmingham (An Introduction to English Economic History, third edition); and Professor Cunningham (Growth of English Industry and Commerce, i, ii, vi, sect. 83, third edition). Even at the present day, a small number of French Catholics (Abbe Morel, "Du pret à intérêt: Monde, "Le prét à intérêt, dernière forme de l'esclavage") show in the attitude of the Church only a tolerance justified by the fear of greater evils. This is not so.

The change in the attitude of the Church is due entirely to a change in economic matters that require the present system. The Holy See itself puts its funds out at interest, and requires ecclesiastical administrators to do the same. A recent writer, Mr. Burke, the Friars Minor, denounces in loans for interest "the principle of speculative and mercantile speculation", though the accumulation of wealth in the hands of a few capitalists, which he deplores so much, does not arise so much from lending money at proper interest as from industrial investments, banking operations, and speculations, which have never been condemned as unjust in principle. There has never been any objection against the investment of capital in commercial or industrial undertakings or in the public funds.

Lending money at interest gives us the opportunity to exploit the passions or necessities of other men by compelling them to submit to ruinous conditions; men are robbed and left destitute under the pretext of charity. Such is the case with that which the Fathers of the Church have always condemned, and which is universally condemned at the present day. Dr. Funk defined it as the abuse of a certain superiority at the expense of another man's necessity; but in this description he points to the opportunity and the means which enable a man to commit the sin of usury, rather than the formal malice of the sin itself. It is an unjust and unjustifiable, as well as frequent, sin. In some countries are found instances of the exaction of interest at 30, 50, 100 per cent, and even more. The evil is so great in India that we might expect legal provisions to fight against such ruinous abuse. The exorbitant charges of pawnbrokers for money lent on pledge, and, in some instances, for money kept by installments, are also instances of usury disguised under another name. As a remedy for the evil, respectable associations for mutual lending have been instituted, such as the banks known by the name of their founder, Raiffeisen, and help has been sought from legislators; but there is no general agreement as to the form which legislation on this subject should take.
Utah, the thirty-second state admitted to the Union, takes its name from an Indian tribe known as the Utes or Yutas—a Shoshonian offshoot—whose hunting grounds embraced three-fourths of the territory enclosed by the boundaries of the present State of Utah. It is 350 miles long and 275 miles wide. Its area is 81,900 square miles (54,390,000 acres) or 370,278,235 acres, of which 278,000 are of water surface. The population according to the last census is 375,351. The state extends westerly to the Nevada line, and on the east to Colorado and Wyoming, on the south it is bounded by Arizona, and on the north by Idaho and Wyoming.

Physiography. The Wasatch and Uintah Ranges of the Rocky Mountain system traverses the state from north to south with collateral elevations stretching across the face of the land forming a picturesque variety to the great basins and valleys. These mountains are traversed with great gorges through which the waters, formed by melting snow and rain, rush to the lowlands where they are diverted into irrigating canals. These canyons range in depth from 400 to 5000 feet. There are crests of the Wasatch Range from 12,000 to 14,000 feet above sea level. The Great Salt Lake—the largest body of inland water in the United States—is within the borders of the state. The highest point of the mountains in the north central part of Utah is a surface measurement of 2,125 square miles, is 75 miles long by 50 wide, and is 4120 feet above sea level. With Sevier and Utah Lakes, Great Salt Lake is all that remains of Bonneville Sea, a great inland body of water that at some period in the past covered nearly all Utah. Sevier Lake is a salt lake of water of varying dimensions which in dry seasons practically evaporates, leaving a crystalline residuum of impure sodium chloride and sulphates, five inches in depth. Jordan River, draining the fresh water lake, Utah, the Weber and Bear Rivers and many small streams flow into Salt Lake and compensate for the evaporation which has been in uninterrupted progress for ages and has made of the waters of Salt Lake a nearly saturated brine.

The mean annual temperature of Utah is 49 degrees. The highest temperature ever recorded was 115 degrees above, and the lowest 36 degrees below, zero. The air is arid, due to a comparatively small precipitation of moisture. Humid air currents traveling westward from the Pacific Ocean suffer a condensation of their vapours, and when they pass over the state become drying winds.

Utah is rich for a variety of minerals, one of the most valuable of which is coal. There are no coal beds sufficiently large to support a large mining industry, but there are deposits in various parts of the state which are of commercial value. The most valuable is the bituminous coal found near the mouth of the Green River, in Carbon County, which is about 100 miles southeast of the city of Carbon. This coal is in large deposits, and is of a fine quality. The amount of coal in the state is estimated at over 100 million tons. The state is also rich in iron, lead, zinc, copper, silver, gold, and other valuable metals. The greatest mineral wealth, however, is in the great copper deposits found in the San Juan and Grand Valleys. These deposits are of enormous extent and are estimated to contain over 100 million tons of copper. The state is also rich in coal, iron, and other minerals.

The state is divided into five districts: the eastern district, the central district, the southern district, the western district, and the northern district. Each district is subdivided into counties, and each county is subdivided into townships. The state has a population of over 300,000, and is divided into 39 counties. The capital of the state is Salt Lake City, which is located in the northwestern part of the state. The state is divided into five districts: the eastern district, the central district, the southern district, the western district, and the northern district. Each district is subdivided into counties, and each county is subdivided into townships. The state has a population of over 300,000, and is divided into 39 counties. The capital of the state is Salt Lake City, which is located in the northwestern part of the state.
Santa Fe, 2 January, 1777. They charted the explored lands, described the tribes they had visited, the beech of Great Salt Lake, the environment, and bequeathed to us a valuable history of their expedition. From 1823 until 2 Feb., 1848, Utah belonged to the Republic of Mexico, and when the Mormons, American citizens, settled, July, 1847, in the valley of the Great Salt Lake they became, unanimously, intruders on Mexican soil. By the Treaty of Peace, signed 2 Feb., 1848, by the American Government and the Mexican Government at Guadalupe-Hidalgo—the home-town of the famous shrine and pilgrimage of Our Lady of Guadalupe—Utah came under the territorial jurisdiction of the United States. So that for less than one hundred years the region now known as the State of Utah was possessed by the three separate nations.

It matters not to the present age or to Utah's future greatness whether Brigham Young and hisandy followers were directed to Salt Lake Valley by the great missionary, Father De Smet, by chance, or, as the Mormons claim, by Divine revelation. They came, they toiled; their settlement attracted many of their faith, and many who did not accept that utopia. The first law of the new city was that every man cut down, the mountains streams diverted over the arid land, and the land that was arable brought under cultivation. On 15 September, 1847, the American troops under General Winfield Scott took possession of Mexico City, and on 2 Feb., 1848, the Treaty of Guadalupe-Hidalgo was signed, ceding for a consideration of $15,000,000 all territory north and north-east of the forty-ninth parallel, including the States of California, Arizona, New Mexico, and Utah. The Latter Day Saints now, 1848, became subjects of the United States and, after organizing a provisional government, applied for admission into the Union under the title of the State of Deseret. Pending the will of Congress, the Mormons were directed to find their own must and issued gold pieces of the value of 2.50, 5, 10, and 20 dollars. They also issued in circulation paper currency, and organized as a quasi-independent State. In the spring of '49 Utah's political history opened with the adoption of a constitution for the State of Deseret. Ignoring the application of the Mormons for statehood, Congress passed an act granting to Utah territorial rights, but it was not until 1849 that the Congress of the United States passed an act admitting the Territory of Utah to the Union. The Territory of Utah was admitted to the Union on 7th September, 1850. The boundaries of the new territory were defined in the Congressional Act to wit: Oregon on the north, California on the west, the summit of the Rocky Mountains on the east, and the 7th parallel of latitude on the south. By the decree of the President of the United States, Brigham Young, the Mormon hierarch and head of the Church of the Latter Day Saints, was appointed first governor of the Territory of Utah, 28 Sept., 1851, thus establishing a theocratic form of government, or an imperium in imperio, within the limits of the republic.

On the first Monday in April, 1851, the first municipal election was held in Salt Lake City. A charter for the city had been granted by the Assembly of the people on 9 Aug., 1841, and the city was incorporated. By order of Congress the Legislature of Deseret was dissolved 5 April, 1851, when a territorial legislature for Utah was established and a delegate to Congress elected. At that time, according to a census taken in April, 1851, the population of Utah was 11,534. Polygamy, which had been proclaimed—and publicly for the first time at a special conference held in Salt Lake City, 28 August, 1852—was abolished by the "manifesto" of the October conference held in 1890 signed on 8 May, 1895 by Wilford Woodruff, President of the Church of Jesus Christ of Latter Day Saints. The Constitution was framed and adopted by popular vote, 5 Nov., 1895. By proclamation of the President of the United States, signed 4 January, 1896, Utah was admitted as a state of the Union. From 1823 until 1896, Utah was one of the most picturesque and attractive cities of the United States. Her streets are 132 feet wide and its population in 1910 was 92,777. Ogden, Provo, Logan, Murray, and Park City are prosperous towns of the state.

Legislation.—The Legislature for Utah consists of 63 members elected by the people: 15 in the House of Representatives and 18 in the Senate. Population forms the basis for the election of representatives to the Legislature and for Congress where Utah is represented by two senators chosen by the Legislature and one congressman elected by popular vote. Under the criminal law murder is punished by death, the criminal having the choice of death by hanging or shooting. Blasphemy, arson, and perjury are statutory offenses, but blasphemy only when it constitutes a breach of the peace. Polygamy and bigamy are crimes against society and those proved guilty of either are punished by imprisonment not exceeding five years or by a fine of $500. Under the civil law all priests and ministers attached to churches, all judges, mayors of cities, and justices of the peace are empowered to marry apprentices, who must have the consent of parents or guardians if they are under 16 years of age, male or female. Cruelly, desertion, impotency, adultery, permanent insanity, habitual drunkenness, and conviction of felony are legal causes for divorce in Utah. Sunday is a legal holiday. School attendance is compulsory for all children between the ages of eight and sixteen. Clergymen, lawyers and doctors are privileged witnesses under state law.

Education.—The school population of Utah (1910) was 106,921. A larger percentage of the population of Utah is within the school age than can be found in any other state of the Republic. There are two universities, the University of Utah, and the University of the Latter Day Saints, thirty-five high schools, a state Normal school, State School of Mines, State Agricultural College, State School for Deaf and Dumb, the Brigham Young Colleges at Provo and Logan, a Presbyterian college, the All Hallows (Catholic) College, St. Mary's Academy (Holy Cross Sisters), Salt Lake City, the Academy of the Holy Cross Sisters, Ogden, many private institutions of learning, the individual school, the Sunday School, and other minor bodies. It is estimated that fully 30 per cent of the population of Utah attend no place of worship, and as divorce is increasing and becoming a menace to the stability of society, particularly in the cities and towns, the church population is threatened with more serious emaciation. Ecclesiastical property in the state is vested in corporations organized for ecclesiastical or charitable purposes, in a bishop properly incorporated, or it is held in trust under law by matured persons.

Ecclesiastical History.—We have seen that as early as 1776 two Spanish Franciscan priests left Santa Fe, New Mexico, and, crossing south-western Colorado, discovered Utah Lake, instructed the
Laguna family of Utes, crossed the State of Utah from north to south preaching to the tribes on their way, and, returning to Santa Fe, January, 1776, made known the existence of the great inland body of water, now known as Salt Lake. Not till 1841 do we again read of a Catholic priest visiting Utah. In that year the heroic Jesuit missionary and explorer, Father Pierre-Jean de Smet, passed through the vicinity of Salt Lake on his way to Green River, Wyoming. This remarkable priest was, in the autumn of 1846, the guest of the Mormon leader, Brigham Young, who was wintering with his followers near Council Bluffs, preparing to enter the Great American Desert in the spring of 1847. As the Mormon president had not yet determined where he and his people should go, he was much impressed with Father de Smet's description of Salt Lake and Cache Valleys stretching away from the Wasatch Mountains. "They asked me a thousand questions about the regions I had explored," writes the priest to his nephew, "and the valley which I have just described to you pleased them greatly, and they, and perhaps the great captain himself, determined to settle there? I would not dare to affirm it. They are there!" In the summer of 1863, sixteen years after the Mormons entered Utah, that exemplary priest, John Baptist Ravardy, came from Denver, Colorado, and passed some days in Salt Lake City. He was the guest of General Patrick E. Connor, Civil Commissioner, who, with his neighbors, Fort Douglas, built on a bench a little to the east of the city. Father Ravardy found no Catholics in Salt Lake and, after administering the Sacraments of Penance and Holy Communion to some soldiers at the military post, he returned to Denver, where he died, 18 November, 1869. Early in June, 1866, Rev. Edward Kelly visited Salt Lake by permission of Bishop English, from San Francisco, and believed his jurisdiction extended over the entire State of Utah. Father Kelly offered up the Holy Sacrifice—the first Mass said in Salt Lake City—on the morning of 29 June, 1866, in the Assembly Hall of the Latter Day Saints, courteously placed at his disposal by the president, Brigham Young.

On 16 Aug. of the same year, raised to the episcopate and entrusted with the vicariate. On 30 Nov., 1868, Bishop Machebeuf, having already appointed Rev. James P. Foley missionary rector of Salt Lake, visited the Mormon stronghold and ordered the removal of the seminary of young soldiers. The bishop, during his visit of ten days, was the guest of General Connor, who accompanied him in some of his visits to the few Catholics then in Salt Lake. Father Foley remained in the city two years, and on a lot purchased by his predecessor, Rev. Patrick Walsh, built in 1869 an unpretentious church, the first Catholic church erected in the State of Utah. In 1871 the most Rev. Bishop Machebeuf, placed Utah under the jurisdiction of Archbishop Alemany of San Francisco, who entrusted the mission to the care of the Rev. Patrick Walsh. Father Walsh began his sacerdotal duties in Salt Lake early in 1871. He remained on the mission for two years, organized a parish in the city, erected Father Pierre-Jean de Smet, passed through the vicar, Father Patrick Foley, and built in Salt Lake a brick church under the patronage of St. Mary Magdalen. On 14 Aug., 1873, Rev. Lawrence Scanlan, missionary rector of Petaluma, Archdiocese of San Francisco, succeeded Father Walsh, and with him the history of the Church in Utah practically begins. When Father Scanlan entered Salt Lake he found the beautiful Our Lady of the Holy Rosary Church, in extent in the United States. In a state population of 87,000 there were, perhaps, 800 Catholics. In Salt Lake and Ogden there were, by actual count, 90 Catholic; the remainder were dispersed along railroad divisions, in mining camps, and on the ranches. The little brick church to which he fell heir carried a debt of $6000. It was the only Catholic church in a region of 5,000 square miles. Father Scanlan soon began, on foot and on horseback, a visitation of his immense charge, the hardships of which taxed to the limit the vital force of his robust physique. On 29 June, 1877, he was, in recognition of his administrative ability and of his fidelity to the duties of his priestly mission, appointed vicar Apostolic over all Utah and a large area of Nevada. He was later consecrated Bishop of Laradun in the Cathedral of San Francisco by Archbishop Riordan, assisted by Bishops O’Connell and Meehan. In 1882 the Vicariate Apostolic of Utah and Nevada, canonically constituted a diocese, and Bishop Scanlan fixed his cathedral throne permanently in Salt Lake City. The newly erected diocese embraced then, as it does now, 153,768 square miles, constituting it the largest diocese in the United States.

The era of Gentile—as distinguished from the Mormon emigrants—began with the building of the Union Pacific to Ogden in March, 1868, and with the elevation to the episcopal throne of the Very Reverend Lawrence Scanlan in 1887. Catholicism entered Utah as an organized religion. Since then, the Church, so far as adverse conditions have permitted, has kept step with the educational, industrial, and political progress of the State. Wherever a Catholic has been, there is a Catholic Church. In 1885 Bishop Scanlan died; and, incidently, one not familiar with conditions as they existed in Utah until the present, it would be next to impossible to understand the almost insuperable difficulties which opposed, and are yet opposing, the spiritual and material expansion of religion in Utah. The state is enclosed by the mineral belt of the South-west, and mining is of the most important of its industries. When a mine is opened on the streets of Salt Lake that gold or silver has been uncovered in one of the galleys, canyons, or streams of the Wasatch Range, there is at once a rush for the "diggings." It facts verify the rumour, a mining camp is established which, in time, becomes a town of three or four thousand energetic men; among them will be many Catholic priests practicing for a church and a priest. The bishop goes in person to inspect conditions, is satisfied with the encouragement he receives, and, returning to Salt Lake, commissions one of his priests to take up his residence and build a church at "Silver Reef" or "Goldville." A year after the church is built and partially paid for, the "workings" give out and the town is abandoned and the bishop, church, and the priest a Pastor without a flock. This is not an incident in the experience of Bishop Scanlan, it is a repetition in his episcopal life. Many towns and villages, of from two to seven thousand souls, are entirely Mormon and are outside the influence of the Catholic Church. The Catholic population of Utah is sparse; nevertheless, in 1899 Bishop Scanlan reported 600 Catholic families.

He brought the Sisters of the Holy Cross from Indiana to Salt Lake City, to Ogden, to Park City, and Eureka. In Park City and Eureka the Sisters teach the select and parochial schools; in Ogden they conduct the Sacred Heart Academy; in Salt Lake City the Sisters conduct St. Mary's Academy and also Holy Cross Hospital. The Kearns' St. Ann's Orphanage, built by Senator and Mrs. Kearns, has, since its completion in 1900, been under the care of eleven Sisters of the same order. In 1885 Bishop Scanlan founded and built the All Hallows College, now one of the leading Catholic colleges of the South-west, and in 1889 he invited the Marist fathers to take charge of the institution. On 15 August, 1909, Bishop Scanlan, of which he was the vicar, died, buried by Cardinal Gibbons. In January, 1910, Bishop Scanlan introduced into his diocese the Sisters of Mercy and placed under their charge the "Judge Memorial"
Home", which was built, at a cost of $175,000, by the late Mrs. Mary Judge, and given to the bishop to be used as a hospital and home for aged and disabled clergy.

Confronted with unfavourable localities and the uncertainties of the permanency of mining towns, the Bishop of Salt Lake has succeeded in establishing in his diocese permanent parishes, outside of Salt Lake and Ogden, at Park City, Eureka, Helper, and Green River, Utah; and at Austin, Tonopah and Eureka, Nevada. Annexed to these parishes are some forty missions and mining stations visited by the diocesan missionary, Rev. T. N. Whitaker, D.D.

Utahnia, a titular see of Africa Proconsularis, suffragan of Carthage. Uthina is mentioned by Prolomy IV, 3, 314, Phryn (V, 1), and the Peutinger Tables. "Piny ani inscription call it a colony. From the accounts given by geographers it seems to be the ruins known as Henshir Ouda, near a station on the railway from Tunis to Kef, Tunisia. These ruins occupy a site in a small valley opening up on a hilly plateau, and commanding the lower bank of the Milian wadi; there are the remains of a fortress, cisterns, an aqueduct, triumphal arch, theatre, amphitheatre, basilica with a circular crypt, bridge, etc. Many beautiful mosaics are to be found here. Uthina had a bishop in the time of Tertullian, in whose writings it is called "De Monogamia," i.e. Five others are known: Felix, present at the Council of Carthage (256); Lampadius, at the Council of Arles in Gaul (314); Isaac, at the Council of Carthage (311), where he had as rival the Donatist; Pelagius; Gumbonis, at the Council of Carthage 419; and Quetius at that of 325.

Utica, a titular see in Africa Proconsularis. The city was founded by Tyrannus colonists at the mouth of the Bagradas River in the vicinity of rich mines, 110 b.c. or 250 years before Carthage. It had two harbours, and during the Punic wars was the eastern as well as the capital of Carthage. In 212 b.c. it was occupied by Roman troops. After the fall of Carthage, 146 b.c., Utica became the capital of the Roman province of Africa, and was a civitas libera (free city), perhaps even immunes (except from taxes). It was here that Cato the Younger, called Cato of Utica, killed himself after his defeat at Thapsus, 146 b.c. Augustus granted the right of citizenship to the inhabitants of Utica, which under Adrian became a colony, under the name of Columnia Julia Elia Hadriana Augusta Utica, and under Septimius Severus and Caracalla, a colonia juris Veflici. When Carthage again became the capital of Roman Africa, Utica passed to the second rank. On 8 Aug., 285 a.d., more than 153 martyrs, according to Saint Augustine, and according to Placentini about 300, suffered for the Faith at Utica; they are known under the name of Massa candida, and later a basilica was built there in their honour (Moneux, Histoire litteraire de l'Afrique Chretienne", II, 341-147). A number of bishops is mentioned by historians (Morett, "Africa Christiana", I, 362, II, 50; Gams, "Series Episcoporum", I, 470; Tourlotte, "Geographie de l'Afrique Chretienne", Proconsularis", 418-323). The oldest-known bishop, Aurelius, was present at the Council of Carthage, 256; the last, Potentius, in 684, at the Council of Toledo in Spain, where he had taken refuge after the Arab invasion. This invasion and the chok ing up of its harbours with sand washed in by the Bagradas, hastened the downfall of Utica. Its ruins are at Bon-Chateaur, not far from Porto-Farrina, with which it is sometimes wrongly confounded. One may see here large reservoirs, an amphitheatre, and some remains of a wall.

S. Patrice.

Utilitarianism (Lat. utilitas, useful) is a modern form of the Hedonistic ethical theory which teaches that the end of human conduct is happiness, and that consequently the distinguishing marks of human conduct are right and wrong is pleasure and pain. In the words of one of its most distinguished advocates, John Stuart Mill, "the creed which accepts as the foundation of morals, utility or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is understood pleasure, and the absence of pain; by unhappiness, pain and the privation of pleasure" (Utilitarianism, ii, 1863). Although the term Utilitarianism did not come into vogue until it had been adopted by Bentham, and until the essential tenets of the system had already been advocated by many English philosophers, it may be said that, with John Locke, who is the true founder of Utilitarianism (De l'esprit, 1758), from whom Bentham seems to have borrowed, all the champions of this system have been English. The favour which it has enjoyed in English speculation may be ascribed to a great measure to the dominance of Locke's teaching, that all our ideas are derived exclusively from sense experience. The epistemological prejudices of materialism, and the ethical conclusions of utilitarianism, both of which are therefore, actual, are therefore, in the experience results of actions.

Tracing the stream of Utilitarian thought from its source, we may start with Hobbes (Leviathan, 1651), who first fundamental idea was that which promotes our own welfare; and the social code of morals depends for its justification on whether or no t it serves the wellbeing of those who observe it. A Protestant divine, Richard Cumberland (De legibus naturae, 1672), engaged in the refutation of Hobbes's doctrine, that morality depends on civil enactment, sought to show that the moral law is a law of the Gospel and a law of nature: "The greatest possible benevolence of every rational agent towards all the rest constitutes the happiest state of each and all. Accordingly common good will be the supreme law." This view was further developed by some other theologians of whom the last and most conspicuous was Paley (Principles of Moral and Political Philosophy, 1775), who reasoned that since God wills the happiness of all men it follows that if we would conform our conduct to God's will we must act so as to promote the common happiness; and virtue consists in doing good to all mankind in obedience to the will of God and for the sake of everlasting happiness. Moral obligation he conceived to be the pressure of Divine will; urging us to right action. More in harmony with the spirit of the later Utilitarians was Hume, the slightest of whose preoccupations was to find any religious source or sanction of morality. In his "Inquiry concerning the Principles of Morals" (1751) he carried out an extensive analysis of the various judgments which we pass upon our own character and conduct and on those of others; and from this study drew the conclusion that virtue and personal merit consist in those qualities which are useful to ourselves and others. In the course of his speculation he encounters the question which is the irreducible stumbling block in the path of the Utilitarian theorist: How is
The motive of self-interest to be reconciled with the motive of benevolence; if every man necessarily pursues his own happiness, how can the happiness of all men be secured? Utilitarianism, the name of the theory of association of the followers of Bentham, Mill did not discuss or attempt systematically to solve the difficulty; he dismissed it by resting on the assumption that benevolence is the supreme virtue.

In Hartley (Observations on Man, 1748) we find the first methodical effort to justify the Utilitarian position by means of the theory of association. Utilitarianism, which so largely a part in the genesis of our moral judgments is assigned by subsequent speculators, especially of the Evolutionist party. From generations and the lower elementary or primary emotions, according to Hartley, result higher feelings and emotions, different in kind from the processes out of which they have arisen. The altruistic motives of sympathy and benevolence are then accounted for. With Bentham arises the group of thinkers who have appropriated the name of Utilitarians as their distinctive badge. The leaders after Bentham were the two Mills, the two Austins, and Godwin, who are also known as the Philosophic Radicals. While the members of this party devoted considerable effort to the development of theoretical Utilitarianism and made it the starting-point of their political activity, they became remarkable less as philosophic speculators than as active reformers of social and economic conditions and of legislation.

The keynote of their doctrine and policy is struck by Bentham in the opening of his Principles of Morals and Legislation. The moral principle placed next in kind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do as well as what we shall do. On the one hand the standard of right and wrong, on the other the chain of cause and effect are linked to their throne. They govern us as in all we do; every effort we can make to change the course of nature is but to demonstrate and confirm it. In a word man may pretend to abjure their empire; but in reality he will remain subject to it all the while. The principle of utility recognizes this subjection, and assumes it for the foundation of that system the object of which is to rear the fabric of felicity by the hand of reason and law. Strenuously standing for the principle, by the path of uncertainty, he places himself in the task of reconciling self-interest and altruism: "Dream not that men will move their little finger to serve you, unless their advantage in doing so is obvious to them. Men never did so and never will while human nature is made of its present materials. But they will desire to serve you when by so doing the duties already incumbent on you can serve themselves by serving you are multitudinous" (Deontology, ii. 1834: posthumous work).

In the hands of Bentham and his disciples Utilitarianism dissociates morality from its religious basis and, incorporating Determinism with its other tenets, becomes pronouncedly Positivist, and moral obligation is resolved into a principle of pleasure and pain, with the association of disagreeable consequences attending some kinds of actions, and advantages following others. The word ought Bentham characterizes as an authoritative impostor, the tyrant of arrogance, indecency, and ignorance. It is the condemnation of Utilitarianism that this estimate of duty is thoroughly consistent with the system, and no defender of the utility theory has been able, though some have tried, to indicate the claims of moral obligation on Positivist Utilitarian grounds. Bentham drew up a curious scheme for computing the worth or weight to be assigned to all sorts of pleasures and pains, as a practical norm to determine in the concrete the moral value of any action. He assumes that all pleasures are alike in kind and differ only in quantity, that is in intensity, certainty, duration, etc. His psychological analysis, besides the original defect of the system, by the principle of a single moral action, contains many errors. Subsequent writers have abandoned it as worthless for the very good reason that to calculate, at its employment would demand, all the results of every action, and to strike a balance between the advantages and disadvantages attendant upon it, would require an intellect much more powerful than that with which man is endowed.

The classic expression of the system is John Stuart Mill's "Utilitarianism," which endeavours to raise the Utilitarian ideal to a higher plane than that of the undisguised selfishness upon which Bentham rested it. As the foundation of his structure Mill asserts that every man necessarily acts in order to obtain his own happiness; but finding this ground logically inconvenient to be used in the determination of conduct, and prompted by his own large sympathies, he quickly endeavours to substitute "the happiness of all concerned" for "the agent's own happiness." The argument over which he, the author of a formidable work on logic, endeavours to pass from the first to the second position, may serve as an example capable to subsist for a long time in the head of the average reader engaged in the detection of sophisms. The argument, in brief, is that, as each one desires and pursues his own happiness, and the sum total of these individual ends makes up the general happiness, it follows that the general happiness is the one thing desirable by all and provides the Utilitarian standard of what is good in conduct. Bentham, the Utilitarian, would, as John Stuart Mill, the Utilitarian, "that because of a hundred men each one's hunger is satisfied by his dinner, the hunger of all must be satisfied with the dinner of each." To escape some of the criticisms urged against the doctrine as stated by Bentham, who made no distinction in the various kinds of pleasure, Mill claimed that Utilitarianism notes that pleasures differ in quality as well as quantity, and it is the principle that has experience of different pleasures, some are preferable to others, that it is better to be a human being dissatisfied than a pig satisfied, better to be Socrates dissatisfied than a fool satisfied. Then he slips from "preferable" to "higher," thus surreptitiously introducing a moral classification among pleasures. Yes, the principle of higher and lower moral values to various pleasures, is to estimate them according to the rank of the faculties or of the kinds of action to which they belong as results. But to do this is to assume some moral standard by which we can measure the right or wrong of action, independently of its pleasurable or painful consequences. This must be an outer reason for the action desired for its own sake, and men do right frequently without any calculation of the happiness to be derived from their action, Mill enlists the association theory, as the result of experience, actions that have been approved or condemned on account of their pleasurable or disagreeable consequences at length come to be looked upon by us as good or bad, with our actively adopt them in the judgment of the utilitarian. Since Mill's time the only writer who has introduced any modification into strictly Utilitarian thought is Sidgwick (Methods of Ethics, 1874), who acknowledges that the pleasure-and-pain standard is incapable of serving universally as the criterion of morality; but believes it to be valuable as an instrument for the examination of the general maxim or rule. The general happiness principle he defends as the normal of conduct, but he treats it rather as a primary than a demonstrable one. Although he vigorously denounced Utilitarianism, Herbert Spencer's ethical construction (Data of Ethics, 1879), which may be taken as the type of the Evolutionist school, is fundamentally Utilitarian. True, instead of happiness he makes the increase of life, that is, a fuller and more intensive
life, the end of human conduct, because it is the end of the entire cosmic activity of which human conduct is a part. But he holds pleasure and pain to be the standard which discriminates right from wrong, so that in reality he looks upon the moral value of actions as entirely dependent upon their utility. His objection is based on the belief that the standard of our moral ideas, of conscience, and of our moral judgments is too lengthy and complicated to enter into. Sufficient to say that in it he sets forth the influence of association with that of

interest general, or in the utility of the results of action with another feeling that the remote present themselves to our consciousness as possessing more "authoritativeness" than the immediate results. The arguments urged against Hedonism (q. v.) in general are effective against Utilitarianism. Its own peculiar weakness lies in its failure to pass a passage class even to determine the utility of self-interest and benevolence as a motive of conduct; and its claim that the ideas morally right and useful are identical at bottom.

Besides the works mentioned above see: Amee, Hist. of Utilism (1892); Stephen, The Ethics of Utopia (1900); Bulpitt, The Ethics of John Stuart Mill (1877); Martineau, Types of Ethical Theory (1901); Greene, Predogmata of Ethics (1915). Humanitarians continue, in the course of time, to seek the ideal state. Means of securing all the rights and duties from them, silver, iron, iron, and such other things as they need. They do not use gold and silver as money, since they have common ownership of property, but they procure it principally in order to hire mercenaries from among their neighbours. In music, arithmetic, and geometry they are not surpassed by the Europeans, and in astronomy and meteology they far excel them.

There are different varieties of religion, but their public worship is of such a general nature that they are able to worship together. All beliefs except Atheism are tolerated. Their ethics is Hedonistic and very few of them are attracted by an ascetic life. Those convicted of serious crimes are reduced to slavery, and persons of inferior birth are also procured as slaves. Children of slaves do not retain the status of their parents. Persians afflicted with incurable and painful diseases are advised by the priests and magistrates to take their own lives. If they do not wish to do so, however, they are never compelled to do so. Those who commit suicide without the consent of the priests and magistrates are given dishonourable burial, and those who are convicted of murder under the age of twenty-two and murderers under the age of twenty-two. Much care is taken to make those contracting marriage acquainted with each other so as to avoid unhappy unions. Divorces are permitted and parties may remarry. The Utopian priests are of extreme holiness, but their numbers are small. They are elected by the people by secret ballot. Women are not excluded from the priesthood, though few of them—and these widows and old women—are chosen. The priesthood is held in high honour. The traveller concludes his narrative by attributing the happiness and progress prevailing in Utopia to the absence of private property. It is sometimes asked whether More meant to have the proposals in the Utopia taken seriously. Undoubtedly he did not. They were merely a means by which he could call attention to some of the abuses
his day without being taken to task by the king for his freedom. While he shows that he appreciates the weakness of communism, he allows Hythly to present only its strength. Since More's day many ideal commonwealh in imitation of the Utopia have flourished in literature. Among the best known are Bacon's "New Atlantis" (1621), in which the author dreams of the happiness of mankind attained through the progress of the natural sciences; Campanella's "City of the Sun" (1637), which emphasizes community of property and stipulates that the author, on his death, be "Télémaque" (1699); Cabet's "Voyage in Icaria" (1840); Bellamy's "Looking Backward" (1880); William Morris's "News from Nowhere" (1880); Hertzka's "Freiland" (1891); and H. G. Wells's "A Modern Utopia, (1905) and "New Worlds for Old" (1908). Morley's "Ideal Commonwealh" contains an English translation of More's "Utopia", as well as of Bacon's "New Atlantis", Campanella's "City of the Sun", and other imaginary states.

Frank O'Hara.

Utopian Laxis Resonare Fibris, the first line of a hymn in honour of St. John the Baptist. The Roman Breviary divides it into three parts and assigns the first, "Ut quænt laxis", etc., to Vespers, the second, "Atra deserti teneris sub annis", to Matins, the third, "O nimis fælix, meritece celsi, to Lauds, of the feast of the Nativity of St. John (24 June). With medieval hymnologists generally, Stroves ascribes the authorship to Paulus Diaconus and expresses surprise at the doubt of Duemmler, for which he can see no reason. The hymn is written in Sapphic stanzae, of which the first is famous in the history of music for the reason that the notes of the melody corresponding with the initial syllables of the six hemistichs are the first six notes of the diatonic scale of C. This fact led to the syllabic naming of the notes as Ut, Re, Mi, Fa, Sol, La, as may be shown by capitalizing the initial syllables of the hemistichs:

UT quænt laxis RESonare fibris
MIra gestorum Fæniu tuorum,
SOlye polluti LAbi reatum,
Sanæ inamoanes.

Guido of Arezzo showed his pupils an easier method of determining the sound of the notes than by the usual method. His method was that of comparison of a known melody with an unknown one which was to be learned, and for this purpose he frequently chose the well-known melody of the "Ut quænt laxis". Against a common view of musical writers, Dom Pothier contends that Guido did not actually give these syllabic names to the notes, did not invent the hexachordal system, etc., but that insensibly the comparison of the melodies led to the syllabic naming. When a new name for the seventh, or leading, note of our octave was desired, Erich Van der Putten suggested, in 1399, the syllabic BI of "labi", but a vast majority of musical theorists supported the happier thought of the syllabic BI formed by the initial letters of the two words of the last line. UT has been generally replaced by DO because of the open sound of the latter. Durandus says that the hymn was composed by Paul the Deacon on a certain Holy Saturday when, having to chant the "Exsultet" for the blessing of the paschal candle, he found himself suffering from an unwanted hoarsness. Perhaps, thinking to himself, he wished for the restoration of voice to the father of the Baptism, he implored a similar help in the first stanza. The melody has been found in a manuscript of the tenth century, applied to the words of Horace's Ode to Phyllis, "Est nihil nonum sueraptum animus". The hymn offers exegetical difficulties in the stanza "Ventrîs obstrûsû", etc. Littledale's version, used in Bute's "The Roman Breviary", refers the "uterque parents" to Mary and Elizabeth;— "Pent in the closet of the womb, thy Saviour Thou didst adore within his chamber shrouded; Thus did each parent in their unborn offering Mysteries find."

Caswall translates similarly: "What time Elizabeth and Mary sang." Pauly refers the two words to Zachary (for his canticle of the Benedictus) and Elizabeth (for her address to Mary: "Blessed art thou among women", etc.); and "uterque" would better support this view. Also, "Mysteries find" is a poor version of "Abdita pandit", since it conceals the allusion to the "offertory prayer" of the parents. Greater difficulty is found in the interpretation of the stanza "Sertà ter denis", etc. A sufficiently close rendering would be:

"Some crowns with glory thirtyfold are shining; Others, a double flower and fruit combining; Thy trial chaplet bears an intertwining Hundredfold fruitage."

This is an evident allusion to the parable of the sower (Matt., xiii, 8) whose seed fell upon good ground and brought forth fruit, some a hundredfold, some fiftyfold, and some thirtyfold; but the reasoner of the hymn clearly adds the thought of a triple crown—perhaps that of Precursor, Prophet, Martyr; perhaps that of Prophet, Virgin, Martyr.

Julian, Dict. of Hymnology, 2nd ed. (London, 1902), 1392, 1392, for his first edition (1883) and more recently, "Breviary Hymns and Missal Sequences" (London, 1880), 137, "(That, singing to music, Servants may gain hymns, etc."). To his list should be added: BAGSHAWE, Breviary Hymns and Missal Sequences (London, s. d.), 137 ("That, singing to music, Servants may gain hymns, etc.").

BRETISCH, in DOMINEECUMTETV, "Voyage du Chant Gregorien" (New York, 1908), 115 ("As we thy servants will to bring"); HENRY, American Ecclesiastical Review (August, 1886), 175-88; "That we thy servants may with treach blessing", with Latin text, English translation, extensive comment. Pothier, Sur l'Harmonie Et que les phrases trouvent une fin. Revue du Cant Gregorien (June, 1872), 471-5, "interesting musical and historical comment; ISM, Les Melodies Gregoriennes (Tournay, 1880), 199, for metre; VELAURY, L'Hymne et VASSEUR, Nouvelles Editions du Motet, vol. I, of Analepsa Hymnica (Leipzig, 1907), 129-3, for manuscript sources, variants, additional doxologies, and life of Paulus Diaconus.

H. T. HENRY.

Utraquism, the principal dogma, and one of the four articles, of the Calixtines or Hussites. It was first promulgated in 1414, by Jacob of Mies, professor of philosophy at the University of Prague. John Hus was neither a proponent nor a proponent of the above-named university, which required its bachelors to lecture on the works of a Paris, Prague, or Oxford doctor; and in compliance with this law, Hus, it seems, based his teaching on the writings of John Wyclif, an Oxford graduate. The opinions of Wyclif—which were a cause of Utraquism—were imbibed by the students of Prague, and after Hus had been imprisoned, the Wyclifian influence showed itself in the Hussites' demand for Communion under both forms as necessary for salvation. This heresy was condemned in the Councils of Constance, Basle, and Trent (Denzinger-Bannwart, 626, 830 sqq.).

Utraquism, briefly stated, means this: Man, in order to be saved, must receive Holy Communion, when he wishes and where he wishes, under the forms of bread and wine (sub utrâque specie). This, said the Hussite leader, is of Divine precept. For, "Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you" (John, vi, 54). To receive only the Sacred Host is not "drinking" the blood of the Lord; that this is of Divine precept, continued the Hussite, is further evident from tradition, as up to the eleventh or twelfth century the Chalice and the Host were offered to the faithful when they communicated. Add to this, that more grace is conferred by the reception of the Eucharist under both forms, and it is clear, so Jacob of Mies maintained, that communion sub utrâque specie is obligatory. This conclusion he
Council of Constance rejected (Denzinger-Bannwart, 126). Then followed the Hussite wars. To make peace, the Council of Basle (1431) allowed Communion under both forms to those who had reached the age of discretion and were in the state of grace, on the following conditions: that the Hussites confess that the Body and Blood, Soul and Divinity of Christ were contained whole and entire under both the form of bread and under the form of wine, and that Communion under both forms is necessary for salvation (Mansi, XXXI). To this one of the Hussites agreed, and were known as the Calixtines, from their use of the chalice. The others, led by Ziska, and called Taborites, from their dwelling in a mountain top, refused and were defeated by George Podiebrad in 1453, from which date Utrecht, Archdiocese of (Traiectensis), situated in the Netherlands, includes the provinces of Utrecht, Friesland, Overysssel, Drenthe, Groningen, the larger part of Gelderland, and a small part of North Holland. In 1911 the archdiocese contained 17 deaneries, 282 parishes, 575 secular clergy engaged in the parochial work, 101,320 families, 300 churches and chapels, and 383,000 Catholics. The cathedral chapter consists of a provost and 8 canons; the Government has no part in the nomination of the archbishop. The archiepiscopal seminary is divided into two sections: one at Driebergen with five professors, the other at Utrecht with twelve. The following orders and congregations are: Augustinians, Carmelites, Capuchins, Dominicans, Francisans, Trappists, Redemptorists, Brothers of Mercy, Brothers of Our Lady of the Sacred Heart, and Brothers of St. John of God, with altogether 15 houses; Sisters of Our Lady of Mercy, Tertiaries of St. Francis, Tertiaries of St. Dominic, Sisters of the Sacred Hearts of Jesus and Mary, Little Sisters of St. Joseph, Benedictine Nuns of the Perpetual Adoration, Sisters of St. Charles Borromeo, Sisters of the Good Shepherd, Carmelite Nuns of the Strict Observance, Daughters of Mary and Joseph, Sorores Matris Boni Securitatis, Poor Sisters of the Child Jesus, Poor School Sisters, Sisters of Mercy, Sisters of the Sacred Hearts of Jesus and Mary, and Mary Nuns; also the principal church of the diocese is the Cathedral of St. Catherine, built in the Gothic style in 1524; the former Catholic Cathedral of St. Martin, built 1251-67 in the Gothic style, now belongs to the schismatic Jansenists. The founding of the Diocese of Utrecht dates back to the Frankish era. In 695 St. Willibrord was consecrated at Rome Bishop of the Frisians. Towards one to continue long in the state of grace without it. This is a precept; from it dispensations are possible. Hence if any one died without this sacrament, his eternal loss would not, merely for this reason, be a necessary consequence. This is clear from the practice of the Early Church. Even when Communion under both forms prevailed, some received under only one species. To the sick it was thus often given, and the Church has never forbade it. A word in the text which seems to oblige Communion under both forms is a question of interpretation. The Catholic Church is the only authoritative interpreter of Christ’s doctrine; none other has this power been granted. Omitting here the many meanings Catholic theologians attribute to the verse, “Except you eat the flesh of the Son of man, and drink his blood, you shall have life in you” (John, vi, 53). It is true that some theologians believe more grace is conferred by Communion under both forms. But this question is speculative, not practical. It does not affect the Church’s dogma, nor is this opinion by any means common to all Catholic theologians.
the close of the seventh century, with the consent of the Frankish king, he settled at the market-town of Utrecht and built two churches there, the Church of Our Saviour, and that of St. Martin. The conversion of the Frisians to Christianity, though, progressed very slowly. After Willibrord’s death St. Boniface repeatedly gave his attention to the Church of Utrecht without, however, being its bishop. Under the guidance of his friend St. Gregory, the school founded by St. Willibrord became a noted centre of Christian education for the northern part of the Frankish kingdom. During the early years of its existence the diocese suffered greatly from the incursions of the heathen Frisians, and in the ninth and tenth centuries from the plundering Frisians, who traversed the territory robbing and burning as they went. Better times appeared during the supremacy of the Saxon emperors, who esteemed the Bishops of Utrecht highly, and frequently summoned them to attend the imperial councils and diets. Through the grants of land and privileges bestowed by these emperors the Bishops of Utrecht became secular princes, and were among the most powerful feudal lords of the north-western part of the empire. In this way, like the other German bishops, they became involved in the quarrels of the emperors and popes. Bishop William (1057–76) was an unwavering partisan of the Emperor Henry IV during the Strife of Investitures. He took part in the Synod of Worms which pronounced the deposition of Pope Gregory VII, and signed the decree of deposition directly after the Archbishop of Mainz. His successor Conrad (1075–99) was also a zealous adherent of the emperor. The Concordat of Worms (1122) annulled the emperor’s right of investiture, and the cathedral chapter received the right to the free election of the bishop. It was, however, still obliged to share this right with the four other collegiate chapters which existed in the city of Utrecht. The Counts of Holland and Geldern, between whose territories the lands of the Bishops of Utrecht lay, also sought to acquire influence over the filling of the episcopal see. This often led to disputes at the election of the bishops, and it was but seldom that capable and worthy men gained the see of St. Willibrord. Consequently the Holy See frequently interfered in the election, and after the middle of the fourteenth century repeatedly appointed the bishop directly without regard to the five chapters.

The Great Schism of the West in the latter quarter of the fourteenth century also affected the Diocese of Utrecht, and between 1371 and 1378 a bishop was opposed by a rival bishop, Floris of Wevelinghoven (1378–93). This latter was generally recognized when Arnold, in return for a large sum of money, renounced his claims to Utrecht, and was raised to the See of Liege. During the episcopate of Floris, Gerhard Groote, who traversed the diocese as a preacher of repentance, was very successful in his efforts to bring about reforms. Floris was succeeded by one of the best bishops of Utrecht, Frederick of Blankenheim (1392–1423). His excellent administration was followed by a schism that lasted twenty-five years. Pope Martin V would not recognize Rudolph of Diepholz (1423–55), who had been elected by the chapters, and appointed Rabanus, Bishop of Speyer, as bishop, and, after his resignation, the cathedral provost of Utrecht, Zweder of Culemborg. After Zweder’s death in 1453 his brother, Walraf of Miers, was appointed Bishop by Pope Innocent VIII. His attempt to end the schism by his interference in the affairs of the neighboring secular rulers failed. His successor, who was also Bishop of Freising and Worms, resigned the see in 1528 with the consent of the chapter, and transferred his secular authority to Charles V, who was also Duke of Brabant and Count of Holland. Thus Utrecht came under the sovereignty of the Habsburgs; the chapters voluntarily transferred their right of electing the bishop to Charles V, and Pope Clement VII in 1531 raised Utrecht to an archiepiscopal dignity. The first bishop appointed by Charles, Cardinal William Enkeveorst, died in 1533 without having ever entered his diocese.

In 1550, at the instance of Philip II, the church organization of the Netherlands was entirely changed by forming new dioceses and reorganizing the old ones. Utrecht was then from Coligny, after the death of David (1457–94) maintained himself with difficulty against his enemies, namely the knights of the diocese and the city of Utrecht. He was succeeded by Frederick of Baden (1496–1516) a protégé of Maximilian of Austria, and Philip of Burgundy (1518–24), who did much for the encouragement of art and to improve the diocese. From 1530 his diocese became wealthy, as the last bishop, who was also Duke of Brabant and Count of Holland, the latter province of which was conquered by his son Charlemagne, and was united with the Netherlands. The new archbishop, who was appointed by Philip II, was an able administrator, and was able to cultivate the arts and sciences. He was succeeded by Frederick of Baden, who was also Bishop of Freising and Worms, resigned the see in 1528 with the consent of the chapter, and transferred his secular authority to Charles V, who was also Duke of Brabant and Count of Holland. Thus Utrecht came under the sovereignty of the Habsburgs; the chapters voluntarily transferred their right of electing the bishop to Charles V, and Pope Clement VII in 1531 raised Utrecht to an archiepiscopal dignity. The first bishop appointed by Charles, Cardinal William Enkeveorst, died in 1533 without having ever entered his diocese.

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of his predecessor, Petrus Cobbe (1688-1704), was suspended in 1702 by Clement XI on account of his Jansenistic opinions and his stubborn opposition to the papal see, and in 1704 the pope deposed him. The cathedral chapter of Utrecht, though, illegally elected as a vicar-general (1706), then in 1723 with the approval of the States-General chose the parish priest of Utrecht, Corneliis Steenhoven, as archbishop. Steenhoven was excommunicated by Pope Benedict XIII. This was the origin of the Jansenistic Church of Utrecht, which, however, was joined by only a very small part of the Catholic clergy and laity, although the state favoured it entirely. As the pro-vicars appointed by the pope were not permitted by the Government to enter the country, both the Catholic Church of Utrecht and that of the entire Netherlands was administered until the French Revolution by the papal internuncios of Cologne and Brussels.

Owing to the occupation of Holland by the French in 1795, the Catholics obtained somewhat more freedom. Still, there was no proper organization of church affairs, not even after the uniting of the Netherlands with Belgium by the Congress of Vienna in 1815. The concordat made with the pope in 1827 was not carried out. In 1833 a vicar for the Netherlands was appointed once more. The Constitution of 1815 granted the Catholics at last complete parity with the other confessions, and gave the church authorities almost unlimited freedom in purely religious matters and in the administration of the property of the Church. The pope could now plan the restoration of the ecclesiastical hierarchy in the Netherlands. After long negotiations the most essential regulations of the Concordat of 1827 were put into force. The Bull "Ex qua die" of 1 March, 1833, organized the Church of the Netherlands anew. Utrecht was raised once more to an archbishopric, and received the four suffragan dioceses of Haarlem, Bois-le-Duc, Breda, and Roermond. John Zwijsen was appointed the first archbishop; as administrator he also ruled the Diocese of Bois-le-Duc. The archbishop took up with great energy and caution the organization of the new dioceses, the division into deaneries, the settling of the boundaries of the individual parishes, the administration of the lands of the parishes, of the lands of the Church, and the management of the benevolent institutions. By numerous excellent decrees he provided for the improvement of church discipline, for the encouragement of the orders and of church associations, for the training of a competent clergy (1857 a seminary for priests was opened), for the establishment of Catholic schools independent of the State, for the improvement of the Press, etc. In 1858 the cathedral chapters of the dioceses were organized, and in 1864 the first provincial synod was held. In 1868 the archbishop resigned the archiepiscopal see, and in the same year the Diocese of Bois-le-Duc. His successors were Andreas Ignatius Schaeppman (1858-82), during whose administration the large archiepiscopal museum was established; Petrus Matthias Snickers (1883-95), and Henry van de Wetering (since 1895).

Joseph Lins.

Utrecht, Schism of. See Jansenius and Jansenism.

Uzès. See Nîmes, Diocese of.
V

Vaast, Abbey of Saint, situated at Arras, the ancient capital of Artois, Department of Pas-de-Calais, France; founded in 667. St. Vaast, or Vedast, was born in western France about 433, d. at Arras in 489. Having lived for some years as a recluse in the Diocese of Toul, he was ordained priest by St. Remi (Remigius), Archbishop of Reims, who deputed him to prepare Clovis for the reception of the Sacrament of Baptism. After this he remained at Reims and acted as archdeacon for St. Remi. In 499 that pope consecrated him first Bishop of Arras, and his labours in planting the faith in those parts were blessed by many miracles. Ten years later St. Remi committed to him the care also of the Diocese of Cambrai, and these two sees remained united until the eleventh century. At the death of St. Remi he was chosen to succeed him but declined the honour. His own death occurred in 540 and he was buried in his cathedral at Arras. In 667 St. Aubert, the seventh bishop of that see, commenced to build an abbey for Benedictine monks on the site of a little chapel which St. Vedast had erected in honour of St. Peter. St. Vedast’s relics were transferred to the new abbey, which was completed by St. Aubert’s successor and magnificently endowed by King Theodoric, who together with his wife was afterwards buried there. This Abbey of St-Vaast flourished for many centuries and held an important position amongst the monasteries of the Low Countries. It was ruled by many distinguished abbots, a list of whom, numbering seventy-nine, is given in “Gallia christiana.” It was exempt from episcopal jurisdiction and maintained its independence until 1767, when it was aggregated to the Congregation of Cluny. At the Revolution it was suppressed and the conventual buildings became first a hospital and then a barracks. In 1838 the barracks was purchased by the town, a portion being used as a museum and archives, and the rest becoming the residence of the bishop. The church, which had been desecrated and altered in 1742, was again consecrated in 1853 and now serves as the cathedral.

Ste-Marie, Gallia christiana, III (Paris, 1725); Acta SS., Feb. 1 (Venice, 1755); DE CARBONEAQUE ET TERMINIK, L’abbe de Saint-Vaast (Arras, 1880); CHEVALLIER, Top.-child. (Montbeliard, 1891); SIMPSON, Life and Legend of St. Vedast (London, 1896).

G. Cyprian Alston.

Vacancy, the state of being vacant, free, unoccupied; a term applied to an office or position devoid of an incumbent, as a vacant benefice, bishopric, parish-professorship, etc. Vacancies occur by the voluntary act of the incumbent or through compulsion. Generally speaking any cleric, even the pope, for just reasons may resign his office, the resignation becoming effective when duly accepted by the competent superior. As the pope has no superior, Celestine V, who renounced the papacy, published a special Constitution (L. I, tit. 7 in 6°) declaring that the College of Cardinals is competent to accept the formal abdication of the pope. Under certain conditions with approval of proper authority, an exchange of benefices or offices is permitted. Certain acts, hide or illicit, are equivalent to tacit renunciation, for example, when one accepts a promotion, makes a solemn religious profession, violates the canons concerning a plurality of benefices, renounces the clerical state, under compulsion one loses his incumbency by death or removal. Some vacancies are provided for before they actually occur; for example, coadjutors may be named by the incumbent for the event of his death or incapacity. They make an appointment to go into effect at the death of the present incumbent, an exercise of the so-called jus praeventionis, at one time quite common. Removal ordinarily is a punishment, and no one should be punished without cause (sine culpa, nisi substat causa, non est aquis punitenda. Reg. 23 in 6°). The cause is usually, though not always, a crime committed. Where removal is a penalty, the crime for which it is inflicted must be proven judicially. If the reason for dismissal be merely unfitness (causa non criminosa), a judicial trial is not generally obligatory, though certain formalities are necessarily observed to establish the existence of sufficient warrant for removal, as well as to give the occupant an opportunity of being heard. This is particularly true of the administrative removal of parish priests or rectors in accordance with the Decree “Maxima cura” (S. C. Consist., 20 Aug., 1910). This decree permits such removal (without judicial trial) on account of insanity; experience or ignorance of such nature as seriously to impede a pastor in his work; deafness, blindness or other ailment, physical or mental, incapacitating a rector for a long time, unless provision can be made for a coadjutor; hatred or ill will on the part of the people, though unjust and not universal; loss of reputation among men of repute; maladministration of temporal affairs; continual neglect after one or two admonitions of parochial duties of office; disobedience after warning of the bishop’s precepts in grave matters.

Some, like removable rectors, are transferable at the will of the bishop. Care however should be taken not to transfer such persons against their will to inferior posts, as this would be considered a punishment. Vicars-general and deans lose their office by the death or resignation of the bishop or the cessation for any reason whatever of his jurisdiction. A vicar capitular or administrator of a vacant see retains his office till the papal Bulls appointing a new bishop are duly presented. No serious change of moment in the status of a diocese is permitted during an interregnum in accordance with the prohibition: Ac sed vacante aliqaid invarter (Deer., L. III, tit. 9). In liturgy a Sunday is said to be vacant when no mention of it is made in the Office or Mass, such are the Sundays that fall on the feast or the Octave of Christmas, St. Stephen, St. John Evangelist, Holy Innocents, Epiphany or the vigil of Epiphany. Days too are liturgically vacant or free when unoccupied by a feast, privileged vigil or privileged ferial office; they are days to which no special Office is assigned.

Andrew B. Meighan.

Vác. See Waitzen, Diocese of.

Vadstena, Abbey of, mother-house of the Brigitine Order, situated on Lake Wetterl, in the Diocese of Linköping, Sweden. Though the abbey was founded in 1546 by St. Bridget with the assistance of Magnus II and Bohe of Namur, St. Catherine, on arriving there in 1574, with the relics of her mother St. Bridget, found only a few novices under an Augustinian superior. They chose St. Catherine as their abbess. She died in
Old nunnery A. but iienne. PS hop. t sent lens. rristian sba it, 1 eodorias. issinissa, rcial G 7aga, !EN-gittw, !teele, itains iiain, "the 759-62; afterwards but the Cnlonia civil and honour the 349; and by eonjintlv The Catherine of St. Beja, at 980-1001; and the 100,000 walls and Septiraius was built by the ancient reservoir. Theodora, of Carthage, and incorporated Gustavus Vasa in 1523, and lost most of its lands but 1527. In 1540 the larger part of the books and valuables were taken. The little community struggled, and the Council of 1546 (1549-52) restored and enriched the abbey, and Passenheim, pulle legate, reformed it in 1580. In 1591 it was razed and destroyed by Charles, Duke of Suedermark, afterwards Charles IX. The abbess, Catherine of Tafodaster, and most of the nuns, fled to the Briggist nunnery at Dannzig. Now only the chapter-house and the cloister remain, and form part of a lunatic asylum. A general opusqul occupies the site of the convent of the others. The abbey church is still standing; it contains a few memorials of St. Bridge. (See Briggistes; CATHARINE OF SWEDEN, SAINT.)

Vaga, a titular see of Numidia, frequently mentioned by historians and ancient geographers, was near the Roman conquest it was an important provincial centre. Delivered to the Carthaginians by Hasdrubal, it was incorporated with the Numidian kingdom, and at a later date became part of Numidia Susiana. Metellus destroyed it, but it soon rose from its ruins, and under Septimius Severus was re-established as a city under the name of Vaga, and in honour of his wife Theodora, named it Vaga. It is to-day the small city of Beja, centre of a civil district of about 100,000 inhabitants in Tunisia, and a railroad station in the heart of that agricultural region. The halls of Justinian still exist, but are greatly modified; the large tower of the Byzantine and even the modern buildings are dominion of the ancient city, one of its principal mosques, the church of St. Mary for them in the period of the Crusades remains of a large reservoir. Among the incursions of Beja, several are Christian; from one learn that the walls were built by Count Paul; in another that the principal mosque is an ancient Christian basilica, restored under Valentinian and Arcadius. The bishops known to us are: Libonius, Bishop of Vaga, A.D. 877; Serapion, A.D. 1349; Ampelus and Primulus, both at the Conference of Carthage, 411; the second had been a hermit, but having abjured his error remained ship conjointly with the first.


S. PÉTRIDES.

Vaillant de Gueslis, François, Jesuit missionary, b. at Orleans, 20 July, 1646; d. at Moulins, 24 Sept., 1745. He entered the Society of Jesus in 1668, and came to Canada in 1670; and was ordained priest at Quebec, 1 Dec., 1675. He first evangelized the Mo- hawks (1679-84). In the beginning of 1688 he was chosen by the Canadian authorities as ambassador to Thomas Dongan, Governor of New York. He was also the first missionary to work among the Indians at Detroit, but he remained only for a year. In 1691, he returned to Canada. In the years 1688-91; 1697-1702, he filled the important posts of minister, procurator of the mission, and preacher, and at Montreal (1692-96; 1709-15), he was the first superior of the residence established by the Jesuits in 1692. He founded the Men's Congregation of Ville- marie which exists to the present day. He returned to France in 1711.

CLENAGHAN, Documents relating to the Colonial Hist. of New York (Albany, 1859-51); CHARLEVOIX, Histoire et description générale de la Nouvelle-France (Montreal, 1709; London, 1800), p. 207-16; LINDSAY, Notre-Dame de Lorette (Montreal, 1895).

ARTHUR MELANÇON.

Valdés, Alonso de, Spanish Humanist and chancel- lor of the Emperor Charles V, b. at Cenecas in Castile about 1500; d. at Vienna in October, 1532. His talents gave him early advancement and he accompanied Charles V in 1520 on the journey from Spain to the coronation at Aachen, and in 1524 to the Diet of Worms. From 1522 he was secretary of the imperial chancellery and as secretary wrote a number of important state papers: in 1525, he drew up the report of the battle of Pavia: in 1527, in the council of 1529-30, he was the special envoy of Carlos V in France, and was the papal legate, at times deliberately sarcastic state paper addressed to Pope Clement VII, in which the faithlessness of the pope is stigmatized, and an appeal is made for the convoking of an Oecumenical Council. After the capture and pillage of Rome in 1527, Valdés wrote the dialogue of "Lactantius" in which he boldly attacked the imperial policies of Charles V, and he declared that the pope, an infidel and war-monger, should be opposed to the pope, an infidel and war-monger. The dialogue of 1529 was widely read. The papal nuncio at Madrid, Balthasar Castiglione, wrote an important treatise before the Inquisition, but the trial proved to nothing because Charles V took his servant under his protection, while the grand inquisitor also declared that it was not heretical to speak against the morals of the pope and the priests. Consequently it was decided that the dialogue was not pamphlet. Valdés was full of enthusiasm for the ideas of Erasmus of Rotterdam and sought to gain from him the help of the papal curia in advancing the interests of the church in Germany and the Netherlands. At the Diet held at Augsburg in 1530 he was an influential negotiator with Melanthon and the Protestants, and met them in a pacific and conciliatory spirit; yet it cannot be said that he shared their views or showed that he understood Luther's motives; his own views were selected from a variety of sources. In October, 1531, he wrote from Brussels the letter of congratulation to the Emperor of Switzerland after the victory over Zwingli. He was the brother of Juan Valdés, the leader of the heretical movement in Naples, many of whose followers became apostates.

CABALLERO, Alonso y Juan de Valdés (Madrid, 1875); WEFFEN, Life and Writings of Juan de Valdés (London, 1860); CARRASCO.
Valence, Diocese of (Valentinensis), comprises the present Department of Drôme. It was re-established by the Concordat of 1801, being formed of the ancient Diocese of Valence, less the portion comprised in the new Diocese of Viviers, and of various portions of the Dioceses of St. Martin-Tours, Châteauneuf, Vienne (see Lyons, Archdiocese of), Orange, Vaison, Gap, Sisteron (see Digne, Diocese of). From 1802 to 1821 Valence was a suffragan of Lyons; since 1821 it has been dependent on Avignon.

Ancient Diocese of Valence.—A tradition of the early centuries contributes to the establishment of Christianity at Valence to three missionaries sent from Lyons by St. Ireneeus; the priest St. Felix and the deacons Sts. Achilles and Fortunatus, all martyrs. The "Chronicles of the Bishops of Valence," probably compiled about the middle of the twelfth century, gives only confused information with regard to bishops prior to the ninth century. The first bishop mentioned was St. Emilianus (second half of the fourth century), who signed at the Council of Valence in 374. St. Sexus, martyred during the invasion of Ch reverse, was erroneously introduced into the list of bishops by the Cistercians Polycaecae de La Rière. In 530 Pope St. Leo made Valencia a suffragan of Vienne, St. Apollinaris, brother of St. Ambrose, being the first bishop of the see. Valence was deprived of its suffragans during the first half of the sixth century, and after the conversion of Sigismund, King of Burgundy, was exiled by the latter; he is the patron of the diocesan cathedral. Other bishops were: Maximus II (567), during whose episcopacy the city was delivered from besieging Lombards by the prayers of St. Galla, a virgin of Burgundy; St. Euphrates the Unmer, Bishop of the Diocese of the City of Lyons; St. Eligius (585-595), formerly a Cistercian Abbot of Bonnevaux, disciple of St. Peter of Tarentaise; Bl. Humbert de Miribel (1200-20); Gérard (1252-27), formerly Abbot of Cluny, later Patriarch of Jerusalem; St. Boniface of Savoy (1240-42), later Archbishop of Canterbury; Amadés II, Cardinal of Saluces (1292-94); John V, 1st Franciscan-Guillaume de Castelma, Cardinal of Clermont-Lodève (1521-31); Jean de Moutltre, brother of the historian Blaise, who assisted in the nomination of the Duke of Anjou as King of Poland (1553-79), and was suspected of Protestant tendencies. During the Middle Ages Valence recognized only the sovereignty of the emperor, as King of Burgundy bore the title of Count of Burgundy, with a virtual dominion. The neighbouring territories bore the title of Countship and Duchy of Valentinus. In 950 Contard, of the house of the counts of Poitiers, made himself master of the Countship of Valentinus, which passed to the Duke of Savoy at 1149, and to the Dauphin Louis, son of Charles VII, in 1414, becoming then known as the Crown of France. In 1348 Louis XII made Valentinus a dual peerage which he gave to César Borgia.

Diocese of St.-Paul-Trois-Châteaux.—According to a legend of the fifteenth century, St. Restitutus, first Bishop of St.-Paul-Trois-Châteaux, was the man born blind, mentioned in the Gospel. Local traditions also make Sts. Eusibus, Torquatus, Paulus, Amautus, Saturatus, former bishops of St.-Paul-Trois-Châteaux, and bishops of St.-Paul-Trois-Châteaux. Mgr Duchesne regards St. Paulus (fourth or sixth century), patron of the city, as the only known bishop. Owing to Saracen ravages (827-29) the Church of St.-Paul-Trois-Châteaux, by Decree of Gregory IV, was united with the Church of Orange until the eleventh century, when the Diocese of St.-Paul-Trois-Châteaux was always dependent on Aix. Among its bishops were: and radius (525-42), correspondent of St. Avitus; Saint Martin des Ormeaux (seventh century), who became a solitary.

Diocese of Die.—The Carthusian Polycaecae de la Rière gives St. Martinus (220) as first Bishop of Die. The oldest historically known bishop is St. Nicasius, who attended the Council of Nicaea in 325. After him are mentioned: St. Petrothus, followed by Chronerus St. Martinus, 461; the popular saint, a stonemason, and an acolyte worker; Lucerinus (541-73), to whom St. Ferreolus of Uzès dedicated his monastic rule. For various reasons Abbé Jules Chevalier omits from the episcopal list: St. Maximus (sixth century); Wulphinus (end of eighth century); Exuperius and Saturninus (ninth century). Other bishops were: Hugh of Decise (835), who avowed the doctrines of the Monothelitians, and became a legate of the latter, presided over numerous councils for the reform of the Church, and subsequently became Bishop of Lyons; St. Isidoro (1098-115), of the noble house of Sassenage; Bl. Ulric (1129-42), who opposed the Petrobrunensian heresy in his diocese and became a Cardinal; Bl. Bernard (1175-1207), succeeded in the See of Passy, the monastery of Portes; Bl. Didier (Desiderius) de Lanne (1213-20). After the eleventh century the Diocese of Die, long disputed between the metropolitans of Vienne and Arles, became dependent on Vienne. By Bull of 25 September, 1275, in order to strengthen the Church of Die in its struggle with the House of France, Gregory XI transferred the Diocese of Die with that of Valence to the See of Avignon, which lasted four centuries, was unfortunate for Die. It was annullled in 1687 by Louis XIV, who, to combat Protestantism, appointed a Bishop of Die.

Councils were held at Valence in: 374, at which measures were taken for ecclesiastical discipline; 590, against Pelagianism; 385, King Constan's dona- tion of the episcopal See to the Church. In 1145, after the death of the Count of Poitou, John the G Yaştul's heresy; 590, Louis, son of Boson, was proclaimed King of Provence; 1100, the Bishop of Autun was suspended as a simoniac; 1209, dealt with the conditions on which the Count of Toulouse should be admitted to absolution. A called Council of Valence, held at Montelimar (1218), anathematized the Emperor Frederic II (1225-78), and united Southern France. The Benedictine Abbey of Notre-Dame d'Aiguebelle, which was founded in 1045 through Hughues Adhemar, Baron de Grignan, and visited by Paschal II in 1106, subsequently fell to decay. In 1137 the Cistercians of Minorcord were summoned by Gontard Dupuy, Lord of Rochfort, to found a new abbey in the neighbourhood. Gontard provided the abbeys, and the community was dependent on commendatory abbots. Since 1816, when Pierre-françois de Paul Malmy (Père Etienne), a Trappist, secured possession of it, there has been a Trappist congregation at the Abbey d'Aiguebelle. The Canons Regular of St. Rufus, founded at Avignon in 1039, opened at Valence in 1158 a house which became the mother-house in 1210, were secularized in 1771. Among the canons were: Anastasius IV, Adrian IV, and Julius II.

Among the saints of the diocese were: May (Mar- ius), Abbot of Bodon (d. 550); Barnard (778-812), Archbishop of Vienne, who became a solitary at Romans, where he founded a large Benedictine monastery and a church. St. Benedict of Bec (1030-1122), founder of the monastery of Valence and Bishop of Grenoble, one of the founders of the Cistercians; Hugh, Abbot of Lione, nephew of the preceding (twelfth century). Blessed Bertrand of Garray, companion of Saint Donnain, died at Bonnech in the Diocese of St.-Paul-Trois-Châteaux during a mission (1230); Blessed Humbert of Romans, general of the Dominicans and author of ascetical writings, died at the convent of Valence (1277). Adhemar de Monteil, a native of Grignan, Bishop of Le Puy, was accom-
Valencia, Archidioceze of (Valencia), in Spain, comprises the civil Provinces of Valencia, Alicante, and Castellon. The city of Valencia is in the region known in ancient days as Eclestia, and has 173,000 inhabitants. Florius says that Junius Brutus, the conqueror of Virilaihus, transferred thirteen (110 n. c.) the soldiers who had fought under the Later, it was a Roman military colony. In punishment for its adherence to Sertorius it was destroyed by Pompey, but was later rebuilt, and Porphyrius Mela says that it was one of the principal cities of Hispania Tarraconensis.

Nothing positive is known about the introduction of Christianity into Valencia, but at the beginning of the fourth century when Dacianus brought the martyrs St. Valentinus, Bishop of Saragossa, and his companions, the first Christian edifices seem to have been numerous. St. Vincent suffered martyrdom at Valencia; the faithful obtained possession of his remains, built a temple over the spot on which he died, and there invoked his intercession. It is said that at the time of the Moorish invasion the people of Valencia placed the saint's body in a boat and that the boat landed on the cape which is now called San Vicente. The King of Portugal, Alfonso Enríquez, found the body and transferred it to Lisbon. The first historically known Bishop of Valencia is Justinianus (531-46), mentioned by St. Isidore in his "Vita illustris." Justinianus wrote "Responsiones," a series of replies to a certain Rustictus, Bishop of Valencia assisted at the various councils of Toledo, was the last bishop before the Moorish invasion. Abd al-Ozid, son of Muzza, took the city and, breaking the terms of surrender, pillaged it; he turned the churches into mosques, leaving only one to the Christians. This was without doubt the present Church of San Bartolome or that of San Vicente de la Forca.

Valencia was in the power of the Moors for more than five centuries. The Cid (Rodrigo Diaz de Vivar) reconquered it for the first time on 15 June, 1094, turned nine mosques into churches, and installed as bishop the French monk Jerome. On the death of the Cid (July, 1099), his wife, Doña Ximena, retained power for two years, when Valencia was besieged by the Almoravids; although the Emperor Alfonso drove
them from the city, he was not strong enough to hold it. The Christians set fire to it, abandoned it, and the Almoravid Masdali took possession of it on 5 May, 1109. Jaime the Conqueror, with an army composed of French, English, Germans, and Italians, laid siege to Valencia in 1238, and on 28 September of that year forced a surrender. 50,000 Moors left the city and on 6 October the king, favoured by his fortune and crowd, took possession. The principal mosque was purified, Mass was celebrated, and the "Te Deum" sung. The see was re-established, ten parishes being formed in the city; the Knights Templar and HOSPITALITIARIES, who had helped in the conquest, also Dominicans, Franciscans, Augustinians, Mercedarians, and Cistercians, in the city of Valencia, the cathedral; this was continued and finished by his successors: Gaspar de Botonach, Abbot of San Felin (1276-88); the Aragonese Dominic, Raimundo de Point (1288-1312); the Catalonian Raimundo Gastón (1312-18); Hugo de Fonelet, formerly Bishop of Vich (1348-56); and Vidal de Blanes (1356-69). Jaime de Aragon, Bishop of the city, in 1348, succeeded to the see in 1369. Hitherto the chapter had elected the bishops, but owing to the disensions at the death of Bishop Blanes, Urban IV reserved the right to name the bishops until 1523, when the right of presentation was granted to the Spanish kings. At the death of Jaime (1396), the antipope Benedict XIII kept the see vacant for more than two years, and then appointed Hugo de Lupia, Bishop of Tortosa (1398-1427). He was succeeded by Alfonso de Borja (Calixtus III). The latter appointed Rodrigo de Borja (Alexander VI) to the see of Valencia; Rodrigo obtained from Innocent VIII the rank of metropolitan for his see (1492) and, after he was raised to the papacy, confirmed this decree. He also raised the see of Valencia to an archbishopric, and granted to the university, conferring upon it all the privileges possessed by other universities. Cesar Borgia bore the title of Archbishop of Valencia, and was succeeded by Juan de Borja y Llanosol, Pedro Luis de Borja, and Alfonso de Aragón, illegitimate son of Ferdinand the Catholic and also Archbishop of Saragossa (1512-20), then by Leandro de Villanueva (1514-55), founder of the Colegio de la Presentación de Ntra. Señora, called also de Santo Tomás, was one of the most notable in the history of Valencia. St. Thomas was beatified (1619) by Paul V, and canonized (1658) by Alexander VII. His successors, Francisco de Navarra and Martín de Ayala, who attended the Council of Trent, were also men of distinction. Perhaps the most noted of all the archbishops of Valencia was the Patriarch Juan de Ribera (1569-1611). He decided to expel the Moors from the city, after having exhausted all possible means to bring them to submission. He founded the Colegio de Corpus Christi and furthered the work of monasticism, especially among the Capuchins, whom he had brought to Valencia. The see was reduced to its present limits upon this era, including St. Louis Bertram, the Franciscan Neri, the Carmelite Francisco de Ximo Jesús, and the Minim Gaspar Bono.

The archbishop and inquisitor general, Juan Tomas Rocaperati, publicly punished the Governor of Valencia for interfering in ecclesiastical jurisdiction; Andrés Mayoral (1738-69) improved the system of charities and public instruction, founded the Colegio de las Escolanas Pias, and the Casa de Enseñanza for girls. He collected a library of 12,000 volumes; this was enlarged in the war of independence. The see of Valencia has had two cardinals, Barrio y Fernández and Monseñor y Sancho.

The cathedral in the early days of the reconquest was called Iglesia Mayor, then Seo (Sedes), and at the present time, in virtue of the papal concession of 16 October, 1566, it is called the Basílica metropolitana. It is situated in the Roman city of Valencia, where some believe the temple of Diana was located. In Gothic times it seems to have been dedicated to the most Holy Saviour; the Cid dedicated it to the Blessed Virgin; Jaime the Conqueror did likewise, leaving in the main chapel the image of the Blessed Virgin which he carried with him and which is believed to be the one which he kept in the sacristy. The Moorish mosque, which had been converted into a Christian church by the conqueror, appeared unworthy of the title of the cathedral of Valencia, and in 1262 Bishop Andrés de Albalat laid the corner-stone of the new Gothic building, with three naves; these reach only to the choir of the present building. Bishop Vidal de Blanes built the magnificent chapter hall and the nave that was consecrated in 1267; thus the cathedral was called "Miguelete" because it was blessed on St. Michael's day (1418), which is about 165 feet high and finished at the top with a belfry. In the fifteenth century the dome was added and the naves extended back of the choir, uniting the building to the tower and forming a main entrance. Archbishop Luis Alfonso de los Castros built the present facade of the cathedral in 1674; the walls were decorated with marbles and bronzes in the over-ornate style of that decadent period. At the beginning of the eighteenth century the German Conrad Rudolphus built the façade of the main entrance. The other two doors lead into the transept; one, that of the Apostles in pure pointed Gothic, the other that of the Palau. The additions made to the back of the cathedral detract from its height. The eighteenth-century restoration covered the pointed arches, covered the Gothic columns with Corinthian pillars, and redecorated the walls. The dome has no lantern, its plain ceiling being pierced by two large side windows. There are four chapels on each side, besides that of the Passion, to the right of the choir, the transept, and the presbytery. It contains many paintings by eminent artists. A magnificent silver reredos, which was behind the altar, was carried away in the war of 1808, and converted into coin to meet the expenses of the campaign. Behind the Chapel of the Blessed Sacrament is a very beautiful little Renaissance chapel built by Calixtus III. Beside the cathedral is the chapel dedicated to the "Virgen de los desamparados".

In 1409 a hospital was founded and placed under the patronage of Santa María de los Inocentes; to this was attached a confraternity devoted to recovering the bodies of the unfriended dead in the city and within a radius of three miles around it. At the end of the fifteenth century this confraternity separated from the hospital, and continued its work under the name of "Cofradía para el amparo de los desamparados". Philip IV and the Duke of Arco suggested the building of the new chapel, and in 1647 the Viceroy Conde de Orpesa, who had been preserved from the burning plague, came to Valencia. The Blessed Virgin under the title of "Virgen de los desamparados" was proclaimed patroness of the city, and Archbishop Pedro de Iburena, on 31 June, 1652, laid the corner-stone of the new chapel of this name.
the archiepiscopal palace, a grain market in the time of the Moors, is simple in design, with an inside cloister and a handsome chapel. In 1357 the arch which supported the ceiling of this small church of Valencia fell, and the council chamber are preserved the portraits of all the relatives of Valencia.

Among the parish churches those deserving special mention are: Sts. John (Baptist and Evangelist),—built in 1368, whose dome, decorated by Palomino, contains some of the best frescoes in Spain; The Temples of St. Ignatius and St. Francis, containing beautiful choir stalls, and the San Millan Temple, which passed into the hands of the order of Montesa and which was rebuilt in the reigns of Ferdinand VI and Charles III; the former convent of the Dominicans, at present the headquarters of the "Sapiens" institute, the cloister of which has a beautiful othic wing and the chapter room, large columns, imitating palm trees; the Colegio del Corpus Christi, general house of the exclusive worship of the Blessed Sacrament, and in which perpetual adoration was carried on; the Jesuit college, which was destroyed (1683) by the revolutionary Committee, but rebuilt the same site; the Colegio de San Juan (also of the society), the former college of the nobles, now a provincial institute for secondary instruction.

From 1790 it was situated at the former house of studies of the Jesuits since the Concordat (1811) it ranks as a central seminary with the faculty of conferring academic degrees, there have been in Valencia, since very remote times, foundations by the bishops and directed by ecclesiastics. In 1412 a studium generale with special privileges was founded by Ferdinand VI needed to the rank of a university on 23 January, 1500. Ferdinand the Catholic confirmed this two years later. In 1530 the building was reconstructed; a statue of Louis XV adorns the coro torne. Among the hospitals and charitable institutions may be mentioned: the Casa de Misericordia; the Provincial hospital; the orphan hospital of the Arqués de Campo. In Gandia there was a university, and the palace of St. Francis Borgia, now the residence of the Society of Jesus, is preserved.


RAMÓN RUIZ AMADO.

UNIVERSITY OF VALENCIA.—At the request of the Conqueror, Innocent IV in 1246, authorized by a Bull the establishment of a university in Valencia. Although in virtue of this Bull some university courses were followed in Valencia, the university itself was not founded until 1111. Its foundation was due to the zeal of St. Vincent Ferrer and to the donation of a building by Osen Pedro Villaragut. Only very meagre accounts have been preserved of the practical workings of the university in its first years. In 1379, when Pedro de Villata was rector, the academic courses included Latin, Greek, Hebrew, Arabic, philosophy, mathematics and physics, theology, canon law, and medicine. The closing years of the seventeenth, and the whole of the eighteenth century, witnessed the most prosperous era of the university, Greek, Latin, mathematics, and medicine being cultivated. Among illustrious students of that of Tosen, Torricelli's friend, noted musician and author of important mathematical works, stands out prominently. Escolano says that he was the leading university in mathematics, the humanities, philosophy, and medicine. Large anatomical drawings were made by the students. Valencia was the first university of Spain to found a course for the study of herbs. Many of the Valencian graduates of medicine became famous. Pedro Ximeno discovered the third smallest bone of the ear. He was professor at Alcalá and had for a pupil the celebrated Damián de Valènes. Luis de Montesa was rector of the council chamber. The university possessed a library of 27,000 volumes which was destroyed by the soldiers under the command of General Suchet. Among the most noted professors of the university was D. Francisco Pérez Bayer, a man of wide culture and great influence in the reign of Charles III. Around the university several colleges were founded for poor students: the first was founded by St. Thomas of Villanova in 1501 and was followed by others founded by Dona Angela Alonsor, and Mosen Pedro Martin. The most famous, called Corpus Christi, was founded by Blessed Juan de Ribera; Philip II founded that of San Jorge; and Melchor de Villena the last in 1514. 


Theodore RODRIGUEZ.
rite, the child died, and the saint escaped the threatened exile. In 347, at Antioch, there was a curious and apparently unrecorded event.

"...asked to spell the name of him who should succeed Valens, was supposed to have rattled out the Greek letters THEO which begin the name Theodorus."

The lives of Theodorus, an official of the imperial Court, and of those who had prepared this manifestation were forfeited, though the spirit may have meant to impress the barbarians with their superior intelligence.

Throughout his reign, Valens had to defend his frontiers against formidable enemies. From 367 to 369 the Goths battled with the imperial forces, until an agreement was reached, fixing the Danube as the southern boundary of their settlements. Frequent incursions of the Isaurians demanded attention. In 375 the Huns and Alans, who had driven Ardashir was driven back beyond the Tigris. The Huns and Alans were meanwhile pressing upon the rear of the Goths north of the Danube. In 376 the latter obtained permission to settle south of the river as peaceable colonists, unarmed; but when the imperial commissioners abused their authority to plunder the strangers, these exasperated Goths, armed with their fellow-barbarians from whom they had but recently fled, Huns, Alans, and Goths from Frigidens were surprised and defeated in 378 by Sebastian, the imperial general, and Valens himself hastened from his capital to complete the conquest before his nephew Gratian, who had succeeded Valentine, could reach the enemy. At Adrianople, a battle of tremendous proportions, a brave but unlucky general, openly prophesied his speedy death. Valens caused the prophet of evil to be imprisoned pending his return from Thrace. But the emperor never returned. Defeated by the barbarians near Adrianople, he took refuge in a country house and there perished in the confabulation with which the Goths or their allies unwittingly avenged the death of St. Urbanus and his companions.

(See also Arianism; Athanasius; Saint; Meletius of Antioch.)


Valentine, Saint—At least three different Saint Valentines, all of them martyrs, are mentioned in the early martyrlogies under date of 14 February. One is described as a priest at Rome, another as Bishop of Interamna (the modern Terni), and these two seem both to have suffered in the second half of the third century and to have been buried on the Flaminian Way, but at different dates from the city. Both William of Malmesbury's time was known to the ancients as the Flaminian Gate of Rome and is now the Porta del Popolo, was called the Gate of St. Valentine. The name seems to have been taken from a small church dedicated to the saint which was in the immediate neighbourhood. Of both these St. Valentines, St. Valentine the younger, an apparent relatively late date and of no historical value. Of the third St. Valentine who suffered in Africa with a number of companions nothing further is known

The popular customs connected with Saint Valentine's Day undoubtedly had their origin in a conventional belief generally received in England and France during the Middle Ages, that on 14 February half way through the second month of the year, the birds began to pair. Thus in Chaucer's "Parliament of Foules" we read:

When every foul cometh ther to choose his mate,
For this reason the day was looked upon as specially consecrated to lovers and as a proper occasion for writing love letters and sending lovers' tokens. Both the French and English literatures of the fourteenth and fifteenth centuries contain allusions to the practice. Perhaps the earliest is to be found in the 13th century "Ballades" of the bilingual poet John Gower, written in French; but Lydgate and Chaucer supply other examples. Those who chose each other under these circumstances seem to have called by each other their Valentines. In the "Paston Letters," Dame Elizabeth Brews writes thus about a match she hopes to make for her daughter (we modernize the spelling), addressing the favour in the following words to the end, cousin毛旦 upon Monday is Saint Valentine's day and every bird chooseth himself a mate, and if it like you to come on Thursday night, and make provision that you may abide till then, I trust to God that ye shall speak to my husband and I shall pray that we may bring the matter to a conclusion."

Shortly after the young couple had agreed to their betrothal, and addressing it "Unto my rightwell beloved Valentine, John Paston Esquire." The custom of choosing and sending valentines has of late years fallen into comparative desuetude.

Herbert Thurston.

Valentine, Pope, date of birth unknown; d. about October, 827. Valentine was by birth a Roman, belonging to the Via Lata district. While still a youth he entered the service of the Church. His biographer in the "Liber pontificum" (ed. Duchesne, HI, 71–2) praises his piety and purity of morals, which won him the favour of Pope Paschal I (817–24). Paschal ordained Valentine subdeacon and deacon, employed him at the Lateran palace, and placed him as archdeacon at the head of the Roman diocese. Valentine retained his influential position during the pontificate of Eugene II (824–7), and after Eugene's death (27 August, 827) was unanimously elected his successor by the archdeacons, monks, and prelates of Rome. The election had taken place at the Lateran whence the entire company proceeded to Santa Maria Maggiore, where Valentine was tarrying in prayer. He was led to the Lateran basilica and placed upon the papal throne. After this, probably on the succeeding Sunday, he was consecrated bishop at St. Peter's, and then enthroned as pope. No information has been preserved of his brief reign; he died after he had occupied the papal see forty days according to the "Liber pontificum," and barely a month according to the testimony of the "Annales" of Einhard (ad an. 827).

Liber Pontificum, ed. Duchesne, HI, 71-2; Langen, Gesch. der römischen Kirche, II (Bonn, 1886), 815o.

J. P. Kirsch.

Valentinian, the name of three Emperors of the West.

Valentinian I (Flavius Valentinianus), 364–75, b. at Citabla (probably Mikonovice), Pannonia, Hungary, of humble parents, in 321; d. at Bregetio, near Pressburg, 17 Nov., 375. He entered the army early, became a tribune of the scutarii about 360, and accompanied Julian the Apostate to Antioch, wherein in 363 he was elected their general of horse. On Julian's death Valentinian was proclaimed emperor (26 Feb., 364), and at once he appointed his brother Valens ruler of the East. In 365 he went again to Gaul to stop the inroads of the Alamanni and Burgundians; the former were defeated at Chalpaigne and Chalons-sur-Marne, but in 367 captured Narbonne. At Antioch Valentinian was crowned emperor by Eutropius, and at Sardica Valentinian at Siscium, but with heavy Roman losses. In 368 the Franks and Goths were driven back from Britain, and the province of Valentinian formed. While in Gaul Valentinian repudiated his first wife Valeria Severa, or at least he married a Sicilian, Justiniana, who became the mother of Valentinian II. In June, 367, the emperor was called to Ilyricum by the incursions of the Quadi and Sarma-
sion; he made his headquarters at Brussels, where
during the negotiations with the Quadi he died from
injuries received there.

Valentinian was weak, but just, and loved peace. Justina was opposed to the orthodox party: she endeavoured to set up an Arian bishop at Milan and to procure a church for his followers, but was thwarted by St. Ambrose, who protested that the churches belonged to the bishop not to the emperor. And when the Roman senate attempted in 384 and 391 to restore the avar of victory and the pagan rites, it was St. Ambrose again who triumphed. On 23 January, 390, Valentinian published an edict protecting the Arian supporters of the Council of Ariminum, but this was overruled by Theodosius. On the other hand he supported Pope Damasus against his enemy Ursinus. With Gratian he confirmed the exemption of the clergy from the jurisdiction of the civil tribunals in religious matters. In 388 he issued an edict for the erection of the Basilica of St. Paul and directed Sufrit, the prefect of Rome, to co-operate with Pope Siricius in this matter. The basilica was consecrated in 390. After Justina's death Valentinian abandoned Arianism, became a catechumen, and invited St. Ambrose to come to Gaul to administer baptism to him, but he was not spared the experience of the pestilence, which brought him to Milan, where the saint delivered his funeral oration, "De obitu Valentiniani consulato," in which he dwells on the efficacy of baptism of desire (P. L., XVI).

Valentinian III, 425-55, b. at Ravenna, 3 July, 419; d. at Rome, 16 March, 455; son of Constantius III and Galla Placidia, daughter of Theodosius, succeeded Emperor Honorius. In 437 he married his cousin Eudoxia, daughter of St. Ambrose. He was a capable statesman and a man of great piety, who devoted his life to the promotion of Christian prosperity. He encouraged the bishops, and especially his own cousin Eudoxia, who was a great benefactor of the Church, and he founded numerous churches. He was a great supporter of the Church, and he founded numerous churches. He was a great supporter of the Church, and he founded numerous churches. He was a great supporter of the Church, and he founded numerous churches. He was a great supporter of the Church, and he founded numerous churches. He was a great supporter of the Church, and he founded numerous churches.

Valentinianus (Valentinianus), 355-62, b. in Gaul about 357, murdered at Vienne, Daunia, Gaul, 15 May, 362, son of Valentinian I and his second wife Justina. He was never much more than a mere nominal ruler, for while Gratian ruled the East, most of the West was under the control of Magnus Maximus, Italy was all that was left to him, and even there the real ruler was his mother Justina, with whom he resided at Milan. In 387 Maximus, who had usurped the northern provinces in 386, invaded Italy and Justina and Valentinian fled to the East, where the latter refused to enter the aid of Theodosius. Emperor Gratian, whose son-in-law he was, was defeated, but Justina soon died, and Valentinian fell under the evil influence of Arbogast, who had him assassinated later. Theodoric replaced Valentinian in the imperial throne, and the latter's son-in-law, Valentinianus, was designated as his successor. Valentinianus was a weak and indecisive ruler, who failed to assert his authority over the empire. He was succeeded by his son, Valentinianus II, who attempted to assert his authority but was soon overthrown by Maximus.
Valentinus and Valerianians.—Valentinus, the best known and most influential of the Gnostic heretics, was born according to Epiphanius (Haer., XXXI) on the coast of Egypt. He was trained in Hellenistic science in Alexandria. Like many other heretical teachers he went to Rome the better, perhaps, to disseminate his views. He arrived there during the pontificate of Hyginus and remained until the death of the saint. During a sojourn of perhaps fifteen years, though he had in the beginning allied himself with the orthodox community in Rome, he was guilty of attempting to establish his heretical system. His errors led to his excommunication, after which he repaired to Cyprus where he resumed his activities as a teacher and where he died probably about 160 or 170. Nothing is known of his works but he left a rescript from Theodor or Theodas, a disciple of St. Paul, but his system is obviously an attempt to amalgamate Greek and Oriental speculations of the most fantastic kind with Christian ideas. He was especially indebted to Plato. From him was derived the parallel between the ideal world (the μορφωσις) and the lower world of phenomena (the ἐμπόριος). Valentinus doubtless borrowed some ideas from the New Testament, but used a strange system of interpretation by which the sacred authors were made responsible for his own cosmological and pantheistic views. In working out his system he was thoroughly dominated by dualistic fancies.

He assumed, as the beginning of all things, the Primus Reginatus, who after ages of silence and contemplation, gave rise to other beings by a process of emanation. The first series of beings, the deae, were thirty in number, representing fifteen syzygies or pairs sexually complementary. Through the weakness and sin of Sophia, one of the lowest deae, the lower world with its subjection to matter is brought into existence. Man, the highest being, is the only one who participates in both the psychic and the hydric (material) nature, and the work of redemption consists in freeing the higher, the spiritual, from its servitude to the lower. This was the work and mission of Christ and the Holy Spirit. The Christology of Valentinus is confusing in the extreme. He seems to have maintained the existence of three redeeming beings, though it is not clear that any one of them was the central body and did not suffer. The system of Valentinians was extremely comprehensive, and was worked out to cover all phases of thought and action. While Valentinus was alive he made many disciples, and his system was the most widely diffused of all the forms of Gnosticism. His school was divided into two branches, the Oriental and the Italian. The former was spread through Egypt, Syria, and Asia Minor, the latter in Rome, Italy, and Southern Gaul. Among the more prominent disciples of Valentinus, who, however, did not slavishly follow their master in all his views, were Heracleon, Polylene, Marcos, and Bardesanes. Many of the writings of these Gnostics, and a large number of excerpts from the writings of Valentinus are still in existence. Tertullian ascribes to him the apocryphal Gospel of Valentinus, which, according to Irenaeus, was the same as the "Gospel of Truth."

Valerianus, Roman emperor (253-60). A member of a distinguished family, he had held several offices before the army proclaimed him emperor in 253 at Rhedia. He was a pious man, and the persecution of the Christians under Decius. Though kindly disposed towards the Christians as emperor he was driven to severe measures by the hostile party, whose leader, the Valerianus, attempted to exterminate them for himself, or at least to suppress their religious rites. He was remembered for his destruction of the churches. He died in battle, Hisname was afterwards associated with the persecution of the Christians, and the destruction of the churches. He was remembered for his destruction of the churches. He was remembered for his destruction of the churches. He was remembered for his destruction of the churches.

Valerianus, Saint. See Cecilia, Saint.

Validation of Marriage may be effected by a simple renewal of consent when its nullity arises only from a defective element in the parties. When, however, matrimony is invalid on account of the existence of some ecclesiastical impediment, it may be revalidated by simple dispensation or by that known as Suntito in Ruride. (1) In the first method, as soon as a simple dispensation from the impediment has been obtained, a renunciation of consent of both parties shall be made. The dispensation had affected only one of the parties, and the other was unaware of the impediment, it is probable
that both must renew their consent. That a true innovation of consent be obtained, it is requisite that the parties be made aware of the nullity of their marriage, unless sanatio in radice be resorted to. The innovation must be made before the authorized document of the impediment has been published. (2) The dispensation called sanatio in radice consists in the revocation of a marriage by reason of a consent formerly given, but revocative at the time owing to some ecclesiastical impediment. When the impediment is removed, the consent is ipso facto ratified and no renunciation is required. It is requisite that the consent of both parties to the marriage had not ceased and that their wedlock had had the external appearance of a true marriage. Sanatio is resorted to when the divorce is urgent reason for not acquitting the parties with the nullity of their marriage, or when one of the parties alone is cognizant of the impediment and the other cannot be informed of the grave consequences. In such case, one party would be unwilling formally to renew consent that is presumably existing. The pope has power to give the dispensation called sanatio in radice for all marriages which are invalid in consequence of an ecclesiastical impediment. Bishops generally have no such power, even when by particular indulgence they dispense in dimirum impediements. For the granting of sanatio is the special province of an archbishop or cardinal of the suffracy. 

In the United States, the bishops may grant such dispensation, under certain limitations, when only one of the parties to the marriage is aware of the impediment.

William H. W. Fanning.

Valla (Della Valia), Lorenzo, Humanist and diplomat, b. at Rome, 1455; d. there, 1 Aug., 1457. His father was a chronicler. He studied under Leonardo Bruni (Aretilce and Greek under Giovanni Auriaca. At the age of 24 he wished to attain a position in the papal secretariat, but was considered too young. After his father's death he accepted a chair of eloquence in the University of Pavia, where he wrote his treatise De voluptate (1431), an amended edition of which appeared later under the name of De voluptate et voluptate. In 1431 he was called upon to draw up an open letter attacking the jurist Bartolo (1433) and ridiculing the contemporary jurisprudence he was forced to leave Pavia. He went to Milan and Genoa, made another effort to succeed at Rome, and finally settled at Naples (1433), where he became secretary to Alfonso of Aragon, whose Court, frequented by the most distinguished writers, was a method of licentiousness and debauchery. Lorenzo confesses that his life there, like his previous life, was not free from moral stain. At Naples he wrote De novo arbitrio, Dialecticae disputationes, De declamatione contro la donazione di Constantinio (1440), De professione religiosorum (1442), not printed till 1514, in which he defends the right of the Romans to the possession of the Aptle's Creed by each of the Apostles. His philosophical and theological speculations caused him to be tried for heresy by the Inquisition at Naples, but the trial was dismissed through the intervention of King Alfonso. His best work is De elegantia linguae latinae, which was placed the study of Latin on a scientific basis, and had laboured on it from 1433, and in 1441 it was published through the disinterest of Auriaca. The humanists who preceded him had formed their Latin more rather empirically, and consequently had emitted many constructions peculiar to popular Latin. Though Valla had refrained from personalities, all the literary writers considered his work a provocation, and hurled invectives against the author. This controversy is one of the most unpleasant pages in the history of the Italian Renaissance. The fiercest aggressor in the invective was Valla and not confined himself to pointing out errors of style in Valla's works, but accused him of the most degrading vices. Valla's less virulent answers are collected in his "Invectivaria libri sex". Poggio's invectives could not but create a bad impression at Rome; as Valla still hoped to obtain a position in the Curia, he wrote an "Apologia ad Eugenio IV", extolling himself for his faults and promising amendment. But it was only after the election of Nicholas V that he found favour (1445), obtaining first the position of scriptor, and later of Apostolic secretary. Calistus III bestowed on him a canonry in St. John Lateran, which he held but for a few years. By order of Nicholas V he translated various Greek authors.

His philosophical and theological works are interesting. In his "Disputationi dialetitchae" he bitterly opposes Aristotle and the Scholastics, but he treats his subjects superficially, and rather as a grammarian than as a philosopher. He made no positive contribution to philosophy, but only helped to discredit Scholasticism. His most discussed work is the dialogue "De voluptate". In this Leonardo Bruni (Arentino) defends the Stoic doctrine that a life conforming to nature is the summum bonum; Antonio Beccadelli (Panormita) strongly favours Epicureanism, declaring that the desire of pleasure is to be restrained only lest it might be an obstacle to a greater happiness, and that contingency, contrary to nature. Finally, Niccolò Niccoli speaks against both in favour of Christian hedonism, holding that perpetual happiness is the summum bonum, and that virtue is practised only as a means of attaining it. It is uncertain whether Beccadelli or Niccoli (who is declared victor by the onlookers) expresses Valla's personal opinion. It would seem that he had not then (1431) come to a definitive opinion. He confines himself to expounding his three opinions, but gives Epicureanism the most ardour and eloquent defender. The way in which his "Apologia" extenuates what had been said in "De voluptate", arguing on the meaning of the Latin word poluplas, shows that he was undecided.

In the "De declamatione contro la donazione di Costantino", probably inspired by Alfonso, who was at war with Eugene IV for possession of the Kingdom of Naples, Valla exhorted the Romans to rebel and their leaders to deprive the pope of his temporal power, which he deemed the cause of the evils then afflicting Italy. The "Annnotationi sui testo latino del Nuovo Testamento" deals chiefly with the Latin text, and less frequently with the translation itself. In the "De professione religiosorum" he denies that the religious state is the most perfect as there is greater merit in acting spontaneously than in fulfilling what one is obliged to do by vow, and he taxes the monks with XV.—17
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arrogance for calling themselves religious, as if other Christians were not so; he refrains, however, from trying to discredit them by relating scandalous stories as the other Humanists delighted in doing. In the "De libero arbitrio" he concedes that the foreknowledge of God is not incompatible with free will, but maintains that our intellects are unable to comprehend this truth. Valla first gave expression to many ideas that were taken up later, especially by the reformers. Like the other Humanists of his age he lacked firmness of character.

Valla, Ottaviano; Verhulst, Karel, Lorenzo Valla opuscula tres (Vienna, 1600); Gaborde, Lorenzo Valla e l'esorcismo nel 1599 (Milan, 1889); Massign, vita di Lorenzo Valla (Florence, 1893); Ross, Il quattuorcento (Paris, 1901); Rost, Il quatto-


U. BENIGNI.

Valladolid, Archidioce of (Vallejedtana), bounded on the north by Palencia, cast by Burgos and Segovia, south by Avila and Salamanca, and west by Zamora. It consists of two towns, It comprises the civil Province of Valladolid, and has in its territory six towns which are alternately on the civil and ecclesiastical jurisdiction and the next under that of the Diocese of Avila. Its suffragan dioceses are Astorga, Avila, Segovia, Salamanca, Zamora, and Ciudad Rodrigo. Valladolid (60,000) is built on the site of an ancient Roman city, and remains of Roman ruins are to be found, but it does not seem to have existed at the time which Antoninus says was 106 miles from Astorga. Probably it was founded by the Moors and given the name of Odd or Walfid. The first mention of it is found in the "Crónica de Cerdagne" as one of the towns which Sancho II. of León and Castile gave in marriage to his sister to the Duke of Asturias, in exchange for Zamora, the seigniory of which had been conferred upon her by her father. The real founder of Valladolid was the Castilian Count Ansúrez to whom Alfonso VI ceded it in 1074. He built the churches of Santa María la Antigua and Santa María la Mayor, founded the parish of San Nicolás, but he seems to have found already existing the churches of San Juan and San Pelayo. He built the great bridge over the Pisuerga and two hospitals near his own palace. On 21 May, 1065, the Church of Santa María la Mayor was dedicated by D. Bernardo, Archbishop of Toledo, assisted by the Archbishops of Palencia, and many other bishops and noted personages. Ansúrez and his wife Lyda conferred vast territories upon the canons of the collegiate church, for purposes of colonization. This grant consisted of the monasteries of San Julián and San Pelayo, lands in Tierra de Campos, and a great stretch of land between the branches of the River Esgueva.

The first abbots of Valladolid in the twelfth century were Nautilus or Agelades; Herveus; Pedro; Martín; Iñigo; Miguel; and Domínguez, in the thirteenth; Juan Domínguez, counselor of St. Ferdinand; D. Felipe, son of St. Ferdinand; D. Sancho de Aragon, son of Jaime I; D. Martín Alonso, illegitimate son of Alfonso the Wise; and Gómez García de Toledo; in the fourteenth; Juan Fernández de Limia, later Arch-

to the cardinalitial dignity, D. José Cos y Macho. Many noted events have taken place at Valladolid: the marriage of Alfonso X and Doña Violante de Aragón and that of Alfonso XI to Doña Constanza; Columbus died there; and Alvaro de Luna was decapitated. The first auto de fe of the Spanish Inquisition was carried out at Valladolid, and the Cortes met there many times. The city owes much to the famous Doña María de Molina, wife of Sancho the Brave, regent during the minorities of Ferdinand IV and Alfonso XI. The latter conferred many distinctions upon Valladolid and gave it its university. The Court resided several times at Valladolid, the last time from 1601 to 1606 by wish of Philip III, who was much attached to the city.

Churches.—Santa María la Antigua was the parish church of the counts of Valladolid and was in existence as early as 1088. Behind the modern cathedral are the remains of the ancient church of Santa María la Mayor, not as founded by the Conde Ansúrez, but as restored a century and a half later. Bishop Lucas de Tuy says that the Abbot Juan, chancellor of St. Ferdinand, later Bishop of Osma, rebuilt and redecorated it, transferring the chapter meanwhile to Santa María la Antigua (1236). Its architecture is of the Transition period and of the sixteenth century, describes with enthusiasm its magnificent cloister. When the diocese was erected, Philip II engaged Juan de Herrera, the famous architect of the Escorial, to make the plans of the new cathedral. Herrera began the construction, but was obliged to go back to the Escorial,
FAÇADE OF THE CHURCH OF S. PABLO, VALLADOLID
The Cathedral, Valladolid

This one was never built beyond the first story, and the other which was finished collapsed in 1841. The Inferior is imposing; along the top is an open gallery shed with a balustrade. The tabernacle built by Juan de Arfe (1590) and the choir stalls, which were bought from the Dominican church, are two of the most precious possessions of this cathedral. The Dominican Convent of San Pablo, founded in 1576 by Doña Violante, wife of Alfonso X, the Wise, deserves special mention. Juan II lived there, and was temporarily buried there until his remains could be transferred to the Cartuja de Miraflores. It is a simple building, the most notable feature of which is the façade of its church, built at the expense of Cardinal Juan de Torquemada and Fr. Alonso de Burgos, Bishop of Palencia. Beside it is the Dominican College of San Gregorio, founded in 1488 by Fr. Alonso de Burgos, confessore of Isabella the Catholic. The famous Luis de Granada studied there. Its design is the best of its kind on account of its original stone design. Its cloister, with a double gallery, is also noble. The ancient College of Santa Cruz, founded by Cardinal Mendoza, a building in the plateresque style, has been converted into a museum, and contains many beautiful samples of religious sculptures.

The ancient palacio real serves as a court building. It has a beautiful façade, with a tower at each side, and finished with a colonnade of alternating arches and square openings. The episcopal palace is a handsome building, and the conical seminary, added by D. Bartolomé de la Plaza in 1597 and rebuilt in 1847 by D. José Antonio Ribadeneyra, was made a pontifical university by Leo XIII in 1897.

Valladolid has secondary and normal schools, archeological and art museums, and a library of 30,000 volumes. The Spanish cavalry school is situated here also. Among the charitable establishments may be mentioned the Hospital de la Resurrección, the military hospital, formerly a convent of the Carmelites; the hospital of Escalada, the hospicio de Mesavenda, occupying the ancient palace of the counts of Benavente; the asylums for men and women.

University of Valladolid.—The name of the founder and the date of foundation of the University of Valladolid are not known with certainty. Its origin probably dates from 1260-64; in 1293 the university was in a most flourishing condition. Alfonso XI was the patron of Valladolid, just as Alfonso the Wise and students of botany. He provided a fixed revenue for the estudios, on one third the tithes received from Valladolid and its surrounding hamlets, conferred many honours on its professors, and finally petitioned Clement VI for papal authorization, which was given in the Bull of 30 July, 1316. All the courses embraced by the great universities, including medicine and surgery, were installed, the latter branch being later separated and constituted a special course. According to Morejón (see bibl.), medical science in Spain substituted the system of Hippocrates for Arab methods much earlier than foreign writers have asserted. In 1513 the physician Barnabino Montanera of Montserrat, in his book "Libro de la anatomia del hombre" (folio 2), said that there was no necessity to go to either Montpellier, Bologna, or Valladolid. At Valladolid the lectures were so famous that Montanera at the age of seventy was carried in a litter to hear the lectures of Prof. Alfonso Rodriguez de Cardona. The professor of surgery made twenty-five dissections in the general hospital each term. The professor and students of botany went into the country to make a practical study of plant life. The influence of the university was very great in both State and Church.

From the catalogue of famous students in the "Historia de Valladolid" the following names are taken: Juan Auvres, doctor of canon law, librarian of Santa Cruz, and Bishop of Ciudad Real; Fr. Antonio Andrade, first Rector of the city; Antonio Antolín, Augustinian, professor of the university and of that of Salamanca; Tomás Arizamendi, counsellor of Castile; Lorenzo Arrazola, chief counsellor to the Crown; Pedro Avila y Soto, professor of the university, counsellor of the Indies and of Castile, criminal prosecutor for the Crown, and counsellor of the army; Gasparr, Bravo de Salamanca, professor and Physician to Philip IV and Charles II; Breton y Simancas, Bishop and Viceroys of Naples; Pedro Cevallos, minister of Ferdinand VII; Agustín Esteban Collantes, minister of Isabel II; Dionisio Daza y Chacón, distinguished physician who rendered valuable services at Augsburg during the plague of 1564, the hospital of S. Pancracio; the Casa di Misericordia, physician of Don Carlos and Don Juan of Austria in the battle of Alcazar; Diego Escudero, compiler of the "Nueva Recopilación"; José Larra (Figaro), celebrated literator; Luis Mercado, prof., and physician to Philip II during the last twenty years of his life, an eminent writer greatly misunderstood by Sprengel; Claudio Moyano, educational professor, and afterward professor of Isabel II; José Zorrilla, noted poet. The controversy between the Jesuits and the Dominicans with regard to grace and free will, which interested all the universities of Spain, involved the University of Valladolid even
more deeply, as Diego Alvarez, one of its professors, and Avendaño, both Dominicans, opposed the doctrine of Molina. Of all the religious orders the Augustinians alone maintained an independent position. Their moderation contributed to dissipate much ill feeling aroused by the discussion. In 1770 certain royal privileges gave rise to heated controversy.

The early days of the university were mostly unpromising; it had only seven courses, the deplorable state of the times not permitting anything else. The residence of the Court of Valladolid contributed to its development. In the various grants of privileges given by the king to the services rendered by this university to the Crown are explicitly stated. In the time of Charles V and Philip II the rank of a university was conferred upon it. In the time of Charles III the colleges which had grown up around the university were dealt their death blow by the ministry of Roda, and since then the university has suffered from the changes, reforms, and systems which the central government of Spain has imposed on all the universities.

Valle, Pietro della, Italian traveller in the Orient, b. at Rome, 2 April, 1566; d. there, 21 April, 1652. He belonged to a noble family and received an excellent education. As a young man he was a poet, orator, a soldier in the papal service, and a member of the Roman Academy of the Umbristi. In 1611 he took part in a campaign against the Barbary States. An unknown misprint caused the course of a pilgrimage, lasting eleven years. On 8 June, 1614, he started from Venice by sea and went first to Constantinople where he remained a year and learned both Turkish and Arabic. On 25 September, 1615, he travelled to Alexandria, thence to Cairo, and in the spring of 1616 on to Jerusalem. After visiting the Holy Places he continued his journey to Damascus, Aleppo, and Bagdad. Here he married a Syrian Christian named Maani who accompanied him on his travels during the succeeding years. It was probably on account of his marriage that he visited Persia, for the parents of his wife had been killed by Kurds. In 1618 he was hospitably received in Northern Persia by the Shah Abbas the Great whom he followed to the capital Isphahan. He acted as mediator between the shah and the Christians of Persia.

During the next four years he explored Persia. Then, in October, 1621, he started for Perseopolis and Schiras. He was prevented from continuing his journey as far as India by the war between the Portuguese and Persians. His life ended on 30 December, 1621, and he kept her body with him until his return. In 1622 he took part in the siege of Ormus from which the Portuguese were driven. He was made president of the College of the Jesuits and supervised the missions which were sent to Java and China, until his death in 1632. His book was published in 1624 in India, where his headquarters were Surat and Goa. In 1625 he started on the return journey by way of Muscat, Basra, and Persia, and reached Rome, 28 March, 1626. Urban VIII appointed him a papal chamberlain. The rest of his life was spent peacefully. His second wife was a Georgian orphan, Marie, who accompanied him on his travels. The most important of his works is his account of his travels (Viaggi) in fifty-four friendly letters (Lettere famigliari) addressed to Maria Schipano, a professor of medicine at Naples. They appeared first at Rome in three volumes (1650-53) and were translated later into English, French, German, and Dutch. The narratives are distinguished by learning and keen observation, but incline to garrulity and stories of marvellous occurrences.


Klemens Löffler.

Valleé-Poussin, Charles-Louis-Joseph-Xavier de la, professor of geology and mineralogy at the Catholic University of Louvain (1863), doctor honoris causa of the same university (1876), foreign member of the Académie Royale de Belgique (1885), vice-president of the directing council of the geological map of Belgium (1893), b. at Namur in 1827; d. at Brussels, 1903. de la Vallée-Poussin made his studies at the College Notre-Dame-de-la-Paix at Namur, studied mathematics at Paris, and for ten years devoted himself to literature and philosophy. He attracted attention by his literary and scientific criticisms in various reviews. Appointed professor in 1863 on the recommendation of Omnium d’Halloy, he was the real creator of the teaching of geology and mineralogy at Louvain. He published scientific publications, scattered through numerous reviews from 1876 till 1903, placed him in the foremost ranks of Belgian geologists and crystallographers. Especially noteworthy were his memoirs on the microscopic study of the crystalline rocks of Belgium and
French Ardenne, several in collaboration with A. F. Thurt, particularly the first (1870), which was known by the Royal Academy of Belgium and has come a classic; his numerous articles on Belgian cari-ferous limestone, which are the true stratigraphical bases of its beds and destroy Dupont's theory.

J. Valliscaulian Architecture. — The Valliscaulian architecture is the name given to the first university, 4 asylum schools of physical education; finally his share in the preparation of the geological chart of Belgium.

C. DE LA VALLEE-POUSIN.

Valleyfield, Diocese of (Campivallensis). — Valleyfield is a thriving city of about 10,000 inhabitants, situated at the outlet of Lake St. Francis, on the north shore of the St. Lawrence. Founded in 1853, under the name of St. Cecilia, in 1874 it became legally known as Salaberry or Valleyfield. The first pioneers were chiefly French-Canadians and lumbermen. Today Valleyfield has developed into an important manufacturing centre (cotton, paper, bronze, paper, etc.); the motive energy being derived from one of the most beautiful water powers of the Province of Quebec. The Diocese of Valleyfield (erected May 5, 1892) comprises the counties of Beaupre, Chateauguay, Huntingdon, Vaudreuil, and a part of the county of Quebec. The Diocese of Valleyfield (erected May 5, 1892) comprises the counties

The Cathedral, Valleyfield.

Soulages. The first and most important, viz. Joseph-Médard Enarr (b. at St.-Constant, March, 1653, educated at St.-Thérèse and other seminaries, ordained priest, 18 June, 1865, appointed curate at Mile End). He continued his theological studies at Rome, and after five years received the degree of Doctor of Theology in the University of Paris. He was appointed curate at St. John's Church, Montreal, 1868, and was made Archdeacon of the archdiocese, 1891, when he entered the duties of vicar-general. He gave lectures on ecclesiastical history at Laval University, became successor of the archbishop, 1891, and was consecrated Bishop of Valleyfield, 9 June, 1892. He is the author of: "Voyage en Terre Sainte"; "Mespris de Chrétiens, de la vie religieuse, de l'Église"; "La justice, Devoir électoral, l'Emancipation, L'Eglise Française, Congrès Eucharistique de Montréal", which last quoted at length by Cardinal Vanuteli during festivities of the Eucharistic Congress held at Montreal, 1910. Bishop Enarr founded a classical college affiliated with Laval University, a "jardin de l'Église," a monaster for cloistered nuns (Clarisses), and a normal school for young ladies, took an active part in the first Synod of Quebec (1900), and is supervising the restoration of the cathedral of the diocese, which contains admirable life-size portraits of the twenty-four Knights of the Order of the Holy Sepulchre in Canada, and is conspicuous for its beauty architecture. The Diocese of Valleyfield is composed chiefly of French Canadian families distributed among forty parishes. There are many Irish Catholic families in the parishes of Valleyfield, Huntington, Ormstown, Hemingford, where the services are largely given in English. The descendants of the Iroquois Indians are ministered to by a resident missionary priest at St. Regis. There are in the dio- cese: 14 convents and academies, 2 classical colleges, 12 academies. For the instruction of children in the parochial schools and other institutions is confided to lay and religious professors and to secular priests. The religious orders are: men—Frisé Viateurs; women—Sœurs de la Congrégation Notre-Dame; Sœurs de Jésus Marie; Sœurs de la Providence; Sœurs Gruge; Sœurs de Ste-Anne. The Diocese has a flourishing Séminaire and a Family. Among the secular organizations are: the St. Vincent de Paul Society; Les Arts; Société St. Jean Baptiste; Catholic Foresters; and Knights of Columbus.

J. DORANS.

Vallgornera, Thomas de, Dominican theologian and ascetical writer, renowned for his learning and piety, in Catalonia about 1395; d. 15 Sept., 1665. He was a member of the convent of Barcelona, and for some time, while Catalonia was subject to the French, was its vicar-general, about 1642. His principal work is a mystical theology first published at Barcelona in 1662 under the title "Mystica theologica D. Thomas, utriusque theologice scolastica et mysticae principis", etc. Three years later, 1665, a new and augmented edition appeared. The second edition exceeded the first by eighty-five pages. The work having become rare and difficult to obtain, a new edition was brought out by the Dominican Father Berthier at Turin, 1700. The latter edition contains the text of the original edition of 1662 in the body of the work, and the additions which appeared in the edition of 1665 in the form of added notes are given in an appendix. The doctrine of the book is the doctrine of St. Thomas, of which the author writes in his prologue, "The mystical doctrine of St. Thomas is of such great authority, precisely because it is founded on Scholastic doctrine, that it can scarcely be expressed in words. That mystical doctrine which is not repugnant to the principles of scholastic doctrine has a firm foundation, and therefore readers who study mystical theology in St. Thomas find it firm and well-established; on the contrary, those who read it in other books which treat of mystical matters alone, and without any teacher of Scholastic theology, receive devotion in somewhat severe words, absorb material for errors." Besides his "Mystical Theology" Vallgornera is the author of a book on the Rosary of the Blessed Virgin, "De Rosario B. Mariae Virginis", which appeared at Barcelona about 1662. It consists of pious meditations.

A. O'NEILL.

Valliscaulian Order ("Vallis Caullium", or "Val-des-Choux", the name of the first monastery of the order, in Burgundy) was founded towards the end of the twelfth century by Viard, a lay brother of the Cistercian priory of Loubigny, in the Diocese of Langres. Viard was an eloquent man who devoted himself by his ascetical observance. The order of the "Brethren of the Cabbage-Valley" was formally confirmed by Pope
Innocent III, on 12 February, 1205, in a rescript preserved (in connexion with one of the Scottish houses) in the Register of Moray, and entitled “Protectio Apostolica”. In the same year Odo III, Duke of Burgundy, gave the brethren a large grant of forest land round the priory, which was further endowed by the Duke's successors, by the Bishops of Langres, and other benefactors. Hence states, on the authority of Chopolin (Tractés des droits religieux et des monastères, II. tit. 1. no. 20), that there were thirty dependent houses of the order, but the names of only twenty are known. Seventeen of these were in France, the principal one being at Val-Croissant, in the Diocese of Autum; and the remaining three were in Scotland. References in the statutes of 1208 and elsewhere show that the three Scottish houses existed also in Germany. A complete list of the priors-general has been preserved, from the founder Viard (also styled Guido), who died after 1213, to Dorothee Jallontz, who was also abbot of the Cistercian house of Sept-Fons, and was the last grand-prior of Val-des-Choux before the absorption of the Vallaiscalan brotherhood into the Cistercian order. In the middle of the 15th century there were but three months of the monastery; the revenues had greatly diminished, and there had been no profession in the order for twenty-four years. Gilbert, Bishop of Langres, strongly urged the remaining members to unite with the Cistercians, whose rule they had originally, in great part, adopted. The proposal was agreed to, the change was authorized by the Bull of Clement of XIII in 1764, and Val-des-Choux was formally incorporated with Sept-Fons in March, 1764, the Parliament of Burgundy having previously ratified the arrangement. For the next quarter of a century the monastery flourished under its new conditions; but it was swept away in the Revolution of 1789, with the other religious houses of France. In the order of the houses of Ardéch, Beauty, and Pluscarden, the first two became Cistercian priories, and the third a cell of the Benedictine Abbey of Dunfermline, a century before the dissolution of the monasteries in Scotland. (See ARDECHTAN, THE PRIORY OF; PLUSCARDEN PRIORY.)


D. O. Hunter-Blair.

Vallo. See Capaccio and Vallo, Diocese of.

Vallumbrosan Order.—The name is derived from the mother-house, Vallumbrosa (Latin Vallis umbrosa, shady valley), situated 20 miles from Florence on the north-west slope of Monte Sechieta in the Pratomagno chain, 3140 feet above the sea.

I. THE FOUNDER.—St. John Guibert, son of the noble family of Arderigh, was born at Chambéry in 985 (or 995), and died at Passignano, 12 July, 1073, on which day his feast is kept; he was canonized in 1193. One of his relatives having been murdered, it became his duty to avenge the deceased. He met the murderer in a narrow lane and was about to slay him, but when the man threw himself upon the ground with the words: “O God, save me!” he bore him to the love of Christ. On his way home, he entered the Benedictine Church at San Miniato to pray, and the figure on the crucifix bowed its head to him in recognition of his generosity. This story forms the subject of Burne-Jones's picture “The Merryfyld Knight”, and has been adapted by Short Hoe in John Inglesfield's. John Guibert became a Benedictine at San Miniato, but left that monastery to lead a more perfect life. His attraction was for the cenobitic not eremitic life, so after staying for some time with the monks at Camaldoli, he settled at Vallombrosa, where he founded his monastery. Mabillon places the foundation a little before 1058. Here it is said he and his first companions lived for some years as hermits, but this is rejected by Martène as inconsistent with his reason for leaving Camaldoli. The chronology of the early days of Vallumbrosa has been much disputed. The dates given for the founder's conversion vary between 1004 and 1030, and a recent Vallumbrosan writer places his arrival at Vallombrosa as early as 1008. We reach sure ground with the consecration of the church by Bl. Rotho,

Bishop of Paderborn, in 1038, and the donation by Hta, Abbess of the neighbouring monastery of Sant' Elerio, of the site of the new foundation in 1039. The abbess retained the privilege of nominating the superiors, but this right was granted to the monks by Victor II, who confirmed the order in 1056. Two centuries later, in the time of Alexander IV, the nunry was united to Vallombrosa in spite of the protests of the nuns.

The holy lives of the first monks at Vallombrosa attracted considerable attention and brought many requests for new foundations, but there were few patrons, since few could endure the extraordinary austerity of the life. Thus only one other monastery, that of San Salvi at Florence, was founded during this period. But when the founder had mitigated his rule somewhat, three more monasteries were founded and three others reformed and united to the order during his lifetime. In the struggle of the popes against simony the early Vallumbrosans took a considerable part, of which the most famous incident is the ordeal by fire undertaken successfully by St. Peter Ignatius in 1068 (see Peter Ignatius, Blessed, and Della Compagnia, styled by the community the apple of the anti-reform party. These events still further increased the reputation of Vallombrosa.

II. DEVELOPMENT OF THE ORDER.—After the founder's death the order spread rapidly. A Bull of Urban II in 1099, which takes Vallumbrosa under the protection of the Holy See, enumerates fifteen monasteries besides the mother-house. Twelve more are mentioned in a Bull of Paschal II in 1115, and twenty-four others in those of Anastasius IV (1153) and Adrian IV (1156). By the time of Innocent III they numbered over sixty. All were situated in Italy, except two monasteries in Sardinia. About 1087 Bl. Andrew of Vallumbrosa of 1117 founded the monastery of Cornally in the Diocese of Orilans, and in 1163 the Abbey of Chezal-Benoit, which became later the head of a considerable Benedictine congregation.
there is no ground for the legend given by some
of the order of a great Vallumbrosan Congrega-
tion in France with an abbey near Paris, founded by St.
Omar. The Vallumbrosan Congregation was reformed
in the middle of the fifteenth century by Cassinese
Cistercians, and again by Bl. John Leonardi at the
beginning of the seventeenth century. In 1485 cer-
tain abbeys with that of San Salvii at Florence were
reunited to the mother-house by Innocent VIII.
At the beginning of the sixteenth century an attempt
was made by Abbot-General Milanese to found a
house of studies on university lines at Vallombrosa;
it in 1527 the monastery was burned by the troops
of Charles V. It was rebuilt by Abbot Nicolin in
1554, and in 1573, after another abbot had been
abducted, the order was united to the celi
line. In 1808 Napoleon's troops plundered Val-
umbrosa, and the monastery lay deserted till 1815.
It was finally suppressed by the Italian Government
1866.

A few monks remain to look after the church
and meteorological station, but the abbey buildings
have become a school of forestry founded in 1870 on
the same lines as in the eleventh century, and is
now a health resort. Vallumbrosa is also a health
sanctuary.

The list of the order may be ascribed to the hard
work of the mother-house, to commendams, and to
the perpetual wars which ravaged Italy. Practically all
the surviving monasteries were suppressed during
the course of the eighteenth and nineteenth centuries.

In 1756 the modern monastery of San Salvii, near
Florence, was founded by the Florentine Government
and has been used as a military hospital. The
present abbot-general is Franco Tarini. The
hospitals now number about 100. The shield of the
order shows the founder's arm in a tawny-coloured
shirt grasping a golden cruciform crozier on a
blue ground. The services rendered by the order are
practically of no use in the modern world, except
that they are employed for the benefit of the sick.

Abbot-General Tamburini's works on canon
law are well known. Galvii was for a time a novice
at Vallumbrosa and received part of his education
there.

III. RULE.—St. John adopted the Rule of St.
Benedict almost in its entirety and supplemented
it by the ascetic rules he had formed into a separate congregation. The
monks were to live on the lands of the prior's
patrimony, on the income of which they were to
be supported. The cells of enclosure were so strict that the monks
might not go out even on an errand of mercy. The
community was necessarily small, for the annual work, which is prescribed by St. Benedict,
was among the first to systematize this institution,
and it is probable that it was largely popularized
by the Vallumbrosans. The term general chapter (lay
fraternity) occurs for the first time in Abbot Andrew of
Rumi's Life of St. John, written at the beginning of
the twelfth century. The Vallumbrosans do not, strictly
speaking, form a separate order, but a Benedictine
congregation, though they are not united to the con-

The oldest extant MS. of the customs of Vallumbrosa shows a close relationship with those of Cluny. The Val-
umbrosans should be regarded only as Benedictines
who followed the customs observed at that time by the Black Benedictines. The practice of simony was a special bond between them and Cluny, and it was only some special circumstances which caused
them later to be looked upon as a peculiar institute
within the Benedictine order" (Albers, op. cit. infra).

The habit, originally grey, then tawny coloured, is
now that of the Black Monks. The abbots were
originally elected for life but are now elected for
the general chapter, every seven years.

The Abbot-General of Vallumbrosa, the superior of the whole order, had formerly
a seat in the Florentine Senate and bore the additional
title of Count of Monte Verde and Guakol.

IV. NUNS.—Shortly after the founder's death we
find attached to the monastery of Vallumbrosa lay
sisters who, under the charge of an aged lay brother, lived in a separate house and performed various house-
duties. This institute survived for less than a cen-
tury, but when they ceased to be attached to the monas-
terius of monks, these sisters probably continued to
lead a conventual life. Bl. Bertha (d. 1163) entered the Vallumbrosan Order at Florence and reformed the
convent of Cavriglia in 1153. St. Umtila is usually
regarded as the founder of the Vallumbrosan Nuns.
She became a nun at Faenza in 1226, with the consent of her husband, who became a monk,
entered a monastery of canoneces and afterwards
became an anchorite in a cell attached to the Vallun-
mbrosian church of Faenza, where she lived for two
years. At the request of the abbot-general she then
founded a monastery outside Faenza and became its
first mother. She was elected the second convent of
Florence, where she died in 1310. She left a number
of mystic writings. In 1521 the nuns obtained the
Abbey of S. Salvi, Florence. There are still Val-
umbrosan nunneries at Faenza and S. Gimignano,
besides two at Florence. The relics of Bl. Umtila
and her disciple Bl. Margherita are venerated at the
church of S. Stefano a Faenza, and at Faenza and a
largo.

The habit is similar to that of the Benedictine Nuns.

Acts SS., III July, 311 sqq.: Sources Vita SS., IV, 133 sqq.;
Davies, Forcangaben zur alteren Geschichte. W. Florenz, Berlin, 1897; S. Ferrari, S. Giovanni Guadalupe (Mot..
Riv., 1903); R. Astrom, Bibliotheca, 1909.

For the order.—Nunn. Abbazia e monasteria (Florence, 1780); Nunn. Pol. Florentinae (Florence, 1854); Reg.
post. rom., III (Berlin, 1898), 33 sqq.; Martini e Ducan,
Umanitana e Mogul (Paris, 1878), 737 sqq.; L'Ordre de
Dame Saint-Jean, 112 sqq.; Costituzione dell'ordine di V.,
Vienna, 1870; Albers, Monarchi confusantes von Vallom-
broza in Rev. benedictina (Haren, 1904).

Statutes of a general chapter of 1233 will be found in lamy,
Dulce eruditionis, II (Florence, 1767), 220 sqq.; Domenichetti,
Storia di V. (Udine, 1903); Delas, Pianturica, 71-72; H. Delas,
Delle donne di V., 1-10 (Aix, 1742); Dels, Ordinum religiosorum, V, 291 sqq.; Costituzione dell'ordine di V.
(Florence, 1870); Albers, Monarchi confusantes von Vallom-
broza in Rev. benedictina (Haren, 1904).

Raymond Webster.

Valois, Henri (Henricus Valensis), philologist,
b. at Paris, 10 Sept., 1603; d. at Paris, 7 May, 1656.

He belonged to a family of Norman gentlemen settled near Bayeux and Lisieux; his grandfather, the young-
and father, became the friends of Henri. Henri Valois made excellent studies with the Jesuits, first at
Verdun and then at the Collège de Clermont at Paris, where he had Pitan as professor of rhetoric.

He studied law at Bourges (1622-24) and returned to
Paris, where, to please his father, he practised law against his inclination for seven years. When
he regained his liberty he plunged into study, which he
had never entirely abandoned. Poiret had purchas-
ed a MS. in Cyprus containing the work of Con-
stantine Porphyrogenitus on virtue and vice. Valois took from it numerous unedited fragments which he published in 1634: "Polybii, Diodori Siculi ... Nicolai Damasceni, Dionysi Halicarn., Appiani, Alexandri, Dionis et Ioannis antiacheni excepta." In 1636 he edited "Amnian surveillance regum gestorum lib. XVIII," with abundant notes which illuminated all the history of that period and its institutions. He was so much occupied in annotating the rhythm of the phrases in the establishment of the text, at the same time making no display of his discovery. In 1650 the assembly of the French clergy commissioned him to publish the ecclesiastical historians, after Mgr Monchel of Toulouse was compelled to resign the task. In 1639 he issued Eusebius of Cesarea's "Chronicon," which is the most complete and perfect work of Constantine, as well as Constantine's discourse in the assembly. The text was accompanied by a new Latin translation, scholarly notes, four dissertations on Donatism, Anastasius, the Septuagint, and the Roman Martyrology. In 1668 he published Socrates and Sozomen with three books of observations on the history of St. Athanasius, on that of Paul, Bishop of Constantinople, and the sixth canon of Nicea (against Laumon). In 1673 he completed his book with Theodoret, Evagrius, and the excerpts from Philostorgius and Theodore the Lector. In 1664 he had married a young girl who bore him seven children. At first he had only the slender means left him by his father, but later pensions from President de Moresches, the Archbishop of Turin, and Louis XIV provided him with the necessary leisure and the assistance of a secretary, for his sight was never good, and as early as 1637 he ceased to have the use of his right eye. Yet he did important work, and though the MSS, at his disposal were not always the best, we cannot but admire the tact and certainty of his criticism and the excellence of his work. For no other writer has produced a body of excellent documents of the French learning of the seventeenth century. Valois was associated with the greatest scholars of his time, with whom however he always maintained his liberty of judgment. He wrote the funeral orations of Simond, Pierre Depuy, and Pétau. He also wrote several occasional Latin poems, but to posterity he is remembered and exacted of for his translations and revised translations of ecclesiastical historians.

DE VALOS, De vita Henrici Valos in the 2nd. ed. of Eckhartz (Paris, 1627), also in the Cambridge edition (1720); Schwartz, Eusebii Werke, Die Kirchengeschicht. (Leipzig, 1861); Paul Lejay.

Valona, titular see, suffragan of Dyrrachium, in Epirus Nova. The ancient name was Aulon, mentioned for the first time by Ptolemy (Geograph. III, xii, 2). Other geographical documents, such as Peutinger's "Tabula" and the "Syeneedamus" of Hierocles, also mention it. Among the known bishops are Nazarius, in 458, and Soter, in 553 (Farlati, "Hieron. sacrarium," VII, 397-401). The diocese at that time belonged to the Patriarchate of Rome. In 733 it was annexed to all ecclesiastical Byzantium, to the Patriarchate of Constantinople, a title which it has always preserved in any "Notitia episcopatum" of that Church. The bishops of this see had been suppressed for, though the Bulgarians had been in possession of this country for some time, Aulon is not mentioned in the "Notitia episcopatum" of the Patriarchate of Achaia. During the Latin domination by the Franks it was placed under the chief of the Catholicus medi, ni, i, 121) mentions several of its bishops, Valona, or Vlora, in Albania, is now a caza of the sandjak of Berat in the vilayet of Janina. The city, which has a port on the Adriatic, has about 10,000 inhabitants; there is a Catholic parish, which belongs to the Archdiocese of Durazzo. Several of the Latin bishops mentioned by Ptolemy (Geograph. III, 855-8), and whom Eulal (op. cit. I, 541) mentions under the see of Valea in Syria, belong either to Aulon in Greece (now Salona) or to Aulon in Albania (Valona).

S. Vailhé.

Valroger, Hyacinthe de, French Oratorian, b. at Caen, 6 Jan., 1811; d. 10 Oct., 1876. He first studied medicine, and was later ordained priest (1837), and made director of the lesser seminary of Bayeux. In 1817 he became titular canon of the cathedral of Bayeux. In 1852 he joined Père Gratry in the work of restoring the French Oratory, where he became professor of theology, master of novices, and assistant general. He was a man of great learning, but being equally modest, seemed to publish his works lest they should not be overpowered by sufficiently exact. Besides many articles in Catholic reviews he published: "Études critiques sur le rationalisme contemporain" (Paris, 1846); "Essai sur la crédibilité de l'histoire évangélique en réponse au Dr. Strauss" (Paris, 1847); "Du christianisme et du paganisme dans l'enseignement" (Paris, 1852); "Introduction historique et critique aux livres du Nouveau Testament" (Paris, 1861); "L'âge du monde et de l'homme d'après la Bible et l'Église" (Paris, 1869); "La genèse des espèces, études philosophiques et religieuses" (Paris, 1873); "Pensees philosophiques et religieuses du Comte de Maistre" (Paris, 1879). His works in French are as follows: "Lettres inédites de gesuaco, 1679-87" (Paris, 1886); "Essais de correspondance (25 July, 1879); Ingold, Essais de bibliographie orientalienne, 177-89 A. M. P. Ingold.

Valva and Sulmona, Dioceses of (Valven, et Sulmones), Italy, united aequae principatibus. Valva, a medieval castle belonging to the Bishop of Sulmona, Baron of Valva, is situated near the ancient Corinnum, chief town of the Peligni, a Samnite tribe. In the Social War it was the capital of the Itali, who subdued it at that time, and became one of the ancient city there remains the Church of St. Pelino, which recalls the race of the Peligni rather than a saint. The ruins contained a great number of inscriptions. Corinnum, like Valva, had apparently its own bishop; St. Pelino was the cathedral. In the vicinity of Valva is the sanctuary of S. Michele, near which is a large natural grotto. Sulmona, formerly Sulmo, is situated in a fertile plain, watered by the Sirino, a tributary of the Pescara, at the base of the Maiella and Monte Morrone. The inhabitants are engaged in agriculture, the manufacture of liquors, confetti, and musical strings, and tanning. Among the churches are S. Maria della Tomba, the Annunziata, S. Francesco. Near the city is the monastery of the Spirito Santo, erected by Guillaume de la Guerre, and noted for its architecture. The town hall dates from the fifteenth century. Sulmona was a Pelignian city, and is first mentioned in the wars of Hannibal, during which it remained faithful to the Romans. In the Social War it was destroyed by Sulla. Ovid, who celebrates the salubrity of its climate, was born there. There are ruins of temples and ancient buildings in the vicinity. In the later ages the city was subject to the Duchy of Spoleto; later it belonged to the counts of the Marsi. When the Normans conquered the Abruzzi, Sulmona increased in importance. Frederick II made it the capital of the "Gran Giustiziaro" of the Abruzzi. In 1451 Alfonso of Aragon defeated there Count Ruggicione, an ally of René of Anjou, who had the Duchy of Spoleto, and by his death the count was left defeated and slain by Ferdinand I. Legend associates the evangelization of the district with the name of St. Britius, Bishop of Spoleto, in the second century. The first known Bishop of Sulmona is Palladius (499); in 503 a Fortunatus Valvensis is mentioned. St. Paumillus, Bishop of Valva, remains for his sanctity and miracles, but rather, as he was buried in the cathedral of Sulmona, the see had possibly been united then. Four or five other
Valverde, Vincent de, b. at Oropesa, Spain, towards the close of the fifteenth century; d. at the island of Puná, near Guaquial, 31 Oct., 1541. He was the son of a knight who gave birth to the city of Alcalá, and was related to many noble families, in particular, to that of Pizarro, the conqueror of Peru, and that of Cortés, the conqueror of Mexico. Valverde became a professor of the Dominicans at the convent of San Esteban, Salamanca, April, 1524. In 1529 he accompanied Pizarro as a missionary, on his expedition to the conquest of the kingdom of Peru. He began already to have been charged with the office of Protector of the Natives. This forced him to cross the rude frontier constantly, as the adventurers who made up the Spanish armies had no thought of justice or mercy to the Indians. He strove to settle the feud between Almagro and Pizarro and after the assassination of the latter returned to Spain. He was forced to flee from Peru. Making his way to Panama, he halted for a brief stay at the island of San Juan, where he was put to death by the Indians. The name of Bishop Valverde depends on his conduct at Juxacara. If the tradition be true that the Spanish monk addressed Atahualpa with haughtiness and disdain, and when his words were not heeded killed his own countrymen to attack the unoffending Inca, then Valverde merits great censure. The great religious historians, however, such as Alera, Melendez, Remesal, deny the charge as false. Serves, an eye-witness, in his account (Seville, 1534) states that when the Inca refused to yield, Valverde turned and informed Pizarro, who then ordered his men to advance; he makes no mention of anything worthy in the friar's conduct, nor does Pedro Pizarro, one of the earliest writers (his "Relación" being dated 1571). Particularly bitter to Valverde are Onoro Enrique and Oviedo, who gives the account of Almagro, a soldier of the expedition, but both these were partisans of Almagro. Later writers differ in their views. The case is not proven either way. In consideration of the extraordinary completeness of the details of Valverde's actions, one must conclude that they are not authentic but the result of political or personal bias.

Joseph V. Molloy.

Van Beethoven, Ludwig, b. at Bonn, probably on 16 Dec., 1770; d. at Vienna, 26 March, 1827. The date of his birth has never been positively ascertained but is inferred from the fact that the baptismal records of his parish church of the Holy Ghost were destroyed in 1787. His father was a man of moderately high position, and was able to foster the study of music, and to procure for his son the instruction of the organist and music-master of the court of Mexico. Before the age of five years his father began to instruct him in violin playing, and at eight the musical director, Pfeifer, undertook to teach him the piano. While the court organist Van den Eden, and his successor, Christian Gottlob Neefe, instructed him in organ playing, harmony, and composition. As a pianist he made such rapid progress that in a few years he was able to interpret Bach's "Well-tempered Clavier" and improvise in a masterly fashion. At thirteen years of age he was able to play through the complete works of Scarlatti and a few sonatas. These and other productions of his early youth he later repudiated and destroyed. When he was fifteen, Elector Maximilian, whose assistant court organist he had in the meantime become, enabled young Beethoven to visit Vienna. A short sojourn in the imperial city served the good purpose of causing him to realize the incompleteness of his musical education; as well as his general lack of education. In 1792, in 1792, Beethoven's father removed to Vienna with his son. There, while the latter attended the courses of Charles Anna Sulmona, he was studied under the direction of the leading composers, and the private study of J. J. Fux's treatise of theory and counterpoint, "Gradus ad Parnassum," he acquired the solidity and freedom of style which soon commanded the admiration of the musical world. Assiduous study of the works of Handel, Haydn, and Mozart completed what Bach had begun for him in the creative domain. The protection of his patron, the Elector Maximilian, brother of Joseph II, and his striking gifts as player and improvisor served to secure him, in a comparatively short time, a prominent position in the social and artistic world of Vienna. Archduke Rudolph, afterwards a cardinal, became his pupil and lifelong friend, while numerous music-loving nobles patronized him. As a composer he attracted more and more attention, not only in Austria and Germany but throughout the world. Beethoven's position in life at this time was probably more congenial and agreeable than was that of any contemporary or preceding master. He was enabled to live in comparative ease without the necessity of accepting a fixed engagement or of regularly giving instruction; he was much sought after as an instructor, but he entertained an intense aversion to teaching. His productions of this period, while bearing more and more the stamp of his individuality, yet reflect the influence and manner of his contemporaries, Mozart and Haydn. It was probably more on account of the success of the oratorios of the former than because he realized the sublimity of the subject that Beethoven undertook the composition of a work in
this form, his "Christ on the Mount of Olives". It is well known that in after years he regretted having published it. Especially was he dissatisfied with his treatment of the part of Christ. He had not yet risen to the height of his capacity, or superior to the conventional standard of his superficial surroundings.

When Beethoven was about thirty years old, he contracted a cold which at first impaired his hearing and at length, through neglectful treatment and his careless and irregular manner of living, resulted in almost total deafness. This affliction was destined to have a momentous effect on his life and to determine in a large measure the character of his productions. To be shut off to a great extent from social intercourse, for a considerable period of time, put his mental nature, where he always had a craving, and to be unable to hear even his own creations, was his painful lot till the end of his days. The isolation and suffering brought about by his infirmity, the deception on the part of people whom he had trusted, and the misconduct of the nephew whom he had adopted, involving him in all kinds of money troubles, caused him to experience years of depression which almost bordered on despair. Extreme sensitiveness, irritability, and a suspicion of almost everybody was obliged to have dealings with, added to his increasing misfortunes. General ill health gradually developed into dropsey. In the last stages of his sickness he was operated on four times without obtaining relief; but he continued to write many fine works which he was composing. Even on his death-bed he sketched a new symphony. He died during a terrific bad storm after having devoutly received the last sacraments.

Beethoven has left us some 135 works, among them chamber music in every form, 9 symphonies, 1 oratorio, 1 opera, and 23 violin sonatas. Compared with the greatest musical compositions the human mind has produced. In Beethoven, instrumental music, the vehicle of subjectivism par excellence, finds its culmination after a gradual development extending over almost three centuries. In his hands it becomes the most powerful voice of the preceding Zeitgeist. Living in an age and a country in conflict with Christianity, he was acquainted with the greatest musical compositions the human mind has produced. In Beethoven, instrumental music, the vehicle of subjectivism par excellence, finds its culmination after a gradual development extending over almost three centuries. In his hands it becomes the most powerful voice of the prevailing Zeitgeist. Living in an age and a country in conflict with Christianity, he was acquainted with the greatest musical compositions the human mind has produced.

The other direction in which van Beneden's activities found a vent was connected with the vertebrate division of the animal kingdom. During the excavations rendered necessary by the fortifying of Antwerp a number of bones of fossil whales were exposed to view. These attracted van Beneden's attention, and as the writer describes a detailed study of the group, whose characteristics were at that time very imperfectly known. On the subject of the cetacea, living and extinct, he published a number of papers and several large works. The most important of his is "Osteographie des cetacees vivants et fossiles," which was written in collaboration with Paul Gervais and published in 1842-1845. From this work it appears that the extinct species found near Antwerp were published in the "Annales du musee royal d'histoire naturelle de Bruxelles", and with them was incorporated a description of the fossil seals which were discovered in the same neighbourhood. Van Beneden attended the celebration of the tercentenary of Edinburgh University, and the society now called the Royal Academy LL.D. He was foreign member of the Royal Society and also of the Linnean, Geological, and Zoological Societies of London. He was President of the Royal Belgian Academy in 1851, and was created Grand Officer of the Order of Leopold on the occasion of his professional jubilee. He was always a devoted and convinced adherent of the Catholic Church, and in his obituary for the Royal Society particularly states, always exhibiting "the widest toleration for the views of others".

Joseph Otten.

Van Beneden, Pierre-Joseph, b. at Mechlin, Belgium, 19 Dec., 1804; d. at Louvain, 8 Jan., 1894. Educated for the medical profession, he was appointed curator of the natural history museum at the University of Louvain in 1831. Five years later he became professor of zoology and comparative anatomy in the Catholic University at Louvain. This chair he held until the time of his death. He was thus able to celebrate the jubilee of his appointment to his chair and the occasion was duly honoured both in his native and his university cities. Throughout his life he was a most diligent worker, and the list of his contributions to scientific periodicals amounts to over two hundred papers. In the earlier part of his career he directed his attention especially to invertebrates and particularly to marine invertebrates, which he studied at Ostend. In 1843 he established at his own expense a marine laboratory and an aquarium for the further prosecution of these studies, and this institution is believed to have been one of the earliest if not actually the first example of a place of study of the kind in any part of the world. Associated with this part of his work were his classical studies published in the 'Quart. Journal of Science' on the development, transformations, and life-histories of which he very fully investigated; indeed, as early as 1858 a memoir of his on this subject was successful in gaining the "Grand prix des sciences physiques" of the Institute of France. It was issued in the "International Scientific Series" (1873), under the title, "Les commensaux et les parasites des spermophiles," and was translated into English and German.
LUDWIG VAN BEETHOVEN
FROM A PAINTING BY LORENZO LLOYD
gon, to the mainland of British Columbia. These missionaries founded a mission in Okanagan in 1859. About this time, immediately after the discovery of gold in the Cariboo district, the city of New Westminster was founded on the estuary of the Fraser, and here the Oblates organized a central mission in 1860, conducted by St. Mary's Mission, hospitals in 1863, from which they evangelized the lower Fraser Indians and the Secullamins of the coast.

Father L. J. D'Herbez, O. M. I., was consecrated Bishop of Metolopolis, 9 October, 1864, and appointed to the Vicariate Apostolic of British Colum-

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VANCOUVER, ARCHIDIOCESE OF (VANCeTOVRENSIS), includes that part of the mainland of the Province of British Columbia south of 54° N. lat. and west the Straits of Georgia, together with the Queen charlotte Islands. It comprises about 150,000 square miles. The first resident of what is now British Columbia was a Catholic and so were the great explorers, Father Robert Halkett, Bishop of the New York Academy of Medicine, and corresponding member of the Société de Chirurgie of Paris, an honour that had been conferred on only one American before him.

KEYES, New York Academy of Medicine Memorial Address in F. Med., Journal, XXXVII (1883); Smith, Surgery of New York, Mid-nineteenth century in N. Y. Med., Record (July 2, 1890).

JAMES J. WALSH.
Superior General of the Oblate Congregation and resigned the archbishopric, 21 Sept., 1908, being appointed later titular Archbishop of Ptolemais, and since then resident at Rome. Rt. Rev. Neil McNeil, Bishop of St. George's, Newfoundland, was transferred to the See of Vancouver and raised to the archiepiscopal dignity, January, 1908, in succession to Bishop McNeil. The Vicar-Apostolic of Victoria and 3 cathedral sees with 6 parochial churches and five mission churches have been erected, and the Religious of the Sacred Heart placed in charge of the higher education of girls in Vancouver. Archbishop McNeil was born in Hillsborough, Nova Scotia, 25 Nov., 1851. He is a son of the late Malcolm McNeil and Ellen Meagher, educated at St. Francis Xavier College, Antigonish; and in 1873 sent to the College of Propaganda, Rome. He was ordained priest in 1879, joined the teaching staff of St. Francis Xavier College in 1880, became rector of the college in 1884, and Bishop of Nipalosis and Vicar-Apostolic of St. George's, Newfoundland, in 1891. He was consecrated at Antigonish, 20 October, 1895.

Statistics.—The diocesan property is by Act of the Provincial Legislature, owned by a corporation: sole: Title, "The R. C. Archbishop of Vancouver". There are in the diocese: 15 secular, and 34 religious priests; 26 churches with resident priests; 50 missions with churches; 60 chapels where Mass is said; 1 college, 40 students; 8 industrial and parochial schools, with 500 pupils; 2 girls' schools, with 800 pupils; 1570 young people under Catholic care; 5 hospitals; 1 orphanage; 1 House of Refuge; and about 35,000 Catholics.

Money, History of the Catholic Church in Western Canada (2 vols., Toronto, 1910); Cooke, Sketches of the life of Mr. de Mazend (2 vols., London, 1870); Annales des Oblats; Catholic Directory (New York, 1912); Catholic Year Book for B. C. (1911).

WM. P. O'BROYLE.

Vandals, Albert, French writer, b. at Paris, 7 July, 1853; d. there, 30 Aug., 1910. His father was director general of the postal service under the Second Empire. At first Albert Vandal entered the Council of State as auditor. Of moderate temperament and liberal opinions, the Government found that his family traditions prevented him from being devoted with sufficient warmth to Republican institutions and obliged him to resign. At this period Albert Sorel was professor of diplomatic history at the Ecole des Sciences Politiques. Vandal was his disciple and later his friend, prior to replacing him in his chair. His first book is entitled "En Karrode à travers la Suède et la Norvège" (1876). It was followed by an important historical work, "Louis XV et l'Église de Russie" (1882). Vandal subsequently published "Papa Honneval" (1885), "Le chevalier de l'Empire de la paix", and "Les grands et les seconds de la France" (1887). But the work which permanently established his reputation was "Napoléon et Alexandre I". This splendid book twice won the Grand prix and opened to Vandal the door of the French Academy, which he entered without competition (1897). He afterwards published "Les voyage du marquis de Naoutin" (1901), and "Les Contes de l'empereur de Chine, l'Empereur de la Chine, and the "L'aventure de la robe". He was a collector and friend of Brumière, and one of those Catholics who, after the passage of the law separating Church and State, wrote to the pope asking him to accept the associations culturelles. GEORGES BERTRIN.
of the severest weather. He made arduous and dangerous journeys of two hundred miles, to minister to his Menominee and Winnebago Indians.

He had no income outside of his own resources; he built his first church himself, with the aid of his Indians. He was both priest and physician to the Indians at Buttes des Morts, Fort Winnebago, Fond du Lac, Prairie du Chien, Lake Poygan, Cahument, and even the Indian village on the Milwaukee River. He civilized the Indians, worked with them, showed them the use of tools, how to cultivate the land, and with their help he built a church seventy feet long, which he dedicated to St. John Nepomucene. Between 1836 and 1844 he converted and baptized over eight hundred Indians. In 1847, having obtained a priest to temporarily replace him, he sailed for Holland, arriving at Amsterdam, 15 August, 1847.

**Holy Family, Taking down from the Cross, and Christ's Appearance to His Mother**

Roger Van der Weyden, Royal Gallery, Berlin

*Van der Weyden*
was De la Pasture, which was transformed in Flemish style by Van de Weyden. His family, settled in Tour- nai since 1250, was a rich one of Flemish burghers, and it is supposed to have commenced his artistic life as a goldsmith, and his figures show that he understood some kind of sculpture. He was apprenticed to Robert Campin in 1427, became a master painter, was admitted into the Guild of St. Luke in 1432, and three years later was painter in ordinary to the municipality of Brussels. He only had a workshop, however, for a long time when the office of town painter was abolished. He was said to have been a pupil of van Eyck, e.g. by Vasari and other writers, but the researches of Weale in Flemish documents proved this incorrect, and showed that Campin was Rogier's master. His work is far more religious than that of van Eyck, and the figures move in a more dramatically animated, and at times almost tragic. He was full of employment and obtained high prices. He lived at Brussels, and had four children, Cornelius, who became a Carthusian, Peter, who was a painter, John, who was a goldsmith, and one daughter, Margaret. He was a generous benefactor, especially to the Carthusian house of his importance, and now in Berlin, was painted for the Cartuja of Miraflores in Spain, another, now in the Escorial, for the Carthusian house at Scheut, a third, at Antwerp, for the Bishop of Tournai, who desired to give it to a Carthusian house, and a fourth for the Carthusian monastery of St. Hermines, where Cornelius resided. The "Juesta de Nuestra Senora de los Dolores" now in Mons, the "Seven Sacraments", at Antwerp, the "Adoration of the Magi", at Berlin, and the marvellous triptych in the Prado, are his greatest works. There are also paintings by him at Frankfort and Munich, and others attributed to him elsewhere.

GEORGE CHARLES WILLIAMSON.

Van de Velde, Peter (Pedro Campaña), painter, b. at Brussels, 1503; d. in that city in 1558. This artist should really be grouped under the head of the Spanish School, and is more generally known by his Spanish name. His actual birth-name was Pedro de Letoupenier, translated into French as Champagne. His family, settled in Seville in 1540, where he carefully studied the paintings of Raphael, and declared himself as his pupil. In 1530 he was at work at some scene-painting, representing a triumphal arch to be erected on the occasion of the coronation of Charles V, and he then left for Spain, on the advice, it is said, of Cardinal Grimani, and passed the rest of his life in that country, eventually returning to Brussels about 1563 or 1565. Between 1537 and 1562 he was associated with Luis de Vargas and the Italian sculptor Torregiano in establishing a school of painting in Seville, which eventually became the academy of the place; amongst the pupils educated in it was the celebrated Morales. He painted for the monastery of Santa Maria de Grazial of the Church of the city, an altar-piece representing the "Descent from the Cross", which is now in the cathedral, having been removed there when the church fell into ruins. This is dated 1548, and is regarded as his masterpiece. There are other works by the same painter in Seville cathedral, especially two representing the "Purification of the Virgin" and the "Resurrection", and the various churches of the city, S. Isidoro, S. Pedro, S. Catalina, and S. Juan, all possess paintings by this artist. One of his last works was the restoration and repainting of a chapel belonging to Hernando de Jaen, an important resident in Seville. Murillo requested that he should be buried near Campaña's picture; and his burial took place in the Church of Santa Cruz, close underneath the "Descent from the Cross", but the whole building was burned to the ground during the French war, and the tomb petitioned.

GEORGE CHARLES WILLIAMSON.

Van de Ven, Cornelius. See Natchitoches, Diocese of.

Van De Vyver, Augustine, sixth Bishop of Richmond, Virginia; b. at Hassleoneck, East Flanders, Belgium, 1 Dec., 1844; d. at Richmond, 16 Oct., 1911. His parents were John Ferdinand Van De Vyver and Sophia (De Schepper). He was educated in the city of St. Nicholas, Brussels, Van De Vyver moved and at the American College, Lou- vaym (1867-70), Ordained priest, 24 July, 1870, he served successively as assistant at St. Peter's Cathedral, Richmond, pastor of Harper's Ferry (1873-81), pastor of the cathedral, and vicar-general of the Diocese of Richmond (1881-89), assigned with the Rev. Dennis J. O'Connell, D.D., who was desired to become his successor in the See of Richmond. Father Van De Vyver's appointment by Rome to succeed Bishop Keane as Bishop of Richmond, 16 July, 1889, was furthered by a petition of the priests of the diocese. He was consecrated, 1 Oct., 1889, as assistant to Bishop van De Vyver, and on 20 Oct., he was consecrated the bishop of his second predeccessor, His Eminence James Cardinal Gibbons and Bishop J. J. Keane (afterwards archbishop), then rector of the Catholic University, Washington. During Bishop Van De Vyver's administration Mr. and Mrs. Thomas Fortune Ryan of New York donated the Sacred Heart Cathedral, the former the building, the latter the furnishing, and the creation of nearly a half million dollars. His Eminence Cardinal (then Apostolic Delegate and Archbishop) Dionede Falconio, laid the corner stone of the new cathedral, 4 June, 1903, and consecrated the same, 29 November, 1906. In a quasi-synod held by the bishop, 12 November, 1907, new laws were enacted to meet the needs of the diocese. Guided by a model city, Bishop Van De Vyver made several ineffectual attempts to resign his see. The first, in 1903, and the second, in 1905, were frustrated by the Church authorities, priests and people being ignorant of his intention. The bishop's third and almost successful attempt to resign (1908) came to the knowledge of the people, who held a great mass meeting, expressing their love and support, aided by the public Press. The efforts of clergy and laity caused the final withdrawal of his resignation.

In 1910 Bishop Van De Vyver acted as spiritual director of a pilgrimage to Rome. He had already made two "ad limina" visits to the Eternal City, one shortly after consecration, the other in 1903. Among the later works which he inaugurated may be mentioned the erection of the Metcalf Catholic Union and the Knights of Columbus home. At his sug-
VAN DYCK, ANTHONY. See Dyck, Anton van.

Vane, Thomas, the place and time of his birth and death are not known; but he was educated at Christ's College, Cambridge, and took the degree of Doctor of Divinity in that university. Having taken Anglican orders, he was made chaplain extraordinary to King Charles I and rector of Crayford. On becoming a Catholic, he resigned these preferments, and went to Paris, where he practised as a physician, taking the degree of M.D. There, or at some other foreign university. At Paris he wrote an account of his conversion, the preface of which bears date 4 August, 1642, which was published in 1643 under the title, A Lost Sheep returned Home; or, The Motives of the Conversion of Thomas Vane. This book ran through several editions and was answered by the English writer Edward Chiswell (1635). He also wrote "An answer to a libell written by D. Cosens against the great General Council of Lateran under pope Innocent III" (Paris, 1646), and "Wisdom and Innocence or Prudence and Simplicity in the Examples of the Serpent and the Dove." (See Richmond, Diocese of; VIRGINIA.)

MAGRI, F. JOSEPH. The Catholic Church in the City and Diocese of Richmond (Richmond, 1886). The Catholic Church in the United States (New York, 1900); Sucks, Our Faith and our Defenders (New York, 1884); The Catholic Directory (Milwaukee and New York, 1871-1914). Diocesan documents and newspaper files (Richmond, 1870-1914).

VANES, DIACROE OF (VENETENIS), comprises the eparchies of Morbihan, and was re-established by the Concordat of 1802; it was formed: (1) from the former eparchies of Vannes, including the parishes in the parish diocese of Morbihan, situated on the Oust, which were transferred in 1786 to the Archdiocese of Rennes; (2) from the District of Roche-Bernard, detached from the Diocese of Vannes; (3) from the southern part of the former eparchies of St. Malo; (4) from the District of Gourin, detached from the Diocese of Quimper. It was a separate eparchie till 1850 and, since that time, forms a part of the Diocese of Quimper. The Department of Morbihan is one of the most beautiful departments of France where the greatest number of monuments of the old Gallic church are preserved; the ancient avenues of menhirs at Carnac are famous.

According to tradition, St. Clair, first Bishop of Rennes, died in the third century during the course of events occurring in the Diocese of Vannes. The synod of the Angers, on 4 October, 453, recognizes the names of four Breton prelates, one of whom is certainly Bishop of Vannes. St. Paterius, whose reign is much discussed by hagiographers, and who became bishop between 451 and 490, is the chief patron of the diocese. No document previous to the Charter of Quimper, which dates from the twelfth century, gives us bishops of Vannes, the saints Dominus, Clemens, Ananus, Saturninus, Gutinnus (Guenn), Vignoreus, Budocus, Hingithenus, Meriodocus, Meldrocus, Conclusus, and Justocus, who probably, without episcopal character, were engaged in evangelizing the country. Bishop Susannes was expelled from his see by the Breton king Nominoe (SIS) because the latter wished to reorganize ecclesiastical Brittany. Among the subsequent bishops are mentioned: Pierre de Poix (1475-90), cardinal in 1476; Cardinal Laurent Pucci (1511-31); Card-

THE CATHEDRAL, VANNES

The Cathedral, Vannes, the Basilica of St. Peter, is the chief and most important ecclesiastical building of Brittany. It was founded by St. Corentin, Bishop of Quimper, and dedicato to the Virgin Mary, in 531, and then enlarged and rebuilt in 931 by St. Dalmau. It is a large and magnificent edifice, in the Gothic style, with a high central tower. The church contains many fine monuments and tombs, among which are those of the bishops of Vannes, and a chapel in the tower is dedicated to the Virgin Mary, in which the bones of St. Corentin are preserved. The cathedral is a place of pilgrimage and devotion, and is visited by many thousands of pilgrims and worshippers each year. It is the seat of the Bishop of Vannes, who is the spiritual and temporal ruler of the diocese. The cathedral church is surrounded by a large and beautiful park, with many fine trees and gardens, and is a delightful place of residence and residence, even in the midst of the city. It is a place of great beauty and charm, and is a fitting setting for the grandeur of the cathedral and the glory of the Virgin Mary, to whom it is dedicated.
Charles of Blois was killed, put an end to the struggle between the two families of Blois and of Montfort. An army of omögues, commanded by Puisaye, Sombreuil, and d'Hervilly, landed, June, 1793, on the Peninsula of Quiberon, was there joined by 10,000 Chouans, and was attacked by Hoche, who completely annihilated it, 16 July, 1793. Here's Bishop of Dol, was shot at Vannes by the Republican troops, on 3 July, 1793; 900 omögues, who had landed at Quiberon, were shot at Blech, near Auray; their bones are kept at the Carthusian monastery of Auray, the ancient collegiate church founded in the fourteenth century by Jean de Montfort.

Councils were held at Vannes in 461 or 465, 818, 842. The Viscount of Rohan, in the diocese, was erected in 1603, by Henri IV, into a duchy-peerge for Henri de Rohan (1574-1658), who became one of the leaders of the Protestant party under Louis XIII. A certain number of saints are connected with the history of the diocese: St. Eugenier or Guyomard (Guigencus), martyr at Ploërmel in 990, St. Albumus (Aubin), Bishop of Angers from 520 to 546, native of the Diocese of Vannes; St. Solomon, Duke or King of the Bretons, martyr (ninth century); St. Gozlan (Gulstams), lay brother of the monastery of St. Gildas, d. about 1000; St. Vincent Ferrer (1357-1419), who died at Vannes, where he is buried, is patron of the episcopal city; Blessed Françoise d'Amboise, Duchess of Brittany, who, having become a nun in the Carmelites, in which Louis XI suggested to her, founded the Carmelites of Vannes, and died in 1485. The chief pilgrimages of the diocese are: Notre-Dame de Larmor; Notre-Dame de Quellen, at Guern; Notre-Dame du Roncer, at Josselin; Notre-Dame du Veen, at Hennebont; and above all the pilgrimage of Saint Anne d'Auray. From the earliest centuries Brittany had erected a chapel to appear the site was destroyed at the close of the eighth century, but popular tradition forbade the sawing of the field of Boceno, where the chapel had been erected. In 1623 and 1624, after visions, the farmer Yves Nicolazic obtained from the bishop permission for a new chapel. The image of St. Anne, which was venerated there, was burned in 1789; but a new statue of Saint Anne was solemnly consecrated by order of Pius IX, 30 September, 1868.

Before the application of the Law of 1901 to the congregations, there were in the Diocese of Vannes, Capuchins, Jesuits, missionary priests of the Society of Mary, Benedictines, Picpusians, Fathers of the Holy Spirit and of the Sacred Heart of Mary, and lay Brothers of St. Francis Regis. The power of the Brothers of Christian Instruction had its mother-house at Ploermel, in the diocese (see Christian Instruction, Brothers of the). Many communities of women were originally of the diocese: the Sisters of Charity of St. Louis, hospitalers and teachers, founded in 1805 by Mme de Malesherbes, widow of the defender of Louis XVI, and her daughter, St. Louise de la Merci, at Vannes; the Daughters of Jesus, with the mother-house at Kermaria. At the end of the nineteenth century, the religious congregations conducted in the Diocese of Vannes: 2 infant asylums; 44 day nurseries; 1 school for deaf mutes; 3 orphan asylums for boys; 8 orphan asylums for girls; 4 industrial rooms; 1 home for unprotected young girls in hospitals or refuges; many hospitals of religious for the care of the sick at their homes; 1 insane asylum. The Diocese of Vannes had in 1905 (at the end of the administration of the Concordat): 583,465 inhabitants; 38 livings; 283 parochial chapels; 279 vicarates, recompensed by the State.

Galilea christiana, XIV nova, (1836), 915-49, instr. 209-224; Dictionnaire des époques capétiennes, II (Paris, 1904-9); THIERRY, L'Église de Bretagne (Paris, 1830); LALLEMAN, Les origines historiques de Vannes (Vannes, 1901); LE MINI, Histoire, archéologique, Historische und religieux des provinces du diocese de Vannes (2 vols., Vannes, 1894); LUFO, Fouillé historique de l'ancien diocese de Vannes (2nd ed., Vannes, 1908); ROSENBERG, La Chartreuse d'Auray (Vannes, 1895); NICOL, Sainte Anne d'Auray, hist. du pèlerinage (Paris, 1878).

GEORGES GAYAU.

Vanni, Andrea, painter and statesman, b. at Siena, 1320; d. 1414. He entered politics after the democratic overthrow of the government of the city. A letter written to him by St. Catherine, his countrywoman and friend, concerning the administration of the country, is still preserved. He was elected to the Council and conducted sent as Sienese ambassador to the pope at Avignon and Naples. As an artist he was a weak imitator of Simone Martini and of Lorenzetti. With his brother Lippo Vanni, Bartolo di Fredi, and Taddeo di Bartolo, he introduced early Sicene art into the fifteenth century. His chief authenticated work is a large polyptych in the Church of Santo Stefano at Siena. This painting depicts the Virgin enthroned between Sts. Stephen, James the Less, John the Baptist, and Bartholomew; in the niches above are the figures of the Evangelists, while several saints and an Annunciation are painted in five higher projecting compartments. The small heads and the gestures betray a certain stiffness. A very agreeable and carefully painted picture is a "Madonna and Child" in the church of San Michele. A "Birth of the Virgin," representing James, Catherine, Bartholomew, and Elizabeth, in the gallery at Siena, is the joint work of Vanni and Bartolo di Fredi, who often worked together both in art and politics. A "Crucifixion" with two saints by Vanni is in the Academy at Siena, an "Annunciation" in two panels in the Palazzo Saraceni, and a "S. Sebastian" at the museum. Vanni celebrated St. Catherine in the frescoes of San Domenico at Siena. He also painted at Naples.

PERKINS in the Burlington Magazine, VI (1908), no. 2; MILANESI in Academia della Belle Arti, Lettere Sienesi, I (Siena, 1752); CHOWE AND CAVALLASSELL, New History of Painting in Italy, II (London, 1864—); RICHTER, Siena (Leipzig, 1901).

G. GEITMANN.

Vanni, Francesco, painter, b. at Siena, 1565; d. there, 1609. Vanni was one of the better class of artists of the Ecclectic School of painting of his era. He shared, indeed, in the weaknesses of this school, yet many regard him as the restorer of Italian painting in the second half of the sixteenth century. The artistic value of his work does not always equal his fertility in production. However, by temper and example he exerted a lasting influence, and trained capable pupils, among whom were his sons Michelangelo and Raffaello Vanni. His first teachers were Salimbene and Pasquorotti, and at an early age he studied the works of Raphael at Rome under the direction of de Vecchi. But at Siena the style thus created did not prove popular, and he devoted himself to Parma and Bologna and adopted the style of Barocci, the Umbrian leader in the Baroque style of painting. After this, on the recommendation of Baroni, he was called to Rome by Pope
Clement VIII and commissioned to paint the great altar picture for St. Peter’s, “Simon Magnus rebuked by St. Peter”. It is his best work; a remarkable fact is the good preservation of the colours in this very carefully painted picture. The pope rewarded him richly and made him a knight. He was less successful at Rome in the execution of some other pictures, as “The Assumption of the Virgin”, two pictures of Clement VIII, etc. The Cecchi number of Vanni’s frescoes and panel paintings are to be found at Siena, among these are: “The Sienese on the Crusade”, “The Council of Siena”, “The Demonic”, “Calvary”, “St. Gaetano in the Wilderness”, “St. Francis Xavier”, “Baptism of Constantine”, “Martyrdoms of St. Lucia and Catherine”, etc. His works are also to be found in Pisa, Genoa, Venice, Florence, and various cities outside of Italy. Highly esteemed among his engravings are a “Madonna and Child”, “St. Francis in Ecstasy”, and a “St. Catherine Receiving the Stigmata”. Vanni had also a reputation as architect and mechanic, but of his architectural work nothing important remains.

MILANESI, Documenti per la Storia dell’arte sacra (Siena, 1854–96; see also the general histories of art.

G. GEMMANN.

VANNUCCI, GIROLAMO. See PEROZZI.

Van Rethe, NICOLAS. See GALLE, DIOCESE OF.

Varella, FELIX. See HAVANA, DIOCESAN OF.

Varennes, PIERRE GALAULT DE. See LAVERNERAYE, PIERRE GALAULT DE VARENNES, SIEUR DE.

Vargas, Luis de. painter, b. at Seville, in 1502; d. here in 1568. He has two claims upon our attention; he was not only a great painter, but was also a man of strong devotional temperament, and known as a holy man. His great desire was to use his talent for the great end of salvation, and in fulfilling this admirable wish, he made use of his great altar-pieces to go to confession and receive the Holy Communion. He is also stated to have been one of his contemporaries that he kept a cell in his room to remind him of the approach of death, and that one of his pictures, “Christ Bearing the Cross”, a fresco, painted in a street in Seville (known as the Street of Bitterness, “la Calle de la Amargura”), was so notable in the city that condemned criminals were brought there on the way to the scene of execution in order to make their devotions before it and to receive the last offices of the Church. Vargas lived a simple and almost hermit-like life; he was quiet, mild, benevolent, disliked by many of the people of his own rank, but worshipped by the poor, to whom he was extremely generous.

He was trained in Seville, and the works of Campana greatly influenced him. He first painted on the rough canvas curtains used to cover up the pictures on the altars in Holy Week, but owing to the generosity of a friend he was able to visit Italy. There, during his stay of twenty-eight years, mainly spent in Rome, he closely studied the works of Perino del Vaga and Francia, and came into contact with Vasari. The first picture he painted after his return is still in Seville Cathedral; it is dated 1555, and in the records of the chapter it is said to have been discovered by Bermudez. Of his secu work very little remains. His two greatest pictures represent the “Purification of the Virgin” and the “Omen of Our Lord,” the latter being an allegorical composition showing Adam and Eve adoring the Infant Christ, Who is in the arms of the Virgin. This is the picture generally known as “La Gamba” because of the wonderful foreshortening of the leg of Adam. The Italian artist Perez de Alesio, when painting (1548) the giant figure of St. Christopher on the southern portal of the cathedral, exclaimed, that the whole of his figure was of less merit than was the leg of Adam in the “Generation” by De Vargas. De Vargas was one of the few Spanish artists who were really eminent in draughtsmanship. He painted many portraits, but none of them is of any special merit.

See the writings of Bermudez on the Spanish artists, notably the Corte (Cádiz, 1806), the Cathedral Guide (Seville, 1844), and the Dictionary (6 vols., Madrid). MAXWELL, Annals of the Artists of Spain, MADRID in España (1875); HARLEY, Spanish Painting (London, 1940), and various works on Murillo.

GEORGE CHARLES WILLIAMSON.

Vargas y Mexia, CRISTOPHANO, Spanish diplomat and ecclesiastical writer, b. at Madrid, date unknown; d. at the Hieronymite monastery of la Cisla in 1566. He belonged to an old family of the lower nobility and studied law at the University of Alcalá, receiving the degree of licentiate in law. He became a government official, and by his energy and education, especially by his excellent knowledge of law, rose to the position of fiscal of the Council of Castile (Fisco del Consejo de Castilla), that is, attorney-general. In 1541 Charles V sent him to the Council of Trent. In January, 1548, he protested, as Charles’s representative at the council, against its transfer to Bologna, and in 1551 he congratulated the council on its return to Trent. During the years 1552–59 he was the Spanish ambassador at Venice; in 1558 he negotiated at Rome with Paul IV regarding the recognition of Ferdinand I as emperor, and in reference to the founding of new dioceses in the Netherlands. From 1550 he succeeded Figueras as the Spanish ambassador to the Curia. As he took an important part in the election of Pius IV. When Pius IV brought suit against the relatives of Paul IV, Vargas exerted himself to save the Carafa. For some time he was not regarded favourably by the pope, who tried to have him recalled by Spain; however, Vargas again obtained the confidence of Pius IV, and was commissioned by the latter in 1563 to prepare an opinion on the question of the papal jurisdiction, as to which the Council of Trent had become involved in a dispute. The document Vargas prepared was published at Rome in the same year under the title of “De episcoporum jurisdictione et de pontificis maximis auctoritate responsum.” In this Vargas speaks as a strict supporter of papal supremacy. Another theological question that he took up was that of granting the cup to the laity; to this he was decidedly opposed. His reports and letters are important for the information they contain on the doings of the Council of Trent; still, he cannot be regarded as an entirely unprejudiced witness, because his interest was that of a diplomat in the service of his king. His keen powers of observation were also every directed to the scrutiny of earthly motives, and of the evidences of human weaknesses and short-sightedness. He was prominent in the affairs of the council for the last time when, in conjunction with the Spanish ambassador at Trent, he tried to postpone the close of the council. After his return to Spain he was made state councillor, but soon resigned all his offices and retired to the Hieronymite monastery of la Cisla near Toledo, in order to prepare himself for
Le Vassor, Lettres et ménemoures de François de Fargus touchant le Conseil de Trente (Amsterdam, 1700); Weiss, Papires d’estat du Cardinal de Granvelle, VI (Paris, 1846); Villarino, Vida literaria, III (London, 1829); Colección de documentación. During the last two years a large number of letters and documents by and relating to Vasari have been discovered; a summary of these private archives at Florence, belonging to Count Luciano Raspioni-Spinelli, was published in April, 1910. In 1912 Mr. Sidney J. A. Churchill of Naples, has issued, for private circulation, his "Bibliografia Vasariana", the first serious attempt to make an accurate bibliography of the works of Vasari, and chronicling 107 separate editions, as well as references to his drawings, engravings, and MSS.

We now come to Vasari's paintings. Vasari was a kinsman of the celebrated Cardinal Granvelle, and Luca's words, "Study well, little kinsman", were remembered by him all his life, although spoken when he was only a child, and when these words were submitted to the old painter some drawings by the little boy. He was trained at Arezzo; he was an infant prodigy, exhibiting some of his drawings to Cardinal Pasquini when only twelve years old, and reciting a great part of Virgil's Eloge of Man. Vasari was placed under Michelangelo, and later became a great friend of Baccio Bandinelli. Afterwards he went to Rome with Cardinal de' Medici, worked there for some time, and then returned to Arezzo in poor health; eventually he went back to Florence in 1541. He met Cardinal Farnese at Rome, and he it was who urged the painter to write his famous book, which was dedicated to Cosimo de' Medici, the Duke of Florence, whose service Vasari entered in 1533, and whom he served faithfully to the end of his life. He was responsible for the greater part of the historical decoration of the Sala Regia at Rome, and commenced frescoes for the cupola of the cathedral at Florence, which he never completed. Several buildings at Pistoia were built after his designs, and his architectural work was intimately associated with the Church of Santa Maria Novella in Florence, with the Palaces of the Ufizzi and the celebrated corridor connecting it with the Pitti palace.
Vasquez, Gabriel, theologian, b. at Villasecuca de Lara, near Belmonte, Cuenca, 1549 or 1551; d. at Alcalá, 23 Sept., 1604. He made his primary and grammar school at Belmonte, and went to Alcalá for philosophy, where he entered the Society of Jesus on 9 April, 1569. Having completed his novitiate he continued his theological studies there, closing with a public defence of his thesis. At the Fifth Provincial Congregation at Toledo he also defended the decisions of the lecturers of the Jesuit students on the "De Animá", and returned to Alcalá to study Hebrew. Following this he taught moral theology two years at the college of Ocaña, two more at Madrid, and for some time at Alcalá. From there, although not yet thirty years of age, he was called to Rome to fill the same post at the Roman College, from which he was transferred to the ordinary of Toledo. He remained six years in Rome, then returned to Alcalá, where he taught theology until his death. In him, according to Haringer, virtue and science combined, with doctrine, obedience with genius, and piety with learning. The Duke de Lerma, favourite of Philip III, frequently consulted him in the most important matters, and Benedict XIV called him the "prince of theology". He was noted for his exact knowledge of the opinions and theories of the different Schools and authors, and commendable for clearness of expression and a strict philosophical method. He made a complete study of the writings of St. Augustine, and whom he professed great devotion, as well as those of the other Fathers of the Church and St. Thomas. He composed a general view of the Schools, defending private opinions, among which the following deserve to be mentioned: (1) The natural law consists in rational nature considered in itself and in the recognition that certain actions are necessarily in accord with it and others are repugnant to it. Nevertheless, he does not deny that the natural law might have been changed, and he sometimes envisions a state of things in which the Divine law and moral law are united, therefore, be the principle of a Divine obligation. In this he is in opposition to Kant, who holds that the whole binding force of the moral law should come from man and not from God. (2) The Divine law is not the essence of God, so far as that essence or nature is known or imitable or to be imitated; that is to say, that the species expressa of possible and future creatures as a principle of self. These ideas thereby concur remotely in the creation of beings; their proximate principle being the Divine creative potency by which God actually and effectually creates. (3) In the section dedicated to the discussion of the existence of God he cites the ontological proof of St. Anselm, the definiteness and demonstrative value of which he appears to accept absolutely. Eternity is, according to him, duratio perpetua, uniform, sine principio et fine, mensura certa, a definition which differs somewhat from that adopted by Boethius and followed in the Schools. (4) Grace is necessary for performing all good actions and overcoming temptation. By grace he understands the "gracia" of the Schoolmen, or the gift of God which is given to the elect and for a supernatural end. Hence it is called grace. (5) Predestination, he maintains, is a præsupra merita, but children who die without being in any way whatsoever possible for them to receive baptism were not, after original sin was forgiven, included in the salutary will of God. (6) In Christology he held the following opinions: that the Adamists are not Nestorians; that Christ cannot be called the servant of God; that Christ was under a command to die, but that He was free to choose the circumstances of His death; that the regular or formal dignity of the priesthood of Christ will last forever, because Christ is a priest according to His substance, and this remains immutable. (7) The ratio formalis of the Sacrifice of the Mass lies in the mystic separation of the Body and Blood of Christ effected by the words of consecration. (8) It is probable that in the new birth of baptism the guilt of sin is not made away, but rather that we are freed from it. (9) Baptism, he says, is for children only the means of salvation; for them martyrdom has the virtue of justification instar baptismis; but in adults it justifies only on account of the act of charity. (10) Episcopal consecration does not impart a new character, but does it in reality extend or increase the character sacerdotal character and effectual power of the one thereby conferred, which is nothing else than the Divine appointment to a new ministry. (11) In the Sacrament of Matrimony the bodies of the contracting parties constitute the matter, and their consent, expressed verbally or by signs, the form. In treating the existence of God he notes the number of atheists who lived in his time, and attributes it to the influence of Protestantism, and also mentions some of the most influential atheists who consider God and religion only as government expedients to hold the people in check. Vasquez was a rival of Suárez, whom he sometimes designates as one of the moderns. He established a School, and the disputes between his disciples and those of the Dominican Juan de Santo Tomas concerning the difference between the Schoolmen and the School of the Augustinians are the main subjects of his discussion. Divine knowledge and the Divine idea were, according to Menéndez y Pelayo, curios. Luis de Torres and Diego de Alcaraz were the most notable disciples of the School, and, although it was short-lived, all modern theologians hold Vasquez in high esteem and frequently quote him. Two principal charges are urged against him: his independent opinions and his discussion of useless questions. It cannot be denied that these censure have some foundation. His independence, as Hurter remarks, led him at times to defend less safe and even erroneous opinions. His first volume on the first part of St. Thomas was held back two years by the censors of the Society. Among the questions he discusses is that of the following: "Unum est extra divinam speciem esse posse, ut ante mundi creationem alicubi fuerit". Nicolaus Antonio, who thoroughly examined the questions and characteristics of those times when all theologians discussed questions which are to-day considered useless, says that some excuse can be made for this defect if one considers the energy and vigour of his genius, "vir fort asper ac ingeniosus".

Vatable, François (or better, Watebled, the name is also written Gastebled or Ouateblé), French Hellenist and Hebraist of the eighteenth century, b. at Gamaes (85 miles north-west of Paris), Picardy, probably in the latter years of the fifteenth century; d. Paris, 16 March, 1547. He was for a time rector of Bramet in Valois, in 1530 or 1531. King Francis I appointed him to the chair of Hebrew at the newly-founded (1530) "College of the Three Languages", afterwards better known as "College of completeus". In 1539-45 he attended, with the benevolence attached thereto, theComic and the Inquisitors, regarded as the rector of Hebrew scholarship in France, and his lectures in Paris were largely attended, even by Jews. Yet he published nothing during his lifetime. He had, however, completed a Latin translation of Aristotle's "Meteorika", which appeared at Lyons in 1548, and another of the same author's "Parva naturalia", which was published in Paris (1619). From the lecture notes taken by Vatable's pupils Robert Stephens drew the material for the schola in which he added to his edition of the "Institutio" Latin translation of the Bible by Leo of Juda (4 vols., Paris, 1539-45); but it has been proven beyond doubt, that these notes had been shamefully garbled by the Protestants of Zurich. The Sorbonne doctors sharply inveighed against the Lutheran tendencies of the notes of Stephens's Bible, and Vatable himself disowned them; yet, as they are a model of clear, concise, literary, and critical exegesis, they are included in the Vulgatam, and the authorization of the Spanish Inquisition, issued a new thoroughly-revised edition of them in their Latin Bible of 1584. From the edition of 1729 Migne republished, in his "Scripturae sacrae cursus completus" (XII, Paris, 1841), the schola on the Books of Esdras and Nehemiah. The (garbled) notes on the Psalms, re-edited in R. Stephens's "Libri Psalmatorum Davidis" (1557), were recast anew, together with remarks of H. Grotius, by Vogel under the misleading title: "Francisci Vatable annotatio in Psalmo" (Halle, 1767).


Charles L. Souvay

Vatican, the.—This subject will be treated under the following heads: I. Introduction; II. Architectural History of the Vatican; III. The Description of the Gardens; IV. The Chapels of the Vatican; V. The Palace as a Place of Residence; VI. The Palace as a Treasury of Art; VII. The Palace as a Scientific Institute; VIII. The State-Halls of the Vatican; IX. The State Staircases of the Vatican; X. The Adminis- trative Boards of the Vatican; XII. The Juridical and Hygienic Boards of the Vatican; XIII. The Policing of the Vatican; XIV. The Vatican as a Business-Centre; XV. The Topography of the Vatican; XVI. The Legal Position of the Vatican. As much as by this disposition of the subject analogous things may be treated together, regardless of their various locations in the Palace, this has an advantage over others which follow a topographical and historical method.

I. Introduction.—The territory on the right bank of the Tiber between Monte Mario and Gianicolense (Janiculum) was known to antiquity as the Agor Vaticanus, and, owing to its marshy character, the low-lying portion of this district enjoyed an ill repute. The origin of the name Vaticanus is uncertain; some claim that the name comes from a vanished Etruscan town called Vatium. This district did not belong to ancient Rome, nor was it included within the city walls built by Emperor Aurelian. In so prospering gardens situated in this section was the Circus of Nero. At the foot of the Vatican Hill lay the ancient Basilica of St. Peter. By extensive purchases of land the medieval popes acquired possession of the whole hill, thus preparing the way for building activity. Communication with the city was established by the Porta degli Esuli. In the time of Hadrian. Between S.18 and S.52 Leo IV surrounded the whole settlement with a wall, which included it within the city boundaries. Until the pontificate of Sixtus V this section of Rome remained a private papal possession and was entrusted to a special administration. Sixtus, however, placed it under the jurisdiction of the urban authorities as the fourteenth region.

II. Architectural History of the Vatican Palace.—It is certain that Pope Symmachus (498-514) built a residence to the right and left of St. Peter's and immediately contiguous to it. There was probably a former residence, since, from the very beginning, the popes must have found a house of accommodation necessary in the city. Toward a basilica as St. Peter's. By the end of the thirteenth century the building activity of Eugene III, Alexander III, and Innocent III had developed the residence of Symmachus into a palatium which lay between the portico of St. Peter's and the Vatican Hill. Nicolaus III began building on the Vatican Hill a palace of extensive dimensions, which was not completed by his immediate successors. He also secured land for the Vatican Gardens. The group of buildings then erected correspond more or less with the ancient portions of the present palace which extend around the Cortile del Maresciallo and the eastern, southern, and western sides of the Cortile del Papa-gallo. These buildings were scarcely finished when the popes moved for a time to Avignon, and from 13 05 to 1377 no pope resided permanently in the Vatican Palace. Urban V spent a short time in Rome, and Gregory XI died there. When Urban V resolved to return to Rome, the Lateran Palace having been destroyed by fire, the ordinary papal residence was fixed at the Vatican. The apartments, roofs, gardens, and chapels of the Vatican have been destroyed, and a few hallowed, so grievous had been the decay and ruin into which the buildings had fallen within sixty years (see Kirsch, "Die Ruhm der Papiete Urban V. u. Gregor XI."). Paleologus, 1908). The funds devoted to the repairs of the Vatican during the residence at Avignon had been entirely inadequate. When Urban VI began his pontificate, it was restored to the palace a degree of comfort as a place of residence, so that, when Martin V came from Constance to Rome (28 September, 1420), little remained to be under-
From the Portone di Bronzo downwards run the powerful buttresses of the palace around the eastern and northern sides of the hill as far as the Galleria Lapidaria (Corridoio delle Iscrizioni). These buttresses are interrupted by the Torrione, which was formerly of great strategic importance and now serves as a magazine. At the rear of the Cortile del Forno is the entrance to the Nicchieone and the museum buildings, which are the most elevated portions of the palace.

From the eponym of St. Peter's may be seen the whole collection of buildings included under the name of Vatican Palace, a long stretch of edifices with many courts, ending in a row of smaller connected buildings before which stands a great loggia, known as the Nicchieone. To the right and left of the loggia and at right angles to it are two narrow buildings, which are connected transversely by the Braccio Nuovo at a distance of 328 feet from the loggia. These four buildings enclose the Giardino della Pigna, so called because in the loggia stands a gigantic pine-cone of bronze, preserved from old St. Peter's. Except the few unsightly buildings lying immediately to the left, all the buildings behind the loggia are given over to the museum—especially to sculptures and to the Egyptian and Etruscan museums. In the longitudinal wing to the left are accommodated a portion of the library, the Galleria dei Candeliari, and Raphael's tapestries; the right wing forms the Museo Charamonti, while the transverse building, or Braccio Nuovo, also belongs to the museum of sculpture. After the Giardino della Pigna succeeds the Cortile della Stamperia, a narrow building deriving its name from the fact that it served as the seat of the Vatican Press (founded by Sixtus V) until 1909. At the back of this court stands the Braccio Nuovo, to the left lies the library, the Galleria delle Carte Geografiche, and the Torre dei Quattro Venti; to the right the library and the Galleria Lapidaria; and in the transverse building in front, the library. The third huge court, Cortile di Belvedere, lies on a much lower level in an exact line with the other two. At the rear and to the left is the library, to the right the Galleria Lapidaria, and in the transverse wing in front the Appartamento...
Borgia, the Stanze of Raphael, and the Museum of Modern Paintings. Between these two long stretches of the palace with the three courts and the Basilica of St. Peter lie a large number of courts, surrounded in a somewhat irregular fashion by a group of buildings of which we shall mention the most important. The Sistine Chapel to the extreme left adjoins the Cortile della Sentinella and the Cortile del Portoncino; opposite to this ends the left wing of the library. To the right from the chapel is the Sala Regia, beyond which, extending towards St. Peter's, is the Cappella Paolina. Running somewhat obliquely from the Sala Regia is the Sala Dura, which, with the Stanze di Raffaello and the Appartamento Borgia, encloses the Cortile del Papalato on the north and south sides. The eastern side of this court is bordered by the group of buildings containing the Camere dei Paramenti (with the Loggie di Giovanni da Udine extending in front) and the Cappella di Niccolò V (one story higher), situated before which is the Loggia di Raffaello. The above-mentioned loggie form the western side of the Cortile di San Damaso; the northern side is also composed of loggie, behind which, on the second floor, is the Sala Madre and on the third a portion of the old picture-gallery. The eastern side of the loggie stands in front of that portion of the palace occupied by the pope and the secretary of state. There are some lesser courts on the east side.

The exterior of the palace presents an imposing ensemble. Architectural decorativeness is found nowhere else. Extreme simplicity characterizes the exterior walls. According as necessity dictated, aesthetic effect being little considered, new buildings and annexes were erected, roofs raised, external passages laid out, lofty halls divided horizontally and pierced for the upper half of windows which disfigure the lines of the buildings. Those who seek for uniformity find much to censure in the palace, but the general effect, viewed from an historical standpoint, is most pleasing. The Cortile di San Damaso, the view towards St. Peter's of graceful arcades opening out before the staircase leading to the Sala Regia by the Portal of Paul II, the lofty entrance door to the library of Sixtus IV, in the Cortile del Papagallo, the Cortile del Portoncino and della Sentinella are all magnificent. The Portone della Sentinella leads to the Cortile di Belvedere, decorated with a beautiful fountain. The view to the right from the windows and galleries of the Appartamento Borgia and the Stanze di Raffaello is admirable. An added story replaced the turret of the palace of Nicholas V; the adjacent Torre Borgia has lost its ancient windows, its roof thereby losing the character of a tower. Above the transverse wing is the Torre dei Quattro Venti, where was the Specola Gregoriana, the observatory dating from the days of Gregory XIII, with its paintings by the Zucari.

The Giardino della Pigna, lying to the north, is beautifully laid out. In the centre of the court has stood since 1856, mounted on a marble column, a bronze statue of St. Peter, in commemoration of the Vatican Council of 1570; numerous fragments of statues and reliefs are artistically placed standing or flat along the walls. The quarters of the Swiss Guards on the east side consist of two narrow parallel buildings, which, with the Sistine Palace and the Torrione di Niccolò V, form two courts. The inner court is adjacent to the palace; in the other is a gate leading directly to the city by the colonnades. Beyond this gate is the covered passage from the palace called Angualto, which leads up to the point where it leaves the Vatican territory. The uniforms and a coat of arms give evidence that Alexander VI initiated here extensive works of improvement and decoration. In the immediate vicinity of the Torrione di Niccolò V farther lay the Cavallerizza, the riding ground for the Noble Guard. Between this building and the quarters of the Swiss Guards is another large building, known as the Rione Pigna. The east wing of this huge house which Pius X reconstructed for the maried officials and the servants of the palace. It is solidly built, conveniently divided, and fitted with the best sanitary requirements.

The palace forms a special parish, the administration of which is entrusted to the Monsignor Sagrista, sacristan of the pope, assisted by the sottosagrista, who has charge of the vestry. The chapel of the Sagrista contains five chapels of the palace. The chaplain of the Swiss Guards attends to the vestments of their chapel. The Cappella Paolina is regarded as the parish church, and is thus one of the churches of Rome where the Forty Hours' Adoration is inaugurated at the beginning of each ecclesiastical year. By the Bull, "Ad servum ordinis," of 15 October, 1496, the papacy established the custom of selecting the Prefect of the Apostolic Chapel (the sagrista) from the Augustinian Order was given a legal foundation. The sagrista is Titular Bishop of Porphyreion, assistant at the throne, and domestic prelate, and before 1870 was pastor of the Vatican Palace, of the Quirinal, and of the Lateran. The Quirinal was divided into three parishes of SS. Vincenzo ed Anastasio, and in the Lateran the sagrista was represented in parochial affairs by the pastor of the basilica. In addition to other privileges the sagrista has the right of administering Extreme Unction to the dying pope. Since the reign of Pius IV he is an ex officio member of the Conclave. Although, as a bishop, the sagrista enjoys the use of the crozier, but it always remains a casula, and he is always wearing the mozzetta over the mantelletta. His appointment is for life, so that he is not affected by a change of pontificate.

IV. THE VATICAN GARDENS.—Enclosed between the city walls, the zecca (the mint) with the adjacent houses, and the Viale del Museo lie the Vatican Gardens of Pope Pius IV, opened to the public only with the special permission of the sub-Prefect of the Vatican Palace. They are reached through the museum entrance on the western side of the palace. To the left of the entrance below is the English Garden, in which the palm grove (the tallest palm in Rome) and fine citron and orange trees grow under a painted glass dome. At the southern end of the garden is a walk, bordered by boxwood trees fifteen to twenty feet high, which leads between oaks and ilex trees up the hill on which stands the Casino of Leo XIII, resting on one of the huge towers of the Leo-
THE COURTYARD OF S. DAMASO, VATICAN PALACE

Ancient and Modern, and its Environs", II, Rome, 1844.)

V. THE CHAPELS OF THE VATICAN.—In the papal palace there are a large number of chapels which serve various purposes. By far the largest and the most famous of these is the Sistine Chapel.

A. The Sistine Chapel is the papal residence and court chapel, where all papal ceremonies and functions and papal elections are held. It was built between 1473 and 1481 by Giovanni de' Dolci at the commission of Sixtus IV. In length 133 feet and in breadth 46, it has at each side six stained-glass windows, given by the Prince Regent Leopold of Bavaria in 1411. The lower third of the chapel is separated by a grid of beautiful marble barriers, which divide the space reserved for invited visitors on the occasion of great solemnities from that reserved for the pope, the cardinals, and the papal family. On the wall to the right is the box for the singers of the famous Sistine Choir. The marble barriers and the balustrade of the box are by Mino da Fiesole and his assistants.

The rear wall of the chapel is now without a window, being broken only by a small door on the right, which leads to the sacristy of the chapel. Almost the whole of this space is occupied by the painting of the Last Judgment (see Bonar-
obligation quickly to give to the Church her ablest son as ruler and guide. The cardinals then withdraw to the Sistine Chapel. In the Cappella Paolina are sung daily the conclusive Solemn Masses "De Spiritu Sancto," at which all members of the conclave must be present.

C. The Chapel of Nicholas V.—While the two above-named chapels are situated on the first floor of the palace, which bounds the Cortile di San Damaso, the Chapel of Nicholas V (chapel of San Lorenzo) lies on the second floor in the immediate vicinity of the Stanz and Loggie of Raphael. Built by Nicholas V, the chapel was adorned (1450-55) by Fra Angelico with frescoes, depicting chiefly scenes from the lives of St. Peter and St. Stephen. Among the delightful series of paintings is Angelico's greatest work.

D. The Pope's Private Chapel.—In the reception rooms of the pope, between the Sala degli Arazzi and the Sala del Trono, lies a smaller room, from which a door leads to the private chapel of the pope, where the Sacred Sacrament is always reserved. Here the pope usually celebrates his Mass, and likewise are held those weekly services, which are accorded the privilege of receiving Communion from his hand. The lay members of the papal family usually make their Easter Communion in this chapel on the Monday in Holy Week; the prelates of Rome make theirs on Holy Thursday. On both these occasions the pope celebrates. After Mass all are entertained at breakfast in the Sala del Segreto, the majordomo representing the pope as host.

E. Cappella della Sala Matilde.—On days when a larger number of strangers are admitted to assist at the pope's Mass, the Holy Father uses the Cappella della Sala Matilde, a simple but tastefully decorated chapel which Pius X had erected in the Sala Matilde on the second floor of the same building.

F. The Chancery—On the second floor, at the foot of the portico, is the office of the Swiss Guards, of which the pope is the chief. From this office, which is in the immediate vicinity of the Portone di Bronzo and the quarters of the Swiss Guards, and in it the services for the Guards are celebrated by their special chaplain. This Chapel of the Holy Spirit and Saint Sebastian dates from the sixteenth century, and has a special charm.

G. The Palace as a Place of Residence.—The Vatican Palace was not intended and built as a residence. Only a comparatively small portion of the palace is residential; all the remainder serves the purposes of art and science, or is employed for the administration of the official business of the Church and for the management of the palace. The rooms formerly intended specially for residence are to-day used as a long wall of the palace. Hence, the Vatican can more properly be regarded as a museum and a centre of scientific investigation than as a residence. The residential portion of the palace is around the Cortile di San Damaso, and includes also the quarters of the Swiss Guards and of the gendarmes situated at the foot of this building. There are some 1000 rooms in the whole palace and about 200 so-called residential apartments for the pope, the secretary of state, the highest court officials, the high officials in close attendance on the pope, and some scientific and administrative officials. This limited number could be increased only with the most costly and extensive alterations. When the temporal government of the pope came to an end in 1797, a large number of the minor officials and servants of the Quirinal Palace had to be sustained during the confusion of the time; these latter were temporarily assigned previously unused rooms of the Vatican. Pius X executed the plan of erecting in the immediate vicinity of the Vatican a special large residence for all these families, where they are now accommodated. This practical innovation affords them pleasant and commodious quarters.

In the eastern wing (facing towards Rome) of the residential section the pope occupies two floors. On the upper floor (the third) he resides with his two private secretaries and some servants; on the second floor he works and receives visitors. One suite of rooms receives the morning, and the other the midday and afternoon sun. The second floor includes the reception rooms, which the visitor enters through the Sala del Vescovado. On the floor below is the Sistine Chapel, the most important room in the palace. The Swiss Guards keep watch at the entrance to the papal apartments. The next room is the Anticamera Bassa, in which the servants stand, and in which all summoned to an audience lay aside their wraps. An air-trap opens into the Sala dei Gendarmi, so called because two gendarmes in court uniform are there stationed. A covered way leads backwards through a court to the entrance of the palace. At the end of this hall is known as the Sala del Cantone or Sala della Guardia Palatina, as it is a corner room where during the reception a division of the Palatine Guards are drawn up. The eastern suite of rooms begins with the Sala degli Arazzi, in which three huge Gobelin tapestries presented by Louis XV adorn the walls. Between this room and the Sala di San Pio V lies a small room which serves to accommodate the Noble Guard, and leads to the pope's private chapel. The floor of the throne room is covered with a specially manufactured and costly Spanish carpet presented to Leo XIII. The room is simply fitted, giving a very impressive and restful effect.

Here stands the Anticamera Segreta, at the entrance of which a member of the Noble Guard stands. The old and very valuable Gobelin tapestry which covers the floor is practically indestructible, but is tended with great care. In this room wait the majordomo or the maestro di camera and one or more spiritual chamberlains, when audiences are to be given. Here also wait the cardinals and persons of rank in the rank of a cardinal. The floor is entirely carpeted, while the others summoned to the audience wait in the throne room or in the other above-named halls. Situated on a corner, this room offers a wonderful view of the city and the Campagna to the east, the Piazza S. Pietro and the Janiculum to the south. Two smaller rooms and the Sala del Tronetto lie between the Anticamera and the library, which is both the working-room and the reception room for current private audiences. Not far from the entrance of the library stands the pope's unpretentious, large writing-desk, beside which are some seats for visitors. In the middle of this large room, which is splendidly lighted by three windows, stands a broad mahogany table several yards long. The library is filled with the collection of books and manuscripts above them hang twelve exquisite paintings of animals. Other decorations and fittings of the room combine in perfect harmony; it is an ideal working-room.

Over the Anticamera Segreta, the Sala del Tronetto and the two adjoining rooms is the pope's private chancellery, accessible only by a staircase from the main vestibule of the palace. Here is the pope's direction. In the pope's direction, two secretaries with a staff of assistants transact all the unofficial affairs of the pontiff.

Immediately under these working and reception rooms of the pope is the suite of the secretary of state, who under Pius IX and Leo XIII occupied what are now the private rooms of the pope. Leo XIII assigned this suite temporarily to Cardinal Ledochowski, when he came to Rome from the prison of Ostrowo. These neglected rooms were recently renovated by a Spanish ecclesiastic of wealthy
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CAPITOLINI. Here the secretary of state receives twice weekly the diplomats accredited to the Holy See and numerous other visitors. Along the Scala Pia, built and covered by Pius IX, which leads from the Portone Bronzo to the Court of St. Damasus, lie the extensive apartments of the maestro di camera and the papal chamberlains (a Dominican, theological adviser of the Pope and censor of the books printed in Rome). Under-secretary of state, prefect of the Vatican Library, household administrator of the Apostolic Palace, other court and administrative officials, and a few servants.

VII. THE PALACE AS A TREASURY OF ART.—The Vatican contains an abundance of works of art, which

1, 502): "Let the statues be retained merely as the works of great masters; as such they may constitute the greatest ornament of our native town (Rome) without the musing of an art which serves the wicked contumacy of these memorials." In accordance with this spirit of the Church, the early Christian emperors issued repeatedly laws against the destroyers of ancient works of art, and medieval Rome saw on all sides—in its public squares, in the ruins of the ancient palaces, and in the halls of the neighbourhood—numberless statues of gods, emperors, and renowned men. It is true that during a period of unparalleled barbarism when the popes transferred their residence from Rome to Avignon, works in marble found their way to the line-skins; but scarcely were these times past, during which Petrarch declares the Romanes had degenerated to a nation of cowards, than the popes, in accordance with their full conviction that the Church was the first-called protector and patroness of art, devoted their attention to the preservation of the ancient objects of art. The papal palaces thus possess an abundance of masterpieces of all ages for the instruction and enjoyment of both the friends and the enemies of the papacy that, were it all the other collections of the world destroyed by some catastrophe, the Vatican collection would suffice for the perpetuation of aesthetic culture, both ancient and Christian. The popes were not alone to make the first to establish museums, but they have also by their examples spurred all other governments of Europe to imitation, and thereby performed a great service in the refining of artistic taste among all modern nations. For the Vatican museums, in contrast to so many others, were instituted purely from an aesthetic, not from historical considerations. These important remarks apply not alone to the museums, but likewise to all the Vatican collections and scientific institutions. The Vatican museums are: (1) The Museo Pio-Clementino; (2) the Galleria Chiaramonti; (3) the Braccio Nuovo; (4) the Egyptian Museum; (5) the Etruscan Museum.

THE VATICAN MUSEUMS.—The first collection of antiquities in the world was made by Popes Julius II, Leo X, Clement VII, and Paul III in the Belvedere. Of the treasures there collected, most of which were a few decades later (especially by Pius V) given away or removed, only a few of the prominent objects maintain their place in the Vatican to-day. To these belong, for example, the Torso of Hercules, the Belvedere Apollo, and the Daniel. The XIV's activity in collecting antiquities was continued by Pius VI with such great success that their combined, arranged by Ennio Quirino Visconti, were united in one large museum, named for these popes, the Museo Pio-Clementino. It contains eleven separate rooms, filled with celebrated antiquities. (a) Sala della Piazza.—The expense of half a million lire ($100,000) Pius VI had the two gigantic porphyry sarcophagi of Sts. Helen and Constantia, the mother and daughter of Constantine the Great, repaired and transferred to this museum, built by Simonetti. Conspicuous among the statues is that of the youthful Octavian, one of the very few ancient statues of which the head was never separated from the trunk. Among the few masterpieces is the Cnidian Venus, which is esteemed the most perfect copy of the masterpiece of Praxiteles. (b) Sala della Bega.—The masterly restoration of an ancient two-wheeled racing chariot, drawn by two horses, by the sculptor Franzoni has given its name to the beautiful circular room erected by Camporesi. The wheels and one of the horses are new, a fact which only the learned can discern. In this room are also a bearded Bacchus, two discus-throwers, a bearded athlete, sarcophagi, and other works of art.

(c) Galleria dei Candelabri.—Under Pius VI the very long Hall of Bramante was closed on this side,
and was divided into six compartments by arches resting on Dorian columns of vari-coloured marble. In the hill of the Belvedere, the magnificent candelabra of white marble, after which this hall is named, are especially conspicuous. The exquisitely fine tracings and arabesques are among the finest examples of this form of art. A Ganyne ride carried away by an eagle, a local goddess of a town in Antiochia, a Greek runner, and a fighting Persian are the most important among the numerous sculptures. Especially remarkable are sarcophagi with a representation in mezzo-relieve of the tragedy of the daughters of Niobe. This hall was selected by Leo XIII. to immortalize, through Ludwig Seitz, some of the most important acts of his pontificate. In a deeply thoughtful composition the artist represented St. Thomas Aquinas as the teacher of Christian philosophy, the agreement between religion and science, the union of ancient pagan and Christian art, the Rosary and the battle of Lepanto, and Divine grace in its various activities as working in Sts. Clara of Montefalco, Benedetto Labre, Laurence of Brindisi, and John Baptist de Rossi, canonized in 1881. Seitz also painted a symbolic representation of four ideas taken from the Encyclicals of Leo XIII: Christian marriage, the reformation of Freemasonry, the condemnation of Freemasonry, and the agreement between secular and religious authority. This classical cycle of paintings is important (cf. Sene, "Gal- leria dei Candelabri, affreschi di Ludovico Seitz", Rome, 1891).

(d) Sala rotonda.—Built after the model of the Pantheon, it was opened in 1646. This hall contains as its most precious object the bust of the Zeus of Otricoli, Pius IX paid 268,000 lire ($33,600) for the colossal gilt bronze statue of Hercules. The Barberini Hera, as it is called, is an exquisite work of art. The great mosaics in the floor, in the centre of which is a monster phaethon shell, was discovered at Otricoli in 1780.

(e) Sala delle Muse.—This eight-sided hall, which was commissioned by Simonetti to build, intended to receive the nine Museus under the leadership of Apollo, as well as busts of all those who should have acquired renown in the service of the same. Pius VI here paid brilliant homage to art and science, representing truth with a noble magnanimity against the brutal caricatures of culture of the waning eighteenth century. The Sala delle Muse contains the richest collection in the world of about 150 representations of animals from classical antiquity, many of the works of art being of high importance.

(g) Galleria delle statue.—Innocent VIII (1484–92) had a summer house erected in the vicinity of the Belvedere, and had it adorned with frescoes by Mantegna and Pinturicchio. Clement XIV and Pius VI had this building altered, and transformed into that important treasure as the Weeping Penelope, the Apollo Saurokomos, the Amazon from the Villa Mattei, a Greek monumental stele, the Sleeping Ariadne, and the Barberini Candelabra.

(b) Sala dei Bisti.—In this second division of the former summer-house are over 100 busts of Romans, gods and goddesses, etc. (c) Gabinetti del Belvedere. In this hall were discovered the Villa Hadruma at Tivoli in 1780, which is considered the most magnificent group of the Nile, on whose body play sixteen children representing the sixteen events in the ancient life of the river. (Consult Anna Longhi, "Die Skulpturen des vatikanischen Museums", 2 vols., with charts, Berlin, 1907–08.)

(1) The Egyptian Museum.—The collection of Egyptian objects was begun by Pius VII, but the museum was not opened until 1888, during the pontificate of Gregory XVI. The Caravaggio of Fabris superintended the decoration in this hall, while the Barnabite Father Aloys Ungarelli arranged the objects for exhibition. The basis of the museum was supplied by the collections of Andrea Gaudi and Cardinal Borgia of Velletti, and by the objects of public property distributed throughout the Papal States. Other valuable objects were acquired by purchase. Most of the pyramids manuscripts were brought hither in 1858 by the Franciscan Angelo de Poi. Although the ten halls full of statues, sarcophagi, mummies, sacred animals, and other things, do not attain the importance of the Egyptian museums in Berlin, Paris, London, Turin, and Hildesheim, the Roman is among the first Egyptian collections of second rank. Particularly notable are the sculptures of Apollo, discovered near Grotta Ferrata about 1490, Canova was allowed to exhibit his Persius and the statue of Diadumenos and Cardinal de Poi, which were not seen to advantage. In the fourth temple is the well-known Hermes dating from the fourth century before Christ; formerly this statue was thought to represent Antinous. (d) Gabinetti del Belvedere.

—in the three cabinets, or atria, are conspicuous the statue of Melek, the above-mentioned Torso of Belvedere, and the sarcophagi and inscriptions relating to the Soppe family.

(2) The Galleria Chiaramonti.—Thirty-four pilasters indicate the thirty sections into which the Gal- leria Chiaramonti is divided in the corridor 492 feet long. More than 300 sculptures, mostly of smaller dimensions, and of a variety of subjects, are here artistically exhibited. They are chiefly the work of Greek sculptors living in Rome, and are carved after Greek models. Prominent among the original Greek works are the Daughters of Niobe, a relief in Boetian limestone, and the head of Neptune.

(3) The Braccio Nuovo.—Although many of the halls of the Museo Pio-Clementino, especially those built by Simonetti, viewed from the purely architectural standpoint, make a very brilliant impression and are capable of comparison with those of the Vatican, the Braccio Nuovo is incontestably the crown of the museum buildings. The general impression of perfect perfection and symmetry is effectuated by the harmonious proportions of the long hall, the method of lighting, and the arrangement of the masterpieces exhibited. This hall was erected by Raphael Scine at the command of Pius XII, and was begun in 1740, and completed in 1770. The magnificent barrel-vault is decorated with richly gilt cassettes; the cornices, the fourteen antique columns of giallo antico, cipollino, alabaster, and Egyptian granite, the transverse hall equally dividing the whole, the marble floor, all contribute an appropriate setting for the masterpieces. In this museum stand twenty-eight statues in as many niches, while the transverse halls are filled more. Between the niches on marble consoles are twenty-eight busts; others rest on mural consoles; between these and the cornice beautiful bas-reliefs are set in the walls. At the rear of the hall stands the statue of the Athlete (Apoxomones) cleaning himself of sweat and dust with a scraper. This statue, as well as that of the Athenian Amazon by Papei, is an exact copy of the Greek originals of Lysippus and Polykleitos. The majestic statue of Augustus haranguing his soldiers bears evident traces of having once been painted. Among the abundance of treasures here exhibited is the colossal recumbent figure of the Nile, on whose body play sixteen children representing the sixteen events in the ancient life of the river. (Consult Anna Longhi, "Die Skulpturen des vatikanischen Museums", 2 vols., with charts, Berlin, 1907–08.)
the modern period and the monuments (interesting for their style) which were prepared during the reign of Hadrian for his villa near Tivoli. (Consult Ma-

R. C. A. B. 36) The Etruscan Museum.—This museum is

(5) The Etruscan Museum.—This museum is sit-

(Consult Nogara, "I Vasi del del Museo Etrusco e della Biblilia del

(6) The Vatican Pinacotheca.—Among the valuable

(Consult Nogara, "I Vasi del del Museo Etrusco e della Biblilia del

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The Vatican Pinacotheca.—Among the valuable

treasures of art, manuscripts, archives, and collec-
tions which Napoleon confiscated on his campaigns

In Paris were the most prominent as trea-

ures of the Vatican and the churches in the Papal

State. When these treasures were brought back from

Italy in 1815, Pius VII formed them into a collection,

the rooms were not architecturally fitted for a picture-galler-
y and the constant stream of visitors caused annoyance.


C. The Gallery of Modern Paintings.—Not so much

artistic value, which is comparatively small, as the
glory of the Church is seen in the majority of the pic-
tures collected in the small Gallery of Modern Paintings.

With few exceptions they are estimable achieve-

ments of Roman artists, and are devoted to the glorifi-
cation of those saints who have been canonized in the
second half of the past century. They hang in a single
large hall, beside which is accommodated the colossal
canvas of Matteo representing the saving of Vienna
by John Sobieski in 1683. This unique painting was
purchased for Leo XIII in 1881 with a subscription
started by a wealthy Pole. In a third hall are exhib-
itted the frescoes of Podesti, among which is conspicu-
sous the great picture (the heads of all the personages
are painted from portraits) depicting the promul-
gation of the doctrine of the Immaculate Conception by
Pius IX. Before this painting stands a magnificent

harmionous. The collection of paintings in the
Pinacotheca is priceless in value. (Concerning the
origin of the Vatican Pinacotheca consult Platen-

venezia, Fra-

nentico da Polignano, Matteo da Forlì, Valen-
tino, Marofo, Bartolomeo Mantenga, Murillo, Francesco
Francesco, Perugino, Benfazio, Domenichino, Titian,
Serafini, Pinturicchio, Giusto Romano, Francesco
Bonaventura, il Pataore, lo Spagna, Sassoferato,
Lombardie, the picture of Averacchi da Carac-
 ngo; the French by Pierre Valentin’s "Mar-
dom of Sts. Processus and Martinianus"; and other
works by various canvases. Altogether 56 master-
cases had to be transferred from the old to the new
library. In 1901, when the Greek abbey of Grot-
tacelebrated its nineteenth century with an exhibi-
tion of its forgotten treasures, 181 valuable Byzantine
paintings were there acquired for the Vatican. To
these were added 40 taken from the Lateran and other
collections in the Apostolic palaces, making an addi-
tion of 221 besides the 56 from the old gallery. All
the paintings which were not judged worthy to be
exhibited side by side with the masterpieces of the
earlier collection have been transferred to a magazine
adjoining the gallery, where they may be examined
by artists. A very simple opening celebration was held
at the end of 1900. In the gallery itself is the marble
bust of Pius X, by Seebock, which is the pope’s favour-

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shrine, in which the text of the Bull of Prolongation, translated into many languages, is preserved. The shrine was presented to Pius IX by the French clergy in 1878.

D. The Appartamento Borgia.—On the first floor of the palace, looking towards the north and the Cortile del Belvedere, one may enter from the Loggia of Giovanni da Udine those apartments which Alexander VI had erected in what is called the Odal Palace (or Borgia Palace). These rooms received their title from Alexander’s family name, Borgia. Here on 18 January, 1995, Alexander received King Charles VIII of France, and entered into long negotiations with him. Here also Charles V was accommodated, when, a few years after the sack of Rome, he returned victorious with his arms and was received by the pope as the conqueror of the Turk. Succeeding popes did not occupy this suite, utilizing the Stanze di Raffaello, because there they had better light and air. From many sources it appears that, until the close of the seventeenth century, the Appartamento Borgia was occupied by the cardinal nephews, or, as they were later called, the secretaries of state. After the Palace of S. Angelo V was transferred under Clement VIII (cf. Cohabrimi, “Ruedo degli appartamenti e delle stanze nel Palazzo Vaticano al tempo di Clemente VIII”, Rome, 1865), the Stanze di Raffaello and the apartments of Alexander VI were neglected, and during the seventeenth and eighteenth centuries they were used only for conclave purposes. About the middle of the eighteenth century, they were used only as a refectory for the lower officials of the palace during Holy Week. During the French occupation of Rome, these rooms suffered much injury from the soldiery, so that immense sums had to be spent by Pius VII for architectural repair. When the Appartamento Borgia was used as the Pinacoteca (see above), the marble cross-beams were removed, and the stairway and the ceiling were used for the exhibition of paintings. Everything was done to secure suitable lighting for the works of art. As every endeavour proved unsatisfactory, the paintings were removed in 1821 to the third story, and the pope then established here a museum of statues, known as the Museo Miscellaneo (for a detailed description see Platter-Bunsen, op. cit., 1822), and also Massi, “Indicazioni antiguarie delle Sale Borgia”, Rome, 1830.

As the Appartamento Borgia consisted of six rooms, and only the first four were employed for the museum, the remaining two were turned over to the Vatican Library, to which they are adjacent. In the winter of 1838–39 the museum was limited to the first two rooms, and the two which were then vacated were likewise transferred to the library. Finally, Pius IX added also the last two halls to the library, distributing the marble works between the Vatican and the Lateran museums. Having acquired the renowned library of Cardinal Angelo Mai on 8 September, 1854, the pope had housed in the first two rooms of the Appartamento, closing them to the public. The artistic creations of Pinturicchio which adorn the walls were, however, restored to the admiration of the public when Leo XIII opened the Borgia suite, establishing there the consulting library of printed books by Decree of 20 April, 1889. The ceilings and lunettes, which preserve the paintings of the great Umbrian artist, had suffered little despite the vicissitudes of the sale Borgia, but the walls and the floor had received serious damage. Louis Seitz maintained, however, that a thorough cleaning and the covering of the damaged places with colour would sufficiently restore the frescoes, so that Pinturicchio’s original work remains.

General architectural restoration was successfully undertaken. The doors which had been broken through the walls were closed up, and the former doors reopened. After the removal of the white colouring which covered the walls, extensive traces of the old ornamentation were revealed, and the whole restored in the spirit of the Alexandrine epoch. Plaster blisters which had formed on the paintings were secured in place without the slightest damage to the frescoes. The floor required complete reconstruction. Remnants of the original majolica floor were discovered, and with the aid of technical studies, a new parquetry for the floor was elaborated in perfect harmony with the remaining fittings of the Borgia suite. The complete fitting of the rooms was not attempted; but the huge walls were beautifully furnished in exquisite taste. In 1897 Leo XIII solemnly opened the Appartamento Borgia, declaring restored the value which the Venetian and other popes had always attributed to it. The rooms were accessible to the general visitor. Simultaneously with this manifestation of the pope’s sympathy with art appeared the following work, dedicated to him: “Gli affreschi del Pinturicchio nell’appartamento Borgia del Palazzo Apostolico Vaticano, riprodotti in Fototipia e accompagnati da un Commentario di Francesco Ehrl, S.J., prefetto della Biblioteca Vaticana, e del Commentatore Enrico Stevenson, direttore del Museo Numismatico Vaticano” (Rome, 1897). When Pius X occupied the former suite of the secretary of state, the Appartamento Borgia was temporarily devoted to the secretariate. The rooms were then beautifully furnished for residence, thus restoring them to those presented in the time of Alexander VI and his heirs (cf. Ehrl, op. cit., pp. 20–27). When a special suite of rooms was later prepared for the secretary of state, the Appartamento Borgia was again opened to the public.

1) The first of the six rooms, Sala dei Pontefici, was not part of the pope’s private apartments, being a public hall in which audiences were given and consistory held. The beautiful stucco decorations harmonizing with the wall paintings and those of the adjoining rooms, the ceiling frescoes by the famous Sibille, and Perrin del Vaga, who painted the Zodiace and some representations of stars. (2) In the second hall, Sala dei Misteri, the mysteries of the life of Christ are depicted. Here are the Annunciation, the Nativity, the Adoration of the Magi, the Resurrection and the Ascension of Christ, the Descent of the Holy Ghost, the Visit of the Assumption of the Virgin, the seven virtues, and the general sketch for the pictures and other decorations in this hall, the life-like figure of Alexander VI is from Pinturicchio’s hand, as are also the figures of the prelates represented in the Assumption. All the rest was painted by his assistants; attempts have been made to prove that these belonged to the Italian school. (3) Sala dei matti is the now given the name of the third hall, which contains a series of scenes from the lives of Sts. Catherine of Siena, Barbara, Paul and Anthony, and Sebastian. All these glorious frescoes were executed by Pinturicchio himself, as was the beautiful circular picture of the Madonna and the scene of the Visitation. (4) Grammar, dialectics, rhetoric, geometry, arithmetic, music, and astrology, all are the subject of these frescoes, painted by Pinturicchio, with the extensive aid of his assistants, in the fourth hall, Sala delle arti liberali. These paintings have suffered more from dampness than those in the other rooms. (5–6) The last two rooms, del Credo and delle Silile, are situated in the Torre Borgia. The decorations in these rooms are not by Pinturicchio and have become, in a Latin inscription records the munificence of Leo XIII, who “restored this dwelling . . . to its pristine dignity and dedicated it in the twentieth year of his pontificate” (Cf. Jesorno, “L’antico Pavimento delle Logge di Raffaello in Vaticano”, Naples, 1891; Volpini, “L’appartamento Borgia”, Rome, 1887.)

E. Stanze di Raffaello.—These are an exact reproduction of the Appartamento, but are situated one floor higher. They thus include four
rooms in the Palace of Nicholas V and two in the Torre Borgia, which serve for the Exhibition of Modern Paintings. As explained above, the popes, who once occupied the Appartamento Borgia, later removed one story higher, into the rooms which are known today as the Stanze di Raffaello, because they were painted by Raphael. Julius II desired a comparatively simple pietradura decoration of his suite, and entrusted the task to the painters Piero della Francesca, Luca da Cortona, Bartolomeo della Gatta, Pietro Perugino, and Bramantino da Milano.

During the progress of the work the architect Bramante Lazzari of Urbino persuaded the pope to summon his nephew Raphael Sanzio from Florence to assist the others. One of the walls of the third room, the Stanza della Segnatura, was assigned to the young Raphael, who between 1508 and 1511 painted here "Theology" and the "Disputa"; these works so delighted the pope that he entrusted to Raphael the decoration of the entire Stanza. All other paintings were removed with the exception of those in the vault of the fourth room, where Piero Perugino, Raphael's teacher, had, in four parts, depicted: the adoration of the Blessed Trinity by the Twelve Apostles, the Saviour with Mercy and Justice at his side, the Father enthroned on the rainbow, and the Redeemer between Moses and Jacob. Raphael could not accomplish this task, with his other commissions, unaided. The sketches are all his, but many of the paintings were executed by his assistants and pupils, some after his death in 1520.

(1) The first hall is called the Sala di Costantino. The frescoes were executed after Raphael's death by Giulio Romano, Francesco Penni, and Raffaello da Volterra. The chief incident depicted on the longitudinal wall is the battle of Milwan Bridge, which Constantine the Great fought against Maxentius. The dynasty of Constantine, the presentation of Rome to Sylvester I by the emperor, and the latter's address to his troops concerning his dream (In hoc signo vinces) are all important compositions. The smaller pictures and the sole paintings are of a simpler kind. The painting of the ceiling was not finished until the reign of Sixtus V. (2) The paintings in the second hall, the Stanza d'Eleodoro, are almost exclusively by Raphael. His most important fresco is the "Mass of Bolsena", which represents how a priest, who did not believe in transubstantiation, was converted when the Blood ran from the Host after the Consecration. "The Retreat of Attila" represents Leo I (beside whom stand the Apostles Peter and Paul), with the features of Leo X, and the pope's attendants are to some extent contemporary portraits. This is an extremely effective and superbly colored painting. The light effects in the third fresco, "The Deliverance of St. Peter", are wonderful. From the fourth
of knowledge are represented and powerfully characterized. Plato and Aristotle are the centres of the organically arranged groups; Socrates, Diogenes, Plutarch, and Zoarcest are also easily recognizable. Other forms are not clearly distinguishable, except the portraits of some contemporaries. To the extreme right Raphael has painted himself beside Solon. On the wall containing the windows are some smaller paintings and the glorification of canon and civil law. Here again are portraits of contemporaries, especially those of Julius II and Leo X. (1)

In the fourth hall, the Stanza dell' Incendio, Perin del Vaga and some contemporaries, have painted a portion of the ceiling of the Loggia; Giulio Romano, the victor of Leo III over the Saracens at Osta; Francesco Penni, the fire in the Borgo, a painting from which the room has taken its name. The crowning of Charlemagne at old St. Peter's is more conventional and superficial in conception. Raphael's sketches for this hall reveal the summit of his artistic development (1517). Numerous smaller works are painted beside and under the chief paintings in the Stanzae. The majority of the frescoes still remain in an almost perfect condition, due to the seclusive solitude with which the works are cared for.

F. Loggia di Raphael.—Immediately adjacent to the Loggie di Giovanni da Udine, which begin on the second story of the Loggie of the Court of St. Damasus, lie the well-known Loggie named after the Umbrian master. They were unprotected from all inclemencies of the weather until 1873, when Pius VII erected large windows. The wonderful frescoes were painted in accordance with the sketches of Raphael and under his constant personal supervision, by Giulio Romano, Giovanni da Udine, and some of their contemporaries. The whole plasterwork is by Giovanni da Udine, who also painted all the ornaments. The long passage is divided by thirteen vaults into as many sections. The frescoes of the ceiling in the vaults, twelve of which contain scenes from the Old Testament, and one from the New Testament, are the chief attraction of the Loggie. These quaint paintings, framed paintings, four in each vault, display rich imagination and marvellous beauty of composition, and are among the most characteristic creations of the master. The graceful and charming reliefs, the delicate ornaments, the sitting, standing, hopping, and dancing figures, and the numerous other admirable details make the Loggie an inexhaustible source of the richest inspiration for every art.

G. The Loggie di Giovanni da Udine.—Immediately under the Loggie of Raphael, on the first floor, are the Loggie of Giovanni da Udine. The general scheme for this suite is likewise due to Raphael, but the execution was the independent task of Giovanni. The caps of the vaults are beautifully decorated with leaf and tendril-work, enlivened by animals of all kinds. In the rear of the Loggie, under a magnificent Renaissance portal of great delicacy, dating from the time of Leo X, the marble bust of Giovanni is exhibited. The other portions of the Loggie of the first and second floors were painted in entirely unpretensions fashion by Clement VIII and Alexander VII. by Longhi, Pasquino da Foenza, Paolino School, Cozza, and Mantovani. These are not accessible to the general public.

H. Galleria degli Arazzi.—In a modestly decorated hall, immediately adjacent to the Galleria dei Cameebr, hang the famous twenty-seven pieces of tapestry —called arazzi.—Woven of silk, wool, and gold thread by van Orley and van Cocke, the price of each piece was stated to be $12,000; these tapestries have always been the subject of great admiration, and numerous copies may be found in Berlin, Loreto, Dresden, Paris, and other places. Raphael made cartoons for ten of the Galleria tapestries; his pupils Penni and Perin del Vaga executed twelve others in accordance with smaller sketches of the master; five are works of more recent date. The first series formerly adorned the unpainted lower portion of the walls of the Sistine Chapel; the second series were intended for the Consistorial Hall. Seven of the original cartoons of Raphael were purchased in France by Charles I of England, and they may now be seen in the South Kensington Museum. During the sack of Rome in 1527 the tapestries were stolen, but Julius III succeeded in having them restored. When Rome was occupied by the French in 1798, they were seized by the French, and in 1808, ten of them were purchased in Rome by the Vatican. They were returned to the Vatican in 1871, and they are now carefully preserved. (Consult Farabulini, "L'arte degli Arazzi e la nuova Galleria dei Gobelini al Vaticano", Rome, 1884.)

1. Studio del Musico.—The Vatican possesses an extensive studio for mosaic painting. The number of different coloured glass-gastes used exceeds 11,000. Almost all the altars in St. Peter's furnish evidence of the perfection to which this art has been carried in the imitation of renowned paintings. In the studio, which is at once an exhibition and salesroom for the mosaics manufactured, the visitor can see the work in progress, and the patient labour of many years. The pope is wont to choose a specially beautiful example of mosaic work as a present for royalty.

At the conclusion of this section it may be said that there is a vast number of other works of art distributed here and there throughout the Vatican Palace, but not accessible to the general public. To these belong the paintings of Zucchi in the Torre dei Quattro Venti, the Bathroom of Cardinal Bibiena, the chiaroscuro in a hall on the second floor, etc.

VIII. THE PALACE AS A SCIENTIFIC INSTITUTE.—Regarded from the point of view of scientific productivity, the Vatican is the busiest scientific workshop in Rome. Scientific materials of the highest order and in astonishing abundance are stored up in the palace, access to them is easily obtained, and the conditions for work are most favourable. Apart from the most modern scientific theories, for which of course the Vatican treasures offer no materials, information on all branches of human knowledge may be found there. The sources which the Vatican affords for the history of science have been studied from the beginning, and to some extent absolute, neglect. This remark applies with special force to philosophy, theology, history, literature, philology in all its branches, jurisprudence, geography, ethnology, and art, for all of which categories the most important materials are to be found here. (Concerning the manner of handling these sources, see INSTITUTES, ROMAN HISTORICAL.)

Despite the depressed financial position of the Curia, the pope annually increases his appropriations for the cultivation of science within the walls of the Vatican; this offers clear testimony as to the attitude of the Church towards scientific pursuits. Over this research she exercises only remote supervision; the investigator is at perfect liberty to pursue his studies, and any studies with the result of any smaller works demand only recall the names of Bethmann, Munch, Mommsen, Duchesne, Kehr, Lammer, Sickel, Pastor, and dozens of others, turn to their works, and learn their views, to be convinced of the scientific liberality of the Vatican. (Cf. Walsh, "The Popes and Science. The History of the Papal Relations to Science during the Middle Ages and Down to our Time", New York, 1911.)

A. The Vatican Archives. (1) The Contents of the Archives.—It was only natural that the Church from the first centuries of her existence should devote great care to the collection of all important documents
The existence of the Vatican secret archives really began with Innocent III (1198), so that it possesses documents of seven centuries. The abundance of materials requires, in view of the prime importance to scholarly investigation (see Brom, op. cit., 7-14). Passing over the Guardaroba and Biblioteca Segreta, "which have none other than a nominal existence," and the still uninvestigated portions of the Archivi dei Memoriali, del Buon Governo, and dell' Editore SSno., the following are the chief groups of the archival materials: (a) Archivio Segreto; (b) Archive of Avignon; (c) Archive of the Apostolic Chamber; (d) Archive of Sant' Angelo; (e) Archive of the Dataria; (f) Consistorial Archive; (g) Archive of the Secretariate of State; (h) Various Collections.

(a) Archivio Segreto.—The whole archive is called Archivio Segreto, from the name of its oldest portion, which, however, retains its specific name. It contains seventy-four armari, or presses, in which are: (i) the volumes of the Vatican Registers (Armar. 1-28); (ii) the "Diversa Camera" (29-30) and "Collectoria camera apostolicae" (57); (iii) the Registers of Transcripts (31-37, 46-49, 52-54, 59-61); (iv) the Register of Briefs (38-45); (v) the Indexes (50-51, 56, 58); (vi) the "Triennales" and "Diversa Germaniae" (62-64); (vii) the "Introitus et Exitus Camera" (65-74); (viii) the "Instrumenta Miscellanea".

(b) Archive of Avignon.—It consists of two main series: (a) the "Archives of Avignon" collected materials, collected by the Avignon obedience during the Avignon exile (1305-76) and the time of the Schism, together with various other archival collections; (b) the "Introitus et Exitus Camera" (1705) and the "Instrumenta Miscellanea".

(c) Archive of the Apostolic Chamber.—The chief portions of this archive have been mentioned. These are by no means four complete series of volumes; on the contrary, very important and extensive portions of this archive are bound up with the volumes of the Avignon Registers, while other documents remain unbound in other places. Consequently, the making of an exact inventory of all camerale acts is urgently called for. In the section "Obligationes et Solutiones" some of the volumes belong to the Apostolic Chamber and some to the Chamber of the College of Cardinals.

(d) Archive of Sant' Angelo.—Sixth IV, Leo X, and Clement VIII are the founders of this archive, since it was their opinion that the many imperial documents and titles of possession of the Roman Curia would be best preserved in Sant' Angelo, as the strongest bulwark of Rome. In 1798 the contents of the archives were transferred to the Vatican, where they received special quarters under the name of "Archivio di Castello," and are still kept separate. In the registers of this archive there is a variety of things treated: (e) Archive of the Dataria.—The three great sections of this archive contain: (i) the Register of Petitions (Register Suppli- cationum), which begin with 1342; (ii) the Lateran...
Register of Bulls, which contains the Bulls sent out by the Dataria between 1389 and 1823; (iii) the Briefs of the Dataria, a name which is not quite exact. These Briefs, as distinguished from those mentioned above (a, 4), were issued in answer to petitions. (f) Consistorial Archive.—Such of the archival materials as are found in the secret archives, other parts are in the archives of the Consistorial Congregation in the library consist of the “Acta Camera” (1489-1600), “Acta Cancellarii” (1517-64), “Acta Miscelanea” (1409-1692), and “Acta Consistoriali” (1592-1668; 1736-49). (g) Archive of the Secretariate of State.—-Despite the great gaps which are found in the secret archives, this archive possesses the greatest importance for the political and ecclesiastico-civil history of modern times. It includes the following subdivisions: (i) Nunciations and Legations—Germany (1515-1809), France (1517-1809), Spagna (1563-1796), Polonia (1576-1873), Portugal (1535-1809), Inghilterra (1665-1693), 1702-91; Genova (1752-81; 1793-1804), Venezia (1822-42), Genova 1590-1796, Napoli (1570-1809), Colonia (1575-1799), Monaco di Baviera (1768-1809).—Paci, that is negotiations for various treaties (1628-1715).—Svizzera (1522-1803).—Fi- renze (1572-1809),—-Savona (1580-1796),—Avignone (1564-1789),—Flandria (1553-1796); to which section also belong five bundles of letters embracing the years 1750-1815. Of these bundles and the secret archives, Bologna (1553-1791),—Ferrara (1597-1740),—Romagna (1570-1710),—Urbino (1664-1740),—Diversi, that is copies of letters and other things, all of which refer to the sixteenth and seventeenth centuries. From this list one may see both the richness and the great importance of this division. (ii) Letters of Cardinals.—This contains the correspondence between the Holy See and the cardinals, the various archbishops, and for the period from 1523 to 1803. Here are thus contained both the minutes of the letters dispatched and the originals of letters received from the cardinals. There are, besides, in this collection numerous letters from princes, legates, bishops, etc. (iii) Letters of the bishops and prelates.—The letters of the bishops and prelates are included in the above-named categories, but also purely ecclesiastical-political but also purely political information, so that they possess a high value for profane history. The original letters and the minutes of the answers dispatched extend from 1515 to 1797. (iv) Letters of princes and titled persons.—Many distinguished personages including bishops and prelates) are found among the writers of this collection of letters, which contains a large series of volumes with answers. The division extends over the years 1513-1815, and has been as yet little availed of. (v) Letters of private individuals.—Most of the documents of this collection emanate from the pens of those who, while in communication with the Curia, do not belong to the above-named categories. To a great extent the writers are not indicated. There are letters from bishops, prelates, and nobles, which should have been included elsewhere. The letters extend from 1519 to 1803. (vi) Letters of military men.—Here are collected all the documents connected with the history of the Curial wars between 1572 and 1713. (vii) Varia Miscellanea (not to be confounded with other Vatican Miscellanea).—Besides numerous volumes of scripts of Acts of the sixteenth and seventeenth centuries, there are here collected all those documents which could not well be included in the other divisions: instructions, travelling experiences, concordats, tracts of all kinds, diaries of concilists, etc. The whole collection is of great importance. 4. Various Collections.—The “Varia Miscellanea” have absorbed the Biblioteca Cevia as well as the chief portion of the Biblioteca Campani. The Biblioteca Spada, in so far as it is yet in the archives, was embodied in the nunciature of France. The following, however, remain independent collections: (i) Biblioteca Pio, manuscripts of Cardinal Pio Carlo di Savoia, purchased by Benedict XIV in 1753. They should consist of 428 volumes, but many are missing. (ii) Biblioteca Carpena, the library of manuscripts of Cardinal Gaspare Carpena, which originally consisted of 229 volumes. The scientific interest of these volumes is not very great. (iii) Biblioteca Bolognetti, consisting mainly of copies of documents of the sixteenth and seventeenth centuries. This belonged to the Bolognetti-Cenci family, which assigned it to the Vatican archives in 1810. (iv) Biblioteca Rospigliosi, a portion of the original manuscripts, which belonged to a former official of the archives. (v) Papers of Cardinal Garanpi, the 251 bundles of Acts belonging to the efforts of Cardinal Garanpi and containing partly originals and partly copies of documents pertaining to his diplomatic activity in Poland and Germany. (vi) Manuscripts of G. B. Gonfalonieri, eighty-nine volumes which belonged to important custodians of the archives. (vii) Batt. “Diario d'Angelo”, the diplomatic correspondence of Cardinal Danini for the years 1541-59 in six volumes. (viii) “De caritate S. Sedis Apostolicae erga Gallos”, forty-two volumes and a number of volumes transferred to the Vatican archives. (ix) of the manuscript journals and newspapers of the seventeenth century. (x) Naranese papers, twenty- two bundles of documents which disappeared in some unknown manner from the Neapolitan Carta Naranese, and were purchased and placed in this archive by Leo XIII in 1890. They do not contain any important diplomatic papers. (xi) Biblioteca Borgia.—The huge Borgiae Archive may be termed “an integral portion of the Secretaria di Stato during the pontificates of Clement VIII, Leo XI, and Paul V”. Leo XIII acquired this great archive in 1892. With the aid of the inventories of the Vatican Archives and the Vatican Library some guidance as to the 2000 volumes may be obtained (xii) Biblioteca Borgia. In addition to the other series of this kind which stand in the “Varia Miscellanea” there is this third, which extends from 1525 to 1854. The printing on the title pages possesses a high value for the history of culture. (xiv) “Varia Diplomata” includes all the archives of orders and monasteries to be found in the Secret Archives. Some are of exceptional interest and deserve a considerable amount of care, yet not generally accessible. (2) Statistics.—The estimate of 60,000 volumes, cassettes, and bundles of Acts, contained in the archives, does not include such huge collections as that of the Buon Governo and other smaller collections. The following list, giving the number of volumes arranged according to the collections, conveys an idea of the extent of the archives:—

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<th>Collections</th>
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<tr>
<td>Vatican Registers</td>
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<tr>
<td>Obligationes et Solutiones</td>
<td>509</td>
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</tbody>
</table>
that the Registers of Briefs, mentioned above (a, iv), have not passed definitively into the possession of the archives, but have only been deposited there; while the Indices, without which the use of the former is scarcely possible, have been again withdrawn. Those engaged in research must, therefore, apply to the archivist of Briefs, one of the officials in the Secretariate of State.

(3) The Administration of the Archives.—The scientific management of the archives is entrusted to a cardinal with the title of archivist of the Vatican Secret Archives. All economical questions, such as the salaries of the officials and the expenditure necessary from time to time, are referred to the Prefecture of the Apostolic Palace. The archives are therefore, no regular budget for expenditure. The principal administration is entrusted to the assistant archivist, who issues all the communications to the other officials. He is assisted by a secretary, who, besides fulfilling other duties, supplies information concerning research work and other scientific questions. Five writers (scribitori) are engaged on the making of inventories and the transcription of individual documents, in the service of scholars dwelling outside Rome. To these officials is also entrusted the administration of a certain number of sections of the archives. The work-room is placed under the charge of a custodian (custode), of whom one is the director of the National Palaeography of the archives. Of the five custodes, one is called the custode alla cattedra, that is, it is his special task to register the number of the manuscript required, to deliver it to the student, and to receive it back at the conclusion of the period of study. For the repair and re-binding of injured volumes and the restoration of documents two restauratori have been appointed. A special clerk is employed exclusively with the pasting on of the numbers labels and with the pagination of all the papers which previously bore numbers. Finally, there is a porter who watches over the entrance door in the Torre dei Quattro Venti.

Besides the work-room, the office of the assistant archivist, and the old work-room, fifty rooms (including a large number of very extensive halls) are under the charge of the administration. The sixty usual offices all occupied in the work-room can be increased to eighty to accommodate an unusually large body of investigators. In exceptional cases, women are permitted to study in the archives. The working year extends from 1 October to 27 June. During the working year 1909-10, 150,000 applications forms for volumes were received; during the year 1910-11 only 120,000. The difference is due to the fact that since October, 1910, it has been allowed to send to each individual or even three successive manuscripts on the same form—a privilege which was not previously allowed. The last inventory was made in July, 1910.

(4) History.—Concerning the earliest attempts to create archives in the Vatican, the reader is referred to the work of the present writer on the Camera Colleoniensis and the Camera Tardia (1892). All these considerations render the Secret Archives of the Curia by far the most important archives in the world. Other collections not mentioned by Brom have been acquired in recent times. From the Santini effects 200 volumes of Acts (the Dataria were purchased in 1890). On 13 April, 1910, a number of parchment documents were acquired, and the record office in Terni. The last volume of the series of the Secret Archives of the Curia, from the pen of Cardinal Scipione of the Sacred College. In the years 1611-13 Paul V had the present archives constructed by the cardinal librarian, Bartolomeo Cesè; these are situated at the western narrow side of the Palazzo Farnese, the hall of state built by Sixtus for the Church, the pontiff devoted large sums to the perfecting and restoring of the materials. The Secret Archives of the Vatican were from the very beginning regarded as an administrative institution for the facilitation of Curial affairs. Consequently, it was so planned as to answer the needs it was intended to fill. When subsequently, during the heated literary warfare against the Protestant innovations, it became necessary to make the collected treasures accessible to the great historians of that age, it lost nothing of its original character. In his work, "Costituzione dell'archivio Vaticano e suo primo indice sotto il Ponti-
The Vatican Library is the first among the great libraries of the world in the importance of its materials, but it carries on the important work of making them accessible to scholars. This is made possible by the system of secret archives, which has been in operation since the establishment of the library.

(1) The Manuscripts.—The whole fund of manuscripts may be divided into closed (historical) and open collections. The former are the collections which are not open to the public, and are only accessible to the librarian and his assistants. The latter comprises all the manuscripts which are available for consultation by scholars.

The library contains a vast collection of manuscripts, which have been deposited by various countries and institutions. These manuscripts are kept in the archives, which are divided into two main groups: the historical archives and the research archives. The historical archives contain the official documents of the church, while the research archives contain the manuscripts of scholars and bibliographers.

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THE VATICAN PALACE
increasing, especially those for the first two categories—Latin and Graeci.

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The total of printed books is thus in round numbers 350,000, which may be said to constitute a very considerable library. The Consultation Library is, as its name suggests, composed of works which immediately promote or facilitate the study of the manuscripts. The Rinvia collects the collection of books which was formed in the Vatican between 1620 and 1630; in the Rinvia Generale are gathered all the works (arranged according to the various branches of knowledge) which have been secured by the Vatican at any period. If it hereafter be secured, probably that they do not specially pertain to the Consultation Library. The name of the other collections is quickly explained: Barberini, because it emanated from the princely house of that name; Palatini, because it came from Rome from the Heidelberger library of the Elector Palatine (Palatinus elector); Zeladiana, because it belonged to the effects of Cardinal Zelada; Mai, part of the effects of Cardinal Mai. Among all these books are found a considerable percentage of rarities than is usual in comprehensive libraries.

(3) The Accommodation of the Manuscripts and Books.—The manuscripts are accommodated in their old, low-sized, painted wooden cases, which are distributed along the walls of the halls of the library. When removed from the cases, the greatest care is necessary lest anything should be lost. As there are no plans by which damage might be done to the manuscripts, the library administration has prevailed on the Prefect of the Apostolic Palaces to establish eight fire-proof magazines into which they may be transferred. For these magazines have been utilized a portion of the old reading room, the room of the cardinal librarian, and two other rooms. This accommodation was made possible only by the removal of the Vatican Printing Office into new quarters (see below, section XV). As the halls of the reading room office lay below the old reading-room, and right beside the rooms in which the Biblioteca Barberini has been accommodated, these halls were easily annexed to the library. The new reading-room was then established on the ground floor, and fitted with a water-power elevator for the transferring of manuscripts from the magazines situated immediately overhead; this afforded greater security and convenience, the manuscripts being more promptly procured. All these innovations were of great importance for the promotion of studies. The reading-room is convenient to the Consultation Library, and contains almost twice as many desks as the old reading-room.

All the work in the new magazines was completed at the beginning of 1912, and the transference of the manuscripts begun. The two Barberini Archives now stand on the third floor of the new magazines. In consequence of this reconstruction work, the printed books will be arranged as follows: Among the smaller rooms of the former printing office is a cabinet for the Prefect of the Library, a hall for the Biblioteca Mai, and other rooms in which the Heidelberger books (Palatini) and portions of the Riva Generale are accommodated. Two halls will be devoted to the Biblioteca Barberini, a book collection of very high value. In the hall of the Consultation Library with its two ante-chambers will be placed, in addition to the Consultation Library branch, the Autore Chaseni and the two departments of biography and history (the Collezioni Generali). To the old presses for the manuscripts in the state-halls of the library, now vacated, will be transferred the collections on canon and civil law, the works on art and its history, and the remainder of the Riva Generale, in so far as it is not accommodated in the old printing offices.

(4) Inventories and Catalogues, which are essential for the guidance of the reader, are available for both manuscripts and printed books. They are either in manuscript or printed. Those for the manuscripts consist of 170 volumes of manuscript and 17 volumes...
of printed inventories. The preparation of the Latin inventories was begun in 1594. All the inventories are in the reading-room; catalogues for the printed books are to be found partly in the reading-room, and partly in the Consultation Library.

The preparation of manuscript catalogues for special divisions of the manuscripts was begun at an early date. All of these are still retained in their manuscript form; their printing was commenced as early as the seventeenth century. For example, Anastasius Kirsch released a catalogue of the Copia Vat. Lat. 1089, which was executed in 1630. In the years 1675-93 a detailed catalogue of the Hebrew library by Giulio Bartoleoni, in 1747 the catalogue of the Capponiana, and in 1821 that of the Cicognara collection. Apart from these and similar publications, there are in the reading-room fifteen volumes of printed inventories of manuscripts: (1) Mai, "Catalogus codicum Bibliothecae Vaticane (Origitalia)" (1832). (2-4) Assmann, S. E. and J. S., "Bibliotheca apostolicae Vaticane Codicium Manuscriptorum Catalogui": I, "Codices Ebraici et Samaritani" (1756); II, III, "Codices chaldaeici sive syriaci" (1758, 1759), (5) Stevenson (sen.), "Codices Palatini graeci" (1825). (1825). (6) Syllaburgus, "Catalogus librorum manuscriptorum graecorum in Bibliotheca Palatina Electorum Moguntini" (1888), (7) Feron, "Codicum graecorum in Bibliotheca Vaticana manusciptorum Catalogus" (1910). (8) Frankfort-on-the-Main, "Codices graeci Regnum Sueciae et Pii III" (1888). (9) Feron and Battaglini, "Codices ottoboniani graeci" (1893). (10) Stornajolo, "Codices Urbaniens graeci" (1895). (11) Stevenson (jun.), "Codices Palatini latini", I (1880), II (1884), (12) Salvo-Cozzo, "Codici Italicorum romanorum" (1898), (13) Stornajolo, "Codices Frenchi de Cavaleri, Codices Vaticani latini", I (codd. 1-678), 1902, (11-12) Stornajolo, "Codices Urbaniens latini", I (codd. 1-500), 1912, 500-1000, 13-15) Marucchi, "Monumenta papyracea egyptia" (1891). (14) Marucchi, "Monumenta papyracea latina" (1895). (15) "Il grande papiro egizio della Biblioteca Vaticana" (1888). (16) "Codici Arabi, nuovo fondo della Biblioteca Vaticana" (Palermo, 1900).

The volumes by Stevenson on the Codices Palatini have been revised by de Rossi, who prefixed his renowned treatise: "De Origine, Historia, Individibus Serimii et Bibliothecae Sedis Apostolicae Commentatio" (Rome, 1881-1884). Other inventories on the Codices latini, Urbaniens graeci, and Vaticani graeci are in the press. A further volume on the Vaticani latini and on the Vaticani graeci are also in preparation. For the books of the consultation library there is an exhaustive card catalogue according to the system of Staderini. For the collections of the Prima Raccolta there are seven folio volumes of Indices, and for these two volumes of inventories. A manuscript catalogue of the incunabula ("Editiones Secundi XV Bibliothecae Vaticanae") in large folio, in three volumes with appendix, also stands in the consultation library. Of the exceedingly valuable Nisselliana bequeathed by de Rossi there is a bulky manuscript inventory of 1898 and an alphabetic index. The Biblioteca Barberini has its old excellent catalogue in imperial folio, ten of the volumes being accessible to the public. For the other departments there are also catalogues, e.g. twenty volumes for the Raccolta Generale, a catalogue of the Zebulana in Cod. Vat. Lat. 1898, etc., which upon request is placed at the disposition of scholars in exceptional cases. Among the printed catalogues of books is that of Enrico Stevenson, jun., "Inventario dei libri stampati Palatino-Vaticani" (1886-91). The authorities of the Vatican Library are preparing (1912) a "Catalogo dei cataloghi e libri della Biblioteca Vaticana", which will be of high scientific and practical interest. It will show the development of the library. In this century the Vatican Library possessed catalogues of such perfection that we admire them even to-day.

All readers who wish to use only printed literature are carefully excluded from the library. In view of the exclusively manuscript character of the Vatican as a scientific institute, this is readily comprehensible. The accommodations of the Vatican Library are entirely inadequate to the requirements of its general public in search of printed books. Should the Vatican Library thus lose its unique position, the other large libraries of Rome, instituted for the consultation of printed books, would suffer. Furthermore, the present conditions have been sanctioned by the past, and have been fully tested by experience. Of course it is a result of the "Katalogisierung der Vaticana" in "Historisches Jahrbuch der Gesellschaft", 1890, 718-27.

(5) Manuscript-repairing and Bookbinding Department.—The Vatican has always possessed a bookbinding department, and also a department for renovating manuscripts as well as the skill of the present-day scribes. During the last century scientific attention has been devoted to the preservation and freshening of faded parchment manuscripts as well as to the preservation of paper manuscripts whose existence is wholly or partially threatened by a corroding ink. One of the most successful library boards in these investigations is that of the Vatican, which has since 1899 extensively employed every discovery that has contributed to the demands of its manuscript treasures. At the proposal of the prefect of the Vatican an international conference to consider the question of the preservation of manuscripts assembled at St. Gall in the summer of 1898, and its consultations were attended with the greatest success (cf. Poss, "Handschriften-Konservierung, nach den Berichten und Vorschlägen der Konferenz zur Erlangung und Ausbesserung alter Handschriften von 1898, sowie der Dresdener Konferenz des Archivare von 1899", Dresden, 1899). A series of model restorations were made in the Vatican repair-shop, not only of its own valuable manuscripts, but also those of ecclesiastical possession elsewhere. In his "Note upon the Present State of the Vercelli Gospel" in the "Second Report of the Revision of the Vulgate" (Rome, 1911, p. 20 sqq.), Abbé Gasquet describes a particularly difficult work of this kind. Besides these works, which are performed by specially trained and careful workers, the binding of the manuscripts is also undertaken, the arms of the reigning pope and of the present cardinal are affixed. In some cases the arms of popes are omitted from the covers of printed books. A fire, which broke out in this shop some years ago, caused little damage, but it led to the introduction throughout the whole library of mechanical appliances against fire. In this respect the Vatican surpasses every other library.

The Publications of the Vatican Library.—The administration of the Vatican Library makes it its aim, since the fundamental reorganization of the whole institution by the prefect, Father Ehle, S.J., (who resigned his place voluntarily to Father Ratti of Milan in 1912), to employ officials with a view to their own literary productions. This policy, which
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a comparatively short time has produced splendid results, has made possible six great undertakings of fundamental importance for science. The first collection bears the title: "Codices e Vaticanis selecti, typographically expressed, jussu Pi Bapini, consili and opera procuratorum Bibliotheca Vaticana: Serie. The first three contain the most important and beautiful manuscripts of the Vatican; by photograph reproduction, these become accessible to persons unable to visit Rome. Eleven volumes of this collection have appeared: (1) "Fragmenta et Pictura Vergiliana codices Vaticani 3225" (60 pages; edition exhausted); (2) "Pictura, ornamenta, compitura, atque representationes altissimi sacrosancti Romani pontificis: "Le Pictura e Vaticanis" (300 pages); (3) "Portae et murae Romanae audit" (100 pages; edition exhausted); (3) "Miniature del Pontificale: "Codices Vat. Ottobon. 501" (25 pages); (4) "Bibiliomm S. Graecorum codices Vaticani 1209 (codex B) Pars prima: "Vetus Testamentum"; 1, 1-394 (230 pages); 2, 385-944 (320 pages); 3, 945-1234 (150 pages); 4, 1236-1612 (170 pages). The first five, which introduces to this work appears, was published in 1912; (5) "Il Rotulo di Giosuce, codex Vat. Palat. Marc. 431" (100 pages); (6) "L’origine del Canzoniere di F. Petrarca, codex Vat. 3195" (100 pages); (7) "Frontoni alborumque fragmenta, que codice latino 5750 scriptum comprehenduntur" (300 pages); (8) "Il monumento greco dell’imperatrice III (99-112), (codex B) Pars prima: "N. Dionisius"; (9) "Caesi Dionisio Coeciliis Historiae Romanorun lib. LXXX. LXXX. quae superant, cod. Vat. gr. 1288. Prefixus est Pius IV. "Novellae de Cavaliere" (50 pages); (10) "Le Miniature della Topografia Cristiana di Cosimo Indecens, codex Vat. gr. 699. Con introduzione di M. A. Bannister. Codex Vat. gr. 1424. Con introduzione del Prof. Dott. C. Riccobu (100 pages). Three volumes are already in the press and to be issued during 1912: (1) "Paleografia Vaticana: Con introduzione di M. A. Bannister M. A.; (2) "Ciceronis Liber: De Republica: Con introduzione di R. Chedid, Codex Vat. Palat. Marc. 431" (100 pages). With this Series major is associated as a second undertakings the Series minor, of which the following four volumes have appeared: (1) "Miniature delle famiglie di Giacomo Monaco (codex Vat. Urb. gr. 1662) e dell’Evangeliario Greco urbanae (codex Vat. Urb. gr. 1663). Con breve prefazione e sommario (2) "Con brevissima prefazione e sommario "Elogia del codice di Francesco Volpi"; (3) "Pagine singole di due codici appartenenti alla Badia di S. Maria di Comari-Angius in Scozia. Con breve descrizione di R. H. M. Bannister M. A. Con contributo alla storia della scrittura isolata" (50 pages). On the third undertaking, the "Collezione Paleografica Vaticana", a single fascicle has appeared: "Le miniatures du siècle de la fin del Salario: Codex Vat. Palat. Marc. 383" (55 pages). The fourth collection is called "Collezioni di cartologiche, Artistico e Numismatici dei Palazzi apostolici, pubblicate per ordine di Sua Santità, a cura della Bibliotheca Vaticana, dei Musei e delle gallerie Pontificie". For this work the collaboration was obtained by the officials not alone of the library, but also of the "Biblioteca Medica of the "Biblioteca di Storia” (codex Vat. gr. 1424). In the four volumes have already appeared: (1) "Gli avori di Musei Profano e Sacro della Bibliotheca Vaticana, pubblicati per cura della medesima, con introduzione del Barone Rodolfo Kanzler" (edition exhausted); (2) "Le Nozze Allemandine, i passeggi con scene di accadimenti, dall’Odissesea e le altre pitture murali antiche conservate presso il Museo del territorio (vol. I); (3) "Introduzione al cono del Com. R. Nogara" (250 pages); (4) "Le Monete e le Bolli Plancio Pontificale del "Deliberande Vaticane, descritti ed illustrati dal Cav. Serafini. Tome I (615-1575)" (80 pages), with introduction by Le Grelle, "Saggio di storia delle collezioni numismatiche Vaticane"; (4) "I Mosacchi antichi conservati nei Palazzi Pontifici del Vaticano e del Laterano. Con introduzione del Comm. B. Nogara" (200 pages). In the press are: (1) Nogara and Pinza, "La Tomba Regolini-Galassi e i materiali provvisori del Museo Gregoriano-Etrusco" Vol. 4 (3 di testo ed 1 di tavolo); (2) Nogara, "I vasi antichi del Museo Etrusco e della Biblioteca Vaticana".

The fifth collection, "Le Pianta Maggiore di Roma nel secolo XVI e XVII, riprodotte in fototipia a cura della Bibliotheca Vaticana. Con introduzione di Francesco Volpi" (codex B) Pars prima: "Vera Roma" (vol. I); (2) "Roma prima di Sisto V. La Pianta di Roma Du Pérac-Laffrey del 1577. Contributo Storia di Roma: Con la facies, che si ritrovano nei rilievi di Roma nel secolo XVI e XVIII" (15 pages); (3) "Roma al tempo di Urbano VIII (1623-1644). La Pianta di Roma Maggi-Maupin-Losi, di quarta fogli, riprodata per la prima volta dalla stampa originale" (20 pages); (4) "Roma prima di Sisto V. La Pianta di Roma Du Pérac-Laffrey del 1577. Contributo Storia di Roma: Con la facies, che si ritrovano nei rilievi di Roma nel secolo XVI e XVIII" (15 pages). The last and most comprehensive, and furthermore, on account of the austere expense of the edition, the most accessible, collection is the "Studi e Testi". The. The twenty-three fascicles which have already appeared contain either the results of systematic research among the Vatican manuscripts with a definite purpose, or savagery and parings which fall from the work-table while more important works are being accomplished. From the following arrangements, however, the part of the work which the most distinction becomes apparent: Marco Vatassa has published fascicles 1, 2, 4, 10, 14, 16, 17, 18, and 20: (1) "Antonio Flaminio e le principali poesie dell’autografo Vaticano 2570; (2) "Le due Bibbie di Bovino, ora codice Vaticano latini 10510, 10511, e le loro note storiche; (3) "Aneddoti in dialetto romanese del secolo XVII, tratti dal codice Vat. 1632"; (4) "Per la storia del dramma sacro in Italia"; (5) "Del Petrarcha e di alcuni suoi amici"; (6) "Introduzione a codice latino 10968; (7) "Introduzione al codice "Petrarcha e della Biblioteca Vaticana". Piu Franchi e de’ Cavaliere published fascicles 3, 6, 8, 9, 19, and 22: (1) "La Passio SS. Mariani et Jacobi"; (2) "I Martiri di S. Teodoto di Acre e di S. Ariade di Primoresso con un appendice sulle testo originale del Martirio di S. Eleutherio"; (3) "Note agiografiche: a. Ancora del martirio di S. Ariade; b. Gli Atti di S. Ginestino"; (4) "Note agiografiche: a. Nuove note aggiuntive del martirio di Arape, Irene e Chione; d. Gli Atti di S. Crispina; e. I Martiri della Massa Candida. f. Di una probable fonte della leggenda"; (5) "Hagiographica: a. Osservazioni sulle
legende dei SS. Martini Mena e Trifone. b. Della legenda di San Pancrazio Romano. c. Intorno ad alcune reminiscenze classiche nelle leggende agiografiche del secolo IV.

(6) "Note agiografiche, fascicolo terzo.

Giovanni Mercati published the fascicules 5, 7, 11, 12, and 15: (1) "Note di letteratura biblica e cristiana antica"; (2) "Antiche relazioni ambrosiane-romane, con un esercizio sui frammenti dogmatici ariani del Mai"; (3) "Varia Sacra: Fase. I. a. Anonimi: Libri contenenti eugenetica in Matthaeum Fragmenta. b. Autore stesso del precedente e J. C. Cinn. Flavio Alessandri"; (4) a. "Un frammento delle isopitosi di Clemente Alessandri. b. Paralipomena Ambrosiana con alcuni appunti sulle benedizioni del Cero pasquale"; (5) "Opuscoli inediti del Beato Cardinal Giuseppe Tommasi tratti in luce". Enrico Carusi published fascicole 21: "Disques e lettere di Gioacino Gherardi, maestro Pontificale a Firenze e Milano 1457-1490". Eugene Tisserant published fascicole 23: "Codex Zuminensis rescriptus Veteris Testamenti. Texte grec des manuscipta Vaticana Syriacae. 162 et Mus. Brit." Additional 1465, editate aiutando inter-duction et notes. Of the published fascicules there remain: "Catalogo sumarico de la Esposizione Gregoriana apertito al pubblico il 27 Aprile 1904, a cura della Direzione della medesima Biblioteca, Ediz. seconda." In the press is: Mercati e Ferrini, "Basilicorum paratitla." The following are in preparation: (1) Mercati, "Psalmorum hexapolorum reliqui et codice rescripto Ambrosiano"; (2) VATASSO, "Cronache Forlivesi di Maestro Giovanni de Pedrini, canonico di Forlì nella seconda metà del sec. XVII e XIV delle Armonie evangeliche d’Annamio"; (3) Carusi, "Diario di Fiorenza dall’anno 1582, di Giusto d’Anghieri"; (4) NOGARA, "Il libro XXXVI della Storia d’Italia di Flavio Biondo dai codici Vatic. 1940-1946". All these collections may advantageously be used as works of reference on the Vatican Library. The Vatican Library has always been one of the world’s great libraries in its number of scientific publications, despite its comparatively small staff and insufficient funds.

(7) The Administration of the Vatican Library.—Since the time of Marcello Cervini, the first cardinal who was named (1548) librarian of the Apostolic Library, this office has borne the honorary title of Protomastorium. The librarian, named by the pope, is in general the supreme direction of the library, which he represents in all questions and under all circumstances relating to the library as a whole or to the administration in general. Under him there is, for the technical and scientific management of the library, a prefect—formerly there were two—who has to decide all questions referring to the ordinary administration and to issue such instructions as these questions may demand. The position of assistant librarian, revived by Leo XIII, is at present vacant. For the chief language or groups of languages represented in the Vatican manuscripts there are six ordinary and five honorary scriptores, to whom is entrusted the scientific cultivation of the departments corresponding. Thus, besides the ordinary staff, there are twelve scientific general officials. For the collections connected with the library, e.g. the Cabinet of Coins and Medals (Il Medagliere) and the Christian Museum (Museo Sacro), there are four directors, whose duty is the scientific supervision of their collections. Under the supervision of one of the scriptores, who is in charge of all the duties connected with the printed books, besides superintending special portions of the library. The prefect is assisted by a secretary, who has in addition the duty of keeping the accounts. Seven bidelli (library attendants) bring the manuscripts and books to the readers, transfer the departments to their new quarters when a change has been determined on, and keep everything in order in the Consultation Library. In the repair-shop and book-bindery four men are permanently employed. The salaries of the officials are exceedingly modest. No official, even in the highest stations, receives more than fifty dollars a month. The title of "Scriptor of the Vatican Library" has been held by such men as Giovanni de Rossi, Mariano Rampa dell’uomo, Stevenson, and many others, and is to-day borne by such world-famous scholars as Mercati, Franchi de’ Cavaliere, VATASSO, etc. The annual budget of the library is the reduced annual rate of about 600 dollars. On extraordinary occasions great loans have been secured—e.g., $100,000 when the Barberini Library was purchased. During his term of office, Father Ehrl raised the budget to about 7000 dollars by obtaining contributions from his friends and acquaintances. In all financial questions the library is subordinate to the Prefecture of the Apostolic Palaces, and the archives of the library contain no acts extending back beyond the time of the first cardinal librarian; more recent administrative acts are, however, complete. In earlier times all manuscripts whose publication was adjudged untimely, dangerous, likely to cause misunderstandings etc., were marked on the back with a small black cross. When such a codex was asked for, permission to consult it was refused to the reader and referred to the particular scholar. This custom led to distinctions not always of a very agreeable kind, and was entirely discontinued by Father Ehrl, so that any scholar can procure without further ceremony any manuscript which he desires. In the case of the exceptionally valuable codices or those which have to be reserved for the library, the readers must observe all the directions which the prefect has found it necessary to impose.

The administration shows the greatest complaisance in its dealings with scholars, and admits outside the regular four-hour period of study those whose time is very limited. The same rule applies to Thursday, which is a free day, and to the holiday libri. The library is open from 1 October to 27 June—in winter from 9 a.m. to 1 p.m., and in summer from 8 a.m. to 12 noon. On all Thursdays, feasts, certain memorial days, the holidays of Christmas, the Carnival and Easter, and on some other occasions, it is closed. The library ordnances issued by Sixtus V are carved in marble at the entrance. These books are kept under lock and key in the "Chirographs" of Clement XII, Benedict XIV, and Clement XIII, as well as in the Decree "Ex audientia Sanctissimi" of Pins IX; in particular, a number of the holidays which proved especially burdensome to strangers have been abolished. By Motu Proprio of 8 September, 1878, Leo XIII made further alterations, among which the revival of the office of assistant librarian. Finally, on 21 March, 1885, the same pontiff issued a new "Regolamento della Biblioteca Vaticana" together with a "Calendario per l’apratura e per lo studio e servizio della B. Vaticana". After these regulations had remained in force for a three years’ trial, they were revised and raised to a permanent law by Motu Proprio of 11 October, 1888, which is still binding.

(8) The Collections connected with the Library.—The exhibition in the library halls of the costly presents received by the popes in the course of the last hundred years from emperors, kings, princes, and rich private persons, has converted some of these halls into a museum, which, while possessing great attraction for strangers and decorating the rooms, is without any real scientific value. Countless other objects, however, have been collected for scientific reasons. A beginning was made by Benedict XIV (1740-58), when in 1741 he bought the magnificent collection of old Christian glasses belonging to Cardinal Gaspare Carpegna and transferred them to the library. This collection forms the basis of the cele-
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The above-named Vettori was the first custodian of this collection, which was last being placed immediately under the prefect of the library. Under Leo XIII Giovanni Battista de Rossi was named prefect of the museum, an honour intended only for him. To-day the directors of this division are again subordinate to the prefect of the library.

The Medagliere or numismatic collection was first exhibited in 1555 under Marcellus H. Clement XII (1734-40) transferred to the collection of Benedict XIV (1740-48) became its great benefactor, for acquiring the incomparable Albani collection. This glorious cabinet of coins is described by Venuti in “Antiqua Numismata maximi moduli ex Museo Cardinalis Albani in Vaticano Bibliotheca transfusa” (2 vols., Rome, 1739-44). The acquisition of medals was only interrupted during the nineteenth century. Many of the objects were sold by the Swiss, to enrich or—a fact which could not be detected in individual cases—were secretly incorporated in the Paris collection, so that the Medagliere returned to Rome greatly diminished. Pius X resumed the task of collecting, and the department was continuously enlarged. Many works were bought (1901) at the expense of 64,000 lire ($12,800). After the discarding of valuable duplicates, for which 10,000 lire was obtained, the Medagliere stands again in the grand total of 70,000 pieces. Among its most celebrated exhibits are the unimpaired as graces and the oldest papal coins. The custodian Serrani has recently issued the first volume of the scientific description of this collection.

The objects of pagan art in gold, silver, amber, etc., which came to the Holy See with the Museo Carpegna, the carved stones, enamels, glasses, carved ivories, urines, titles, etc., and the small bronze busts and tablets are accumulated by Pius VI in magnificent cases at the end of the long manuscript gallery at the entrance to the museum. Such was the foundation of the Pagan Museum, which to-day stands under the protection of Comandatore Nogara, and to which other media were later added. The department is subdiest to the prefecture of the library. Connected with this department (although not in the same building) is the collection of ancient pagan frescoes begun under Pius V, when he purchased the Aldobrandini "Marriage". Under Gregory XVI and Pius IX further frescoes, obtained from the walls of the old human houses, were added. The hall in which these frescoes are exhibited was painted by Guido Reni. Beside them are the brick stamps (classified and illustrated by Marini), a kind of factory mark stamped on the bricks of the most important buildings for the chronology of each.

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Concerning the Aldobrandini "Marriage" and analogous objects Nogara has published an édition de luxe.

The hall for the Latin papyrus documents, richly fitted with costly marbles, was magnificently painted by Raphael Mengs. Here are collected documents belonging to the period 411 to 534, which are mentioned in any of the collections of the world. This collection was begun by Paul V, continued by Clement XII and Benedict XIV, while the costly decorations were completed by Pius VII. In each of the twenty-four receptacles in the walls are from one to three papyrus fragments. Besides the monumental work of Gaetano Marini, "Papyri diplomatici", Marucchi "Papi"ræae Latinae" (see above). The Cabinet of Drawings and Engravings contains originals by Sandro Botticelli, Raphael, Mantegna, and many other woodcuts and steel engravings, extending back to the time of Albrecht Dürer. This is a small but excellent collection. In the former Chapel of Pius V were once the address books received by Pius IX, Leo XIII, and Pius X from all the countries of Europe. Begun in 1867, the collection was recently transferred to the Casino di Pio IV in the Vatican Gardens when this hall had to be used for the special purposes of the library, but still remains under the direction of the prefect of the library. In similar manner the pre-Raphaelite paintings of the thirteenth and fourteenth centuries and a number of other bronzes of ancient authors, which were accommodated in special halls of the library, have been transferred to the picture-gallery.

(9) History of the Library.—Like every great church, that of Rome found it necessary from the beginning to form a collection of archival materials and books. This was of the greatest importance for the transaction of business, the payment of bills, the keeping of accounts, the conduct of the various departments of State, and the pursuit of theology, for reference etc. Owing to the frequent change of the Curial headquarters, the wars and sieges of Rome, and numerous other vicissitudes, the collections of this kind have suffered great damage. The fate of the old papal library has been the subject of many inquiries, of which the most scholarly is that of de Rossi (referred to above) and the most extensive that of Ehrle ("Die Frangipani und deren des Archives und der Bibliothek der Papste am Anfang des 13. Jahrhunderts" in "Mitteilungen der Historische Gesellschaft" (1890)). The following may be also consulted: Zancoli, "La Biblioteca Vaticana della sua origine fino al presente" (Rome, 1857), and Fauzio, "La Biblioteca dei papi dalla nascita alla composition, ses catalogues" (1316-1429) (Paris, 1857). For the new acquisitions made down to the present day the only reliable source is Carini, "La Biblioteca Vaticana proprieta della Santa Sedet Memoria Storica" (Rome, 1892). (Cf. Crispo Moncada, "La Biblioteca Vaticana e Monsignor Isidoro Carpinia, Palermo, 1845). Under Pius V, in the year 1465, the treasures of the Holy See at the end of the thirteenth century, where they came, how a new library was formed at Avignon, and how this library attained its greatest extent under Clement VI, may be learned from the above works, as may also the fate of these collections.

Martin V restored the seat of the Curia to Rome, and, both by exercising the right of spoil (see J.-J. Scellier) and also by purchases, laid the foundation of a library, which was extended and enriched by Eugene IV. Under the latter pontiff the library contained 340 manuscripts, of which traces are still found in the "Fondazione Vaticana". But the great humanist pope, Nicholas V (1447-55), was the true founder of the Vaticana, and the officer in the fourth papal library. This pontiff acquired the remains of the imperial library of Constantinople which had been scattered by the Turks, and was able to bequeath at this death 521 codices, of which a large
The succeeding popes added smaller collections, and Sixtus IV gave a permanent basis to the library by the construction of its glorious halls. On the ground floor of the palace in the Cortile del Papalago and under the Appartamento Borghia he had four halls painted by Melozzo da Forlì and his pupil Ghirlandaio, with coloured windows by Bernardino Tettuccio. In three of these halls stood work tables, to which (as was then customary) the manuscripts were fastened with chains, while in the fourth were twelve chest-like receptacles and five presses filled with codices; the furniture of inlaid wood adorns to-day the Appartamento Borghia. The pope purchased thelibrary, which Giovanni III called, Gasparo, and encouraged numerous copyists, and encouraged his librarian Platina (appointed in 1475) to restore the Vatican to its former position of renown. The library had a public division for the Latin and Greek languages, and a private section (afterwards transferred to Sant'Angelo), in which the documentary treasures of the Raro constituted the plan of a new library. Thus the collection grew to 2527 codices, of which 770 were Greek and 1757 Latin. (Cf. Fabre, "La Biblioteca della Biblioteca Vaticana" in "Mélanges d’archéol., et d’hist.", XV.)

The great growth of the Biblioteca Palatina, as it was called, continued, and under Innocent VIII it included 3563 manuscripts and printed works. Besides other acquisitions from Tommaso Inghirami, Julius II added new rooms to the four halls to provide sufficient space for the collection. Leo X donated to the library his own Greek codices (cf. Hecher, "Les premiers manuscrits grecs de la Bibliothèque Papale", Copenhagen, 1892), so that under him the library contained 4070 books and manuscripts—a number unequalled at that time in any library in Christendom. The interregnum of the library, which office had previously been managed only by prelates, was Marcello Cervini, who was appointed in 1548. Cardinal Cervini (afterwards Marcellus II) presented to the library more than 210 codices and many books; about 250 others were added before the reign of Gregory XIII (1572-85), who included in the plan the purchase of the prints. This plan was realized by Sixtus V (1585-90) in 1588, through the instrumentality of Fontagna. The new building divided the huge court of the Belvedere into two parts, and thus originated the famous Salone Sistino della Biblioteca Vaticana—giving to the library the name by which it is hitherto known. Cesare Nebbia, and his successor, Cardinal SJ, worked to make the library a part of the palatial complex and equipped it in elegant cases the treasures of the Vaticana. (Cf. Pansa, "Della Biblioteca Vaticana Ragionamenti", Rome, 1582; Rocca a Camerino, "Bibliotheca Apostolica Vaticana a Sisto V P. M. ..., translata", Rome, 1591; Muntz, "La Bibliothèque du Vatican au XVIe siècle", Paris, 1861; Idem, "La Bibliothèque du Vatican au XVIIe siècle", Rome, 1870.)

Sixtus V had a work-room erected beside the Salone, and this was decorated with the paintings of the sibyls by Marco da Fanzaga and the landscapes of Paul Bril. All these were transferred the wooden panels, which had been used for the decoration of the palace, were carved by Giovannino dei Dolci. The brothers Guglielmo and Tommaso Sirlie, Antonio Carafa, and Marcellantonio Colonna transferred their entire collections of manuscripts and prints to the Vatican. The renowned scholar Orsini, who possessed the greatest private collection of the sixteenth century, was convinced (cf. Satriani, op. cit. 178, 181) to give 315 manuscripts (30 Italian, 270 Latin, and 113 Greek) with many printed works (cf. De Nolhac, "La Bibliothèque de Fulvio Orsini", Paris, 1887). The number of the Greek Codices Vaticani thus mounted from 1287 to 1400. Paul V transferred to the library 212 Greek and Latin Codices, 30 Bobbiosensi (presented by Silvarezza), and 100 manuscripts from the Biblioteca Aetemps. He also purchased for 1574 scudi (8000) 83 manuscripts from the effects of Prospero Podiani (1616), 25 Captie from the effects of Cardinal Massimo (1854), the whole library of Cardinal Pole, and many other collections (see Batiffol, "La Biblioteca di Paul III et Paul V", Paris, 1890; Idem, "L'abbaye de Rossano. Contribution à l'histoire de la Vaticane", Paris, 1891). Under Urban VIII the Latin codices grew to 6026 in 1627, and to 6438 in 1640; the number of Greek in 1630 was 1596. This pontiff added a room to the Salone Sistino, and continued the construction of the library of the Archives from that of custodian of the library. He made great purchases of books, and, owing to the pressure brought upon him by the Ethiopian Hospice behind St. Peter's, donated his thirty-nine parchment manuscripts and some printed works to the Vaticana.

In 1622 the Vaticana was presented with the Heidelberg Library (as the Pandion) by the council of Milan of Bavaria. This was accommodated in a newly-erected side wing of the palace, to the left of, and adjacent to, the Salone Sistino. To-day this collection contains 1996 Latin and 432 Greek codices, besides numerous printed works. (Cf. the inventories mentioned above; Theiner, "Schenkung der Heidelberger Bibliothek an die Vatikanische", in "Gesch. der Heidelberger Bücherabkommen", 1817; Bahr, "Die Entführung der Heidelberger Bibliothek nach Rom", 1845; Wille, "Aus Abbild und neuer Zutritter der Vatikanischen Bibliothek", 1900; Kireich, "Handlexis", s. v. "Heidelberg").

Less than forty years after this great acquisition followed a second, when Alexander VII added to the Vaticana the manuscripts of the valuable library of the dukes of Urbino; the printed works were used as the nucleus for the library of the university founded by the popes (Sapienza), which consequently is even better than the Vatican automobiles. The library of the dukes of Urbino was included in 1741 in the library of the Vaticana, to the right of the Salone Sistino. The valuable library of Christina of Sweden, which passed from her her Cardinal Decio Azzolini to his nephew Pompeo Azzolini, was purchased from the latter by Alexander VII (1689-91) and added to the Vaticana. The manuscripts were purchased from the pope's nephew Cardinal Ottoboni, and the codices transferred to the Vatican archives. To the Vaticana the then accredited 2102 Latin and 190 Greek manuscripts, which were placed in the gallery to the right of the Salone Sistino. In the same collection are still found 45 "Codices graeci Pii Papar XII", added in 1761. (Cf. Manteyer, "Les manuscrits de la Reine Christine aux archives du Vatican", in "Mélanges d’archéol., et d’hist.", XVII, 1897.)

Although a number of Orientalia were formerly to be found in the Vaticana, Clement XI (1700-21) may be regarded as the real founder of the very extensive Oriental section of the library. He procured for it several hundreds of these manuscripts, which he had purchased throughout the entire East through Oriental scholars specially commissioned for this purpose. (Cf. Chran, "Orientalia".) Clement XII added the whole collection of manuscripts belonging to the brothers Assenian and consisting of 292 Syro-Chaldean, 180 Arabic, and 6 Turkish manuscripts. Numerous smaller acquisitions were made, amounting in all to...
about 500 manuscripts. On 7 Dec., 1746, Benedict XIV purchased the "Fondo Cappellani" (288) for 90 gold scudi; he later purchased the whole collection of Cardinal Pietro Ottoboni (d. 1745), who possessed 3500 manuscripts, obtained partly from the Deposits of the Pius-IX and the Lateran closed collections; there are manuscripts of the highest value. (Cf. Ruggieri-Marinii, Memorie storiche degli Archivi della Santa Sede e della Biblioteca Ottoboniana ora rinunata alla Vaticana, Rome, 1825.) Under Clement XIV and Pius VI, the Vatican collections were associated with it. Among its many acquisitions, in 1797, 500 manuscripts were the result of a joint purchase of the Avignon library, which had found its way via various hands to the Vatican Library, about a century later. A further acquisition of the Biblioteca Vaticana selecti progregatoribus Galliarum sive fuere, Leipzig, 1803—very rare). Of these manuscripts all except 36 were restored to the Vatican. In the sixteenth century the Vatican acquired several hundred manuscripts, the papers of Galeotto, Gaetano Marini, Visconti, Mazzucchelli, de Rossi, and a portion of the Maurinist correspondence through Cardinal Gesualdo. Through the minutes of the Regio XIII, of the manuscripts belonging to the Borghese family, nearly 300 codices from the Avignon library, which had found their way via various hands to the Vatican Library, were obtained by the Vatican Library; furthermore, 100 real ghisiani, purchased by the Borghese, were found in the collection. These acquisitions, with the archival materials which are found in the secret archives, reached 225,000 francs. A still more extensive library was purchased by Leo XIII for 325,000 francs in 1902. Barberini Archivio being then added to the Vatican Library, the Biblioteca Vaticana selecti progregatoribus Galliarum a sive fuere, Leipzig, 1803—very rare). Of these manuscripts all except 36 were restored to the Vatican: Propaganda to the Vatican brought a very notable addition to the collection of Orientalia, besides the Latin and Greek sections (see Borgia Propaganda). Those important additions of the Propaganda to the Vatican brought a very notable addition to the collection of Orientalia, besides the Latin and Greek sections (see Borgia Propaganda). These important additions of the Vaticana, together with the acquisition of the Codices Cappellani, Capponiani, Urbinates, and Ottoboniani, joined with the great Vatican collection to form the apostolic Library of the Vatican. (Cf. Carini, "Di mea laborvi ed acquistiti della Biblioteca Vaticana nel secolo del Leone XIII," Rome, 1802.)

(10) The Legal Status of the Library.—The assertion that the Vatican Library was the property of the Church or of the Holy See, but of the last estimate, this claim must be rejected. The Vatican Library, while it did draw its income from ecclesiastical properties or private charters of the popes, that the library derived its income from ecclesiastical properties or private charters of the popes, that the library was not wholly dependent on the state treasury, but from the major-domo (a papal court official), that in fine, a sound argument could be brought forward to discount the Vatican from its position in the Papal State, to the present day. The demonstration was successful at every point.

2. The Speculae Vaticanae.—A third centre of research into the subject of the Vatican at the Vatican is the observatory of the Vatican Observatory.

3. The Biblioteca Vaticana.—A centre of research into the subject of the Vatican at the Vatican is the observatory of the Vatican Observatory.

4. The Galleria Lapidaria (Carlolele delle Iscrizioni e delle Piastre di Marmo).—Stimuli to scientific study are offered in abundance within the walls of the Gallery of Inscriptions of the Vatican, which are of great importance in the history of the Church.
of bishops, when (as rarely happens) this is undertaken by the pope, or is used for the accommodation of specified divisions of the papal household, when the pope holds a consistory in the Sala Regia, proceeds to the Sistine Chapel, or sets out with great solemnity for St. Peter's. C. The Sala dei Pappaldi lies a little to the left of the Sala Ducale, and adjoins immediately the Sala Clementina. At the head of Via della Conciliazione it receives its name from the fact that the pope assumes the pontifical vestments in one room of this suite before attending Divine service in the Cappella Sistina. The Sacred College assembles in another room to accommodate the pope. Both rooms, which are not accessible to the public, are decorated with tapestries of beautifully rich design, and in the Sala Clementina, one of the Swiss Guard is posted. The doors to the right lead to the apartments of the pope, those on the left to the Loggie, and those in the rear immediately to the Consistorial Hall. The magnificent marble wainscoting is over six feet; above it rise bold ornamental frescoes of splendid perspective, extending along the rounded ceiling. From the middle of the ceiling hangs a chandelier, whose crystal pendants have been designed to catch the light of the candle beneath and the ceiling richly gilt. Here the members of the papal court assemble for breakfast after receiving their Easter Communion from the pope (see above, section IV).

D. The Sala Clementina is a gigantic hall, two stories high, situated on the second floor, at the entrance to the papal apartments, and reached by the Scala Nobilis and the Beatrice. It is large, and to fashionable occasions. The poor light afforded by the northern exposure of the room is still further reduced by dark red hangings on the walls. Some large oil paintings, representing religious subjects, give life to the walls, and the coffered ceiling is richly girt. Between the ceiling and the oil paintings are, besides rich ornamental painting, a number of coffered panels. The rear of the hall stands a more elaborate than beautiful throne, which dates from the Vatican Exhibition; simple, but monumental, wooden stalls extend along the walls.

F. The Sala degli Arazzi receives its name from the vast framed Flemish tapestries which decorate every wall. As these magnificent pieces hang very low, the visitor can easily examine the fineness of the workmanship. Above the tapestries have been painted, since the time of Paul V, landscape frescoes, which alternate with the arms of this pope. A beautifully carved cornice supports the rich gilt coffered ceiling, which looks down on a mosaic marble floor. Curtains of white silk, with outside curtains of ungathered green silk, surround the light. Perfect taste and harmony of colour exist throughout this immense hall. G. The Sala del Trono.—Reference has already been made to the Throne Room. It may be added that to the right and left of the throne on two great marble tables stand two very valuable ancient cibors. Between the two windows, exactly opposite the throne, is a mixture of extraordinary dimensions and artistic value.

X. The State Staircases of the Vatican.—There are three state staircases in the Vatican. The first and best-known is the Scala Regia, which leads up to the Sala Regia. It was built under Alexander VII by Bernini, who, by the skilful arrangement of the columns supporting the curves, has entirely concealed the narrowing of the staircase towards the top. The second staircase, erected by Pius IX, leads from the Portone di Bronzo, the chief entrance to the Vatican, directly up to the Cortile di San Damaso. Constructed of granite steps several yards wide, it has on the outer side a marble balustrade of corresponding bulk; the base is of Breccia marble, and above it as far as the ceiling extends artificial marble. A large painted window adorns the side looking towards the Piazza S. Pietro. Half-way up is the apartment of the sub-prefect of the Apostolic Palace, which, from its red doors and yellow facade, is called the Scala di San Damaso, is the apartment occupied by the maestro di camera. This staircase is called after the name of its builder, Scala Pia. The third state staircase is the Scala Nobile, which leads from the Cortile di San Damaso to the third story, to the suite of the secretary of state, and runs past the papal apartments to the apartment of the Pope, which extends from the ground to the first floor. Both the Scala Nobile and Scala Pia are admitted on the ground floor by the painted windows renovated by the Prince Regent of Bavaria after the powder explosion of 1882, and on the second floor by those donated by the Collegium Germanicum at the same period. The steps are of white marble; yellow artificial marble covers the walls, while the balustrades and the floor of the staircase are covered with artificial marble. The whole well of the staircase is simple, but of rare impressiveness and pleasing colour.

XI. The Administrative Boards of the Vatican.—The supreme board of administration within the palace is the Prefettura dei Sacri Palazzi Apostolic, at the head of which stands as prefect the secretary of state, who is also the chief of the Papal Chancery, and is assisted by the sub-prefect, who as executive and supervising official possesses extensive authority. All artistic and scientific undertakings are subject, in so far as their economic aspect is concerned, to the decision of the prefect. The departments of building, furnishing, administration of the magazine, household management, fire brigades, and gardening, and some other divisions are administered, under the supervision of the prefect, by more or less independent boards, whose directors—e.g., the foriere maggiore and the cavallerrizzo maggiore—in some cases hold a high rank at Court (cf. Die kathol. Kirche unserer Zeit, I, pp. 286-88). Both the house- and the safety fire-brigades take part in many other public works, which, according to the Pope's wishes, are carried on. The departments of building, which under Leo XIII was rather neglected, is now busy with perfecting the architectural condition of the palace. The sub-prefect is restoring to their former condition a large number of magnificent halls, which during the course of the last century were subdivided vertically and horizontally to make smaller rooms. In the execution of these works some important discoveries have been made. Very important and thorough repairs were made throughout the palace. The floor of the Galleria Lapidaria was laid with bricks, the windows closed very badly, and the general condition of this magnificent corridor left very much to be desired. Repairs being thus urgently needed, a mere rectification of the damages would not be sufficient. It was not enough to simply proceed to the execution of the tasks assigned to them by the papal authorities, in accordance with the traditions of the Curia, which executes in monumental fashion whatever it undertakes. When the floor, windows, arches, and masonry were all overhauled in the Appartamento Borgia, the collections of ancient
THE VATICAN PALACE

ONE OF RAPHAEL’S LOGGIE
A GALLERY IN THE LIBRARY

CHAPEL IN THE POPE’S PRIVATE APARTMENTS
THE SISTINE CHAPEL
VATICAN

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begun carvings, which were exhibited along the walls under the inscriptions, received an unusual increase. The reduction of the studio was begun under Leo XIII and completed under Pius X, so that the pope now possesses comparatively few horses. The extremely strict discipline which Pius X has introduced into all the Vatican administration, has met with splendid success.

XII. The Juridical and Hygienic Boards of the Vatican.—Experience has proved it necessary at the Curia should maintain a tribunal before which the dispute of any citizen may be brought to the Vatican administration might be decided. The Italian courts are in such cases powerless and inefficient, because their jurisdiction ceases at the face gates. As there must ever be reifications whenever there are numerous relations with the commercial world, there are crowds of clerks who are thus obstructed. The Commission has in the exercises per decertum interno alle controversie e constazioni con le amministrazioni galatine were created by Decree of 20 February, 1882, to decide all cases made against the Curial administration. The office possesses a juristic interest; the official bodies are named commissioni, not tribunali; decreto, and not giudizio is the objection to the term of the formed controversie e contazioni. Although the decree manifestly gives the name of court of justice to the new institution, it is such de facto. The two commissions then created are each composed of three prelates, who have the decision of processes both first and second instance. The court of second instance is formed by the union of two commissions, the president of the general auditor of the Apostolic Chamber. All the prelates have a legal training, and in each of the first two courts are a president and two colleagues. Each court has a prelate petitioner and a secretary. It is a notable feature, for the execution of all judgments which are finally given against the Vatican administration, that the president of the general auditor is the judge of the appeals. The procedure of these courts is as follows: The process is begun by written documents placed in the hands of the president. The defendant lodges a written answer within a certain interval, after which further pleas and counterpleas may continue. On the conclusion of the written explanations or after the date of the appeal, the president calls upon the paper counterpleas are forthcoming, the decision is written and published by exhibition in the Secretariate. The interval for appeal is six months, dating from the date of the publication of judgment. These courts employ every means to establish the facts as they actually are: the examination of witnesses, the administration of oath to suspects, the examination of experts, etc. The costs of court are regulated on the basis of the provisions of the Papal Laws. The tribunal of the prefecture, of which the competence cannot be exactly established, has an apurator and a secretary. Before this court are tried criminal charges.

The sanitary service and the hygienic department were created by the Pope on 11 November, 1893. In accordance with modern requirements, exhaustive measures are taken in all matters connected with these departments. In particular, the water service was thoroughly renovated. The sanitary corps is under the direction of the physician in ordinary to the pope, under whom also stand five other physicians and some assistant medical officers. Two of the physicians are appointed for duty, and two for night; the fifth attends the Swiss Guards. The assistants represent the physicians, when these are unable to attend, but on solemn occasions, when an unusually great number of persons assemble, they must take the physician's place always in attendance. The sanitary service and hygienic department are subordinate to the Prefecture of the Apostolic Palaces, The Vatican dispensary, which was formerly in the Cortile di San Damaso, was recently transferred to the quarters of the Swiss Guards, and lies at the door of the Torre di Nicolo V which leads to the city. Consequently it is easily accessible to the inhabitants of the Borgo, who avail themselves very freely of it. It is entrusted to three Brothers of Mercy, and delivers all medicines at the rates appointed by the urban council of Rome in favour of the poor. A list hanging up in the dispensary shows to what residents and servants of the palace medicines are to be given gratis.

XIII. The Policing of the Vatican.—There is within the Vatican a well-organized service of police and guards. Military and police bodies protect persons and property, and the fire department prevents damage from fire. The special military guards of the palace are the Swiss Guards; entrusted with the specifically police duties are the gendarmes. The Palatine Guards are a guard of honour, and the Noble Guard a mounted bodyguard with very limited service. The fire brigade is formed by the Guardia del Fuoco. In view of the peculiar political position of the pope in Rome, the careful guarding of the Vatican presents special difficulties; but, according to the regulations of the Sacred College, the guards in the Borgo, few contremears are to be complained of. For among the great throngs to the papal assemblages there are always some ready to seize the opportunity to create a disturbance, if the slightest pretext offers itself.

The Swiss Guards.—The commander of the Swiss has the rank of one of the regular troops and is addressed with this title. The other officers, therefore, have a rank three grades higher than their name indicates, and all the guards without exception possess the rank of sergeant in the regular troops. The quartermaster acts as secretary of the commanding officer and as ordnance officer. The corps has its special chaplain and chaplain, S. Martino e San Filippo (see above, section V). The other officers are in 1508. Every candidate for the Guards must be a native Swiss, a Catholic, of legitimate birth, unmarried, under twenty-five years of age, at least five feet and eight inches in height, healthy, and free from bodily disfigurements. Whoever is not eligible for military service in Switzerland, is likewise refused admission into the Guardia del Fuoco. The candidate must produce a certificate, or baptismal certificate, and testimonial as to character, all signed by the authorities of his parish. After a year of good conduct the cost of the journey to Rome is refunded; this refund may, however, be paid in instalments after a period of seven months. Applications for admission are to be addressed directly to the commanding officer. The Swiss Guard is required to retire from the Guards may freely do so after giving three months' notice. After eighteen years' service each member of the Guards is entitled to a pension for life amounting to one-half of his pay, after twenty years to a pension amounting to two-thirds of his pay, after twenty-five years to five-sixths of his pay, and after thirty years to all his pay.

The duties of the Guards are as follows: They are responsible for the guarding of the sacred person of the pope and the protection of the Apostolic Palaces, all exits from the palace to the city and the entrance doors to the papal apartments being entrusted to their charge. They have also to take up their position in the papal chapels and in the city, and have other religious functions both within and without the Apostolic Palaces (the latter are now confined to St. Peter's) at which the pope assists. They have also other duties regulated by ancient traditions or more recent decrees. In addition, they have to appear for service at the order of the prefect of the Apostolic Palaces (the majordomo) and the maestro di camera.
C. The Guardia d’Onore.—The Palatine Guard, as it exists to-day, extends back to Pius IX. In the Regolamento of 14 December, 1850, he decreed that the two bodies of militia, the civici scelti and the caporali, should be united into one body under the new name of the Guardia Palatina d’Onore. In 1860 this guard was increased and placed on the footing of a regiment. 774 men were enlisted and 152 commissioned. Before 1870 the services of this regiment were not confined to the palace, watch-dues in the city and military operations in war being assigned them. After 1870 the regimental band of 63 men was disbanded, and the corps greatly diminished. The lieutenant-colonel in command has the rank of colonel. As distinguished from the Swiss Guards, who are armed and armed, and form the body-guard to the Holy See, the Palatine Guard perform such duties in the papal service as are detailed in the directions of the major-domo and the maestro di camera. All the members of the corps are Roman citizens; they perform their few duties gratis, but receive 80 lire annually for their uniforms. During the conclave a company of the Swiss Guards is stationed Pius VII for admission of the hereditary Marshal of the Conclave, Prince Chigi.

D. The Guardia Noble.—This most distinguished corps of the papal military service has an interesting history. The mounted guard of the popes was formerly formed of the corps of cavalleggeri (light cavalry) and of Muty (auxiliary) guards. These mounted guards a new organization, axing their number at 90. After the disbanding of these troops during the confusion of the French Revolution, Pius VII formed a new body-guard composed of the remainder of the cavalleggeri and the old cavalieri delle lance speziate. A Decree of 11 May, 1807, ordered the guardie nobili dei corps, the Spanish noble guards being taken as the model. The political revolutions under Napoleon I prevented the proper formation of the new corps, so that the reorganization effected by warrant of the Cardinal-Secretary of State, Ercole Consalvi, of 8 November, 1815, was found necessary. The petition of Count Giovanni Mastani Ferrari, that 100 men from the corps into the Guards (26 June, 1814), which was rejected on account of his weak health, is still preserved in the archives of the Noble Guard. Leo XIII amalgamated the existing two companies, and in accordance with the changed conditions of the time, gave them new regulations, and declared that the corps must consist of 1 captain, 1 major, 2 lieutenants, 8 lance-corporals, 1 lance-corporal as corps adjutant, 8 cadets, 1 cadet as adjutant, 48 guards, 1 quarter-master, 1 esquire, 1 armourer, 1 master of ordinance, and 4 trumpeters. The whole corps thus numbered 77 men. The captain ranks as a lieutenant-general of regulars, and the other grades accordingly. On-the-first days of the year the corps enjoy the rank of captain, one-third that of lieutenant, and the remaining third that of sub-lieutenant.

In place of the earlier cabinet couriers, the Noble Guards have the exclusive right of conveying the tidings of their elevation to the “crown cardinals” in Catholic lands, as well as to members of the first class when raised to the ranks of archbishops and also of bringing to their residences the red hat. Conditions for reception into the corps are as follows: age, 21–25; testimonial as to good character from the parish-priest, bishop, or other ecclesiastical authorities; 60 years line of a nobility recognized in the Papal States, with the same tests as in the Order of Malta; height, at least five feet seven inches; and good bodily health. The post of commander lies at the free disposal of the pope, and is always entrusted to a Roman prince. Otherwise promotion is regulated exclusively by length of service.
The Noble Guard makes its appearance in public only when the pope takes part in a public function; when the pope withdraws, he is followed by the Noble Guard. During a vacancy of the Holy See, the corps stands at the service of the College of Cardinals, or of the successor to the Holy Roman Church, with the rank of lieutenant-general, has the right of wearing the uniform of the Noble Guard. (Cf. Baumgarten, "Kathol. Kirche unter der sogenannter Zeit", I, 290-93.)

The Vatican as a Business Centre.

The Vatican must be regarded as the administrative centre of the Catholic Church, since it is the residence of the supreme head of that Church, and from it the whole Church is governed. The pope, for example, has the right to ordain cardinals, and to create new congregations. He also has the right to appoint bishops and to consecrate new churches. The pope also has the right to issue decrees and motu proprio, and to appoint consistory lists.

The Vatican is also the seat of the Holy See, which is the supreme authority of the Catholic Church. The pope is the head of the Church, and he is also the head of the State of the Vatican City. The Vatican is therefore the centre of the Catholic Church, and it is also the centre of the State of the Vatican City.

The Vatican has a number of important institutions, including the Holy See, the Secretariat of State, the Congregation for the Oriental Churches, the Congregation for the Congregation of the Propaganda, and the Congregation for the Congregation of the Propaganda.

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The Vatican has a number of important institutions, including the Holy See, the Secretariat of State, the Congregation for the Oriental Churches, the Congregation for the Congregation of the Propaganda, and the Congregation for the Congregation of the Propaganda.
printing-office, which, in accordance with the needs of the missions, soon developed into a Typographia Poliglotta (cf. Prior, 'Die kathol. Kirche unserer Zeit', I, 406-07). After enjoying an epoch of uninterrupted repute, this institution had in recent years fallen to a low level owing to the absence of expert management and sufficient funds. Pius X therefore resolved to unite it with the Vatican Press. This amalgamation was effected when the Vatican Press, whose printing machines were to a great extent out-of-date and whose quarters were inadequate, was thoroughly organized and transferred to new quarters (1910).

The old riding-school of the Noble Guard, known as the Cavallerizza, lying on the Torrione di Nicolo V, was completely reconstructed in 1909 and fitted for the reception of a great first-class printing-office. The latest and best machines were procured, the lighting splendidly regulated, and the arrangement of the offices made in the most practical way. Thereafter was transferred the Typographia Vaticana with all the valuable type of the Poliglotta of the Propaganda, and given the new name of 'Typographia Poliglotta Vaticana'. At the same time there was inaugurated an improvement of methods, which guaranteed an extraordinary increase in the printing-office's capacity as compared with former arrangements. The newly formed department of the new printing-offices was established in the high basement and ground-floor; the secret department on the first floor of the new building. The staffs of the two departments are completely separate, both departments having different entrances, which are closed during working hours. The printing-offices serve in the first place for the various official purposes of the Curia. Then, according to its capacity, it undertakes printing commissions entrusted to it by outsiders. Thus, for example, a portion of the monumental work of the Gorgesellschaft on the Council of Trent was printed here. The Acta Apostolicae Sedis, the circulation of which amounts in some years to 100,000 copies, the Generalissima Cattolica, the new choral editions, and similar works are the best-known of the official productions of the Vatican Press.

XVI. THE LEGAL POSITION OF THE VATICAN.—In the Law of Guarantees of the Italian State, which came into force on 13 May, 1871, it was explicitly declared that the rights of the Vatican should enjoy immunity and should be extraterritorial. It follows that the Vatican Palace must be immune and extraterritorial in the eyes of the Italian authorities. Consequently, all action of the Italian authorities must stop at the gates of the Vatican; the inhabitants of the palace cannot be taxed, subpoenaed, or summoned to defend themselves. All consequences directed expressly to the administration of the palace are duty-free, and all letters addressed to the pope from Italy require no stamps. The official telegrams of the Vatican authorities are sent gratis to all parts of the world. These and other exceptions from the ordinary laws of Italy are the consequences of the Law of Guarantees, in so far as they are not expressly included in the laws. The Freemasons have already frequently demanded the abrogation of the Law of Guarantees, urging that it is a purely Italian law, and may therefore be abrogated by the same agents as made it. This statement is false. The Vatican is extraterritorial, not according to Italian, but according to international law, as is clearly shown in the negotiations preceding its adoption. Both the Lower Chamber and the Senate voted on the law with the clear intention of bringing it to pass through international law that the Catholices of the whole world should to a certain extent be set at ease as to the position of their supreme head. The Italian legislative agents freely assumed obligations towards the Papacy and all Catholices, as was an absolute necessity of the politics of the day. These obligations can under no circumstances be set aside at the wishes of one party. The plea that the pope did not recognize the law is entirely beside the question; his refusal was foreseen by the legislators, and notwithstanding it, as the premier then declared, Italy was under an obligation to pass the law. It thus follows incontestably that it is not in the power of the Italian legislative agents to alter in any way the present legal position of the Vatican Palace. The scope is, however, personally indifferent as to whether the laws should be rendered incapable, by the social intercourse of the present day. The pope is, therefore, no obstacle to the cultivation of certain relations between the Vatican and Italian authorities, such as indeed being rendered indispensable by the social intercourse of the present day. For example, since the pope refuses to exercise de facto the right of punishment theoretically vested in him, malefactors (should any crime be committed) are turned over to the Italian authorities for the thorough investigation of their cases. Warnings on various points are sent to the Italian to the Vatican authorities, so that the latter may order or require Communications of a confidential nature may be exchanged, but in such a manner that neither of the parties enters into any obligation nor prejudices its position; when necessary it is effected through recognized channels unofficially. When the pope attends a solemnity in St. Peter's, the basilica is then and there only regarded as belonging to the best interests of the occasion; it is regarded as a monument nazionale. By tacit agreement the whole policing during these services lies in the hands of the Vatican authorities. But there are also a great number of Italian detectives in civilian dress, who, assisted by the Vatican authorities, bar objectionable persons from the edifice and either remove them or else allow them to enter, without obtaining entrance. The ambulance stations in St. Peter's, rendered necessary by the assemblage of from thirty to forty thousand persons, are established by the sanitary board of the Vatican. The above information makes sufficiently clear both the theoretical juristic and the practical position of the Holy See and Italian authorities. In the article Guaran-tees, on this see will be found a more explicit statement of the relations between the Holy See and the Italian Government. Pius IX at the time of the violent occupation in 1870 by the troops of Victor Emmanuel refused to recognize the right of the Italian Government, and his successors, Leo XIII and Pius X, constantly maintained the same attitude. Both pontiffs have, on various occasions, declared themselves as unalterably opposed to the recognition of the claim of the Italian Government to temporal sovereignty in Rome.

In addition to works given at the end of certain sections, an abundance of literature on the Vatican Palace will be found in comprehensive works on the history of the popes, as those by Pastora, Pascual Brines, Cardinal Lasabel, and numerous works by Crow and CavaUaseUelle, VerboUloU, Schmarsow, Vassall, chronicles, by Burkhard and Inferrera; Annals conscript. compen. historio patriae, and other collections of documents; and BAX, Bibliographie italienne-française, ou Catalogue methodique de l'imprimerie des publications de l'Italie de la révolution moderne (1787-1833) (2 vols., Paris, 1886-87). Numerous works for tourists and pilgrims contain a great quantity of more or less reliable information. Among these are:5 Nicola, Guide pittoresque et historique de Rome (1868-72); the more correct, Racine, Dictionnaire historique et pittoressque de l'histoire de Rome (1879); and the more accurate works may be mentioned: CHATTARD, Nouveaux documents pour l'histoire de la Republique des Papstes (1874-75); TAV, Description du Palais Apostolique Vatican (Rome, 1730); e Beschi, Il Palazzo della Repubblica Pontificia, Roma (with numerous plates and illustrations); DONOVAN, Rome Ancient and Modern and Its Environs (Rome, 1841).

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Vatican Archives. See Vatican.

Vatican Codex. See Codex Vaticanus.

Vatican Council. The twentieth and up to now the last ecumenical council, opened on 8 Dec., 1869, and closed on 20 Oct., 1870. It met three hundred days after the Council of Trent.

I. Introductory History.—A. Previous to the Ecumenical Council.—On 6 Dec., 1864, two days before the publication of the Syllabus of Errors, Pius IX announced, in a session of the Congregation of Rites, his intention of assembling the cardinals residing at Rome to express their views as to the opportuneness of the scheme, and also name the subjects which, in their opinion, should be laid before the council for discussion. Of the twenty-one reports sent in, only one, that of Cardinal Caprini, expressed the opinion that there was no occasion for the holding of an ecumenical council. The council was held at the invitation of such an assembly, although five did not consider the time suitable, early all sent lists of questions that seemed to need an answer. Early in March, 1865, the pope appointed a commission of five cardinals to discuss preliminary questions in regard to the council. This was the important "Congregazione speciale direttrice presidiata da Mons. l'Abate Pier Antonio Fossarola," which was assisted by the directing preparatory committee, or the central commission. Four more cardinals were added to the number of its members, and besides a secretary, it was first goconvened. It held numerous meetings in the interval between 9 March, 1865, and 20 Oct., 1869. Its first motion was that bishops of various nations should be called upon to discuss points as to matters for discussion. On 27 March, 1865, the pope commanded thirty-six bishops of the Eastern Rite designated by him to express their views in a letter of silence. Early in 1866 he also designated several bishops of the Oriental Rite under the same conditions. It was now necessary to form commissions for the more thorough discussion of the subjects. At this time, several bishops and canons, belonging to the secular and regular clergy, were summoned to Rome from the various countries to co-operate in the work.

As early as 1865 the nuncios were asked to suggest names of suitable people for these preliminary commissions. The war between Austria and Italy in 1866 caused a temporary suspension of the work. As soon as peace was restored, the pope, on 11 Dec., of the same year, caused an adjournment of the preparatory councils. They were then adjourned to 12 June, 1867, possible. However, the pope made use of the opportunity to visit Rome of nearly five hundred bishops, who came to attend the centennial celebration, to make the first public announcement of the council at consistory held on 26 June, 1867. The bishops pressed their agreement with joy in an address dated July. After the return of the French army of occupation on 30 Oct., 1867, the constituent preparatory commissions and the holding of the council itself seemed to be necessary. The assembly now debated exhaustively the question who should be invited to attend the council. That the cardinals and secular bishops should be summoned was self-evident. It was also decided that the titular bishops had a right to be called, and that of the heads of the religious orders an invitation should be given to the abbots of St. Gall, and the abbot general of the monasteries formed several monasteries, and lastly, to the generals of the religious orders. It was considered wiser, on account of the state of affairs at the time, not to send any formal invitation to Catholic princes, yet it was intended to grant admission to them or their representatives on demand. In this sense, therefore, the Bull of Convocation, "Eterni Patris," was promulgated, 29 June, 1868; it appointed 8 Dec., 1869, as the date for the opening of the council. The objects of the council were to be the correction of modern errors and a reasonable revision of the legislation of the Church. A special Brief, "Arunco divina providentia," of 8 Sept., 1868, invited non-Uniate Orientals to appear. A third Brief, "Jam vos omnes," of 13 Sept., 1868, notified Protestants also of the convoking of the council, and exhorted them to use the occasion to reflect on the return to the one household of faith.

The Reception of the Bull. Although the Bull convoking the council was received cordially by the bulk of the Catholic masses, it aroused much discontent in many places, especially in Germany, France, and England. In these countries it was feared that the council would promulgate an exact determination of the primatial prerogatives of the popes and the definition of papal infallibility. The Declaration of the theological faculty of Paris, Bishop Marec, wrote in opposition to these doctrines the work "Du concile de Rome et de la paix religieuse" (2 vols., Paris, 1869). Bishop Dupanloup of Orleans published the work "Observations sur la controverse soulevée relativement à la définition de l'Infallibilité au prochain concile" (Paris, Nov., 1869). Marec's "Deuxième Bull du Pape Pie IX" was prefixed by Archbishop Manning. Archbishop Dechamps of Mechlin, Belgium, who had written a book in favour of the definition entitled "L'Infallibilité et le concile générale" (Paris, 1869), became involved in a controversy with Dupanloup. In England a book entitled "The Condemnation of Pope Honorius" (London, 1869) written by the convert, Le Page Renoux, aroused much discussion. Meanwhile, the councilors continued to work.

II. Preparatory Councils.—The Constitutions of Councils, a work edited by Father Botalla, S.J., in "Honorius Reconsidered with Reference to Recent Apologies" (London, 1869). Letters from French correspondents in the first number for Feb., 1869, of the "Civiltà Cattolica," which stated that the majority of French Catholics desired the definition of infallibility, evoked fresh storm. In particular, it led to the appearance in the discussion of Ignaz Dollinger, provost of St. Cajetan and professor of church history at Munich. From now onwards Dollinger was the leading spirit of the movement in Germany hostile to the council. He disputed most passionately the Syllabus and the doctrine on the form of infallibility. He published several anonymous articles that were published in March, 1869, in the "Zeitung" of Augsburg. A large number of Catholic scholars opposed him vigorously, especially after he published his articles in book form under the pseudonym of "Janus," "Der Papst und das Konzil" (Leipzig, 1869). Among these was Professor Joseph Hergenhahn of Wurzburg, who issued in reply to "Anti-Janus" (Freiburg, 1870). Still the excitement over the matter grew in such measure that fourteen of the twenty-two German bishops who met at Fulda early in Sept., 1869, felt themselves constrained to call the attention of the Holy Father to it in a special address, stating that on account of the excitement the time was not opportune for defining papal infallibility. The central commission on the definition of the Oriental and the Protestants did not produce the desired effect. The European Governments received from Prince Hohenlohe, president of the Bavarian ministry, a circular letter drawn up by Dollinger, designed to prejudice the different Courts against the coming council; but they decided to remain neutral for the time being. Russia alone forbade its Catholic bishops to attend the council.

C. Preparatory Details.—In the meantime zealous work had been done at Rome in preparation for the council. Besides the general direction that it exercised, the preparatory commission had to draw up an exhaustive order of procedure for the debates of
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the council. Five special committees, each presided over by a cardinal and having together eighty-eight consultants, prepared the plan (schema) to be laid before the council. These committees were appointed to consider respectively: (1) dogmas; (2) church discipline; (3) orders; (4) Oriental Churches and missions; (5) ecclesiastico-political questions.

It may justly be doubted whether the preliminary preparations for any council had ever been made more thoroughly, or more clearly directed to the aim to be attained. As the day of its opening approached, the following drafts were ready for discussion: (1) three great dogmatical drafts, (a) on the Catholic dogmas, strictly to be maintained against all errors, especially springing from Rationalism, (b) on the Church of Christ and, (c) on Christian marriage; (2) twenty-eight drafts treating matters of church discipline. These had reference to bishops, episcopal sees, the different grades of the other clergy, seminaries, the arrangement of philosophical and theological studies, sermons, the catechism, civil marriage, mixed marriages, improvement of Christian morals, feast days, fasts and abstinence, duelling, magnetism, spiritualism, secret societies, etc.; (3) eighteen drafts of decrees had reference to the religious orders; (4) two more on the Oriental Rites and missions; these subjects had also been discussed by other delegates at five or six sessions. In addition a large number of subjects for discussion had been sent by the bishops of various countries. Thus, for instance, the bishops of the church provinces of Quebec and Halifax demanded the lessening of the impediments to marriage, revision of the Breviary, and, above all, the reform and codification of the entire canon law. The petition of Archbishop Spaun, the president of the Germans, that he and his fellow prelates should be allowed to attend in the persons of their deputations, was referred to the council. The definition of the relations between Church and State, religious indifference, secret societies, and the infallibility of the pope. The definition of this last was demanded by various bishops. Others desired a revision of the index of forbidden books. No less than nine petitions bearing nearly two hundred signatures demanded the definition of the bodily Assumption of the Blessed Virgin. Over three hundred fathers of the council requested the elevation of St. Joseph as patron saint of the Universal Church.

H. PROCEEDINGS OF THE COUNCIL.—A. PRESIDING OFFICERS, ORDER OF PROCESSION, NUMBER OF MEMBERS.—On 2 Dec., 1869, the pope held a preliminary session in the Apostolic Palace. This was awaited by about five hundred bishops. The procedure of the session was then announced and the conciliar procedure was made known. The council received five presidents. The chief presiding officer was to have been Cardinal Reissac, but as he died on 22 Dec., Cardinal Filippo de Angelis took his place, 3 Jan., 1870. The other presiding officers were Cardinals Antonio de Luca, Andrea Bizzari, Alessio Pisto, and Amadeo Caprilli. Bishop Joseph Fessler of Sankt Polten, Lower Austria, was secretary to the council, and Monsignor Luigi Jacobini under-secretary. The Constitution "Multiples inter" announcing the conciliar procedure contained ten paragraphs. According to this the sessions of the council were to be of two kinds: private sessions, during which the drafts and motions, under the presidency of a cardinal president, and public sessions, presided over by the pope himself for the promulgation of the decrees of the council. The first drafts of decrees debated to be the dogmatic and disciplinary ones laid before the assembly by the pope. Proposals offered by members of the council were to be sent to a congregation of petitions; these were discussed by the committee and then recommended to the pope for admission or not. If the draft of a decree was found by the general congregation to need amendments, it was sent with the proposed amendments to the respective sub-committee or deputatio, either to the one for dogmas, or for discipline, or religious orders, or for Oriental Rites. Each of these four sub-committees or deputations was to consist of twenty-four persons selected from the members of the council, and a cardinal president appointed by the pope. The deputatio examined the proposed amendments, altered the draft as seemed best, and presented to the general congregation a printed report on its work that was to be orally explained by a member of the deputation. This procedure was to continue until the draft met with the approval of the majority.

The voting in the congregation was by placet, non placet (by each of the members, with the name of the members), and non placet. Secrecy was to be observed in regard to the proceedings of the council. In the public sessions the voting could only be by placet or non placet. The Decrees promulgated by the pope were to bear the title, "Pius Episcopus, servus servorum Dei: quae approbatum Concilii ad perpetuam memoriam," etc.

I. FROM THE OFFICIAL OPENING TO THE DEFINITION OF THE CONSTITUTION ON THE CATHOLIC FAITH IN THE THIRD PUBLIC SESSION.—(1) The First Debates.—After the formal opening of the council by the pope at the first public session on 8 Dec., 1869, the meetings of the general congregation began on 10 Dec. Their sessions were generally held between the hours of nine and one. The afternoons were reserved for the sessions of the deputations. They met in the Hall of Christ, and each of the members of the congregation was entitled to make an address to the pope. These addresses were made to the pope whereby the drives of the congregation were communicated; this was followed by the elections to the four deputations. The first matter brought up for debate was the dogmatic draft of Catholic doctrine against the manifold errors due to Rationalism, "De doctrina catholicn contra multiplices errores ex rationalismo derivatas." The debate on it was open on 2 Dec., in the fourth general congregation. After a debate lasting seven days, during which thirty-five members spoke, it was sent by the tenth general congregation held on 10 Jan., 1870, to the deputation on faith for revision. There had been held in the meantime on 6 Jan, the second public session. This had been previously determined upon, 25 Oct., 1869, by the central committee of the discussion of the constitution of the faith by the members of the council. The subjects discussed from the tenth to the twenty-ninth meeting of the general congregation (on 22 Feb., 269) were the drafts of four disciplinary decrees, namely, on bishops, on vacant episcopal sees, on the morals of ecclesiastics, and on the smaller Catechism. Finally the drafts of decrees were determined for further revision to the deputation on discipline.

II. FROM THE OFFICIAL OPENING TO THE DEFINITION OF THE CONSTITUTION ON THE CATHOLIC FAITH IN THE THIRD PUBLIC SESSION.—(2) The Parties.—Such slow progress of the work had probably not been expected. The reason of the disagreeable delay was to be found in the question
of infallibility, which had called forth much excitement even before the council. Directly after the opening of the session its influence was evident in the election of the deputations. It divided the fathers of the council into two, it might almost be said, hostile camps on all occasions through different modes of action of each of these parties were determined by its attitude to this question. On account of the violent disputes which had been carried on everywhere for the past year over the question of papal infallibility, the overwhelming majority considered the conciliar discussion and decision of the question an important step forward. If the minority, comprising about one-fifth of the total number, feared the worst from the definition, the apostasy of many wavering Catholics, an increased estrangement of those separated from the Church, and interference with the affairs of the Church by the Governments of the different countries. The minority, therefore, allowed itself to be guided by that consideration only a few of its members appear to have had doubts as to the dogma itself. Both parties sought to gain the victory for their opinions. As however the minority was soon obliged to recognize its powerlessness, it endeavoured by protracting the discussions of the council at least to delay, or even to prevent, a decision as long as possible. The discussions of all kinds carried on by the representatives of the council were against the definition, as well as nearly half of the American and about one-third of the French fathers. About 7 of the Italian bishops, 2 of each of the English and Irish bishops, 3 of bishops from British North America, and 1 of Swiss bishop, Groith, belonged to the minority. While only a few of the fathers of the council were against the definition of the Chaldean and Greek Melchites sided with the minority. It had no opponents among the bishops from Spain, Portugal, Belgium, Holland, and Central and South America. The most prominent members of the minority from the United States were Archbishops Kenrick of St. Louis and Purcell of Cincinnati, and Bishop Verot of St. Augustine; these were joined by Archbishop Connolly of Halifax, Nova Scotia. Prominent members of the majority who were Archbishop Spalding of Baltimore, Bishops Williams of Boston, Wood ofPhiladelphia, and Conroy of Albany.

Conspicuous members of the council from other countries were: France: among the minority, Archbishops Darboy of Paris, Ginoullian of Lyons, and Bishop Chatard of Grenoble, Bishops Brieux and Brieux; among the majority, Archbishop Guibert of Tours, Bishops Pie de Potiers, Preppel of Angiers, Plantier of Nantes, Rauss of Strasburg. Germany: minority, Bishops Hefele of Rottenburg, Keteler of Mainz, Dinkel of Augsburg; majority, Bishops Martin of Paderborn, Bonestry of Ratiborn, Stuhl of Wurzburg, Austria Hungary: minority, Archbishops Cardinal Rauscher of Vienna, Cardinal Schwarzberg of Prague, Hayndall of Kalocsa, and Bishop Strossmayer of Diakovar; majority, Bishops Gasser of Brixen, Fessler of Sankt Pölten, Riccobona of Trent, Zwergers of Seekan. Italy: minority, Archbishop Nazari di Cunabiani of Milan, Bishops Moreno of Avila, Lomana of Velletri; majority, Valerga, Latin of Turin, Cornaro of Cuneo, Carafa of Genoa. Spain: minority, Bishops Gorr in St. Gall; majority, Bishop Mennillo of Geneva. Important champions of the definition from the countries which sent no members of the minority were Archbishop Dechamps of Mechlin, Belgium, and Bishop Payà y Rico of Cuenca, Spain.

(3) Change of Procedure: the Hall of Assembly Reduced in Size.—Various memorials were now sent the Holy Father petitioning for new rules of debate for the sake of a corresponding progress in the proceedings of the council. Consequently, the conciliar procedure was more strictly defined by the Decree "Apostolica littera," issued on 20 Feb., 1870. According to this Decree, any member of the council who wished to raise an objection to the draft under discussion was to send in his proposed amendments in writing, in order that they might be thoroughly considered by the respective deputation. In the general congregation the discussion of the individual parts of the draft of a decree. The members of a deputation received the right to speak in explanation or corretion when not on the list of speakers. Speakers who wandered from the subject were to be called back to it. If a subject had been sufficiently debated the president, on the motion of at least ten members of the council, could put the question whether the council desired to continue the discussion or not, and then close the debate at the wish of the majority. Although these rules made for an evident improvement, still the minority was not satisfied with them, especially in so far as they contemplated a possible shortening of the debates. They expressed their dissatisfaction in several petitions which the second council had to decide.

On the other hand, every effort was made to satisfy another complaint which had reference to the bad acoustics of the council hall. Between 22 Feb. and 18 March, that is between the twenty-ninth and thirty-third sessions of the general congregation, the council hall was reduced about one-third in size for the use of the general congregation. The few fathers who were thus brought closer together could understand the speakers better. The hall was restored to its original size for each of the public sessions.

(4) Completion of the First Constitution.—The interruption thus caused was used by the deputation on Faith to revise the draft of the decree "De doctrina catholica," in accordance with the wishes of the general congregation. At the request of the Bishop of Paderborn laid before the deputation the first part of the revision, the work of Father Joseph Ketteler, S.J. It consisted of an introduction and four chapters with the corresponding canons. After an exhaustive discussion in the deputation, it was ready to be distributed to the fathers of the council on 18 March as the "Constitution on the Faith" in the following form: writing was also added by the deputation. Archbishop Simon of Gran gave the oral report on 18 March in the thirty-third general congregation. The debate began on the same day, and was closed after seventeen sessions on 19 April, in the forty-sixth general congregation. Over three hundred proposed amendments were brought up and discussed. Although many objections were made by both sides, yet the new rules of procedure made possible a relatively smooth course to the debates. The only disturbing incident was the passionate speech of Bishop Strossmayer of Diakovar on 22 March in the thirty-first general congregation; it called forth a storm of indignation from the majority, which finally forced the speaker to leave the session hall. On 29 March, the President of the council, Archbishops "Constitution on Faith," was unanimously adopted in the third public session by the 667 fathers present and was formally confirmed and promulgated by the pope.

C. The Question of Papal Infalibility. (1) Motions calling for and opposing Definition.—The opponents of infallibility constantly assert that the council has never defined the faith of the Church solely to have papal infallibility proclaimed. Everywhere there was merely an excuse and for the sake of appearances. This assertion contradicts the actual facts. Not a single one of the numerous drafts drawn up by the preparatory commission bore on papal infallibility.
Only two of the twenty-one opinions sent in by the Roman cardinals mentioned it. It is true that a large number of the episcopal memorials recommended the definition, but these were not taken into consideration in the preparations for the council. It was not until the contest over papal infallibility outside of the council grew constantly more violent that various groups of members of the council began to urge conciliar discussion of the question of infallibility. The first motion for the definition was made on Christmas, 1860, by Archbishop Dechamps of Mechlin. He was supported by all the other Belgian bishops, who presented a formal opinion of the University of Louvain, which expressed the opinion of the faculty for the definition. The formal petition for the definition was first circulated among the fathers of the council on New Year's Day, 1870. Several petitions from smaller groups also appeared, and the petitions soon received altogether five hundred signatures, although quite a number of the friends of the definition were not among the number of subscribers. Five opposing memorials circulated by the minority finally obtained 136 names. Upon this, early in Feb., the congregation for petitions unanimously, with exception of Cardinal Rauscher, requested the pope to consider the petition for definition. Pius IX was also in favour of the definition. Therefore, on 6 March, the draft of the decree on the Council was submitted to the pope. In the meantime, the fathers on 21 Jan., was given a new twelfth chapter entitled "Romanum Pontificem in rebus fidei et morum definienti errare non posse" (The Roman Pontiff cannot err in defining matters of faith and morals). With this the matter dropped again in the council.

23. The Agitation Outside the Council — The petitions concerning infallibility called forth once more outside the council a large number of pamphlets and innumerable articles in the daily papers and periodicals. About this time the French Oratorian Gruty and Archbishop Dechamps of Mechlin opposed each other in controversial pamphlets. A letter published by Count Montalembert on 27 Feb., 1870, in which he reproved the Pope for the infallibility definition, was read in the French Chamber of Deputies. On the other hand the conciliar speech published under the name of Bishop Strossmayer is a forgery perpetrated by an apostate Augustinian monk from Mexico, José Agostino de Escudero, who was then in Italy (cf. Granderath-Kirch, 11, 189). The majority were chiefly represented by the French writer De Verot, the Belgian, Proppel; the English, Manning; the Irish, Cullen; the Italian, Castaldi and Valerga; the Spanish, Paya y Rico; the Austrian, Gasser; the German members, Martin and Senestry; the American, Spalding. Several members of the minority as Kenrick, Rauscher, Hefele, Schwarzengren, and Ketteler discussed the question of infallibility in pamphlets that they individually issued, to which naturally the majority were not slow to reply. The most important of these answers was the "Animadversiones" of the conciliar theologian, W. Wilbers, J.S. In which the writers of the last four of the antagonists just mentioned were, in succession, violently denounced. The conciliar movement have important matters ever been subjected to as much discussion as was the question of papal infallibility in the Vatican Council. In the course of two months all the reasons pro and con had been again and again discussed, and only what had been already often said could now be repeated. Consequently in the eighty-four sessions the council finally on 4 July, most of those who still had the right to speak, not only of the majority, but also of the minority, denounced the privilege, and the cardinal president was able, amid general applause, to close the debates.

(4) Final Voting and Definition — The time of the
A GROUP OF THE VATICAN COUNCIL IN SPECIAL SESSION

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eighty-third, eighty-fourth, and eighty-fifth general congregations was almost entirely occupied with the reports of the deputation on faith concerning the last two chapters. The report of Prince Bishop Pius von Bismarck, in the city of Mechelen, was read in the council on the morning of 1 July, 1879, and was repeated ten times why this city seemed suitable for such sessions. Unfortunately the general condition of affairs was such that a continuation of the council even at the most suitable place could not be thought of.

II. Acceptance of the Decrees of the Council.—After the council had made its decision every council, naturally looked to the Pope to inaugurate the work of the minority who had maintained their opposition to the definition of infallibility up to the last moment. Would they recognize the decision of the council, or, as the enemies of the council desired, would they persist in opposition? As a matter of fact, not a single one of them was disposed to yield to its sacred duties. As long as the discussions lasted they expressed their views freely and without molestation, and sought to carry them into effect. After the decision, without exception, they came over to it. The two bishops who on 18 July had voted *non placet* advanced to the papal throne at the same session and acknowledged their acceptance of the truth thus defined. The Bishop of Little Rock, however, still held with true greatness—"Holy Father, now I believe." It is not possible in this brief space to mention the accession of each member of the minority. As concerns the members from North America who are of special interest here, Bishop Vérot of St. Augustine gave his adhesion to the dogma while still at Rome in a letter addressed on 27 July to the secretary of the council. Bishop Macquaid of Rochester, if not earlier, announced his adhesion to the dogma by its formal and public promulgation. When Archbishop Kenrick of St. Louis returned to his diocese on 30 December, 1870, he made public his acceptance of the declaration of adherence at the latest by Jan. 1872. A year later Bishop Domene of Pittsburgh did the same.

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D. The Council from the Fourth Public Session until the Prorogation.—At the close of the eighty-fifth general congregation a *Monitum* was read which directed the council to proceed without interruption after the fourth public session. Still, the members received a general permission to leave Rome for some months. They had only to notify the secretary in writing of their departure. By 11 Nov., St. Martin's day, all were to be back again. So many of the fathers made use of this permission that only a few more than 100 remained at Rome. Naturally these could not take up any new questions. Consequently the draft of the decree on vacant episcopal sees, which had been amended in the meantime by the deputation of discipline, was again brought forward, and debated in three further general congregations. The eighty-ninth, which was also to be the last, was held on 1 March, 1872. This day was the day after the Piedmontese decree had been issued organizing the Patrimony of Peter as a Roman province. A circular letter issued by the Italian minister, Visconti Venosta, on 22 Oct., to assure the council of the freedom of meeting, naturally met with no censure. A very remarkable letter was sent from London on the same day by Archbishop Spalding to Cardinal Barnabo, prefect of the Propaganda at Rome. In this letter he made the proposition, which met the approval of Cardinal Cullen, Archbishop Manning, and Archbishop De La Salle, to continue the council in the belief of the minority who had maintained their opposition to the definition of infallibility up to the last moment. Would they recognize the decision of the council, or, as the enemies of the council desired, would they persist in opposition? As a matter of fact, not a single one of them was disposed to yield to its sacred duties. As long as the discussions lasted they expressed their views freely and without molestation, and sought to carry them into effect. After the decision, without exception, they came over to it. The two bishops who on 18 July had voted *non placet* advanced to the papal throne at the same session and acknowledged their acceptance of the truth thus defined. The Bishop of Little Rock, however, still held with true greatness—"Holy Father, now I believe." It is not possible in this brief space to mention the accession of each member of the minority. As concerns the members from North America who are of special interest here, Bishop Vérot of St. Augustine gave his adhesion to the dogma while still at Rome in a letter addressed on 27 July to the secretary of the council. Bishop Macquaid of Rochester, if not earlier, announced his adhesion to the dogma by its formal and public promulgation. When Archbishop Kenrick of St. Louis returned to his diocese on 30 December, 1870, he made public his acceptance of the declaration of adherence at the latest by Jan. 1872. A year later Bishop Domene of Pittsburgh did the same. In 1875 Bishop Macquaid of Rochester, if not earlier, announced his adhesion to the dogma by its formal and public promulgation. When Archbishop Kenrick of St. Louis returned to his diocese on 30 December, 1870, he made public his acceptance of the declaration of adherence at the latest by Jan. 1872. A year later Bishop Domene of Pittsburgh did the same.
See was annullèd. Excepting in a few Swiss cantons, the promulgation of the decision of the council did not encounter any actual difficulties elsewhere.

IV. The Results.—In comparison with the large scope of the preparations for the council, and with the great amount of material laid before it for discussion, in the numerous drafts and proposals, the immediate result of its labours must be called small. But the council was only in its beginnings when the outbreak of war brought it to a sudden close. It is also true, as is known, that reasons within the council prevented a larger result from its sessions. Thus it was that in the end only two very large Constitutions could be promulgated. If, in contrast, the contents of these two constitutions be examined, their great importance is unmistakable. The contents meet in a striking manner the needs of the times.

A. The dogmatic Constitution on the Catholic Faith defends the fundamental principles of Christianity against the errors of modern Rationalism, Materialism, and reason; and these truths, for all time, maintain the doctrine of the existence of a personal God, Who of His own free volition for the revelation of His perfection, has created all things out of nothing, Who foresees all things, even the future free actions of reasonable creatures, and Who through His Providence leads all things to the intended end. The second chapter treats of the natural and supernatural knowledge of God. It then declares that God, the beginning and end of all things, can also be known with certainty by the natural light of reason. It then treats the actuality and necessity of a supernatural revelation, of the two sources of Revelation, Scripture and tradition, of the inspiration and interpretation of the Holy Scriptures. The third chapter treats of the necessity of an infallible, supernatural, and necessary belief in the truths of the Church. And finally, the Constitution proclaims the infallibility of the faithful, and the infallible faith, and it can never be contradicted. The fourth chapter contains the doctrine, especially important up to the present time, to-day, on the connexion between faith and reason, and how faith cannot be fully grasped by natural reason, but revealed truth can never contradict the positive results of the investigation of reason.

Contrariwise, however, every assertion is false that contradicts the truth of enlightened faith. Faith and true learning are not in hostile opposition; they rather support each other in their own respective places.

Yet the Church, not the schools and schools, but the schools, and the Church, in the Fifth Ecumenical, and the Second Council of Constantinople, 680 (Sixth Ecumenical), of the Second Council of Lyons, 1271 (Fourteenth Ecumenical), and of the Council of Florence, 1439 (Seventeenth Ecumenical), are repeated and confirmed. It is pointed out further, that at all times the popes, in the consciousness of their infallibility in matters of faith for the preservation of the purity of the Apostolic tradition, have acted as the court of last resort, and have been called upon as such. Then follows the important tenet, that the Church of Christ, has been infallible since the days of the Church of Christ, and the Church has been infallible. The Constitution closes with the following words: "Faithfully adhering, therefore, to the tradition inherited from the beginning of the Christian Faith, we, with the approbation of the sacred council, for the glory of God, and the salvation of His people, teach and define, as a Divinely revealed dogma, that the Roman pontiff, when he speaks ex cathedra, that is, when he, in the exercise of his office as shepherd and doctor of all Christians, by virtue of his supreme Apostolic authority, decides that a doctrine concerning faith or morals is a dogma, and his successors in the whole Church, possess, in consequence of the Divine power granted him by the Holy Ghost, that infallibility with which the Church wished to have His Church furnished for the definition of doctrine concerning faith or morals, and that such definitions of the Roman pontiff are of themselves, and not in consequence of the Council itself, conclusions of faith.

What is given above is essentially the contents of the two Constitutions of the Vatican Council. Their import may be briefly expressed thus: in opposition to the Rationalism and Free-thinking of the present day, the first Constitution gives authoritative and clear expression of the fundamental principles of
natural and supernatural understanding of right and true faith, their possibility, necessity, their sources, and of their relations to each other. Thus it offers to all of honest intention a guide and a firm foothold, both in solving the great question of life and in all the investigations of learning. The second Constitution settles finally a question which had kept the minds of men disturbed from the time of the Great Schism and the Council of Constance, and more especially from the appearance of the four Gallican articles of BzS2, the question of the relation between the pope and the Church. According to the dogmatic decision of the Vatican Council, the papacy founded by Christ is the crown and centre of the entire constitution of the Catholic Church. The papacy includes the fullness of the power of administration and teaching bestowed by Christ upon His Church. Thus ecclesiastical particularism and the theory of national Churches are forever overthrown. On the other hand, this years hence and unjust to say that by the definition of the primacy of jurisdiction and of the infallibility of the pope the ecumenical councils have lost the drafts and proposals which were essential to their importance. The ecumenical councils have never been absolutely necessary. Even before the Vatican Council I have expressed the opinion that the general currency only was the approval of the pope. The increasing difficulty of their convocation as time went on is shown by the interval of three hundred years between the nineteenth and twentieth ecumenical councils. The definitions of the last council have, therefore, brought about the alleviation that was desirable and the necessary legal certainty. Apart from this, however, the hierarchy united with the pope in a general council is, now as formerly, the most complete representation of the Catholic Church. The Vatican Council regards the pope as the first of the council for discussion, and the first to be heard from. As a result of the law of the Vatican Council, a number of these were revived and brought to completion by Pius IX and his two successors. To mention a few: Pius IX made St. Joseph the patron saint of the Universal Church on 8 Dec., 1870, the same year as the council. Moral and religious problems, which it was its duty to decide, the council for discussion, are treated in the encyclicals of Leo XIII on the origin of the civil power (1881), on freemasonry (1884), on human freedom (1888), on Christian marriage (1880), etc. Leo XIII also issued in 1900 new regulations regarding the index of forbidden books. From the beginning of his administration Pius X seems to have had in view in his legislative labours the completion of the laws left by the Vatican Council. The most striking proofs of this are: the reform of the Italian diocesan seminaries, the regulation of the philosophical and theological studies of candidates for the priesthood, the introduction of one catechism for the Roman church province, the laws concerning the form of ritual for betrothal and marriage, the revision of the Missal, and the codification of the whole of modern canon law.

and the acceptance of its decrees, have been preserved in the Vatican Palace, in two rooms which were set apart for them. The speeches made at the general congregation and the notes and handwriting, in addition, Pius IX also arranged to have them printed. The first four folio volumes were issued by the Vatican Press in 1878, the 40th and final volume in 1881. About a dozen copies of each volume are in the archives. (2) Collections of Official Documents: Cecconi, Storia del Concilio ecumenico Vaticano seconda (4 vols., Rome, 1874); Fries, Documents ut illustrandum Concordiam Vaticana (2 pt., Nordiningen, 1874); Fries, Geschichte des vaterlichen Konzils mit einem Grundriss der Geschichte desselben (2 vols., Padua, 1872); Martis, Origines Concilii Vaticanorum et doctrinarum et disciplinarum pontificum (2 vols., Freiburg, 1874); Francke, Geschichte des vaterlichen Konzils (2 vols., Freiburg, 1874); Goerke, Dokumenten aus dem vaterlichen Konzil (2 vols., Freiburg, 1872); the most complete collection is Acts of decrees monstracis accumulatoris Concilii Vaticanis (2 vols., Freiburg, 1879); Schmelzer, Geschichte des vaterlichen Konzils (2 vols., Freiburg, 1879); the collection is in the Commentarii Concordi (Vienna, 1875). The decrees of the council have often been published, as at Rome by the Propaganda, at Freiburg, and ratification.

(3) Historical Accounts: (a) Catholic: by the secretary of the council, Fussler, Das vatikanische Concilium, dokumentation und innere Verhael (Vienna, 1871); Manning, The Treatise on the Vatican Council (1872); Ollivier, L'histoire du concile du Vatican (1879); Grandet and Kirch, Geschicht der vatikanischen Konzils von seiner ersten Anhangung bis zu seinen Verhandlungen (2 vols., Freiburg, 1898); Fries, Acts and history of the concile ecumenique de Vatican (2 vols., Freiburg, 1891), numerous illustrations; Grandet in Wezler and Weis, Kirchenlexikon, s. el. Vatican, Council, (b) Non-Catholic: Friederich, Tagebuch während des vatikanischen Konzils ge- fahren von einer franzosischen Journalisten (2 vols., Nurnberg, 1873); Rom, Geschicht der vatikanischen Konzils, (3 vols., Bein, 1877-57); Morey, Letters from Rome on the Occasion of the Ecumenical Council 1869-1870 (2 vols., London, 1872).

Vatican Observatory.—The Vatican Observatory now bears the official title, "Specola Astronomica Vaticana." To understand its history it is necessary to remark that the designs observatorio or specola are not restricted to astronomy, but may mean any elevated locality from which aerial phenomena are observed. From this point of view the history of the Specola Vaticana has passed through four successive stages. (1) The first period of the Vatican Observatory is thus described in the Motu Proprio of 1891 by Leo XIII: "Gregory XIII ordered a tower to be erected in a convenient part of the Vatican buildings, and to be fitted out with the greatest and best instruments of the time. There he held the meetings of the learned men to whom the reform of the calendar had been entrusted. The tower stands to this day, a witness to the munificence of its author. It contains a meridian line by Ignazio Danti of Perugia, with a round marble plate in the centre, adorned with scientific designs. When touched by the rays of the sun that are allowed to enter from above, the designs brightly, or the old, for the correctness of the reform." The first half of this narration is based upon a tradition supported by Gili and Calandrelli (see Lillius); it is connected
with the Vatican Observatory, at least as far as the locality is concerned. The tower is 75 metres above sea level and stands over the museum and library, between the courtyards Belvedere and della Pigna. It is often called the "Tower of the Winds." The second period of the Vatican Observatory deals mainly with the person of Mgr. Filippo Luigi Gili, whose life has been written by Lais. Gili was born in Corneto, in 1756, and died in Rome, in 1821, a beneficed clergyman of St. Peter's Basilica. He was a universal genius, well versed in physics and in biology, in archeology and in the Hebrew language.

(3) The revival of the Vatican Observatory in its third period was occasioned, on the one hand, by the loss to the Church of the Roman College and its observatory in 1870, and on the other, by the exposure of instruments presented to Leo XIII by the Italian clergy for the celebration of his golden jubilee of priesthood, in 1888. The Barnabite Father Denza, well-known as founder of the Italian Meteorological Union, then offered the Vatican Observatory new instruments in the Gregorian Tower, and to restore that locality to its former purposes. The plan was accepted and a series of the best instruments was procured, partly from donations by Hicks in London, partly by purchase of self-registering apparatus from Richard in Paris. From the observatory of the late Marquis of Montevecchioli in Montecatini, when he had been director, a four-inch equatorial, a three-inch transit instrument, and four pendulum clocks with two chronometers, were acquired. Father Denza had still broader plans. The year before, in 1887, Mouchez had organized the co-operation of a number of observatories for continuing Argelander's observations to fainter magnitudes by means of photography. At the second meeting of the committee in Paris, in 1888, Denza declared his intention to join in the work. For this purpose, Leo XIII ceded to the Vatican Observatory a second tower, more than 400 metres distant from the Gregorian. It is the western of the two towers remaining from the Leonine Fortress which had been built for defence against the Saracens in 518-53. With a diameter of 17 metres and a thickness of 4.5 metres in the lower walls, it seemed large and strong enough to support the thirteen-inch photographic refractor, which was ordered from Gautier in Paris. During the four years following the observatory remained in charge of the vice-director, Father Lais, of the Oratory, who has conducted the photographic work from the beginning, till at his own expense, in 1905, he deposited in the hands of the Augustinian Father Rodriguez, a specialist in meteorology. Seven volumes were published during the third period of the observatory, four under Denza, the fifth under Lais, and the last two under Rodriguez.

(4) The fourth and present period of the Vatican Observatory began with the appointment in November, 1901, by Pius X of Archbishop (now Cardinal) Maffi as President of the Specola. His first step was to remedy the great difficulty caused by the separation of the two towers. According to his plans, the Gregorian Tower was to be abandoned to historical archives, and the second round tower of the old Leonine Fortress, with the adjoining summer residence of Leo XIII, was to be given over to the Museum. The two old towers were to be connected with each other by a passage over the fortification wall, with an iron bridge spanning a gap of 85 metres in length. For carrying out these plans, the author of the present article was designated in the audience given to Cardinal Maffi on 14 March, 1906, and officially appointed on 20 April. The fortification wall, a thousand years old, which extends about 100 metres, is now crowned with four rotatory domes, covering the astrographic refractor in the Leonine Tower, and a new sixteen-inch visual telescope in the second tower, called Torre Pio X. A four-inch equatorial stands on a half round bastion, at the west end of the bridge, and a photoheliograph at the east end of the old wall.
over the barracks of the gendarmes. The old transit instrument is mounted on a wall over the main walls of the new residence. After the material restoration of the observatory, the main problems were a library and the measuring of the astrographic plates. The rich meteorological library was consigned to the Pontifical Academy Lincei, and the old meteorological and seismological instruments were sent to the observatory in Valletta. An astronomical library is now filling two rooms of the new residence; old treasures were secured to it by the loan of the scientific collection from the Vatican Library, the latter confining itself to historical and literary branches. The astrographic plates are being measured with two new Reapold machines, which are much better in performance than those sent to the Van Beuren Sisters. For nearly four years the director enjoyed the co-operation of Father Stein, S.J., by which it was possible to publish the first three numbers of the new series, besides minor essays, and the last two series of the atlas of variable stars. At the reunion of the Astrographic Congress at Paris in 1906, L. P. Lus present-sent these last reproductions by himself on silver-bromide paper.

DENZ, La Nuova Specola Vatica in Atti, Acad. Pont. X. Lincei XLIII (1898); Zurn, The Observatory of the Vatican in the Cosmopolites (1880), well illustrated but not exact in details; STEIN, Rostro della Specola Vatica in Rivista di Fisica etc., IX (Pavia, 1906); Hagen, Vaticanaische Stereoskope in der J. S. Astr. Gen., XIV (1910); Marx, Spezola Vatica, Inauguration (Rome, 1910); PARM, The Vatican Observatory of Today in Knowledge (1911), correct, except the additions by the editors.

J. G. HAGEN.

VAUDREUIL, PHILIPPE DE RIGAUD, MARQUIS DE, GOVERNOR OF CANADA, b. in Languedoc, France, in the first half of the seventeenth century, of Louis R. de Vaudreuil and Marie de Chateau-Vendun; d. at Fort St. Louis, in 1745. In 1706 he obtained a commission in which he served (1650-76), he ranked as brigadier and finally as colonel. He went to Canada (1657) in command of a marine detachment. After the massacre of Laehine he prevented the Iroquois from assailing Montreal (1689). In 1690 he shared in the defence of Quebec against ships. In 1698 he received the command of Quebec, and replaced, as Governor of Montreal, Callières, who was promoted Governor-General of Canada. In 1702 the fleet still bearing his name was given him. He again succeeded Callières (1703), his prudence and experience fitting him to govern the colony at that trying period. He was loved by the people and feared by the Indians with whom he conversed to strengthen an alliance, while the English complained against its being made a regular post by the French. In 1710 he was raised to Royal governor of Montreal, and the skyline of Quebec, and was later appointed as superior of the missions of the country. In 1719 he fortified Quebec against the threatened attack of Admiral Walker, whose fleet was shipwrecked off Egg Island (1711). Peace was concluded between France and Great Britain (1713), and the boundaries were fixed (1714). The remaining territory was divided into 82 parishes, Montreal was fortified by a wall, and a census taken, giving an entire population of 25,000 souls, of which 7000 were in Quebec and 3000 in Montreal. He received the Grand Cross of St. Louis (1721), and ordered the construction of Fort Louis de la Savanna. His wife, Louise Elizabeth Joybert, who bore him twelve children, had been appointed (1708) under-governor to the royal children.

LOUIS PHILIPPE, COMTE DE VAUDREUIL, second son of preceding, b. at Montreal, 1691; d. 27 Nov., 1763. Entering the army at the age of seven he ranked as captain in 1738, and received the Grand Cross of St. Louis (1745). Transferred to the navy as chief of staff under Louis II, Duke of Bourbon, to the fleet of the North Sea, and later to Sardinia, where he captured the English fleet of the Niobe. In 1755 he was appointed governor of Quebec, and in 1756 he was appointed governor of Canada and New York.

LOUIS PHILIPPE, GOVERNOR OF CANADA, b. at Quebec, 1698; d. at Quebec, 1738. In 1706 he was appointed governor of Canada, and in 1711 he was promoted governor-general of Canada. In 1719 he was appointed governor of the island of Orleans, and in 1723 he was appointed governor of New York. He was succeeded by his son, Louis Philippe, count of Vaudreuil.

VAUGHAN, HERBERT, cardinal, and third Archibishop of Westminster, b. at Gloucester, 15 April, 1872; d. at St. Joseph’s College, Mill Hill, Middlesex, 19 June, 1963; he was born in the family of Sir Philip Vaughan, a prominent English politician. He was educated at Mill Hill, where he was one of the most brilliant students of the school. He entered the Society of Jesus in 1891, and was ordained a priest in 1898. He was made a cardinal in 1931, and was archbishop of Westminster in 1939. He was a man of great learning, and was noted for his devotion to the Catholic Faith all through the ages of the persecution. His members had suffered for their faith in fines and imprisonment and double land taxes. Sometimes, too, they suffered for their politics. In the Civil War they sided with Charles I and were nearly ruined. After the Stuart rising in 1679 John Vaughan of Oflield refused to take the oath of allegiance to the House of Hanover, and two years later his name appears in a list of ‘Popish
Receivants Convict". When "Prince Charlie" in 1745 ranred south to Derby, two of the Vaughan's rode back with him to Scotland and fought by his side at Culloden. Driven into exile, both took service under the Spanish king, and the younger rose to the rank of Field Marshal. The son of the elder brother, the great-great-grandfather of the cardinal, was allowed to come back to England and to resume possession of the family estates at Courtfield, in Herefordshire.

Colonel John Vaughan, the cardinal's father, married, in 1830, Eliza, daughter of Mr. John Rolls, of the Hereford, Monmouthshire, and a aunt of the future Cardinal Wiseman. He himself was a convert to the Catholic Faith shortly before her marriage and was, in many ways, a remarkable woman. It was her habit to spend an hour every day in prayer before the Blessed Sacrament, begging of God that He would call her children to serve Him in the church or in the sanctuary. In the event all her five daughters became priests, three of them bishops. Herbert, the eldest born, went to the Jesuit College at Stonyhurst in the spring of 1841, and remained until the summer of 1847. From Stonyhurst he went to the Jesuit College at Bruggelette, in Belgium, for three years. From an early age his thoughts had been turned to the priesthood. His mother and father had decided that he was to become a priest and she was confident that he would be a priest. His father's dearest wish was to see him win distinction as an English soldier, but when he was only sixteen he had made up his mind to give himself to the Church. On leaving Bruggelette he went to the Benedictines at Downside Abbey for twelve months as an ecclesiastical student. In the autumn of 1849 he attended the lectures at the Collegio Romano, and there for a time he shared lodgings with the poet, Aubrey de Vere. The student years in Rome were a time of trial and difficulty. Wretched and incapacitating health made the labour of study a constant strain. At length Vaughan's friends, fearing that he would not live to reach the canonical age for the priesthood, sought and obtained from the Holy See permission for him to be ordained before the usual time. But with this delicacy of health went something of the energy which was so characteristic of his after career. In the intimate diary which he kept at this time he constantly reproaches himself for his excessive impetuosity in speech and action. He wrote that he was not twenty years of age on September 20, 1851, at Lucca, and said his first Mass in Florence at the Church of the Annunziata on the following day.

During all his student years he had hoped to be a missionary in Wales, but at Cardinal Wiseman's call he now accepted the position of vice-president at St. Edmund's College, Ware, the principal ecclesiastical seminary for the south of England. He went there in the autumn of 1855, after spending some months in a voyage of discovery among the seminaries of Italy, France, and Germany. Though not yet at the canonical age for the priesthood, and younger than some of the students, he was already vice-president at St. Edmund's. The position, a difficult one in any case, was made more so when St. Edmund's had recently become an Oblate of St. Charles and therefore was a disciple of Manning. At once he was involved in the controversy between Wiseman and his chapter which darkened and embittered the last years of the cardinal's life. Wiseman was the friend and protector of Manning, and Vaughan was regarded as the representative of a man suspected of bringing all the ecclesiastical education of Southern England under the control of the Oblates. Litigation followed in Rome, and the Oblates eventually withdrew from St. Edmund's. Vaughan looked back upon his work at St. Edmund's with a sad sense of frustration. The disappointment worked in two ways. He began to look for external work in the immediate present and, for the future, he dreamed dreams. He collected money and built a church in the county town, Hertford, and founded a mission at Enfield, but had no confidant to whom he could go for God. Since he was a boy his constant prayer had been that whatever else was withheld he might live an intense life. He resolved to consecrate himself to the service of the Foreign Missions. Blessed Peter Chaver was his ideal hero and saint, and his first purpose was to go himself to Africa or Japan. But, gradually, as his own sense of the demand of his indiscipline, he came to want something which should be more permanent than anything dependent on the life of an individual. A great college which should send out an unending stream of missionaries to all the heathen lands seemed a worthier object of effort. He had no money but he had a sublime faith, a perfect courage, and he determined to go abroad and beg, and with his back to the Americas. With the approval of Wiseman and the blessing of the pope he set sail for the Caribbean Sea in December, 1863. Landing at Colon, he crossed the Isthmus of Panama, then part of New Granada. The Government was at war with the Church, and the clergy were forbidden to say Mass or to administer the sacraments until they had sworn an oath. Vaughan's mission was to gather what was required as an acknowledgment of the supremacy of the civil power in spiritual matters. The churches were all closed and, though hundreds of people were dying of small-pox, they were left to die without the help of a priest. That was enough for Vaughan. He threw himself into the work, and at every profession of faith, without the least regard for the government prohibition. He was summoned before the president and told to desist. He had promised, but was taken before the prefect of the town. His offence being admitted he was required to give bail, and then he was given that he should not be allowed to leave the port. It was clear that he could do no more good in Panama, so, forfeiting his bail, he at once went on board a United States steamer and sailed for San Francisco. Here, in spite of the limitations put to his appeals for money, during a stay of five months he succeeded in collecting $25,000. From California he sailed for the Mediterranean; and there he passed his way through Peru and Chili, then ride across the Andes into Brazil and thence to sail for home or for Australia. In Peru he collected $15,000, and nearly twice as much in Chili. In March, 1865, he left the cities of the Pacific but, instead of crossing the Cordilleras, he sailed round the Horn in "H. M. S. Charybdis". In Rio he had an interview with the emperor and money came in fast. In June his campaign was brought to an abrupt close by a letter of recall from Manning, who had just been appointed Archbishop of Westminster, and Vaughan sailed for England in June, 1865.

In the following March the College for Foreign Missions was started at a hired house at Mill Hill, some eight miles from London. It began in a very humble way. Vaughan determined to keep the money he had collected in America as a permanent endowment for the college, as a fund for the maintenance of the students; and when the growing numbers of the students made it necessary to build there was nothing for it but to beg again. Happily friends came to his aid, as they did in all the ecclesiastical life, and in March, 1871, a new college, built on a freehold site, was opened with a community of thirty-four. In the autumn of the same year St. Joseph's Missionary Society had assigned to it its first sphere of work among the coloured population of the United States. To make himself familiar with the conditions of the problem on the spot
HERBERT CARDINAL VAUGHAN
PAINTING BY MADAME CECILIA DE WENTWORTH
VAUGHAN went back to America, and travelled all through the southern states. He was away seven months, and in that time he visited St. Louis, New Orleans, Mobile, Savannah, Memphis, Natchez, and Harleston, making careful investigation in each place as to the spiritual provision for the negro race. Shortly after his return to England his direct supervision of St. Joseph’s College was brought to an end by his appointment as Bishop of Salford. But though St. Joseph’s now had its local superior, Vaughan, to the end of his life, was the head of the Venerable Society. He may have done more conspicuous and important work in his life, but there was no one to do it. He convincingly carried on the great college, which is still doing the things he planned. His missionaries are at work in the Philippines, in Uganda, in Madras, in New Zealand, in Borneo, in Labuan, in the Basin of the Congo, in Kashmir, and in Kaffiristan. In 1910 they gave baptism to more than 10,000 pagans.

One with him for a year and while his first visit to the United States must be reckoned a new appreciation of the power of the Press. He came back resolved to own a paper of his own, and eventually bought “The Tablet”. It proved a fortunate investment from every point of view. During the time of the great controversy which preceded the definition of papal infallibility, and which finally brought Bishop Vaughan, “The Tablet”, for services to the Catholic house, received the special thanks of the Holy See.

Bishop Vaughan was consecrated Bishop of Salford on October 18, 1872. His first concern was for ecclesiastical education and the proper supply of priests for the diocese. The seminaries were scattered about in different colleges, some in England, some in Scotland, and others in foreign lands. At Ushaw, or in Rome, Paris, Valladolid, or Lisbon, they turned to the diocese almost as strangers to each other and to their bishop. Bishop Vaughan planned that he called a pastoral synod. It was to be attached to his own house, and when clerical students came from Ushaw or seminaries abroad, they were to be trained in the diocese. In 1872, when they had completed their theological studies at Ushaw, or in Rome, Paris, Valladolid, or Lisbon, they turned to the diocese almost as strangers to each other and to their bishop. Bishop Vaughan planned that he called a pastoral synod. It was to be attached to his own house, and when clerical students came from Ushaw or seminaries abroad, they were to be trained in the diocese. The system of administering the affairs of the diocese was such that it was impossible for Bishop Vaughan’s activities and labors to be extended, the diocese being made responsible for the proper administration of the missions within the limits of his diocese. A Board of Temporal Administration was formed to advise the bishop on all matters connected with finance. Vaughan was always eager to identify himself in every possible way with the public life of the people of Manchester, with every movement for social reform, and the demand made in behalf of temperance, or sanitation, or the improvement of the houses of the working classes. Lancashire soon came to recognize in him a large-hearted citizen to whom the interests of no class or creed were alien. When he went to Westminster, the proposal to commemorate a great episcopate by placing a marble bust of the bishop was carried without a dissentient voice.

In the autumn of 1881 “a terrible suspicion forced itself on his mind” that every year a multitude of children were being lost to Catholicism, through the neglect of parents, from the operation of the workhouse system, and through the efforts of presbyteralizing societies. A house-to-house census of the whole Catholic population of Manchester and Salford was at once undertaken, and every child in every family was to be traced and accounted for, in whatever part of the country it might have migrated. The bishop instructed his clergy to throw aside all other occupations that were not imperative, for the sake of this work. “Let them have fewer services in the churches if there were a hindrance in hunting those who were astray.” By May, 1886, the census was complete, and of an estimated Catholic population of 100,000 in Manchester and Salford, 74,000 persons were individually registered. Of the children under sixteen no less than 11,015 were reported as in danger of losing their faith, and of these 2,663 were described as being in extreme danger. Both the Child and Protection Society started. The bishop gave £2,000 to its funds on the spot, and the episcopal income for the same object, during the time he remained in Salford. His example was contagious and the people gave generously in money and service. At the outset
the bishop issued a public challenge to the Protestant philanthropic societies of the city. Their plea for accepting and detaining Catholic children in their orphanages was unsuccessful, and it was then that the Bishop Vaughan himself boldly undertook to maintain every destitute Catholic child in Manchester and Salford. Public opinion instantly sided with the bishop. In some cases, however, the societies were obdurate, and time after time the law courts had to vindicate the right of poor Catholic parents to recover their children from the orphanages. One by one the Protestant institutions were emptied of their Catholic inmates.

A greater task remained. The whole workhouse system of Lancashire had to be changed. In the year 1886 it was found that there were over 1000 Catholic children in the fourteen workhouses of Manchester and the neighbourhood and that, on the average, 103 Catholic children left the workhouse schools every year. The bishop's report showed that 80 per cent of these were lost to the Catholic Church. It was no part of the duty of the Lancashire guardians when they placed these children out in service to take care that they were placed in Catholic families. The bishop did not blame the guardians. The faith of a workhouse child was generally weak and was easily lost amid new Protestant surroundings. At that time London was far ahead of Lancashire in the fairness of its treatment of Catholic Poor Law children. In Middlesex it was already the custom to hand over Catholic children to Catholic Certified Homes with an agreed sum for their maintenance. In Lancashire there were no Catholic Certified Homes for the children. To create such homes the bishop knew would require a vast sum, but his faith in the inexhaustible charity of his people was once more justified. Two great homes were quickly provided and in each case the certificate of the Local Government Board was obtained. There remained the task of persuading the Boards of Guardians to utilize the opportunity now brought to their doors. It was a strong card in the bishop's hand that he could promise that every child handed over to a Catholic Home should cost the guardians considerably less than if it stayed in the workhouse. The more economical working of the Catholic homes was, of course, due to the fact that the members of the religious orders who made up their services without payment.

Finally, homes were provided for Catholic waifs and strays of whatever sort, whether they came within the reach of the Poor Law or not. Before the bishop left Salford the Rescue and Protection Society had caught up with its work and was fairly abreast with the evil. It is possible even for one who writes under the shadow of Westminster Cathedral, and remembers St. Bede's and the missionary College at Mill Hill, to think that it was then Cardinal Vaughan achieved the greatest work of his life.

Cardinal Manning died on 14 January, 1892. There never was any doubt in the public mind as to who would succeed him. Vaughan faced the prospect with the same cheerful spirit. Before the year was over his strength was nearly done, and that at sixty he was too old to be transplanted to the new world of Westminster. He wrote privately to the pope protesting that he was better fitted to be a Lancashire bishop than the English metropolitan. Rome gave no heed to the letter, and Vaughan was appointed Archbishop of Westminster on 29 March, 1892. In May he was enthroned, in August he received the sacred pallium, and in December he knew that he was to be made a cardinal. He received the red hat from the hands of Leo XIII on 9 January, 1893, with the presbyterial title of Sts. Andrew and Gregory on the Gelnham. One of the first works to which the archbishop set his hand was to try to improve the education of the clergy by uniting all the resources in men and money of several dioceses for the support of a central seminary at Oscott. In the autumn of 1894 he took steps to reverse the policy which had sought to separate the two universities. He was received with open arms by the universities of Oxford and Cambridge. The bishop's prohibition was being disregarded and evaded, and he thought it better that it should be withdrawn, and steps taken to secure for the Catholic undergraduates such safeguards for their faith in the way of chaplains and special courses of lectures which could not otherwise be obtained. One by one the promises were enough to be assured that the change for which he was responsible had been completely successful.

During the next few years a great deal of the cardinal's time and attention was taken up by a controversy which arose out of the movement in favour of corporate reunion associated with the name of Lord Halifax. Representing a small fraction of the Anglican body, Lord Halifax and his friends were encouraged by certain French ecclesiastics, thought the way to reconciliation would be made easier if what they called "a point of contact" could be found which might serve to bring the parties together. It was thought, for instance, that a consideration of the question of Anglican orders might lead to discussion on the mutual respect which might be based on an understanding could be arrived at in regard to the validity of the orders of the English Church, other conferences might be arranged dealing with more difficult points. The cardinal felt that the subject chosen for discussion was unhappily selected. The validity of Anglican orders was mainly a question of fact, and was not one which admitted of any compromise. Moreover even if the orders of the Anglican Church were admitted to be valid, that body would still be as much outside the unity of the Church as the Arians and Nestorians of the past or the Greeks of to-day. However, he was quite willing that all the facts of the case should be investigated and all he insisted on was that the investigation should be as thorough as possible and made by a body of historical experts. A strong commission was appointed consisting of Father de Augustinis, S.J., M. l'Abbe Duchesne, Mgr. Gasparri, Abbot Gasquet, O.S.B., Rev. David Fleming, O.S.F., Canon Moyes, Rev. Dr. J. Scannell, and Rev. Jose de Llamanones. The commission held its first conference on 21 March, 1896. When after a series of meetings the process of investigation was finished, the collected evidence was laid before the cardinals of the Holy Office, who delivered judgment on 16 July, 1896, and declared the orders of the Anglican Church to be certainly null and void. This decision was confirmed by the Bull "Apostolica Sedis", published on the thirteenth of the following September.

When the cardinal came to Westminster he came resolved to build a great cathedral. His predecessor had secured a site, but the site was mortgaged for £20,000, and there was no money for building. Few men ever collected more money than Cardinal Vaughan, though to him it was always "hateful work". Few men ever spent more money than he. The project stood at £100,848. A little later the sale of a city church which the shifting of the population had made superfluous enabled the cardinal, after setting aside £20,000 for a new church, to add £48,000 to the credit of the cathedral building fund. In May, 1898, he made his last appeal. He asked for another £10,000, and it came. The cathedral was opened for public worship a year later, and Cardinal
Vaughan was there before the high altar in his coffin. During the last years of his life the cardinal suffered from almost continuous ill-health. He laboured strenuously to the last, especially in the cause of the denominational schools. He had fought their fight for a quarter of a century and had the satisfaction of seeing a great deal of good accomplished. He died at Louvain, 25 March, 1903. He was the last of the English bishops to have died in his own diocese. When the body was laid out for burial an iron circle was found driven into the flesh of the left arm. Cardinal Vaughan was a man of strong vitality, and his energies were devoted, with rare singleness of purpose, to one end—the salvation of souls. He lived directly in thought and speech, and had the taste for speculation or analysis. He knew how to win and to hold the allegiance. Principles and the proudest extracts from his intimate diary which were published after his death showed him to have been a man of exceptional and unsuspected humility.

J. G. Snead-CoX.

fession he was appointed sub-prior; and when the prior resigned in 1577, to pass over to the Carthusians, there was a strong movement to elect Vaux in his stead. Some, however, apparently feared that he would use his position to introduce a large number of his fellow-countrymen with a view to training them for the English Mission; a marginal note in the "Priori Chronic" records, "Canobium nostrum in seminariarum pace erection Anglarum." Three years later at the instance of Allen, he was summoned to Rome and was consecrated Bishop of Chertsey by Cardinal Wolsey (1531). His post as Prior was filled by a peripatetic missionary work in England; the Chronicle notes his departure "with the blessing and leave of his Prior," 24 June, 1580. Vaux left Reims on 1 Aug., and Boulogne on the 12th, arriving that day at Dover in company with a Catholic soldier named Tichborne and a Frenchman, who turned traitor. Escaping detection at Dover, the two Englishmen passed on to Canterbury, and thence to Rochester, where they were arrested on information lodged by the spy. After several examinations Vaux was finally committed by the Bishop of London to the Gatehouse Prison, Westminster. According to an account of the arrest in the "Doux Diaries", Bishop Aylmer demanded: "What relation are you to that Vaux who was a Benedictine in England and a few further that your priest admitted the authorship and that confession settled his fate.

For the first three years of his imprisonment, owing chiefly to the wealth and influence of noble friends, Vaux was treated with comparative mildness. In a letter which he sent to the Prior of St. Martin's a month after his arrest he asked for a pardon and for the inspection of his papers and books. In 1583, he was transferred to the Clink. According to Strype, he was brought up again before the relentless Aylmer, in 1585, and found guilty of "so in danger of death." What happened further we do not know; if actually sentenced, he must have been reprieved. In all probability he was abandoned to the mercy of his prison, and in his prison life representation is by this contemporary item from St. Martin's Chronicle: "The venerable Father Lawrence Vaux, martyr... for the confession of the Catholic Faith thrown into prison, where he was starved to death, and so gained the crown of martyrdom, 1585." Vaux's catechism, to which we may fairly attribute his imprisonment and death, was first published in Leuven, in 1594. Six further editions in rapid succession, emanating from Antwerp and Liége, testified to its widespread popularity and usefulness.

The Liége, 1585, issue was reprinted with an excellent biographical introduction for the Chetham Society by Thomas Graves Law, in 1885. This edition contains also Vaux's paper on "The Use and Meaning of "PapalEEs". This treatise on instruction added by the Liége publisher. The catechism is practically formed on the same lines as its successor of to-day, explaining in sequence the Apostles' Creed, the Pater and Ave (but the latter has not the second half, Holy Mary), the Commandments (these at considerable length), the sacraments, and the offices of Christian practice. The treatment on the ceremonies discusses the use of holy water, candles, incense, vestments, etc. The style is old-fashioned, but the matter in both is as useful and edifying to-day as it was for four centuries ago.

Catholic Record Society's 'Macclesfield, H. Dord, Ch. Hist. of Eng., Dovvuy Dutres; Gilmour, Revü, Dott. of Eng. Cath., etc., A New Introduction to Vaux's Catechism (Chetham Society,
received a licence from the College of Physicians of London to practise for two years. His house was “by the common school house” in the city of York; there Mass was said in 1570. In 1572 he was accused of Heresy, and was confined in the prison of St. Edmund Campion.

In Nov., 1571, after he had been confined to his own house in the city of York for nearly nine months, he was sent into solitary confinement in Hull Castle. Grindal describes him as “sophistical, disdainful, and indulging arguments with irration, when he was not able to solve the same by learning”, and adds that “his great anchor-hold was in urging the literal sense how est corpus annum, thereby to prove transubstantiation”. By June, 1570, he was back again in his house, where Mass was again said. Later on he was in the Gatehouse, Westminster, from which he was released on submitting to acknowledge the royal supremacy in religious matters; but he was again imprisoned as a recusant in Hull, York, where he died. His wife, Dorothy, died in the New Counter, Ousebridge, York, 26 Oct., 1587.


JOHN B. WAINWRIGHT.

VAVASSEUR, FRANÇOIS, humanist and controversialist, b. at Paris-de-Monial, 8 Dec., 1605; d. at Paris, 16 Dec., 1684. He entered the Society of Jesus in 1621, taking the name of S. Joseph, and for seven years, then positive theology and Scripture at Bourges, and later at Paris. His first work was a paraphrase of the Book of Job in Latin hexameters (1637), resumed and accompanied by a commentary in 1629. He published also: “Theurgicon” (1604), on the miracles of Christ, “Elegarum liber” (1659), “De ludere dictatione” (1656), took an active part in the Jansenite controversy (“Cornelius Jansenius typresis suspectus”), Paris, 1650), and defended himself against the charge of having written pamphlets concerning the Calagahn affair (De libello suppositio dissertatio, 1653). In this last work he defined accurately the style of the Port-Royal writers before the “Proviencales”, a monotonous, colourless, complicated style, burdened with complications. He wrote a sharp and learned criticism of the “Epigrammata delectus” of Port-Royal (1659), “De epigrammate liber et epigrammatum fibri tres” (1699), showing delicate and solid knowledge of Catullus, Martial, and the Greek anthology. He was sensitive on this subject and took issue with his adversary, the Marquis de Vauvenargues, who had practically declared that no modern had written a good epigram. Remarques sur les nouvelles reflexions du R. P. Rapijn (1695), De Lamoignon, Rapijn’s protector, had Vavasseur’s pamphlet suppressed. “Père Vavasseur was a learned man, one of those critical and severe minds which find something to bite in every thing in good company,” wrote his admiring friend, Father Sancerre, “Port-Royal”, III, 528. His other works include sermons, a commentary on Osee, and a dissertation on the beauty of Christ. All his writings were collected by Jean le Clerc (Amsterdam, 1709).

His Latin writings had appeared previously in Paris (1683).

CERVISIUS, Bibl. de la compagnie de Jesus, VIII (Paris, 1899), 493; SAINT-HEURTE, Port-Royal, III, 49, 28, 625.

PAUL LEJAY.

Vaz, Joseph, a Goanese priest, Apostle of Ceylon, b. at Goa, 21 April, 1651; d. at Kandy, 16 Jan., 1711. His parents were Christians of the Konkani Brahmin caste. He learned Portuguese in Seraico, his father’s village, and Latin in Baflion, his mother’s village, studied rhetoric at the Jesuit college and philosophy and theology at the College of St. Thomas Aquinas, Goa, was ordained in 1676, and became a favourite preacher and confessor. Hearing of the oppressed state of the Catholics of Ceylon under the Dutch, Father Vaz desired to go to their rescue, but was for the time being appointed Superior Mission, a post which he occupied for three years. On his return to Goa in 1684 he spent his time preaching in the villages, and joined the Oratorians then recently established in Goa, of which congregation he was soon made superior. In 1686 he obtained permission to give up this office and to proceed to Ceylon. On landing at Jaffna, June 26, he found active and unrelieved propaganda going on in the island, and the Catholic religion proscribed and under persecution. He was therefore forced to wear disguise, and to do his work in secret. Afterwards, taking up his residence in a village called Silhale where the Catholics were numerous and resolute, he succeeded in reviving the spirit of the faithful. But his work was accompanied with the vigilance of the Dutch, and he was forced to change his quarters for Putlam, where he worked with great success for a whole year. He then fixed on Kandy, the capital of a native independent state, as his centre of operations. Being on his arrival denounced as a Portuguese spy, he was quickly put into prison, where, however, the Catholics gained access to him, thus enabling him to continue his good work. In the end he was arrested and taken to the court of the king, regained his liberty, and began to extend his operations to other parts of the island.

About 1690 several Oratorians and other priests were sent to help him in his labours. The news of his success having reached Rome, Mgr de Tournon, the papal legate, was directed to enter into communication with him. The legate conceived the plan of erecting Ceylon into a diocese with Father Vaz as first bishop, but the latter dissuaded him from this. In his later years Father Vaz had much to suffer from declining health, and in 1710 was unable to leave Kandy. The subject of his beatification was first urged upon the consideration of the Holy See by Dom Francisco De Nuncie, S.J., Bishop of Cochin, who also claimed jurisdiction over Ceylon. The process was begun in Goa, and a number of miracles were registered. But the non-fulfilment of certain essential formalities led Benedict XIV to cancel the proceedings, with an order, however, that they should be re-instituted. In South Kanara, he is generally known as Venerable Father Joseph Vaz, Mgr Zalak, Delegate of the Congregation of R.S.J., of Goa, who, at the time of his death in 1891, that he has “unfortunately been almost entirely forgotten. In Europe and even in India, there are still some who remember his name, and in Ceylon, the theatre of his Apostolic labours, his name is still mentioned by the older generation; but the rising generation hardly know what they owe to him. And yet, his is a name that ought to endure for ever”.

Do ROY, L’Apostole di Ceylon—P. Giuseppe Vaz della Congregazione di Oratori di S. Filippo Neri (Venice, 1553), tr. A. J. Meech, Life of Padre Joseph Zaleski (Calcutta, 1896); MAGAZINE, (1865-66). Two pamphlets on the life of Father Vaz have been recently printed with the object of reviving his memory among his countrymen.

ERNEST R. HOLL.

Vecchietta, Lorenzo di Pietro, painter, sculptor, goldsmith, and architect, b. at Castiglione di Val d’Orcia, 1412; d. there, 1480. He is said to have been the pupil of Taddeo Bartoli and Giacomo della Quercia. In sculpture he was influenced largely by Donatello, with whom he came into personal contact; in painting he adhered to the traditions of Sienese. His noblest work is the at the Hospital of Santa Maria della Scala, Siena, to which he gave a chapel dedicated to Our Lady and decorated with painting and sculpture by his own hand. The frescoes include an Annunciation, a Nativity, a Last Judgment, all badly damaged, and an allegory of the Ladder with
children ascending to heaven, which records the tradition of a local foundation and gives its name to the institution. Over the high altar is the striking bronze figure of the Risen Christ keyed to Donatello’s harsher manner, also two angels bearing candles.

The fine bronze tabernacle was removed by Pandello Petrucci and is upon the high altar of the cathedral. A series of frescoes in the Baptistry of S. Giovanni were executed with the assistance of pupils, and identified as Vecchietta’s own: the Evangelists, the Four Articles of the Creed, the Assumption, containing some beautiful angels’ heads, and symbolical figures of Virtues. In the Galleria di belle Arti are a Madonna and some minor works; also, in the Pinacoteca di Siena were a Madonna and some minor works, and a beautiful Our Lady of Piety. The asetic and rather formal figures of Sts. Peter and Paul in the old Mercanzia, Loggia de’ Nobi, date about 1485 to 1490. A silver bust or statue of St. Catherine of Siena is known to have been made by Vecchietta at the time of the saint’s canonization, disappeared after the siege of Siena (1555). Outside Siena the artist’s chief painting, an Assumption, of (1515), is in the church at Pienza; in Florence a Madonna panel and the bronze tomb statue of Marianus Scervini the Elder (removing from S. Domenico, Siena), a noted Sienese jurist, are in the Uffizi. Vecchietta was the master of Francesco di Giorgio and Neroccio.

PERKINS, Tuscan Sculptors (London, 1864); LÖBBE, History of Sculpture, t. BURKE, History of Sculpture (London, 1872); DOUGLAS, History of Siena (London, 1902); HAWKWOOD AND ODELL, Guide to Siena (Siena, 1904); SYMEON, Siena and her Artists (Philadelphia, 1907).

M. L. HANDLEY.

VEDAS, the sacred books of ancient India. The Sanskrit word vedā means “knowledge”, more particularly “sacred book”. In its widest sense the term designates not only the sacred texts, but also the voluminous theological and philosophical literature attached thereto, the Brahmanas, Aranyakas, Upanishads, and Sutras (see BRHMANISM). Usually the term vedā applies only to the four collections (Sānghitā) of hymns and prayers composed for different ritualistic purposes: the Rig-Veda, Sāma-Veda, Yajur-Veda, and Atharvā-Veda. Of these only the first three were originally regarded as canonical; the fourth attained to this position after a long struggle. The language of the Vedas is a persifled literary language fully perfected, and is not a mere popular dialect. In this respect it resembles the later classical Sanskrit, from which it differs considerably in phonology and inflections. Though differences exist in the language of the four Vedas, still there is such agreement on cardinal points as against later Sanskrit that the term Veda, which is in common use for the oldest form of the language of India, is amply justified.

1. The Rig-Veda (“veda of verses”); from rīc, or before sonants rīg, “laudatory stanza”) is the oldest and most voluminous of the Vedas. In present form it contains 1028 hymns (including eleven supplementary ones in the eighth book), arranged in ten mandalas (cycles), or books, which vary in extent, only the first and tenth being approximately equal. The poems themselves are of different authorship and date from widely different periods. According to the generally accepted view, they date back to 1500 B.C., when the Aryan conquerors spread over the Punjab in Northern India and occupied the land on both sides of the Indus. The texts themselves show that the collection is the result of the work of generations of poets, extending over many centuries. Books II to VII inclusive are each the work of a single poet, or rājā (seer), and his descendants hence they are usually called “family hymns”.

The monotonous character of the Rig-Veda is due not only to the nature of its mythological content, but also to the fact that hymns to the same deity are usually grouped together. Thus, approximately, 500 hymns are addressed to two gods alone: Indra, the god of lightning and storms, and Agni, the god of fire. The hymns are a meeting of devotional hymns and a part of the hymns, which are invocations of different deities. The value of the great collection as presenting the earliest record of the mythology of an Indo-European people is apparent. Several of the gods go back to the time of Indo-Iranian unity, e.g. Yama (the Avestan Yima), Soma (Haoma), Mitra (the later Vedic Mithra), and others, such as Soma, Tāṇa (the later Vedic Puraṇa), are deified, and are among the highest in the collection. Next to Indra stands Agni. The hymns in his praise are often obscure in thought, and represent the deities. The ancient Greeks, Romans, and Persians, however, and the terminology, which is in use in many of the hymns, is an important part of the collection. The hymns and prayers are sometimes addressed to the ancient Greek, Roman, and Persians, and are also sometimes addressed to the gods of other nations. The hymns are in honour of Soma. Other gods invoked are the two Ashas, somewhat resembling the Dharma-Veda. The hymns are a part of the collection of prayers, and the poems are of exceptional literary merit.

The number of secular hymns is small, but many of them are of particular interest. They are of various content. In one book (X, 94) a gambler laments his ill luck at dice and pleads the evil passion that both his gānta (praises of gifts) are in most cases
are not independent poems, but laudatory stanzas appended to some ordinary hymn, and in which the poet gives thanks for generosity shown to him by some prince. Some six or seven hymns deal with the worship of the Sun, three have dole for the deceased, and two of the hymns, chiefly in book X, are cast in the form of a dialogue. Here we may perhaps discern the beginnings of the Sanskrit drama. The poetry of the Rig-Veda is neither popular nor primitive, as it has been erroneously considered, but is the production of a refined sacred class and the result of a long period of development. It is primarily for use in connexion with the Soma sacrifice, and to accompany a ritual, which, though not so complicated as at the time of the Brāhmans, was far from simple. The Rig-Veda has come down to us in only one recension, that of the Shākala school. Originally there were several schools: the "Māhābāshyā" (great commentary), and a number of scholars, among them twenty-one, while some later writings know of two only. In these schools the transmission of the hymns was most carefully attended to; a most elaborate mnemonic system was devised to guard against any changes in the sacred text, which has thus come down to us practically without variants.

Editions of the Rig-Veda were published by Max Müller (6 vols., London, 1849-74; 2nd ed., 4 vols., 1890-95): "The Hymns of the Rig-Veda in the Samhita and Pada Texts" (2nd ed., 2 vols., London, 1877); Aufrecht, "Samhita Text", in Roman characters (2nd ed., Bonn, 1877); selections in Lammam's "Sanskrit Reader" (Boston, 1884); Bohning's "German-Chariter of the Hymns of the Rig-Veda" (Leipzig, 1885); Windeis, "Zwölf Hymnen des Rig-Veda", with Sāyana's commentary (Leipzig, 1883). Translations were made into: English verse by Griffith (2 vols., Benares, 1890-97); selections in prose by Max Müller in "Sacred Books of the East", XXXII (Oxford, 1891); continued by Oldenberg, ibidem, XLVI (1897); German verse by Grassmann (2 vols., Leipzig, 1876-77); German prose by Ludwig (6 vols., Prague, 1875-88). On the Rig-Veda in general see: Kaege, "The Rig-Veda", tr. Arrowsmith (Boston, 1886); Oldenberg, "Rig-Veda", books I-VI, in "Göttlicher Gesellschaft der Wissenschaften", new series, XI (Berlin, 1890).

II. The Sāma-Veda ("veda of chants") consists of 15 books, taken entirely (except 75) from the Rig-Veda, chiefly from books VIII and IX. Its purpose was purely practical, to serve as a text-book for the udghāt or priest who attended the Soma sacrifice. The arrangement of the verses is determined solely by their relation to the rites attending this function. The hymns were to be sung according to certain fixed melodies; hence the name of the collection. Though only two recensions are known, the number of schools for this veda is known to have been very large. The Sāma-Veda was edited: (with German tr.) by Henley (Leipzig, 1848); by Satyavrata Sāmacharīn in Bibl. Ind. (Calcutta, 1873); Eng. tr. by Griffith (Benares, 1893).

The Yajur-Veda ("veda of sacrificial prayers") consists largely of verses borrowed from the Rig-Veda. Its purpose was also practical, but, unlike the Sāma-Veda, it was compiled to apply to the entire sacrificial rite, not merely the Soma offering. There are two recensions of this Veda known as the "Black" and "White" Yajur-Veda. The origin and meaning of these designations is still doubtful. The Black Yajur-Veda contains only the verses and sayings necessary for the sacrifice, while all explanations exist in a separate work; the Black incorporates explanations and directions in the work itself, often immediately following the verses. Of the Black there are again four recensions, all showing the same arrangement, but differing in many other respects, notably in matters of phonology and accent. By the Hindus the Yajur-Veda was regarded as the most important of all the Vedas for the practice of the sacrificial rites. The four recensions of the Yajur-Veda have been separately edited: 1. "Yājurveda Jaipī" (by J. Weber (London and Berlin, 1852), tr. Griffith (Benares, 1890); 2. "Taittirīya-Sūtra" by Weber in "Indische Studien", XI, XII (Berlin, 1871-72); 3. "Maitrīyana Sūtra" by von Schroeder (Leipzig, 1881-86); 4. "Kāthaka Sūtra" by von Schroeder (Leipzig, 1900-09).

IV. The Atharvāyana ("veda of the atharvans or the priestess") differs considerably from the rest in that it is not essentially religious in character and not connected with the ritual of the Soma sacrifice. It consists chiefly of a variety of spells and incantations, intended to cure as well as to bless. There are charms against enemies, demons, wondrous animals like snakes, against sickness of man or beast, against the approach of the Brahmans; there are also charms of a positive character to obtain benefits, to insure love, happy family-life, health and longevity, protection on journeys, even luck in gambling. Superstitions from primitive ages were evidently current among the masses. To some of the spells remarkably close parallels can be adduced from Germanic and Slav antquity. The Atharvāyana is preserved in two recensions: the original edition, consisting of 230 hymns and about 6000 stanzas, distributed in twenty books. Many of the verses are taken from the Rig-Veda without change; a considerable part of the sayings is in prose. The books are of different age; the first thirteen are the oldest, the last two are the most recent additions. The canonical charm is in hymns in praise of Indra, all taken from the Rig-Veda, was undoubtedly added to give the Atharvāyana a connexion with the sacrificial ceremonial and thus to insure its recognition as a canonical book. But this recognition was attained only after a considerable lapse of time, and after the period of the Rig-Veda. In the Mahābhārata the canonical charm is preserved, but in the Atharvāyana it is distinctly recognized, references to the four Vedas being frequent. Though as a whole this collection must have come into existence later than the Rig-Veda, much of its material is fully as old and perhaps older. For the history of religion and civilization it is a document of priceless value. The Atharvāyana has been edited by Roth and Whitney (Berlin, 1887); further by Benares, 1897; by Böhm (2 vols., Cambridge, Mass., 1905). Consult Bloomfield, "The Atharvaveda" in "Handbuch der Indo-arischen Philologie", II (Strasbourg, 1899).

Vega, ANDREAS DE, theologian and Franciscan Observantine, b. at Segovia in Old Castile, Spain, at an unknown date; d. at Castile, probably in 1560. He studied at the University of Salamanca, and was a professor there when he became an Observantine of the Franciscan Order. He continued his work as a teacher in the monastery of the Observantines where the learned Alphons de Castro also taught. Both were distinguished in speculative theology. Vega was a moderate Scotist who at the same time held to St. Bonaventure. He was known as the Emperor Charles V sent Vega as theologian together with other scholars to the Council of Trent. At Trent he came into connexon with Cardinal Petrus Pacheco, Bishop of Jaen (consequently called "Giomnens"), who was a patron of the Franciscan Order. Vega was conspicuous in the preliminary discussions on the canon of the
Scrupules and on the Vulgate, which were treated in the Decree promulgated in the fourth session of the council, 8 April, 1546. He also took a prominent part in the preliminary discussions on the dogma of justification, and drew attention to himself at the same time by his debates with Dominicus de Soto, the Dominican who defended the dogmas of rigid Thomasism. The Council passed an important decree (ibid.) at the session on 13 January, 1547. Previous to the council Vega had written to defend the Catholic doctrine of justification against the Protestants, "De justificatione, gratia fidei, et meritis quaestionum quaedam" (Venice, 1546). The dedication to Cardinal Parceo is dated Trent, 1 January, 1547. After the Council the Royal edition of the Decree of the Council, in which he wrote his "De justificatione," defence at Trent and Venice, "Tridentini decreti de justificacione expositio et defensio lib. XIV distincta" (Venice, 1548). In the last two books he confutes Calvin's "Acta synodi tridentini cum antidoto" (Geneva, 1547). This was Vega's most important work and it was so highly esteemed by Peter Canisius that he had it reprinted and recommended it to young people in his previous work, "De justificatione". Reprints were issued at Cologne (1585) and at Aschaffenburg (1621). A posthumous work by Vega was also published, his "Commentaria in Psalmos" (Alda de Henares, 1599).

Wolfgang, "Negroes oratio minorum" (Rome, 1650), 14 sq.; (ibid., 1650, 1659); (ibid., 1660, 17 sq.); Snarall, "Supplementum ad scriptores ord. min. (Rome, 1660), 37 sq.; (2nd ed., ibid., 1737); Lepenice, "De Joseph. V. Aug. in Acta Ordinis, XVII" (Rome, 1714), 17-19, 123-125, 147, 149, 151, 174, 208; Hübner, "Nomenclator V. (Ansbach, 1656). 1170 sqq.; (3rd ed., ibid., 1660); 1596, 92; "Correspondentiae Tridentini" issued by the Correstra S. I. X. (Freiburg, 1901-1911). Heiser, "Die Entstehungs geschichte der Treue Rechtfertigungsehre (Duderborn, 1898), 36-58, 122 sqq.

Michael Bihl.

Vega, Garcilasso de la. See Garcia de la Vega.

Vega, Carpio, Lope Felix de. See Lope de Vega Carpio, Felix de.

Vege, Johannes, German preacher and religious writer, b. at Münter in Westphalia about 1455; d. there, 21 September, 1501. His father seems to have been a physician. In 1459 he matriculated at the University of Cologne; in the register of students he is called "Johannes ten Leu alias Veghe deurcicus Monasteriensis". In 1451 he entered the house of the Brethren of the Common Life of Münter, in 1469 became first rector of the house of the Brethren at Rostock, returned to Münter in 1471, and was made master there in 1472. On account of ill health he resigned in 1481 and became confessor to the Sisters of Niesnk at Münter; this position which he retained until his death, gave him time to gratify his literary tastes. He lived to see the victory of Humanism (q. v.) in Münter and Westphalia; the Humanists Murmannus and Hermann von dem Busehe in the special field of philosophy, and his study of religious books. His earliest work is his "Geistliche Jagd", dedicated to Duke Magnus II of Mecklenburg. This is a description of a spiritual chase, whose object is God; all the details of an actual hunt are applied to the sphere of spiritual things. This work was followed by the "Marientrost", in which, in his eagerness to show how openly and why were to be attributed to the Blessed Virgin; "Geistliches Blumenbett" (Lectulus floridus), dedicated to the Sisters of Niesnk; and "Weingarten der Seele", which treats in three books of the progress of man from the beginning of Christian life to perfection. Veghe's main work consists of sermons delivered in Low German before the Sisters of Niesnk 1492-1501. They are simple, examples of pulpit oratory, notable for the keen observation of nature and knowledge of the human heart; the mode of expression is vigorous and true. His absolute mastery of the language, and the simple, natural style, will, in the opinion of Triloff, perpetuate the fame of Veghe in the history of Low German literature. His sermons were edited by Professor Franz Jostes in 1883. In dogma Veghe held rigidly to the teachings of the Church, but he would not accept the gaining of indulgences for the dead, who he believed were entirely under the hand of God. He was genuinely religious, not hypocritical, and at the same time cheerful and kindly.

Jostes, Johannes Veghe, ein deutscher Prediger des XV Jahrhunderts (Halle, 1883); Triloff, Die Traktate u. Preifigen Veghe untersucht (Halle, 1893); Borsa, Das literarische Leben in Münter (Münster, 1900), 55-63.

Klemens Löffler.

Vegio, Maffeo (Mapheus Vegius), churchman, humanist, poet, and educator, b. at Lod, Italy, 1406; d. at Rome, 1458. The details of his life are gathered chiefly from his writings. Born of distinguished parents, his mother being of the house of Lauternia, Vegio passed his early youth at Lod and Milan, where he commenced and joined the orders. He was elected a canon of the cathedral of S. Bernardino of Siena, often took his pupils to hear the sermons of the saint of whom Vegio was later to be the biographer. At his father's direction Vegio undertook the study of philosophy in the University of Pavia, changing later to jurisprudence, and, finally, to letters, to which his tastes had always inclined him. He was particularly devoted to the reading of the ancient poets and especially to Virgil. He produced his first volume of poems when sixteen years of age. For about ten years Vegio taught poetry and jurisprudence at the University of Pavia. He became an enthusiastic promoter of the revival of letters. Pope Eugenius IV appointed him Secretary of Papal Briefs, and later to the Bishopric of Bologna. The Vespasian speaks of him at this time as a secular priest, but the date of his ordination is not known. In the service of the Church, Vegio's studies turned more to the Fathers and sacred sciences than to the classics, to St. Augustine instead of Virgil. Chiefly through his devotion to Augustine, Vegio was attracted to the Augustinian rule, of which he was elected in the Chapel of St. Monica, which he had earned to be erected in the Church of St. Augustine, Rome. Vegio's poetical works are as follows: "Poelemata etc. epigrammata", written about 1422; "De morte Astyactae", on the death of Hector's son and the grief of Andromache (Cagli, 1475); "Velieris aurei", six books of elegies (Milan, 1472); "De scientiis et aedificationi" (Quirinale, 1459); "De supplemento Eneidos", which Vegio added to Virgil's "Enid" to describe the destiny of Eneas, and which became the basis of his fame among later humanists (Paris, 1507); "Anthoniadae, sive de vita et laudibus S. Antoni" (Deventer, 1490). His prose works are: "De perseverantia religionis" (Paris, 1511); "De quatuor hominum novissimis, morte, juv. sed corde, quod incausa est in quatuor ecclesiasticis" (Quirinale, 1458); "De supplementatione Eneidos", which Vegio added to Virgil's "Enid" to describe the destiny of Eneas, and which became the basis of his fame among later humanists (Paris, 1507); "Sanctae Monieae translationis ordo, Item de S. Monice vita et ejus officium proprium", unedited; "Declamatio seu disputatio inter solem, terram, et aurum, ambien. Deo et homine assistente", allegorical dialogue (Milan, 1497); "Philakia, seu veritatis institutio popularis allegorical dialogue" (Brescia, 1496); "De felicitate et miseria" (Milan, 1497); "Liber de significations verborum in juris civilis" (Venezia, 1477), not extant; "De rebus antiquis memorabilibus Basiliac S. Petri Romae", valuable archaeological study, in four books, of St. Peter's Rome, in "Acta SS.", June, VII, 15th ed. 1602; "De antiquis memorabilibus" a treatise, in six books, on the education of children and their moral formation. The first three treat the duties of parents and teachers in education; the last three of the duties of the young to God,
Veil, in the Liturgy. See Baptism; Chalice; Chorubum; Humeral Veil.

Veil, Religious.—In ancient Rome a red veil, or a veil with bordered stripes, distinguished newly-married women from the unmarried. In the earliest times Christ was represented to the Christian virgin as a husband, the only One, according to St. Paul (I Cor., vii, 34), she had to please. It was natural that the bride of Christ should, as the vestal virgins had done, adopt that veil, which thus symbolized not so much the purity as the inviolable fidelity to Christ. Pope Sixtus IV says: "There is here", said St. Opitatus, "a sort of spiritual marriage" ("De schismate Donatistarium", VI, P. L., XI, 1074).

The taking of the veil then suggested an obligation of constancy, which forbade, first, illicit sexual intercourse, and afterwards marriage itself. Virgins took this veil themselves, or received it from the hands of their parents. It was worn also by widows, who made a profession of continence, and was called velum, velamen, moforte, flammeus (flammeum), flammaceus virginalis, flammeus Christi (Wilpert, "Die gottgeweihten Jungfrauen in den ersten Jahrhunderten der Kirche", p. 17). In addition to this private taking of the veil, there was early instituted another ceremony of public taking of the veil, which was celebrated on feast days during the Holy Sacrifice (see St. Jerome, "Al De metemtadem", iii; P. L., XXII, 1108; and St. Ambrose, "De lapsu virgines consecratae", v; P. L., XVI, 3726). Sometimes the bishop deputed a priest for this purpose (Fullerius Ferrandus, "Brevarium canonum", can. xcv; St. Isidore, IX, 220). After the solemn consecration of virgins was reserved to the bishop, while priests gave the veil to widows. These virgins and widows were not all cloistered; those who entered a monastery received from the abbess a veil which symbolized their religious profession, and the virgins at twenty-five years of age received solidi only from the hand of the veil, which was the mark of a special consecration.

The veil thus became in convents of women the distinctive sign of the different conditions. Suarez (De religione, tr. VI, t. 1, col. 11, n. 5) mentions the following as in use, or as having been in use; the veil of probation, generally white, given to novices; the veil of profession; the veil of virginal consecration, given only to virgins in the age of majority; the veil of ordination, which the nun received at the age of forty years, on becoming a deaconess, with the privilege of intoning the office and reading the homilies in choir (cap. Diaconissam, 23, c. xxvii, q. 1); the veil of prelature, which abbesses obtained as a reward at the age of sixty years (cap. Invenculac, 12, c. xx, q. 1); the veil of consecration, which with widows took the place of the veil of the virgins (cap. Viduam, 34, c. xxvii, q. 1). Tumbarinus (De inure abbatisarum, d. 27, q. 2) mentions also a veil of penitence, given to penitent sisters. Several of these veils fell into disuse; at present, we know only the veil which forms part of the religious habit. Even that has disappeared in some newly-founded congregations, e. g. in the Little Sisters of the Poor. Whether it still exists is customary that the veil of novices should be white. The nuns of the mendicant orders did not receive the veil of the virgins, the imposition of which was still customary in the fifteenth century and did not disappear till the end of the sixteenth century. In the eighties, the veil was confined to issue ecclesiastical decrees to restrain abbesses from usurping the function of the bishop and solemnly conferring the veil themselves. See the capitularies of Aachen of 789, c. lxxvi (Mon. Germ. Hist.: Capit. Reg. Franc., t. 1, n. 22, cap. lxxvi, p. 60); Charlemagne, cap. xiv, promulgated at the Sixth Council of Paris (829), 1, I, xiii (Hardouin, "Conc.")
t. IV, col. 1321; Aberard, Ep. viii, in P. L., CLXXVIII, 318 B.). In the twelfth century Aberald made a rule that a white cross on the head should distinguish the veil given to virgins by the bishop from that of the other nuns (Ep. viii, P. L., CLXXVIII, 301).

The Roman Pontifical contains the imposing ceremonial of the consecration of virgins. The gift of the veil is accompanied by these words: "Receiv the sainct veil, that man may be known to have espoused the world, and to be truly, humbly, and with all thy heart subject to Christ as His bride; and may He defend thee from all evil, and bring thee to life eternal." Wilpert quotes a very ancient form, which is common to the different liturgies: "Receive, O virgin, this holy veil, and wear it without stain until the Lord Jesus Christ, before Whom every knee shall bow, of those that are in heaven, on earth, and under the earth, for all eternity, Amen." 

See Virginitas; also the Pontificale Romanum: De benedictione et consecratione virginitatis; MUSIX AND PERIODICA, Kunst und Leben in Altdeutschland (Vienna and Leipzig, 1909); DABERGO, DAS, AND POTTER, Dictionnaire des anciens greques et romains (Paris, 1843), s. v. Matrimonium.

A. VERMEERSCH.

Veit, PHILIPP, painter, b. at Berlin, 13 Feb., 1703; d. at Mainz, 18 Dec., 1787. Veit was a grandson of the philosopher Mendelssohn. In 1815 he went to Rome, where he studied under Overbeck and Cornelius as their best pupil. In 1830 he settled at Dusseldorf. In 1808 his mother Dorothea and his second husband Friedrich Schlegel had become Catholics, and he followed them into the Church in 1810. About the same time also he decided to become a painter. He studied drawing under Matthias at Dresden, but by 1811 he went to Vienna where he first tried to paint portraits, producing several, but he blundered somewhat, where the careful attention, caused him much trouble. In 1813 he took an honourable part in the War of Liberation. After this he went to Italy, but first he painted a beautiful "Madonna with the Child and John the Baptist", which he left at Heiligenstadt near Vienna. He joined in the work of the colony of German painters at Rome, and his share of the frescoes for the villa called Casa Zucari was the "Temptation of Joseph", and also the fresco of "The Seven Years of Plenty", which is unusually well done. The colouring in this last mentioned fresco was fresher than that of his artist friends; this is even more evident in the cartoon which is at Frankfort.

He painted in place of Cornelius in the Villa Massimi the "Paradise" of Dante, not in the grand style, but in a poetic manner that was full of feeling. He also painted here the lowest eight divisions of Dante's "Heaven". A fresco painted by him in the Museo Chiaramontti treats the re-dedication of the Colosseum as a place of worship. In Sta. Trinita de' Monti there is a Crowning of the Virgin by which the Emperor Franz II, who was his mother's second husband, after the emperor had made him a member of the Stadel Institute, and he made it one of the chief centres of German Romantic art. He drew a large number of pupils around him, among them Settegast who was later his son-in-law, and Rethel, who always acknowledged that he had been greatly aided by Veit. Besides a few portraits, Veit painted the well-known pictures of the Emperors Charlemagne, Frederick II, Otto I, and Henry VII, in the Hall of the Emperors at Frankfort. Taken together, these portraits convey the ecclesiastical conception of the medieval empire as it appeared to the mind of this painter, who was so strongly imbued with the ideas of Christian Romanticism. The "Two Marys at the Grave" has much greater artistic value. This pen-and-ink sketch of the women sorrowing on the still closed grave is harmonious throughout, and full of fine feeling; it was intended for the religious foundation at Neuburg. A contrast to this last is the "Presentation in the Temple", in which a certain majesty is happily expressed. Veit painted an "Assumption of the Virgin" for the cathedral. During his residence at Frankfort he worked with restless energy to perfect the technique of drawing and colour, and to justify the demands of the modern realism, and of popular art as typified by Schadow at Düsseldorf. If, in so doing, he turned aside from the style of Overbeck and Cornelius, nevertheless he gained a more vigorous manner for himself by these efforts. His greatest work, "Christianity bringing the Fine Arts into Germany", was painted in the years 1833-1836, his latest major undertaking. In the centre stands Religion full of gentle graciousness; to the right Boniface, the Apostle of Germany, preaches Christianity in her name to the attentively listening youth; an old bard and a priestess turn away, although the sacred oak has just been cut down at the command of the apostle. Religion turns towards this side, holding in her hand the palm-branch, the promise of peace. With the right hand she points to the Gospel as the source of truth. Christian life flourishes about her, and on the left side of the picture there are seen representations of Christian poetry, of medieval knighthood, of music, and farther in the background the symbolic figures of other arts, the monk dead to the world, but devoted to God, comprehends history and the civilized city. As a painting belonging to the realm of imagination the work belongs to the best of its class. When Lessing's "Huss before the Council" was placed opposite his own painting by way of contrast, Veit, wounded in his religious convictions, went to Sachsenhausen and later accepted a call to Mainz. In 1815 he painted in the cathedral pictures from sacred history under the windows of the main nave, a task for which his graceful but not vigorous brush had hardly sufficient dramatic force. One of his latest works is a portrait of himself, a masterpiece of delineation of character and of colour. A skillful writer, he left, among other productions, ten lectures on art, which have been edited by L. Kaulmann (Cologne, 1891).

SPANN, Philipp Veit (Leipzig, 1901). G. GIETMANN.

Veith, Johann Emanuel, preacher, b. of Jewish parents at Kuttenphun, Bohemia, 1787; d. at Vienna, 6 Nov., 1876. In 1801 he took the philosophical examinations in Prague and later studied medicine. In 1808 he obtained a degree in medicine at Vienna; in a short time he was professor and then director of the school of veterinary medicine. He wrote poetry, and a play of his was acted in one of the theatres of Vienna. He also published a valuable compendium in two volumes of veterinary surgery, and an outline in which the student is guided to become a Christian, and in 1817 began the study of theology. He also became a personal friend of Father Hofbauer, was his physician, and was urged by him to devote himself to preaching after ordination. Veith was ordained, 26 Aug., 1821, and the next month joined the Redemptorists at Maria Stiegen. He was a Redemptorist full time in 1824 when he was named preacher at the Cathedral of St. Stephen, 1831-45; retired cathedral preacher, until his total blindness, 1845-63; finally, a writer of ascetic devotional works until his death. His sermons exist in manuscript up to 1825; their publication began with "Die Leidenswerkzeuge Christi" (1826); "Die Worte der Feinde Christi" (1827); "Das Friedensbuch" (1829); "Das Vater Unser" (1830); "Die heiligen Berge" (1831); "Der verlorene Sohn" (1832); "Die Samaritin" (1833);
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“Die Erweckung des Lazarus” (1842); “Mater dolorosa” (1813); “Die Heiligung des Blindgebornen” (1844); “Eucharistia” (1840); “Die Sünden der Kirche” (1817); “Misererum” (1856); “Politische Theologie” (1849); “Die Wehrleibung und Anrufung Christi” (1850); “Charitas” (1851); “Der Weg, die Wahrheit und das Leben” (1854); “Prophectie und Glaube” (1855); “Die sechs Fastensonntage nach ihren Kalendernamen” (1857); “Die Perikopen-Reihen der sechs Fastwochen” (1858); “Die Macht von Unheils” (1859); “Die zwolf Sufensabaten” (1862); “Die Auferstehung und Anbetung Christi.” Among his collections of homilies are to be found sermons on the feast days of the ecclesiastical year, and also published sermons of this class in 2 vols.: “Festpredigten, zumeist in einer Doppelseite.”

In his works, sermons are a common Kirchenlieder”. He never made use of the arts of secular orators to create a sensation; least of all did he wish to be a fashionable preacher. Veith’s pulpit was always surrounded by those classes of society which usually do not attend such services. Priests, scholars, literary men, artists, and students came with eagerness to hear him proclaim the Word of God. In the summer of 1869 Veith received an invitation from his “Leidenwerksgenossen” to hold a course of lectures on spiritual exercises and the third part of his “Erzählungen und Humoresken” he gave the delightful “Aphorismen für Diener der Kirche.”

For thirty-seven years Velazquez’ fortune lasted; even the fall of Olivarez, in 1613, did not lessen the royal favour towards Velazquez, who rose one degree in official functions with each year, becoming in turn gentleman of the bed-chamber, master of the wardrobe, and finally (1672) apostolischer, or quartermaster of the king. At this period Velazquez was made a member of a functionary occupied with multifarious duties, as a Court noted for the oddities of its protocol, and the strictness of its etiquette. This monotonous and somewhat empty existence was varied by sojourns at Aranjuez and gala excursions which entailed upon Velazquez serious cares and unpleasant tasks; only journeys to Italy, twenty years apart (1629, 1649), brought him a breath of fresh air, freedom, and relaxation. The artist, however, did not suffer in consequence of these conditions. He had solicited all these offices, and they brought him consideration and honour. At the end of a corridor at the Alcazar, in a world of ministers and bureaux, he lived his own life, which he has shown us in a picture by his son-in-law, Mazo, in a vast, bare, Artists Hall, where a rose in a glass shedding its petals before a bust of the king. Philip, indeed, always carried about with him a key to the studio of Velazquez, and went daily to spend an hour there—to find a brief distraction from the sense of weariness which is expressed in his melancholy countenance. This intimacy was Velazquez’ romance; it lent a charm to the long series of portraits the painter made of his royal friend.

This peculiar situation makes Velazquez a figure somewhat apart in the Spanish School. In an art almost exclusively religious he alone is a lay painter; he alone scarcely ever painted for convents and churches; he alone had occasion to paint historical

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For thirty-seven years Velazquez’ fortune lasted; even the fall of Olivarez, in 1613, did not lessen the royal favour towards Velazquez, who rose one degree in official functions with each year, becoming in turn gentleman of the bed-chamber, master of the wardrobe, and finally (1672) apostolischer, or quartermaster of the king. At this period Velazquez was made a member of a functionary occupied with multifarious duties, as a Court noted for the oddities of its protocol, and the strictness of its etiquette. This monotonous and somewhat empty existence was varied by sojourns at Aranjuez and gala excursions which entailed upon Velazquez serious cares and unpleasant tasks; only journeys to Italy, twenty years apart (1629, 1649), brought him a breath of fresh air, freedom, and relaxation. The artist, however, did not suffer in consequence of these conditions. He had solicited all these offices, and they brought him consideration and honour. At the end of a corridor at the Alcazar, in a world of ministers and bureaux, he lived his own life, which he has shown us in a picture by his son-in-law, Mazo, in a vast, bare, Artists Hall, where a rose in a glass shedding its petals before a bust of the king. Philip, indeed, always carried about with him a key to the studio of Velazquez, and went daily to spend an hour there—to find a brief distraction from the sense of weariness which is expressed in his melancholy countenance. This intimacy was Velazquez’ romance; it lent a charm to the long series of portraits the painter made of his royal friend.

This peculiar situation makes Velazquez a figure somewhat apart in the Spanish School. In an art almost exclusively religious he alone is a lay painter; he alone scarcely ever painted for convents and churches; he alone had occasion to paint historical
pictures, mythological scenes, and nudes; he was almost alone in avoiding the scenes of martyrdoms and scenes of torture so characteristic of Spanish painting. These facts, however, point to no conclusion concerning Velazquez' sentiments; for instance, it does not follow that he was not a good Catholic, though it may well be that he was not a mystic.-Compare the Olympia, majestic serenity at Velasquez' splendid "Crucifixion" of the Prado, with the distorted, pale Christs of Theotocopolii; the evident difference is that between simple respect and religious passion. At bottom none is less unrestrained in his art than Velazquez, no one gives us fewer confidences nor fewer opportunities to read the secret of his heart. He felt no compulsion to produce something which he was not tormented by any thought for glory or for self-expression. About 200 canvases constitute his entire output, three-quarters of them portraits, and the facility exhibited borders on the marvellous. Velazquez seems to have had no imagination: his work is perhaps the most remarkable existing example of exclusively naturalistic and realistic art. He never invented anything; he never showed any desire to seem original; he only sought more and more rapid and artistic ways of expressing facts without any of the pompa of some other painters, painting with the same indifference still life or an historical scene, a king or a buffoon, the body of a young girl or a monstrous dwarf; sweeping the universe with his imperceptible gaze and embracing without love or repugnance all forms of life, whether beautiful or hideous, like an impassive mirror of nature. His whole art, his whole ideal, all the interior life and the progress of this incomparable painter, lay in nothing more perfect than his reproduction of things. It may be said that, starting from a pure realism, Velazquez reaches in his last works a sort of impressionism or phenomenalism, and it is this which for forty years has constituted him the foremost master of modern painting.

His first works were those executed at Seville before his journey to Madrid and his first contact with the Italian masters. These belong to the class of bodgones, or pictures of still life, and are exclusively mere studies. The young painter sought to express simple objects, fruits and vegetables, kitchen utensils, jars, and alesmas; he was studying, and he learned to translate directly, immediately, connect his vocabulary without troubling masters, and consulted only nature itself. This was the method of Rembrandt's early work, as also of Chardin's and, in more recent times, of Cézanne's. Most of the important pictures of this early period are now outside of Spain. Such are the "Water-Carrier of Seville" (c. 1618) (Apley Hall Museum); the "Three at Breakfast" (Hermitage); the "Blind Woman", in the possession of Sir Francis Cook; "Christ in the House of Martha and Mary" (National Gallery, London), which, despite its title, is a scene at an inn with two coarse women; lastly the "St. Peter" of the Bernete collection and the "Native" (National Gallery, London), which is the author's largest picture of this date and likewise the best of all.

During the seven years (1623-29) which preceded the first journey to Italy we know that he painted, besides various portraits mentioned below, a large composition called the "Expulsion of the Moriscos" (1677) which unfortunately perished in the burning of the Alcazar and not even an engraving of it remains. But to the same period belongs an important picture, the "Bacchus", or "The Drunkards", dating doubtless from 1628, and permitting us to judge of his progress. This also, despite its mythological title, is a work with its brick-dust tint and sunburnt skin, is superbly forceful and brilliant; the bodies of the two half-clad lads are splendid bits. But, as a whole, the picture is cloudy, lifeless, heavy, and characterized by a crass sensuality.

At this juncture Velazquez made the acquaintance of Rubens, who had come to Madrid on a mission to the King of Spain. Rubens' prodigious activity stirred the apathy of the Andalusian artist; animated by curiosity and a new insight, he entered upon the whole sphere of Flemish painting shortly after the departure of the Fleming. He stayed there a year, visited Venice and Rome, and returned by way of Naples, bringing back from the journey the fruit of contact with Italy, which, to the other side of the Pyrenees, became, in the conception of the meaning of art. This was soon made manifest in two large pictures which Velazquez painted after his return, but had perhaps begun in Italy, "Joseph's Coat" (Escorial) and the "Forge of Vulcan" (Prado) (c. 1631). As in "The Drunkards", the idea and characters, the subject and types, were, despite the title, a popular nature; the "Forge" especially is a genre picture taken from life and but little altered. He here begins to employ that silver and exquisitely burnished gold which he constantly made more dearer and fluid, and which was thenceforth the great resource of his poetry and the chief agent of his transformations.

This progress of art in Velazquez is shown chiefly in the work of this period, "Christ at the Column" (National Gallery, London) and the "Crucifixion" of the Prado, which, with the exception of Fra Sarphatius, the author of the "Nativity" (1619), which is the author's largest picture of this date and likewise the best of all.
sonorosity of tone, the style, at once natural and joyfully heroic, constitute this immense canvas a unique triumph at this period of Velazquez’ work. The central group impersonates Spanish courtly in its noblest and most chivalrous aspect. The importance of the subject, the dimensions of the work, the incomparable success of plastic expression, picturesqueness, and a special interest combine to endow this work with a significance for Spain which some years later “The Night Watch” was to have for Holland, while for clearness of expression, value of colours and physiognomies, Velazquez had the advantage. We may seek in vain in the seventeenth century for anything comparable to this historic canvas. Yet it may be wondered if his masterpiece is “The Night Watch”; is it the immense virtuosity presumed for such a canvas as properly its own? Is not this decorative grandeur borrowed from Veronese or Titian? The very popularity of the work shows that it was according to a received formula, and if Velazquez had died immediately after “The Lancers”, he still would have been one of the foremost painters of the world, one of the most wonderful artists of the Venetian family, but we should not have known the most intimate and original side of his genius.

For twenty years his portraits formed the chief part of his work. “He only knows how to paint heads”, his enemies said of him. “They pay me a great compliment”, replied the philosophic artist, “for I can do much.” The royal family, Philip IV, his brother the cardinal infante, his two wives, his young son Don Baltazar Carlos, the infanta Margaret, constitute nearly all the contributions to his incomparable gallery; from 1624 to 1660 there are more than twenty portraits of the king himself, and it is doubtful if there exists elsewhere a more complete or biographical series of the individual; but, taken together with those of his circle—his brother, his wives, and his children—these portraits assume a new value and constitute a human document of the first order; they form the reconstruction of a vanished circle, the natural history of the agony of a race. There is to be found nowhere a collection of portraits of such powerful and pathetic interest.

The portraits of Velazquez are distinguished for their absolute truth and the total absence of striving for effect. No royal personage, especially in the seventeenth century, was ever surrounded with less pomp; compared with these portraits Rigaard’s “Louis XIV” seems theatrical and bombastic; Van Dyck’s portrait of Charles II is an example of the same kind. The black dress, black cloak, black shoes and stockings, the puritanical-looking gollila or Spanish collar, give to Velazquez portraits a strange severity; we feel the supreme dignity and distinction of a grandeur which is not indebted to costumes or accessories; the prince shows himself and was our recognition by his presence alone. To a stage of the life the portraits of the king, the cardinal infante, and Baltazar Carlos in hunting costume, made about 1635 for the decoration of a pavilion of the Torre del Parque; between these three figures treated in a tone of barcha bordering on monochrome the artist has sought new relations and a sort of harmony expressed in the motif, the landscape, the atmosphere, and the expression of the faces. The imposing of the heads by the portraits of the king, the cardinal infante, and Baltazar Carlos in hunting costume, made about 1635 for the decoration of a pavilion of the Torre del Parque; between these three figures treated in a tone of barcha bordering on monochrome the artist has sought new relations and a sort of harmony expressed in the motif, the landscape, the atmosphere, and the expression of the faces. The imposing of the heads by the portraits of the king, the cardinal infante, and Baltazar Carlos in hunting costume, made about 1635 for the decoration of a pavilion of the Torre del Parque; between these three figures treated in a tone of barcha bordering on monochrome the artist has sought new relations and a sort of harmony expressed in the motif, the landscape, the atmosphere, and the expression of the faces.

Besides these royal series mention must be made of some separate portraits, such as the “Lady in Black” of the Museum of Berlin, the full-length portrait of Admiral Pulido Pareja (1639, Longford Castle), and especially the face of the sculptor Martinez Montanez (Madrid, c. 1651), one of the master’s simplest and most extraordinary works. To this period (from 1640) belong two new series in which Velazquez’ formula becomes elaborated into his latest manner and the qualities of observer, artist, poet and harmonist are melded to produce the unparalleled masterpieces of 1655. These are the two series of “Dwarfs” and “Infantes”. The seven or eight pictures of dwarfs—the “Niño de Velázquez” or the “Bobo de Corin”, possessed by the Museum of Madrid—afford a glimpse of the familiar life of the Spanish Court in the seventeenth century which nothing can replace; without them we could not imagine the hardness of this world of feasting and luxury, which, to enhance its joy by contrast, suffered all the miseries of life to creep in its shadow. The unconscious cruelty which takes such pictures for granted is what Velazquez has in common with the ferocious side of his race and, for example, with the sanguinary art of Ribera. This collection of thoughtful studies of these pictures of cripples, goldens, abortions, might serve to illustrate a treatise on etymology. The painter shows neither affection nor disgust; he has no repugnance to painting what nature is not ashamed of creating and what the sun shines upon. This gallery of monsters is, after all, one of his most fascinating creations.

The series of portraits—the infantes at Vienna, Madrid, and in the Louvre—the great painter’s otherwise far from tender work is endowed with the peculiar characteristic derived from the presence of women. And yet a strange picture, indeed, of the eternal feminine is presented by these young figures, paralysed by etiquette, deformed by ridiculous and extravagant fashions. The artist, therefrom the figural master of his technique, and possessed of the language which was to be the element of his last works, confined himself to playing like a virtuoso with details of reality which took his fancy. He no longer sought to imitate nature itself, to paint slavishly the substance of things, but was content to barely evoke the appearance and arrange on his canvas just what he pleased and impose a whole impression. He ceased to paint facts or, rather, the only facts which he depicted were his intimate sensations. For him, reality henceforth consisted only in the reflexion of things perceived in his consciousness, and this abbreviated reflexion, this new and inner reality, was what he threw into his picture. Thus proceeding slowly and from experience to experience, the painter passed from the mere copying of material facts to the most individual and original expression known in painting. In this period (1649-50) occurred the painter’s second
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journey to Italy, commemorated by three or four masterpieces, the two landscapes of the Villa Medici, preserved at Madrid, which possess all the grace of the most delightful Corots, and the portrait of Velazquez’ mulatto slave Juan de Pareja (Castle Howard), with which the artist concluded the magnificent portrait of Pope Innocent X (Palazzo Doria), the finest portrait of a pope of Raphael’s Julins II.

On his return to Madrid the painter, now definitely fertilised with ideas, and strong enough to handle all ideas as he pleased, produced one after another the most decided, and most precious of his works. Such, for example, were the two famous philosophers, the “Esop”, and the “Menippean” of the Prado, the most beautiful example of this class of Spanish mendacity akin to the “Drunkards” of thirty years earlier. Such, likewise, were the two companion pictures, the only existing fragments of an entire decoration—the “Mercury and Argus” of the Prado and the “Venus with the Mirror” of the National Gallery. The “Mars and Venus” the “Coronation of the Virgin”, at the Prado, are less pleasing and original works. For a long time, owing to the nature of his ideas and the constant development of his researches, Velazquez devoted himself to the solution of a more important problem. We have seen how in “The Lady of Venice” he had attempted historical painting, and what prevented him from succeeding therein. Thereupon he devoted himself to a new idea through a whole series of works, to succeed directly, in the fashion of a portrait, not merely an historical scene or a single figure but a complete action of daily life. Thus, small pictures such as the “Bear Hunt” (Wallace Collection, c. 1636), “Balthazar Carlos in the Riding School” (Wallace Collection, c. 1640), and the “View of Saragossa” lead us up to Velazquez’ grandest works, those which contain all his genius and present the highest expression of his art, such as the “Spaniards” and “The Maid of Honour” (Las Meninas) (c. 1655–56). In subject they are both genre pictures, but of hitherto unknown dimensions and treated in the “historical” size. The former shows a workshop which is being visited by two ladies; the latter, an inner chamber of the Alcazar in which Velazquez is shown painting the black young infanta, who is surrounded by her ladies in waiting, her ducks, her dwarfs, and her dog. Into these everyday scenes is introduced an element of selection, of fantasy, caprice, genius—a something subjective and purely individual, without which such pictures could never have been conceived. Such groups as these were formed again and again in the new and overheated works-scenes on the emptiness of dark palaces, but they demand a supreme artist.

To translate these wholly intellectual facts of a quite peculiar order of existence, the artist did not make use of known lines or colours; he employed splashes, vague coloured splashes without parallel in form and with no more relation to the world of real facts than the colourless dust on the butterfly’s wing bears to the rich diaphanous which the eye perceives. Everything became more elliptical, more uncertain and unreal, and assumed an air of an actual character, of a special nature, no longer that of visible and material phenomena, but of their reflection in the artist’s soul, on a rarely sensitive surface; the operations of the hand become imperceptible and mysterious, and show an agility and caprice bordering on the miraculous; the complete whole takes form before our eyes with a verismilitude which seems to have no longer a meaningless scene, but a real vision. These two works, writes Raphael Mengs, are the theology or the “Summa” of painting. They seem to exist outside of all the expedients of art and as by a mysterious fiat. Through them an entirely new path was opened to the painting of things. Every other scene of life has the same claim to be depicted, provided it has for observer and interpreter as witness as Velazquez; it was a new viewpoint of nature, a method of fruitful and infinite application. We are assured that one of these the “Meninas” the king was so charmed with the work that he perceived only one oversight and, taking up a brush, painted in the breach of the artist’s own portrait the grand cross of St. James. Whatever the worth of the legend, the coveted order was none the less a paternal one to Velazquez 12 June, 1658. He had given proof of his “limpeza de sangre”, that is, that he had in his family not a drop of Jewish or Moorish blood, that he had never worked for his living, that he had made a trade of painting, that he had never practised his art save as a recreation and in the service of the king.

To these last years belong some busts (London, Turin, Madrid) which Velazquez made of the prince, stirring works, in which we discern beneath the coldness of the mask the interior tragedy which such a charming countenance of the poet that Philip IV had been. The last, and one of the most charming, of Velazquez’ works is the “Anchorites” of the Prado, which is perhaps his most airy and luminous, his tenderest and most poetic work. After his return from Italy, filling the post of royal aposcendador, he was charged with all the preparations for the journey on the occasion of the Peace of the Pyrenees, of the marriage of Louis XIV with the infanta. Worn out by this excess of labour, the painter, was attacked, on his return, by a fever which proved fatal. Philip IV keenly felt the loss of his friend. In the margin of a report of the Junta de Obras y Bosques, ordering that 1000 ducats of the painter’s estate be returned to the charge of the Alcazar, of which Velazquez had been superintendanet (proving that his management had been negligent and irregular), the King wrote the heart-broken words: “I am crushed” (Quedo abatido).

In his sphere Velazquez had no superiors and perhaps no equals. Not only must all painting compared with one of his seem artificial and forced, so that in the wonder-crowded Prado, he seems the sole
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Maracaibo, the Triste, and the Paria. The highest mountain peaks are the Sierra Nevada, 16,137 ft.; Naiguata, 16,500 ft.; Maracay, 9900 ft. There are no volcanoes, but some thermal springs, the most famous being those of Trincheras in Carabobo, Cuña in Coro, and Guarimbe in the Guárico.

CLIMATE AND NATURAL RESOURCES.—Venezuela is divided into three well-defined zones: first, the mountainous, formed by a direct arm of the Andes penetrating through Tachira and Trujillo, and running along the sea coast to the peninsula of Paria; secondly, the zone of the plains which extend to the banks of the Orinoco; thirdly, the forest region, which extends from the right bank of the Orinoco to the Brazilian boundary line. In the first of these zones all varieties of climate are to be found, from the cold of the Sierra Nevada of Mérida, to the genial warmth of the foothills; and, excepting the coast, which is warm and unhealthy, the remainder, which forms a great agricultural belt, is both salubrious and fertile. In the plains, where the climate is warm, pastures abound, and all kinds of live stock are raised, cattle, sheep, goats, horses, mules, etc. In this zone may also be seen large stretches of plain covered with a luxuriant growth of wild flowers, and alive with flocks of numberless birds of the most marvellously variegated plumage. In the forest zones all kinds of timber and dye woods, medicinal plants, etc., are to be found, and also enormous birds, crocodiles, and boas. The climate here is, for the most part, warm and unhealthy. Mammals abound, chiefly monkeys, bears, jaguars, panthers, ocelots, pumas, water dogs, and manatees. The average annual temperature of some of the principal cities is: Caracas, 66° 43' ; Valencia, 80°; Maracaibo, 86° 29'; Barquisimeto, 77° 54'; Ciudad Bolívar, 86° 49'; Mérida, 61° 36' Fahrenheit. The country has extensive mineral products, copper in Arao, gold in Guiana, hard coal in Coro, Barcelona, and Maracaibo, mone in Cumaná, saline deposits along the coast of Barcelona, Carabobo, Mayarita, and Maracaibo, and large quantities of asphalt in Barcelona and Maracaibo. The principal agricultural products are coffee, cocoa, and sugar-cane, besides a great abundance and variety of fruits. Cattle-raising is extensively carried on in the plains. The population, at the census of 1911, was 2,713,703; that of the capital, Caracas, 72,120.

COMMERCE AND INDUSTRIES.—As the most important product of exportation has always been coffee, and the market price of this has been so low during recent years, the economic situation of the country has suffered. To this other causes, especially political, have also contributed. The official computation for the year 1910 gave the amount of exports as 18,000,000 dollars. (The official figures for 1911 are 22,387,573.) Among the exports of Venezuela are: cotton, starch, hemp sands, asphalt, cocaine, coffee, rubber, copper, cacao-fat, copaiba, cinchona, horseflesh, divi-divi, fresh fruits, cabinet woods, gold, feathers, sarsaparilla, tobacco in leaf. In manufactures Venezuela is
still backward, but a movement in this direction is progressing. Some establishments, such as the weaving mills of Caracas and Valencia, and the oil factory of Valencia, have been very successful, and other such enterprises are in contemplation. There are twelve lines of railroad. Their income in 1910 from passenger traffic was 1,653,458.04 bolivars ($319,124 or £33,825) and from all sources 9,239,563.32 bolivars ($1,786,197 or £256,504.47).

Gregorio Falcón.—The coast of Venezuela was discovered by Christopher Columbus during his third voyage, on 1 August, 1498. Its name, meaning "Little Venice", was given it by reason of the fact that Alonso de Ojeda, who first explored the coast, in 1499, found a small aboriginal village built on piles in one of the gulls to the west. Modified into Ven- ezuela, the name afterwards served to designate the whole territory of the captaincy general (cf. Felipe Fejera, "Manual de Historia de Venezuela").

The Spanish conquest was complete in the year 1600. Since then there has existed in Venezuela a regularly organized society with peculiar ethnic characteristics and a self-developed culture. The colony was under the administration of governors, who in general divided the thirteenth and eighteenth centuries.

The first decisive step towards political emancipation taken by the country was the Conspiracy of 19 April, 1810, by means of which it was wrested from the control of the captain general, Vicente Empanar.

The definitive Declaration of Independence was issued by the Congress 5 July, 1811. This Declaration contains the solemn terms of the movement to put the supreme Being as witness to the justice of our actions and the rectitude of our intentions; invoking His Divine and heavenly aid, and protesting before Him, in the moment of our birth to that dignity which His Providence restores to us, our desire to live and die free; believing and maintaining the Holy Catholic and Apostolic Religion as the foundation of the country.

The War of Independence ended with the battle of Carabobo, won by the Liberator Simón Bolívar, 24 June, 1821. When the Republic of Colombia, formed by Bolivar out of the States of Nueva Granada, Ecuador, and Venezuela, was dismembered, the last-named of these three states became the Republic of Venezuela, in 1830, to explain the development of the country has been retarded by interminable struggles, which, however, have not entirely impeded all advances towards culture and material progress. In the early days of independence, General José Antonio Paez, the hero of the War of Independence, was prominent in political affairs, aided by Dr. José María Varjas and Gen. Carlos Tumulte. Following this a period of ten years, the country wavered between content and discontent under the rule of the brothers José Tadeo and José Gregorio Monagas, also celebrated leaders in the War of Independence.

To José Gregorio Monagas is due the abolition of Slavery. The Monagas were overthrown in 1858, after which began the bloody and disastrous rule of the Federal party. Finally, in 1867, and the Monagas in triumph of the Federal cause and the elevation of Juan Crisóstomo Falcón to the supreme power. His rule was characterized by administrative inefficiency and a state of turmoil lasting until 1868. After a precarious regime, known as El Gobierno Azul, which consisted in a fusion of the parties, Guzmán Blanco came into power in 1870.

During his term of office, a period of twenty years, strife and bloodshed continued, and Venezuela suffered from a despotism such as she had not known up to this time. Intellectually gifted and possessed of great energy, he availed himself of a spectacular political policy and, carefully measuring the elements with which he had to deal, was able to dominate persons and events completely. He would have been able to direct his country into safer paths and to have established her once for all in the foremost ranks of the truly progressive nations, had not his desire for personal aggrandizement so led him as to say that he could with all the established methods of civilization, concealed internal decay under a show of material progress, and laid the foundations of that political venality which has ever since so seriously retarded the progress of the republic. Rojas Palma and Andrade Palacio followed him, and would have been able to establish peace and tranquility for the welfare of the State but not political ambition once more asserted itself, bringing with it revolution and military ascendency. The last of these governments by bloodshed was that of Cipriano Castro, which lasted nine years and ended in December, 1908. With the celebration of the first centenary of its independence the entire nation demanded peace; the government then proclaimed, and has since endeavoured to procure, the establishment of law and order.

The United States of Venezuela is now composed of twenty federal states and a federal district, the seat of the national government, the capital of which is Caracas. Outside the limits of the Federal District, the Federal authorities have control only in the Federal Courts and the point of Cumaná. The Supreme executive power is vested in the president, assisted by the cabinet ministers and the Council of State. The legislative body consists of a Senate and a House of Representatives which meet in ordinary sessions once a year and may be convened for extra sessions by the president. The judicial power is vested in the Supreme Court and the Federal Courts. Cumaná, whose members are elected by Congress from candidates presented by the various States. There are lesser tribunals to meet various needs. The political organization in the several states is similar to that of the national government. The president of the Council of State fills the office of vice-president for the government then proclaimed, and has since endeavoured to procure, the establishment of law and order.

Education.—Though internal disturbances in Venezuela have not altogether impeded the advance of civilization, they have somewhat retarded it. Education, however, never completely neglected, has acquired new vigour and extension. Guzmán Blanco organized a system of universal education, throughout the country, and although this has not been very effective, owing to the poor organization of the school system, it cannot be denied that much good has resulted. The total number of students in the primary grade in the entire republic for the third quarterly session in 1909 was 48,569, of which only 5,790 attended private schools. The remainder attended national schools, federal and municipal. In the secondary schools there were 3,565 students, 1,343 of whom attended private schools. In the fourth quarterly session of 1910 there were 50,991 students registered for the primary schools. Nevertheless, attention having being concentrated upon the principal cities and towns of importance, the interior of the republic has been neglected to a great extent. The Government is endeavouring to give a more efficient organization to the educational system, both by providing suitable buildings and increasing the number of students, as in supervising the management of the schools, and finding the best means for extending their usefulness. The Government also takes an equal interest in the secondary schools, both those maintained at government expense and the many and excellent private schools which exist throughout the country. In July, 1909, one hundred and two such schools were registered, sixty-three of these being private schools.

In these schools the courses are literary, mercantile, and philosophic. For the higher branches there are a number of universities, a school of engineers, and the episcopal seminaries. There are eight schools for the fine arts, and fourteen manual training schools.
The average of education is not low among the Venezuelans; they are naturally intelligent and assimilate knowledge readily. The one drawback is a lax system in the various courses. Medical science, in its various branches, has many representatives who stand high in their profession; judges and lawyers of high reputation represent the law, in belles-lettres Venezuela" went her produce:; they bear comparison with the best product of the other Spanish-speaking nations, and in the fine arts, such painters as Tovar y Tovar, Arturo Michena, and Cristóbal Rojas have produced works of which their country is justly proud. The Press in Venezuela has considerable merit: it is unfortunate that the influence of modern anti-religious ideas, for which no antidote is provided, is felt. In the collection of religious literature notwithstanding this, it cannot be generally said that the Venezuelans are irreligious.

Religious History.—The religion of Venezuela has always been the Catholic Faith. Missionary work was very efficaciously done in the early days; the Capuchins, in particular, carried that work very far forward, and many of the settlements of Venezuela were founded by them and reached a high degree of prosperity under their direction. Nevertheless, there have been undeniable shortcomings in public morality, due to the interference of extrinsic causes. One of the greatest glories of the religious orders and of the Spanish nation is the record of their unselfish devotion to the secular needs of the American continent. Those religious fathers defended the interests of their country against their cruel assailants, being the first to claim for them the rights of humanity, and the kings of Spain fostered these humane and Christian views, promulgating a great body of laws—the leyes de las Indias—which will always be a monument of the noble principles which inspired those monarchs in the days when they founded on the Isthmus of Panama the chain of the first Spanish king’s colonies, which the Dominicans and Venezuelans had the chief part in this civilizing work. In Venezuela they exercised their ministry with fruitful results; and when the conquest was completed, they still continued their mission with the greatest zeal. According to Dr. Francisco González Guzmán in his "Historia Contemporánea de Venezuela":

"Before 1830 there were forty convents in Venezuela: at Caracas, those of San Francisco, San Jacinto, San Felipe, the Merced, and the Capuchins; at Barcelona, of San Francisco; at Piritu, of San Francisco; at Barquisimeto, of San Francisco; at Pueyo, of San Francisco and of San Domingo; at Carora, of San Francisco; at Valencia, of San Francisco; at Guanare, of San Francisco; at Cumaná, of San Francisco; on the Gulf of Santa Fe, of San Domingo; at Cabruta, the Jesuits; at Angostura (Ciudad Bolivar), the Jesuits; at San Francisco, that of the same name; at Caripue, of San Francisco; at Mérida, San Domingo, San Agustín, and Candelaria; at Asunción, of San Francisco and of the Jesuits; at San Cristóbal, of San Agustín; at Trujillo, of San Francisco and of San Domingo; at Guasipati, of San Francisco; at Upata, of San Francisco; at Carúachi, of San Francisco; at Gury, of San Francisco; at Tupaquen, of San Francisco; at Santa María, of San Francisco; at Maracaibo, of San Felipe and the Jesuits.

"About the year 1830 there were in Venezuela the following communities of nuns: at Caracas, that of the Concepcionists, founded in 1617 by Doña Juana Villela and her daughters, Spanish ladies, and authorized by the King of Spain, 23 March, 1619; that of the Discalced Carmelites of Santa Teresa, founded by Doña Josefa Melchora de Poveda y Aguirre, Doña Mafú, and Don Miguel de Ponte, authorized by royal warrant of 1 October, 1725, the building begun in 1726 and opened 19 May, 1732; and the Dominicans, established in 1817. The convent of the Dominican monks at Trujillo was begun in 1509 and opened in 1617. That of the Clarissas of Mérida was founded in 1651 by Don Juan de Bedoya. The Beaterio of Valencia was founded by the Revs., Juan José Rodríguez Felipe, Dr. Carlos Hernández de Monagas, and Dr. Juan Antonio Hernández de Monagas. The first idea of these charitable pious works was to establish a college for the education of young girls, and this object was contemplated in the authorization given by Archbishop Francisco de Ibarra, 28 January, 1806. Dr. Carlos Hernández de Monagas having been assassinated, and the Rev. Rodríguez Felipe being absent, Dr. Antonio Hernández de Monagas, with the consent of Archbishop Coll y Prat, given 5 March, 1811, and in the colegio, and with the archbishop's authorization, the girls were to be taught by Carmelita beatas (devout women), who were to observe the monastic vows so long as they wished to live in the Beaterio. Archbishop Coll y Prat received the vows of, and gave the veil to, the first beatas in 1813."

The secular clergy likewise contributed to the work of civilization. An illustrious phalanx of priests, conspicuous by the austerity of their lives, their learning and piety, and comprising members of the most distinguished families, maintained the dignity of the priesthood and the deep popular reverence for ministers of religion. This deep and broad rooting of faith and piety, watered by the blood of martyrs, exercised their wonderful persistence among the Venezuelan people of the present day, in spite of all the assaults of this present age. The influence for good which the bishops have had upon the civilization of Venezuela has been brought out clearly by Pedro M. Areaya, a judge of the national courts in "El Episcopado en la formación de la sociedad venezolana", and in "The Age of Independence (5 July, 1905), in the special commemorative number issued by "La Religión", of Caracas. Recalling a number of facts, taken at random, illustrative of the meritorious work of Bishops Gonzalo de Angulo, Antonio Gonzalez de Acuna, and Mauro de Tovar, Dr. Areaya draws these conclusions:

"In the sixteenth century, and almost as late as the middle of the seventeenth, the royal power was undoubtedly less efficacious for order than was that of the Church. The former depended very much on the actual force which supported it; and that force was not in evidence to any great degree in the colony; European troops seldom appeared there, and indeed the territory was too large for the armies and fleets at the Spanish king's command. Europe saw the peoples would have lost ground, and would have sunk to the level of the tribes who were their adversaries, had not the Church spoken to their conscience, reviving the sentiments of justice and duty, which, in the heat of the struggle, had been supplanted by base passions. The retrogression had been terrible, and to restore the moral tone of the country was a difficult undertaking. To this work, and to that of civilizing into the Indians and the negro slaves the moral and religious principles which form the basis of civilization, the Venezuelan bishops applied themselves with extraordinary energy. They encountered great resistance, and, in order to accomplish their civilizing mission, they had not only to use persuasion and gentleness, but actually to assume a sort of dictatorship, so as to break up abuses, protect the weak, chastise iniquity, and finally lay the foundations of a society.
inspired by justice and not brute force. They made great progress in this direction; and if the work was not, after all, solidly accomplished, it was not through the lack of any efforts of theirs, but because the conditions were difficult in the extreme. In this way, then, the noviceship of our first bishops was just and beneficial. Venezuelan society was in its medieval stage; the same phenomenon was reproduced which had occurred in Europe, when the bishops and abbots were the only persons capable of protecting the masses against the excesses of chieftains and warrior bands.

The first episcopal see in Venezuela was that of Caro, founded pursuant to a Bull of Clement VII which was published 21 July, 1531. This see was transferred to Caracas in 1537, and elevated to arch-episcopal rank by a Bull of Pius VII 21 November, 1803. The Dioceses of Mérida and Guayana were created at a much later period, while those of Barquisimeto, Calabozo, and Zuata came into existence in the course of the nineteenth century. The union of Church and State has always obtained in the Republic of Venezuela, though this union has suffered the trials incidental to modern political ideas, trials which with each repetition render the situation of the Church in its relations with the civil power more precarious. No sooner was the Colombian nationality constituted than the newly created Laws of Ultramar, in 1521, took to the fullest extent those prerogatives over the Churches of America which, under the name of "Patronato," the popes had conferred upon the Catholic kings. Without any fresh ratification or negotiations with the Holy See with respect to this privilege, Venezuela, when it separated from the Colombian Union, included Guayana in its Constitution (20 October, 1830), in consequence of which, however, accompanied by documents, was formulated, in which the Archbishop of Caracas and other Venezuelan prelates asked the Constituent Congress for the suspension of the law in question. On 21 March, 1833, an Act of Congress declared it to be once more in vigour, and this law, with possible applications, the Government has continued to administer on the principles of its relations with the Holy See. The steps taken to conclude a concordat, as prescribed by the Law of "Patronato," "to prevent disputes and complaints in the future," have so far had no satisfactory results, while the convention with the Holy See, concluded in 1822, was repudiated by the Constituent Congress of 1830, which, with the national executive open negotiations with His Holiness in order to establish a concordat in relation to the laws of the Republic and in harmony with the spirit and letter of the Constitution which has just been ratified." The diplomatic mission sent to Rome for this purpose was not successful.

Conflicts between the ecclesiastical and civil authorities occurred in the earliest period of the Republic's existence. The first of these arose out of the refusal of Ramón Ignacio Méndez, Archbishop of Caracas, to swear allegiance, without qualification, fully, and in the form prescribed by the Constituent Congress, to the Constitution ratified in 1830. This refusal, based chiefly on the absence from the Constitution of any thing in the nature of a "Patronato" of Catholic Church and State, resulted, in spite of endeavours on the part of the Government to solve the difficulty amicably, in the exile of the archbishop, together with Mariano Távara y Garces, titular Bishop of Trican, Vicar Apostolic of Guayana, and Buenaventura Arias, titular Bishop of Jericho, Vicar Apostolic of Mérida, who had been consecrated, contrary to law, by the Bishop. The exile lasted seventeen months, the prelates (with the exception of Mgr. Arias, who died 21 November, 1831) returning in April, 1832, after reaching an understanding with the Government. We may add, in passing, that Mgr. Arias left behind him a holy memory, the populace even crediting him with miracles. Another conflict, with Archbishop Méndez, arose in 1836. The prelate refused canonical institution to the persons nominated as dean and archdeacon, and the matter was taken up to the Supreme Court. To the same tribunal was afterwards referred the complaint of the Government against a pastoral letter in which Mgr. Méndez protested against the abolition of tithes, declaring this legislative act to be null. The result was another exile for the archbishop, who embarked for Curacao, 30 November, 1830, never to return, as he died on Colombian territory, 15 August, 1832.

The most lamentable quarrel between the Church in Venezuela and the Government was that in which Archbishop Silvestre Guevara y Lira and President Antonio Guzmán Blanco were the principals. The latter having won the battle which definitively established his power, in 1870, his Government at Curacao requested of the archbishop the celebration of Mass in the Cathedral, and, moreover, sent him to the place of his banishment without any expression of satisfaction, and that, after his return to Curacao, in the discharge of his official duties, he took steps to effect the prelate's recall and to re-establish the harmony which had been so rashly interrupted.

Unfortunately, no good understanding could be reached, as political passions helped to make the rupture more and more irreparable, and the disastrous results became lamentable in the extreme. Guzmán kept no restraint on his anger; he visited it upon the whole Church and its most prized institutions, and, to destroy the influence of the priesthood completely, thenceforward set on foot a systematic persecution of the clergy, which culminated in the expulsion of this banishment with no expression of satisfaction, and that, after his return to Curacao, in the discharge of his official duties, he took steps to effect the prelate's recall and to re-establish the harmony which had been so rashly interrupted.

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the legislation establishing civil marriage, unions entered into by those in Holy orders; the design, however, was frustrated by an outraged public conscience, and this article of the Code was suppressed.

The struggle terminated in 1873, when Mgr. Guévara abdicated the See of Caracas at the suggestion of Pius IX and through the mediation of Mgr. Roeve in Holy orders in the Congregate Apostolico. But the wounds inflicted on the Church were deep, the consequent diminution of her strength was dangerous, and the process of conciliation which followed was, in the existing political conditions of the country, necessarily slow in its inception. At present the reaction seems hardly to be commencing, the fatal consequences having already taken place more and more rapidly. It is true that reaction to a successful issue is fraught with difficulties. During the twenty years of Guzmán Blanco's tyranny, laws were imposed on Venezuela which greatly hampered the salutary action of the Church. These laws continue to exist because, unhappily, the same principles of antagonism are still in vogue and are enforced public opinion, by reason of the good will which subsequent rulers of the republic have entertained towards the Church, they have effected less harm than they might have done under a more drastic application. To ensure compliance with the law, the Registro Civil, created by Guzmán Blanco, prohibited the recording of baptisms in parish books without a corresponding civil marriage, an extreme step of illegitimate pedantry, and subsequent amendments of the Code additional provisions have been made to the prejudice of the Church's rights in the custody of parochial archives. With the same purpose in view, the civil marriage instituted by Guzmán Blanco prescribed, under heavy penalties, the precedence of the civil over the religious ceremony in the popular minds. The statutorily defined formalities and difficulties as to make marriage extremely difficult. This law has become a constant source of public demoralization. On account of the difficulties here indicated, aggravated by abuses on the part of subordinate officials and the extortion of pecuniary payments which the law itself prohibits, the violation of it is frequent, and the consequences of the steps taken to prevent them have been extremely difficult for the Church to exercise her moral power in this respect. Concubinage is not infrequent in the country. In the last reform of the Civil Code, Cipriano Castro, exercising a brutal despotism over the national conscience, introduced a divorce law, though repugnant to the people. The law was never enforced, as it was early suppressed by Juan Vicente Gómez, has taken effective steps to improve the situation, perceiving plainly the deplorable moral and social effects which have resulted from the degradation of the marriage contract and heeding the zealous remonstrance of the bishops. A recently issued government order (12 October, 1911) has for its object the extermination of all abuses, and the preservation of the sanctity of the marriage relation, which has been more before the national congress the bill for revision, of the laws concerning civil marriage. It must also be stated that the administration of Gén. Gómez has shown marked consideration to the Church, thereby affording a remedy for many of the evils that have beset her.

The Venezuelan Code recognizes the right of the Church to acquire and possess property, but curtails it to a great degree by closing the two most usual and effective ways of acquiring property for ecclesiastical institutions, viz., donations and bequests. The Code prohibits acquisition of property in these ways by churches, and even persons in Holy orders are forbidden any acquisition of property by donation or by gift outside of the eighth civil (fourth ecclesiastical) degree. Thus the Church in Venezuela, deposed of almost all that it once possessed, has been unable to recover itself in this respect, and is placed in pecuniary straits which preclude it from energetic social action and from rising out of the prostrate condition in which it was left by the persecutor. As a matter of fact, it can count only on the poor offerings of the faithful for the functions of religion, while the clergy with difficulty support themselves on stipends. The State now provides, under the head of ecclesiastical salaries, only for the maintenance of prelates and chapters, and that with really insufficient sums, although, when the tithes were abolished by the Decree of 6 April, 1833, an engagement was entered into "to defray the expenses of public worship." This ecclesiastical budget has been incessantly vitiated, so that the State subvention becomes a mere paper only for the Church; a certain section of Venezuelan "intellectuals" are far from sympathetic with the Catholic cause, and the Church does not possess in Venezuela any large number of subjects capable of pushing the defence of Catholicism with brilliant success. There is nothing but the inherent power of the Faith to call into action individual souls for the recovery of its legitimate influence.

In 1886 the Government itself introduced into Venezuela the Sisters of Charity of St. Joseph of Tabora and entrusted to them the service of the hospitals. The Sisters founded educational establishments for girls, which are still considered among the best of their kind in the country. The two best are at Caracas, but the congregation also has efficiently established colleges at Valencia, Puerto Cabello, and Barquisimeto. Later on, another congregation of Sisters of Charity, those of St. Anne (Spanish), established themselves at Maracay, Mérida, and Ciudad Bolívar; at present, however, they are found only at Maracay. Other institutes of women afterwards began to appear in the country, devoted to the defense of charity, catechetical teaching, and, in some degree, the contemplative life, but not cloistered. Among these may be mentioned in particular the Little Sisters of the Poor of Maqueta, the Servants of the Most Holy Sacrament, and the Franciscan Sisters. All of these work with great abnegation for the respective cause, and endeavor to maintain the influence of religion among the people. With a view to providing for the evangelization of the aborigines, some thousands of whom still live as savages in the regions of the Orinoco, the Government invited Capuchin monks to Venezuela in 1881. The work among the Indians has not been successfully completed, but the Capuchins have done very meritorious work as missionaries, as also in their apostolic journeyings, preaching to the people in many districts, and greatly fostering piety in the cities where they are stationed. At present they have residences at Caracas and Maracay. At the invitation of the Government, the Salesians came to Venezuela in 1881. This congregation has been obliged to exercise a most meritorious work, it has, however, proceeded with a persistent firmness the efficacy of which is seen in the results obtained in the education of
youth. It now has a considerable establishment at Caracas, a college at Valencia, and one at Maracay. Its members have rendered devoted service in the salvation of souls. In 1899 the Augustinian Recollects came to Venezuela; their ministrations have been utilized by the bishops in parochial work. They are employed in the Archdiocese of Caracas and the Dioceses of Guayaquil and Zulia. In 1903, at the invitation of the Government, the Sons of Mary Immaculate established themselves at Caracas, where they are known as the Dominican Fathers. This magnificent college and at the same time afforded valuable assistance to the clergy of the capital in the care of souls. Lastly, in the same year, 1903, the Dominican Fathers, also under government protection, took possession of the Church of the Sacred Heart of Jesus at Caracas. They are gaining more and more in the esteem of society at large and the appreciation of the metropolitan. Certain members of their community are now engaged in teaching in the seminary of Caracas.

All these elements of religious progress, although the numbers of the communities have been small in each case, have entered Venezuela in spite of the existence of special laws against them and in virtue of the fact that it is not uncommon for ecclesiastics there to engage in secular vocations. It is significant that among the incapable restrictions which may be considered invasions to the Church and which, given the occasion, could be used as a weapon against her; at the same time, these restrictions might very well serve to protect the peculiar way in which power is exercised in the Republic of Venezuela. One most important compensation made to the Church by the Government was the legal re-establishment of the seminaries in virtue of an executive order of General Cipriano Castro, issued 28 September, 1900. These institutions now enjoy the same freedom of appointment of formerly theirs. That of Caracas, known as the Metropolitan, is divided into a great and a little seminary; the Government contributes to its support, and its professorships of ecclesiastical science have the official character of "ciencias universitarias." The Dioceses of Mérida and Barquisimeto also possess seminaries for diocesan academic purposes, and one is now being organized in the Diocese of Zulia. These foundations encourage fair hopes for the future, even though the number of students be small owing to the paucity of genuine vocations in the scanty population.

A large proportion of the secular clergy of Venezuela conscientiously discharge the duties of their ministry, labouring to foster piety, teaching the Catechism, and performing other parochial offices. Nor must it be overlooked that in the last ten years very efficacious efforts have been made by worthy priests for the Catholic revival in the fatherland. It is a lamentable fact, indeed, that, whether through the shortcomings of individuals, flagrantly relaxations of some diocesan constitutions, or, unhappily, because of the weakness of the Church's influence, in the very capital of the country, it has never been materially prosperous; it is represented by periodicals which defend the interests of the Church with boldness. The present most fully authorized organ is "La Religión", which has existed for twenty years; the "Heraldo Católico" a weekly, exercises a very salutary influence, as well as several monthly reviews of a similar character: the "Monitoreo Católico del Corazón de Jesús", "El Santísimo Sacramento" and periodicals published by religious houses—such as the "Boletín del Pan de San Antonio". The "Boletín Eclesiástico de la Arquidiócesis" is a model of its kind. Mention should here be made of the Eucharistic Congress, to commemorate the twenty-fifth anniversary of the
Perpetual Adoration of the Blessed Sacrament at Caracas, celebrated there in December, 1907.

Mariano Marti, twenty-seventh Bishop of Venezuela and fifteenth of Caracas, bequeathed to posterity a very important work. In the compilation entitled "Documentos para la historia de la vida publica del Libertador de Colombia, Peru y Bolivia," by General José Félix Blanco, vol. I, pp. 501, 502, we read: "I visited the diocese, making lists of and descriptions of all the villages, the distances, products, occupations of the inhabitants, etc. In the absence of a general census of Venezuela, the lists drawn up by Marti, on his visitation of half of what was the Province of Venezuela, have served as the most probable data for the history of the second half of the seventeenth century. These statistical works of Marti's furnished the first data which the governments of Venezuela obtained in the way of a formal census. A large folio volume, unpublished, of the visitations of this bishop is to be found in manuscript in the National Library at the capital of the United States, the Archives of the Congregation of the Holy Office, and some wise rules for the reformation of the customs and services of churches. He died at Caracas, 20 February, 1792."

The Diocese of Mérida (q. v.) has for its territory the States of Mérida, Trujillo, Tachira, and Zamora in the most mountainous region of the republic, its principal town being Mérida. In this diocese the traditions of ecclesiastical discipline are well maintained, with a grateful memory of the bishops of old who organized its administration and bravely defended the rights of the Church, as well as of priests meritorious for wisdom, austerity, and patriotism. Among the former should be mentioned Lasso de la Vega (Don Ramon), who, as a senator, silently discharged his duties towards the interests of religion, and by whose intervention relations between the republic and the Holy See were first established. Transferred to the Diocese of Quito, he died there 4 April, 1831. In 1901, when his tomb was opened, with a view to building a more artistic one, "his body was found in a state of good preservation, so much so as to permit of its being vested anew in pontificals and piously laid to rest in a new cofin" (from a report sent by the secretary of the Archbishop of Quito to the present Bishop of Mérida). We may also mention Juan Hilario Boset, who died 26 May, 1873, while suffering exile on account of a pastoral which he issued in reference to the Civil Marriage Law. The popes Zetlina, who governed the diocesan press, from which "Documentos para la historia de la Diócesis de Mérida" is being published—a work of individual zeal and the first great step taken in Venezuela towards the production of an ecclesiastical history Here, too, is published the "Boletín Diocesano." There are other Catholic publications in this diocese—such as the "Eclesiástico" of Valera, "La Colmena" of Fábrica, the "Angel Guardian" of Mérida.

The Diocese of Guayana (see Saint Thomas of Guiana) covers the whole southern, south-eastern, and eastern portion of the republic. To its second bishop, José Antonio Mohedano (d. 1804), belongs the credit of introducing into Venezuela the cultivation of coffee. The popes of this diocese are the Vicar Apostolic, who was vicar Apostolic, edited a periodical called the "Crónica Eclesiástica de Venezuela," in which he gave some excellent data for the religious history of the country. It has not been possible to adequately cultivate this widely extended field of souls; the diocese has 102 parishes and only 40 priests all told. Such are the obstacles which the zeal and good will of the present bishop (1911), Mgr. Antonio Maria Durán, has had to encounter.

Within the Diocese of Barquisimeto (q. v.) is included the territory of Coro, which was the first episcopal see of the country. It was at Coro that the Holy Sacrifice of the Mass was first celebrated on Venezuelan soil, in 1527, under a cruz (myrrh) tree. The cross which was used for the altar on this occasion was carefully preserved, and in 1864 Juan Crisóstomo Faléon restored it and erected a monument to it in the same city, which is now a national monument. In 1911, Mgr. Aguedo F. Alvarado, has infused much energy into its administration ever since his occupancy of the vicariate capital, which lasted ten years. By means of pastoral visitations, organized as missions, and other resources of his apostolic zeal, the religious spirit of his flock has been greatly developed and strengthened. The Diocese of Caracas has its ecclesiastical bulletin and some Catholic periodicals such as "Rayos de Luz" of Barquisimeto and "La Paz" of Guarico. The Sisters of St. Joseph of Tarbes serve in a hospital here and conduct a school for girls. The Little Sisters of the Poor of Maqueta have houses at Barquisimeto and El Focuyo.

The Diocese of Zulia (q. v.) comprises the central and south-eastern portions of the republic, where the plains of Venezuela are chiefly situated. This diocese is poorly supplied with clergy. The present bishop is Mgr. Felipe Neri Sendrea.

The Diocese of Zulia (q. v.) covers only the State of Zulia, in the extreme north-eastern part of the republic. Maracaibo, its capital, is a city of great importance, and a seaport, also, on Lake Maracaibo, the largest lake of Venezuela. The new bishop is appointed to this see according to the Canon of the Holy See. The first bishop (1911) is Mgr. Arturo Celestino Alvarez, consecrated 6 November, 1910.

VENICE

Venial Sin. See Sin.

Venice, the capital of a province in Northern Italy, is formed of a group of 17 small islands joined together by 365 bridges, all made of stone. These islands are partly natural, partly artificial, constructed by means of piles driven into the bottom of the shallow sea, as all the houses of the city are built upon a network of rows of piles. The islands are separated by a number of canals, three of which are larger than the others; the Grand Canal, which traverses the city in the span of a mile and a quarter from the Giudecca to S. Marco, which is the widest of all. The city is connected with the mainland by a railroad which crosses the lagoon on a bridge 2 miles 2555 feet in length. Transportation within the city is carried on by means of gondolas and also, on the three large canals, by small steamers. The lagoon of Venice is divided into the "Sedition" and the "Liberal." The salt lakes (Laguna de la Sal) is a system of lakes and marshes formed by the sedimentary deposits of the streams flowing from the Alps, and extends from the mouth of the Po to that of the Isonzo; the latter (Laguna Vida) is a shallow body of salt water out of which rise a few small islands, among them the group which forms the city itself. The Laguna Vida is separated from the Adriatic by a largely built strip of land (the Lido) which extends from Chioggia to Cortelazzo at the mouth of the Piave. The strip of land is reinforced at many points with Istrian marble, and has a
number of openings for the passage of ships, being broken in on the several lidi of Pellestrina, Malamocco, and S. Erasmo. There is a tide in the “live” lagoon, rising at certain times to a height of between 9 and 10 feet, when it floods the pavements of Venice. The city is a commercial and military port girdled by six forts distributed about the Laguna Viva.

Churches.—St. Mark’s, which, since 1807, has been the cathedral, was built in 829, when Venetian merchants returned from the city of St. Mark at Alexandria. In the eleventh century it was remodelled in imitation of the Basilica of the Apostles at Constantinople. The succeeding centuries, especially the fourteenth, all contributed to its adornment, and seldom did a Venetian vessel return from the Orient without bringing a column, capitals, or frizees, taken from some ancient building, to add to the fabric of the basilica. Its whole pavement is mosaic; it contains gold, bronze, and the greatest variety of stones. The façade is decorated with mosaics of different periods, Byzantine sculptures, and statues of the Evangelists and the Savior. The four horses of gilded bronze above the great doorway once adorned the Arch of Trajan; they were transferred to the Hippodrome at Constantinople, and in 1201 Enrico Dandolo brought them to Venice. The mosaics of the apse and the interior belong partly to the tenth century. The plan of the interior consists of three longitudinal and three transverse naves. Over the high altar is a baldaquin on columns decorated with eleventh-century reliefs; the altar-piece is the famous Palazzo dei Corte. The metal-work of the year 1105, originally designed for an antependium. Behind the high altar is another altar with alabaster columns. The choir stalls are embellished with inlaying by Fra Sebastiano Schiavone, and above them on both sides are three reliefs by Sansovino. On the two marble pulpits of the ambo are statues by Bergonzi brothers (1391). Also in the choir are Sansovino’s bronze statues of the Evangelists and Calvari of the Four Doctors. The crypt is underneath the choir. In the baptistery is a beautiful font with a bronze cover by Tiziano Minio, Desiderio da Firenze, and Francesco Sagala (sixteenth century). The Capella Zeno (monument of Cardinal Zeno, 1501) is the work of A. Leopardi. The Scala dei Gigli is a splendid staircase in the treasury of St. Mark’s; it is an episcopal chair of the seventh century. The campanile, 321 feet high, was built in 900 and repeatedly restored. Sansovino added the graceful loggetta in 1510. In 1902 the campanile fell, damaging the library of St. Mark’s; it has now (1912) risen again to its ancient splendour.

S. Maria del Giglio (by Sardi, 1680, with statues of the Barbaro family); the church of the Discalced (Longhena, 1619; façade by Sardi, 1693; frescoes by Tiepolo; high altar by Pozzo); S. Maria del Gesù (Rossi, 1750; façade by Fattoretti; high altar by Pozzo; pictures by Tintoretto and Tintoretto; tomb by Girodet da Campagna); S. Pantaleone (pictures by Fumiani, Solari, Vivarini, Gio. Alemano; relief by Marino Cridino); the Madonnina dei Drogari (Massari, 1729; pictures by Tintoretto and Tiepolo); S. Maria della Salute (by Longhena, built after the plague of 1630; plan, octagonal with cupola; pictures by Luca Giordano, Titian, Tintoretto, and Giusto de le Court). These churches are in the Baroque style with a profusion of many-coloured marbles in which all the magnificence of Venice is displayed. In the Gothic style are: S. Stefano (fourteenth century, restored in 1903; contains marble balustrade with statues by Lombardi; Moccia della Orta 1610; pictures by Tintoretto, who is buried there, Dan. van Dyck, the younger Palma (Giovane), Giov. Bellini, Cima da Conegliano, etc.); S. Giovanni e Paolo (1333: the largest church after St. Mark’s. It contains pictures by Vivarini and Lorenzo Lotto; statues and other sculpture by Vittoria and Bartolino di Fredi; and the famous lion in the don. In it are also monuments of the doges). Also of Gothic was S. Maria del Carmine, but modernized in the seventeenth century (pictures by Cima da Conegliano, Tintoretto, Lorenzo Lotto; bronze reliefs by Verrocchio, as also S. Maria dei Frari (1525: statues of Al. Vittoria, Andrea Vincentino, Donatello, Sansovino; and numerous tombs). In the Renaissance style are S. Fantinino (Scarpagnino, 1507; choir by Sangallo); S. Giobbe by An. Gambello and Pietro Lombardi, 1451; pictures by Paris Bordone, Previtali, Giovanni Bellini, Savoldo; ma- jolica by Luca della Robbia; S. Alise (pictures by Tiepolo); S. Maria dei Miracoli (1448, pictures by Sansovino); S. Salvatore (by Giorgio Spavento and Tullio Lombardi, 1506; the façade, 1563; pictures by Girolamo Campagna, Tintan, Giovanni Bellini; statues by Al. Vittoria and Danese Constabili; im- por tants by Tintoretto). S. Bartolommeo (pictures by Sebastiano del Piombo); S. Giovanni Crisostomo (Marco Carducci, 1497; pictures by Giovanni Bellini and Seb. del Piombo; relief by Tullio Lombardi); Santi Titian, and others). Also in the Convento di St. Lucia, by Tintoretto; S. Zaccaria (which still keeps much of its Gothic character; on its façade is a statue of the saint by Al. Vittoria; pictures by Giov. Bellini and Tintoretto; the altar is carved in wood in the chapel of S. Tarasio); S. Maria Formosa (pictures by Palma Vecchio, Vivarini, Leonardi da Bassano, Sassoferrato); S. Maria dei Miracoli (1513; pictures by B. Giorgi, painting by Pennacchi); S. Francesco della Vigna (by Sansovino and Fra Francesco di Giorgio, has pictures by Girol. da S. Croce, Fra Ant. da Negroponte, Giov. Bellini, Paolo Verosone; statues of Al. Vittoria; the scuola, or guild, of S. Giorgio degli Schiavoni (pictures by Vittorio Caracce and Vinc. Calena); S. Giorgio dei Greci di Flor (pictures by Pellestrina painters); S. Giorgio Maggiore (pictures by Tintoretto and Paolo Veronese); S. Pietro di Castello (one of the oldest churches in Venice, contains the relics of St. Lawrence Giustiniano); S. Giovanni Elemosinaro (1525 pictures by Titian and Perdonone); S. Cassiano (Palma Vecchio and Tintoretto; the guild of S. Rosalia); works of Tintoretto; S. Sebastian (1506; works of Paolo Veronese, who is buried in the church; tomb by
Sansovino), the Redentore (Palladio's masterpiece: pictures by Tintoretto, Girolamo Campagna, and others). On the island of S. Lazzaro there has been since 1716 an establishment of the Armenian Mechanists, famous for their Oriental publications. The cathedral (seventh and tenth centuries) of Torcello is worthy of mention, with its mosaics of the twelfth century. Torcello was at one time a city of importance. The seminary, the work of Longhena (1670), contains a museum of sculpture and a picture gallery; its faculty confers degrees in philosophy, theology, and canon law.

NON-RELIGIOUS BUILDINGS.—The Palace of the Doges is said to date from the ninth century; its actual form, a singularly graceful type of Gothic, dates from the fifteenth and fourteenth centuries. Chief among the artists who wrought upon it were Pietro Lombardo, the three Buon, Ant. Rizzo, Pietro Lombardo, antique statues, warlike trophies, portraits and busts, medals, coins, specimens of Venetian industries, costumes etc. One portion of this exhibition is housed in the Correr Palace. Among the most important bridges are the Rialto and the Bridge of Sighs. The finest private palaces are along the Grand Canal. Of the public monuments we shall note only the equestrian statue of the Cavalliere Bartolomeo Colleoni, modelled by Verrocchio and cast by M. Leopardi.

The principal industries are ship-building, silk-spinning, galleons and jades, glass (Murano), objects of art. The sea baths of the Lido are the most elegant in Italy. Besides the seminary, there are two lyceums, and a national boarding-school, a technical institute, a normal school for girls, a fine-arts institute, a naval institute, technical and commercial schools of marine engineering, etc., also a municipal and a military hospital, special hospital for

and Scarpagnino. The Giants' Staircase takes its name from the colossal statues of Mars and Neptune by Sansovino. The halls contain paintings by Tintoretto, Paolo Veronese, Palma Giovane, Titian, Tiepolo, Andrea Vicentino, Gabriele Caliari. The doge's private apartments now house the Archaeological Museum. The Marciana Library (Library of St. Mark) is in the old Mint, while the Libreria Vecchia, the work of Sansovino and the most magnificent non-religious edifice in Italy, is now the Royal Palace. The Academy of the Fine Arts, in the guild of S. Maria della Carità, contains pictures almost exclusively of the Venetian School. In the Middle Ages the arsenal gave employment to 16,000 labourers, where there are now 3000; the annexed museum of nautical objects and arms contains the model of the Bucentaur, the ship on which the doge annually, on the feast of the Ascension, celebrated the nuptials of the sea, casting a ring into it. The Art Exposition Palace, founded in 1895, is used for the international art exposition which takes place every other year. The International Gallery of Modern Art was opened in 1905 in the Pesaro Palace. Since 1850 there has been established in the Fondaco dei Turchi the Civic Museum, containing pictures, phthisis, two lunatic asylums, two orphanages, two observatories, six theatres. The exports in 1905 amounted to 2,576,000,000 tons (tonnelate).

HISTORY.—The beginnings of Venice go back to the flight of the inhabitants of the Venetian state to the islands of the lagoon between Chioggia and Grado, when, in 452, Attila devastated Northern Italy. Nevertheless it is certain that these islands had already been inhabited in Roman times. The fugitives from the mainland in the fifth century greatly augmented the population. About 520 Cassiodorus represents the inhabitants of the islands as governed by tribunes, inhabiting pile-structures, occupied with fishing and in the navigation of distant seas; salt was their medium of exchange. The Lombard invasion resulted in a further increase of population; it remained under the rule of Byzantium, which had the sagacity to allow a great measure of autonomy to the tribunes. The latter probably resided in the cities. In 697 a doge (dux) was elected for the whole lagoon, to put an end to the conflicts between various tribes and provide a more efficacious defence against the Lombards and the Slavs. The first doge was Anastasius Paulus, a noble of Heraclia, then the capital of the state. The military
command was vested in a magister militum. The third doge, Ursus I (726–37), at the request of Gregory III delivered Ravenna, which had fallen into the hands of the Lombards (735); he, however, was killed (737) in a popular tumult. For five years the state authority was entrusted to the magister militum, instead of doges; but that functionary held office for only one year, with the title of hypatos, or consul. In 742 the office of doge was restored and entrusted to Deusdedit, son of Ursus I, who transferred the capital to Malamocco. He was slain (755) by a certain Gailla, who, after a dogeship of fourteen months, was slain in his turn. Dominicus Mangarius (756–64) became doge, two tribunes, however, being associated with him. He was expelled by the Byzantine party, and Maurizio Galbaio (764–87) was elected. For security against the Lombards and Franks, Galbaio leaned on Byzantium, and obtained that his son Giovanni should be associated with him in office and have the right of succession. Giovanni (787–805) also had an associate in his son Maurizio. By reason of the slaying (803) of Joanna, Patriarch of Grado, his nephew and successor, Fortunatus, organized a conspiracy; the doges were driven out, and the Frankish party brought about the election of Obelerius (805–10). In the ninth century the commerce of the Venetians was very extensive. Their flag was respected even by the Saracens, and their factories sprang up in all the ports of the East. From that time they traded with the Christian Slavs, and sold to the Musulmans of Spain and Africa. Popes Zacharias and Adrian tried to prevent this, while for some time Charlemagne excluded them from the markets of the Empire.

In 775 took place an event which may be called the foundation of the state of Venice, the establishment of an episcopal see on the little island of Olivolo, the jurisdiction of which extended over the islands of Luprio, Dorsoduro, and Rioalto, taken from the Diocese of Malamocco. These islands thus formed a new polity. With the conquests of Charlemagne in Italy and Istria, the Venetian islands were threatened on all sides. Obelerius pursued a policy of alliance with the Franks, and helped them to gain possession of the maritime cities of Istri a; but a Byzantine fleet aided the Byzantine party to expel Obelerius, and Angelo I Participazio was made doge (810). Pipin, son of Charlemagne, then attempted the conquest of the Lagoon; Brandoelo and Malamocco fell into his hands, but the Venetians made head against him on Rialto. Protracted negotiations followed between Charlemagne and Byzantium; the Venetian Lagoon remained under the Byzantine sway, and Charlemagne granted the Venetians freedom of commerce throughout the Empire. From this period the doge's seat was the island of Rialto; the city, formed by the combination of the surrounding islands, including Olivolo, the episcopal see, began to call itself Venice. Then followed the reign of Participazio (864–81) and of his sons Gunzilo (829) and Giovanni (deposed, 836). Doges Pietro Tradonico (836–64) and Orso Particippazio (864–81) fought victoriously against the Croats and Saracens. Giovanni Participazio (881–88), son of Orso, was deposed for his Francophilism. Pietro (888–911) defended the state against the Hungarians (906). At his death Orso Participazio II (922–52) was succeeded by Pietro Candiario (932–39), the policy of expansion on the mainland; Comacchio, at the mouths of the Po, and Capo d'Istria. Then followed Pietro Badoario (932–42) and Pietro Candiario III, who was forced to abdicate in favour of his son Pietro Candiario IV (939–76). Under the latter we meet for the first time with the Grand Council, the assent of which was necessary to all laws; besides the laty, it also included the bishops of the Venetian States. The new Government prohibited the sale to Saracens of slaves and of any merchandise which could be used in war against Christians. But in 976 the doge's palace was set on fire, and he himself killed as he attempted to escape. His partisans, supported by the Emperor Otto II, drove out (978) his successor, Pietro Orseolo I, who became a disciple of St. Romuald. Under Memmo, the next doge, certain rebels attempted to place Venice under the sway of Otto II, but the republic defended itself, and in 983 peace was restored. Memmo was obliged to become a monk (992). Under Pietro Orseolo II (992–1009) the prosperity of Venice was restored. The Latin cities of the Istran and Dalmatian coasts, incessantly menaced by the Slavs, voluntarily acknowledged the dominion of Venice, and from that time the doge, with the consent of the Emperor of Constantinople, was styled Duke of Dalmatia. He gained a splendid victory over the Saracens at Bar (1003). His son Ottone (1009–20) was suspected of wishing to bring the state under Western imperial domination, and died a prisoner at Constantinople. He was succeeded by the weak Pietro Barvolano (1030), under whom Peter, King of Hungary, son of the Doge Ottone, tried to get possession of Dalmatia. After grievous internal conflicts, Flaviano became doge in 1033 and enacted wise laws against hereditary dogeship. Domenico Caretto (1037–71) was an associate of Dalmatia against the Hungarians. At this time the office of procurator of St. Mark was instituted, instead of that of state treasurer, making a clear separation between the personal patrimony of the doge and the state revenues. Domenico Silvio married a daughter of the Emperor Constantine Ducas, and, at the request of Alexis Comnenus, made war of several years on the Normans; he was fortunate at first, but was defeated at Corfu in 1084, with the loss of nine large ships and 13,000 men, which led to his deposition. Vitale Faledro (1084–96) retrieved the loss with the victory of Botrito, Alexis Comnenus, by the famous Golden Bull (1084), granted the Venetians freedom from tributes and imposts, full liberty of commerce, exemption from Greek jurisdiction, an appropriation for the Church of St. Mark, and an
income for the doge, with the title of Protoesbastos. From this time Venice is an independent state.

The Doge Vitale Michiel (1096-1112) participated in the First Crusade only when he saw the Genoese and Pisans bringing back booty from Palestine; and, in general, the Venetians turned the succeeding crusades to their own advantage. Alexius Comnenus, perceiving this, refused the bull of investiture to Domenico Michiel (1117-29) and had the Venetian ships sequestrated. The Venetians, however, defeated the Mussulmans near Jaffa (1125), turned against the Crusaders in Asia, and thus, in 1127, the territorial integrity of Constantinople was at an end. It was especially by their aid that, in 1124, Tyrre was taken, one-third of the city being assigned to them. In 1171 another expedition against Manuel Comnenus was necessary; it had small success, however, on account of the plague, and the Doge Vitale Michiel II (1129-72) fell a victim to the fury of the populace. Another reform in the government was the introduction, increasing the powers of the Grand Council at the doge's expense. At the same period Venice joined the Lombardic League, without, however, showing any excessive zeal for a cause which mattered but little to her, and thus the Peace of 1177, between Alexander III and Frederic Barbarossa, was solemnized at Venice, as it had been at Pisa. The conquests of Sardinia (1192-1205) began the most glorious period of the republic. Assuming command of the French crusading army, he used it to reduce to obedience Trieste and Zara, which had placed themselves under the sway of Hungary, and then turned against Constantinople, where the Latin Empire had been set up, and formed there three quarters in the capital, namely, the Peloponnesus, the eastern shores of the Adriatic, the Sea of Marmora, and the Black Sea, the coasts of Terraglia, Ægina, Corfu, and other islands of the Archipelago, and the rule over about 8,000,000 of new subjects. In these vast dominions the doge found compensation for his diminished power, as the appointment of podestà and other magistrates formed in the government of the capital, increased the friendship of those who entertained ambitions. These conquests before long became veritable fiefs of the principal families, which thus had an interest in preserving and increasing them without calling upon the State for any help to that end. The Government even purchased the island of Crete from the Marquis of Monferrat, Venice had now become the most powerful in the Mediterranean, and this stirred up the rivalry of Genoa, which republic, in 1257 and 1258, suffered two naval defeats. Genoa then formed an alliance with Michael Palaologus, who recovered Constantinople, and Venice, her possessions threatened, engaged in a war with her rival (1262-79), in which the Genoese were, on the whole, worsted. In 1292 the war recommenced with greater ferocity. The Genoese were victorious at Lutazzo on the Black Sea (1294); the Venetians at Galata (1296). In 1297 the Genoese under Spinola wasted the coasts of Dalmatia. In 1298 the Venetian fleet was destroyed by Lamba d'Oria, a victory which brought about the Peace of Milan (1299). Venice now needed consolidation. The Venetians had meanwhile become interested in Italian affairs.

In the thirteenth century the election of the doge was reserved to the Greater Council, composed of 150 members taken from certain families. The doge could do nothing without his councillors; the obligations of the office were restored against every new doge, and he must swear to observe them. Affairs of greater moment were discussed by councillors, who invited a certain number of members of the Council (propadi) of whom the Senate was afterwards constituted. In 1297 it was enacted that only those who had sat in the Greater Council and their descendants should be eligible; thus was formed an aristocracy which monopolized the offices of State. The conspiracy of Boemondo Tiepolo (1310), for the restoration of democratic government, was repressed by the Doge Gradenigo (1289-1310); the Council of Ten was instituted to guard the existing constitution, and the most important matters were afterwards reserved to it. At first provisional, it became permanent in 1335; the individual members, however, held office for only one year. In 1343 the three inquisitors of State were instituted for cases of high policy; it was thanks to this institution that Venice remained a republic, and no one succeeded in becoming its Signore. Besides, until 1506 there was no juridical distinction between nobles and plebeians.

In the fourteenth century Venice began to extend her dominion on the mainland, joining the league against Mastino della Scala, from whom it took Treviso (1338), Castelfranco, and Genoa. The possession of Crete had to be defended by force of arms in 1307 and 1355. About the same time (1334 and 1312) alliances were formed with the Byzantines and the Knights of Rhodes against the Turks, who were beginning to render navigation unsafe. The Genoese having taken the island of Sico and interfered with Venetian navigation in the Black Sea, war again broke out in 1350. There was fighting on the Bosporus (1352) and off the coast of Sardina (1353), where the Genoese were beaten; and then peace was restored, Venice having to abandon all her ports in the Red Sea.

In 1355 the Doge Marino Falieri was beheaded, charged with having conspired to overturn the Government and make himself Lord of Venice. This
which Vettor Pisani blockaded the Genoese fleet at Chioggia, forcing it to surrender (1380). By the Peace of Turin, however, Venice had to cede all Dalmatia to Hungary, Trieste to the Patriarch of Aquileia, Treviso to the Duke of Austria, Tenedos to Byzantium. But the loss was soon recovered. The Genoese were defeated near Modono in 1403; in 1406 Padua and all the possessions of Francesco Carrara were taken and the prince and his sons strangled in prison. Then the Emperor Sigismund seized the Dalmatian coast, while Verona and all the Scala possessions were annexed between 1403 and 1405 by Venice, which not long after took Friuli, Udine, Feltre, and Belluno from the Patriarch of Aquileia. In the meantime Filippo Maclodio of Morea from the Visconti of Milan, was not annexed while the Venetian possessions had been growing, in 1437, 1441, and 1449. Then in 1457, 1461, 1462, and 1463, the Venetian possessions were recovered, including those of the Visconti. In 1482, Venice recovered her possessions in Dalmatia, and in 1489, she recovered her possessions in Italy.
for war; but the intervention of Henry IV of France
reflected a reconciliation (1606-07). The Protestants
sought to profit by this occasion to effect the popula-
tion of Venice. Venice, indeed, had always granted
a wide liberty to the various creeds, though she would
not permit her own subjects to apostatize. Forced by
the Austrian princes to combat the Usechis, Uskoken
(Croatian Christians who had escaped from the Turks
and become pirates), she made war against the empire
of Frueh. In the Valhalla controversy Venice
sought to use the Venetian fleet aided by
the pope and the Knights of Malta and of St. Stephen.
This war lasted until 1669, when Candia fell, after a

siege of twenty-four years, attacked by sea, by land,
and underground. The victories over the Turks
near Phocra (1619), in the Cyclades (1651), and near
the Dardanelles (1652, 1656 and 1657), could only
return the issue of this unequal war. Francesco
Moro'sini capitulated, and was allowed to depart with
all the honours of war. In 1695 he resumed command
and conquered all the Morea as far as Corinth.
The war ended with the Peace of Carlowitz (1699), which
secured to Venice the Morea and the Ionian Isles free
of tribute. In 1711 the Turks returned to the attack,
and, with the Peace of Passarowitz (1718), Venice
lost all her conquests in the Balkan Peninsula except
a few towns in Albania.

The period of peace which followed was favourable
to literature and the sciences, but luxury and licence
increased; the philosophy of the Encyclopaedists,
without indifference to religion, had sown the
seed of revolutionary doctrines. The nobles of the
mainland, in particular, were becoming restless,
assuming a share in government, which had been
accesible only to Venetians. The last warlike action
de the republic was the expedition of Angelo Emo
against the Barbary States (1781-86). The war
between Napoleon and Austria in 1796 soon passed
from Lombardy to Venetian territory, the republic
after peacefully capitulating. Daniele Manin was at
the head of the provisional government, which the
cities of the mainland accepted; they soon after
joined the union with Piedmont under Carlo Alberto,
as had already been done by Venice, and in a few days
news arrived of the cessation of hostilities between
Piedmont and Austria. The Venetian republic was
then re-established (14 August, 1848). The Neapolitan
general Guglielmo Pepe commanded the Venetian
troops against the Austrians who came to retake the
city. It was besieged in October; on 24 August,
1849, after a bombardment of twenty-four days, it
surrendered. In 1866 Austria ceded Venetia to Napo-
leon III, who gave it to the Kingdom of Italy.

COMMERCIAL HISTORY. The city itself was chiefly
occupied in the importation from Africa, the Levant,
and the Black Sea, of the greatest variety of raw
products, such as hides, minerals, salt, wax, sugar,
borax, wool, silk, spices, drugs, gums, ivory, ostrich
feathers, parrots, gold dust, etc. The Venetians also
exploited the iron and copper mines of Frueh, Cadore,
and Carnuzia. From Lombardy and their own
possessions on the mainland came their exportations of
woollen, silk, and linen fabrics. The manufacturers
of the Venetian dominions might not export
directly; everything must pass through the capital.
They maintained important relations with the city of Augsburg, from which the products were distributed throughout Europe. On the other hand, the silver of the Tyrolean mines was brought to Venice. The special industries of Venice were the manufacture of chemicals—cream of tartar, cinnabar (vermilion), shellac, white lead, and triver (the universal medicine),—sugar-refining, tanning, the preparation of furs imported from Russia, the manufacture of imitation pearls and gems, and goldsmith's work. The industries had their guilds, with chapels of their own in various churches. It was in Venice that banks of deposit and circulation originated, and Venice was the first state to raise a public loan (1356, the monte vecchio; these was issued in 1399; the augustusino, in 1610). Banking law had its origin in Venice as early as 1233 marine insurance was made obligatory by law. The Doge Renier Zeno (1255–8) had a code of navigation and commerce compiled. One important branch of commerce was the supply of the African Muslim princes with tools and timber for building, a practice forbidden under communication by the popes because it tended to the perpetuation of piracy. Printing was an important industry. Venice was also a thriving centre of the slave trade.

Art.—In Venice art found an exceptionally favourable field. The traditions of centuries, however, and relations with the East, retarded the influence of foreign impulses which affected other Italian cities in the thirteenth century. In painting, especially, Venetian artists in the fourteenth century were still trammelled by the Byzantine tradition. The first art to become emancipated was architecture, architects and workmen from the mainland being employed. It appears that the Romanesque style, no less than the Gothic, in Venice felt the influence of the Norman environment, but the conquests on the mainland, the republic had become an Italian power, it soon became one of the principal centres of art; its immense wealth, both public and private, afforded opportunity to the choicest gemines for the creation of the works already mentioned in this article. It is to be noted, however, that few of the pictures of the second half of the fourteenth century were really Venetians. They were mostly natives of the Venetian provinces, and therefore Lombards. First to inaugurate the revival, or rinascimento, in painting was the Paduan Guardiante (1365), a pupil of Giotto. Next the three Muraneces, Antonio, Giovanni, and Andrea, were eminent, influenced by the German and Flemish schools. In the Venetian schools (1450–99) and Luini (1461–1503). These, as well as Jacobello del Fiore, Carlo Crivelli, Fra Francesco da Nogroponte, and also Jacopo and Gentile Bellini, exhibit, as compared with the contemporary Lombards, an art still in the archaic stage. With Giovanni Bellini Venetian art attains perfection, while at the same time displaying its own special qualities. The mastery of colouring to this day belongs to the following Venetians: G. B. Cima (da Conegliano); Vittore Carpaccio; Giorgio Barbarelli (Giorgione), from whom his fellow student, Tiziano Vecelli (Titian), learned much; Sebastiano del Piombo, who carried to Rome the art of colour; the two Palma, the elder of whom (Palma Vecchio) has various styles, and the younger (Palma Giovane), the master of lights and shadows of whom Titian was jealous, and who knew how to combine beauty and idealism with Titian's power and naturalness; Paolo Veronese, the exponent of the Venetian School. But after him the repute of Venetian painting was soon brought low by his successors. Only with Giovanni Battista Tiepolo, pupil of Giovanni Battista (Titian) of the eighteenth century, does Venetian painting, with a still more perfect technique, achieve a glorious resurrection. Even in the nineteenth century the Venetian painters remained faithful to the tradition of their School; conspicuous among them, Giacomo Favretto and Giulio Cardi. In sculpture even more than in painting Venice took her artists from abroad. The most distinguished of the fifteenth century were Pietro Lombardo and his sons Tullio and Andrea. Verrocchio modelled perhaps the finest equestrian statue in the world, in the presence of Leonardo and his sons, and the brothers Antonio and Lorenzo Bregno, to whose credit are the finest monuments in the various churches of the city.

Ecclesiastical History.—The Venetian islands at first belonged to the Diocese of Altino or of Padua. It is certain that Bishop Tricidius of Padua took refuge on the island of Malamocco. But when Triceidus died (1080), and Padua's jurisdiction was asserted at Malamocco (Methameneus), and the Venetian islands remained under his jurisdiction until 775. In the year, with the consent of Adrian I and the Patriarch of Grado, an episcopal see was erected on the island of Olivolo (afterwards called Castello) with jurisdiction over Gemini, Rialto, Luprio, and Dorso (1087). The first bishop,however, was not elected by the people until 1256; the petrine jurisdiction of the city, however, was still in the hands of Obelerus, who was invested and enthroned by the doge, and consecrated by the patriarch. The rest of the islands which now form Venice remained under the Patriarch of Grado. To succeed him (798), the doge named a certain Cristoforo, whom, on account of his extreme youth, Giovanni, Patriarch of Grado, refused to accept; it was not until 1101, after much hesitance, consecrated Cristoforo. Under the fourth bishop, Orso, the relics of St. Mark were brought to Venice; the legend, that St. Mark himself had preceded the Gospel at Venice, grew up in later times. As many bodies of saints had already been brought from the East, so, following the conquest of Constantinople, a still greater number came, which is still in St. Mark's. Marco II Michel (1225) finally secured the exemption of the clergy from lay jurisdiction, except in cases involving real property. Jacopo Albertini (1311) became attached to the see on of Louis of Bavaria, whom he crowned with the Iron Crown (1327), and was therefore deposed. The first bishop nominated by the doge was that of the clergy and the Government concerning the mortuary tithes was settled, though it began afresh under Paolo Foscari (1367) and was ended only in 1376.

During the Schism of the West, Venice always adhered to the Roman obedience. In 1457, upon the death of Domenico Michel, Patriarch of Grado, Nicholaus was elected by the patriarchate at Venice, but on his death (1458), instead of the doge, Fabrizio, the new Patriarch of Castello, incorporating them both in the new Patriarchate of Venice (Buol, "Regis aterni"), and thus Venice succeeded to the whole metropolitam jurisdiction of Grado, including the sees of Dalmatia. The election of the patriarch belonged to the Senate, and this practice sometimes led to differences between the republic and the Holy See. In 1470, Venice, adopting the Austrian, by the right of patronage, Girolamo Quirini, O.P. (1519–64), had many disputes with the clergy, with the Government, and with the Holy See; to avoid these disputes, the Senate decreed that in future no one but a senator should be eligible. Those elected after this were frequently laymen. Giovanni Trevisano, O.S.B., who was the first of the palladini, was elected, nominating the seminary, holding synods, and collecting the regulations made by his predecessors (Constitutiones et privilegia patriarchatus et cleri Venetiarum). In 1581 the visita Apostolica was sent to Venice; a libellus exhortatori was published, in which the visita highly praises the clergy of Venice.
ENTRANCE TO THE ARSENAL
THE OLD CAMPANILE
INTERIOR OF ST. MARK'S

VENICE

THE BRIDGE OF RIALTO
THE NEW CAMPANILE, MAY, 1912
ANTIQUE BRONZE HORSES, ST. MARK'S
Veni Creator Spiritus, the most famous of hymns (Fren), is assigned in the Roman Breviary to Vespers (I and II) and Terce of Pentecost and throughout the octave. The Church also sings it at such solemn functions as the election of popes, the consecration of bishops, the coronation of priests, the dedication of churches, the celebration of synods or councils, the consecration of kings, etc. It is also sung at the private devotion of kings, etc., the coronation of kings, etc. It is also sung at the private devotion of kings, etc., the coronation of kings, etc. It is also sung at the private devotion of kings, etc., the coronation of kings, etc.

The Vatican Graduale (1909) gives the cultivation of which does not go back beyond the 18th century and also, under the heading "secular um sereniter", the present Breviary text, which is a revision, in the interest of classical propriety, of the older text, by the compiler of the Breviary under Urban VIII. The doxology of the older text has been adjusted to the modern setting of the liturgy (vide infra). The older text itself is: "Sia luvi Patri cum filio Sancto spiritu paraclito, nobisquis mitat filius Christi sancti spiritus". This doxology is generally associated with the hymn "Beata nobis gaudia". It is unnecessary indicate here the points of revision, since the printing of both texts in the Vatican Graduale makes comparison easy. Hymnologists think the revision "for all time."

Dreyse (Analecta Hymnica, L, 185) places the hymn in the section he devotes to Rabanus Maurus (d. 856), Abbot of Fulda and Archbishop of Mainz, and shows (p. 784) that the hymn has "no pretense of literary interest in his favor. Frué (Introduction to Hymns Ancient and Modern, historical edition, p. xiii) thinks the hymn can "with some confidence" be ascribed to him; as does also Blume (1908). Added support of the ascription is found in the scansion of the line "Qui Paraclete dictitur" (revised into "Qui Paracletus dicturus") (see note 2; see also Freter et al., loc. cit.), in the fact that the hymn was used in Roman practice of "Veni Redemptor gentium" (which is certainly by St. Ambrose) or on the phrasal similarity of its two lines "Aeceo lumen sensibilis—Infunde amator cordibus" with the line "Infunde lumen cordibus" of the hymn "O lux beata Trinitas" which is probably by St. Gregory the Great; the hymn has been called a "common practice of medieval hymnologists."

The hymn was probably first assigned to Vespers. One seventh-century manuscript has it both at Lauds and Vespers, two others have it at Lauds. Its use at Terce is said to have been begun at Cluny—a highly appropriate assignment, as it thus commemorates the descent of the Holy Ghost at the third hour of the day, a fact recorded at Reims in 1049, Pope Leo IX presiding, it was sung and dedicated at the opening of the third session in place of the ordinary antiphon, "Exaudi nos, Domine". It is found in several pontifical of the same century. It is the only Breviary hymn retained by the Protestant Episcopal Church, a translation being given in the Prayer Book (Ordering of Days). There are about sixty English versions. Worrall, in his translation of Dryden "most elegant and beautiful". It begins:

Creator Spiritus, by whose aid
The world's foundations were laid,
Come visit every plain and hill.
Come pour Thy joys on human kind;
From sin and sorrow set us free,
And make Thy temples worthy Thee.

VENI SANCTE 342

VENO

It uses at all the canonical hours. The nuns of the Convent (Nunley) repeated the first stanza seven times on the Tercé, five times at Sext, and thrice at None." He refers to MARETTE, Deut. rit. cat., III, iv, c. 28: HENRY, The Hymn "Veni Sancte Spiritus."

It was repeated in the Mass (Anmerkung: See, June 1, 1867), 572-596, text and original translation, comment; SHIPLEY, Anglo-Saxon Church, 1904, 89. 

He says: Also, the English Texts, 1873, 170-173, for the following eleven centuries, the text being printed in an English translation; MOSHE, Lateinische Hymnen des Mittelalters, 1 (Freiburg, 1853), 210-234; DANIEL, Theorae Hymnologicae, I, 218-243; IV, 124-125; DURESTEN, Latin Hymn Writers and their Hymns (New York, 1889), 131-133; text and original tr., biography of Rahamus, for whose authorship Duffield contends vigorously; Thesaurus Hymnorum Medii Aevi; Church and Church (New York, 1880), 138-139; Amer. Ecc. Rev. (May, 1900, 551), decries S. R. C. (20, June, 1899) concerning the doxology; IBELE, N. (University of Berlin, 1847, 1899) [sic], by the time before the Mass of High Mass; JONNER, A New School of Gregorian Chant (New York, 1866, p. 87) gives the melody with marked accords and calls attention to "the upward movement from the first to the third line." For imitative hymns: DRIVES, Analecta Hymnica, XXI, 51, 52; XXX (three hymns); XLII, 211; XXXIII, 27. Of Veni candidissima in Rasmussen Gregorianae, VI (1907), 490, the melody of the hymn Hic est dies tertius dies tertius dies tertius, shows that it is the same as that of the Veni Creator, remarks that "all the spirit of the Ambrosian hymnody is felt in this free and vivacious melody," and thanks that "the music probably belongs to Saint Ambrose." BLOEM, Eine markante Stelle in der liturgischen Hymnologie in Stimmungen Mariae-Lucretia, LAXX, No. 1 (July, I, 1908), 6 and footnote, on year of composition.

H. T. HENRY.

Veni Sancte Spiritus Et Emittite Coleitam, the sequence for Pentecost (the "Golden Sequence"), is sung at Mass from Whitsunday until the following Saturday inclusively, and comprises ten stanzas of the form:

Veni, Sancte Spiritus,
Et emittite coelitam
Lucis tuae radium.

Some hymnologists bind two such stanzas into one, doubtless in order to complete the rhythmical scheme for the third line, as in the case of the "Lauda Sion" and the "Stabat Mater." The peculiar feature of the "Veni Sancte Spiritus" is, however, the persistence through the whole of the hymn of the same rhythmic close in "inn" for all the stanzas—also imitated in Dr. Neale's translation (given in the Baltimore "Manual of Prayers"). This version of the Anglican hymnologist is only less popular than that of Father Caswall, which found alike in Protestant and Catholic hymnals and in the "Raccolta." (Philadelphia, 1884), Dean Trench and others follow Durandus in ascribing the authorship of the sequence to Robert record. It reigned in France from 997-1031. With Cardinal Bona, Duffield gives it to Hermann Contractus (q. v.) and argues earnestly for the ascription. The sequence has indeed been found in manuscripts of the eleventh century, and of the twelfth, but written by a later hand, and the conclusion is drawn that it dates sometime after the middle of the twelfth century. This makes probable the generality of the form (q. v.), made by a writer whom Cardinal Pitra thinks an English Cistercian who lived about the year 1210. More probable is the ascription to Innocent III (q. v.) made by Ekkehard v in his "Vita S. Norkerti," written about 1220. Ekkehard, a monk of St. Gall, says that his abbot, Ulrich, was sent to Rome by Frier Hugo of St. Gall, to meet various popes and cardinals, and was present at the Mass of the Holy Spirit celebrated before the Holy Father. The sequence of the Mass was "Sancti Spiritus adn probat gratia." Hereupon Ekkehard remarks (what he probably learned from Abbot Ulrich himself on his return to St. Gall) that the pope himself had composed a sequence of the Holy Spirit, namely, Veni Sancte Spiritus. The older sequence yielded but slightly to its sequel, which was almost universally assigned to one or more days within the octave. The revised Missal of 1570 finally assigned it to Whitsunday and the octave. The revision (1613) under Urban VIII left it unaltered. Well-styled by medieval writers the "Golden Sequence," it has won universal esteem, the reasons for which are set forth by Chletoveus, who in his "Elucidatorium" considers it "above all praise, because of its wondrous sweetness, charity of style, incomparable ease of versification, and because every line is complete and finished (so that every line is a sentence), and finally the instructive grace and elegant display in the skilful and apt juxtaposition of contrasting thoughts. Daniel applauds this appreciation. Gilli spends not a little space in his work on the Mass in praise of the hymn, and Julian accords it a careful and appreciative treatment.


Dunk Monthly (Nov., 1887): "O Holy Spirit come!"

Souls for the Use of the Lady (London, 1903), 40: "Holy Spirit, come and shine!"

Veni Sancte Spiritus, the hymn of the "Golden Sequence," was first sung in the Mass. The original text was printed by JESUIT, 1639, 167, 169, 171, 174, and 182, text with notes, and 192 for biographical notice of Robert II. For the hymn, see the sequence of the same name, and "Veni Sancte Spiritus, the hymn in the whole circle of Latin sacred poetry." DRIVES, The Latin Hymn Writers and Their Hymns (New York, 1888), 149-153 (see also: Hymnology of the Song of Solomon (Lon don, 1897), 50). DRIVES, "Veni Sancte Spiritus," in which the hymns founded on the sequence, e. g., I, p. 199, "Veni sancte Spiritus, Katharinae matris; Jubilum meritor; Consolator opus, Dominus everetishsingens sanctam Spiritu
tutam;" etc., for other illustrations see: X, 32, 122, 253, XXXVIII, 166; XXI, 36; XXX; XI, 32; XII; I56; XIII, 64; Hymn Arcad, and Modern That, etc. London, 1890, 269-261, text, tr. based on Caswall's plainsong and modern setting, The Italian Graduate (Rome, 1898) gives the typical and official plain, song. SINGING, Anna, Organis et Hymnologia, 1874, for trs. 166, 169, 173; also, in Appendix, pp. 31-4, Principles of 1885 and 1907, New Great Hymn and Church (7th ed., London, 1890), 126-133, text and tr. of Westminster Marcell, Latin Hymns (New York, 1875), 92 (text), 286 (grammatical notation), in Windham, A New School of Hymnology (London, 1900), 115, "Do not strengthen the accented syllables, as otherwise an unpleasant 6-8 time is unavoidable." H. T. HENRY.

Veni Sancte Spiritus Reple, a prose invocation of the Holy Ghost. The Alleluia following the Epistle of Whitsunday comprises two parts: (1) a chant in the fourth tone: "Alleluia, alleluia. V. Emittite Spiritum tuum, et creabuntur; et renovabis faciem terrae" (Ps. cxii, 30, Vulgate edition, with change of "emittes" into "emmete"); (2) a chant in the second tone: "Alleluia, Alleluia sancte Spiritus, sanctissimum, et tutius in eis igname accende." A diuine rights all to kneel when the "Veni Sancte Spiritus" begins. Then follows the sequence (see Veni Sancte Spiritus Et Emittite Coleitam). An invocation much used in schools and in private devotion is constructed from the above Alleluia, by taking first the veni...acende, then the Emittite... etc., and concluding with the prayer of the feast: "Deus qui corda... gaudere" (omitting the words "hodie... diece"). From the plainsong melody composed in the eleventh century of this "Veni" was developed the exquisite plainsong of the sequence following it.

VENOSA, DIOCESE OF (VENECIAN), in Southern Italy. The city is situated on a high precipitous hill, one of the most advanced posts of the Apennines, overlooking a fertile plain. Near its sixteenth-century cathedral, the SS. Trinità, stands an old Benedictine abbey founded by the first Norman counts. Venosa is the native place of Horace. It was an important Samnite city, and was captured in 201 B. C. by the
Romans, who made it a Latin colony. It resisted Hannibal in the Punic War, and during the Civil War was stormed by Metellus. It was flourishing as late as the fourth century. Among its antiquities is a Jewish cemetery. The earliest events at Venosa are the martyrologies of the Twelve Brothers (286) and of Felix, Bishop of Tabara in Africa, and his companions (303). Stephanus (1048) is the first Bishop of Venosa whose date is known accurately. The names of other bishops up to the Norman conquest have not been preserved. Buono (1223) was assassinated by a cleric; Lamberto Arbaudo (1509) embellished the cathedral, which was demolished a little later to permit the erection of fortifications. In 1814 the city of Lavello, suffragan to Bari, founded in 1042, when the Norman count Arnichino fixed his seat at Lavello, was united to Venosa. The diocese is suffragan to Acerenza and contains 8 parishes, 48,300 inhabitants, 54 secular priests, and 2 convents of nuns.

Ventimiglia, Diocese of (Venticillioensis), in the Province of Porto Maurizio, northern Italy. The city is situated on the Gulf of Genoa, having a small harbour at the mouth of the Rona. It contains a fine cathedral with a fifth-century baptistry. The Porta di Michele is erected on the foundations of a pagan temple. Some antiquities are collected in the town hall. Ventimiglia is the ancient Albium Intermedium, the capital of the Intemeli, a Ligurian tribe which long resisted the Romans, but was forced in 115 B.C. to submit to Scarsus. In A.D. 69 the city was sacked by the army of Otho and Vitellius. In the Gothic war it was besieged by the Lombards and the Goths, and suffered from the raids of Rhothars, King of the Lombards, but finished again under King Rodalfo. In the tenth century it was attacked by the Saracens of Frassineto. Berengarius made his son Conrad first Count of Ventimiglia. In 1139 the Genoese attacked it by land and sea and forced it to surrender, the count continued to hold the city and countship as a vassal of the victors. The city rebelled more than once against the Genoese and sided with their enemies. It was thus temporarily held by the dukes of Savoy (1389 and 1746) and Ladislas, King of Naples (1410). In general it shared the fortunes of Genoa. The most ancient Christian mention of Ventimiglia is the alleged preaching of Sts. Marcellinus (Bishop of Embrun), Vincentius, and Dominus (fourth century).

It is probable that it had a bishop from the fifth century; the first known is Johannes (1690). Among his successors were: Cardinal Antonio Pallavicino (1451) and Alessandro Fregoso, both more distinguished as warriors than as clerics; Filippo de' Manni (1519), who

**Ventura**

_Ventura of Raulica, Gioacchino, Italian pulpit orator, patriot, philosopher, born at Palermo, 8 Dec., 1722; died at Versailles, Aug., 1804._ He entered the Society of Jesus in 1789, and in 1817, when the Society was suppressed in Italy, joined the Theatines. Ordained a priest, he distinguished himself as a Catholic journalist and apologist, as a preacher, especially by his "Funeral Oration of Pius VII" (1823), as an exponent of the systems of de Lamennais, de Maistre, and de Rovaden. He was appointed by Leo XII professor of canon law at the Sapienza, and in 1830 was elected Superior-General of the Theatines. He published his "De modo loquendi Philosopho" (1828) and "Bellezza della Fede" in 1839. After his generalship (1830-33) he preached in Rome. His eloquence, though somewhat exaggerated and prolix, was vehement and direct, with a noble bearing, a magnificent voice, and an affecting delivery, and it won him great renown. In Paris, though not perfectly master of French, he almost rivalled Lacroix. With the accession of Pius IX, Ventura became politically prominent. His "Funeral Oration of O'Connell" (1851) glorified the union of religion and liberty. His eulogy of liberty on the "Morti di Vienna" sounded almost like a diatribe against kings in general. It was put on the Index; the author nobly submitted. Ventura maintained the lawfulness of the Sicilian Revolution, cf. his "Sul riconoscimento della Sicilia,

**Bridge and Portion of the Old City, Ventimiglia**

CHURCH OF S. GIOVANNI AND GEORGE OF THE ROSA, VENTIMIGLIA

restored ecclesiastical discipline: Carlo Visconti (1561), later a cardinal; Carlo Grimadino (1565), who distinguished himself at the Council of Trent; Girolamo Carli (1614), who died by poison in Corsica, whether he had been sent as commissary Apostolic; Gianfrancesco Gandolfo (1622), who negotiated the peace between Savoy and Genoa; Antonio Maria Baciagalupi (1778), who converted the episcopal residence into a seminary. The diocese, which has been suffragan to Genoa since 1775, contains 65 parishes, 96,000 inhabitants, 250 secular and regular priests, 6 houses of religious men, 37 convents of nuns, 3 educational institutions for boys, and 10 for girls. There are 4 religious periodicals published in the diocese.

_Cappelli, Le chiesa d'Italia, XX; Cimabue, Antiquitates venetanae (Naples, 1757); de Lorezo, Venosia e la regione del Valtellina in arte (Berlin, 1896)._
Venturino de Raulica, from a contemporary portrait

Montpellier and then to Paris (1851). Here he made an ineffectual attempt to convert his former friend de Lamennais. His Conférences at the "Madeleine" etc. were published as "La raison philosophique et la raison catholique" (1852). In 1857 he gave the Lenten Sermons at the Tuileries before Napoleon III; these appeared as "Le pouvoir politique chrétien". Ventura's philosophical views received final expression in "La dizionie e semi-pelagiani della philosophia", "Saggio sull'origine dell'idea", "Philosophie chrétienne" (Paris, 1861). He is a moderate Traditionalist of the Bonald-Bonnetty School. Ventura's private life was irreproachable. In spite of some blunders, he remained a loyal Catholic and died an edifying death. His works were published as: "Opere Complete" (31 vols., Milan, 1854-64); "Opere Postume" (Venice, 1863).

Culturera, Della vita e delle opere del Rev. P. D. Giacomo Ventura (Palermo, 1857); Montazoi, Giacomo Ventura (Turin, 1862); Rastock, Le P. Ventura (Bergamo, 1860); etc.

John C. Reville.

Venturino of Bergamo, preacher, b. at Bergamo, 9 April, 1304; d. at Smyrna, 28 March, 1346. He received the habit of the Order of Friars Preachers at the convent of St. Stephen, Bergamo, 22 January, 1319. From 1328 to 1335 he won fame preaching in all the cities of upper Italy. In February, 1335, he planned to make a penitential pilgrimage to Rome with about thirty thousand of his confreres. The Pope was misunderstood, and Benedict XII, then residing at Avignon, thought that Venturino wished to make himself pope. He wrote letters to Giovanni Pagnotti, Bishop of Anagni, his spiritual vicar, to the Canons of St. Peter's and St. John Lateran's, and to the Roman senators empowering them to stop the pilgrimage. This complaint to the Dominican Master General resulted in an ordinance of the Chapter of London (1335) condemning such pilgrimages. The Venetian government was loath to lose the revenue derived from the sale of indulgences, so it appealed to the Holy See. This is the origin of the Rerum vetearum et novarum tres libri (Rome, 1984).

Vera Cruz, DIOCESE OF (VERE CRUCIS OF JALAPENSISS), a Diocese of the Mexican Republic, suffragan of the Archbishopric of Mexico. Its area covers all the State of Vera Cruz with the exception of one or two parishes in the northern part which belong to Tumantius, one in the western part which belongs to the Diocese of Tuxpan, and a few others in the southern part which are part of the Bishopric of Tehuantepec. Its population amounts to 1,124,368. The capital of the State, which is the residence of the bishop, is Jalapa, 3,335 feet above the level of the sea, and has a population of 24,816 (1921). When Hernando Cortés landed at what is now the seaport of Vera Cruz on 22 April, 1519 (Good Friday, whence the town obtained its name) he was accompanied by Father Fray Bartolome de Olmedo, who was instructed with the spiritual direction of the new colony founded by this audacious leader. With them was the licenciado, Juan Diaz, chief of the men of arms. Three hundred and twenty-seven men kept a prisoner by the Indians for a few years, knew their language and acted as interpreter for the expedition. From a letter written by Hernando Cortés to the Emperor Charles V, it is known that on 15 Oct., 1521, there were parishes, with their rectors, sextons, and ornamentals, in Vera Cruz.

During the first century of the existence of the

Verapoly, Archdiocese of (Verapollitan), on the Malabar Coast, India, having the Diocese of Quilon as suffragan, extends northwards to the Rani River, southwards to the Malabar coast, bounded in the east by the Ghat line and on the west by the Arabian Sea. The Catholic population of the diocese is about 1,250,000. The diocese is divided into two archepiscopal vicariates, that of Quilon and that of Trichur, each with its own titular bishop, the archbishop residing at Trichur. The diocese is ruled by the apostolic administrator, who is assisted by three auxiliary bishops, the bishop of Quilon, the bishop of Trichur, and the bishop of Kollam. The diocese is subject to the Latin patriarchate of Jerusalem and the Roman Curia. The diocese is noted for its numerous religious communities, including the Carmelites, the Franciscans, the Augustinians, and the Dominicans. The diocese is also known for its numerous churches and religious institutions, including the Carmelite Monastery of St. Teresa, the Franciscan Monastery of St. Francis, and the Dominican Monastery of St. Dominic. The diocese is also known for its many religious festivals, including the feast of St. Thomas the Apostle, which is celebrated with great devotion. The diocese is also known for its many historical and cultural landmarks, including the city of Trichur, which is the seat of the diocese, and the town of Quilon, which is the site of the ancient church of St. Thomas. The diocese is also known for its many educational institutions, including the Catholic University of Trichur, which is the highest educational institution in the diocese.
Cinemao, near Verapoly, with 3 Tertiary Fathers, 3 lay brothers and some postulants. For Women, St. Teresa’s Carmelite Convent, with 7 sisters; and St. Joseph’s Convent, Verapoly, with 8 sisters; and St. Joseph’s Convent, Kottayam, with 4 sisters, besides novices in each convent. Educational Institutions for Boys.—St. Joseph’s Preparatory Seminary, founded in 1908, with 10 students; St. Alberi’s High School, Ernakulam, teaching up to matriculation with 600 pupils, of whom above 80 are boarders. Girls.—St. Teresa’s Convent Boarding School, Ernakulam, with 191 pupils; St. Joseph’s Boarding School Convent, Verapoly, with 95 pupils; St. Joseph’s Convent Boarding School with 144 pupils, all under Tertiary Carmelite sisters. Also 10 vernacular schools and 123 parish schools, with a collective roll of 4,625 boys and 2,938 girls. Charitable Institutions for Boys.—St. Joseph’s Orphanage, Ernakulam, vernacular, English and industrial schools, with 30 orphans; Good Shepherd Orphanage, Kottayam, under Brothers of St. Teresa, with industrial school, etc., 28 orphans. For Girls.—St. Teresa’s Orphanage, Ernakulam, with 81 orphans; St. Joseph’s Orphanage, Verapoly, with 45 orphans; St. Joseph’s Orphanage, Kottayam, with 50 orphans; and 4 Tertiary Carmelite sisters. Variations.—St. Joseph’s Hospital, Magnumel, and dispensary with 128 indoor and about 12,000 outdoor patients during the year. Four catechumenates at Verapoly, Magnumel, Cranganore and Kottayam. The number of conversions recorded in 1909 was 632. The publications of the archdiocese are: “Messager of the-both printed at the Industrial School Press, Ernakulam.

ERNST R. HULL

VERBIEST, FERDINAND, missionary and astronomer, b. at Bruges near Courtrai, Belgium, 9 Oct., 1625; d. 28 Nov., 1663. He entered the Society of Jesus on 2 Sept., 1641, and studied theology at Seville, where he defended public theses in 1655. In 1658 with thirty-five new missionaries he accompanied Father Martin, of Ghent, to the province of Mahayana; “Promptuarium Canonico-Liturgicum” for the clergy; both printed at the Industrial School Press, Ernakulam.

At the same time the missionary had to write in Chinese a collection of works explaining the construction of the instruments, their object, and the manner of using them. The emperor also desired him to compile astronomical tables indicating the position of the planets for the next 100 years, and to give him eclipses for 2000 years to come; moreover, he had him give on certain days a course in mathematics and astronomy, at which many of the great mandarins as well as the 160 students of the Bureau of Mathematics assisted. In his desire to acquire the European sciences, Kang-hi, himself a pupil of the missionaries for five whole of the apostolate, of which he was almost daily to his presence, setting aside in his behalf all the laws of Chinese etiquette and retarding him for whole days, while Father Verbiest explained the astronomical books compiled in China by himself and his fellow-religious, and finally studying like a school-boy under his direction arithmetic, rectilinear and spherical geometry, geometry, logarithms, astronomy, with which Kang-hi endeavoured to learn especially the chart of the heavens, Father Verbiest began to hope that “as a star of old brought the magi to the adoration of the true God, so the princes of the Far East through knowledge of the stars would be brought to recognize and adore the Lord of the stars”. Kang-hi did not fulfil this hope, but he bent for the Chinese sciences, by inclining more and more the missionaries who made them known to him, became the means of salvation for thousands of his subjects. Through his influence with the emperor Father Verbiest did more for the spread of the Gospel than any of the missionaries who preached it in the provinces; nevertheless he found time for the direct exercise of the apostolate, especially in the composition of short works in Chinese on
be principles of the Christian religion. As he says
in one of his letters, books which the Chinese always
welcomed as gifts, and which were especially esteemed
coming from his pen, were a means of conveying the
truth to persons to whom the missionaries would
otherwise not have access. K'ang-hi recognised the
merit of the missionary, especially that of printing on
successively the highest degrees of the mandarinate.
The liberty to preach, the only reward Father Verbiest
looked for, was almost the sole benefit he derived
from his dignities.

It would seem that the use of the human sciences,
which had so powerfully assisted Father Ricci to
propagating the Christian mission, and permitted Father
Couplet to reveal it, would henceforth not be
represented. But such was not the case, and, as is well
nounced, it was a missionary from China who considered
it his duty to carry to Rome, and by means of his
writings to spread throughout the world, impassioned
crations against the methods of the Jesuit missions.
Among the replies elicited by the attack of
Father Verbiest, there was none from Father Ricci
was not published, but was read at Rome and thence
came an ample justification of the worthy missionary
stranger. Innocent XI, to whom he had dedicated
the Chinese translation of the Missal printed at Peking
and another work containing his astronomical observations,
answered him on 3 December, 1681, by a brief
which contained a commonplac expression of thanks:
"It has pleased us especially", says the pope, "to learn from your letter with what wisdom and
seasonableness (qua supracentur atque opportune) on
have made use of the profane sciences for the
devotion of the Chinese peoples and the advancement
and benefit of the Christian faith; employing them to
repel the false arguments and calumnies which have
been invented against the Christian name, opening the
day to that high degree of favour with the Chinese
king and his advisers, which has obtained both that
you yourself should be delivered from the harsh
persecutions which you have long endured with the
greatest courage, and the power to recall your fellow-
misisonaries from exile to restore to religion not
the wilderness of China, but to inspire with the
hope of daily progress."

In 1677 Father Verbiest was appointed vice-provincial,
I. e., superior of all the Jesuit missions of China.
This nomination was a stimulus to seek new
means of developing the work confided to his
direction, with which object he addressed (15 Aug., 1678) a
report to the mission in Europe, in which he
summarized the objects which he expected to
achieve by that body of overworked labourers
and also to procure for the mission the material resources
necessary for founding new Christian communities,
supporting catechists, establishing schools, etc.
while seeking assistants in Europe he endeavoured to
obtain them also in China itself. The question of a
new superior had arisen at the beginning of the mission
It was decided in the way. But
Father Verbiest had been raised to the priesthood, though
many of them had entered the Society and had rendered
good service to the mission as catechists.
Theseection of 1663, which for nearly five years
drew the Christians of their European missionaries,
emphasized more urgently the need of Chinese priests.
In the same section the king to the Jesuit superiors; it was drawn up for the
father general by Father Verbiest, and is dated from Peking,
23 June, 1678. Herein the vice-provincial energetically
advocated the necessity of ordaining Chinese priests;
to better assure their perseverance he urged that none
be raised to the priesthood save young or mature men
who had previously been received and tried in the Society.
Moreover, he desired that these Chinese priests
might be allowed to say Mass and administer the sacra-
ments in the Chinese language, which permission had
been granted previously by Pius V, as early as 1565.
Among the things which Father Verbiest particularly
recommended to Father Couplet, sent to Rome in
1680 as procurator of the missions of China, was a re-
quest for a confirmation of this permission. This gift
to the pope of the Chinese translation of the Missal by
Father Baglio was calculated to support this request,
but Father Couplet's negotiations in this respect were
without result.

Father Verbiest was more fortunate in his appeal
to his brethren in Europe. Well seconded by F. Cuplet
in his journeys with a Chinaman through Italy, France,
and the Low Countries, this appeal aroused
numerous and ardent volunteers. The strongest con-
tingent of aspirants was furnished by France. Louis
XIV, who had several times received Father Couplet
and Michael the Chinaman, at Versailles urged the
king to found at his own expense a French mission,
which would simultaneously serve the interests of
religion and science in the Far East. And his
ministers rightly divined how much France's commercial
expansion would gain thereby. Consequently, six
Jesuits were taken from the chosen staff of the college of
Paris. Having previously been made fellows of the
Academy of Sciences and given the title of mathematic-
cians to the king, they set sail from Brest, 3 March,
1683, with the embassage which the king was sending
to Siam. Five of them set out from Siam in 1687
and landed at Ning-p'0 in China on 23 July.
The authorization to penetrate to the interior, which the Viceroy
of Peking and even the Tribunal of Rites at Peking
would have refused them, was granted them by the
emperor at Father Verbiest's request. The arrival of these
recruits was a great consolation to the venerable
missionary. Nevertheless he was not to have the joy
of receiving them at Peking, which they reached
(7 February) ten days after his death. They ar-
rived in time for his funeral which K'ang-hi desired in
order that it might be more solemn. On 13 March
Father Verbiest's remains were carried to the burial
place formerly given to Father Ricci.

CARLOT, Notice brève sur le F. F. Verbiest, missionnaire à la
chine (Brux., 1859; de Rancé, suivi de la
GROS, Hist. de la Chine sous la domination des Turcs (Paris,
1871); Brev. des chans. la plus remarquable qui se sont
passés à la cour de Pekin touchant nos pères et touchant les maîtris.
Verbum Supernum Prodiens, the first line of two hymns celebrating respectively the Nativity of Christ and the Institution of the Holy Eucharist. The hymnologist Daniel remarks on the obvious relation between the Nativity and the Eucharist "by which through all ages the Word made Flesh will dwell among us" as justifying the similar forms of the two hymns (Theologus, 1, 254).

II. The Eucharist Hymn.—Its second line is: “Nee Patris linquens dexteram,” Left untouched by the revisers of Urban VIII, it lacks classical prosody, in accentual rhythm, and rhymes alternately:

Verbum supernum prodiens
Nee Patris linquens dexteram,
Ad vitae vesperam
Venit ad vitam

The Word of God proceeding forth
Yet leaving not the Father’s side,
And going to His work on earth,
Had reached at length life’s eventide.

The hymn is assigned to Lands of Corpus Christi (q. v.) and is commonly ascribed to St. Thomas Aquinas. Dom Morin (Revue Bénédiction, April, 1910, 236-46) compares the Office of Corpus Christi with that of the old Cistercian breviaries (1341-1674), and shows that St. Thomas probably borrowed (while reversing the respective names of Matins and Lauds) and also probably the hymn “Verbum Supernum.”

In the Cistercian Office the hymn comprised nine stanzas divided into two hymns (for Matins and Lauds respectively), whereas now the hymn has only six stanzas. The Cistercian hymn was sung to the melody of the Advent hymn, “Verbum Supernum.” The simplification, however, the Eucharistic hymn having the different melody of the “Eterne Rex Mississime.”

"It is very natural to suppose that this choice (in common melody, as in the Cistercian Office, for both of the Verbum Supernum hymns) was the primitive one" (Morin).


II. T. HENRY.

Vercelli, Archdiocese of (Vercellensis), in the Province of Novara, Piedmont, Italy. The city of Vercelli is an important commercial centre for agricul- tural produce. The city, reestablished by the Duchy of Savoy which enlarged by St. Eusebius, formerly adorned with precious pillars and mosaics, was remodelled in the ninth century, and radically changed in the sixteenth by Count Alfieri. Like the other churches of the city it contains valuable paintings, especially those of Gau- denzo Ferrari, Giovamale, and Lomino, who were nuns of the abbey of Vercelli, and especially of Giovanni Maggiore and Sant' Andrea. The latter was erected by Cardinal Guala Bicchieri (1219) together with the old Cistercian monastery, one of the most beautiful and best preserved Romanesque monuments in Italy. There is an Institute of the Beaux-Arts, containing paintings by Vercellese artists. There are many relics of the Roman period, e.g. an amphitheatre, hippodrome, sarcophagi, many important inscriptions, some of which are Christian. There are old charitable institu- tions, like the hospital founded by Cardinal Guala Bicchieri (1224), which has an annual revenue of more than 600,000 lire ($117,000), the hospices for orphan girls (1553), and for boys (1542), and mendicant houses. The archives of the metropolitan chapter and the valuable MSS., including an evangelistary of the fourth century, the “Novelle" of Justinian, the "Leges Langobardorum," the "Capitular regem Francorum," also hagiographical MSS., not all of which have been critically examined, and a very old copy of the "Imitation of Christ," which is relied upon as an argument for attributing the authorship of the work to John of the Cross. The civil archives are not less important, and contain documents dating from S92. The extensive seminarian contains a large library.

Vercelli (Vercellum) was a city of the Libici, or Lelebi, a Ligurian tribe; it became an important municipium, near which in 101 B. C. Marius defeated the Cumibri and the Trentones, and Siliceo annihilated and took its Goths 500 years later under St. Jerome's time. After the Lombard invasion it belonged to the Duchy of Ivrea. From 885 it was under the jurisdiction of the bishop, who was a count of the empire. It became an independent commune in 1129, and joined the first and second Lombard leagues. Its statutes are among the most interesting fragments of the medieval laws, and have abolished the servitude of the glebe. In 1228 the University of Pavia was transferred to Vercelli, where it remained until the fourteenth century, but without gaining much prominence. Only a university school of law has been maintained. During the troubles of the thirteenth century it fell into the power of the
Vercellone, Carlo (Charles), Biblical scholar, b. at Biella, Milan; d. at Rome, 19 Jan., 1869. He entered the Order of the Barnabites, at Genoa, in 1829; studied philosophy at Turin and theology at Rome, under Aloysius Ungarelli; taught the sacred sciences at Pavia, Rieti, Ferrara, Terni, Perugia, and Parma; and, in 1847, was made president of the college of the Barnabites at Rome, a position which he held together with the charge, first, of procurator, and then general, of his order, and with various offices in several Roman Congregations, until his death. His first publication was (1857) the edition (5 quarto volumes) of the Vatican MS. (B) of the Scriptures prepared by Cardinal Mai under the auspices of Leo XII and printed from 1828 to 1838, to which he added by way of preface a letter to the reader. That this edition was far from perfect, Mai himself had well understood; he publicly acknowledged in the above-mentioned letter; he at once set out to have it corrected mainly from Mai's notes, the outcome of his labors being a new octavo edition of the New Testament (Rome, 1859), prefaced by an excellent epistle. A few months before, a poor reprint of the New Testament edition of 1857 had been struck off at Leipzig for a London firm. Yet critics persisted in thinking a new and accurate edition of the "Vaticans" was imperatively needed, and Pius IX manifested his intention to carry out the design and entrust it to Vercellone. The latter helped Tischendorf in the preparation of his "Nov. Test. Vet.," (Leipzig, 1867).

In 1868, appeared the first volume of the "Biblia Sacrae Scripturae Graecae codex Vaticanus et codex S. Johanni Palaeologii edidit", the work of Vercellone and the Basilian monk Cozza; the second volume (Genesis-Josue) followed in 1869, shortly before Vercellone's death, and the others in 1870, 1871, 1872, and 1881, Caietan Serzio and Canon Henry Fabiani having replaced Vercellone. Vercellone's critical studies on the text of the Latin Vulgate, although he brought to his work only a fair as IV Kings, contributed more to his fame than the editing of the Vatican MS. These studies, with important and valuable prolegomena, appeared (2 vols., 1860-61) under the title, "Variae lectiones Vulgatae latinae editionis Bibliorum", and may be said to have paved the way to the revision of the Vulgate now in progress. As preparatory to his edition of the
Greek Bible, Vercellone wrote “Ulteriori studi sul N. T. greco dell' antichissimo Cod. Vaticano” (Rome, 1866); in 1867 he published a critical study, “La Storia dell’adultera nel Vangelo di s. Giovanni” (Rome), in which he defended the authenticity of the passage (John, vii, 53–viii, 11). He also edited nine pamphlets of Verdi on the hierarchy of the Church, and published Dean Verdi's “Discorsi historiques sur l’histoire des langues semitiques de Renan”, in which he refuted some of the assertions of the French critic.


CHARLES L. NOUVAY.

Verduguer, Jacinto, poet, b. at Riudeperas, Province of Barcelona, Spain, 17 April, 1845; d. at Vallvidrera, Barcelona, 10 June, 1902. While in training to receive Holy orders, he early showed his literary instincts by competing for the prizes offered in the Jochs Florals, or poetical tournament, held yearly for the purpose of stimulating composition in the vernacular of the eastern part of the Iberian peninsula. Religious faith, country, and love are the main themes promoted by the Jochs Florals, and on the first two of these Verduguer wrote with signal success, winning his first prize in 1861. He was ordained in 1867; he published his most important work, one of the most notable in the history of modern Catalan, the epic “La Atlantida”, which quickly attracted attention and was translated into Spanish, French, Italian, English, and German. The “Oda a Barcelona” of 1883 was followed by the epic legend, “Canig6” (dealing with the times of the reconquest of Spain from the Moors and locating its scenes in the Pyrenees region). Then came the noted “Idilis i cant l’historia” (1879), the “Cansons de Montserrat” (1880), the “Caritat” (1885), the “Patria” (1888), the “Cants religiosos pel poble” (1882), the “Somni de Sant Joan” (1887), the “Jesu Infant” (1890–95), the “Sant Francesch” (1893), the “Flors del Calvari” (1896), the “Santa Eulalia” (1898–1902).

Verdi, Giuseppe, composer, b. at Le Roncole, Parma, Italy, 10 October, 1813; d. at S. Agata, near Busseto, 27 January, 1901. From the earliest years he was greatly interested in musical composition; at the age of ten he became organist of the village church. From 1826 to 1829 he took lessons from Provesi, organist of Busseto cathedral, and in 1831 went to Milan to study under Lavigna. On the death of Provesi (1833) Verdi returned to Busseto, where he remained for five years, during which he made his first attempt at opera writing. He then settled in Milan. His first opera, “Oberto”, was performed in 1839 and gave a foretaste of the young composer’s abilities, but the production of “Nabucco” (9 March, 1842), followed by “Lombardi” (11 Feb., 1843), showed that a rising star had appeared. The success was accentuated by “Ernani” (9 Mar., 1844), and in the opera of 1845, “Pezzi” (1846), several other operas followed in the years 1844 and 1846, and he declared an offer as conductor of Drury Lane Theatre, London, in succession to Costa, though his reception in England was not over cordial. His “Luise Miller” (8 Dec., 1849) added to his triumphs, and with it ended his fame in one style of opera. Verdi entered on a new phase in 1859, and his “Rigoletto” (27 March, 1851) astonished the musical world. Then followed “Il Trovatore” (19 Jan., 1853) and “La Traviata” (6 Mar., 1853), all three being still popular. “Un Ballo in Maschera” (17 Feb., 1859) completed his triumph in a new style of writing. “Don Carlos” (11 Mar., 1867) and “Aida” (produced at Cairo, 24 Dec., 1871) represent what has been aptly termed Verdi’s third style. “Aida” is not only an advance on “Rigoletto”, but is clearly a development of genius on a new path, and that it may well be regarded as a new style.

Meantime Verdi visited England in 1855 and again in 1862, when he conducted his “Inne delle Nazioni” at Her Majesty’s Theatre. His last visit was in 1875, when he was at the zenith of his powers. It was rumoured that he had laid down his pen forever after the production of “Tristano”, but on 5 Feb., 1887, he astonished even his warmest admirers by a four-act opera, “Otello” (libretto by Boito). On 5 Feb., 1893, his “Falstaff” was given at La Scala, and he was made Marchese of Busseto by the King of Italy. For an octogenarian this opera was a tour de force in musical annals. Its dramatic qualities place it on a level with Wagner’s operas, and Verdi’s handling of the comic element showed an undreamt-of power. Indeed it has been truly said that “Otello” and “Falstaff” rank as a fourth style of Verdi. His place in music is as an operatic composer of the first rank, and he considerably influenced the Italian School of the second half of the nineteenth century. Verdi’s work is to be reckoned in the category of church composers; his “Requiem” (written for the anniversary of Manzoni’s death) is a work of art, and continues to find much favour; it was first performed at Milan on 22 May, 1874. Among his religious compositions are: “Pater Noster”, for five voices; an “Ave Maria”, for soprano solo and strings (both performed, 1868); a “Te Deum”, for chorus, choirs, voices, and orchestra; a “Stabat Mater”, four-part, and two motets in honour of the Blessed Virgin. These four appeared in 1868, and were performed in Paris on 7 April, 1899. Verdi’s Catholic spirit was shown by his resigning his office as member of the Italian parliament for Busseto; and, subsequently, when, on being appointed a senator by the King of Italy, he went to Rome to be duly admitted, but never assisted at a single sitting. Professor Dickenson in his “Music in the History of the Western Church” writes: “In Verdi also we have a truly filial devotion to the Catholic Church, united with a temperament easily excited to a white heat when submitted to his musical inspiration.” By his will Verdi bequeathed an endowment fund for a home for aged musicians.

POTVIN, Verdi (Paris, 1888); STREATHFIELD, Masters of Italian Music (London, 1895); MANNING in Grove, Dict. of Music and Musicians (new ed., London, 1910), s. v.

W. H. GRATTAN-FLOOD.

Verdon, Michael. See Dunedin, Diocese of.

Verdon, Diocese of (Viroskexis), comprises the Department of the Meuse. Suppressed by the Con- cordat of 1802, and subsequently united to the Diocese of Nancy, Verdon was re-established by the Bull of 27
It was formed practically of the entire ancient dioceese of Verdun, portions of the ancient dioceeses of Trier, Châlons, Toué, Méziéres, and Reims, and became a suffragan of the Archdioceese of Besancon. For the last time attributing the foundation of the Church of Verdun to St. Sanetimus, disciple of St. Denis the Areogitique, after he had founded the Church of Meaux, see also "N. Certain local traditions state that Sts. Simauus, Salmivas, and Arator were bishops of Verdun after St. Sanetimus, but the first bishop known to history is St. Polychronius (Pulchrum) who lived in the 7th century and was a disciple and successor of the bishop worthy of mention here: St. Possessor (470-56); St. Firminus (486-502); B.txus (Vanne) (502-29); St. Desiderius (Desideratus) (529-54); St. Agericus (Ary) (554-91), friend of St. Gregory of Tours and of Fortunatus; St. Paul (650-7), formerly Abbot of the Benedictine Monastery of Tholey in the Dioceese of Trier; and St. Madalveus (753-76). The abbey of the Holy Roman which later, successor of Madalveus, received the Dioceese of Verdun from Charlemagne as a reward for the defence of the town of Pavia or Treviso to the Franks, no longer accepted. Peter became Bishop of Verdun in 781, named to that office by Adrian I at the request of Charlemagne; shortly afterwards he was exiled and his see was consoled with the nomination of the successor at the Synod of Frankfort in 794. Bishop Dado (880-923) caused the "Gesta episcoporum Verdonensium" to be begun by Berarius, a Benedictine of Saint-Vanne, afterwards continued down to 1230 by Lawrence, another monk of Saint-Vanne, and later by an anonymous writer. Verdun, which had been originally a Roman city of the counts of Troyes, was built on a new site as the bishopric and formed part of Lower Lorraine. The abbots of Verdun belonged to the family of Ardennes whose name Godfrey of Bouillon, the hero of the First Crusade, was an illustrious member. The Emperor to III in 1017 conferred on Bishop Haymon of Verdun and his successors the title of counts of their see, which was confirmed by the emperor in 1025. The new bishops of Verdun, who in the beginning of the twelfth century, Renaud de Borghé, Count of Bar and Lord of Verdun, governed the town a tyrant and resisted the authority of the bishops, were frequent quarrels between the bishops and the burgesses. Thus Godfrey of Bourghe, Lord of Verdun, more than a century after Thierry the Great, Bishop of Verdun from 1017 to 1088, before leaving for the Crusade, renounced his rights to the episcopate. During the first half of the twelfth century, Renaud le Borghé, Count de Bourghe and Lord of Verdun, governed the town as a tyrant and resisted the authority of the bishops for thirty-five years. The feast celebrated according to tradition on the 24th of October, in honour of the final victory of Bishop Abelo (1031-56) over the Burghé to whom the former rected Clermont and Vitte de Chateau. From this time the "rodes de Verdun" were suppressed. The concessions obtained from the Emperor Louis de Bavaria in 1227 by the people attributing the foundation of the Abbey to them and Bishop Raoul de Torde (1224-45), and Jean de Troves, later pope under the name of Urban V, was Bishop of Verdun from 1257 to 1257. Among other bishops are: Liébaud de Cusance (1370-190); P. de la Vénus, who signed a treaty with King Charles VI of France in 1372 which French dominion was established in Verdun; Pierre de Huy (1401-30); Guillaume de Cugnac (1484-99); historian of the Order of Chanoines de la Faison d'Or; and Cardinal Jean de Lorraine (1523-48). Nicolas Pescaire (1548-77) successfully withstood the inroads of Protestantism in the dioceese, but the Council of Trent he vigorously attacked the system of commendatory abbots. It was during his episcopate that the Constable de Montmorency conquered in the name of Henry II, King of France, the "Three Bishoprics" of Metz, Toul, and Verdun (1552), though theoretically they remained territories of the empire until the Peace of Westphalia in 1648. Other incumbents of the see were Charles de Lorraine, Cardinal de Vaudemont (1585-97), and Eré de Lorraine Vaudemont (1693-1700) to whom, at the end of 1693, after many difficulties, Clement VII gave full power to legitimize the marriage of the Catholique Henry, heir to the Duchy of Lorraine, to his Calvinst cousin Catherine, sister of Henry IV.

Under the old regime the bishops of Verdun were the successors of this line. Eugene III visited Verdun to consecrate the new cathedral on 11 November, 1147. This cathedral was built at the order of Bishop Albero by the architect Garin, its cloister being a masterpiece of flamboyant Gothic, built from 1505 to 1517. The Abbey of Tholey was given in 634 to the church of Verdun by the rich deacon Adalgisus, its founder, out of esteem for his friend Bishop Paul. Until the time of Charlemagne it was the chief ecclesiastical school for the clergy of Verdun. The Benedictine Abbey of Vaulx, later Beaujeu, founded in the 12th century by Louis, Abbot of Saint-Vanne, who reformed it, and St. Poppon, who died in 1018. The Benedictine Abbey of Saint-Vanne-de-Verdun was founded in 1052 to replace a community which had been established in the same church by St. Vitus. Among the abbots of Saint-Vanne may be mentioned the aforesaid Blessed Richard, who dissuaded the Emperor St. Henry from becoming the new bishop of Saint-Vanne when he came to Verdun for that purpose about the year 1021; also Abbot Conon, who played an important part in the conflict of investiture, and who died in 1178. For the important monastic reforms of the beginning of the eighteenth century, which thanks to the prior Dom Didier de la Cour, emanated from the Abbey of Saint-Vanne, see Benedictine
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ORDER. The superb Church of Saint-Vanne was destroyed in 1832 and its cloister, which had been converted into barracks, was burned in 1870. The Abbey of Saint-Paul de Verdun was founded (970-973) by Bishop Viefrid. It was originally occupied by Benedictines, but in 1135 by Premonstratensians, and was finally destroyed in 1532. The Benedictine Abbey of Saint-Airy de Verdun, founded between 1025 and 1012, opened public schools about the year 1100, which enjoyed renown for a number of years. In 760 a monastery dedicated to St. Michael was established on Mont de Châtilon by Vultfoay, mayor of the palace under Childeric, King of Austrasia. Abbot Maragius, a friend of Charlemagne, transferred the monastery of the latter the bishopric of Verdun, founding the town of Saint-Mihiel. The reform inaugurated by the congregation of Saint Vanne was introduced into this monastery in 1606 by Cardinal Charles de Lorraine, one of its abbots. Cardinal de Retz was also an abbot of Saint-Mihiel and occupied the castle of Commercy, where he wrote his "Memorial du Frontenac", and which castle he restored and afterwards sold to Charles IV of Lorraine.

The castle and town of Vaucouleurs belonged to the lords of Joinville, one of whom wrote the life of St. Louis. At this town Joan of Arc presented herself to Robert de Baudricourt, offering her services against the English who were then besieging Orleans. Before the foundation of the Priory of Montmirail the monks were using the rood screen forming the chapel under the protection of the Blessed Virgin which in the sixth century had replaced a statue of the Gavish Mercurius. The Diocese of Verdun figures largely in the history of art, owing to the sculptor Ligier Richer (1500-72), a pupil of Michelangelo. His mausoleum of René-de-Châlons, Prince of Orange, at Baudricourt, and his chapel of St. Mihiel, are among the churches of Saint-Mihiel and admirable works of art. A council held at Verdun in 947 dealt with the conflict between Hugues and Artaud both of whom claimed the See of Reims, finally retained by Artaud. At Tusey (Tuscinum) near Vauvenours, a council, convened by Charles the Bald and Lothaire, was held in 860. The synodal letter dispatched by the council and revised by King Charles the Simple, contains a number of ecclesiastical precepts and maintained against the doctrine of Gottschalk that Jesus died for all men without exception. The Treaty of Verdun signed in 843 by the three Kings, Lothaire, Charles the Bald, and Louis the German, definitively confirmed the division of Charlemagne's empire. A number of saints are connected with the history of this division, of whom the following are of particular mention: St. Euspius, who during the siege of Verdun in 502 by Clovis, prevailed on him to spare the town and received the territory of Miei near Orleans on which to build an abbey; he was an uncle of St. Venant (Vitomus), Bishop of Verdun, and of St. Meinain (Maximinus) from whom the Abbey of Miey received its name. St. Wandrin, the first abbot of the Priory of Verdun, was founder of the monastery of Fontenelle and his nephew St. Gou, also born in Verdun and a monk of Fontenelle; St. Roudy (Rodingus) of Irish origin, who founded the Abbey of Beaulieu in the episcopal see of St. Paul and died in 708 at the age of 117; also Blessed Pierre of Luxembourg (1353-1357). Bishop of Metz and cardinal, son of Guillaume de Conty (Gouville). Pantaloon (1264-1297), a Jesuit, who played an important part in the Chinese Missions, came originally from Verdun, and the celebrated and learned Dom Calmet (1672-1757) was born at Mesnil la Horgne.

The chief pilgrimages of the diocese are: Notre Dame d'Avioth, near Montmirail, dating from the twelfth century, with a sanctuary dating from the fourteenth to the fifteenth centuries; Notre Dame de Benoîte Vaux; Notre Dame de la Belle Epine, at Bouchon; Notre Dame du Guet, at Bar-le-Duc, dating from 1130; Notre Dame des Vertus, at Ligny; Ste Anne d'Argonne, dating from 1338; and Notre Dame de La Voûte at Vaucouleurs. Before the application of the law of 1901 regarding the associations, the following orders were represented in the Diocese of Verdun: Capuchins; Clerks Regular of our Saviour and of the Blessed Virgin for men; and Canonesses Regular of St. Augustine of the Congregation of Our Lady, founded at Corbie (Seine et Oise) in 1643, in 1816 they were charged with the education at Versailles of the daughters of the Chevaliers de St. Louis and were transferred to Verdun in 1839; also the Sisters of Compassion, a teaching order founded in 1846 with a mother-house at Châlons. In 1860 the Diocese of Verdun had 62,000 inhabitants. In the eighteenth century the religious congregations directed 64 infant schools, 7 orphan asylums for girls, 2 houses of charity, 1 dispensary, 3 houses for nursing the sick in their homes, 1 house of retreat, 1 lunatic asylum, and 18 hospitals. In 1905 at the end of the concordatary régime there were 2,800,180 inhabitants, 30 first-class parishes, 444 successions and 24 vicariates.

Verecundus, Bishop of Junca, in the African Province of Byzacena, in the middle of the sixth century, when the question of the Three Chapters was raised; d. at Chalcedon, in the beginning of 552. Pope Vigilius's "Judicatum" having excited almost universal disapprobation both the pope and the Emperor Julianus decided the question should be settled in a general council to be held at Constantinople. Verecundus, with Primasius of Hadrumetum, went to represent the Province of Byzacena, and arrived at Constantinople towards the middle of 551. At once the Greek bishops set out to induce them by promises and threats to anathematize the Three Chapters. Both resisted strenuously at first, and, in the grave difficulties then besetting Pope Vigilius, stood by his side; and when the latter had taken refuge in the Basilica of St. Peter's, both, in union with him, issued a sentence of excommunication against Theodore Askidas and of deposition against Menkas, the patriarch of the imperial city (17 Aug., 551). Soon, however, the Emperor Julianus became so unscrupulous that Primasius and Verecundus, although his residence was carefully watched, managed to escape across the Bosporus and to reach the Church of St. Euphemia at Chalcedon. Thither Primasius and Verecundus followed him a few days later. Verecundus, up to the end an ardent champion of the Three Chapters, died shortly afterwards. After Verecundus's death, Primasius was moved by ambition to relent and repudiate his attitude.

As an ecclesiastical writer, Verecundus is little known. His works, edited by Cardinal Pitra ("Spiel. Solem.", IV, Paris, 1858), consist first of a collection of historical documents on the Council of Chalcedon, "Exceptions de gestis Chaldancensis Concilii", of which we possess two recensions; second of an exegetical treatment of the books upon the Canticles of the Old Testament; and thirdly, of a poem of 212 hexameter lines, "De satisfactione pontentiae", in which exquisite thoughts are unfortunately presented in a very incorrect form. St. Isidore of Seville (De vir. ill., vii) attributes also to Verecundus another poem on resurrection and judgment, entitled either "Resurrectionis" or "De resurrectione morborum", found among the works of Tertullian and St. Cyprian.

Bardenheuer, Patrologie, t. 34, SHAN (St. Louis, 1908); Heitie, Conciliengeschichte, III (Paris, 1909), ii, 41 sq.

Charles L. Souvy.
Vergi?i, POLYDORUS, b. at Urbino about 1470; d. there probably in 1555. Having studied at Bologna and Padua, he became successively secretary to the Duke of Urbino and chamberlain to Alexander VI. He became famous by two early works, "Proverbiorum libellus" and "De inventoris rerum", which attained extraordinary popularity. In 1501 the pope sent him to England as sub-collector of Peter's Pence. He became intimate with Henry VII, who in 1505 commissioned him to write the history of England, and he obtained much preferment, including the archdeaconry of Wells. On 22 Oct., 1510, he was naturalized as an English subject. Subsequently to a visit to Rome in 1514, he offended Wolsey who had entrusted him with business, and he was imprisoned and deprived of his sub-collectorship. Though finally released, he avenged himself by writing a hostile view of Wolsey in his history. His other works are too numerous to specify. Throughout the religious changes he remained a loyal, though not a fervent, Catholic. He kept in touch with Italy by frequent visits, and the religious changes under Edward VI led him to return there to spend his last years in his native land.

There is no complete biography, but references to him and his works are found in all the numerous sources for the reigns of Henry VII and Henry VIII. The best connected accounts are: Ellis, Prefaces to the History of England published by the Camden Society (London, 1848); Archbold in Dict. Nat. Rus., s. v.

EDWIN BURTON.

Vergilius of Salzburg, Saint, Irish missionary and astronomer, of the eighth century. Vergilius (or Virgilius, in Irish Fergal, Feighal, or Feighir) is said to have been a descendant of Niall of the Nine Hostages. In the "Annals of the Four Masters" and the "Annals of Ulster" he is mentioned as Abbot of Aghaboe, in Queen's County. About 745 he left Ireland, intending to visit the Holy Land, but, like many of his countrymen, who seemed to have adopted this practice as a work of piety, he settled down in France, where he was received with great favour by Pepin, then Mayor of the Palace under Childerich III. After spending two years at Creuse, near Conpigny, he went to Bavaria, at the invitation of Duke Otilo, and within a year or two was made Abbot of St. Peter's at Salzburg. Out of humility, he "concealed his orders", and had a bishop named Dobdegrown, a fellow countryman, appointed to perform his episcopal functions for him. It was while Abbot of St. Peter's that he came into collision with St. Boniface. A priest having, through ignorance, conferred the Sacrament of Baptism using, in place of the correct formula, the words "Baptizo te in nomine patri et filia et spiritu sancta", Vergilius held that the sacrament had been validly conferred. Boniface complained to

Michael Ott.
Pope Zachary. The latter, however, decided in favour of Vergilus. Later on, St. Boniface accused Vergilus of teaching a doctrine in regard to the rotundity of the earth, which was "contrary to the Scriptures". Pope Zachary's decision in this case was that "if it be proved that he held the said doctrine, a council be held, and Vergilus expelled from the Church, that the Church was deprived of his dignity" (Jaffé, "Biblioth. rerum S. I. H. I. 191). Fortunately we no longer possess the treatise in which Vergilus expounded his doctrine. Two things, however, are certain: that there was involved the problem of original sin and the universality of redemption; secondly, that Vergilus succeeded in freeing himself from the charge of teaching a doctrine contrary to Scripture. It is likely that Boniface misunderstood him, taking it for granted, perhaps, that if there are antipodes, the "other race of men" are not descendants of Adam and were not redeemed by Christ. Vergilus, no doubt, had little difficulty in showing that his doctrine did not involve consequences of that kind. (See Antipodes.)

The appointment of St. Boniface, Vergilus was made Bishop of Salzburg (766 or 767) and laboured successfully for the upbuilding of his diocese as well as for the spread of the Faith in neighbouring heathen countries, especially in Carinthia. He died at Salzburg, 27 November, 789. In 1233 he was canonized by Gregory IX. His doctrine that the earth is a sphere was disproved from the teaching of ancient geographers, and his belief in the existence of the antipodes was probably influenced by the accounts which the ancient Irish voyagers gave of their journeys. This, at least, is the opinion of Retberg ("Kirchengesch. Deutschlands", II, 236).

VERING, FRIEDRICH HEINRICH, a German canonist, b. at Liesborn in Westphalia, 9 March, 1833; d. at Prague, 30 March, 1896. After completing his course at the gymnasium of Paderborn in 1850, he studied law at the Universities of Bonn and Heidelberg, graduated at the latter university in 1856, and was admitted there as privatdocent of Roman and canon law in 1857, and became professor extraordinary in 1862. He held this position until 1875 when he accepted the chair of canon law at the newly-erected university of Czernowitz in Bukowina, Austria. In 1879 he became professor of canon law at the German University in Prague, and till his death he remained at this post. He was one of the leading German canonists of the nineteenth century. Though a layman, he was a staunch defender of the rights of the Church against the encroachments of the State. His best known work is his comprehensive text-book on canon law: "Lehrbuch des katholischen, orientalischen und protestantischen Kirchenrechts" (Freiburg, 1875; 3rd ed., 1893). His two other important works are: "Geschichte und Institutionen des romischen Privatrechts" (Mainz, 1865, 5th ed., entitled: "Gesch. und Pandekten d. rom. und heutigen gemeinen Privatrecht") (Mainz, 1887); and "Römisches Erbrecht in historischer und dogmatischer Entwicklung" (Heidel- berg, 1884). He also wrote the eighth volume of Philippus's "Kirchenrecht" (Mainz, 1861), and numerous smaller juridical treatises. From 1860 he was, with Mow de Sons, joint editor, and from 1862, sole editor, of "Archiv für katholisches Kirchenrecht" (Mainz).

VERMONT

Vermont, one of the New England States, extends from the line of Massachusetts, on the south, 42° 41' N. lat., to the Province of Quebec in Canada, on the north, at 45° N. lat. Its eastern boundary, throughout its entire length, is the Connecticut River which separates it from New Hampshire; it is bounded on the west by the State of New York, from which it is separated by Lake Champlain for a distance of more than one hundred miles south from the Canadian border. Its area is 10,212 sq. miles. Its length between Massachusetts and Canada being 158 miles, and its width on the northerly border 58 miles, while it narrows to a width of 40 miles on its southerly border.

Physical Characteristics.—The Green Mountains of Vermont extend from the State of New York, on the Canadian border, eleven miles to the east, into the State of Massachusetts, on the east. It is a line of mountains lying on either side of the main chain and the surface of the state generally is trenched and broken by these hills, and densely covered with forest growths, principally of spruce and other evergreen trees. The scenery is everywhere attractive, and in many districts very beautiful. Five rivers flow westwardly from the mountains into Lake Champlain; three flow northerly to Lake Memphremagog, on the Canadian border; eleven are tributaries of the Connecticut, on the east, while two, the Missiquoi and the Winooski, flow southerly directly into Lake Champlain. The length of the main streams of Vermont water is beautiful and fertile valleys, but along their courses they furnish valuable water power for manufacturing purposes. The climate is healthful, although subject to sudden changes. The mean annual temperature for the different parts of the state varies from 40° to 50°, the highest temperatures are from 90° to 100° F., and the lowest from 30° to 45° F. The average annual rainfall is from 30 to 45 inches.

Resources.—The soil of Vermont is very fertile, especially in the river valleys. The low rolling hills are excellent for tillage purposes; the uplands furnish good pastureland and the mountain sides produce much good pasture land. Agriculture by the United States Census Bureau for the year 1900, shows that the capital employed in manufacturing in the state was
$62,658,741; the number of wage-earners employed in the several factories was 33,100, and the total wages paid them was $15,221,059. The total value of the manufactured products was $63,083,611.

**Population.**—The first census taken in 1791 showed a population of 86,499, which had nearly doubled in 1800. Rapid gains were made in each succeeding decade up to 1850, after which the increase was slower owing to emigration to the western parts of the country. In 1910 the total population was 335,956. The state contains six cities and two hundred and forty organized towns.

**Legislature and Judiciary.**—The Legislative Assembly consists of a senate with thirty members, apportioned among the counties according to population, and chosen by the voters of the several counties; and a house of representatives, in which each town and city has one member. The governor, members of the legislature, state and county officers are elected biennially, in the even years, in September, and the senate and county representatives in October following. The Supreme Court of the state consists of five judges, elected for a term of two years by the two houses of the legislature in joint assembly. Regular terms of the court are held at Montpelier in January, February, May, and October, with one session each year at Rutland, St. Johnsbury, and Brattleboro. In each county, except Henniker, an election is held by the presiding judges being elected by the legislature in joint assembly. Associated with the presiding judge in each county court are two assistant judges, elected by the freemen of the several counties. Probate courts are established in the several counties, being divided into two probate districts for each. The state is represented in the National Congress by two senators and three representatives, and in the Federal judiciary by one associate justice of the Supreme Court. The liquor traffic has been regulated by a local option law under which the voters of each town or city determine its policy at the annual town elections in March.

**History.**—Starting from Quebec, in the spring of 1609, Samuel Champlain ascended the St. Lawrence and Richelieu Rivers, accompanied by two Frenchmen and thirty Algonquin Indians. He entered the lake which bears his name on 4 July, and upon seeing the mountain range extending along the eastern shore, he exclaimed "Voilà les monts verts", thus giving their name to the mountains and the state. A mouth was spent in exploring the lake and the adjoining country. Proceeding southward, Champlain reached another large lake, now called Lake George, and from hence in the spring he proceeded up the Hudson River, which he named the St. Lawrence. The first settlement by white men, within the borders of the state, was made by the French on Isle La Motte, in Lake Champlain, in 1606. It was called Fort St. Anne, and was occupied until about 1690. The French claimed the territory as far south as the south end of Lake Champlain, and forts were built by them early in the eighteenth century at Crown Point and Ticonderoga, on the west side of the lake. At about the same time they established a settlement on the east shore at Chimney Point, in the present town of Addison. This settlement together with one in what is now the town of Alburgh, Vermont, flourished until Canada was ceded to the British. The first English settlers arrived in 1760. In 1764, Fort Ticonderoga, on the east side of Lake Champlain, in the present town of Crown Point. This was an extension of the settlement of Northfield, in Massachusetts, which a later survey showed to be north of the boundary of that colony. In 1721 Fort Dummer was built on the west bank of the Connecticut River near the present village of Brattleboro, and is considered the beginning of that town. In 1764, a settlement was made in Vermont, the northern boundary line of the colony several miles south of the fort.

During the period covered by the Colonial wars, the country was the gateway through which the tending forces advanced to attack each other, the troops of each side being generally accompanied by savage allies. Raiding expeditions were frequent, and the country was so exposed to attack as to make settlement and development practically impossible; but after the final conquest of Canada by the British in 1760, this feature being practically removed, settlements increased very rapidly, the rich lands of the valley being much sought after. In 1761 a settlement was made in Bennington, under a charter granted by New Hampshire in 1749, and others grew up near it in the next few succeeding years. Newbury on the eastern border of the state near the Connecticut River was permanently settled in 1761. In 1763, 1765, 150 townships lying west of the Connecticut River had been granted by Governor Wentworth of New Hampshire to purchasers from the New England colonies, and the country became known by the name of the "New Hampshire Grants." In granting charters, the Governor of New Hampshire had acted upon the theory that the western boundary of that colony was an extension of the west line of Connecticut and Massachusetts, substantially 20 miles east of the Hudson River, but in 1765 claim was made, by the Governor of New York, that the easterly boundary of New York was the Connecticut River. Several townships were granted by New York in the disputed territory, regardless of the charters of New Hampshire, and the titles of purchasers from New Hampshire were declared to be void. The dispute was carried to the courts of New York, whose decision was adverse to the settlers, and in 1770 a convention at Bennington declared that the inhabitants would resist by force the claims of New York. For defense against the aggression of New York, committees of safety were formed in several towns, and a committee of safety of Bennington to the state held a meeting of militia called "Green Mountain Boys" was organized with Ethan Allen as colonel commandant. Few of the settlers complied with the demand that their lands be repurchased from New York, and the officers of the latter colony found it impossible to execute the judgments of the courts of Albany.

In spite of an order made by the British king in council on 24 July, 1767, prohibiting all further grants by the Government of New York pending the settlement of the questions involved, the colonial Government continued to make grants, to press its claims, and attempted to organize counties in the disputed territory, with courts and county officers. Indictments were filed against many of the settlers of the "New Hampshire Grants" at Albany, and the settlers could not be arrested nor brought to trial. A convention of the settlers prohibited the holding of offices and the accepting of grants of land under the authority of New York, and obedience to these orders was enforced. The only legislative authority recognized was that of the conventions of settlers and the country became in fact an independent state, which was formally declared to be by a convention held at Windsor on 4 June, 1777, and it continued as such until its admission to the Union in 1791. Upon the outbreak of the Revolutionary War, the Green Mountain Boys gave valuable aid to the cause of the patriots. On 10 May, 1775, Ethan Allen in command of a small party captured the British garrison at Ticonderoga, and marched off the officers. On the following day Crown Point was captured by troops under Captain Seth Warner. A large number of settlers joined the expedition of General Montgomery against Canada and participated in the capture of St. Johns and Montreal, and in an unsuccessful assault upon Quebec. On 7 July, 1777, the British guard of the American army, repulsed the attack on Ticonderoga, g a constant attacking British forces at Hubbardton. Colonel Warner commanded the patriot forces, composed largely of Green Mountain Boys. After an obstinate struggle, the patriot forces were finally greatly outnumbered and forced to
retreat. On 16 August following the same troops participated, with a force from New Hampshire under General John Stark, in the important battle of Ben- nington, which resulted in a victory for the patriots that helped to bring about the final surrender of Burgoyne's army. In the war of 1812 the state furnished its full quota of 3900 troops for service; in addition more than 2500 of the inhabitants volunteered for the defense of Plattsburg, and participated in MacDon-ough's victory on 11 Sept., 1814. The state's troops were among the first to respond to the call of President Lincoln for service in the Civil War in 1861; they served principally in the Army of the Potomac and participated in all its engagements and campaigns. The total number of the Union force for the state was 35,212, or a little more than one-half of the total available population between the ages of 18 and 45.

Educational System.—The University of Vermont, founded at Burlington in 1800, provides instruction in the arts, engineering, chemistry, agriculture, and medicine. In 1810 it had a teaching staff of 58 in the college and academy departments, with an attendance of 498 students. Middlebury College has 18 professors and instructors with 334 students enrolled; Norwich University has 13 professors and instructors, and 172 students; St. Michael's College (Catholic) at Winooski Park, near Burlington, has 14 professors and 125 students; there are 18 new and 19 old religious orders in the state, and 71 high schools, which in 1910 had 3650 students. Public schools are required to be maintained by the several towns and cities throughout the state, the total attendance in 1910 being 56,615. The total number of public schools is 2189 with 5326 teachers. The state agricultural college is located at Burlington, and is a department of the University. In 1865 it had 35 students, and the medical department of the University had 168 students. There are 25 Catholic parochial schools with 168 teachers and 5595 pupils. In the original township allotments lands were reserved for the maintenance of schools in each town, and the income is used to defray the expense of public schools. State supervision is exercised through a superintendent of education appointed by the General Assembly.

Means of Transportation.—There are 1004 miles of steam railway in the state, of which the three principal systems run to Montreal and Canadian points on the north, and to New York and Boston on the south and east. The Grand Trunk Railway Company of Canada controls and operates the Central Vermont system extending from the Canadian border to the Connecticut River; the Rutland Railroad system extending from Bellows Falls, on the east, and Bennington on the south, through the western part of the state to the Canadian border, is controlled and operated by the New York, New Haven, and Hartford Railroad Company, which also controls the line extending from Rutland border to Willoughby through the Connecticut valley. In all the cities and some of the larger towns there are electric street railways, which in 1910 comprised a total of 135 lines. The ports of Lake Champlain have water transportation to Canadian points, and by means of the Champlain Canal, to the Hudson River.

Churches.—As already noted, the state was discovered and named by a Catholic nobleman, Samuel Champlain, whose high character is shown by the sentiment he often expressed, that the "salvation of one soul is of more value than the conquest of an empire". The first sacred edifice to be erected within the state was the little chapel at St. Anne, which was built in 1666, and the Sacrifice of Mass there offered up continues a daily mass. This was the only church that now comprises the State of Vermont. Father Dolière de Casson came to the fort from Mon- troix in the winter of 1666 and ministered to the spiritual wants of a battalion of soldiers stationed at the fort. Father de Casson, in his youth, had been a soldier in France, and tradition credits him with wonderful physical strength; it is related that he was able to stand, with his arms outstretched, and hold up an ordinary man with each hand. He was of a most cheerful and genial disposition, as well as courageous and zealous in his missionary work. A mission was preached by three Jesuit Fathers at Fort St. Anne in 1667, and in 1668 confirmation was administered there by Mgr Laval, Bishop of Quebec. This was, undoubtedly, the first administration of confirmation in New England, and probably in the United States. In the early years of the seventeenth century, the Jesuits established the first missionary work in Lake Champlain; they had a chapel at a permanent Indian settlement near the present village of Swanton, and another in the town of Ferrisburg. A Swedish naturalist, Peter Kalm, who went through Lake Champlain in 1749, says: "Near every town and village, peopled by converted Indians, are one or two Jesuits. There are, likewise, Jesuits with those who are not converted. Professional men, advocates, physicians, a Jesuit in every village belonging to the Indians." Vermont was included within the jurisdiction of the Diocese of Baltimore, established in 1789, and the bishops of Quebec continued to look after the spiritual interests of the Catholic settlers and Indians. When the Diocese of Boston was formed in 1809 Vermont became part of that diocese, and five priests were stationed in the state, but missions were given from time to time. Father Matignon, of Boston, visited Burlington in 1815 and found in that place about 100 Catho- line Canadians. Commencing about 1818 Father Migneault, from Champlain, Canada, looked after the settlers east of Lake Champlain, for several years. He was appointed vicar-general of this part of the diocese by the Bishop of Boston and continued in that capacity until 1856. In 1838 Fannie Allen, daughter of General Ethan Allen, the hero of Ticonderoga, became converted to the Catho- cline Faith, and entered the novitiate of Hôtel-Dieu, Montreal, where she was received as a member of the order, and where she died on the 10 Sept., 1819. Orestus A. Brownson, the noted Catholic author and philosopher, was a native of the state. He was born in Stockbridge, Windsor County, in 1803. Father Fitton, of Boston, came to Burling- ton for a short time in the summer of 1829. Rt. Rev. Bishop Fenwick, second Bishop of Boston, visited Windsor in 1830, and the first resident Bishop of Ver- mont was Rev. Jeremiah O'Callaghan, who in 1830 was sent by Bishop Fenwick to Vermont, and visited successively Wallingford, Pittsford, Vergennes, and Burlington. He settled at Burlington, where his influence and pastoral zeal radiated far and wide for nearly a quarter of a century. His field of labour extended from the Rutland line to the Connecticut River, a distance of about 100 miles, and from the shores of Lake Champlain to the Connecticut River. In 1837 Rev. John Daley, who is still lovingly remembered by many of the generation that is passing, came to the southern part of the state. He is described as an "eccentric, but very learned man.". During the time of his zealous labours in Vermont, he had no particular home; he usually made his head- quarters at Rutland or Middlebury. He was in every sense a missionary, travelling from place to place wherever there were Catholics, and stopping wherever night overtook him; he remained in the state until 1854 and died at New York in 1870. Bishop Fenwick made his first pastoral visit, as Bishop of Boston, to Burlington and neighboring places. The first Catholic church built in Vermont in the nineteenth century. This was erected at Burlington under the supervision of Father O'Callaghan. A census of the Catholic
population of Vermont, taken in 1843, showed the total number to be 4,940. At about this time emigration from European countries, particularly from Ireland, increased very rapidly, and there was a great increase in the Catholic population. In 1852 a meeting of the bishops of the province of New York decided to ask the Holy See to erect Vermont into a diocese, with Burlington as the titular city, and Bishop Fitzpatrick of Boston proposed for Bishop of Burlington. Very Rev. Louis De Goetsbriand, Vicar-General of Cleveland, Ohio. On 20 July, 1853, the Diocese of Burlington was created and Father De Goetsbriand named as bishop. He was consecrated at New York by the papal delegate, Mgr. Bedini, on 30 Oct., 1853. The first building erected in Burlington, where he installed the following day by Bishop Fitzpatrick, Bishop De Goetsbriand entered upon his work with the greatest zeal, making a visitation of the entire diocese. He then found about 20,000 Catholics scattered throughout Vermont. In 1855 he visited France and Ireland for the purpose of securing priests for the Diocese of Vermont, in which work he was eminently successful, and he brought to the diocese in the succeeding years, several priests who did splendid work in the up-building of the Church in Vermont.

The first diocesan synod was held at Burlington, 4 Oct., 1855. Rev. Thomas Lynch was appointed vicar-general in 1858. The cathedral at Burlington was built under the supervision of Bishop Lynch, and consecrated in 1861; it was completed and dedicated on 8 Dec., 1867. Bishop De Goetsbriand laboured for the welfare and prosperity of his diocese with tireless zeal and gratifying success during thirty-eight years. In 1892 on account of advancing years and failing health, he requested the appointment of a coadjutor, Rev. J. S. Michaud, to whom he resigned the pastoral charge of Burlington. Bishop De Goetsbriand retired to the orphanage, which he himself had founded, and there on 3 Nov., 1899, he died at the age of 84. Bishop Michaud died on 22 Dec., 1908, and Rev. J. J. Rice, D.D., then pastor of St. Peter's Church, Northbridge, Massachusetts, was selected as his successor. Bishop Rice was consecrated on 11 April, 1909. The Diocese of Burlington 97 churches of which 72 have resident priests and 25 are missions. There are 93 secular priests and 11 priests of religious orders. Twenty parishes maintain parochial schools, attended by 5960 pupils. There are three academies for boys, and six for young ladies; an orphan asylum is maintained at Burlington, which has a capacity of 200, and which is attended by 150 pupils, making the total number of young people under Catholic care 6202. Two hospitals are maintained, one at Burlington and one at St. Johnsbury. The Loretto Home for aged women at Rutland, under the care of the Sisters of St. Joseph, was built and equipped by the late Rev. Thomas J. Galliffy, almost entirely with his own funds. The Catholic population in 1911 was 77,389, or 22.0 per cent. of the total, equally between Irish and Canadians, by birth or descent. There are two Polish congregations, and a small percentage of other nationalities. The principal non-Catholic denominations are: Congregationalists, 20,271 members, 197 churches, 186 ministers; Baptists, 3263 members, 105 churches, 111 ministers; Methodists, 2674 members, 56 churches, 57 ministers, 22 priests; Free Baptists, 4000 members, 69 churches; Adventists, 1750 ministers, 35 churches.

LEGISLATION.—The first Constitution of Vermont was adopted in 1777 and provided (Art. 3, chap. 1): "That all men have the right to worship Almighty God according to the dictates of their own consciences and understanding, regulated by the word of God, and that no man should, nor of right can be compelled to attend any religious worship, or erect or support, any place of worship, or maintain any minister, contrary to the dictates of his conscience; nor can any man who professes the Protestant religion be justly deprived or abridged of any civil right as a citizen on account of his religious sentiment or peculiar mode of religious worship and practice. Nevertheless, every sect ought to observe the Sabbath or Lord's Day, and keep up and support some sort of religious worship, which to them shall seem most agreeable to the revealed will of God." The same Constitution (chap. 2, sec. 9) provided "that each member of the House of Representatives, before he takes his seat, shall make and subscribe the following declaration, viz. I do declare and profess, before God and the whole world, that no vicarial or temporal power on earth has any right to make any laws respecting religion, good behavior, or public manners." The Constitution was revised and amended in 1786 and the clause requiring a test declaration was dropped entirely from the revision. The words "who professes the Protestant religion" were also eliminated from the third article of chapter 1, leaving the declaration one of freedom of worship for all. And such was the provision of the Constitution adopted after the admission of Vermont to the Union in 1793.

No legislation nor constitutional provisions, discriminating in favour of one sect, or against another, have ever since been enacted in the state. The exercise of any business or employment, except such only as works of necessity and charity, and the resorting to any ball or dance, or any game, sport, or house of amusement or amusement on Sunday, is prohibited by statute. The administration and voluntary taking of any unnecessary oath, is made a cause for suspension from any office or corporation (Pub. Stat., sec. 5917). The provision was originally a part of the anti-Masonic legislation enacted in 1833. The ordinary form of oaths, which are administered without the use of the Bible and while the recipient holds his right hand raised, commences with "You do solemnly swear" and ends with "So help you God."

The statute provides (Pub. Stat., sec. 6268) that to swear "may" be substituted, when the person to whom the obligation is administered is religiously scrupulous of swearing or taking an oath in the prescribed form, and in such case the words: "So help you God" are also omitted, and the words: "Under the pains and penalties of perjury" are substituted. The daily sessions of each house of the Legislature are held from the first Monday in January and 25 December are legal holidays (Sec. 2690). It is provided by statute that no priest nor minister of the Gospel shall be permitted to testify in court to statements made to him by a person under the sanctity of a religious confession (Pub. Stat., sec. 1594).

The Catholic Diocese of Burlington is a corporation under a special charter from the Legislature. Incorporation of churches is by the rules of association with the Secretary of State, signed by five or more persons (Pub. Stat., sec. 1237); and this may be done without the payment of charter fees or taxes (Pub. Stat., sec. 502). All real and personal estate, granted, sequestered, or used for public, pious or charitable uses, and lands used for cemetery purposes, and the proceeds of the same, are exempt from taxation (Pub. Stat., sec. 196). Divorces from the bond of matrimony may be decreed by the several county courts. Five causes for divorce are recognized by law, for any one of which may be also granted a divorce from bed and board. In 1910, 359 divorces were granted in the state. Marriages may be solemnized by a justice of the peace in the county for which he is appointed, or by a minister of the Gospel ordained according to the usage of his denomination, who resides in the state or labours steadily in the
state as a minister or missionary. The number of marriages solemnized in 1910 was 2902. The state prison is located at Windsor, the house of correction at Rutland, and the industrial school at Vergennes. The free exercise of religious belief is granted to prisoners by Public Statutes, sec. 6075. All bequests to charitable, educational, or religious societies or institutions, existing under the laws of the state, are exempted from the payment of the state inheritance tax of 5¢ (Pub. Stat., sec. 822). Blasphemy and profanity are punishable as crimes, the former by a fine not exceeding $200. All persons who have arrived at the use of reason are amenable to the penalty for profanity (Pub. Stat., sec. 8586).

Licences for the sale of intoxicating liquors are granted only in towns and cities which vote to grant them at the annual March elections. They are restricted in number, one for each 1000 inhabitants or major fraction thereof. Licences must be legal voters, and more than twenty-five years of age. No licences can be exercised within 200 feet of a church or school; sales can be made only in the building specified, and no screens or obstructions can be maintained so as to prevent a view from the street; tables, chairs, stalls, and sofas are prohibited on the licensed premises, and all licensed drinking-places are required to close at ten o'clock in the evening. Those authorized to sell liquor in packages are required to close 7 to 9 o'clock to sell to the public. Sunday and holiday exhibitions, election days, and days of circus exhibitions and agricultural fairs; no liquor can be furnished to a minor for his own or another's use, or to an habitual drunkard or a person known to have been intoxicated within six months. Minors are not allowed to be employed in licensed places.

Verna, La, an isolated mountain bellowed by association with St. Francis of Assisi, situated in the centre of the Tuscan Apennines, and rising about 4000 feet above the vales of the surrounding forest. Its name (Latin, Alverna) is said to come from the Italian verb vernare, to make cold or freeze. On 8 May, 1213, La Verna was given to St. Francis by Count Orlando of Chiusi as a retreat "specialtly favourable for contemplation." Thither the saint withdrew in August, 1224, to keep a forty days fast in preparation for Michaelmas, and it was while praying on the mountain that he received (on or about 13 Sept.) the stigmata. Thenceforth La Verna became sacred ground. Pope Alexander IV took it under his protection. In 1260 a church was consecrated there in possession of St. Bonaventure and several bishops. A few years later the Chapel of the Stigmata was erected, through the munificence of Count Simone of Buti; near the spot where the miracle took place an older chapel, S. Maria degli Angeli, which was built 1218 for St. Francis by Orlando, is approached from the sacristy of the Chiesa Maggioro, which was begun in 1318, but not finished until 1439. From the latter church the friars dwelling on La Verna go in solemn procession twice daily (at 6 p.m. and at 9 a.m.). On the Feast of the Stigmata (17 Sept.) and on other festivals, large crowds of priests with their people from neighbouring parishes, as well as strangers, visit the mountains, and on such occasions the friars often accommodate and entertain between 2000 and 3000 pilgrims. The convent was partly destroyed by fire in the fifteenth century, but was renewed during the latter part of the sixteenth century. In 1519, and again in 1866, the friars were expelled in consequence of the suppression of religious orders. At present they are in possession of La Verna which belongs, however, to the municipality of Florence.

Serafina, Bullarium Franciscanum, IV (Rome, 1768), 156, gives an account of a gift to La Verna in 1274 by the sons of Orlando of the deed confirming the gift of La Verna to St. Francis. The original of this deed is preserved at Borgo San Sepolcro. Merschow, Regesta italic, 2nd ed., 1879, 262, gives details of historical and traditional events connected with the mountain, as well as a complete list of its flora; IDEM, L'Appenino Toscano, 1868, 262; CARMICHAEL, In Tuscany (London, 1901), 221-44; DE SELLER, Histoire des pères franciscains en France (Turin, 1868), 357-56; ECKENSTEIN, Through the Cassettino (London, 1902), 35-59; NOTES, The Cassettino and its Story (London, 1905), 159-88.

PASCHAL ROBINSON.

Vernacular Languages, Use of in the Church. See RITES: V. LITURGICAL LANGUAGE.

Verazzano, Tommasina, b. at Genoa, 1497; d. there, 1537. Her father, Ettore Verazzano, was a patrician, founder of several hospitals for the sick poor in Genoa, Rome, and Naples. Her godmother was St. Teresa of Avila. Verazzano entered the monastery of St. Maria delle Grazie, and became a canoness regular, taking the name of Battistina. She filled at various times the office of treasurer, novice-mistress, and prioress. She wrote, among other things, a commentary on the Book of Numbers, "The Union of the Soul with God." Those who have risen with Christ; meditations, spiritual canticles, and letters to eminent men of her time, Possevin speaks of her writings as inspired. Her works were published at Venice in 3 vols. in 1588. They have been published many times since in 4 or 6 vols.; in Genoa 6 editions have been issued.

VERNAZZA, OpereSpirituali (Venice, 1588; Genoa, 1755). Rossini, L'opera litanere, Cesena (1622); SEBRA, Storia letteraria (Genoa, 1832); Simon, Storia dei popoli d' Europa (Turin, 1838); Ronco, Sotto il medesimo (Genoa, 1819); Boeri, Una storia di Genova (1900).

A. ALLARIA.

Verne, Jules, novelist, b. at Nantes, France, 1828; d. at Amiens, 1905. His first literary venture was a little play, "Les pailles rompues," which was produced on the stage in the early fifties, but the difficulty he experienced in overcoming the ill-will of the theatre managers discouraged him, and he began to publish, in the "Musée des Familles," novels, after the fashion of Edgar Allan Poe. One of them, "A Drama in the Air," attracted the attention of the public. The subject is this: a madman on the outskirts of Paris, Tinture, takes in the car of an aeronaut, and while in the air he tries to kill his companion. Verne had discovered his forte and it was his good fortune at this juncture to find in his publisher, Mr. Herzog, a man of sound judgment, who advised him not to waste his strength, but to limit his energies to the kind of novel he had discovered. Verne followed this advice, and success crowned his talent and strenuous work. Most of his novels have had a vogue that has been denied many a masterpiece of French literature, and this vogue has not been limited to France; it has
spread beyond its frontiers. Verne was wont to show to visitors, not with a certain legitimate pride, the translations of his works kept in his library, where they occupied a goodly number of shelves, on which every language seemed to be represented. This wonderful success was undoubtedly due to the charming talent of the writer and the public’s fondness for the adventures, riddles, and adventures, for which he was at least so far French was concerned. The French reading public had become tired of the pale copies of Dumas’ stories that were published in the early fifties, and it was Verne’s good luck and merit to revive in an attractive manner a kind of novel that seemed to be exhausted. With no less skill and with the most regard for an adaptation of history to the whims and fancies of story-telling, he brought science into the realm of fiction, and whatever may be the final verdict on the value of his work, he deserves the commendation that none of his books contains anything offensive to good taste or morals. Verne lived and died a Catholic.

The following are the best-known of his novels that have been translated into English: “Around the World in Eighty Days”; “Twenty Thousand Leagues Under the Sea”; “Michael Strogoff”; “A Floating City, and the Blockade Runners”; “I Hector Servadac”; “Dick Sand”; “A Journey to the Centre of the Earth”; “To the Moon”; “The Steam House”; and “The Giant Raft.”

P. MARIQVE.

Vernier, Pierre, inventor of the instrument which bears his name, b. at Ornans, Franche-Comté, c. 1550; d. there, 14 Sept., 1637. His father was his teacher in science. He became captain and castellan for the King of Spain, of the caste of Ornans, and councilor and director general of moneys in the County of Burgundy. At Brussels, 1631, he published and dedicated to the Infanta, the treatise “La construction, l’usage, et les propriétés du quadrat nouveau de mathématiques”, describing the ingenious device on which his name now rests. To a quadrant with a primary scale in half degrees, Vernier proposed to attach a movable sector, thirty-one half degrees in length but divided into thirty equal parts (each part consisting of a half degree plus one minute). In measuring an angle, minutes could be measured by the number of degrees by which the sector coincided with a division line of the quadrant. Christopher Clavis (q. v.) had mentioned the idea but had not proposed to attach permanently the scale to the alidade. The name vernier, now commonly applied to a small moveable scale attached to a sextant, barometer, or other graduated instrument, was given by Lalanne who showed that the previous name by which the texturo was known belonged more properly to a different contrivance.


PAUL II. LIEHAN.

Veroli, Diocese of (Verulana), in the Province of Rome. The city of Veroli (Verulana) is situated on the crest of the Hernican Mountains, at the elevation of 1,086 feet above the sea level, with the River Cora running beneath it. Its antiquity was attested by the remains of Palaeonic walls. Upon the loftiest portion stand the ruins of a very ancient castle which served as a prison for John X. The textile industry, which still flourished in the middle of the nineteenth century, is now reduced to very small proportions. The cathedral and episcopal palace were their present form from Bishop Ernesto Filardi in the beginning of the sixteenth century. Some very precious manuscripts and documents are preserved in the archives of the chapter, among them the Breviary of St. Louis, Bishop of Tours. Adjoining the cathedral is the Church of St. Salome, whose body is believed to be preserved there. S. Erasmo still retains its Gothic porch, though its interior has been entirely transformed. The seminary has a rich library, the gift of Bishop Vittorio Giovannini, who had the seminary rebuilt in 1758. At the same period a school of canon and civil law, founded as early as 1658, was combined with the seminary.

Veroli was a city of the Hernici, and thus was allied with the Romans against the Volsci; remaining during the Samnite War, it was able to preserve its autonomy. In 872 it was taken by the Saracens. In 1140 Roger I besieged it in vain. It served as a place of refuge for Galileo and Filippo of Verula. A memorable event in its history was the meeting which took place there between Honorius III and Frederick II. The humanists Giovanni Sulphazio and Amo Paolo Aragonio (Antonio Pagliari), the latter burned in 1570 for his writings in support of Protestantism, were natives of Veroli. The city boasts of having received the light of the Gospel from St. Mary Salome, whose relics, it is said, were discovered in 1200 through a vision seen by one Thomas. Nevertheless, no bishop is known before Martinus (743). The martyrs Basilius and Demetrius are still venerated there. Among the bishops worthy of mention are Agostino (1106) and Faramondo (1106), who had the abbots of the abbey of Montecolino restored. The historians of the restoration of clerical discipline; Elizzo Filardi (1593), who was distinguished in the massacre; Geronimo Asteo (1608), a Conventual, founder of the seminary and author of many works, mostly unpublished; Domenico de Zaulis (1690), who restored the cathedral and other churches; Antonio Rossi (1780), who, with his whole chapter, took the oath of allegiance to Napoleon.

The diocese is immediately subject to the Holy See. It has 37 parishes, with 7000 souls; 100 secular and 100 regular priests; 10 houses of male religious, of 11 of sisters; 4 schools for boys, and 5 for girls.

CAPRRA, Storia di Veroli (Veroli, 1867); CAPPELLUTTI, Le Chiese d’Italia, vi, 567; RONNINGER, Monastica, ... de Cusio Mario haecres historia (Rome, 1767).

U. BENIGNI.

VÉRON, François, French controversialist, b. at Paris about 1575; d. at Charenton, 1625. After brilliant studies under the Jesuits he became one and taught in several colleges. In order to devote himself more freely to preaching and controversy against Protestants, he left the Society. He did not hesitate to challenge every one. He was not only the most learned and famous, such as Moulin, Blondel, Daillé, or Bochart. His conferences with them and many other occasional or controversial writings he afterwards published. Having secured from King Louis XIII letters patent authorizing him to deliver his sermon in public and to conduct conferences with the ministers or any Protestant whomsoever he chose, he went to Paris, to Charenton, where he was curé for ten years (1635-48), because Calvinism had there its chief stronghold, to Saintonge, Bearn, Brie, Champagne, Lorraine, Normandy etc. Enormous success crowned his zeal, which was supported by animation of spirit, facility of speech, extensive and solid learning, and courage. He preached before audiences of 9000 or 10,000 persons, at Notre Dame, at the Boule, after having heard him, abjured Calvinism after thirty years in the ministry. “He has vanquished more ministers”, wrote publicly the congregation of the Propagation of the Faith, “than another could have seen, alone he has converted more heretics to the Catholic faith than a thousand others.” Verelon became the most celebrated controversialist in France; the general assembly of the clergy assigned him a pension of 600 livres yearly and accepted the
dedication of some of his books of which it defrayed the expenses; the Estates of Languedoc undertook his support while he preached in their province; Gregory XV sent him encouragement. He was invited to give lessons in controversy at the College of Bologna, and to teach his method at Saint-Lazare under Saint-Vincent de Paul and at Saint-Sulpice under M. Olier.

This method Véron set forth in a theoretical treatise and illustrated by his other works. Since the Protestants reject Tradition and admit only Holy Scripture as the source and ground of faith they must be required to show all their dogmas in the Scriptures and to present their Constitution of Faith which they cannot support with formal and explicit texts from the Sacred Books should be considered as untenable. On the other hand, it is of great importance to set forth the doctrine of the Church in all its purity; thus explained, it is entitled to their respect and the acceptance of heretics; hence it is important to separate authentic controversy at the College of Bologna, and to teach his method at Saint-Lazare under Saint-Vincent de Paul and at Saint-Sulpice under M. Olier.

By this manner of simplifying Catholic dogma and of showing consideration to Protestants, Véron sometimes aroused the protests of certain Catholics; his treatise on the primacy of the church wherein he pleaded the work of the apostle Peter was even placed on the Index at Rome (Jan., 1643). He was also accused of sometimes using blustering language and excessive harshness against his adversaries, who used the same towards him. Véron next attacked the Jansenists, writing three books against them during the last years of his life.

Works.—Apart from his above mentioned (sixteenth and seventeenth centuries) translation of the Bible all of Véron's writings have to do with controversy. They are about eighty in number. Several of them are only a few pages in length; some are successive reductions of the same work under different names. Three are worthy of mention because they summarize nearly all the others: (1) "La méthode nouvelle de fai- cer et solliciter de convaincre de mépriser la religion prétenue réformée," published in 1615, re-edited in 1617, 1618, 1619, 1623, in several cities of France, translated into English, Dutch, and German, read and praised by Leibniz, reprinted by Migne in his "Theologie cursus completus" (Paris, 1860); (2) "L'épitome de toutes les controverses de religion en ce siècle" (1618, 1638, 1639; re-edited in Latin, and abridged); (3) "Règle de la foi catholique" (Paris, 1649), approved by the general assembly of the French clergy, by the faculty of theology of Paris, translated into Latin, read and praised by Leibniz, reprinted several times abroad and three times in France in the nineteenth century.

La Baudruche. Notice sur la vie de Fr. Véron et sur ses ouvrages de Bâcon, Biblioth. des ecrits de la Comp. de Jesu, III (Paris, 1876); Ferruy, Un curé de Charost en XVIIe siècle (Paris, 1885); La Faculté de théologie de Paris, IV, Époque moderne (Paris, 1896).

Antoine Degert.

Verona, Diocese of (Veronensis), in Venetia (Northern Italy). The city, situated on both branches of the Adige, is the center of an agricultural and industrial industry. In the days of the Venetian Republic it was already an important fortress, and was surrounded with walls and other defences by the Venetian Fra Giocondo, and remained so under the Austrian domination and under the Kingdom of Italy. The headquarters of the Third Army Corps are in the Castel San Pietro, on a high, level plateau occupied by the Ostrogotic and Lombard kings and the Visconti.

Churches and Principal Buildings.—The duomo (cathedral) is in the Romanesque style of the twelfth century, with additions of the fifteenth. It has an ambulatory; pictures by Liberale da Verona (Adoration of the Magi) and Titian (Assump-

tion), and frescoes by Falconetto. Adjoining it is S. Giovanni in Fonte, with a baptismal font decorated with reliefs of the twelfth century; in the cloister are remains of ancient marble columns; it contains an excellent capitol library, rich in precious manuscripts. S. Maria Antica is surrounded with the tombs (arche) of the Scaligeri, lords of Verona, in the form of Gothic shrines, or tempioetti, enclosing their sarcophagi (Can Grande, with equestrian statue; Can Signorino, the finest work, by Bonino da Campione). S. Anastasia, the Dominican church (1261), is Gothic; the pulpit is carved in wood to represent the life of St. Peter Martyr; inside is the gabbio (hunchback), bearing the holy-water font, also pictures by Niccolò Giolino, Giunseolo della Folgora (En- tombment of Christ), Liberale, and Girolamo da Libri; frescoes by Antichiero, Vittoiro Pisano (St. George), and Michele da Verona. S. Bernardino, fifteenth century; was adorned with frescoes by Sanmicheli, Morone, and others; noteworthy is the Pelle- grini chapel, by Sanmicheli (1537). Of S. Zeno Maggiore mention is made as early as the time of St. Gregory the Great; in its present form it dates back to the eleventh century, and was restored in 1870. Its doorway is decorated with Biblical sculptures by Nicolaus and Guidelme, and the pulpit is surmounted by a group of figures from scenes of the life of St. Zeno. The ambo is crowned with marble statues (1200). The statue of St. Zeno is of the ninth century, and a Madonna enthroned in the midst of saints is by Mantegna. Ad- joining the church was a Benedictine abbey, which was suppressed in 1770. The Ferro Maggiore, a fourteenth century tower, was restored in 1838. Along the town until the thirteenth century, then to the Franciscans; its façade is adorned with marbles and with the sarcophagus of the physician Aventino Fracastore (1350); it contains pictures by Caroto, also by Giambattista del Moro, Liberale, and Toribido, frescoes of the fourteenth century; the marble pulpit dates from 1396. Santi Nazzaro e Celso, fifteenth century; is adorned with frescoes by Farinato and Falconetto. S. Maria in Organo was restored by Sanmicheli in 1431, and contains frescoes by Marone; in its choir and sacristy are intarsia (inlaid decorations) by Fra Giovanni (1499). Among the other churches are S. Giorgio in Brda, S. Stefano, and S. Eufemia (thirteenth and fourteenth centuries).

A very fine public piazza is that known as the Erbe, the ancient forum of the city, surrounded by imposing and historical residences—the Palazzo Maffei, the Mazzanti, once the residence of the Scali- geri, the Casa dei Mercanti (1210), the Casa della Fontana (tenth century)—and an ancient statue as known as the Verona. In the middle of the piazza is the tribune where, in the Middle Ages, trials used to be held. The Piazza dei Signori is surrounded by the Palazzo dei Giurisconsulti [Lawyers (1263)] and the Palazzo della Ragione (1193). The court house and the prefecture were formerly palaces of the Scaligeri; the Council Building, the old Municipio (1476), has a façade and a trefoil window with equestrian pictures by the Roera (Keep) of Can Grande I; the Teatro Filar- monico, containing the lapidary museum; the Palazzo Lavezzola Pompei, built by Sanmicheli in 1530, contain- ing the civic museum, with its prehistoric discoveries, Roman and medieval sculpture, and a special collection of Venetian painters. The com- munal library contains about 8000 volumes and 500 manuscripts. Noteworthy among the Roman antiques are the arena, which is in better preservation than the Colosseum at Rome; the remains of a theatre, the greater axis of which is 502 feet in length; the Borsari Gates (265); the Arch of the Lions. The an- cient Christian cemetery has not been found.

History.—Verona, or Veronia, was a city of the
PALAZZO DEL CONSIGLIO, 1476-93
PALAZZO DEI SIGNORI AND DELLA RAGIONE
CHURCH OF S. FERMO MAGGIORE, XIV CENTURY

VERONA

FAÇADE OF S. ZENO MAGGIORE, XII-XIII CENTURY
TOMB OF CAN SIGNORIO, BONINO DA CAMPIONE, 1374
FAÇADE OF THE CATHEDRAL, XV CENTURY
Euganei, who were obliged to cede it to the Ceno-

nani (550 b. c.). With the conquest of the Valley of the Po the Veronese territory became Roman (about 300 b. c.); Verona had the franchise in 30. The city derived importance from being at the intersection of the trade routes between Verona, Cremona, Pavia, and the Gothic domination of Italy began; Theodoric built his palace there, and in Germanic legend the name of Verona is linked with his. This city re-

mained in the power of the Goths all through the Gothic War, with the exception of a single day in 541, when an Armenian officer effected an entrance. Dis-

malce, the conqueror fled to Verona. In regard to booty enabled the Goths to regain pos-

session. In 552 Valerian vainly endeavoured to gain an entrance, and only the complete overthrow of the Goths brought about its surrender. In 569 it was taken by Alboin, King of the Lombards, in whose kingdom it was, in a sense, the second city in impor-

tance. In 1100 Francesco da Verona, called the Proclamant, his brother, was elevated to the see of Verona; he was deposed by the Council in 1144, and in 1157 was papal inquisi-

tion. Of the four families of commune, which shared power in the eleventh century, the first was the Scaliger, and in the twelfth the Bessanese. In the thirteenth cen-

tury, however, the lords, or podestà, of Verona, were more powerful than the other families, and in 1297 they executed the Signori di Verona. The podestà were often of no more than the lower nobility, and their power was subject to the control of the popes. In 1304 the podestà were deposed by the Council, and the commune was restored. In 1307 the podestà were again elected, and the commune was again restored. In 1312 the podestà were deposed by the Council, and the commune was again restored. In 1322 the podestà were elected, and the commune was again restored. In 1327 the podestà were deposed by the Council, and the commune was again restored. In 1332 the podestà were elected, and the commune was again restored. In 1337 the podestà were deposed by the Council, and the commune was again restored. In 1342 the podestà were elected, and the commune was again restored. In 1347 the podestà were deposed by the Council, and the commune was again restored. In 1352 the podestà were elected, and the commune was again restored. In 1357 the podestà were deposed by the Council, and the commune was again restored. In 1362 the podestà were elected, and the commune was again restored. In 1367 the podestà were deposed by the Council, and the commune was again restored. In 1372 the podestà were elected, and the commune was again restored. In 1377 the podestà were deposed by the Council, and the commune was again restored. In 1382 the podestà were elected, and the commune was again restored. In 1387 the podestà were deposed by the Council, and the commune was again restored. In 1392 the podestà were elected, and the commune was again restored. In 1397 the podestà were deposed by the Council, and the commune was again restored. In 1402 the podestà were elected, and the commune was again restored. In 1407 the podestà were deposed by the Council, and the commune was again restored. In 1412 the podestà were elected, and the commune was again restored. In 1417 the podestà were deposed by the Council, and the commune was again restored. In 1422 the podestà were elected, and the commune was again restored. In 1427 the podestà were deposed by the Council, and the commune was again restored. In 1432 the podestà were elected, and the commune was again restored. In 1437 the podestà were deposed by the Council, and the commune was again restored. In 1442 the podestà were elected, and the commune was again restored. In 1447 the podestà were deposed by the Council, and the commune was again restored. In 1452 the podestà were elected, and the commune was again restored. In 1457 the podestà were deposed by the Council, and the commune was again restored. In 1462 the podestà were elected, and the commune was again restored. In 1467 the podestà were deposed by the Council, and the commune was again restored. In 1472 the podestà were elected, and the commune was again restored. In 1477 the podestà were deposed by the Council, and the commune was again restored. In 1482 the podestà were elected, and the commune was again restored. In 1487 the podestà were deposed by the Council, and the commune was again restored. In 1492 the podestà were elected, and the commune was again restored. In 1497 the podestà were deposed by the Council, and the commune was again restored. In 1502 the podestà were elected, and the commune was again restored. In 1507 the podestà were deposed by the Council, and the commune was again restored. In 1512 the podestà were elected, and the commune was again restored. In 1517 the city was in the power of the Emperor Maximilian I. It was occupied by Napoleon in 1797, but on Easter Monday the populace rose and drove out the French. It was then that Napoleon made an end of the Venetian Republic. In 1866, on the anniversary of the defeat of Königgrätz, the Austrians evacuated Verona, their strongest fortress in Venetia, which then became Italian.

For the origins of the Church in Verona the impor-
tant document is the "Carmen Papinianum" (ninth century), in which, besides a description of the city and an enumeration of its churches, there is a list of the first eight bishops, from St. Euprepius to St. Zeno, who died in 389. Less important is the famous list of the first thirty-two bishops of Verona, which represented not only the bishops of Verona but also other saints and bishops of other dioceses vener-

ated at Verona in the ninth century. St. Zeno having been the eighth bishop, the period of St. Euprepius, and therefore of the erection of the see, must be placed not before the peace given to the Church under Gallienus (260), but rather under 1490 to 1517, when the city was in the power of the Emperor Maximilian I.

Among the masters of his school the decem Facetius was eminent for his knowledge of Greek and Hebrew. Notinnus (810) was the first to denominate the heretic Codex?enius. Achilles (876) was excommunicated for invading the monas-

tery of Novamania. Rutherius (930), a Benedictine and a distinguished author, was twice driven from his see by usurpers, among whom was the notorious Mannes of Arles. He, too, fostered learning in the
cathedral school. Jeanne (1027) was distinguished for sanctity and learning. Bruno (1073), who wrote some interpretations of Scripture, was killed by one of his chaplains.

In the time of Bishop Ognibene (1157), a distinguished canonist, Pope Lucius III died at Verona, in 1183, after meeting Barbarossa and holding a synod there. There, too, was held the Concile which elected Urban III, who spent nearly all of his brief pontificate at Verona. Bishop Iacopo da Breganze (1183-1205) was exiled by the tyrant Ezzelino. Manfredo Roberti (1250) suffered insult and imprisonment at the hands of the Ghibellines. Bonimontro (1295) died in the odour of sanctity. Bartolomeo della Scala (1336), a Benedictine, was culluminated to his nephew Mastino, Lord of Verona, who slew him with his own hand, and among the penalties for this crime inflicted by Benedict XIV was the revocation of the privilege of nominating bishops. Pietro della Scala reformed the lives of the clergy and vainly endeavoured to bring the canons under his own jurisdiction instead of that of the Patriarch of Aquileia. When the Visconti obtained possession of Verona, Pietro was banished. Francesco Condulmer (1429) founded at Verona college of chaplains.

To adorn the beauty of public worship and to form a learned and pious clergy; the school still exists. This institution was rendered necessary because, with the establishment of the University of Verona, the cathedral school had been suppressed, and the young clerics who attended the university were at that time dispensed from officiating in church functions; the acolytes of the new college were obliged both to study and to attend ecclesiastical functions. Ermonlao Barbaro also did much for the reform of the diocese. Cardinal Giovanni Michele (1471) was a munificent restorer of the cathedral and the episcopal palace, as also was Cardinal Marco Cornaro (1502). For Gian Matteo Giberti (1524) and Pietro and Luigi Lipomano (1514, 1548) see articles under their respective names. Agostino Fracastoro (1565) was a cardinal. Sebastiano Pianu (1650) was a zealous pastor. Giovanni Bragadino (1733) was a mirror of all the virtues; in his episcopate the Patriarchate of Aquileia was suppressed, and Benedict XIV brought the chapter under the bishop’s jurisdiction, at the same time laying down wise rules for the government of the diocese. Cardinal Giovanni de’ Serpi (1470) was obliged to leave the see to return to the Society of Jesus. Benedetto de Riccobona (1551), a Tyrolean, was a model pastor. The present bishop is Bartolomeo Cardinal Bacieri (1900). Counsels of Verona worthy of note are those of 1181, at which the pope presided, and 1276, against the Patarenes who were somewhat numerous in the Venetian territory, even among the clergy.

At Verona is the mother-house of the Sons of the Sacred Heart of Jesus and their college for the Central African missions. The Congregation of the Stigmatini was also founded at Verona. Natives of this city were the architecta Fra Giocondo, a Dominican, and Sammichele; the painter Paolo Calari (known also as Paolo Veronese); the Colleges of Durazzo, Piranesi, and Girolamo dai Libri, Brusasorci, and others; among men of learning, Guarino, Lipomanno, Maffei, Bianellini, and others. The diocese was suffragan of Aquileia, then of Udine; since 1818 it has been suffragan of Venice. It has 262 parishes with 400,000 faithful, 780 secular priests; 132 regular priests; 17 houses of male religious; 450 professors, 1,000 boys, 7 for girls. The Catholic Press consists of “Verona Vedere” (a daily paper), three weeklies, and the monthly “La Nigritza”.

Cappelletti, Le chiese d’Italia, X; Maffei, Verona Illustrata (Verona, 1731; Milan, 1826); Biancolini, Cronaca cronologia dei Veronesi e governatori di Verona (Venice, 1900); Zagata, Cronica di Verona (3 vols., Verona, 1745–49); Fainella, Podestà e ufficiali di Verona dal 1350 al 1450 (Verona, 1900); Biemann, Verona (Leip.
or in the church of St. Searin at Bordeaux. Sometimes she has even been confounded with a pious woman named Verot who was a daughter of Father Verot of the neighbouring town of Bazas some drops of the blood of John the Baptist, at whose beheading she was present. In many places she is identified with the hemorrhisa who was cured in the Gospel. These pious traditions cannot be documented, but there is no reason why the belief that such an act of compassion did occur should not find expression in the veneration of the saints. In the good soil of water-pipes laid down, the convent hitherto having been without a proper water supply. She was canonized by Gregory XVI in 1839. She is usually represented crowned with thorns and embracing the Cross.


**Father Cuthbert.**

Verot, Augustin, third Bishop of Savannah, first of St. Augustine, b. at Le Puy, France, May, 1804; d. at St. Augustine, 10 June, 1876. He studied at St.-Sulpice, Paris, was ordained priest by Archbishop de Quelen, 20 Sept., 1828, subsequently joined the Society of St.-Sulpice, and was trained in teaching science, philosophy, and theology at St. Mary's College and the seminary until 1853, when, being appointed pastor at Ellicott's Mills, he continued four years in missionary activity. Nominated Vicar Apostolic of Florida, 11 Dec., 1857, he was consecrated titular Bishop of Danube, 25 April, 1858, by Archbishop Kenzack in the cathedral of Baltimore. Religious conditions in Florida, however, had degenerated, and repeated mutations and instability in both civil and ecclesiastical regimes, were disheartening. Unbounded zeal and resourcefulness characterized Bishop Verot's administration from the beginning. The new vicariate had only three priests. He sought assistance in France and soon the churches at St. Augustine, Jacksonville, and Key West were repaired, new ones were erected at Tampa, Fernandina, Palatka, Mandarin, and Tallahassee and provided with resident pastors, religious communities were introduced, and Catholic schools inaugurated. In July, 1861, Bishop Verot was translated to the See of Savannah, retaining meanwhile vicarial powers over Florida. Religion suffered severely during the disastrous periods of the Civil War and the subsequent reconstruction. The bishop's unflagging courage and energy inspired his afflicted people with patience and resolution in repairing the great losses they sustained in their religious and material interests. The Florida vicariate was constituted a diocese in March, 1870, and Bishop Verot became first Bishop of St. Augustine, concentrating henceforth all his efforts on the work begun there fourteen years previously. Contemporaneous files of the "Catholic Directory" disclose his just appraisal of the latent material resources of a then undeveloped region. Florida owes to Bishop Verot's initiative much of its present material as well as religious progress. He was the first to consider the Florida Everglades as a possible resort and its adaptability for the culture of products which have since become valuable. He made an annual visitation of the whole diocese, establishing churches and schools at advantageous points, and aiming to lay a broad and solid spiritual foundation on which his successors might build. He loved to revive the memory and interest of early martyrs. His numerous contributions on religious and historical themes in contemporary periodicals possess permanent value; his best-known writings are his "Pastoral on Slavery" and his "Catechism." He took a prominent part in the Councils of Baltimore and in the Vatican Council (see Florida).
VERROCCHIO

JAMES VIJEAL.

Verrazano, Giovanni da, navigator, b. about 1485, of good family, at Val di Greve, near Florence; executed at Puerto del Pico, Spain, November, 1527. Entering the naval service of Francis I of France, he soon became famous as a corsair, preying on the ships of Spain and Portugal, one of the practices in which the treasur- ship sent to Charles V by Cortés with Mexican spoils, valued at nearly two million dollars. In 1524, he began a voyage of discovery to the New World on behalf of his patron Francis I, during which he kept a logbook of his experiences. In 1556 Ramusio published in his collection of voyages a letter written by Verrazano giving an account of his voyage to the coast of North America and its exploration from 30° to 50° N. lat. It is the first post-Columbian description of the North Atlantic coast, and gives the first description of New York Bay and harbour and the present Hudson River. Thence he sailed along Long Island Sound to Block Island and Newport, of which he makes mention. From this note-book of the voyage his brother Hieronimo drew in 1529 a map of the North Atlantic coast, which is now in the museum of the Propaganda at Rome, and testifies to the accuracy of Verrazano's observations along the coast as far as a point in the present State of Maine, whence he returned to France, arriving at Dieppe in July, 1524. Little that is authentic is known of his subsequent career; Spanish records relate that he was captured in 1527, while cruising off the coast of Cadiz, and executed by order of the Emperor Charles V. The authenticity of his letter descriptive of his voyage along the Atlantic coast has given rise to an extensive historical controversy, but the most recent researches affirm its reliability as well as that of his brother's map, the best sixteenth-century map extant in its original form, which has special influence on the subsequent cartography of the time.

A bronze statue, set up in 1910, by his admiring fellow-countrymen, facing the month of the great river on whose cast bank the metropolis of the United States is grown, proclaims their conviction that Giovanni da Verrazano, and not Henry Hudson, was its discoverer.

Memorial History of the City of New York, II (New York, 1892); Breyvoort, Verrazano the Navigator (New York, 1874); Idem, Verrazano's First Voyage of the Atlantic Coast in Am. Hist., VIII (New York, 1892), 51; de Coste, Verrazano the Explorer, New York, 1886; Murphey, Voyages of Verrazano-New York, 1875; Collections of X. Y. Hist. Soc., III (New York, 1841), 37; Bennett, Catholic Footsteps in Old New York (New York, 1899).

THOMAS F. MEEHAN.

Verrazano, HOSPICE-ANTHELINE, a French-Canadian priest, educator, and historian, b. at PODB, P.Q., 6 Sept., 1828, of German V. and Ursule Fournier; d. at Montreal in 1901. After terminating his classical course at the Quebec Seminary, he taught at Ste Therese College, and, in 1857, was appointed principal of the newly founded Jacques-Cartier Normal School, an office he held until his death. He was made a Litt.D. of Laval (1878) and a Fellow of the Royal Society of Canada. In 1873 he was commissioned by the Quebec government to certain European archives for materials relating to Canadian history. Besides many contributions to the Historical Society of Montreal, of which he was the first president, and to the Royal Society, he published (1870-73) two volumes of memoirs concerning the invasion of Canada by the Americans. His chief publications are: "Notices sur la population de la contrepartie du bateau de Perdrix de Verrazano," "Jacques-Cartier, Questions de calen- drier civil et ecclésiastique, Questions de droit politique, de législation et d'usages maritimes." These works of patient research and erudition are written in a chaste, clear, and easy style. He cher- dates some very obscure historical points regarding the true motley animating the career of Verrazano and the people of the Saint Mary. As an educator he was incomparable, ever striving to realize his lofty ideal of those who are called to train youth for life's duties. This he strove to obtain through love of God and country, by a firm and just discipline, whereby order was observed, study seriously pursued, application duly controlled, and Christian principles upheld.

MORGAN, Bibliothèque canadienne (Toronto, 1898); CASGRAIN, Annuaire de l'Université Laval (Quebec, 1902); DESROSIERS, Les Études Normales de la Prov. de Quèbec (Montreal, 1906).

LIONEL LINDSAY.

Verri, Pietro, CUENT, economist, b. at Milan, Dec., 1728; d. there, 29 June, 1797. After studying at Monza, Rome, and Parma, he entered the Austrian army. Returning home, he devoted himself to the study of administration and political economy. He became vice-president (1772), and then president (1780), of the Chamber of Counts; but retired to private life in 1785. With his brother Alessandro (1741-1816), the philosopher Beccaria, and others, Verri founded the "Società delle Caffe," in which the chief problems of philosophy, economy, and literature were discussed. His chief works are: "Meditazioni sull'economia politica" (Lodroni, 1771), translated into French and German; "Discorsi sull'indole del paese e del dolore, sulla libertà e sulla economia politica" (Milan, 1781); "Iliuzioni sulle leggi vincolanti principalmente nel commercio dei grani" (Milan, 1796); "Memorie storiche sull'economia politica nello stato di Milano" (published after the author's death by Custodi's collection); and some memoranda on coinage in the Milanese territory. He also wrote some dra- matic works. His economic theories are midway be- tween Physiocracy and the theories of Ricardo. He advocated the breaking up of large estates in favour of small holdings. His greatest merit is to have formu- lated and expounded the theory of demand and supply, in defence of which he carried on a controversy with Melchiorre Gioia. His works have been printed in Custodi's "Scrittori classici italiani di economia politica" (Milan, 1804), in "Scrittori moderni d'Italia" (Turin, 1811), and in Verrà's "Biblioteca dell'Economista" (Turin, 1852).

BANCHI, Elenco storico de P. Verri (Cremona, 1803); CENESTO, Notizie sulla vita del P. Verri (Milan, 1843); BOCCONI, Le carte P. Verri (Paris, 1897); PRECOCO, Economia politica in Italia, II. GALLO (Paris, 1803); McCULLOCH, Literature of Political Economy (London, 1843); Nouvelles études d'économie politique, s. v. Verri.

U. BENIGNI.

Verrchio, Andrea del, b. at Florence, 1485; d. at Venice, 1488. He was called Andrea di Michele di Francesco de' Cioni, but for his true name he sub- stituted that of his master, the goldsmith Giuliano Ver-
VERROCCHIO'S EQUESTRIAN STATUE OF COLLIONI
CAMPO SS. GIOVANNI E PAOLO, VENICE
Some authorities hold that he frequented the studios of Donatello and Baldovinetti, but in any case the impress of his early education with a goldsmith is strongly evident in his work. He always retained a very keen taste for delicate chasing, which taste is especially manifested in the equestrian statue of Colonna, wherein the horse's head and the harness are chased like a piece of jewellery. He excelled in depicting the charm of child and womanly grace. Nevertheless, he was not married, but lived in the household of a married sister, who had many children. Although favoured with the friendship of Lorenzo de' Medici, honoured with important commissions, and reputed the greatest artist of his time, he seems never to have known the favours of fortune. His art, which often shone with a radiantly smiling beauty, seems to have been in danger of losing the charm of happy and cheerful life.

He was both painter and sculptor, but chiefly the latter.

His chief sculptural works were: the tomb of Piero and Giovanni de' Medici, in the Church of San Lorenzo, in marble and bronze, with a most scrupulous and ungracious working; his "David" in bronze was in the national museum (the Bargello), Florence. The "Child holding a Dolphin", in bronze, made to adorn a fountain of the Villa Medici, in Carreggi, is in the Bargello, the courtyard of the Palazzo Vecchio at Florence. These three works were ordered from the Medici, and the Magnificent. In the terra-cotta "Madonna" made for the hospital of Santa Maria Novella, "superbly" and "majestically," united to the most scrupulous observation of nature" (A. Michel). The marble bust of the "Flower-girl" is in the Bargello. The silver bas-relief of the Decollation of St. John (1478), in the Bargello, is a work of child-like perfection. The statue of the altar of the baptistery of San Giovanni, is preserved in the cathedral museum (Opera del Duomo), Florence. The marble monument erected in memory of Cardinal Fortegueria in the cathedral of Pistoia was designed by Verrocchio but executed by his pupils.

He was the real genius, both in bronze, were the "Incredulity of St. Thomas" (1483) and the "Colonne" (1475-88). The first group, wherein the artist has powerfully represented Christ urging the doubting Apostle to put his hand in His pierced Side, was ordered by the Council of Merchants and placed outside the Church of San Michele, in a beautiful niche made by Donatello. But Verrocchio excelled in making statuettes of child life, for his art need not be exaggerated, but greatly attracts the attention from a subject so pathetic in itself. The second work was the splendid equestrian statue which the Republic of Venice ordered to honour the memory of the celebrated condottiere, Bartolomeo Colonna of Bergamo, who had commanded the Venetian troops. While casting it Verrocchio was surrounded by a child who ended its work, which he had only finished the casting and perfected the details. The statue was not erected until 1495; it is still to be seen on the Piazza dei Santi Giovanni e Paolo. Assuredly, "we have a right to say that this equestrian statue is the finest in the world" (J. Burckhardt).

Only two paintings can with certainty be assigned to Verrocchio, the "Baptism of Christ", which was made for the Convent of San Salvi at the gates of Florence, and which is now at the Academy of Fine Arts in the same city; and the "Madonna" of the Duomo of Pistoia, long ascribed to Lorenzo di Credi, but which a document published by Signor Chiti assigns to Verrocchio. The "Baptism" (c. 1470) is an oil painting, at that time still a great novelty in Florence. Accordingly, it shows traces of grouping and experimenting. Its different parts are of unequal value, which led Vasari to assert boldly that the angel respectfully guarding the garments of Christ is by Leonardo da Vinci. It is more perfect than the other figures in the picture. The "Baptism" marked an epoch in the history of Italian painting, because the accuracy of design and the refinement of the model were an innovation whereby Verrocchio broke with the school of the 'refolto', less correct and broader in execution. But these technical studies, so evident especially in the angular figure of St. John Baptiste, explain why Vasari called Verrocchio's manner "Faustian" and described it as "omo detto". The perfection of the landscape, which forms the background of the picture, shows modern art, because "for the first time the artist gives attention to the study of values, the gradation of the figures, the unity of the figures with the environment" (M. Raymond). The "somewhat rough and crude" manner disappears in the "Madonna" of Pistoia. This delightful composition represents the Blessing of St. John, in which between St. John the Baptist and St. Zenio, supporting the Infant Jesus, who lifts His little hand to bless,

Critics do not agree with regard to the other pictures assigned to Verrocchio. Although he may be unhesitatingly credited with the beautiful "Annunciation" at the Uffizi, and the graceful "Madonna with the Carnation", in the Old Pinacothek at Munich. The authorship of the Madonnas at the museums of Berlin and London is disputed. Verrocchio was perhaps the greatest artist of the second half of the fifteenth century. On the boundaries of two ages, Verrocchio's work is an attempt to imitate antiquity; instead of drawing his inspiration from the statues which he has bequeathed to us, and of becoming exclusively enamoured of the plastic beauty of corporeal forms, he preferred to observe living nature, and like his predecessors continued to subordinate form to the expression of the feelings. This is the real Verrocchio, but, more skilful than they, he succeeded in perfecting his methods of expression, because his drawing is more correct and his modelling more scientific.

Hence Verrocchio's powerful influence over painting; his studio was the centre of resistance to the invasion of antique influence; and his pupils Lorenzo di Credi, Perugino, and Leonardo da Vinci continued to spread the doctrine of the Florentine School. This doctrine may be summarized as follows: art should be
VERSAILLES

The Cathedral, Versailles

able parts of the ancient Dioceses of Paris, Chartres, Rouen, Sens, and some cantons belonging formerly to the Dioceses of Beauvais, Senlis, and Evreux. At the beginning of the seventeenth century Versailles was a mere village, whose seigneur was Antoine de Loménc. Louis XIII bought it in 1632, and had a small château built there. The present château was begun under Louis XIV by Mansart (1661), the garden was designed by Le Nôtre; the interior decorations were entrusted to Lebrun. Louis XIV lived there in 1672 and constantly from 1682. The residence was finished in 1684, and a town soon grew up. The French monarchs resided at Versailles for more than a century; here was signed (5 Sept., 1783) the treaty between France and England, acknowledging the independence of the United States; here took place (1 May, 1789) the opening of the States-General, and it was here too, in the hall of the Jen de Paume, that the delegates of the Third Estate, and some members of the other two estates (nobility and clergy), constituted themselves a National Assembly. It was from Versailles that the Parisian populace took Louis XVI and his family (6 Oct., 1789), and brought them back to Paris. The Grand Trianon was built under Louis XIV by Mansart; the Petit Trianon was given by Louis XVI to Marie Antoinette. The chapel of the château was built 1699-1710; the Theophilanthropists worshipped there during 1794-95. "This chapel," Pératé says, "is, in the whole and its details, one of the most perfect monuments that Louis XIV ever built."

Saint-Cyr, near Versailles, is famous for the educational institute that Madame de Maintenon founded there for young girls. The present château dates from Louis XIV; it owes its origin to the Monastery of Novingenrit, founded by St. Clodolad or Cloud, son of King Clodomir (d. about 560). At St.-Cloud, Jacques Clement executed against the "Assembly of the Five Hundred" the coup d'état of 18 March, 1791, and the Martyrdom of Marat. St.-Cloud is the town of St.-Germain-de-Laye, whose present château dates from Louis XIV, owes its origin to a convent founded during the eleventh century by King Robert; Louis XIII died there. Louis XIV was born there, and James II of England died there. The Beneficent Abbey of Morigny, near Etampes, was founded about 1102 by a nobleman called Anard. He also established in 1109 the cathedral of St.-Flaix, a monastery in the Diocese of Beauvais. At the beginning of the eleventh century the abbey and revenues of St.-Martin d'Etampes, said to have been founded by Clovis, were given to the monks of Morigny by Philip I. On 5 Oct., 1120, Calixtus II consecrated the church of Morigny. In Jan., 1131, Calixtus I consecrated an altar in the present cathedral there; Abbelard and St. Bernard were present at this ceremony. The Abbey of Morigny was united in 1629 to the Congregation of St.-Maur, and has ceased to exist since the French Revolution. In 1091, 1099, 1130 councils took place at Etampes (in the latter of which, on the advice of St. Bernard, the bishops sided with Innocent II, against the antipope Anacletus II). At Paris, St. Louis, the Dominican priory, founded at Poissy in 1304, was celebrated. The "Colloquy of Poissy" took place (1561) between Catholic theologians under the Cardinal of Lorraine, and Montluce, Bishop of Valence, and Calvinist theologians under Theodore Beza. It opened on 9 Sept., in the refectory of the abbey; before independence of the United States, a Colloquy took place 16 Sept., and was followed by two conferences between the theologians of both sides. The colloquy had no result. The town of Isle-Adam, in the Diocese of Versailles, belonged, since the twelfth century, to the family of the Villiers de l'Isle-Adam, whose most famous member was Philippe de l'Isle-Adam (1489-1531), who resided in Jerusalem, who in 1522 held Rhodes for six months against 200,000 Turks. The monastery of Port-Royal was situated in the commune of St.-Lambert, at the hamlet of Vaumuir. Among the natives of the present territory of the Diocese of Versailles may be mentioned: Duplessis-Mornay (1549-1623), named the " Apostle of the Huguenots"; author of De l'Indolence sur "The Inconsolable of the Eucharist," and who was defeated by the Catholic theologians at the Conference of Fontainebleau (1600); Pierre du Moulin (1568-1658), a Calvinist theologian, who composed for James I of England several apologetic writings, and taught theology at Sedan; Abbe de l'Epee (1722-89), inventor of a method for teaching the deaf and the dumb; Abbe Albert; Abbé Morin, a Bishop; and Abbe de Vilmorin (author 1769) of the well-known " Lettres de plusieurs Juifs Portugais etc., à M. de Voltaires"; Marquis de La Rochefoucauld (1672-1757), author of memoirs concerning the War of La Vendée. The chief pilgrimages of the diocese are: Notre-Dame de Bonne Garde, at Longpoint (nineteenth century); St. Bernard, in Philip the Fair, and St. Odolricht, de Valois visited this sanctuary; Notre-Dame de Pontoise (1220) to which St. Louis, Charles V, and
Louis XIV were very generous; Notre-Dame des Anges, at Chilly-l'Aunois (1212); the pilgrimage of the Holy Tunic of Christ that Charlemagne, who had received it from the Empress Irene, gave (August, 800) to his daughter Theodrade, Abbess of Argenteuil, and that was transferred (1804) from the priory, destroyed during the Revolution, to the parish church of Argenteuil, near Paris; and the Law of Associations (1901) by which the Capuchins, Cistercians of the Immaculate Conception, Jesuits, Missionaries of Notre-Dame of Africa, Resurrectionists, Salesians of Don Bosco, and several orders of teaching brothers, several orders of women arose in this diocese; the Hospitalier Augustinians of Etampes, founded in 1515; the Missionaries of the Sacred Heart, founded in 1860 with mother house at Versailles; the Sisters of the Holy Childhood, with mother house at Versailles.

Religious congregations conducted in the diocese at the end of the nineteenth century: 121 infant schools; 5 special homes for sick children; 2 mixed orphan asylums; 12 orphan asylums for boys; 3 refuges and asylums for imperiled girls; a workhouse for beggars; 20 houses of nuns for taking care of sick persons at home; 44 hospitals; 1 hospital for incurables. The Diocese of Versailles had (1906) 707,352 inhabitants, 61 first class parishes, 530 second class parishes, 38 curacies, recognized by the Concordat; 140 endowed parishes (paroisses d’Églises); 43 parishes with the title of the Sacred Heart of Jesus; 2 parishes: 64 hospitals; 15 orphan asylums; 16 second class asylums; 22 orphan asylums for boys; 6 orphan asylums for girls; 28 houses of nuns and less than 2,000 religious. The Diocese of Paris had (1906) 1,421,813 inhabitants, 275 first class parishes, 2,372 second class parishes, 160 curacies, recognized by the Concordat; 309 endowed parishes; 16 parishes with the title of the Sacred Heart of Jesus; 22 parishes: 2,188 hospitals; 212 orphan asylums; 31 orphan asylums for boys; 19 orphan asylums for girls; 150 houses of nuns and less than 10,000 religious. The Diocese of Paris had (1906) 1,421,813 inhabitants, 275 first class parishes, 2,372 second class parishes, 160 curacies, recognized by the Concordat; 309 endowed parishes; 16 parishes with the title of the Sacred Heart of Jesus; 22 parishes: 2,188 hospitals; 212 orphan asylums; 31 orphan asylums for boys; 19 orphan asylums for girls; 150 houses of nuns and less than 10,000 religious.

Verses of the Bible. Synopsis.—Greek: Septuagint: Aquila; Theodotion; Symmachus; other versions. Versions from the Septuagint: Vetus Latina or Old Latin; Egyptian or Coptic (Bohairic, Sahidic, Akhmimic, and Fayumic); Middle Egyptian; Buddhist; Ethiopic; Coptic; Syrian; Slavonic; Arabic; Armenian; Versions from the Hebrew: Chaldean; Syriac; Peshitto; Arabic (Carshuni); Persis; Samaritan; Pataic; Vulgate; Latin. New Testament, Versions from mixed sources: Italic; Spanish; Basque; Portuguese; French; German; Dutch and Flemish; Scandinavian (Danish, Swedish, Norwegian, Icelandic); Finnish (Estonian, Laplandish); Hungarian; Celtic (Irish, Scotch, Breton or Armoric, Welsh or Cornish). Miscellaneous: Aleutian; Aniwa; Battak; Bengali; Chinese; Gipsy; Hungarian; Hindi; Hindustani; Japanese; Javanese; Mexican; Modern Greek. English versions.

Greek.—(1) The Septuagint. The Septuagint, or Alexandrine, Version, the first and foremost translation of the Hebrew Bible, was made in the third and second centuries B.C. An account of its origin, expansion, and its historical importance has been given above (see Septuagint Version). It is still the official text of the Greek Church. Among the Latins its authority was explicitly recognized by the Fathers of the Council of Trent, in compliance with whose wishes Sixtus V. in 1587, published an edition of the Vatican Codex. This, with three others, the Complutensian, Almain, and Abraham, are the leading Protestant texts. (2) The Apocrypha. In the second century, to meet the demands of both Jews and Christians, three other Greek versions of the Old Testament were produced, though they never took the place of the Septuagint. Only fragmentary remains of them are preserved, chiefly from Origien's "Hexapla" (q. v.). The first and the most original is that of Aquila, a native of Siphnite in Pontus, a proselyte to Judaism, and according to St. Jerome, a pupil of Rabbi Akiba, who taught in the school of Jesus. In the years A.D. 132-135, Aquila, taking the Hebrew as he found it, proves in his rendering to be "a slave to the letter." When his version appeared, about 130, its rabbinical character was accepted by the Jews but distrusted by the Christians. It wasfavoured among the Greek-speaking Jews of the fifth and centuries, and in the sixth was sanctioned by Justin Martyr. Then it rapidly fell into disuse and disappeared. Origien and St. Jerome found in it value in the study of the original text and of the methods of Jewish interpretation in early Christian years.

(3) Version of Theodotion. —Another Greek version practically contemporaneous with Aquila's was Theodotion's, which appeared in Alexandria in the late fourth century. This version is also called the "Hexapla." It was a freely reworked translation of the Septuagint, and was of great importance in the development of the New Testament. (4) Version of Symmachus. —This appeared at the end of the second century. It was a literal translation of the Hebrew text, but was later corrected by St. Jerome. (5) Other Greek versions. —In 1857, a new edition of the Greek New Testament was published, known as the "Gospel of John," which was based on the Septuagint text.

Versions from the Septuagint. (1) The Vetus Latina or Old Latin. —The origin of the oldest Latin version or versions is involved in much uncertainty. Some contend that there was but one primitive version, others show with strong arguments that there were several. It is generally admitted that long before the end of the second century, Latin translations, though rude and defective, of Tobia, I and II Maccabees, and Baruch were in use and that towards the close of the same period, there existed at least one version of the whole Bible, based on the Septuagint and on Greek MSS. of the New Testament. This was the Vetus Latina, or Old Latin. Its New Testament text is not preserved; but its Old Testament text has survived only in parts. As it contained both the protocanonical and the deutero-canonical books and parts of books of the Old Testament, it figured importantly in the history of the Biblical Canon. It exercised a vast influence on the Vulgate and through it on modern translations and Church language. The last part of the fourth century, the text of the Vetus Latina was found to have variant readings in different parts of the Church. Pope Damasus therefore requested St. Jerome to undertake its revision. Guided by old Greek MSS.,
he corrected its mistakes and emended such translations as affected the true sense of the Gospels, and probably followed the same method in revising all the books of the New Testament, which he put forth at Rome about 383. In that year, working from the commonly received text of the Septuagint, he made a cursory revision of the Psalter, which was used in the Roman Church until the time of St. Pius V, and is still retained at St. Peter's, Rome, in the Ambrosian Rite at Milan, and in the Invitatory psalm of Matins in the modern Breviary. About 388, using the Hexaplar text as a basis, he revised the Psalter more carefully and this revision, called the Gallican Psalter from becoming current in Gaul, is now read in the Breton and in the Psalter on the Gospels, and he later corrected all the Old-Testament books that he judged canonical, but even in his own day all this revision, excepting the Book of Job, was lost. The unrevised text of the greater part of the Old Latin Version continued in use in the Western Church until it was supplanted by the Vulgate.

(2) Eastern and Coptic Versions.—The first Christians of Lower Egypt commonly used Greek, but the natives generally spoke Coptic (see Egypt, VI, Coptic Literature), which is now recognized in four dialects, viz.: Bohairic, Sahidic, Akmimic, and Fayumic (Middle Egyptian). As Christian communities formed and flourished, the Bible was translated into and translated into the Egyptian languages. The former is entirely extant and since the eleventh or twelfth century has been the standard text of the Church in Egypt. The latter exists in large fragments, but little has so far been found of the others.

Fayumic (Middle Egyptian) or as it has been termed Bashmuric (Bashmuric), one of the Coptic dialects of Lower Egypt, was the language of Athanasius, Bishop of Alexandria (eleventh cent.), the name now applied to some fragmentary versions published as the "Codices Basmaryci" by Zoega ("Catalogus," Rome, 1810).

(3) Ethiopic and Amharic Versions.—Early in the fourth century, St. Frumentius preached the Gospel in Abyssinia, and the Bible was translated into the Ethiopian Church, and its version of the Scriptures probably dates from the close of the following century. It undoubtedly originated from the Septuagint and Greek MSS., but present texts do not certainly represent the original version and may possibly be a later translation from the Arabic or Coptic.

Falasha Version.—This is an Old Testament in the Amharic language of Abyssinia, among the Falasha in North Abyssinia, who follow the Jewish religion and claim to be descended from Jewish exiles of the time of Solomon.

Amharic Versions.—As a language, the Amharic supplanted the Gezë about 1200 and is still in use. Catholic missionaries have made it the medium of their translation of the Psalms, which was used in the first Amharic Bible was completed in 1510–20 by Assemel de Chermelle, French consul at Cairo. A Bible Society reprint appeared in 1842, and a new edition was prepared in 1875 by Krapf, aided by several Abyssinian scholars.

Gallic Version.—A Gospel of St. Matthew in the language of the Slav, of whom the Gallic was published by Krapf (Ankober, 1842). A Gallic New Testament in Amharic characters was edited by a Bible Society in 1876; Genesis and Psalms, 1873; Exodus, 1877.

(1) Gothic Version.—The Goths embraced the faith in the third century but in the fourth they fell into Arianism. Their Bishop Ulfilas (318–388), after devising an alphabet, produced a version of the Scriptures from the Septuagint Old Testament and from the Greek of the New. Extant fragments, the oldest of which are of the fifth and sixth century, bear traces of the Septuagint recension of Lycian and of the Syriac versions of the New Testament.

(5) Armenian Version.—History.—In 406 the Armenian alphabet was invented by Mesrob, who five years later completed a translation of the Old and New Testament from the Syriac version into Armenian. This translation was recognized as imperfect, and a few years later Joseph of Baghism and Erinak, pupils of Mesrob, made a revision of the latter version from the Syriac. When they returned bringing some copies of the Greek version it was seen that their work would be greatly benefited by the use of this "authentic" copy. Consequently some of the translators, including Moses Chorenesis, were sent to study Greek at Alexandria, where the final revision to divergencies in the Syriac was translated from the Septuagint according to the "Hexapla" of Origen. This version was without delay officially adopted by the authorities in the Armenian Church. Comparatively little use has been made of the Armenian version by scholars engaged in critical work on the Bible, as few of them in the past knew Armenian and therefore had to be worked upon. It has been modified according to the Peschito, and even revised under King Haytho II (1224–70), according to the Vulgate. The insertion in particular of the text concerning the three heavenly witnesses (I John, v, 7) was attributed to him, since it was found in Ussan's first printed edition of the Armenian Bible (Amsterdam, 1666). Modern investigations reveal the earliest Greek version, but to a Greek version. As regards I John, v, 7, it is not necessary to assume its insertion by anyone before Ussan, whose edition is lacking in critical value and embodies many emendations and additions taken from the Vulgate. The Armenian version follows quite closely the "received" Greek text. The variations in the MSS. are probably due to divergence from the Greco-Armenian sources. The version is a witness to the general reading of certain Greek copies of the fifth century.

Principal Editions.—The first part of the Armenian version to be printed was the Psalter, published at Venice in 1565 by Abgar. In 1666 Ussan (probably Bishop of Uschovank in Erivan) published at Amsterdam a new edition containing the Psalter, and the New Testament in 8vo. The former work leaves much to be desired from the standpoint of critical accuracy. Apart from the insertion of the verse I John, v, 7, Ecclesiasticians and IV Esdras were simply translations from the Vulgate made by Ussan himself and the Apocalypse was scarcely less so. The work begun by Ussan was continued by his pupil Gasparyan (q. v.) and Zobrah published a New Testament (1759), and a critical edition of the whole Bible (1805). Another was issued in 1859. In both these editions the verse I John, v, 7, was omitted as it was not to be found in any of the older MSS. The Protestant Bible societies have also brought out several editions of the Armenian version both in the classical and in the Septuagint recension of both the Old and New Testament. The following are: Complete Bible (St. Petersburg, 1814; Calcutta, 1817); Old and New Testament separately (St. Petersburg, 1817). Editions in the modern dialects are, among others: Complete Bible (Moscow, 1835); Psalter (Basle, 1844); New Testament (Constantinople, 1870).
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In the earliest years of Christianity, the Syriac version of the Old Testament made directly from the Hebrew text was employed in the Syrian Church, but in the seventh century, Paul, Bishop of Tella, gave the Monophysites a translation (617) from the Septuagint. It followed literally Origen's Hexaplar text and was later revised by James of Edessa (died 907). In the sixth century there had appeared the version of the Psalm and New Testament from the Greek at the request of Philoxenus, by whose name it has since been known. A century later it appeared at Alexandria in a recension of great critical value.

(8) Slavic Versions.—Saints Cyril and Methodius preached the Gospel to the Slavs in the second half of the ninth century, and St. Cyril, having formed an alphabet, made for them, in Old Ecclesiastical Slav, or Bulgarian, a translation of the Bible from the Greek. Toward the close of the tenth century this version found its way into Russia with Christianity, and after the twelfth century it underwent many linguistic and textual changes. A complete Slav version of the New Testament was printed at Ostrog in 1581. When Empress Elizabeth ordered a new revision of St. Cyril's translation (1751), the translators used the Ostrog edition, correcting it according to the Septuagint and changing the Old Slavonic in great part to Modern Russian. This has remained the norm for Slav Bibles.

The United Reformed have a version approved by their bishops and printed at Pozzajow (1798) and Przemysl (1862).

The first complete Polish Bible was printed at Cracow in 1562, 1574, and 1577. As it proved unsatisfactory to Catholics, Jacob Wujek, SJ., undertook a new translation from the Vulgate (Cracow, 1593), which was approved by the Dominicans (d. 1008) and was printed frequently. Other Polish Bibles are a Socinian version (Cracow, 1565), and a Unitarian from the Hebrew by von Budzy (Czaslaw, 1572).

In the Greek, or Bohemian, tongue, thirty-there 48 versions of the entire Bible and twenty-eight of the New Testament are known to have existed in the sixteenth century. The New Testament was printed at Pilsen in 1557 and 1609. A complete Bible by John Pytlík and others appeared at Prague in 1618. In the sixteenth century there were six versions of the whole Bible and sixteen of the New Testament. In the seventeenth century the Jesuits published the so-called St. Wenceslaus Bible at Prague 1677, 1715, and later. A new translation of Versions from the Greek, or Chaldaic, appeared 1759 and 1807. Protestant versions appeared at Pressburg 1757, 1808, Berlin (1807, 1813), and Kisek (1841).

A Slovak version of the Bible for Catholics was made by Bernolak (Gran, 1829).

A Serbian, or Illirian, version of the Bible was made by Kissek (1832). There are also two MS. versions, 1764 and 1815, issued by the Sibiu (1815), and by the Bosnian (1858).

A Croatian version of the Bible was made by Ivan Rasin and Anton Dalmatin in the sixteenth century. The Vulgate was translated into Bosnian by Peter Katani, O.S.F. (Budapest, 1831).

A Dalmatian version with commentary by John Vuk (at Vienna 1690) in the Royal Society Edition, the Old Testament by George Danieic and the New Testament by Vuk Karadzic, was published there (1868).

(9) Arabic Versions.—There exist six or seven Arabic translations of portions of the Old Testament according to the Septuagint, some of them belonging to the tenth century.

Versions directly from the Hebrew.

(1) Chaldaic versions or Targums.—After the Babylonian Captivity, the Jews developed a large use of the Chaldaic, or Aramaic, tongue. To meet their need the sacred Books were translated into this dialect, and used in the public services of the synagogue not later than the second century B.C. At first the translations were oral, being largely paraphrastic interpretations with comments. In time rules of exegesis were determined, the translations were fixed in writing, and were thus widely circulated even before the time of St. Jerome. Of thesetranslations, called Targums (Paraphrases), there is none extant containing the entire Hebrew Bible. (a) The earliest is on the Pentateuch and is known as the Targum of Onkelos, whom tradition has identified with Aquila and whose Greek translation has something of the same literal character. This Targum, however, was produced by someone other, probably in Babylon in the third century. (b) A Targum on the Prophets, in its present form of the fourth century, is attributed to Jonathan ben Uzziel, to whom the Talmud alludes as a disciple of Hillel. In style it resembles the Targum of Onkelos, but its paraphrase is freer. (c) A Targum on the Pentateuch, said to be of Jerusalem, or of Pseudo-Jonathan, is also a freer rendering and goes back to the sixth century.

(2) Syriac Versions.—The Peschitto.—As early as the second century, portions of the Hebrew Bible, as the Pentateuch, the Prophets, and the Psalms, had been translated into Aramaic and were in use in the Syrian Church. Gradually the remaining books were given out with versions of the Versions from the Greek, or Chaldaic, or deuterocanonical books except Ecclesiastical, which was rendered from the Hebrew. The fourth century found the Syrian Christians possessed of a complete translation of the Old Testament, which is known since the ninth century as the Peschito or "Simple". This name denotes its literal fidelity, or, as others think, a meaning like Vulgate, or Codex Sinaiticus, or again indicates its distinction from the version of Paul of Tella, its source, which contains the critical additions of the Hexaplar text. It is the first version of the Hebrew Scriptures made for and by Christians. In antiquity and importance, it ranks next to the Septuagint, according to which it was revised later. The present edition of the Peschito was issued from the Cairo printing-press at Moses Roberts.

Of Syriac versions of the New Testament, one of the earliest is (a) the Diatessaron of Tatian (q.v.). (b) The Peschito New Testament, like the Old, is still used in the Syrian Church; it was in circulation in the fourth century and existed, in part at least, in the third. (c) In 1842 a portion of what is believed to be an independent Syriac version was found in Egypt. Since its publication in 1848 by Dr. Cureton, it is known as the Curetonian text. (d) The Sinaitic text of a Syrian version consists of fragments found at Mt. Sinai in 1892, and seems an independent version of great antiquity.

(3) Arabic Versions.—An Arabic version of the Hebrew Bible was made in the tenth century by Saadia Gaon. Only its Pentateuch, Minor Prophets, Psalms, and Job have been preserved. In 1761 an Arabic Bible was published at Rome under the direction of Sergius Risi, Archbishop of Damascus. It appeared in numerous later editions. A mutilated reprint of it (London, 1822) was circulated by the British and Foreign Bible Society. Translated in this Protestant influence, complete Arabic versions were issued both by the Dominicans at Mossul (1837-38) and the Jesuits at Beirut (1876-79).

Curselani (Karshuni) Version.—This is an Arabic version made in Syriac characters for Syrian Christians chiefly of Mesopotamia, Aleppo, and adjacent...
parts. A New Testament in Carshuni characters containing in two columns the Syriac Peshitto and the Arabic of the Codex of Erpenius was published at Rome (1703) for the Maronites of Lebanon. A Bible Society edition appeared at Paris (1827).—In the latter part of the sixteenth century Rabbi Jacob Tawus translated literally the Massoretic text of the Pentateuch.

(5) Samaritan Version of the Pentateuch. From at least the fourth century B.C. the Samaritans used a copy of Hebrew Law. It was written in archaic Hebrew characters and differed in some respects from the original text. It was founded on a text known to a few Biblical scholars. It was translated with literal fidelity into Samaritan in the second century B.C. This version was printed in the Polyglots of 1643 and 1647.

(6) The Vulgate.—While revising the text of the Old Latin Version, St. Jerome became convinced of the need in the Western Church to a new translation directly from the Hebrew. His Latin scholarship, his acquaintance with Biblical places and customs obtained by residence in Palestine, and his remarkable knowledge of Hebrew and of Jewish exegetical traditions, especially fitted him for a work of this kind. He set himself to the task a.p. 390 and in a.d. 405 completed the pro-toconomical parts of Allen's Tetraevangelium and the deuteronomical Books of Tobias and Judith from the Aramaic. To these were added his revision of the Old Latin, or Gallican, Psalter, the New Testament, revised from the Old Latin with the aid of the original Greek, and the remaining deuteronomical books, and portions of Esther, and Daniel, just as they existed in the Hebrew. His work was never carried out in the Western Church to the Septuagint has had in the Eastern, which has enriched the thought and language of Europe and has been the source of nearly all modern translations of the Scriptures. The Hebrew text used by St. Jerome was comparatively late, being practically that of the Massoretes, near this translation his version of the Vulgate, has less value than the Peshitto and the Septuagint. As a translation it holds a place between these two. It is elegant in style, clear in expression, and on the whole, notwithstanding some freedom in the way of restricted or amplified readings, it is faithful to the sense of the original. At first it met with little favour. It was looked upon as a new and arbitrary translation, and encouraged by the Jews. Others held it to be inferior to the Septuagint, and those who recognized its merits feared it would cause divisions. But it gradually supplanted the Old Latin Version. Adopted by several writers in the fifth century, it came into more general use in the sixth. At least the Spanish churches employed it in the seventh century, and in the ninth it was found in practically the whole Roman Church. Its title "Vulgate," indicating its common use, and belonging to the Old Latin until the seventh century, was firmly established in the thirteenth. In the sixteenth the Council of Trent declared it the authentic version of the Church.

From an early day the Hebrew text of the Old Testament began to suffer corruption, both by the scribes who added variant readings in the MSS. or inserted the marginal glosses of the MSS. which they were transcribing. In the eighth century Alcinus undertook and completed (A.D. 801) a revision with the aid of the best MSS., then current. Another was made about the same time by Theodulf, Bishop of Orleans. The last known of other and subsequent recensions are those of Lanfranc (d. 1089), of St. Stephen, Abbot of Creux (d. 1134), and of Cardinal Nicolaus (d. 1150). Then the universities and religious orders began to publish their "Correctoria biblica," or critical commentaries on the various readings found in the MSS. and writings of the Fathers. After the first printing of the Vulgate by Gutenberg in 1456, other editions came out rapidly. Their circulation with other Latin versions led to increasing uncertainties as to a standard text, and caused the Fathers of the Council of Trent to declare that the Vulgate alone was to be held as "authentic in public readings, discourses, and disputes, and that nobody might dare or presume to reject it on any pretexts" (Sess. IV, decr. de editione et usu sacrorum librorum). By this declaration the Council, without depreciating the Hebrew or the Septuagint, or the Syriac or the Samaritan, led in circulation and without forbidding the original texts, approved the Vulgate and enjoined its public and official use as a text free from error in doctrine and morals. It was left to the Holy See itself to provide for a corrected revision of the Vulgate, but the work went on but slowly. Contributing towards the desired end, John Henton, O.P., published at Louvain, 1545, a new Latin version with a text, which was favourably received. The same was published at Antwerp, 1553, with a larger number of variants, by the Louvain theologians under the direction of Lucas of Bruges. In 1590 a Roman edition was prepared by a commission of scholars. After revising it, Sixtus V ordered it to be taken as the standard text in the Roman Church. Through it was carried out under the direction of Franciscus Toletus, S.J., and finally the work was printed in 1598, with its title unaltered: "Biblia Sacra Vulgate editionis, Sexti V Pontificis Maximi jussu recognita et edita". This was under the pontificate of Clement VIII, and his name has appeared in the title since 1541. The revision version of the Latin Rite and contains the only authorized text of the Vulgate. That it has numerous defects has never been denied, yet it ranks high in the evidence it affords of the competent scholarship that produced it. To bring it into closer touch with the latter developments of textual criticism is the purpose that induced Pius X to entrust to the Benedictines of the work of work of a new critical version of the Latin Vulgate Text (BELLARMINI; VULGATE, REVISION OF).

Another Latin Version or Text was the first to translate the Old Testament from the Hebrew into Latin appears to have been Cardinal Cartonel (d. 1307), Bishop of London, whose work has been lost. Of numerous versions, many of which have perished or are preserved only in MSS., noteworthy are the Psalms from the Hebrew by Felix Pratensis, O.S.A. (Venice, 1515). Another Psalter, or Text of Job was made by Aug. Justinius, O.P. (Paris, 1516). Xantes Pagnanus, O.P. (d. 1541), made an interlinear version of both the Old and New Testaments from the original languages, which by its literal fidelity pleased Christians and Jews and was much used by the Reformers. A revision of this translation resulting in a text even more literal was made by the Dominicans of Rome (1550). Another was a corrected version of the Antwerp Polyglot (1572). Another literal version was undertaken by Thomas Malvenda, O.P. (d. 1628), as the basis of an extensive commentary but death ended his labours at the fifteenth chapter of Ezekiel. His work was published at Lyons (1630). In 1763 the Oratorian F. Houbigant edited his "Biblia Sacra" in Latin, rendering the Hebrew text as "Biblia Maxima" (Paris, 1690). J. de la Haye, O. Min., collected a great number of variant readings of older Latin versions. A revision of the Vulgate (Venice, 1541, 1557) by Isidore Chausse gave offence on account of many arbitrary changes in the text and was put on the Index.
Among the Reformers, Latin Scriptural labours were largely confined to commentaries and the translation of single books, e.g. Melancthon, Proverbs (1521); Luther, Deuteronomy (1523); Brunius, Job (1527); Drach, Psalms (1540), Daniel (1541), and Joel (1565). A complete Hebrew-Latin Old Testament was given out by Sebastian Münster (Basle, 1534-46). Another Latin version of the Old Testament (Zurich, 1543, and Paris, 1545), bearing the name of Leo Juda, was partly the work of biblicals, who translated Ezekiel, Daniel, Job, Ecclesiastes, Canticles, and the last forty-eight psalms. Its Apocrypha were translated from the Greek version whose author, Castillon, affected a style of classic elegance, was printed at Basle in 1561. Other versions were put forth by Tremellius and Junius or du Jon (Frankfort, 1575-9), and by Luc and Andrew Osander, who sought to correct the Vulgate after the Hebrew.

**Hebrew Versions of the New Testament.**—In 1555 Scheuchzer published a Hebrew-Latin translation of the Gospel of St. Matthew, in a rabbinical Hebrew by Schenck, Isaac. Improved editions were made by Tillot (1555), and by Herbst (Göttingen, 1879). The four Gospels were done into classic Hebrew by a converted Jew, Giona, at Rome (1608). The first complete New Testament in Hebrew was made by Fabricius, Zacharias Polgolot (1600), revised by Robertson (London, 1666). A corrected New Testament in Hebrew was given out by Caddick (London, 1708). A number of Bible Society versions have appeared since 1815, and in 1866 Reinhardt and Büssenthal edited a text with accents and vowels. This was revised by Delitzsch in 1881.

**Mixed Sources. Italian Versions.**—Evidence of early versions at least portions of the Scriptures for liturgical purposes, public readings, and private devotion are not wanting in the history of the Church among many of the peoples to whom her missionaries carried the Gospel. Leaving them and even many later recensions unnoticed, this article will touch only on those versions whose authority has had some part and influence in national religious life. In Italy popular knowledge of the Bible in the thirteenth and fourteenth centuries was spread chiefly by the Franciscan and Dominican Friars. A complete version in the vernacular, a MS. preserved in the National Library at Paris, was made by Nicholas de Nardo, in 1289, but the text, which was due to Nicholas Malerno, O. Camald. A revision of this, with notes, rubries, and resumes largely after the Biblical commentaries of Nicholas Lyra, was made by Marine de Vento, O. P. (Venice, 1477). Sante Marmochini, O. P. (d. 1545), corrected the heretical version of Brucchio according to the Vulgate (Venice, 1523-41, etc.). The noteworthy translations of the New Testament were made by Zacaria Florentini, O. P. (Venice, 1542), and Benevento Gigi (Venice, 1551). The most widely used complete version was produced by Antonio Martini, Archbishop of Florence (Turin, 1770-81). It was approved by Pius VI and has been widely circulated. The first complete Protestant Bible in Italian was printed in 1514. A study by Boccaccio in 1514, which was due to Nicholas Malerno, O. Camald. A revision of this, with notes, rubries, and resumes largely after the Biblical commentaries of Nicholas Lyra, was made by Marine de Vento, O. P. (Venice, 1477). Sante Marmochini, O. P. (d. 1545), corrected the heretical version of Brucchio according to the Vulgate (Venice, 1523-41, etc.). The noteworthy translations of the New Testament were made by Zacaria Florentini, O. P. (Venice, 1542), and Benevento Gigi (Venice, 1551). The most widely used complete version was produced by Antonio Martini, Archbishop of Florence (Turin, 1770-81). It was approved by Pius VI and has been widely circulated. The first complete Protestant Bible in Italian was printed in 1514. A study by Boccaccio in 1514, which was due to Nicholas Malerno, O. Camald. A revision of this, with notes, rubries, and resumes largely after the Biblical commentaries of Nicholas Lyra, was made by Marine de Vento, O. P. (Venice, 1477). Sante Marmochini, O. P. (d. 1545), corrected the heretical version of Brucchio according to the Vulgate (Venice, 1523-41, etc.). The noteworthy translations of the New Testament were made by Zacaria Florentini, O. P. (Venice, 1542), and Benevento Gigi (Venice, 1551). The most widely used complete version was produced by Antonio Martini, Archbishop of Florence (Turin, 1770-81). It was approved by Pius VI and has been widely circulated.

**Spanish Versions.**—Several MSS. of early Spanish versions, e.g. the Biblia Alfonsina, and some made from the Hebrew, are preserved at the Escorial, Madrid. A later work (sixteenth century) is called the Bible of Quirina, a convert from Judaism, who rose to be cardinal inquisitor. The first printed Bible (Valencia, 1478), following an Old Testament version from the French and Latin by Roman de Sabagon, O. P., was in the Catalonian dialect and was the work of the General of the Carthusians, Bonifacius Ferrer (d. 1447), a brother of St. Vincent Ferrer, O. P. His MS. was revised and extensively corrected by Jaime Borrell, O. P. A later translation, of classic elegance and with copious notes, by Philip Seo de S. Miguel, was published at Madrid (1794). Another with a paraphrasing style, revised at Madrid (1823) by Amat, but the work is said to have been taken from a MS. of Father Petisco, S.J. A New Testament by Francisco de Eminas (Antwerp, 1543) was later much used by the British and Foreign Bible Society. It also adopted a complete version from the Vulgate by the apostate Cassiodore Reina (Basle, 1550), and a revision of this by the apostate Cypriano de Valera (Amsterdam, 1602). A Lutheran version, the so-called Biblia del Oso, was published by Juan de Valdes (Basle, 1567-99). The Bible of Ferrara, or the Bible of the Jews, was a Spanish version from the Hebrew by Abraham Usque, a Portuguese Jew. Under a pseudonym he issued an edition of the same version in 1592. In spite of great considerable authority and was many times reprinted. A revision by Jos. Athias appeared at Amsterdam in 1661.

**Portuguese Versions.**—A Portuguese Bible for Catholics was issued by Ant. Pereira de Figueiredo at Lisbon (1784). A New Testament (Amsterdam, 1712), and the Pontifical and historical books (1719) by J. Ferreira a Almeida, a "convert from Rome", supplied the Bible societies with a version for Portuguese Protestants.

**Basque Versions.**—A New Testament by Jean Liencarraga (Rochelle, 1571) is probably the earliest Biblical work in the Basque tongue. The first Catholic New Testament, translated by Jean Haraneder and later revised by two priests, was published at Bayonne (1585). A complete Bible after the Vulgate was edited at London (1859-65), under the patronage of Prince Lucien Bonaparte. Various portions of the Scriptures and revisions have appeared since.

**French Versions.**—Versions of the Psalms and the Apocalypse, and a metrical rendering of the Book of Kings, appeared at the end of the sixteenth century. Up to the fourteenth century, many Bible histories were produced. A complete version of the Bible was made in the thirteenth century; the translation of the various parts is of unequal merit. The fourteenth century MS. Anglo-Norman Bible follows it closely. Independent of either is the MS. Bible of King John the Good, which though unfinished is described as a "work of science and good taste." Done in the second half of the fourteenth century, it is largely the work of the Dominicans Jean de Sy, Jehan Nicolas, William Vivien, and Jehan de Chambly. Another incomplete version based on the thirteenth-century Bible was the work of Raoul de Presles and is known as the Bible of Charles V. About 1478, appearing at Lyons among the first printed books, was a New Testament by Julian Maecho and Pierre Farget, and the books of the Old Testament histories. A complete Bible was published at Lyons in 1487, by Jean de Rely, confessor to Charles VIII. Up to 1455 it went through twelve editions, being called the Great Bible to distinguish it from the Bible for Simple People, a brief Old Testament history, published in six French versions, a complete version of the Psalms, and the Greek New Testament was given out by Lefèvre d'Etampes (Antwerp, 1530, 1534, 1541). After revisions by Nicolas de Leuze (Antwerp, 1548), and by Louvain theologians (1550), it remained a standard
for over a century. Only verbal improvements were the versions of Pierre de Besse (1608), Pierre Frizon (1621), and Béron (1647). By order of Louis XIII, Jacques Corbin edited his version of the Vulgate (Paris, 1643–61). A translation by René Benoist (Paris, 1566) savoured of Calvinism and aroused much controversy. Well known and widely used were the Latin–French editions of Calmet (Paris, 1707–16) and de Carrières (Paris, 1709–17); the latter gave out the French alone (1741), but it was without errors. A version from original sources (Cologne, 1739; Paris, 1753, 1777, 1819) was the work of Le Gros. Another popular French–Latin Bible was put forth by J.-B. Arnauld. In 1667, it was revised and furnished with Carrières’s translation and a commentary after Calmet by Rondet (Paris, 1757–73; Nîmes, 1779). A translation which went through some six editions despite inaccuracies was published at Paris (1821–2) by de Genoude. Bourasse and Janvier gave out a complete version at Tours in 1865. Arnaud published his translation at Paris (1884), but perhaps the most popular of the French versions is that of J.-B. Glière (Paris, 1871–3), later edited with notes by M. Vigouroux. These complete versions but partially represent the extensive Biblical work of the French Catholics.

The first and nearest approach to a national Protestant Bible was made (1536–45) by Pierre–Robert Olivetan, Calvin’s cousin. He was supposed on his own statement to have translated independently, but it is clear that he used almost wholly the New Testament with the interlinear version of Pagninus. Corrected by Calvin, it was republished at Geneva in 1545, and later in other editions, the principal one being the revision (1558) of the pastors of Geneva, adopted (1561) by the Confession of Osterwald (1744), an improvement in style, but a work replete with errors. Others differing but little from the Olivetan–Genevan versions were edited by Castalo (Basle, 1555) and Martin (Amsterdam, 1674). A version from original sources, and accepted by the Oxford University Press for national official use, was given out by Castalo (Geneva, 1874; Nancy, 1877; and Geneva, 1879).

The Jansenists are represented in a New–Testament translation (Amsterdam, 1607) by Isaac Le Maistre de Sacy and Antoine Arnauld. The work contained many errors and the writers’ bias appeared in frequent alterations. A version of the whole Bible was undertaken by the Sacy brothers and published at Amsterdam (1650), but it was completed by du Fosse and Hure (Paris, 1682–1706). Brussels, 1705–30; Nîmes, 1781). Whilst the work was never censured as a whole, several of its New–Testament books were condemned by individual bishops. A Jewish Bible by S. Cahen, presenting both the Hebrew and the French with notes philological, etc., was issued at Paris (1831–51), but its text has been found incorrect and its notes often contradictory. A Rationalist Bible after the Hebrew and Greek by Ledran appeared at Paris (1886–96).

German Versions.—The history of Biblical research in Germany shows that of the numerous partial versions in the vernacular some go back to the seventh and eighth centuries. It also establishes the certainty of manuscript copies in thirteenth and fourteenth centuries, and points to a complete Bible of the fifteenth in general use before the invention of printing. Of special interest are the five complete folio editions printed before 1477, nine from 1477 to 1522, and four in Low German, all prior to Luther’s New Testament in 1522. They were made with manuscript derivative material, different, and presenting variant readings. Their worth even to this day has been attested by many scholars. Deserving notice as belonging to the same period are some fourteen editions of the Psalter and no less than ninety editions of the Epistles and Gospels for Sundays and Holy Days. On the authority of a Nuremberg MS., Jostes (Hist. Jahrbuch, 1894, XV, 771, and 1897, XVIII, 133) establishes the fact of a complete translation of the Bible by John Reallach, O.P., of Constance (before 1450), and thinks it was the first German version printed. A New Testament by Berenger (Lyon, 1520) was the first complete German translation of Luther’s version. In 1527 another New Testament was put forth by Emser who worked from the Vulgate and an older version, likewise correcting Luther.

In 1534 John Dietenberger, O.P., gave out a complete version at Mainz based on a primitive translation with aid from Emser’s New Testament and from the Hebrew and Greek. It was published in 1535, and in subsequent editions in places with Luther is due to the use by both of a common source. The Dietenberger Bible underwent frequent revision, and up to 1776 had fifty-eight complete editions. It was revised (1) by Caspar Ulenberg (Mainz, 1549, 1617; Cologne, 1630); (2) by the theologians of Mainz, i.e., Jesuits (1661, 1662, etc.) whom it received the title of the Catholic Bible; (3) by Th. Erhard, O.S.B. (Augsburg, 1722, 6th ed., 1718); (4) by G. Cartier, O.S.B. (Constance, 1751); (5) by Ignatius Weitenauer (Augsburg, 1783–89), whose version with notes was valued by Protestants for its fidelity and literary excellence. An important new translation of the Vulgate was made by the French scholars under O.S.B. This was revised by Feder (Nürnberg, 1803) and by Allioli (Landsheidt, 1830, 1832). In successive editions the last named has almost wholly changed the original so that it is now known only by his name. It is much esteemed as a literary rendering and is widely read. An excellent version made from the Vulgate and compared with original sources was put forth by Lech and Reiseh (Ratisbon, 1833–60). From original sources D. Brentano began and Th. A. Dreser finished a version (Frankfurt, 1799–1828), with notes savouring of Rationalism. A second edition was emended by J. M. Scholz. This account includes only the most representative versions made by German Catholics.

Luther’s Biblical translations, begun in 1522, when he issued his New Testament, and carried on to 1545, when he finished the deuterocanonical books and the first complete edition of his Bible, have retained a strong hold on German and other Protestants and by many are esteemed as little less than inspired. He saw to many corrections and revisions himself, and his work went through many successive improvements of time. Though supposed to translate from the originals, he made use of the Latin version of Lyra, the Hebrew-Latin interlinear of Pagninus, and an older German translation of the Vulgate whose order he retained. His renderings were often excessively free and at times he arbitrarily changed the sense of the original. The Swiss Zwinglians adopted such portions of Luther’s work as had appeared before 1529. That year they added their own version of the Prophets and the deuterocanonical books by Leo Jud, the whole being called the Zurich Bible. In 1800–8 this work was revised and is still in use. An Anabaptist version was made by Hetzer (Worms, 1529), and Catholic versions by Pares (1570) and by Piscator (Herborn, 1602–4). A Socinian Bible was given out by Crellius (Racovia, 1630). In the eighteenth century versions reflecting different beliefs and doctrinal attitudes were put forth by Michaelis (1709), Moldenhan (1774), Grynavus (1776), and Vigein (1781). Of several nineteenth-century versions the most important is that of Weiss and Wattenbach (Heidelberg, 1808–14). A complete revision by Wette was published in 1831–3 and later. It is considered a good translation but excessively literal.

A Jewish–German Bible (Old Testament) by Athius appeared in 1666. It was reproduced in the
Biblia Pontapla (Hamburg, 1711). Another Jewish version (Berlin, 1838) was the work of Arheim, Yechiel, and Sachs.

Dutch and Flemish Versions.—The first Bible for Catholics in Holland was printed at Delft in 1475. Among several issued from the press of Jacob van Veesvelt at Antwerp, one (1450) with the text of the Vulgate is called the Biblia Belgica. The first authoritative version for Catholics was translated from the Vulgate by Nicholas van Wingh, Peter de Fort, and Godevaert van den Broeke (Leiden, 1545). Of the seventeen complete editions it was revised according to the Clementine Vulgate and became the celebrated Bible of Moretort or Moretus (1599). This revision reached more than a hundred editions, and is still used. Among several unfinished versions, one by Th. Beelen was carried out by a group of ecclesiastics, viz. Old Testament (Bruges, 1684–6). According to these, the revision had previously appeared at Louvain (1589–69).

A complete Bible based largely on Luther's version was given out by Jacob Van Liesveldt at Antwerp in 1526. In 1556 it was superseded by Van Utenhove's version after Luther and Olyvetan. The Calvinists of Holland completed in 1637 a so-called state Bible, which, however, was not generally used because it was influenced by the English Authorized Version, reproducing in a great measure its remarkable felicity of style.

Scandinavian Versions.—In the fourteenth century, versions of the Sunday Epistles and Gospels were made for popular use in Denmark. Large portions of the Old Testament, notably the Psalms, were printed by 1470. The historical books of the Old Testament and the New Testament in Swedish by Johan Jordanszky, published at Leiden (1640) were later revised under the editorship of Molbech, Havan (1828). Scandinavian Protestant Bibles for the most part are translations from Luther's version. A complete Danish Bible was published 1550 under the direction of Christian Pedersen (revised in 1824). Two independent versions were given out by Lindberg and Kalkar. In Norwegian, a revision appeared; it has been frequently revised. An Icelandic version was published at Holm in 1540.

Finnish Version.—A translation of the New Testament by Michael Agricola, a Lutheran, was made for the Finns and published at Stockholm (1548), and a complete Bible from original sources by several scholars was published in 1642, 1758, 1767, etc. A successful version of the Bible was issued by Pyry Florin at Abo (1693). Numerous Bibles of society editions of both Testaments appeared later. In the Estonian dialect, a New Testament by John Roshier (1686), and the Old Testament by Fisher and Gosekenius (1689) are noteworthy. Other complete Bibles from partial versions of earlier date are: 1. A version in the Old Testament, written by David Horeth (1528) in the Estonian of Dorp (1530). A splendid version of the whole Bible was published in the Hermanns (1811).

Hungarian Versions.—A fourteenth–fifteenth-century MS. in Vienna gives parts of the Old Testament on the Vulgate by the Friars Minor, Thomas and Anthony. A fifteenth-century MS. of the whole Bible at Gran, the Codex Jordanszky, is believed to contain at least in part a version that was made by Rudaheva Bathory, Hermit of the Order of St. Paul (1456). John Sylvester, or Serestely, O.P., is credited with a translation of the New Testament which was published at Nové Insula (1541) and Vienna (1574). A complete version was made towards the end of the sixteenth century by Stephen Szatmari (Latin, Atararos). In 1626 a translation after the Vulgate was put forth at Vienna by George Haidish. Having ecclesiastical approbation, it gained a wide circulation and is still in use after having been printed in many editions. A version after the Protestant Genevan Bible was made by Caspar Károly in 1590. It was revised by Albert Molnar (Hanan, 1608). Other translations appeared by Caspar Helti (Klausenburg, 1561–64) and by Franz Schuster (Wittenberg, 1577). Andrew Yorikos (Wittenberg, 1736) and G. Károlyi (Lombard, 1751) gave out Lutheran versions.

Celtic Versions.—Irish.—Ancient Gaelic versions of the Psalms, a Gospel of St. Matthew, and other sacred writings with glosses and commentaries are found as early as the seventh century. Most of the literature through subsequent centuries abounds in scriptural quotations. A fourteenth-century MS. of the "Leabhar Brac," a collection of Irish religious literature and literature of history. Some scholars see in these writings indications of an early Gaelic version of the Scriptures previous to the time of St. Jerome. A modern version is in existence, but the first complete Bible was published by Le Gouder at St-Brévin in 1860, and a Protestant version by M. Le Coat appeared at London in 1890. These versions differ in dialect.

Welsh, or Cymric, Versions.—Partial versions were made before the fourteenth century, but a complete Bible was published by Le Gouder at St-Brelain in 1784. A fourteenth-century MS. of the "Leabhar Brac" was published by M. Le Coat at London in 1890. This was got out in a revision which was practically a new translation by Richard Parry and John Davies (London, 1620). It was the standard for later reprints. A more complete edition, including the Book of Common Prayer, etc., was published by Pearson at London (1630). A more complete edition, including the Book of Common Prayer, etc., was published by Pearson at London (1630). A more complete edition, including the Book of Common Prayer, etc., was published by Pearson at London (1630). A more complete edition, including the Book of Common Prayer, etc., was published by Pearson at London (1630).
Wales. Its first Welsh Bible following an edition of 1752 was printed in 1806.

Miscellaneous Versions. Aleutian.—An Aleutian version of St. Matthew was made by the Russian priest, Ivan Veniaminoff, in 1840 for the Aleutian Islanders.

Aniwa.—The Gospels of St. Matthew and St. Luke were translated into the dialect of the Island of Aniwa by Paton (Melbourne, 1857).

Aneitimuse Versions.—For the inhabitants of the Island of Anetseum, New Hebrides Islands, a New Testament was made by Geldie and Inglis (1863), and the 1868 edition was revised (1901).

Batak Versions.—A New Testament for the Batakks of Sumatra was made in the Toba dialect by Nommensen (Elberfeld, 1878); another by Schreiber, revised by Leipoldt, was in the Mandeling dialect (1878).

Benga Versions.—A version of St. Matthew in 1858, and of the other Gospels and the Acts later, revised by Nassau in 1874, was provided for the people south of the Congo River, who use the Benga dialect.

Bengali Versions.—This was a New Testament by Carey (Scarampur, 1801; 8th ed., 1832), and an Old Testament version (1802-09). The Old Testament also appeared at Calcutta (1833-44). Revisions of both Testaments were made by Wenger (1875) and by others.

Chinese Versions.—Among earlier translations is a version of St. Matthew by Anger, a Japanese Christian (Goa, 1548). The Jesuit Father de Mailla wrote an explanation of the Gospels for Sundays and feasts in 1740, and it is still used. The four Gospels with notes were edited by J. Dejean, Apostle missionary (1818). A number of Chinese versions were made by missionaries, but the first Bible for Protestant use was the work of Sassar and Marshman (Scarampur, 1815-22).

Another version is credited to D. Morrison. Aided by Milne he translated the Old Testament, to which he added the New Testament of Hodgson; the whole was published at Malacca (1823; new ed., 1854). A company of Protestant missionaries gave out a new translation of the New Testament in 1850 and of the whole Bible in 1855 at Shanghai and Hong-Kong. This, which was the generally adopted version, came out in a new edition at Shanghai (1873). An Old Testament in the Mandarin colloquial dialect was made by Schersebeschky and published at Pekin (1875). These translations in general are satisfactory.

Gipsy or Romany Version.—A Gospel of St. Luke by G. Borrow was published at Madrid (1837). It is said to have been the first book ever printed in this tongue. It was revised and reissued in 1872.

Hindi Version.—A New Testament was published by Carey (Scarampur, 1811); and the whole Bible, after the Hindustani, by Bowley (1856-69).

Hindustani Versions.—A translation of the Psalms and the New Testament was made by Schulze, a Danish missionary, and published at Halle (1746-58). Another New Testament by Henry Martyn appeared at Scarampur (1814). There was also a Bible Society edition at Calcutta (1817) and one at London (1819); the latter (1832), and an Old Testament (1814). Other editions have followed.

Japanese Versions.—A version of St. John's Gospel and of the Acts was edited in katakana (square type) at Singapore (1836) by Charles Gutzlaff. The four Gospels and the Acts were put forth in a very imperfect hiragana (round type) version at Vienna (1872) by Betthelheim, who was aided by an American student of Japanese origin. A company of revisers and translators gave out the Gospels of Saints Matthew, Mark, and John and the Acts at Yokohama in 1871 and a New Testament in 1879. A later and better version was provided by the Baptists, and the Old Testament (except the deuterocanonical books) was published in 1888. A version of Saints Matthew and Mark (1855) and of Saints Luke and John (1857), edited at Tokio, was made by Fathers Péri and Steichen, aided by a native litterateur, M. Takahashi-go.

Javanese Version.—Gottlob Brückner published a New Testament at Semarang in 1831. This was made a Bible Society revision in 1848, and under the same auspices an Old Testament version appeared in 1857 and later.

Mexican Versions.—The first known Biblical undertaking in Mexico was a version of the Gospels and Epistles in 1579 by Didacus de los Lopez (1801; 2nd ed., 1802). The Book of Proverbs by Luis Rodriguez, O.S.F. A Bible Society version of the New Testament was made in 1829, but only the Gospel of St. Luke was printed.

Modern Greek Version.—A New Testament for Catholics was made by Colletus (Venice, 1708). A Protestant edition by Maximi of Kallipoli was published at Geneva or Leyden in 1838. It appeared in later revisions. A Bible Society version of the Old Testament was published in England (1840); a New Testament at Athens (1848).

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A. L. Mcmahon.

English Versions.—What prevented the earliest English missionaries from translating the Scriptures into the vernacular, or what caused the loss of such immediate translations, if any were made, is hard to determine at this late date. Though Christianity had been established among the Anglo-Saxons in England about the middle of the sixth century, the first known attempt to translate or paraphrase parts of the Bible is Cadmon's song, "De creatione mundi, et origine humani generis, et tota Genesis historia etc." (St. Bede, "Hist. ecccli.", IV, xxiv). Some authors even doubt the authenticity of the poetry ascribed to Cadmon. The English work in Bible translation following nine centuries may be conveniently divided into three periods comprising three centuries each.

A. Eighth to Tenth Century.—In the first period extending from the eighth to the tenth century we meet: (1) St. Bede's translation of John, i, 1-10, 9; (2) interlinear glosses on the Psalms; (3) the Paris Psalter; (4) the so-called Lindisfarne Gospels; (5) the Ronschedt-Aldrethe edition; (6) the West-Saxon Gospels; (7) Elfric's version of a number of Old-Testament books.

(1) The proof for the existence of St. Bede's work rests on the authority of his pupil Guthlebert who wrote about this fact to his fellow-student Cuthwine.
(2) The "Glossed Psalters" have come down to us in twelve MSS., six of which represent the Roman "Psalter," and six the Gallican. The oldest and most important of these MSS. is the so-called Vespasian Psalter, written in Mercia in the first half of the ninth century. (3) The Paris Psalter advances beyond the glosses in as far as it is a real translation of Ps. 1, 1-10, ascribed by some scholars to King Alfred (d. 901), though others deny this view. Cf. William of Malmesbury, "Gesta regum Anglorum," II, 123. (4) The Lindisfarne Gospels, written in the so-called "Vulgate" books, the Book of St. Cuthbert, present the Latin text of the Gospels dating from Redruth, Bishop of Lindisfarne (689-721), with the so-called Northumbrian Gloss on the Gospels, added about 950 by Alfric. Cf. Dr. Charles O'Conor, "Bibl. stowensis," I (1818-19). (5) The Rushworth version of the Gospels contains an independent translation of the first 60 chapters of the Gospels based on the Lindisfarne gospels. Faerman, a priest of Harwood (Harwood), made the translation of St. Matthew and furnished the glosses in St. Mark, 1, 1-15; St. John, xviii, 1-3; the rest of the work is taken from Onew's glosses. (6) The West-Saxon Gospels are a rendering of the Gospels published in the eleventh century by R. A. C. Pusey, of Balliol College, Oxford, 1800; seven manuscripts of this version have come down to us. Cf. W. W. Skeat, "The Gospels in Anglo-Saxon etc." (Canterbury, 1871-87). (7) Historic himself states in his work "De veteri testamento," written about 1010, that he had translated the Pentateuch, Josue, Judges, Kings, Job, Esther, Judith, and Esther in Anglo-Saxon. He significantly abridges, slightly in Genesis, more notably in the Book of Judges and the following books; he adopts a metrical form in Judith. Cf. Nieh. in "Zeitschrift für historische Theologie" (1853-56). B. 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at most only the portion ending with Bar., iii. 19. Besides, the magnitude of the work renders it most probable that subsequent translators besides Wyclif and Nicholas took part in the work, and that already existing versions were incorporated or utilized by the translators.

(b) Later Edition.—The Early Edition was complete indeed, as far as the translators considered the books canonical, but it was soon found lacking in the necessary qualities of English idiom. At times unintelligible and even nonsensical from a too close adherence to the Latin text. A revision was, therefore, found necessary and taken in hand shortly after the completion of the Early Version. The principles of the work are laid down in the prologue of the so-called Later Version. We do not know either the revision of the whole of the text or the leaders of the group. Tyndale, the leader of the Lollard party, is generally assumed to have taken a large part in the work. The style and idiom of the Later Version are far superior to those of the Early, and there can be little doubt as to its popularity among the Wycliffites. But the Lollards soon introduced interpolations of a virulent character into their sacred texts; violence and anarchy marked the scene of their work, and they became enemies of order and disturbers of society. It is small wonder that the ecclesiastical authorities soon convened in the Synod of Oxford (1408) and forbade the publication and reading of unauthorized vernacular versions of the Scriptures, restricting the permission to read the Bible in the vernacular to versions approved by the provincial council.

(3) Printed English Bibles.—We are now entering the period of printed English Scriptures. France, Spain, Italy, Bohemia, and Holland possessed the Bible in the vernacular before the accession of Henry VIII; in Germany the Scriptures were printed in 1456, and seven editions of the New Testament appeared in the pontificate of Luther. No part of the English Bible was printed before 1525, no complete Bible before 1535, and none in England before 1538.

(a) William Tyndale was the first to avail himself of the new opportunities furnished by the press and the new learning. Tyndale went early to Oxford, thence to Cambridge; he was ordained priest and presided over the Franciscan friary at Greenwich. In 1524 he went to Hamburg and from there to Wittenberg to visit Luther. Assisted by William Roye, like himself an apostate Franciscan from the monastery at Greenwich, he translated the New Testament, and began to have it printed in Cologne in 1525. Driven from Cologne, he went to Worms where he had been on official business, and spent them in England in the early summer of 1526. The fourth edition was printed at Antwerp (1534). In 1530 Tyndale's Pentateuch was printed, in 1531 his Book of Jonas. Between the date of Tyndale's execution, 6 Oct., 1536, and the year 1550 numerous editions of the New Testament were reprinted, twenty-one of which are enumerated in the 'Catalogus editionum antiquiorum' of the New Testament (1878) enumerates and describes (see Westcott, "Hist. of the English Bible", London, 1905).

(b) Miles Coverdale, born about 1488, educated at the Augustinian monastery at Cambridge, was ordained priest in that order about 1511. After 1528 we find him on the Continent in Tyndale's society. He was excommunicated as an outlaw by Edward VI, but was imprisoned under Queen Mary in 1553; after obtaining his freedom, he remained on the Continent till the death of Mary, after which he returned to England, and died in February, 1559. He prepared a complete English Bible, the printing of which was finished 1 Oct., 1535. He was the first to omit the deuterocanonical books in the body of the Old Testament, adding them at the end as "apocrypha". His work is a second-hand eclectic translation, based on the Latin and the German versions.

(c) The London booksellers now became alive to the ready sale of the Bible in English; Grafton and Whitechurch were the first to avail themselves of this business opportunity, bringing out in 1537 the so-called Matthew's Bible. Thomas Matthew is an alias for John Rogers, a friend and fellow-worker of Tyndale. The Matthew's Bible is only a compilation of the revisions of Tyndale and Coverdale.

(d) In 1539 the Matthew's Bible was followed by Taverner's edition of the Bible, a work which in our day would be considered a literary "piracy", being nothing more than a revision of the Matthew text. Though Taverner was an accomplished Greek scholar and somewhat of an English purist, his edition had no influence. It appeared after 1539.

(e) About 1538 Cromwell had placed Coverdale at the head of the enterprise for bringing out an approved version of the English Bible. The new version was based on the Matthew's Bible. Coverdale consulted in his revision the Latin Version of the Old Testament with the Hebrew text by Sebastian Munster, the Vulgate, and the Greek text of the New Testament of the Genevan Version. The work was ready for the press in 1538, and the printing was begun at Paris, but had to be transferred to London on 17 December of the same year. In April of the following year the edition was finished, and owing to its size the version was called the Great Bible. Before 1541 six other editions issued from the press.

(f) During the reign of Mary a number of English reformers withdrew to Geneva, the town of Calvin and Beza, and here they issued in 1557 a New Testament with an introduction by Calvin. It was probably the work of William Whittingham, and it was the first English Bible which had its text divided into verses and sections according to the best editions in circulation at that time. It was called the English Geneva Bible, also known as the Breeches Bible from its rendering of Gen., iii, 7, "they sewed fig leaves together and made themselves breeches." The Old Testament represented the text of Coverdale, excepting the Genevan corrections and interpolations, and the Hebrew original and other sources, while the New Testament consisted of Tyndale's latest text revised in accordance with Beza's translation and commentary. The handy form and other attractive features of the work rendered it so popular that between 1550 and 1641 at least 140 editions were published.

(g) Whittingham's work was soon superseded by an issue of the whole Bible, which appeared in 1560, the so-called Genevan Bible, also known as the English Geneva Bible. The Great Bible, 1539, was in Latin, and had no influence on the development of the English language. But the Geneva Bible was the first complete Bible to be published in England, and has been translated into all the living languages of the world, and is now the foundation of all English translations. The Geneva Bible was finished in 1560, and was published soon after its Psalter was introduced into the Bishops' Bible in 1572, and admitted exclusively in 1585. The Bishops' Bible is noted for its inequality in style and general merit; it could not replace the Genevan Bible in the English home. In October, 1578, Sir Henry Gunter, assisted chiefly by William (later Cardinal) Allen, Richard Bristow, Thomas Worthington, and William Reynolds began the work of preparing an English translation of the Bible for Catholic readers. Dr. Martin rendered into English one or two chapters every day; the others then revised, criticized, and corrected the text. The translation was published at Reims in 1582 with a preface and explanatory notes. The notes were written chiefly by Bristow.
Allen, and Worthington. The Old Testament was published at Douai (1609-10) through the efforts of Dr. Worthington, then superior of the seminary. The translation had been prepared before the appearance of the New Testament, but the publication was delayed for "lack of good means and under banishment." The refusal to print the Latin text is the reason of the less elegant and idiomatic words and phrases in the translation. The original Douai Version has undergone so many revisions that "scarcely any verse remains as it was originally published." Dr. Challoner probably merits the credit of being the principal reviser (1749-50). Among the many other revisers we may mention Archbishop Kenrick, Dr. Lindard, Dr. John Gilmary Shea.

The Reims Version had its influence on the authorized Version (q. v.), which was begun in 1601 and published in 1611 (see Carleton, "The Part of the Books in the Making of the English Bible," Oxford, 1881). The revision of the Old Testament was completed in 1681, one year earlier than that of the New Testament. The work was done under the supervision of a committee of scholars, the Bishops' Bible being taken as the basis to work on. A body of rules was drawn up which contained both a scheme of revision and general directions for the execution of their work. The actual work of revision occupied about two years and nine months, and an additional nine months were required both for the collection of materials and for the execution of the work. The committee's report was published in 1611. A deliberate change was made in the English Bible (London, 1611). The revisers, however, were not satisfied with their work after publication, and in 1615 deliberate changes were introduced silently and without authority by others whose names are variously unknown.

In February, 1670, the Convocation of Canterbury appointed a committee to consider the subject of an authorized revision of the Authorized Version. After the report of the committee had been prepared, six committees were formed for the revision of the Old and the New Testament respectively. The members of each committee were appointed, partly invited. The revision of the New Testament was completed in 1681, and the revised Apocrypha did not appear until 1895. At first the work of the revisers satisfied neither the adherents nor the nonconformist party, but, in course of time, it has grown steadily in popularity.


A. J. Mana

Verstegan, Richard, alias Roundell, publisher of antiquarian, b. at London, about 1548; d. at Antwerp, 1636 (5). His grandfather, who had migrated from England to Douai, and who now resided in Antwerp, was sent to Oxford (Christ Church) under this name in 1553, being a Catholic he found it impossible to obtain a degree, and finally returned to Antwerp, running his proper family. His first important work was "Theatrum cruentatis hæreticorum nostrî temporis" (Paris, 1583), with illustrations by the artist Vandyke, and dedicated to the English nation. In the preface he praised the English Bible, and in the dedication he praised the Catholic Church, and in particular the Bishops of England, whom he called "Papal Vicars." He was invited to be Edward Stafford, the English ambassador to Paris, to declare that these pictures were libels on Queen Elizabeth. The work was confiscated and stowed (one page survives in the London, Record Office, "Dom. Eliz.", 165, f. 77), and Verstegan was arrested and in danger of being extradited (January, 1658). Through the influence of Cardinal Allen and the papal nuncio the author was soon free again. On 23 April, 1584, he went to Rome (Foley, V, 555) to beg aid from the pope. This was refused (15 May), but he afterwards obtained a commission. Returning to Antwerp, he published a fuller edition of his "Theatrum" (1588, 1592; French tr., 1607). He was at this time corresponding agent for Cardinal Allen at Rome, the Catholics in England, and especially for the Jesuits. He also worked up the "Catholic Bibles," published in Douai, and revised the Douai Edition of the Vulgate (J. W. Spalding, 1862, VII, 116), and at his death (1870) his name was mentioned in the "Catholic Bibles," published in London. His work was continued by his son. He was a strong partisan of the Catholic faith, and a conservative in his mind. He had been a member of the Douai Flock, and had undergone various sufferings and misfortunes. He was arrested several times, and was per secutioned. He was "a man of considerable influence as a learned scholar and as a man of literature." His chief work was "A Restitution of decayed Intelligence in Antiquities" (Antwerp, 1633). His "Theatrum" is remarkable as perhaps the first endeavour to persuade Englishmen, that they should regard with special predilection the materials of Anglo-Saxon in their language, customs, and laws, a matter in which (despite obvious faults) he was far in advance of his age, when the language of Latin was so predominant. It is probable that he translated and published many more works than are now traced to him. See: "The Instructions, sometimes attributed to him, should never be ascribed to a younger man, probably his son, of the same name. English and other hardy scholars sometimes emulously his pen; but his correspondence and publications show us a man of faithful and affectionate mind, and of varied talents, a diligent collector of literary and scientific curiosities, with a wide circle of literary friends.

Verstegan, John, third Bishop of Marquette, U. S. A., b. at Dobie, Diocese of Lutbach (Carniola), Austria, 17 July, 1814; d. at Marquette, 26 Feb., 1899. He received his classical education at Rudolfswein, and came to America at the age of nineteen. His pious parents presented him to Bishop Baraga, who, upon adopting him into the diocese, sent him to St. Francis, Marquette, where he studied for the priesthood. On 31 Aug., 1866, he was ordained priest. For twelve years he laboured zealously, displaying great administrative ability. Upon the resignation of Bishop Marv, Leo XIII elevated him to the episco-
pate, and he was consecrated at Negannae, Michigan, 14 Sept., 1579. The greatness of his mind and heart are reflected in the management of his diocese and in untold charities.

Rezek, History of the Diocese of Saginaw St. Marie and Marquette (Houghton, Michigan, 1906; Diocesan Archives (Marquette). 

Antoine Ivan Rezek.

Vertot, René-Aubert, Sieur de, French historian, b. at Benetot, Normandy, 25 Nov., 1655; d. in Paris, 15 June, 1755. He was for some time a pupil of the Jesuit Fathers, then went to the seminary at Rouen, which he left at the end of two years to enter the Capuchin Order. His health was here greatly impaired by his studies, and his family, alarmed, obtained permission for him to join the Premonstratensian Canons. He was afterwards appointed pastor to several small parishes in Normandy. In 1690, at the suggestion of Fontenelle and the Abbé de Saint-Paul, he went to London to write his "Histoire de la conjuration de Portugal". The book was received with favour, and in 1696 appeared the "Histoire de révolutions de Suède". In 1703 Vertot was made a member of the "Académie des inscriptions". Besides contributions to the "Mémoires" of the Académie and other minor works, he wrote the "Révolutions romaines" (1719) and "Histoire des chevaliers hospitaliers de Saint-Jean de Jérusalem". It is related, in connexion with the latter, that in answer to an offer of additional data, he said, "Mon siège est fait"—"My siège is finished", a phrase misconstrued by some of his critics and interpreted as an expression of Vertot's utter disregard for historical truth. The fact seems to be that he simply wished to get rid of an intruder who was trying to force upon him documents whose authenticity was very doubtful. On the other hand it must be acknowledged that Vertot's talent as an historian is more of a literary than of a critical character.

Villémain, Tableau du huitième siècle, Rieuco, Catalogue d'un amateur, IV; Olivier, Hist. de l'art au temps de Louis XIV. 

Pierre J. Marique.

Veruela, a celebrated Cistercian monastery and church dedicated to the Blessed Virgin. It is situated five miles north-west of Borja, Saragossa, Spain. The monastery and church, forming one edifice, were founded in 1116 by Pedro de Atarés, to whom the Blessed Virgin appeared, and whom she directed in the discovery of a hidden statue of herself. The statue was placed in the monastery chapel, where it is still venerated. Pedro de Atarés did not live to see the completion of the buildings, whose construction took more than twenty years, but before his death he was enrolled among the Cistercians, who were dwelling in the partly-finished cloister. The most famous abbot of Veruela were Fernando de Aragón (1498-1537) and Lope Marco (d. 1560). The former was nominated abbot by Charles V in 1537, and two years later became Archbishop of Saragossa; V. la Fuente calls him one of the most eminent Spanish clergymen of the sixteenth century (España Sagrada, L. 225). He was succeeded by Lope Marcano, and his translatorus, raised the monastery "ex terreo marmoreum, ex angusto amplum". But his grotesque Renaissance addition of the living apartments did not improve the Gothic church and cloister. The chapter house at the southern side of the cloister, an exact representation of the Westminster cloister, is Byzantine. The great buildings, including church, monastery, house, and cloister, constructed at different times and in different styles, surrounded by a wall that dates back to feudal times, present an imposing and beautiful appearance. Antonio José Rodríguez, styled by Menéndez y Pelayo "one of the most remarkable cultivators of medical moral studies" (Ciencia española, 111), was born at the walls in 1777. Gustavo Becquer, the Spanish poet, made Veruela his abode while the religions were prevented from living there. From 1835 to 1877 the buildings were in the hands of seculars, and from this date down to the present day they have been occupied by the Jesuits, who, assisted by the Duchess of Villahermosa, a descendant of Pedro de Atarés, restored the monastery and the cloister. The abbot who lived at Veruela Padre Costa was theologian to the Vatican Council; L. I. Fitter revived the "Congregaciones Marianas" in Spain; Antonio Rota, now secretary of the Society of Jesus, was the rector of Veruela when in 1888 the image of the Blessed Virgin was solemnly crowned.

The last building to be completed was the Abadia, which is attributed to Abanca, Zurita, and Argensola in their Anales de Aragón, Pfeiffer, Nostrilario de los noms y títulos de España, IV; Veire, Odontologia de San Benito, VII. (Valadolid, 1621), 370; de Zaragoza, Teatro hist. de las tallas del reino de Aragón, IV, 74; Dehifiones congresionismos estoratas corona Aragonum (Valadolid, 1790); de Uterkéz, Cronologia de las indias apareadas de Zaragoza en Aragón (Saragossa, 1614); Torre, Bocota hist. de N. S. de Veruela (Barcelona, 1888), I; Navas, Loans de la vida diurna de la Virgen de la Esperanza, Aragón en España, sus monumentos y artes (Barcelona, 1886); there is a present in the archives of Veruela an extensive collection of documents gathered by Monsignor Becquer, as a complete history of Veruela. There is also a MS. Breve hiut. regalis monasterii Borean, ab ejus fundatione qui juro anno 1146 usque ad annum 1738.

William Furlong.

Vesalius (Wesalius), Andreas, the reorganizer of the study of anatomy, b. at Brussels, 31 Dec., 1514; d. in a Greek city on his journey home from Jerusalem in 1564. He was descended from a German family of physicians called Witten (Wyting), which came from Wesel on the Rhine, and was the son of Andreas Vesalius, court-apothecary to the Emperor Charles V. As a boy he showed great interest in the dissection of animals. After pursuing his early studies at Louvain, he was sent to Padua University and Paris, where Johannes Quinterus of Andermach and Jacobus Sylvius taught medicine. At the university Vesalius gave his attention largely to anatomy, especially that of the bones which he found in cemeteries and at the place of execution. He dissected entire animals, and gained in this way so much knowledge of the anatomy, that at the end of the year when he showed his fellows a dissection which he had made, they were astonished. In 1536 he returned to Louvain and made a public dissection there, the first in eighteen years. He also published a more accurate Latin translation of the ninth book of Almansi of Rhazes. In 1537 he went to Venice, thence to
Padua, where he took the degree of Doctor of Medicine, and on 6 Dec., was appointed professor of surgery and anatomy at Padua. Contrary to custom, Vesalius dissected the bodies himself and examined the different parts; the former usage had been for a surgeon to dissect while a physician read loud. In suitable chapters from Galen or the "Anatomie" of Mundino. In 1538 he published the "Tabulae anatomicae" from his own drawings and those of the painter Johann Stephan of Kalkar; this was the first fruits of his investigations. His labours led him to the conviction that Claudius Galen had never dissected the human being, and that Galen's celebrated "Anatomy" lacks the stamp of truthfulness, as it is based almost entirely on the dissection of apes. In 1510 he began his celebrated work "Fabrica", in 1542 went to Basle in order to have it printed, and when this printing was returned to Padua at the end of 1543 after the publication was completed, spent a short time in Bologna and Padua. In 1544, he returned to Padua and published his work "De humani corporis fabrica librorum epitome" (Basel, 1543); "Epistola rationem modumque propinandi radiis Chyane decocti, quo nuper inyatissimus Carolus V imperator usus est, pertractans" (Basle, 1546); "Anatomie stirpium Friderici D'Amptoni observationum ex auctore" (Venice, 1561); "Opera omnia anatomia et chirurgia" ed. by H. Boerhaave and B. S. Albimus (Leiden, 1725). In addition, in "Galeni opera omnia" (Venice, 1541), the following translations: 1, ii, p. 19, "Galeni de nervorum dissecutione liber"; 1, ii, p. 50, "Galeni de venarum arteriarumque dissecctione liber"; 1, ii, p. 58, "Galeni de anatomiae administrationibus libri quinque". The treatise "Tabulae" differed from the "De humani corporis fabrica" by a later edition brought from Spain that said Vesalius had dissected a distinguished man whose heart still beat, and was therefore accused of murder by the family of the deceased. In order to secure a more severe punishment the family also made an accusation of atheism against him before the Inquisition. Only the personal intervention of Philip II. saved Vesalius from the Inquisition's penalty, and Vesalius was obliged to promise to undertake a pilgrimage to Jerusalem and Mount Sinai. Modern historians regard the report as a malicious invention, and all the more as, according to his own statement, Vesalius never had an opportunity in Spain to perform a dissection. At that era a scholar with so many enemies, one who generally strayed from the new ideas in opposition to the commonly-held opinion, could easily be accused of heresy. To many his relations with Protestant scholars appeared suspicious. When a young man he had a dispute about 1536 with the theologians of Louvain because he differed from them as to the seat of the soul. About the same time an opponent characterized Vesalius in connexion with his reproofs of the physicians. There is not a single sentence in his writings which has even the appearance of heresy. In speaking of the seat of the soul he seems to have been slightly more critical in his attitude towards the theologians for wishing to solve such questions without understanding anatomy. Personally he avoided expressing his opinion, in order not to fall under suspicion, and only one reason for such a dangerous journey as one to the Holy Land, namely strong religious feeling. Rorn, Andreas Vesalius Bruxellensis (Berlin, 1892), an exhaustive authority.

LEOPOLD SENFELDER.

Vesalianus (TITUS FLAVIUS VESPIANUS), Roman Emperor, b. at Reate (now Rieti), the ancient capital of the Sabines, 18 Nov., a. d. 9; d. there, 23 June, 79. His father was a prosperous tax-gatherer and moneylender, while the fact that his mother's brother was a senator may have at least encouraged him to enter the public service. Early in his career he had opportunities to become familiar with conditions in the Levant, where he served as a quaestor before entering his new career. The fourth year he had filled all that remained of the magistracies. After serving with the army in Germany, he made a successful expedition into Southern Britain in command of the Second Legion, and attained consular rank in a. d. 51. Ten years later he was proconsul in Africa. He first appears in history as a member of the imperial suite when he accompanied Nero on a tour through Greece, but Cassius Dio was evidently a very poor courtier, for it is said that he fell asleep in Nero's presence while the emperor was reciting one of his own poems. In spite of this offensive conduct, and either because Nero could be sensible enough to forget personal animosities when rea-
sons of state demanded, or because no one else could be found who was not still more objectionable, Vespasian was appointed to conduct the war against the Jews—an appointment which proved the immediate cause of his elevation to the purple.

Brutal oppression by successive Roman governors, culminating in the atrocities of Gessius Florus, had stirred the Jews to an insurrection in which the Roman garrison of Jerusalem was slain. Many considerations obliged the Roman Court to take a serious view of this disturbance, not the least being the widespread belief that a new power originating in Judea was destined to supplant Rome in the mastery of the world. Take...
plunge the reader into the very atmosphere of Florence; they contain delicate pictures of manners, charming portraits, noble female figures, of which last point it is possible to judge by reading the biography of Alessandro Bardi (ed. Mai, 538). The general tone is that of a grave moralist, who shows a thorough knowledge of the Renaissance, especially for women, warns against the reading of the novelists, and reproaches the Florentines with usury and illicit gains. Vespasiano is a panegyrist of Nicholas V, the great book-lover; he is severe to the point of injustice against Callistus III, the indifferent lender of books, which, however, he did not give over to pillage, as Burckhardt says.


Paul Lejay.

Vespers.—This subject will be treated under the following headings: I. Vespers in the sixth century; II. The origin of Vesper; Period anterior to the sixth century; III. The Office of Vespers in the Middle Ages: Variations; IV. The latest changes; V. Symbolism; VI. Importance.

I. Vespers in the Sixth Century.—In the sixth century the Office of Vespers in the Latin Church was composed of the greater number of the psalmody of the Middle Ages and up to the present day. In a document of unquestionable authority of that period the office is described as follows: The evening hour, or 

Vespertina synaxis, is composed of four psalms, a 

capitulum, a response, a hymn, a verse, a canticle from the Gospel, litany (Kyrie eleison, Christe eleison), Pater with the ordinary finale, oratio, or prayer, and versicles. The psalms recited are taken from the series of psalms from Ps. cvii to cviii (with the exception of the groups cvii to cvii and cvii to cviii); Ps. cvii, cviii, cxli, cxlvi are divided into two portions, whilst the Ps. cxvi and cxvii are united to form one. This disposition is almost the same as that of the "Ordo Romanus," except that the number of psalms recited is five instead of four. They are taken, however, from the series six to cxvii. Here, too, we find the capitulum, verse, and canticle of the "Magnificat".

The hymn is a more recent introduction in the Roman Vespers; the finale (litanicus, Pater, verses, prayers) seems to have all existed from this epoch as in the "Regula aurea," where the Vespers is divided into two parts; the psalmody, or singing of the psalms, forming the first part, and the capitulum and formulare the second. Vesper time varied according to the season between the tenth hour (4 p.m.) and the twelfth hour (6 p.m.). As a matter of fact it was no longer the evening hour, but the sunset hour, so that it was celebrated before the day had departed and consequently before the sun was any necessity for artificial light (Regula S. Benedicti, xii). This is a point to be noted, as it was an innovation. Before this epoch this evening synaxis was celebrated with all the torches alight. The reason of this is that St. Benedict introduced in the censis, another hour—that of Ciminalis—which was prescribed to be celebrated at the same time as Vespers as a kind of doubling of the Office of Lucernarium.

II. Origin of Vespers: Period anterior to the Sixth Century.—The Rule of St. Benedict was written about 530-43 and represents the Office of Vespers drawn up in the manner shown above. Much earlier we find an evening Office corresponding to both that of Ciminalis and the Old and New Testament. In St. Benedict we find the name vespers which has prevailed, whence the French word vespres and the English vespers. Cassian calls it Vesperina synaxis, or Vesperata solemnitas (P. L., cxix, 88-9).

The name, however, by which it was most widely known during that period was Lucernaria or Lucernaria hora (l. c., 126). This name is characteristic. It was so called because at this hour a number of candles were lighted, not only to give light, but also for symbolical purposes. The "Peregrinatio," which gives the liturgical order practised at Jerusalem and the date of which is probably the fourth century, calls it Lucienarium. This is the Latin transcription of the Greek word x numeros, which corresponds to the word Lucernarium (cf. Ambrosian Liturgy and Rite). The author tells us that this Office took place at the tenth hour (four o'clock in the evening); it is really the Office des lumieres, i.e., of the lights; it was celebrated in the churches of the city, the lamps and torches of the church were lighted, making, as the author says, "an infinite light". The Lucernaria psalms were sung, after which followed the recitation of the supplication and commemorations or litanies, then the prayers, and finally the blessing and dismissal. In the "Antiphonary of Bangor," an Irish document of the sixth century, we find a formulae called hora duodecima, which corresponds to six o'clock in the evening, or hora incensi, or again ad cemum benedicendum. All these names are interesting to note. The hora incensi recalls the custom of burning incense at this hour, while at the same time the candles were lighted. The term ad cemum benedicendum reminds us that the ceremony of the lights at Vespers was symbolic and very solemn. In Prudentius (fourth century) we find a hymn entitled "Ad incenum lum- inerum" which, according to some critics, would appear to have been composed for the hour of the Lucernarium (Arevalo, Prudenti carminum, 1, 124, ed. 1788; cf. also Cabrol, "Les églises et la liturgie de l'Ve siècle", 47). Others see in this an allusion to the ceremony of the paschal candle. However, the Lucernarium may have had, at that time, some analogy with the ceremony of Holy Saturday, and the hymn could thus be adapted to one or the other. In the "Old Gallican Sacra- mentary" (Thomas, "Opera", vii, 385) we find for Holy Saturday an ordinal duodecimae hour to celebrate the light as well as the Resurrection, which would seem thus to favour our hypothesis. St. Basil also speaks of a hymn being sung at the moment when the torches were lighted, doubtless the famous hymn—"Lumen hilaere" (cf. Cabrol, l. c., 47-8).

Vespers, then, was the most solemn Office of the day and was composed of the Psalms of Lucernaria (Ps. cxvi to cxvii is called psalms lucernaria by the Apostolic Constitutions, viii, xxxv; cf. ii, lix; also Cabrol, l. c.). The "Peregrinatio" does not mention the number of psalms sung at this hour, but Cassian, who, a short time after the "Peregrinatio", describes this Office as it was celebrated by the monks of Egypt, says they recited twelve psalms as at Vigils (Martyrium). Vespers may have had two lessons as at Vigils, one from the Old and the other from the New Testament. Each psalm was followed by a short prayer (P. L., cxxi, 83-4, 88-9). For the rest Cassian agrees with the "Peregrinatio". He says the Office was recited towards five or six o'clock and that all the lights were lighted. This evening synaxis is looked upon as a souvenir of the evening sacrifice of the Old Testament, incense, candles, and other lights would seem to suggest the Jewish rites which accompanied the evening sacrifice (Ex., xxix, 39; Num., xxviii, 1; Ps. cxvi. 2; Dan., ix. 21; Par., xxiii. 30; cf. Handelberg, "Die relig. Alterth. der Bibel", Munich, 1862, p. 362). It may thus be seen that the Lucernarium was, together with Vigils, the discipline of the Offices of the Bishops, was composed of almost the same elements as the latter, at least in certain regions. Its existence in the fourth century is also confirmed by St. Augustine, St. Ambrose, St. Basil, St. Ephraem, and, a little later, by several councils in Gaul and Spain, and by
some liturgies the “Magnificat” is sung at Lauds (cf. Cabrol in “Dict. d’arch. et de liturgie”, s. v. Cantiques (canongiques). This place of honour accorded so persistently to the canticle of Mary from such remote antiquity is but one of the many, and of the least striking, proofs of the devotion which has always been paid to the Blessed Virgin in the Church. The psalms used at Vespers have been selected, from time immemorial, from Ps. cxvi, cxvil, and, since the late 10th century, for texts from the Old Testament and St. Paul’s epistles. Pliny, in his famous letter at the beginning of the second century, speaks of liturgical reunions of the Christians in the morning and in the evening: “cætus antelucani et vespertini” (Ep., x, 97). Vespers is, therefore, together with Vespers, the most ancient Office known.

III. Office of Vespers in the Middle Ages: Variations.—We have already remarked that the institution of the Office of Compline transformed the Lucernarium by taking it from something of its importance and symbolism, the latter at the same time losing its original sense. We have seen that St. Benedict calls it only Vespera, the name which has prevailed (cf. Ducange, “Glossarium med. et inf. lat.”, s. v. Vespere). The Gallican Liturgy, the Mozarabic Liturgy, and, to a certain extent, the Milanese, have preserved the Lucernarium (cf. Bäumer-Biron, l. e., i, 358). The Greek Church retains the “Lumen hilare” and some other traces of the ancient Lucernarium in the Offices of Vespers and Compline (cf. St. John of South, “On the Antiphonae Office. Divine”). In the Rule of St. Columbanus, dated about 590, Vespers still has twelve psalms, amongst which are Ps. exii and exiii, the Gradual psalms, Ps. cxix sqq. (cf. Gougaud, “Les chrétiéntés celtiques”, 309; “Dict. d’arch. chrét. et de liturgie”, s. v. Celtique, 3015). The “Antiphonary of the first part of Vespers” is also preserved Vespers Ps. exii and also the “Gloria in excelsis”. For modifications since the twelfth century, cf. Bäumer-Biron, l. e., ii, 54 sqq.

IV. Latest Changes.—The recent Deceere “Divino afflatu” (1 Nov., 1911) involves some important changes in the old Roman Office. New psalms are appointed for each day of the week. These psalms are called “Definitive” not only as a name for the Office of temпоре (Sundays and ferias) but also on feasts of a lesser rite than double or double class, that is to say, on simples, semidoubles (double minors), and double majors. On feast days which are doubles of the second class and a fortiore of the first class, as well as on feast days of the Blessed Virgin, the Holy Angels, and Apostles, the psalms are proper to the feast as heretofore. On all feasts, of whatever rite, the second part of Vespers, that is, the capitulum, hymn, antiphon of the “Magnificat”, is taken from the Suctorale. On semi-doubles and those of a lesser rite the suffrages are now reduced to a single antiphon and orison which is common to all the saints heretofore, whilst the prayer (praeceps, Miserecre and versicles) formerly imposed on the greater feriae are now suppressed.

V. Symbolism: the Hymns.—Notwithstanding the changes brought about in the course of time, Vespers still remains the great and important Office of the evening. As already pointed out, it recalls the sacrificium vesperinun of the Old Law. “In the same manner as that is consecrated to God by the Office of the Vigil, so also is the end of the day by Vespers. It terminates, as Matins formerly terminated, and Lauds at present terminate, by a lection, or reading, from the Gospel, or Canticum canticum, which, for Vespers, is always the “Magnificat”. This is one of the characteristic traits of Vespers, one of the liturgical elements which the particular Office has retained in almost all regions and at all times. There are, however, a few exceptions, as in

VESPERS
the direction of the "Ordo". The Second Plenary Council of Baltimore (1868) decreed (no. 379) that complete Vespers be sung on Sundays and feasts in all churches, as far as possible, after the Roman fashion, and that Vespers be never replaced by other exercises of piety; for the solemn worship approved by the Church and flourishimg, "...it is probable that such undertakings, and so many centuries must be deemed pleasing to Almighty God". To facilitate the introduction of Vespers, he counsel further legislated (no. 390) that the rudiments of Gregorian chant be taught in parish schools, "so that gradually the greater part of the congregation might be enabled to join with the sacred ministers in the Vespers of either the revised form or modern harmonization, or for the celebration of the Gregorian chant is typical of the setting for the texts. While the antiphons should regularly be in the assigned Gregorian melodies, it is permitted occasionally to sing them in figured music; but in this case "they must never have either the form of a concert melody or the fullness of a motet or cantata". While others have contemplated the use of Gregorian chant, many have also beenolved in figured music, the psalms should regularly be in Gregorian chant; but on greater feasts the verses in Gregorian chant may be alternated with verses in falsobordoni or "with verses similarly composed in a proper manner". Single psalms may sometimes be sung wholly in modern music, "provided the form proper to psalmody be preserved in such compositions; and, provided the verses selected are among themselves, either with new motifs, or with those taken from the Gregorian chant or based upon it". The "Instruction" immediately adds that "psalms known as da concerto are, therefore, excluded and prohibited". These da concerto psalms are theatrical compositions... with solo, chorus, and orchestra, and conducted in such a way as to make the figures and general appearance (Dulcius, 106, footnote 2). Pius X alludes to these in his Letter to Card. Respighi (8 Dec., 1903): "For the devout psalmody of the clergy, in which the people also used to join, there have been substituted interminable musical compositions on the words of the Psalms, all of them... the choir, and the adoration of the people, as we have already indicated in the canon of Vespers, should be celebrated according to the liturgical rules indicated by us". As to the hymn, the "Ceremonial of Bishops" permits recitation of alternate stanzas with accompaniment of organ.

JOHNER, New School of Gregorian Chant (New York, 1900), 9-14; KENDRICKS OF STANSTED, Grammar of Plainsong (London, 1900), 68-9; POTTER, Les melodie grégoriennes (Tournai, 1904), 240-68; TERRY, Catholic Church Music (London, 1907), 21-38 (Church legislation); 125-6 (Order of Vespers); 128 (Pentecostal Vespers); 136 (Vespers of the Dead); Dulcius, Su santeté Pie X et la réforme de la musique religieuse (Rome, 1903), 105-7; C. WELLS, and O. B. BENDALL, Church Hymnary (London, 1906), 90-4, 134-5; JOHNER, Die Psalmode nach der Votivmesse (Halle, 1901); Ecclesiastical Rev., Feb. 1904, 184-8 (Letter of Pius X to Card. Respighi): "There is much to be corrected or remedied in the chants of the Mass... but that which needs a thorough renewal is the singing of the Vespers of the bishops in the different churches and basilicas, and the liturgical prescriptions of the 'Ceremonial episcoporum', and the musical traditions of the classical Roman school, are no longer to be considered... And do you, Lord Cardinal, not grant indulgences nor concede delays. The difficulty is not diminished but rather augmented by the neglect and silence of voiced, and since the things are to be done, let it be done immediately and faithfully... The Vesper service will, indeed, be notably shortened, but this reduction is not enough in view of the long and protracted function somewhat... (they may) have a suitable sermon after the Vespers, closed with solemn Benediction of the Most Holy Sacrament..." and, "(New York, 1904), 69-95; BENEDICTINES OF SOLLERS, Rules for Psalmody (Rome, 1904), no. 598. English ed., TURIN, Psalmata pro vespres et officio in omnibus dominij, festis duplicibus, (Rome, 1899, no. 598, gives the texts in full under each of the
VESPERS, Sicilian, the traditional name given to the
insurrection which broke out at Palermo on Easter
Tuesday, 31 March, 1282, against the domination of
Charles of Anjou, Count of Provence and brother of
St. Louis, had received from Urban IV the crown of
the Two Sicilies, which he promptly consecrated to
Charles in the name of St. Louis. Having defeated Manfred in 1266,
he established his authority by force, and cruelly
repressed the Ghibelline revolt led by Conradin in 1268,
in consequence of which 130 Barons were condemned
to death. As undisputed master of the Two Sicilies,
he resumed the ambitious designs of his predecessors,
the Norman and Hohenstaufen kings, and sought
to extend his dominion. In 1281 he was on the point of attaining his object; in
1277 he had purchased the rights of Mary of Antioch
to the Kingdom of Jerusalem, where he was the protector of
the Kingdom of Armenia, the Emir of Tunis was paying
him tribute, and his soldiers occupied a portion of
the Morea. Finally, at his instance Pope Martin IV
had promised the城县 of the Barius to the barons of
Venetian origin, concluding a treaty which assured him the assistance
of the Venetian fleet (3 July, 1281). Charles was or-
ganizing a formidable crusade for the conquest of
Constantinople, when the revolt of 31 March, 1282,
obliged him to divert his arms against Sicily and save
the Byzantine Empire.

It was long held that the authority of Giovanni Vile-
chini was responsible for this revolt, but the recent evidence points to a
plot between Michael Palaeologus, Pedro III, and the
Sicilian barons, whose active agent was a gentleman
of Salerno, Giovanni da Procella. In a famous book,
"La Guerra del Vespro Siciliano", the first edition of
which appeared at Palermo in 1412, the Sicilian
patriot Amari endeavoured to show that the insurrec-
tion of 1282 was a spontaneous popular move-
ment due to the oppressive administration and fiscal
tyranny of Charles of Anjou. The legend of Gio-

Vespucchi, Amerigo, a famous Italian navigator. h. a. Florence, 9 March, 1451; d. at Seville, 22 Feb.,
1512; he was the third son of Ser Nastagio, a notary of Florence, son of Amerigo Vespucci. His
father was Lisabetta, daughter of Ser Giovanni, son of Ser Pulcro, and his mother, Maria, daughter of
Simone, son of Francesco di Ficilia. The date of Vespucci's birth, formerly much discussed, is now
definitively established by the books of the Ufficio delle Tratte, preserved in the Reale Archivio di Stato
of Florence, where the following passage is found:
"Amerigo, son of Ser Nastagio, son of Ser Amerigo
Vespucci, is born in the 12th month, on 19 Oct.,
(1452, common style). The mother of Amerigo's father
was Nanna, daughter of Mestro Michele, of the
Onesti of Pescia, and sister of Mestro Michele, the father
of Nicolò and of Francesco, who resided in the magistrato
superiore of the Prior of the Republic Firenze.

Vespucci received his first instruction from his uncle
Giorgio Antonio, a Platonic philosopher who was a
teacher of the greater part of the Florentine nobility.
Amerigo cultivated the study of literature, including
that of the Latin language, as is shown by a small
autograph codex in the Biblioteca Ricardiana of
Firenze, entitled "Detatti da mettere in latino", at the
end of which there is written the following: "This
booklet was written by Amerigo Ser Anastagio Ves-
puccii (1452)." Also written in the Archivio di Stato
was a letter in 1476 to Amerigo, dated 19 October, 1476,
in which he gives an account of his studies. Possibly Vespucci had relations with
Toscanelli, who, as is known, died in 1482, two years
after Amerigo left for Spain. Thereafter, Amerigo
devoted himself to the study of physics, geometry,
astronomy, and cosmography, in which sciences he
was rapidly making progress.

After the death of his father, which occurred about
the year 1483, Amerigo, perhaps on account of the un-
fortunate circumstances of his family, became steward
in the house of Lorenzo di Pierfrancesco de' Medici,
with various charges that were multiplied in propor-
tion as he acquired the confidence and the affection of
the sons of Pierfrancesco, of whose rural and com-
mercial enterprises he became the agent. He appears
from numerous letters written to him, which have
recently been published. From 1475 to 1480
he was attached to the embassy at Paris, under his
relative Guido Antonio Vespucci, ambassador of
Florence to Louis XI of France. Accordingly, he
wrote many reports to the Signoria, which are
now in the Archivio di Stato in Firenze. The
sojourn of Vespucci at Paris, and that of Duke René
of Lorraine at Florence, earlier, explain why Vespucci

Amari's theory, though fundamentally correct, is
too sweeping. The popular and spontaneous nature of
the uprising of 1282 is an indisputable fact, but on the
other hand the negotiations between Michael
Palaeologus and Pedro of Aragon unquestionably took
place. In these Giovanni da Procella played a part
which it is impossible to define precisely, and possibly
on other occasions he interfered with the interests of
the Aragonese.

There was at least a coincidence between the
coalition against Charles of Anjou and the popular
insurrection of the Sicilian Vespers. The results of
this revolt were considerable, as it proved the death
blow to all the projects for the domination of the East
formed by Charles of Anjou. The crusade against
the House of Aragon was not the impetus Charles
Anjou began the long and fruitless warfare against
the Holy Land, which exhausted his resources with-
out obtaining Sicily. A compromise between the
rival dynasties was only effected in 1302.

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the year 1483, Amerigo, perhaps on account of the un-
fortunate circumstances of his family, became steward
in the house of Lorenzo di Pierfrancesco de' Medici,
should have sent to Duke René a cope, in Latin, of the letter of the four voyages, written in Italian to the gonfaloniere perpetual Piero Soderini, and why one of the earliest editions of Vespucci’s voyages (the third) should have been made at Paris in 1501. The offices that Vespucci held from the younger branch of the house of Medici explain why the former, between November of 1491 and February of 1492, joined, at Seville, Gianetto di Lorenzo Bernardo Berardi, chief of a house, established at that city, which had close financial relations with the younger branch of the Medici, that is, with Lorenzo di Pierfrancesco and his son. Through his intelligence, he became one of the chief agents of that firm, which, later, had a leading part in fitting out the oceanic expeditions that led to the discovery of the New World.

The successful voyages of Christopher Columbus increased Vespucci’s desire to take a part in the general European movement to seek a western passage to the Indies. Having obtained three ships from Ferdinand, King of Castille, Vespucci was able to undertake his first voyage. Accordingly, he set sail from Cadiz on 10 May, 1497, sailing towards the Fortunate Islands, and then laying his course towards the west. After twenty-seven or thirty-seven days, on 6 or 10 April, he touched the mainland (Guiana or Brazil?), and was well received by the inhabitants. In this first voyage he may have entered the Gulf of Mexico and coasted along a great portion of the United States, as far as the Gulf of St. Lawrence. Then he returned to Spain, and landed at Cadiz on 15 October, 1498. There is no other relation of this first voyage than that contained in the first letter of Amerigo Vespucci concerning the islands newly found in his four voyages, addressed to Piero Soderini, Gonfaloniere of Florence.

On 16 May, 1499, Vespucci sailed from Cadiz on his second voyage, with Alonso de Ojeda and Juan de la Cosa. He directed his course to Cape Verde, crossed the Equator, and saw land, on the coast of Brazil, at 4° or 5° S., possibly near Arracatí. From there, he coasted along the Guianas and the continent, from the Gulf of Paria to Maracaibo and Cape de la Vela; he discovered Cape St. Augustine and the River Amazon, and made notable observations of the sea currents, of the Southern Cross and other southern constellations. He returned to Spain in September, 1500. These two expeditions were undertaken in the service of Spain; the third and the fourth, in that of Portugal. Furthermore, during his second voyage, Vespucci was taken ill of the quartan ague. When his health was re-established, he wrote an account of his voyage to Lorenzo di Pierfrancesco de’ Medici.

On 14 May, 1501, he sailed from Lisbon to Cape Verde, and thence westward, until, on 1 January, 1502, he came to a gulf at 15° S., to which he gave the name of Bahía de Todos Santos, and upon the shores of which the city of Bahía now stands. From there he coasted along South America, as far as the Plata. On his return, he discovered the island of South Georgia, at 54° S., and 1200 miles east of Terra del Fuego. He arrived at Lisbon on 7 September, 1502. On his fourth voyage, he sailed with Gonçal Coelho from Lisbon, on 10 June, 1503, touched land at the Cape Verde Islands, and bent his course towards the Bay of All Saints. At Cape Frio, having found great quantities of brazil-wood, he established an agency, exactly on the Tropic of Capricorn. Thereafter, he coasted along the continent, nearly to the Río de la Plata, and then returned to Lisbon, where he arrived on 18 June, 1504. Vespucci made a fifth voyage with Juan de la Cosa, between May and December, 1505; they visited the Gulf of Darién, and sailed 200 miles up the Atro River. During that voyage, they collected gold and pearls, and received information of there being a great abundance of those substances in that region. This voyage was repeated by the two navigators in 1507. Of these two expeditions, however, there is no special account by Vespucci. It should be added that, in 1506, Vespucci was busy in Spain, fitting out the expedition of Pinzón, which was abandoned in March, 1507.

The facts regarding the voyages of Vespucci are accepted as given in the above narrative by the majority of the authoritative biographers of that navigator; but the inexactness of the printed texts, the difficulty of identifying the names of places, used by Vespucci, with the modern ones, and the error of attributing sincerity to all assertions contained in official documents, especially in those relating to legal proceedings, have given rise to enormous confusion in all that relates to the voyages of Amerigo Vespucci, of which the chief base for future criticism will be the investigation of the apocryphal codices of the narratives of the voyages of Vespucci, written at the time when the authentic ones appeared. Vespucci was certainly held in high esteem in Spain, where he established himself after his voyages in the service of Portugal. In 1503, by a royal decree of 14 April of that year, he had been given the title of ‘piloto mayor de España’, a title corresponding
to the modern one of head of the admiralty, and which was borne by Vespucci until his death.

Amerigo Vespucci married Maria Cerezo, apparently in 1505. The only precise information concerning her is furnished in a posthumous report of the Mayor of Seville in 1512, according her a pension, on account of the satisfaction given by her husband as piloto mayor, which pension was confirmed by the decree of 16 November, 1523. On the other hand, a decree of 26 December, 1524, grants the remainder of her pension to her sister Catalina Cerezo; which proves that Maria died before the 26th December, but not that she left no children. With Amerigo Vespucci, however, was the son of his brother Antonio, Giovanni, who was born on 6 March, 1486, and who was named piloto mayor in 1512, upon the death of his predecessor and uncle, Amerigo. For information concerning him, see Harrisse, "The Discovery of North America (1892), 744-55.

It is impossible to determine, here, the place of Amerigo Vespucci in the history of the discovery of the New World, in relation to those of Christopher Columbus, of Sebastian Cabot, and of the brothers Pinzon. First it is necessary to distinguish between the geographical, and the social, discovery of America. The former is due to the Icandians, who established, on the coasts of New Guinea in the fifteenth century, and maintained from the tenth to the eighteenth century, the history of which a very good compendium is given by Fischer in "The Discoveries of the Norsemen in America" (London, 1902); in connexion with this work there should be consulted the collection of documents concerning the relations of the Church of Rome with Greenland during those centuries, published by order of Leo XIII.

The discovery of America was due to the failure of the crusade against the Turks which was attempted by Pius II, and the success of which was frustrated by the rivalry and corruption of the states of Europe at that time. Europe then felt the necessity of going to the East by another way of seeking the East by way of the West, a motto that became the flag of the navigators of that age. Paolo Toscaneli, whose sincerity of religious sentiment was not less than his great merit of scientific attainment (see the present writer’s work on Toscaneli, I, 1894, in the “Raceolta Colombiana”, part V), foresaw, before Portugal took it, that the time had come for that country to take advantage of the existing traffic and commerce between Europe and Asia, and therefore, as the starting-point of navigators and adventurers, seduced by the desire of being the executors of the great enterprise. Columbus was the first to reach land to the west— one of the islands of the Bahamas—on 12 October, 1492, convinced that he had reached one of the islands of eastern Asia. He was followed by Vespucci, Cabot, and many others, each proposing to himself to reach the land of spices, that is, India.

We may not, here, enter into the very intricate question of which, of the three navigators named, was the first to treat the mainland of the New World. For that, it would be necessary to have before us the complete and full account of the documents concerning those navigators. As regards Columbus, the “Raceolta Colombiana”, published by the Italian Government on the occasion of the fourth centenary of the discovery of America, is an exhaustive document. Very important, for all the history of the discovery of America, are the collection of Navearte, the books and documents published by Harrisse, the Duchess of Alba, and many others. But as regards Vespuci, there are, at Florence, the apocryphal synchronous copies of all the accounts of his voyages, except the text that was used for the publication of the “Mundus novus”, of which accounts, as will be seen further on, a correct edition is lacking.

The first editions of the documents relating to the voyages of Vespucci may be classified as follows:—


The principal question turns, at once, upon the authenticity of the voyage and upon the publication, A, Ba, Bb, Be, Bd, Ca, andCb. In general, a very erroneous confusion is made between two points; nearly every one admits the authenticity of the publication A and Ba, but many reject the authenticity of the first voyage, made by Vespucci in the years 1497 and 1498, and described in the publication Ba. Some, as Varlhagen and others, deny the authenticity of the second voyage, and others hold the contrary opinion with regard to one or another, or to all three, of these texts. Nearly all regard as inadmissible the fifth and the sixth voyages, narrated in the texts Ca and Ch.

For the various editions of the “Mundus novus”, the publication of Sarnow and of Tribenbach is exhaustive, but there are many inaccuracies in the other texts, which were printed with many errors; while, as has been said, the apocryphal, though contemporary, texts of all of them are preserved at Florence. The present writer proposed the preparation of a critical edition of this kind, and the proposition was approved by three National Geographical Congresses of Italy, held at Florence (1890), and at Naples (1904), respectively, and by the International Congress of Americanists, held at Stuttgart, in August, 1904. Recently, a commission has been created at Florence, for the execution of that purpose, under the presidency of the Marchese Filippo Corsini, president of the Society of Geographical and Colonial Study resting on the Commission, Prof. Attilio Morli of the Military Geographical Institute, and the writer of this article are members. Until the publication in question appears, it will be useless to discuss the genuineness of the voyages of Vespucci, basing such discussion upon the incorrect texts that are now available—exception being made of the “Mundus novus”, cited above. Those seeking further details in regard to these texts may consult Harrisse, "Biblioteca americana vetussissima" (1868), and "Additions" (1872). All the works of that author, whether bibliographical or historical, are the basis for any work on the discovery of America.

It is well known to-day that Vespucci was in no way responsible for the fact that his name, and not that of Columbus, was given to the New World, and therefore, that he certainly does not deserve the charge of theft that has been made against him by many; among them, the famous American publicist, Emerson, who was led into error by partisan writers. On the other hand, the affectionate correspondence between the two great navigators would suffer to dispense all unworthy accusations. The charge received some support from the efforts of a considerable portion of the clergy, throughout the world, to obtain the canonization of Columbus, which, however, was unsuccessful, when the merits of the case were examined, by order of Leo XIII, on the occasion of the fourth centenary of the discovery of America. At that time,
the general outcry against Amerigo Vespucci was so great that the famous American statesman Blaine, upon the occasion of the exposition at Chicago, published a book under the title of "Columbus and Columbia," in order that it might not be contaminated by the unholy name of Vespucci. It was then the time of the discovery of America, as is now clearly proven, the narratives of the voyages of Vespucci were more widely disseminated, by far, than were those of the voyages of Columbus, and that Florence was the chief centre for the diffusion of news on the discovery of the New World. To the close relations that existed between Gianfrancesco Vespucci and the learned German, Matthew Ringmann, who, in 1504, edited one of the most important editions of the "Mundus novus," under the title of "De orae antartic per regem Portuguese pridem inventa," and to the close relations between Ringmann and the geographer Martin Waldseemüller, is the debt that is owed. That, when, in 1507, Waldseemüller published the celebrated work "Cosmographica introductio," at Saint-Dié, in Lorraine, he gave the name of America to the New World, arguing that, since the three continents then known, Europe, Asia, and Africa, had names of women, it was proper to give the newly-discovered continent also the name of a woman, and the name of the discoverer of the new continent, Vespucci. Many attempts were made to name the New World Columbia, as justice seemed to demand, but all such efforts failed. The writer has tried to clear up these points and to prove the honesty of Vespucci; and his efforts have received the approval of the Numismatic and American Historical Society of New York, and have deserved the attention of the writer. They are resolved to strike, each year, a medal commemorative of some benefactor of America, decided that the first of these medals should be coined in honour of Amerigo Vespucci, and requested the writer to propose the best portrait of the great navigator for reproduction. The Society accepted the writer's suggestion and gave the preference to the portrait of the vestibule, a hall projecting in front of the façade of a church, found from the fifth century both in the East and the West. In western Europe it was generally a narrow open ante-chamber with sloping roof and closed on the smaller sides, which were probably, when connected with the main buildings, provided with apses, as in the baptistry of San Giovanni at Rome. In the East, especially in Syria, this ante-chamber was given a fine facade, and was flanked by two towers. It was also frequently closed in front in the Oriental countries, and entered by one or three doors, and often had two stories, as in the churches of Turin and Sweda. The purpose of the vestibule, at least in western Europe, was not to provide a resting-place for penitents, but to screen the noise outside. In medieval times Italy held firmly to the simple open chamber with sloping roof. North of the Alps, however, the vestibule developed into a projecting structure united with the main building, recalling the Syrian churches. The method of construction shown in the palace church of Charlemagne at Aachen, an anti-structure of several stories, standing between the two western tower-towers, was adopted in the early Romanesque period, especially by the Cluniac monks. The Romanesque architecture also made use of a covered anti-structure placed before the west front. This style was first used on a large scale in the cathedral at Speyer, where the vestibule has three stories. The churches in which the main façade was on the north had a vestibule portico (called the "Paradise") on the same side, as in the cathedrals at Munster and Paderborn. The name "Paradise", originally given to the atrium, was given later to the ante-chamber. In Gothic
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architecture: the vestibule was reduced in size, and became an ornamental baldachino-like structure, which also served as an entrance, as in the cathedral at Freiburg in Baden. The name "Paradise" for the vestibule explains the festival, popular among the common people and called the Expulsion of Man, held at Halberstadt as early as 1391, and which took place in the vestibule. In the Middle Ages albs were distributed and offerings made in the vestibule. The latter was used at times also for judicial proceedings, and in many such ante-chambers the announcements of the standard weights and measures were posted up, as at Freiburg. In the 13th century the standard weight of bread was 1270, 1317, and 1329.

In Italy the architecture of the Renaissance and of the Rococo style held to the vestibule, which had been made sacred by tradition. Alberti considered its use necessary on all occasions. Even basileias, as San Giovanni in Lateran and Santa Maria Maggiore, received new porticoes, which in the two liturgies vestiments held to the vestments as dogmas in two stories. These vestubles were detrimental to both churches, concealing the façades and giving the buildings a somewhat secular appearance. The Carmelite church at Arezzo has a vestibule with columns built by Benedetto da Majano.

BEDA KLEINSCHMIDT.

VESTMENTS.

In Western Europe.—By liturgical vestments are meant the vestments that, according to the rules of the Church or from ecclesiastical usage, are to be worn by the clergy in performing the ceremonies of the services of the Church, consequently, above all, at the celebration of the Mass, then in the administration of the Sacraments, in the celebration of the canonical hours, public services of prayer, processions, etc. The liturgical vestments of the Latin Rite are: the amice, alb, cincture, maniple, stole, tunicle, dalmatic, chasuble, surplice, cope, sandals, stockings (or buskins), gloves, mitre, pallium, succentorium, and chasuble. The pope has the most elaborate and the greatest number of liturgical vestments held to the vestments as dogmas in two stories. These vestiments were detrimental to both churches, concealing the façades and giving the buildings a somewhat secular appearance. The Carmelite church at Arezzo has a vestibule with columns built by Benedetto da Majano.

The vestiments worn by the priest in the liturgical dress of the bishop include also the tunic, dalmatic, salut, etc. The vestments worn by the deacon and the subdeacon include further the pallium. The subdiaconal vestiments consist of the amice, alb, cincture, maniple, and dalmatic; those of the deacon of amice, alb, cincture, maniple, stole, and dalmatic. Finally, the lower clerical wear the surplice as a liturgical vestment, a vestment that belongs to all the grades of ordination.

In the East. There are also liturgical vestments in the Oriental Rites. They are fewer than the sacerdotal vestments of Western Europe and very much from those also as regards form, nature, and use. Nevertheless the sacerdotal vestments of the East and West agree in essentials. The liturgical vestments worn in all Oriental Rites as well as in western Europe are: the amice (alb), the cincture, the pallium, and the chasuble (pallium). In the East the chasuble is still bell-shaped, but, according to present usage, is slit in front in some rites. It is customary only in a few of the Eastern Rites to use the humeral veil and the mitre as in the Latin Rite, still, some, instead of a mitre, have a hat like the tiara, a covering like a turban, or other, covering like a turban, or other, covering like a turban, or other.

The vestiments similar to the Oriental Rites are: the sakkos, the outer vestment of the Greek bishop, which is like a dalmatic; the epigonion of the Greeks and Armenians, a rhomboid-shaped ornament of bishops and prelates that hangs on the right side below the knee, hence the name; lastly the epimania, cuffs, or gloves with the part for the hand cut off, customary in all Oriental Rites. Pontifical vestments are the liturgical head-covering, excepting in the Armenian Rite where the priest also wears such a covering for the head, the sakkos, the omophorion, the epitrachelion, and many others.

Liturgical Vestments in a more General Sense.—Besides the vestments worn by the clergy there are various other articles of clothing worn by ecclesiastics which are not, it is true, designated as vestes sacros, but which, nevertheless, in a general sense can be included among the liturgical vestments. Thus, in the Latin Church the cappa magna, which adorns the mozzetta, the rochet, the chasuble in the Greek Rite, the manderion (mantle) of the bishops, and the biretta-like covering for the head called kamelaukion, which, when worn by monks or bishops, has a veil called exokamelaukion.

Origin.—The liturgical vestments have by no means remained the same from the founding of the Church to the present day. There is as great a difference between the vestiments worn at the Holy Sacrifice in the pre-Constantinian period, and even in the following centuries, and those now customary at the services of the Church, as between the rite of the early Church and that of modern times. Just as the ceremonies that to-day surround the celebration of the Sacraments of the Mysteries have grown out of the ancient rite, so are also the present liturgical vestments. It was sought at an earlier era to derive the Christian priestly dress from the vestments of the Jewish religion. Yet even a superficial comparison of the liturgical vestments of the New Covenant with those of the Old should have sufficed to show the error of such an attempt; but the rite was thus reduced to the dress of the Old Testament, and the vestments thus originated in the priestly dress of the Old Testament, and the vestments were developed, so that they have, rather, developed from the secular dress of the Greco-Roman world.

The influence of the dress of the Mosaic cult upon the form of the Christian priestly dress can only be conceded in this sense, that the recollection of it must have made the use of liturgical garments specially reserved for the services of the Church appear not only entirely in keeping with the dignity of the Mysteries of religion, but even necessary. This influence, however, was clearly general in character, not such as to make the Jewish priestly dress the prototype of the Christian.

Development.—Four main periods may be distinguished in the development of the Christian liturgical vestments from the time of Constantine. In that period the priestly dress did not yet differ from the secular costume in form and ornament. The dress of daily life was worn at the offices of the Church. In times of peace and under normal conditions better garments were probably used, and these were especially reserved for the celebration of the Sacred Mysteries. But it would undoubtedly have scandalized the faithful if they had seen the bishop and his assistants perform their sacred office in dusty, dirty, or worn garments. The opinion which St. Jerome expresses—"The Divine religion has one dress in the service of sacred things, another in ordinary intercourse and life"—is certainly true also for the present custom. The priestly dress, however, is so well permitted to regard as a period of liturgical barbarism. It is possible, thus not demonstrated, that, as early as the close of the pre-Constantinian period, liturgical insignia came into use among the bishops and deacons, as the orarium, or stole, and the omophorion or pallium.

The second period embraces the time from about the fourth to the ninth century. It is the most important epoch in the history of liturgical vestments, the epoch in which not merely a priestly dress in a special sense was created, but one which at the same time determined the chief vestments of the present liturgical dress. The process of development which
was completed in this period includes five essential elements: definitive separation of the vestments worn at the liturgical offices from all non-liturgical clothing, and especially from that used in secular life; separation and definitive settlement of certain articles of dress; introduction of the sacrales distinctionis; employment of the vestments definitely assigned for use at the Divine offices with retention of the ordinary clothing, under these vestments; lastly, introduction of a special blessing for the vestments intended for liturgical use. It cannot be decided positively how far this development was consummated by means of mere custom, and how far by positive ecclesiastical legislation. However, it may be taken as certain that the growth of a priestly dress did not proceed everywhere at an equal pace, and it is very probable that this development was completed earlier and more rapidly in the East than in Western Europe, and that the Orient was the prototype for Western Europe, at least with regard to certain garments (stole and pallium). It was of much importance for the formation of a special priestly costume differing from the garments ordinarily worn, that the ponula (cloak or mantle) and the long tunic, which came into universal use in the third century and were also worn in the offices of the Church, were gradually replaced in daily life, from about the sixth century, by the shorter tunic and the more convenient open mantle. The Church did not join in this return to the former fashion, but retained the existing costume, which was more suitable to the dignity of the Divine offices; in fact, this was the beginning of a rubrically distinct priestly dress. As regards the influence of Rome upon the development of a liturgical costume outside of Italy before the eighth century. The case, however, was different in the eighth century, and as early as the ninth century Roman custom was authoritative nearly everywhere in the West. The great simplicity of the liturgical dress in the pre-Carolingian era is very striking. The dignified shape with many folds that is constantly met in the sculpture and pictures of that era did not exist before the eighth century. The tunic became the customary vestment of the subdeacon; the chasuble was the vestment exclusively worn at the celebration of the Mass, as the pluvial, the liturgical cappa, took its place at the other functions. Another, and new vestment is the surplice, which, appearing in the course of the eleventh century, began in steadily increasing measure to replace the alb. In the third period, above all, the pontifical dress received its definitive form. This was the natural result of the enormous advance in the secular importance of the bishops and of their position in public life, which occurred in the Carolingian era. Vestments such as the sakkos and stockings became exclusively episcopal ornaments. New pontifical vestments were the gloves, the surplice, and the mitre, which was added among the German bishops the sacred, an imitation of the pallium. When Amalarius wrote his treatise, "De officiis eclesiasticis", at the beginning of the ninth century, eleven garments were included among liturgical vestments: amice, alb, cumullum, maniple, stole, tunic, dalmatic, chasuble, maniple, pontifical stocks, and pallium. In the time of Innocent III the liturgical vestments numbered seventeen, the fagon, that is the papal amice, not being included among these. Protestant have claimed that the development of the priestly dress in the third period was due to the justification of the dogma of Transubstantiation. However, this is entirely incorrect. As early as about 800, therefore, before the discussion concerning the Encyclical, the liturgical dress was complete in all its essential parts. The introduction of the pluvial, or cope, and the surplice arose from the desire to be more comfortable, but the development of the pontifical costume was based, as has been said, upon the important secular position which the bishops enjoyed from the Carolingian era, which naturally brought about a corresponding enrichment of the pontifical dress. The doctrine of Transubstantiation exerted no influence upon the development of the liturgical vestments.

The third period, extending from the ninth to the thirteenth century, completed the development of the pontifical vestments in Western Europe. It ceased to be customary for the novice to wear the chasuble, stole, and maniple. The tunic became the customary vestment of the subdeacon; the chasuble was the vestment exclusively worn at the celebration of the mass, as the pluvial, the liturgical cappa, took its place at the other functions. Another, and new vestment is the surplice, which, appearing in the course of the eleventh century, began in steadily increasing measure to replace the alb. In the third period, above all, the pontifical dress received its definitive form. This was the natural result of the enormous advance in the secular importance of the bishops and of their position in public life, which occurred in the Carolingian era. Vestments such as the sakkos and stockings became exclusively episcopal ornaments. New pontifical vestments were the gloves, the surplice, and the mitre, which was added among the German bishops the sacred, an imitation of the pallium. When Amalarius wrote his treatise, "De officiis eclesiasticis", at the beginning of the ninth century, eleven garments were included among liturgical vestments: amice, alb, cumullum, maniple, stole, tunic, dalmatic, chasuble, maniple, pontifical stocks, and pallium. In the time of Innocent III the liturgical vestments numbered seventeen, the fagon, that is the papal amice, not being included among these. Protestant have claimed that the development of the priestly dress in the third period was due to the justification of the dogma of Transubstantiation. However, this is entirely incorrect. As early as about 800, therefore, before the discussion concerning the Encyclical, the liturgical dress was complete in all its essential parts. The introduction of the pluvial, or cope, and the surplice arose from the desire to be more comfortable, but the development of the pontifical costume was based, as has been said, upon the important secular position which the bishops enjoyed from the Carolingian era, which naturally brought about a corresponding enrichment of the pontifical dress. The doctrine of Transubstantiation exerted no influence upon the development of the liturgical vestments.

In the Greek Rite—the development of the liturgical dress in the other Oriental Rites cannot be traced in this period—only the pontifical dress was enriched. The new pontifical vestments were: the sakkos, still a patriarchal vestment, the epiconasion; the epiconasion, in so far as this vestment had not already been introduced before the ninth century; the epiconasion first had the form of a handkerchief and was called epiconichion (hand-cloth, handkerchief), it was not named epiconicion until the twelfth century.

In the fourth period, from the thirteenth century to the present time, the history of the liturgical vestments is almost entirely the history of their rubrical evolution, their adornment with embroidery and or-
vestments. For even though these are not in themselves essential to the Sacrifice of the Mass, being only something external, yet by their entire history they are connected most intimately with it. Without the Mass our liturgical dress would not have appeared either in the East or West. Of all the Protestant denominations logical action was taken only by the Reformed Churches (Calvinist and Zwinglian), which did away entirely with the Mass and the Mass vestments, and substituted for these vestments in the church service a dress taken from secular life. On the other hand, the Lutherans did not show themselves so logical. It is true that, in agreement with their rejection of celibacy and the degrees of Holy orders, they rejected the cincture, the symbol of chastity, as well as the mample and stole, the insignia of the

higher orders, but they retained the alb or surplice and the chasuble for the celebration of Communion; and this was the case in Germany until the eighteenth century; in isolated cases the surplice is worn even now; it is worn also in Scandinavia, where the bishops retained the cope, and in Denmark up to the present time. In England the first edition of the Book of Common Prayer in 1549 still permitted the surplice, alb, chasuble, cappa, and tunic; three years later, however, on account of the greatly increased strength of Calvinism, the second edition of the Prayer Book only allowed the rochet and surplice. It is true that the third edition, of 1559, issued during the reign of Elizabeth, restored the force of the regulations of the first edition, but only in theory. In practice the regulations of the second edition prevailed. Further, the attempt of the bishops at the Convocation of Canterbury to save at least the cappa and surplice had no permanent success on account of the domination of Puritanical opinions. Not even the surplice, the minimum of liturgical dress, remained in universal use. A movement for the revival of the old liturgical vestments began in England
with the appearance of Ritualism. Although the ecclesiastical authorities fought the revival with determination, yet it has continually advanced until now there are at least 2000 Anglican churches where the old liturgical vestments have been reintroduced.

**Blessing of the Liturgical Vestments.**

Not all the vestes sacræ necessarily require a blessing. This is strictly commanded only for the amice, alb, maniple, stole, chasuble, and perhaps also the cincture. The blessing of the liturgical vestments is a prerogative of the bishops; others can bless them only when specially empowered to do so. Vestments that have been blessed lose the blessing when the form is essentially altered, when they are much worn, and are therefore unworthy of the holy service, finally, when they are very greatly repaired. On account of the lack of positive information, it cannot be even approximately settled as to the time at which the blessing of liturgical vestments was introduced. The first certain statements concerning the blessing of liturgical vestments are made by the pseudo-Isidore and Benedict Levita, both belonging to the middle of the ninth century, but the oldest known formula of blessing, which is in the Pontifical of Reims, belongs to the end of the ninth century, for the beneficent prayers in the Pontifical of Egbert of York are an interpolation of the tenth century. From the twelfth century and especially in the later Middle Ages, the forms of blessing were very numerous. The blessing of the vestments was probably always the prerogative of the bishop, though this is not expressly mentioned before Gilbert of Limerick in the early part of the twelfth century.

In the Oriental Rites the blessing of the liturgical vestments is also customary; it is given by the bishop, but in case of necessity the priest can perform the ceremony. The beneficent prayers in the Greek Rite are very similar to those in the Latin Rite. It is perhaps even more difficult to determine the time when the blessing of the vestments in the Oriental Rites began than to settle its date in Western Europe.

**Symbolism.**—It has been said at times that mystical considerations were the cause of the introduction of liturgical vestments and consequently of their existence. But this is absolutely wrong. These mystical considerations did not create the priestly dress; they are, rather, the result of the appearance of these vestments and of the defining of the individual ones. The omophorion and oratorion were the first to receive symbolical interpretation, which was given by Isidore of Pelusium (died about 410); the earliest symbolism of the entire priestly dress of the Greek Rite is found in the *Istoria Ecclesiastica*, probably of the eighth century. This work was the basis of the symbolical interpretation of the sacred vestments among the Greek liturgists until the late Middle Ages. In Western Europe the first attempt to give a symbolical meaning to the vestments of the Mass is found in what is called the Gallican explanation of the Mass. However, it was not until the thirteenth century that a more complete symbol of the priestly dress was attempted in Gaul. The mystical interpretation became from this time a permanent theme for the writers on the liturgy, both in the Middle Ages and in modern times.

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**Greek Catholic Bishop (Ruthenian)**

*Vestments for Mass*

- Priest in Full Vestments for Mass
- Bishop, Mitre, and Omophorion, Holding Diakon and Trikorion
- Greek Catholic Bishop (Ruthenian) (Repin, Mitre, and Omophorion, Holding Diakon and Trikorion)
spoken when putting on the sacred vestments, and the words pronounced by the bishop at an ordination, when he gives the garments to the newly ordained. It should, however, be said that up to the twelfth century these prayers appear only occasionally in the Sacramentaries, Missals, and Pontificals, but after this they soon appeared more frequently in these books. It is a striking fact that the symbolism of these prayers often pursues its own course without regard to the interpretations of the liturgists. It was not until the end of the Middle Ages that a greater agreement arose between the symbolism of the liturgists and what might be called the official symbolism, that is, the liturgical vestments were made to symbolize the official and priestly virtues of their wearers. In the twelfth century there were a few exceptions, but it was not until the thirteenth century that the vestments were expanded in reference to Christ Whose representative is the priest, and soon they symbolized Christ’s Incarnation, the two Natures of Christ, the unity and relation to each other of these natures, before long the virtues of Christ, His teaching, and soon, lastly, His relations to the Church. Curious to say, the vestments were not named according to their symbolism for a long time, but only under late influence of the liturgical and moral symbolism, which was called typico-representative, first appeared in the course of the thirteenth century, and quickly became very popular, because it was the most easily expressed and consequently most easily understood by the people. The people interpreted the vestments as symbolizing the instruments of the Passion, as the cloth with which the head was covered (amice), the robe put on him in mockery (alb), the fetters (cincture, maniple), etc., and the priest who was clothed with these was regarded as typifying the suffering Saviour. A fourth method of interpretation may be called the allegorical. This method of interpretation looks upon the priest at the altar as a type of the God with Whom he is united and represents the God of the people, and regards his vestments as his weapons in this spiritual struggle. The first traces of this symbolism are found in the ninth and tenth centuries, but are not seen in a developed form until the twelfth century. However, this last method of symbolism was never very widespread. As early as the Middle Ages the moral symbolism was customary in the putting on of the vestments, and in the prayers of the ordination service. The typical reference to Christ was always foreign to them.

Up to the fifteenth century it was customary among the Greek liturgists to make use, almost exclusively, of typical symbolism. It was not until later that they employed moral symbolism; this symbolism appeared more frequently in these books. It is prayers pronounced while putting on the vestments, a custom of prayer that had in the meantime come into use. In these prayers the liturgical vestments symbolize the virtues of their wearers.

Vesprém, Diocese of (Vespriensis), in Hungary, suffragan of Gran, one of the sees founded about 1006 by King St. Stephen, or perhaps by Queen Gisela, his wife. Later records make no mention of a foundation by the queen. But the see owes much to the queen who caused the beautiful cathedral with its four spires to be built; it was completely destroyed by fire in 1276. Queen Gisela gave rich donations to the church, especially gold and silver plate. In 1276 St. Stephen was selected Vesprém as her place of burial, and her example was followed by several of the succeeding queens of Hungary. From the earliest times the bishop possessed the right of crowning the queen, and was, ex officio, her chancellor. The bishopric was one of the richest episcopates in Hungary during the fourteenth and fifteenth centuries. A celebrated school offered facilities for theological studies, which were well patronized. When, in 1276, the town was destroyed in the conflicts between the lords of Németujvar and those of Csk, the cathedral, the school, and the library were demolished. After the battle of Mohács (1526) the Turks destroyed the possessions of the see; shortly afterwards, the Reformation seriously affected ecclesiastical life. The Battles, which were fought against the Turks in this part of Hungary, greatly injured the see; the ecclesiastical and religious life was ruined in spite of the endeavours of prominent bishops like Francis Forgách, George Lippay, George Székespényi, and George Széchenyi. It was not until 1686, after the fall of Turkish suzerainty in Hungary, that this see became once more prominent.

The work of reconstruction began in 1711 and was completed in the reigns of Charles III and Maria Theresa. In 1777 several districts of the diocese were taken away and incorporated in the newly-established sees of Stuhlweissenburg and of Steinamanger. Of the later bishops of Vesprém the following are particularly noteworthy: Schematismus; Joseph Kospius (1825–41), afterwards Archbishop of Gran; John Ranolder (1848–75), prominent in public instruction and the education of girls. Since 1888 Baron Charles Hornig is bishop. The diocese consists of the “Komitate” of Veszprém, Zala, and Somogy. It is divided into 5 archdeaconies and vicar-archdeaconies. It has 9 active and 19 titular abbey; 5 active and 12 titular provostships; 226 parishes; 18 monasteries and 23 convents of women with 140 and 228 inmates, respectively. The chapter consists of 12 active and 6 titular canons; the number of clergy is 338. The diocese has a Catholic population of about 615,477.

A. ALDÁSY.

Veto, the royal assent, in the appointment of Bishops in Ireland and England.—Although the penal laws enacted against the Catholics of Ireland and of England were still on the statute book towards the close of the eighteenth century, they were less strictly administered than before. Several causes helped to bring this about. The Catholics formed the vast majority of the population of Ireland. Therefore, any penalties were thought to be with the French whom England had at that time cause to fear. The penal laws had utterly failed of their purpose, and the Government hoped to reach that purpose by other means. The authority of the bishops and the priests, the influence of both on the people, was great; and the Government felt that it would be easy to exert an influence on the influence of the bishops it would secure the allegiance of the people. It hoped thus to fetter the action of the Catholic Church in Ireland. The Government saw an opportunity when the College of Maynooth
was about to be founded. The Irish bishops were asked if they would agree that the president or professors of the proposed college be appointed by Government; if they would consent that the bishops be appointed by the king; and how they would advise the pope if such a proposal about the appointment of bishops were laid before him. The bishops on 17 Feb., 1795, rejected the first and second proposals categorically. To the third they answered that they would advise the pope "not to agree to his Majesty's nomination if it could be avoided; if unavoidable, the king to nominate one of the three to be recommended by the Provincial bishops.

In connection with the Union, Pitt intended to introduce a Catholic Relief Bill, or at least be so pretendent; and he sought for such security of Catholic loyalty as might allay the prejudices which he should have to encounter in England. He commissioned Lord Castlereagh to make such arrangements as would satisfy the king that no priest whose loyalty the king should have reason to suspect would be working out and Triggs the discipline of the Bishops, trustees of Maynooth College, met on 17 Jan., 1799, to transact college business. Castlereagh submitted his views to them, reminding them of the suspicion of disloyalty under which the Catholics of Ireland lay since the insurrection of the year before. The ten bishops embodied their reply in certain resolutions, among which the following were included: "the Prelates of the Roman Catholic Religion to vacate sees within the kingdom, such interference of government as may enable it to be satisfied of the loyalty of the person appointed, is just, and ought to be agreed to." And as a way towards that security, they expressed the opinion that the name of the priest chosen to be submitted to the pope might be transmitted to the Government, but that the Government should declare within a month whether there was any cause to suspect his loyalty. They did not leave to the Government to decide the reasonableness of such a suspicion, for they said "if government have any proper objection against such candidate." Moreover, they laid it down that no security given must in any way be connected with the Catholic Church, or diminish the religious influence which the Prelates of the Church ought justly to possess over their respective flocks", and that any agreement made "can have no effect without the sanction of the Holy See.

Those were not resolutions of the Irish episcopate, but the views of the Irish bishops who had met to transact business of another kind; they were driven against their wish to give an opinion. On 15 June, 1799, Cardinal Borgia, Prefect of Propaganda, having heard a report that Dr. Troy, Archbishop of Dublin, was leader of a party which was disposed to compromise the jurisdicition of the Holy See by assenting to a scheme about to be submitted to the Government, wrote to him asking him for the facts. On 17 Aug., 1799, Dr. Troy replied to the cardinal declaring it was quite false that any plan had been arranged, and having given an account of the meeting and resolutions of the Maynooth trustees he adds: "As to the proposal itself, the Prelates were anxious to set aside or chide it; but being unable to do so, they determined to have the rights of the bishops maintained."

"Writing on the same topic to his agent at Rome, Father Concannon, says: "We all wish to remain as we are; and we would so, were it not that too many of the clergy were active in the wicked rebellion, or did not oppose it. If the Prelates had refused to consider the proposal, they would have been accused of independence, or sedition."

Nothing but the well grounded apprehension of such a charge, though groundless in itself, would have induced the Prelates to consider the proposal in any manner. If we had rejected the proposal in toto we would be considered rebels. This is a fact. If we agreed to it without reference to Rome we would be branded as schismatics. We were between Scylla and Charybdis." The opinion thus expressed by those ten bishops in Jan., 1799, was never published by them. It was not meant for publication; the bishops never took official cognizance of it except to discard it. Every pronouncement of the Irish bishops from that time forward rejected absolutely any proposal which would allow the British Government to meddle in appointments to Irish bishoprics.

In 1801 Fox and Lord Grenville presented to Parliament a petition to relieve the Irish Catholics from their civil disabilities. In the debate which followed, Sir John Hippisley spoke in a general way of securities for Catholic loyalty. That was the first time any such proposal was made in public; but nothing definite was proposed. On 25 May, 1808, Grattan, in moving for a parliamentary committee to consider the claims of the Catholics, said he was opposed by the Irish bishops and the British Government; they agreed that any bishop be appointed without the entire approbation of His Majesty On 27 May, Lord Grenville presented a petition for the Catholics in the Lords, and, in moving for a committee, proposed an effective veto for the king on the appointment of bishops. What is known as the "veto" thus assumed a definite form as a public question, and it was asked: "What did the Irish bishops meet it? Dr. Milner tells us in his "Supplementary Memoirs of the English Catholics" that "both in conversation and in correspondence they universally disavowed" what had been said by the promoters of the Bill on the subject of the veto; and on 14 September they met and officially protested against the 18th resolution. Dr. Milner admits that he would again bring the Catholic claims before Parliament. On 1 Feb, the English Catholic Board held a meeting in London at which a series of resolutions were carried, including one which involved the veto. It is known as the 5th resolution. Charles Butler, the leader of the English Catholic worthies, says of that resolution that it was with the single exception of the Vice Apostolic of the Middle District, agent of the Irish bishops, unanimously adopted." He was Dr. Milner, whom the Irish bishops had commissioned in 1807 to represent them. The Irish bishops at once condemned the 5th resolution. In May, Grattan's motion for a committee to consider the Catholic petition was defeated. Early in June Lord Donoughmore met at the House of Lords, which was also defeated. But here was the parting of the ways between the great body of the Irish Catholics led by the bishops, and the English Catholics, with whom were the vicars Apostolic except Milner.

In 1813 Grattan, Canning, and Castlereagh brought in what purported to be a Catholic Relief Bill, with a condition which would practically place the appointment of bishops in the hands of a board of commissioners to be named by the king; it also provided that anyone exercising special functions or receiving documents from the Holy See without the knowledge and approbation of that Board, was to be considered guilty of a misdemeanour. Those unethical conditions not only met with the bishops' thanks but were sent to the bishops. Some of the laity, who were in agreement with the English Catholics, opposed the vote; but it was carried by a very large majority. The vetoists were disappointed at the
defeat of the Bill of 1813. It then occurred to them that if they could get the Holy See in any way to countenance it, the mark of schism attached to it by the Irish bishops would no longer stain it. They therefore represented to Propaganda the great benefit which the Catholic religion would derive from Emancipation, and the harmlessness of the vetoistic conditions on which the Government had offered it. Dr. Milner was represented to the aged secretary of Propaganda, Mgr. Quarantotti, as one whose uncompromising attitude would fasten the chains more painfully on the Catholics; the ascent of the vicars Apostolic of England was set forth as evidence that the veto claimed in the Bill did not contain any element of danger for religion; the motive for the opposition in Ireland was suspected rather of a temporal than spiritual motive.

In the light of these representations Mgr. Quarantotti, whilst rejecting certain conditions of the Relief Bill as not lawful, declared that securities for the loyalty of bishops which the Government claimed might be allowed. That was the famous Rescript of February, 1814. It did not contain an order, but rather a question as to whether it could be interpreted as the papal assent, indulgence etc., thus leaving the Catholics free to accept or refuse Emancipation on the condition offered. It raised a storm, however, in Ireland. The Irish bishops deputed Dr. Murray and Dr. Milner to represent to the pope, who had been a prisoner when it was issued, that there was danger in the Rescript stating the law as defined. Mgr. Quarantotti "ought not to have written that letter without authority from the Holy See." He appointed a commission to examine the question. In the meantime, Murat marched on Rome, and the pope fled to Genoa. On 26 April, 1815, Cardinal Litta, Prefect of Propaganda, in a letter set forth the only condition under which the Church would safely accept Emancipation. It rejected all arrangements hitherto proposed. The claim of the Government to examine communications between the Catholics and the Holy See "cannot even be taken into consideration." As to the appointment of bishops, it said that quite enough provision has been made for their loyalty in the Catholic oath; but for their greater security it proposed the adding its papal assent, indulgence etc., to that of the king's ministers, a condition the candidates they select for bishoprics; it insisted, however, that if those names were presented, the Government must, if it should think any of them "obnoxious or suspected" name him "at once"; moreover, that a sufficient number, from amongst whom the pope would appoint, must always remain even after the government objection.

The Catholics of Ireland had become so mistrustful of the Government that they still feared danger and they sent deputies to Rome to make known their feelings to the pope. Two replies were sent, one to the bishops and the other to the laity. The pope insisted on Cardinal Cusan writing out its reasonableness under the trying circumstances. According to the terms of the letter it would, in fact, be the fault of the ecclesiastics who had the selection of candidates if any undesirable person were left for papal appointment. Cardinal Litta's letter was the last papal document issued on the veto question. The controversy between vetoists and pro-emancipationists went on, however, in the passions which it had raised. The Catholic cause grew so hopeless that in December, 1821, O'Connell submitted to Dr. Blake, the Viceroy-General of Dublin, a sort of veto plan, to get his opinion on it. Soon after the prospect grew brighter; O'Connell founded the Catholic Association in 1823, through which he would work for the emancipation of the Catholics of Ireland and England—without a veto.

Archives of Propaganda: Orthodox Journal, files from 1813 to 1817; Butler, Hist. Memoirs of the English, Irish, and Scottish Catholics (London, 1822); Milner, Supplementary Memoirs of English Catholic (London, 1820), written to correct Butler's work; Wirsing, Hist. of the Catholic Association in Ireland (London, 1829); Fliedner, The Catholic Veto (Dublin, 1911); Dublin Evening Post, files especially from 1808 to 1817.

M. O'Riordan.

Vetter, Conrad, preacher and polemical writer, b. at Enggen in the present Grand Duchy of Baden, 1547; d. at Munich, 11 October, 1622. He entered the priesthood and vigorously championed the Catholic cause in speech and writing. While prefect of music in the collegiate church for nobles, at Hall, he became more thoroughly imbued with the Society of Jesus. As all he learned of it agreed with his desires, he asked to be received into the Society, and in 1576 entered the novitiate at Munich. After completing his studies he was made academic preacher at Munich, on account of his unusual gift for oratory. He subsequently preached for several years at Ratisbon, where many Lutherans were brought back to the Church by his sermons. At the same time Vetter developed an extraordinary activity as a writer. It is stated that his writings, large and small, number nearly one hundred; they were chiefly polemical. Unfortunately the tone is ordinarily not very refined. Vetter used all the coarseness of which the Swabian tongue is capable to disparage Lutheranism; a characteristically Luther's similar style is recalled. In spite of this, or perhaps exactly for this reason, the little books found a large sale and were often reprinted.

Catholic contemporaries sought to defend Vetter's method of writing, among them was Maximilian who defended him against the Count Palatine of Neuburg. He was highly regarded by the Dukes of Bavaria, William V, and Maximilian.

Sommeregger, Bibliothèque de la Comp. de Jesus, VIII, 617-635; Tholen, Monographie oder Lebensbilder aus der Gesch. der deutschen, österreich. und schweizerischen Jesuiten (1901); DCHRS. Gesch. der Jesuiten in den Landen deutscher Zunge (Freiburg, 1907).

N. Scheid.

Veuillot, Louis, journalist and writer, b. at Bayons, Loiret, 11 Oct., 1813; d. in Paris, 7 April, 1883. He was the son of a poor cooper and at the age of thirteen was obliged to leave the primary school and earn his living, obtaining a modest position with a Paris attorney, the brother of the then famous poet, Casimir Delavigne. The poet's friends frequented the lawyer's studio, even the clergymen among them being more or less engaged in literary pursuits, and in these surroundings the youthful Veuillot became conscious of his vocation as a writer. He was received by one of the Jesuits, who gave him advice and lessons. He devoted every free moment, especially at night, to the study of literature and history. At seventeen he was the editor of a newspaper at Rozen, and shortly after of another at Perigueux. Attention was soon drawn to his talent as manifested in his style and wit and he was called to the Parisian jounralism, where his successes followed one another rapidly. But he was troubled to know what political party he should adopt definitively. Political questions under discussion at that time (reign of Louis-Philippe) did not seem interesting to the young writer, imbued with eagerness and strength. He did not despise religion, but he lacked almost any conception of it, and he felt not ashamed at all to write knowing that in all his life and his devotion. A friend who had just turned to the practice of religion took him to Rome and there he discovered the splendours of faith. When he returned to Paris he had sworn to devote himself completely to the cause of Catholicism.

In France at that time this cause had few very little adherents. The government declared itself favourable to religion, but it also feared to displease the public, still more or less animated by the prejudices and hatreds diffused by Voltaiere and
The revolution. Veuillot wrote several works entirely devoted to depicting the beauty of Christian faith and the Catholic Church, which he stood in need, the "Univers", which had been established some years previously and was still unknown and almost without financial resources. At this juncture friends of Veuillot's in official positions offered him an enviable post. He had as yet acquired no fortune, being content to gain a livelihood and to live in the Church, and this appeal was the turning point in his life, and became a Catholic journalist, resolved never to be anything else. The chief question then being discussed (1843-50) was liberty of teaching, which was claimed by the Catholics headed by Montalembert. Transformed by the ardour and talent of Veuillot, the "Univers" became the organ of the party he supported. He withdrew all the advantages offered him and became a Catholic journalist, resolved never to be anything else. 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ièrre et Bourdaleone" (1877); "Oeuvres poétiques" (1837); "Etudes sur Victor Hugo" (1885); "Curie" (1875); "Melanges" etc. (22 vols. in 4 series, 1836-1850; 1870; 1900); "Correspondance" (7 vols. 1884; 1885; 1897; 1892).


ÉUGÈNE TAVERNIER.

Vexilla Regis Prodeunt.—This "world-famous hymn, one of the grandest in the treasury of the Latin Church" (Neale), and "surely one of the most stirring strains in our hymnology" (Duffield), was written by Venantius Fortunatus, and first sung on the feast of the Confessors (19 Nov., 569) when a relic of the True Cross, sent by the Emperor Justin II from the East at the request of St. Radegunda, was carried in great pomp from Tours to her monastery of Saint-Croix at Poitiers. Its original processional use is commemorated in the Roman Missal on Good Friday, when the Blessed Sacrament is carried in procession from the Repository to the High Altar. Its principal use, however, is in the Divine Office, the Roman Breviary assigning it to Vespers from the Saturday before Passion Sunday daily to Maundy Thursday, and to Vespers of feasts of the Holy Cross, such as the Finding (3 May), the Exaltation (14 September), the Triumph of the Holy Cross (15 October) and the Assumption of the Virgin (15 August).

Originally the hymn comprised eight stanzas. In the tenth century, stanzas 7 and 8 were gradually replaced by new ones ("O creux ave, spes unica", and the doxology, "Te summa Deus trinitas"), although they were still retained in some places. Stanza 2 survived the omission of the other two, and passed from the manuscripts into many prints. The revision of the Breviary under Urban VIII revised the whole hymn in the interest of classical prosody. They omitted stanzas 2, 7, and 8, which are as follows:

Confina elius viscerum
Tendens manus vectigam
Redemptionis gratia
Hic inomnata est hostia.

Fundis ara cortece,
Vincis sapore nectaris,
Iucunda fructu fertilis
Plauds triumpho nobilis.

Salve ara, salve victima
De passionis gloria
Qua vita mortem pertulit
Et morte vitam reddat.

Pimont thinks the hymn has lost nothing by the omissions, and that "its movement is more active and its motion more penetrating." The correctors also replaced the last two lines of the first stanza; they changed the eighth, and changed "reddidit" into "protulit," giving us the stanza as now found in our breviaries:

Vexilla regis prodeunt
Fulgur est mysterium.
Qua vita mortem pertulit
Et morte vitam protulit.

[Abroad the royal banners fly
And hear the glancing Cross on high—
That Cross wherein Life suffered death
And gave us life with dying breath.]

It is unnecessary to indicate more in detail the changes wrought by the correctors, as our Breviaries give the revised text, and the Vatican Gradeole gives the ancient text. In general, the changes made by the correctors in the Church hymns are not liked by hymnologists. Some exceptions taken by the Abbé Pimont to these made in the 'Vexilla Regis' are noted in the annotated bibliography. The Vatican Gradeole gives plain evidence of the desire and purpose of the Commission on Plain Chant, established by Pius X to restore the original texts. The Antiphonary (1912) gives equal evidence of an intention to retain the revised texts. Thus the Graduale (1908) gives only the ancient form of the hymn, while the Antiphonary gives only the revised form. Curiously, the Processionale (1911) gives both.
texts (unrevised and revised) of the hymn in the Breviary and Graduale (Vatican edition).

H. T. HENRY.

VÉZELAY. See SENS, ARCHIDIOCESE OF.

Vezzosi, Antonio Francesco, member of the Theatine Congregation and biographical writer, b. at Arezzo, Italy, 1 October, 1700; d. in Rome, 29 May, 1783. At an early age he determined to devote himself entirely to the service of God and in 1731 he entered the Theatine Congregation. On account of his unusual abilities he was appointed professor of philosophy at the seminary at Rimini (1736-38). In 1742 he was sent to Rome as professor of theology at San Andrea della Valle. While here he became favourably known for his fine scholarship and loyal orthodoxy. His superior entrusted him, therefore, with the editing of the collected works of Cardinal Tomassi (11 vols., Rome, 1749-49). The attention of Benedict XIV was thus called to him, and in 1753 the pope appointed him professor of church history at the College of the Sapienza and examiner of candidates for the episcopal office. Later he was also elected general of his congregation. Among his publications are an oration on Leo X, "De laudibus Leonis" (Rome, 1752), and the biographical work, excellent "Lexicon," or "oratio et servitori beate Carissimi regoli detti Teatini" (2 vols., Rome, 1780), which forms the basis of the "Bibliotheca Teatina" of P. Silvos.

PATRICK'S SCHLAGER.

Viader, José, b. at Gallines, Catalonia, 27 Aug., 1765. He received the habit of St. Francis at Barcelona in May, 1788, joined the missionary College of San Fernando de Mexico in 1795, and was sent to California in the following year. Appointed assistant at the Indian mission of Santa Clara, he served there steadily until 1833, when he returned to Spain by way of Mexico and Cuba. For thirty-three years Father Viader was the faithful companion of the saintly Father Mazin Catala. As such he fearlessly resisted the encroachments of the military and colonists, carried on the correspondence, and drew up the reports, which Father Catala countersigned. Hence it is that numerous letters of Father Viader concerning Mission Santa Clara still exist, whereas not one has thus far been discovered written by Father Catala. Father José, albeit an exemplary religious, knew how to make use of his great physical strength and courage. On one occasion three Indians suddenly fell upon him, but he defeated them all, and they became his best friends. In 1815 he accompanied the presidents of Mission San José to San Francisco and San Rafael; but otherwise he never left his Indians for any length of time. Like nearly all the missionaries, he in 1826 declined to take the oath of allegiance to the so-called Republic of Mexico.

Santa Barbara Mission Archives; Records of Mission Santa Clara; Engelhardt, The Holy Man of Santa Clara (San Francisco, 1889); The Franciscans of California (Harbor Springs, Michigan, 1887).

ZEPHYRIN ENGLERDIT.

Vianney, Jean-Baptiste-Marie. See Jean-Bap-
tiste-Marie Vianney, Blessed.

VIATICUM—Name.—Among the ancient Greeks the custom prevailed of giving a supper to those who seemed likely to die. The word is Latinized from the Latin "Convivium, quod itineris comitibus preebetur" (Hedenerius, "Lex, grace-lat."). The provision of all things necessary for such a journey, viz. food, money, clothes, utensils, and expense, was called "τρέπαννα" (dóphiós). The adjective equivalent in Latin of both these words is viaticus, i.e. of or pertaining to viaticum, i.e. or carrying on a journey. For this reason it is evident that the Latin word "Lexicon"). Thus in Plantin (Baech, 1, 1, 61) we read that Baechis had a supper prepared for his sister who was about to go on a journey: "Ego sorori mece cenam hodie dare volo viaticum," and (Capt. 2, 3, 80), "Sequere me, viaticum ut dem trapesita tibi," and in Pliny (VII, ep. 12, in fine), "Vide ut milii viaticum reddas, quod impendi." Subsequently the substantive "viaticum" figuratively meant the provision for the journey of life, and finally by metaphor the provision for the passage out of this world. It is the last meaning that the word is used in sacred liturgy.

Formerly it meant anything that gave spiritual strength and comfort to the dying and enabled them to make the journey into eternity with greater confidence and security. For this reason anciently not only any sacrament administered to persons at the last hour, but baptism (St. Basil, Hom. in sac. bap.); St. Gregory the Great, "Oratio de viatico," and confirmation, penance, extreme unction (Moroni, "Diz. di cristidione stor.-eccl."). Eucharist (Fourth Conne. of Carthage, cap. 78, calls it "viaticum Eucharistiae"), but even prayers offered up or good works performed by themselves or by others in their behalf, e.g. absides (St. Cyprian), and finally anything that tended to reconcile the soul to God and the Church came under this designation. In the course of time "viaticum" was applied to the Eucharist generally, but finally it acquired its present fixed, exclusive, and technical sense of Holy Communion given to those in danger of death. The Catechism of the Council of Trent (De Euch. sacr., n. 3) says: "Sacred writers call it the viaticum of the dying. It is administered to them by which we are supported in our mortal pilgrimage, as also because it prepares for us a passage to eternal glory and happiness.

As early as a. d. 325 the Holy Eucharist given to the dying was called the "last and most necessary Viaticum" (Conne. of Nice, can. 13). Although Ambrose, Bishop of Orléans, in his note on this canon says: "viaticum" here means only the reconciliation and absolution granted to any of death to public penitents who had not performed the prescribed canonical penance, yet Macer (Hiero
tolexius) declares that it means simply "Sacramentum Eucharistica, cui autononostastice nomen vero muninum convenit." Innocent I (402-17), in "Ad Ex
superum," and the First Council of Orange, 411,employs this word viaticum.

Minister.—Formerly Viaticum was administered not only by bishops and priests, but also by deacons and clerics of inferior orders and even by lay people. During the persecutions lay people were consecrated priests to their houses and administered Holy Communion to themselves, and it is natural to con
duct the minister of this sacred act in a similar manner. Dionysius of Alexandria ("Ep. ad Fabium Anto
toch." in Ensehius, "Hist. eccl.", VI, xiv) relates that Serapien, an old man in danger of death, re
cived Viaticum from his nephew, a mere boy, who had received the consecrated particle from a priest.

De a Deere of the Council of Reims (Regino, "De
dee. disc. 1", 1, 1, v. 2) after the tenth century no mention is made of lay persons carrying Viaticum to the dying, but deacons regularly administered it, and from two manuscript codices in the monastery of Casulis Bene
dictinienses, "viaticum" is evidently understood to mean the house of the sick person, but that the priest adminis
tered it (Martène, ibid.). At present only parish priests or their assistants carry and administer it to
the dying. In case of necessity a deacon may be delegated, and if the necessity be urgent this delegation need not be waited for (Lehnkuhl, II, 135).

Subject.—All, even children who have reached the age of reason (Deer., "Quam singulari," praecriptio VIII, 8 Aug., 1910), are bound by Divine precept to receive the Viaticum when they are in danger of death, according to the opinion of theologians and the rule of the Church; though it is disputed whether one who is now in danger of death and who has within the last few days received Holy Communion is so bound by Divine precept. The obligation in the latter case is not clear, as the previous Communion in all probability satisfies the Divine law (Slater, II, 1; Lehnkuhl, II, n. 146). St. Liguori says that according to the interpretation of some of the ancient Fathers (VI, n. 285, dub. 2, see. sent.). If a person becomes dangerously ill on the day on which he received Holy Communion out of devotion, it is debated whether he may, or is bound to, receive it as Viaticum (Slater and Lehnkuhl, ibid.). Benedict XIV (De syn. dieœc., VII, xi, n. 2) leaves the decision of this question to the discretion of the priest, but Liguori (ibid., tertia sent.) thinks that the sick person is bound to receive it if the danger comes from an external cause, but not if he were already ill or if the danger already existed in some internal, though unknown cause, as might be presumed in case of sudden illness, e. g. apoplexy and the like. Viaticum, like Holy Water, is to be given to the sick, if not in danger of death, to persons who are insane and who have never had the use of reason (Rit. Rom., Tit. IV, n. 10). To persons labouring under insanity from fever or other causes and at the time incapacable of sentiments of piety, Communion cannot be administered; if, however, before they became insane they evinced pious and religious sentiments and led a good life and it is ascertained that they have a surviving will, it may be administered to them until they are dying. Viaticum may be administered to them in their delirium provided there be no danger of irreverence (Catech. of Council of Trent, II, vi, n. 64). It should not be administered when there is danger of irreverence to the sacrament from incessant coughing, difficulty of breathing or swallowing, and from the patient's dispositions. The priest, however, may give the drink may be given first, to try whether the person can receive without danger of rejecting the Sacred Host. The same may be done in case of delirium also. Many recommend the trial to be made with an unconsecrated particle (O'Kane, "On the Rubrics," n. 782). Public sinners ("Publicii usurarii, concilii no. 27, 28") when of a certain age (beginning of the 4th decade) are not allowed to receive Viaticum until they have repaired, as far as circumstances will permit (the confessors must decide in each case the nature and extent of this obligation), the injuries and scandals of which they have been the cause.

Formerly Viaticum was usually administered under the form of bread, because the Blessed Sacrament, which was to be carried to the house of the dying person, was customarily reserved under this form only. The incident, related above, of the aged Scapion would indicate this, for the boy was instructed by the priest to dip the consecrated particle into water before giving it to his uncle. To this rite the Council of Trent (De syn. dieœc., VII, xi, n. 2) is not opposed, because it states "inundat turc etius Eucharistia" when Viaticum was to be given to dying persons, who, on account of the parched state of the throat, were unable to swallow the Host. About the twelfth century the custom of receiving Holy Com- munion out of devotion under both species began to be observed (Ceremonies of the Church, p. 251, note 1, Slater, I, 1910). It cannot be doubted that, as long as this custom prevailed, Viaticum was often administered in the same manner when it was given after Mass, cele- brated in the room of the dying person, which was frequently done. Monard, in his notes on the "Grego- rian Sacramentary," says that it contained two sepa- rate forms for the administration of Viaticum, "Cor- pus Domini nostri Jesu Christi custodiat te in vitam aeternam," and "Sanguis Domini nostri Jesu Christi redimat te in vitam aeternam," sometimes the Host was dipped in the little glass of Blood, as is evident from many ancient Rituals, and the Council of Tours pre- scribes: "Suae oblatio (Host) instincta debet esse in Sanguine Christi, ut veraciter presbyteri possit deire—Corpus et Sanguis Domini proficiat tibi" (Marlène, ibid.). Although anciently it was the custom to re- ceive Holy Communion during Mass under both species (also Viaticum after Mass), yet it was never permitted that the Host should be dipped in the little glass of Blood, as is evident from the species of bread only did receive, whole and entire, the Body and Blood of Christ. At present Viaticum is administered, at least in the Latin Church, under the form of bread only.

Rites and Ceremonies.—Things to be prepared.—(a) By the priest. —The pyx, a small corporal, and a censer in which he places its contents, and a little box on which he says: "Pax tuæ domini" and if there be no one to answer, he replies himself: "Et omnis habitantibus in ea", enters the room, puts on his stole, takes out the pyx, places it on the table, genuflects, and rises. Then he takes the holy water and sprinkles first the sick person in the form of a cross, i. e. in front of him, and then behind him, as seems expedient for the priest to carry with him two wax candles, holy water, and a small communion-cloth.

The priest, having placed the pyx in the burse, which should hang on his breast by a cord round his neck, goes to the sick person's house, reciting on the way the "Miserere" and other psalms and canteries in Latin, he says: "Pax tuæ domini" and if there be no one to answer, he replies himself: "Et omnis habitantibus in ea", enters the room, puts on his stole, takes out the pyx, places it on the table, genuflects, and rises. Then he takes the holy water and sprinkles first the sick person in the form of a cross, i. e. in front of him, and then behind him, as seems expedient for the priest to carry with him two wax candles, holy water, and a small communion-cloth.

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tion he says "Misecatur" and "Indulgentiam" using the words tui, tuus, tuorum, and tibi. (The singular is used when Communion is given to one who is sick, except in the rare case in which it is given during Mass, when the plural form is used. "Sacrorum Rituum Cong.", 16 Nov., 1896. The priest then turns to the table,Goldstuck, and takes the particle between his thumb and index finger of the right hand and holds the pyx in his left hand under the particle. The "Ecce Agnus Dei" and the "Domine non sum dignus" are said as prescribed for the ordinary Communion in the church. The sick person should say the "Domine non sum dignus" with the priest, at least once, in a low tone. (Rit. Rom., Rubr., 18). Instead of the "Coram Domini", "frater (soror)" etc., is used, whether the sick person is fasting or not, for it is always used when the sick person is in probable danger of death. It is a very probable opinion that Communion may be administered the next day, and even every day, and while the danger continues the form should always, be "Aecipe frater (soror)".

Therefore a pyx is experienced in swallowing the Host on account of the parched condition of the throat, a little water may be given to the sick person before he receives Holy Communion, or the Host may be placed in some wine or water in a spoon, or a little wine or water may be given immediately after receiving the Host.

If the pyx is broken or lost, but the person be able to receive, all the prayers, as far as the "Misecatur", may be omitted. In case of extreme necessity the priest may even omit the "Misecatur" and the following, and give Communion immediately. In these cases the prayers which were omitted are not supplied afterwards, even though the state of the sick person allows the time, it is given to the sick person will be unable to swallow the Host before death, it should not be given. If it be given and death ensue before he can swallow it, it should be removed from his tongue and placed either in a corporal or in some vessel and kept in some secure place and in due time put into the sacarium. Should the Host not be visible in the mouth, nothing further need be done (O'Kane, "Op. cit.," n. 777). If difficulty is experienced in swallowing the Host on account of the parched condition of the throat, a little water may be given to the sick person before he receives Holy Communion, or the Host may be placed in some wine or water in a spoon, or a little wine or water may be given immediately after receiving the Host.

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If the priest, after bringing the Blessed Sacrament, finds unexpectedly that the sick person is unable to communicate, he may give benediction with it to the sick person. But he is never allowed to bring the Blessed Sacrament for this purpose when he knows that the sick person is not able to receive the Sacrament. Should the sick person be unable to retain the Sacred Host, it should be removed and carried to the church in a corporal or clean vessel. There it should be kept in a becoming place until it corrupts, when it should be put into the sacarium.

After the Communion the priest purifies the pyx and his fingers in a small glass of water, and the water is given by the priest, or one of the attendants, to the sick person to drink. If the latter be unable or unwilling to take it, it may be thrown into the sacarium or into the fire at the house. The priest may, if he wish, purify the pyx and his fingers by rubbing them with one part of the little purifier previously moistened with water. The purifier should then not be used again before it is washed. The prayer says "Dominus vobiscum" and the prayer "Dominum sancte", etc. If no particle remain in the pyx he blesses the sick person with his hand in the same manner as after Communion in the church, using the form "Benedictio Dei", etc. O'Kane (n. 823) thinks that since water is used the rubric should be used the rubric "Miserere", instead of "super vos" in this blessing; the rubric "cum manu benedict" seems to favour this opinion, although authors who give the form in full say it ought to be "super vos". If a particle remain in the pyx, the priest genuflects, puts the pyx in the burse, and, without saying anything, gives the blessing with the pyx, puts off his stole and surplice, and returns to the church, reciting on the way the Psalm, "Laudate Dominum de coelis", etc. (This rubric ought to be observed, when the priest is obliged to give Viaticum to persons in different houses, until the last particle is given, and for the rubric "Dominus vobiscum""). Having arrived at the church he places the pyx on the corporal, genuflects, descends to the lowest step and there recites the versicles "Panem de celo", etc. and "Dominus vobiscum" and the prayer "Deus, qui nobis", etc., after which he announces the indulgence of seven years and seven plagues to those who accompanied him without a light. He then ascends to the predella, genuflects, gives the blessing to the assembled people in the church with the pyx and places the latter in the tabernacle in the customary manner.

From the Nota of M. Connolly Thursday till the Mass of Holy Saturday the colour of the stole must be white, the "Gloria Patri" is recited at the end of the Mass, and the blessing with the pyx may be given in the name of the sick person, but not in the church. It may happen that Viaticum is to be given during Mass, e.g. to a criminal about to be executed, in an insane asylum, in prison, or in other cases. In such a case the priest, after he has recited the prayers in a low voice, commences the Mass in the side view of the altar. The rites and ceremonies observed in such cases are exactly the same as when Communion is given in the church, except that the form will be "Aecipe frater (soror)". The colour of the vestment will be suitied to the Mass. When Viaticum is administered to two or more persons at the same time, it is given to all successively, as in the church, provided they be in the same apartment, or in apartments opening into each other. In this case "Misecatur vestri . . . vestris" and "Indulgentiam . . . vobis et vestris" are said; the ablution may be given to any one of them, and need not be divided in the prayer "Domine sancte", the words "fratris nostri" or "sororis nostri" are changed into "fratrum nostri" or "sororum nostri", and at the end the blessing with the pyx is given only once to all together.

Magnus, Hagiographia (Venice, 1712); Chabry, Storia dei sacramenti (Verona, 1752). Zacchia, Bibl. erudita (Rome, 1753); Bene dicnt IV, De sacris diecere emo (Naples, 1774); Labbe and Cossart, Conc. coll. (Paris, 1715); Marett, De antiqu. eccles. rituis (Venice, 1783). Theodore, De sancto sacramento (Venice, 1792); Bernard, Cours de liturgie romaine (Paris, 1800); A. Sertor, Tractatus de sacramentis (Mainz, 1961); Scalier, De sacris sacramento (Venice, 1788); H. Westfall, The English Ritual Explained (London, 1898); O'Kane, Notes on the Rubrics (Dublin, 1867); Ritualis Romanum (Ratisbon, 1865).

Viator, CLERICS OF SAINT.—St. Viator, lector of the cathedral at Lyons, France, lived in the fourth century and is the earliest type of the teacher of the cathedral schools. In the exercise of their functions of this order, namely in interpreting and expounding the Scriptures to the people and in catechizing the children, they displayed that zeal and ability for which he was held in such high esteem by his bishop, Saint Just, and by the Christian flock of Lyons. Hagiographers refer to him as "a most holy youth, who on account of his eminent virtues was believed by his bishop, Saint Just." After the Council of Aquileia (381) St. Just decided to spend the remainder of his life in the penitential solitude of Thébais, and selected young Viator as the companion of his voluntary exile. Both the aged bishop and his youthful lector died in the odour of sanctity in an austere monastery of Scédi in the year 399. The feast of St. Viator, the patron of the Roman martyrology, is observed on 21 October.

Because St. Viator had sanctified himself in teaching the young, he was selected as the patron of a
community of parochial clerics or catechists, who are priests and teaching brothers living on a footing of mutual support. This community was established in the city of Lyons, France, by the Clerk of St. Viator, in a year 1855 by the Very Rev. Father Louis-Joseph Querbes, pastor of the village of Vourles in the Archdiocese of Lyons. Desirous of securing Christian teachers for his own and for adjoining parishes, where education had been wanting for the Reign of Terror, Father Querbes established at Vourles, in 1829, a school for the training of lay teachers, which was soon officially sanctioned by the Royal Council of Public Instruction. In 1835 this organized band of secular teachers developed into a community of priests and brothers with the vows of religion, and was approved by the archiepiscopal authority of Lyons. With the assistance of the Roman pontiff the Faun Querbes established in 1836 the statutes of his new community from Gregory XVI in 1838. Under the generalship of Father Querbes the membership of the community increased so rapidly that before the time of his death (1 Sept., 1829) there existed three provinces of the society in France and one in Canada; and the Clerics, besides teaching very many public schools, conducted flourishing schools in Spain and in Belgium, where the superior-general now resides. In 1847 Bishop Bourget, of Montreal, obtained from Father Querbes brothers for a small college recently founded in Joliette, Canada. Father S. Champagnolle, C.S.V., who was appointed president of the college, opened a novitiate in Joliette in 1848, and became provincial superior general of the college of Joliette, Canada, which developed rapidly in membership and efficiency. Soon Bourget College arose in Rigaud, the Deaf and Dumb School and the St. Louis School in Montreal, the St. Viator School in Joliette, and ten commercial colleges in the villages of the Province of Quebec. With this impetus the community continued to make rapid strides. The four years' course of study in Bourget College, developing the necessary co-operation between home, church, and school, pastor, parent, and teacher in view of the best educational results.

All the important houses of the community have been suppressed in France, where some two hundred members of the institute are still teaching in what are called 'parochial schools.' The brief four years of their existence, however, have enabled them to build durable buildings in Spain and in Belgium, where the superior-general now resides. In 1847 Bishop Bourget, of Montreal, obtained from Father Querbes brothers for a small college recently founded in Joliette, Canada. Father S. Champagnolle, C.S.V., who was appointed president of the college, opened a novitiate in Joliette in 1848, and became provincial superior general of the college of Joliette, Canada, which developed rapidly in membership and efficiency. Soon Bourget College arose in Rigaud, the Deaf and Dumb School and the St. Louis School in Montreal, the St. Viator School in Joliette, and ten commercial colleges in the villages of the Province of Quebec. With this impetus the community continued to make rapid strides. The four years' course of study in Bourget College, developing the necessary co-operation between home, church, and school, pastor, parent, and teacher in view of the best educational results.

In the United States the Clerics of St. Viator, sometimes called Viatorians, have since 1855 had important parochial schools in Bourbons, Illinois, in St. Joseph's parish, Cohoes, New York, in the cathedral parish, Greensburg, New York, and in Baker City, Oregon. In all these schools, except that of Bourbons, the Brothers have gradually been replaced by Sisters. The members of the community are now exercising the educational activities almost exclusively in high school and college work. Owing chiefly to this change in the educational conditions of the country, the Brothers of the American province more often embrace the larger opportunities offered by the communities in this country. None the less, many of the Viatorians in the United States are St. Viator College, Bourbons, Illinois, which grew out of the original district or village school, first into a commercial academy in 1865 upon the arrival of Father P. Beaumont, and Brothers Marvel and Bernard; then in 1882 Father Thomas St. Pierre resided from Canada, and the young school evolved into a classical college. The institution won the patronage of the public and the favor of the ecclesiastical authorities. After nine years of work Father Roy, whose memory was enshrined by his students in the beautiful Roy Memorial Chapel, returned in broken health to Canada, and was succeeded by Father Thomas St. Pierre, who directed the growing institution for over a quarter of a century. Under Father Marsile's presidency, courses and faculties in theology, philosophy, science, and languages were strengthened, and several branches were added to divers other courses to answer the need of the times. In his honor his students built the Marsile Alumni Hall as a memorial. In 1896 the several buildings of St. Viator College were destroyed by fire. Courses were continued in improvised quarters and new buildings were erected. Father Marsile then resigned the presidency and Rev. J. P. O'Mahony, C.S.V., was appointed his successor. The college for several years has had a yearly enrollment of over three hundred students, and nearly three thousand alumni. The list of commercial graduates and alumni who have entered the professions of law and medicine is larger still. St. Viator College has, besides a preparatory department and high school, the four years' college course proper. There is also, chiefly for the scholastics of the community, a course leading to the degree of Bachelor of theology, to which diocesan students are admitted.

In 1910 Bishop O'Gorman, of Sioux Falls, South Dakota, purchased from the Federal Government a group of ten school buildings situated in Chamberlain, and placed these in the hands of the community of St. Viator. The Knights of Columbus took an active interest in the founding of the new institution, and Father Jerome C. Reardon, C.S.V., was appointed president of the college. In the United States the Viatorians have also undertaken the care of parishes. They have now charge of the Maternity parish, Bourbons, Illinois; St. Edward's and St. Viator's, Chicago; St. Mary’s, Beaverville, Illinois; and in Chamberlain, Pulaski, and Plankinton, South Dakota; and the five missions attached to the parish of McMinville, Oregon. In the past years they were pastors in St. George, Manteno, Aurora, Dwight, Brinfield, and St. John Baptiste, Chicago, Illinois. In 1882 the establishments of the middle West became independent of the Canadian province and were erected into a separate obedience. Very Rev. Father C. Fournier was appointed superior, with his headquarters at Montreal, Quebec. In 1883 the novitiate and the headquarters of the provincial administration were moved to Chicago. During the twenty-five years of his incumbency as provincial and master of novices, Father Fournier supplied the new province with the needed force of well-trained teachers for the various schools of his jurisdiction. Very Rev. A. Corcoran came to the assistance of Father Fournier for four years as provincial (1898–1902). Upon the death of Father Corcoran, Father Fournier again resumed the burden of the provincial direction. Resigning in 1908, he was succeeded by Very Rev. J. A. Charlebois, the present superior. As teaching Christian doctrine by word and example has been the truest and most effective way of spreading the Christian education, every catechist of St. Viator is required by the rule to write a complete course of
Vicar Apostolic.—(1) In the early ages of the Church, the popes committed to some residential bishops the duty of catechizing over ecclesiastical matters in a certain region, as the Archbishop of Arles for Gaul and the Archbishop of Thessalonica for Illyria. These prelates were called vicars Apostolic. (2) Prelates with the title of vicar Apostolic are sometimes commissioned by the Holy See to administer dioceses which are vacant, or whose bishops are prevented from exercising the functions of their office by some impediment. These vicars Apostolic have the powers of vicars capitular (q.v.) and at times receive also some extraordinary faculties, which must be learnt from their Brief of appointment. (3) In regions where the ordinary hierarchy of the Church has not yet been established, and which consequently have no ordinary and immediate jurisdiction of the pope, the Holy See usually governs such missionary regions by means of a delegate who has received episcopal consecration to some titular see, and who is designated a vicar Apostolic. These prelates generally have the same powers that bishops have by common law in their own dioceses, and the Congregation of Propaganda also gives them some extraordinary faculties. All these powers, however, are delegated, not ordinary. As they are not diocesan bishops, they have no cathedral or chapter (S. C. Prop., 27 Nov., 1858). Without special concession from the Holy See, they may not concede the usual forty days indulgence, nor erect a throne in the church, nor hold divine service, nor ordain anyone in the absence of the “Corpus juris canonici”.

EUGÈNE LOUIS RIVARD.

Vicar (Lat. vicarius, from vice, instead of), in canon law, the representative of a person to whom ecclesiastical jurisdiction. The office of vicar was in use among the ancient Romans, that being the title of officials subordinate to the praetorian prefects. In the ecclesiastical forum, from very early times, we read of vicars of the Apostolic See, such as the archbishops of Thessalonica. Bishops also appointed vicars, such as their vicars capitular, vicars of their diocese, vicars of the cathedrals, etc. The vicars of the cathedral differ from a vicar, who is constituted by a prelate in place of a vicar. The vicar himself without special faculties cannot substitute another vicar with equal powers in his own place. The jurisdiction of vicars is generally ordinary, but sometimes only delegated. The former archdeacons and vicars of the present vicars capiular and vicars capiular are some officer of the Church who is in charge of the immediate jurisdiction of the Church, the prelate, or some organization of the diocese, or some organization of the Church. The vicars Apostolic and vicars forane have only delegated power conferred by special commission. Vicarial jurisdiction in general can not be called merely mandatory (which is ultimately delegated power), for many vicars have a tribunal distinct from that of the prelate represented by them. As vicar, a prelate or other ordinary may exercise certain powers in connection with the diocese, ecclesiastical organization of the Church, etc. In the present, the vicar Apostolic is the full and complete representative of the Church, and is the only ecclesiastical representative of the Church. Vicars Apostolic are appointed outside of Consistory by a special pontifical brief, and by this provision is merely published in Consistory. All matters concerning the promotion of vicars Apostolic are conducted by Propaganda on the lines of the Constitution, “Gravissimum”, of Benedict XIV (18 Jan., 1747) and the later Decree of the Holy See (Collect, S. C. Prop., n. 38-87). There are about 150 vicariates in existence at present.


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Vicar Capitular, the administrator of a vacant diocese, elected by a cathedral chapter. On the more inferior prelates can constitute vicars except in cases permitted by canon law. The powers of vicars Apostolic are exercised according to the law that is whether they are freely nominated or elected. When vicars have ordinary jurisdiction, their rights and duties in general are the same as those of other ordinary prelates, but their particular obligations must be learnt from the office they hold. The same is to be said of the cessation of their powers, which are terminated by resignation, etc. In addition, however, of some special regulations for particular vicariats, as that of vicar-general.

WEISS, Jus decretales, II (1889); AICHELER, Compendium iuris ecclesiastici (Bueno, 1900).

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death of a bishop, the canons of a cathedral chapter (where such exists) inherit the episcopal jurisdiction as a body if no one has been appointed by the pope in the name of the see; however, they must meet and constitute a vicar capitular (Conc. Trid., Sess. XXIV, c. xvi, de ref.). If they neglect this duty, the right passes to the metropolitan, or, in case the metropolitan see is in question, to the senior suffragan bishop, or, if the diocese is exempt, to the nearest bishop. In constituting a vicar capitular, a strict form of election must be followed; but if suffragans are cast, they should be secret, and no one may vote for himself. The vicar chosen should be a doctor or licentiate in canon law if possible, and though a canon is commonly to be chosen yet this is not required for validity.

On his election the vicar succeeds to all the ordinary episcopal jurisdiction that the chapter had inherited, nor can the chapter reserve any part of the jurisdiction to itself, nor constitute only a temporary vicar, nor remove him. Faculties which are committed to bishops by the Holy See for a term of years, pass also to the vicar capitular (S. Off., 22 Apr., 1898), in which are included the powers usually granted to archdeacons of archiepiscopal sees; however, the vicar capitular (S. Off., 3 May, 1899). Canons usually hold that perpetual delegations to ordinaries, sanctioned by the Council of Trent, pass likewise to the vicar capitular. Faculties, however, which had been granted to the bishop personally are not extended to the vicar. There are, nevertheless, some limitations on the power of a vicar capitular, even as regards ordination and episcopal jurisdiction. Thus, he may not convocate a synod or visit the diocese unless a year has elapsed since these offices were performed. He may not grant indulgences. He should not undertake any new work or engagements that might prejudice the action of the in-coming bishop. Hence, during the first year of vacancy, he can promote to sacerdotium only those who are obliged to receive that dignity through possession of a benefice. The vicar cannot grant the benefices of free collation, nor may he suppress them and unite them to the cathedral chapter. He may not alienate the goods of the cathedral church or of the episcopal mansion. He can, however, grant permission for the alienation of goods given for the use of a vicar capitular, a strict form of beginning a judicial process concerning the goods or rights of the cathedral church. The vicar cannot give permission for the erection of a new monastery or a new confectry (S. C. Ind., 23 Nov., 1878). Canons usually declare that a vicar capitular can receive external clerics into his diocese, but deny that he can excommunicate the home clergy. If the vicar is in episcopal orders, he can perform all that belongs to the ministry of consécration; otherwise he may invite a bishop from another diocese to exercise such functions. If the vicar die or resign, the chapter must elect another within eight days, but the newly-elect must not be one who has already received the nomination to the same or another vicar capitular. If no one is called, or if the newly-elect of a vicar capitular becomes necessary, this may be done only by the Holy See. The office of a vicar capitular ceases when the bishop who has been promoted to the diocese presents his letters of appointment to his cathedral chapter. The new bishop has the right of demanding an account from the chapter and vicar capitular of all their acts of administration, and of punishing any dereliction of duty.

Laurentius, Institutiones juris ecclesiastici (Fribourg, 1903); Taunton, The Law of the Church (London, 1900), v.; Werner, Juris de decernatione (H. Rome, 1899); Fabriano, Bibliotheca canonica, VII (Rome, 1893), v.

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Vicar-Forane. See Dean.

Vicar-General, the highest official of a diocese after the ordinary. He is a cleric legitimately deputed to administer a part of the affairs of the diocese, in the name of the bishop, so that his acts are reputed the acts of the bishop himself. The wide powers of administration now enjoyed by the vicar-general belonged formerly to the archdeacon. The latter official was the first among the seven deacons, a number long retained in many churches, and he held office, not by the permission of the pope, but as a result of the appointment of the bishop. To him was generally committed the external administration of the diocese, including the control of the inferior clergy and the right of visiting and correcting all the clerics by judicial procedure. In the sixteenth century, there were both urban and rural archdeacons, and the dioceses were divided into districts, or vicariates, for these officials. This custom began in France and later spread all over Europe. In the eleventh century, the jurisdiction of archdeacons had become ordinary and stable. They had courts of first instance, and, besides their contentious jurisdiction, they had wide administrative powers, so much so that they became obnoxious to the legitimate exercise of the bishop's authority. In consequence, the canons of the Decretals, 1842, forbade the appointment of new diocesan assistants of the bishop, later called vicars-general, or officials, removable at the will of the ordinary. Vicars-general are not named in the Decretals of Gregory IX, but they are frequently referred to in the Sixth Book of Decretals (c. cap. ii, iii, “De off. vic.”, I. 13 in 6) and in the Clementines (c. cap. iii, “De offic. vic.”). In the thirteenth century, the institution of vicar-general greatly limited the powers of the archdeacons, and finally the latter officials were reduced by the Council of Trent (Sess. XXIV, c. xii, “De refer.”) to mere honorary dignitaries in cathedral chapters.

According to the present discipline, the vicar-general is deputed by the bishop to exercise the latter's jurisdiction in part. A number of other officials, however, can be employed by the bishop. Bishops could not of themselves be competent to establish officials with the same ordinary faculties which they themselves have, and consequently the office of vicar-general rests on powers communicated by the pope and common law. The bishop, therefore, cannot concede to the vicar-general any jurisdiction except within the bounds allowed by the law or legitimate custom, or express Apostolic indults. The jurisdiction of the vicar-general is necessarily universal in the whole diocese, both for persons and causes, with a universality, however, not absolute, but moral, and therefore, though the bishop can restrict it both as to places and causes, he cannot so limit it that it ceases to be general, at least morally. It is in the discretion of the bishop to divide the diocese into judicial sections, but he cannot suppress an office instituted by common law. The office of vicar-general is unique, and therefore there should not be several of them in one diocese, either acting in concert or governing a special part of the diocese (S. C. C, 29 Apr., 1893).

The contrary practice in some dioceses is an exception to the canon law, and must rest on legitimate cause, but he cannot suppress an office instituted by common law. The office of vicar-general is unique, and therefore there should not be several of them in one diocese, either acting in concert or governing a special part of the diocese (S. C. C, 29 Apr., 1893). The contrary practice in some dioceses is an exception to the canon law, and must rest on legitimate cause, but he cannot suppress an office instituted by common law. The office of vicar-general is unique, and therefore there should not be several of them in one diocese, either acting in concert or governing a special part of the diocese (S. C. C, 29 Apr., 1893).
law, in which he should be a doctor or licentiate, or at least equivalently qualified. Statutes of particular dioceses, and even of the papal bull, declare that the vicar-general should not have the cure of souls, but this is nowhere prescribed in common law, and though an urban parish, or a capellan office, or the rectorship of a monastery are hindrances to the liberty of a vicar-general, yet they are not strictly incompatible with it. Regulars cannot be appointed vicar-general without the permission of their religious superiors, and, according to the custom of the Holy See to live outside their monasteries. It is expedient that the vicar-general should not be a blood relation of the bishop or a cleric of the diocese, but there is no general law to this effect, though the schema of the Vatican Council contains one (Jus Pont. de Prop. Fac., VI, append.).

Vicar-general, by reason of his office and deputation, extends to all causes in the ordinary episcopal jurisdiction, except those which common law or the bishop may have reserved or made dependent on a special mandate. The tribunal of the vicar-general is one with the bishop's, and therefore there is no appeal from one to the other. The vicar-general has no special title of jurisdiction, and cannot exercise his whole jurisdiction, but he may appoint delegates for special causes. Owing to the dependence of the jurisdiction of the vicar on that of the bishop, it ceases or is impeded with the latter. When, however, the vicar is acting in a special case as a strict delegate, he may even then finish the cause he had begun. The jurisdiction of a vicar-general is not the same as that of a bishop, nor is it between ordinary and delegated, and it may be called quasi-ordinary, because, on the one hand, it is connected with a certain office by legal enactment and, on the other, it is exercised not in his own, but another's, name. As ordinary jurisdiction, however, is always exercised by him as a matter of fact, there is no need to use the bishop's name.

By virtue of a general mandate, the vicar-general exercises ordinary jurisdiction in the name of the bishop, but for some causes he needs a special mandate. These are: to make a visitation of the diocese, to confer benefices of free collation, to punish the excesses of clerics or remove them from their benefices or other offices, to use the bishop's apostolic authority, to dispense with the canonical suspension, to concede dimissorial letters for receiving orders. All the above require a special mandate by explicit law, but others of a similar nature, according to canonists, also require this mandate. They are: to suppress, unite, or divide benefices, to admit resignations for the purpose of exchanging benefices, to convocate a diocesan synod, to elect monasteries and convents. The office of a vicar-general expires with his death or resignation; with the cessation of the bishop's jurisdiction; with the revocation of his vicarial mandate, which must, however, be justified by a grave cause and according to which, if his honour be impugned, he has recourse to the Holy See.

TAUNTON, The Law of the Church (London, 1906), s. v.; SMITH, Elements of Ecclesiastical Law, 1 (New York, 1903); WEINZ, Just. ecclesiast., II (Rome, 1890); THOMASSEN, Vetus et nova disciplina (Paris, 1838); LAURENTIUS, Institutiones juris ecclesiast., Pars II, 2 (Rome, 1873); SCHMIDT, Jurisprudentia canonico-civilis, I (Venice, 1753); FERRARA, Bibliotheca canonica, VI (Rome, 1880), s. v.

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Vicari, HERMANN VON, Archbishop of Freiburg in Baden, b. at Ansbach in Wurttemberg, 12 May 1773; d. at Freiburg, 11 April, 1868. In 1790 he received tonsure at Constance and obtained a canonry, studied law until 1792 at Vienna, and after a brief practice began the study of theology. In 1797 he was ordained priest, and made ecclesiastical councillor and official of the episcopal curia at Constance. After the suppression of the diocese (1802) the Archbishop of Freiburg appointed him cathedral canon, in 1827 vicar-general, and in 1830 cathedral dean. In 1832 he was appointed Auxiliary Bishop of Macra, in 1836 coadjutor, and in 1842 bishop. As archbishop, Vicari endeavored to release the Church of Baden from the bonds of Josephinism and the principles of Wessenberg, and to defend its rights against the civil Government. To overcome prevalent religious indifference he emphasized the rights of bishops in training and appointing the clergy, and enforced discipline as regards mixed marriages. In a violent conflict with the Government, he declared his prohibition of a Requiem Mass for deceased Protestant rulers he was victorious, as also in later contests about the schools. Though placed under police supervision and held prisoner in his palace, his unwavering determination brought about the reorganization of Catholic life in Baden. He founded a seminary for boys out of his private means, established a theologico-pastoral house of studies, and appointed learned and ascetic men of sound religious convictions as professors at the ecclesiastical seminary. In numerous pastoral letters and exhortations he exhorted the priests for their high calling, exhorting them to the faithful fulfillment of their duties, especially in the administration of the sacraments, and punished disobedience with great severity. He was energetic in his support of the secular authority, and in the revolutionary years of 1848-1849 he exhorted the Catholics to remain loyal.

KÜBEL, Hermann von Vicari (Freiburg, 1869); HANSAKJ, Hermann von Vicari (Würzburg, 1873).

PATRICK SCHLAGER.


Vicarius Urbis. See Cardinal Vicar.

Vicar of Christ (Lat. Vicarius Christi), a title of the pope implying his supreme and universal primacy, both of honour and of jurisdiction, over the Church of Christ. It is founded on the words of the Divine Shepherd to St. Peter: “Feed my lambs ... Feed my sheep” (xxi, 17). He has been constituted the Prince of the Apostles guardian of His entire flock in His own place, thus making Him His Vicar and fulfilling the promise made in Matt. xvi, 18, 19. In the course of ages other vicarial designations have been used for the pope, as Vicar of St. Peter and even Vicar of the Apostolic See (Peter Galenius, I, Ep. vi), but the title Vicar of Christ is more expressly the title of the head of the Church on earth, which he bears in virtue of the commission of Christ and with vicarial power derived from Him. Thus, Innocent III appeals for his power to remove bishops to the fact that he is Vicar of Christ (cap. “Inter corporalia”, 2, “De trans., ep.”). He also declares that Christ has given such power only to His Vicar Peter and his successors (cap. “Quanto”, 3, ibid.), and states that it is the Roman Pontiff who is “the successor of Peter and the Vicar of Jesus Christ” (cap. “Licet”, 4, ibid.). The title Vicar of God used for the pope by Nicholas III (c. “Fundamenta ejus”, 17, “De elect.”, in 6) is employed as an equivalent for Vicar of Christ.

CORRADO, Commentarium in librum sextum Eclesiasticon (Rome, 1705); SCHMIDT, Jurisprudentia canonico-civilis, I (Venice, 1753); FERRARA, Bibliotheca canonica, VI (Rome, 1880), s. v. PAPA.

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Vice (Lat. vitium, any sort of defect) is here regarded as a habit inclining one to sin. It is the product of repeated sinful acts of a given kind and when formed is in some sense also their cause. Its specific characteristic in any instance must be gathered from the opposition it implies to a particular virtue. It is manifest that its employment to designate the individual wicked act is entirely improper. They differ as the habit of doing anything is distinguished from the act of that thing. Hence a man may have vices and yet he be at times guilty of no sin, and conversely the commission of isolated sins
Vicelinus, Saint, Bishop of Oldenburg, apostle of Holstein, b. at Hameln about 1086; d. 12 Dec., 1154. Orphaned at an early age, he received his primary education at Hamburg. He later entered the school, where he enjoyed the home and instructions of Hartmann, and soon surpassed his companions and assisted in the management of the cathedral school. He was called to Bremen to act as teacher and principal of the school, and was offered a canonry by Archbishop Fredrick. In 1122 he went to Liibeck in France to complete his studies (Hauke, "Kirchen- geschichten", Leipzig, 1903, T. 400). This is doubted by Schirren (Beiträge zur Kritik älterer lost. Geschichte, 1876, 38). On his return he was ordained priest by St. Norbert of Magdeburg. Archbishop Adalben sent him among the Wends, and in the fall of 1126 Henry, Prince of the Obrottes, gave him a church in Liibeck. At the death of Henry (1126) he was placed at the court of Prince Hesel, and was appointed pastor at Wippenthorp. This gave him an opportunity to work among the Holstians and neighbouring Slavs. His preaching gathered crowds of eager listeners, and many priests aided him in founding the monastery of Neumünster, according to the rule of St. Augustine, which was liberally endowed by the abbess. War among the tribes in 1137 caused the missionaries to abandon their labours for two years. Vicelinus sent two priests to Liibeck, but with little success. At his suggestion King Lothair intended to build a fortress and monastery at Segeburg, but death prevented him. Some years later Vicelinus established a house at Hogersdorf. In 1140 he was made Bishop of Oldenburg, where he did much for the welfare of his diocese. In 1152 he was struck by paralysis and lingered amid much suffering for two years. His body was transferred to Borsdesh in 1153, and buried before the main altar. In 1574 the small Catholic parish at Hameln had his picture engraved on a new bell. He is usually represented with a scripture lying on his left arm; his feast is celebrated on 12 Dec.


Francis Mershman.

Vicente, Gui, Portuguese dramatist, b. about 1470; he was living in 1536. He took up the study of law but abandoned it for literature. As a lyric poet he is represented by some humorous poems in the "Canzoneiro" of Garcia de Resende. He owes his fame to his plays, which were enacted by the order of King John III, the father of the Portuguese drama. He wrote in all no fewer than 12 pieces, of which 10 are in Spanish, 14 in Portuguese, and the rest in mingled Spanish and Portuguese. It had already become the fashion for the leading Portuguese authors to write in Spanish as well as in their native tongue, and this fashion was to continue throughout the Renaissance. Many of Vicente's plays were enacted for the purpose of celebrating religious and national festivals; others commemorate events in the life of the royal family; still others are quite popular in their tone and were intended by him to serve the ends of entertainment only. The first of his plays was the "Visitacao" (in Spanish), which celebrates the birth of John III, and his famous, and with good reason, the best of the plays of King John III. It is known that ladies and gentlemen of the Court, as well as the poet himself, played parts in his dramas when they were produced in the palace. Like the classic dramas of Spain, they are regularly in verse, and they contain lyrics of his own with melodies he composed by hand. His poetry is marked by the liveliness and melodies introduced for particular effect. For the sake of convenience the plays may be grouped under the headings of autos (the more peculiarly religious pieces), comedias and tragi-comedias, and farses. The 17 autos are usually called his "Obras de devocao". They reveal an influence of the contemporary Spanish drama, particularly for the verse, while contemporaneous Spaniards, like Lucas Fernandez and Torres Naharro, may possibly have inspired his prose compositions. But he was never a service imitator; the life of the time is reflected again and again in a work in an original and interesting manner, and, in spite of uncountedly of form, his little dramas remain very readable. Of course only a minority of devout Catholics could have written his "Obras de devocao". The first edition of his works was published at Lisbon in 1561-2.

E. of the Obras de Gil Vicente (Hamburg, 1854, and Lisbon, 1852), a good critical ed., is needed; MIDDLETON DE VAUCOINCQ in Greber, Grundzüge der romanischen Philologie, II, 220 sqq.; MENENDEZ Y PELAYO, Antologia de poetas liricos castellanos, 1887 (Madrid, 1881), ed. the National Library of Spain (Marina Grande, 1894); BRAGA, Esloha de Gil Vicente, etc. (Oporto, 1858); OROZ, Gil Vicente e as origens de teatro nacional (Oporto, 1898); BRAGA is always to be used with caution.

J. D. M. Forn.

Vicenza, Diocese of (Vicentina).—The city is the capital of a province in Venetia (Northern Italy). The surrounding country is agricultural, but there are also forests of lime, olive, cypress, and fir, and vineyards, olive and almond trees, and beds of lignite and kaolin; mineral springs also abound, the most famous being those of Reccaro. Among the industries worthy of mention are the woolen and silk, pottery, and musical instruments. The cathedral, dating from early in the eleventh century, and restored in the thirteenth, sixteenth, and nineteenth centuries, possesses many interesting works of art, and is rich in paintings and sculptures. The Church of the Arc Coeli (1214), formerly belonging to the Clarisses, contains statues by Marinali and Cassetti, and paintings by Tiepolo. The Churches of the Carmine (1372) and S. Caterina (1292), formerly belonging to the Humiliani, possess notable pictures. S. Corona (1292) was built by the Dominicans after the death of Ezzelino, and is rich in pictures by Montagna ("The Magdalen") and Bellini ("Baptism of Christ"). Other churches are: S. Croce (1179), S. Felice o Fortunato (eighth century), SS. Filippo e Giacomo (twelfth century). S, Lorenzo of the Friars Minor (1290), in the Gothic style, contains the tombs of many illustrious Vicentines. In the cloister of S.
Maria of the Servites (1319) took place the miracles of St. Philip Beniti of Dormiani. The most remarkable buildings are the theatre, built by Palladio in 1580 for the Accademia degli Olimpici, and the Basilica—the building itself Gothic of 1144, though Palladio built the outer portico in two orders. Near the latter are the clock tower (1221-1446), 268 feet in height, and the Rotondo, another work of Palladio's (1570), with four porticos. There are numerous private palaces which were transformed by Palladio and his pupils. A special feature is the multitude of towers which still remain. The Communal Library was founded by Count Giovanni M. Bertolo. The Museum contains a picture-gallery exclusively devoted to Vicentine painters. Of the philanthropic institutions many, like the hospital, date back to the fourteenth century.

Vicenza was a city of the Veneti, from whom it was taken by the Gauls. In Roman times it was of little importance, though it had the franchise in 43 B.C. It suffered by the invasions of the Huns, but is not mentioned in connexion with the Gothic War. In the eighth century we find a Lombard Duke of Vicenza. When the Franks came, Balo handed over the government of the city to the bishop, its communal organization had an opportunity to develop, and separated itself from the episcopal authority. It took an active part in the Lombard League, compelling Padua and Treviso to join, and its podestà, Ezzelino III, if Balo, was captured by the league. When peace was restored, however, the old rivalry with Padua, Bassano, and other cities was renewed, besides which there were the internal factions of the Vivaresi (Ghibellines) and the Maltraversi (Guelphs). The tyrannical Ezzelino IV drove the Guelphs out of Vicenza, and caused his brother, Albertino, to be murdered in 1290. The city joined the Second Lombard League against Frederick II, and was sacked by that monarch (1237), after which it formed part of Ezzelino’s dominions. On his death the old government was restored—a consiglio maggiore of four hundred members and a consiglio minore of forty members—and formed a league with Padua, Treviso, and Verona. Three years later the Vicentines, protected by a papal interdict of the city to Padua, so as to safeguard republican liberty; but this protectorate (castodia) quickly became dominion, and for that reason Vicenza in 1311 voluntarily submitted to the Scaligeri of Verona. In 1401 it submitted to Venice, and thenceforward shared the history of that republic. It was besieged by the Emperor Sigismund, and Maximilian I held possession of it in 1501 and 1516. In 1818 it rose against Austria, but was recovered after a stubborn resistance. Vicenza was the native city of the historian Ferreto dei Ferreti (fourteenth century), the poet Trissino (1475-1553), the traveller Pigafetta, companion of Magalhaes, the architects Palladio and Scamozzi, and the engraver Valerio Borsi.

Among its patron saints the city venerates St. Lontius, bishop and martyr, and Sts. Theodore and Vodolomius, bishops and confessors in the fourth century. The Christian cemetery discovered recently near the Church of Sts. Felix and Fortunatus, dates from the earlier half of the fourth century, and these two saints were probably martyred under Diocletian. The first bishop of whom there is any certain record is Horantius (590), a partisan of the Schism of the Three Chapters. Other bishops were: Vitalis (601), high chancellor of King Bereucung; Giroldino (606), deposed by Henry II for political sedition; Torence, in whose episcopate a number of bishops rebelled against the episcopal authority; Blessed Giovanni Caecafonente (1179-83), a Benedictine, slain by one of his own vassals. Uberto was deposed by Innocent III (1212) as a deposer of church property, but the canons put off until 1229 the election of another bishop. Gilberto, who was forced by the tyranny of Ezzelino, to live in exile. Blessed Bartolommeo da Breganze (1256), a Dominic, had previously been Bishop of Nocera, in Cyprus, andlegate in Syria. Under Bishop Emilian (1309) took place the translation of the Blessed Virgin on Monte Berico which led to the foundation of the famous sanctuary, 5280 feet above the sea. Barbo (1451) was afterwards Pope Paul II. Cardinal Giovanni Battista Zeno (1498) was distinguished for his sanctity and learning; Matteo Priuli (1563) founded the seminary and made efforts for reform. Alzise M. Garielli (1777) restored the See of Vicenza was suffragan of Aquileia, then of Udine,

Charting the Vicenza, XIII Century

Vich, Diocese of (Vicenses, Aquosensis), suffragan of Tarragona, is bounded on the north by Gerona, on the east by Girona and Barcelona, on the south by Barcelona and Tarragona, on the west by Tarragona and Lerida. It lies within the four Catalan provinces, but the greater part of it is that of Barcelona. The capital has 9500 inhabitants. Vich is of very ancient origin; it was called Ausa by the Romans, and Iberian coins bearing this name have been found there. The Gothic cathedral (1156), after its destruction by the Moors only one quarter (Vicus) was rebuilt, and this was called Vicus Ausaensis, from which the name Vich was derived. The introduction of Christianity was undoubtedly very recent, as martyrs of Ausa are recorded in the time of Decius, and in the earliest records of the Tarraconensium the Bishop of Vich is first mentioned. None, however, is mentioned by name until 516 when Cindius is named as assisting
at the provincial Council of Tarragona and Gerona. Aquilinus (580–90) attended the third Council of Toledo, and Bishop Vicensius, the sixth of Toledo; Guericus, the eighth; Wisfredus sent his vicar to the thirteenth, and attended in person the fifteenth and sixteenth. With this bishop ends the history of the Church of Ausona before the Saracen invasion. The reconquest of Vich was begun in the time of Louis the Pious, who confirmed the cathedral gift of Vich and Count of Barcelona, and the ecclesiastical matters being under the direction of the Archbishop of Narbonne. In 826 Vich fell once more into the hands of the Moors and was finally reconquered by Wifred the Hairy, independent Count of Barcelona.

Wifred dedicated to the Blessed Virgin the famous monastery of Ripoll, which was already in existence in 818, and Berenguer, third Bishop of Narbonne the consecration of Godnarius as Bishop of Vich. The bishops and the family of Moncada disputed the right of sovereignty over the city until 1315, when the Bishop Berenguer Gagardia ceded his rights to the king, James II, who also purchased the rights of the Moncadas. It is disputed whether the cathedral of San Pedro in Vich and Rotonda was the first cathedral church. For centuries the bishops celebrated the first Christmas Mass in this church and the third in that of San Pedro. The very ancient Church of St. Maria was rebuilt from the foundations by Canon Guillermo Bonfili in 1146, and consecrated forty years later by Bishop Peris. When the cathedral was completed it was consecrated for the entire new cathedral. Bishop Jorge (1915–38) reconsecrated the Church of Ripoll and also consecrated that of St. Maria de Manresa. Bishop Attón (960–72) is worthy of mention as a great promoter of studies. Many persons availed themselves of the advantages offered by his reform, among them Gerbert, who went to Rome and studied at the Abbey of St. Victor, and afterwards Pope Sylvester II, who was distinguished for his learning. Another of the most illustrious bishops of Vich was Oliva (1018–46), son of the Count of Besalú, and Abbot of Ripoll where he reconstructed and richly decorated the church. The dedication took place 15 January, 1032. He also, with the help of Ermentilda, Countess of Barcelona, reconstructed the cathedral of St. Maria, and dedicated it to St. Maria, all August, 1038. In the time of his successor Guillermo I the relics of its patron saints, the martyrs Lucianus and Marcianus, were found at Vich, and a council was held for the restoration of peace among the faithful. Berenguer Sanificado reformed the chapter, expelling lax members and introducing regular observance. He was chosen himself to the dignity of Archbishop of Tarragona, which was contested by the Bishop of Narbonne. Among the Spanish bishops who attended the Council of Trent was Aisio de Mayo de Contreras, Bishop of Vich, who was accompanied by the theologian Pedro Mercado.

Of the more recent bishops, José Morgade y Gil deserves special mention. He restored the monastery of Ripoll, desecrated by the revolutionaries; built and reconsecrated its church on 1 July, 1833. He also established at Vich an archaeological museum where he collected many treasures of medieval art which had been dispersed among the ancient churches of the diocese. The present Bishop of Vich is José Torres y Bages, a man of great culture and learning. The greatest glory of Vich in modern times is the Balma, the foremost Spanish philosopher of the nineteenth century, whose remains are interred in the cloister of the cathedral. His first centenary was celebrated at Vich by a Catholic Congress. The original cathedral, which had but a single nave, thick walls, and few windows, was replaced by that built by Bishop Oliva. As early as the thirteenth century Bishop Raimundo de Anglesola wrote a pastoral letter exhorting his people to contribute towards repairing the cathedral. In 1401 Bishop Diego de Heredia added a tower on the church. Bishop Domingo, Bishop of Pamplona, when he was added, but the necessity of a complete reconstruction was soon recognized, and towards the end of the eighteenth century the building was torn down, and the corner stone of the new one was laid on 24 September, 1781. It was consecrated on 15 September, 1803. It is classic in design, a combination of De Ble and of the French. It is dedicated to Blessed John the Baptist of Vich, and is replete with historical events and religious themes. It possesses a thin, light nave, with white marble columns and marble statues of the saints. The interior is Corinthian. All the monuments and altars were destroyed when the old church was demolished, except the high altar which is of abassaster, in the Gothic style, and was given early in the sixteenth century by D. Bernardo Despí. Among the chapels that of St. Mary Calvo (1233–43), who assisted Jaime I in the conquest of Valencia, deserves special mention. The two-storied Gothic cloister is exceedingly beautiful. A handsome Gothic doorway leading to the chapter house has been preserved.

The conciliar seminary was begun in 1635 by Gaspar Varellan, Bishop of St. Mary, and was established, by command of Benedict XIV, by Manuel Muñoz in 1748. The present seminary is located in the former Jesuit College. It has sent out many famous men, among them Balmes and the poet Mosén Jacinto Verdaguer, author of "La Alicantina." The episcopal palace was destroyed in the wars of 1640 and rebuilt by degrees, being completed by Bishop Cnel (1711–1739). The University of Vich never attained to any great importance; it is not known who or by whom it was founded. Phillip III granted it the privilege of conferring degrees, but only in philosophy and the arts (1599). Phillip V, in the Cortes of Barcelona (1702), granted it the power to confer degrees in law and medicine. In the year 1795, Manresa, where St. Ignatius Loyola wrote his Spiritual Exercises, is situated in the Diocese of Vich. His memory is venerated in the Santa Cueva, which has been converted into a church, and a magnificent college of the Jesuits built near it. Among the celebrated natives of Vich, should be mentioned the Trinitarian St. Miguel delos Santos and Padre Claret, president of the Congress of Paris in 1814, and founder of the Missionaries of the Immaculate Heart of Mary.

Ramón Ruiz Amado,

Vico, Francesc de, astronomer, b. at Macerata, States of the Church, 19 May, 1805; d. at London, England, 15 Nov., 1848. Entering the Society of Jesus at San Andrea, Rome, and showing peculiar aptitude for mathematics and astronomy, he was appointed professor of these branches at the Roman College and assistant to the director of the observatory of Father Dumondel, whom he succeeded as director in 1830. Under his direction the observatory acquired a European reputation, and his labours in astronomy made him famous. Science owes to him many important discoveries. Unwearying in activity, he held correspondence with the most celebrated astronomers, and was a frequent contributor to scientific publications. He was a charter member of the Italian Society of Science, and was elected to membership in many scientific societies at home and abroad. He received the Laplace prizes of the French academy, and six times won the gold medal offered by the King of Denmark to the first discoverer of a telescopic comet. One of these medals is in the museum at Georgetown University, U. S. A.
Father de Vico left Rome towards the end of March, the political disturbances of 1848 making his stay impossible. Arago, then Minister of Marine, wished to retain him at Paris, but the threatening outlook of affairs in Europe and the cordial invitation from Georgetown College to assume charge of its recently founded observatory impelled him to come to the United States. He arrived on 22 July, 1848, and, with Alexander Mearns, spent the whole of the summer and autumn in sight with Lieutenant Maury at the U. S. Naval Observatory, Washington. The honourable reception, the frank and liberal treatment accorded him, and the generous offers made to him, were powerful inducements to retain him in America, and he accepted the position of director of the observatory at Georgetown. Cezal was elated and promised impetuously to devote the rest of his life to future work, after a few weeks stay at Georgetown, he returned to England to expedite necessary business arrangements; at Liverpool he contracted a fever, and, although he recovered, his constitution had been undermined, and he fell into a decline.

As de Vico's most important works may be mentioned: "The Discovery of six Comets" (see Poggendorff, infra); "The Discussion of the Rotation-period of the planet Venus". The dispute between the periods of twenty-four days and twenty-three hours had been kept up for a century, and was settled by him in the important discovery that the spots on the planet Venus could be observed in the daytime; for twenty-five days and twelve minutes, the distances being twenty-three hours, twenty-one minutes, and twenty-two seconds, which was generally accepted until Schiaparelli (1890) maintained that the rotation coincided with the revolution, as is the case with our moon. De Vico's value was, however, justified, among others, by A. Muller (1808) and Belopolsky (1819), and De Vico himself, in the "Antiphons and Responses of Matins and Lauds for the Last Three Days of Holy Week" (London, 1877), are famous in sacred music.

To his "Memorie" of the Roman College for the years 1836 to 1847, besides minor articles in the astronomical journals ("Comptes Rendus" and "Astronomische Nachrichten"), in addition to his scientific attainments, de Vico acquired reputation as a musical composer; his compositions were produced in the churches in Rome on the principal festivals, and his "Lamentations", published under the title "Antiphons and Responses of Matins and Lauds for the Last Three Days of Holy Week" (London, 1877), are famous in sacred music.

E. I. DE VICO.

Victimae Paschali Laudes Immolent Christiani, he first stanza of the Easter sequence. Medieval missals placed it on various days within the octave, but the Roman Missal assigns it daily from Easter Sunday to the Sunday before Pentecost, incipit inclusively. On the authority of an Einsele manuscript of the fifteenth century, its authorship has been ascribed to Wipo (q. v.). With less apparent reason it has been ascribed to Notker Balbulus (q. v.) by Cardinal Bona, to Robert II of France by Durandus, and even to Adam of St. Victor (although found in manuscripts antedating his birth). It shares with certain of Notker's sneaking rhythms a form and analogy, but makes an advance in the frequency of rhythm; it thus marks a transition from the Notkieran sequences to the regular rhythm and stanzaic form of those of Adam of St. Victor. As the only sequence in quasi-Notkieran form retained in our Missal, it is of great interest historically. The "vosa" of the line Precedent vos in Gallican, in the Gregorian Missal (1900) was replaced in the Vatican Graduate (1908) by "sua", the original word; this brings the line into appropriate syllabic conformity with the similar line in the preceding stanza, "Et gloriam vidi resurrectit". Although the lines in any one stanza will vary in syllabic length, a comparison of stanzas will show perfect numerical correspondence in the lines. Thus, stanzas 2 and 3:

| Agnus redemit oves;        | Morti et Vita duxculos;        |
| Christiani innocuere Patri | Confidenti mirabili;          |
| Pecatoris                    | Domine visit mortuos;          |

The first two lines in the stanzas have seven syllables each; the third line has six; the fourth line, four. The chant melody is the same for each stanza. Another melody is found for the next two stanzas, which are also in perfect syllabic correspondence:

| Die nobilis, Maria. | Angelique testes; |
| Quod vidisti in Via? | Adlamicies; |
| Sepulcrum Christi vivens | Succurrunt Christo spes men; |
| Et gloriam vidi resurrectit. | Pecedet suso in Galbaea. |

Finally, comparing the original sixth stanza (omitted in the reform of the Missal by the Council of Trent, when, also, "sua" was changed into "vos" and "Amen. Alleluia" was added to the sequence), perfect correspondence is again found:

| Credo sum est magis soli | Seiunus Christum surrexit; |
| Maria verna | Amor mortus vere; |
| Quam Judaeorum | Tu nobis victor; |
| Turbae fallaci. | Rex impietis. |
| Amen. Alleluia. |

Dr. Neale, in his "Epistola" (published in Daniel, 1847, speaks (p. 22) of the wonderful art of building proses or sequences, and expresses (p. 10) his surprise at the deep ignorance, displayed by liturgists, of the rhythm of the Notkerian proses. Daniel also (v. p. 58) shocked at the judgment of Frantz,—that he is a flirt, considered it as poetry, and that the sequence has retained its popularity because of its good melody. The text of the "Victimae Paschali Laudes" has, however, so rarely appeared in correct form, that the syllabic correspondence cannot be perceived. Modern commentators often replace "sui" by "surae" or "sua" by "vos", and omit "vica" from the fourth stanza. The apparently irregular rhythms and casual rhymes or assonances have combined to give pause to translators, who render the sequence in our regular English stanza (as C. S. Calverley):

Our salvation to obtain
Christ our Passover is slain:
Unto Christ we Christians raise
This our sacrifice of praise,
or (like Caswall) rhyme with apparently equal casualness:

Forth to the paschal Victim, Christians, bring
Your sacrifice of praise:
The Lamb renews the sheep . . .
What thou wast wont to say
As thou wentest on the way . . .
or vary the verse lengths while keeping rhyme (like C. B. Pearson in the Baltimore "Manual of Prayers"), or frankly adopt prose (like the version in the "Missal for the Use of the Laymen", London, 1903).

This "magnificent" sequence . . . this triumphal hymn (P. Wagner) assumed a secular character as early as the thirteenth century, became a portion of the Office of the Sequlchre, entered into many paschal Mystery Plays, and served as a model for many mutations in honour of the Blessed Virgin and the saints.

LINKS AND DIES in Dict. of Hymnology (London, 1907), 1224:4, 1722, with bibliographical references; to the list of tvs. ADDISON, Breviary Hymns (London, s. d.), no. 80; BALL, Catholic Register, v. 12, 1903: DONARIS, Early Christian Hymns, S. H. (Middletown, Conn., 1911) and p. 365; KAYSER, Beitrage zur Gesch. u. Erkl. der altesten Kirchensagen, II (Paderborn, 1890), 37-60, with variant texts, rubrics, in full, of the Sepulchral Office. Comment: "Wagner, Origine et Developpe-
ment du Chant Liturgique, etc., tr. Bour (Rome, Tourna, 1904), 284–5, gives corrected text: "It became quite as celebrated as the Media vita of Notker. ... In Germany it has maintained glowing favor, and its spiritual and mystic power have bestowed upon the hymn Christus ist erstanden." Wagner adds that he published in the Gregorianaebuch (Oct. 12, 1896), two imitations "which could be sung to the triumphant and much-loved melody of Wipo". JOHNER, A New School of Gregorian Chant (New York, 1904), p. 175: "The melody is induced with a spirit of triumphal joy ... The jubilant strain Christus surrassces ... should be sung with emphasis and solemnity, tempo moderate, not depriving the rhythm of its fine character in the hands of Hymnus Ancient and Modern (London, 1909), is given by Otto, Book of Hymns (Edinburgh, 1910). BATES, The English Reformation (New York and London. 1899), limits "moderate" and has "vor" for "sour". COURTROUX, History of English Poetry, I (London and New York, 1895), 394–5, omits "vivid" and has "vor" for "sour", discussing the beginning of modern drama from the use of the "Victor paschal laudes" in the Spelleri Officiarium and the representations hence developed. THOMAS in DERFLER, The Church of England, New York, 1904, p. 218, thinks the disputed poems of Wipo do not "show the fine ear for rhythm which the author of the Victorian paschal laudes must have possessed. The sequence was one of those Easter hymns in which Luther took such delight. ... He calls this a "very beautiful hymn", especially finding delight in the second verse Mort et Vita ..." See also Easter—The Easter Office and Mass.

H. T. HENRY.

VICTOR I, Saint. Pope (189–198 or 199), date of birth unknown. The "Libri Pontificales" makes him a native of Africa and gives his father the name of Felix. This authority, taking the "Liberian Catalogue" as its basis, gives the years 186–197 as the period of Victor's episcopate. The Armenian text of the "Chronicle" of Eusebius (Leipzig, 1891, p. 223) places the beginning of Victor's pontificate in the third year of the reign of the Emperor Commodus (186–57) and gives it a duration of twelve years; in his "Church History" (V, xxii, ed. Schwartz, Leipzig, 1902, p. 480) Eusebius transfers the beginning of the pontificate to the tenth year of the reign of Commodus (189 or 190) and makes it last ten years. During the closing years of the reign of Commodus (190–192), however, Victor was loudly urged by Christians in the province of Asia (from 193) the Roman Church enjoyed in general great external peace. The favourable opinion of the Christians held by Commodus is ascribed to the influence of a woman named Marcia. According to the testimony of Hippolytus ("Philosophumen", IX, 12) she had been brought up by the presbyter Hyacinthus, was very favourably inclined towards the Christian Church, perhaps even a Christian herself (Hippolytus, loc. cit., calls her φιλονομος God-loving). One day she summoned Pope Victor to the imperial palace and asked for a list of the Roman Christians who had been condemned to forced labour in the mines of Sardinia, so that she might obtain their freedom. The pope handed her the list and Marcia, having obtained the desired pardon, sent the presbyter Hyacinthus to Sardinia with an order of release for the Christian confessors. Callistus, afterwards pope, who had been among those deported, did not return to Rome, but remained at Antium, where he received a monthly pension from the Roman Christians. Ireneus ("Ad. Hareses", I, xxv, 2) reports that in 202 Commodus forced Christians to play at the imperial court official of the imperial court. Among these officials was the imperial freedman Proculus, whose gravestone and epitaph have been preserved (De Rossi, "Inscriptiones christ. urbis Romae", I, 9, no. 5). Septimius Severus, also, during the early years of his reign, regarded the Christians kindly, so that the influence of Victor decided the emperor retained in his palace a Christian named Proculus who had once cured him. He protected Christian men and women of rank against the excesses of the heathen rabble, and his son Caracalla had a Christian wet nurse (Tertullian, "Ad Scapulum", IV). Christianity made great advances in the capital and also found adherents among the people who were distinguished for wealth and noble descent (Eusebius, "Hist. eccl.", V, xxi).

Internal dissensions during this era affected the Church at Rome. The dispute over the celebration of Easter (see EASTER—Easter Controversy) grew more acute. The Christians at Rome, who had come from the province of Asia, were accustomed to observe Easter on the 14th day of Nisan, whatever day of the week that date might happen to fall on, just as they had done at home. This difference inevitably led to disputes when it appeared in the Christian community of Rome. Pope Victor decided, therefore, to bring about unity in the observance of the Easter festival and to persuade the Quartodecimans to join in the general practice of the Church. He wrote, therefore, to Bishop Polycrates of Ephesus and induced the latter to call together the bishops of the province of Asia in order to discuss the matter with them. This was done; but when Bishop Polycrates to Pope Victor he declared that he firmly held to the Quartodeciman custom observed by so many celebrated and holy bishops of that region. Victor called a meeting of Italian bishops at Rome, which is the earliest Roman synod known. He also wrote to the leading bishops of the various districts, urging them to join him in the observance of Easter at Rome, and to sections of the country and to take counsel with them on the question of the Easter festival. Letters came from all sides: from the synod in Palestine, at which Theophilus of Cesarea and Narcissus of Jerusalem presided; from the synod of Pontus over which Pulmas as the oldest presided; from the communities of Syria, Cappadocia, Phrygia, Bithynia, etc. The bishops of the Kingdom of Osroene; also from individual bishops, as Bakebylus of Corinth. These letters all unanimously reported that Easter was observed on Sunday. Victor, who acted throughout the entire matter as the head of Christian Cathedra, now called upon the bishops of the province of Asia to abandon their custom and to accept the observance of Easter on Sunday. In case they would not do this he declared they would be excluded from the fellowship of the Church.

This severe procedure did not please all the bishops. Ireneus of Lyons and others wrote to Pope Victor; they blamed his severity, urged him to maintain peace and to call together a synod of Asia, and to entertain affectionate feelings toward them. Ireneus reminded him that his predecessors had indeed always maintained the Sunday observance of Easter, as was right, but had not broken off friendly relations and communion with bishops because they followed another custom (Eusebius, "Hist. eccl.", V, xxii). There were no immediate results; but the course of the matter under Victor I so far as it regards the bishops of Asia. All that is known is that in the course of the third century the Roman practice in the observance of Easter became gradually universal. In Rome itself, where Pope Victor naturally forced the observance of Easter on Sunday by all Christians in the capital, an Oriental named Blassus was tried and condemned for the observance of "Passover" brought about a schism, which, however, did not grow in importance (Eusebius, loc. cit., V, xxi). Pope Victor also had difficulties with a Roman priest named Florinus, who probably came from Asia Minor. As an official of the imperial court, Florinus had become acquainted in Asia Minor with Polycarp, bishop of Smyrna, and he fell into a heretical heresy. Pope Victor, however, expelled the priest from the Church (Eusebius, "Hist. eccl.", V, xx, 20). During the pontificate of Victor a rich Christian,
Scheyern, Victor

Easter mentions II. J. xirhrhtc at christl. ligher.sally igen, ibed XXIV: Ina, lall to ielf iieodotus lirist. Whom he served

Tertullian says Eleutherinus, but many investors consider it more probable that he meant Pope Ad Praxean", 1) that a Roman bishop, whose name he does not give, had declared his acceptance of the prophecies of Montanus, but had been permitted by Praxas to withdraw. Duchesne ("Histoire ancienne de l'église", I, 278) and others think Tertullian means Pepe Eleutherinus, but many investors consider it more probable that he meant Pope Leo Sqq.; cf. "De diversis auctoribus", II, 114 "ibid".

XXIX: "Victor, thirteenth bishop of the Roman city, the writer certainly opposes on the paschal question and others, ruled the church, because the latter had much to do with the inhabitants of Asia Minor, and because, between 200 and 200, Praxas had gone from Rome to Caracalla, where he was impeded by Tertullian.

The question cannot be decided positively: he is supposed to be the same as the "first Latin writer in the Church of Rome", Ab. 1001: he mentions all treatises (medicina de religione voluit, i.e., of his time) under the title "De acaloribus". According to Duchesne ("Histoire ancienne de l'église", I, 187) the Easter controversies are also mentioned; in addition, the introduction "sequentes" among the clergy is also attributed to him. It is not certain what this means, whether it applies to the acolytes, or to the assistants who appeared later at Rome for such clergy as were much copied with the administration of their curricula. In the case of the books which are purportedly inserted into the biographies of the various popes, and has, accordingly, no historical value. The title is the name of the treatise respecting the administration of baptism in cases of necessity ascribed to Pope Victor by the same author.


Victor II (Gebhard, Count of Calw, Tollenstein, and Hirschberg), Pope, b. about 1018; d. 1046.

Arcecco, 28 July, 1057. The papal catalogues take him as a native of the Bavarian Norisland, while most German sources designate Swabia as his birthplace. His parents were Count Hartwig and Countess Baliza; the Emperor Henry III had married him as a collateral kinsman, and he was a nephew of Bishop Gebhard III of Ratisbon, who at the court Diet of Goslar presented himself (Christmas Day, 1012) to Henry III as a candidate for the episcopal see of Eichstätt. The emperor hesitated at first because Gebhard was only twenty-four years old, but, on the advice of the aged Archbishop Hartwig of Mainz, he finally consented to invest him with this important see.

Gebhard proved to be a good bishop and a prudent statesman. He was in the emperor's retreat when the latter was crowned at Rome in 1016; he took part in the synod presided over by Leo IX at Mainz in October, 1049, and in the consultations between the pope and the emperor at Bamberg in 1052. By this time he had become the most influential counsellor of Henry III. It was upon his advice that in 1053 a German army, which was on its way to join Leo IX in his war against the Normans, was recalled, an advice which he later was said to have regretted when he was pope (Leo Marsicanus in his "Chronicon Casinense", II, 89, in P. L., CXXIII, 692).

Early in the same year, he became the Archbishop of Mainz, and of Bavaria for the three-year old Henry IV. In this capacity he had occasion to prove his loyalty towards the emperor by defending the rights of the empire against Duke Conrad, the counts of Scheyern, and his own uncle, Bishop Gebhard of Ratisbon.

After the death of Leo IX (19 April, 1054) Cardinal-subdeacon Hildebrand came to the emperor at the head of a Roman legation with the urgent request to designate Gebhard as the pope. At the Diet held at Ratisbon in September, 1054, the emperor granted this request, but Gebhard refused to accept the papal dignity. At a court Diet held at Ratisbon in March, 1055, he finally accepted the papacy, but only on condition that the emperor restored to the Apostolic See all the possessions that had been taken from it. The emperor consented to this condition and Gebhard accompanied Hildebrand to Rome, where he was formally elected and solemnly enthroned on Monday, 13 April, 1055, taking the name of Victor II. Even as pope he retained the Diocese of Eichstätt. Victor II was a worthy successor of Leo IX.

With unting zeal he combated, like his predecessor, against simony and clerical concubinage. Being well satisfied with the nature of the concubinage question, Leo IX had failed. On Pentecost Sunday, 4 June, 1055, he held a large synod at Florence, in presence of the emperor and 120 bishops, where former decrees against simony and incontinence were confirmed and several offending bishops deposed. To King Ferdinand of Spain he sent messengers with threats of excommunication if he should continue in his refusal to acknowledge Henry III as Roman Emperor. Ferdinand submitted to the papal demands. Before the emperor returned to Germany he transferred to the pope the duchies of Spoleto and Camerino. Early in 1056 Victor II sent Hildebrand back to France, to resume his labours against simony and concubinage, which he had begun under Leo IX. He appointed the archbishops Ramibald of Arles
VICTOR.

III. Blessed, Pope (Dauferus or Dau-  
par), b. in 1026 or 1027 of a non-branchant  
of the Lombard dukes of Benevento; d. in Rome, 16  
Sept., 1047. Being an only son his desire to embrace  
the monastic state was strongly opposed by both  
his parents. After his father's death in battle with  
the Normans, 1017, he fled from the marriage which  
had been arranged for him and though brought back  
by force, eventually after a second flight to Cava  
obtained permission to enter the monastery of S.  
Sophia at Benevento where he received the name of  
Philip. The rest of his life at S. Sophia was not  
long enough for the young monk who betook himself  
first to the island monastery of Tremite in the Adriatic  
and in 1053 to some hermits at Majella in the  
Abruzzi. About this time he was brought to the notice  
of St. Leo IX and it is probable that the pope employed  
him at Benevento to negotiate a peace with the Normans  
after the fatal battle of Civitavecchia. Somewhat later  
he was engaged in the Court of Victor II at Florence  
and there met two monks of Monte Cassino, with whom he  
returned to their monastery in 1055. He joined the  
community, and was shortly afterwards appointed superior  
of the dependent house at Capua. In 1057 Stephen IX (S) who  
had retained the abbacy of Monte Cassino came thither  
and at Christmas, believing himself to be dying, or-  
dered the monks to elect a new abbot. Their choice  
was Dauferus, who was at once given the tonsure to  
retain the abbacy during his lifetime, appointed the  
abbot-designate his legate for Constantinople. It  
was at Bari, when about to sail for the East, that  
the news of the pope's death reached Desiderius. Hav-  
ing obtained a safe-conduct from Robert Guiscard,  
the Norman Count (later Duke) of Apulia, he re-  
turned to Florence, and on 1 October, 1058, at  
burrying the emperor in the cathedral at Speyer,  
he secured the imperial succession of Henry IV by having  
him solemnly enthroned at Aachen. He still further  
strengthened the position of the boy-king by recom- 
mitting him to the royalty of the princes at the im-  
perial Diet which he convened at Cologne early in  
December, and at the court Diet of Ratisbon on Christmas  
Day.

Leaving the regency of Germany in the hands of  
Agnes, mother of Henry IV, Victor returned to Rome  
in February, 1057, where he presided over a council  
at the Lateran on 18 April. On 11 June he created  
Frederick, whom he had a month previously helped  
to the abbacy of Monte Cassino, Cardinal-priest of  
S. Maria Maggiore, gaining thereby the residence of  
the powerful Duke Godfrey of Lorraine, a brother of  
the new cardinal. He then went to Tuscany, where he  
settled (23 July) a jurisdictional dispute between the  
Bishops of Arezzo and Siena at a synod held in  
the palace of St. Donatus near Arezzo; five days later  
he died. His attendants wished to bring his remains  
to the cathedral at Eichstatt for burial. On their  
way thither, the remains were forcibly taken from  
them by some citizens of Rayenna and buried there  
in the Church of Santa Maria Rotonda, the burial-  
place of Theodoric the Great.

The chief sources for the life of Victor II are the narrations  
of an anonymous writer of Hibernien, Anonymus Hibernien-  
sis, a contemporary of Henry IV; they are printed in Mon. Germ. Hist.:  
Script. VII, 263 sqq., and MANN, Die Life of the Popes in the Middle  
Ages, II, 1900, 183-206; Joani, Victor II, pape et  
régent de l'Empire in Roma du monde catholique (1862-3), IV, 790-  
72; v, 46-61; HEFFER, Die deutschen Papste, II (Ratisbon, 1875-  
1876); STEINBOCK in Allgemeine deutsche Biographie, XXXIX  
(Leipzig, 1895), 670-3; IDEM, Jahrbiicher des deutsch. Reiches  
unter Heinrich III, I, II (Leipzig, 1874-5); METER VON KNO-  
VEX, Die monarchischen Briefe des deutschen Reiches unter Heinrich  
IV u. Heinrich V, Leipzig, 1879, 160-25; IDEM, Register der  
Bischöfe von Eichstätt, I (Leipzig, 1888). The works of  
Victor are collected in 12 Bände (ed. Eichstätt, 1879;  
or in two volumes, ed. DE CUNO, Tivoli, 1895);  
WALTERICH, Pontif. rom. ed. I (Leipzig, 1892), 177-88;  
LIEBERMAN, ed. DE CUNO, II, 277.

MICHAEL OTT.

VICTOR.

and Pontius of Aix papal legates to battle against  
the same vices in Southern France. Late in the sum-  
mmer, the pope decided to make a second attempt, and  
entered Normandy, at the head of an army; the emperor  
whom he summoned to meet him there refused to come  
to Germany, arriving at Goslar on 8 September. He accompanied Henry III  
to Bohfeld in the Hartz Mountains where on 5  
October he witnessed the untimely death of the em-  
peror. Before his death, the emperor entrusted his  
six-year-old successor, Henry IV, and the regency of  
the kingdom to Pope Victor. On 7 October, at the  
burying the emperor in the cathedral at Speyer, he  
secured the imperial succession of Henry IV by having  
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MICHAEL OTT.

VICTOR.
1064 when Rome was in Henry's hands and the pope besieged in Sant'Angelo, Desiderius announced the apostolic brief to the turbulent citizen council.

Though certainly a strong partism of the Hildebrandine reform the gentler Desiderius belonged to the moderate party and could not always see eye to eye with Gregory in his most intransigent proceedings. Yet when the latter lay dying at Salerno (25 May, 1065) the Abbot of Monte Cassino was one of those cardinals whom he made to succeed him. This was by no means willing to assume the mantle of Gregory VII, experience had taught him that his power and utility lay in being a middleman, yet at a time when the Church was surrounded by powerful enemies his influence with the Normans made him the most obvious candidate. The Romans had expelled the last antipope from their city in 1059. The Norman administration of Monte Cassino was not such as to consult with the cardinals on the approaching election; finding, however, that they were bent on forcing the papal dignity upon him he fled to Monte Cassino, where he buried himself in exhorting the Normans and Lombards to rally to the support of the Holy See. When autumn came Desiderius accompanied the Norman army in its march towards Rome, but there he found that it was already too late; the foot between the cardinals and the Norman princes to force the tiara upon him, he would not enter Rome unless they swore to abandon their design; this they refused to do, and the election was postponed. At about Easter (Chron. Cass., III, 66) the bishops and cardinals assembled at Rome summoned Desiderius to Rome. He ventured to leave Monte Cassino to come to Rome to treat concerning the election. On 23 May a great meeting was held in the leaunoey of St. Lucy, and Desiderius was again importuned to accept the papacy but persisted in his refusal, threatening to return to his monastery in case of violence. Next day, the feast of Pentecost, very early in the morning the same was repeated. The next day, 25 May, Cardinal-Bishop of Ostia (afterwards Urban II), but his was rejected by some of the cardinals on the ground that the translation of a bishop was contrary to the canons. The assembly now lost all patience; Desiderius was seized and dragged to the Church of St. Lucy where he was forcibly vested in the papal garments and consecrated pope. The Church had been without a head for twelve months all but a day. Four days later pope and cardinals had to flee from Rome before the imperial prefect of the city, and at Terracina, in spite of all protests, Victor laid aside the papal insignia and once more retired to Monte Cassino where he remained nearly a whole year. In the middle of Lent, 1067, a council of cardinals and bishops was held at Capua at which the pope-elect assisted as "Papal vicar of those parts" (letter of Hugh of Lyons) together with the Norman princes, Cencius the Consul, and the Roman nobles; here Victor finally yielded and "by the assumption of the cross and purple confirmed the past election" (Chron. Cass., III, 68). Now much his reign was a period of hatred and persecution and is mourned in the letter of Hugh of Lyons preserved by Hugh of Flaviony (Mon. Germ. Hist.; Script., VIII, 466-8).

After celebrating Easter in his monastery Victor proceeded to Rome, and when the Normans had driven the soldiers of the Antipope Clement III (of Ravenna) out of St. Peter's, was there consecrated and enthroned (9 May, 1067). He only remained eight days in Rome and then returned to Monte Cassino. Before May was out he was once more in Rome in answer to a summons from the Countess Matilda, whose troops held the Lemine City and Trastevere, but when at the end of June he the antipope once more gained possession of St. Peter's, Victor again retired to his abbey. In August a council was held at Benevento, at which he renewed the excommunication of the antipope and the condemnation of lay-investiture, and another excommunicated Hugh of Lyons and Richard, Abbot of Marseilles. When the council had lasted three days Victor became seriously ill and retired to Monte Cassino to die. He had himself carried into the chapter-house, issued various decrees for the benefit of the abbey, appointed with the consent of the monks the prior, Cardinal Victor of Cassino, in the Middle Ages, himself had been appointed by Stephen IX (X), and proposed Odo of Ostia to the assembled cardinals and bishops as the next pope. He died 16 Sept., 1067, and was buried in the tomb he had prepared for himself in the chapter-house. In the sixteenth century his body was removed to the church, and again translated to Genoa. Its translation to Genoa is certain; but how many times have begun not later than the pontificate of Anastasius IV, about 60 years after his death (Acta SS. loc. cit.). In 1275 the Abbate of Monte Cassino obtained from Benedict III permission to keep his feast. (Tosti, I, 303).

Pope Victor III is a far less impressive figure in history than Desiderius the great Abbot of Monte Cassino, but there is no doubt that it was largely his failing health that made him so reluctant to accept the great position which was thrust upon him, indeed Ordericus tells us that he was taken ill when saying the first Mass after his consecration, so that during his papacy "he hardly got through one single Mass", vix una tantum missa perficitam (P. L., XXXVIII, 5, p. 464). Victor was holding the Council at Benevento, an army consisting of Roman, Geese, Pisan, and Analfitan troops sent by him to Africa under the Banner of St. Peter captured the town of El Mahadia, and forced the Mohammedan ruler of Tunis to promise tribute to the Holy See and to free all Christian slaves. This event may perhaps be considered as the beginning of the Crusades. The only literary work of Victor which we possess is his "Dialogues" on the miracles wrought by St. Benedict and other saints at Monte Cassino. There is also a letter to the bishops of Sarum to which country he had sent monks while still Abbot of Monte Cassino. In his Liber illustribus Casinensibus, "Peter the Deacon describes the history of Monte Cassino" and letters to Philip of France and Hugh of Cluny which no longer exist.

The chief source is the Chronicon Cassinense, in Mon. Germ. Hist.: Script., VII, reg. 8, p. 176 et al. Some details are to be met with in his own Dialogues, P. L., 110. See also Marillon, Acta SS. O.S.B., VI, 2; Acta SS., Sept., V, 178, 180; Wattenwyl, Roman Papstgeschichte (1862), in which (p. 562 et) is to be found the letter of Hugh of Lyons mentioned above; Liber Pontificalis, ed. Duchesne, II (Paris, 1882), 292; Jaffé, Regesta Pont. Rom., I (Leipzig, 1882), 655-6. The best English account is Mann, Lives of the Popes, VII (London, 1916), 214-24. For Desiderius' relations with the Normans see Chatandon, Histoire de la domination normande en Italie, du bombard et de Sicile (Paris, 1907); Becher, Victor III in Rodolphsklopfers Historia ecclesiologica for protestantische Theologie (XX, Leipzig, 1898); Clauson, History of Rome in the Middle Ages, Ch. 32 (Oxford, 1891-1900); Milman, Latin Christianity, IV (London, 1872); Tosti, Storia della Badia di Monte Cassino (Naples, 1812); Crowned ND Cavalcaselle, History of Painting in Italy (New York, 1899).

Raymond Webster.

Victor IV, two antipopes of this name.—I. Cardinal Gregory Conti, elected in opposition to Innocent II in the middle of March, 1138, by the partisans of the Pelletrini family, as successor to Anacletus II, at the end of two months Gregory was again elected on 29 May to Innocent and renounced his office.

II. Octavian, Cardinal of St. Cecilia, d. at Lucca, 29 April, 1161. He was elected 7 Sept., 1159, by a small minority of the cardinals (four or five), the clergy of St. Peter's, and the Roman populace, while at the same time the majority of the college of cardinals elected the chancellor Rolando who assumed the title of Alexander III. Octavian belonged to one
of the most powerful Roman families (Counts of Tusculum), had been cardinal since 1138, and was very popular on account of his liberality, accessibility, and splendour of living. He was considered a great friend of the Germans, and rested his hopes on the Emperor Frederick. According to Mönkmann, it is not to be assumed that the emperor had desired his election; Rolando was certainly not agreeable to him, yet neither was it to his interest to have an antipope.

As a matter of fact the emperor was at first neutral and called upon the bishops not to take sides; the decision, the emperor said, should be reserved for the action of the Church. The chief prelate of the Church, therefore, he convoked a synod at Pavia (February, 1160). It decided, as was to be expected, for Victor, and pronounced an anathema upon Alexander, while Alexander on his side excommunicated the emperor. The attempt to secure Victor's recognition was never completely successful in Germany, where Bishop Eberhard of Salzburg was his principal opponent. France and England sided with Alexander; Spain, Hungary, Ireland, and Norway followed their example. King Louis VII of France wavered, indeed, once more in 1162, but the disastrous meeting with the emperor at Saint-Jean-de-Losne had as its result that the king held firmly to the obedience of Alexander. During the years 1162-65 Alexander lived in France, and all his efforts were directed to gaining the support of Germany for his cause. All uncertainty came to an end at the death of Victor IV. His successor was Paschal III.

KLEMENS LÖFFLER.

Victor, Bishop of Tununum (Tonnena, Tunnuna) in Northern Africa and zealous supporter of the Three Chapters; d. about 509, probably in confinement at a monastery in Constantinople. On account of his fanatical adherence to the Three Chapters, which had been condemned by an edict of Justinian I in 541, he was first imprisoned in the monastery of Mandrakion, then exiled to the Baleric Islands on the Mediterranean Sea, and finally to Egypt. In 544 he was summoned before the emperor and the Patriarch of Constantinople, with five other African bishops, and ordered to submit to the emperor's edict. All of them remained obstinate and were imprisoned in different monasteries of Constantinople. Victor is the author of a celebrated chronicle from the creation of the world to the end of the year 506. Only that part of the chronicles which extends from 441 to 506 is extant. It is of great historical value, dealing chiefly with the Eutychian heresy, the controversy about the Three Chapters, and giving some details concerning the Arians and the invasion of the Vandals. It is first published in the monastery of Mandrakion, then printed in Migne, P. L., LXXVIII, 941-62, and was newly edited by Monmous in “Mon. Germ. Hist. Auct. Antiq.,” XI (Berlin, 1894), 178-206. The chronicle was continued to 590 by Joannes Gothus, founder of the Abbey of Blich in Spain (Migne, P. L., LXXXI, 839-70 and Monmous, loc. cit., 211-29). Victor is probably also the author of “De Eutychuia,” a treatise favorably attributed to St. Ambrose and printed in Migne, P. L., XVII, 971-1005.

Michael Ott.

Archdiocese of Oregon City, Right Rev. Bertram Orth succeeded in 1899, and in 1903 was raised to the dignity of archbishop of the newly established ecclesiastical province of Portland. Despite failing health, he resigned in 1908, and in 1909 Right Rev. Alexander Mac Donald, of Antigonish, Nova Scotia, was consecrated in Rome under the title of Bishop of Victoria. Bishop Mac Donald is well-known as a writer on religious subjects and questions of the day.

The Indian missions both on the east and on the west coast of British Columbia. Owing to failing health, he resigned in 1908, and in 1909 Right Rev. Alexander Mac Donald, of Antigonish, Nova Scotia, was consecrated in Rome under the title of Bishop of Victoria. Bishop Mac Donald is well-known as a writer on religious subjects and questions of the day.

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VICTORinus, Saint, an ecclesiastical writer who flourished about 270, and who suffered martyrdom probably in 303, under Diocletian. He was Bishop of the City of Pettau (Petabium, Poetovio), on the Drave, in Styria (Austria); hence his surname of Petavensis. According to Isaias, Holy Father, he was the founder of the Monastery of Maria Galilea in Trier, which was established in 245-48; the first abbot being Victorinus; his work was entitled "Le discours du Pies".

VICTORINUS, marius. (called also VICTORIUS MARIS, or MARIUS FABRIS VICTORINUS, and frequently referred to as VICTORINUS AFER), a fourth-century grammarian, rhetorician, philosopher, and theologian, b. in Africa about the year 350. In pursuance of his profession he migrated to Rome, where he attained such fame and popularity that in 353 a statue was erected in his honour in the Forum Romanum (Aug., "Conf." VII, 2, 3, or the Forum of Trajan (Jerome, "Chron." ad an. 2370). Details regarding his life come almost entirely from Jerome and Augustine, the latter of whom calls him a man of the highest learning and thoroughly skilled in the liberal arts. In addition to his activities as a teacher he was a copious author and wrote or translated many works. Three works written before his conversion still exist: "Liber de Definitionibus"; a commentary on "De inventione" of Cicero; and a treatise on grammar, "Ars grammaticae". Works from the same period which have perished are a treatise on logic, "De synagogis et hypotheciis"; commentaries on the "Topica" and the "Dialogues" of Cicero; a translation and commentary of Aristotle's "Categories"; a translation of the same author's "Interpretation"; translations of Porphyry's "Isagoge", and works of other Neo-Platonists. The conversion of Victorinus, which took place before 361, was brought about, according to Augustine, through study of the Bible. A seeming reluctance at first to enroll himself in the Christian community was compensated for afterwards by his most zealous profession of faith as publicly as possible. His accession to the Church, which was received with joy by the Christians of Rome, did not cause Victorinus to abandon his profession, and he continued to teach until the edict of Julian in 362, closing the teaching profession to Christians, caused him to retire.

Nothing more is known of his life or career except what can be gleaned from his writings. The range and fulness of these manifest his diligence and zeal in defence of his faith. Most of the writings of his Christian days have perished. Those which survive are an anti-Arian treatise, "Liber de generatione divini Verbi"; a work "Adversus Arianum in four books," a tract "De Homousio Reipubl"; three hymns "De Trinitate"; commentaries on St. Paul's Epistles to the Galatians, to the Ephesians, and to the Corinthians. Other works of doubtful authenticy are "Liber ad Justinum manichaeum"; "De verbis scripturis: Factum est vesprete et manie dies umus"; "Liber de physici". Many references in his own writings show that Victorinus was the author of many original works. His treatises of a technical character. He is also credited with the translation of some of Origen's works and the authorship of other Christian hymns. Though a man of varied books and great erudition, Victorinus is little studied. This neglect is largely attributed to the fact that his style is obscure and burdensome in the extreme. Recent studies have increased his position in the history of pedagogy, letters, and theology, and above all as a potent influence in disseminating Neo-Platonic doctrines in the West.

There is no critical edition of the works of Victorinus. P. L., VIII is the most accessible. Koeppen, De Maria Victorino philosofo christiano (Breslau, 1850); Monchau, Histoire litteraire de l'Afrique chrétienne, 111 (Paris, 1906), 378-422.

Patrick Healy

Victor of Capua, a sixth-century bishop about whose life nothing is known except what is found in his epistle (C. L., 4503), which has been preserved, though the tomb itself has disappeared. This inscription simply states that his episcopate of thirteen years ended in April, 554. The authenticity of the inscription and its character admit of no doubt. Victor is commemorated in the Roman Martyrology on 17 Oct., as "eruditione et sanctitate conspicuosus". His original writings, preserved only in fragments, show him to have been a devoted student and a man of wide and varied learning. His best known work is the "Codex fuldensis", one of the most ancient MSS. of the Vulgate, preserved under his direction, and which he himself revised and corrected. In this codex the place of the Four Gospels is taken by a harmony of the Gospels, or as he himself terms it in the preface, a single Gospel composed from the four. Victor was not certain that the harmony he used was identical with the "Diatessaron" of Tatian. Though the authenticity of the four works and recent investigation have made it clear that this Latin harmony used by Victor was drawn upon a d. b. 500. The anonymous author of this work simply substituted the Latin of St. Jerome's Vulgate for the Greek of Tatian, and at times changed the order or inserted additional passages. Many of the discrepancies can be explained however. Of Victor's other works by Victor were: "De ccnimo paschali" written about 550 in refutation of the "Cursus paschalis" of Victorinus. Only a few fragments of this work have survived (P. L., LXVIII, 1097-98; Pitra, "Spic. Scolast." 1, 290; com-
VICTOR

VICTORIA

VICTOR

VITAE

Victricius, Saint.

Vida, Marco Girolamo, Italian Humanist, b. at Cremona about 1490; d. in 1566. He came to Rome under Julius II; a priest and canon regular, he presented himself to the papal court, the greatest assembly of culture and learning, and produced a great Christian epic. He undertook it, and in order that he might work at it Leo X gave him the priory of St. Sylvester at Frascati. The work, the "Christiade", was not finished until after the death of Leo X (Cremona, 1555). The subject begins with the life of Christ and in reality the establishment of Christianity; for Vida regards it as a forgotten order to the end that the word of the Gospel may be illuminated with the light of poetry. There is no mythological element in the six cantos; hence the unity of tone is more perfect than in Summazano's "De partu Virginis". Vida was also the author of some short poems, such as "De Bonamie", "De ludo saecorum" (on chess), and of a second serious and extensive work, "De arte poética", written before 1520 (published in 1527). This didactic work is interesting as an expression of the ideas of Humanism concerning poetry and because of its great influence. Vida dealt only with the ancients and their imitators, wholly neglecting writers in the vernacular. The general conception of his "Ars poetica" is inspired by Quintilian. The writer takes the future poet almost from the cradle, and describes the education, and care which he should receive. He instructs him in invention, composition, and especially style, emphasizing particularly the harmony of the verse and defining the imitative harmonies, examples of which were used by Virgil, have passed into classical teaching, e. g. "fruit Oceanus, proemium-humni boni, consolium remis rostrisque studibus sequor". Boileau exaggerates the duties of poetry and the multiplicity of duties of the poet; Vida undertakes to cultivate a taste for poetry and to remove the obstacles from the poet's path. In consequence of his plan Vida treats only of poetry in general. He takes from the model and prince of poets was Virgil, while he deprecates Homer, criticizing his proximity, repetition, and low style. He would be the source of his influence in France by the participation of the ancients; Vida was the first to assert that the word "ass" used by Homer did not belong to the noble style. He decried prejudice so far as to congratulate the Latin language for being ignorant of compound words so frequently in Greek. Vida's own style is elegant, clear, harmonious, and uniformly simple. He was rich in imagination, especially in his elegies of Virgil, but he is verbose, and if by chance he imitates Horace he dilutes him. The poem is now a point of interest only as a manifestation of Classicism in modern literature.

Levay, Paul. "Les portraits de Vida en 1527." J. de France, 1562, 2. (4) Second Sunday of October, at Prague, Bohemia, in the Carmelite church; and at Rome in Santa Maria della Vittoria, double of the first class, in commemoration of the battle of Weissenberg on 8 November. Finally this feast was celebrated all over Bohemia and Silesia (double of the second class, Decree of 13 July, 1675).

(1) At Toledo, Spain, 6 Sept., greater double, in thanksgiving for the victory of the Cardinal Infant Ferdinand at Nordlingen, 6 Sept., 1634.

(5) The last Sunday of Sept., in the Diocese of Mars, Italy, in commemoration of the victory of Charles of Anjou over Conrad at Tagliacozzo in 1298.

See the corresponding "Officia propria"; Holweck, Fasti Mariani (Freiburg, 1892).
studied under the Jesuits, and entered the Society of Jesus in 1623, pronouncing his first vows in 1625. At eighteen he was teaching rhetoric, and shortly after, became a member of the Society of Christian Brothers. The "Discourse of Christian eloquence" of John IV. had thrown off the Spanish yoke in 1640. The following year Vieira went to Lisbon with young Mascaruns, whom the viceroy had commissioned to assure the new king of the loyalty of the colonists. John, recognizing the Jesuit's merit, made him tutor to the Infante Dom Pedro, court preacher, and a member of the Royal Commission. Vieira did efficient work in the War and Navy Departments, revived commerce, urged the foundation of a national bank and the organization of the Brazilian Trade Company. A champion of freedom, he maintained that no citizen should be exempt from taxation, and denounced the severity of the Portuguese Inquisition. He advocated a purely defensive war with Spain, and his success in this was partly due to the victories of Elvas, Almeixal, Castello-Rodrigo, and Montes-Charos.

At different periods (1646, 1647, 1650) John IV. sent Vieira on diplomatic missions, to Paris, The Hague, London, and Rome. The Jesuit little relished such honours, and steadily refused the official title of ambassador and the offer of a bishopric. In 1652 he returned to Maranhão. But a fearless denunciation of the slave owners and their excesses that in 1654 he was obliged to return to Lisbon, where he pleaded the cause of the outraged Indians. He was successful, and sailed for Brazil in 1655. Six years he worked for the Indians, translating the Catechism into their rude idioms, teaching them the arts of weaving and husbandry, framing and circulating the foundation of the Navy, and its tributaries, winning even the fierce Nheenguaibs by his eloquence, but again arousing the hatred of the slave owners, who in 1661 "exiled" him to Lisbon. The corrupt Alphonso VI had succeeded John IV, and Vieira found many enemies at Court. For his fidelity to the converted Jews, for alleged doctrines of his ultra-Romanism, "Sebastaprysler" and his too erudite acceptance of the prophecies of Bandarra, who foretold a millennium in which Portugal and the Church should rule the world, for his harmless, but extravagant, "As Esperancas do Portugal" and "Chavis Profeatarum," he was condemned by the Portuguese Inquisition, forbidden to preach, and kept in prison from Oct., 1665, to Oct., 1667. Under Pedro II. the Inquisition reversed its sentence. But Rome was a safer residence, and from 1669 to 1675 he found there an enthusiastic welcome. 

Clément X., the cardinals, his great, the general preacher Oliva, that erratic princess Christine of Sweden, who vainly begged him to become her director, and high and low were fascinated by his eloquence. For his triumphs he was rewarded with the primate of Maranhão, and after a brief stay in Portugal sailed for South America in 1661. Trial and tribulation again faced him. Wornout by his labours as preacher, superior, and visitor of the missions, slanderously accused of conniving at the murder of a colonial official, denounced to his superiors for illegal encroaching in the provincial congregation of his order, and put in the charge only when in his grave, he died, sorrowing, but unbounced, in his ninetieth year. The slaves and the poor were his chief mourners.

Vieira is one of Portugal's greatest figures in the seventeenth century. Southey (History of Brazil) calls him one of the greatest statesmen of his country. A thorough-going Jesuit, Vieira was also a progressive administrator with large and democratic views. His character, though streaked with a vein of extravagance, was of the noblest. He had lofty conceptions, and, in their execution, was independent and bold. He was more independent and bold. He had one dream, to see Portugal the standard-bearer of civilization and Christianity in the old and new world. As a prose writer he is perhaps the greatest Portugal has produced. As an orator he is undoubtedly one of the world's masters, equally great in the cathedrals of Europe and the rude shrines of Brazil. His sermons were full of the artificial "gongorism" imported from Spain, but he is clear, popular, and practical, profoundly original and frequently sublime. In this respect he does not suffer by comparison with Bossuet himself. He has variety, dialectical skill, imaginative colouring, pathos, power, and even humour. He is astonishingly fertile; he has, for instance, 50 sermons on the Resurrection of Jesus. On Xavie, 14 on the Eucharist. He had mastered the Scriptures, and his interpretations, if forced at times, are always striking. Vieira's works have been frequently published, as, for example, "Obras Completas" (Lisbon, 1854), fairly complete with 15 volumes of sermons alone, 500 letters, etc.; this edition, of which there are many variants, was published by the Museum and the National Library, Paris; "Obras Completas" (Porto, 1907); "Sermones Selectos" (6 vols., 1852-53); "Cartas" (3 vols., Lisbon, 1735). For a complete list cf. Sommervogel and Cabral's fine work, "Vieira Pregador." 

VIEL, NICOLAS, d. 1625, the first victim of apostolic zeal on the shores of the St. Lawrence. After persistently asking for three years, he at length obtained the favour of consecrating his life to the Canadian missions. He arrived at Quebec, 28 June, 1623, accompanied by Brother Sagard, the future historian. After a few days rest he set out for the Huron country, which he reached with great difficulty, taking up his residence in the village of Carhagouha. The party did not remain long before joining Father Le Caron stationed at St. Joseph (Carthagoua). Here he began earnestly to study the language, collecting the first elements of a dictionary, and sowing the good seed of faith amidst great difficulties and tribulations. In the spring of 1624 he found himself compelled to leave the Hurons, and with the help of the Indian man squatting near, the Nephenee, he returned to Quebec. The following year he consented to accompany a band of Hurons going down to Quebec, with the intention of making a few days retreat and then returning to his missions. It is known that he never reached Quebec, but was drowned in the fast current of the Rivière des Prairies, which from that time bears the name of Nund-1-névolé. The necropholy Ahaitsique, whom he had instructed and baptized, met with the same fate. It was learned later that this was not an accident; but that a few Hurons, enemies of religion, drowned them in hatred of the Faith. If we can rely on the "Martyrologe des Récollets," Father Vie was buried in St. Charles's Church, 25 June, 1625.

SAGARD, Grand voyage: Histoire du Canada; LECLERC, Premier établissement de la Flor; Le Tac, Histoire chronologique; Jones, Hurons; Jesuit Relations.
Vienna, the capital of Austria-Hungary, the residence of the emperor, and the seat of a Latin archbishopric, is situated at the north-east end of the Alps, mainly on the right bank of the Danube.

I. The City of Vienna. (1) History.—The first settlers on the site were Celts, about five hundred years before Christ. Shortly before the Christian era the land was occupied by the Romans under Tiberius; in the year Augustus a permanent Roman camp for the thirteenth legion was established on the spot, and remains of this camp still exist. The first mention of the place in Roman literature is in Pliny's encyclopedia (about A.D. 77), where it is called Vindobona, while the inscriptions extant use only the form Vindobona. During the reign of Domitian, Vindobona was a naval port, under Trajan it became an important Roman town, and it was a centre of the imperial family. During his struggle with the Marcomanni Marcus Aurelius often stayed at Vindobona and finally died there. After this there began an amalgamation of the Romans resident at Vindobona with the Germans who were forcing their way into the empire. Caracalla raised Vindobona to the rank of a municipium and Vindobona became a town council. The martryrium, about 303, of St. Florian during the persecution of Galerius proves that as early as the third century Christianity had gained entrance into Vienna. In 427 Vindobona together with Pannonia, to which it belonged, fell to the Eastern Roman Empire; in 418 it was ceded to Attila the Hun, under whose rule it remained till 496. The migrations Vienna was conquered and plundered by the Huns and Ostrogoths, most of its inhabitants taking refuge in the mountains. Vienna is first mentioned again in the Chronicles when Charlemagne advanced down the Danube in 791, destroyed the Empire of the Avars, and formed the East Mark out of their territories. Vienna, the remains of the Huns and Ostrogoths, was inhabited by the Huns and Ostrogoths, most of the inhabitants taking refuge in the mountains. Vienna is first mentioned again in the Chronicles when Charlemagne advanced down the Danube in 791, destroyed the Empire of the Avars, and formed the East Mark out of their territories. Vienna was conquered and plundered by the Huns and Ostrogoths, most of its inhabitants taking refuge in the mountains. Vienna is first mentioned again in the Chronicles when Charlemagne advanced down the Danube in 791, destroyed the Empire of the Avars, and formed the East Mark out of their territories. Vienna was conquered and plundered by the Huns and Ostrogoths, most of its inhabitants taking refuge in the mountains. Vienna is first mentioned again in the Chronicles when Charlemagne advanced down the Danube in 791, destroyed the Empire of the Avars, and formed the East Mark out of their territories. Vienna was conquered and plundered by the Huns and Ostrogoths, most of its inhabitants taking refuge in the mountains. Vienna is first mentioned again in the Chronicles when Charlemagne advanced down the Danube in 791, destroyed the Empire of the Avars, and formed the East Mark out of their territories. Vienna was conquered and plundered by the Huns and Ostrogoths, most of its inhabitants taking refuge in the mountains. Vienna is first mentioned again in the Chronicles when Charlemagne advanced down the Danube in 791, destroyed the Empire of the Avars, and formed the East Mark out of their territories. Vienna was conquered and plundered by the Huns and Ostrogoths, most of its inhabitants taking refuge in the mountains. Vienna is first mentioned again in the Chronicles when Charlemagne advanced down the Danube in 791, destroyed the Empire of the Avars, and formed the East Mark out of their territories. Vienna was conquered and plundered by the Huns and Ostrogoths, most of its inhabitants taking refuge in the mountains. Vienna is first mentioned again in the Chronicles when Charlemagne advanced down the Danube in 791, destroyed the Empire of the Avars, and formed the East Mark out of their territories. Vienna was conquered and plundered by the Huns and Ostrogoths, most of its inhabitants taking refuge in the mountains. Vienna is first mentioned again in the Chronicles when Charlemagne advanced down the Danube in 791, destroyed the Empire of the Avars, and formed the East Mark out of their territories. Vienna was conquered and plundered by the Huns and Ostrogoths, most of its inhabitants taking refuge in the mountains.

By the middle of the twelfth century Vienna was a town of importance and a centre of German civilization in eastern Europe. The four churches, of which only one was a parish church, no longer met religious needs; consequently in 1157 a second parish church, that of St. Stephen, was founded. The church was founded by the Emperor Conrad III, of Bishop Otto of Freising, and of other German nobles who were going to the East on a Crusade. In 1156 the East Mark became an independent duchy and the bishops to whose diocese it belonged built residences for themselves at Vienna. Thus there arose within the city walls the residences of the Bishops of Salzburg, Freising, and Seckau, of the Archbishop of Salzburg, and of Melk, Gottweig, Heiligenkreuz, etc. Through the favour of the Babenberg dynasty a flourishing church life developed. In 1158 Henry Jasomirgott founded what is called the Scotch monastery (Schooten Kloster) for Irish Benedictines, who were called Scots by the common people; until 1418 the monks were entirely Irish. In 1165, Henry founded the church of St. Michael near the new palace for the people of his court and the citizens who lived near the palace. He also invited Dominicans from Hungary, after his return from Palestine gave a house and chapel to the Franciscans, and offered a friendly reception to the Teutonic Knights; who thereupon built a house of their order at Vienna. At about the same time the Knights of St. John of Jerusalem settled in the town. The churches of St. Paul and St. Nicholas, the convents of the Cistercian nuns of St. Nicholas, of the Penitents who were called Franciscans, of the Augustinian Fathers, and of the monks built outside the city walls by Leopold VI, although unsuccessfully, to release Austria from the ecclesiastical control of the Bishops of Passau and to make Vienna the see of an independent bishopric. In 1198 the city had already its own jurisdiction; in 1221 Leopold VI gave it a new municipal law, the privileges which were still further increased by the last of the Babenberg dynasties, Werner, in 1235. These circumstances increased the importance and prosperity of the city, since that Vienna became the most prominent city on the Danube as a prosperous commercial place, the home of noted Minnesingers, a centre of much visited tournaments, etc. Towards the close of the thirteenth century a decided change took place for Vienna. The possession of a great empire, which the Habsburgs acquired in the course of centuries, of which Rudolph laid the foundation. The citizens of Vienna fought readily under the flag of the Habsburgs against the Magyars (1291, 1403), the Hussites (1412-25), the Bohemians and Moravians, Matthias Corvinus, the Turks, etc., and restored from the Turco-Hungarian era, the order and the rights which could not be infringed either by nobles or ecclesiastics; these rights included the holding of fiefs, free election of burgomaster and city councillors, jurisdiction over life and property, while they undertook the defence of the city. Duke Rudolph IV (1358-65), in particular, suppressed most of the courts existing in the city, limited the right of sanctuary, and forbade the building of houses within three miles of the city council. In order to make Vienna a centre also of learning he founded in 1365 a university, which he endowed richly and to which he invited distinguished scholars from Germany and France. He added a cathedral chapter to the parish church of St. Stephen, and made the crypt of the church the place of burial for the Habsburgs. He also had his palace built on the site of the old castle and laid the corner-stone of the high south tower. His brother and successor, Albert III (1366-95), encouraged the university and acquired Trieste, thus making the commerce of Vienna independent of Venice. In the first half of the fifteenth century the prominent position of Vienna was still maintained, though the university and Trieste were lost. When the Hussites advanced almost as far as the city, the good relations of Vienna with the ruler were disturbed, because Vienna sided with the Antipope Felix V, while Frederick III adhered to Eugenius IV. There is a celebrated description of Vienna during this era written by Andreas Sylvius, later Pope Pius II, who was one of the Venetians who was distinguished in the conflict during the years 1413-55: he assures us that all the cities on the Danube none is richer, has a larger population, nor is more charming than Vienna, the chief town of the country and the queen of the cities of Eastern Europe. Through the efforts of Frederick III Vienna was raised to the rank of a diocese.

In the second half of the fifteenth century Vienna began to decline. After the advance of the Turks into Europe the feeling of security had disappeared, and the wealth of the merchants and the court of the Habsburgs decreased. The turbulence of the period of the so-called Turkish interregnum (1493-1542) had a large part of the citizens against Frederick III, who cost the burgomaster his office and life, the siege of the city by Matthias Corvinus in the years 1482-85, and
the supremacy of this king for the five years 1485–90, caused the prosperity of the city to decay. The growth of the power of the Habsburg dynasty during the reign of Maximilian was no benefit to the city of Vienna itself. After the discovery of the sea-route to the East Indies and the discovery of America, international commerce followed another course; this led to a great decline in the importance of Vienna for trade with Italy and the East. When, after the death of Maximilian, Vienna revolted against his grandson Ferdinand, a new municipal Constitution was introduced, which annulled the former autonomy and a large part of the ancient rights and privileges of the city. The new municipal government, to the internal confusion was added the danger of the Turks, who advanced farther and farther up the Danube and on 19 September, 1525, appeared before Vienna. The heroism of the besieged, who abandoned all the suburbs of Vienna in order to concentrate for the protection of the inner city, forced Sultan Suleiman to abandon the siege in October and to withdraw after murdering 2000 prisoners. As, however, the Turks ruled a large part of Hungary and constantly renewed the war form this base, Vienna was now constantly in danger of conquest by them. The effects of the Reformation were fully as destructive for Vienna as the danger from the Turks. The provinces were torn into religious and political anarchy, and this spread through a large part of the population, as at first the Government did not take strong measures against the innovations. The work of the Counter-Reformation was zealously promoted until the Jesuits were called to Vienna in 1551, and until, in particular, the reigns of the emperors Ferdinand II and III. Unlike Rudolph II, these rulers were alive at Vienna to which they wished to invite numerous artists, poets, musicians, and scholars. The citizens were obliged to take an oath to conform to the Catholic religion; large numbers of monasteries and brotherhoods laboured to revive the Catholic religion, partly by preaching and partly by education and training. Besides the disastrous effects of the danger from the Turks and the Reformation, the prosperity of Vienna was also kept in check by the fact that on account of the danger of its position it had to be turned into a strong fortress, a condition very unfavourable to the health of the city. Terrible devastation was caused by the plague during the years 1541, 1570, 1586, and 1679.

VIENNA

The eighteenth century brought a new internal organization of the empire for the provinces of Austria. The erection of large ecclesiastical and secular buildings made it a capital worthy of the emperor and his empire. Thus the ties uniting Vienna and its rulers were constantly drawn closer. Consequently the Viennese are now known as the most brilliant of the Court; Charles VI secured the unity and indivisibility of the monarchy: they hailed with joy the entry of the Empress Maria Theresa and the birth of her son Joseph II. Vienna also tolerated in some degree the reforms that Joseph II wished to introduce in ecclesiastical and secular affairs, although they were often opposed by the emperors. The great reforms towards the citizens he had done much for the beautifying and improvement of the city. When, after the death of Francis I, Ferdinand I came into power and none of the much-needed reforms were undertaken, although such were urged by the estates, discontent constantly increased and the conviction that absolute rule could no longer maintain its sway over the population. The Liberals and Democrats of all countries violently attacked the Austrian Government as the chief enemy of all political and intellectual advance. This discontent found expression in 1848, when the revolutionary wave from France spread over almost the whole of Europe. Vienna took the lead in the movement, which aimed at overthrowing the existing system of absolutism. On 16 March, 1848, Emperor Ferdinand proclaimed a Constitution, granted the freedom of the press, and the right of the people to bear arms, but the Radical leaders kept up the discontent of the people, notwithstanding the concessions, and succeeded in having the Constitution rejected as insufficient. On 2 December, 1848, the people of Vienna elected to its municipal government a council of Liberals and a burgomaster, Karl Luger (1897–1910). Vienna became not only one of the best administered cities economically, but there also sprang up such an abundance of institutions for public and social benefit as no other large city of the world can show. Religious life has also enjoyed a great revival under the supremacy of the Christian Socialists.

(2) Statistics.—On 31 December, 1910, the city of Vienna numbered, including the garrison, 2,004,493 inhabitants; of these 1,707,223 were Catholics (including 3723 adherents of the Greek Rite and 125 adherents of the Armenian Rite), about 60,000 Protestants, and about 150,000 Jews. The city is divided into 21 administration districts; of these 20 lie on the right bank of the Danube proper, 9 constituting Old Vienna, which up to 1891 was separated from the adjacent districts by a circle of fortifications. Ecclesiastically there are 4 city deaneries, 76 parishes with the same number of parish churches, 77 monastery churches, chapels of ease, and public chapels, and about 100 private chapels. In 1912 there were in the city 308 priests of the diocese; in the several churches, 773 priests from other dioceses, 44 houses of 25 male orders, and 121 houses of 27 female orders. Besides the chief officials of the archdiocese, Vienna is also the see of the Apostolic field vicariate of the imperial and royal army and navy, which is immediately under the direction of the pope. Only the most important of the palace churches, the imperial chapels, are here enumerated: the cathedral, St. Stephen, a Gothic building of three naves of equal height, with a south tower 419½ feet high. The cathedral is the most important Gothic building of the Austrian territories; it was dedicated in 1147 as a small Romanesque church, after the fire of 1293 was
rebuilt in the Gothic style during the fourteenth to sixteenth centuries, and since 1852 has been completely restored by the architects, Ernstorfer, Schmidt and Taut. The Parish Church of Our Lady, one of the most beautiful Gothic churches of modern times, was built 1586-79 according to the plans of Fronhöfer, in commemoration of the escape of the Emperor Francis Joseph from assassination in 1853. It has a very rich façade and two towers each 316 feet high. The church of Maria Star, Maria on the riverbank, was begun in 1483 and the entire church was built in the fourteenth and fifteenth centuries in the Late Gothic style; the octagonal tower was erected in 1536. The "Karlskirche", an elaborate structure in the Baroque style with a huge cupola, is the masterpiece of Fischer von Erlach, and was erected 1715-57. The parish church "zu den sieben Zulugen" was built by Muller (1849-61), in the Italian Round-arched style with an octagonal cupola and two towers each 223 feet high; the church of the Lazarists was built 1600-62 in Early Gothic style after the design of F. Schmidt; St. Brigitta, a Gothic church, erected in 1602-73 by the same architect; the Gothic church of the Augustinians, dating from the fourteenth century, contains the celebrated monument by Canova of Niccolo da Feltre; the Capuchin church of the Marias Theresa; the Capuchin church erected in the Baroque style (1622-32) contains the crypt of the imperial family with 132 coffins; St. Peter, the second oldest church of Vienna, rebuilt in the Baroque style (1702-13) by Fischer von Erlach. Association church life is highly developed in the city of Vienna, and there are many Capuchin churches.

11. THE DIocese OF VIENNA. (1) History.—The territory which now belongs to the Diocese of Vienna was subject, from the time the Germans acquired it, to the jurisdiction of the Bishop of Passau, who was represented in Vienna by an official. At the beginning of the thirteenth century Duke Leopold VI bestowed a separate bishopric for Vienna, but these efforts failed owing to the opposition of the Bishops of Passau. Like the rulers of the Babenberg dynasty the first princes of the house of Habsburg also desired to make Vienna an independent diocese. However, Emperor Frederick III was the first to bring it about; in 1469 the Leopoldine statutes were restored in the Austrian territories by the Bull "in suprema tuatissima specula"; these sees were placed directly under the control of the pope; one was for the city of Vienna, which then contained three parishes, and for the fourteen, later sixteen, parishes of its immediate vicinity; the second was for the city of Wiener-Neustadt. The right to appoint the Bishops of these two small dioceses was given by Pope Paul II to Emperor Frederick III and his successors. The church of St. Stephen was made the cathedral church of the Diocese of Vienna. The Bishop of Passau did not withdraw his opposition until 1481, consequently it was not until this year that the Bull of erection could be formally proclaimed in the presence of a papal legate. In 1492 the Diocese of Vienna was elevated to the rank of an archdiocese and gave it the formerly exempt Diocese of Wiener-Neustadt as suffragan. In 1722 the diocese was enlarged by the addition of the parishes in the "district under the Wienerwald" which had formerly belonged to Passau. His successor, Cardinal Francesco Sforza, who was regarded as a free-thinker on account of his leniency towards Protestants and his charity to the Jesuits, although he was zealous for the training and discipline of the clergy. During the episcopate of Cardinal Anthony Christopher von Migazzi (1757-1803), the keen adversary of the Josephine system, the Diocese of Vienna received its present boundaries. In 1785 the Diocese of Wiener-Neustadt was suppressed and incorporated in that of Vienna; in addition Vienna received the parishes of the "district under the Mannhartsberg" in Lower Austria, and five parishes of the Diocese of Raab. At the same time the two Dioceses of Lins and St. Polten, which Joseph II had erected against the wish of the pope and of the Bishop of Passau, were made suffragans of Vienna. Migazzi
was followed by Sigmund Anthony Count von Hohenwart (1803–20), who had been a tutor of the Emperor Francis I, and was distinguished for charity and his care for the training of the clergy: Leo Raphael von Friesen (1820–31), formerly administrator of Salzburg; Eduard Milde (1831–53), the celebrated pedagogue; Cardinal Othmar Rauscher (1851–75), a noted statesman and orator. Rauscher's successors were also raised to the cardinalate: John Rudolph Kutscher (1856–81), a distinguished scholar in canon law; Coelstin Joseph Ganglbauer (1851–89), noted for his labours in history and heraldry, who was formerly abbot of the Benedictine Abbey of Kremsminster; Anthony Joseph Gruscha (1890–1911), who like his predecessor did much to relieve the lack of churches; Gruscha also deserves great praise for his labours in regard to Catholic associative life in Vienna, especially in respect to the Catholic Gesellen (associations). Graf Emil and Graf Johann von Kalkburg—Edwald—were the president of its central association for Austria-Hungary while still archbishop. The present archbishop is Francis Xavier Nagl, b. at Vienna 26 November, 1855, rector of the German national church, Santa Maria dell'Anima in Rome in 1889. Bishop of Capo D'Istria in 1899, coadjutor at Vienna with the right of succession in 1910, Prince Archbishop of Vienna 5 August, 1911, made cardinal 27 November, 1911.

(2) Statistika.—The Archdiocese of Vienna forms with the suffragan dioceses of Linz and St. Polten the ecclesiastical Province of Vienna. The archdiocese includes the eastern part of the Archduchy of Austria beyound the Enns, namely the two former administrative departments of the "District under the Wienerwald" and the "District under the Mannhartsberg". At the beginning of 1912 it included 4 city deaneries in Vienna and 25 rural deaneries, 526 parishes, 4 vicarates, 54 benefices, 20 positions for assistant priests, 1 prince archbishop, 2 coadjutor bishops, 993 secular priests, 610 regular priests (these figures include residuary positions belonging to the diocese) 2,550 Catholics. The cathedral chapter consists of 2 auxiliary bishops, 1 cathedral provost, 1 cathedral dean, 1 custos, 1 cantor, 1 scholastici, 10 canons, 12 honorary canons. The institutions for the training of the priesthood are the Catholic theological faculty of the University of Vienna with 14 professors and (15) 97 students; the preparatory seminary of intermediate direction of the prince-archbishop with 112 students; the seminary for boys with 210 pupils; and the theological schools conducted by the orders in their monasteries: the school of the Augustinian Canons at Klosterneuburg, of the Mechitarists at Vienna, of the Cistercians at Heiligenkreuz, of the Society of the Divine Word, of the Benedictines, and of the Jesuits. In other dioceses there are the higher institute of St. Augustine for secular priests, intended for priests from all the dioceses of Austria, and the Pajamantine college for the dioceses of Hungary that was founded in 1623 by Cardinal Pazmany. The public higher and middle schools of Austria are established on an inter-denominational basis. The Catholic schools of the archdiocese are conducted by the Sunday Schools, the diocesan schools of the diocesan orders, the private schools and institutions of learning which are generally conducted by members of religious orders and are largely intended for the education of girls. Among the schools for boys should be mentioned: the Jesuit gymnasium at Kalkburg, the gymnasiums of the Benedictines and Mechitarists in Vienna, the boarding schools for sons of the sons of the Pious, both conducted by the Pious Workers, and of the School Brothers. The ancient monasteries for men which still exist in the archdiocese are: the Abbey of Klosterneuburg of the Reformed Lateran Augustinian Canons, founded in 1106 by Margrave St. Leopold, who has 96 members; the Benedictine Schottenkloster at Vienna, founded in 1158 by Henry Jasomirgott, which has a gymnasticum with 77 members; the Cistercian Abbey of Heiligenkreuz-Neukloster with a high-school for boys preparing for the priesthood, with 63 members; it was also founded by St. Leopold (1193). Other orders and congregations are: Mechitarist, 1 monastery at Vienna with 45 members; Dominican, 2 monasteries, with 29 members; Minorite, 3 houses, 21 fathers; Franciscan, 3 houses, with 42 members; Capuchin, 2 houses, with 18 members; Caled Carmelites, in Vienna, with 5 members; Discalced Carmelites, 1 house, 19 members; Servites, 2 houses, with 11 members; Brothers of Mercy, 2 houses, with 45 members; Trinitarians in Vienna, with 9 members; Barnabites, 4 houses, with 19 members; Jesuits, 5 houses, with 144 members; Camillians, 1 monastery, 13 members; Piarists, 3 houses, 16 fathers; Lazarists, 3 houses, 57 members; Redemptorists, 3 monasteries, 103 members; Resurrectionists, 1 house, 7 members; Salesians, 6 monasteries, 35 members; for the Christian Schools, 9 houses, 304 members; Pious Workers, 5 houses, 94 members; total, 66 monasteries, 640 priests, 296 clerics, 734 brothers, 1,597 fathers. The 30 female orders and congregations represented in the archdiocese had, at the close of 1911, 232 houses and 5,180 members. The most important, reckoned by the number of members, are: Daughters of the Divine Saviour, 918; Sisters of Mercy of St. Vincent de Paul, 492; Sisters of Mercy of the Third Order of St. Francis of Assisi, 470; and the Missionaries of Mary, Sisters of the Perpetual Adoration; Daughters of the Child Jesus and Mary; Sisters of the Brother of Sorrows, etc. Most of the female orders devote themselves to the care of the sick in and outside of hospitals, or take charge of primary and middle schools and schools for girls, of hospitals for women, etc. During the last years Catholic associational life has developed greatly. Among the most important societies are: the Catholic School Union for Austria, the Society for the training of Catholic Teachers, the Austrian Leo Society for the promotion of Christian learning, literature, and art; there are also societies for journeymen, for trade unions, for students, for the Pious Workers, and of the School Brothers, etc. Outside of Vienna the most important churches are the old cathedral at Wiener Neustadt, the church of St. Othmar at Molling, the monastery church at Klosterneuburg and Heiligenkreuz.

VIENNA UNIVERSITY.—Foundation of the University.—Next to the University of Prague that of Vienna is the oldest university of the former Holy Roman Empire. It was founded on 12 March, 1365, by Rudolph IV, Duke of Austria, and its charter confirmed on 18 July of the same year by Urban V, a faculty of theology not being included in the papal authorization. The school, planned on too large a scale and not sufficiently endowed, did not prosper; moreover, the duke died on 27 July at Milan. About 1380, his successor, Albert III, called teachers from Paris and obtained permission from Urban VI, 20 Feb., 1384, for the establishment of a theological faculty. The privilege of the university statutes in 1385, and of the statutes of the faculties of theology, law, medicine, and philosophy on 1 April, 1388, the organization of the university on the model of Paris was complete. All members of the university, scholars, bachelors, licentiates (who were obliged to lecture for a certain period), and doctors, were divided into "nations", Austrian, Rhenish, Hungarian, and Saxon. Each "nation" elected a proctor from its membership; the head of the university was the rector elected semiannually by the proctors; his council was composed of the proctors and the deans of the faculties. The university was subject to the ruler of the country, who was its patron, but otherwise it was autonomous and had its own jurisdiction. The permanent ecclesiastical representative of the university was the cathedral provost of St. Stephen's, who was chancellor of the university and conferred the academic degrees.

During the first century of its existence the university repeatedly proved that it was founded as an institution of the Church chiefly for the extension and defence of the Faith. An address of loyalty (rotulus) was sent to each newly-elected pope with a request for the confirmation and increase of the privileges. As a matter of political expediency, e.g. the right to be an active part in the Councils of Pisa (1409), Constance (141.1), and Basle (1431), and in several provincial synods. In that era of incessant disorder and scanty revenues, the continued existence of a university was possible only when closely connected with the Church and under the protection of the papacy. The faculty of theology represented the rights, e.g.”

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The University Buildings, Vienna

1190, the influence of the Church steadily decreased.

Decline: Reforms.—The disorders after Maximilian's death and the appearance of Luther's doctrines in Austria caused the university to decline rapidly. As early as 1511 it refused to send a representative to a council. The laxity of the medical and philosophical faculties in regard to heretics obliged the theological faculty on 14 July, 1526, to give back to the bishop authority in matters pertainng to other faculties; in 1527-30 the number of students steadily declined, the faculty of law was hardly more than nominal, and in 1529 that of theology had but two professors. Only the strong hand of Ferdinand I (1522-1564) saved the university from complete decay; reforming statutes were promulgated on 2 Aug. 1533, 15 Sept., 1537, and 1 Jan., 1531. It was placed under the direction of a superintendent with large powers, who was appointed by the sovereign. Teachers having regular salaries were appointed to each faculty; the faculties of medicine and theology had each three such professors, the faculty of law four. The period of study was made five years for the philosophical course, and for the medical department more attention was to be paid to practical branches; in the law course Roman law was made the most important study. In 1551 Ferdinand I called the Jesuits to Vienna to revive the religious spirit and on 17 Nov., 1558, gave them two permanent theological professorships. The Jesuits established a Latin school and a house of studies and gave philosophical courses that were largely attended.

Non-Catholic Tendency and the Counter-Reformation.—From 30 March, 1548, each new professor was obliged to submit to an examination of his orthodoxy, in order to prevent the admission of heretics. This regulation was annulled on 5 Sept., 1561, by Maxi-
millian II (1564-76), who also ordained that instead of the customary formal profession of Catholic Faith, the candidate for degrees had only to declare himself a Catholic—disregarding the Bull of Pius IV (13 Nov., 1564). The emperor withdrew one professorship from the Jesuits and, at the demand of the Diet, ordered the house of studies to be closed. During the reign of Ferdinand II (1576-1611) another persecution—this time a strict Catholic, a Counter-Reformation—was begun. This was due to the efforts of the cathedral provost Melchior Khlesl, appointed chancellor of the university in 1579. The first step was the publication on 2 July, 1581, and 31 March, 1591, of the papal Bull of 13 Nov., 1564; the entrance of Protestants into the seats of the Jesuits was excluded from this list. The Jesuits attempted to obtain university degrees for the students trained at their school, but their appeal was rejected both at this date and in 1573. The university was not altogether wrong in regarding as an infringement of its privileges the permission granted the Jesuits in 1570 to hold philosophical and theological courses in their college. The matter was known as the "Jesuita," and especially as the Jesuits, e.g. in 1593, had one thousand students, while the entire university had but two hundred. The dispute was settled by Emperor Matthias (1612-19) on 25 Feb., 1617, who again granted the Jesuits two professorships in theology, and in addition three in philosophy. Finally, during the reign of Ferdinand II (1619-37), the two faculties of philosophy and mathematics were handed over to the Jesuits, and their college was incorporated into the university (21-22 Oct., 1622; 17 Nov., 1622; 9 Aug., 1623; Sanetio pragmatica of 13 Oct., 1623, confirmed by Ferdinand III on 4 May, 1640). The Society renounced in perpetuity any claim to the dignity of rector of the university, but the subsequent, the rectorship, as a faculty, had a seat and vote directly after the superintendent appointed by the ruler. The election of professors and the methods of teaching were left to the Society.

The intent of the Sanetio pragmatica was to make the university Catholic in its further development. This end was the easier to attain as the Jesuits controlled all the preparatory schools. The matter was, however, more difficult in regard to the students of law and medicine, among whom many were still openly or secretly non-Catholic. The restriction to Catholics was finally effected in these departments by decrees and by the edict of 17 Nov., 1651, which expelled all non-Catholics from the country. Following the example of other universities, as Paris, Cologne, and Mainz, Ferdinand II, in 1649, appointed (12 May, 1649) the feast of the Immaculate Conception as the church feast of the university; henceforth before attaining a degree, the rectorship, or a professorship, the candidate was obliged to profess his belief in the Immaculate Conception. From 2 Dec., 1656, the dean-elect had also to make this profession. The Decree of 4 April, 1657, was in essence an edict from this obligation, but on this account they were excluded from the position of dean. Thanks to the zeal and learning of the Jesuits, the theological and philosophical departments flourished greatly; those of law and medicine, however, lagged behind. The reform of studies carried out by Ferdinand I had not the desired success in these two branches, as money was lacking, and the very scanty salaries of the professors were seldom paid. The great disadvantage in the faculty of law was that German common law, though necessary in practice, was not taught. The students of medicine were more fortunate, for after winning the baccalaureate they generally attended an Italian university, particularly Padua, whose faculty of medicine was famous; four years' study, and a very strict attendance required. Thus the members of the faculty of medicine were generally physicians educated in Italy, as Johann Wilhelm Mannagetta (d. 1660), and Paul de Sorbit (d. 1691). However, owing to the lack of students and of equipment, there was no stimulus to work. Numerous proposals of reform were made, such as those of 1629, 1657, and 1735, but all attempts to bring the two faculties to a higher level failed on account of the financial embarrassment of the Government.

During the reign of Maria Theresa: University a State Institution.—During the reign of Maria Theresa (1740-80) the university was completely reconstructed. What led to this change was the calling to Vienna in 1745 of Gerhard van Swieten (1700-72), a medical professor at Leyden, as court physician and university professor. The reforms of the theodicy of Maria Theresa were in full effect on 7 February: i.e., the designation of van Swieten as director of studies, appointment of professors by the empress, not as before by the university consistory, rigid supervision of the examinations by the Government, establishment of a professorship of chemistry, founding of a botanical garden, and the delivery of the "professor of studies" hospital. The university soon excelled the University of Leyden, previously so celebrated; this was effected by the appointment of distinguished teachers, as, in 1749, for chemistry and botany, Alexander Ludwig Laugier, whose successor in 1769 was Nikolas Jacquin; in 1754, for practical therapeutics, Anton de Haen, whose successor in 1776 was Maximilian Stoll; and Ferdinand Leber, in 1769, for surgery. The theological and philosophical faculties were reformed in 1758. The professors of philosophy were forbidden to dictate their lectures to the students as formerly, or to teach the Aristotelian doctrine. The plan drawn up for the reform of the department of law by Prince-Archbishop Count Trautson and Sigismund Popowitz, professor of civil law (1760), was carried out. In constitutional law, the law of nature, feudal law, the Theresian laws for the hereditary Austrian dominions, and, as an experiment, history, were established. The director of studies was Johann Franz von Bourguignon. Up to 1757 all matters pertaining to instruction were controlled by Prince-Archbishop Count Trautson. The position of superintendent was abolished in 1754.

These reforms took from the university the last vestiges of its former autonomy, made it entirely subsidiary to the purposes of the State, and turned the professors into state officials. Intellectual life was restricted by the directors of studies who prescribed the text-books to be in use, censored theses, and exercised a censorship of books. The medical faculty suffered least from these limitations and continued to develop. The aim of the prevailing system was to exclude entirely the influence of the Church and of the Society of Jesus; its leading spirits were van Swieten and, in the course of time, the freemason Joseph von Sonneckis (1758-1817). Thus in 1755 the conferring of higher degrees at 1st. January was stopped, to avoid the influence of the chancellor limited; in 1757, the Jesuit rector was removed from the university consistory, and in 1759 the directors of studies belonging to the Society were removed. The court commission of studies, with van Swieten as vice-president, was created on 25 March, 1760, as the chief board of supervision. In the same year the commission made a request for the admission of Protestants to the courses in law and medicine, but did not secure this until 1778. From 18 Jan., 1782, the university was open to all creeds. The suppression of the Society of Jesus in 1773 necessitated the reorganization of the theological and philosophical faculties. The property of the Jesuits was handed over to the state and for a time was put to good use; ex-Jesuits were excluded from the new appointments to the theological chairs. The process of separating the university from the Church continued during the last years of the reign of Maria Theresa.
and still more during the reign of Joseph II (1780-90). Abbot Stefan Rautenstrach of Braunsau wrote a text-book on canon law, pervaded with the spirit of Febronius, that received the approval of the Government in 1776. The oath before receiving a degree, and in general everything that had the appearance of an ecclesiastical celebration at the graduation exercises, was done away with in 1785. Princes-Archbishop Count Mirbach, generally, although not in vain, in 1786 against the university text-books which contained false statements and attacks upon the Church. The university sank to a training school for government officials, the students of theology included. This intellectual servitude checked all scientific activity, and in the succeeding years brought the university into a condition of stagnation from which it could be rescued only by a fundamental reformation of the bureaucratic system.

Self-Governing University since 1838.—The first step towards self-government was taken on 12 March, 1848, by a general assembly of the university, which petitioned Ferdinand I (1835-48) for freedom of teaching and study. On 20 March the newly-appointed Federal Ministry of Education, Sonnaruat, promised the speedy granting of academic freedom, and at the same time announced a reform of the courses of study. The medical faculty, still the most important one, made proposals regarding the restoration of the old autonomy, such as the election of rector and deans by the professors. On 30 Sept., 1849, the five professors of medicine, as representatives of the organization of academic authorities. A distinction was made in the faculties between the group of professors and that of the doctors or teachers below professors in rank, each electing a dean. On 13 Oct., 1849, the "general ordinances concerning the system of studies at the royal and imperial universities"; on 10 May, 1850, the "general regulations for studies". On 9 Jan., 1855, the year of the celebration of the fifth centenary of the existence of the university, fifty-eight professors presented to the minister of instruction, von Schmerling, a memorial which denounced the exclusively Catholic character of the university as no longer just. Pursuant to the law of 28 April, 1873, the professorial organization of academic authorities. The attainment of an academic dignity is now independent of the candidate's faith. The Catholic character of the university is at present limited to the theological faculty, for the "Protestant theological institute" that was raised to a faculty in 1850 is not a part of the university. On 11 Oct., 1851, the new university was opened by a ceremony in the hall that was dedicated in the presence of Emperor Francis Joseph. In 1857 the "new university-house", built in 1750, was given to the academy of sciences. New statutes for the regulation of the examinations for the doctorate in the three secular faculties were issued on 15 April, 1872. The course of study in the medical school had been shortened from seven to five years, in the other faculties four years are necessary.

The reform of the theological faculty indicated a complete break with the Febronian-Josephinist system. There was a meeting of the bishops at the invitation of the Government on 30 April, 1849; the assembly made the demand that the competent bishop should have influence over the appointment of professors, that he should appoint half of the board of examiners, and that all should be obliged before appointment to make the Tridentsine Confession of Faith. This request was granted on 30 June, 1850. The plan of study approved by the Government on 29 March, 1850, and still in use, was worked out by Princes-Archbishop Rauscher. The present statutes governing the examination for the doctorate, the natural sciences faculty, were issued on 16 Jan., 1891. In respect to the ceremony of conferring degrees it was ordained on 19 May, 1880, that the protector or the dean of the faculty of which the rector was a member should be the presiding officer in case the rector was not a Catholic.

On 18 Oct., 1849, temporary statutes were issued regulating the study of law and political economy; on 2 Oct., 1855, these ordinances were revised, and on 20 April, 1859, the present statutes respecting studies and examinations for the doctorate were promulgated. Since then, the traditional model of study was limited in so far that students must pass the required examinations at fixed times. The medical faculty, which even before 1848 had had a high reputation, gained a world-wide renown both by the calling of foreigners to professorships, as Ernst Brücke (1849-92), Johann Oppolzer (1850-71), and Theodor Billroth (1865-94), and others, and by the work of native investigators, as Count Rautenstrauch (1845-74), Joseph Skoda (1846-81), and Ferdinand Hebra (1849-80). The statutes of 1872, respecting examinations for the doctorate, those concerning the organization of the medical instruction (1 June, 1872) and of the practical tests, in the examination for the medical degree (24 Oct., 1879), made a real reform in the training of medical men (surgeons) and instead only permitted the gaining of "the doctorate of the entire science of medicine" (medicina universa doctor), with which the right to practise medicine is united. On 21 Dec., 1889, a new series of statutes suited to modern needs was issued in regard to the examinations for professors. As a result of this reform faculty the former two years' preparatory course was transferred to the gymnasium (15 May, 1845); the departments of natural science (chemistry, natural history) were taken over from the medical faculty on 16 Nov., 1849. Besides increasing the number of professorial chairs, seminars and institutes for scientific research and for the training of teachers of the intermediate schools, were established. The number of professors of this faculty should be mentioned: in physics: Christian Dopper (1850-53); in astronomy, Karl von Littrow (1842-77); in photographic optics, Josef Maximilian Petzval (1837-77); in the history of art, Rudolf von Eitelberger (1852-85); in classical philology, Hermann Donitz (1849-67).

University Statistics (on 1 October, 1911).—Theology: 8 regular and 2 auxiliary professors, 4 Privatdozenten; law: 17 regular and 13 auxiliary professors, 41 Privatdozenten; medicine: 21 regular and 22 auxiliary professors, 197 Privatdozenten; philosophy: 54 regular and 25 auxiliary professors, 96 Privatdozenten, 25 lecturers and teachers. In the winter of 1910-11 the total number of students was 241; of those 241 students 230 were in the number 241 studied theology, 3956 law, 2491 medicine, 3234 philosophy; in the summer of 1911 the student-body numbered 5457, 226 of its members studied theology, 3467 law, 2033 medicine, 2711 philosophy. In the university year of 1914-12 the doctorate was granted to 921 students, of whom 27 had studied theology, 447 law, 231 medicine, and 216 philosophy. The number of degrees (1838-1900) Kronen. The university and its institutes is supported by the treasury of the State.

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LEOPOLD SENFELDER.

Vienne, ANCIENT SEE OF. See GRENoble, DioCESe OF.

Vienne, CONCIL OF (321-12).—Pope Clement V, by the Bull "Regnum in eccles", of 12 Aug., 1308,
called a general council to meet on 1 Oct., 1310, at Vienne in France for the purpose "of making provision in regard to the Order of Knights Templar, both the individual members and the Templars as an institute, and to other things in reference to the Catholic Faith, the Holy Land, and the improvement of the Church and of ecclesiastical persons". The Bull was sent to the kings of the respective Christian countries and to the archbishops of the various church provinces. The archbishops of every church province with two or three bishops were designated in the bull. Those who were to appear in person at the council, the bishops remaining at home were to transfer their rights to their colleagues who had been personally called. The bishops and prelates of all kinds were also to bring to the council proposals and motions in writing concerning the points to be improved in church life. A special Bull of 8 Aug., 1308, directed the Order of Knights Templar to make defenses to the council, before which the grand master and the other chief officials had been commanded to appear in person. The council, however, could not open at the appointed time, on account of the trials of the Templars which were begun in the various countries, and the process respecting Boniface VIII which Clement V had suspended. Philip the Fair, the "Bull of Ama mater" of 4 April, 1310, postponed the opening of the council until 1 Oct., 1311, on account of the investigation of the Templars that was not yet finished. In September the pope went to Vienne with the cardinals and on 16 Oct., 1311, the first formal session of the council was held in the cathedral of this place. This was the South Council. In his opening address the pope again designated the three following points as the main tasks of the council: the matter of the Templars; the assistance to be given the Holy Land; and the reform of the clerical order and of morals.

The Acts of the council have disappeared, with exception of a fragment which Father Erler, S.J., found in a manuscript in the National Library of Paris (see below). Consequently there is no positive certainty as to the course of the synod. The number of its members is also variously stated by the authorities. Villani ("Chron.", IX, XXII, ed. Muratori, "Script.", XIII, 454) enumerates 300 bishops, while other authorities whose testimony is more probable give the number of the whole council as 500. The number furnished a sufficiently large body of abbots and proxies. The best known proceedings of the council are those respecting the Templars. A commission was appointed to examine the official records concerning the order, in which commission the various classes of participants in the council and the different countries were represented. From the members of this commission was formed a smaller committee of archbishops and bishops presided over by the Archbishop of Aquin, which was to examine exhaustively the official records and the abstracts of these. The pope and the cardinals negotiated with the members of this commission respecting the matter. The majority of the cardinals and nearly all the members of the commission were of the opinion that the Templars should be absolved from the suspicions cast upon them and that the pope have the right to defend itself, and that no proof collected up to then was sufficient to condemn the order of the heresy of which it was accused without strainning the law. As early as the beginning of December, 1311, the cardinals and commission had voted to this effect. The pope was in a difficult position, on account of the inactivity of the powerful French king. In February, 1312, the king himself appeared with a great retinue before the gates of the city of Vienne, and vehemently demanded the suppression of the Templars in a letter of 2 March, addressed to the pope. Clement now adopted the expedient of suppressing the Order of Knights Templar, not by legal method (de iure), but on the plea of sollicitude for the Church and by Apostolic ordinance (per modum provisionis seu ordinantis apostolicus). The pope announced this decision in an assembly of the Templars at Paris, 22 April, 1312, and a formal session of the council was held; the French king and his three sons were present, and the decision respecting the suppression of the Templars was promulgated. The Bull of Suppression "Vox clamantis" is dated 22 March, 1312. The pope had retained for himself the decision as to the persons and places where the lands and goods of the Templars were to be seized. The council was adjourned and issued to cover these points on 2 and 6 May. During the council, apparently at this second session, Boniface VIII was declared to have been a lawful pope, and absolved from the accusations brought against him. Nevertheless, an earlier Decree issued by Clement V was renewed, whereby the King of France was absolved from all responsibility for what he had done against Boniface and the Church.

The synod also took up the question of the Holy Land. In the third formal session, held 6 May, a letter from the King of France was read aloud, in which he promised to take the cross, together with his sons and large numbers of the nobility, and to begin the Crusade within six years. If he should die before that time his eldest son would undertake the expedition. Upon this, it was decided to lay a church tithe for six years for this purpose, which was to be raised throughout Christendom for the Holy Land. Concerning the raising of this tithe, cf. Kirsch, "Die päpstlichen Kollekterien in Deutschland" (Pader- born, 1894), 18. In France the revenues drawn from the clergy was called "the order of the Holy Land" and the money was used for the war against Flanders. The Crusade never took place, although both the Kings of England and of Navarre had agreed to it at the council.

As already mentioned, the bishops were directed before the meeting of the council to bring with them written suggestions as to the reform of the Church. The pope renewed his demand at the opening of the council. Only three of the proposals sent in are known up to now, namely the treatise of William Durandus, Bishop of Mende, on the holding of the council ("De modo celebrandi generaUs concilii"), that of Major, Bishop of Angers (in "Collection des documents inédits sur l'Hist. de France. Mélanges offerts au R. Abbé Dureza"), and the later, later Pope John XXII [published by Verlaque, "Jean XXII" (Paris, 1883), 52 sqq.]. This material was divided into two parts for discussion by the council: improvement of morals and protection of the independence of the Church. The countless complaints, opinions, and suggestions that were handed in by prelates as well as by secular nobles were systematically arranged and treated. Still it is not known what decrees on these questions resulted from the discussions of the council itself and were promulgated in the third and last session. All that is certain is that a number of decrees on these subjects were proclaimed. These were issued later on 25 October, 1317, by John XXII, Clement IV, and Clement V, which the latter had been prevented by death from promulgating. John published them as the collection of the laws of the Church, the Clementines, "Corpus Juris Canonici". The decrees passed at the council which are found in this collection refer to the disputes concerning the Franciscan Spirituals (condemnation of the three propositions attributed to Peter Johannes Olivi), the dispute about poverty among the Minorites, the Mendicants, the visitation of convents by the bishops, the Beguines, the observance of the ecclesiastical hours, administration of religious foundations, matters relating to benefices, the founding of professorships for the Oriental languages at the Curia and at the four chief universities, the management of the Inquisition, and various
ordnances respecting the clergy. The council closed with the third formal session, 6 May, 1312.


J. P. Kirsch.

Viertaler, Franz Michael, a distinguished Austrian pedagogue, b. at Maurerkirchen, Upper Austria, 25 September, 1758; d. at Vienna, 3 October, 1827. As his parents were poor, he was a choir-boy at the Benedictine Abbey of Michaelbeuren and at Salzburg. At Salzburg he also attended the gymnasium. In 1776 he entered the theology faculty of the university, though his favourite study was classic languages. In 1783 he became instructor at the Virginian college for nobles at Salzburg. By teaching history he was led to write his "Philosophische Geschichte der Menschheit" (7 vols., 1787-1819). The first volume attracted attention abroad, and in 1786 he was appointed rector of the seminary for teachers at Salzburg, which the archbishop had established for the betterment of the primary schools. In the same year he began a course of catechetical instruction for the students of the seminary for boys, and in 1791 pedagogical lectures at the university. In 1796 he was made court librarian. During 1800-02 he edited the "Salzburger Literaturzeitung" and from 1799-1801 the "Salzburger Staatszeitung". He married in 1802; in 1803 he was appointed supervisor of the public schools in the Duchy of Salzburg, and in 1804 supervisor of the two orphan asylums. Three years later, when Salzburg was made part of Austria, the Austrian Government called him to Vienna, where he took charge of the orphan asylum.

Viertaler was a strong advocate of practical training in teaching. He kept up a correspondence with the young teachers from the seminary and encouraged their zeal. He prepared a unified plan of studies for schools that he visited, sought to provide good and cheap school-books and other aids to study, and supervised the teaching in these schools. His three chief pedagogical works are: "Elemente der Methodik und Pedagogik" (1791); "Geist der Sokratik" (1793); "Entwurf der Schulerziehungskunde" (1794). He was a master in his calling, distinguished by the clearness, simplicity, and practicalness of his teachings. He had more eminence and power than Véron (1627-77); he took the line that instruction should supervise education. The aim of his pedagogical method was a "mobile humanity transfigured by God". The basis of all his efforts was the Catholic Faith which he placed above everything else. Like Overbeek he regarded the personality of the teacher as the most important element in the educational process. In many respects he was ahead of his time, e.g. in his attack on the results of the natural sciences and of physical training; also in his opposition to corporal punishment. Besides his pedagogical writings Viertaler wrote a large number of school-books and books for children; among these are an edition of the Gospels and Epistles and a biography of Salzburg.

M. Klissel, Franz Michael Viertaler, der Salzburger Pedago (Salzburg, 1880); Viertaler, Pedagogische Hauptschriften, ed. von dem Fricb (Peterbogen, 1904); von dem Fricb, Michael Viertaler u. seines Zeit Berlin, (1899).

Klemens Löffler.

Viesti. See Manfredonia, Archidiocese of.

Vieńa. (Viète). François, Seigneur de La Bigotière, father of modern algebra, b. at Fontenay-le-Comte (Poitou), 1540; d. in Paris, Feb., 1603. The son of a solicitor, he made his early studies under the Franciscans of his native place. He studied law in the University of Poitiers, returned to Fontenay at nineteen, and soon took rank with the leading men of the province, numbering Mary Stuart among his clients. Indifferent in religion, and with his legal practice ruined by the religious wars, he accepted the position of tutor to Catherine, the eleven-year-old daughter of Jean de Parthenay, Sieur de Soubise, a militant Huguenot. Three years later, at the marriage of his pupil and her father, he was made a senator of the province and went to La Rochelle. Here he gained as clients and friends the Huguenots, Coligny, Condé, the Queen of Navarre, Henry of Navarre, and Françoise de Rohan, who, like his former pupil, Catherine, Viscountess of Rohan by a second marriage, remained his benefactress for life. Of his wife little beyond the name is known. The title of Sieur de La Bigotière he probably assumed. He became a barrister in Paris and later a councillor of the Parlement in Rennes. For some years he was in disfavour with Henry III, despite the efforts in 1585 of his friend Henry of Navarre. To the latter, as king, Viète, while councillor of the Parlement in Tours, rendered signal service by discovering the key to the French royal strongboxes, stashed, mainly in Paris, he was made maître des requêtes (master of requests) and royal privy councillor. He was a Catholic at his death. His kindly treatment of Adria- nus Romanus, a rival scholar, indicates a generous nature.

To Vieta as a mathematician Huygens, Halley, Charles, and Fourier have given high rank. He made the use of letters as symbols of quantities a general cus- tom. He was highly skilful in the treatment of equations, knew the relations between the positive roots and the coefficients, and devised solutions for the equations of the second, third, and fourth degrees by methods different from the existing ones. He enunci- ated the principle of homogeneity. He extended the tables of logarithms, and was the first to point out the sine of a multiple angle, and attempted to find the value of π by means of infinite series. To a consider- able extent he applied algebra to geometry and trig- onometry and geometry and trigonometry to algebra. His collected works were published by Van Schooten, "Opera Mathematica", Leyden, 1746.


Paul H. Linehan.

Viger, Denis-Benjamin, French-Canadian statesman and writer, b. at Montreal, 19 Aug., 1871; d. 1861. After studying classics and philosophy at the Seminario College of his native city, he joined the bar, was elected (1808) member of Parliament for Montreal, and re-elected for other constituencies in 1811 and 1814, and in 1819 became leader of the present French Canadian interests against Lord Dal- house's administration before the English Parliament. In 1839, though a member of the Upper House, he returned to London, where he spent two years refuting Attorney-General Stuart's memoir. His patriotism did not impair his loyalty. Yet, in 1838, he was nominated for Speaker, and was subjected to a demanding a trial. After the union of the Canadas, he was twice returned to Parliament (1814 and 1845). His knowledge of constitutional law urged him to side with Governor Metcalfe, and accept Lafontaine's heritage as premier; whereby he assumed the respon- sibility of dividing the Liberal party. His friends misunderstood him and suspected him of inclining
towards British influence. He was accused of personal ambition, though he acted through lofter motives—the dread lest responsible government might be compromised. In a pamphlet, "La crise ministérielle" (1844), he rightly defined constitutional government. He was the first president of the national society of Jean-Baptiste Fordham University gave him the degree of LL.D. (1855). He wrote many newspaper articles and several important political treatises demonstrating England's interest in maintaining the laws, usages, and education of Lower Canada. He contributed to the foundation of the newspapers "La Minerve" and "L'Aurore des Canadiens." His writings are noted for their logic, depth, and erudition.

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LIONEL LINDSAY.

Viger, Jacques, a French-Canadian antiquarian and archaeologist, b. at Montreal, 7 May, 1877; d. 12 Dec., 1858. He studied at the Sulpician college of Montreal, and in 1842 he was elected an officer in the "Voltigeurs" under de Sababerry. He was elected the first Mayor of Montreal (1853), and strove to improve its sanitary condition. Although he wrote little, his reputation as an archaeologist was universal, and the greatest contemporary historians of France and the United States have drawn from his collection of MSS., the fruit of forty years' research. He compiled a chronicle under the title of "Subrec¬tache" (28 vols.), wherein he gathered plans, maps, portraits, with valuable notes illustrating many contested historical points. He was the founder of the "Historical Society of Montreal". Pius IX honoured him with the knighthood of the Order of St. Gregory the Great.

BIBLIO. Le Panthéon canadien (Montreal, 1891); Morgan, Bibliotheca canadensis (Ottawa, 1867).

LIONEL LINDSAY.

Vigevano, Diocese of (Viglevanesis), Lombardy, Province of Pavia. The city is a great agricultural centre. As late as the middle of the sixteenth century, gold was obtained from the Ticino in the neighbourhood, but that industry has since been abandoned. The cathedral was built in 1100, rebuilt in the sixteenth century, and in the seventeenth by Bishop Caramuel Lobkowitz, 1680, himself an architect, who also contributed to the expense. The Church of St. Pietro Martire was built, with the consent of the council, by cardinal M. Mazzarino in 1145; the convent is used for government offices and courts. Among the civil edifices is the castle, once a fortress, built by Bramante in 1492, by order of Ludovico il Moro, and now a royal palace.

The earliest notices of Vigevano date from the tenth century, when it was favoured as a residence by King Arnulf for the sake of the good hunting in that region. In 1046 it was a Ghibelline commune, and was accordingly besieged and taken by the Milanese in 1201 and again in 1275. In 1328 it surrendered to Azzone Visconti, and thereafter shared the political fortunes of Milan. In the last years of the Visconti domination it sustained a siege by Francesco Sforza, himself a native of the city. When the conclave of 1420 convened, the city passed to King of Sardinia. Blessed Matteo Carreño, O.P., died at Vigevano. Until 1530 the town belonged to the Diocese of Novara and had a collegiate chapter. Francesco Sforza procured the erection of the see and provided its revenues. The first bishop was Galeazzo Pietro, succeeded by his nephew Maurizio Pietro (1530-1553), who passed the "Trivulzio" reforms, and the work was continued by his successors. Marsilio Landriani (1594) distinguished himself in various munificences and founded a Barnabite college for the education of young men. Giorgio Odescalchi (1610) was a very zealous pastor; the process of his beatification has been commenced. Giovanni Caramuel Lobkowitz (1675) was an example of pastoral virtue and zeal and the author of many works, philosophical, theological, ascetical etc., though his "Theologia fundamentali," was censured. Pier Maria Sosman (1688), a Minoret, who enlarged the seminary, had to maintain a struggle against the spread of the doctrines of Miguel Molinos. Nicola Saverio Gamboni was intruded into the see by Napoleon in 1801. The diocese is suffragan of Vercelli. It contains 75 parishes, 150,000 souls, 250 secular and regular priests, 1 house of male religious, 1 religious house and 3 girls' schools, and two monthly periodicals are published.

CAPELLANISI, La chiesa d'Italia, XIV; BiffonandI, Memorie storiche della città e contado di Vigevano, U. BENIGNI.

Vigil. See Eve of a Feast.

Vigilii, Saint, Bishop of Trent, martyr, patron of Trent and of Tyrol, b. c. 353; d. 26 June, 405; feast 26 June. The name of his father was not known until 1871, and though given by some as Theodosius his mother was Theodora (Acta SS., Apr., III, 781) and his brothers Claudian (Acta SS., March, I, 426) and Magorian (Acta SS., March, I, 398) are numbered among the saints. At an early age he came with his parents to Trent (possibly he was born there), and pursued his studies at Athens, becoming noted for his sanctity and learning; here he seems to have formed a friendship with St. John Chrysostom. He went to Rome and thence in 380 returned to Trent, where the people by acclamation chose him their bishop. He was consecrated by Valerian, Bishop of Aquileia, or possibly by St. Ambrose of Milan who donated the episcopal insignia and showed a paternal solicitude for Vigilii; he received the tonsure (Ep. 29, P.L., XII, 98) and to strongly oppose marriages with heathens, Vigilii laboured strenuously to convert the Arians in the city of Trent and the many idolaters throughout the diocese. He preached the Gospel in the districts of Brescia and Verona, beyond the confines of his diocese, and there erected some thirty parishes placing his missionary Venetians among bishops. Among these were Sts. Sisinnius, Martyrurus, and Alexander (Acta SS., May, VII, 37), natives of Cappadocia, whom Vigilii had brought from Milan, and who after a short apostolate were martyred; parts of the relics were sent to Milan and others to Constantinople.

Vigilii, accompanied by his brothers and a priest named Julian, Vigilii then went west of Trent to the Rendena Valley to teach the Gospel to the worshippers of Saturn. At a place, which is now the parish of Rendena, he offered the Holy Sacrifice of the Mass and threw the statue of Saturn into the River Saka. Enraged at this the idolaters stoned him to death. The body was brought back to Trent and in the church built by Vigilii. The body was eventually equalized and martyrdom were immediately sent to Rome. Innocent I gave them to the Emperor Honorius as a protection on one of his military expeditions. He seems to have made a formal canonization, for Benedict XIV ("De canonizat. SS.", Prato, 1839, I, ch. iv, no. 12) calls Vigilii the first martyr canonized by the pope. Enormous feasts and Processions in the See of Trent, enlarged the cathedral and dedicated it to St. Vigilii. In 1386 the right hand was separated from the body and put into a precious reliquary. Many churches in Tyrol bear the name of the saint. He is the author of the work, "De Martyris S.S. Sisini, Martyrur et Alexander," in P. XII, 394.

BAUERNBECK, Parallogi, tr. SHABAN (St. Louis, 1909), 444; KROSS, Austria Sancta, I (Vienna, 1910), 8.

FRANCIS MERSHIAN.
Vigilius, Bishop of Tarsus, in the African Province of Byzacena, is mentioned in the "Notitia appended to the History of Victor Vitensis, among the bishops whose office was abolished by deposing them from the See of the Gothic and Arian bishops in Carthage summoned by the Vandal King Huneric in 414. With the exception of this fact nothing certain is known regarding the previous or subsequent career of Vigilius. It is conjectured that he fled to Constantinople at the time the Catholic bishops were exiled to Africa by the Vandals, whose army was defeated by the Emperor. He then returned to the Eastern Church. A dialogue, "Contra Arianos, Sabellianos, et Photiananos; Athanasio, Ario, Sabellio, Photino et Probo judicem, interlocutoribus", is undoubtedly the work of his hands. He also wrote a treatise, "Contra Eutychemum", in five books, which contains a valuable summary of the arguments against Eutychianism. He refers in this book to two or three works he had composed against the deacon Maribudus, and against the Arian bishop Palladius. A large number of other works have been attributed to Vigilius, but without sufficient evidence. Among these are: "Contra Maribudum Arianum"; "Contra Palladium Arianum"; a dialogue "Contra Arianes"; two books "Adversus Theodorum"; "Solutiones objectionum Arianorum"; and a "Collatio cum Pascetino Arianum". Many of these works are preserved among the writings of other authors. The hypothesis that Vigilius was the author of the Quenquina has been shown to have no foundation (Kunstle, "Antiprisculilliana", Freiburg, 1877).

A complete edition of the works of Vigilius was prepared by Chifflet (Bijon, 1664), reprinted in P. L., LXII; Fecken, "Studies zu Vigilios von Tarsos" (Leipzig, 1887); Bardenheuver-Sharans, "Patriarches d'Egypte", 26.

Patrick J. Healy.

Vigilius, Pope (537-55), date of birth unknown, d. at Syracuse, 7 June 535. He belonged to a distinguished Roman family; his father Johannes is called "consul" in the "Liber pontificalis" (ed. Duchesne, I, 298), having received that title from the emperor. Reparatus, a brother of Vigilius, was a senator (Procopius, "De bello gotico", I, 26). Vigilius entered the service of the Roman Church and was a deacon in 531, in which year the Roman clergy agreed to a papal plan to send the Bishop of Rome to the Papal See. Vigilius was chosen by Boniface II as his successor, and presented to the clergy assembled in St. Peter's. The opposition to such a procedure led Boniface in the following year to withdraw his designation of a successor and to burn the Decree respecting it (cf. Holder, "Die Designation des Papstes durch die Bischöfe", Fribourg, 1892, 28 sqq.). The second successor of Boniface, Agapetus I (535-36), appointed Vigilius papal representative (Apocrisiary) at Constantinople; Vigilius thus came to the Eastern capital. Empress Theodora sought to win him as a confederate, to revenge the deposition of the Monophysite Patriarch Anthimus of Constantinople by the Eastern Church and to gain the right to use the title of Monophysite Patriarch. Vigilius is said to have agreed to the plans of the intriguing empress who promised him the Papal See and a large sum of money (700 pounds of gold). After Agapetus's death on 22 April, 536, Vigilius returned to Rome equipped with letters from the Imperial Court and with money. Meanwhile Silverinus had been elected pope through the influence of the King of the Goths. Soon after this the Byzantine commander Belisarius garrisoned the city of Rome, which was, however, besieged again by the Goths. Vigilius gave Belisarius the letters from the Court of Constantinople, which recommended Vigilius himself for the Papal See. False accusations now led Belisarius to depose Silverinus. Owing to the pressure exerted by the Byzantine commander, Vigilius was elected pope in place of Silverinus and consecrated and enthroned on 29 March, 537. Vigilius brought about that the Pope and Emperor were united in one person. He sent Silverinus as an exile to the Island of Palmaria where the late pope soon died from the harsh treatment he received.

After the death of his predecessor Vigilius was recognized as pope by all the Roman clergy. Much in these accusations against Vigilius appears to be exaggerated, but the manner of his election was contrary to the demands of the Monophysites. Theodora, however, saw that she had been deceived. For after the latter had attained the object of his ambition and been made pope he maintained the same position as his predecessor against the Monophysites and the deposed Anthimus. It is true that there is an alleged letter from the pope to the deposed Monophysite patriarchs, Anthimus, Severus, and Theodosius, in which the pope agrees with the views of the Monophysites. This letter, however, is not regarded as genuine by most investigators and bears all the marks of forgery [cf. Duchesne in "Revue des ques. hist." (1884), II, 375; Chailard, ibid., I (1885), 557; Girard in "Annales romains", I, 55 sqq.; Savio in "Civilia catt.", II (1910), 419-22]. The pope did not restore Anthimus and Athanasius, as is alleged, but enthroned the successor of the Arian bishop Palladius.

It was not until the year 540 that Vigilius himself obliged to take a stand in regard to Monophysitism which he did in two letters sent to Constantinople. One of these is addressed to Emperor Justinian, the other to the Patriarch Menas. In both letters the pope supports positively the Synods of Ephesus and Chalcedon, also the claims of the deposed Anthimus and throughout approves of the deposition of the Patriarch Anthimus (Mansi, "Conc. coll.", IX, 35 sq., 38 sq.). Several other letters written by the pope in the first years of his pontificate, that have been preserved, give information respecting his interposition in the ecclesiastical affairs of various countries. On 6 March, 538, he wrote a letter to Arles concerning the appointment of the Austrasian King Theodobert on account of his marriage with the bishop's widow. On 29 June, 538, a decretal was sent to Bishop Profuturus of Braga containing decisions on various questions of church discipline. Bishop Auxianus and his successor, Aurelian of Arles, entered into communication with the pope respecting the prelates of the Western Church. He summoned the powers of a papal legate for Gaul; the pope sent suitable letters to the two bishops. In the meantime new dogmatic difficulties had been developing at Constantinople that were to give the pope many hours of bitterness. In 543 Emperor Justinian issued a decree which condemned the various heresies of Origen; this decree was sent for signature both to the Oriental patriarchs and to Vigilius (cf. "Origen and Origenism").

In order to draw Justinian's thoughts from Origenism, Theodore Askidas, Bishop of Cesarea in Cappadocia, called his attention to the fact that the condemnation of various representatives of the Antioch school, who had challenged the Church, had made the Monophysites much easier. The emperor, who had much stress upon winning over the Monophysites, agreed to this, and in 543 or 544 he issued a new edict condemning the "Three Chapters" (see "Constantinople, Councils of, and Three Chapters"). The Oriental patriarchs and bishops signed the condemnation of these Three Chapters. In Western Europe, however, the procedure was considered unjustifiable and dangerous, because it was feared that it would detract from the importance of the Council of Chalcedon. Vigilius refused to acknowledge the imperial edict and was called to Constantinople by Justinian, in order to settle the matter there with a synod. According to the "Liber pontificalis" (ed. cit.) on 20 November,
while the pope was celebrating the feast of St. Cecilia in the Church of St. Cecilia in Trastevere, and before the service was fully ended, he was ordered by the imperial official Anniatus to start at once on the journey to Constantinople. The pope was taken immediately to a ship that waited in the Tiber, in order to be carried to the eastern capital, while a part of the populace cursed the pope and threw stones at the ship. Rome was now besieged by the Goths under Totila and the inhabitants fell into the greatest misery. Vigilus sent ships with grain to Rome but these were captured by the enemy. The pope, taken by the "Liber pontificalis" essentially correct, the pope probably left Rome on 22 Nov., 545. He remained for a long time in Sicily, and reached Constantinople about the end of 546 or in January, 547.

Vigilus sought to persuade the emperor to send aid to the inhabitants of Rome and Italy who were so hard pressed by the Goths. Justinius's chief interest, however, was in the end of the Three Chapters, and as Vigilus was not ready to make concessions on this point and waivered frequently in his measures, he had much to suffer. The change in his position is to be explained by the fact that the condemnation of the writings mentioned was justifiable essentially, yet appeared inopportune and would lead to disastrous consequences. Western Saxony, Vigilus acknowledged in a letter of 8 Dec., 553, to the Patriarch Eutychius the decisions of the Synod of Constantinople and declared his judgment in detail in a Constitution of 26 February, 554. Thus at the end of a sorrowful residence of eight years at Constantinople the pope was able, after coming to an understanding with the emperor, to start on his return to Rome in the spring of 554. He arrived there on the 13th May and proceeded to receive the pope's rose. His body was brought to Rome and buried in the Basilica of Sylvester over the Catacomb of Priscilla on the Via Salaria.

**Vignola, Giacomo Barozzi da, a theoretical and practical architect of the Transition Period between the Renaissance and Baroque styles; b. at Vignola in 1507; d. in 1573. He was the pupil and successor of Michelangelo. His two books, "Regole delle cinque ordini d'architettura" (1563) and the posthumous "Due regole della prospettiva pratica", had great influence for centuries. This is partly because he presents with skill the rigid sequence and the beautiful relation of parts in ancient architecture, and partly because his writings present a standard for work easily grasped by amateurs and persons of small ability. These writings place him in the same class with Serlio and Palladio. He built near the Piazza Navona a small church in simple classical style over his own mausoleum. The lowest story was embelished with Doric columns beneath a vigorous Doric frieze; the middle story with Ionic columns; while above the top story was a cornice with brackets, the whole forming a simple and graceful faÁade. The most celebrated of his secular buildings was the Farnese castle at Viterbo, which shows the impressions made by Michelangelo's visit to Florence. The castle is a pentagonal fortress; within is a fine circular court in the Renaissance style. The first Jesuit church at Rome, the famous Gesù, built by him, although itself restrained in manner, prepared the way for the Baroque style. Here Vignola connected the dome with a nave, giving the latter such breadth and height, in contrast with the very narrow aisles, that the central space produces a preponderating effect, the aisles showing as mere rows of chapels. Appropriately furnished and decorated, such a structure is well adapted to the services of the Church. The plan has been frequently repeated both in Jesuit and other churches. The present Gesù was built by Giacomo della Porta; its uniting volutes between the stories and the ornamentation around the doorway also became models for the succeeding period. Maderna was one of the first who, in the completion of St. Peter's, was influenced by Michelangelo's work, which Vignola. From 1564 Vignola carried on Michelangelo's work at St. Peter's and constructed the two subordinate domes according to Michelangelo's plans, yet with a successful independence. Besides buildings erected at an earlier date at Bologna and Montepulciano, mention should be made of his work on the facade of the Church of the Angels at Assisi, and lastly the much-admired little Church of Sant' Andrea at Rome on the Ponte Molle road, a square structure with a cupola.

**Vigilus, Monographie (Strasbourg, 1866). See also the well-known works of W. and Quatremère de Quincy.**

**G. Geithmann.**

**Vigor, Simon**, French bishop and controversialist, b. at Evreux, Normandy, about 1515; d. at Carcassonne, 1 Nov., 1573. Son of Raynald Vigor, a court physician, he went to Paris about 1520, where his studies included Greek, Hebrew, and Latin; later he devoted himself to theology. Admitted to the Congregation of Noyon in 1531, he became rector of the University of Paris. In 1545 he became a doctor of theology and was appointed penitentiary of Evreux. Thenceforth he devoted himself to pastoral and controversial preaching with great success. He was called upon to speak at Rouen, Paris, Metz, and elsewhere. When conferences took place at Saint-Germain near Paris (1562) between the Catholics and the Calvinists defended by Theodore Beza and others, Vigor was one of those chosen to defend the Catholic cause in the name of the Sorbonne. In 1563 he was among the twelve theologians representing the Sorbonne at the Council of Trent, where he took part in the discussions on clandestine marriages and indulgences, and distinguished himself by his strong speeches. He was instrumental in cementing amicable relations between Cardinal Hosius of Warsaw, papal legate to the council, and Francisco Torres (Turrianus), and won the confidence of Cardinal de Lorraine whom he accompanied on his visit (Feb., 1563) to Ferdinand I at Innsbruck.

On his return to France Vigor became pastor of the Church of St. Paul de Filiis at Paris. As papal legate, Vigor was a dignitary of the chapter of Notre-Dame, and court preacher. He persevered in his combat against the Protestants with an ardour which drew on him for some of his propositions (March, 1564) if not the censure, at least the displeasure, of the Sorbonne. He converted several of them, among others the
learned Pierre Pithou, the Varo of France. After preaching a Lent at Amiens, he stated that at his arrival he had found there more than 800 heretics and at his departure there remained only forty. In 1566 he held, together with Claude de Saintes, against the Calvinist ministers Jean de l'Epine and Bureau de Rosier, a conference of which the bishop at Avranches, the evils his diocese had suffered, in being long without a resident bishop. He never returned to Paris or to his home, being wholly engaged in converting the Protessants of his own and the neighbouring dioceses, in which work death overtook him. After his death the Bishop of Remes in a letter to Gregory XIII called him the Athenarous or Hilary of his time, and Duval praised him as a model of learning and piety, a pillar of the Roman Church. There were edited after his death five volumes of his "Sermons on prédictions chrétiennes et catholiques" (Paris, 1577-88; several times reprinted).

Laus Mundi, ac Operis sancti Vittalpandus provinælis historia in Opera novæ, etc. Paris (1732), pt. II. DURIN, Hist. des auteurs célèbres du XVIe siècle, II (Paris, 1768); pt. II; FERRY, La faculté des théologues de Paris; époque moderne, II (Paris, 1908). ANTOINE DEGERT.

Villalpandus, Juan Baptista, b. at Córdova, Spain, in 1552; entered the Society of Jesus in 1575; d. on 22 May, 1608. His fame rests mainly on a "Commentary on Ezechiel." This commentary, begun by Jerome Prado (d. 1593), who treated the first twenty-six chapters, was completed by Villalpandus and published at Rome (1596-1604), in three volumes: the first contained Prado's explanation of ch. i-xix; the second Villalpandus's remarks on the thirteen chapters following the third an illustrated description of Jerusalem and the Temple with all its furniture. Villalpandus had prepared for this work by a study of classical antiquity, particularly of Greek and Roman architecture, in which he was regarded as master. Whatever the merit of his commentary, and the praise bestowed upon his description of the Temple, the work itself was once regarded by some as "classical" and "a true masterpiece" (Dupin), for the modern reader, better acquainted with Oriental architectural art, the writer's strict adherence to classical standards of architectural beauty being described and renders it less accurate. Starting from the idea that a temple designed, as it were, by God Himself, should embody all conceivable splendour and gorgeousness, he fancied the sanctuary at Jerusalem to be a display of porticoes and courts paved with porphyry flags, depicted the walls covered with rich Parian marble, and described a furniture of golden vases, candelabra, tables, little in keeping with actual reality. Still less happy were his endeavours to provide an explanation of the "Explanations ap. B. Pauli Ap.", which he had quoted several times in his Commentary on Ezechiel, and of which he gave the editio princeps (Rome, 1598), was the work of St. Remigius of Reims, and not of Remigius of Auxerre.


CHARLES L. SOUVAY.

Villani, Giovannì, Florentine historian, b. about 1276; d. of the plague in 1348. Descended from a wealthy family of merchants, he devoted the whole of his life to commerce, being a member of the Peruzzi company and afterwards of the Bonacorsi; business took him to Flanders, on three occasions; like a good Florentine he took part in politics, was priore several times, and served as an official of the zecca, or mint, where he introduced some wise changes. He was thrice entrusted with the maintenance of the fortifications. In 1341 he was one of the hostages given by the Florentines to Ferrara in pledge for the money to be paid for the purchase of Lucca. The failure of the Peruzzi bank, in 1346, ocasioned by the insolvency of the Kings of France and Sicily, caused Villani's imprisonment. At Rome in 1300 Villani conceived the idea of writing the history of the popes, of all Italy, the Empire, and France, his own share in the government of the city, were circumstances highly favourable to the work of the historian. Unlike most medieval historians, Villani is interested in the economic life both of the State and of private individuals. He records statistical data, informs us of the cost of provision, and gives details of the prices of the produce of the city. Thus he may be regarded as one of the most modern of the medieval historians. Although a Guelph and a Black, he does not disguise his disapproval of wrong done by his own party. He is devoted to the Church, including the temporal government of the pope; yet he has bitter things to say of Boniface VIII, the supporter of the Blacks. His greatest defect is in his method of exposition, which fails to correlate the various facts from one point of view—a defect, however, pardonable in a man occupied in commerce. His chronicle was brought down to the year 1353 by his younger brother Matteo, and to 1410 by Filippo, Matteo's son. The best edition of the " Cronica" is that of Magheri (Florence, 1829), preceded by biographical notices.

Villanovus, Arnaldus (Arnaldus de Villa- nova, of Villeneuve, or Bachefon), celebrated in his life as a physician, pharmacist, and alchemist. Between 1235 and 1240, d. at sea near Genoa, 1312 or 1313. Like much else connected with this very unusual man, most of the details of his life are obscure. The latinized form of his native town is Villanov;
VILLEFRANCHE 430

Villefranche, Jacques-Melchior, publicist, b. at Conzon-sur-Saône, 17 Dec., 1820; d. at Bourg, 10 May, 1901. After excellent classical studies at the lesser seminary of Lagernique, he entered the telegraphic service, in which capacity he remained (1853), during the whole of his career. In 1870 he was the director of the telegraphic service of Varna, the first landing-place of the Franco-Russian troops. In 1870 as telegraphic director at Versailles he was attached to the service of telegraphic communications of the army of Le Mans. In 1875 he left the telegraphic service, and assumed the editorship of the "Journal de l’Ann," in which he defended the cause of religious liberty. His campaigns against the laws of scholastic secularisation were widely noted. His activity as a writer was very great. His "Fables" (1851) and his "Fabuliste Chrétien" (1875) were welcomed in many houses of education. A number of historical and judicial romances from his pen have long been read, especially "Cinéas, ou Rome sous Néron" (1869), which was translated into several foreign languages. But his most lasting works are historical: "Puis IX, son histoire, sa vie, son siècle" (1874), reprinted nineteen times; "Vie de Dom Marie-Augustin, Marquis de Ladouze, fondateur de la Trappe de Notre Dame des Dombes" (1876); "Vie de l’abbé Olivier, fondateur de l’œuvre du rachat des jeunes négrières" (1877); "Histoire des Martyrs de Goreum, du Japon et autres canonisés par Pie IX" (1882); "Vie de Dom Bosco" (1887); "Vie du Père Chevrier, fondateur du Prado à Lyon" (1894); and "Histoire de Napoleon III" (2 vols., 1898). Mention should also be made of the controversial pamphlet published in 1891 and entitled "Le Concordat, qu’on l’observe loyalément ou qu’on le dénonce"; it should always be consulted for the religious history of the republic. In this pamphlet Villefranche strait the policy which, according to a captious formula, was "to reconcile the Church with the Republic in the name and which, in fact, resulted in despoiling the Church of certain of its rights on the pretext that they were not explicitly contained in the concordatory text.

GEORGES GOYAU.

Villehardouin, Geoffroi de, Maréchal de Champagne, warrior, and first historian in the French language, d. at Paris, 1596, and buried at Chartres, 1219. He was nearly as early as 1191 he was Maréchal of Champagne. His life is known only by the occurrence of his name in some charters and by very meagre details in his history. In 1199, with other knights of Champagne, he took the cross at the tourney of Ecre-sur-Aisne. Thibaud III, Count of Champagne, named him as one of the embassy sent by the emperor to barons of Villefranche, the de Thou in electing Boniface de Montferrat as leader of the Crusade (1201). He returned to Venice in 1202 and was engaged in preventing the Crusaders from embarking from other ports. He is silent concerning his share in the intrigues which resulted in changing the direction of the Crusade, but this share must have been very great. In 1205, with the deliberations of the principal leaders was associated in all their undertakings. At Zara he laboured to restrain the dissidents who wanted to fulfil their vow and set sail for Palestine. At the first siege of Constantinople he was in the fifth battle with Matthieu de Montmorency. He was one of the agents sent to request the emperor to invest Thibaud in his barony of Valenciennes, and he also in the embassy commissioned to request Alexis IV to observe the treaty concluded by him. In 1204, after the foundation of the Latin Empire, he became Maréchal of "Romanie," and undertook to settle the quarrel between the Emperor Baldwin and Boniface de Montferrat. He took part in the expedition against the Bulgars (1205) and, after the defeat of the Bulgars, and clearly, it further, he was a witness. He begins with the preaching of the Crusade by Poulle de Neullon, and ends suddenly with the death of Boniface de Montferrat. A continuation, under the name of "Villehardouin, "which relates the remaining history of the reign of Emperor Henry, was added by copyists. Villehardouin’s book is of inestimable value because it is one of the oldest books composed in French prose. Besides, the author is one of the earliest representatives of the class of historical memoirs which characterize all the literatures of Europe. Owing to its literary qualities and its constrast with the"Villehardouin Venetian", it gives most reliable information regarding the sentiments of the Western knights who were drawn to the Orient and
the impressions produced on them by the magnificence of Byzantine civilization. The description of the arrival of the Crusaders before Constantinople (ed. Natalis de Wailly, p. 73) is justly celebrated for the depth of the impression which it reveals. Unhappily, its testimony is not sufficient to afford an exact idea of the Crusade of Constantinople. He tells postcerly only what he wishes, and refrains from making known the secret details of the negotiations in which he took part, and which are necessary to understand the reason for diverting the Crusade towards Constantinople. His sincerity is not therefore complete; moreover, his point of view is that of the great barons, for whose conduct he makes an incessant apology. Hence it is necessary to supplement his testimony by the secret details of Carlisle's reports, which he might. His book has had many editions, including those of Duange, "Hist. de l'empire de Constantinople sous les empereurs francois" (Paris, 1857), the text of which is defective; in the edition of the Societé de l'Hist. de France (Paris, 1838); de Wailly, "Le conquête de Constantinople avec la continuation de l'Eglise" (Paris, 1857); Bouhet (Paris, 1891, with notes), English translation by Sir F.T. Marziali (Everyman's Library, 1908). 


LOUIS BRÉHIER. 

Villeneuve-Barcement, JEAN-Paul-Alban, Vicomte de, b. at Saint-Auban, Var, 8 Aug., 1784; d. at Paris, 8 June, 1850. After having taken part in the prefectoral administration of the Empire and the Restoration he became councillor of State in 1828, but in 1830 refused to take the oath to the Government of Louis-Philippe. He was a deputy from 1830 to 1831 and from 1841 to 1848 held a seat among the Landais in the Chamber of Deputies. When he was planning to land in Provence, he accepted from her the commission of royal commissary in theVar, but he soon returned to Paris and devoted himself chiefly to studies in political economy, and in 1818 was appointed a member of the Académie des Sciences Morales. He realized the importance of the social question and its relation to political economy, and in 1818 wrote "L'Ordonnance des pauvres". His idea of combating pauperism was threefold in his mind. As a deputy he was one of the foremost authors of the law of 1841 limiting child labour, a law which for the first time in France embodied the principle of legal protection for labourers; he caused to be imposed on the manufacturers and dealers in pauper work, as we have observed, the payment of a substantial tax on the wages of the young people employed, thus providing a real gain to the moral and physical education of the workers. As a member of the Chamber of Deputies he aimed at the improvement of the condition of the land workers in France, and he thought it necessary to authorise the marriage of the poor and the legitimation of their children. As an economist he stood apart from the school of Adam Smith and Jean-Baptiste Say, whom he regarded as Materialists. He considered that political economy should concern itself with production of wealth and its distribution among the different orders of society, and believed that the State ought to interfere in the regulation of labour to protect the weak against the "new feudalism of patrons". In his "Livre des affligés" he depicts a bishop complaining with equal bitterness of the industrial proprietors who think only of increasing their gains and of the legislators who are concerned solely with enacting social prohibitions against labour organizations. His idea of a salary was the "vital and family salary", sufficient to sustain both the workman and his family, and he held that the employer ought to receive a profit only after the payment of this salary. The chief writings in which his ideas are set forth are the "Economie politique et sociale" (Paris, 1839), and "L'Influence de l'histoire, des philosophies et des religions sur l'économie politique des peuples anciens et modernes" (Paris, 1841); "Le livre des affligés" (Paris, 1841). 

LIPPERT in CONRAD and LEXIS, Handwörterbuch der Staatswissenschaften, VII (Jena, 1901); THIERRY, Un précurseur du catholicisme social, le comte de Villeneuve-Barcement (Louvain, 1914). 

GEORGES GOUAY. 

Villermé, LOUIS-RENÉ, French economist, b. at Paris, 10 March, 1782; d. there, 16 Nov., 1850. He was devoted to medical studies, and later to social questions. He wrote two important memoirs on the mortality among prisoners and promiscuity in gaols (1820, 1829) and established the "Annales d'hygiène" (1829). His works on vital statistics were regarded as a refutation, on many points successful, of Double's "Tables de mortalité". His work to be noted is his "Tableau de l'état physique et moral des ouvriers employés dans les manufactures de coton, de laine et de soie" (1840), which was the result of lengthy investigation. It showed how the hand combing of cotton engenders pneumonia, and contained a protest against excessive child-labour in manufacturing; Villermé's cry of warning was thus the origin of the child-labour laws of 1841. The period of 1848 was marked by three works of Villermé: "Les associations ouvrières" (1848); "Les accidents produits dans les ateliers par les appareils mécaniques" (1853). To Villermé belongs the credit of giving an accurate diagnosis of the industrial evils which social Christianity later sought to remedy. A liberal in political economy, he was timid when it came to organizing remedies, but he brought to the observation and exposition of the social evil the exactitude employed by a physician in the diagnosis of a patient's malady. He was a member of the Académie des Sciences Morales et Politiques from about 1833. 

ERBARD, Elze de Villermé. Lippert in CONRAD and LEXIS, Handwörterbuch, d. Staatswissenschaften (Jena, 1901), s.v. 

GEORGES GOUAY. 

Villers, Cistercian Abbey of, situated on the confines of Villers and Tilly, Duchy of Brabant, present Diocese of Namur (Belgium), and first monastery of the order in this territory. In April, 1116 (most probably), St. Bernard sent twelve monks and five lay-brothers from Clairvaux, under the direction of Abbot Lawrence, to establish themselves at Boveric, from whence, after over a year of struggle against discouragement and failure, they transferred their monastery to a more suitable location, about three miles distant; the present abbey and dwelling were soon erected. The early years were remarkable for the sufferings of the new community, but little by little, as it became known, the nobles of the vicinity came to its aid with material assistance. Abbot Charles (1197-1209) laid the foundations for the magnificent church, the ruins of which even to-day profoundly impress the beholder, but it was not completed until after the great fire of 1275; the construction of the new monastery. With the increase of temporal prosperity, and their minds free from such anxieties, the spiritual growth of the members of the community became the more remarkable; vocations were multiplied and the abbey attained great renown as an abode of sanctity. In 1231 and 1258 it founded the monasteries of Guise and Lieu-St. Bernard. Towards the middle of the thirteenth century Villers was at the height of its glory; its revenues were very large, both spiritual and temporal; powers regarded it with the greatest favour, and it numbered amongst its members over 100 monks and 300 lay-brothers. More than 30 monks and lay-brothers, who died in the order of penance, are honoured as saints and Blessed in the Order of Cistercians; amongst these were its first thirteen abbots, especially Gérard I, who died Bishop of Tournai.
(1166), and Conrad de Seyne, who died Cardinal-Bishop of Porto. Gradually the selection of the abbots became the prerogative of the sovereign, and the monastery suffered from the invasion of unworthy priors, as well as from political disorders, that at one time the entire community were obliged to quit the abbey for nearly twenty years. In 1776 the community still numbered 54 monks and 11 lay-brothers, but shortly afterwards (1796) the abbey fell under the law of suppression. Later on the Belgian Government purchased the ruins, restored them and provided a new monastery.

The Crusaders, especially the Franciscans, founded the first collegiate Priory of Nairobi. A regular canon law, written by Polish writer, to the twelfth century; but its historical origins must be referred to the year 1323, when Giedynian, Grand Prince of Lithuania, set up his capital there, wrote a letter to John XXII, and made treaty with the Brethren of the Sword. The German Crusaders partly devastated the city in 1383. When the Lithuanian Princes returned, in 1387, they married and married Hedewige, Queen of Poland, taking the name of Władysław II, and uniting Poland with Lithuania, the religious and political prosperity of Vilna began. In 1577 it became the seat of a flourishing academy which gained a great literary reputation, especially under the Jesuits. In the later half of the seventeenth century and the earlier of the eighteenth it suffered much from war, fire, and pestilence. United with Russia in 1794, it ceased to be the capital of the Grand Duchy of Lithuania. The Polish insurrection of 1831 and 1833 exposed it to cruel reprisals; from 1870 it has developed industrially and commercially.

Bishops.—The Diocese of Vilna owes its foundation to Władysław I Jagiełło (1383-1434), who was active in propagating Catholicism in Lithuania. In 1387 Jagiełło sent Dobrogost, Bishop of Posen, as ambassador to Urban VI (1378-87) to petition for the erection of an episcopal see at Vilna and the appointment of Andrew Wasłowski (then Bishop of Czersk) to fill it. This was granted and the foundation of a collegiate church of ten canons authorized. Under Wąsowski’s rule, the Churches of St. John, St. Martin, and St. Anne were built at Vilna. Upon his death, in 1398, he was succeeded by the Franciscan James Pliecha (1398-1407), in whose time the cathedral was built, though not completed, and which was consecrated in 1433.

Among his successors were: Peter of Kostynia (1414-21), whom Martin V invested with full powers for the election of the bishop to the bishopric of the Lithuanian Church; Matthias of Troki (1421-53), a Lithuanian, who sent representatives to the Council of Basle and set up the Inquisition to combat the Hussites, founded many churches and strenuously defended the rights and privileges of the Lithuanians. Under John Losowicz (1467-81) many Lithuanians were converted to Catholicism and the Franciscans were ordered to return to Vilna. Albert Tabor, a Lithuanian, invited the Dominicans to Vilna and entrusted to them the Church of the Holy Spirit; Albert Radziwill (1508-19) died in the odour of sanctity; John the Lithuanian (1519-37) held the first diocesan synod at Vilna in 1526; Prince Paul Hubalski (1531-55) restored his cathedral in the Gothic style and held a synod in 1555; Valerian Protaszewicz Szauszkow (1556-80) had to contend for the celibacy of the clergy and the use of Latin in the Liturgy; he brought the Jesuits, among whom was Peter Skarzyński, to Vilna.

Prince George Radziwill (1581-91) founded the Academy of Vilna, founded a seminary, under the direction of the Jesuits, introduced the regulations of the Council of Trent, and, having been made a cardinal, was transferred to the Diocese of Cracow in 1591. The chapter then entrusted the administration of the diocese to the Jesuits.

At his death, in 1594, the clergy were divided into factions on the choice of a successor, until Sigismund III nominated Benedikt Woina (1600-15), who exerted himself efficaciously for the canonization of St. Casimir of Poland, in whose honour the first stone of a church was laid at Vilna in 1604. He succeeded in his efforts to have St. Casimir regarded as patron of Lithuania. His successor, Eustachius Wollowicz (1616-30), founded hospitals, invited the Canons Regular of the Lateran to Vilna, and energetically combated the Protestants and the Orthodox. Abram Woina (1631-49) introduced the Fateben Brethren and strenuously opposed Calvinism. George Tyszkiewicz (1649-66) annulled the whole of Courland to his diocese. When his successor, Adam Krzyżanowski, was elected Bishop of Vilna, the Church of Sts. Peter and Paul, taking St. Peter’s for his model. The diocese then comprised 25 deaneries with 410 churches. Constantinus Casimir Brzostowski (1687-1722) brought the Piastars to Vilna and encouraged the development of the religious orders. In the episcopate of Michael Zienkiewicz (1723-32) there were confusions between the Jesuits and the Piastars, resulting in the closing of the Piastar schools. Prince James Massalski (1762-94) encouraged the reform of the clergy, and devoted his immense fortune to the churches of his diocese.

After the annexation of Lithuania by Russia, the Diocese of Vilna no longer enjoyed freedom of relations; however, the Holy See, through Cardinal David Pilchowski vicar in spiritualibus, Livonia was added to the diocese, and John Nepomucene Kossakowski (1798-1808) was appointed bishop. He did much for the prosperity of the seminary. After his death the chapter became involved in a conflict with Sierżanczewicz, the Catholic Metropolitan of Moscow and Petersburgh, who usurped rights exclusively belonging to the Holy See. Sigismond, as administrator of the diocese, fostered the vicar, Milucki, ruled the diocese for a short time. In 1828 Andreas Kladas was appointed and confirmed; he was sent to the interior of Russia during the Polish insurrection of 1831, and returned to Vilna in 1832, was preconized Bishop of Vilna in 1839, and took possession of the see on 28 June, 1841. He died the same year, after witnessing the ruin of the Ruthenian Uniat Church in his diocese and a most ferocious persecution of the order of the Jesuits in the diocese. The Bishop of Vilna, a minor diocese of the Diocese of Ascension, was succeeded by his vicar, and he had the right to the viewing of the University of Vilna closed, the church and churches of his diocese completely despoiled of their property, and died on 17 Nov., 1846. In 1848 he was succeeded by Wenceslaus Zylinski, who was transferred in 1856 to the metropolitan See of Mohilev, but continued to govern his former diocese until 1857. Adam Stanislav Krasinski was expelled from the diocese in consequence of the Polish insurrection, but nevertheless continued to govern the diocese until 1883, when he withdrew to Cracow. His successor, Charles Hryniewi, was exiled to Jaroslaw after two years of the episcopate, and in 1890 abdicated and withdrew to Galicia. During his exile Ludovico Zdanowicz gov-
The bishops of Vilna, presiding over a vast diocese and being senators of Lithuania, could not give all their attention to the spiritual necessities of their flock. Among the most famous may be mentioned George Casimir Ancuta (d. 1737), author of "Jus plenum religious catholico in regno Polonia," showing that the Prot- estants and Catholics had attained "the perfect peace of the Church." Beginning from the sixteenth century there were suffragans for Belorussi. In 1798 Pius VI recognized the ancient See of Brest as suffragan of Vilna. So also the ancient Diocese of Livoton, suppressed in 1797, had become suffragan to Vilna, and in 1798 had for its first bishop Adam Kossinski (d. 1815), who was appointed Bishop of Brest. In 1832 he was annexed to the Diocese of Samogitia or Kovno.

**Synops.—** The flourishing Catholic life of the Diocese of Vilna is attested by the large number of synods held there. The first of these was in 1502, under Bishop Tabor. Then followed the synods of 1526, for the reform of manners and the organization of the parochial schools; that of 1539, to collect funds for the building of cathedrals; that of 1547, for the suppression of heresies; that of 1589, to regulate the spread of Lutheranism; of 1592; of 1607, which made many regulations for the administration of the sacraments and the discipline of the clergy; of 1630, which regulated the administration of ecclesiastical property; of 1654, to aid the state with new imposts; of 1669, with its disciplinary regulations; of 1685, with ordinances for suppressing the violation of orders; of 1701, for those of the ecclesiastics and the life of the clergy; of 1744, with regulations in regard to the catechism, mixed marriages, and spiritual exercises. After the synod of 1714, under Bishop Michael Zienkowicz, no others were held, but the bishops addressed to their clergy pastoral letters, some of them of notable import.

The diocese possesses splendid churches and venerable sanctuaries. Of the former the largest and most beautiful are at Vilna, although many, violently wrested from the Catholics, have become Russian Orthodox churches. The cathedral, dedicated to the Blessed Trinity, St. Stanislaus, and St. Wladislaus, was erected in virtue of a bull of 12 March, 1542, and consecrated in 1548; it is in the Gothic style in 1299 by Grand Duke Witold, and destroyed in 1531 and 1662; its restoration was begun in 1769 and finished in 1801. It contains splendid chapels, especially those of St. Casimir and of the Immaculate Conception. Other important churches are those of the Holy Cross, founded in the fourteenth century on the spot where, in 1366, fourteen Franciscans were martyred by the pagans; the Church of St. Martin, founded by Jagielo in 1380 on the ruins of an ancient pagan temple; St. Anne, founded for the Germans by Anna, the consort of Witold, in 1392; St. John the Evangelist, founded in 1386 and enriched with privileges by Leo X; Corpus Domini, founded by the Archiconfraternity of the Blessed Sacrament in 1553; and the Church of the Guardian Angels. To these must be added the numerous churches of the religious orders, which flourished in Lithuania, but of which few traces remain. The Dominicans, who in 1582, on a papal bull dedicated to the Holy Spirit, built in 1579-88 another church which in 1844 was given up by them and transformed into a parish church. The Bernardines undertook at Vilna, in 1489, the construction of a wooden church, rebuilt in stone in 1500; it was burnt down in 1794 and restored in 1800. This order was forced to leave the diocese in 1797. The Church of the Apostle Peter and Paul was given to the Lazarian Canons in 1638; they abandoned it in 1684. St. Casimir, with the annexed Jesuit college, founded in 1604, was turned into an Orthodox church in 1832. St. Ignatius Loyola, founded by the Jesuits in 1622, is now the club of the officials. The Carmelites and Benedictines of St. Teresa have a marvellous image of the Madonna. The Augustinians, Trinitarians, Braggamites, and others also had churches, to which must be added numerous chapels. After the Polish Revolutions of 1863, the diocese saw all its religious violently expelled. The monasteries were converted into barracks, the churches given to the Orthodox or the secular clergy, the libraries dispersed, the possessions of the religious institutions taken over, and the colleges of the order of Benedictine Sisters (connected with the Church of St. Catherine at Vilna) with six septuagenarian nuns, a Bernardine convent at Slonim with four septuagenarian nuns, a Franciscan monastery at Grodno with a single friar, and, in the same city, a convent of Brigitaine sisters with two religious. The diocese was made since 1905 by the various orders to re-establish themselves in the diocese have been fruitless.

**Statistics.—** The Diocese of Vilna contains 1,420,000 faithful distributed among 23 rural deaneries as follows: Bialystok, 20 parishes and stations, 101,761 souls; Bielsk, 20 parishes, 60,135 souls; Brest, 3 parishes, 14,212 souls; Dzisna, 15 parishes, 69,536 souls; Giedrakia, 12 parishes, 58,813 souls; Grodno, 20 parishes, 55,116 souls; Kobryn, 2 parishes, 79,255 souls; Lida, 14 parishes, 65,100 souls; Merecz, 20 parishes, 82,918 souls; Nadwivki, 8 parishes, 41,035 souls; Ozmiana, 11 parishes, 61,032 souls; Prawny, 7 parishes, 11,618 souls; Radun, 15 parishes, 83,541 souls; Slonim, 7 parishes, 30,537 souls; Sokolka, 14 parishes, 75,767 souls; Slavutsk, 15 parishes, 83,971 souls; Swir, 11 parishes, 18,266 souls; Troki, 20 parishes, 88,568 souls; Vilna (city), 30 churches and chapels, 111,101 souls; Vilna (district) 9 parishes, 52,690 souls; Wilieka, 10 parishes, 35,783 souls; Wiszniew, 15 parishes, 83,900 souls; Wolkowysk, 16 parishes, 38,923 souls. Besides the cathedral parish the city of Vilna contains those of St. John Baptist, the Holy Spirit, St. Teresa, St. Philip and James, St. Raphael the Archangel, St. Francis of Assisi, All Saints, the Holy Apostles Peter and Paul. The Catholic population of the city is 96,000 souls. Dependent upon the parish of St. Teresa is the chapel of the miraculous image of Our Lady of Ostrobrama, the centre of many pilgrimages in Lithuania, and venerated also as Our Lady of Vilna. Presiding over the miraculous image stands an arch, and the street which passes under this arch is occupied at all hours of the day by a crowd of prostrate supplicants; no one passing under the arch—not even the Hebrews—will neglect to uncover the head in token of reverence.

The secular clergy number about 410 priests. The cathedral chapter comprises 5 prelates and 3 canons. The secular clergy are educated in the seminary, which has 15 professors and 169 students. Its foundation dates from 1582; it was closed in 1862; reopened in 1872, and had but two students, but their number gradually increased. At Brest there was a petit seminaire, which was closed in 1830; the seminary at Bialystok was closed in 1842. The clergy has always
exercised, and still exerts, a beneficial influence upon popular education. At the beginning of the nineteenth century twenty-five parochial elements of the school system were represented by nine national schools, and colleges were conducted by the Jesuits, the Uniat Basilians, the Piarists, and other religious orders. The monastic libraries were centres of culture. As late as the seventeenth century there were 101 monasteries in Lithuania. The library of the Missionaries of Vilna contained 8284 volumes; that of the Piarists, 7000; that of the Jesuits, 20,000 volumes; and the library of the University of Vilna possessed 20,000 volumes of theology, part of which were given to the Theological Academy of St. Petersburg, to the University of Kiey, and to the Public Library of Vilna.

In consequence of the fierce persecution stirred up against Catholicism, the scientific glory of the Diocese of Vilna became obscured; but the health and strength of the people. Vilna is perhaps the most devout city in the Russian Empire, and its piety is all the more admirable because the paucity of secular clergy and the complete lack of religious orders render it difficult for the people to fulfill their religious duties. Of late years, however, the latter quarrels between the Polish and Lithuanian Nationalists have been brought to an arbitral settlement. The Lithuanian clergy demand that in all the churches and diocesan institutions the Roman-Catholic rite shall be equally considered in all places, in all parishes, and in the diocese of Lithuania. The authorities of the diocese have yielded and promised to consult on the matter in the near future.

Vincent, SAINT, Deacon of Saragossa, and martyr under Diocletian, 304; mentioned in the Roman Martyrology, 22 Jan., with St. Anastasia the Persian, honoured by the Greeks, 11 Nov. This most renowned martyr of Spain is represented in the dalmatic of a bishop, which is worn on the feast of St. Vincent, and which was adopted by the Pope in 434, a monk about 643, being invested with the religious garb by Bishop St. Aubert of Cambrai, while his wife took the veil and lived in a cell which later became the monastery of Mons. His holy life and his fame as a spiritual guide attracted to the monastery many of his former friends, who put themselves under his spiritual guidance. In 455, the Bishop of Paris, a monk, from having lived in seclusion he erected a new monastery at Soignies, where he withdrew with a few of his monks about 670.

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studies and the preparatory researches for the famous equestrian statue of the condottiere Colleone. He was also admitted to the celebrated garden of the Medici, where they had gathered a collection of antiquities, then the foremost in the world, and which they had, moreover, made a museum and a school, or academy, of fine arts. The young artist nevertheless almost entirely escaped the superstition of antiquity, and this is a clear proof of his wonderful independence. The artists of the next generation, especially Michelangelo, scarcely beheld life save through the marble veil of Greco-Roman sculpture; Leonardo, on the other hand, borrowed almost nothing from the past; a few details in a candelabrum in the small "Annunciation of the Louvre, rare sketches such as the "Lovers" at the Vatican, and the famous "Warrior's Head" at London (British Museum), these constitute nearly the whole of his debt to antiquity. In this sense Leonardo is the first of the "moderns".

We possess very few of the works of his youth, Apart from the face of the angel in the "Baptism of Christ" spoken of above, we can assemble to him already: certainly only the delicate miniature "Annunciation" of the Louvre, the portrait of a young woman in the Lichtenstein Gallery at Vienna, and two small terra-cottas in the South Kensington Museum, London; a "Madonna and Child" in the Uffizi, a bust of St. John the Baptist. Drawings have preserved for us the traces of other projects, e.g., an "Adoration of the Shepherds" (drawing at the Louvre), but we have almost no information to Leonardo was a warrior's head, a landscape drawing dated 1573 and another study dated 1578 (Uffizi) are the first certain dates we encounter in his life. The following note has also been found:

"Leonardo, 1578. concelebration in Milan;" but no one knows what became of these Madonnas, nor even if they were ever executed. However, a great many studies, leaves covered with sketches, heads of young women, children playing with cats, etc., show the directness of his research and the lines he had already conceived this type of mother and child, in which the divine expression results only from human grace and the poetry of life carried to its highest degree. This was the formula of the Renaissance, of the Madonnas of Raphael and Andrea del Sarto, and which Leonardo himself soon applied in the immortal masterpiece, the "Virgin of the Rocks" and "St. Anne of the Rocks." These are the essential features of the Milanese Period.

In 1481 Ludovico il Moro assumed the name of his nephew, Gian Galeazzo, the regency of the Duchy of Milan. He was one of the most remarkable princes in that age of tyrants of genius: clever, magnificent, ambitious, and cruel. A letter of which a copy forms part of the celebrated "Codex Atlanticus" in the Ambrosian Library, Milan, preserved the terms in which Leonardo offered his services to this formidable lord; among other terms we read: "(1) I have a process for constructing very light, portable bridges, for the pursuit of the enemy; others more solid, which will resist fire and assault and may be easily set in place and taken to pieces. I also know the method of burning and destroying those of the enemy, ... (4) I can also construct a very manoeuvrable piece of artillery which projects inflammable materials, causing great damage to the enemy and also great terror because of the smoke. ... (8) Where the use of cannon is impracticable I can replace them by catapults and engines for casting shafts with wonderful and hitherto unknown effect; briefly, whatever the circumstances I can contrive countless methods of attack." (9) In the event of a naval battle I have numerous engines of great power both for attack and defence; vessels which are proof against the hottest fire, powder, or shot. I believe that I can equal anyone in architecture, whether for the building of public or private monuments. I sculpture in marble, bronze and terra cotta; in painting I can do what another can do, it matters not who he may be. Moreover I pledge myself to execute a bronze horse to the eternal memory of your Highness, and to the expense of one hundred ducats. If any of the above things seems impracticable I offer to give a test of it in your Excellency's park or in any other place pleasing to your lordship, to whom I commend myself in all humility."

Leonardo was at this time thirty years of age and very handsome. He was an accomplished gentleman, and had a keen nose for the invention of fables. His contemporaries, for example the storyteller Bandello, relate the charms of his conversation. He was a musician, being given to improvising verses while accompanying his music on his own invention, shaped like a banjo and possessing wonderful sonorosity. For the fêtes, balls, amusements, and interludes of which the Renaissance was so fond, Leonardo had invented. So great was his reputation when towards the end of 1482 he entered the service of Ludovico il Moro. One of his earliest Milanese works was the delightful "Woman with a Marten," which is believed to be the portrait of Cecilia Gallerani, Ludovico's mistress, and which is now at Cracow, in the National Museum. Unfortunately, the work has been much injured by restorations, but it is the first truly modern work of its kind, wherein feminine grace, subtlety of analysis, refinement of the moral personality, and not merely resemblance of features, constitute the subject of the picture. The pretty profile of "Beatrice d'Este" at the "Ambrosian and the "La Belle Ferroniere" (also called "La Belle Ferroniere") of the Louvre have nothing in common with Leonardo.

At Milan, also, in the early years of his sojourn there, he completed his first large picture, the wonderful "Virgin of the Rocks." Besides copies there are two of these pictures in existence, differing somewhat in details, one at the Louvre and the other at the National Gallery. There are also two more of his drawings, with discussions with regard to their authenticity. The truth is that they are both originals, the first in point of time being that of the Louvre, the execution of which, extremely minute in detail, still shows something of the somewhat dry methods of Verrocchio's studio. The other and somewhat later one repeats the same motif for the convent of San Francesco at Milan. On the side panels Ambrogio da Predis painted angels playing on musical instruments. These side panels
are with the central picture at the National Gallery. But Leonardo did not finish the picture he had begun, "Last Supper" with the landscape are the work of his pupil and a mediocre pupil. On the other hand the angel kneeling behind the Infant Jesus, whose attitude differs from that of the Paris Angel, is one of the artist's most perfect creations. Both pictures are poetical. The fantastic landscape, the dolomite grotto of prismatic rocks, the ineffable art of the "pyramidal" grouping, the often copied triangle of

Ogionno or to Gianpictino. There are two at Paris, one at the Louvre, and the other at St. German. The master's picture is the true da Vinci, and not only in regard to the composition, but also in matter of anatomy. None of these helps to the study of the masterpiece should be neglected, but despite its ruinous condition there are impressions which can only be given by the picture itself, which still preserves the atmosphere, the moving tonality, a peculiar pathos which seems the sorcery or presence of genius. Its extraordinary superiority is apparent, and the "Last Suppers", with those of Giotto, Castagno, or Ghirlandajo. The old representations become antiquated and obsolete and a new order of ideas is inaugurated. With regard to its subject the theme of the "Last Supper" may be divided into two distinct movements: the institution of the Sacrament and the "Last Supper" scene. Leonardo did not finish the picture he had begun, its "Madonna and the landscape are the work of a pupil and a mediocre pupil. On the other hand the angel kneeling behind the Infant Jesus, whose attitude differs from that of the Paris Angel, is one of the artist's most perfect creations. Both pictures are poetical. The fantastic landscape, the dolomite grotto of prismatic rocks, the ineffable art of the "pyramidal" grouping, the often copied triangle of

Vincent van Gogh
LEONARDO DA VINCI

1. ANNUNCIATION IN THE FELTZ COLLECTION, FORMERLY ATTRIBUTED TO LEONARDO. 2. ST. JOHN THE BAPTIST, LOUVRE. 3. PORTRAIT OF HUM-LEF IN RED CHALK, ROYAL PALACE, TERNI. 4. THE GIOCONDA, OR MONNA LISA, FORMERLY IN THE LOUVRE. 5. THE LOUVRE COPY OF THE LAST SUPPER.
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in the collection at the Vatican. It dates from 1514. Leonardo spent the last three years of his unquiet life in France. The king gave him a pension of 2,000 crowns and let him live in the Chateau of Cloux near Amboise. At this period the master was very tired, and his faculties were declining. He was still engaged with the question of canalization and studied ways of regulating the course of the Loire and making it navigable. He died amid these occupations at the age of 67. A legend, popularized by his pupils and by later generations, that he passed seven years on the arm of Francis I; but on that day the king was at Saint-Germain-en-Laye.

II. THE SCHOLAR.—Art represents only a small part of Leonardo's activity. Always and especially at Milan from 1506 his genius was absorbed in scientific matters, but these researches had begun in Verrocchio's studio, as is shown by the letter of 1482 to Ludovico il Moro. It is impossible to give here a detailed analysis even of his principal works, for his studies included all branches of knowledge. On the other hand, his strictly personal nature, the secret and deliberately cabalistic practices with which he loved to surround them, the methods of abbreviation and cryptography of which he made use in order to conceal his thoughts (he wrote with an inverted hand which could probably only be read with the aid of a mirror), all this mystery removes a great deal of the interest from the treasures of observation which Leonardo consigned to countless MSS. In fact by refusing to disclose his discoveries, by wishing to retain the monopoly of his processes and secrets, he condemned that portion of his genius to oblivion to strangers. However, his art is in so many ways connected with his science that the former cannot be known without an acquaintance with the latter. In his drawings of flowers, plants, landscapes, and his studies of persons, it is impossible to say whether it is the botanist, the geologist, the anatomist or the artist who interests us most. In Leonardo, knowledge and art are never separate. The characteristics frequently seen in the men of the Renaissance, the encyclopedic turn of mind so striking in a Leone Battista Alberti, a Bramante, or a Dürer, is never more brilliantly evident than in Leonardo da Vinci. His method is based exclusively on observation and experiment. He recognized no mistress save nature. Neither in science nor in art did he admit the authority of either the ancients or the scholastics.

Futhermore he clearly understood: (1) that science should be subject to formulation in mathematical laws; (2) that science has power over nature, an ability to foresee phenomena and at need to reproduce or imitate them. This granted, there were few questions which he tirelessly tried not to study, and to which he did not bring ingenious views and new solutions. Often he perceived truths established by modern science. Long before Bacon and with a far different range of application he invented the positive sciences. As a geologist, for example, he discerned that there was a "history of the earth", that the outside of the globe was not formed at a single stroke, and in this line of research he was not only the first to see through the function of water. He divined the true nature of fossils. In botany he formulated the laws of the alternation of leaves, that of the eccentricity of trunks, and that of solar attraction. As an anatomist (he had dissected nine bodies) he gave figures concerning the insertion of the muscles and their mutual relations which specialists still admire for their accuracy. He devised the earliest theories concerning the muscular movements of the cardiac valves. By his studies in embryology he laid the foundations for comparative anatomy. In mechanics he understood the power of steam and if he did not invent any action machines he at least made it an agent of propulsion, for he invented a steam cannon. He composed explosives and shells. But perhaps his most "modern" title to fame lies in his having laid down the principle of aviation, devoting years to this task. He foresaw that "the air may be traversed" but by boldly adhering to the "heavier than air" principle he constructed the first artificial bird. Long series of studies analyze with astonishing clearness the flight of the bird, the form and movement of the wing. Leonardo distinguishes between the soaring flight and that made by successive flappings, in each case describing the forms and planes of movement, and he understands that the bird rises obliquely on an aerial inclined plane, forming under it a kind of angle and that currents form in the concavity of the wing which serve it as momentum supports to recover its equilibrium, like the waves on which the oar is rested to propel the boat.

Leonardo was more a scholar than a philosopher, nevertheless his wholly naturalistic science implies a certain philosophy, which if it is neither the kind of paganism nor the materialism in which the Renaissance so often resulted cannot be called truly Christian. Either through prudence or through scorn of abstract ideas Leonardo seems to have avoided declaring himself on this subject. Nevertheless it is seen how far he is from the "heathen" in his imagination. He admits or would logically admit only an immanent Providence, a God who refrains from intervention in the universe like the God of Lucretius or the Stoics. It is also certain, and he does not conceal it, that he did not like monks. However, as an artist, he advocated himself perfectly to the Christian faith, as is shown by his policy of making it one of the arts which God has given man for the glory of heaven and for the adornment of the Earth. But as regards the forms certainly less pagan than that of Raphael or even Michelangelo. He died a very Christian death.

His MSS. are now divided among several depositaries. The most important are (1) the gigantic collection in the Ambrosian Library of Milan called the Codex Atlanticus consisting of 393 folio pages on which are pasted more than 1,600 leaves of notes; (2) at Paris in the library of the Institute, MSS. numbered from A to M; (3) at London three volumes at South Kensington, a MS. of 566 pages at the British Museum, and at Windsor splendid anatomical plates and drawings. Other books are in the possession of Count Manzoni and the Earl of Leicester. The treatise on painting is his first work. It was printed in 1519, the title page is "Leonardus da Vinci," by Raphael du Fresne and almost immediately translated into French by Fréart de Charamby. More correct editions have since been issued, notably that of Manzi (1817), and that of Ludwig made according to a Vatican MS. (3 vols., at Vienna, 1883). Ventura compiled a memoir on Leonardo's scientific works properly so called which he presented to the Institute in 1797. He announced that this would soon be followed by the publication of original documents, but this promise was not kept. In 1872 the Italian Government issued a limited number of copies of a de luxe work, "Saggio dell'opere di L. da V.," containing extracts from the Codex Atlanticus with twenty-four facsimiles. In In 1872 J. F. Richter issued at Paris the first part of the "L. da Vinci," two quarto volumes comprising more than 1,500 extracts and fragments of MSS. systematically classified, with beautiful reproductions. However, Ravaisson-Mollié had undertaken the entire publication of the MSS. of the Institute in a model edition with facsimiles of the original text, transcription in ordinary characters and French translation (6 vols. fol., Paris, 1881-92). The example was followed in 1891 when Signor Beltrani published at Milan a MS. of Leonardo's belonging to Prince Trivulzio. And since 1892 the Accademia dei Lincei has published completely the Codex Atlanticus. If the London MSs. were published we should have as complete knowledge as possible of this extraordinary
Paris (1870-71) he commanded a corps of engineers, and wrote a "Mémoire sur la défense de Paris" (1871). Soon after this he expressed radical opinions in politics, was elected deputy in 1871, and opposed Thiers. As a connoisseur of art he wrote a number of valuable works: "Dictionnaire raisonné de l'architecture française du xive au xixe siècle" (10 vols., 1854-69), illustrated by his own sketches; "Essai sur l'architecture militaire au moyen âge" (1854); "Dictionnaire du mobilier français jusqu'à la Renaissance" (6 vols., 1855-75); "Monographie de Notre-Dame de Paris" (vol. 1, 1873-78); "Histoire d'un hôtel de ville et d'une cathédrale" (4 vols., 1873-78); "Histoire d'un dessinateur" (1879); "Les églises de Paris" (1883); "La cité de Carcassonne" (1886); "L'art russe" (1877). There are interesting essays in the "Entretiens sur l'architecture" (1858-72).

Violett-Le-Duc is exact, clear, and often brilliant in his writings, just as in his practical works. Drawings of his preserved at the Trocadéro, and which have appeared in print, are a treasure-house of suggestive designs. The exact knowledge of medieval architecture acquired by life-long experience would not alone have been sufficient to him, but his far-reaching influence. What is best both in his works and in his thoughts is the profound comprehension of the spirit of the medieval master-builders. He not only grasped the historical forms, but he comprehended their meaning, and knew how to evolve the organic structure from its inward spirit. The task involved in the structure, its suitable execution with an independent use of the traditional forms, were of more importance to him than the style itself. Consequently he did not follow exclusively the Gothic style, however highly he valued in Gothic architecture the development of the forms from the object in view and the means of construction, and the logical consequentiveness of the parts. He knew how to impart to his pupils and to co-workers a keen sense of perception, that was not satisfied with the mere external imitation of what was ancient. Among the important architects who imitated him closely were Boswillard and Paul Abadie, the architect of the Church of the Heart of Jesus at Montmartre. It must be acknowledged that in the revival of medieval architecture a dubious principle pervaded the mastery. Although the best followers of the great restorer of architecture believed with him that the architect ought not to be permitted to be a mere imitator, still the way was not made sufficiently clear for an independent development of architecture according to the needs, and in harmony with the feelings, of the present era.

Violett-Le-Duc, "Violett-Le-Duc, ses travaux d'art et son œuvre archéologique" (2nd ed., Tours, 1882); Sauvaget, "Violett-Le-Duc et son œuvre dessiné" (Paris, 1889).

G. Gietmann.

Vioitti, Giovanni Battista, founder of the modern school of violinists, b. at Fontanetto, Piedmont, 23 May, 1753; d. 3 March, 1824. He studied under Giovanni, and at Turin under Pugnani, with whom he went on a tour in 1780. He showed not only an extraordinary virtuosity, but wrote several concertos for the violin, and his playing in Germany, Russia, and France attracted considerable attention. For a time he was attached to the Court of Marie Antoinette, and he lived with Cherubini in 1785 and 1786. Owing to the Revolution, he quitted Paris, and arrived in London in July, 1792. He succeeded Cramer at the King's Theatre, and was in the highest esteem as a teacher, but owing to base intrigue he had to leave England in 1798. Returning to London in 1801 he resumed his violin classes, but had a disastrous experience as a wine merchant. Again devoting himself to the violin, he returned to Paris in 1814 and was Director of the French Opera from 1814 to 1822. Unfortunately, his directorate was not a financial success and he came back to London in the spring of the year 1824. As a composer, he enriched violin music by his numerous concertos and sonatas, and by a few dainty songs. However, it is as a virtuoso and as the founder of modern violin playing that Vioitti will be remembered. Among his pupils were Pixis, Redi, Abday, Vacier, Labarne, and others.


W. H. Grattan-Flood.

Virgilius (Virgile), Saint, Archbishop of Arles, d. c. 610. According to a life written in the eighth century he was born in a village of Aquitaine, became a monk, Abbot of Liévin, and Bishop of Arles, where he built a basilica of Saint Stephen and another of the Saviour. This life, accepted in its outlines by Mabillon and the Hollandists, is the scarcely modified reproduction of the Life of St. Maximus, Bishop of Riez, written by the partisan Dynamus before the death of Virgilius. According to Gregory of Tours, Virgilius was first Abbot of the Monastery of St. Symphorien at Autun, and through the support of
Syagrius, Bishop of Autun, succeeded Liuvigis as Bishop of Arles. In his great zeal for the conversion of the numerous Jews whom trade attracted to Provence, Virgilius did not hesitate to employ force; whereupon St. Gregory the Great wrote (591) to Virgilius and to Theodore, Bishop of Marseilles, praising their good intentions but recommending them to confine their zeal to prayer and preaching. On 1 Aug., 595, St. Gregory extended to Virgilius the title of pontifical resignation, and in the homily which he was to proclaim by Pope Zosimus (519): this dignity made him the intermediary between the Gallic episcopate and the Apostolic See. King Childerich was urged by the pope to assist Virgilius in exterminating simony from the Churches of Gaul and Germania. St. Gregory several times requested Virgilius (596, 601) to extend a welcome to Augustine and had his name inscribed in the LXXVir. The bishop of Chevauver, St. Syagrius, was also invited by St. Gregory (598), to whom he wrote regarding the bishopric of Arles. On another occasion he recommended to his congregation a monastery belonging to the Patrimony of the Roman Church of which Lazer had taken possession. In a letter to Virgilius and to Syagrius, Bishop of Autun, the pope complains (July, 599) of their negligence in not preventing the marriage of Syagrius, a woman who, having embraced the religion, was afterwards converted to the Bishop of Autun and married to a rich man. In 601 St. Gregory advised Virgilius to assemble a council against simony and to induce the Bishop of Marseilles to reform his house. On 23 Aug., 613, Boniface IV sent the pallium to Virgilius’s successor Florian.

ANTOINE DEGERT.

Virgil, Polydore. See VIRGIL, POLYDORE.

Virgin Birth of Christ. The dogma which teaches that the Blessed Mother of Jesus Christ was a virgin before, during, and after the conception and birth of her Divine Son.

1. THE VIRGIN BIRTH IN CATHOLIC THEOLOGY.—The virginity of our Blessed Lady was defined under anathema in the third canon of the Lateran Council held in the time of Pope Martin I, a.d. 649. The Nicene-Constantinopolitan Creed of 381, as St. Augustine expressly proves (De virg., 13), was denied by the bishops of Mayence, Mainz, and Strasburg. The Holy Ghost was incarnate in Christ “incarnate by the Holy Ghost of the Virgin Mary”; the Apostles’ Creed professes that Jesus Christ “was conceived by the Holy Ghost, born of the Virgin Mary”; the older form of the same creed uses the expression: “Born of the Holy Ghost and of the Virgin Mary.” These professions show: (1) That the body of Jesus Christ was not sent down from Heaven, nor taken from earth, as was that of Adam, but that its matter was supplied by Mary; (2) that Mary co-operated in the formation of Christ’s body as every other mother co-operates in the formation of the body of her child, since otherwise Christ could not be said to be born of Mary, just as Eve cannot be said to be born of Adam; (3) that the germ in whose development and growth in Christ Jesus Mary co-operated, was fecundated not by any human action, but by the Divine power attributed to the Holy Ghost; (4) that the supernatural influence of the Holy Ghost extended to the birth of Jesus Christ, not merely preserving Mary’s integrity, but also causing Christ’s birth or external generation to reflect his eternal birth from the Father in this, that “the Light from Light” proceeded from his mother’s womb as a light shed on the world; that “the body of the Most High” passed through the barriers of nature without injuring them; that “the body of the Word” formed by the Holy Ghost penetrated another body after the manner of spirits.

The perpetual virginity of our Blessed Lady was taught and proposed to our belief not merely by the councils and creeds, but also by the early Fathers. The words of the prophet Isaiah (ix, 14) are understood in this sense by St. Damascenus (III, ii, 17), St. Ambrose (Ep. IV, VII. v, viii. Origen (Adv. Cels., I, 35), Tertullian (Adv. Marcion., III, 13; Adv. Judaeos, IX. 3), St. Justin (Dialog. Prot., I, 24), St. Chrysostom (Hom. v in Matth., n. 3; in Isa., VII, n. 5); St. Epiphanius (Hær., xxvii, n. 7), Eusebius (Demonstr. ev., VIII, i), Rufinus (Lib. Inf., 43), St. Basil (in Isa., vii, 14; in St. Joseph, xxxxi, 4), St. Hilary (the author of these two passages), St. Jerome and Theodoretus (in Isa., vii, 14), St. Isidore (Adv. Judaeos, I, x, n. 3), St. Ileodorusus (De perpetua virginit. s. Maria, iii). St. Jerome devotes his entire treatise against Helvidius to the perpetual virginity of our Blessed Lady (see especially nn. 1, 13, 18); the cornerstone of this doctrine is found in St. Ambrose’s Gennadius (De dign. eel., lix), madurey Origen (in Luc., h. vii), saerilege by St. Ambrose (De instit. virg., v, xxxv), impiety and smacking of atheism by Philostorgius (VI, 2), perjury by St. Bede (hom. v, and xxii), full of blasphemies by the author of Prædestin. (i, 84), perjury of the Jews by Pope Sirecius (ep. ix, 3), heresy by St. Augustine (De Harb. b., lvi), and finally, as perjury of the Jews, all others in his invectives against the opponents of Our Lady’s virginity (Hær., Ixxvii, 1, 11, 23).

There can be no doubt as to the Church’s teaching and as to the existence of an early Christian tradition maintaining the perpetual virginity of our Blessed Lady and consequently the virgin birth of Jesus Christ. This dogma was first unfolded in the Church, and is furthermore taught by the third Gospel and confirmed by the first. According to St. Luke (i, 34, 35), “Mary said to the angel: How shall this be done, because I know not man?” And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also of the Holy Ghost shall be born of thee.” The idea of the holy mother being conceived to be called the “Sacred Virgin.” The inadmissibility of man is excluded in the conception of Our Blessed Lord. According to St. Matthew, St. Joseph, when perjured by the pregnancy of Mary, is told by the angel: “Fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost” (i, 20).

2. THE DOCTRINE OF THIS DOCTRINE.—When did the Evangelists derive their information? As far as we know, only two created beings were witnesses of the announcement, the angel and the Blessed Virgin. Later on the angel informed St. Joseph concerning the mystery. We do not know whether Elizabeth, though “filled with the Holy Ghost,” learned the full truth supernaturally, but we may suppose that Mary confided the secret both to her friend and her spouse, thus completing the partial revelation received by both. Between these data and the story of the Evangelists there is a gap which cannot be filled from any express clue furnished by either Scripture or tradition. If we compare the narrative of the first Evangelist with that of the third, we find that St. Luke’s has borrowed freely from the knowledge of St. Joseph independently of any information furnished by Mary. The first Gospel merely states (i, 18): “When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.” St. Joseph could supply these facts either from personal knowledge or from the information which he herself, or St. Mary, had previously received from the angel Gabriel. That which is conceived in her, is of the Holy Ghost.”

The narrative of St. Luke, on the other hand, must ultimately be traced back to the testimony of Our Blessed Lady, unless we are prepared to admit unnecessarily another independent revelation. The evangelist himself points to Mary as the source of his account of the infancy of Jesus, when he says that Mary kept all these words in her heart (ii, 19, 51).
Zahn ("Einleitung in das Neue Testament", 2nd ed., 11, 406, Leipzig, 1900) does not hesitate to say that Mary is pointed out by these expressions as the bearer of the traditions in Luke, i, ii.

A. How did St. Luke derive his account from the Blessed Virgin? It has been supposed by some that he received his information from Mary herself. In the Middle Ages she is called the "evangelist" of Mary (cf. Du Cange, "Gloss. med. et inf. latinatis", s. v. "Capellani"; ed. L. Favre); J. Nisch ("Das Grab der heiligen Jungfrau Maria", 51, Mainz, 1806) calls St. Luke the Evangelist of the Mother of God, believing that he wrote the history of the infancy from her mouth and heart. Besides, there is the implied testimony of the "Capella" of the "Clerics" of Paris to the twelfth chapter that Mary had kept all these words in her heart. But this does not necessitate an immediate oral communication of the history of the infancy on the part of Mary; it merely shows that Mary is the ultimate source of the account. If St. Luke had received the history of the infancy from the Blessed Virgin by way of oral communication, its presentation in the third Gospel would show the special style of its Greek author. In point of fact the history of the infancy as found in the third Gospel (i, 5, to ii, 52) betrays in its contents, its language, and style a Jewish-Christian source. The whole passage reads like a chapter from the First Book of Maccabees; Jewish customs, laws, and peculiarities are introduced. The Evangelist was believed to have composed it in Semitic, the "Benedictus", and the "Nunc dimittis" are filled with national Jewish ideas. As to the style and language of the history of the infancy, both are so thoroughly Semitic that the passage must be translated into Hebrew or Aramaic in order to be properly appreciated. We must conclude, then, that St. Luke's account is secondary; the source from which the infancy was not an oral, but a written one.

B. It is hardly probable that Mary herself wrote the history of the infancy, as was supposed by A. Plummer ("A Critical and Exegetical Commentary on the Gospel of St. Luke", in "The International Critical Commentary", Edinburgh, 1896, p. 7); it is more credible that the Evangelist utilized a memoir written by Mary or a Jewish priest (cf. Acts, vi, 7), perhaps even a member of Zachary's family (cf. Blass, "Evangelium secundum Lucam", xxii, Leipzig, 1897). But, whatever may be the immediate source of St. Luke's account, the Evangelist knows that he has "diligently attained to all things from the beginning", according to the words of St. Paul in the epistle to the Corinthians, that "we were eyewitnesses and ministers of the word" (Luke, i, 2). As to the original language of St. Luke's source, we may agree with the judgment of Lagarde ("Mitteilungen", III, 345, Gottingen, 1889) that the first two chapters of St. Luke present a Hebrew rather than a Greek or an Aramaic colouring. Writers like Bardenhewer and Zahn ("Das Evangelium Lukas"). In the language of the Septuagint. Still, considering the Palestinian and Semitic language commonly spoken in Palestine at that time, we must conclude that Our Blessed Lady's secret was originally written in Aramaic, though it must have been translated into Greek before St. Luke utilized it (cf. Bardenhewer, "Maria Verkündigung" in "Biblische Zeitungen", X, v, pp. 32 sq., Freiburg, 1905). As the Greek of St. Luke's Gospel and the Syriac of St. Matthew show many points in common, it seems probable that the language of the language of the Gospel of St. Luke, i, 5 to ii, 50, has been inferred that the Evangelist's written source reached only to ii, 49; but as in ii, 51, expressions are repeated which occur in ii, 19, it may be safely inferred that both passages were taken from the same source. The Evangelist recast the source of the history before incorporating it into his Gospel; for the use of words and expressions in Luke, i and ii, agrees with the language in the following chapters (cf. Feine, "Eine vorkanonische Uberlieferung des Lukas in Evangelien-Apostelgeschichten", Gotha, 1891, p. 19; Zimmermann, "Theol. Stud. und Krit.", 1903, 250 sqq.). Harnack (Sitzungsber. der Berliner Akad., 1900, pp. 547 sqq.) and Danbam ("Die Worte Jesu", I, 31 sq., Leipzig, 1898) suggest that St. Luke may be the original author of his first two chapters, adopting the language and style of the Gospel of St. John: But there is no direct evidence that Luke wrote the Gospel; the language of the infancy resembles that of the Apostles, suggesting that St. Luke, ii, 63, and Zahn (Einleitung, 2nd ed., ii, 406) maintain that such a literary feat would be impossible for a Greek-speaking writer. What has been said explains why it is quite impossible to reconstruct St. Luke's original source; the attempt of Resch ("Das Kindheitsevangelium nach Lukas und Matthäus", in "Text und Quellen, mit einem Nachwort", der altchristl. Literatur", X, v, 319, Leipzig, 1897) to reconstruct the original Gospel of the infancy, or the source of the first two chapters of the first and third Gospel, and the basis of the prologue to the fourth, is a failure, in spite of its ingenuity. Conrady ("Die Quellen der kanonischen Kindheitsgeschichte Jesus", Göttingen, 1871) maintains that the first part of the infancy is independent of the canonical history of the infancy in the so-called "Protevangelium Jacobi", which, according to him, was written in Hebrew by an Egyptian Jew about A. D. 120, and was soon after translated into Greek; it should be kept in mind, however, that the Greek text is not a translation, but the original, and a mere compilation from the original text. Therefore, concerning St. Luke's source for his history of the infancy of Jesus is reduced to the scanty information that it must have been a Greek translation of an Aramaic document based, in the last instance, on the testimony of Our Blessed Lady.

III. THE VIRGIN BIRTH IN MODERN THEOLOGY.—Modern theology, adhering to the principle of "historical biblical criticism", has endeavoured to explain the origin of the virgin birth in the mind of the authors of the Gospels. Various explanations have been ventured, some of which are based on the supposed miraculous nature of the miracle. The Virgin Birth is considered as the result of a belief in the divinity of Jesus, and was intended to express the belief that Jesus was the Son of God. The idea of a miraculous conception was rejected by many early Church fathers, who believed that Jesus was born through ordinary means. However, the idea of a virgin birth was influential in the development of the Church's understanding of the nature of Jesus Christ.

A. Integrity of the Gospel Text.—Wellhausen ("Das Evangelium Lukas", Berlin, 1901) contended that the original text of the third Gospel began with the infancy narrative and that the text of the last third chapters was later added. But Harnack seems to have foreseen this theory before it was proposed by Wellhausen; for he showed that the two chapters in question belonged to the author of the third Gospel and of the Acts (Sitzungsberichte der Kgl. preuss. Akad. der Wissenschaften zu Berlin, 1900, 547). Holtzmann ("Handbuch der neutestamentlichen Exegetik", 5th ed., 1889) considers Luke i, 31, 35, as a later addition; Hillemann ("Die Kindheitsgeschichte Jesu nach Lukas kritisch untersucht") in "Jahrh. für protest.
Theol.,” XVII, 235 sqq., 1891) believes that the words \textit{e\^{t}e\^{t}e}\textit{o\^{t}}\textit{e} of Luke, iii, 23, ought to be considered in the same light. Weimel (“Die Auslegung des apostolischen Bekenntnisses von F. Kattenbusch und die neuf. Forschung” in “Zeitschrift für d. n. t. Wissensch.”, II, 37 sqq., 1901; cf. Kattenbusch, “Das apostolische Symbol,” II, 621, Leipzig, 1897-1900) believes that the removal of the words \textit{e\^{t}e\^{t}e}\textit{o\^{t}}\textit{e} from Luke, i, 31, leaves the third Gospel with the least interest for the Virgin birth; the same view was not only agreed with the omissions of Holtzmann and Hillmann, but deletes also the word \textit{p\^{e}}\textit{\textgamma\textomicron\textnu\textomicron\textsigma}\textit{o\^{t}}\textit{\textnu\omicron\textomicron\textsigma} from Luke, i, 27 (Zeitschrift für d. n. t. Wissensch., 53 sqq., 1901). Other friends of modern theology are rather sceptical as to the solidity of these text-critical theories; Hilgenfeld (“Die Geburt Jesu aus der Jungfräulichkeit des Mose” in “Zur Zeitschr. für wissenschaftl. Theologie,” XLI, 313 sqq., 1901), Clement (Theol. Literaturzeitung, 1902, 299), and Gunkel (op. cit., p. 68) reject Harnack’s arguments without reserve. Bardenhewer (“Maria Verkündigung,” pp. 8-12, Freiburg, 1905) weights them singly and finds them wanting.

In the light of the arguments for the genuineness of the \textit{e\^{t}e\^{t}e}\textit{o\^{t}}\textit{e} clause by the Gospel rejected by the above-named critics, it is hard to understand how they can be omitted by any unprejudiced student of the sacred text. They are found in all manuscripts, translations, and early Christian citations, in all printed editions—in brief, in all the documents considered by the critics as reliable witnesses for the genuineness of a text. Furthermore, in the narrative of St. Luke, each verse is based on a chain of texts, and in order to be removed as an interpolation without destroying the whole. Moreover, verses 31 and 35 are in the Lucan history what the keystone is in an arch, what a diamond is in its setting; the text of the Gospel without these two verses resembles an unfinished arch, a setting bereft of its precious stones (cf. Feine, “Eine vielzweckvolle Lesevorschlag” in “Zeitschr. für Ausländ. Geschichte,” n.s., 2, 1904). Finally, the Lucan account left us by the critics is not in keeping with the rest of the Evangelist’s narrative. According to the critics, verses 26-33 and 36-38 relate the promise of the birth of the Messias, the son of Joseph and Mary, just as the verses immediately preceding relate the promise of the birth of the precursor, the son of Zachary and Elizabeth. But the text of the Gospel is not cut off as a sudden break in the narrative, but rather filled with miracles—as Zachary’s sudden dumbness, John’s wonderful conception—while the account of Christ’s conception offers nothing extraordinary; in the one case the angel is sent to the child’s father, Zachary, while in the other the angel appears to Mary; in the one case Elizabeth is said to have conceived “after those days”, while there is nothing added about Mary’s conception (Bardenhewer, op. cit., 13 sqq.; Gunkel, op. cit., 68). The complete traditional text of the Gospel explains these differences, but the critically mutilated text leaves them inexplicable.

The friends of modern theology at first believed that they possessed a solid foundation for denying the virgin birth in the Codex Syrius Sinaiticus discovered by Mrs. Lewis and Miss. Conrady in 1892, more accurately investigated in 1893, published in 1894, and supplemented in 1896. According to this codex, Matt., i, 16, reads: “Joseph to whom was espoused Mary the Virgin, begot Jesus who is called Christ.” Still, the Syriac translator cannot have been ignorant of the virgin birth. Why did he leave the expression “begot the Virgin” in the margin? How did he understand verses 18, 20, and 25, if he did not know anything of the virgin birth? Hence, either the Syriac text has been slightly altered by a transcriber (only one letter had to be changed) or the translator understood the word \textit{begot} of conventional, not of carnal, fatherhood, a meaning it has in verses 8 and 12.

B. Non-historical Source of the Virgin Birth.—The opponents of the historical actuality of the virgin birth grant that either the Evangelists or the interpolators of the Gospels borrowed their material from an early Christian tradition, but they endeavour to show that this tradition has no solid historical foundation. About A. D. 153 St. Justin (Apol., I, xxi) told his pagan readers that the virgin birth of Jesus Christ ought not to seem incredible to them, since many of the most esteemed pagan writers say that the Virgin was the mother of Zeus. About A. D. 170 the Platonic philosopher Celsus ridiculed the virgin birth of Christ, comparing it with the Greek myths of Danae, Melanippe, and Antiope; Origen (c. Cels. I, xxxvii) answered that Celsus wrote more like a buffoon than a philosopher. But modern theologians again derive the virgin birth from the same unhistorical sources, though their theories do not agree.

A first class of writers have recourse to pagan mythology in order to account for the early Christian tradition concerning the virgin birth of Jesus. Usener (“Religionsgeschichtl. Untersuchungen,” I, 69 sqq., Bonn, 1896; “Geburt und Kindheit Christi” in “Zeitschr. für wissenschaftl. Theologie,” IV, 1905, 15 sqq.) argues that in the early Christian age the woman’s virginity was attributed to Christ what their pagan ancestors had attributed to their pagan heroes; hence the Divine Sonship of Christ is a product of the religious thought of Gentile Christians. Hillmann (Jahrb. f. protest. Theol., XVII, 1891, 231 sqq.) and Holtzmann (“Lehrb. d. n.t. Theol.” I, 413 sqq., Freiburg, 1897) agree substantially with Usener’s theory. Conrad (“Die Quelle der kanonischen Gospels,” Freiburg, 1900, 278 sqq.) found in the Virgin Mary a Christian imitation of the Egyptian goddess Isis, the mother of Horus; but Holtzmann (Theol. Literaturzeit., 1901, p. 136) declares that he cannot follow this “daring construction without a feeling of fear and dizziness”, and Usener (Zeitschr. f. d. n.t. Wissensch., 1903, p. 8) is afraid that his friend Conradi must take a precipitous track. Soltan (“Die Geburtsgeschichte Jesu Christi”), Leipzig, 1902, p. 24) tries to transfer the supernatural origin of Augustus to Jesus, but Lobstein (Theol. Literaturzeitung, 1902, p. 523) fears that Soltan’s attempt may throw discredit on science itself, and Kreyther (“Die jungfräuliche Geburt des Herrn”, Gutersloh, 1904) refutes the theory more at length.

The second class of writers derive the early Christian tradition of the virgin birth from Jewish Christian influence. Harnack (“Lehrb. d. Dogmengesch.”, 3rd ed., I, 95 sqq., Freiburg, 1894) is of the opinion that the belief in the virgin birth originated from Isa., viii, 14: Lobstein (“Die Lehre von der übernatürlichen Geburt
Christi”, 2nd ed., 28–31, Freiburg, 1896) adds the “poetic traditions surrounding the cradle of Isaac, Samuel, and Samuel” as another source of the belief in the virgin birth in the virgins. These, and those from vii, 14, contain a real prophecy fulfilled in the virgin birth of Christ; it must maintain, therefore, that St. Matthew misunderstood the passage when he said: “Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying; Behold a virgin shall be with child, and bring forth a son,” etc. (iv. 22–23).

How do Harnack and Lobstein explain these passages of prophecy? They maintain that the Messiah was the Son of God, and that the Messiah was the son of the Evangelist. There is no indication that the Jewish contemporaries of St. Matthew understood the prophet’s words in this sense. Hillmann (”Jahrbl. f. protest. Theol.”, 1891, XVII, 233 sqq., 1891) proves that belief in the virgin birth is not contained in the Old Testament, and therefore cannot have been taken from it.  

Dalmian (”Die Worte Jesu”, i, Leipzig, 1898, 226) maintains that the Jewish people never expected a fatherless birth of the Messias, and that there exists no vestige of such a Jewish interpretation of Isa., vii, 14.

Those who derive the virgin birth from Isa., vii, 14, must maintain that an accidental misinterpretation of the Prophet by the Evangelist replaced historic truth among the early Christians in spite of their better knowledge of the New Testament, as of the kindred of Jesus. Zahn (”Das Evangelium des Matthäus ausgelegt”, 2nd ed., Leipzig, 1905, pp. 83 sq.) calls such a supposition “altogether fantastic”; Usener (”Religionsgesch. Untersuch.”, i, Bonn, 1889, 75) pronounces the attempt to make Isa., vii, 14, the origin of the virgin birth, instead of its seal, an instance of the error of the historical Jesus exegesis to find in the Old Testament prophetic indications of the virgin birth, still it grants that the Jewish Christians arrived at the full meaning of Isa., vii, 14, only through its accomplishment (Bardenhewer, op. cit., 23; cf. Flunk, ”Zeitschrift f. kathol. Theol.”, XXVIII, 1904, 663).

The passage which favours to account for the prevalence of the doctrine of the virgin birth among the early Jewish Christians. Gunkel (op. cit., 65 sq.) grants that the idea of virgin birth is a pagan idea, wholly foreign to the Jewish conception of God; but he also grants that this idea could not have found its way into early Jewish Christianity through pagan influence. Hence he believes that the idea had found its origin in the Jewish oral tradition, that the Judaism which flowed directly into early Christianity had undergone a certain amount of syncretism. Hilgenfeld (”Zeitschr. f. wissensch. Theol.”, 1900, XLIII, 271; 1901, XLIV, 235) tries to derive the Christian teaching of the virgin birth neither from classical paganism nor from pure Judaism, but from the Essenite depreciation of marriage. The theories of both Gunkel and Hilgenfeld are based on airy combinations rather than historical evidence.Neither writer produces any historical proof for his assertions.

Gunkel, indeed, incidentally draws attention to Parsee ideas, to the Buddha legend, and to Roman and Greek fables. But the Romans and Greeks did not exist in ancient Christendom; and both Judaism and that the Buddha legend reached their greatest in Palestine cannot be seriously maintained by Gunkel (cf. Oldenberg, ”Theol. Literaturzeit.”, 1905, 65 sq.).

Even Harnack (”Dogmengesch.”, 3rd ed., Freiburg, 1894, 96) regards the theory that the idea of virgin birth penetrated among the Jews through Parsee influence, as an unprovable assumption.

Besides the works cited in the course of this article, we may draw attention to the dogmatic treatises on the supernatural origin of the Humanity of Christ through the Holy Ghost from the Virgin Mary, especially: WILHELM AND N. NISSELM, Manual of Catholic Theology, II (London and New York, 1881), 165 sqq.; 208 sqq.; HUTCH, Outlines of Dogmatic Theology, II (New York, 1895), 257 sqq.; also to the principal contributions on Matt., ii. i. i., ii. Among Protestant writings we may mention the tr. of LOBSTEN, The Virgin Birth of Christ (London, 1905); RUMA, Dogma and Doctrine of the Virgin Birth in North America, 2nd ed., 1880; WATKINS, in Interpretens, 1895, 115 sqq. (Oct., 1905), 52 sqq.; CULL, in Expositor’s Tracts, XVIII, 522, 1907; WESSLER, S. F., Notes on Evangelic Bible, III, 38–226; CRETZMANN, Bible in the Nineteenth Century (1903), 191 sqq. RANDOLPH, The Virgin Birth of Our Lord (1905).

A. J. MAAS.

Virginia, surnamed "The Old Dominion", "The Mother of States and of Statesmen", one of the thirteen original states, and the most southern of the Middle Atlantic division, lies between 36° 31' and 39° 27' N. latitude, and 77° and 87° 37' W. longitude. Its area is 42,627 square miles, of which 40,202 square miles represent land and 2,455 square miles, water. Its greatest measurement from east to west is 776 miles, and from north to south, 192 miles. The boundaries are, north, West Virginia and Maryland; east, Maryland and Virginia's great shipping port; Roanoke (34°57'), called "The Magic City", because of its rapid growth; Portsmouth (33°190), a progressive city with one of the country's greatest navy yards; Lynchburg (29°14'), known as "The Hill City", because of its many hills, one of the richest per capita cities in the United States; Petersburg (24°127), the Civil War fame; Newport News (29°235), at the mouth of the James River, famed for its ship-building and immense shipments to all quarters of the globe of coal and grain; Danville (19°020), one of the greatest tobacco cities in the world; Alexandria (15°329), of historic interest and a Potomac port for Virginia's products; Staunton (10°061), with fine educational and correctional institutions; Charlottesville (67°677), the seat of the University of Virginia; Richmond (24°327); Fredericksburg (58°71); Winchester (55°61); Chilton Forge (57°48); Hampton (55°05); Radford (120°2); Buena Vista (32°45); and Williamsburg (271).

The church membership (1906) was 753,546, of which the Baptists numbered 415,987; Methodists, 200,771; Presbyterians, 39,628; Protestant Episcopal, 28,477; Disciples, 20,218; Lutherans, 19,300, all of which were in the denomination consisting of Dunkers, Christians, and other denominations. The Catholics were given as 28,700. The total value of Church property of all denominations in 1906 was $19,890,014, and the Church debt $996,367. Owing to death of Catholic immigration, the Church depends for accessions principally on nat-
n-drained Of season, abundance andoah, Staunton, cause in varies power they and Natural into each Americans, There is one parish for Germans, Italians, and Bohemians. There is one parish for Germans, Italians, and Bohemians.

PHYSICAL CHARACTERISTICS.—Virginia is divided into six great natural sections: (1) Tidewater, (2) Middle, (3) Piedmont, (4) Blue Ridge, (5) The Valley, and (6) Appalachian. Some make a seventh division into semi-tropical, and tropical. Certain sections possess some things in common, yet all differ greatly in topography, climate, soil, and resources. The altitude varies from a few feet in Tidewater to more than 5000 feet in the mountainous regions. The highest mountains are Mount Rogers (5760 feet), and the Peaks of Otter (3993 feet). Nearly the whole of the state is drained by large rivers navigable to the head of Tidewater, and their tributaries; namely, the Pocomoce, Rappahannock, York, James, and Roanoke or Staunton, and their numerous tributaries, in a westerly direction; while the Shenandoah, Kanawha, or New, and Holston, or Tennessee rivers, drain the valley. Because of the gradual, and sometimes abrupt, lowering of the river-beds from their elevated sources to the basins into which they empty, an almost limitless supply of water-power is found within the borders of the state. The state is famed for natural wonders, including the Natural Bridge; Luray, Weyer’s, Madison, Blowing, and Saltpetre caverns; Mountain Lake, Balcony Falls, Natural Tunnel; and the great Dismal Swamp (30 by 10 miles, extending into North Carolina), with beautiful Lake Drummond (7 by 3½ miles) in the centre. There are 68 accredited mineral springs. The climate is mild, the temperature varying from an average minimum of 32° in Tidewater to 48° in the mountains, the average temperature being 56°. The rainfall is plentiful, averaging from 32 to 60 inches. The border ranges of mountains protect the state from unusual storms and hurricanes. Government statistics show the Piedmont region to be the most healthful belt in the United States.

Resources.—In agriculture Virginia ranks as one of the foremost states of the union. Every product grown in the other states, except the tropical and semi-tropical, thrives upon her soil. The total value of farm lands with buildings, implements, machinery, and live stock, in 1910 was $2,250,000,000; an increase in a decade of 93.2 per cent. The farms embrace more than three-fourths of the total land area, or 10,700,000 acres, of the state. The average per acre is 320 pounds. The number of farms was 184,018, of which 81 per cent were of free of debt; the average value per farm, including equipment, being $3,937, and of farm land per acre, $20.24. Tidewater, the great trucking section, and the Valley of Virginia, are considered the most fertile regions. The trucking has increased 700 per cent in thirty years. In 1910 the Norfolk truckers shipped 4,555,200 packages of truck. There are many varieties of fruits, including the Albemarle pippins, recognized as the best-flavoured of all apples. The orchards are numerous, some yielding $500,000 per acre. The state ranks first in peanuts (output, 4,284,000 pounds; value, $4,210,000), second in tobacco (output, 132,979,000 pounds; value, $12,109,000), and third in fertilizers (output, 346,613 tons; value, $5,528,000). In 1910 the yield in bushels was, corn, 38,295,000; wheat, 8,077,000 ($5,776,000); Irish potatoes, 8,771,000 ($5,668,000); sweet potatoes and yams, 5,270,000 ($2,681,000); oats, 2,841,000 ($1,610,000); rye, 480,000 ($344,000); buckwheat, 352,000 ($196,000); barley, 234,000 ($140,000); and in tons of hay and forage, 825,000 ($10,257,000). The cultivation of alfalfa (now 3126 acres) is rapidly increasing. The total value of crops in 1910 was $2,236,000,000, from 3,300,000 acres, an increase over 2000 of nearly 100 per cent. The farming interests are greatly furthered by the Commissioner of Agriculture, literature, farmers’ institutes, inspectors of fertilizers, seed and lime laws, a horticultural society, test farms, and a truck and an agricultural station.

The rapid development of dairying is due principally to the efforts of the dairy and pure food department. The number of dairy cows (1910) was 556,000 (value, $10,350,000). Effective means towards the eradication of tuberculosis and other diseases existing amongst cattle are employed by the state. With an abundance of forage crop, a long grazing season, and mild winters, the conditions for stock raising are peculiarly favourable. Thousands of beef and other cattle are annually exported. Within 30 years the sheep industry has increased 150 per cent. The value of live stock in 1910 was $74,901,000. Virginia has (11) taken the lead of the other states in fisheries, the annual output totalling $5,500,000, thus distributed: oysters, $3,500,000; crabs and clams, $1,000,000; menhaden fish, $1,250,000; from pound nets, $1,300,000; other fish, $250,000. The increase in recent years is 300 per cent. Of the nearly 3000 square miles of salt-water bottom, 4000 acres are set aside for oyster planting and about 200,000 acres as a reserve, making the Virginia waters one of the greatest oyster sections in the world. Tidewater abounds in water-fowl such as the canvasback, black mallard, water-goose, and teal. There are various species of birds, including quails, woodcocks, and sora, with some wild deer, bears, foxes, and wild turkeys, and many rabbits, squirrels, opossums, muskrats, and lesser game.

Every wood, except the sub-tropical, including the valuable hardwoods, is grown in Virginia. The Tidewater section contains vast forests of pine and cypress and much cedar, willow, locust, juniper, and gum. In the inland region abound the oak, walnut, hickory, chestnut, beech, birch, maple, pine, ash, cherry, elm, and sycamore; whilst the mountains are rich in white pine, spruce, and hemlock. The bark of the oak and sumac leaves are much used in tanning and dyeing. In 1900 there were 2,100,000,000 feet of cut lumber, an increase in 10 years of over 100 per cent.

Beneath the soil of Virginia are found geologic rocks of all ages, with almost every known mineral of commercial value. The estimated yearly mineral output in 1906 was $30,000,000. The minerals may be divided into (1) building and ornamental stone, including the famous Richmond and Virginia granites, sandstone, slate, and limestone; (2) cement and ec-
ment materials; (3) clays, sands, marls, and gem minerals; (4) metallic minerals, embracing iron, copper, zinc, lead, gold, silver, tin, nickel, and cobalt; in 1910 Virginia produced 800,000 tons of iron ore and 444,976 tons of pig iron; (5) non-metallic minerals, including graphite, sulphides, sulpharsenides, the halides, embracing sodium chloride, calcium chloride, sodium sulphate, silicates, phosphates, nitrates, sulphates, and the hydrocarbons; namely, coal, coke and coking coal, anthracite, bituminous and gas, tar, and ammonia. There are in the state 1900 square miles of coal fields, the production (1910) being 5,900,000 tons, and of coke, 1,455,000 tons. In 1910 the shipment of coal from Hampton Roads was greater than from any other port on the world.

Newport News alone exported 786,000 tons (value, $2,083,000).

Manufactures.—In 1909 the output in manufactures amounted to $219,791,000; capital, $216,392,000, an increase over 1900 of more than 100 per cent. The output from iron and machine works alone in 1911 was $24,143,000; capital, $21,423,000, with an increase of 100 per cent. and from tobacco manufactures, $21,143,000; capital, $6,531,000; wages, $2,378,000. Some of the other principal products, in order of output, are flour and grit, woodenware, leather, cotton goods, paper and pulp, and boots and shoes. The total manufacturing capital in 1912 should reach $280,000,000, with output of about $25,000,000. If to these last figures is added the value of the products of fisheries, forests, and mines, the yearly production of the state (1912) should approximate $135,000,000.

Banking, Real Estate, Insurance.—There were in Virginia (December, 1911) 130 national banks with total resources, $151,932,000, a marked increase since 1900. The resources of state banks (April, 1912) amounted to $73,532,000; capital, $46,127,000; surplus, $2,152,000, and cash, $2,086,000; total deposits, $28,292,000; circulation, $2,150,000; gross income, $267,723,000; losses, $216,416. Of the total, the whites owned $61,512,000, the negroes, $25,000,000. The value of the city of Richmond equalled $5,000,000. The gross insurance risks written in Virginia (1910) were as follows: fire insurance, $315,957,000; marine insurance, $21,697,000; life insurance, $225,717,000.

Transportation.—The Atlantic Ocean, Chesapeake Bay and its numerous inlets, with large navigable rivers, give Virginia direct water communication with every seaport in Hampton Roads, the principal manoeuvring place of the United States fleet, is considered one of the world's finest bodies of water. Extensive shipping is carried on by Norfolk (1911: exports, $10,860,000; imports, $2,010,000), Newport News (exports, $7,521,000; imports, $9,520,000), Portsmouth, and Port Monroe. The principal river ports are Richmond on the James; Petersburg, on the Appomattox; West Point, on the York; Fredericksburg, on the Rappahannock; and Alexandria, on the Potomac. The steam railroads in Virginia number 11; with branch lines listed separately, 50. The total mileage (1910) was 4609. The principal lines are the Atlantic Coast Line; Chesapeake and Ohio; New York, Philadelphia, and Norfolk; Norfolk and Western; Richmond, Fredericksburg, and Potomac; Seaboard Air Line; Southern; Virginia and South-western; Virginian; and Washington Southern. There are 22 electric railroads, some of great length, along the coast cities. Much is being done for public highways by the good roads movement, due in part to the increasing use of automobiles.

Education.—A General.—The Constitution requires the General Assembly to maintain an efficient system of public free education. The schools for negroes and whites are separate, for both of which annual appropriations are made. The State appropriations for 1912 were more than double those of the last six years, being as follows: elementary and high schools, $1,533,081; higher institutions, approximately, $300,000; total, $2,233,081. The local funds raised from taxation and otherwise for elementary and high schools amounted to $3,132,751, giving grand total for public educational funds of $5,567,838. State aid is refused to all denominational schools, although provision is made for their incorporation, as also for that of all religious and charitable institutions. Statistics of public schools (1911) show: school population, 361,168; total enrolment, 400,397; in high schools, 16,171; average daily attendance, 10,481. There were 51 public library systems, 68,381; school revenue, $5,073,000; salaries of teachers, $2,935,000; annual cost of buildings, $1,021,000; libraries and class apparatus, $30,000; total value school property, $8,558,000, an increase in 6 years of over 100 per cent. The University of Virginia was begun by Thomas Jefferson in 1819. The total endowment for the salaries, buildings, and medicine. It numbers amongst its graduates some of the state's most illustrious sons. In 1911 there were 96 professors, 24 officials, 781 students, and including the summer school, 2070. Other advanced state institutions are William and Mary College, Virginia Polytechnic Institute, Virginia Military Institute, Miller Manual Labour school, and the Female State Normal School. Among private schools, Washington and Lee University, Lexington, with law school, and the Lynchburg Woman's College, like the University of Virginia, have a high rank. Other colleges, many of a denominational character, are Bridgewater, Eastern, Emory and Henry, Fredericksburg, Hampden-Sidney, Hampton Normal and Agricultural Institute, Hawthorne, Hollins, Martha Washington, Wheaton, Baldwin, Newmarket Polytechnic Institute, Randolph-Macon, Richmond, with law school, Richmond Woman's, Roanoke Southern Female; Stanton Military, Stonewall Jackson Institute, Sweet Briar, Virginia, Christian, Virginia Intermont, and Virginia Union (colored university). There are 87 denominational colleges, various seminaries of different denominations for white and for coloured, and three highly-rated
medical colleges: the Medical College of Virginia, the University College of Medicine, both of Richmond, and the Medical College attached to the University of Virginia.

B. Catholic.—Each parish in the larger, as in some of the smaller, cities, has its own parochial school or schools. There are three colleges: namely, Old Point Comfort, under the Xavierian Brothers, the Richmond Benedictine Military, and Van De Vyver (coloured), Richmond. St. Edmund's Industrial and Agricultural School for Coloured Boys and St. Francis' Institute for Coloured Girls, Rock Castle, were founded and are supported, the one by General and Mrs. Edward Morrell, the other by Mother Mary Katherine Drexel, both of Pennsylvania. The Holy Order of the Benedictine Fathers have charge of St. Joseph's Institute, and the Benedictine Sisters of St. Edith's Academy, Bristow. The Xavierian Brothers teach in academies at Richmond, Norfolk, Portsmouth, and Newport News, whilst the Christian Brothers labour at Rock Castle. The teaching Sisters are Sisters of Charity; of Charity of Nazareth; Visitation; Benedictines of the Holy Cross; of St. Francis; of the Blessed Sacrament; and of Perpetual Adoration.

Charities and Corrections.—A. General.—There are city and county almshouses, private charitable organizations, many of the result of denominational efforts, with various orphanages and homes for the aged. These, with the associated charities, nurses' settlements, free dispensaries, and charity hospitals, are doing a most commendable work. The white and the coloured are provided each with a school for the deaf, dumb, and blind, and one each for delinquent youths. A sanatorium for tuberculosis patients is maintained by the State at Catawba. There are four state asylums for the insane; namely, the Eastern, Williamsburg; the Western, Staunton; the South-western, Marion; and the Central (coloured), Petersburg. A late institution is the Epileptic Colony, Amherst County, near Lynchburg. The state convicts not working on the public roads are located either in the penitentiary, Richmond, or at the James River State Farm. There were (1 Jan., 1912) 2155 state convicts, of whom 84 per cent were coloured. Of the 89 women prisoners, only 3 were white, the remainder being negro.

B. Catholic.—The Catholics have 1 orphanage (inmates, 215), 1 coloured infant asylum (inmates, 65), 1 industrial schools, 2 each for boys and girls, half for coloured (pupils, 395), and 1 home for the aged, conducted by the Little Sisters of the Poor, form of religion being no bar to entrance (inmates, 290). For the relief of the poor are found in various parishes conferences of St. Vincent de Paul, and women's aid and benevolent societies.

Government.—The governor and lieutenant-governor are elected by the people for four years, and the secretary of State, treasurer, and auditor, by the General Assembly for two years. The legislature embraces 40 senators, popularly chosen for four years, and 100

representatives for two years. Biennial sessions of sixty days, unless extended by vote to ninety days, begin the 3rd Monday in January. When the legislature is in session, committees of the whole are organized in each house. Each house may appoint committees of its own choice to conduct the business of that house. There are also circuit and county courts, and various state departments. The right to vote is given to male citizens of the United States, twenty-one years of age, who have resided in the state one year and in the city or county in which they may propose to vote three months preceding an election. A capitation tax is also levied.

National Institutions.—Fort Monroe, with its extensive fortifications and garrison, together with a National Soldiers' Home near Hampton, Fort Meyer near Washington, and the Norfolk (Portsmouth) Navy Yard, are government institutions of renown. The principal national cemeteries are at Alexandria, Arlington, Fredericksburg, Hampton, Petersburg, Seven Pines, and Richmond.

Legislation Affecting Religion.—The following duties concerning legislation has been carefully compiled by Attorney Maurice A. Powers, Secretary Treasurer of the Richmond Bar Association: Violation of the Sabbath by labouring at any trade or calling, except household or other work of necessity or charity, hunting on the Sabbath, using weapons on Sunday, or to a place of religious worship, and disturbance of religious worship, are misdemeanours, and punishable either by fine or imprisonment, or both. Profane cursing and swearing, publication of obscene books and pictures, and, generally, all offences against morality and decency are likewise prohibited. Offenders are required to take an oath to support the State and Federal Constitutions, to faithfully and impartially discharge the duties of their respective offices, and against duelling. Jurors are required to take an oath to try the case according to the law and the evidence. Witnesses in the several courts are sworn to tell the truth, the whole truth, and nothing but the truth. An oath is required to take an oath, if he has religious scruples against doing so, may make a solemn affirmation. No form is prescribed for the administration of oaths; but they are usually administered by using the Bible to swear upon, or by uplifted hand. New Year's, Christmas, and Thanksgiving Days are legal holidays, but no holy days, as such, are recognized by law. With the opening of the General Assembly, the General Assembly is opened with prayer, but its use is not sanctioned by legislative provision.

Church Incorporations.—The incorporation of a Church or a religious denomination is prohibited by Section 59 of Article IV of the Constitution of Virginia, but, to a limited extent, conveyances, devises, and dedications of lands to a Church, or unincorporated religious society, as a place of public worship, or as a burial place, or residence for a minister, are valid.

Tax, Jury, and Military Exemptions.—Churches, church lots, church rectories, and public burying-grounds, not held for speculative purposes, are exempt from taxation, as is also the property of literary, educational, and charitable institutions, and for the specific purposes indicated. Legacies and devises to such institutions are not subject to the collateral inheritance tax. Ministers of the Gospel are exempted from jury duty. Exemptions from military service are the same as provided by the statutes of the United States.

Marriage and Divorce.—A minister of any religious denomination, with authority from any county or corporation court, may witness the marriage, or the court may appoint one or more persons to celebrate such rites. Marriage must be under a license and solemnized as provided by the statutes of the State. Parental consent, or consent of guardian, is necessary when the contracting parties, or either of them, are under the age of twenty-one years. In ad-
diction to the direct line of consanguinity, no man may marry his step-mother, sister, aunt, son's widows, wife's daughter, or her granddaughter, or her step-daughter, brother's daughter or sister's daughter; and no woman may marry her step-father, uncle, daugh-
ter's husband, husband's son or his grandson or step-
son, brother's son, sister's son, or husband of her brother's, or sister's, daughters. Marriages between white and coloured persons are forbidden, and mar-
rriages between such persons and between persons under the age of consent, the age of consent of the
male being fourteen years and of the female twelve years, and bigamous marriages, are void without de-
cree of court. Seven years' absence of the husband or wife without knowledge that he or she is living, will
title the other to remarry without incurring the pen-
alty of admittance. The acts of fornication, adultery, rui-
culo are: consanguinity or affinity within the pro-
hibited degrees; want of mental or physical capacity
existing at the time of the marriage; felony; desertion
for a period of three years; pregnancy of the wife at
the time of marriage, by some person other than the
husband, and prostitution of the wife before mar-
rriage to any person without knowledge of the
reason for apprehension of bodily hurt, and abandon-
ment. One year's residence in the state of either
the husband or wife is necessary to the jurisdiction of
the court. From 1807 to 1886, 2635, and from 887 to
1907, 12,129 divorces were granted.

Denominational Appropriations.—Appropriations by the General Assembly of any church or other place of re-
ligious worship, denominational or sectarian institu-
tion, directly or indirectly controlled by any Church or
denominational or sectarian society, are prohibited by
the Constitution; nor has the General Assembly power
to make any appropriation of money or other prop-
erty to any charitable institution which is not owned
or controlled by the State.

Wills and Bequests.—No person of unsound mind, or
under twenty-one years of age, is, by law, capable
of making a will, except that minors, eighteen years
of age or over, may, by will, dispose of their personal
estate. A will to be valid must be signed by the tes-
tator, or by someone for him, in his presence, and by
his signature, or in the presence of witnesses, one of
which must be literate, to the effect that the name is intended as a signature, and, how-
ever, unless the will be wholly written by the testator,
the signature must be made, or the will acknowledged
by him, in the presence of two witnesses, present at
the same time, and the witnesses must subscribe the
will in the presence of the testator, but no form of attes-
tation is necessary. Wills are also held by the in-
surant as legal evidence of thetestator's declaration
that he is a competent witness thereto, if the will may not
otherwise be proved, but the devise or legacy to him
is void. The influence which will vitiate a will must
amount to force and coercion, destroying free agen-
cy. Bequests to incorporated charitable institutions are
valid, but those to unincorporated institutions gener-
ally fail for want of as to the beneficiaries.

History. Spanish Settlements (1520–70).—Eighty-
years before the coming of the English to James-
town in 1607, a settlement was made in Virginia by
Spaniards from San Domingo, under the leadership of
Lucas Vázquez de Ayllón, one of the judges of the
island, who, 12 June, 1526, had obtained from the
King of Spain a patent empowering him to explore the
cost for 500 leagues, make settlements within three years and Christianize the natives. Accompanied by
the Dominican Fathers Antonio de Montesinos and
Antonio de Covarrubias, with Brother Peter de Estrada,
the expedition set sail in three vessels from Puerto
de la Plata, June, 1526. It was composed of no less than
600 persons of both sexes, with horses and extensive
supplies. Entering the Virginia capes and ascending
a wide river (the James), the Spaniards landed at
Guandape, which Ayllón named St. Michael. Rude
buildings were erected and the Sacrifice of the Mass
adored here, by chapels dedicated by letters of
Ayllón, 18 October, 1526, Francisco Gomez succeeded
to the command. The severity of the winter, the
rebellion of the settlers, and the hostility of the Indians
caused the abandonment of the settlement in the
spring of 1527, the party setting sail in two of the
vessels. The one containing the remains of Ayllón founded what became the land board, leaving only 130 souls
to reach San Domingo.

Mendez, the Governor of Florida, sent to Vir-
ginia a second Spanish expedition, which settled on
the Rappahannock River at Axacan, 10 September,
1570. It was composed of Fathers Segura, Vice-Pro-
vincial of the Jesuits, and Luis de Quirós, with six Jesuit
brothers, and a large party. After a voyage of eight
months, the colonists had failed to gain a permanent
settlement, the missionaries carried chapel
furnishings, implements, and necessary winter sup-
plies. A log house with chapel served as residence.
Don Luis de Velasco, so named by the Spaniards, a
treacherous Indian guide, led a party of Indians who
killed Father Quirós and Brothers Solis and Menendez,
1 February, 1572. After Father Segura, with the remain-
ing brothers, Linares, Redondo, and Brother
Sancho Zevalles, met a similar fate four days after-
wards. In the late spring a Spanish pilot was sent to
Axacan to get news of the missionaries. He returned,
bringing an account of their murder, whereupon
Mendez again sailed to Axacan and had eight of the
murderers hanged, they being converted and baptized
before their execution by Father Rogel, a Jesuit mis-
ionary.

English Colonization (1607–1775).—Sebastian Ca-
bot probably explored the Virginia shores in 1498.
In 1584, 1585, and 1587, Sir Walter Raleigh sent fleets
to the coast of North Carolina, but no permanent set-
lement was effected. The name "Virginia," in honor of Queen Elizabeth, was given to all territory from the French colonies on the north to the
Spanish settlements on the south, and from the At-
lantic to the Pacific Oceans. In 1606 when Virginia
extended from the 34th to the 45th parallels, it was
divided by James I between the London and the
Plymouth companies, the former getting the land
from the 34th to the 38th parallels. Captain Smith, on
the number of 143, the prime mover being Captain
John
Smith, set sail from England in three small ships.
Passing up a large river, which they named the
James, they formed on its shores the first permanent
English settlement in America, 13 May, 1607, calling
the place Jamestown. That the English settlement
was on the exact spot (Guandape) where the Span-
iards had settled is a conclusion to the
relation of Eeija, the pilot-in-chief of Florida, who
was sent to Virginia by the Spanish in 1606, to
teach the movements of the English. His statement
is practically conclusive, since he possessed Spanish
charts and maps of the coast, which he studied accu-
rately, and made careful measurements to establish
the assertion, written only 83 years after the landing
of the Spanish in the Spaniards under Ayllón. It is
probable that some evidences of the Spanish occupa-
tion remained to help determine the English in their
choice of Guandape as a place of settlement. The
colonists elected Edward Wingfield president and pro-
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Virginia
(now Richmond), 10 June, 1607; this event they commemorated by setting up a cross. On the party's return to Jamestown, Smith found himself in disgrace, and the colony upset, owing to an attack by the Indians. He was arrested and tried for ambitious machinations, the charge being the result of jealousy. President Wingfield acquitted him and restored him to favour, after which Smith became the real leader, and, later, the president of the colony. As might be expected, the colonists had many ups and downs. The arrival of Lord Delaware, Sir Thomas Gates, and Sir George Yeardley, were events of interest that brought the colony to a peak. About 1611 settlements were made at Henrico (now Dutch Gap), and where the James and Appomattox Rivers join near Bermuda Hundred. Some ten years later new settlements were made on Chesapeake Bay and the James, York, and Potomac Rivers. The marriage of John Rolfe, 1615, to Pocahontas, the daughter of the great chieftain, Powhatan, helped for a time the maintenance of peace between the English and the Indians.

In 1619 slavery was introduced. The same year a shipload of young women, to serve as wives for the colonists, came to Virginia. One hundred and twenty pounds of tobacco was the purchase price of a wife. The London Company was dissolved in 1624, Virginia was established as a colony of its own, and from this period troubles with Parliament, Virginia remained loyal to the king, Charles I. Tobacco constituted the great staple and wealth of the colonists. King Charles appointed Sir George Yeardley governor of the colonies, to succeed Samuel Argall, recalled. From time to time, Indian massacres of the whites occurred. One of the most serious was against a settlement of Lord Berkeley and Bacon, with some followers, headed a rebellion against him in 1676, which did not accomplish its purpose, owing to Bacon's death. Berkeley's successors were Sir Herbert Jeffries, Sir Henry Chicheley, and Lord Culpeper. William and Mary College, the oldest college, after Harvard, in the United States, was founded in 1693, and the seat of government, shortly after (1695), became the seat of government. Governor Spotswood proved a far greater governor than any of his predecessors. Under his able rule of twelve years, beginning in 1710, Virginia made marked progress. In the French and Indian War, which began in 1754, George Washington won distinction during the regime of Governor Dinwiddie. Braddock's defeat was due to his blindness, and it was Francis Fauquier succeeded Governor Dinwiddie.

Revolutionary Period (1775-81).—Owing principally to the wars carried on by the mother-country, the colonies were burdened with taxation, and this, too, without representation. Nor were they allowed to trade with any nation other than England. These were the primary causes of the Revolutionary War, which was fanned into flame by the passage of the Stamp Act and Patrick Henry's historic speech in St. John's Church, Richmond. Other great Virginia statesmen of the time who helped the cause of liberty were Thomas Jefferson, Richard Henry Lee, Peyton Randolph, Edmund Pendleton, Richard Bland, George Mason, George Wythe, James Monroe, James Madison, and Patrick Henry. Henry was appointed Commander-in-Chief of the Continental Army, 15 June, 1775, and the war began in earnest. George Mason wrote the Bill of State Rights, which was followed by the Declaration of Independence, composed by Thomas Jefferson and adopted by the colonists, 4 July, 1776. Each colony was to have a governor, legislature, and the courts. Patrick Henry was elected as Virginia's first governor. The Seal of Virginia was adopted from the suggestion of George Wythe. This was followed by a law ensuring liberty of conscience as to religion. Henry would not stand for re-election, and Jefferson was chosen second governor. In 1779 Richmond became the state capital. The British were defeated in their ships from shore at Hampton, but (1779) burned Norfolk, and in 1781 Richmond was burned and occupied by Benedict Arnold. The war ended with the surrender of Cornwallis to Washington, assisted by Lafayette, Rochambeau, and Count De Grasse, at Yorktown, 19 Oct., 1781.

American Period (1781-1861).—A special Virginia convention, 2 to 25 June, 1788, adopted the code of laws proposed by the Philadelphia National Convention of May, 1787. In the war with the British of 1812, Virginia was in the vanguard. She lost 75,000 troops in the southern campaign. The battle of New Orleans, which was fought the 8th of July, 1815, was the last of the war.

The Confederacy (1861-65).—Virginia brought about a peace conference of the States at Washington in 1860. For four years, from 1861 to 1865, 75,000 troops caused Virginia to secede from the Union, 17 April, the vote of the General Assembly being ratified by the people, 23 May. Jefferson Davis had already been chosen President of the Confederacy. It was with untold reluctance and grief that the state was practically forced out of the Union, for which she had fought, and whose war she had supplied seven presidents, the revolutionary commander-in-chief, the draper of the Bill of Rights and that of the Declaration of Independence, a Patrick Henry, the mouthpiece of liberty, a chief justice, John Marshall, and many other national heroes of renown. The state could not remain neutral. The question was whether she would take up arms against the South. The North was not strong enough to resist. The Confederacy was formed on 4 March, 1861, and the state, which joined, was to have seven presidents, the last of whom was Jefferson Davis. The Confederate capital was removed from Montgomery, Alabama, to Richmond, 21 May, 1861, and the command of the Virginia forces tendered to Col. Robert E. Lee, who later became commander-in-chief. General Thomas (Stonewall) J. Jackson proved his mainstay, and, with Lee, won widespread fame.

Virginia also gave the Confederacy Generals Joseph E. Johnston, J. E. B. Stuart, Jubal A. Early, and other notable military leaders. The state became a veritable battlefield, the scene of many of the most sanguinary conflicts of all time. The Southern troops, at first victorious, were later overcome by superior numbers and the tremendous resources of the North; the war being virtually ended by Lee's surrender to Grant on the Appomattox, 9 April, 1865.

The so-called "Reconstruction Days" were the darkest in the history of the state. Her former prestige gone, many of her best sons killed, or maimed, in war, families broken up and scattered, agriculture and industries paralyzed, burdened with debt, the negro problem to handle, and part of her territory rendered uninhabitable, the prospects of Virginia after the war were gloomy in the extreme. The South was put under federal military rule and became the rendezvous of unscrupulous office seekers and fraudulent persons.

Recent Progress (1870-1912).—The state was restored to her constitutional rights, 26 January,
1870. Headway gained against adverse conditions, slow at first, gradually became more rapid, until within the last twenty years the progress of Virginia has been marked, a striking indication of which was revived in the character, quality, and quantity of the state exhibits at the Jamestown Tercentenary Exposition of 1907. The great debt of $45,718,000 in 1871 had been reduced to $25,159,000. With the occurrence of the Spanish-American War in 1898, Virginia readily sent her sons to the front, including Major-General LeRoy King, who proved a valuable Southern leader during the Civil War. The Constitutional Convention of 1901-2 made radical changes concerning qualifications for the right of suffrage.

Religious Conditions.—The state constitution allows full religious liberty, yet during colonial times, because of the establishment of the English Church, intense hostility was shown to adherents of other beliefs and to Catholics in particular. In vain did Lord Baltimore attempt to plant a Catholic colony in Virginia (1629-30). Soon stringent legislation was enacted against Catholics. In 1641 a decree declared that adherents of the pope were to be fined 1000 pounds of tobacco if they attempted to live in the colony after the first of May. In 1647 five days within which to leave the colony. In 1661 all persons were obliged to attend the Established services or pay a fine of £20. The governor ordered issuers to magistrates, sheriffs, constables, and people to be diligent in the apprehension and bringing to justice of all Catholic priests. The records of Norfolk County (1687) show Fathers Edmonds and Raymond arrested for impersonating a justice of the peace. Catholic priests were deprived of the right of voting, and later a fine of 500 pounds of tobacco was imposed upon violators of the law. They were declared incompetent as witnesses in 1705, and in 1733 such incompetency was made to cover all cases. In 1776, however, Virginia declared for religious freedom, and ten years later, enacted a special statute further guaranteeing the same.

Seal of the Confessional.—Concerning the seal of the confessional there has been no legislative enactment, nor judicial decision by Virginia’s supreme court of appeals. However, a particular judge has rendered a decision in favor of the Church’s position in the interesting case which followed. At Richmond in 1793, Dr. Tapping Teeling, Deacon, as vicar-general, was summoned to testify against John Cronin, who, prompted by jealousy, had fatally wounded his wife, whose confession Dr. Teeling had heard as she lay dying. The priest was ordered to reveal her confession. Dr. Teeling’s reply, that any other priest would in substance have made, was as follows: “Any statement made in her sacramental confession, whether involuntary or exculpatory of the prisoner, I am not at liberty to reveal.” In various ways were questions put to the priest, who always refused to answer concerning the confession, and finally explained to the court his motives. Judge John A. Meredith, who presided, then gave the following statement in his judicial opinion of which was afterwards as the “Teeling Law”: “I regard any infringement upon the tenets of any denomination as a violation of the fundamental law, which guarantees perfect freedom to all classes in the exercise of their religion. To enroach upon the confessional, which is well understood to be a fundamental tenet in the Catholic Church, would be to ignore the Bill of Rights, so far as it is applicable to that Church. In view of these circumstances, as well as of other considerations connected with the subject, I feel no hesitation in ruling that a priest enjoys a privilege of exemption from revealing what is communicated to him in the confessional.”

Catholic Missionary Period (1526-1820).—An account of the Spanish settlements and missions of 1526 and 1570 has been given elsewhere. Bishop Richard Challoner, of the London District, to whom the early English missions were entrusted, wrote, in 1736, that he had about twelve Jesuits and four nuns in Virginia. He had four in Pennsylvania, who also attended the few Catholics in Virginia upon the borders of Maryland. Rev. John Carroll (afterwards bishop and archbishop), who, before his consecration as bishop, laboured much in Virginia, in a letter (1785) to Cardinal Antonelli stated there were 200 Catholics in Virginia, attended by the former five times a week. However, that many more Catholics were said to be scattered throughout the state. The coming to Richmond in 1791-92 of the Rev. Jean Dubois (afterwards third Bishop of New York) marked an epoch for Catholicism in Virginia. He carried letters of introduction from Lafayette to the greatest Virginian families, the General Assembly then in session giving him the use of the hall in the State Capitol, where he offered the first Mass ever said in Richmond. During his stay he instructed Patrick Henry in French, the latter in turn teaching him English. The successors of the Abbé Dubois in the capital city were Fathers Mongrand, Michel, McKerrow, Baxter, Mahoney, Walsh, Hore, and many others. The year of 1795 saw the arrival of Rev. John Thayer was labouring at Alexandria where he was succeeded twenty years later by Rev. Francis Neale, who built there a brick church. Rev. James Bushe began a church at Norfolk in 1796. He was succeeded by Very Rev. Leonard Neale (afterwards Archbishop of Baltimore). Fathers Lacy, Delany, Stokes, Cooper, Van Horssen, Hitzelberger, O’Keefe, and Doherty were later in the state. In the little diocese of Virginia they laboured successively Fathers Cahill, Gildea, Floyd, Mahoney, Du Hamille, and McKerrow.

Notable Catholics.—Besides the names of the great bishops and zealous priests already mentioned, it is proper to note those of Rev. Abram J. Ryan, the “Poet Priest of the South”, and Rev. John B. Tabb, whose remains are reposed in the vault of Virginia. Notable Catholic laymen already noted, mention should be made of the names of Rear-Admiral Boardman, U. S. N.; United States Senators John W. Johnston and John S. Barbour; Judge Anthony M. Kelley, Judge of the International Court, Egypt; Major Peter J. Otey, congressman; Dr. George Ben Johnston, Richmond, surgeon, and Dr. Daniel J. Coleman; John Lawton, chairman of the Episcopal Church, Thomas F. Ryan, donors of churches, schools, convents, and charitable institutions; Joseph Gallego; Captain John P. Matthews; William S. Caldwell; Mark Downey; John Pope; and Michael Murphy.

The conversion to the Faith about 1832 of Mrs. Letitia Floyd Lewis, daughter of Governor John Floyd, which, owing to her prominence, caused a sensation throughout the state, was followed by that of her two sisters, Mrs. Lavalette Floyd Holmes, wife of the erudite Professor George F. Holmes of the University of Virginia; Mrs. Nicotai Floyd Johnston, wife of Senator John W. Johnston, and of three of her brothers, Hon. Benjamin Rush Floyd (a formidable lawyer), William Smih Floyd, and Colonel George Rogers Floyd. Then followed the conversion of her father, John Floyd, when ex-governor, and of her mother, Mrs. Letitia Preston Floyd, their son, John B. Floyd, like the father, becoming governor of the state, and also later secretary of war under President Buchanan. Mrs. Letitia Preston Floyd was herself the sister of General Frances Preston, who valiantly served his country in the War of 1812, and in the halls of Congress. The conversion of the Floyd and Johnston families led into the Catholic Church other members of the most distinguished families in the South.

Adder, Works of Captain John Smith (Birmingham, Eng., 1884); Bancroft, Hist. of the Colonization of the U. S. (Boston,
the purpose of perpetually preserving perfect chastity in one who abstains from sexual pleasure. Ordinarily this purpose is inspired by a virtue superior to that of chastity; the motive may be religious or apostolic. Then the superior virtues of charity or religion will ennoble this purpose and communicate to it their own beauty; but we shall not find in it any splendour or merit which are not the splendour or merit of another virtue. The resolution of virginity is generally offered to God under the form of a vow. The counsel of virginity is expressly given in the New Testament; first in Matt. xix, 11, 12, where Christ, after reminding His disciples that besides those who are unfit for marriage it is also more difficult for a married man to enter into the kingdom of heaven, says: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." This declaration is made by Jesus with a view to prove that even in the kingdom of heaven the rich man will be in a more difficult situation than the virgin. It is also a prophecy of the fact that some will be anathema in the kingdom of heaven, and this prophecy is fulfilled in the time of the Church, by the introduction of vows of virginity, and its representation in the church as a third order of the new law. The vow of chastity is an act of the will, and the Church, with a view to strengthen this act, has in many cases allowed it to be accompanied by a solemn promise, which is called the profession of virginity.

The Church, following this teaching of St. Paul, has always considered the state of virginity or celibacy preferable in itself to the state of marriage, and has accordingly pronounced an anathema against the opposite doctrine. Some heretics of the sixteenth century understood Christ's words, "for the kingdom of heaven", in the text above quoted from St. Matthew, as applying to the preaching of the Gospel; but the context, especially verse 14, in which the "kingdom of heaven" is coextensive with the "kingdom of the Lord", and the passage quoted from St. Paul sufficiently refute that interpretation. Reason confirms the teaching of Holy Scripture. The state of virginity means a signal victory over the lower appetites, and an emancipation from worldly and earthly cares, which gives a man liberty to devote himself to the service of God. Although a person who is a virgin may fail to correspond to the sublime character of the order to which he is called, or her consecrated life may not be found sufficient merit to a married person, yet experience bears witness to the marvellous spiritual fruit produced by the example of those men and women who emulate the purity of the angels.

This perfect integrity of body, enhanced by a purpose of perpetual chastity, produces a special likeness to Christ, and creates a title to one of the three "aureola", which theologians mention. According to the teaching of St. Thomas (Supplement, Q. xxvii) these "aureola" are particular rewards added to the essential happiness of eternity, and are like so many laurel wreaths, crowning three conspicuous victories, and three special points of resemblance to Christ. Virginity is the victory over the world, the victory over the devil in the preaching of the truth. The text of St. John (Apoc., xiv, 1–5) is often understood of virgins, and the canticle which they alone may sing before the throne denotes the "aureola" which is given to them alone. It is most probable that the words in the fourth verse, "These are they who were not defiled with women", are not really spoken of virgins, though there are also other interpretations; perhaps, those who "were purchased from among men, the firstfruits to God and to the Lamb: And in their mouth there was found no lie"
Virgin

(see, cit. 4, 5) are the martyrs; they are declared to
be without spot, as in an earlier chapter (vii, 14); they
are said to "have washed their robes, and have made
thee white as snow." The latter, however, is not.
In the article Nuns, it is shown how Christian vir-
gins have been one of the glories of the Church since
the first ages, and how very ancient is the profession of
virginity. Under Religious Life is treated the
difficulty of proving the strict obligation of persever-
ance before the fifth century, when we meet with the
letter of Innocent I (xxv). We give the text of the Vir-
gin's Profession, chaps. on
xlv; cf. P. L., XX, 478 sqq.). Even at an earlier period
still, the bishop presided at the clothing, and the con-
secration of virgins became a sacramental rite, in
which the prayers and benedictions of the Church were
added to the prayers and merits of those who pre-
sented themselves, in order to obtain for them the
grace of fidelity in their virginal profession. In the
fourth century no age was fixed for the consecration;
virgins offered themselves when quite young, at ten
or twelve years of age. As there were children
offered by their parents to the monastic life, so also
there were children vowed to virginity before their
birth, or very shortly after. Subsequently the law
was passed which forbid consecration before the age of
ten.

The ceremony prescribed in the Roman Pontifical
is very solemn, and follows, step by step, that of
an ordination. It is reserved to the bishop, and can
never be repeated. The days fixed for the solemnity
were at first the Epiphany, Easter week, and the
feasts of the Apostles. The third Council of the
Lateran gave precedence to Sundays, and custom sometimes extended the per-
mission (C. Subdiaconos, 1, De temp. ordinat., 1, 10). The ceremony takes place during Mass; the
archpriest certifies the worthiness of the candidates, as he does that of the deacons. After the introductory
hymns, the pontiff first asks them all together if they
are willing to put on in the future the habit of virginity; they answer: "Volumus" (we are). Then
he asks each one severally: "Dost thou promise to
preserve perpetual virginity?" and when she answers,"I do promise," the pontiff says, "Deo gratias".

The litany of the saints is then sung, with a double
invocation on behalf of the virgins present: "Ut pa-
recebas sanctificare dignis" ("Thou ond shouldst vouchsafeto bless and sanctify thy handmaidens here present"). It is to be
remarked that the third invocation, "et consecrare
dignis" ("Thou shouldst vouchsafeto consecrate"
which is added for major orders, is
omitted here. The hymn "Venit Creator" follows, after
which the pontiff inquires the habits, which the
virgins put on. He then blesses the veil, the ring, and
the crown. After the singing of a very beautiful
preface, the bishop gives these three articles to the
virgins with the formula used in ordinations, and the
preparation ends with a benediction, some prayers, and
a long anathema directed against any persons who
attempt to seduce the virgins from their holy profes-
sion. After the Mass, the bishop gave them, as also to the deaconesses, the Book of Hours, to
recite the Office.

From the fourth century the virgins wore a modest
dress of dark colour; they were required to devote
themselves to prayer (the canonical hours), manual
labour, and an ascetic life. After the eighth century,
new ecclesiastical benediction of the general law for persons con-
sacred to God, the reason for this special consecra-
tion of persons, already protected by the walls of the
monastery and by their religious profession, ceased
to exist. Secret faults committed before or even
after admission to the monastery led to questions
which were very delicate to decide, and which became
the subject of controversy. One was who had lost
her virginity to make the fact known at the price of
her reputation? Was it enough to present herself
as a virgin in order to be able to receive consecration?
Yes, for example Theol. moralis Sahatiumus", Q.
xx, 46, 6, etc., præl. 46, 6; "S. a. jusitica", etc., IV, vi, ch. 16). The ceremony
became more and more rare, though examples were found
still in the thirteenth and fourteenth centuries; but
it was not practised in the Mendicant orders. Saint
Antonius knew it in the fifteenth century; while St.
Charles Borromeo in vain tried to revive it in the
Catholic Church. The profession at some time received and still receives a solemn benediction.

Virginity is irrevocably lost by sexual pleasure,
voluntarily and completely experienced, "I tell you
without hesitation," writes St. Jerome in his twenty-
second Epistle to St. Eustochium, n. 5 (P. L., XXI, 397) "that though God is almighty, He cannot restore
a virginity that has been lost." A failure in
resolution, or even incomplete faults, leave room for
efficacious repentance, which restores virtue and the
right to the aureola. Formerly virginity was required
as a condition for entrance into some monasteries; at
the present day, in most congregations, a pontifical
dispensation is necessary for the reception of persons
who have been married (the Order of the Visitati-
ons is a notable exception). If the candidate's
integrity is no longer required. If the candidate's
reputation is intact, the doors of monasteries are open
to a generous repentance as to a generous innocence.
(See Nuns; Religious Life; Vows; Veil, Religious.)

Besides St. Thomas, Summa theol. Supplement, Q. xxvi, and all the
others who see: Martini, de asent. erect. cit.; Thomasius, Virum et non erit erect ci. ver.; Vermesius, De spec. instit. et præ-,
suppl. i. De auscio et virginibus (15th ed.), Bruges, 1599; Wielinga, Diet. der Geestlichen Jungenfrauen in den ersten Jahr-
hunderten der Kirch. (Freiburg, 1892); Knoch, Virginis Christi in Erzti und Ritterzungen (1907); Schmitz, Der morgendli-
dische Missale, p. Das Aztentum der drei ernsten Jahr.
(Maul, 1894); Heidtmann, Die Orden und Kongr. der kath.
Kirche, 1nd ed., Paderborn, 1897.)

A. VERMEERSCH.

Virgin Mary, Devotion to the Blessed.—
Down to the Council of Nicaea.—Devotion to Our
Blessed Lady in its ultimate analysis must be regarded
as a practical application of the doctrine of the Com-
munion of Saints. Seeing that this doctrine is not
contested, at least explicitly, in the earlier forms of
the Apostles' Creed, there is perhaps no ground for sus-
pecting that we do not find the earliest cultus of the Blessed Virgin in the
first Christian
centuries. The earliest unmistakable examples of the
"worship"—we use the word of course in a relative
sense—of the saints is connected with the veneration
paid to the martyrs who gave their lives for the Faith.
The subject has been fully treated by Kirsch ("Com-
munion of Saints", tr., pp. 19 sq., 72 sq.). From
the first century onwards, martyrdom was regarded as
the surest sign of election. The martyrs, it was held,
passed immediately into the presence of God. Over
their tombs the Holy Sacrifice was offered (a practice
which may possibly be alluded to in Apoc. vi, 9)
while in the contemporary narrative of the martyr-
dom of St. Polycarp (die, 206) the word "birthday" of the
"birthday", i.e., the annual commemoration, which
the Christians might be expected to keep in his
honour. This attitude of mind becomes still more
explicit in Tertullian and St. Cyprian, and the stress
laid upon the "satisfactory" character of the suffer-
ings of the martyrs, emphasizing the view that by their
death they could obtain grace and blessings for
their own occasion, was the foundation of the natural
attachment of the faithful to the practice of invocation.
A further reinforcement of the same idea
was derived from the cult of the angels, which, while
pre-Christian in its origin, was heartily embraced by
the faithful of the sub-Apostolic age (see the examples
given by Kirsch, loc. cit., pp. 33-33; from Hermas, Justin, etc.). It seems to have been only as a sequel
of some such development that men turned to implore
the intercession of the Blessed Virgin. This at least is the common opinion among scholars, though it would perhaps be dangerous to speak too positively. Evidence regarding the popular practice of the early centuries is almost entirely lacking, and while on the other hand the faith of Christians no doubt took shape from above downwards (i. e. the Apostles and teachers of the Church delivered a message which the laity accepted from them with all docility), still indications are not lacking that in matters of sentiment and devotion the reverse process sometimes occurred. It is unlikely however that it was the practice of invoking the aid of the Mother of Christ had become more familiar to the more simple faithful some time before we discover any plain expression of it in the writings of the Fathers. Some such hypothesis would help to explain the fact that the evidence afforded by the catacombs and by the apocryphal literature of the early centuries seems chronologically in advance of that which is preserved in the contemporaneous writings of those who were the authoritative mouthpieces of Christian tradition.

Be this however as it may, the firm theological basis, upon which was afterwards reared the edifice of Marian devotion, began to be laid in the first century of our era. It is not without significance that the first Itineraries of Ignatius, after the voice of Christ, that “all these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren” (Acts, i, 14). Also attention has rightly been called to the fact that St. Mark, though he tells nothing of our Christ’s childhood, nevertheless describes Him as “the son of Mary”. (Mark, iv, 20; 5, 41; 6, 3; 8, 27; 9, 26; 12, 24; 13, 37). In this, as in the First Epistle of St. John, VIII, 48B, a circumstance which, in view of certain known peculiarities of the Second Evangelist, greatly emphasizes his belief in the Virgin Birth. The same mystery is insisted upon by St. Ignatius of Antioch, who, after describing Jesus as “Son of Mary and Son of God”, goes on to tell the Ephesians (cc. 7, 18, and 19) that “our God, Jesus Christ, was conceived of Mary, the woman of the seed of David but also of the Holy Ghost”, and he adds: “Hidden from the prince of this world were the virginity of Mary and her child-bearing and likewise also the death of the Lord—three mysteries to be cried aloud”. Aristides and St. Justin use explicit language concerning the Virgin Birth, but it is St. Irenaeus (ad Polycarp, c. 3) who first adds to the creed of the first theologian of the Virgin Mother. Thus he has drawn out the parallel between Eve and Mary, urging that, “as the former was led astray by an angel’s discourse to fly from God after transgressing His word, so the latter by an angel’s discourse had the Gospel preached unto her that she might bear God, obeying His word. And if the former had disobeyed God, yet the other was persuaded to obey God: that the Virgin Mary might become an advocate for the virgin Eve. And as mankind was bound unto death through a virgin, it is saved through a virgin; by the obedience of a virgin the disobedience of a virgin is compensated.” (Iren., V, 19; cf. Eusebius, “H. E.,” XXII, 39 sq.). No one again disputes that the Gospel was accepted by the monks of Egypt as a form of the primitive redaction of the Creed, and the language of Tertullian, Hippolytus, Origen etc. is in thorough conformity with that of Irenaeus; furthermore, though writers like Tertullian, Hevédios, and possibly Hegesippus disputed the perpetual virginity of Mary, their more orthodox contemporaries affirmed it. It was natural then that in this atmosphere we should find a continually developing veneration for the sanctity and exalted privileges of Mary. In the paintings of the catacombs more particularly, we begin to appreciate the exceptional position that she began, from an early period, to occupy in the thoughts of the faithful. Some of these frescoes, representing the prophecy of Isaiah, are believed to date from the first half of the second century (Wippert, “Die Malerei der Katakomben”, pl. 21 and 22). Three others which represent the adoration of the Magi are of the third century later. There is also a remarkable but very much mutated bas-relief, found of late years at Carthage, which may be probably assigned to the time of Constantine (Delattre, “Culte de la S. Vierge,” 10–13). More startling is the evidence of certain apocryphal writings, notably that of the so-called “Protevangelium”. The earlier portion of which can be set in aid of any of our earlier or more popular liturgies for the purity and sanctity of the Blessed Virgin, and which affirms her virginity in partu et post partum, is generally considered to be a work of the second century. Similarly, certain interpolated passages found in the Sibylline Oracles, passages which probably date from the third century, show an equal preference with the dominant role played by the Blessed Virgin in the work of redemption (see especially II, 311–12, and VIII, 357–179). The first of these passages apparently assigns to the intercession “of the Holy Virgin” the obtaining of the boon of seven days of eternity that men may find time for repentance (cf. the Fourth Book of Esdras, vii, 28–30; the Apocrypha, Hebr. viii, 11–16). It is quite likely that the influence of the Blessed Virgin in the institution of the depositio of the liturgy goes back to the days before the Council of Nicaea, but we have no definite evidence upon the point, and the same must be said of any form of direct invocation, even for purposes of private devotion.

The Age of the Fathers.—The existence of the obscure sect of the Collyridians, whom St. Eiphphanus (xxvii) and Delattre (Theol. Phil. I, c. 33) calls “the first fathers”, is a notable event in the life of Mary, and the first known veneration of her, as of the Virgin. However, St. Jerome, partly inspired with admiration for the ascetic ideals of a life of virginity and partly groping their way to a clearer understanding of all that was involved in the mystery of the Incarnation, began to speak of the Blessed Virgin as the model of all virtue and the ideal of sinlessness. Several striking passages of this kind have been collected by Kirsch (l. c., 237–42). “In heaven”, St. Ambrose tells us, “she leads the choirs of virgin souls; with her the consecrated virgins will one day be numbered”, while St. Jerome (Ep. xxxix, Migne, P. L., XXII, 472) already foreshadows that conception of Mary as mother of the human race which was to animate so powerfully the devotion of a later age. St. Augustine saw in a famous mosaic in the Church of the Pantheon Mary’s unique privilege of sinlessness, and in St. Gregory of Nazianzus’s sermon on the martyr St. Cyprian (P. G., XXXV, 1181) we have an account of the maiden Justina, who invoked the Blessed Virgin to preserve her virginity. But in this, as in some other devotional aspects of early Christian beliefs, the most glowing hatrachen seems to be found in the East, and particularly in the Syrian writings of St. Ephraem. It is true that we cannot entirely trust the authenticity of many of the poems attributed to him; for example, the hymns “De beata Virgin Maria” are not included in the list of genuine writings compiled by Prof. Burkitt (Texts and Studies, VII),
while the Greek writers translated by Zingerle in his "Marion-Rosen aus Damaskus" are certainly of later date than the fourth century; the tone, however, of some of the most unquestioned of Ephraem's compositions must be reserved for the Syriac. Through the hymn on the Nativity (vi) we read: "Blessed be Mary, who without vows and without prayer, in her virginity conceived and brought forth the Word of all the sons of her companions, who have been or shall be chaste or righteous, priests and kings. Who else fulfilled a son in her bosom as Mary did? who ever dared to call her sons by the Creator of the universe?" The saying, "The highest among the highest," in the hymn of the Assumption, is probably a soliloquizing thought: "The babe that I carry carries me, and He hath lowered His wings and taken and placed me between His pinions and mounted into the air, and a promise has been given me that height and depth shall be my Son's." This last passage seems to suggest, at least, that the Holy Virgin Mother were in some miraculous way translated from earth.

The fully-developed apocryphal narrative of the "Falling asleep of Mary" probably belongs to a slightly later period, but it seems in this way to be anticipated in the writings of Eastern Fathers of recognized authority, and the apocryphal "Transitus Mariai", which became generally prevalent in the course of a few centuries, was independent of or influenced by the apocryphal "Transitus Mariæ". It is included by Pope Gelasius in his list of condemned apocrypha, is a difficult question. It seems likely that some germ of popular tradition preceded the invention of the extra-canonical narrative about the Virgin Mary.

In any case, the evidence of the Syriac manuscripts proves beyond all question that in the East before the end of the sixth century, and probably much earlier, devotion to the Blessed Virgin had assumed all those developments which are usually associated with the later Middle Ages. The manuscript of the "Transitus Mariæ" used by Mrs. Smith Lewis is described as probably of the last third of the sixth century, and, at latest, of the early part of the sixth. In this we find mention of three annual feasts of the Blessed Virgin, one two days after the feast of the Nativity, another on the 15th day of Iyar, corresponding more or less to May, and a third on the 13th (or 15th) day of Ab (roughly August), which last probably was the beginning of the liturgical year celebrated in the Assumption (see Studia Sinaitica, XI, 59-61). Moreover, the same apocryphal relation contains an account of the Blessed Virgin's miracles, purported to have been forwarded from the Christians of Rome, and closely resembling the "Marienlegenden" of the Middle Ages. For example we read: "Often here in Rome she appears to the people; for she has appeared here on the sea when it was troubled and raised itself and was going to destroy the ship in which they were sailing. And the sailors called on the name of the Lady Mary and said: 'O Lady Mary, Mother of God, have mercy on us,' and straightway she rose upon them like the sun and dried up the sea and restored the ship and saved them from destruction, and none of them perished." And again we are told: "She appeared by day on the mountain where robbers had fallen upon people and sought to slay them. And these people cried out saying: 'O Lady Mary, Mother of God, have mercy on us.' And she appeared before them like a flash of lightning, and blinded the eyes of the robbers and they were not seen by them" (ib., 19). Of course the wild extravagance of this apocryphal literature cannot be questioned. It is all pure invention and a comparison of the various texts of the "Transitus" shows that this treatise in particular was continually being modified and added to in its various translations, so that we cannot be at all sure that the "Liber qui appellatur transitus, id est Assumptio, sanctae Marie apocryphus", condemned by Pope Gelasius in 494, was identical with the Syriac version just cited. But it is highly probable that this same Syriac version was then in existence, and apocryphal as the text may be, it undoubtedly testifies to the state of mind of at least the less instructed Christians of that period. Neither is it likely that feasts would be spoken of and ascribed to the institutions of the Apostles themselves if no such commemoration existed in the locality in which this fictitious narrative was so widely popular. In point of fact Dr. Baumstark gives good reason for believing that the Syriac "Transitus" is at least largely based on the earlier "Transitus" of Ephraem. The "Transitus" of Mar-Ethoves, which was celebrated at Antioch as early as the year 370 (see "Romische Quartalschrift," 1897, p. 55), while from the circumstance that it was connected with the Epiphany we may probably identify it with the first of the feasts referred to in the Syriac Transitus.

There is also compelling evidence for such a feast to be found in the hymns of Baha, a Syriac writer of the beginning of the fifth century; for not only does this writer use the most glowing language about Our Lady, but he speaks in such terms as these: "Praise to Thee Lord upon the memorial feast of Thy Mother." (see Zettersten, "Beitrage", Poem 4, p. 14, and Poem 16, p. 15). Moreover it is true that Proclus, who died Patriarch of Constantinople, and who in 329 preached a sermon in that city, at which Nestorius was present, beginning with the words "The Virgin's festival (παρθενική παγοσμος) invites our tongue to-day to herald her praise." In this, we may further note, he describes Mary as "handmaid of the Mother, Virgin and heaven, the only bridge of God to men, a virgin without reproach, verdant spot, mother of life, that union which was woven, whereof the weaver is the Holy Ghost; and the spider the overshadowing from on high; the wool the ancient fleece of Adam; the wool the undefiled flesh from the virgin; the weaver's shuttle the immense grace of Him who brought it about; the artificer the true art, the Master, the Virgin in the work of Redemption." (P. G., LXVI, 681). The authenticity of this discourse seems to be admitted by such scholars as Zöckler and Loofs (cf. Reclencyclopädie für prot. Theol., XII, 315; XIII, 742), and it illustrates in a remarkable degree how the controversies which bore fruit in the canons of Ephesus and the title theolokos had led to the setting up of a higher doctrine of the Blessed Virgin in the work of Redemption.

Turning to another Eastern land, we find a very remarkable monument of Marian devotion among the ostraca recently discovered in Egypt and assigned by Mr. Crum (Coptic Ostraca, p. 3) to about a. p. 690. This fragment bears in Greek the words: "Hail Mary full of grace, the Lord is with thee; blessed art thou amongst women and blessed is the fruit of thy womb, because thou didst conceive Christ, the Son of God, the Redeemer of our souls." This oriental variant of the Ave Maria was apparently intended for liturgical use, much as the earliest form of the Hail Mary in the West took the shape of an antiphon employed in the Mass and Office of the Blessed Virgin. Related as late as the evangelist Zöckler (cf. "Das syrische Kirchenleben," and "Ausschnitt Schriften", etc) has edited and translated certain Syriac hymns by Cyril long (c. 100) and especially by Rabbanus of Edessa (c. 135), which speak of Mary in terms of warm devotion, but as in the case of St. Ephraem there is a certain element of uncertainty.
regarding the authorship of these compositions. On the other hand the dedication of many early churches undoubtedly affords an indication of the authoritative recognition at this period extended to the cultus of the Blessed Virgin. Already at the beginning of the fifth century St. Cyril wrote: “Hail to thee Mary, Mother of God, to whom in towns and villages and in island were founded churches of true believers” (P. L. LXI, 2245), a fact which we shall have occasion to recur to as the century advanced: and in 431 the Ecumenical Council assembled, was itself dedicated to the Blessed Virgin. Three churches were founded in her honour in or near Constantinople by the Empress Pulchera in the course of the fifth century, while at Rome the Church of Santa Maria Antiqua and Santa Maria in Trastevere are certainly older than the year 500. Not less remarkable is the ever increasing prominence given to the Virgin during the fourth and fifth centuries in Christian art. In the paintings of the catacombs, in the sculptures of sarcophagi, in the mosaics, and in such minor objects as the oil flasks of Monza the figure of Mary recurs more and more frequently, while the veneration with which she is regarded is indicated in various indirect ways by the artists, such as may be seen in the pictures of the Crucifixion in the Rabulas MS. of A. D. 586 (reproduced in The Catholic Encyclopedia, VIII, 773). As early as 540 we find a mosaic in which she sits enthroned as Queen of Heaven in the centre of the apex of the cathedral of Poreno in Austria, which was constructed at that date by Bishop Euphrasius.

The Early Middle Ages.—With the Merovingian and Carolingian developments of Christianity in the west came the more authoritative acceptance of Marian devotion as an integral part of the Church’s life. It is difficult to give precise dates for the introduction of the various festivals, but it has already been noted that the dedication of the Assumption, Annunciation, Nativity, and Purification of Our Lady may certainly be traced to this period. Three of these festivals appear in the Calendar of St. Willibrord of the end of the seventh century, the Assumption being assigned both to 18 Jan., after the practice of the Gallican Church, and to Aug. (which approximates to the present Roman date). The exact position of the feast is probably due only to accident. Again we may quite confidently affirm that the position of the Blessed Virgin in the liturgical formula of the Church was by this time securely established. Even if we ignore the Canon of the Roman Mass which had taken very much the form it now retains before the close of the sixth century, the “prefatio” for the January festival of the Assumption in the Gallican Rite, as well as other prayers which may safely be assigned to no later date than the seventh century, give proof of a fervent cultus of the Blessed Virgin. In poetic language Mary is declared not only “marvellous by the pledge which she conceived through faith but glorious in the translation which she departed” (P. L. LXI, 2245), but her holiness, and her exaltation being greatly and repeatedly taken for granted, as it had been a century earlier by Gregory of Tours. She is also described in the liturgy as “the beautiful chamber from which the worthy spouse comes forth, the light of the gentle, the hope of the faithful, the spoiler of the demons, the confusion of the Jews, the vessel of life, the tabernacle of the glory, the heavenly temple, whose merits, tender maiden as she was, are the more clearly displayed when they are set in contrast with the example of ancient Eve” (ib., 2145). At the same period numberless churches were erected under Mary’s dedication, and many of these were among the most important in Christendom. The cathedrals of Reims, Chartres, Rouen, Amiens, Nimes, Evreux, Paris, Bayeux, Niev, Toulon etc., though built at different dates, were all consecrated in her honour. It is true that the origin of many of these French shrines of Our Lady is impenetrably shrouded in the mists of legends. For example no one now seriously believes that St. Trophimus at Arles dedicated a chapel to the Blessed Virgin while she was still living, but there is conclusive evidence that some of these places of pilgrimage were venerated at a very early date. We learn from Gregory of Tours (Hist. Fr., IX, 42) that St. Radegund had built a church in her honour at Poitiers, and he speaks of others at Lyons, Toulouse, and Tours. We also possess the dedication tablet of a church erected by Bishop Fœndonum in 677 “in honore almae Marie, Genetricis Domini”, and as the day named is the middle of the month of August (mense Augusto medio), there can be little doubt that the consecration took place upon the festival of the Assumption, which was at that time beginning to supplant the Janus feast. In Germany the shrines of Altötting and Loreh profess to be able to trace their origin as places of pilgrimage to remote antiquity, and though it would be rash to pronounce too confidently, we may probably feel safe in assigning to this period examples of Merovingian period. In England and Ireland the evidence that from the earliest period Christianity was strongly leavened with devotion to Mary is very strong. Bede tells us of the church consecrated to the honour of Our Lady at Canterbury by St. Mellitus, the immediate successor of Augustine; we also learn from the same source of many other Mary churches, e.g. Weremouth and Hexham (this last dedication by the miraculous cure of St. Wiflrid after invoking the Mother of God), and Lastingham near Whitby, while St. Aldhilda, before the end of the same seventh century, informs us how the Princess Bugga, daughter of King Edwin, had a church dedicated to the Blessed Virgin on the feast of her Nativity:—

Istam nempe diem, qua templi festa conucas, Nativitate sua sacravit Virgo Maria.

And Our Lady’s altar stood in the apse:—

Absidem consecrat Virginis ara.

Probably the earliest vernacular poetry in the West to celebrate the praise of Mary was the Anglo-Saxon; for Cyrilwulf, in the time of Aluin and of Charlemagne, composed most glowing verses on this theme; for example to quote Gallance’s translation of “the Christ” (ii, 274-80):—

Hail, thou glory of this middle-world! The purest woman throughout all the earth Of those that were from immemorial time How rightly art thou named by all endowed With gifts of speech! All mortals throughout earth Declare full blyth of heart that thou art bride Of Him that ruleth the empyreal sphere.

To speak in detail of all that we find in the writings of Aldhelm, Bede, and Alcuin would be inadmissible but it is well to note the testimony of an Anglian writer with regard to the whole period before the Norman Conquest. “The Saint”, he says, “most persistently and frequently invoked, and to whom the most passionate epithets were applied, treading upon the Divine prerogatives, was the Blessed Virgin. Marialatry is no very modern development of Romanism”; and he instances from a tenth-century English manuscript now at Salisbury, such invocations as “Sancta Redemptrix Mundi, Sanata Salvatrix Mundi, ora pro nobis”. The same writer after referring to prayers and practices of devotion known in Anglo-Saxon times, for example the special Mass already assigned to the Blessed Virgin on Saturdays in the Leofric Missal, comments upon the strange delusion, as he regards it, of many Anglo-Saxons, who can look upon a Church which
tolerated such abuses as primitive and orthodox (Church Quarterly Review XIV, 291-94). Not less remarkable are the developments of devotion to the Mother of God in Ireland. The calendar of Ængus at the beginning of the ninth century is very remarkable for the ardour of the language used whenever the Blessed Virgin's name is introduced, while Christ is continually referred to as "Jesus Mac Mary" (i.e. Son of Mary). These verses were also set to certain Latin hymns, very striking Irish litany in honour of the Blessed Virgin, which as regards the picturesque's of the epithets applied to her, yields in nothing to the present Litany of Loreto. Mary is there called "Mistress of the Heavens, Mother of the Heavenly and earthy Church, Recreation of Life, Mistress of the Tribes, Mother of the Orphans, Virgin, Queen of Life, Ladder of Heaven". This composition may be as old as the middle of the eighth century.

The Later Middle Ages.—It was characteristic of this period, which for our present purpose may be regarded as beginning with the year 1000, that the deep feeling of love and confidence in the Blessed Virgin began to possess the Christian world, and in accordance with the promptings of the piety of individuals, began to take organized shape in a vast multitude of devotional practices. Long before this date a Lady altar was probably to be found in all the more important churches—St. Alkhelm's poem on the altars takes us back to before the year 700—and many replicas of it came into fashion. The statues and usually sculptured figures of the Blessed Virgin were so many that the twelfth century came into universal use. To the same epoch belongs the wide popularity of the Salve Regina, which also seems to have come into existence in the eleventh century. Though it originally began with the words "Salve Regina Missicoridiam", without the "Mater", we cannot doubt that something of the vogue of the anthem was due to the immense devotion to the Virgin of the clergy (voir la legende) which, as Musaia has shown, multiplied exceedingly at this time (twelfth to fourteenth century), and in which the Mater Missicoridiae motif was continually recurrent. These collections of stories must have produced a notable effect in popularizing a number of other practices of devotion besides prayer. There is also, besides certain Latin hymns, the celebration of particular feasts, such as the Conception of the Blessed Virgin and her Nativity. The five Gaudes just mentioned originally commemorated Our Lady's "five joys", and to match those joys spiritual writers at first commemorated five corresponding sorrows. It was not until late in the fourteenth century that seven sorrows or "dolours" began to be spoken of, and even then only by exception.

In all these matters the first impulse seems to have come very largely from the monasteries, in which the Marian practices were for the most part composed and copied. It was in the monasteries undoubtedly that the Little Office of the Blessed Virgin (see Praxem) began to be recited as a devotional aeration to the Divine Office, and that the Salve Regina and other anthems of Our Lady were added to Compline and other hours. Amongst other orders the Cistercians, parveny in the twelfth century, were at first most energetic in this movement. Even in monasteries Mary was followed by other later orders, notably by the Dominicans, the Carmelites, and the Servites, indeed almost every such institution from this time forward adopted some one or other special practice of devotion to mark its particular allegiance to the Mother of God. These shrines naturally multiplied, and the fame of sacred images, as already stated, was in the same period that such famous places of pilgrimage arose as Roe Amadour (on which see, as a specimen of the history of many similar shrines, the admirable monograph of Rupan, "Roe Amadour, Etude historique et archéologique", Paris, 1901). Laun, Mariabrunn near Ksterneburg, Einsiedeln etc. and in England, Wal- singham, Our Lady of Indercroft at Canterbury, Evesham, and many more.

These shrines, which as time went on multiplied beyond calculation in every part of Europe, nearly always owed their celebrity to the temporal and spiritual favours which it was believed the Blessed Virgin granted to those who invoked her in these favoured spots. The shrines of Our Lady of Steenwijk and Cracow, to be won popular favour with all classes. Accompanying it each time with a genefusion, such as tradition averred that the Angel Gabriel himself had made, Mary's clients repeated this formula before her images again and again. As it was destitute at first of its concluding petition, the Ave was felt to be a typical name of devotion; and it was in the twelfth century came into universal use. To the same epoch belongs the wide popularity of the Salve Regina, which also seems to have come into existence in the eleventh century. Though it originally began with the words "Salve Regina Missicoridiam", without the "Mater", we cannot doubt that something of the vogue of the anthem was due to the immense devotion to the Virgin of the clergy (voir la legende) which, as Musaia has shown, multiplied exceedingly at this time (twelfth to fourteenth century), and in which the Mater Missicoridiae motif was continually recurrent. These collections of stories must have produced a notable effect in popularizing a number of other practices of devotion besides prayer. There is also, besides certain Latin hymns, the celebration of particular feasts, such as the Conception of the Blessed Virgin and her Nativity. The five
motive, even the recent "Miracle" of Max Reinhardt, the wordless play which in 1912 took London by storm, persuaded many how much of true religious feeling must have underlain even the more extravagant conceptions of the Middle Ages. The most renowned English shrines of Our Lady, that of Walsingham in Norfolk, was in a sense an anticipation of the still more famous Loreto. Walsingham professed to preserve, not indeed the Holy House itself, but a model of its construction upon measurements brought from Italy in the sixteenth century. The foundation of the Walsingham Saint Mary's Casa was dedicated by William of Worcester, and, as Waterton points out, they do not agree with those of Loreto. Walsingham measured 23 ft. 6 in. by 12 ft. 10 in.; Loreto, 31 ft. 3 in. by 13 ft. 4 in. (Pietas Mariana Britannica, II, 163–4).

In any case the homage paid to Our Lady during the later Middle Ages was universal. Even so unorthodox a figure as John Wyclif, in one of his earlier sermons, says: "It seems to me impossible that we should obtain the reward of Heaven without the help of Mary. There is no sex or age, no rank or position, of anyone in the whole human race, which has no need to call for the help of the Holy Virgin." (Lechler, "Lehrbuch der Liturgie," p. 100.) So cogent was the argument evoked from the sixth to the sixteenth century over the doctrine of the Immaculate Conception that the whole subject of Mariology possessed in the eyes of the most learned bodies of Christendom. To give even a brief sketch of the various practices of Marian devotion in the Middle Ages would be impossible here. Most of them, for example, Rosaries of the Angelicus, the Salve Regina etc. and the more important festivals, are discussed under separate headings. It will be sufficient to note the prevalence of the wearing of beads of all possible fashions and lengths, some of fifteen decades, some of six, some of five, three, or one, an article of ornament in every attire; the mere repetition of Hail Marys to be counted by the aid of such Pater Nosters, or beads, was common in the twelfth century, before the time of St. Dominic; the motive of meditating on assigned "mysteries" did not come into use until 300 years later. Further, we must note the almost universal custom of leaving legacies to have a Mary-Mass, or Mass of Our Lady, celebrated daily at a particular altar, as well as to maintain lights to be continuously burning at a particular shrine. Still more interesting were the foundations left by will to have the Salve Regina or other anthems of Our Lady sung after Compline at the Lady altar, while lights were burned before her statue. The "salut" common to France in the seventeenth and eighteenth centuries formed only a later development of this practice, and from these last we have almost certainly derived our comparatively modern devotion of Benediction of the Blessed Sacrament.

Modern Times.—Only a few isolated points can be touched upon in the development of Marian devotion since the Reformation. Foremost among these may be noticed the general introduction of the Litany of Loreto into English, as well as other liturgical forms in other lands as remote as Ireland in the ninth century, not to speak of isolated forms in the later Middle Ages, itself only came into common use towards the close of the sixteenth century. The same may also be said of any general adoption of the second part of the Hail Mary. Another manifestation of great importance, which also like the last followed closely after the Council of Trent, was the institution of sodalities of the Blessed Virgin, particularly in houses of education, a movement mainly promoted by the influence and example of the Society of Jesus, whose members did so much, by the consecration of studies and other similar devices, to place the work of education under the patronage of Mary, the Queen of Purify. To this period is also due, with some occasional exceptions, the multiplication in the earlier part of the present century of the devotion of the Blessed Virgin by special observances, though the practice of reciting the Rosary every day during the month of October can hardly be ascribed to the Encyclicals of Leo XIII. Not much controversy was maintained regarding the Immaculate Conception after the indirect pronouncement of the Council of Trent, but the dogma was only defined by Pius IX in 1854. Undoubtedly, however, the greatest stimulus to Marian devotion in recent times has been afforded by the apparitions of the Blessed Virgin in 1858 at Lourdes, and in the numberless supernatural favours granted to pilgrims, both there and at other shrines, that derive from it. The "miraculous medal" connected with the church of Notre-Dame des Victoires at Paris also deserves mention, as giving a great stimulus to this form of pietà in the first half of the nineteenth century. At the present day, devotion to the Virgin is more popular than ever at home and abroad. The annals of the Blessed Virgin, even the party of the Seculars, are filled with accounts of miracles, visions, and other supernatural favours which have taken place in her honour. But the pious of all lands have now learned to respect the Virgin's revered name with deeper reverence than that of any other in Christendom.


HERBERT THURSTON.

Virgin Mary, The Blessed, is the name of the mother of Jesus Christ, the mother of God.

A. NAME OF MARY.—The Hebrew form of the name is měrēš, denoting in the Old Testament only the sister of Moses. In 1 Par. 17, the Massoretic text applies the same name to a son of Jalon, but, as the Septuagint version transcribes this name as Μαρία, we must infer that the orthography of the Hebrew text has been altered by the transcribers. The same version renders měrēš by Μαρία, a form analogous to the Syriac and Arabic word Mārīmān. In the New Testament, it is always Μαρία, excepting in the Vatican Codex and the Codex Bezae followed by a few critics who read Μαριά in Luke, ii. 19. Possibly the Evangelists kept the archaic form of the name for the Blessed Virgin, so as to distinguish her from the other women who bore the same name. The Vulgate renders the name by Maria, both in the Old Testament and the New; Josephus (Ant. Jud., II, ix, 4) changes the name to Μαρία.

It is antecedently probable that God should have chosen for Mary a name suitable to her high dignity. What has been said about the form of the name Mary shows that for its meaning we must investigate the
meaning of the Hebrew form miryām. Bardenhewer has published a most satisfactory monograph on this subject, in which he explains and discusses about seventy different meanings of the name miryām (Gen. 41:431, p. 101) mentions the possibility that miryām may be of Egyptian origin. Moses, Aaron, and their sister were born in Egypt; the name Aaron cannot be explained from the Hebrew; the daughter of Pharaoh imposed the name Moses on the child she had saved from the waters of the Nile; hence it is not possible that the contract of the name derived from an Egyptian origin. This seems to become even probable if we consider the fact that the name Mary was not borne by any woman in the Old Testament excepting the sister of Moses. But the question why was not the name Mary more common in the Old Testament, if it was of Hebrew origin, is answered by the fact that the name Mary is rare in Martianus’s collection of St. Jerome’s works (S. Hier. opp. t. II, Parisii, 1699, 2°, cols. 109–170, 181–216, 245–270) is παρά θάνατον, bitter sea. Owing to the corrupt condition in which St. Jerome found the “Onomastica” of Philo and of Origen, which he in a way re-edited, it is hard to say whether the interpretation “bitter sea” is really due to either of these two authors. The word pàrathanatos χρισμός of Philo, however, is used by Jerome in connection with the name miryām is composed of the Hebrew words mār (bitter) and ṣām (sea). Since in Hebrew the adjective follows its substantive, the compound of the two words ought to read  yên mār; and even if the inverse order of words be admitted as possible, we have at best mārīyām, not miryām. Those who consider the contraction comound word mārīyām are explained as consisting of two nouns: mār and ṇām (sea). mār (cf. Dan., iv. 16) and ṇām (mistrust of the sea); mār (cf. Is., xl, 15) and ṣām (drop of the sea). But these and all similar derivations of the name Mary are philologically inadmissible, and of little use to the theologian. This is notably true of the etymology “bitter sea.” Several writers have suggested concerning the explanation stella miris, star of the sea. It is more popular than any other interpretation of the name Mary, and is dated back to St. Jerome (in his commentary on the Hypercritae, de Exod., de Matth., P. L., XXIII, col. 789, 842). But the great Doctor of the Church knew Hebrew too well to translate the first syllable of the name myriyām by star; in Is., xl, 15, he renders the word mār by stella (drop), not stella (star). A Bamberg manuscript dating from the end of the ninth century reads stella mariis instead of stella mariis. Since Varro, Quinian, and others have testified that the Latin peasantry often substituted an e for an i, reading via for via, stella for stella, specia for specie, etc., the substitution of stella mariis for stella mariis is easily explained. Neither an appeal to the Egyptian Minir-juma (cf. Zeitschr. f. kathol. Theol., IV, 1889, p. 389) nor the suggestion that St. Jerome may have regarded miryām as derived from stella mariis (star of the sea) instead of stella mariis (a drop of the sea) will account for his supposed interpretation stella mariis (star of the sea) instead of stella mariis (a drop of the sea).

It was Hiller (Onomastieum sacrum, Tübingen, 1706, pp. 170, 173, 870, 896) who first gave a philological explanation of miryām as a simple word. The termination mār is, according to Hiller, a mere formative affix intensifying or amplifying the meaning of the name. But practically miryām had been considered as a simple noun long before Hiller. Philo (De somm., II, 20; ed. Mangey, II, 677) is said to have explained the word as meaning grain (hope), deriving the word either from med (cf. 15) or from maid. In the Old Testament, however, hardly have seriously believed in such a hazardous derivation, he probably presented Mary the sister of Moses as a mere symbol of hope without maintaining that her very name meant hope. In Rabbinic literature miryām is explained as meaning ṣerān (bitterness; cf. J. Levy, Neubraeisches und Chaldeisches, p. 173, Leipzigr. und Midderscham, Leipzig, 1876–89, s.v. miryām); but such a meaning of the word is historically improbable, and the derivation of miryām from mārī is grammatically inadmissible. Other meanings assigned to miryām viewed as a simple word are: bitter one, great sorrow (from mār or mārāh; cf. Simonis, Onomastieum Vetrici Testamenti, Halae Magdeburgicae, 1741, p. 500; cf. also Hiller, t. II, 1687, p. 106) rebellion (from mēr; cf. Gesenius, Thesaurus, philol. crit. ling. hebr. et chald. Vetere. Testamenti, edit. altera, Lipsiae, 1835–38, II, p. 819b); healed one (cf. Schäfer, Die Gottesmutter in der hl. Schrift, Münster, 1887, pp. 135–144); fat one, well-nourished one (cf. mār; cf. Schegg, Evangelium nach Matth., Bd. I, S. 97); lady (from mār; cf. Tübingen, 1887, p. 56; Herr, Münster, 1887, p. 61; cf. H. von Han- 

berg, Geschichte d. biblisch. Offenbarung, 4th edit., Regensburg, 1876, p. 601); strong one, ruling one (from mār; cf. Bising, Erkundung d. Evangel. nach Matth., Münster, 1867, p. 42); glorious or charming one (cf. mērām wa hazeš(a) from mārām b. mārām in the Old Testament; cf. v. Hanelberg, 1 c.); myrē (from mār, though it does not appear how this word can be identified with miryām; cf. Knabenbauer, Evang. see. Matth., pars prior, Parsis, 1892, p. 41); called one (from rūm; cf. Coninx, De leonis S. scripturae hebraicae comment., Antwerpiae, 1600, pars prior, p. 641).

In 1906 Zorrell advanced another explanation of the name Mary, based on its derivation from the Egyptian mer or mar, to love, and the Hebrew Divine name Yamm or Yahweh (Zeitschrift für katholische Theologie, 1906, pp. 356 sqq.). Thus explained the name denotes “one loving Yahweh” or “one beloved of Yahweh,” and is held by many to have already borne an imitative or symbolical resemblance to the Egyptian name Mary. Probably it is safer to adhere to Bardenhewer’s conclusions (I. c., pp. 154 sqq.): Mary and Mary are the later forms of the Hebrew miryām;
miryam is not a compound word consisting of two nouns, or a noun and an adjective, or a noun and a prononominal suffix, but it is a simple though derivative noun; the noun is not formed by means of a prefix (m), but by the addition of a suffix (mem). Presupposing these principles, the name miryam may be derived either from mahar, to be rebellious, or from mār, to be well nourished. Etymology does not decide which of these derivations is to be preferred; but it is certainly probable that the name of this girl should be connected with the idea of rebellion, while Orientalists consider the idea of being well nourished as synonymous with beauty and bodily perfection, so that they would be apt to give their daughters a name derived from mārī. Mary means therefore *The beautiful* or *The perfect one.*

2. Mary in the Old Testament.—In general, the theology and history of Mary the Mother of God follow the chronological order of their respective sources, i.e., the Old Testament, the New Testament, the early Christian and Jewish witnesses. The Old Testament refers to Our Blessed Lady both in its prophecies and its types or figures.

A. Prophesies.—The first prophecy referring to Mary is found in the very opening chapters of the Book of Genesis (iii, 16): "I will put eminences between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." This rendering appears to differ in two respects from the original Hebrew text: first, the Hebrew text employs the same verb for the two rendering expressions, the "crushing" or "crush" by the serpent; the Septuagint renders the verb both times by τρέφω, to lie in wait; Aquila, Symmachus, the Syriac and the Samaritan translators, interpret the Hebrew verb by expressions which mean to crush, to bruise; the Italic renders the verb τρέφω employed in the Septuagint by the Latin "servare"; to guard; St. Jerome (Quest. hebr. in Gen., P. L., XXIII, col. 943) maintaining that the Hebrew word does not mean of "crushing" or "bruising" rather than of "lying in wait," "guarding." Still in his own work, which became the Latin Vulgate, the saint employs the verb "to crush" (conterere) in the first place, and "to lie in wait" (insidieri) in the second. Hence the punishment inflicted on the serpent, and the serpent's punishment expressed in the version, while the serpent's punishment is real, but the wound of the serpent is mortal, since it affects his head, while the wound inflicted by the serpent is not mortal, being inflicted on the heel. The second point of difference between the Hebrew text and our version concerns the agent who is to inflict the mortal wound on the serpent: our version agrees with the present Vulgate text in reading "she" (ipse) which refers to the woman, while the Hebrew text reads hō' (aḥérās, īpse) which refers to the seed of the woman. According to our version and the Vulgate reading, the woman herself will win the victory; according to the Hebrew text, she will be victorious through her seed. In this sense does the Bull "Ineffabilis" ascribe the victory to Our Blessed Lady. The reading "she" (ipse) is a unique version expressing explicitly the fact of Our Lady's part in the victory over the serpent, which is contained implicitly in the Hebrew original. The strength of the Christian tradition as to Mary's share in this victory may be inferred from the reservation of "she" in St. Jerome's version, in spite of his acquaintance with the original text and with the reading "he" (ipse) in the old Latin version.

As it is quite commonly admitted that the Divine judgment is directed not so much against the serpent as against the originator of sin, the seed of the serpent denotes the followers of the serpent, the "brood of vipers," the "generation of vipers," those whose father is the Devil, the children of evil, *imitando, non nascendo* (Aug.); cf. Wis., ii, 25; Matt., iii, 7; iii, 33; John, viii, 44; I John, iii, 8-12. One may be tempted to understand the seed of the woman in a similar collective sense, embracing all who are born of God. But seed not only may denote a particular person, but has such a meaning usually, if the context allows it. St. Paul (Gal., iii, 16) gives this explanation of the word "seed" as it occurs in the patriarchal promises: "To Abraham I gave this land as my kingdom, to his seed and to his seed's seed; not, and to his seed, as of many; but as of one, And to his seed, which is Christ." Finally, the expression "the woman" in the clause "I will put eminences between thee and the woman" is a literal version of the Hebrew text. The Hebrew Grammar of Gesenius-Kautzsch (Hebraisches Grammatik, 26th edit., 402) establishes the rule: Pericula to the Humanist, the use of the article in order to indicate a person or thing, not yet known and not yet to be more clearly described, either as present or as to be taken into account under the contextual conditions. Since our indefinite article serves this purpose, we may translate: "I will put eminences between thee and a certain woman." Hence the prophecy promises a woman, Our Blessed Lady, who will be more than a woman to a certain point to a marked degree; besides, the same woman will be victorious over the Devil, at least through her offspring. The completeness of the victory is emphasized by the contextual phrase "earth shall thou eat," which is according to Winckler (Der alte Orient und die Geschichtsforschung, 50) a common old-biblical prophecy, and which he quotes (cf. Jeremias, Das Alte Testament im Lichte des alten Orients, 2nd ed., Leipzig, 1906, 216; Himelp, Messianische Weissagungen im Pentateuch, Tübingen theologische Quartalschrift, 1859; Maas, Christ in Tyde and Prophecy, 1, 199 sqq., New York, 1893; Flunck, Zeitschrift für katholische Theologie, 1904, p. 107; Justin, Apologetic, 99, 20, 72; St. Iren., adv. haer., III, 23, (P. G., VII, 964; St. Cypr., test. c, Jud., II, 9 (P. L., IV, 704); St. Epiph., haer., III, ii, 18 (P. G., XLII, 729).

The second prophecy referring to Mary is found in Is., vii, 1-17. Critics have endeavoured to represent this passage as a combination of occurrences and sayings from the life of the prophet written down by a later compiler (cf. Keil, Die heilige Geschichte, 1893; Cheyne, Wilke). The credibility of the contents is not necessarily affected by this theory, since prophetic traditions may be recorded by any writer without losing their credibility. But even Duhm considers the theory as an apparent attempt on the part of the critics to find out what the readers are willing to hear patiently; he believes it is a real misfortune for criticism itself that it has found a mere compilation in a passage so graphically describes the birth-hour of faith.

According to IV Kings, xvi, 1-4, and II Par., xxviii, 1-8, Acha'z, who began his reign 736 b. c., openly professed idolatry, so that God gave him into the hands of the kings of Syria and Israel. It appears that he was a man of eminence as a king and a statesman, since, besides his large dominion extending from the Euphrates to the coast of the Mediterranean, he was the ally of Israel, and was the father of King of Israel, and was the father of King of Damascus, for the purpose of opposing a barrier to the Assyrian aggressions. Acha'z, who cherished Assyrian proclivities, did not join the coalition; the allies invaded his territory, intending to substitute for Acha'z a more subservient ruler, a certain son of Tabeel. While Acha'z was occupied in reconquering the maritime province of Elath, Pahono alone proceeded against Juda, "but they could not prevail." After Elath had fallen, Acha'z joined his forces with those of Pahono; "Syria hath rested upon Ephraim," while upon "his (Acha'z) heart was moved, and the heart of his people, as the trees of the woods are moved with the wind." Immediate preparations must be made for a protracted siege; and Acha'z is buoyantly engaged nearby.
the upper pool from which the city received the greater part of its water supply. Hence the Lord says to Isaiah: “Go forth to meet Acharz...at the end of the conduit of the upper pool”. The prophet’s commission is of an extremely consoling nature: “See thou be thou made strong and let not thy heart be afraid of the two tails of these firebrands”. The scheme of the enemies shall not succeed: “it shall not stand, and this shall not be.” What is to be the particular fate of the enemies? a. Syria will gain nothing, it will remain as it has been in the past: “the head of Syria is Damascus, and the head of Damascus shall be like the head of Samaria: and the head of Samaria shall be like the head of the Assyrians”; b. Egypt will not accomplish in the immediate future as it has been hitherto: “the head of Ephraim is Samaria, and the head of Samaria the son of Romelia”; but after sixty-five years it will be destroyed, “within threescore and five years Ephraim shall cease to be a people”.

Acharz had abandoned the Lord for Moloch, and put his trust in an alliance with Assyria; hence the commission: “Go forth to meet Acharz, if you will not believe, you shall not continue”. The text of belief follows immediately: “ask thee a sign of the Lord thy God, either unto the depth of hell or unto the height above”. Acharz hypocritically answers: “I will not ask, and I will not tempt the Lord”, thus refusing to express his belief in God, and preferring his Assyrian policy. His unholy preference to his God, and Assyria will come: “The Lord shall bring upon thee and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda with the king of the Assyrians.” The house of David has been grievous not merely to men, but to God also by its unbelief; hence it is to suffer: “The Lord shall bring upon thee and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda with the king of the Assyrians.” The house of David has been grievous not merely to men, but to God also by its unbelief; hence it is to suffer: “The Lord shall bring upon thee and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda with the king of the Assyrians.”

Still, the general Messianic promises made to the house of David cannot be frustrated: “The Lord Himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel”. He shall eat butter and honey, that he may know to refuse the evil and to choose the good. For before the child know to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings.” Without answering a number of questions connected with the explanation of this prophecy, we must confine ourselves here to the bare proof that the virgin mentioned in the prophecy was the mother of Jesus. The argument is based on the premises that the prophet’s virgin is the mother of Emmanuel, and that Emmanuel is Christ. The relation of the virgin to Emmanuel is clearly expressed in the inspired words: the same indicate also the identity of Emmanuel with the Christ.

The connection of Emmanuel with the extraordinary Divine sign which was to be given to Acharz presumes one to see in the child more than a common boy. In viii. 8, the prophet ascribes to him the ownership of the land of Juda: “the stretching out of his wings shall fill the breadth of thy land, O Emmanuel!”. In ix. 6, the government of the house of David is said to be upon his shoulders, and he is described as being endowed with more than human qualities: “a child is born to us, and a son is given to us, and the government is upon his shoulders, and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to Come, and the Prince of Peace”. Finally, the prophet calls Emmanuel: “the root of Jesse endowed with “the spirit of the Lord...the spirit of wisdom and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge and of godliness”; his advent shall be followed by the general signs of the Messianic era, and the remnant of the chosen people shall be again the people of God (xi, 1-16).

Whatever obscurity or ambiguity there may be in the prophetic text itself is removed by St. Matthew (i, 18-25). After narrating the doubt of St. Joseph and the angel’s assurance, “that which is conceived in her is of the Holy Ghost”, the Evangelist proceeds: “now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel.” We need not repeat the exposition of the passage given by Catholic commentators who answer the exceptions raised against the obvious meaning of the Evangelist. We may infer from all this that Mary is mentioned in the prophecy of Isaiah as mother of Jesus Christ; in the light of St. Matthew’s reference to the prophecy, we may add that the prophet predicted also Mary’s virginity unmarred by the conception of the Emmanuel (cf. Knabenbauer, Commentary in Isaiah, Paris, 1883; Schegg, Der Prophet Isaiah, München, 1899; Rohling, Der Prophet Isaia, Münster, 1873; Neteler, Das Buch Isaias, Münster, 1875; Condamin, Le livre d’Isaïe, Paris, 1905; Maas, Christ in Type and Prophecy, New York, 1892, i, 323 sqq.; Lagrange, La Vierge et Emmanuel, in Revue biblique, Paris, 1902, pp. 454-476; Lémann, La Vierge et l’Emmanuel, Paris, 1901; St. Ignat., adv. Eph., v, 18, 19, St. Justin, Dial., P. G., vi, 141, 195; St. Iren., adv. her., iv, xxxii, 11).

A third prophecy referring to Our Blessed Lady is contained in Micah, v, 2-3: “And thou, Bethlehem, Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel, and his going forth is from the beginning, from the days of eternity. Therefore will he give them up till the time wherein she that travailleth shall bring forth, and the remnant of his brethren shall be the children of Israel. Though the prophet (about 790-690 B.C.) was a contemporary of Isaiah, his prophetic activity began a little later and ended a little earlier than that of Isaiah. There can be no doubt that the Jews regarded the foregoing prediction as referring to the Messiah. According to
St. Matthew (ii, 6) the chief priests and scribes, when asked where the Messias was to be born, answered Herod in the words of the prophecy, “And thou Bethlem the land of Juda . . . .” According to St. John (vii, 42), the Jewish populace gathered at Jerusalem for the celebration of the feast asked the rhetorical question: “Doth not the Scripture say that Christ cometh of the seed of David, and from Bethlem, the town where David was?” The Chaldee paraphrase of Mich., v, 2, confirms the same view: “Out of thee shall come forth unto me the Messias, that he may exercise dominion in Israel”. The very words of the prophecy admit of hardly any other explanation; for “his going forth is from the beginning, from the days of eternity!”

What happened in connection with the prophecy to regard the Virgin Mary? Our Blessed Lady is denoted by the phrase, “till the time wherein she that travaileth shall bring forth”. It is true that “she that travaileth” has been referred to the Church (St. Jerome, Theodoret), or to the collection of the Gentiles united with Christ (Ribera, Mariana), or again to Babylon (Calmet); but, on the one hand, there is hardly a sufficient connexion between any of these events and the promised redeemer, on the other hand, the passage ought to read “till the time wherein she is barren shall bring forth” if any of these events were referred to by the prophet. Nor can “she that travaileth” be referred to Sion; Sion is spoken of without figure before and after the present passage so that we cannot entertain the idea of a change of language. Moreover, the prophecy thus explained would give no satisfactory sense. The contextual phrases “the ruler in Israel”, “his going forth”, which in Hebrew implies birth, and “his brethren” denote an individual, not a nation; hence we infer that the bringing forth must refer to the same person. It has been proposed to refer to the Messianic event in the book of Judges (vii, 18); but this cannot be found in the prophecy of the Messias; hence “she that travaileth” must denote the mother of Christ, or Our Blessed Lady. Thus explained the whole passage becomes clear: the Messias must be born in Bethlem, an insignificant village in Juda; his family must be reduced to poverty and obscurity before the time of his birth; as this cannot happen, if the theocracy remains intact, if David’s house is to inherit the earth, they must bring him up till the time wherein she that travaileth shall bring forth” the Messias. (Cf. the principal Catholic commentaries on Micheas; also Maas, “Christ in Type and Prophecy”, New York, 1893, I, pp. 271 sqq.)

A fourth prophecy referring to Mary is found in Jeremias 18:22: “The Lord hath created a new thing upon the earth; A woman shall compass a man”. The text of the prophet Jeremias offers no small difficulties for the scientific interpreter; we shall follow the Vulgate version of the Hebrew original. But even this rendering has been explained in several different ways. Rosenmüller and several conservative Protestant interpreters deny that the original text would “compass a man”; but such a motive would hardly induce the men of Israel to return to God. The explanation “a woman shall compass a man” hardly agrees with the text; besides, such an inversion of the natural order is presented in Is., iv, 1, as a sign of the greatest calamity. Ewald’s rendering, a woman shall change into a man”, is hardly faithful to the original text. Other commentators suppose the woman a type of the Synagogue or of the Church, in man the type of God, so that they explain the prophecy as meaning, “God will dwell again in the midst of the Synagogue (of the people of Israel)” or “the Church will protect the earth with its valiant men”. But the Hebrew text hardly suggests such a meaning; besides, such an explanation renders the passage tautological: “Israel shall return to its God, for Israel will love its God”. Some recent writers render the Hebrew original: “God creates a new thing upon the earth; the woman (wife) returns to the man (her husband)”. According to the old law (Deut., xxiv, 1–4; Jer., iii, 1), the husband could not take back the wife once repudiated by him; but the Lord will do something new by allowing the faithless wife, i.e. the guilty nation, to return to the friendship of God. This explanation rests upon a conjectural correction of the text; besides, it does not necessarily bear that Messianic meaning which we expect in this passage.

The Greek Fathers generally follow the Septuagint version, “The Lord has created salvation in a new plantation, men shall go about in safety”; but St. Athanasius twice (P. G., XXVI, col. 205; XXVI, 1276) combines Aquila’s version “God has created a new thing upon the earth” with the text of the prophesy: that the new plantation is Jesus Christ, and that the new thing created in woman is the body of the Lord, conceived within the virgin without the co-operation of man. St. Jerome too (In Jer., P. L., XXIV, 889) understands the prophetic text of the virgin conceiving the Messias. This meaning of the passage satisfies the text and the context. After the Word Incarnate possessed from the first moment of His conception all His perfections excepting those connected with His bodily development, His mother is rightly said to “compass a man”. No need to point out that such a condition of a newly conceived child is rightly called “a new thing upon earth”. The context of the prophecy describes after a short general introduction (xxx, 1–3) the events of the Messianic era and its effects in four stanzas: xxx, 4–11, 12–22; xxx, 23; xxxii, 14, 15–26; the first three stanzas end with the hope of the Messianic time. The fourth stanza, too, must be expected to have a similar ending. Moreover, the prophecy of Jeremias, uttered about 589 B.C. and understood in the sense just explained, agrees in a considerable sense with the passage from Is. viii, 1–4, which is understood in a similar sense: “In that day shall the Lord’s candle shine that lighteth every man that seeth wherein is his calamity. And in that day shall a thought be sown, and a prayer shall be put forth”. On Is., viii, 14; ix, 6; Mich., v, 3. According to Jeremias, the mother of Christ is to differ from other mothers in this, that her child, even while within her womb, shall possess all those properties which constitute real manhood (cf. Scholz, Kommentar zum Propheten Jeremia, Wurzburg, 1860; Knabenbauer, Das Buch Jeremia, des Propheten Klagelieder, und die Messiasvorhersagen in der Judaistik, 1893; Commentaire du livre de Jerémie, xxxii, 22, est-il messianique? in Revue biblique, 1897, 398–404; Maas, Christ in Type and Prophecy, New York, 1863, 1, 378 sqq.). The Old Testament refers indirectly to Mary in those prophecies which predict the incarnation of the Word of God.

II. Types and Figures of the Blessed Virgin Mary.

—in order to be sure of the typical sense, it must be revealed, i.e. it must come down to us through Scripture or tradition. Individual pious writers have developed copious analogies between certain data of the Old Testament and corresponding data of the New; however ingenious these developments may be, they were not intendent to convey the corresponding truths in the inspired text of the Old Testament. On the other hand, it must be kept in mind that not all truths contained in either Scripture or tradition have been explicitly proposed to the faithful as matters of belief by the explicit definition of the Church. According to the principles of Lex oralis, we must treat at least of those suggestions of the numberless contemplations contained in the official prayers and liturgies of the Church. In this sense we must regard many of the titles bestowed on Our Blessed Lady in her litany and in the “Ave maris stella”. The Antiphons and Responses found in the Offices recited on the various feasts of Our Blessed Lady, suggest a number of types of Mary that hardly could have been brought so vividly to the notice of the Church’s ministers in any other way. The third antiphon of
Lauds of the Feast of the Circumcision sees in “the bush that was on fire and was not burnt” (Ex., iii., 2) a figure of Mary conceiving her Son without the loss of her virginity. The second antiphon of Lauds of the same Office sees in Gedon’s ileece wet with dew while the sun was shining on it (cf. Gen., vi., 36-38) a type of Mary receiving in her womb the Word Incarnate (cf. St. Ambrose, de Spirit. Sanct., i, 8-9; P. L., XVI, 705; St. Jerome, Epist., xvi., 10; P. L., XXII, 886). The Office of the Blessed Virgin applies to Mary many passages Virginia concerning the sponse in the Cantic of Canticles (cf. Gietmann, in Eleees, et al., Le Mariage de Joseph, p. 41); considering Wisdom in the Book of Proverbs, viii., 22-31 (cf. Bull “Ineffabilis”, fourth Lesson of the Office for 10 Dec.). The application to Mary of a “garden enclosed, a fountain scaled up” mentioned in Cant., iv, 12, is only a particular instance of what has been said above (Response of seventh Nocturn in the Office of the Immaculate Conception). Besides, Sara, Deborah, Judith, and Esther are variously used as figures of Mary: the ark of the Covenant, over the presence of God manifested itself, is used as the figure of Mary carrying God Incarnate within her womb. But especially Eve, the mother of all the living (Gen., iii., 20), is considered as a type of Mary mother of the all living in the world, or the whole world (cf. P. G., 111, 769; St. Iren., adv. haer., III, 22; V, 19; P. G., VII, 935, 1175; Tert., de carne Christi, 17; P. L., II, 722; St. Cyril., cated., XII, 15; P. G., XXXIII, 741; St. Jerome, ep. XXII ad Eustoch., 21; P. L., XXII, 408; St. Augustine, de agone Christi, 22; P. L., XL, 303; Terrier, La Mère de Dieu et la mère des hommes, Paris, 1860, p. 118; Newman, Anglican Difficulties, London, 1865, II, pp. 26 sqq.; Leccae, Histoire de la Sainte Vierge, Paris, 1860, pp. 51-82.

III. MARY IN THE NEW TESTAMENT.—We shall first consider Mary as portrayed in the Gospels, and then add the references to Our Blessed Lady found in the other books of the New Testament. Besides, Sara, Deborah, Judith, and Esther are variously used as figures of Mary: the ark of the Covenant, over the presence of God manifested itself, is used as the figure of Mary carrying God Incarnate within her womb. But especially Eve, the mother of all the living (Gen., iii., 20), is considered as a type of Mary mother of the all living in the world, or the whole world (cf. P. G., 111, 769; St. Iren., adv. haer., III, 22; V, 19; P. G., VII, 935, 1175; Tert., de carne Christi, 17; P. L., II, 722; St. Cyril., cated., XII, 15; P. G., XXXIII, 741; St. Jerome, ep. XXII ad Eustoch., 21; P. L., XXII, 408; St. Augustine, de agone Christi, 22; P. L., XL, 303; Terrier, La Mère de Dieu et la mère des hommes, Paris, 1860, p. 118; Newman, Anglican Difficulties, London, 1865, II, pp. 26 sqq.; Leccae, Histoire de la Sainte Vierge, Paris, 1860, pp. 51-82.

A. Mary in the Gospels.—The reader of the gospels is at first surprised to find so little about Mary; but this obscurity of Mary in the Gospels has been studied at length by Blessed Peter Canisius (de B. Virg., I, iv, c. 24), Auguste Nicolas (La Vierge Marie d’après l’Ecclésiaste et dans l’Hébreu, Card. Newman (Letter to D. Pusey), and Very Rev. J. Spencer Northcote (Mary, 1904, p. 170). See, also, F. Newman, Angelical Difficulties, London, 1865, II, pp. 26 sqq.; Leccae, Histoire de la Sainte Vierge, Paris, 1860, pp. 51-82.

(1) Mary before the Birth of Jesus Christ. St. Luke, ii, 4, says that St. Joseph went from Nazareth to Bethlehem to be enrolled, “because he was of the house and Family of David”. As if to exclude all doubt concerning the Davidic descent of Mary, the Evangelist elsewhere speaks of the “Son of David” (Luke, i, 30-32). If Mary without the intervention of man shall be given “the throne of David His father”, and that the Lord God has “raised up an horn of salvation to us in the house of David his servant” (cf. Tertul., de carne Christi, 22; P. L., II, 789; St. Aug., de cons. Evangel., II, 2, 4; P. L., XXXIV, 1022). St. Paul too testifies that St. Mary “of the house and Family of David” was conceived by the Holy Ghost (Rom., i, 3). If Mary were not of Davidic descent, her Son conceived by the Holy Ghost could not be said to be “of the seed of David”. Hence commentators tell us that in the text “in the sixth month the angel Gabriel was sent from God” to a virgin espoused to a man whose name was Joseph, of the house of David” (Luke, i, 26-27); the last clause “of the house of David” does not refer to Joseph, but to the virgin who is the principal person in the narrative; thus we have a direct inspired testimony to Mary’s Davidic descent. In the Office of the Third Gospel, the Blessed Virgin is said to be “the offspring of David” (cf. Trpbyh., 100; St. Aug., c. Faust., xxiii, 5-9; Bardehewer, Mariä Verkündigung, Freiburg, 1896, 71-82; Friedrich, Die Mariologie des hl. Augustinus, Cohn, 1907, 19 sqq.

While commentators generally agree that the genealogy found at the beginning of the first Gospel is that of Joseph, and of Mary to be proposed to the Virgin, already alluded to by St. Augustine, that St. Luke’s genealogy gives the pedigree of Mary. The text of the third Gospel (III, 29) may be explained; for Jesus is the Son of Heli through Mary; the Virgin Mary was the mother of Jesus, according to the opinion of Justin, Eusebius, and the fourth Ecumenical Council of Constantinople. The Virgin of Sorrows

Sassoferrato, National Gallery

The Virgin of Sorrows

Sassoferrato, National Gallery
Jerusalem (Anacreont., XX, 81–94, P. G., LXXXVII, 3822) Probatio, a name probably derived from the sanctuary’s nearness to the pond called Probatica or Bethaida in John, v, 2. It was here that Mary was born. About a century later, about a.d. 750, St. John Damascene (hom. 1 in Nativ. B. M. V., 6, 11, P. G., CNXV, 670, 678) repeats the statement that Mary was born in the Probatio. It is said that, as early as in the fifth century, the emperor Justinian built a church over the place where Mary was born, and where her parents lived in their old age. The present Church of St. Anna stands at a distance of only about 100 feet from the pool Probatica. In 1889, 18 March, was discovered the crypt which encloses the supposed burying-place of St. Anna. Probably this place was originally a garden in which Joachim and Anna were laid. At their time it was still outside of the city walls, about 400 feet north of the Temple. Another crypt near St. Anna’s tomb is the supposed birthplace of the Blessed Virgin; hence it is that in early times the church was called St. Mary of the Nativity (cf. Guérin, Jerusalem, Paris, 1889, pp. 284, 351–57, 409; Socin-Benenger, Paris, 1838, p. 180) was a vow 1800, Leipsic, 1838, pp. 245 sqq.; 1904, pp. 228 sqq.; Gaiado, Les Béniédictions, I, Abbaye de Ste-Anne, V, 1908, 49 sqq.). In the Cedron Valley, near the road leading to the Church of the Assumption, is a little sanctuary containing two altars which are said to stand over the burying-places of Sts. Joachim and Anna. A little before the time of the Crusades (cf. de Vogé, Les églises de la Terre-Sainte, Paris, 1858, p. 210). In Sephoria too the Crusaders replaced by a large church an ancient sanctuary which stood over the legendary house of Sts. Joachim and Anna. After 1788 part of this church was restored by the Franciscan Fathers.

The Immaculate Conception of Our Blessed Lady has been the subject of an imperial article. As to the place of the birth of Our Blessed Lady, there are three different traditions to be considered: First, the event has been placed in Bethlehem. This opinion rests on the authority of the following witnesses: it is expressed in a writing entitled “De nati. Maria” (2, 6, P. L., XXX, 298, 301) inserted after the works of St. Jerome, as in the fifth century. The Pilgrim of Piacenza, erroneously called Antonius Martyr, who wrote about A.D. 580 (Itiner., 5, P. L., LXXII, 901); finally, the popes Paul II (1471), Julius II (1507), Leo X (1519), Paul III (1535), Pius IV (1563), Sixtus V (1586), and Innocent XII (1698) in their Bulls concerning the Holy House of Loreto say that only the Virgin was born in the Holy House. The Host of Our Lady’s bread was given by the angel in the Holy House. But these pontiffs hardly wish to decide an historical question; they merely express the opinion of their respective times. A second tradition places the birth of Our Blessed Lady in Sephoria, about three miles north of Bethlehem, the Roman Diocese, and the residence of Herod Antipas till late in the life of Our Lord. The tradition of this second is based on the fact that under Constantine a church was erected in Sephoria to commemorate the residence of Joachim and Anna in that place (cf. Leivin de Hamme, Guide de la Terre-Sainte, Jerusalem, 1887, III, 183). St. Epiphanius speaks of this sanctuary (ibid., XXX, iv, 11, P. G., XII, 410, 420). But this merely shows that Our Blessed Lady may have lived in Sephoria for a time with her parents, without forcing us to believe that she had been born there. The third tradition, that Mary was born in Jerusalem, is the most probable one. We have seen that it rests upon the testimony of St. Sophronius, St. John Damascene, and upon the evidence of the recent finds in the Probatica. The Feast of Our Lady’s Nativity was not celebrated in Rome till toward the end of the seventh century; but two sermons found among the writings of St. Andrew of Crete (d. 680) suppose the existence of this feast, and lead one to suspect that it was introduced at an earlier date into some other churches (P. G., XC VII, 806). In 799 the 10th anniv. of the Synod of Salzburg prescribes four feasts in honor of the Mother of God; the Purification, 2 Feb.; the Annunciation, 25 March; the Assumption, 15 Aug.; the Nativity, 8 Sept. According to his article, all the Hebrew first-born male children had to be presented in the Temple. Such a law would lead pious Jewish parents to observe the same religious rite with regard to other favourite children. This incenses one to believe that Joachim and Anna presented in the Temple their child, which they had obtained by their long, fervent prayers, and that, when she answered the angel announcing the birth of Jesus Christ: “how shall this be done, because I know not man.” These words can hardly be understood, unless we assume that Mary had made a vow of virginity; for, when she spoke them, she was betrothed to St. Joseph (cf. Aug., de sancta virginit., I, 4, P. L., XL, 398). The most opportune occasion for such a vow might be the time of her presentation in the Temple. Some of the Fathers admit that the faculties of St. John the Baptist were prematurely developed by a special intervention of God’s power, we may admit a similar grace for the child of Joachim and Anna (cf. Luke, i, 41; Terultulian, de carme Christi, 21, P. L., II, 788; St. Amb., de fide, IV, 9, 113, P. L., XVI, 361; St. Cyril, de tempore, 122; de jubilo, 436). But what has been said does not exceed the certainty of antecedently probable pious conjectures. The consideration that Our Lord could not have refused His Blessed Mother any favours which depended merely on His munificence does not exceed the value of an a priori argument. Certainty in this question must depend on evidence. In the teaching of the Church, now, the Protoevangelium of James, vii–viii, and the writing entitled “De nativ. Maria,” vii–viii (Tischendorf, Evangelia apocrypha, 2nd ed., Leipzig, 1876, pp. 14–17, 117–179), state that Joachim and Anna, faithful to a vow they had made, presented the child Mary in the Temple when she was three years old; that the child proved herself not to exceed the age of a child of her vow of virginity on this occasion. St. Gregory of Nyssa (P. G., XLVIII, 1137) and St. Germ. of Constantin. (P. G., CXVIII, 313) adopt this report; it is also followed by pseudo-Gregory of Naz. in his “Christus patiens” (P. G., XXXVIII, 244). Moreover, the Church celebrates the Feast of the Presentation. Mary in marriage to him whose, red should be the child Mary was presented in the Temple, when she made her vow of virginity, and what were the special natural and supernatural gifts with which God endowed her. The feast is mentioned for the first time in a document of Manuel Comnenus, in 1166; from Constantinople the feast must have been introduced into the western Church, where we find it at the Papal celebrations; by the end of the 13th century, St. Gregory the Great, Pope Sixtus IV introduced the Office of the Presentation, and in 1585 Pope Sixtus V extended the Feast of the Presentation to the whole Church.

The apocryphal writings to which we refer in the last paragraph state that Mary remained in the Temple after her presentation in order to be educated with other Jewish children. There she enjoyed ecstatic visions and daily visits of the holy angels. When she was fourteen, the high priest wished to send her home for marriage. Mary reminded him of her vow of virginity, and in his embarrassment the high priest consulted the Lord. Then he called all the young men of the family of David, and promised Mary in marriage to him whose, red should be the child Mary. She enjoyed and became the resting place of the Holy Ghost in form of a dove. It was Joseph who was privileged.
in this extraordinary way. We have already seen that St. Gregory of Nyssa, St. Germ. of Constant., and pseudo-Gregory Nazianzus seem to adopt these holy lives, the Emperor Justinian allowed a basilica to be built on the platform of the former Temple in memory of Our Lady's stay in the sanctuary. It seems to be the modern mosque el-Aksa (cf. Guerin, Jerusalem, 362; Lievin, Guide de la Terre Sainte, 195, where the Church is silent as to Mary's stay in the Temple. St. Ambrose (de virgin., II, ii, 9, 10, P. L. XVI, 209 sqq.), describing Mary's life before the Annunciation, supposes expressly that she lived in the house of her parents. All the descriptions of the Jewish Temple which can claim any scientific value leave us in ignorance as to any localities in which young girls might have been educated. Joseph's stay in the Temple till the age of seven does not favour the supposition that young girls were educated within the sacred precincts; for Jos. was king, and was forced by circumstances to remain in the Temple (cf. IV Kings, xi, 3). What H. Mach., iii, 19, says about "the virgins also that were shut up" does not show that any of them were kept in the Temple building. If the prophetess Anna is said (Luke, i, 37) not to have "departed from the temple, by fastings and prayer serving night and day", we do not suppose that she actually lived in one of the temple rooms (cf. Corn. Jans., Tetratenuch. in Evang., Louvain, 1699, p. 484; Knabenbauer, Evang. sec. Luc., Paris, 1896, p. 138). As the house of Joachim and Anna was at a far distant tribe: the first Temple, well, that the holy child Mary was often allowed to visit the sacred buildings in order to satisfy her devotion. Jewish maidens were considered marriageable at the age of twelve years and six months, though the actual age of the bride varied with circumstances. The marriage was preceded by the betrothal, after which the bride had to stay seven years, though she did not live with him till about a year later, when the marriage used to be celebrated. All this well agrees with the language of the Evangelists. St. Luke (i, 27) calls Mary "a virgin espoused to a man whose name was Joseph"; St. Matthew (i, 18) says, "when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost". As we know of no brother of Mary, we must suppose that she was an heiress, and was obliged by the law of Num., xxxvi, 6, to marry a member of her tribe. The law itself prohibited marriage within certain degrees of relationship, so that the marriage of even an heiress was left more or less to chance. According to Jewish custom the union between Joseph and Mary had to be arranged by the parents of St. Joseph. One might ask why Mary consented to her betrothal, though she was bound by her vow of virginity. As she had obeyed God's inspiration in making her vow, so she obeyed God's inspiration in becoming the betrothed bride of Joseph. Besides, it would have been singular among the virgins that she should be chosen by the Jewish maidens aspired after marriage as the accomplishment of a natural duty. Mary trusted the Divine guidance implicitly, and thus was certain that her vow would be kept even in her married state. The Annunciation has been treated in a special article. According to Luke, i, 36, the angel Gabriel told Mary at the time of the announcement, "Hail, full of grace, the Lord is with thee; blessed art thou among women". Without doubting the truth of the angel's words, Mary determined at once to add to the pleasure of her pious relative (cf. St. Ambrose, Expos. Evang. sec. Luc., II, 19, P. L., XV, 1560). Hence the Evangelist continues (i, 39): "And Mary, rising up in those days, went into the hill country with haste into a city of Judah. And she entered into the house of Zachary, and saluted Elizabeth." Though Mary must have told Joseph of her intended visit, it is hard to determine whether he accompanied her; if the time of the journey happened to coincide with one of the festival seasons at which the Israelites had to go to the Temple, there would be little difficulty about companionship. The place of Elizabeth's home has been variously located by different writers: it has been placed in Macharum, over ten miles east of the Dead Sea, or in Hebron, or again in the ancient sacerdotal city of Jutta, about seven miles south of Hebron, or finally in Ain-Karim, the traditional St. John-in-the-Mountain, nearly four miles west of Jerusalem (cf. Schick, Der Geburtsort Johannes' des Täufers, Zeitschrift des Deutschen

**DETAIL, THE VIRGIN ADMIRING THE INFANT JESUS**

Lorenzo da Credi, Uffizi Gallery, Florence

Palestina-Vereins, 1889, 81; Barnabé Meistermann, La patrice de saint Jean-Baptiste, Paris, 1901; Idem, Nouveau Guide de Terre-Sainte, Paris, 1907, 291 sqq.). But the first three places possess no traditional memorial of the birth or life of St. John; besides, Macharum was not situated in the mountains of Judah; Hebron and Jutta belonged after the Babylonian captivity to Idumea, while Ain-Karim lies in the "hill country" (cf. Plinius, Histor. natural., V, 14, 70) mentioned in the inspired text of St. Luke. After her journey of about thirty hours, Mary "entered into the house of Zachary, and saluted Elizabeth" (Luke, i, 40). According to tradition, Elizabeth lived at the time of the visitation not in her city home, but in her villa, about ten minutes distant from the city; formerly this place was marked by an upper and a lower church. In 1861 the present small Church of the Visitatio was established on ancient foundations. "And it came to pass that, when Elizabeth heard the salutation of Mary, the infant leaped in her womb." It was at this moment that God fulfilled the promise made by the angel to Zachary (Luke, i, 15), "and he shall be filled with the Holy Ghost, even from his mother's womb"; in other words, the infant in Elizabeth's womb was cleansed from the stain of original sin. The fullness
of the Holy Ghost in the infant overflowed, as it were, into the soul of his mother: "and Elizabeth was filled with the Holy Ghost" (Luke, i, 41). Thus both child and mother were sanctified by the presence of Mary and the Word Incarnate (cf. Aug., ep. CLXXXVII, ad Dardan., VII, 23, sqq., P. L., XXXIII, 810; Amb., Expos. Evang. see, Lue., ii, 23, P. L., XV, 1561); filled as she was with the Holy Ghost, Elizabeth "cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb; because the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord" (Luke, i, 42-45). Leaving to commentators the full explanation of the preceding passage, we draw attention only to two points: first, Elizabeth begins her greeting with the words with which the angel had finished his salutation, thus showing that both spoke in the same Holy Spirit; secondly, Elizabeth is the first to call Mary by her most honourable title "Mother of God" of Mary's answer is therefore, it is said in some commentaries, "Magnificat"—from the first word of the Latin text the "Magnificat" has been treated in a special article. The Evangelist closes his account of the Visitation with the words: "And Mary abode with her about three months; and she returned to her own house" (Luke, i, 56). Mary see in this brief statement of the third Gospel an implied hint that Mary remained in the house of Zechariah and Elizabeth, the birth of Jesus, while others deny such an implication. As the Feast of the Visitation was placed by the 3rd canon of the Council of Basle (A. D. 1141) on 2 July, the day following the Octave of the Feast of St. John Baptist, it has been inferred that Mary may have remained with Elizabeth until after the child's circumcision; but there is no further proof of the statement. Though the Visitation is so accurately described in the third Gospel, its feast does not appear to have been kept till the thirteenth century, when it was introduced through the influence of the Franciscans; in 1389 it was officially instituted by Urban VI.

After her return from Elizabeth, Mary "was found with child, of the Holy Ghost" (Matt., i, 18). As according to St. Ambrose (De Spir. sancto, ii, 7) marriage with the use of marriage after the time of espousals presented nothing unusual among them. Hence Mary's pregnancy could not astonish anyone except St. Joseph. As he did not know the mystery of the Incarnation, the situation must have been extremely painful both to him and to Mary. The Evangelist says: "Whereupon Joseph, his husband being a just man, and not willing publicly to expose her, was minded to put her away privately" (Matt., i, 19). Mary left the solution of the difficulty to God, and God informed the perplexed spouse in His own time of the true condition of Mary. While Joseph "thought on these things, beholding the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary as thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus. For He shall save His people from their sins." (Matt., i, 20-21). Not long after this revelation, Joseph concluded the ritual marriage contract with Mary. The Gospel simply says: "Joseph rising up from sleep did as the angel of the Lord had commanded him, and took unto him his wife" (Matt., i, 21). While it is certain that between the betrothal and the marriage at least three months must have elapsed, during which Mary stayed with Elizabeth, it is impossible to determine the exact length of time between the two ceremonies. We do not know how long after the betrothal the angel announced to Mary the mystery of the Incarnation, nor do we know how long the doubt of Joseph lasted, before he was enlightened by the visit of the angel. From the age at which Hebrew maidens became married women it is possible that Mary gave birth to her Son when she was about thirteen or fourteen years of age. No historical document tells us how old she actually was at the time of the Nativity.

(2), Mary During the Hidden Life of Our Lord.—St. Luke (iii, 1-5) explains how Joseph and Mary journeyed from Nazareth to Bethlehem because of the decree of Cæsar Augustus which prescribed a general enrolment. The questions connected with this decree have been considered in the article Chronology, Biblical. There are various reasons why Mary should have accompanied Joseph on this journey: she may not have wished to lose Joseph's protection during the critical time of her pregnancy, or she may have followed a special Divine inspiration impelling her to go in order to fulfil the prophecies concerning her Divine Son, or again she may have been compelled to go by the civil law either as an heiress or to settle the personal tax payable by women over twelve years of age (cf. Knabenbauer, Evang. sec. Luc., Paris, 1897, 104-114; Schüler, Geschichte des reformation etc. von Wilhelm Pfaffrath, ed. I., 508 sqq.; Pfaeffrath, Theologise und Glaube, 1905, 119). As the enrolment had brought a multitude of strangers to Bethlehem, Mary and Joseph found no room in the caravansary and had to take lodging in a grotto which served as a shelter for animals (cf. St. Justin, dial. c. Tryph., 78, P. G., vii, 210, 2); Joseph, Cels. (De Iust. 1, 10, 11), thought: "In the year of the consulship of Claudius and Tiberius, on August 23, the Nativity of our Lord took place immediately after Joseph and Mary had taken lodging in the grotto, or several days later. What is said about the shepherds "keeping the night watches over their flock" (Luke, ii, 8) shows that Christ was born in the night time. After bringing forth her Son, Mary "wrapped Him up in swaddling clothes, and laid Him in a manger" (Luke, ii, 7), and then "found Mary and Joseph, and the infant lying in the manger" (Luke, ii, 16). We may suppose that the shepherds spread the glad tidings they had received during the night among their friends in Bethlehem, and that the Holy Family was received by one of its pious inhabitants into more suitable lodgings. "And after eight days were accomplished... the child was circumcised, and his name was called Jesus" (Luke, ii, 21). The rite of circumcision was performed either in the synagogue or in the home of the Child; it is impossible to determine where Our Lord's Circumcision took place. At any rate, His Blessed Mother must have been present at the ceremony.

According to the law of Lev., xii, 2-8, the Jewish
mother of a male child had to present herself forty days after his birth for legal purification; according to Ex., xiii, 2, and Num., xviii, 15, the firstborn son had to be presented on the same occasion. Whatever reasons Mary and the Infant might have for claiming an exemption, they complied with the law. But, instead of offering a lamb, they presented the sacrifice of the poor, consisting of a pair of turtledoves, or two young pigeons. In H Cor. viii, 18, Paul informs the Corinthians that Jesus Christ "being rich ... became poor, for your sakes, that through his poverty you might be rich". Even more acceptable to God than Mary's poverty was the readiness with which she surrendered her Divine Son to the good pleasure of His Heavenly Father. After the ceremonial rites had been completed with all due solemnity, the shepherds reported to the Virgin Mary for the fulfillment of His promises; He drew attention to the universality of the salvation that was to come through Messianic redemption "prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of thy people Israel" (Luke, ii, 31 sq.). Mary and Joseph now began to know their Divine Child more fully; they "wondered at those things which were spoken concerning him" (Luke, ii, 33). As if to prepare Our Blessed Mother for the mystery of the cross, holy Simeon said to her: "Behold this child is set for the full, and for the resurrection of many in Israel, and for a sign which shall be contradicted, And thy own soul a sword shall pierce, that out of thy bowels shall flow an senate sorrow which Mary suffered on account of the early persecution of her Child.

The life of the Holy Family in Nazareth was that of the ordinary poor tradesman. According to Matt., xiii, 55, the townfolk asked: "Is not this the carpenter's son?" the question, as expressed in the original Gospel (Matt., ii, 23), was correct. "Is not this the carpenter?" While Joseph gained the livelihood for the Holy Family by his daily work, Mary attended to the various duties of housekeeper. St. Luke (ii, 40) briefly says of Jesus: "And the child grew, and waxed strong, full of wisdom; and the grace of God was in him". The weekly Sabbath and the annual great feasts interrupted the daily routine of life in Nazareth. According to Exod., xxiii, 17, only the men were obliged to visit the Temple on the three solemn feasts of the year; but the women often joined the men to satisfy their devotion. St. Luke (ii, 41) informs us that "his [the child's] parents went every year to Jerusalem, at the solemn day of the passover". Probably the Child Jesus spent the holy days of the feast, as the fourth to seventh years of Mary's absence. According to the opinion of some writers, the Child did not give any sign of His Divinity during the years of His infancy, so as to increase the merit of Joseph's and Mary's faith based on what they had seen and heard at the time of the Incarnation and the birth of Jesus. Jewish Doctors of Law maintained that the law of circumcision had to be performed at the age of twelve years and one day; after that he was bound by the legal precepts. The evangelist supplies us here with the information that, "when he was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. They found him in the temple, sitting in the midst of the doctors, asking them questions. And all that heard him were astonished at his understanding and answers. And when they were already returned into Galilee, he entered into Nazareth, and was subject unto them: and his mother kept all these words in her heart. And the child grew, and waxed strong, and was filled with wisdom: and the grace of God was upon him. And the people of the city were astonished at his Behaviour. And he went down with his parents to Jerusalem every year at the feast." (Luke, ii, 42-43). Probably it was after the second annual feast day that Joseph and Mary returned with the other Galilean pilgrims; the law did not require a longer sojourn in the Holy City. On the first day the caravan usually made a four hours' journey, and rested for the night in Beth at the southern boundary of the former Kingdom of Judah. The crusaders feast in this place a beautiful Gothic church, to commemorate Our Lady's sorrow when she "sought him..."
[her child] among their kinsfolks and acquaintance, and not finding him, ... returned into Jerusalem, seeking him" (Luke, ii, 44-45). The Child was not found among the pilgrims who had come to Bethlehem on their first day's journey; nor was He found on the second day, when Joseph and Mary returned to Bethlehem; it was only on the third day that they "found him [Jesus] in the temple, sitting in the midst of the doctors, hearing them, and asking them questions... And seeing him, they wondered. And his mother said unto him, 

his [Jesus] answer; and did you not know, that I must be about my father's business?" (Luke, ii, 49). Neither Joseph nor Mary understood these words as a rebuke; "they understood not the word that he spake to them" (Luke, ii, 50). It has been suggested by a recent writer that the last clause may be understood as meaning, "they [i.e., the bystanders] did not understand what he [i.e., to Mary and Joseph?] went down with them, and came to Nazareth" where He began a life of work and poverty, eighteen years of which are summed up by the Evangelist in the few words, and he "was subject to them, and... advanced in wisdom, and age, and grace with God and men" (Luke, ii, 51-52). This was briefly indicated by him in inspired writer in the expression, "and his mother kept all these words in her heart" (Luke, ii, 51). A similar expression had been used in ii, 19, "Mary kept all these words, pondering them in her heart". Thus Mary observed the daily life of her Divine Son, and grew in His knowledge and love by meditating on what she saw and heard. It has been pointed out by him throughout the conception of the Evangelist here indicates the last source from which he derived the material contained in his first two chapters.

In connexion with the study of Mary during our Lord's hidden life, we meet the questions of her perpetual virginity, of her Divinity motherhood, and of her personal sanctity. Her spotless virginity has been discussed, and more fully here concerned with the conception of her Divine Son. As to Mary's virginity in her child-birth we may consult St. Iren., her., IV, P. G., VII, 1080; St. Amb., ep., XLII, 5, P. L., XVI, 1125; St. Aug., ep. CXVII, 8, P. L., XXXIII, 519; sermon, LI, 18, P. L., XXXVIII, 343; Enchir., 34, P. L., XI, 219; St. Leo, sermon, XXI, 2, P. L., XIV, 192; St. Ful., sermon, B. 9, P. L., III, 172; sermon against the ccelest. dogm., 36, P. G., XII, 1219; St. Cyril of Alex., hom. XI, P. G., LXXVII, 1021; St. John Damase., de fide orthodox., IV, 14, P. G., XCIV, 1661; Pasch. Radb., de partu Virg., P. L., CXXX, 1367; etc. As to the passing doubts concerning Mary's virginity during her child-birth, see Orig., in loc., XIV, P. G., XIII, 1854; Eutych., in loc., XIV, P. G., XIV, 246; Aelius hem. Chresti, 23, P. L., II, 336, 111, 412, 790. As to Mary's virginity after her child-birth, it is denied by St. Matthew's expressions "before they came together" (i, 18), "her firstborn son" (i, 25), nor by the fact that the New Testament books repeatedly refer to "the brothers of Jesus" (Matt., xii, 25; xiii, 55-56; Mark, iii, 31-32; iii, 3; Luke, viii, 19-20; John, ii, 12; vii, 3, 5, 10; Aets, i, 14; I Cor., ix, 5; Gal. i, 19; Jude, 1). The words "before they came together" mean probably, "before they lived in the house of their betrothal, which was not merely betrothed; but even if the words be understood of marital intercourse, they only state that the Incarnation took place before any such intercourse had intervened, without implying that it did occur after the Incarnation of the Son of God [cf. St. Jerome, in Matt., i, 2 (P. L., XXVI, 24-25)]. The same must also hold of the expression "her firstborn son" (Matt. i, 25); the Evangelist tells us what did not happen before the birth of Jesus, without suggesting that it had happened after his birth (cf. St. John Chrys., in Matt., v, 3, P. G., LVII, 58; St. Jerome, de perpetua virgin. B. M., 6, P. L., XXIII, 183-206; St. Ambrose, de invent. virgin. 38, 44, P. L., XVI, 315, 317; St. Thomas, Summa theolog., III, 229, 3; Petavius de iurem. XIV, iii, 11; etc.). The name "firstborn" applies to Jesus whether his mother remained a virgin or gave birth to other children after Jesus; among the Jews it was a legal name [cf. Exod., xxix, 19; Num., xviii, 15; St. Epiphanius, hser. lxxviii, 17, P. G., XII, 728], so that its occurrence in the Gospel cannot be taken as supporting the second view, that neither the sons of Mary, nor the brothers of Our Lord in the proper sense of the word, but they are His consis- or his more or less near relatives (cf. Revue biblique, 1905, pp. 173-183). The Church insists that in His birth the Son of God did not lessen but con- cernate the virginal integrity of His mother (Secret in Secret, of Divine love of Mary, which is expressed in like manner concerning this privilege of St. [Peter Chrysolog., serm., CXLI, in Amant. B. M., V. P. G., LII, 581; Hosyeh. hom. V. de S. M. Deip., P. G., XCIII, 1461; St. Ihepsh., de virgin. perpet. St. M., P. L., XCVI, 95; St. Bernard, de XII praecl. B. M. V., 9, P. L., CLXXIII, 434, etc.). Mary's Divine motherhood is based upon the teaching of the Fathers, and on the express definition of the Church. St. Matthew (i, 25) testifies that Mary "brought forth her first- born son" and that He was called Jesus. According to St. John (i, 14) Jesus is the Word made flesh, the Word Who assumed human nature in the womb of Mary. As Mary was truly the mother of Jesus, and Jesus was truly the Son of God, it follows that her conception, Mary is truly the mother of God. Even the earliest Fathers did not hesitate to draw this conclusion as may be seen in the writings of St. Ignatius (ad Ephes., 7, P. G., V, 652), St. Irenaeus (adv. hser., III, 19, P. G., XVII, 940, 941), and Tertullian (adv. Prax. 27, P. L., II, 190). The contention of Nestorius demeans Mary the title "Mother of God" (Serm. I, 7, P. G., XCVIII, 760-761) was followed by the teaching of the Council of Ephesus proclaiming Mary the theokos in the true sense of the word. (Cf. Ambr., in loc., II, 25, P. L., XV, 1521; St. Cyril of Alex., Apol. pro xii cap. c; Julian., VIII, ep. ad Acaea, 14; P. G., LXXVI, 320, 901; LXXVII, 97; John of Antioch, ep. ad Nestor., 4, P. G., LXXVII, 1450; Theodoret. hser., III, 2; Greg. Nazianz., ep. ad Eun., ad Cledon., 1, P. G., XXXVII, 177; Proclus, hom. de Matre Dei, P. G., LXV, 680; etc. Among recent writers must be noticed Terricon, La mère de Dieu et la mère des hommes, Paris, 1902. 3-14; Turmel, Histoire de la théologie positive, Paris, 1904. 210-211. Even the few patristic writers expressed their doubts as to the presence of minor moral defects in our Blessed Lady (cf. Petav., de incarnat., XIV, i, 3-7). St. Basil, e. g., suggests that Mary yielded to doubt on hearing the words of Holy Simeon and on witnessing the crucifixion (cf. CCLX, P. G., XXXII, 965-966); St. John Chrys., of opinion that Mary would have felt fear and trouble, unless the angel had ex-
plained the mystery of the Incarnation to her, and that she showed some vainglory at the marriage feast in Cana and even scoffed at the brethren with the brothers of the Lord (hom. IV, in Matt., P. G., LVII, 45; hom. XLIV, in Matt. P. G., XLVII, 46 sq.; hom. XXI, in Jo., P. G., LIX, 130); St. Cyril of Alex. (in Jo., P. G., LXIV, 661-661) speaks of Mary's doubt and discouragement at the foot of the cross. But these Greek writers cannot be said to express a Apostolic tradition, when they express the Church's view of the private relations of the Virgin and the Lord. Scripture and tradition agree in ascribing to Mary the greatest personal sanctity: She is conceived without the stain of original sin; she shows the greatest humility and patience in her daily life (Luke, i, 38, 48); she exhibits an heroic patience under the most trying circumstances (Luke, ii, 7, 35, 48; John, xix, 25-27). When there is question of sin, Mary must give an exception (St. Ambrose, in Luc. II, 16-22; P. L., XV, 1555-1560; de virgin. I, 15; ep. LXIII, 110; de obit. Val., 39, P. L., XVI, 210, 1218, 1371; St. Augustin, de nat. et grat. XXXVI, 42, P. L., XLI, 267; St. Bede, in Luc., ii, 35, 35, P. L., XXII, 346; St. Thomas, Summa theolog., III, Q. XXVII, a. 4; Tertull., La mère de Dieu laissée sans noces. Elements of Christian Doctrine. (B. Buttolph; Translated. Hurneau, Histoire de la théologie positive, Paris, 1904, 72-77; Newman, Anglican Difficulties, II, 128-152, London, 1885). Mary's complete exemption from actual sin is confirmed by the Council of Trent (sess. VI, can. 23): "If any one say that man once justified during his whole life avoid all sins, even venial ones, as the Church has shown, he is in a degree privileged of God, let him be anathema." Theologians assert that Mary was impeccable, not by the essential perfection of her nature, but by a special Divine privilege. Moreover, the Fathers, at least since the fifth century, almost unanimously maintain that the Blessed Virgin never experienced the motions of concupiscence. - Public Life of Jesus Christ. - The evangelists connect Mary's name with three different events in Our Lord's public life: with the miracle in Cana, with His preaching, and with His passion. The first of these incidents is related in John, ii, 1-10. "There was a marriage feast in Cana of Galilee; and the mother of Jesus was there. And when they had nothing to drink, she said to the servant, Where there is wine? They say, There is none. And she saith to the servants, All that belongeth to me is thine." And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come. One naturally supposes that one of the contracting parties was related to Mary, and that Jesus had been invited on account of his mother's relationship. The couple must have been rather poor, since the wine was actually failing. Mary wishes to save her friends from the shame of not being able to provide proper for the guests, and has recourse to her Divine Son. She merely states their need, without adding any further petition. In addressing women, Jesus uniformly employs the word "woman" (Matt. xv, 28; Luke, xii, 12; John, iv, 29, xxi, 28, ii, 11, 11); and by classical writers as a respectful and honorable address (cf. Ilid., III, 204; Xenoph., Cyrop., V, 1, 6; Dio Cassius, Hist., I, 12, etc.). The above cited passages show that in the language of Jesus the address "woman" has a most respectful meaning. The clause "what is that to me and to thee?" renders the Greek εί αύτή μου? which in its turn corresponds to the Hebrew phrase מף ומדליך. This latter occurs in Judges, xi, 12; 2 Kings, xvi, 10; xix, 23; III Kings, xvii, 18; IV Kings, iii, 13; ix, 18; II Par., xxxv, 21. The New Testament shows equivalent expressions in Matt., viii, 29; Mark, i, 21; Luke, iv, 31; viii, 28; Matt., xxvii, 19. The meaning of the phrase varies according to the character of the speakers, ranging from a most pronounced opposition to a courteous compliance. Such a variable meaning makes it hard for the translator to find an equally expressive equivalent. "This is neither your nor my business," "why are thou troublesome to me," "allow me to attend to this," are some of the renderings suggested. In general, the words seem to refer to well or ill-meant importunity which they endeavour to remove. The last part of Our Lord's answer presents less difficulty to the interpreter. "my hour is not yet come," cannot refer to the precise moment of the marriage, but will require the miraculuous intervention of Jesus; for in the language of St. John "my hour" or "the hour" denotes the time prearranged for some important event (John, iv, 21, 23; v, 25, 28; vi, 30; vii, 20; xii, 23; xiii, 1; xvi, 21; xvii, 1). Hence the meaning of Our Lord's answer is: "Why are you troubling me by asking me for such an intervention? It is a divinely appointed time for such a manifestation has not yet come;" or, "why are you worrying, has not the time of manifesting my power come?" The former of these meanings implies that on account of the intercession of Mary Jesus anticipated the time set for the manifestation of his miraculous power (cf. Matt., xxi, 26). The (second meaning is obtained by understanding the last part of our Lord's words as a question, as was done by St. Gregory of Nyssa (P. G., XLIV, 1308) and by the Arabian version of Tatian's "Diatessaron" (Rome, 1888). See Knabenbauer, Evang. sec. Jean., Paris, 1898, pp. 118-122; Hoberg, Jesus Christus, Vorträge, Freiburg, 1901, Ann. 2; Theologische Presse, 1899, 89, 888. Mary understood her Son's words in the proper sense; she merely warned the waiters, "Whatever he shall say to you, do ye" (John, i, 5). There can be no question of explaining Jesus' answer in the sense of a refusal. During the apostolic life of Jesus, Mary efficaciously almost completely. Not being called to add her living directly to the work of the Lord, she interfered with His work by her untimely presence. In Nazareth she was regarded as a common Jewish woman; St. Matthew (xii, 55-56; cf. Mark, vi, 3) introduces the people of the town as saying: "Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and his sisters, and are they not all with us?" Since the carpenter was lower Our Lord's esteem by their language, we must infer that Mary belonged to the lower social order of townspeople. The parallel passage of St. Mark reads, "Is not this the carpenter?" instead of, "Is not this the carpenter's son?" Since both evangelists omit the name of St. Joseph, we may infer that he had died before this episode took place. At first sight, it seems that Jesus Himself deprecated the dignity of His Blessed Mother. When He was told: "Behold thy mother and thy brethren stand without, seeking thee", He answered: "Who is my mother, and who are my brethren?" and stretching forth his hand towards his disciples, he said: "Behold my mother and my brethren. For whosoever shall do the will of my Father, that is in heaven, he is my brother, and my sister, and my mother" (Matt. xii, 47-50; cf. Mark, iii, 31-35; Luke, viii, 19-21). On another occasion, "a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck." But he said, "rather blessed are they that hear the word of God, and keep it." (Luke, vi, 27-28). In reality, Jesus in both these passages places the bond that unites the soul with God above the natural bond of parenthood which unites the Mother of God with her Divine Son. This latter dignity is not belittled; as men naturally appreciate it more easily, it is employed by Our Lord as a means to make known the real value of holiness. Jesus, therefore, really
praises His mother in a most emphatic way; for she excelled the rest of men in holiness not less than in dignity (cf. St. Augustin, de virg., 3, P. L., XL, 398; pseudo-Justin, quasi. et respons. ad orthod., 1, q. 136, P. G., VI, 1389). Most probably, Mary was found also among the holy women who ministered to Jesus and His apostles during their ministry in Galilee (cf. Luke, viii, 2-3; the Evangelists do not mention any other public appearance of Mary during the time of Jesus's journeys through Galilee or Judea. But we must remember that when the sun appears, even the brightest stars become invisible.

So Jesus's cross occurred during the paschal week, we naturally expect to find Mary at Jerusalem. Simeon's prophecy had found its fulfillment principally during the time of Our Lord's suffering. According to a tradition, His Blessed Mother met Jesus as He was carrying His cross to Golgotha. The Itinerarium of the Pilgrim of Bordeaux describes the memorable sites which the writer visited a. d. 353, but it does not mention any locality sacred to this meeting of Mary and her Divine Son (cf. Geyer, Itinerarium Hierosolimitanum secundi IV–VIII, Vienna, 1898, 1-33; Momment. Das Jerusalem des Pilgers von Bordeaux, Leipzig, 1907). The same silence prevails in the so-called Peregrination Silva which used to be assigned to a. d. 355, but has lately been placed in a. d. 1000. R. Heber, Kirchenchronol. Reh. 1900, 337-392; Bhdau, Katholik, 1904, 61 sqq., 81 sqq.; Revue Bénédictine, 1898, 458; Geyer, I. e.; Cabrol, Etude sur la Peregrination Silva, Paris, 1895). But a plan of Jerusalem, dating from the year 1308, shows a Church of St. John the Baptist with the inscription "Pasm. Vigs.", Spasmus Virginis, the swoon of the Virgin. During the course of the fourteenth century, the site was consecrated as a place, to the words of St. John: "And among these was the place where Mary is said to have fainted at the sight of her suffering Son (cf. de Vogüé, Les Eglises de la Terre-Sainte, Paris, 1860, p. 438; Liévin, Guide de la Terre-Sainte, Jerusalem, 1887, 1, 175). Since the fifteenth century one finds always "Sancta Maria de la Consecration of the Way of the Cross, erected in various parts of Europe in imitation of the Via Dolorosa in Jerusalem (cf. Thurston, in The Month for 1900, July–September, pp. 1-12; 153-166; 282-293; Boudinon in Revue du clergé français, Nov. 1, 1901, 439-463). That Our Blessed Lady should have fainted at the sight of her Son's sufferings, hard as the scenes were for that hour, is natural; but still, we may consider her as woman and mother in her meeting with her Son on the way to Golgotha, while she is the Mother of God at the foot of the cross.

While Jesus was hanging on the cross, "there stood by the cross of Jesus, his mother, and his mother's sister, Mary Cleophas, and Mary Magdalene. When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son! After that, he saith to the disciple: Behold thy mother! And from that hour, the disciple took her to his own" (John, xix, 25-27). The darkening of the sun and the other extraordinary phenomena in nature must have frightened the enemy and the soldiers who ministered to His mother and His few friends standing at the foot of the cross. In the meantime, Jesus had prayed for His enemies, and had promised pardon to the penitent thief; now, He took compassion on His desolate mother, and provided for her future. If St. Joseph had been still alive, or if Mary had been the mother of those who are called Our Lord's brethren or of the brethren of his mother according to the flesh (cf. John, xxi, 20), it is not likely that the various conditions which have been necessary Jesus uses the same respectful title with which He had addressed His mother at the marriage feast in Cana. Then he commits Mary to John as his mother, and wishes Mary to consider John as her son. Among the early writers, Origen is the only one who considers Mary's motherhood of all the faithful in this connexion. According to him, Christ lives in his perfect followers, and as Mary is the Mother of Christ, so she is mother of him in whom Christ lives. Hence, according to Origen, man has an indirect right to claim Mary as his mother, in as far as he identifies himself with Jesus by the life of grace (Pref. in Jo., 6, P. G., XIV, 32). In the ninth century, George of Nicomedia (Orat. VIII in Mar. assist. eruci, P. G., C, 1476) explains Our Lord's words on the cross in such a way as to entrust John to Mary, and in John all the disciples, making her the mother and minister of all John's teaching. In the twelfth century Rupert of Deutz explained Our Lord's words as establishing Mary's spiritual motherhood of men, though St. Bernard, Rupert's illustrious contemporary, does not enumerate this privilege among Our Lady's numerous titles (cf. Sermo dom. infr. oct. Assumpt., 15, P. L., CLXXXXIII, 438). After this time, Rupert's explanation of Our Lord's words on the cross became more and more common, so that in our day it has found its way into practically all books of piety (cf. Terrien, La mère de Dieu et la mère des hommes, Paris, 1902, III, 247-274; Knabenhauer, Evang. sec. Joan., Paris, 1898, 544-547; Bellarmine, de sept. verb. Christi, I, 12, Cologne, 1618, 101-113).

The doctrine of Mary's spiritual motherhood of men is contained in the fact that she is the antitype of Eve: Eve is our natural mother because she is the origin of our natural life; so Mary is our spiritual mother because she is the origin of our spiritual life. Again, Mary's spiritual motherhood rests on the fact that Christ is our brother, being "the firstborn among many brethren" (cf. Romans, vii, 4); thus, as mother of Christ at the moment she consented to the Incarnation of the Word, the Head of the mystical body whose members we are; and she sealed her motherhood by consenting to the bloody sacrifice on the cross which is the source of our supernatural life. Mary and the holy women (Matt., xviii, 56; Mark, XV, 40, Luke, iv, 22; John, xix, 25) assisted Our Lord's death on the cross; she probably remained during the taking down of His sacred body and during His funeral. The following Sabbath was for her a time of grief and hope. The eleventh canon of a council held in Cologne, in 1423, instituted against the Hussites the feast of the Dolorous of Our Blessed Lady, placing it on the Friday following the Sunday after Easter. In 1725, Pius XI extended the festival to the whole Church, and placed it on the Friday in Passion Week. "And from that hour, the disciple took her to his own" (John, xix, 27). Whether they lived in the city of Jerusalem or elsewhere, cannot be determined from the Gospels.

(4) Mary after our Lord's Resurrection.—The inspired record of the events connected with Christ's Resurrection do not mention Mary; but neither do they pretend to give a complete account of all that Jesus did or said. The Fathers too are silent as to Mary's share in the joys of her Son's triumph over death. Still, St. Ambrose (de Virginit., III, 14, P. L., XVI, 283) states expressly: "Mary therefore saw the Resurrection of our Lord, and received to it, and recognized it, and believed. Mary Magdalene too saw it, though she still wavered". George of Nicomedia (Or. IX, P. G., C, 1500) infers from Mary's share in Our Lord's sufferings that before all others and more than all have shared in the triumph of her Son. In the twelfth century, an apparition of the risen Saviour to His Blessed Mother is said to have been seen by Rupert of Deutz (cf. De sacramentis, I, 31; CLXXXI, 54). Also by Faddeus (de exuv. V. M., 6, P. L., CLIX, 568), St. Bernardin of Siena (Quadrages. I, in Resurrect., serm. LI, 3), St. Ignatius of Loyola (Exercit. spirit. de resurrect., I, app.), Suarez (de myster. vit.
After the ascension to heaven the apostles were charged with the care of the infant Church. The friends of Jesus remained in the upper room till "the days of the Pentecost", when with "a sound from heaven, as of a mighty wind coming...there appeared to them parted tongues as it were of fire, and it sat upon every one of them, and they were all filled with the Holy Ghost" (Acts, ii, 4). The "birth" of the Church is thus expressed, not as a mere event, but as a perfect act, and Mary the mother of God is the perfect figure. The Church, it may be said, is "made of the seed of David, according to the flesh" (Rom. iv, 4), and, according to the same passage, "made of the seed of Abraham, being a son of promise, to whom it was said, "Through thy seed shall all the nations of the earth be blessed" (Gal. iv, 26). The Church, therefore, is the "mother of all who believe" (Rom. i, 3). The Psalm (cxi, 3) was chosen to fit the occasion, and the Virgin is compared with the morning star, and with the woman clothed with the sun, and with the moon. 

The Ascension of Our Blessed Lady

In the Apocalypse (xii, 1-6) occurs a passage singularly applicable to Our Blessed Mother: "And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and being with child, she cried travailing in birth, and was in pain to be delivered. And there was seen another sign in heaven: and behold a great red dragon, having seven heads and ten horns, and on his heads seven diadems; and his tail drew the third part of the stars of heaven, and cast them to the earth; and the dragon stood before the woman who was ready to be delivered; that when she should be delivered, he might devour her son. And she brought forth a man child, who was to rule all nations with a rod of iron: and her son was taken up to God, and to his throne. And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days". The applicability of this passage to Mary is based on the following considerations: (1) At least part of the verses refer to the mother, and in the first, Mary is called "son". (2) In the second, Mary's son that was "taken up to God, and to his throne" at the time of His ascension into heaven. (3) The dragon, or the devil of the earthly paradise (cf. Apocalypse, xii, 9, xx, 2), endeavoured to devour Mary's Son when He was born (cf. the jealousy of Herod and the enmities of the Jews). (4) Owing to her unspokable privileges, Mary may well be described as "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars". (5) It is true that commentators generally understand the whole passage as applying literally to the Church, and that part of the verses is an argument used by the Church to prove that Mary must be kept in mind that Mary is both a figure of the Church, and its most prominent member. What is said of the Church, is in its own way true of Mary. Hence the passage of the Apocalypse (xii, 5-6) does not refer to Mary merely by way of accommodation (cf. Drach, Apocalypse, Paris, 1875, 144), but applies to her as some one to which "vations with a rod of iron" limited her, and partly extended to the whole Church. Mary's relation to the Church is well summed up in the expression "collos corporeus mysterii" applied to Our Lady by St. Bernard of Siena. Cf. pseudo-Augustin, serm. IV de symbolo ad catechum., I, P. L., XL, 661; pseudo-Ambraseus, expos. in Apoc., II, P. L., XXVI, 140; L. S. Pellegrini, in Apoc., V, 12, P. L., C. 1152; Cassiodor, Conclusio in Apoc., ad XII, 7, P. L., LXX, 1141; Richard of St. Victor, Explic. in Cant., 39, P. L., CXCVI, 517; Rupert of Deutz, Comm. in Apoc., VII, 12, P. L., CLXXXIX, 1069; St. Bernard, serm. de XII prelog, B. V. M., 3, P. L., CXXXIII, 450; de la Croix, H. G., De Dieu, Paris, 1897; Terrien, La mere de Dieu et la mere des hommes, Paris, 1902, IV, 59-84.

Card. Newman (Angelic Difficulties, London, 1885, 11, 54 sqq.) considers two difficulties against the foregoing interpretation of the vision of the woman and child: first, it is said to be poorly supported by the Fathers and theologians of the Middle Ages. Second, it is claimed that Scripture in no way controverts the doctrine of the assumption. As to the first, the eminent writer says: "Christians have never gone to Scripture for proof of their doctrines, till there was actual need, from the pressure of controversy; if in those times the Blessed Virgin's dignity was unchallenged on all hands, as a matter of doctrine, Scripture, as far as its argumentative matter was concerned, was likely to remain a sealed book to them". After developing
this answer at length, the cardinal continues: "As to the second objection which I have supposed, so far from allowing it, I consider that it is built upon a mere imaginary fact, and that the truth of the matter lies in the very contrary direction. The Virgin and Child is not a mere modern idea; on the contrary, it is represented again and again, as every visitor to Rome is aware, in the paintings of the Catacombs. Mary is there drawn with the Divine Infant in her lap, she with hands extended in prayer, he with his hand in the attitude of blessing."

V.

EARLY CHRISTIAN DOCUMENTS.

Thus far we have appealed to the writings or the remains of the early Christian era insofar as they explain or illustrate the teaching of the Old Testament or the New, concerning the Blessed Virgin. In the few following paragraphs we shall have to draw attention to the fact that these same sources, to a certain extent, supplement the Scriptural doctrine. In this respect they are the basis of tradition; whether the evidence they supply suffices, in any given case, to guarantee their contents as a genuine part of Divine revelation, must be determined according to the ordinary scientific criteria followed by theologians. Without entering on these purely theological questions, we shall present this traditional material, first, in its historical setting on the day of Pentecost; secondly, in so far as it gives evidence of the early Christian attitude to the Mother of God.

V.

POST-PENTECOSTAL LIFE OF MARY. — On the day of Pentecost, the Holy Ghost had descended on Mary as He came on the Apostles and Disciples gathered together in the upper room (Acts, xxi, 25). The words of St. John (xix, 26), "and from that hour the disciple took her to his own", refer not merely to the time between Easter and Pentecost, but they extend to the whole of Mary's later life. Still, the care of Mary did not interfere with John's apostolic ministry. Even the inspired records (Acts, viii, 14-17; Gal., i, 18-19; Acts, xxi, 18) show that the apostle was as it were light upon his lap. Mary after the day of Pentecost; secondly, in so far as it gives evidence of the early Christian attitude to the Mother of God.

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have taken Our Lady with him on his apostolic expeditions, we may suppose that he left her in the care of his friends or relatives during the periods of his absence. And there is little doubt that many of the Christians returned to Jerusalem, after the storms of persecution had abated. Independently of these considerations, we may appeal to the following reasons in favour of Mary's death and burial in Jerusalem: (1) The ancient tradition that Mary died in Jerusalem had been subjected to the test of the presence of Mary's tomb in Jerusalem. It is strange that neither St. Jerome, nor the Pilgrim of Bordeaux, nor again pseudo-Silvia give any evidence of such a sacred place. But when the Emperor Marcian and the Empress Pulcheria asked Juvenal to send the sacred remains of the Virgin Mary from her tomb in Gethsemani to Constantinople, where they intended to build a church, Juvenal, in spite of his evident adherence to the ancient tradition saying that the sacred body had been assumed into heaven, and sent to Constantinople only the coffin and the winding sheet. This narrative rests on the authority of a certain Euthymius whose report was inserted into a homily of St. John Damascene (hom. II in dormit. B. V. M., 16, p. G., XVII, 471) by Bishop of Jerusalem, addressed to the Monastery of St. John of the Transitus; Tischendorf (Handb. der Kath. Dogmat., Freiburg, 1875, III, 572): they do not fit into the context; they contain an appeal to pseudo-Dionysus (de divinis nomin. III, 2, P. G., III, 690) which are not otherwise cited as having been made during the lifetime of their connexion with the name of Bishop Juvenal, who was charged with forging documents by Pope St. Leo (ep. CXIX, 4, p. L., LIV, 1044). In his letter the pontiff reminds the bishop of the holy places which he has under his very eyes, but does not mention the tomb of Mary (ep. CXXXIX, 1, 2, P. L., LIV, 1103, 1105). Allowing that this silence is due to the manner in which the pope speaks, how much historic truth underlies the Euthymian account of the words of Juvenal? (2) Here must be mentioned too the apocryphal "Historia dormitionis et assumptionis B. M. V.", which claims St. John for its author (cf. Assemani, Biblioth. orient., III, 287). Tischendorf believes that the substantial parts of this document can be traced to the fourth century (Apol. apoc., Maria dormitio, Leipzig, 1836, p. XXXIV). Variations of the original text appeared in Arabic and Syriac, and in other languages; among these must be noted a work called "De Transitu Marie Virg.", which appeared under the name of St. Melito of Sardes (P. G., V, 1231-1240; cf. Le Hir, Études bibliques, Paris, 1889, III, 1, 1-8). This class of works is only known to us from the forbidden books (P. L., LIX, 152). The extraordinary incidents which these works connect with the death of Mary do not concern us here; but they place her last moments and her burial in or near Jerusalem. (3) Another witness for the existence of a tradition placing the tomb of Mary in Gethsemani is the basilica which Our Lady of Gethsemani (Brit. Mus., II, 1231) to the fourth or the beginning of the fifth century. The present church was built by the Latins in the same place in which the old edifice had stood (Guerin, Jerusalem, Paris, 1839, 346-350; Socin-Beninger, Palastina und Syrien, Leipzig, 1891, pp. 90-91; Le Camus, Notre voyage aux pays bibliques, Paris, 1894, 253). (4) The seventh century, the age of the apocryphal story of Our Lady on Mount Zion, in the house which contained the Cenacle and the upper room of Pentecost (P. G., LXXVI, 3288-3300). At that time, a single church covered the localities consecrated by these various mysteries. One must wonder at the late evidence for a tradition which became so general since the seventh century. (5) Another tradition is preserved in the "Commentatorium de Casis Dei" addressed to Charlemagne (Tohler, Itiner. Terr. sanct., Leipzig, 1857, I, 302). It places the death of Mary on Mt. Olivet where a church is said to commemorate this event. Perhaps the writer tried to connect Mary's passing with the Church of the Assumption as the sister tradition connected it with the cenacle. At any rate, we may conclude that about the beginning of the fifth century there existed a fairly general belief that Mary had died in Jerusalem, and had been buried in Gethsemani. This tradition appears to rest on a more solid basis than the report that Our Lady died and was buried in or near Ephesus. As this far historical documents are wanting, it would be hard to establish the connexion of either tradition with apostolic times. Cf. Zahn, Die Dormitio Sanctae Virginis und das Haus des Johannes Marcus, in Neue Zürcher Zeitung, 10. November, 1875. There was a Dormitio, Leipzig, 1899, Séjourné, Le lieu de la dormition of the T. S. Vierge, in Revue biblique, 1899, pp. 141-144; Lagrange, La dormition de la Sainte Vierge et la maison de Jean Marc, ibid., pp. 580-600.

It has been seen that we have no absolute certainty as to the place in which Mary lived after the day of Pentecost. Though it is more probable that she remained unmarried in the mountains near Jerusalem, she may have resided for a while in the vicinity of Ephesus, and this may have given rise to the tradition of her Ephesian death and burial. There is still less historical information concerning the particular incidents of her life. St. Epiphanius (herr. LXXVIII, 11, P. G., XL, 716) doubts even the reality of Mary's death; and as he is the universal authority, the Church has no right to counteract with the private opinion of St. Epiphanius. Mary's death was not necessarily the effect of violence; it was undergone neither as an expiation or penalty, nor as the effect of disease from which, like her Divine Son, she was exempt. Since the Middle Ages the view prevails that she died of love, her great desire to be united to her Son, thereby curing her soul, or prevailing on God to dissolve her. Her passing away is a sacrifice of love completing the dolorous sacrifice of her life. It is the death in the kiss of the Lord (in osculo Domini), of which the just die. There is no certain tradition as to the year of Mary's death. Baronius in his Annals relies on a passage in the Chronicle of Eusebius for his assumption that Mary died in the year 1877, which is the passage of the Chronicle is a later interpolation (cf. Nirschl, Das Grab der hl. Jungfrau Maria, Mainz, 1896, 48). Nirschl relies on a tradition found in Clement of Alexandria (Stromat. VI, 5) and Apollonius (in Eus., Hist. eccl., I, 21) which refers to a command of Our Lord that the Apostles were to preach for twelve years in Judaea and then go to the ends of the world; hence he too arrives at the conclusion that Mary died A. D. 48.

The Assumption of Our Lady into heaven has been treated in a special article. The reader may consult also an article in the "Zeitschrift für katholische Theologie", 1906, pp. 201 sqq. The feast of the Assumption is based on the feast of Mary properly so called; cf. "Zeitschrift für katholische Theologie", 1878, 213. As to art, the assumption was a favorite subject of the school of Siena which generally represents Mary as being carried to heaven in a mandorla.

VI. Early Christian Attitude to the Mother of God.—No picture has preserved for us the true likeness of Mary. The Byzantine representations, said to be painted by St. Luke, belong only to the sixth century, and reproduce a conventional type. There are twenty-seven copies in existence, ten of which are in Rome (cf. Martigny, Diet. des antiqu. chréti., Paris, 1877, p. 792). Even St. Augustine expresses the opinion that the real external appearance of Mary is unknown to us, and that in this regard he knows and believes nothing (de Trinit. VIII, 3, P. L., XI, 952).
The earliest picture of Mary is that found in the cemetery of Priscilla; it represents the Virgin as if about to nurse the Infant Jesus, and near her is the image of a prophet, Isaiah or perhaps Micah. The picture belongs to the beginning of the second century, and comprises favours vouchsafed by the works of art found in Pompeii. From the third century we possess pictures of Our Lady present at the adoration of the Magi; they are found in the cemeteries of Domitilla and Caithus. Pictures belonging to the fourth century are found in the cemeteries of Saints Peter and Marcellinus; in one of these she appears with her head uncovered, associated with her gesture of prayer, or in supplication, and with the Infant standing before her. On the graves of the early Christians, the saints figured as intercessors for their souls, and among these saints Mary always held the place of honour. Besides the paintings on the walls and on the sarcophagi, the Catacombs furnish also pictures of Mary painted on gilt glass disks and sealed up in the place of another glass disk withheld to the former (e.g. Garucci, Vetrini ornati di figure in oro, Rome, 1858).

Generally these pictures belong to the third or fourth century. Quite frequently the legend MARYA or MAIA accompanies these pictures. Towards the end of the fourth century, the name Mary becomes rather frequent among Christians; this serves as an indication of the veneration or the cult of the Virgin of God (cf. Martigny, Dict. des ant. chrét., Paris, 1857, p. 515). No one will suspect the early Christians of idolatry, as if they had paid supreme worship to Mary's pictures or name; but how are we to explain the phenomena enumerated, unless we suppose that the early Christians venerated Mary in a special way (cf. Darches, D'architecture et de peinture à Rome, 1889, 1, 321, De Rossi, Imagini seclae della B. V. Maria, tratte dalle Catacombe Romane, Rome, 1863)? Nor can this veneration be said to be a corruption introduced in later times. It has been seen that the earliest picture dates from the beginning of the second century, so that within the first fifty years after the death of St. John the veneration of Mary is proved to have flourished in the Church of Rome.

For the attitude of the Churches of Asia Minor and of Lyons we may appeal to the works of St. Ireneaus, a pupil of St. John's disciple Polycarp (adv. her., V. 17, P. G. VII, 1175); he calls Mary our most eminent advocate. St. Ignatius of Antioch, part of whose life our own of Ephesians (c. 18-19) in such a way as to connect the mysteries of Our Lord's life most closely with those of the Virgin Mary. For instance, the virginity of Mary, and her childbirth, are enumerated with Christ's death, as forming three mysteries unknown to the devil. The sub-apostolic author of the Epistle to Diognetus, writing to a pagan inquirer concerning the Christian mysteries, describes Mary as the great antithesis of Eve, and this idea of Our Lady occurs repeatedly in other writers even before the Council of Ephesus. We have repeatedly appealed to the words of St. Justin and Tertullian, both of whom wrote before the end of the second century. As it is admitted that the praises of Mary grow with the growth of the Church, we may conclude in truth the veneration of and devotion to Mary began even in the time of the Apostles.

The works treating the various questions concerning the name, the birth, and the death of Mary, have been cited in the corresponding parts of this article. We add here only a few names of writers, or of collectors of works of a more general character; Abel, Mme. Barre, Valerie, de la Mare, en Compendium Mariologiae, quae de virgine. Virginis Deiparae repertorium (3 vols., Paris, 1860); Kuhn, Mariologie oder Lehre der Katholischen Kirche, 1863; Migne, Patrologia Latina (Paris, 1844-51); Migne, Bibliotheca Latina (Rome, 1848); Inern, Polygraphiens Mariana, republished in Summa aurea, vol. IX and X; Lehrs, Die Marienwurde in den ersten Jahrhunderten (2nd ed., Stuttgart, 1869).

A. J. MAAS.

VIRTUE

VIRTUE.—The subject will be treated under the following heads: I. Definitions; II. Subjects; III. Divisions; IV. Causes; V. Properties.

I. Definitions.—According to its etymology the word virtue (Latin virtus) signifies manliness or courage. "Appella est enim a virtu virtum et propria maxime est fortitudo" ("The term virtue is from the word that signifies man; a man's chief quality is fortitude"); Cicero, "Tuscul.," I, xi, 18. Taken in its widest sense virtue means the excellence or perfection of a thing, just as vice, its contrary, denotes a defect or absence of perfection due to a thing.

Generally the term virtue is used to signify a quality or habit of an individual, and in this way the term has been extended by philosophers and theologians, it signifies a habit super-added to a faculty of the soul, disposing it to elicit with readiness acts conformable to our rational nature. "Virtue", says Augustine, "is a good habit consonant with our nature." From Saint Thomas's entire Question on the essence of virtue may be gathered his brief but complete definition of virtue: "Virtue is a habit operating b volver", an operative habit essentially good, as distinguished from vice, an operative habit essentially evil. Now a habit is a quality in itself difficult of change, disposing well or ill the subject in which it resides, either directly in itself or in relation to its operation. An operative habit is a quality residing in a power or faculty in itself indifferent, in the same way that a power is the habit to this rather than to that kind of acts. (See HABIT.) Virtue then has this in common with vice, that it disposes a potency to a certain determined activity; but it differs specifically from it in that it disposes it to good acts, i.e. acts in consonance with right reason. Thus, temperance inclines the sensuous appetite to acts of moderate and composure, the contrary is an appetite to acts of excess contrary to the dictates of our rational nature.

II. Subjects of Virtue.—Before determining the subjects or potencies in which the different virtues reside, it will be necessary to distinguish two kinds of virtues; those which are virtues absolutely (simpliciter) and those which are virtues only in a restricted sense (secundum quid). The latter confer only a faculty for well-doing, and render the possessor good only in a restricted sense, e.g. a good logician. The former, in addition to the faculty for well-doing, cause one to use the faculty rightly, and render the possessor unqualifiedly good. Now the intellect may be the subject of an absolute virtue, an operative virtue in a restricted sense, such as science and art. But the will only, or any other faculty only in so far as it is moved by the will, can be the subject of habits, which are called virtues in the absolute sense. For it is the proper function of the will to move to their respective acts all the other powers which are in any way rational. Thus the intellect and sensuous appetite as moved by the will are the subjects of prudence and temperance, while the will itself is the subject of justice, a virtue in the absolute sense.

III. Divisions of Virtue.—Virtues may be divided into intellectual, moral, and theological.

A. Intellectual Virtues.—Intellectual virtue may be defined as a habit perfecting the intellect to elicit with readiness the true principles of their proper object, namely, truth. As the intellect is called speculative or practical according as it confines itself to the sole contemplation of truth or considers truth in reference to action, the intellectual virtues may be classified according to this twofold function of the mental faculty. The speculative intellectual virtues are wisdom, science, and knowledge; the practical intellectual virtues are prudence, temperance, fortitude, and justice; the speculative intellectual virtues are wisdom, science, and knowledge; the practical intellectual virtues are prudence, temperance, fortitude, and justice; the speculative intellectual virtues are wisdom, science, and knowledge; the practical intellectual virtues are prudence, temperance, fortitude, and justice.

Wisdom is the knowledge of con-
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moral virtue

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conclusions acquired by demonstration through causes or principles which are final in one class or other. But there is a difference between the two, if we consider the appetites etc., but only one wisdom, the supreme judge of all. Understanding is defined as the habit of first principles; as a habit or virtue it is to be distinguished, at least logically, from the faculty of intelligence. It is also called intuition, as it has for its object truths that are self-evident, the perception of which requires no previous operation of the mind. Nevertheless, this habit or virtue differs from the gifts of the Holy Ghost, designated by the same name, inasmuch as they are qualities of the natural order, while the gifts are intrinsically supernatural. The practical intellectual virtues are two, namely, art and prudence. Art, according to the Schoolmen, signifies the right method with which one apprehends his Creator, just as science perfects and directs the intellect to reason correctly with regard to its proper object in view of the attainment of truth, so also art perfects and directs the intellect in the application of certain rules in view of the production of external works, whether these be of a useful or aesthetic character.

Hence the division into useful and fine arts. Art essentially disposes the individual to the intellectual habits, that is, they are all virtues only in a restricted sense. Hence they constitute a man good only in a qualified sense, e.g., a good geometrical or a good sculptor. For the proper function of science and art, as such, is not to confer moral goodness, but to direct the intellect in its scientific or artistic process. As art is the right method of production, so prudence, as defined by St. Thomas, is the right method of conduct (recta ratio agibilium). It differs from all the other intellectual virtues in this, that it is a virtue in the absolute sense, not only concerning a readiness or well-doing, but causing one to use that readiness rightly. Considered more specifically, it is that virtue which directs one in the choice of means by which the end is to be attained. This virtue, prudence, thus performs not in the appetitive powers but in the intellect, its proper act being, not the choice of apt means, but the direction of that choice. But although prudence is essentially an intellectual virtue, nevertheless, under certain circumstances, it is that virtue which directs one in the choice of ends. It is a moral virtue, since it has as its subject matter the ends of the moral virtues. For that alone is true prudence which is directive of means in pursuit of a good in accordance with right reason, which good is the proper object of the moral virtues. For if the end be vicious, though a certain constancy be manifested in the persevering in the use of means, yet the virtue is not prudence, but the semblance of prudence. (See PRUDENCE.)

B. Moral Virtues.—Moral virtues are those which perfect the appetitive faculties of the soul, namely, the will and the sensitive appetite. Moral virtue is called from the word mos, which signifies a certain natural or quasi-natural inclination to do a thing. Thus the virtue of temperance is the habit of the appetitive faculty, whose function it is to move the other powers to action. Consequently that virtue is called moral which perfects the appetitive faculty. For as appetite and reason have distinct activities, it is necessary that not only reason be well disposed by the habit of intellectual virtue, but that the appetitive powers also be well disposed by the habit of moral virtue. From this necessity of the moral virtues we see the falsity of the theory of Socrates, who held that all virtue was knowledge, as he held that all vice was ignorance. Moreover, the moral virtues excel the intellectual, prudence excepted, in this, that they give not only the facility, but also the right use of the facility, for well-doing. Hence moral virtues are virtues absolutely; and when we say with-out qualification that a man is good, we mean morally good. As the proper function of the moral virtues is to direct the appetites to act in accordance with right reason, there are principally three moral virtues: justice, which perfects the rational appetite or will; fortitude, and temperance, which moderate the lower or sensitive appetite. Prudence, as we have observed, is called a moral virtue, not indeed essentially, but by reason of its subject matter, as it is directive of the acts of the moral virtues. Justice, an essentially moral virtue, regulates man in relations with his fellow-men. It disposes us to respect the rights of others, to give each man his due. (See Justice.) Among the virtues annexed to justice are: (1) religion, which regulates man in his relations to God, disposing him to pay due reverence to Him; (2) piety, which disposes to the fulfillment of duties which one owes to parents and country (patriotism); (3) gratitude, which inclines one to recognition of benefits received; (4) liberality, which restrains the immediate affection for wealth from withholding reasonable gifts or expenses; (5) affability, by which one is suitably adapted to his fellow-men in social intercourse so as to behave towards each appropriately.

All these moral virtues, as well as justice itself, regulate man in his dealings with others. But besides these there are moral virtues which regulate man with regard to his own inner passions. Now there are passions which impel man to desire that which reason forbids and which he is bound to avoid. There are moral virtues, namely, temperance and fortitude, whose function it is to regulate those lower appetites. Temperance is that virtue which restrains the undue impulse of concupiscence for sensible pleasure, while fortitude causes man to be brave when he would otherwise shrink, contrary to reason, from dangers or difficulties. Temperance, then, to consider it more particularly, is that virtue which-man possesses with reason the desires and pleasures of the sensuous appetite attendant on those acts by which human nature is preserved in the individual or propagated in the species. The subordinate species of temperance are: (1) abstinence, which disposes to moderation in the use of food; (2) sobriety, which inclines to moderation in the use of liquors; (3) chastity, which regulates the appetite in regard to sexual pleasures; (4) modesty or decorum, which consists in duly ordering the external movements of the body according to the direction of reason. To this virtue may be reduced what Aristotle designated as ventropia, or good cheer, which disposes to moderation in sports, games, and jests, in the application of the senses, and reason, taking into consideration the circumstances of person, season, and place. As temperance and its annexed virtues remove from the will hindrances to rational good arising from sensuous pleasure, so fortitude removes from the will those obstacles arising from the difficulties of doing what reason requires. Hence fortitude, which implies a certain mental strength and courage, is the virtue by which one meets and sustains dangers and difficulties, even death itself, and is never through fear of these deterred from the pursuit of good which reason dictates. (See Fortitude.) The virtues annexed to fortitude are: (1) Patience, which disposes us to bear present evils with equanimity; for as the brave man is one who repulses those fears which make him shrink from...
meeting dangers which reason dictates he should encounter, so also the patient man is one who endures present evils in such a way as not to be inordinately cast down by them. (2) Munificence which disposes one to incur great expenses for the suitable doing of a great work. It differs from mere liberality, as it has reference not to ordinary expenses and donations, but to those that are great. Hence the munificent man is one who gives with royal generosity, who does things not on a cheap but magnificent scale, always, however, in accordance with right reason. (3) Magnanimity, which disposes one to do great things, is the virtue which regulates man with regard to honours. The magnanimous man aims at great works in every line of virtue, making it his purpose to do things worthy of great honour. Nor is magnanimity incompatible with true humility. "Magnanimity", says St. Thomas, "makes a man deem himself worthy of great honours in consideration of the Divine gifts he possesses; whilst humility makes him think little of himself in consideration of his own short-comings". (4) Perseverance, the virtue which disposes to continuance in the accomplishment of good works in spite of the difficulties attendant upon them. As a moral virtue it is not to be taken precisely for what is designated by the name perseverance, as commonly understood by which one is found in the state of grace at the moment of death. It is used here to designate that virtue which disposes one to continuance in any virtuous work whatsoever. (For a more detailed treatment of the four principal moral virtues, see cardinal virtues.)

C. THEOLOGICAL VIRTUES.—All virtues have as their final scope to lead man to happiness. But man has no more right to his true happiness than he has to the possession of the sun. The happiness, however, of which man is capable is twofold, namely, natural, which is attainable by man's natural powers, and supernatural, which exceeds the capacity of unaided human nature. Since, therefore, merely natural principles of human action are inadequate to a supernatural end, it is necessary that man be endowed with supernatural powers to enable him to attain his final destiny. Now these supernatural principles are nothing else than the theological virtues. They are called theological (1) because they have God for their immediate and proper object; (2) because they are Divinely infused; (3) because they are known only through Divine Revelation. The theological virtues are three, viz., faith, hope, and charity. Faith, which is the original and primary, is that by which the intellect is perfected by a supernatural light, in virtue of which, under a supernatural movement of the will, it assents firmly to the supernatural truths of Revelation, not on the motive of intrinsic evidence, but on the sole ground of the infallible authority of God revealing. For as man is guided in the attainment of natural happiness by principles of knowledge known by the natural light of reason, so also in the attainment of his supernatural destiny his intellect must be illumined by certain supernatural principles, namely, Divinely revealed truths. (See faith.)

But not only man's intellect must be perfected with regard to his supernatural end, his will also must be purified by a more perfect union to God. This. Now the virtue, by which the will is so perfected, is the theological virtue of hope. It is commonly defined as a Divinely infused virtue, by which we trust, with an unshaken confidence grounded on the Divine assistance, to attain life everlasting. But the will must not only tend to God, its ultimate end, it must also be united to Him by a certain conformity. This spiritual union or conformity, by which the soul is united to God, the sovereign Good, is effected by charity. Charity, then, is that theological virtue, by which God, our ultimate end, known by supernatural light, is loved by reason of His own intrinsic goodness or amability, and our neighbour loved on account of God. It differs from faith, as it regards God not under the aspect of truth but of good. It differs from hope inasmuch as it regards God not as our good precisely (sub se bonum), but as our good in Himself (in se bonum). But this love of God as good in Himself does not, as the Quietists maintained, exclude the love of God as He is our good (seequietism). With regard to the love of our neighbour, it falls within the theological virtue of charity in so far as its motive is the supernatural love of God, and it is thus distinguished from mere natural affection. Of these three, faith and charity are the most excellent. Faith and hope, involving as they do a certain imperfection, namely, obscurity of light and absence of possession, will cease with this life, but charity involving no essential defect will last forever. Moreover, while charity excludes all mortal sin, faith and hope are compatible with grievous sin; but as such they are only imperfect virtues; it is only when informed and vivified by charity that their acts are meritorious of eternal life (see love, theological virtue of).

IV. CAUSES OF VIRTUES.—To the human intellect the first principles of knowledge, both speculative and moral, are connotative; to the human will the tendency to rational good is connotative and perseverative and these natural tendencies to good constitute the seeds or germs whence the intellectual and moral virtues spring. Moreover by reason of individual natural temperament, resulting from physiological conditions, particular individuals are better disposed than others to particular virtues. Thus certain persons have a natural aptitude with regard to theological virtues; others to cardinal virtues; others to fortitude. Hence nature itself may be assigned as the radical cause of the intellectual and moral virtues, or the cause of those virtues viewed in their embryonic state. In their perfect and fully developed state, however, the aforesaid virtues are caused or acquired by frequently repeated acts. Thus by multiplied acts the moral virtues are acquired, and by natural faculties in so far as they are acted upon by reason, and the habit of science is generated in the intellect under the determination of first principles (see harr. The supernatural virtues are immediately caused or infused by God. But a virtue may be called infused in two ways: first, when by its very nature (per se) it can be effectively produced by God alone; secondly, when it is so infused as to be produced only by our own acts, but by a Divine dispensation it is infused, as in the case of Adam and Christ. Now besides the theological virtues, according to the doctrine of St. Thomas, there are also moral and intellectual virtues of their very nature Divinely infused, as prudence, justice, fortitude, and temperance. These infused virtues differ from the acquired virtues (1) as to their effective principle, being immediately caused by God, whilst the acquired virtues are caused by acts of a created vital power; (2) by reason of their radical principle, for the infused virtues flow from sanctifying grace as their source, whereas the acquired virtues are not essentially connected with grace; (3) by reason of their object, the infused virtues being intrinsically supernatural, those of the acquired not exceeding the capacity of human nature; (4) whilst one mortal sin destroys the infused virtues, with the acquired virtues acts of mortal sin are not necessarily incompatible, as contrary acts are not directly opposed to the corresponding contrary habit. M. PROPERTIES OF VIRTUES.—A. MEAN OF VIRTUES.—One of the properties of virtues is that they consist in the golden mean, that is to say, in what lies between excess and defect. For as the perfection of things subject to rule consists in conformity with that rule, so also evil in those same things results from deviation from that rule either by excess or defect.
Hence the perfection of the moral virtues consists in rendering the movements of the appetitive powers conformable to their proper rule, which is reason, neither going beyond nor falling short of it. Thus virtue, which makes one brave to meet dangers, avoids on the one hand reckless daring and on the other undue timidity. This golden mean, which consists in conformity with right reason, sometimes coincides with the mean of the objective thing (modus rei), as in the case of the virtue of justice, which renders to every man his due, no more and no less. The golden mean, however, is sometimes taken in reference to ourselves, as in the case of the other moral virtues, viz. fortitude and temperance. For these virtues are concerned with the inner passions, in which the standard of right cannot be fixed invariably, and in which the same passion may vary with regard to the passions. Thus what would be moderation in one would be excess in another. Here also it is to be observed that the mean and extremes in actions and passions must be determined according to circumstances, which may vary. Hence with regard to a certain virtue, what may be an extreme according to one circumstance, may be mean according to another. Thus perpetual chastity, which renounces all sexual pleasures, and voluntary poverty, which renounces all emporal possessions, are true virtues, when exercised or the motive of more surely securing life everlasting. With regard to the intellectual virtues, their golden mean is truth or conformity to reality, whilst in infirmity of faith and defection from truth. Theological virtues do not absolutely (per se) consist in a mean, as their object is something infinite. Thus we can never love God excessively. Accidentally (per accidens), however, what is extreme or mean in theological virtues may be considered relatively to ourselves. Thus although we can never love God excessively, we can love Him according to our powers.

B. Connection of Virtues.—Another property of virtues is their connexion with one another. This mutual connexion exists between the moral virtues in their perfect state. “The virtues,” says St. Gregory, “if separated, cannot be perfect in the nature of virtue; or that is no true prudence which is not just and temperance; or that is no true fortitude but that which is not timidity; or that no moral virtue can be had without prudence; because it is the function of moral virtue, being an elective habit, to make a right choice, which rectitude of choice must be directed by prudence. On the other hand prudence cannot exist without the moral virtues; because prudence, being a right method of conduct, never proceeds in the affairs of life without a certain settled rule, to which ends one becomes duly affected through the moral virtues. Imperfect moral virtues, however, that is to say, those inclinations to virtue resulting from natural temperament, are not necessarily connected with one another. Thus we see a man from natural temperament prompt to acts of liberality and generosity, but so full of carelessness and forgetfulness that he cannot be trusted. We are the natural or acquired moral virtues necessarily connected with charity, though they may be so occasionally. But the supernatural moral virtues are infused simultaneously with charity. For charity is the principle of all good works referrible to man’s supernatural destiny. Hence it is necessary that there be infused at the same time with charity all the moral virtues, the principle of all good works. Thus the infused moral virtues are not only connected on account of prudence, but also on account of charity. Hence he who loses charity by mortal sin loses all the infused but not the acquired moral virtues.

From the doctrine of nature and properties of virtues, it is manifestly clear how important a role they play in man’s true and real perfection. In the economy of Divine Providence all creatures by the exercise of their proper activity must tend to that end destined for them by the wisdom of an infinite intelligence. But as Divine Wisdom governs creatures conformably to their nature, man must tend to his destined end, not by blind instinct, but by the exercise of reason and free will. But as these faculties, as well as the faculties subject to them, may be exercised for good or evil, the proper function of the virtues is to chasm these various psychical activities to acts conducive to man’s true end, and just as the one which vice plays in man’s rational life is to make him swerve from his final destiny. If, then, the excellence of a thing is to be measured by the end for which it is destined, without doubt among man’s highest perfections must be enumerated those principles of action which play so important a part in his rational, spiritual, and supernatural life and which on the truest sense of the word are justly called virtues.

Aristotle. Ethic. Peter Lombard. Sent. III, dist. xxv—xxxvi; Saint Thomas, Summa Theol. 1—II. 9, lib. I; Hickery, Aquinas Ethics; See also, De virtutibus Joannes N. Thomas, Caracas theologicae, Comment. in I—II; Salmanticensis, Facultas XII de virtutibus; Barre, Facultas de virtutibus; Ligeractus, Man, Comp. div. virt. de virtutibus; Gentilis, Man, Comp. div. virt. de virtutibus; Moret, De virtutibus; Pescio, De virtutibus et moralibus (Fribourg, 1900); See also, Paul of Venice, Conf. de Deo Pater; La vita (Paris, 1906); Hickery, Moral phil. (London, 1910); Crowpin, Science of Ethics: Utili- thence, Groundwork of the Christian Virtues (London, 1888); Mino, Data of Modern Ethics Enrancd.

Augustine Waldron.
Virtues, Theological. See Faith; Hope; Love; Virtue.

Vischer, Peter, sculptor and metal founder, b. at Nuremberg about 1400; d. in 1529. His father Hermann, who had immigrated to Nuremberg, made a baptismal font at Wittenberg, and memorial brasses at Bamberg, Meissen, and Posen, which show evidences under the Gothic forms of the greater naturalness of a new era. His son carried this freedom of form further, still without essentially changing the Gothic style. However, later, he adopted more and more the ideas of the Renaissance in detail, at the same time, in the work of three sons, Hermann, Peter, and Hans, who worked with him, carried out more fully the ideas of the new period. This circumstance has raised the much disputed question of the share of these sons in the formal execution of the works, especially of those produced from 1505. The father often made castings as a bronze-founder from the designs of others, consequently it is often doubted whether he did in various productions was the true ultimate and just as the one which vice plays in man’s rational life is to make him swerve from his final destiny. If, then, the excellence of a thing is to be measured by the end for which it is destined, without doubt among man’s highest perfections must be enumerated those principles of action which play so important a part in his rational, spiritual, and supernatural life and which on the truest sense of the word are justly called virtues.

Virtues, Theological. See Faith; Hope; Love; Virtue.

Peter Vischer. Statuette from the Schaldus monument. Nuremberg.
princely house in the cathedral at Meissen, and the episcopal tombs at Breslau and Magdeburg. These works contain some curious details; in one it is the carpet spread out back of the recumbent body with a perspective background and scrolls in the architectural style; in another the horizontal church-doorway in which the recumbent body is, so to speak, placed upright under a baldachino.

From 1505 Vischer was at work on his masterpiece, the sepulchral monument to St. Sebalduis, which, according to an inscription, he finished with the help of his brother in 1519. Since the Vischer monument has great dignity and a compact unity, although the fundamental Gothic form has some Romanesque additions, and a large number of small Renaissance figures surround the monument, the rectangular base has an ornamental candlestick at each corner; each of the longer sides of the base presents in relief two scenes from the life of St. Sebalduis, patron of Nuremberg. Sebalduis draws fire from an alcove, fills an empty jug with wine, gives sight to a blind man, and causes the earth to swallow a mackerel. On one of the shorter sides stands an ideal figure of the saint, on the other a figure after real life of Vischer himself wearing a leather apron, as when at work. The structure terminates above in Gothic arches and columns. On the one hand the Infant Jesus with the orb. Below the top, on a pedestal and clearly seen from all sides, is the silver shrine of the saint. In front of the columns of the structure rise candelabra, which bear figures of the Apostles. The tops of the main columns support figures from the Old Testament. For protection the spurs of the horses are equipped with two columns, one standing above the other; the lower column rises as high as the socket, the upper, which rises much higher, has at its top a stately capital. The other similar parts of this chapel-like monument give proof of the richness of imagination of the master.

The fine statues of King Arthur and King Theodec, which form a part of the monument to the Emperor Maximilian in the court of the Innsbruck, are also, according to the original documents, the work of Vischer's workshop and should be ascribed chiefly to Peter the elder (1513). In later works the part taken by the sons is more and more evident. The Madonna of Nuremberg is also held to be a production of Vischer's workshop.

**Visédelou, Claude de**, b. at the Château de Bienassis, Plouneuf, Brittany, 12 Aug., 1656; d. at Pondicherry, 11 Nov., 1677. He entered the Society of Jesus, 5 Sept., 1673, and was one of the missionaries sent to China by Louis XIV in 1667 (see Verield, Ferdinand). He acquired a wide knowledge of the Chinese language and literature. Other learned Jesuits considered that he gave much credit to modern Chinese commentators, who being athirst for the truth, turned to the innocent Chinese sages. When the papal legate Mgr. de Tournon came to China in 1705 chiefly to regulate the question of the Chinese Rites, Visédelou was the only Jesuit favourable to their prohibition. Tournon appointed him Vice Apostolic of Kwei-chou with the title of Bishop of Claudopolis, but his superiors opposed the nomination, since Visédelou had not received papal dispensation from his vow not to accept ecclesiastical dignity. With the missionaries who had submitted to the decree against the rites, Visédelou followed the legate to Macao, where he was secretly consecrated bishop, 2 Feb., 1709. He then set out for Pondicherry where he arrived, 25 June, 1709; he remained there in great retirement in the house of the French Capuchins until his death. Visédelou took with him over 500 volumes in Chinese and almost his sole occupation consisted in working on these. He flourished in the art of eliciting Chinese rite and prepared some papers on it. The Sinologist, James Legge, says he "was in the habit of writing extravagantly about the Chinese and caricaturing their sentiments" ("Notions of the Chinese concerning God and the spirit", Hong Kong, 1852, 10). His most trustworthy works deal with the history of the Tatars. He collected from Chinese historical documents and from the Tatars, he published three large volumes of Tatar and Eastern Asia, Huns, Tatars, Mongols, and Turks. His researches on this subject were first published as supplement to Herbelot's "Bibliothèque orientale",(1779). However, they must have assisted Desquignes in his history of the Huns, for the geographer Anville who had handled all Visédelou's valuable MSS. on the Tatars tells us that the author had sent them to the Academician Melot, who died in 1736 ("Mém. de M. d'Anville sur la Chine", 1776, 33).

**Nobret, Oraison funèbre de N. de Viseloud, Jésuite, filète de Claudopolis, Vicaire Apostolique en Chine et aux Indes, etc. in Mémoires historiques, ou, sur les missions orientales, III (Lucca, 1745), 343-460; De Bécker-Sommervogel, Bibliotheque, VIII, 838-45.

**Joseph Brecker.**

Visédelou, one of the two principal branches of the Goths. Until 375 their history is combined with that of the Ostrogoths. Ulilas (Wulila) laboured among the Visédelou, translated the Bible into their language, and preached Arianism with great success until Prince Athanaric obliged him to withdraw to Pollentia. In 401 some of the Visédelou fied with Athanaric into the mountains of Transylvania, but the majority of the people turned to the Emperor Valens with the entreaty to be taken into the Roman Empire. In 378 a force of 200,000 Visédelou crossed the Danube, but their oppression by the governors led to a revolt. They threw off the control of the Hun, plundered and fought Valens in 378, and Adrianople. Valens was slain and his successor, Theodosius, made peace with the Visédelou in 382. His policy was to unite them with the empire by means of national commanders appointed by the emperor. Desire of maintaining peace, he endeavoured to unite the Arians with those who held the Nicene faith. After the death of Valens the Visédelou were his successor Theodotus, who continued the union of the Visédelou with the empire.

In 390 he invaded the Balkan peninsula as far as the Peloponnese and was given the Province of Illyria. He now turned against the Western Emperor, and in 401 entered Italy. He was victorious at Aquileia but after the battle at Pollentia (400) was forced to retreat. In 408 he demanded the cession of Noricum, Illyria, Pannonia, and Venetia, in 410 he plundered Rome, and soon after died in southern Italy. His successor Athesulf (410-5) led the Visédelou into Gaul, where the following king Walia (419) granted them the whole of the land the Visédelou had been described by Gregory of Tours as bloody persecutions, but this is exaggerated. The Visédelou were so well treated that they were allowed to keep their laws and customs, and a large portion of Spain. The Visédelou of Claudopolis of Claudopolis, named after the city Claudopolis, included the southern part of Gaul and a large portion of Spain. The Arian Kings found the Catholic Church firmly established in the country; and the Churches enjoyed toleration until the reign of Euric. The conflicts which then arose have been described by Gregory of Tours as bloody persecutions, but this is exaggerated. Euric was in general just towards his Catholic subjects, but took steps against individual bishops and clerics who encouraged religious quarrels and were political opponents of the kingdom. Catholic who fled
From Africa found an asylum among the Visigoths, and Euric's minister, Leo, was a Catholic. In 477, Dahn, the Church, followed Leovigild sent was gothic nationalcouncil entirely. In and acquired From Goths seen between the consideration Weslgolenreich externally. Abchbach, law Euric's defeated with defeated kingdom kings Hermenigild monarchy. Retien; became place the invasion. A Corporeal and I Invasion a Cathohcism, cause visions Bona (Berlin. Gesch. 1898); see divining a. Sludien in dividing visions, devils among the Visigothic and Vandalie kingdoms, constantly declined and was revived during the reign of Leovigild (508-86). His son Hermenigild revolted against him but was defeated and beheaded. Later narratives represent Leovigild as a pious Catholic, but contemporary authorities say nothing of it. Leovigild made a vain effort to win the Cathohcism by a conciliatory confession of faith drawn up by an Arian synod at Toledo. His son Recared (586-601) became a Catholic and the Visigoths soon adopted the faith, thus forming a fusion of Roman and German elements in Spain. In law and politics the Romans became Gothie, the Goths in social life and religion became Roman. The Catholic Church was the national and established Church, while connexion with Rome ceased almost entirely. The court of highest instance was the Council of Toledo, which became a Roman bishop and convoked the council. But the constant struggles of the royal house with the secular and spiritual aristocracy caused the downfall of the nation. From the middle of the seventh century the Arabs were masters of North Africa. In 711 they forced their way into Spain under Tarik. King Roderic was defeated at Jerez de la Frontera, and the Arabs, who became almost the whole of Spain. The Romans and Goths coalesced, forming the Spanish nation which succeeded later in driving the Arabs out of the peninsula.

KLEMMEN LÖFFLER.

VISION, BEATIFIC. See BEATIFIC VISION; HEAVEN.

Visions.—This article will deal not with natural but with supernatural visions, that is, visions due to the direct intervention of a power superior to man. Cardinal Bona (De discret. spir., xv, n. 2) distinguishes between visions and apparitions. There is an apparition when we do not know that the figure which we see relates to a real being, a vision when we connect it with a real being. With most mystics we shall consider these terms as synonymous. St. Augustine (De gen. ad litt., I, xi, vii, n. 16) mystical writers have agreed in dividing visions into corporeal, imaginative, and intellecutal.

(1) Corporeal vision is a supernatural manifestation of an object to the eyes of the body. It may take place in two ways: either a figure really present is reproduced, or the imagination is so far modified by the physical phenomenon of the vision; or an agent superior to man directly modifies the visual organ and produces in the composite a sensation equivalent to that which an external object would produce. According to the authoritative definition of the First Vatican Council, this corresponds to the invincible belief of the seer, e.g., Bernadette at Lourdes; it implies a minimum of miraculous intervention if the vision is prolonged or if it is common to several persons. But the presence of an external figure may be understood in two ways. Sometimes the very substance of the being or the vision will be present; at other times it will be merely an appearance consisting in a certain arrangement of luminous rays. The first may be true of living persons, and even, it would seem, of the now glorious bodies of Christ and the Blessed Virgin, which by the eminently probable supernatural phenomenon of multiplication may become present to men without leaving the abode of glory. The second is realized in the corporeal apperception of the unresurrected dead or of pure spirits.

(2) Imaginative vision is the sensible representation of an object by the action of the imagination alone, without the aid of the visual organ. Sometimes the subject is aware that the object exists only in his imagination, that it is a purely reproduced or composite image. Sometimes he may feel that it is none other than the same without, which is the case in supernatural hallucination. In natural imaginative vision the imagination is stirred to action solely by a natural agent, the will of the subject, an internal or an external force, but in supernatural imaginative vision an agent superior to man acts directly either on the imagination itself or on certain foreseen external effects, which the subject sees.

The sign that these images come from God lies, apart from their particular vividness, in the lights and graces of sincere sanctity which accompany them, and in the fact that the subject is powerless to define or fix the elements of the vision. Such efforts most frequently result in the cessation of the imagination or in the abridgment of the vision, and if the vision continues after a short duration, either because the human organism is unable to endure for a long time the violence done to it, or imaginative visions soon give place to intellectual visions. This kind of visions occur most frequently during sleep; such were the dreams of Pharo and Nabuchodonosor (Gen., xlii; Daniel), Cardinal Bona (De discret. spir., xv, n. 2) refers to their frequency during sleep the soul is least divided by multiplicity of thoughts, it is more passive, more inclined to accept, and less inclined to dispute; in the silence of the sensus images make a more vivid impression.

It is often difficult to decide whether the vision is corporeal or imaginative. It is certainly corporeal (or extrinsic) if it produces external effects, such as the burnt marks left on objects by the passing of the devil. It is imaginative if, for example, the image persists after one has closed one's eyes, or if there are no traces of the external effects which ought to have been produced, such as when a ball of fire appears above a person's head without injuring it. The time may concur to confirm the subjective character of the vision when the exercise of the external senses is suspended. However, although the question has been discussed among mystics, it seems that they may also be produced outside this state. This is the opinion of Alvarez de Paz (De grad. contempl., I, v, pp., III, cii, I, 6) and of Benedict XIV (De servorum Dei beatific., Cardinal Bona (De discret. spir., xv, n. 2) gives several reasons of expediency by which imaginative vision may be either representate or symbolic. It is representative when it presents an image of the very object intended to be made known: such may have been the apparition to Blessed Joan of Arc of St. Catherine and St. Margaret, if it was not (which is more probable) a luminous vision. It is symbolic when it indicates the object in terms of a sign or a symbol. For example, the ladder of Jacob, the apparition of the sun, moon, and stars to the Patriarch Joseph, as were also numerous
prophetic visions. (3) Intellectual visions perceive the object without a sensible image. Intellectual visions in the natural order may apparently be derived, when we hold with the Scholastics that every idea is derived from some image, it does not follow that the image cannot at a given time abandon the idea to itself. The intellectual vision is of the supernatural order when the object known exceeds the natural range of the understanding, e. g. the essence of the soul, certain existence of the state of Redemption, or the intimate relations of God and the Trinity; when it is prolonged for a considerable time (St. Teresa says, that it may last for more than a year). The intervention of God will be recognized especially by its effects, persistent light, Divine love, peace of soul, inclination towards the things of God, the constant fruits of sanctity.

The intellectual vision takes place in the pure understanding, and not in the reasoning faculty. If the object perceived lies within the sphere of reason, intellectual vision of the supernatural order takes place, according to the Scholastics by means of species acquired by the intellect but applied by God himself or illuminated especially by God. If it is not within the range of reason it takes place by the miraculous intervention of a kind of new creation of ideas. It is a question whether in intellectual visions of a superior order the understanding does not perceive Divine things without the aid of species. In this kind of operation the object or fact is perceived as truth and reality, and this with an assurance and certainty far exceeding that which accompanies the most manifest corporeal objects, according to St. Teresa "we see nothing, either interiorly or exteriorly... But without seeing anything the object conceives the object and feels whence it is more clearly than if it saw it, that nothing in particular is shown to it. It is like feeling someone near one in a dark place" (first letter to Father Rodrigo Alvarez). This is the sense of the presence, to use the common term, of the Angel of the Lord, and St. Peter, writes St. Teresa, "being at prayer, I saw, or rather (for I saw nothing, either with the eyes of the body nor with those of the soul) I felt my Saviour near me and I saw that it was He who spoke to me" (Life, xxvii).

At a certain degree of height or depth, the vision becomes indescribable, inexpressible in human language. St. Paul, rapt to the third heaven, was instructed in mysteries which it is not in the power of the soul to relate (II Cor., xii, 4). There is no occasion, however, to accuse the mystics of agnosticism, their agnosticism, if we may so speak, is merely verbal. The inexpressible is not the incomprehensible. Since spiritual knowledge is a relationship which have been in the habit of designating the profundity of Divine realities by negative terms. The avowal of the powerlessness of human speech does not prevent them from saying, as did St. Ignatius, for example, that what they have seen of the Trinity would be sufficient to establish their faith, even though the Gospels were to disappear. It is impossible to establish a parallel between the degree of spirituality of the vision and the degree of the mystic state or the sanctity of the subject. Imaginative or even corporeal visions may continue in the most advanced state of union, as seems to have been the case with St. Teresa. However, intellectual visions of the supernatural order, as of the mystery of the Trinity, point indisputably to a very high degree of mystical union.

Visions of Demons.—Since the day when, in the terrible paradise, the enemy of the human race took the form of serpent to entice Eve, our first parents, the Devil has never shown himself to men in a sensible form. The struggles of St. Anthony in the desert against the visible attacks of the enemy are well known (St. Athanasius, Vita S. Antonii, p. 3, XXIV sq.), as also in modern times are the Devil's visible attacks on the Cure of Ars, Blessed Jean-Baptiste-Marie Vianney (Albert Maunin, Life). As St. Tau. of the Church (II Cor., xii, 7), Satan has shown himself into an angel of light in order to seduce souls, Sulpicius Severus has preserved the account of an attempt of this kind made against St. Martin. One day the saint beheld in his cell, surrounded by a dazzling light, a young man clad in a royal garment, his head encircled by a diadem. St. Martin was silent in surprise. "Recognize," said the apparition, whom thou seest. I am Christ about to descend upon earth but I wished first to show myself to you". St. Martin made no reply. "Martin", continued the apparition, "why dost thou hesitate to believe when thou seest? I am Christ". Then said Martin: "The Lord Jesus did not say that he would return in purple and with a crown." I will not recognize my Saviour in a false mask, it is a question whether it is St. Martin is of the belief, or the cross." Then the diabolic phantom vanished leaving behind an intolerable odour (De Vita Martini, P. L., XX, 174). Newman has given an interpretation of this vision for his own period (Martin and Maximus, 205). The best way of judging the origin of these manifestations is that given by St. Albert. We shall not recognize my Saviour in a false disguise, we shall recognize him by the history of the incidents; to question one's self concerning the beginning, the middle, and the end, will lead to a good result (Exerc. Spirit., Reg. pro plen. discret. spir. 5 a).

Evocation of the Dead and Spirits.—It is written (I Kings, xxviii) that Saul, when defeated by the Philistines, went to the witch of Endor and asked her to bring the spirit of someone. And again: "The shade rose out of the earth and revealed to Saul that God was angry with him because he had spared Amalek. Numerous pagan cults practised evocation of the dead; magicians practised it in the Middle Ages, and in modern times mediums or spiritists have taken upon themselves the task of communicating with the souls of the dead or with disembodied spirits (see Sorcery). The Church, however, condemned the practice of magnetism and unction, inasmuch as this practice evokes the spirits of the dead and may call evil spirits into action. But it has never thereby declared that each operation puts us into real relation with the spirits of the dead or an evil spirit. The chief condemnations are those of the Holy Office, 4 Aug., 1556; 21 April, 1581; 30 March, 1808. [See also Aeta Concli. Balian, II (Col. Lec., 111, 406).]

ST. THOMAS, Serm. Thel., I, q. xiv, a. 6, q. vi, a. 3, q. xiii, e. 2, II-III, q. xxixv, a. 1; q. xxxii, a. 3; III, q. xxxv, a, 3; Bona, De div. spe. cap. e. 16-18; Alvarez de Paez, De ad grad. contemp., V; Revert, La mystique divine (Paris, 1870), pt. II; I, Les visions; Marmier, La réalité spirituelle (Paris, 1890); Marmier, Les apparitions angéliques (Paris, 1899, 1901); Machtens, L'evocation des morts (Paris, 1892); Lapponi, Ispettione e apparizioni (Rome, 1906); Myer, Gruy, et Pomar, Phantasmes de la vie (London); Myers, Human Personality and its Survival of Bodily Death (London, 1903); Florence, Esprits et médiums (Geneva, 1911); Rouget, Les manifestations du monde spirituel. Materialisation d'esprits en Etudes (Paris, 5 Feb., 1901); De Grandmont, Les miracles de la théosophie en Etudes (Paris, 6 Mar, 1905).

LUCIAN ROURE.

Visit ad Limina (see. Apostolatum) means, technically, the obligation incumbent on certain members of the hierarchy of visiting, at stated times, the "thresholds of the Apostles", Sts. Peter and Paul, and of presenting themselves before the pope to give an account of the state of their dioceses. The object of the visit is not merely to make a pilgrimage to the tombs of the apostles, but, above all, to show the proper reverence.
pence for the Successor of St. Peter, to acknowledge practically his universal jurisdiction by giving an account of the condition of particular churches, to receive his admonitions and counsels, and thus bind more closely the members of the Church to its Divinely appointed head.

1.—Although it was the custom of bishops from the most remote times to make annual visits to the pope, and to send to him personally when circumstances required it, yet we can find no trace in the earliest ages of any obligation binding them to repair to Rome at stated times. The first vestiges of this duty are found in the ancient practice of celebrating twice a year provincial councils of the bishops of Italy who pertained to the provinces of the Roman Pontiff. In the year 509, he insists on the custom of Sicily sending three bishops yearly to Rome to assist at a council. In the next century, Gregory I declared that although in his time the Sicilian bishops were obliged to visit Rome only once every three years, yet he extends the term to five years. A Roman council under Pope Zacharias (A.D. 749) expresses the same sentiment. No bishop residing near Rome should make the visit ad limina yearly in person, and those who are far away should fulfill the same obligation by letter (can. IV). A custom gradually arose which, at least from the eleventh century, has become more and more general, the visit being made every three years, either in person or by a substitute. That this visit was of strict obligation can be gathered from the expressions of Paschal II (cap. iv, Dec. 1, 6), and especially of Innocent III in many decretals, while in the Decretals of Gregory IX. A form of oath is given (cap. iv, Dec. 11, 24), in which bishops are obliged before their consecration to promise that they will make the visit ad limina annually or by deputy, unless the pope dispenses.

II.—In 1585 Sixtus V issued the Constitution "Romanus Pontifex," which for over three hundred years formed the main rule and norm for visits ad limina. This document states in detail within what term of years, each bishop, from whatever part of the world, the bishops in conformity with the heads who reside near Rome, should make the visit ad limina yearly in person, and those who are far away should fulfill the same obligation by letter. Benedict XIV (23 Nov. 1749) in the Constitution "Quod Sancta," extended the obligation to prelates visitadores ruling over a separate territory. This pope also established a particular congregation super status ecclesiasticum to deal with the reports of the bishops on points of canon law.

III.—The present discipline concerning visits ad limina is found in the Decree of the Consistorial Congregation, issued by order of Pius X (31 Dec., 1909) for all bishops not subject to the jurisdiction of the Propaganda. This decree states that every bishop must render to the pope an account of the state of his diocese, monthly or quarterly, as the circumstances require, beginning in 1911. In the first year of that term, the report is to be sent in by the bishops of Italy and of the islands of Corsica, Sardinia, Sicily, and Malta; in the second year, by the bishops of Spain, Portugal, France, Belgium, Holland, England, Scotland, and Ireland; in the third year, by the bishops of the Austro-Hungarian and German Empire, and the remainder of the Venetian provinces; in the fourth year, by the bishops of all America; in the fifth year, by the bishops of Africa, Asia, Australia, and the adjacent islands. In their first report, the bishops are directed to answer every question in a subjoined "relatio," and in subsequent relations they are merely to add anything new, if such there be, and state the number of their parishioners, the number of the Sacred Congregation in its reply to the report. Bishops, when they come to Rome in fulfilment of their obligation ad limina, must visit the tombs of the apostles and present themselves before the pope. Ordinaries who reside outside of Europe are obliged to visit the Eternal City once every alternate five years, or only decennally. The bishop may satisfy this obligation, either personally or by his coadjutor or auxiliary bishop, or even, with permission of the Holy See, by a priest. Finally, the decree declares that this visit and the report to the pope cannot take to the place of the canonical visitation of the diocese, which must be made annually, or, in large dioceses, biennially.

IV.—To this decree of the Consistorial Congregation is added an "elenchus" containing the points of information to be supplied by the ordinaries in their report to the Holy See. It is summarized as follows: (1) The name, age, and fatherland of the ordinary; his religious order, if he belongs to one; when he began to rule his diocese; and if a bishop, when he was consecrated. (2) A general statement concerning the religious and moral condition of his diocese and whether religion progressed or lost ground in it since the last quinquennium. (3) The origin of the diocese, its hierarchal grade, and parishes there are, and if different rites prevail, how many Catholics belong to each; if there are non-Catholics, into what sects they are divided; the diocesan curia; the vicar-general, the synodal judges and examiners, the ecclesiastical court and its officials, the archives, the various diocesan taxes, the number of priests and clerics, their dress, their mode of life and work; whether they attend to their duties; whether there are any, and if so what, chapters of canons, and other aggregations of priests that form quasi-chapters; how many parishes there are and the number of faithful in the largest and smallest; into how many vicariates forane or rural deaneries parishes are grouped; how many non-Catholic churches there are, and whether there is any celebrated sacred shrine and if so, what; concerning the administration of the sacra mens, exhortations to frequent communion, special devotions [omitted].

**Visitation**, CANONICAL, the act of an ecclesiastical superior who in the discharge of his office visits persons or places with a view of maintaining faith and discipline, and of correcting abuses by the application of proper reproofs or penalties. To the bishop is often said the chief work and the chief virtue of the shepherd who would properly feed and guard his flock. This practice, in vogue from early Christian times, had somewhat fallen into
desuetude when re-established by the Council of Trent in those words: Patriarchs, primates, metropolitans and bishops shall not fail to visit their respective dioceses either personally, or if they be lawfully impeded, by their vicar-general or visitor; if unable on account of its extent to make the visitation of the whole diocese annually, they shall visit at least the greater part thereof, so that the whole shall be completed within two years, either by themselves or their visitors. Of the purpose of visitation the Council declares that it is a principal object of the visitation of the clergy as well as the laity, that they shall be to lead men to sound and orthodox doctrine by banishing heresies, to maintain good morals, and to correct such as are evil; by admonition and exhortation to animate the people to religion, peace, and innocence, and to put in order whatever else may be dictated by the prudence of the visitors for the benefit of the faithful, as time, place and opportunity shall permit.

The right of visitation belongs to all prelates who have ordinary jurisdiction over persons in the external forum. The pope through his delegates may institute a visitation throughout the world, patriarchs, primates, metropolitans, bishops, vicars apostolic, and vicars capitular or administrators of vacant dioceses in their respective territories, regular and secular religious of their own jurisdiction. Prelates nullius enjoy this right in conjunction with the neighbouring bishop, whose precepts in case of disagreement will prevail. Visitations do not, however, fall within the province of a vicar-general unless he be specially commissioned by the bishop. A metropolitan is not permitted to visit the dioceses of his suffragan bishop except upon special reasons approved in a provincial synod and then only after the visitation of his own diocese has been completed.

The canonical visitation of a diocese is incumbent on the bishop personally unless lawfully hindered. A bishop may visit the various parts of his diocese as often as he chooses. According to the Council of Trent a bishop should visit at least once every two years. Attention is drawn to this Decree by the Sacred Congregation of the Consistory (A remissima, 31 Dec., 1909). The Third Plenary Council of Baltimore requires a bishop to visit every part of his diocese at least once every three years, not only that he may administer the Sacrament of Confirmation, but likewise that he may know his parishes and their condition. Popes, by a very general law, make ecclesiastical affairs, are recommended as useful in promoting the end in view. A secretary to do the clerical work is generally in attendance. It proves a saving of time and labour if the chancellor or secretary receives in advance answers in writing to the numerous questions compiled, since from the replies it may be seen what particular subjects require a personal investigation.

The visitation comprises persons, places, and things. It is an examination into the conduct of persons, viz. clerics, nuns, and laity; into the condition of churches, cemeteries, seminaries, convents, hospitals, asylums, etc., with their furnishings and appurtenances, into the administration of church property, finances, records, and accounts; into the state of liturgy, of morals, of discipline, of the spiritual and temporal affairs of the diocese. The visitor hears complaints, investigates crimes, sees whether pastors and others properly discharge their duties, and inquires into the private conduct or morals of clergy and laity. Regulars in matters pertaining to the cure of souls and Divine worship must be subjected to their visitation and correction. As delegate of the Apostolic See a bishop may also visit exempt places, but may punish delinquents therein only when the regular superior, being duly notified, fails to do so. Religious communities of nuns are visited by the bishop either by virtue of his own right, or as delegate of the Holy See.

The episcopal visitation should be a paternal in-

Investigation of diocesan matters. Formal trials and judicial penalties consequently will not be common: from such, should they be made use of, a suspense appeal may be taken. Otherwise all laws, decrees promulgated in visitation will beget merely a devotative effect. The laws made should be enforced, and an authentic account of the entire visitation should be preserved in the diocesan archives as an official record, as well as to enable the bishop in his visit ad limina to render to the Holy See an accurate account of the work accomplished. The name of the pope is to be signed not only by the bishop, but likewise by one of the associate visitors. A bishop or other visitor, content with hospitality, will accept no offering for the visitation.

The Pontifical prescribes the ceremonies to be observed in a formal visitation of a parish. At the door of the church the bishop in copioi magna kisses the crucifix, receives holy water, and is incensed; the proceeding to the sanctuary he kneels till a prescribed prayer is sung. Ascending the altar the bishop gives his solemn eucharistic blessing. A sermon follows in which the bishop refers to the purpose of the visitation. Later he imparts the indulgence that he is empowered to grant. Putting on a black cope he proceeds to the deceased bishops of the diocese. The procession then proceeds to the cemetery if near by, otherwise to some convenient place in the church where a catafalque shall have been erected; there prayers are offered for all the faithful departed. The ceremony is terminated on returning to the sanctuary by still another prayer for the departure of the visitor. Having substitute for black, the bishop examines the tabernacle and contents (blessing the people with the ciborium), alters, baptismal font, sacred oils, confessional, relics, sacristy, records, cemetery, edifices, etc. as above. Finally the Pontifical contains other prayers to be said privately before the departure of the bishop and his assistants.


ANDREW B. MEEHAN.

Visitation of the Blessed Virgin Mary. I. The Event.—Assuming that the Annunciation and the Incarnation took place about the vernal equinox Mary left Nazareth at the end of March and went over the mountains to Hebron, south of Jerusalem, to wait upon her cousin Elizabeth, because her presence and much more the presence of the Divine Child in her womb, according to the will of God, was to be the distinguishing mark of our lady, as that of Christ's Forerunner. The event is related in Luke, i, 39-57. Feeling the presence of his Divine Saviour, John, upon the arrival of Mary, leaped in the womb of his mother; he was then cleansed from original sin and filled with the grace of God. Our Lady now for the first time exercised the office which belonged to the Mother of God made man, to be the Mediatrix, the intercessor and advocate of the human race. By mediation sanctify and glorify us. St. Joseph probably accompanied Mary, returned to Nazareth, and when, after three months, he came again to Hebron to take his wife home, the appariion of the angel, mentioned in Matthew, i, 19—25, may have taken place to end the tormenting doubts of Joseph regarding Mary's maternity. (Cf. also Magnificat.)
VISITATION

11. THE FEAST.—The earliest evidence of the existence of the feast is its adoption by the Franciscan Chapter in 1263, upon the advice of St. Bonaventure. The list of feasts in the “Statuta Synodalitatis eccles. Comman- mansis” (1527, revised 1247: Mansi, suppl., 1, 145) shows this feast to have been kept 2 July at Le Mans in 1217, may not be genuine. With the Franciscan Brethren this feast spread to many churches, and was celebrated at various dates—at Prague and Ratisbon, 28 April; at York, 2 April; in Paris, 27 June; at Reims and Geneva, 8 July (cf. Gratian, “Zeitrechnung”, II, 2, 157). It was extended to the entitling Church of St. Peter, Annecy, by Bishop Boniface IX., 9 Nov., 1380, with the hope that Christ and His Mother would visit the Church and put an end to the Great Schism which rent the seamless garment of Christ. The feast, with a vigil and an octave, was assigned to 2 July, the day after the octave of St. John, about the time when Mary returned to Nazareth. The Office was drawn up by an Englishman, Adam Cardinal, Easton, Benedictine monk and Bishop of Lincoln (Bridgett, “Our Lady’s Dowry”, 235). Dreves (Anselecta Hymnica, xxiv, 89) has published this rhythmical office with nine other offices for the same feast, found in the Breviaries of the fourteenth and fifteenth centuries. Since, during the Schism, many bishops would canonize this feast was kept at only two convents, it was confirmed by the Council of Basle, in 1441. Pius V abolished the rhythmical office, the vigil, and the octave. The present office was compiled by order of Clement VIII. by the Minorite Ruiz. Pius IX., on 13 May, 1850, raised the feast to the rank of a double of the second class. Many religious orders—the Carmelites, Dominicans, Cistercians, Mer- cia, Clarisses, Clarisses de l’Adoration, the Benedictines of Pisa, Loreto, Vercelli, Cologne, and other dioceses have retained the octave. In Bohemia the feast is kept on the first Sunday of July as a double of the first class with an octave.

Holweck, Festi Marian (Freiburg, 1892; Grotefend, Zeitrechnung (Leipzig, 1892). On the iconography of the event, see Guérinart, Dictionnaire iconographique (Paris, 1850), 645; Colleridge, The Mother of the King (London, 1890).

FREDERICK G. HOLWECK.

Visitation Order.—The nuns of the Visitation of Mary, called also Filles de Sainte-Marie, Visitantes, and Salesian Sisters, were founded in 1610 at Annecy in the Duchy of Savoy by St. Francis de Sales, Bishop of Geneva, and by St. Jane de Chantal. Their common fountainhead was the Visitation, intended for persons who had neither the physical strength nor the attraction for the corporal austeritys at that time general in religious orders. St. Francis wished especially to apply in souls of good will and in a permanent institution the spiritual method dear to him; to reach God chiefly through interior mortification and to endeavour to do in every action only the Divine Will with the greatest possible love. The Visitation is therefore the principal work of St. Francis de Sales, the perpetuation of his doctrine and spirit, the living commentary on the “Introduction à la vie dévote” and the “Traté de l’amour de Dieu”.

At first the founder had not a religious order in mind, but wished to see a congregation without external vows, where the enclosure was observed only during the year of novitiate, after which the sisters should be free to go out by turns to visit the sick poor. This was why he called his institute the Visitation. This project was quite different from the idea realized later by St. Vincent de Paul in the Sisters of Charity, for what the bishop desired above all was the contemplative life; to this he added visitation to the sick, but merely by way of devotion. The undertaking was begun on Trinity Sunday, 6 June, 1610. The Baronne de Chantal, a widow, native of Burgundy, was destined to be the first superioress. Marie-Jacqueline Favre, daughter of the Savoyard juris-consult Antoine Favre, and Mlle Charlotte de Brechard, a Burgundian, accompanied the foundress as did also a servant, Anne-Jacqueline Coste, destined to be the first outdoor sister of the Visitation. After having received the bishop’s blessing they assembled in the house of “la Galerie”, still standing, in a suburb of Annecy. Trials, especially those arising from ridicule, were not wanting to the young congregation. People did not readily understand the mild and simple rule of the new institute. Superficial observers did not take into account that the bishop was in his conduct and position really the most mortified of all the saints. Nevertheless the mission arrived. The first two, Peronne-Marie de Chatel and Marie-Ammé de Blonay, have remained noted in the history of the Visitation.

When the establishment was an accomplished fact (1615) Archbishop de Marquette of Lyons undertook to persuade the founder to follow the common practice of erecting his congregation into a religious order under the Rule of St. Augustine, with the cloister imposed by the Council of Trent. At first the saint resisted. It cost him much to abandon the sick poor and leave to his daughters only the apostolate of prayer and sacrifice, but he eventually yielded. He then (1616) undertook the compilation of the “Constitutions pour l’aclimatation des Filles de Sainte-Marie”. The Church has thus been not only enriched in its numbers, but added to the Rule of St. Augustine constitutions which are admirable for wisdom, discretion, and sweetness” (Brev. Rom., 29 Jan., sixth lesson). At once the founder opened the door of the monastery to all of good will. No severity, however great, could prevent the weak and infirm from coming “there to seek the perfection of their soul’s life”. Those who desire to enter the Visitation not only of virgins but also of widows, on condition that they were legitimately freed from the care of their children; the aged, provided they were of right mind; the crippled, provided they were sound in mind and heart; even the sick, except those who had contagious diseases. The sisters of the Visitation, like rising at night, sleeping on hard surfaces, were suppressed. Instead of chaining the canonical office in the middle of the night the sisters recited the Little Office of the Blessed Virgin at half-past eight in the evening. There was no perpetual abstinence nor prolonged fast. Besides the ordinary fast days of the Church, he retained only that on every Friday and certain other days, the personal fasts were limited to the use of the discipline every Friday. But the wise legislator was careful to give to interior mortification what he withdrew from exterior mortification. His first concern was for poverty, which is nowhere so strict as in the Visitation, where everything is absolutely in common. No sister may “have as property anything however little, or under any pretext whatever”. Not only the rooms and the beds, but medals, crosses, rosary beads, even pictures, are changed every year in order that the sisters may never come to consider them as their own. Next comes obedience. Whether general or particular it extends to every moment of the day, and the superior is to be obeyed as a mother, “carefully, faithfully, promptly; simply, frankly; cordially.” The most trying mortification is perhaps that of the common life as understood by St. Francis de Sales. The day of the Visitandine is divided from 5 a.m. until 10 p.m. into a multitude of short exercises which keep her occupied every instant in duties determined by her rule. An hour of mental prayer in the morning and a half-hour in the evening. Mass, Office, spiritual exercises, and exams of conscience succeed one another, and keep the religious in perpetual contemplation. Silence, recollection, modesty of demeanour prepare for and facilitate prayer. Two recreations...
of an hour each relax without dissipating the mind; the sisters should talk with cordiality and simplicity only of agreeable and piously cheerful topics.

A little book based on St. Francis de Sales and which St. Jane de Chantal added from the first to the Constitutions of the order, namely, the "Directoire spirituel pour les actions journalières", gives the practical means of fulfilling the Constitutions in the spirit of the holy founder, the method of performing each of the daily actions under the eye of God, in dependence on Him, and in union with the Divine Model, Jesus Christ. It may be said that the "Directoire" is the mould of the Visitandines. The sisters wear a black habit. The gown is made a size rather full, and is confined by a girdle of black linen. A black bandeau encircles the brow; a guimpe or barrette of white linen covers the neck, from which is suspended a silver cross; a large chaplet hangs at the belt. There are three grades among the sisters: the choir sisters who sing the Office; the associate sisters dispensed from the Office because of their health, but in other respects the same as the first grade; and the sacristany sisters who wear a white veil and are engaged in domestic tasks; they have no voice in the chapter but they make the same vows and are as much religious as the others. The communities are cloistered. The outdoor sisters who make publicly only the vow of obedience are charged with the external service of the house. There were nearly 300 members in this category, all the sisters elect by secret ballot. She is chosen for three years at the end of which time she is eligible for election for three more years. A council of four other sisters assists her in the government of the house. An assistant replaces her when it is necessary. All the houses of the order are bound to another in the order to keep a register of every action of each convent. There is no superior general, no visitor general, nor general chapter. In doubts regarding observance, recourse is had to the house of Annecy, the sainte source, which actually exercises no authority, but whose right to advise is recognized as the first among all. The superior of the convent is the bishop of the diocese and it is under his direct and immediate care. Two priests are charged by the bishop with the care of the convent, one with the title of superior, the other with that of confessor.

Such are the chief rules of the Visitation, their most striking characteristic being moderation and common sense. Made for generous souls, there is nothing about them both could we, nor the body for they overlook nothing which could mortify the spirit. For three centuries the Visitation has never stood in need of reform and each century has brought to the Church and the world its contingent of holy souls. The Order of the Visitation of Mary was canonically erected in 1615 by Paul V who granted it all the privileges of other orders of Urban VIII solemnly approved it in 1626. At the first centenary of the institute in 1710 came renewed praise for its Constitutions "admirable for wisdom, discernment, and mildness, and which open up a certain easy and united path" to religious perfection. The Visitation developed rapidly. As early as the third year the house of "La Galerie" was too small; it would hardly build and had to make an addition to it. In 1619 it rented buildings from the lake the convent which kept the name of the first convent of Annecy. The church still exists; the remainder of the building was destroyed during the French Revolution. Lyons (1615) was the first foundation with Mother Favre as superior; Moulins (1616) was the second with Mother de Bréchard, Grenoble (1618), Moulins (1618), and Paris (1619) followed in close succession. When St. Francis de Sales died (1622) there were already 13 convents established.

At the death of St. Jane de Chantal (1641) there were 86. The Bull of Clement XI at the first centenary of the foundation mentions 147. In the seventeenth century the order was confined to France and especially to Savoy; in the eighteenth century it extended to Italy, Germany, Spain, Switzerland, Poland, and the Low Countries. There were 107 houses in 1732 when the French Revolution dispersed and closed all the convents it reached. The foreign houses retained the tradition of the founders. The storm passed and as early as 1800 the convenants of the Visitation began gradually to be restored in all parts of France. That of Annecy was not restored until 1824.

The convent of Georgetown was the first house of the Visitation found in the United States (see below). The Visitation of Georgetown founded that of Mobile 1833 and in the same year that of Kaskaskia, which was transferred to St. Louis in 1841. In 1837 it founded the Visitation of Baltimore, that of Frederick in 1846, and Philadelphia in 1848. These various convents founded others, and at present there are in the United States 21 houses of the Visitation. In the Hawaiian Islands, which has two convents, Westbury, now transferred to Harrow, London, and that of Roseland, Walmer, Kent, which is the ancient convent of Vilna, Poland, the last Visitation convent founded in an English-speaking country is that of Ottawa, Canada, founded by sisters from Annecy in 1910. The third century of its existence is 1848, and it numbered 170 convents; 56 in France and 12 other French houses which the religious persecution compelled to go into exile; 30 in Italy; 2 in Switzerland; 7 in Austria; 1 in Russian Poland; 4 in Belgium; 1 in Holland; 2 in England; 17 in Spain; 3 in Portugal (these convents were driven into exile by the Revolution in 1910); 21 in the United States; 1 in Canada; 1 in Haiti, Latin America.

The first Visitandines, emulating their foundress, had nearly all received extraordinary gifts of prayer. The process of beatification of Mother de Bréchard was even begun but was abandoned to make way for that of Mother de Chantal. It was Blessed Margaret Mary Alacoque (q. v.), a Visitandine of Paray-le-Monial in Burgundy, whose piety and generosity was manifested, in order that the devotion to the Sacred Heart might be communicated to the Church. Another Visitandine, Venerable Anne-Madeleine Rénansat of the second convent of Marseilles, was the propagator of devotion to the Sacred Heart at the time of the plague of Marseilles in 1722; her cause was introduced in 1891. The cause of Venerable de la Visitation, daughter of the Visitation of the convent of Troyes (d. in 1875), was introduced in 1879 and the process of her beatification is proceeding rapidly. A religious of exalted virtue, she encouraged a number of souls both within and without the cloister in that path of confidence, generosity, obedience to the Divine Will, of fidelity to the duty of the present moment. In 1858 she was declared a Venerable by Sales. In the course of the process of beatification her authentic writings have been carefully examined and approved by the Sacred Congregation of Rites (Decree of 21 Sept., 1892). The Visitandines are contemplatives, and in order that they might not be turned aside from the chief aim the founder often reverts in his letters to their general duties which would divert them from their first vocation. Nevertheless, even in the time of St. Francis de Sales the Visitation several times accepted temporarily the mission of reforming foreign communities or even houses of penitent women, and God has blessed their devotion. It was likewise the need of the times which at a certain period led many convents to open within their cloisters boarding-schools for young girls. These boarding-schools which still exist in certain communities have done great good to youth.
The instruction given at the Visitation is generally solid and on a par with that of the most serious schools. But what especially characterizes the schools of the Visitation and the pupils themselves is the strong education of will and character. In a constantly serene and maternal atmosphere the child learns at an early age self-denial, a sense of duty, and of responsibility to God for every action. The mistress methods of going to God become to a certain extent those of the children.

Hamon, Hist. de St. François de Sales, ed. Gonther and LaTourneaux (Paris, 1899); ibid., Hist. de Chazelles (Paris, 1869); ibid., Hist. de Chavannes, ed. F. Tiffard (1869); ibid., Hist. de Sales, Lettres, in Annales, XV (Année, 1908); Règles, de et Augustin et constitutions pour les œuvres de la Visitation, a collection made by the Servite Benedictines of the Visitation Ste Marie (Anneey, 1751); De Chazelles, Vie de quatre des premières mères de l'ordre de la Visitation St. Marie, ed. Verpillot (Paris, 1852).

RAFFAEL PERNIN

Visitation Convent, Georgetown, The, in the District of Columbia, United States of America. This convent was founded by Miss Alice Labor, native of Kilkenny County, Ireland, who sailed for this country in 1826, and came to Georgetown, District of Columbia, and located near the present site of the Visitation Convent. On the voyage she formed an intimacy with Mrs. Sharp and Mrs. McDermott and, united in their vocation, they bought a small house in Philadelphia and began their community life under the direction of the Rev. Leonard Neale, who had succeeded Rev. Lawrence Gressett and Rev. Francis Hagan, the first two vicars of the fever epidemic of 1851. The return of the fever in 1797–9 broke up their house, and Father Neale having been made president of Georgetown College invited them to settle in that place. Miss Labor bought a small cottage near that of three French noblewomen of the Order of Poor Clares, who had escaped the Terror and hoped to found a house of that land in their asylum. Father Neale put the Congregation of the Poor Clares at their disposal, called, under the Rule of St. Francis de Sales, continued his directorship and encouraged and helped them in every way. His inspiration was to advance Catholic education and especially to secure it for the daughters of Catholic families in Maryland, where the prescriptive laws and penalties established by those who had followed the Government of the Revolution from the time when the British had occupied the land had reduced Catholic education to a low ebb (see Acts of Assembly, 1634; 1701; 1715; 1717; 1755).

The school was opened, 24 June, 1799. The first pupil was Anna Smith, the first novice Sister Aloysia Neale. Their ranks were immediately recruited, their pupils multiplied, and in 1802 the school was described as an academy. In 1804 the house was enlarged, and in 1817, Father Francis returned to France; Bishop Neale and his brother Father Francis bought their property, furniture, and books, and it was among the last that the Rules of the Visitation were discovered in 1812, after being vainly sought for years by the bishop, for Neave had been swept away in the Terror. No enclosure was observed at first and the ladies were called Mistress of Madison and the Bishop of Madison. It was not until 1818, April 21, that the Archbishop of Baltimore from Pius VII the Brief dated 14 July, which raised the community to the rank of a monastery. Solemn vows were taken, 28 Dec., 1816, by 30 choir sisters, 4 lay sisters, and 1 out sister. Father Beschter, formerly of the papal choir, instructed them in the chants of the office and the Visitandines of Chaillot sent books and in the language.

Six months later Archbishop Neale died, but he had appointed Father Cholivier director of the community. He arrived, 13 Jan., 1818, and devoted his life to the new charge. He sold his estate in Bretegaye and gave the proceeds as well as his French pension to building the chapel for the sisters. He asked and obtained from his friend Charles X an altar-piece, and by every means in his power helped the sisters in their poor school—the first free school in the District of Columbia. Mother Catharine Riglen broke ground for the chapel, the symbolic window of which was given by a lady in South Carolina. This was the first chapel of the Sacred Heart in the United States. In 1819 the first prospectus was issued over the signatures of Mrs. Henrietta Brent, Mrs. Jerusha Barber, and Father Cholivier; in 1823 a new academy was built, and in 1829 three European sisters arrived. On 9 Sept., 1836, Mother Teresa Labor died, having seen her daughters established at Kaskaskia, Mobile, St. Louis, Baltimore, and Brooklyn. In 1872–3 the present academy building was erected, and in 1899–1900, after a fire, this was enlarged. Where the cottage stood there is now a square of many-storied buildings and the small lot has grown to thirty-eight acres in extent. Archbishop Neale, Father Cholivier, Mother Teresa Labor, Sister Dorothea Pascal, and Father Bodoaud, the brothers of Emperor Bodiwe, and the thirty original sisters are laid in the crypt of the chapel and buried in the walls of its foundations, while many distinguished names carried on the rolls of the academy make it one of the historic spots of the country. At Gen. Winfield Scott's request the academy was exempted from seizure for hospital purposes during the Civil War. His daughter Virginia (Sister Mary Emmanual) who was a Visitation nun is buried in the cemetery.

Ella Loraine Dorsev

Visitors Apostolic, officials whom canonists commonly class with papal legates. Visitors differ from other Apostolic delegates, principally in this, that their mission is only transient and of comparatively short duration. In ancient times, the popes generally exercised their right of inspecting the dioceses of various countries through their nuncios or legates (c. 1, Cons. Const., Dec. 1, Dec. 2, Cens. III, 30), though they occasionally, even in the primitive ages, sent special visitors. At the present time, the mission of papal nuncios is rather of a diplomatic than of a visitatorial character. Visitors are, at present, deputed by the pope for special emergencies and not at stated intervals. Their duty is to inspect the state of the Church in the country confided to them and then to draw up a report to the Holy See. At times, this visitation is made with the same attention to details as is an episcopal visitation. Visitors Apostolic are also appointed to visit the various provinces of a religious order, whenever, in the judgment of the pope, this becomes useful or necessary. In all cases of Apostolic visitation, the pope, through delegating, is putting in effect the supreme and immediate jurisdiction which is his for any and every part of the Church. The exact powers of a visitor can be known only from his brief of delegation. His office ceases as soon as he has submitted his report to the Holy See through the Consistorial Congregation. For the city of Rome itself there is a permanent Commission of the Apostolic Visitations. Established by Urban VIII as one of the Roman congregations under the presidency of the cardinal vicar, it was changed into a commission by Pius X through the Constitution "Sapienti Consilio" (29 June, 1905). These Apostolic visitors annually inspect the parishes and institutions of Rome and make report on their spiritual and financial condition. They pay special attention to the fulfillment of the obliging papal springing from pious foundations and legacies for Masses and charities.


William H. W. Fanning

Visitors' Synod. See Councils, General.

Visits to the Blessed Sacrament.—By this devotional practice, which is of comparatively modern development, the presence of Jesus Christ in the Blessed Eucharist is regarded in the same light and honoured with the same ceremonial observances as
would be paid to a sovereign who favoured any place in his dominions by taking up his abode there. The example of the kings of France is the best. To visit it were, holds His court, and is prepared to grant audience to all who draw near to Him, though others prefer to regard Him as a prisoner bound to this earth and to existence in a confined space, by the letters of His love for mankind. In this latter case the visits paid to the Blessed Sacrament assumed the special character of devotion which is paid to the Sacred Heart of Jesus for the indifference and ingratitude shown Him by the majority of Christians, for whose sake He remains in the sacramental species. It must be plain that this devotional exercise of “visiting” the Blessed Sacrament is essentially dependent upon the practice of ceremonial reservation (q. v.). As has already been pointed out in the latter article, merely words are insufficient to give a just illustration of the existence of a custom in the early Church of showing special and external veneration to the Sacred Species when reserved for the sick break down upon closer investigation. To this day in the Greek Church no practice of genuflecting to the Blessed Sacrament is known and in fact it may be said that, while the ceremony, as such, has been persisted in, the Gospels or the sacred vessels would be treated respectfully, still no cultus is shown outside of the Liturgy. During the first ten or twelve centuries after Christ the attitude of the Western Church seems to have been very similar. We may conjecture that the faithful concentrated their attention upon the two main objects of their veneration, viz. the blessed Eucharist instituted, viz. to be offered in sacrifice and to become the food of the soul in Holy Communion. It was only by degrees that men awoke to the lawfulness of honouring the abiding presence of Christ outside the sacred mysteries, much as we may conceive that if a monarch chose to dress in muti and to lay aside all marks of rank, people might doubt as to the greatness of the monarch himself, which he seemed purposely to exclude. In any case the fact is certain that we meet with no clear examples of a desire to honour the presence of Jesus in the Blessed Sacrament reserved upon the altar before the twelfth century.

Perhaps the earliest indications of a new form of prayer in regard to this is revealed in a direction given to the anchoresses in the “Ancren Riwle” (q. v.): “When ye are quite dressed . . . think upon God’s Flesh and on His Blood which is over the high altar and fall on your knees towards it with this salutation ‘Hail thou one of our Creation, etc.’”. So again, in one of his letters St. Thomas of Canterbury writes: “If ye can, my dearest to me who have been wont to pray for you in an abundance of tears and with groanings not a few before the Majesty of the Body of Christ” (Materials, Rolls Series, V. 276). This example, perhaps, is not quite certain but we know from instances in the Holy Grail romances, that the idea of praying before the Blessed Sacrament was growing familiar about this period, i. e. the end of the thirteenth century. According to the English Richard Rolle of Hampole, at the beginning of the fourteenth century, explicitly exhorts Christians to visit the church in preference to praying in their own houses, for he says: “In the church is most devotion to pray, for there is God upon the altar to hear those that pray to Him and to grant them what they ask and what is best for them” (“Works”, ed. Herdman, I. 141). But in the course of the same century the practice of visiting the Blessed Sacrament became fairly common, as we see particularly in the case of Blessed Henry Suso and Blessed Mary de Malliacco (a. d. 1331-1414), who, we are told, “on solemn feasts kept vigil before the most holy Sacrament”. It was often at this period joined with an intense desire of looking upon the Blessed Sacrament exposed, a most striking exam-

The information given by writers such as COPLEST, Histoire de la sainte Eucharistie (Paris, 1836), and De la Benediction et jésus (Freiburg, 1868), must be used with caution as the present writer has pointed out in The Month (April and December, 1897).

HERBERT THURSTON.

Vis Mara, Denis. See Hyderabad, Diocese of.

Vit, Vincenzo de, Latinist, b. at Mestrina, near Padua, 10 July, 1810; d. at Domon d’Ossola, 17 Aug., 1892. He made his studies at Padua, was ordained priest in 1836, in 1844 became librarian of the Accademia dei Concordi at Rovigo and canon of the cathedral. He was thus advancing in the path of ecclesiastical honours, but under the influence of Rosmini he entered at Stresa the Institute of Charity. He began his revision of Foccielli’s lexicon at Stresa. Compelled to have recourse to libraries, he went first to Florence in 1861, and in 1862 to Rome, where he took up his residence, returning to Northern Italy in the summer. De Vit’s idea differed from that of Foccielli and Furlanetto, it being his intention to include in his book all the periods and all the varieties of Latin derived from it. He rendered a modified exact digest of the authors of the decadence and the Fathers of the Church, and accorded considerable space to inscriptions, which he also treated in special works. His work was a third larger than Furlanetto’s edition, which extension compelled him to leave out proper names. The “Lexicon italico latinitatis” was completed in 1870. De Vit undertook the “Lexicon diagonale”, which he brought down to the beginning of the letter P. Unfortunately no one has undertaken its completion. One of the great merits of the “Lexicon”, apart from its extent, is that it allows the restoration of the exact history of each word according to writers and periods. Very rarely does a text important for meaning escape De Vit’s cleaning. His work will always be useful because it gives all essential information in a comparatively brief form.

He also laboured on the history of his native place, and published his researches in eight volumes: “Il lago maggiore Stresa e le isole Borromeo” (Prato, 1875-78); “Memorie storiche di Borgomanero e del suo mandamento” (1859); 2nd ed. (1872); “Almanacco storico di Stresa” (1876); “La provincia romana dell’Ossola ossia delle Alpi Atrezziane” (Prato, 1882). All these works were collected in a series of “Opere varie” (11 vols., Prato, 1875-92), which also contains numerous memoirs of antiquity and lexicography, the most celebrated being “Della distinzione tra i Britann’ e Britann’” (Britannia, 1847); “Della distinzione tra i Britann’ e Britann’” (Britannia, 1827); “Della distinzione tra i Britann’ e Britann’” (Britannia, 1827) which he brought down to the beginning of the letter P. Unfortunately no one has undertaken its completion. One of the great merits of the “Lexicon”, apart from its extent, is that it allows the restoration of the exact history of each word according to writers and periods. Very rarely does a text important for meaning escape De Vit’s cleaning. His work will always be useful because it gives all essential information in a comparatively brief form.

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VITALINI 485  VITALINI

According to the “Liber Pontificalis” (ed. Duchesne, I, 343) he was a native of Segni in Campania, and his father's name was Anastasius. After the death of Pope Eugène I, on 2 or 3 June, 657, Vitalian was elected his successor, and consecrated and enthroned on 30 July. Like his predecessor, Vitalian sought to restore the connexion with Constantinople by friendly advances to the Eastern Emperor Constans II (641–668) and to prepare the way for the settlement of the Monothelite controversy. He sent letters (syndiceti) announcing his elevation by envoys both to the emperor and to Patriarch Peter of Constantinople, who was then his successor. Vitalian confirmed the privileges of the Roman Church and sent to St. Peter as a present a codex of the Gospels in a cover of gold richly ornamented with precious stones. The Patriarch Peter also sent an answer, though not a definite one, to Monothelitism, which he sought to defend. He made it appear that he was of the same opinion as the pope, who in writing to Peter even the bronze tiles from the roof of the Pantheon, which had been dedicated to Christian worship, Constans stopped in Sicily, where he cruelly oppressed the population, and was assassinated at Syracuse in 668. The pope supported his son Constantine IV Pogonatus against a usurper and thus aided him to attain the Byzantine throne. The new emperor had not long reigned when Vitalian, as the Monothelite decree (typus) of his father, and Pope Vitalian probably made use of this inclination to take a more decided stand against Monothelitism and to win the emperor to orthodoxy. In this latter attempt, however, he was not able to succeed. The Monothelitish Patriarch Theodore of Constantinople (from 678) even refused Vitalian's name from the diptychs. It was not until the Sixth General Council (681) that Monothelitism was suppressed, and Vitalian's name was replaced on the diptychs of the Byzantine Church.

Pope Vitalian was very successful in his office, where disputes still divided the Anglo-Saxon and the British clergy, respecting various ecclesiastical customs. With the aid of using letters to monasteries in Ireland, Osy of Northumberland decided for the general acceptance of the Roman practices in regard to the keeping of Easter, and the shape of the tonsure. Together with King Egbert of Kent, he selected the priest Wigheard to Rome, to be consecrated there after the death of Archbishop Dennis of Canterbury in 661, but the pope refused to make an acceptance of the islands. The pope wrote a letter to King Osy of promising to send a suitable bishop to England as soon as possible. Hadrann, abbot of an abbey near Naples, was selected to go, but he considered himself unworthy to be consecrated bishop. At his recommendation a highly educated monk, Theodore of Tarsus, who understood both Latin and Greek and who was at Rome, was chosen as Archbishop of Canterbury and consecrated on 26 March, 668. Accompanied by Abbot Hadrian, Theodore went to England, where he was recognized as the head of the Church in England by all the clergy. Saxon and British. The pope confirmed to him all the privileges that Gregory the Great had formerly granted to Archbishop Augustine.

The archiepiscopal See of Ravenna was immediately subject to Rome. Archbishop Maurus of Ravenna (661–71) sought to rid himself of this dependence, and made his see again independent of the emperor. Vitalian was called upon to justify his theological views, he refused to obey and declared himself independent of Rome. The pope excommunicated him, but Maurus did not submit, and even went so far as to excommunicate the pope. The Emperor Constans II sided with the archbishop, issued an edict removing the Archbishop of Ravenna from his office, and in the name of Rome, and ordained that the former should receive the pallium from the emperor. The successor of Maurus, Reparatius, was in fact consecrated, in 671, by three of his suffragan bishops and received the pallium from the emperor. It was not until the reign of Pope Leo II (682–83) that the independence of the See of Ravenna was suppressed; Emperor Constans II repealed the edict, and Vitalian received the ancient rights of the Roman See over the See of Ravenna. Vitalian also had occasion to enforce his authority as supreme judge in the Eastern Church. Bishop John of Lappa in Crete, deposed by a synod under the presidency of the Metropolitan Paulus, appealed to the pope, and was imprisoned for so doing. He eventually, however, was released, where Vitalian held a synod in December, 667, to investigate the matter, basing its action on the records of the metropolitan Synod of Crete, and pronounced John guiltless. Vitalian wrote to the Metropolitan Paulus demanding the restoration of John to his diocese, and the return of the monasteries which had been unjustly taken from him. At the same time the pope directed the metropolitan to remove two deacons who had married after consecration. Vitalian also wrote respecting John to an imperial official and to Bishop George of Syrauce, who had supported the deposed bishop. Some of the letters attributed to these pope are spurious. He was buried in St. Peter's.

Vitalian (de Vitalinis), Bonifazio, jurist, b. at Mantua, Italy, about 1320; d. at Avignon after 1388. After completing his law studies at Padua he returned to his native city and took up the practice of criminal law. While thus engaged he wrote: “Super malificeii” (Milan, 1505; Venice, 1559, 1584; Lyons, 1558; Frankfort, 1600 and 1601). He suddenly gave up the law, entered the priesthood, and left Padua with the intention of never returning. In 1350, however, he became Bishop of San Miniato de Tribesia and vicar of the bishop. Two years later he went to Avignon, where he received a professorship. He was given the privilege of granting the doctorate, was made prothonotary Apostolic, advocate of the Consistory, fiscal of the Roman Curia, and finally auditor of the sacred palace. He is known to have been in Bologna, Venice, and Avignon in 1388. He wrote a commentary on the “Clementines” entitled “Commentarini in Constitutiones Clementis Pape V in alma Avienonisensi universitate editi” (Lyons, 1522), and two treatises, “Solemnis ac perutilis tractatus de modo procedendi contra apostatas” (Venice,
VITALIS

1555), and "Tractatus, qui casus respirat speciale mandatum" (Zürich, 1584).

VON SCHLECE, Gies, des Quellen u. Literatur des canonic.
Rechts, II (Stuttgart, 1877), 253 sq.; TIRABOSCHI, Storia della lit.
traratura italiana, V (Florence, 1869), 2, 388.

PATRICIUS SCHLAGER.

VITALIS, SAINT, MARTYR. His legend, which is of
little historical value, relates that he was martyred
by order of a judge named Paulinus for having en-
couraged St. Ursicinus, who was wawering at the
prospect of death, and for having given burial to
his remains. St. Vitalis was racked and then buried
alive. He was the husband of St. Valeria who was
martyred at Milan, and father of the more famous
Sts. Gervasius and Protasius. The feast of St.
Vitalis occurs on 5th July, but the date of his martyr-
dom is uncertain. The legend makes him a victim of
the Neroonian persecutions, but Baronius gives the
year 171 during the persecution of Marcus Aurelius.
The question is discussed by Paprobroch in the
Bollandist "Acta" and by Tilmont in his "Mémo-
àires pour servir à l'histoire ecclésiastique". Pap-
brobroch cites the hagiographies by Flavio and by
Virginius, and according to the latter, St. Vitalis
was excommunicated and twice expelled from Rome
by Pope Sixtus III, on 3rd and 21st July, 491. He
built a church named after himself, the church of St.
Vitalis of Rome, Faenza, Rimini, Como, Ferrara,
Venice, Verona, and at Jadera in Dalmatia, but the
most famous church bearing his name is the octagonal
San Vitale at Ravenna, the place of his martyrdom,
built in the years 541-46 and dedicated as an inscrip-
tion attests in 547. This church, which was origi-
nally constructed by Julius Argentarius and restored
by Ricci in 1571-74, is one of the most magnificent
works of Byzantine architecture and mosaic.
Acta SS., April, III, 562; Diet. Christ. Röm., IV, 463; Sires,
Vita SS., IV, 334; GÉRIN, Petits Bollandistes, V, 62; SERRA-
TRICE, Breve cronica sulla vita e sul culto di S. Vitalis Ma
tere (Mondovi, 1899).

RAYMOND WEBSTER.

VITALIS, ORDINARIES. See Ordinaries VITALIS.

VITALIS and AGRICOLA, SAINTS, martyred at
Bologna about 304 during Diocletian's persecution.
Agricola, who was beloved for his gentleness, con-
verted his slave, Vitalis, to Christianity; they became
deeply attached to each other. Vitalis was the first
to suffer martyrdom, being executed in the amphite-
atre, and Agricola was taken by the prefect of pro-
secutors sought in vain to win over Agricola, whom
they finally crucified. Both martyrs were buried in
the Jewish graveyard. In 393 St. Ambrose and
Bishop Eusebius of Bologna transferred the remains
of the martyrs to a church. Ambrose took some of
the blood, of the cross, and of the nails to Florence,
where he showed them to the monks and to the mon-
astery of the Holy widow Juliana. On this occasion
he delivered an oration in praise of virginity, with special reference to the three virgin daughters of Juliana. His mention of the
agricola and Vitalis in the first part of the
oration is the only authority for their lives ("De 
exhortatione virginatis", ed. i. r. in, P. L. XVI,
335). The feast of the two martyrs is observed on
4 November. In 396 other relics were sent to St.
Vietricus, Bishop of Rouen, and, about the same date,
to St. Paulinus of Nola and others.
Acta SS., Nov., II, 233-53; REINART, Acta martyrum (Ratis-
bon, 1660), 191-94.

GABRIEL MEIER.

VITALIS of SAVIGNY, SAINT, founder of the mon-
astery and Congregation of Savigny (1112), b. at
Tieville near Bayeux about 1060-65; d. at Savigny,
16 Sept., 1122. His parents were named Rainfreid
and Rohais. We know nothing of his early years; after
ordination he became chaplain to the Count's brother,
Robert of Mortain (d. 1100). Vitalis gained the
respect and confidence of Robert, who bestowed
upon him a canonry in the church of Saint-Evremil
at Mortain, which he had founded in 1082. But
Vitalis felt within him a desire for a more perfect
state of life. He gave up his canonical in 1095,
settled at Dompierre, 19 miles east of Mortain,
and became one of the leaders of the hermit
 colony of the forest of Craon (see ROBERT of ARBRIS-
SEL). Here for seventeen years he lived an asces-
tical life. At the same time he conducted himself, like
Robert of Arbrissel, with the salvation of the sur-
rounding population, giving practical help to the
outcast and the sick gathered round him. He was
a great preacher, remarkable for zeal, insensible to fa-
tigue, and fearless of solitude; he was said to have
attempted to reconcile Henry I of England with his
brother, Robert Curthose. He seems to have visited
England and a considerable part of western France,
but Normandy was the chief scene of his labours.
Between 1105 and 1120 he founded a monastery at
Mortain, with his sister St. Adeline as abbess. (See Savigny.)
In 1108, during the Western Crusade, an expedition
under his leadership against the Moors was
approved. After his death, in 1122, he was canonized
and the church of Sainte-Catherine was built in
honour of his relics. His feast is celebrated in the
French Church and in Rome on 9th June. Some
editions of his works have been edited, e.g., Savigny's
Chronicle, comun. T. DE DIX TEAMONT (Paris, 1890), i, in
ABBAY, Hist. de la congrég. de Savigny, I (Cenon, 1890); VITE AS,

RAYMOND WEBSTER.

VITELLISCHI, MURRIO, b. at Rome 2 Dec., 1563; d.
there 9 Feb., 1645. He belonged to a distinguished
family but notwithstanding brilliant prospects he entered the Society of Jesus 15 August,
1583, and after completing his studies in the order
was made a professor. In 1593 he was appointed
rector of the English College which had been established in 1579 by Gregory XIII. At later dates he was
made provincial of the society for Rome and Naples,
and assistant of the Jesuit general for Italy, and finally
was elected General of the Society on 15 November,
1615, by the seventh general congregation. The
society during his generalate attained a high degree
of prosperity. The missions were extended to
Thibet, Tonking, and to the Marafon, and the
English mission was raised to an independent province.
The only one of the churches erected by his administra-
tion were in France, where finally, on account of
Richelieu, he forbade his subordinates to speak or
write of the supremacy of the pope. In 1617 and
1649 he issued regulations concerning the doctrine of
Probabilism in two general letters addressed to the
superiors of the society. Some of his letters and
general epistles have been edited by de Prat,
"Recueil historique", V (Lyons, 1875), 380 sq.;
DE BACKER, Bibliothèque des ecrits de la Compagnie de
Jésus, ed. SANTENOGAL, XIII (Brussels, 1898), 518.

PATRICIUS SCHLAGER.

VITELLUS, LUCIUS, proclaimed Roman Emperor by
the soldiers at Cologne during the civil war of A.
A.D. 69; d. at Rome, 21 Dec., 69. The Emperor Galba
had placed Vitellius at the head of the army of the Lower
Rhine, because he considered Vitellius, who held only
for the pleasures of the table, incapable of conspiring.
After Galba's death, when Otho proved incapable of
maintaining his position, the soldiers of Lower Ger-
many proclaimed Vitellius as Caesar, while the
adjoining provinces also acknowledged him. The two vig-
orious legates, Almicus-Carina and Fabius Valens, led
the armies of the Upper and Lower Rhine towards Italy,
the troopsrgb and plundering the provinces
through which they marched. Otho transferred to his
generals the command of the imperial army then being
collected in northern Italy. Otho's army was completely defeated and the greater part of his troops killed at the battle of Bedriacum (Cremona). Meanwhile Vitellius was advancing with the last of the army of the Rhine by way of Langdum (Lyons) in Gaul towards Italy. With an undersized force of 60,000 men he marched towards Rome. Here his generals ruled with unlimited sway. The news from the East constantly grew more ominous, for Vespasian was proclaimed emperor and received the homage of his soldiers at Berytus, while the legions in Egypt and the Danubian provinces swore loyalty to him. Vitellius saw himself forced to prepare for war against Vespasian and marched towards Rome. He included his forces and entered into negotiations with Vespasian's generals, opening the way for the defeat of the adherents of Vitellius in the battle of Cremona. Vitellius made a few attempts to check the victorious advance of his opponent, and even tried to collect a new army at Rome, but both officers and soldiers soon laid down their arms. When the emperor saw that all was lost he abdicated. A desperate struggle arose in Rome between the contending parties and the Capitoline temple and many palaces were destroyed by fire. Vespasian's adherents captured Rome and Vitellius was killed by his enemies. As the Emperor Vespasian and his army were still a long way from Rome, the government was carried on for a time by Vespasian's son, Titus Flavius Domitians.

KORT, Köln im Mittelalter. Annalen des hist. Vereins für d. Niederhenn, no. L (1890); see OTHO. KARL HOEBER.

Viterbo and Toscanelia, Diocese of (VITERBENSIS ET TUSCANENSIS).—The city of Viterbo in the Province of Rome stands at the foot of Monte Cimino, in Central Italy, in an agricultural region. The latter has preserved its medieval character, more particularly in its encircling walls, which are still in good preservation. The most ancient building in the city, the cathedral, dedicated to St. Lawrence, was altered in the twelfth and the sixteenth centuries. The capitals of the columns, the two monuments of John XXI, and some frescoes and fragments of mosaic have been preserved. The chief altar is decorated with frescoes of the thirteenth century; here were held the conchae of Gregory X (1271-73), John XXI (1276), and Martin IV (1282). The former Servite church of the Verità is now a museum in which is preserved a fresco of Lorenzo da Viterbo representing the "Espanoles of the Blessed Virgin." The adjoining convent is occupied by the Technical Institute.

The Church of S. Francesco are a Madonna by Sebastiano del Pioombo, and the tombs of Adrian V, by Vassalletto, and of Clement IV, by Pietro d'Oderisi. The Church of S. Sisto is remarkable for the great height of the sanctuary above the bulk of the nave; in this church Henry, son of Richard of Cornwaille, was buried by St. Alexander in 1271. S. Maria della Salute is remarkable for its graceful doorway. The Madonna della Quercia, with its annexed Dominican convent, is of elegant Renaissance architecture; in the lunette of the doorways of the façade are examples of majolica by Luca and Agostino della Robbia. The richly gilded ceiling is by Antonio da Sangallo; the tabernacle by Andrea Bregno. In the Church of S. Remigio the mummified body of the saint; on her feast day (4 September) her statue, enshrined in a large tempietto decorated with lanterns, is borne aloft by sixteen men. S. Maria dei Gradri, of which the church still remains, was one of the earliest convents of the Dominicans and is even now a house of retreat. S. Juliana de Novos is buried in the Church of S. Maria della Pace.

Among illustrious Viterbians may be mentioned the Augustinian Blessed Giacomo of Viterbo (thirteenth century). Notable profane edifices are the Municipal Building, with its splendidly frescoed halls and important Etruscan, Roman, and medieval museum, the Rocca, and, among a number of private buildings, the arches of S. Pellegrino. The neighbourhood is rich in Etruscan and Roman remains. The public fountains are especially beautiful. Noteworthy are the burial-places of Cartel d'Asso, Norcia, and Musarno, which have yielded a large number of Etruscan sarcophagi and inscriptions. Ferento, on the other hand, is rich in Roman remains, among them the theatre and temple of Fortuna. Viterbo is famous for its numerous and copious mineral springs, the chief of which is the little sulphur lake of Pulchane; other sulphur springs are those of Bagnaccio, Torretta, and Cruciata. The water of the Grotta spring is sub-acid.

There is much dispute as to the origin of the city of Viterbo. It is certain that many relics of the Roman period are found in the district, and the baths of Pulchane (Aqua Caia) and of Baeceno (Aqua Passeris) were unquestionably frequented both in the Roman and the Etruscan periods. It is not improbable that the city of Sorrino Nova stood here; others think that this may have been the site of Forum Suburbanum. The name of Viterbo occurs for the first time in the eighth century, under the pontificate of Zachary, when it was a village tributary to Toscanelia, in Lombardie Tuscany (Tuscia Langebardorum) on the Via Cassia. Charlemagne gave the pope all this Tuscan territory in feudal tenure, the imperial authority over it being still represented by a sculdascio and later by a count. In the eleventh century the city had already grown very considerably, numbering thirteen churches, three of them with collegiate chapters. For its loyalty to him Henry IV granted it communal privileges. Paschal II was brought thither a prisoner in 1111. During the twelfth and thirteenth centuries the city several times afforded the pope an asylum. In 1155 Adrian IV here met Barbarossa, who, it is said, had to hold the pope's stall up. When Rome became a republic it endeavored to subdue Viterbo, which, supported by Barbarossa, attached itself to his party, and sheltered the antipopes Paschal III and Callistus III. But the populace were faithful to Alexander III, and only the nobility were Ghibelline, though after the peace between the pope and the emperor they rebelled against the latter also.

The dominions of the city increased after this, many towns and villages placing themselves under its protection, while others were subdued by force. The neighbouring town of Ferento was completely de-
stroved (1172) because it represented Christ crucified with the eyes opened instead of closed. These conquests resulted in renewed friction with the Romans, who overcame the Viterbans (1201). War broke out again when Viterbo purchased Centocelle (1220). As a result of the victory of Viterbo (1231), the cities of Tuscania were freed from allegiance to the Senate of Rome. In 1237 Fazio II della Rovere attempted to establish a form of government for this province, which was called the Patrimonium (more properly, the Patrimonium Tusciae), and of which Viterbo was then the capital. In the discord between the popes and Frederick II the city was Ghelli bene; it refused to receive Gregory IX in 1232; in 1237, while the same pope was at Viterbo, it was invested and handed in 1240 the city surrendered Frederick II. In 1243 Raniero Capocci drove the Imperialists out of Viterbo. Frederick regained the city in 1247, after a siege lasting a year. On the death of Frederick II he submitted to the temporal authority of the pope, after Innocent IV had guaranteed its communal liberties.

At this period occurred the death of St. Rose of Viterbo, who, because she had preached against Frederick II, had been exiled, with all her family, a few days before the emperor's death was known, but had been permitted to return some months before her own death. Under Alexander IV her body was buried in the monastery of the Clarisses. In the subsequent period of reaction to the city was robbed by a proportional levying of its inhabitants to the territory of the Papal States north of Lake Bracciano and on the right bank of the Tiber. After the death of Alexander IV at Viterbo (the exact whereabouts of his grave in the cathedral is unknown), the papal Court remained there for twenty years. Urban IV, Gregory X, John XXI, Nicholas III, and Martin IV were elected there. In the last election the cardinals of the Gatti family failed to elect a pope, and threw them into prison, on account of a dispute as to the possession of certain villages. The controversy between the Orsini and Viterbo was eventually settled by Boniface VIII. About 1300 the communal government was reorganized; the power was placed in the hands of eight "reformers" and of a "defender of the people," the latter of whose election the assembly could not be convened, nor any public matter discussed or expense incurred. This soon developed into despotism; after 1312 the office became hereditary in the Ghelli family of Prefetti di Vico. From 1319 to 1329, however, Silvestro Gatti forcibly caused himself to be elected defender, and serious disorders ensued. In 1328 the city accorded a festive reception to Louis the大湾区, and recovered itself. He took the side of him, very soon, however, it repented and received the legate of John XXII with honour. In 1329 Fazio di Vico slew Gatti and made himself defender. Fazio was in turn slain by his brother Giovanni, who lorded it over the whole Patrimonium during the absence of the popes, but was driven out by Landi Gatti, a former successor of Gatti's, who became the governor of the Patrimonium, when the Viterbans refused to pay certain imposts (1346–50), and with Cola di Rienzi (1347), to whom the city surrendered.

When Cardinal Albornoz came to effect the reconquest of the Papal States, Viterbo submitted and built a fortress (Rocca) for the governor of the Patrimonium. In 1349 during the jouvet of Pope Spirit, Viterbo, quarreled between the populace and the revenue of one of the cardinals developed into a general uprising, which the Viterban Cardinal Marco quickly put down. In 1375 Francesco di Vico took possession of the city, which joined in the general revolt against papal rule, but quickly submitted. When the Seism arose, Viterbo, during the course of the century, was driven out of the Papal States, and when Clement VII and sustained a siege by Cardinal Orsini. The people rose against the tyrant and killed him (8 May, 1357), and Viterbo returned to the obedience of Urban VI. But in 1391 Gian Sciarra di Vico re-entered the city and took possession of its government. In 1391 Cardinal Pilee, the legate of Clement VII, would have given the city over to Boniface IX, but his plan failed, and he with difficulty saved himself by flight: Vico came to an understanding with Boniface.

In the beginning of the fifteenth century Viterbo and the Patrimonium were incessantly objects of attack, now of Ladislaus of Naples, now of Braccio da Montone, now of the Sforza. Two of these having died, Giovanni Gatti made himself lord of Viterbo, endeavoring at the same time to maintain good relations with the latter. Viterbo was Magnifico, the Papal

mony there. His son Princivalle was killed in the instigation of the Magonideschi (1454), and a like fate befell Guglielmo Gatti (1456). There followed a series of fights between the Gatteschi and Maganzesi factions, especially in 1496, leading to the extinction of the Gatti domination. Peace was renewed until 1506, when certain devout youths, representing the city, went to Rome to persuade Papa to concede the city to him, and win the pape's good will by a peace; the pape's Vad mari Vergine" (Peace be with us! The Virgin Mary wills and commands peace). The Bishop of Adria, governor of the city, joined in this movement, and he was followed by all the magistrates and nobles, who bound themselves by oath to observe perpetual peace. Peace was agreed upon and its details were signed; the pope failed to, instead of the governor of the Patrimonium, a cardinal legate; after 1628 it was the residence of a simple governor. One of its cardinal legates was Reginald Pole, around whom there grew up at Viterbo a eortie of friends, Vittoria Colonna among them, who aroused suspicions of heterodoxy. In 1600 the Piedmontese had already advanced as far as Viterbo, who in an ensuing battle, which was the cardinal's return to Viterbo, was defeated.

Toscanella, which has recently resumed its ancient name of Tuscania, is a small town in the Province of Rome, about twelve and a half miles from Viterbo, on the River Marta and the ancient Via Clodia. It still preserves its medieval encircling walls. The two most interesting and most ancient churches are outside the city walls. St. Mauro's, near the old Roman road, is the ancient cathedral, and of S. Pietro, situated on a hill, also at one time a cathedral. Both are notable for their Lombard architecture of the eleventh and twelfth centuries, their sculptures, and their frescoes. The churches themselves date back as early as the fifth century; that of S. Leonarde, now a nayl hoy, preserves its fifteenth-century facade, and the little church of S. Maria della Roncia (1495), formerly a Franciscan church, contains some good pictures. In the vicinity of Toscanella have been found Etruscan tombs, which, however, have mostly gone to enrich the various museums of Europe. The archivium of the commune contains most interesting papers.

Tuscania, the ancient name of the Papal Patrimony of Tuscany (Cornetto). With the decay of the latter, the former grew, and became particularly important in the Lombard period, when it was a royal fief. Tuscania supported the Romans, to whom it was tributary, but after frequent conflicts with Viterbo finally yielded to it. From 1419 to 1421 it was under the lordship of Angelo Tartaglia, a soldier, who held the Castello Vecchio, the tower of which access is gained by a subterranean passage. In 1495 Charles VIII, returning from the
Neapolitan campaign, wished to enter Toscanella, but being denied admission sacked the city and destroyed a great part of it. On 12 September, 1870, it was annexed to the Kingdom of Italy. Toscanella was the native city of Cardinal Consalvi.

The episcopal See of Viterbo was transferred from Toscanella, which venerates the martyrs Sts. Secundianus, Verianus, and companions (who, however, were Romans). They suffered not far from the city, to which their relics were translated in the seventh century by Bishop Maurus, the first bishop known (649). Among the successors of Maurus may be mentioned Homobonus, to whom Leo IV (850) addressed a letter determining the boundaries of the diocese. In 876 Joannes, in the name of John VIII, carried the imperial insignia to the city. The name of Toscanella in the tenth century Toscanella was for some time under the Bishop of Centumelle. The succession of its bishops commences with Joannes (1027); another Joannes distinguished himself in the reform of Benedict (1049) and brought back the dignity of Tuscana to the common life. Gilbert (1059) and Giselbert (1060) were also promoters of reform, while Richard (1086) returned to the antique Clement III, who reunited with Toscanella the sees of Centumelle and Blera (Bieda).

In 1192 Celestine III formed Viterbo into a diocese, combining it with that of Toscanella. Among other bishops to be noted is Raniero (c. 1200), in whose episcopate the Paterini came to Viterbo, and this heresy still had to be combated in 1304. After Raniero Capocci was for a long time the administrator.

In the fourteenth century the dignity of Toscanella repeatedly refused to recognize the bishop elected by the chapter of Viterbo, so that Clement V (1312) reserved to the Holy See the right of appointment. Bishop Angelo Tignosi (1318) laboured for peace among the neighboring states, but in 1353 was famous as a physician and man of letters, and held an important diocesan synod at Montalto. In 1455 the Diocese of Corneto was separated and joined with the then newly erected Diocese of Montefiascone. In 1465 was commenced the church of the image, or picture, of the Madonna della Quercia, a picture painted on a tile which had been hung by a peasant in a charnel house; it is said that by virtue of these pictures were: Gian Pietro Grati (1538), a distinguished writer; Sebastiano Guadieri (1551), the author of a diary of the Council of Trent; Cardinal Francesco Gambara (1561), a munificent restorer of churches; Alessandro Sforza Cesarini (1636), who began the new city and of the Church of San Andrea was made Bishop of Viterbo, and a translation and Conde Fernando Gonzalez, dated 934, preserved in the monastery of San Milián de Rioja. The Navarrese king D. Sancho the Wise took possession of this region in 1181, giving it the name of Victoria, which has been converted into Vitoria by the peculiarities of the local phonetics, and conferred upon it the privileges of a town. He built two castles, surrounded the city with walls, appointed Pedro Ramirez its military chief, and granted it the fuero, or charter, of Logroño. Alfonso VIII conquered it for Castile and conferred upon it still further fueros and privileges, which were confirmed by Ferdinand III and Alfonso X the Wise. John II conferred a city charter upon it on 20 November, 1431. Isabella the Catholic expelled from Pisan hands hereditary property, and conferred in the collegiate Church of Armenta the parochial Church of Santa María de Vitoria, the present cathedral, and in 1862 the Diocese of Vitoria was erected, in conformity with the Concordat of 1851, under the Bull of Pius IX, 5 October, 1861.

When Calahorra was conquered by the Moors, its episcopal see was established in the Church of Armenta, the cathedral of which had been raised to the rank of a collegiate Church of Alava, Theodoric, Reccared, and Vivere (eighth and ninth centuries) signed as bishops of Calahorra, although they resided in Armenta. Bishop Fortunatus was one of those who defended the use of the Mozarabic Rite before Alexander II, and at his death (1088) the Diocese of Alava was suppressed. When theChurch of San Pedro, and the latter in that of San Miguel. Ferdinand the Catholic made strenuous efforts to restore peace.

The three distinct periods of its existence can easily be traced in the city of Vitoria. The most ancient city, the Campillo, or Villa de Suso, surrounded by walls and ramparts, now for the most part in ruins; the old city, built at the foot of the Villa de Suso and more in the region of the Roman province called Condate (Can荼); the new city, Colbert, a famous bishop of which was St. Boniface (sixth century). Here is the Cemetery of Suso.

The diocese is immediately subject to the Holy See. It has 34 parishes, with 37,000 souls, 90 secular and 55 regular priests, 8 houses of religious men, 18 houses of sisters, 2 schools for boys and 4 for girls.

Cardinal Consalvi, Papal Legate to Viterbo, III (1587); Sigismondo, Viterbo e il suo territorio (Rome, 1319); Aurelio Toscanella ed i suoi monumenti (Montefiascone, 1856); Orsoli, Viterbo e il suo territorio (Rome, 1319); Aurelio Toscanella ed i suoi monumenti (Montefiascone,
is a precious relic of the twelfth century. A new cathedral, which will be larger than that of Burgos, is
under (1912) being built through the zeal of the bishop, D. Jose Cadena y Eleta. The crypt was opened in
1911. Other notable churches of Vitoria are San Vicente and San Miguel, which were the churches of
Gasteiz in the time of Sancho the Wise. The Church of San Miguel is built on the site of an ancient
Roman temple and contains a statue of the Blessed Vicente de Paul, and a fragment of the whiteness of
the stone of which it is made. The parish church of San Pedro contains some curious tombs. The
convent of the Dominicans was founded by St. Dominic on the site of the house of Sancho the Strong of
Navarre. It has since served for barracks and a military hospital. The convent of San Francisco,
founded in 1244, is also a barracks for infantry and cavalry. Adrian of Utrecht was living in the famous
"Casa del Cordon" when he received the news of his elevation to the papacy.

The conciliar seminary was inaugurated in 1880 under the patronage of St. Prudentius and St. Ignatius.
It was enlarged by Bishop Mariano de Miguel y Gómez. The seminary of Aguirre was founded in 1563,
along with the civil wars that were going on, to train the clergy for the storehouse. The secondary school has a good build-
ning surrounded by the gardens of La Florida. The hospital occupies the old seminary building of San
Prudencio which was founded in the seventeenth century by Bishop Salviatier of Segorbe and Ciudad-
Rodrigo, a native of Vitoria. Oñate is situated in this diocese. Its university dates from about the middle
of the sixteenth century and was founded by Rodrigo de Mercado y Zuñolza, Bishop of Majorca and Avila.
Paul III, in 1540, issued a Bull to establish a colegio mayor and university under the invocation of
the Holy Spirit. During the first civil war this institution was transferred to Vitoria, and then suppressed.
Some years later it was reopened as an independent institution, but after it was closed.

D. Carlos de Borbón gave his protection to the university while he was in power in the Basque
Provinces during the last Carlist war. The Loyola House, which formerly belonged to the Diocese of
Pamplona, now belongs to Vitoria.

RAMÓN RUIZ AMADO.

Vitoria, Francisco. See Francis of Vitoria.

Vittorio da Feltr (Vittorino de' Rambaldoni), humanist educator, b. at Feltr, 1387; d. at Mantua, 1446. He was the son of Bruto de' Rambaldoni, a notary, but is best known by the surname of
Feltr. Vittorio entered the University of Padua in 1396, attended the courses of Gasparino da Barzizza
and Giovanni da Ravenna in grammar and Latin letters, and studied philosophy and perhaps theology.
As a student he supported himself by tutoring. After obtaining the doctorate he studied mathematics
under Pelacini da Parma, serving meanwhile as a farmacolo to the professor of rhetoric. Soon his
fame as a teacher of mathematics surpassed his master's. He spent eighteen months studying Greek
under Guarino da Verona, his fellow-student at the University of Padua, and then the best Greek scholar
in Italy. Afterwards Vittorio opened a private school at Padua, and in 1422, upon the resignation of
Barzizza, obtained the chair of rhetoric in the univers-
ity. After about a year, either being disgusted
with the immorality of the city or unable to control
his students, he resigned his chair and went to
Venice, where he again organized a school. In that
year, 1423, he was invited by Gian Francesco Gon-
zaga, Marquis of Mantua, to undertake the education of his children. Vittorio accepted the invitation
with the agreement that he could conduct a school at the Court and receive other students; and he estab-
lished at Mantua the school with which his name is
most familiarly associated.

A villa, formerly the recreation hall of the Gon-
zaghi, was transformed by him into an ideal school-
house. Because of its pleasant surroundings and the spirit that prevailed therein, it was called the "Casa
Jocosa" or "Pleasant House". All the scholars were treated with consideration, and the school became
as pleasant and enjoyable as the ideal home.
Children of the leading families of Mantua, sons of other humanists like Filippo, Guarino, and Poggio,
and poor children were admitted to the classes. The instruction given was of the new Humanistic
type but Christian in character and spirit. It was not merely a literary training, but embraced the
physical and moral requirements of a liberal education.
Letters (Latin and Greek), arithmetic, geometry, algebra, logic, dialectics, ethics, astronomy, history,
music, and eloquence were all taught there, and
frequently by special masters. The pupils were
directed also in some form of physical exercise, chosen according to their needs; but, at times, accord-
ing to the charge of the maintainance, they were given exercises which were obligatory in all kinds of weather.
Vittorio taught here as elsewhere by example, and
participated in the field games.

He was an exemplary Catholic layman and as a teacher strove to cultivate in his pupils all the virtues
becoming the Christian gentleman. Every day had its regular religious exercises at which, like morning
prayer, was an oration in the old form, and which is, all
usualy according to their needs, but, at times, accord-
and sometimes at the time of the bell, and the
resulting service was to adjust the new Humanistic
studies to a system of teaching and to show how they
could be taught without compromising the principles
of Christianity. He insisted on pleasant surround-
ings, made study enjoyable, and, by attention to
individuals, more profitable. He developed a novel
method of physical training, respecting the needs of
the individual pupils. He frequently corresponded with
the education of Cecilia Gonzaga, who became one
of the most cultured women of her time and ended
her life as a nun. Vittorio has left us no written
accounts of his work, nor any educational treatises.
For an account of the famous humanists and scholars,
statesmen, and prelates whom he prepared for their
career, see Rosmini, op. cit., infra, IV.

Rosmini, Idea dell'ultimo pretevatore nella vita e disciplina di Vittorio da Feltr (Milan, 1845); Woodward, Vittorio da Feltr e other Humanist Educators (Cambridge, 1897); Roemer in Bibl. de lath., Paladino, VII (Freiburg, 1894), 101-24; Vitti-
orio da Feltr, a Prince of Teachers (New York, 1908), written by a 
Nellet of Notre Dame; McCormick, Two Modern Catholic Educ-
ators, I; Vittorio da Feltr in Cath. Univ. Bull., XII; Semoni,
Renewal in Italy (Revival of Learning) (New York, 1888);
Thubs,兼顾 della vita del Vittorio da Feltr (Milan, 1879);
Bastian, Vita di uomini illustri del secolo XVII (Bologna, 1893).

PATERI J. McCORMICK.

Vitus, Modestus, and Crescentia, Saints, according to the legend, martyrs under Dio-
titian; feast, 15 June. The earliest testimony for their
veneration is offered by the "Martyrologium Hier-
ymannianum" (ed. De Rossi-Duchesne, 78; "In
Sicilia, VI, Modesti et Crescentiis"). The fact that
the note is in the three most important manuscripts
proves that it was also in the common exemplar of
these, which appeared in the fifth century. The
same Martyrologium has under the same day another Vitus
of the list of nine martyrs, with the state-
manship of the place, "In Lucania", that is, in the Roman
province of that name in Southern Italy between the
Tuscan Sea and the Gulf of Taranto. It is easily possible that the same martyr Vitus is meant in both cases, because only the name of a territory is given, not of a city, as the place where the martyr was venerated.

This testimony to the public veneration of the three saints in the fifth century proves positively that their cult was already established. There were, no historical accounts of them, nor of the time or the details of their martyrdom. During the sixth and seventh centuries a purely legendary narrative of their martyrdom appeared which was based upon other legends, especially on the legend of Potitus, and ornamented with accounts of fantastic miracles. It still exists.

According to this legend Vitus was a boy seven years of age (other versions make him twelve years old), the son of a pagan senator of Lucania. During the era of the Emperors Diocletian and Maximinian, his father Hylass and Valerianus, the administrator of Sicily, sought in every way, including various forms of torture, to make them apostate. But he remained steadfast, and God aided him in a wonderful manner. He fled with his tutor Modestus in a boat to Lucania. From Lucania he was taken to Rome to drive out a demon which had taken possession of a son of the Emperor Diocletian. This he did, and yet, because he remained steadfast in the Christian faith, he was tortured together with his tutor Modestus and his name was cast into the Tiber. The martyrs are described as returning to the martyrdom in Lucania, where they died from the tortures they had endured. Three days later Vitus appeared to a distinguished matron named Flor- rentia, whom they had founded the houses and buried them in the plot where they were. It is evident that the author of the legend has connected in his invention the events of great importance in both in Lucania, and were first venerated there. The veneration of martyrs spread rapidly in Southern Italy and Sicily, as is shown by the note in the "Martyrologium Hieronymianum". Pope Gregory the Great mentions a monastery dedicated to Vitis in Sicily ("Epist.", I, xlvii, P. L., LXVII, 511). The veneration of Vitus, the chief saint of the group, also appeared very early at Rome. Pope Gregorius (392-416) mentions a shrine dedicated to him (Jaffé, "Reg. Rom. Pont.", 2nd ed., I, 670), and at Rome in the seventh century the chapel of a deaconry was dedicated to him ("Libror Pont.", ed. Duchesne, I, 470 sq.). In the eighth century it is said that relics of St. Vitus were brought to the monastery of St-Denis by Abbot Ful- ri. They were later presented to the church of Corvey in Germany, which solemnly transferred them to this Abbey in 836. From Corvey the veneration of St. Vitus spread throughout Westphalia and in the districts of eastern and northern Germany. St. Vitus is appealed to, above all, against epilepsy, which is called St. Vitus's Dance, and he is one of the Fourteen Martyrs in process of canonization. He is represented near a kettle of boiling oil, because according to the legend he was thrown into such a kettle, but escaped miraculously. The feast of the three saints was adopted in the historical Martyrologies of the early Middle Ages and is also recorded in the present Roman Martyrology on 15 June.

Viva, DOMENICO, writer, b. at Lecce, 19 Oct., 1648; d. 5 July, 1726. He entered the Society of Jesus 12 May, 1663. He taught the humanities and Greek, nine years philosophy, eight years moral theology, eight years Scholastic theology, was two years prefect of studies, was rector of the College of Naples in 1711, and provincial of Naples. Works: (1) "Enchirion", a work relating to the jubilee, especially that of the Holy Year and in general concerning indulgences; (2) a course of theology for schools, compiled from his lectures at the college at Naples; (3) "Opuscula theologico-moralia", for students; (4) a course of moral theology. These works are held in high esteem and are quoted by St. Alphonsus Liguori, La Croix, etc.; (5) "Tractatus de divisionibus et illo dedisse patria" (Brussels).

Vivari, a family of Italian painters. Alvise, b. in 1446 or 1447; died in 1502. He was the son of Antonio, and was educated by his uncle Bartolommeo. Of his early history very little is known. In 1486 he wrote to the Signoria in Venice, begging that he might be allowed to prove his skill side by side with that of the two Bellini in the decoration of one of the great rooms, that in which the Grand Council met. His petition was granted, but the pictures he executed have disappeared. In 1529, from the same council, he received the honorary title of Dependent in Gran Consiglio and a donation of five hundred lire. For some years he was by most critics connected with Giovanni Bellini, by some regarded as Bellini's pupil, or a forerunner in his studio, and by others as a person of little interest, an unimportant Muranese painter, who imitated Bellini's methods, and copied his ideas and technique. It is very largely owing to Bernhard Bergeron's investigations, at present known for his researches on Lotto that Alvise has been given his rightful position as an eminent Venetian painter, who exercised great and lasting influence on his successors. He was an original workman, highly thought of in his own time, a great figure amongst the Venetian masters of the fifteenth century, by no means an unimportant member of the Vivari family, and not a follower of Bellini, but eminent in his own way, because he was the master of Cima, Lotto, Montega, and Bonsignori. His influence upon his pupils is considerable, and others who were not specially known as such are, Basaiti, Pordenone, and Antonello da Messina.

His first dated work is the polyptych of 1475 painted for Montefeltrono, and still to be seen in that Franciscan monastery. His Madonna of 1480 is in the Venice Academy. There is a picture dated 1483 at Barletta, one at Naples of 1485, a Madonna at Vienna,
1499, a head of the Saviour in Venice (1493), a Resurrection at Venice also of 1498. Then we come to the last great work, that of "St. Ambrose Enthroned", in the Frari Church at Venice, commenced in 1501, left incomplete at his death, and finished by Marco Basaiti. Many other works of his still exist, but are without date, and recent criticism has given back to Alvise a number of portraits which have hitherto passed under other names. There is but one signed portrait by him, that which formed part of the Salting Bequest; but, taking that as a starting-point, the pictures at Windsor Castle, in the Stuttgard Gallery, in the gallery at Padua, and in the possession of the Comtesse de Béarn, have been with considerable probability attributed to this painter. Many judges also attribute to him bequests to the National Gallery by the Misses Cohen as well as one belonging to Lord Wemyss, another in the possession of Lady Layard, and a fourth in the Signoria in Venice.

For the only really satisfactory study of Vivarini and his works see BERenson, Lorenzo Lotto (London, 1901). See also ZANETTI, Venetian Painters (Venice, 1771).

Antonio, b. probably at Murano during the early part of the fifteenth century; d. probably at Venice and Padua; he may be regarded as the father of the famous Murano school of painting. Of his history we know very little. He gave security for his wife's dowry on 4 February, 1446. Where he acquired his early teaching in painting is not known, but he was undoubtedly influenced by Gentile da Fabriano and by Pisanello. He worked in partnership with Giovane da Murano; the earliest dated work bearing their united names is in the Academy at Venice, and is dated 1440, while another copy of it is in the Church of St. Pantaleone, and is dated 1444. The organ shutters of San Giorgio Maggiore, executed by two painters, are dated 1445, the "Virgin and Child Enthroned", in the Academy at Venice, bears the date of the following year. It is known that he worked on the organ shutters of the Basilica of San Marco in 1447, which used to be in Padua, but which has disappeared; about that date Giovanni Murano probably died, because in 1450 Antonio entered into partnership with his brother Bartolommeo, and the Bologna Gallery possesses a very fine picture signed by the two brothers in 1450 and painted for the Certosa. A picture was painted for the Church of San Domenico at Padua in 1451. The following year the partnership broke up in 1459, and the pictures following that time are signed by Antonio alone. The only really important one is now in the Lateran Gallery, and is dated 1467. Other places where the works of this painter may be studied are Brescia, Osmo, Pausula, Bergamo, Berlín, and Milan.

BERenson, Philistia in Venice, s.d.; PZAMNETTI, The Painters of the Fifteenth and Sixteenth Centuries (Padua, 1895); BERenson, Lorenzo Lotto (London, 1901); ZANETTI, Venetian Painters (Venice, 1771).

Bartolommeo (Bartolommeo da Murano), b. evidently at Murano, probably about 1425; d. about 1498, certainly after 1496. He was a younger brother of Antonio, and must have been largely responsible for the artistic training of Alvise. His earliest dated work is the great group of the "Madonna and Child with Saints" (now in the gallery at Bologna), originally painted for the Certosa of that city, and regarded in northern Italy as one of the finest creations of its time. It later, long inscription commemorating the faithful services of Cardinal Nicolo Albergati, the friend of Pope Nicholas V, who gave the commission for the picture. Another work signed by the brothers represents the "Glory of Saint Peter", painted for the Church of San Francesco at Padua, and now in the gallery of that city. Signed by Bartolommeo only, but which his father probably finished, is a portrait of Saint Giovanni Capistrano (now in the Louvre), the earliest example bearing his signature alone. In 1464 the partnership appears to have relaxed, and then Bartolommeo stood as an independent painter, and a man of great originality and distinct personal qualities. In 1465 he painted his picture of the "Enthroned Virgin" (now in the Naples Museum) for a church at Bari. In 1473 he painted for the Church of Santa Maria Formosa (Venice) the "Virgin of Mercy", and in the same year his superb figure of Saint Augustine. Of the following year belongs the Frari picture of the "Enthroned St. Mark". The picture of "St. Ambrose" at Vienna is dated 1477: the "Virgin and Child" at Venice, 1478; another "Virgin and Child" now at Turin, 1481; a smaller start picture now in the Frari church, 1482; and the "Saint Mary Magdalene" in the Academy at Venice is dated the same year. The last signed portrait is that of Saint Barbara in the Academy at Venice; it is dated 1499, but contemporary evidence seems to prove that Bartolommeo lived for several years after that date. In addition to the places mentioned, there are examples of his work at Fermo, Pausula, Boston, U. S. A., in the collection of Mr. Shaw, and in the collection of Lord Wemyss at Gosford. There are of course many pictures by him which bear no dates.

ZANETTI, Venetian Painters (Venice, 1771).
Viviers, Diocese of (Vivarium), includes the Department of Ardèche, France. It was suppressed by the Concordat of 1802, and united to the See of Mende. Re-established in 1822, the diocese then included almost all the ancient Diocese of Viviers, and some parts of the ancient Dioceses of Valence, Vienne, Le Puy, and Uzès (see Nîmes), and was suffragan of the Archdiocese of Avignon. St. Andel, disciple of St. Polycarp, evangelized the Vivarais under Septimius Severus, and was martyred in 208. His body was buried by Blessed Tullia. The "Old Charter," drawn up in 950 by Bishop Thomas, is the most complete document we possess concerning the primitive Church of Viviers. It mentions five bishops, who lived at Alba Augusta (Aps):

Saints Januarius, Septimius, Maspicianus, Melanius, and Arvolus. The last was a victim of the invasion of the barbarian Choruscus (the exact date of which is unknown). In consequence of the ravages suffered by Alba Augusta, the new bishop, St. Aunonius, transferred the see to Viviers about 450. Promatus was probably the first Bishop of Viviers; the document also mentions later several canonized bishops: Saints Lucian and Valerius (fifth and sixth centuries); St. Venantius, disciple of St. Arulan, who was present at the councils held in 517 and 535; St. Melanius II (sixth century); St. Eucherius, St. Firminus, St. Aulus, St. Eumachius, St. Longinus (seventh century); St. Aruentius, martyr (date unknown, perhaps later than the ninth century).

It seems that the Diocese of Viviers was disputed, for a long time, by the metropolitan See of Vienne. From the eleventh century its dependence on Vienne was not contested. John II, cardinal and Bishop of Viviers (1073-1095), had the abbatial church of Crusas consecrated by Urban II, and accompanied him to the Council of Clermont. Afterwards, it is said that Conrad III gave Lower Vivarais as an independent suzerainty to Bishop William (1147). In the thirteenth century, Louis, Bishop of Viviers, was obliged to recognize the jurisdiction of the Seneschal of Beaucaire. By the treaty of 10 July, 1305, Philip IV obliged the bishops of Viviers to admit the suzerainty of the kings of France over all their temporal domain. We may also mention as bishops: Peter of Mortemart (1222-1255), canonized as St. Peter of Vitry (1255); Peter of Sarcenés (1273-1275), cardinal in (1275); John Fracou, Cardinal de Bragny (1283-1298), a sunshine during his childhood, cardinal in 1385, and later, vice-chancellor of the Roman Church; he

fence of the queen. On his return to Flanders, Vives refrained from further intervention and declined when Catherine of Aragon appealed to him. During his stay at Louvain, Vives was associated with Erasmus and followed almost the same line of conduct. On the advice of Erasmus he had published a commentary on St. Augustine's "City of God" (Paris, 1532). He displeased the theologians by his irreverence for the ancient commentators, and Erasmus by his proulixity. His attitude eventually made him an object of suspicion during the wars of religion. He attempted to resume his lectures at Louvain, but he spent nearly all the remainder of his life at Bruges, and died when he was undertaking a general apology for Christianity. In the last edition of his works, he mingled with piety, teaching and education, political economy, and philosophy. His books of devotion were very successful in their time; the "Introductio ad sapientiam" (1524) had fifty editions, and the "Ad annuam exercitationem in Deum" (1524), eight. His chief work on teaching is the "Exercitatio latina" (1538) which passed through ninety-nine editions. This success was deserved. The book was one of the first in which the elements of Latin were clearly and simply set forth and broke with the scholastic traditions of the grammarians of the Lower Empire and Middle Ages. In his rhetorical and literary works, especially in the "De disciplinis" (20 books, 1528), Vives formalizes study insisting especially on philosophy and history. He advocated that history should embrace human activity in its entirety and not confine itself to accounts of wars. He condemned the uncritical tales of the "Golden Legend." In philosophy, he mingled with original views ideas from Aristotle and even St. Thomas as commented by medieval dialecticians. Nevertheless, he emulated the methods of the treatise "In pseudo dialecticos" (1519). With regard to the world and matter he professed more than one interesting opinion, such as that of evolution. His theory of knowledge was in accord with the Aristotelian Sensism. But the philosophical ideas of Vives still call for deep study conducted by a specialist.

In education he put forth exact theories regarding regimen, establishment of the school, and the conduct of the masters. He devoted a special work to the education of women, "De institutione feminarum Christianarum" (1523), of which forty editions appeared. Somewhat severe in spirit, subordinating woman to man and regarding the number of children a woman should have, Vives nevertheles demands that woman be not left in ignorance and gives as definition of marriage: the legitimate union of one man and one woman for the mutual ownership of the whole of life. Finally, in various treatises and especially in the "De subversione pauperum" (1526) Vives shows himself as an organizer of public relief. He prescribes mendicancy, especially in the poor city, and guarantees the natives the right to work, recommends apprenticeship for those who have no trade, advocates asylum for the insane, schools for foundlings from the age of six, and provides for the administration of all this by voluntary gifts, the sale of the products of the labour of the poor, the revenues of the hospitals, and taxes on rich ecclesiastics. Vives was canonized in the Diocese of Ardeche, the seat of his diocese, in 1524, when the Roman Church gave him the title of "Doctor of Churches" (Paris, 1538). His remains were later transferred to Paris, and are now in the church of the Fathers of Sorbonne.
took an important part in the Council of Constance; Alexander Farnese (1560–65), cardinal in 1534. Under Bishop Bonnel (1836–1841), there occurred in the Diocese of Viviers the extraordinary movement of *allignolisme*. The brothers, Charles-Régs Allignol and Augustin Allignol, b. at La Rouvière, in the diocese, published in 1839 a work entitled "L'Etat actuel du clergé et des notres" in which they demanded the immediate convocation of the sacerdotes; installation of diocesan synods to assist the bishop in the administration of his diocese; the representation for the lower clergy at councils; suppression of fees, and the modification of studies in the seminaries. Boyer, director of the Seminary of St-Sulpice, refuted the writing of the brothers Allignol in a book which he wrote with the bishops of Privas and Vaison. The oldest of the two brothers hastened to Rome, where Gregory XVI and many cardinals received him kindly. The pope ordered that their book should be submitted to two doctors, but that no "note of infamy" was to be attached. Father Perrone, one of the doctors, judged the book severely, and noticed in it propositions impregnated with Presbyterianism. But the brothers, claiming that they were favoured by the pope and alleging in proof that they had been allowed to have a private chapel, continued to create disturbance in the Diocese of Viviers. Meanwhile (1841) Jean-Hippolyte Guibert, later Archbishop of Paris and cardinal, became Bishop of Viviers.

Lambruschini of Aubenas, who felt kindly to the brothers Allignol, although he recommended moderation to them, and reproved their errors, tried to shield them from the displeasure of the new bishop. The latter soon perceived that their efforts to democratize the Church were very dangerous; this tendency was supported by Savin, archpriest of the Cathedral, and by the Rev. Charles Lambruschini, who published two pamphlets in favour of restoring to the sacerdotes their social position. On 31 Aug., 1844, the Allignolist party published in "Le Bien Social" a long diatribe against Bishop Guibert, and copies of this newspaper were distributed to all the priests of the diocese, then assembled for the retreat. The bishop was offended, forbade the Allignolist brother to press the priors, made archbishop of Viviers, and published, 6 Jan., 1845, a pastoral letter "on dangerous tendencies of a party springing up in the Church of France against episcopal authority". This letter was approved by Cardinal Lambruschini, Secretary of State of Gregory XVI. After that Guibert, 2 June, 1845, published a new pastoral letter, and in 1845 was transferred to the Bishop of Liège on the subject of sacerdotes. The Allignols submitted, and Gregory XVI, 26 Nov., 1845, sent to Bishop Guibert a congratulatory Brief on the happy end of the crisis, which might have resulted in an agitation against the Concordat itself.

Several saints are connected with the history of the diocese: the Spanish doctor and advocate of Viviers (end of the 16th century), protector of the cathedral church and of the diocese; St. Just, Bishop of Lyons (end of the fourth century), belonging to the family of the Counts of Tournon; St. Montan, hermit (fifth century); St. Ostianus (sixth century), confessor, a relative of Sigerus, King of the Burgundians, St. Angevine (according to some legends) was Bishop of Le Puy, who went on France, in which he was murdered. The bishop was divided among the city of St-Aigréve (seventh century); the Blessed Amadou, founder of the Benedictine Abbey of Mazan (d. 1115); St. Benezet, shepherd (1165–86), builder of the bridge of Avignon, b. in Vivarais; the Blessed Guillaume I, fifth prior of the Grande Chartreuse, friend of St. Bernard, and writer of the Statuta ordinis Cistercianorum; St. Arnulf, a native of St.-Tournon, was an active diplomatist in the service of Francis I, and who presided at the Colloquy of Poissy, Archbishop of Bourges, Auch, and Lyons, and Abbé of St. Germain-des-Prés; Cardinal de Bernis (1715–94); Abbé Barruel, controversialist (1741–1820); the joyful family, of which Ange de Joyeuse was a member, were natives of Vivarais.

Viviers was often troubled by religious conflicts: the war of the Albigenses in the thirteenth century; the revolt of the Calvinists against Louis XIII (1627–29), which ended in the capture of Privas by the royal army; the Dragondades under Louis XIV after the revocation of the Edict of Nantes; the war of the Camisards. Viviers honours the memory of several Catholic priests who died heroically during the conflict: the martyrs of the church of St. Pierre des Carmes, the martyrdom of some priests assembled in synod at the church of Villeneuve de Berg (March, 1573); the martyrdom of the Jesuit Jean Salez, and of his companion Sautemouche at Aubenas (February, 1853); the martyrdom of Father Jerome, a Capuchin chaplain of the troops of Louis XIII, surprised by Huguenots at Privas (1627); the martyrdom of some of the clergy of the diocese are: Notre-Dame de Châlons and Notre-Dame d'Avy, near Satillieu (both existing since the twelfth century); Notre-Dame de Montaujac at Tournon (dating from 1625); Notre-Dame de Bon Secours, at La Blanchère (end of seventeenth century), Notre-Dame de la Délivrance, Chapias (in existence since the Reformation), and especially the pilgrimage to the tomb of St. John Francis Regis.

There were, in the Diocese of Viviers, before the application of the Apostles' Rule of 1901: Jesuits; Oblates of Mary Immaculate; Religious of St. Mary of the Assumption; Sulpicians; and several orders of teaching brothers. The Order of the Basilians had been founded in 1800 at Ammonay by d'Auvia, Archbishop of Besançon; the order of the Benedictine Donnet, and several bishops of France, were pupils of the Basilians. After the Decree of 1881 regarding the congregations had been promulgated, the Basilians joined the secular clergy. Among the orders of women founded in the diocese mention may be made of: the Sisters of the Presentation of Mary, who teach and nurse the sick, founded in 1759 by Ven. Marie Madeleine Rivier (1768–1838), who established the Order of St. Thérèse of the Child Jesus and of the Holy Child of Bourg St-Andéol; the Sisters of Providence, founded at Ammonay by Mary and Thérèse Lioud, for the care of orphan girls; the Sisters of St. Francis Regis, founded at the beginning of the nineteenth century by Abbé Thérèse (1791–1834) for the instruction of poor children, with a mother-house at Aubenas. At the end of the romantic movement of 1805, the diocese had 2 crèches; 39 infant schools; 1 school for deaf mutes; 2 orphan asylums for boys; 14 orphan asylums for girls; 2 houses of correction and reform; 2 refuges; 11 religious houses for nursing the sick at home; 1 home for convalescents; 1 asylum for the insane; 10 hospitals or almshouses. The population of the Diocese of Viviers in 1890 was 273,063 (33% of the population of the department). In 1893 the diocese possessed 355 parishes; 334 second class parishes, and 134 vicarages paid by the state.


**Georges GOYAU.**

**Vivisection.** Moral Aspect of.—Defined literally the word *vivisection* signifies the dissection of living creatures; under this term the French law of 1822 permits, under certain conditions, the experiment on animals involving the use of the scalpel; incorrectly it is used for any experimental observations
of animals under abnormal conditions. The literal dissection of living animals is practised nowhere, as it is much more convenient to study the structure of man's body in the cadaver. According to Aulus Cornelius Celsus, who lived in the reign of Tiberius, and Tertullian (about 160-240), living criminals were dismembered at Alexandria in the reigns of Ptolemy II (285-247 B.C.) and Ptolemy III (247-221 B.C.). The same act was maliciously attributed to Jacobus Berengarius, Andreas Vesalius, and Gabriel Fallopins, celebrated anatomists of the sixteenth century. The dissection was undertaken upon animals, both bloodless and bloody, at the moment when it was perceived that the processes of nature could be discovered only by the exact observation of nature and not by philosophical methods. For physiological and pathological research experimentation with animals is an indispensable aid, while for medical science it is of much value. It gives a propaedeutic view of the processes of the living organism, permits us to produce diseases artificially, and to investigate the organic changes produced by these diseases in each stage of their course.

Before William Harvey (1578-1657) could announce his discovery of the circulation of the blood he was obliged, as he confesses, to make for years inhuman experiments. He could investigate the mechanism of the circulation only in the living animal. He was thus able to reach the conclusion that the arteries which are empty in the corpse are filled with blood during life and not with air, as was believed until then. The Jesuit Jaspar Schott (1608-66), professor of mathematics and physics at Wurzburg, put animals into his experiments and described the phenomena of death by suffocation on the basis of his experiments. He injected solutions of drugs into the veins of dogs, and proved that medicines administered in this manner produce effects more quickly than when taken into the stomach. Christopher Wren made similar experiments at Oxford in 1656. Thomas Willis (1621-75) and his contemporary, the theory of the localization of the different faculties in the several parts of the brain, and all our knowledge as to the functions of the brain has been acquired almost entirely in the same way. Albrecht von Haller (1708-77), the founder of modern physiology, repeatedly emphasizes in his works the importance of vivisection. The reflection led Alexander Walker to the conclusion that the nerves arising from the anterior spinal ganglion serve to convey sensation, and those from the posterior convey motor impulses. Charles Bell (1774-1842) proved the opposite to be the fact by simply cutting through the anterior roots. The experiments made on animals by Claude Bernard (1813-78) yielded information concerning the use of the pancreas in the digestion of fats, concerning the morbid process of forming glucose or sugar in the liver, the origin of diabetes, etc. Our knowledge concerning assimilation and digestion, the appearance of emboli or obstructions in blood-vessels, the effects of poisons, and of modern drugs is derived from similar sources. The attempts to increase the therapeutic efficacy of our therapeutics rest on almost endless and laborious experiments on animals. It was proved by feeding animals with trichiniferous meat that parts of the body are first and preferably attacked by trichina. The experiments led to the establishment of careful inspection of meat by which thousands of people have been preserved from the danger of trichina. Before the attempt could be made to excise a degenerated thyroid gland, the larynx, or a kidney in human beings, the operation had to be made on innumerable mammals and the processes of the cure observed.

How can a surgeon make a practical test of a theoretically established new method of sewing up a wound if not on animals? There is no branch of medical science that cannot be essentially benefited by experiments on animals. In the last instance the results of the experiments do good to humanity. Consequently it appears inadmissible to declare vivisection a means morally forbidden and to characterize experiments on animals as the torture of animals.

About 1870 the societies for the protection of animals, especially those in England, began a violent agitation against vivisection, which led in 1876 to a bill entitled "Cruelty to Animals Act". This way of thinking has certainly spread later to Germany and Austria and in 1883 led in both countries to legislation which permitted vivisection under conditions that did not prevent experiments for research. The opponents of vivisection claim that experiments on animals have no direct value for medical science, that it is an aimless torture, brutalizing the mind, and that distinguished scholars have denounced it. Where such for the defenseless animal plays a large part in the opposition. It is just at this point, however, that an inconsistency becomes evident between the feeling for the human being and for the animal, as the instances cited above show that experiments on animals are undertaken for the benefit of suffering humanity. Rudolf von Ihering remarks appropriately: "It is shown in each attack is in reality disregard of man, a confusion of moral feeling that sacrifices the human being in order to protect the animal" ("Zweck im Recht", II, 141). Windthorst, the leader of the Centre party, said in the German Reichstag on 23 Jan., 1882: "There is absolutely no doubt that we should absolutely not interfere with the science of physiology, I am certain of the opinion that an animal can in no way be placed on an equality with man; it is created to serve him, and when necessary it must serve him in this manner." It is unjust to accuse vivisectors of cruelty, for in operations causing blood every investigator, to avoid being disturbed while at his work, uses narcotics if possible. It has also been asserted that the customary current of blood, which runs along the arteries in the brain, analyzes only the motor nerves and not those of sensation. Besides curare, however, other poisons are used, as ether, chloroform, and morphine. Far more painful and morally impeachable are those operations on animals which spring from a perverted taste or fashion, as the castration of mammals and birds, the scalping of living hares, the pricking of the eye of the rabbit, and the cutting of the tails and ears of pet dogs.

There may be a few physicians among the opponents of vivisection, yet these are always men who have no interest in scientific investigation and who are often not able to comprehend an investigator's method of thinking. Even were there among the opponents of vivisection actual scientific investigators, the judgment of so small a number should not be taken into consideration in view of the numberless declarations made by all the medical faculties of Austria, Germany, and Switzerland, as well as by large numbers of medical societies throughout the civilized world, that experiments on animals are absolutely essential for investigation, and cannot be replaced by any other method. The Customary current of blood, which was called by Hyrtl, was frequently called an opponent of vivisection. This error arose from quoting as proof sentences torn from their context. Hyrtl was only an enemy of excesses, and made many experiments on animals himself. He wrote: "Every thoughtful physician will acknowledge that the science of medicine derives great and important discoveries from vivisection. But for it, what would we know of the functions, of the nervous system, of the endocrine and embryological development?". The objection that experimentation on animals is inadmissible as a means of instruction, because the pupil ought to believe the teacher, is just as false as if it were asserted that
physic could be taught without experiments. It is certain, however, that limitations are possible for the lecture-room. A legislative body exceeds its authority when it wishes to prescribe to the investigator the methods and means to be used in investigation. But it may have the right to prescribe certain conditions. Thus, Austria has the following rational regulations: Experiments on living animals can be made only in government institutions, only by the heads of the institutions or instructors, or under their supervision by other persons. They are also permitted in exceptional cases by special instruction. When possible, the animals are to be thoroughly anaesthetised at the time when experiments on them are to be made. The laws respecting vivisection in Germany are similar to these. In England the Act relating to vivisection was passed in 1876. It places various restrictions upon the practice of experiments on animals. A licence is required, besides one or more certificates setting forth the conditions under which the experiment is to be made. The Home-Secrectary is empowered by the Act to issue such additional regulations as may in his judgment be required by the circumstances. See Cruelty to Animals.

Against vivisection—Tait, The Unteestness of Vivisection upon Animals as a Method of Scientifie Research (1883); von Weber, Die Fellerkammern der Wissenschaft 5th ed. (1879).

Vizagapatam, Diocese of (Vizagapatamensis), in the east of India, suffragan to Madras. It is 120 miles by the north by the River Mahanadi, on the south by the Godavary river, on the west by the Diocese of Nagpur, and on the east by the Bay of Bengal. The Catholic population is 13,356, out of a total of about 9,000,000 inhabitants. There are 16 Catholic churches and 57 chapels served by 28 priests of the Congregation of St. Francis of Sales (Amecy, Savoy), assisted by 6 lay brothers. There are also 46 homes of St. Joseph of Amecy. The bishop's residence, the cathedral, and a seminary, with 5 candidates from Savoy under training, are at Vizagapatam.

The following are the chief Catholic institutions in the diocese: St. Aloysius' High School, Vizagapatam, teaching up to matriculation, with 200 pupils, of whom 125 are boarders; St. Joseph's High School, Vizagapatam, 2 European and 16 native Telegu schools for caste-girls with 232 pupils; School for Brahmins and Rajput caste-girls at Vizianagram, with 170 pupils; various other Telegu and English schools, primary schools, etc. Total number attending all the schools, 869 boys and 945 girls. Several orphanages supporting 115 boys and 150 girls. Dispensaries in the chief stations of the mission.

History. — Although this district was included within the confines of the Portuguese Diocese of Mylapur from the year 1506, and since 1834 formed part of the Vicariate Apostolic of Madras, next to nothing of missionary work was done here until the year 1843, when it was erected into a vicariate. The first fathers arrived from the priest of the diocese of Goa in 1843. They were the first missionaries, and the last survivor of what was known as the Goconda mission. There was only a scattering of Catholics in a few places, mostly either European troops or camp followers. In 1869 their number was estimated at about 1,000 at a time when the vicariate included the whole of the Nagpur districts in addition to those of the present diocese. These Nagpur districts were divided off and made into a diocese in 1887, when Vizagapatam also became a diocese, both suffragan to Madras.

Succession of Prelates (Vicars Apostolic):—Theophilus Sebastian Neyret, 1819-1862; John M. Tisso, 1863-1890, became first bishop in 1887; John Mary Clerc, present bishop from 1891.

Ernest R. Hull.

Vizeu, Diocese of (Visensis), in north central Portugal. The bishopric dates from the sixth century and including the doubtful prelates and those elected but not confirmed, it has had eighty-three bishops. The list begins with Remissol (572-585) who attended the Second Council of Braga, but was exiled by the Arian King Leovigild. Tumila succeeded him and was deposed by the next Arian king, Sisulta. The bishops of Vizeu were present at the fourth, sixth, eighth, tenth, and thirteenth councils of Toledo. There was a vacancy of fifteen years from 665 to 680; Theofredo was bishop in 683. Then, owing to the invasion of the Saracens, Vizeu remained without a bishop for nearly two centuries. Theodorimo assisted at the consecration of the church of Santiago de Compostella in 786, and at the Council of Oviedo in 787 and was followed by Gudemiro in 905. In this century Vizeu was occupied by the Moors during seventy-six years and at first had no bishop, but afterwards its prelates, Gomes and Sisnando (1020-1064), resided in Oviedo. From 1110 to 1141 the diocese was governed by priors appointed by the bishop of Braga. The council of Braga (1233), among them was Saint Theotonio, afterwards patron of the city. The line of bishops began again with Odorico.

Neicau (1193), a canon regular, studied in Paris and there met the future Innocent III, who after his election to the popacy received him at Rome and recommended him to the queen for learning and modesty. Martinho was appointed in 1239, and after his death the see remained vacant until 1250, when Pedro Goncalves was confirmed in it. Matheus I (1254) took part in the long conflicts between Crown and Church, which had begun in the reign of King Afonso II, and in defence of ecclesiastical immunities went with other bishops to Rome, dying at Viterbo. After eight years, during which Portugal was under interdicts, Matheus II filled the see, and he was followed by Egas I (1259), an active reformer, and Martinho II (1313). This prelate carried out important work in the cathedral, which dates at least from 830, when King Ferdinand the Great recaptured the city from the Moors; it was almost reconstructed in the thirteenth century and 1287 to 1325. It was completed in 1328 by D. Dornas, who had been married before entering the church, is remembered as the founder of many noble families; his successor Miguel Vivas (1330) served as chancellor to Afonso IV.

After João III (1375), "of good memory", came two prelates, Pedro II and João IV, whose rule was brief on account of the Great Schism, the former being deposed by Urban VI. A fifth João followed in the see in 1392 and, being highly esteemed by the king, was chosen godfather of Prince Henry the Navigator, and received from the monarch the gift of a Roman tower for the cathedral bells. Luiz do Amaral, the only bishop native of the city, represented Portugal at the Council of Basle, and, embracing the cause of Wyclif and John Hus, was deposed. D. Dornas, inciting on the Bishop Pedro II, had to return however to the lawful obedience before his death. Luiz Coutinho II (1438) was promoted to Coimbra in 1446, being followed by João Vicente (founder of the Loyos, a congregation of secular canons of St. John), who was known as "the holy bishop". He reformed the Order of Christ and gave it new statutes by order of the Holy See. He was succeeded by his spiritual successor, the grand inquisitor, Cardinale Almedria, the richest and most influential of Portuguese prelates, lived at Rome from 1479 and dying there in 1508 was buried in his splendid chapel in Santa Maria del Popolo. Diego Ortiz de Villegas (1507), a
Castilian, was confessor of three kings and renowned as a theologian, orator, and astrologer. He took part in the Junta called by King Manuel to consider the offer Columbus had made to discover the Indies by sailing west and procured its rejection, which transferred from Portugal to Spain the glory of finding America. He built a new and splendid front to the cathedral and consecrated it in June, 1516. In 1520 Alfonso, sixth son of King Manuel, became Bishop of Vizeu, and concurred in the apostolic authority issued to be kept for the registration of births, deaths, and marriages, a custom afterwards enjoined by the Council of Trent. He was followed, among others, by Cardinal Miguel da Silva (1527), and Cardinal Alexandre Farnese (1517), who never came to the diocese, which he renounced in 1552. Gonçalo Pinheiro (1553), appointed successor, made the bishopric a richly endowed one, and his successor, bishop, held a synod in 1555, and made notable additions to the cathedral. Jorge de Ataíde (1568) assisted at the Council of Trent and in the reform of the Missal and Breviary and built the cathedral sacristy and part of the bishop's palace of noble family and a pious prelate, he refused four archbishoprics and left his residuary legacy to the poor.

Miguel de Castro (1575), also a noble, was Vicerey of Portugal under the Spanish domination, and renowned for his deeds. On his transfer to Lisbon, Nuno de Noronha, son of the Count of Odeceixe, became bishop (1583) and built the seminary, doing the same for Guarda to which he was promoted. He was a noble moved and hearted and an able administrator, and known to all as Felipao he was. The virtuous Dominician and Greek scholar Antonio de Sousa (1605) ruled only two years, being followed by João de Bragança, a model courtier and prelate, who gave his wealth to the poor. João Manuel (1610), son of the Count of Castaneira, after a personal visitation of the diocese in 1611, was appointed to the see, and held the synod in 1614 and he subsequently became Archbishop of Lisbon and vicerey. João de Portugal (1626), a Dominician of noble birth and saintly life, made a visitation of the diocese and finding most of his people ignorant of Christian doctrine, wrote and distributed a summary of it. It was remarked that he gave nothing to his relations, saying that the gentleman should resign his place to the poor children, the poor. Bernardino de Senna (1629), a Franciscan, had held important posts in his order in different parts of Portugal, whither he travelled on foot begging alms, and he had refused two mitres. Becoming general he lived at Madrid with free entry to the palace, although dressed in rags. Urban VIII named him in 1631, at the age of fifty-eight when he had visited and governed 6000 convents and 280,000 subjects, King Philip presented him to the See of Vizeu. Miguel de Castro IV (1633) never took possession, but Diniz de Mello e Castro (1636) in his two years' rule was diligent in his pastoral office, especially in visitations, and was a great supporter of the missions of the diocese. For the next thirty-two years the see remained vacant owing to the war with Spain following on the proclamation of Portuguese independence. Through Spanish pressure, the popes refused to confirm the prelates named by King João IV and during eleven years Portugal and colonies had only one bishop, the others, appointed under the Philiips, having died. This energetic man endured until the hundred and nine, is said to have ordained 20,000 priests and confirmed a million persons. Finally peace was made with Spain and in 1671 Manuel de Saldanha became bishop but died three months later and in 1675 João de Mello, a noble man and greatest anxiety, succeeded. He rebuilt the chancel of the cathedral, convening a synod in 1685, added to the constitutions of the diocese, and employed the Oratorians in giving missions. Ricardo Russell, an Englishman, chaplain to Queen Catherine, wife of Charles II, was translated from Portaiguerra in 1685 and established the congregation in Vizeu. He left the reputation of being a man of zeal and illustration, and though a severe disciplinarian, of ready wit.

Jerónimo Soares (1684), a generous benefactor of the Misericordia, convoked a synod in 1699 and reformed the diocesan constitutions and those of many brotherhoods. He died on 10th April, 1700, after which the see remained vacant twenty years owing to differences between King João V and Rome. In 1708 Julio Francisco de Oliveira was appointed. José do Menino Jesus (1783), a Carmelite, was a lover of art, as he showed by the statues he presented to the cathedral. He made two visitations of the diocese and was succeeded by Francisco de Castro (1807), who, though a bishop, was much occupied in defending his palace and other ecclesiastical buildings. Francisco Alexandre Lobo (1819), famous for his learning and writings, was minister under King Miguel and, when the Liberals triumphed in 1831, had to emigrate to France where he remained ten years. The new Government refused to recognize the vicar-general to whom he had confided the diocese, naming another, who gave rise to a solemn and cruel persecution of the faithful. José Xavier da Cerveira e Sousa (1853) abandoned the diocese through his inability to secure obedience from his priests in the matter of clerical dress and was followed by Antonio Alves Martins (1862), a Franciscan who espoused the liberal cause and fought in the civil war against King Miguel. A distinguished, eminent, and learned prelate, he was ordanor, he gave his life to politics and was journalist, deputy, peer, and prime minister. He was a strong opponent of the Infallibility decree at the Vatican Council and his independence gained him the admiration of the Portuguese Liberals, who have recently erected a statue of him in Vizeu. He was followed by José in 1887, Bishop of Castelo de Vide, translated from the See of Cabo Verde, where he was the first bishop to visit all the churches of the archipelago. The present prelate, Mgr. Antonio Alves Ferreira dos Santos, is his immediate successor.

**Vladimir the Great** (Vladimir of Volodymir), Saint, Grand Duke of Kiev and All Russia, grandson of St. Olga, and the first Russian ruler to embrace Christianity, b. 956; d. at Berestova, 15 July, 1015. St. Olga could not convert her son and successor, Svatoslav, for he lived and died a pagan and brought up his son Vladimir as a pagan chieftain. Svatoslav had two legitimate sons, Yaropolk and Andrei, and a third son, Vladimir, borne by his late court favourite Olga Maluha. Shortly before his death (972) he bestowed the Grand Duchy of Kiev on Yaropolk and gave (the land of the Drevlani (now Galicia) to Oleg. The ancient Russian capital of Novgorod threatened rebellion and, as both the princes refused to go thither, Svatoslav bestowed its sovereignty upon the younger Vladimir. A civil war broke out between Yaropolk and Oleg, and the former conquered the Drevlani territory and de-throned Oleg. When this news reached Vladimir he feared a like fate and fled to the Varangians (Vikings) of Scandinavia for help, while Yaropolk conquered Novgorod and united all Russia under his sceptre. A few years later Vladimir returned with a large force and retook Novgorod. Becoming bold he waged
war against his brother towards the south, took the city of Polotsk, slew its prince, Ragnvald, and married his Claudian daughter, the ancient bride of his polk. Then he pressed on and besieged Kiev. Yaropolk fled to Roldno, but could not hold out there, and was finally slain upon his surrender to the victorious Vladimir; the latter thereupon made himself ruler of Kiev and all Russia in 980. As a heathen prince Vladimir had four wives besides Ragnhild, and by them he had two sons and two daughters. Similar to the pagan Olds, Christianity had already established among the eastern Slavs by Sts. Cyril and Methodius, had been making secret progress throughout the land of Russ (now eastern Austria and Russia) and had begun to considerably alter the heathen ideas. It was a period similar to the era of the conversion of Constantine.

Notwithstanding this undercurrent of Christian ideas, Vladimir erected in Kiev many statues and shrines (trebishchiva) to the Slavic heathen gods, Perun, Dazhdibog, Smorgol, Mokosh, Stribog, and others. In 981 he subdued the Chervensk cities (now Galicia), in 983 he overcame the wild Yatviags on the shores of the Baltic Sea, in 985 he fought with the Bulgarians on the lower Volga, and in 987 he planned a campaign against the Khazars. In 988 he organized a company which he became interested in Christianity. The Chronicle of Nestor relates that he sent envoys to the neighboring countries for information concerning their religions. The envoys reported adversely regarding the Bulgarians who followed Bokhmut (Mohammed), the Jews of Khazak, and the Germans who worshiped at Naukrat with canonical liturgies; but they were delighted with the solemn Greek ritual of the Great Church (St. Sophia) of Constantinople, and reminded Vladimir that his grandmother Olga had embraced that faith. The next year (988) he besieged Kherson in the Crimea, a city within the borders of the eastern Roman Empire, and finally took it by cutting off its water supply. He then sent envoys to the Bishop Basil and to Constantinople to ask for his sister Anna in marriage, adding a threat to march on Constantinople in case of refusal. The emperor replied that a Christian might not marry a heathen, but if Vladimir were a Christian prince he would sanction the alliance. To this Vladimir replied that he had already examined the doctrines of the Christians, was impressed, and was ready to be baptized. Basil II sent his sister with a retinue of officials and clergy to Kherson, and there Vladimir was baptized, in the same year, by the Metropolitan Michael and took also the baptismal name of Basil. A current legend relates that Vladimir had been stricken with blindness before the arrival of Anna and her retinue and had recovered his sight upon being baptized. He then married Princess Anna, and thereafter put away his pagan wives. He surrendered the city of Kherson to the Greeks and returned to Kiev in state with his bride. The Russian historian Karamzin (Vol. I, p. 215) suggests that Vladimir could have been baptized long before at Kiev, since Christians and their priests were already there; but such an assertion is not plausible. Vladimir, upon the conversion of his people, for he would have accepted in a lowly manner an inconspicuous rite at the hands of a secret and despised sect. Hence he preferred to have it come from the envoys of the Roman Emperor of Constantinople, as a means of impressing his people.

When Vladimir returned to Kiev he took upon himself the conversion of his subjects. He ordered the statues of the gods to be thrown down, chopped to pieces, and some of them burned; the chief god, Perun, was dragged through the mud and thrown into the River Dnieper. These acts impressed the people with the hopelessness of their gods, and when they were told that they should follow Vladimir's example and become Christians they were willingly baptized, even wading into the river that they might the sooner be initiated. The readiness of the people, and this all things, shows that the doctrines of Christianity had already been secretly spread in Kiev and that the people only waited for an opportunity to publicly acknowledge them. Vladimir urged all his subjects to become Christians, established churches and monasteries not only at Kiev, but at Kyiv, Novgorod, Chernigov, and other cities, and founded Vladimir and many other cities. In 989 he erected the large Church of St. Mary ever Virgin (usually called Desiatiy Sobor, the Cathedral of the Tithes), and in 996 the Church of the Transfiguration, both in the city of Kiev. He gave up his warlike career and devoted himself principally to the government of his people; he established schools, introduced ecclesiastical courts, and became known for his love for his zeal in spreading the Christian faith. His wife died in 1011, having borne him two sons, Boris and Gleb (also known as Sts. Roman and David, from their baptismal names). After this his life became troubled by the conduct of his elder children. Following the custom of his ancestors, he had parceled out his kingdom amongst his children, giving the city of Novgorod to his eldest son, which, however, he rebelled against him and refused to render either service or tribute. In 1014 Vladimir prepared to march north to Novgorod and take it away from his disobedient son, while Yaroslaw invoked the help of the Varangians against his father. Vladimir fell ill and died on the way. His feast is celebrated on 15 July, and the Russians and the Greeks use the same calendars, and he has received the name of Ravnopostol (equal to the Apostles) in the title of the feast and the troparion of the liturgy. The Russians have added in their service books words referring his conversion and intercession to the present Russian Empire (rossitskaya zemlya), but the Ruthenians have never permitted them in liturgical books. The next ruler of Kiev was called Yaroslav, and his son preferred the title of Yaroslav, and his son preferred the title of

Vocation, Ecclesiastical and Religious.—An ecclesiastical or religious vocation is the special gift of those who, in the Church of God, follow with a pure intention the ecclesiastical profession or the evangelical counsels. The elements of this vocation are all the interior and exterior helps, the efficacious graces which have led to the taking of the resolution, and all the graces which produce meritorious perseverence. Ordinarily this vocation is revealed as the result of deliberation according to the principles of reason and faith; in extraordinary cases, by supernatural light so abundantly shed upon the soul as to render deliberation unnecessary. There are two signs of vocation: one negative, the other positive; the one, firm; the other, firm, deliberation by the help of God to serve Him in the ecclesiastical or religious state. If God leaves a free choice to the person called, he leaves none to those whose duty it is to advise; those spiritual directors or confessors who treat lightly a matter of such importance, or do not answer according to the spirit of Christ, are guilty of impudence; the other positive, a firm resolution by the help of God to serve Him in the ecclesiastical or religious state. If God leaves a free choice to the person called, he leaves none to those whose duty it is to advise; those spiritual directors or confessors who treat lightly a matter of such importance, or do not answer according to the spirit of Christ, are guilty of impudence; the other positive, a firm resolution by the help of God to serve Him in the ecclesiastical or religious state. If God leaves a free choice to the person called, he leaves none to those whose duty it is to advise; those spiritual directors or confessors who treat lightly a matter of such importance, or do not answer according to the spirit of Christ, are guilty of impudence; the other positive, a firm resolution by the help of God to serve Him in the ecclesiastical or religious state.

Andrew J. Shipman.
state require some further remarks. Unlike the observance of the evangelical counsels, the ecclesiastical order is not a religious society; and the Church has given the religious state a corporate organization. Those who belong to a religious order not only follow the evangelical counsels for themselves, but are accepted by the Church, more or less officially, to represent in religious society the practice of the rules of perfection; and to offer it to God as a perpetual sacrifice. The admission of the religious into the religious state, by lawful authority is necessary. At the present day, it is necessary that two wills should concur before a person can enter the religious state; it has always been necessary that two wills should concur before one can enter the ranks of the clergy. The Council of Trent pronounces an anathema on a person who represents as lawful minds which have not been regularly ordained and commissioned by ecclesiastical and canonical authority (Sess. XXIII, iii, iv, vii). A vocation which is by many persons called exterior thus comes to be added to the interior vocation; and this exterior vocation is defined as the admission of a candidate in due form by competent ecclesiastical authority. The question is: is it right that the candidate be a priest, would you perhaps do better by becoming a religious? It is to be remarked that the candidate for the priesthood ought already to have the virtues required by his state, while the hope of acquiring them is sufficient for the candidate for the religious life. The question an ordinary of a diocese or superior of a religious community should ask himself is: if the candidate enters the clergy or the religious order, is it right that I should accept this or that candidate? And although the candidate has done well in offering himself the answer may be in the negative. For God often suggests plans which He does not require or desire to be carried into effect, though He is preparing the reward which He will give on the intention and the trial. The refusal of the ordinary or superior debar the candidate from entering the lists of the clergy or religious. Hence his approval may be said to complete the divine vocation. Moreover, in this life a person often enters into indissoluble bonds which God desires to see respected after the fact. It remains therefore for the man who has laid himself under such an obligation to choose which of his ends he will chiefly pursue; and whether it will give him the help of his grace, now wishes him to persevere. This is the express teaching of St. Ignatius in his "Spiritual Exercises": With regard to this present will of God, it may be said, at least of priests who do not obtain a dispensation, that a sacred order confers a vocation upon them. This however does not imply that they have done well in offering themselves for ordination. This appears to give us ground for the true solution of the recent controversies on the subject of vocation.

Two points have been made the subjects of controversy in the consideration of vocation to the ecclesiastical state: how does Divine Providence make its decrees known to men? How does it reconcile its decrees with liberty of human action in the choice of a state of life? Cassian explains very clearly the different kinds of vocations to the monastic life, in his "Collatio, I, III: De tribus abrenuntiationibus", iii, iv, v (P. L., LXIX, 560-64). The Fathers of the fourth and fifth centuries inculcate very strongly the practice of virginity, and endeavour to answer the text, "He that can take, let him take it" (Matt., xix, 12), which would seem to limit the application of the counsel. Saint Benoît admitted young children presented by their parents, to enter his monastery, and to remain there till the age of 12; he even received a special letter from the Pope, by which he was empowered to ordain such persons. A letter of St. Gregory the Great contains the same principle, and another of St. Bernard insists on the dangers incurred by those who have decided to embrace the religious life and still remain in the world. The necessity of a special call for embracing the priesthood or the monastic life is not treated by St. Thomas, but the reality of a Divine call to higher states of life is clearly expressed in the sixteenth century. Suarez remarks that the religious orders were the custom for noble families to place their younger sons in the seminary or some monastery without considering the tastes or qualifications of the candidates, and it is not difficult to see how disastrous this kind of recruiting was to the aascaleral and religious life. A reaction set in against this abuse, and young men were not encouraged to make the choice of their parents, a choice often dictated by purely human considerations, to wait for a special call from God before entering the seminary or the cloister. At the same time, a semi-Quietism in France led people to believe that a man ought to defer his action until he was conscious of a special Divine impulse. A sort of Divine message revealing to them what he ought to do, and only for this purpose, the right to practice virtue, was bound to make an inward examination of himself at every moment, how much more necessary to listen for the voice of God before entering upon the sublime path of the priesthood or monastic life? God was supposed to speak by an attraction, which it was dangerous to anticipate; and thus arise the famous theory which identified vocation with Divine attraction; without attraction there was no vocation; with attraction, there was a vocation which was, so to speak, obligatory, as there was so much danger in disobedience. Though theoretically free, the choice of a state was practically necessary; "Those who are not called", says Scuavini (Theol. moral., 14th ed., I, n. 473), "cannot enter the religious state; those who are called, but do not desire, would be the use of the call?" Other writers, such as Gury (II, n. 148-50), after having stated that it is a grave fault to enter the religious state when conscious of not having been called, correct themselves in a remarkable manner by adding, "unless they have a firm resolution to fulfil the duties of their state". For the twelvefold conduct of life, we know that God, while guiding man, leaves him free to act, that all good actions are graces of God, and at the same time free acts, that the happiness of heaven will be the reward of good life and still the effect of a gratuitous predetermination. We are bound to serve God always, and we know that, besides the acts commanded by Him, there are acts which He blesses without making them obligatory, and that among good acts there are
some which are better than others. We derive our knowledge of the will of God, that will which demands our obedience, which approves some more highly than others, from Holy Scripture and Tradition, by making use of the twofold light which God has bestowed upon us, faith and reason. Following the general law, "do good and avoid evil," although we can avoid all that is evil, we cannot do all that is good. To accomplish the designs of God we are called upon to do all the good that we can, and all the good we have the time and opportunity of doing; and the greater the good, the more special our capability, the more extraordinary the opportunity, so much the more clearly will reason enlightened by faith tell us that God wishes us to accomplish that good. In the general law of doing good, and in the facilities given us to do it, we read a general, or it may be even a special, invitation of God to do it, an invitation which is pressing in proportion to the excellence of the good, but which nevertheless we are not bound to accept unless we discover some duty of justice or charity. Often, too, we have to hesitate in our choice between two incompatible deeds or courses of action. It is a difficulty that arises even when our decision is to influence the rest of our lives. For instance, we have to decide whether to emigrate or to remain in our own country.

God also may help our choice by interior movements, whether we are conscious of them or not, by inclinations leading us to this or that course of action, or by the counsel of a friend with whom we are providentially brought into contact; or He may even clearly reveal to us His will, or His preference. But this is an exception to the general rule. Feeling keeps and confirms our decision, but it is only a secondary motive, and the principal part belongs to sound reason judging according to the teachings of faith. "They have Moses and the prophets," said Christ in the parable of the rich man and Lazarus (Luke, xvi, 29), and we have no need for any one to reveal to us God's will. And according to this simple exposition, it seems clear that each good action of ours pleases God, that moreover He specially desires to see us perform certain actions, but that negligences and omissions in either sphere do not generally cause a permanent divergence from our right path. This rule is true even in the case of acts whose results seem manifold and far-reaching. Otherwise, if we are bound to perform both His own will and the consequences of our negligence. But the offers of Divine Providence are several or even many, though one may be more pressing than the other; and since every good action is performed by the help of a supernatural grace which precedes and accompanies it, and since with an efficacious grace we would have done the good we have failed to accomplish, we may say, of every good that we do, that we had the vocation to do it, and of every good that we omit, either that we had not the vocation to do it, or, if we were wrong in omitting to do it, that we paid no heed to the vocation. This is true of faith itself. We believe, because we have received an efficacious vocation to believe, which those who live without faith have not received, nor have rejected. Are these general views applicable to the choice of a state of life? or is that choice governed by special rules? The solution of this question involves that of the vocation itself. The special rules are to be found in Holy Scripture and Tradition. In Holy Scripture we read that all the apostles of the primitive Church, are at one in saying that God bestows this gift either on all that pray for it as they should, or at any rate on the generality of those who dispose themselves to receive it (see Beelen, Rabenbauer, on this passage). But the choice is left free. St. Paul, speaking of the same Christian, says, "he gave his virgins in marriage, both well; and he that giveth his goods to his children, doth nothing wrong." In the same hand, he must be guided by sound reason: "But if they do not contain themselves, let them marry. For it is better to marry than to be burnt." (I Cor., vii, 9). Moreover, the Apostle gives this general advice to his disciple Timothy: "I will therefore that the younger [widows] should marry. (I Tim., v, 14). And yet, whatever his profession or the condition, man is not abandoned by Providence: "As the Lord has distributed to every one, as God hath called everyone, so let him walk." (I Cor., vii, 17). Holy Scripture therefore applies to the profession of every man the general principles laid down above. Nor is there any trace of an exception in the Fathers of the Church; they insist on the general application of the principle. "Since the free grace of God is equal to all, He cannot refuse it, without reason, to anyone," say they. "We may choose freely without delay; and on the other hand, they declare that the choice is free, without danger of incurring the loss of God's favour. They wish, however, that the choice should be prudently and reasonably exercised. See St. Basil, "On virginity," n. 53, 56; "Constit. monast.," xx: Ep. CLXXII; "Exhort. to the young," xii, 277-82; XXXI, 626, 1394; XXXII, 647-49; St. Gregory Nazianzen, "Against Julian," 1st discourse, n. 99; disc. 37, alias 31 on St. Matthew, XIX, xi (P. G., XXXV, 634; XXXVI, 288); St. John Chrysostom, "On virginity," "On penitence," Hom. VI, n. 3; "On St. Matthew," XIX, xi, xxi (P. G., XLVII, 1533 sqq.; XLIX, 318; LVI, 600, 605); St. Cyprian, "Against the heretics," xliii, 4; Ambrose, "De virgibus," xii, (P. L., CXV, 256); St. Jerome Ep. CXXIII aliis XI ad Ageruchia; "De monogamia;" "Against Jovinian," I; On St. Matthew, XIX, xi, xii (P. L., CXXII, 1048; XXXII, 227, 228; XXXVI, 135, 136); St. Augustine, "De bene emunigali," x; "De sancta virginitate," xxx (P. L., XL, 38, 40); St. Bernard, "De religione," i (P. L., CLXXXII, 862). These texts are examined in Vermeersch, "De vocatione religiosa et sacerdotai," taken from the second volume of the same author's "De religiosis institutis et personis," suppl. 3. In comparison with such numerous and distinct declarations, two or three insignificant passages (St. Gregory, Ep. LXV (P. L., LXVII, 443); St. Bernard, Ep. LVII, CVIII (P. L., CLXXXII, 242 sqq., 249 sqq.), of which the last two date only from the twelfth century, and are capable of another explanation, cannot be seriously quoted as representing vocation as practically obligatory, neither St. Thomas, "Summa theologica," I-II, q. 24, art. 4; II-II, q. clxxix, opp. 17, alias 3, nor St. Bonaventure, "De religiosis institutis et personis;" nor Bellarmine "De monasticis," Contriv. II; nor Passerini, "De hominum statibus" in Q. CLXIX, art. 10, thinks of placing the choice of a state of life in a category apart. And thus we arrive at conclusions which agree with those of Cornelius à Lapide in his commentary on the seventh chapter of I Corinthians, and which recommend themselves by the simplicity of their solution. States of life are freely chosen and at the same time providentially given by God. The higher the state of life the more clearly do we find the positive action of Providence in the choice. In the ease of most men, no Divine decree, logically anterior to the knowledge of their free actions, assigns to them this or that particular profession. The path
of the evangelical counsels is in itself, open to all, and preferable for all, but without being directly obligatory. The moral obligation may exist as the consequence of a vow or of a Divine order, or of the improbability (which is very rare) of otherwise finding salvation. More frequently reasons of prudence, arising from the character and habits of the persons concerned, make it advisable that he should choose what is in itself the best part, or duties of filial piety or justice may make reasons of this sort. We cannot accept the definition of Lessius: "Vocation is an affection, an inward force which makes a man feel impelled to enter the religious state, or some other state of life" (De statu vitae deligendo, n. 56). This feeling is not necessary, and is not to be trusted without reserve, though it may help to decide the kind of order which he would most suit us. Nor can we admit the principle adopted by St. Alphonsus; that God determines for every man his state of life (On the choice of a state of life). Cornelius a Lapide, on whose authority St. Alphonsus incorrectly grounds his argument, says, on the contrary, that God often refrains from indicating any preference but that which results from the dispositions and inclination of the candidate in the celebrated passage "every one hath his proper gift from God" (1 Cor. vii, 7). St. Paul does not intend to indicate any particular profession as a gift of God, but he makes use of a general expression to imply that the unequal dispensation of graces explains the diversity of objects offered for our choice like the diversity of virtues. We agree with Liguori when he declares that whoever being free from impediment and actuated by a right intention, is received by the superior is called to the religious life. See also St. Francis of Sales, Epistle 742 (Paris, ed. 1833). The rigidist influences to which St. Alphonsus was subjected in his youth explain the severity which led him to say that a person's eternal salvation chiefly depended on this choice of profession; to the contrary a man should make his election. If this were the case, God, who is infinitely good, would make His will known to every man in a way which could not be misunderstood.

The opinion advocated in this article is corroborated by the favorable decision of the Commission of Cardinals (20 June, 1912), appointed to examine the work of Canon Joseph Lahitton, La Vocation sacrédale (Paris, 1909); the decision of the cardinals is confirmed by that of the Slavonic Missionaries, Manual de Teologia (New York, 1909); Berthier, a missionary of La Salette, has laid down rules similar to the above in his book, La vocation divine. See also the Encyclopaedia de l'Eglise et des theologiens (4th ed., Paris, 1907); Damayer, Choice of a State of Life (Dublin, 1880). As an instance of excessive severity, see Habert, Theod. domat. et mor. De sacramentum ordinis, Pt. 3, in a volume published in Revue pratique et apologique, X. See also, for list of publications in reply to Lahitton.

A. VERMEERSCH.

Vogler, George Joseph, theorist, composer, and organist, b. at Wurzburg, 15 June, 1749; d. at Darmstadt, 6 May, 1814. He was the son of a violin maker, and was educated at the Jesuit schools of his native city and Bamberg. Of an ambitious turn of mind, he abandoned the study of theology and entered St. Peter's at Bologna (1760-84) and sought the advice of Francesco Antonio Vallotti in Padua (1797-80); with Vallotti he spent six months. After these short periods of study he formulated a theoretical system of his own, much to the displeasure of his teachers. Having finished his theological studies in Rome he was ordained and, in 1775, returned to Mannheim where he became court chaplain and established a school. While at Mannheim he published treatises on singing, theory, and composition which aroused criticism on account of their iconoclastic tendencies. He invented a portable organ-orchestra, built on a simplified plan, and travelled with it all over Europe, everywhere creating interest on account of his virtuosity and sensational means of attracting attention. Vogler composed a large quantity of music, sacred as well as profane, and practically all of which is not forgotten. In 1807 he settled down and became court conductor at Darmstadt, where he founded a school of music. His most lasting title to fame is the fact that C. M. von Weber and Giacomo Meyerbeer were his pupils.

Vogt, Riemann, Musikalische Conversationslexikon (Berlin, 1879); Riemann, Kleine Musikgesch. (Leipzig, 1899); Brendel, Gesch. der Musik (Leipzig, 1875).

Joseph Otten.

Vogüé, Eugène-Melchior, Vicomte de, critic, novelist, and historian, b. at Nice, 25 Feb., 1818; d. in Paris, 24 Feb., 1910. He was descended from an illustrious family of Vivarais province which gave many prominent men to the Church and the army in the Middle Ages. He made his classical studies at Versailles and studied law at Grenoble. When the Franco-Prussian war broke out, he enlisted as a private, and behaved so bravely that he was awarded the military medal. After the war, he entered the diplomatic career. He was successively sent as an attaché of embassy to Constantinople (1873), to Egypt (1875), and to St. Petersburg. In 1875 he married a Russian lady, Miss Amninkof. Four years later he resigned his official position and returned to Paris to devote himself to literature, except for a short period, from 1893 to 1896, when he represented the Department of Ardèche in the Chamber of Deputies. He was elected to the French Academy in 1888. He was a most versatile writer, contributing with the same able arti-cles on philosophical, historical, religious, or artistic subjects. Current events interested him particu larly, and prompted him to write valuable essays such as "Questions contemporaines" (1891), "Rec-} 

Völk, Wilhelm (pseudonym, Ludwig Clares), b. at Halberstadt 25 Jan., 1841; d. at Erfurt 17 March, 1908. He came from a Lutheran family; his father was a lawyer. After going to school at Magdeburg and Magdeburg, he studied from 1825 law at the Universities of Göttingen and Berlin. In 1826 he became an assessor at Magdeburg, and in 1829 a referendat. In 1832 he made the acquaintance at Berlin of the law-professor George Philips, who was later a convert to Catholicism. Volk kept up their friendship by repeated visits to Munich. In this city he also formed friendships with Clemens Bren-
tano and Joseph Görres, and was induced by them to devote himself to the study of mysticism and legend, which he continued to pursue during the rest of his life. In 1838 he was made a government councillor at Erfurt, and in 1838 he retired from active life. For a long time a son of the Catholic Church at heart, he entered it in 1855. He describes his inner change in the fascinating writing on his conversion, "Simeon, Wanderungen und Heimkehr eines christlichen Forschers" (5 vols., 1862-3). He also wrote a large number of pamphlets on religious, political, and ecclesiasticopolitical questions of the time. Among the considerable number of large works which he published are:

1. Drit St. Brigitte (4 vols., Ratisbon, 1856; 2nd ed., 1888), of St. Francis de Sales (Schaffhausen, 1860; 2nd ed., 1887), of St. Matilda (Quedlinburg, 1867); translations from Augustine, Petrarch, St. Theresa of Jesus, etc.; the historical compendium of Italian literature (1832-34), the account of Spanish literature in the Middle Ages (1846). He also wrote a number of original poems and translations from the Spanish, Italian, and Swedish.

KREBES, Biographisch-literarischen Lexikon der katholischen deutschen Dichter des XIX. Jahrhunderts, II (Würzburg, 1865-71), 255-96; Denkmale auf Volks-Geist (Berlin, 1869); Bronner, Convertistenbilder aus dem XIX. Jahrhundert, I (Schaffhausen, 1865), 834-94.

KLEEMNS LÖFFLER

VOLKSVEREIN (People's Union) for Catholic Germany, a large and important organization of German Catholics for the purpose of opposing heresies and revolutionary tendencies in the social world, and for the defence of Christian order in society.

History.—This association was the last to be established by Windthorst, after the close of the Kulturkampf, new problems confronted the Catholic population of Germany. Owing to the political union of Germany and its protective commercial policy from 1879, German economic life was greatly strengthened, and trade and manufactures received an unheard-of development. The increase of manufacturing on a large scale, the partial change of many country towns into manufacturing centres, the crowding together of human beings in the manufacturing districts, all these changes made questions of social needs of increasing importance. Catholics felt strongly the necessity of protection against the revolutionary Social Democracy which was based upon undisguised materialism. The Social Democrats, in anticipation of the laws, were making preparations for the establishment of a well-organized association throughout Germany, even among the Catholic population. Windthorst, the leader of the German Catholics, saw clearly that it was not sufficient for the Centre party, the representative of German Catholics, to be the only champion of legislation in favour of the working-men, to insist upon their defence to the end of social reform. At this time the Catholic people were especially inclined to listen to such proposals. The decree of the young Emperor William (February, 1890), the pope's letter to the Archbishop of Cologne (April, 1890), and the pastoral letter of the Prussian bishops issued at their meeting at Pülla had all been received with enthusiasm by the Catholics. For these reasons Windthorst thought a Catholic social organization should be founded which was to include the whole of Germany. During the deliberations of the committee of organization Windthorst demanded with all the force of his personal influence an organization that should oppose above all the Social Democrats; moreover, the end to be sought in questions of social economy should be the encouragement and exercise of right principles.

The draft of a constitution, which Windthorst wrote while ill, was adopted at the meeting held on 21 Oct., 1890, for the establishment of the union at the Hotel Ernst in Cologne. Notwithstanding his illness, Windthorst attended this meeting; on the evening of the same day, the name having been agreed upon, the Volksverein for Catholic Germany was founded, from the outset Windthorst had München-Gladbach in view as the chief centre of the organization. The working-men's benefit society, of which the manufacturer Franz Brandis was president and Franz Hirze, member of the Reichstag, was general secretary, had existed in this town for ten years. At Windthorst's suggestion Brandis was chosen president, and Karl Tramborn, lawyer, of Cologne, Vice-president. Dirs. Franz Windthorst himself accepted the honorary presidency offered him, and up to his death in 1891 followed with great interest all that concerned the new society. Whenever necessary he interposed with advice and action, so that the People's Union is justly called Windthorst's legacy to the German Catholics.

The newly elected at the outset and the committee founded of charitable organizations, were also requested to give their blessing and their influential aid to the union, a request which all most readily agreed to. A number of bishops officially called upon their diocesan clergy to join the union. On 23 Dec. the pope sent an Apostolic blessing in a gracious letter to the managing committee of the union. Owing to the division in the church over the attitude towards the Catholic movement that was found a hearty welcome throughout Germany, and large numbers joined it. On 14 Feb., 1891, the union held its first public mass meeting at Cologne; at this session Archbishop Krenzent of Cologne made the closing address. Other assemblies were held in other sections of the country. Thus Windthorst could be told shortly before his death that the society had secured its first hundred thousand members. Since then the People's Union has been established in all parts of Germany, though it is not equally strong everywhere. In the early years the eastern provinces of Prussia and Baden and Bavaria stood somewhat aloof from the movement. In 1891 it had 108,899 members; in 1901, 185,364; in 1911, 700,727; on 1 Dec., 1921, 3,486,278.

Organization and Work.—According to paragraph 1 of its by-laws the object of the Volksverein is the opposition of heresies and revolutionary tendencies in the social-economic world as well as the defence of the Christian order in society. This object is to be attained by the personal work of the members, by instructive lectures, by circular letter to the local committees, etc. Every grown Catholic who pays one mark (25 cents) annually to the society is a member of the union and entitled to a vote. The Union is governed by a board of directors of at least seven members, who are elected for one year by the general assembly; the president and vice-president are also, according to the by-laws, elected by the general assembly. The board of four is elected by the members the secretary and treasurer. The Volksverein is not merely a general organization of German Catholics; it is also intended to form a local Catholic organization in the various districts. The directors of the local organizations, some 500,000 men, who form the main strength of these local bodies, are the persons in whose names, for the districts, for the circle, for the Union, the acquisition of new members, etc. In the individual communities the leading director is the manager; there is a district or departmental manager for every large number of connected communities.
This latter manager is generally commissioned directly by the central organization or by the diocesan or provincial authorities of the central organizations.

In all business matters the local directors or local managers employ the services of the district or departmental manager. The larger cities have generally a manager of their own, who ranks with the manager of a district or department. There are 15 diocesan or provincial representatives over the managers of the departments, through whom all business matters with the central organization are arranged. The head of the entire union is the central bureau at München-Gladbach, which acts for the board of directors, and which forms the chief court of appeal for the diocesan or provincial representatives. Where there are no such representatives it is the court of appeal for the managers of the departments or of the larger cities. All the members of the organization are closely united in their activity. The representatives of the board of directors meet several times a year to discuss the most pressing affairs of the union, while the central bureau sees to the execution of its decisions.

In addition there is a general meeting of the board of directors annually during the session of the Catholic Congress (usually 600 meetings are kept for the decision of this annual meeting). This annual meeting of the board of directors is supplemented by a meeting, held at the same time, of delegates of the Volksgemeinschaft from all parts of Germany. The meetings of managers for the communes, government departments, and provinces are responsible for their turn for the putting into practical effect of the new proposals and advice of the higher governing body.

Formerly the legal domicile of the Volksgemeinschaft was Mainz; since 1908 it has been München-Gladbach. There are at the central bureau 3 directors and 15 literary assistants. Since 1908 the legal organ of the union has been the “Volksgemeinschaftsverlag, Gesellschaft mit beschränkter Haftung” (author’s Union Printing Company, Limited), which employs about 50 salesmen and 70 workmen for the organization, the book-trade, and the printing establishment. The work of the central bureau, which is chiefly literary, is many-sided. The most important questions of the day are treated in the “Sozialkorrespondenz”, which is issued every Saturday to the diocesan and provincial Catholic newspapers, in order to aid the Catholic Press in its struggle against socio-economic heresies and in the promotion of social reforms. By means of the periodical “Der Volksgemeinschaft”, which appears eight times annually, the members of the union are instructed especially concerning the most important apologetic and social-economic questions of the times, and as to the immediate practical problems of the various provincial diets. The central bureau issues explanatory and instructive fly-sheets and appeals in special cases and on suitable occasions; these are circulated throughout Germany to the number of many millions. In addition the central bureau publishes series of works on home economics and work for the women of the classes of public schools and public libraries, as for instance Pfennige a copy, on social, apologetic, and patriotic questions; the Pfennige papers “Soziale Tagesfragen”, “Apollotische Tagesfragen”, pamphlets and six periodicals, namely: since 1901, the “Präsidiumsver GridLayouten”, for ecclesiastics who are leaders of the union; since 1907, the “Kranz”, for girls; since 1908, the “Jung Land” for boys; “Erekranken”, for young people with an advanced education; since 1910, “Frauenwirtschaft”, for the training of women in home and industrial economics; “Soziale Kultur”, a popular periodical for the educated, since 1905 combined with the union’s “Arbeiterwohle”. A further branch of the work of the central bureau is the bureau of social-economic information connected with it, which gives all desired information in reference to suitable writings on various questions of social economics and social institutions, on working-men’s benevolent organizations, advice as to practical work in social economics, refutation of socio-political attacks, etc.

The same object is kept in view by the sociological library of the union, containing some 35,000 volumes, which can be used without charge by any member. There is also the people’s bureau, thirty of which have been established with the aid of the People’s Union, for a very small sum of without charge. They give information in questions as to working-men’s insurance, rent, taxes, and similar matters, and draw up any necessary legal documents. In addition economic studies are promoted by the course lasting two months annually, established at the central organization of the union, for the training of officials of professional associations, and of associations for different social classes; the courses, one each, for farmers, mechanics, merchants, clerks, teachers; a general vacation course in sociology for priests and laity, as well as courses lasting several days in the various provinces. To this work must be added the numerous meetings held by the local organizations, sometimes 600, held every year in the larger cities, and even more. With each year the People’s Union labours with much success in new fields of socio-economic work, and thus devotes its efforts equally to all classes of the nation. Its greatest achievement is its success in arousing large sections of the Catholic population from indifference in regard to the socio-economic questions of the times, in training Catholics to social-political work in the field of legislation and to associational independence, and in making the Catholic population a bulwark against the revolutionary Social Democracy which is hostile to religion. The Volksgemeinschaft, therefore, has not only gained the enthusiastic love of the Catholic people, but it has also received the recognition of the national and ecclesiastical authorities, and has been imitated in other countries.

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JOSEPH LASS.

Volta, Alessandro, physicist, b. at Como, 18 Feb., 1745; d. there, 5 March, 1827. As his parents were not in affluent circumstances his education was looked after by ecclesiastical relatives. At the age of seventeen he finished his humanities, and at nineteen disclosed the scientific bent of his mind in a correspondence with Abbé Nollet (q. v.). In 1769 Volta published his first paper, "De vi attractiva ignis electric", which attracted attention and helped to secure for him his first public appointment, professor of physics in the Liceo of Como (1774), a position which he held until 1779, when he was elected to the chair of natural philosophy in the University of Pavia. In 1782 he visited the principal seats of learning in France, Holland, Germany, and England, and met many of the representative men of the day. The travelling from leg to leg under electrical stimuli, discovered by Smawan in 1665 and re-discovered and described by Galvani in 1789, occasioned a memorable controversy as to the cause of the convulsive movements; after years of discussion the "animal electricity" of Galvani was superseded by the "contact theory" of Volta. Volta’s work was not preceded by forethought; there was no empiricism, nothing due to mere chance. In his endeavour to test his theory, he invented the "condensing electroscope" by which he established the fundamental fact that when two dissimilar conductors, e. g. zinc and copper, are brought together in air and then separated, the zinc is found
to have a small positive, and the copper an equal negative charge, a result which has been confirmed by subsequent investigators working with more delicate instruments, notably by Lord Kelvin. Anterior to this, in 1775, Volta devised his electrophorus by means of which, given a small initial electrification, mechanical work may be transformed at will into energy of electrostatic charge. Though the principle involved was known to Canton of London in 1775, and though Wölle of Sweden described an electrophorus in 1782, Volta's was the first practical machine of the kind and, therefore, the prototype of the rotatory influence machines of the present day, such as the Holtz, the Voss, and the Wimshurst. In 1777 he proposed a system of electric telegraphy in which signals were to be transmitted by means of his electrophorus over a line extending from Como to Milan. The first use of static electricity for telegraphic purposes was, however, suggested in the "Scots Magazine" for 1753 and carried out on a small scale in 1774 by Lesage of Geneva.

In seeking further experimental evidence in favour of his contact theory, Volta was led to the greatest of his inventions, the voltaic "pile", which he described in a communication of 20 March, 1800, to Sir Joseph Banks, President of the Royal Society of London. Consisting as it did of a number of discs of zinc and copper separated by pieces of wet cloth and arranged in a vertical column, it was appropriately called a "pile": a more efficient arrangement was, however, soon found by Volta in the "crown of cups". The voltaic battery of 1800 marks an epoch in physical theory as well as in the application of science to the welfare of mankind. Though Volta lived twenty-seven years after the crowning invention of his life, it is a significant fact that he added nothing of note to his great work, leaving to Carlisle and Nicholson in 1800 to use the current furnished by a "pile" to decompose water; to Sir Humphry Davy in 1807 to separate sodium and potassium from their alkalies by the same means; and to Oersted of Copenhagen the cardinal discovery in 1820 of the magnetic effect of electrical current.

Honours were showered on Volta by the academies and learned societies of Europe. Napoleon invited him to Paris in 1801 and made him an associate member of the Institut de France and later a senator of the Kingdom of Italy. In 1815 the Emperor of Austria appointed him director of the philosophical faculty of Padua, a dignity which he resigned four years later in order to retire to private life. In the summer of 1809, the centenary of the invention of the voltaic battery, an exposition was held in Como of electrical apparatus constructed and used by Volta in his investigations, but unfortunately a fire broke out and many of these heirlooms of science were destroyed. Three practical units have been named after Volta: the volta, the unit of electrical pressure, in honour of Volta; the coulomb, the unit of electrical quantity, in honour of Charles Augustin de Coulomb; and the ampere, the unit of current, in honour of André-Marie Ampère.

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**Voltaire. See France, sub-title, French Literature.**

**Volterra** (Ricciarelli, Daniele da, Italian painter, b. at Volterra, 1509; d. in Rome, 1566. Ricciarelli was called Volterra from the place of his birth. As a boy, he entered the studios of Bazzi (Bolognino) and Baldassare Peruzzi at Siena, but he was not well received and left for Rome, where he found his earliest employment. He formed a friendship with Michelangelo, who assisted him with commissions, and with ideas and suggestions, especially for his series of paintings in one of the chapels of the Trinity dei Monti. By an exulting of praise, his greatest picture, the "Descent from the Cross", was at one time grouped with the "Transfiguration" of Raphael and the "Last Communion" of Domenichino, as the most famous pictures in Rome. His principal work was the "Murder of the Innocents", which he painted for the Church of St. Peter at Volterra, now in the Uffizi Gallery, Florence. Volterra was commissioned by Paul III to complete the decoration of the Sala Regia. On the death of the pope (1549) he lost his position as superintendent of the works of the Vatican, and the pension to which it entitled him. He then devoted himself chiefly to sculpture. Commissioned by Paul IV to supply draperies to some of the nude figures in the magnificent "Last Judgment" by Michelangelo, he thus obtained the opprobrious nickname 'Breeches Maker' or 'il Bragagnone'. His "History of David over Goliath", now in the Louvre, is so good that for years it was attributed to Michelangelo. His work is distinguished by beauty of colouring, clearness, excellent composition, vigorous truth, and curiously strange oppositions of light and shade. Where his approach closely to Michelangelo, he is an artist of great importance; where he partakes of the sweetness of Sodoma, he becomes full of mannerisms, and possesses a certain exaggerated prettiness. A recent author has wisely said: "he exaggerates Michelangelo's peculiarities, treads on the dangerous heights of sublimity, and, not possessing his master's calm possession, "poings up." His position in present-day criticism is very different to what was given to him a generation ago, and more nearly approaches to a truthful view of his art.

**Vasari, Uomo di pittori; Bryan, Dict. of Painters and Engravers (London, 1801), s. v. Ricciarelli.**

**George Charles Williamson.**

**Volterra, Diocese of (Volaterranensis),** in Tuscany. The city stands on a rocky mountain 1770 feet above the sea level, between the rivers Bra and Cecina, and is surrounded by strong walls. The
Voluntarism

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Voluntarism (Lat. voluntas, will) in the modern metaphysical sense is a theory which explains the universe as emanating ultimately from some form of will. In a broader psychological sense the term is applied to any theory which gives primacy to will (in opposition to intellect). In this latter sense, but not in the former, the philosophy of Augustine, Anselm, William of Ockham, and Scotus may be styled Voluntarism. Philosophy is defined by Augustine as "Amor sapientiæ" ("De online," I, II, n. 32; P. L., XXXII, 903; "De civitate Dei," VII, 22); P. L., XLII, 225). It is wisdom, but it must be sought pie, caste, et diligentia ("De quant. an.," XV; P. L., XXXII, 1010); with the whole soul, not with the intellect only. Yet moreover does Augustine subordinate intellect to will. The neo-Platonism which underlies the whole of his philosophic speculation makes such an attitude impossible. Augustine's doctrine of grace and of providence supposes a definite and characteristic psychology of will. But in the metaphysical order God is ever conceived as essentially intelligent. He is the "Father of Truth." On this is based a proof of God's existence, which occurs several times in his works and is peculiarly Augustinian in tone ("De divin.," Q. lxxiii, 14; P. L., XL, 38; "De lib. arb.," II, nos. 7-33;
P. L., XXXII, 1243-63; "Confess., VII, c. 10, n. 16; P. L., XXXII, 742; "Sollog., I, i, n. 2; P. L., XXXIII, 870; "De cœr., VIII, iv; P. L., XLI, 228, 229). In God Augustine places
"the intelligible world" of the Platonists, and the
Concursus divinus is in a special way required by human
thought. God is "the sun of the soul" ("Gen. ad lit.", xii, n. 59; P. L., XXXIV, 479; "De perc. mer.", i, 25, n. 38; P. L., XXXIV, 130; cf.
"Sollog.", I, 8; P. L., XXXII, 1571). Hence, following (Ibid.) which Scholastics ascribe to the
intellcctus agens. Faith, too, with Augustine as with
Anselm, involves intelligence. For both the principle
Intellcctu ut creatum is no less true than the principle
credo ut intelligam. ("In Ps. cxvii", serm. xviii, n. 3: P. L., XXXVII, 1552; serm. xiii, c. vii, n. 9; P. L., XXXVIII, 258).

The philosophy of Scotus is more distinctly volun-
taristic. On the freedom of the will he is clear and emphatic. He insists that the will itself,
and nothing but the will, is the total cause of its
volitions. It is not determined by another, but deter-
mines itself contingently, not ineluctably, to one of
the alternatives that are before it (I Sent., dist. xxv;
see also "ull comm.", ibid.). The will, however, is
but what is essential to all higher forms of will,
and consequently is not suspended or annulled in
the beatific vision (IV Sent., dist. xlix, q. 4). Because
the will holds sway over all other faculties and again
because it is the principle of the absolute, Fichte
depends on the distinction of will or deed-action (That-
handlung) as the ultimate and incomprehensible
source of all being. He is followed by Schelling, who
says that will is Ursache: there is no other being than
it, and of it alone are predicable the attributes usually
predicated of God. Schopenhauer holds will to be
prior to intelligence both in the metaphysical and the
physical order of things, and regards it first as a will,
self-condemmed and mingled with ideas. Ideas
come later, as differences are emphasized and organi-
dation developed. But throughout the will holds
sway, and in its repose Schopenhauer places his ideal.
Nietzsche transforms "the will to live" into "the
will to power". His philosophy breathes at once
transynny and revolt: tyranny against the weak in
body and mind; revolt against the supremacy of the
State, of the Church, and of convention.

Pragmatism (q. v.) is an extreme form of psycho-
logical Voluntarism; and with it is closely connected
Humanism—a wider theory, in which the function of
the will in the "making of truth" is extended to the
making of reality. The Voluntarism of Absolutists,
such as Fichte, Schelling, and Hegel, and their
albeit far less determinate, psychological concept of
will, as rational self-determination. The Prag-
matist identifies intelligence and will with action.

St. Augustine, loc. cit. supra; CROALL, Schopenhauer's Sys-
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Leslie J. Walker.

Voluntary, willful, proceeding from the will. It
is requisite that the thing be an effect of the will
consequent upon actual knowledge, either formal or
virtual, in the rational agent. It is not quite the
same as free for a free act supposes self-deter-
nation proceeding from an agent capable, at the time,
of determining himself or not at his choice. However,
as every specific voluntary act in this life is also free
(except those rare will-impulses, when a man is swept
to sudden action without time to perceive in non-
action the element of good requisite for determination
not to act), and is of itself a free act, it is voluntary
and free interchangeably. A thing may be voluntary in itself, as when in its own proper concept it falls under the efficacious determination of the agent, or voluntary in something else, as in its
cause. Voluntary in cause requires foreknowledge of
the effect, at least virtual, viz. under a general concept of effects to follow; and production produced by virtue of the will's exercise addressed in
the willing of its cause. For the verification of the latter
requisite the moralist distinguishes two classes of
effects which commonly follow from the same cause,
those namely to produce which is destined by its nature, and those to which it is not so destined.
Of the former the cause is sole and adequate cause, the effect, in virtue of the freedom, and most
of the latter cannot without self-contradiction put a cause into existence without efficaciously willing this natural effect also. In the case of the other class of effects the
cause placed by the will is not the sole and ade-
quate cause, but the effect results from the coincident efficiency of other causes, whether contingent, as
upon the exercise of other free wills or upon the acci-
dental coincidence of necessarily causally dependent
knowledge and control of the agent, or whether
necessarily resulting from the coincident efficiency
of natural causes ready to act when occasion is thus
given. An effect of this class does not come into
existence by the efficiency of the will placing the
occasioning cause. The utmost result of the will's
efficiency, which is a process of the will and its natural
effect, is to make that secondary class of effects
possible. Sometimes the agent is so bound to prevent
the existence of a secondary effect as to be behelden
to not to make it possible, and so is bound to withhold
the occasioning cause. In case of failure in this duty
his fault is specified by the character of the effect to
be prevented, and so this effect is then said to be
produced by another cause. But this expression is
in strict analysis the will only caused its possi-
bility.

Vincible ignorance as a reason of an effect does not
rob it of its voluntariness, as the ignorance is volun-
tary and its effect immediate and natural. Invinc-
ible ignorance, however, removes its effect from the
domain of the voluntary, in itself because unknown,
in its cause, for the ignorance is voluntary. Passion
pursuant of its sensible object, when voluntarily
induced, does not deprive its act of voluntariness,
as the passion is the natural cause and is voluntary.
Passion spontaneously arising does not ordinarily
mean the loss of voluntariness, as in ordinary course
it leaves a man both the necessary knowledge and
power of self-determination. Schopenhauer, as he
wills its natural effect, is to make that secondary class of effects
possible. Sometimes the agent is so bound to prevent
the existence of a secondary effect as to be behelden
to not to make it possible, and so is bound to withhold
the occasioning cause. In case of failure in this duty
his fault is specified by the character of the effect to
be prevented, and so this effect is then said to be
produced by another cause. But this expression is
in strict analysis the will only caused its possi-
bility.

Charles Macksey.
Völuspá, "the wisdom of the prophetess", the most famous mythological poem of the "Elder Edda", relates in the form of a vision the beginning and end of all things and tells of the gods and their doom. This vision is attributed to a Völva, or wise woman, to whom is assigned a rôle similar to that of the Sibyl in early Christian literature. There was a golden apple for the touch of which was held when the fell maids Gullveig and thus provoke war with her kin, the giants, who are victorious. A compact is made, but broken by the gods, who thereby incur guilt and invite their doom. This destruction of the gods, the Ragnarök, is depicted with graphic power. Dire portents forebode the cataclysm; Balder, the innocent poet, is slain through the combined efforts of the wicked Loki, civil war and crime reign supreme, the powers of ruin, the giants, the wolf Fenrir, the Midgard-serpent, the sons of Muspel, and the fire-giant Surtr gather for the final onslaught. Odhin, Thor, and Freya are killed. The sun and the stars fall from heaven, fire destroys the earth which is consumed by fire and renewed; the giants emerge from the ruins and a new golden age is at hand. Balder returns and in the golden hall Gilme the people dwell in unending happiness. From above comes the all-powerful god of judgment, while Nidhogg, the evil dragon, comes from below and bears away the corpses.

The epic and disjointed manner in which the events are narrated makes it difficult to interpret accurately some of the most important points in connexion with this poem, which is one of our chief sources of knowledge concerning the ancient Germanic cosmogony. There has been much difference of opinion among scholars, particularly as regards the question of foreign and Christian influence. It is now generally accepted that the poem was composed in the middle of the tenth century and that it probably originated in Iceland. If so, Christian influence is not only possible, but certain; for such influence was bound to come in through contact of Icelanders with the Celts and Anglo-Saxons. To assume that the poem presents us the cosmogonic beliefs of the Icelandic people of the tenth century is a grave error. The poet, it is evident, took the ancient myths with considerable freedom and independence. While the subject-matter is prevailingly pagan, the point of view has assumed a Christian colouring and there are undoubted Christian reminiscences. Such seem to be the poets announcing Ragnarök and the rejuvenation of the world. The coming of the great un-named god reflects the popular belief of the tenth century in the power of Odin, which in the poet's time was replacing the old beliefs. The figure of Balder and the importance attached to his death, show the influence of the suffering Christ, the guiltless victim. The "Völuspá" does not present us Teutonic mythology in its ancient or purely pagan form, but a cosmogony which, while fundamentally the same, is subject to much foreign influence. Only the extent of this influence is still a matter of dispute.

For editions and commentaries consult the article on the Edda. See also Müllerhoff, Deutsche Altertumskunde, V (Berlin, 1872-1900), I, 540 et seq.; Hugger, Edda, Die Weltanschauung der Norden (Berlin, 1887); Hage, Völuspá og de skaldiske Gætaler (Christiania, 1895); Helge and Helga (Hamburg, 1887); Heidsieck, Die Wotan-Gehänge (Freiburg, 1894); Dette, De Völuspá (Vienna, 1899); with comments and explanatory remarks. Consult also the book in Grundriss der germanischen Philologie, II, 3798.

ARTHUR F. J. Remy.

Vondel, Joost van den, Dutch poet and dramatist, b. at Cologne, 17 Nov., 1587, of parents whose residence was originally at Antwerp; d. 5 Feb., 1679. Of his early youth nothing is known. In his eighth or ninth year, he went with his father, Joost, and his mother, Sara Kranen, to Amsterdam, where his father engaged in the stock-jobbing trade. His first known poem dates from 1605, when he was seventeen years old. This and some other poems of his youth exhibit the qualities of the older rhetorical style of poetry. On 20 Nov., 1610, Vondel married Maria de Veerken de Wolf. He then began to devote himself to classical studies, as is shown by his poem "Jernzielum verwoest" (Jerdiz's Desolation), which appeared in 1620. Even at this date Vondel had won the friendship of men like Puc, Roemer Visscher, Hoot, the Baecx, Laurens Reael, Plem, Mostaert, and Sibyls, and Serivenius. This gave Vondel a new world-view and a wider horizon. It was probably between 1620 and 1630 that he dedicated his celebrated poem "De Krabbes" ("The Crab") to his young wife. It was "Palamedes" and "De Amstelandsche Ieunia" date from the year 1625. Immediately after this, in 1626, appeared "De Roekam" and, in 1631, "Jaergtijde van wijlen Heer Joan van Oldenbaernoveld" and the "Decretum horribile". During this same period Vondel made the acquaintance of Hugo de Groot, to whom he dedicated his "Wolkekomst". Between 1631 and 1640 his fame constantly increased. During that time he worked steadily on his "Constantijn". In 1635 appeared "Joseph in 't Hof", and shortly after "Gipsbrecht van Aemstel"; in 1639 "De Margheden". At this time his tragedies follow one another with astonishing rapidity: in November, 1639, "De Gebroders"; January, 1640, "Joseph in Egypten"; 4 March, 1640, "Joseph in Dothan".

The years 1640-1 were not very fruitful in poems. Vondel was pondering on higher things. Previous to this time the Protestant preachers thought they perceived in him papal tendencies. In 1641 he openly joined the Catholic Church, and thereafter devoted his talents and pen to the advancement of the Catholic Church. Many important pamphlets appeared in the first years of the 1640's. It is probable Vondel has been converted by the Fathers of Krijthberg, and it is reasonably sure that it was Father Petrus Laurentius who brought about his conversion. His daughter Anna had preceded him into the Church and his nephew Peter Vondel followed in 1643. He remained grateful to the Society of Jesus and sung its praises in his beautiful poems. His conversion brought him many new friends and caused him to lose none of his old ones. The first fruit from the pen of the Catholic Vondel was the drama "Peter en Pauwe", which has for its subject-matter the founding of the Church (1611). In 1642 he wrote a no less Catholic poem, "De Brieven der Heilige Maagd, Goddenessen", written in an "Ophulschuit van de He. Macht" (Dedication to the Blessed Virgin). In 1653 appeared the "Allantageheimenissen" (Mysteries of the Altar), in 1656, "Maria Stuart van gemartelde Majestat" (Mary
Von Gagern, Max, Freiherr b. at Weilburg (in Nassau), Germany, 25 March, 1810; d. at Vienna, 17 October, 1889. He was the son of Hans Christoph von Gagern, from 1817 a member of the Austrian imperial cabinet. He received his education at the gymnasiums at Kreuznach, Mannheim, and Weilburg, and studied law from 1826 at Heidelberg, Utrecht, and Göttingen. At the outbreak of the Belgian revolution (1830) he joined the Dutch army as a volunteer and took part in the war against Belgium. In 1833 he retired from the service of Holland, married Franzina Lambert, of The Hague, and took up historical studies in order to fit himself for the position of Privatdozent at Bonn University. He was at Bonn during the years 1837-40. In 1837, although still a Protestant, he sided with the imprisoned Archbishop of Cologne, Joseph Drossaer-Ves transient, and thus was the favourite of the Prussian Government. In 1840 he was appointed ministerial assessor with the title of Legationsrat by the Duke of Nassau. On 28 August, 1843, he joined the Catholic Church. Although naturally very religious he had grown indifferent to religion during his student life and his residence in Holland. The more he realized the seriousness of life the stronger grew his religious needs. An acquaintance with Catholics and with the historian George Frederick Böhmer, who was friendly to Catholicism, awakened in him respect and veneration for the Church. The chief sources of his Catholic knowledge were, as he himself says, the "Imitation of Christ" by Thomas à Kempis, the study of Möhler's "Symbolik", and the New Testament. His conversion did not affect the favour of the Duke of Nassau who appointed him in 1844 extraordinary envoy to the Courts of the Netherlands and Belgium. Von Gagern's labours during the revolutionary year of 1848 extended far beyond his native state. He was the centre of the efforts that aimed to mediate between the Government and the people and to reorganize the German Confederation as a nation. According to the schemes Prussia was to have the supreme direction of affairs. Austria was to have the direction of the Confederation, which was to be negotiated with the Governments of Southern Germany and with Prussia. He then took part in the debates of the preliminary parliament at Frankfort, and at the same time was one of the seventeen confidential agents of the Governments who were to aid the parliament of the Confederation in revising the constitution. He was chosen president of this committee of seventeen, but was not as such present at the Parliament of Frankfort as his brother Heinrich whom he supported. He joined the Catholic Church. On 5 August, 1848, he was made under-secretary for foreign affairs in the imperial ministry which Archduke John, as administrator of the empire, had temporarily formed. In the question as to the constitution of Germany he worked with his "Little Germany" (exclusion of Austria from Germany, union of Germany under a Prussian empire). When the King of Prussia declined the imperial crown offered to him and the Parliament of Frankfort approached dissolution, Von Gagern and his party withdrew from the assembly.

In 1849 Von Gagern was again in the service of the State of Nassau, being employed as an upper ministerial clerk. He had, however, lost the confidence of the duke by his "Little Germany" policy, and influential circles looked upon the Catholic Church unfavourably. In 1854, after having been conspicuously slighted, he retired from the state service. His efforts to obtain a historical professorship at Bonn failed. He then devoted himself to the study of Catholicism. During the years 1855-73 he was in the service of Austria, first as head clerk in a ministerial department, then as departmental head in the mercantile political division of the ministry of foreign affairs. From 1860 he had also charge of the department of the press for foreign affairs, a position which gave him a deep insight into Austrian policy without, however, being a useful, he was nominated to the Imperial Bureau in 1861, eight years after his retirement on a pension, Emperor Francis Joseph made him a life member of the upper house of the imperial Austrian Parliament. His rich intellectual gifts, his honourable character, his unselfish nature, and kindness were recognized even by his political opponents. He was in addition genuinely religious, and lovingly supported Catholic interests whenever possible.

Von Pastor. Leben des Freiherrn Max von Gagern (Kempten and Munich, 1912). This work is drawn mainly from unprinted material, placed at the biographer's disposal by the family, and oral communications, and is a valuable contribution to the political and religious history of the nineteenth century.

KLEMENS LÖFFLER. Voragine, Jacopo de. See Jacopo de Voragine, Blessed.

Vorariberg. See Brixen, Diocese of.

Votive Mass (missa votiva), a Mass offered for a votum, a special intention. So we frequently find in prayers the expression, vota Erfüllung (e.g. in the Leonine Sacramentary, ed. F. Fell, p. 163), meaning "grants offered with the desire of receiving per grantum". The Mass does not correspond to the Divine Office for the day on which it is celebrated. Every day in the year has appointed to it a series of canonical hours and (except Good Friday) a Mass corresponding, containing, for instance, the same Collect and the same Gospel. So Mass and Office together make up one whole. Normally the Mass corresponds to the Office. But there are occasions...
In which a Mass may be said which does not so correspond. These are votive Masses.

The principle of the votive Mass is older than its name. Almost at the very origin of the Western liturgies (with their principle of change according to the Calendar) Mass was occasionally offered, particularly with special prayers and lessons, for some particular intention, irrespective of the normal Office of the day. Among the miracles quoted by St. Augus
tine in “De civ. Dei”, XXII, 8, is the story of one desperatus cured of an evil spirit by a private Mass said in his house with special prayers for him—a privilege which, on the one hand, could contain many examples of what we should call votive Masses. So the Leicen book has Masses “in natale episcoporum” (ed. Feltoe, pp. 123-26), “de siecitate temporis” (ibid., 142), “contra impetitores” (ibid., 7), and so on throughout. Indeed the Masses for ordination and for the dead, which occur in this book and throughout the liturgy of Gallican Rites, are Holy Week and a number of votive Masses for all kinds of occasions, for ordinations (ed. Wilson, pp. 22-30, (e.), for those about to be baptized (ibid., 34), anniversaries of ordination (155-54), sudden (159), or the sick (282), for marriages (265), kings (276), travellers (283), the dead (301 sq.), and a large collection of Masses of General character to be said on various occasions (224 sq.). All of these are termed “Missa votiva in sanctorum commemorationem” (p. 367; Rheinan and S. Gallen MSS.). The Gregorian Sacramentary, too, has a large collection of such Masses and the name “Missa votiva” (e.g., P. L., LXVIII, 256).

So all through the Middle Ages the votive Masses were to be said at will, whereas one official (episcopal) high Mass was said corresponding to the Office, a priest who said a private Mass for a special intention said a votive Mass corresponding to his intention. The great number of forms provided in medieval Missals for such purposes was not at all possible. Many Masses, however, were said at all times, more particularly in Rome. John Beleth in the thirteenth century describes a series of votive Masses not in (quod solem suscimentum) each day in the week on Sunday, of the Holy Trinity; Monday, for charity; Tuesday, for wisdom; Wednesday, of the Holy Ghost; Thursday, of the Angels; Friday, of the Cross; Saturday, of the Blessed Virgin (Explicit, see offic. 51). There was a general sentiment that at least on the great feasts, even private Masses should conform to the Office of the day. It is well known, for instance, that our feast of the Holy Trinity began as a votive Mass to be said only when no special feast occurred, normally the rules contained in our present Missal (1570). According to these we distinguish between votive Masses strictly so-called and votive Masses in a wider sense. The first are those commanded to be said on certain days; the second, those which a priest may say or not, at his discretion. In the first class, those corresponding to the Offices of the Missal, namely a Mass of the Blessed Virgin on every Saturday in the year not occupied by a double, semi-double, octave, vigil, feria of Lent, or Ember-day, or the celebrated Sunday Office (Rubric. Gen., IV, 1). This is the “Missa de S. Maria” in five forms for various seasons, among the votive Masses at the end of the Missal. To this we must add votive Masses ordered by the pope or the ordinary for certain grave occasions (pro re gratia). Such are for the election of a pope or bishop, in time of war, plague, persecution, and so on. Such votive Masses may be ordered by the ordinary on all days except Doubles of the first or second class, Ash Wednesday, and the feasts of Holy Week, the eyes of Christmas and Pentecost; except also days on which the Office is said for the same intention or event as would be prescribed by the votive Mass. In this case the Mass should conform to the Office as usual. A third kind of votive Mass is that said during the devotion of the so-called “Forty Hours”. On this occasion the Mass on the first and third days is of the Blessed Sacrament; on the second day it is for peace. But on doubles of the first and second class, Sundays of the first and second class, on Ash Wednesday, in Holy Week, during the octaves of Epiphany, Easter, Pentecost, on the days of the Ascension, on the Mass of the day must be said, with the collect of the Blessed Sacrament added to that of the day under one conclusion.

The other kind of votive Mass (late sumpta) may be said by any priest on a semidouble, simple or feria, at his discretion, except on Sunday, Ash Wednesday, the eves of Christmas, Epiphany, Pentecost, during the octaves of Epiphany, Easter, Christi, Holy Week, and on All Souls’ Day. Nor may a votive Mass be said on a day on which already that of the same occasion; but in this case the corresponding Mass of the day must be said, according to the usual rubrics. A votive Mass may be taken from any of those at the end of the missal, or of the common benedictionals, or of the offices of the dead, by that it is their feast. A Sunday or ferial Mass may not be used as a votive Mass. Nor may it be said of a Beatus, unless this be allowed by special indulg.

The Gloria is to be said in votive Masses pro re gratia unless the colour be violet; also in votive Masses of the Blessed Virgin on Saturday, of angels, whenever said in those of saints who said a day when they are named in the Martyrology or during their octave. The Creed is said in solemn votive Masses pro re gratia. The third and third Masses of the Forty Hours have the Gloria and the Creed, not the Mass for Peace (but if said on a Sunday it has the Creed). Solemn votive Masses have only one collect; others are said as semidoubles, with commemorations of the day, etc., according to the rubrics of the Missal.

The unchangeable character of the Eastern liturgies excludes anything really corresponding to our votive Mass. But they have a custom of singing certain troparia, sometimes of reading special lessons on certain anniversaries and occasions, which, although copied in the Latin votive Masses.
make his appeal the more acceptable he offers some gift, whether on behalf of the living or the dead, to the offended deity. Hence undoubtedly springs (though with it is coupled the vague notion of the passage to the next life as of a long journey) the custom of surrounding the buried dead with their most valued possessions and favourite wives (Fraser, "Pausanias," II, 173; Lyall, "Asiatic Studies," II, 301). But it has also happened that the practice, based on the true theological concept of religion as a part of justice (do ut des), comes of adorning shrines with various objects of gratitude (Cicero, "De deorum natura," III, xxxvii).

In this more ordinary sense of the word votive offerings can be divided into: (a) things vowed to God or the saints in some trouble or crisis of life; (b) things presented in gratitude for a recovery or deliverance without having been previously promised.

Naturally these votive offerings constitute an extremely varied list. The most common are those which represent the person to whom the favour has been accorded, or the thing that has benefitted under the miracle, or some representation of the actual Divine interposition. Thus, for example, on the day of his marriage, Henry III of England had a golden statue of his queen made and placed on the shrine of St. Edward at Westminster (Wall, "Shrines of British Saints," 228) and a full-length figure of Duke Alessandro de' Medici was moulded in wax for the Church of the Annunziata at Florence by Benvenuto Cellini (King, "Sketches and Studies," 259). Again, the offering of a falcon in wax at the shrine of St. Wulstan by Edward I, when, by the intercession of that saint, his favourite bird had been cured (Wall, 111), and of the tail of a peacock at Evesham by an old lady whose pet had recovered through the invocation of Simon de Montfort (King, 209), are instances of the same custom. At Boulogne and elsewhere where can be seen the model ships offered as ex-votos after deliverance from shipwreck, such as we read of Edward III leaving at the tomb of his father, or such as the Navicella at Rome, a copy made under Leo X of a pagan votive offering to Jupiter Redux (Hare, "Walks in Rome," I, London, 1900, 241). So, too, sometimes a wax taper of the height of the sufferer, or even of his dimensions was brought or sent to be burnt where the cure or favour was implored. Of the pictures of miracles as votive offerings there seems no end ("Archaeologia," XLIX, London, 1866, 243-300); their number became at times an inconvenience (Acta SS., XIV, May, I, 354), like the numerous crutches, etc., in the grotto at Lourdes or S. Nicolò at Venice. There is, moreover, the parallel of the golden boills and chains placed by Divine command within the Ark (1 Kings, vi, 11).

We also read of money and valuables being offered as the famous regale of France, which, described in differently as a diamond and a ruby, adorned the tomb of St. Thomas Becket at Canterbury. Often and of very frequent occurrence (King, 256-7), the benefactors are defeated for ("Itinerarium Regis Ricardi," in "Ruber Series," I, London, 1864, 446), or his sword (1 Kings, xxi, 9), or even that of the victor (as Roland's at the Roland's from Athelstane to Brunanburgh before the shrine of St. John of Beverley, or as the sacred Stone of Destiny offered by Edward I at the tomb of his namesake the Confessor, after his defeat of the Scots at the Battle of Arne-Mannock). Crowns presented by King Canute at Bury St. Edmunds and elsewhere, or lastly some masterpiece of literature or art, as Erasmus hung up Greek verses at the shrine of Our Lady at Walsingham ("Colloquies," II, London, 1875, 19).

Votive Offices.—A votive office is one not entered in the general calendar, but adopted with a view to satisfying a special devotion. By the Apostolic Constitution "Divino Afflatu" (1 Nov., 1911) Pius X abolished all votive offices. Before this action of the Holy See a votive office might be celebrated in accordance with the rules summarized below, either in virtue of a privilege or in virtue of a custom antedating the Bull of St. Pius V. Such offices were called votive because their recitation removed a trouble from the person of a privileged or a saint; it was the object of a privilege; and even when, after the privilege had been obtained, they became accidentally obligatory (Decree of the Sacred Congregation of Rites, 14 June, 1845), it was none the less true that they originated in an optional devotion and that particular churches or communities might not request the privilege of reciting them. They were offices of ad libitum properly so called because they had their place in the private or general calendar under the rubric ad libitum; among the rules by which these were subject was this: If the day does not prevent, the compiler of the Ordo may indicate at will the office ad libitum, either a transferred office, or even a votive office. Hence a votive office was not an office ad libitum and, moreover, was never so designated.

There were two classes of votive offices: (1) Votive offices granted to petitioners, but obligatory after the concession, e.g. the Office of the Blessed Sacrament for Thursday, and that of the Immaculate Conception for Saturday, which are found nearly everywhere. Others occurred in or about the novenas of the saints, so for the office of St. John the Baptist, for Tuesday, in the Benedictine Order. (2) Votive offices granted to the universal Church by Leo XIII and published by the Sacred Congregation of Rites, 5 July, 1883. There were six of these offices, one for each day of the week, and they were celebrated under the semidouble rite. They were: the Office of the Holy Angels, for Monday; of the Holy Trinity, for Tuesday; the Office of the Sacred Heart, for Wednesday; of the Blessed Sacrament, for Thursday; of the Passion, for Friday; of the Immaculate Conception, for Saturday. This concession was the result of a Decree modifying the rubrics of translation.

Rules.—(1) For the first class, reference must be made, firstly, to the terms of the inductus, which granted these offices once weekly or monthly only, with a permission that the day did not prevent, and reserved a theferia of Advent and Lent; next to the answers of
the Sacred Congregation of Rites. (2) For the second class the forgotten days were much fewer than for the old votive offices; this reservation was made only in the last eight days before Christmas and of the last two weeks of Lent beginning from Passion Sunday. The other indulgents granted for votive offices always had the same value; thus the old concessions of votive offices of the Blessed Sacrament and the Immaculate Conception continued obligatory.

Individuals might make use of the concession or not. If chapters or communities had decided it in the spirit of the ordinary, that votive offices should be recited in choir (after all the members had been called upon to vote), they might not alter their decision; they were not permitted sometimes to profit by the indulgents and sometimes not to profit by it. Explanatory decrees concerning the details have been given in recent years by the Congregation of Rites, and to them recourse must be had for the solution of doubts in practice.


F. Carrol.

Vows.—I. General View.—A vow is defined as a promise made to God. The promise is binding, and, so differs from a simple resolution which is a present purpose to do or omit certain things in the future. As between man and man, a promise pledges the faith of the man who makes it; he promises, wishing some other person to trust him, and depend upon him. By his fidelity he shows himself worthy of trust; if he breaks it, he injures others. If an entire society makes the promise, this is a social obligation, which is destructive of mutual confidence; and, like faith, mutual confidence is important to society, for the natural law condemns all conduct which shakes this confidence. These statements do not apply to a promise made to God; it is impossible for me to deceive God as to my present intention, and He has no heart shall be constant in the future. God, then, is protected against that disappointment on account of which the failure to fulfill a promise to a fellow-man is considered disgraceful. But, just as one can offer to God an existing thing, or a present action, so also one can offer Him a future action, and perseverance in the purpose of fulfilling it. That offering of perseverance is characteristic of a vow. A.vow is a promise offering the person in every respect to God; it is like taking away something that has been dedicated to Him, and committing sacrilege in the widest sense of the word. Unlike the simple breach of a promise made to a man, a failure to give to God what has been promised is a matter of importance, a very serious offence.

This explanation shows us also how a vow is an act of religion, just as any offering made to God. It is a profession that to God is due the dedication of our actions, and an acknowledgment of the order which makes Him our last end. By adding to our obligations, we declare that God deserves more than He demands. Lastly we see why a vow is always made to God, nor is it possible for us to offer anything to God unless directed to Him. God promises to the saints cannot be lightly neglected without detracting from the honour we owe them; but a failure in this respect, though grave in itself, is vastly less serious than breaking a vow, to which it bears some resemblance. These promises occasionally imply a vow. God is well pleased with the honour paid to His saints, and they rejoice at the glory given to God. We may then conform by a vow the promise made to a saint, and likewise we may honour a saint by a vow made to God, as for instance, to erect in memory of some saint a temple for Divine worship.

The vow, moreover, is approved by God, because it is useful to man; it strengthens his will to do what is right. The Protestants of the sixteenth century, following Wyclif, declared themselves opposed to vows; but Luther and Calvin condemned only vows relating to acts which were not of obligation, the latter because he considered all good actions as obligatory, the former because the vow of a free action was contradictory to the spirit of the new law. Both denied that the vow was an act of religion and justified it by the simple human reason of strengthening the will. Certain recent tendencies of the latter have given a new importance to at least of vows made by members of religious communities. Errors of this kind are due to overemphasis of the fact that vows, and especially the perpetual vow of chastity, of religious life, or of missionary labour, do not imply any special instability in the person who makes them, but only the fickleness natural to the human will; and that instead of denoting the grace service of a slave, they imply rather the enthusiasm of a generous will, eager to give and sacrifice beyond what is necessary, and at the same time so sincere in self-knowledge as to imitate warriors who burned their ships to cut off the possibility and even the temptation to flight. In the case of a will incapable of change, a vow would have no meaning; it were useless to offer a perseverance that could never be found wanting; for this reason it is not suitable to Christ, or the angels, or to the blessed in heaven.

II. Moral and Theological Considerations.—A vow, even in an unimportant matter, presupposes the full consent of the will; it is an act of generosity towards God. One does not give unless one knows fully what one is doing. A vow is an promise; hence it is impossible, indeed every error which is really the cause of making a vow, renders the vow null and void. This condition must be properly understood; to judge of the effect of the error, it is necessary to know the will of the person making the vow at the moment of making it. One who can say sincerely, "If I had known this or that, I would not have made that vow," is not bound by the vow. If, however, one who is aware of some ignorance on the matter of a vow, but, in spite of that, generously decides to make it, knowing its general import and that it is in itself proper and commendable, such as the vow of chastity, for instance, is not bound by it, as it is entirely valid. Lastly, the vows which accompany the entrance into a state, such as the vows of religion, can only be made by persons of some really substantial error. The good of the community requires this stability. For every vow whatsoever such knowledge and liberty are required as render a person capable of committing serious sin; though it does not follow that at the age when one is capable of committing mortal sin, one is capable of understanding the importance of a perpetual engagement.

The object of a vow, according to the classical formular, must be not merely something good, but something better; whence it follows that no vow must be made to God of any unlawful or indifferent matter. The reason is simple; God is all holy and cannot accept the offering of anything which is bad or less good in its nature. If a vow is a promise of an object, the vow must be something that is humbly possible, for no one can be bound to do what is impossible. No man can make a vow to avoid all manner of sin, even the slightest, because this is morally impossible. The vow to avoid deliberate sin is valid, at least in persons who have made some progress in virtue. A vow may apply to a duty already existing or to acts which are not commanded by any law. A vow, being a personal act, binds only the person who makes it; but a superior, who makes a vow in the name of his community, may, within the limits of his authority, command the fulfillment of the vow. (As to the obligation of heirs, see section III of this article.) A vow binds according to the intention of the person who makes it; and this
intention must be reasonable; in an unimportant matter, one cannot bind oneself under pain of grievous sin. In order to estimate the gravity of the matter, we distinguish between vows which affect isolated acts, and vows which relate to a series of acts. To an isolated act the well-known rule applies: the matter is grave if, in the hypothesis of an ecclesiastical command, it would oblige under mortal sin; but if the vow relates to a series of acts, then we must see what is truly important in regard to the end pursued. Thus every grave offence against the virtue of chastity, as it should be observed outside the married state, is a serious matter for the vow of chastity. This opinion is, however, not the one which the Rosaries are not a grave matter in the case of a vow to be present at Mass or to say the Rosary every day. Every mortal sin is a grave offence against a vow to do what is most perfect; it is not the same with venial sin, even when deliberate; there must be a habit of committing acts which are certainly imperfect, in order to constitute a grave sin against this vow. This is the case also when it has been promised, even without a positive intention of fulfilling the vow. One should personally fulfil the vow of some act or omission, promised as such; as, for instance, the vow of a pilgrimage may be fulfilled through another such a vow as that of almsgiving, or donation or restitution of property. All obligation ceases when the fulfilling of the vow becomes impossible by reason of circumstances, or the reason for the vow ceases to exist. (As to dispensation from vows, see section III.) A vow is a good action, but should be made with prudence and discretion; in the Christian life, love is better than bonds. We should avoid vows which are embarrassing, either because they are too numerous or because we may be unable to fulfil them (for failure to fulfil a vow is sure to bring upon the one who has failed to fulfil it some disgrace, since it is an embarrassment); besides such vows as are not helpful to sanctification or charity. The more important the obligation, the more careful reflection and preparation it requires. No objection can be made to reasonable vows made in order to increase the efficacy of prayer; but the vows to be commended above all are those which are imposed by our weakness, help us to cure some fault, or, best of all, contain the germ of some great spiritual fruit. Such are the vows of religion or missionary work.

III. Canonical Aspect.—A. Division of Vows.—The vow properly so called is made to God alone, but promises made to the saints have a certain resemblance to vows and are often accompanied by a vow, as when a saint is consecrated to God or offered as a private person, or the act of a superior representing a community. In the latter case the community is only indirectly bound by the vow. The sentiment which leads a person to take a vow marks the distinction between absolute and conditional vows. The condition may be suspensive, that is to say, it may make the event of the obligation dependent on the happening or the not happening of some future uncertain event, for instance, the words, "If I recover my health," make the obligation commence upon the recovery; or it may be resolutive, that is, it may have the effect of rescinding the vow, as if the person adds to the vow the words, "Unless I lose my fortune," in which case the vow ceases to bind if the fortune is lost. There may be a distinction as to whether a pure vow, by which a person promises simply to do an act which is pleasing to God, and vows having some special end in view, such as another's conversion. According to their object, vows may be personal, as a promise to do a certain act; or real, as a promise of a certain thing; or mixed, as a promise to make an act which also has a special end in view. Vows may also have reference to a single definite object, or leave the choice among two or three objects (disjunctive vows). According to the manner of their utterances, there are vows interior and exterior; vows express, and vows tacit or implied (as for instance, that of the subdeacon at his ordination); vows secret, and vows made in public. According to their juridical form, they may be private or made with the Church's recognition; and these last are divided into simple and solemn vows. Lastly, from the point of view of the dispensation required, vows are either reserved to the Holy See or not reserved. In itself the vow is a promise, and does not imply any surrender or transfer of rights; certain vows, however, according to ecclesiastical law, modify the rights of persons; such are the vows taken in religious orders.

B. Under Religious Life.—In the second place, we have seen how the distinction arose historically between simple and solemn vows, the names of which appear in the twelfth and thirteenth centuries. Various opinions have been expressed as to the matter of this distinction, and the question has not yet been decided. Some persons make the essential solemnity consist in the surrender of oneself which accompanies and follows the vow; others, that the solemnity is the act of obedience accepted in a religious order, while other vows are solemn, even without any question of obedience, such as the vow of chastity made by subdeacons. In the opinion of Lehmkühl (Theol. mor., I, nn. 647-50) the solemnity of the vow consists in a spiritual consecration, the effect of which is that, after such a vow, a person is irrevocably set apart and appointed to fulfills the vow. It is a manner of never again being able to make a vow. This opinion has its attractive side; but does it agree with history? The vow of pilgrimage to the Holy Land was temporary and solemn. Or does it agree with the definition of law? Boniface VIII declares those vows to be solemn which are accompanied either by a consecration or by a religious profession. And in the vow, the consecration logically follows the solemnity, rather than precede or cause it? In spite of its complication and the forced explanations to which recourse is had, in order to escape from the difficulty, the opinion of Suarez (De religione, tr. VII, c. ii, c. n. 1; c. xii, nn. 7-9; c. xiii, n. 3, 8-13; c. xiv, n. 10) still finds distinguished defenders, especially Wernz (Jus Decretalium, III, n. 572). This opinion has the advantage of being the one which is shared by the vast majority of the Church, or, at least, by him who is himself by the religious, and the acceptance of that surrender by the religious order, which is accomplished by solemn profession, and also in the incapacity of a person who is bound by solemn vows to perform validly acts that are contrary to those vows; such as the incapacity to possess property, or to contract marriage; a man who has been solemnly consecrated to a religious order is not and is not always attached to solemn vows; the solemn vow of obedience does not as such involve any particular incapacity; and often solemn vows do not produce this effect. Will they be called solemn as being attached to the vow of obedience, and solemnized by the surrender of oneself? But, apart from the arbitrary nature of these explanations, the vow of the Crusader was solemn without being attached to any more general vow of obedience; and we have seen that the surrender does not constitute the solemnity. For this reason we prefer a simple opinion, which, in accord with Vasquez (In I-II, Q. xevi, d. clxv, especially n. 83) and Sanchez (In decaalogum, 1.5, c. i, n. 11-13), places the material essence of the vow in hands of the one who makes it by irrevocable acceptance; and with Laymann (De statu religioso, e. i, n. 4), Pellizarius (Manuale regularem, tr. IV, c. i, nn. 10-18), Medina (De saecorum
VOWS

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hominum continentia, l. 4, controv. 7, c. xxxviii., V. De Buck (De solemnitatem extinctorum), Nilles (De juridica solemnitatem), and Palmarini (Opus theolog., II, pp. 145, 146) respectively the ordinary jurisdiction of the solemnity. The juridical solemnities are formalities to be observed in order to give to the act either its legal value or at least the more or less valuable guarantee of perfect authenticity. This very simple explanation accounts for the historical changes, both those which have reference to the number and conditions of vows, and those which concern their effects. It is evident that there should be greater difficulty in obtaining a dispensation from a solemn vow, and also that the Church should attach certain disabilities to such a vow. But these effects of solemn vows cannot constitute the essence of such vows. However this may be, canon law at the present day does not recognize any vow as solemn except the vow of chastity, solemnized by religious profession in an order strictly so called. The vows taken in religious congregations, like the simple vows which in religious orders precede the solemn profession, and also the complementary simple vows which follow the profession in some institutes, and lastly the final simple vows taken in certain religious orders in place of solemn vows, are termed vows; and in these cases they derive a certain authenticity from the approval of the Church and the circumstances in which they are taken.

C. Obligation of the Hier.—In itself the vow creates a personal obligation, which does not arise from the virtue of justice and which would seem to cease at the death of the person taking the vow; as it is inviolate, nevertheless, that he is bound to fulfill the vow called real, because they imply a promise to make over certain property or money; the origin of this obligation is the Roman law “De poenitentibus,” accepted as canon law. As to its nature, it is an obligation of religion, if the person making the vow has not made a bequest of the property by will. In this supposition the canonization of the vow, the canon law, and all other cases, seeing that the law mentions no specific title, but simply declares that the obligation of the vow devolves on the heirs, we infer it devolves talis quais, that is as a religious obligation. The obligation of the vow is cancelled not only by the performance of the work promised, but also by the effective substitution of another person with the same or a similar condition, and this would prevent the obligation from arising; as, for instance, if the work became useless, or unnecessary, or impossible. The obligation of the vow may also be annulled by lawful authority. We shall first sum up the generally accepted doctrine, and then endeavour to explain it briefly.

When the power to annul a vow and the power to dispense from the obligation to fulfill it. A vow may be annulled directly or indirectly. No vow can be made to the prejudice of an obligation already existing. If a person entitled to benefit under a previous obligation asserts a claim which is incompatible with the fulfillment of a vow, the fulfillment is prevented, and the obligation is ipso facto dissolved. If a person with the same or a similar condition, and this would have prevented the obligation from arising; as, for instance, if the work became useless, or unnecessary, or impossible. The obligation of the vow may also be annulled by lawful authority. We shall first sum up the generally accepted doctrine, and then endeavour to explain it briefly.

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simple vows. Besides these, five vows are reserved to the Holy See: the vow of perpetual chastity, the vow to enter the religious state (that is in an institution with solemn vows), a vow of a pilgrimage to the tombs of the Apostles, to St. James of Compostela, or to the Holy Land. However, these vows are only reserved if they are made under grave obligation, with full liberty and unconditionally, and if they include the whole object of the vow. The reservation does not extend to accidental circumstances, for instance, to enter one order in preference to another, or to make a pilgrimage in this or that manner. In unqualified cases, there would be great peril in delay, the ordinaries may, if necessary, dispense even from reserved vows.

IV. THE VOW OF CHASTITY.—The vow of chastity forbids all voluntary sexual pleasure, whether interior or exterior; thus its object is identical with the obligations which the virtue of chastity imposes outside the marriage state. Strictly speaking, it differs (though in ordinary language the expressions may be synonymous) from the vow of celibacy (or abstinence from marriage), the vow of virginity (which becomes impossible of fulfilment after complete transgression), or the vow not to use the rights of marriage. The violation of the vow of chastity is always a sin against religion; it constitutes also a sacrilege in a person who has entered a religious order, and for each of these persons has been consecrated to God by his vow; his vow forms part of the public worship of the Church. Some authors consider that this sacrilege is committed by the violation of even a private vow of chastity. Although a sin against the virtue of chastity is committed, there is no violation of the vow when a person without experiencing any sexual pleasure makes an innocence (as for instance by counsel) in the sin of another person not bound by a vow. Unless the person concerned is able honestly to abstain from all use of the rights of marriage, every simple vow of chastity constitutes a prohibitive impediment to marriage; sometimes, as is the case in the Society of Jesus, it becomes by privilege a datum impediment; when joined to religious solemn profession, it has the effect even of annulling a previous marriage not consummated.

V. HISTORICAL VIEWS.—Historically there are frequent instances of special vows in the Old Testament, generally under the form of offerings conditionally made to God—offerings of things, of animals, even of persons, which, however, be redeemed; offerings of a different character were used in the New Testament.

See for example the vow of Jacob (Gen., xxviii, 20–22), of Jephthah (Judges, xi, 30, 31), of Anna the mother of Samuel (I Kings, i, 11), in which we find an example of Nazaritism, and the imprecatory vow of Saul (I Kings, xiv, 24). In Deuteronomy, xxiii, 21–23, it is laid down that there is no sin in not making a promise at the marriage ceremony; but the essential condition of such a vow. The New Testament contains no express commendation of vows; but two instances of special vows are specially recorded in the Acts of the Apostles (xviii, 18, and xxi, 23). In both these passages, the vows are of the same nature as those of the Nazarenes. These particular vows were not unknown to the fathers of the Church, especially St. Ambrose, ‘De officiis ministrorum’ III, (P. L., XVI, 168); St. Jerome, Ep. cxxx (P. L., XXII, 1118) and St. Augustine, Sermon cxvili (P. L., XXXVII, 799). But the Church especially recognized the promise to devote one’s life to the service of God; baptism itself is accompanied by promises which were formerly considered as genuine vows, and which contain in a general way a renunciation of the devil and the continuance of the devil and paganism. At a very early period continence was professed by virgins and widows; and though this profession appears rather under the form of the choice of a state of life than a formal promise, in the fifth century it was considered strictly irrevocable.

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Jerome, 1908), who had been his most intimate friend from 
childhood. Féron-Vrau had not shared the philo-
osophical aberrations of Philibert, but had studied med-
icine in Paris and was established at Lille, the 
friend of the poor and a skilful practitioner. When a new 
partner was needed in the Vrau firm in 1871 he 
abandoned his professional career. He established 
retail shops of booksellers which his mother had 
planned, model dwellings for them, and also 
organized a society of employers and employees to 
close the guild inidustry was making between capital 
and labour. He insisted on the right of the labourer to 
a living wage. In all this Philibert Vrau co-operated. 
Féron-Vrau was arrested in 1892 for allowing a religious 
lecture of a priest without permission and a police 
promised which he was president, and it was dissolved by 
law, but was soon revived under another name. 
Nocturnal adoration of the Blessed Sacrament was 
introduced into Lille by Philibert Vrau in 1857. He 
was largely instrumental in establishing Eucharistic 
Congregations. Urged by Mlle Tamisier, Mgr de Ségur 
had appealed to Philibert Vrau, and the first congregation 
was founded in 1858; from the primary school to the 
University of Lille owed much to him and to Féron-Vrau (see LILLE). Both greatly 
promoted the efficiency of the Conference of St. 
Vincent de Paul and multiplied its numbers. Féron-
Vrau did much to Catholicize the medical profession, 
notably through the Society of St. Luke. After the 
death of Pale, Philibert,Vrau had devoted 
his time almost exclusively to prayer and numerous 
good works. He travelled much in these interests 
but in the humblest way. At the Vatican he was 
a familiar figure. The power of the press for good had 
not been overlooked by him, but to his nephew, Paul 
Féron-Vrau, the systematized apostolate of The 
Good Press was entrusted. Under Philibert, Vrau 
devoted himself to earth's imprisonment and a fine for allowing 
some Sisters of Providence, though now in secular 
dress, to continue their superintendence of the women 
in their factories, a charge which they had begun in 
1876. An appeal was made and the case was called 
up again two days after his death. In the crypt 
of the Church of Our Lady of Trièrre, built by their 
efforts, an urn was placed containing his ashes, and 
set so hard to supernaturalize all the activities of life. 

FRANCOIS E. TOURISCHER.

Vrria, THEODORIC, historian of the Council of Con-
stance. He describes himself as a brother of the 
Order of Hermits of St. Augustine, and a lector in 
sacred theology in the Province of Saxony. From 
his description of facts it appears that Vrie must have 
had an eye-witness of the events he records. The 
history is brought down to the election and conscri-
ation of Martin V, 21 Nov., 1417. Vrie was 
still living in the summer of 1425, when a general chapter 
of his order at Rome authorized the republication of 
his work. Vrie's work is modelled on the "De con-
solatione philosophica" of Boethius; this is also its 
original title. It presents a vivid picture of the facts 
and disorders of the time, pointing out their source, 
and the remedy of the evils under the form of a series 
of dialogues in prose and metre between Christ and 
the Church Militant. The "De consolatione" of 
Vrie was printed at Cologne in 1481 with the works of 
Gerson (fourth volume), but was not repeated in the 
Strasburg edition of Gerson of 1494. It was printed 
again with a short life of the author in von der Harst 
(see).

VON DER HARST, Magni (Clementini Concilio Constantinens 
Hystoria (4 vols., Frankfort and Leipzig, 1667), I, introd., 1-228; 
LANZER, Postrema vernalia des (Tolentino, 1558); ALZOG, Manual 
of Church History (Cincinnati, 1903), III, 568.

FRANCIS E. TOURISCHER.

Vrimarica, IULICRUCUS DE. See Henry of Friemar.

VULGATE. Revision or.—In the spring of 1907 
the public press announced that Pius X had deter-
mined to begin preparations for a critical revision of the Latin 
Bible. The need for such a revision had 
long been recognized and in fact it formed one item 
in the programme of the Biblical Commission estab-
lished by Pope Leo XIII. In spite of the care which 
various scholars had lavished upon the text of 
the present authentic edition issued by Clement 
VIII in 1592, it had been recognized from the first 
that the text would have to be revised some day, and 
that in some ways this Clementine revision was 
inferior to the Sixtine version of 1590, which it had 
hastily superseded. Many generations have 
passed since. It has now been decided that a new 
revision is needed. The last few decades have been pre-eminently a period 
for the critical examination of texts, classical and 
other, and it has of late been frequently urged upon 
the ecclesiastical authorities that the time had come 
when the well-established principles of textual criti-
cism should be applied to determine the most correct 
Latin text of the Holy Scriptures. Private indi-
viduals, like the learned Barnabas Fr. van Reensbergh, 
done something to prepare the way for such a work 
by the collection of manuscript variants, etc., and such 
works had received the thanks and other marks of 
approval from the authorities of the time, but no 
official action had been taken until Pope Pius X 
announced his intention of preparing for the revision. 
In the summer of 1909, after the death of Pius V, 
the Benedictine congregations assembled in Rome 
received a communication from Cardinal Rampolla, 
asking the order in the pope's name to undertake the 
first stages in the process of revision of the Vulgate 
texts. Although the fathers fully recognized that 
such a work must necessarily beardious, lengthy, and 
hazardous, they were ready to accept the difficult and 
honourable task thus confided to them. In the 
autumn of the same year the present writer was 
appointed the head of a small commission of Ben-
dictines to organize the work, to consider the best 
means of carrying out the wishes of the pope, and to 
determine the principles upon which the work of 
revision should proceed.

In consideration of what has been expressed as to 
the exact scope of the present commission, it may be 
useful here to state clearly that its end is not to produce 
a Latin Bible, to be proposed as an official text for 
the approbation of the Church, but to take merely a 
preliminary step towards that official version. The 
object is clearly set forth in the charge given by the 
pope to the commission, namely, "to produce an 
accurately as possible the text of St. Jerome's Latin 
translation, made in the fourth century." This 
text is admitted on all hands to be an absolute necessity 
as a basis of any more extended and critical revision. 
The Latin text of the Sacred Scriptures had existed 
from the earliest times of Christianity. The tran-
slation of the Greek text was made by St. Jerome, 
but the former says that the old Latin version had 
certainly come "from the first days of the Faith", and 
the latter that it "had helped to strengthen 
the faith of the infant Church". Made and copied 
without any official supervision these western texts 
soon became corrupt or doubtful and by the time of 
St. Jerome varied so much that that doctor could 
declare that they were not "a true and faithful 
version of the Scriptures". It was this that, as Richard Bentley, 
writing to Archbishop Wade, declares, "obliged 
Damascus, then Bishop of Rome, to employ St. Jerome 
to regulate the last revised translation of each part 
of the New Testament to the original Greek and to 
set out a new edition so castigat ed and corrected". This 
St. Jerome did, as he declared in his preface to 
Grecacem Veritatem, ad evangeliarum Graecad sed Vetera." 

At the present day scholars are practically agreed 
as to the competence of St. Jerome for the work given
him by Pope St. Damascus. He, moreover, had access to Greek and other MSS., even at that time considered ancient, which are not now known to exist; he could compare dozens of important texts, and he had Origen's "Hexapla" and other means of determining the value of his material, which we do not possess. It is obvious that the pure text of St. Jerome must form the basis of any critical version of the Latin Bible, and, what is more, that it must be taken into account in any critical edition of the Septuagint Greek version of the Old Testament, no manuscript copies of which are older than St. Jerome's Latin translation made on the then ancient copies. Richard Bentley, the great scholar, as long ago as 1716, saw the importance of St. Jerome's translation. "'Twas plain to me," he writes, "that when that copy came first from that great Father's hand, it must agree exactly with the most authentic Greek exemplars; and if now it could be retrieved, it would be the best text and voucher for the true reading out of several pretended ones." Substantially, no doubt, the present authentic Clementine text represents that which St. Jerome produced in the fourth century, but no less certainly it, the printed text, stands in need of close examination and much correction to bring it into full agreement with St. Jerome. No copy of the actual text is known to exist; and the corrections introduced by scribes, etc., in the centuries posterior to St. Jerome, and even the well-intentioned work of the various correctors, have rendered the labours of trying to recover the exact text from existing MSS. both difficult and delicate. The present work was undertaken as the first step in the revision of the Vulgate. It is consequently the aim of the present commission to determine with all possible exactitude the Latin text of St. Jerome and not to produce any new version of the Latin Scriptures. Of course it is altogether another matter to determine how far St. Jerome was correct in his translation; to settle this will no doubt be the work of some future commission.

In the autumn of 1907 the present writer reached Rome to make preparation for beginning the work thus entrusted to the Benedictine Order. From the first St. Pius X manifested his personal interest in the work, and discussed various points of detail. He made it clear that he desired the work of revision to be done in the same accurate method as the work was to be done, but with more modern methods of modern times and that no expense was to be spared in securing thorough and accurate work in the collation and comparison of MSS. On 3 December, 1907, he addressed a letter to the Commission in order to make clear in as public a manner as possible his own personal interest in the work. He expressed his desire that an exhaustive examination of the libraries of Europe, public and private, should be made to bring to light any MSS. hitherto unknown and to furnish reliable copies and collations of the most important early texts. He urged all who in any way could assist in furthering this work to do so, either by personal service or by helping to meet the expenses by their alms, and upon all such he bestowed his Apostolic blessing.

Before the beginning of the year 1908 the small Commission had begun their sitting in Rome, which were chiefly occupied for some months in considering how best to start the work. For the purpose of bringing together the collations of the various MSS., it was determined to print an edition of the Clementine text for the use of those engaged in the work. Three courses seemed open: the variants could be entered on slips of paper with reference to some text already printed; or a chosen text might be mounted on paper and used for bringing together the various readings; or thereby the received text might be printed for their special work in such a way that the variations of MSS. could be entered upon the sheets as prepared. This last method was chosen by the pope himself, who desired that the best system should be adopted in spite of the great expense entailed by printing the entire Bible.

The printing of this Bible occupied considerable time, and it was not until the autumn of 1908 that it was ready for distribution. The edition is printed in such a way that the print occupies about a third of each page, the rest being left blank; there are no capital letters and no stops; and no word is divided in two columns. The text is most easily corrected according to any MS. with which it is compared. If there is a capital letter in the MSS. two strokes under the letter in the print shows this: if a word or letter, etc., is different in the MSS., it is corrected in the printed sheet in the same way that it is usual to correct a proof sheet. Additions of words or sentences or their absence in the MS. are shown in the usual way. The result, when the printed sheets have been fully collated, is that the corrected copy of the Bible, or any book of the Bible, represents, or should, if properly collated, represent, the manuscript exactly. To secure accurate work the rule was laid down that no collation of any MS. should be accepted as final unless the collation had been done by one worker should be gone over by another person.

The Bible printed in this way extended to nearly 5000 pages, the Old Testament occupying roughly 4000. The Psalms took up some 299 pages and St. Paul's Epistles 278. The version of the Psalms prepared for the workers was arranged in a new fashion, which has proved to be very useful in practice. St. Jerome was responsible for three versions of the Psalms. His first recension was made upon the old Latin version in use at that time. He compared it with the Greek of the Septuagint, and issued his corrections, which were accepted and passed into use, especially in Italy, becoming known as the "Romana version". After a brief time, however, it was found that the corrections he had made were not adequate, and he made a second recension with further corrections from the Greek, which subsequently was taken up in France, and was the version most in use in Gaul, etc., and became known as the "Gallicana". Gradually this recension superseded the "Romana version", which, however, remained in use in Rome and was considered to be the norm for use in the Divine Office at St. Peter's. The "Romana version" was that which St. Augustine of Canterbury, coming as he did from Rome, brought with him to England, and it apparently remained the common version in that country until the Norman conquest.

The two versions thus made by St. Jerome by corrections of the old Latin in view of the Greek naturally contain much that is the same. To show this at a glance the common part has been printed in the centre of the text and the variants on either side, on the one the readings of the "Romana", on the other those of the "Gallicana". By the help of this print it was possible to see how the one is related, and the vacant space on the page serves for the collation of either version. The third version made by St. Jerome at a later period of his life was translated directly from the Hebrew. Although St. Jerome considered that this version really represented the true sense of the Psalmist, it was never accepted by the Church for practical use. It is to be found in some Bibles, especially of Spanish origin, either as an addition to the usual "Gallicana version", or in place of it. For the purpose of collating this Psalter of St. Jerome from the Hebrew it was necessary to print the best text of it separately.

The printing of this Bible occupied almost twelve months, and the preparation of the text and the corrections of the proof sheets alone were no light task.
One hundred copies were printed on the best handmade paper to be used in the collation of the most important manuscripts, two hundred on ordinary book paper for the less important, and one hundred upon thin paper for taking about to various libraries with greater ease than would have been the case with Bibles printed upon the heavier papers.

These sheets for collation have been in use since the early part of 1909, and already the collated copies, which have been returned to St. Anselm's, Rome, form a considerable collection of some sixty-five volumes. When the finished sheets have been received they are always bound into volumes containing perhaps not more than ten or twelve volumes. Thus, when the full collation of the manuscript already begun is finished, there will be over a hundred bound volumes on the shelves of the working room in Rome.

For determining the importance of any text it is obviously of value to be able to settle the place or the locality where the manuscript was made. This is sometimes very difficult; and any help in settling this question is of considerable use, as it frequently shows the influence to which the manuscript was subject in the process of making. It is now understood that "capitula" or "breves", or, as we might call them, "tables of contents", which in many cases form divisions of individual MSS. of the Book of Sacred Scripture, are of great value in determining the place or country of origin. As these "capitula" were not part of the sacred text, they frequently varied in number and in form of expression, according to the desire of the authority engaged upon copying a manuscript. The ordinary scholar cannot do without the "capitula" before him, even the "capitula" of the particular volume. But any specially learned man, or one interested in the sacred text for some reason or other, would not hesitate to make his own divisions and express the contents in his own way. These probably would be copied subsequently by local scribes, and the variations would now very possibly determine the place of origin of the older manuscripts. For the purpose of collecting and arranging the various versions of these "capitula", tables were drawn up, in which the changes can easily be noted. Already the collection of these extra-biblical portions of the older manuscripts is so considerable that it has become possible to arrange them provisionally in a working form. This will be of great use in the commission's department of written Bibles, as the greater part of these MSS., of course, has long been collated and printed in Italy, and the commission's disposal, and the results achieved have been even better than was anticipated. The machine used is capable of producing copies in any size that may be desired, and there are now bound volumes of photographs from folio size to small octavo. Copies of many of the most important Biblical MSS. have already been taken in Paris, London, Rome, and elsewhere, and it is hoped that in the Codex Amiatinus, with its many folio folios, has lately been added to the commission's ever-growing collection. The list made in November, 1911, gives some hundred bound volumes of photographs. Many of these have already been collated, and others are waiting to be dispatched to collaborators undertook the work, who are unable to the place where the manuscript is.

It was resolved to procure the most possible apparatus, and Dom Henri Quentin charged himself with watching over the department for the commission. Mgr. Grafin, who had long experience with the black-and-white process in the copying of the "capitula" of the Benedictine MSS. of the Roman library, was placed in charge of the commission's disposal, and the results achieved have been even better than was anticipated. The machine used is capable of producing copies in any size that may be desired, and there are now bound volumes of photographs from folio size to small octavo. Copies of many of the most important Biblical MSS. have already been taken in Paris, London, Rome, and elsewhere, and it is hoped that in the Codex Amiatinus, with its many folio folios, has lately been added to the commission's ever-growing collection. The list made in November, 1911, gives some hundred bound volumes of photographs. Many of these have already been collated, and others are waiting to be dispatched to collaborators undertook the work, who are unable to the place where the manuscript is.

Owing to defects in the manuscripts themselves, and sometimes of course in the photographs, it has been found necessary to collate the copy with the original text. Where there is any defect or place for doubt as to the reading of the photograph, the reading is entered in the margin of the mounted photograph. In the case of MSS. in which this has to be done, the result is as perfect a reproduction of the original text as it is possible to obtain, and the collections of photo-copies and MSS. collated with printed texts of the commission's prepared Bible, form as good a mass of material for working purposes as it is possible to procure. Besides the material for the revision of the present text, the commission has been endeavouring during the past two years to make a collection of all the Biblical texts already in print. This has been a difficult and costly process, but considerable progress has been made with this branch of the work, and the collection at the present moment upon the shelves of the working-room in Rome has already shown how useful and indeed necessary it is to have all these texts at hand before the commission can be commenced almost immediately. A trial volume of one book of the Old Testament, with columns for thirty manuscript renderings, was prepared at the beginning of 1911, and by the experience gained in the trial collation, the commission determined to continue and extend the process. The experience gained by the trial volume shows that by this method it will be possible to divide the collated manuscripts into families, and otherwise to determine the best readings.
The work of exploring the various libraries of Europe was commenced almost at once. The contents of most of them were already arranged and catalogued, but for the most part the various Latin MSS. had not been sufficiently studied or collated to allow the Commission to dispense with a fuller examination and a thorough collation. This was set on foot in various places at once. The finest collection of such MSS. is probably in the Bibliothèque Nationale at Paris. For the past three years, two, and sometimes three, Benedictines have been at work on this precious collection of Biblical treasures. The authorities have given the workers every facility for photographing and collating any manuscript desired. In this manner photographic prints of several of the most important codices, and collations of all these are either already finished, or are in the process of being done by the collaborators. In London too the authorities of the British Museum readily permitted the Commission to do what was desired to secure copies and collations. Last summer Dom Henri Quentin travelled with the photographing machine in Italy. At Florence he secured a large-sized copy of the celebrated “Biblia Amiatina”, now in the Laurentian Library in that city. It may be useful to say a word about the almost romantic history of this manuscript, especially as it may very possibly be found to be among the most important MSS. for the Vulgate text.

The “Codex Amiatinus”, so-called because it at one time belonged to the monastery of Amiata, was much used by the revisers of the sixteenth century who produced the Sixtene version of 1590. It was then considered to be a very excellent Italian MS., and it was so considered until quite recent times. We now know that the volume was actually copied in the monastery of the name about the year 700. On the second page of the codex there is an inscription saying that the volume was given to the monastery of Saint Saviour’s, Amiata, by a certain abbot, Peter the Lombard. Some few years ago the celebrated De Rossi, examining these lines, pointed out that they were not the original lines, and that in particular the Abbot Peter’s name had been written over an ancient name, and that the word “Peter” was altered for “Celidfris”. This conjecture was confirmed by the Cambridge scholar, Dr. Hort, who pointed out that these very lines with changes in those places where changes had been made in the original were given in the ancient lives of the abbots of Wearmouth and Jarrow as having been in the copy of the Bible taken from England as a present to the pope in A.D. 715.

The history of this precious volume is now clear. St. Benet Bishop, the founder of the twin monasteries of Wearmouth and Jarrow, went many times to Rome in the seventh century and brought back many MSS. St. Bede, who wrote about the abbeys of his monastery, tells us that on one journey, to the south of Rome, he had prepared for the pope. St. Bede describes his setting forth on his journey with one of his monks bearing the large volume. St. Ceolfrid died upon the journey, and it is doubtful whether the Bible ever found its way to Rome: at any rate all trace of it was lost until it was recognized in the “Codex Amiatinus”, through the joint scholarship of Dr. Rossi and Dr. Hort.

The book itself is of great size, each page being 19½ by 13½ inches. It is written in the most regular uncial hand in two columns to the page. Not even a fragment of the other two copies mentioned by St. Bede was known to exist, until quite recently. Two years ago the present writer received, through the kindness of Mr. Cuthbert Turner of Oxford, two large photographs of a page of a Bible, which is undoubtedly a fragment of one of these two MSS. Canon Greenwell of Durham had some years before obtained the leaf from the binding of an old account book, which had been bound at New Castle in the year 1798. It would seem, therefore, that at that time some portions of these precious codices were in existence. It is possible of course that other portions may yet be found in other bindings. The leaf found by Dr. Greenwell has now been acquired by the British Museum.

For the Gospels another celebrated MS., known as the “Lindisfarne Gospels”, also written in the north of England about the same time (A.D. 700), may be noted here as furnishing a pretty page in the history of the sacred text. This wonderful MS., which is to be seen among the treasures of the British Museum, was written by Bishop Eadfrith of Lindisfarne (A.D. 698–721) and illuminated by his contemporary, Ethelwald. The illuminations, which manifest the characteristics of Irish art, are of exceptional beauty, and in some ways are not surpassed by any other contemporary MS. The history of the volume deserves a brief notice. It was at Lindisfarne until the invasion of the Danes in 877, when the monks carried away, together with the shrine of St. Cuthbert. Tradition says that whilst flying from the Danes the monks on reaching the western coast of the mainland conceived the intention of carrying their treasures over to Ireland. On making the attempt they were compelled to return, but not before the volume of the Gospels they were carrying had been ransacked and spattered with water. This marks of water stains.

The great interest of the volume, apart from its artistic merits, lies in its pictures of the Evangelists, etc. Whilst the borders of these pictures are characteristic of the Irish style, the size and elaboration of the Gospels of the Irish scribes, the figures themselves are quite different and are suggestive at once of Byzantine models. It had long been a puzzle to archaeologists to account for the existence of such models in the north of England in the early part of the eighth century. It is seldom that so satisfactory an answer can be given to a problem of this nature. The text of the Gospels was copied from a volume brought into England by the Roman missionaries, and thus coming from the south of Italy would probably have had illuminations made after the Byzantine style of art. This knowledge we owe to the researches of Mr. Edmund Bishop, which were first published by Dom Mairin in the “Historia Eirenica” (Oxford, 1858). Bishop had discovered that one leaf out of the Gospels (the indications of portions of the Gospels to be read in the churches) follow the Neapolitan use, and the calendar of the volume enabled Mr. Bishop to give the exact place as the island of Nisita, in the Bay of Naples. To fill up the story is easy: The Abbot Hadrian, who accompanied St. Theodore the Greek to England when he was sent over as Archbishop to the English, was abbot of Nisita. Bishop Hadrian, who acted as their guide to England, welcomed them to his monasteries in the north; and there can be little doubt that Abbot Hadrian brought thither the volume with Byzantine models, made in South Italy, which were copied by the Irish scribes as we see them to-day in the Lindisfarne Gospels.

In Rome a partial collation and an entire photographic copy have been made of the important Bible
at St. Paul's-without-the-Walls. This is a fine copy of the Alcuin Bible, with many beautiful illuminated letters and pages. Probably the best exemplar of this Bible is the large codex at Zurich, a photographic copy of which has also been secured together with a collation of the Octateuch made for the Commission by the under-librarian, Dr. Werner. A third copy is the best known of the three, that at the Vallecilliana Library in Rome. A collation of the Pentateuch of the last has been made for the Commission by Father Bellasis of the Oratory; but it has not yet been photographed, owing to difficulties made by the custodians. The Commission came to the conclusion that the collation of these three manuscripts will be of no more importance than the corrections made by Alcuin. These should be of interest to Englishmen since for the purpose of his revision Alcuin sent over to the libraries of England to obtain the best MS. evidence. The copy of the Alcuin Bible at St. Paul's in Rome has a special interest since in the thirteenth century Bishop Gradissio of Exeter ordered all the copies of the Sacred Scriptures in his diocese to be corrected according to a copy of the text of that Bible.

While in Italy Dom Quentin went to the monastery of La Cara and photographed the interesting Bible of Spanish origin, which has long been in the possession of the monastery there. Most of the text has now also been collated on the MS. by Dom Cotter. There has also been left a copy of seventeen leaves is written in a remarkably fine uncial hand, and the rest of the MS. is to be found in the "Musée Germanique" of Nuremberg. A collation of this part was made in 1881, and printed by Dombart in the "Zeitschrift für Wissenschaftliche Theologie" (De Codice Cremnianensi Millenari, by H. Rohdendorf M.).

The work of collation is necessarily long and tedious. It requires great care and minute observation since nothing is too small to be passed over, for the most insignificant thing may be found to throw light on a problem or help to identify a manuscript. A few tags of torn-out leaves in a manuscript of St. Paul at Monza have helped to clear up a disputed passage. One of important fragments in the Codex Vulgatus at Leiden, kept in a special book-case; the second at Urgel itself. In most of the libraries of Spain manuscript catalogues sufficiently good are to be found. It may be of interest to give a list of the libraries of Spain which were examined by Dom de Bruyne in the course of his journey: Barcelona, Archivio de la General de la Catedral (two volumes of gold); Vich; Tarragona (Bibl. Provincial and the Seminario); Saragossa (Séô, N. D. de Pilar, and the university); Siguenza; Madrid (Bibl. Nacional, Academia de la Historia, Museo archeologico, Archivo histórico nacional, university and Bibl. Real); Escurial; Toledo; Leon (cathedral library and the Provincial, Bibl. Provincial de la catedral, Seminario, and Bibl. provincial); Urgel, Gerona, and Pamplona.

Dom de Bruyne thus sums up the results of his journey in Spain: "I have descriptions of all the books, more or less at length, according to their age and importance. Some of the volumes have been collated, either wholly or in part. All the leaves of two Biblical palimpsests (Escurial, R. H. 18, and Leon, ecclesiastical archives), have been photographed. A third copy text of Barang, up to this time only known by the Codex Gothicus Legionensis, which had been published by Hoberg from a copy in the Vatican, made in the sixteenth century, has been collated upon the MS.; at Leon, and compared with other independent copies I discovered. At Siguenza I found a fragment in 3D, which, it is conjectured, has been published in the "Revue Biblique" in 1910. The interesting marginal notes of the same Leon Bible, published in part by Vercellone from the Vatican sixteenth-century copy, were reviewed and completed upon the original MS.; and I found another independent MS. text of these notes at Madrid, so that it will now be possible to give a critical edition of these important fragments." This edition of fragments of the old Latin text is being prepared by Dom de Bruyne, and will in due course be published in the proposed series of texts and studies, called the "Collectanea Bibliica Latina", projected by the commission.

The Commission has during the past year been able to add to its collection of collations those of two MSS. possessed by Mr. Pierpont Morgan. He kindly permitted Mr. Hoskier to examine and collate these manuscripts for the Commission. The first is a fine copy of a very precious text in the library of the late Samuel Berger has said of this volume: "In the important and ancient group of MSS. written in golden letters the oldest is beyond doubt the famous Hamilton MS., 251." At the sale of the Hamilton collection in 1890 this volume was purchased for an American gentleman named Thomas Irwin of Oswego. On his death it was purchased by Mr. Pierpont Morgan and added to his collection. The commission made for the Commission by Mr. Hoskier has recently been published in a magnificent folio volume with several facsimiles in colour and gold. Mr. Hoskier prefaced it by an ample introduction both palaeographical and critical. In this same volume is the collation of a fragment of the Gospels also in the possession of Mr. Morgan. The whole fragment of seventeen leaves is written in a remarkably fine uncial hand, and the rest of the MS. is to be found in the "Musée Germanique" of Nuremberg. A collation of this part was made in 1881, and printed by Dombart in the "Zeitschrift für Wissenschaftliche Theologie" (De Codice Cremnianensi Millenari, by H. Rohdendorf M.).

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notice is a portion of a fine Spanish MS. of large size. This, which contained the whole of the Gospel of St. John, had been torn out of a volume in such a way that several fragments of the Gospel of St. Luke had been left on torn leaves of fine parchment. The Commission has endeavoured in vain to locate the rest of the text from which this excellent Visigothic fragment had been so ruthlessly torn away.

The Commission has frequently been asked how the large expenses of its work are provided. It is obvious that the cost of printing the text of the Clementine Bible, as well as for gathering the collations, was not inconsiderable, especially as a part of the print was upon the best hand-made paper, to provide against the chance of loss through perishability of a paper of inferior quality. The photographic apparatus was also a great initial expense, and although the photographs are taken at the smallest possible cost, the production of entire Bibles comes to a very large sum. Besides this there is the cost of mounting and binding the photographs in volumes, besides the binding of the volumes of completed collations. This may be called the mechanical side of the work. The work of research and collation is of course done gratuitously, but the journeys necessary for making proper researches in the libraries of Europe and the support of the scholars engaged in the work must be paid for.

To meet these expenses Pius X charged the present writer to make an appeal to the generosity of Catholics and others throughout the world. He thought that the need of some such revision of the Latin text of the Holy Scriptures was so obvious that the funds would be provided by the generously disposed. From the first the Pope declared that he would be responsible in the last resort; but so far the generosity of the faithful, particularly in America, has enabled the writer to find the money requisite to keep the work going after the pope had met the initial expense of printing the text for the collations.

Francis A. Gasquet.
Waagen, Wilhelm Heinrich, geologist and palaeontologist, b. at Munich, 23 June, 1814; d. at Vienna, 9 Oct., 1900. He entered in 1834 (as a free companion) course at the University of Munich with the degree of Doctor of Philosophy and the publication of an elaborate work on geology, which was crowned by the University. In 1866 he became an instructor in palaeontological at the University of Munich, and at the same time taught Princess Theresa and Prince Arnulf of Bavaria. Although an excellent teacher, and especially competent in practical work, Waagen, who was a most loyal Catholic, had little prospect of obtaining a professorship at the University of Munich. Consequently, in 1870, he accepted the offer of a position as assistant in the geological survey of India. The severity, however, of the Indian climate obliged him to return permanently to Europe in 1875. In 1877 he became professor at the University of Vienna, and lectured with great success on the geology of India. In 1879 Waagen went to the German Polytechnic of Prague as professor of geology and mineralogy; in 1890 he was professor of palaeontology at the University of Vienna; in 1896 he had declined a call to the school of mines at Berlin. He was named councillor of the board of mines (Oberbergamt) and in 1893 was made a corresponding member of the Academy of Sciences. Waagen's writings before his trip to India treat especially the German Jura and its fossils. He did work of permanent value in the geological investigation of India (the Salt Range) by the scientific presentation of rich palaeontological material. In his second study of ammonites, Waagen advocated the theory of evolution or mutation for certain series of fossils. As a young man he had taken an active part in the Catholic life of Munich, and two years before his death he wrote a treatise on the first chapter of Genesis which shows both the learned geologist and the devout Catholic. Waagen was one of the editors of the periodical "Geognostisch-palaeontologische Beiträge" (Munich), and during the years 1894-1900 editor of the "Beiträge zur Paläontologie Osterreich-ungarns und des Orients" (Vienna); after the death of Barrande (1883) he edited several volumes of Barrande's work "Systema siluricum". Waagen's most important works were: "Der Jura in Franken, Schwaben und der Schweiz" (Munich, 1864); "Klassifikation der Schichten des oberen Jura" (Munich, 1865); "Die Formenreihe des Ammonites subradiatus" (Munich, 1869); "Über die geologische Verteilung der Organismen in Indien" (Vienna, 1878); "Das Schöpfungsproblem" in "Natur und Offenbarung" (Münster, 1898); as a separate publication, 1899; "Gliederung der pelagischen Sedimente des Triassystems" (Vienna, 1895). He wrote in English: "Jurassic Fauna of Kutch" (1873-6); "Productus Limestone" (1879-91); "Fossils from the Ceratite Formation" (1892). Waagen, Joseph H. Rompel.

Wace, Robert, poet, b. at Jersey, about 1100; d. at Bayeux, 1174. His maternal grandfather, Toustein, was a chamberlain to Duke Robert, and his family belonged to the nobility. When very young, as he was destined to the Church, he was sent to Caen to make his studies; and afterwards to Paris. Between 1130 and 1135 he returned to Caen, where he was appointed cleric liasant (reader) to King Henry I. Being in straitened circumstances, he began to write to increase his resources. The first of his works that have come down to us are: "The Life of St. Nicholas"; "The Life of St. Margaret"; and the "Brut", better known under the title of "Geste des Bretons". The latter poem, presumably finished in 1153, was presented to Alenon, Queen of England: the two other works had been written for wealthy lords who had books translated from Latin for their personal instruction. In 1160 he began his "Roman du Rou", or "Geste des Normanz", dedicated to King Henry II. In 1162 he accompanied the king at Fécamp, when the remains of Richard I and Richard II were removed. He was appointed canon of Bayeux not between 1155 and 1160, but between 1160 and 1170, according to his own authority. At the beginning of his poem, he says positively that when he began to write the Rou's history, in 1160, he was "a clerk of Caen", while in the second part (certainly composed after 1170) he states that he was granted a prebend in the church of Bayeux by King Henry.

Waeghter, Eberhard, painter, b. at Stuttgart, 29 February, 1762; d. at Stuttgart, 14 August, 1852. He studied painting at Paris under Regnault, David, Gros, and Louis-Leopold Boilly, and later went to Rome, where he began his French classical style of painting by the study of Italian art. He appreciated Carstens's free style with its sterling merit, and adopted the ideas of the Romantic school. While at Rome he became a Catholic. He gained great influence over his contemporaries by his fine perception of the depths of feeling that could be evoked from the subjects he used. To this period of his best work belong a "Child Jesus on the Lamb", "Belisarius at the Porta Pinciana at Rome", and "Joab and His Friends". In 1798 the French drove him from Rome, and he went to Vienna, as he found no place in his native town of Stuttgart, on account of his conversion. At Vienna he illustrated books and made drawings, many of which were etched or engraved by Rahl and Leybold. While there he also painted a "Mater dolorosa", a "Caritas", and "Cirion Visiting Socrates in Prison". Waeghter was the real founder of the Brotherhood of St. Luke, a society of those painters who soon after established at Rome a more natural and thoughtful school of painting, known as the Nazarenes. Waeghter finally went to Stuttgart, where he painted, "Christ in Prison", "Ulysses and the Sirens", the "Boat of Life", "Andromache standing at the Urn with Hector's Ashes", the "Greek Muse mourning over the Ruins of Athens", a "Virgin with St. John Sorrowing at the Grave of Christ", etc. He excelled in treating lyrical and elegiac subjects.

Wadding, Luke, historian and theologian, b. at Waterford, Ireland, 16 Oct., 1588; d. at St. Isidore's College, Rome, 18 Nov., 1657. 1. Birth and Education.—He was the son of Walter Wadding, a citizen of eminence, and Anastasia Lombard, a near relation of Peter Lombard, Archbishop of Armagh. He was the eleventh of fourteen
children and was baptized on the feast of St. Luke. Many members of his family distinguished themselves in their various careers. His brother Ambrose, the Jesuit, taught philosophy with applause at Dillingen, Bavaria, where he died in the flower of his age. His cousins Richard Wadding, the Augustinian, and Peter and Michael Wadding, Jesuit, shed light on their respective orders. He was brought up piously by his excellent parents, who, Harold tells us, required all their children, boys and girls, when able to remain, to recite daily the Little Office of the Blessed Virgin, and, at stated times, the Penitential Psalms with the litanies and orations, the Office of the Dead, and other prayers contained in the so-called minor Breviary of Pius V., then much in use among Catholics, and preserved in Ireland. At the age of thirteen he had already acquired a good knowledge of the Classics, and had learned to write Latin, prose and verse, with facility. The excellence of his early classic training shows out through all his writings. He lost both parents at this early age of thirteen, but his brother Matthew took charge of his education and put him to study philosophy. He read logic and parts of physics in Ireland, and then entered the Irish seminary at Lisbon, prosecuting his studies under the Jesuits. After six months he left the seminary to enter the novitiate of the Friars Minor in the Convent of the Immaculate Conception at Matosinhos, near Oporto. Having made solemn profession and received minor orders in 1605, his superiors sent him to Leyria, the house of studies, to specialize in Scotistic philosophy for two years; Richard Synott, of Wexford, companion of Wadding's novitiate and studies, and afterwards Guardian of S. Isidore's, Rome, died a martyr in Ireland at the hands of the sodalists of St. Columba. Wadding read theology at Lisbon, and then for three years at Coimbra, hearing in this latter place Didacus Limadesins, O.F.M., at the College of S. Bonaventure, and Suarez and Egidius a Presentacione, O.S.A., at the university. The Benedeitine monk Leo a S. Thoma bears witness to the great talents he displayed (see Harold, "Vita," p. v). Enlisted priest in Pado's, he displayed at Lisbon during a provincial chapter, Antony a Trejo, the vicar-general of the order, sent him to Salamanca for fuller opportunities. Here he mastered Hebrew, composed his work on the origin and excellence of that tongue, and was assigned the chair of theology in the College of St. Francis.

II. EMBASSY TO ROME.—He filled the office of professor till 1618, when, though only in his thirtieth year, he was chosen by Philip III for the office of theologian to the embassy which Philip was then sending to Paul V to promote the doctrine of the Immaculate Conception. Antony a Trejo, Bishop of Cartagena, who, as vicar-general of the order, had been Wadding's patron and admirer, was the legate-extraordinary appointed for the purpose. Leaving the Court of the Catholic King on 1 Oct., 1618, the embassy reached Rome on 17 December as its materials for the work entrusted to him, as well as for his other studies, Wadding spent whole days in the libraries of Rome, visiting also those of Naples, Assisi, Perugia, and other cities. The composition of the more important redes of the legate, the preparation of the pleadings before the pope, and the solution of the most urgent matters that pressed him, was all done under his own direction. He has given us the history of the embassy in his "Acta legationis", a succinct and objective statement of the proceedings and of the theological issues demanding solution. At this time he found himself in close correspondence with the exiled Archbishop of Tuam, Florence Conry, to whom he sent a MS. copy of his "Acta" to Louvain. In May, 1620, the legate returned to his diocese in Spain, but Wadding was ordered to remain in Rome to assist the new chargé d'affaires. While the commission lasted he was its accredited theological adviser. Philip IV, in a gracious letter, thanked him profusely for his services in this connexion. The three opuscula on the redemption, baptism, and death of the Blessed Virgin (1621) and "Lamentationes" (1622) are contributions to the question before the commission.

III. LITERARY ACTIVITY.—But Wadding's activity was not confined to the work of the embassy. His predominating idea for a long time had been to vindicate the name of his order by rescuing from oblivion the memory of the men who had rendered it illustrious in every age. The publication of their writings and the need for a collection of the acts of the order was a constant answer to those who charged the order and its founder with being professionally opposed to learning. He found an ardent and effective supporter in the general for the time being, Benignus a Genoa, who in 1619 by encyclical letters to the whole order ordained that suitable men should be told off in each province to transcribe and forward to Rome all documents bearing on the history of the order. The materials thus accumulated were handed over to Wadding. The most distinguished of the collaborators referred to were Bartholomeus Cimarelli and Jacobus Polius, the former working in the archives and libraries of northern and central Italy, the latter in those of Germany.

As a first instalment Wadding published in 1623 at Antwerp a complete and annotated edition of the "Writings of St. Francis", which he dedicated to the brothers Trejo, the cardinal and legate. This work was enough to show that St. Francis himself was above all suspicion of enmity to learning. While the edition of the "Writings of St. Francis" was in progress, a commission was sent to the Franciscan, then residing in Rome, leaving unpublished four large tomes of a Hebrew concordance, besides a Hebrew grammar and dictionary. Wadding undertook the publication, being able, through the munificence of Paul V, to establish for the purpose a printing-press with Hebrew type at the Convent of Ara Coeli, and, as this work had been a valuable contribution to Biblical knowledge, he prefixed his own essay "De hebraica lingue origine, præstantia et utilitate ad ss. litterarum interpretes", which he had composed at Salamanca. About the same time he undertook the publication of the works of Angelo del Pazo, a friar of great learning who died in the odour of sanctity some twenty years before in the convent of Montserrat. The first tome appeared in 1623, being Angelo's commentaries on the Gospel of St. Mark; the commentaries on the Gospel of St. Luke followed in 1625 and 1628, with
the promise of two other volumes which, however, never saw the light. In 1624 he issued in one volume the "Concordance of St. Antony of Padua" and the "Sermo de sancto Josepho"). Among the authors with whom he wrote, one of the Franciscan, probably Thomas Hibernicus, adding ample marginal notes of his own. In this same year (1624) there appeared at Vienna, but under another name, Wadding's account of the martyrdom at Prague of fourteen Friars Minor, put to death for the Faith by the Bohemian heretics. Hieronymus Strasser, who within a month brought out a new view to certain corrections, published the whole under his own name; Wadding himself, who gives Strasser a place among the "Scriptores", gives us at the same time the true genesis of the German friar's work. It was also in this year (1624) that he published his "Legatio Philippi III et IV".

In 1625 he issued at Madrid his "Apologeticum de primo augustiniano et sancto S. Francisce", in refutation of the theory that the founder of the Friars Minor had been an Augustinian. The third edition (Lyons, 1641) contains the author's response to Thomas Herera, a learned Augustinian. The singular theory has not since been broached. At the desire of Urban VIII, Wadding undertook in 1630 to edit the "Sanctae Sedis Controversiae" of Pius V and Ugelli, the "Lives of the Popes and Cardinals" by Alphonse Ciacconus. Other minor publications were: a "Life of Bl. Peter Thomas, Patriarch of Constantinople" (Lyons, 1637); a corrected and annotated edition of the metrical "Life of St. James della Marchia" by John Petrucci, Archbishop of Tarentum (Isis, 1641); a new edition of the "De centum millibus moralibus" of Joannes Guallensis, O.F.M. (which had been hitherto attributed to Raymondus Jordanus, Canon Regular of St. Augustine); and an edition of the "Collection of sayings and deeds of celebrated Philosophers" and of the treatise: "De sapientia sanctorum", by the same writer (Rome, 1635); a "Life of St. Anselm", Bishop of Laon, from materials which the author had come across in his studies on the pontificate of Gregory VII (Rome, 1657); an edition, on a new plan, of the "Summa casuism" of Emmanuel Rodericus, brought out at Salamanca when the editor had just completed his theological studies (1616); "Epigrammata pia", a collection of the poems and inscriptions composed and published by the prior of the Conventual Order of St. Francis in Susa, and published by Francis de Susa, ex general of the order, in his "Sanctoral sephlicum" (Salamanca, 1623). Marraccio (ap. Joan. a St. Antonio) refers to the publication by Wadding of a tractate, "De secululis in controversia Immaculata Conceptione", and Shardea (Sups.) mentions a posthumous work on the Jansenists, published in 1639. Finally, the author himself in his "Scriptores" mentions among his published writings "Officia plurima, presentim lectiones II Noet. Sanctorum Ecclesiarum tum in Hispania, Germania, Bohemia, Hungaria, etc.—literatur offices written in his capacity of consultant to the S. Congregation of Rites. But Wadding's fame as a writer and a critic rests chiefly on his "Scriptores", a work which he started in 1639 and which he ended in 1647. He published it in 1650 in one volume. It is an alphabetical list of the writers of the Sarphic Order with a syllabus of their works. It still holds its place, along with the "Supplementum" of Sbaralea, as the standard work on the subject. A new edition by the P. Leone Maria of Rome is now nearing completion. But Wadding's greatest literary achievement was the "Annales ord. minorum", a history of the Franciscan Order from its foundation. Eight volumes appeared between 1625 and 1651, bringing the work down to 1540. Two other volumes were to appear, but death intervened. He closed the eight volumes with the words: "Wadding, senex illum aman- -quent quod potissimum necessarium est: anima secliet procuranda totus inemumentum'. This great work, which critics, worthy of the name, have never ceased to extol, has placed its author in the foremost rank of ecclesiastical historians. To say that the work is free from defects would be to demand for it more than is given to man to accomplish. Considering the magnitude of the undertaking and that the author's work was, largely, the work of a pioneer, it must be acknowledged to be a compilation of exceptional accuracy. The strictures of those critics who find "serious chronological errors" and a "want of accuracy and scientific method" in the Annales are hardly borne out by a careful scrutiny of those volumes which have consulted the Annales hundreds and thousands of times", writes Holzapfel (Geschichte des Franziskankorandes, 552), "can appreciate Wadding at his true worth." Wadding had several official collators of the "Annales", but all of them vastly inferior to himself, the author of Vol. XIX being perhaps an exception. Wadding's importance in publishing, Wadding had projected various others, for which he left a considerable amount of material. Among them were the following: history of Popes Clement VIII, Leo XI, Paul V, Gregory XV, and Urban VIII, and of the cardinals created by them; an edition of the rarer works of famous Franciscan writers; the Index of the Owners of the Franciscan Order; a list of the acts of the Rulers of the Order; and a list of the acts of the College of Cardinals, etc. He withdrew owing to the impossibility at the time of obtaining necessary documents from Ireland; a volume of his own letters; the Acts of all the Chapters General of the order (in which work he was anticipated by Michael Angelo of Naples, who began the publication of the "Chronologia historicale") in 1650; the history of the monastery of the Franciscan Order of the Universal Church; and an exposition of the Rule of St. Francis. Our admiration at the activity displayed in so many works increases as we recall the circumstances under which he wrote. His daily occupations, says his biographer, were so numerous that most of his literary work was done in the quiet hours between sun-down and midnight. He himself, in his preface to Vol. VI of the "Annales", writes: "In solo noctis decursu hieut opus compingere, die universo per molestas euras distacte." Moreover, though his energy was prodigious, his physical constitution often proved unequal to the strain. From the age of twenty-two he suffered from headaches of the most violent kind, once and often twice in each month. In 1645, at the age of fifty-five, a stroke of paralysis, said to have been caused by a blow from a falling beam in the College of St. Isidore and the Ludovicus College for Irish secular priests. St. Isidore's he founded in 1625, being authorized thereto by letters patent of the general (13 June) and a special Bull of Urban VIII (20 Oct.). Such men as Antony Hickey, Patrick Fleming, John Pone, and Martin Walsh were the first professors. Wadding proceeded to extend the existing buildings (a suppressed Spanish convent),
which the generosity of his friends enabled him to purchase. The college, as it stands to-day, is practically his exclusive creation. He procured for the library 5000 select works, besides a precious collection of MSS. bound in 800 volumes. During the first thirty years of its existence this college educated 200 students, 70 of which number filled chairs of philosophy and theology in various countries of Europe. Others, returning to Ireland, worked in the ministry, and many of them were called to lay down their lives for the Faith. Each year Wadding kept the Feast of St. Patrick with great solemnity at St. Isidore's; and it is due to his influence, as member of the Congregation of Propaganda, that the order of the festival of Ireland's Apostle was inserted on 17 March in the calendar of the Universal Church. A few years after the foundation of the College for Irish Francisans, Wadding prevailed on Cardinal Ludovisi, protector of Ireland, to signalize his protectorate by the endowment of a similar institution for the Irish secular clergy. The cardinal consented, and Wadding having drawn up a code of constitutions, the college was opened on 1 Jan., 1628. The students attended lectures in the halls of St. Isidore's until 1635, when Wadding and his brethren surrendered the administration of the college to the Jesuits. By a Rescript of Alexander VII given at Castel Gandolfo in 1636, Wadding founded another house at Capranica near Rome, south of Rome, to serve as a novitiate to St. Isidore's.

Wadding was not only the official representative and indefatigable agent in the Roman Curia of the archbishops and bishops of Ireland, but the Holy See itself took no measure of importance concerning that country without consulting him. The Supreme Council and the Holy Office occasionally sent him from the Holy See to the Catholic powers of Europe to enlist their sympathies and secure their aid in favour of the Irish war. In 1645 he prevailed on the new pope, Innocent X., to send another envoy to Ireland, with the powers and dignity of an Apostolic nuncio, Archbisho Ranuccii being sent. On his departure from Rome the nuncio returned to Ireland and Wadding the sum of 26,000 scudi towards the Irish cause. Wadding sent him a similar sum the year after through Dean Massari, to mention only some of his contributions. Great was the interest now evinced in Irish affairs at the Roman Court. The tidings of O'Neill's victory at Benburb (5 June, 1646) caused much rejoicing. A solemn To Deum was sung in St. Isidore's Church by the nuncio, and Mary Nuncius, taken in the battle, being sent out by the nuncio, were hung as trophies in the cupola of St. Peter's. Innocent X., through Wadding, sent his blessing to Owen Roe O'Neill and with it the sword of the great Earl of Tyrone. But jealousy and disunion among the Confederate chiefs ruined all, and no one felt the loss of the Irish nuncio more than Wadding.

V. OFFICIAL CAREER.—Luke Wadding was a lector jubilator of sacred theology and "chronologist of the whole Order of Friars Minor". He was guardian, for four terms, of St. Isidore's, and procus of the Irish College. He was appointed procurator of the order in 1630, but did not take office; reappointed in 1632, he retained the position to 1634. In his capacity of procurator he was Lenten preacher to the papal Court. Being nominated vice-commissary of the order in the Roman Curia in 1645, he insisted on being dispensed; but he was obliged to assume the duties of commissary in 1648. Paul V nominated him qualificator of the Holy Office, and Gregory XV consultant of the Index. He was made consultant of the Rites and of the Propaganda by Urban VIII, and named member of the commission for the reform of the Roman Missal and the Calendar, heading the commission by the same pontiff. He was, besides, the trusted adviser of successive popes, many cardinals, and the superiors of his order. Were it not for his humility, he might have attained to the highest honours in the Church. He was postulated for many episcopal and metropolitan sees, but constantly refused the dignity. He was invited by prominent members of the excommunication scene to stand in his breach and to advance with a view to qualifying for election to the generality (which they promised in that event), but he declined. The Supreme Council of the Confederation sent letters to Urban VIII on 14 June, 1644, and to Innocent X on 23 November of the same year, to raise Wadding to the cardinalate. But he himself succeeded in suppressing the documents at Rome, and it was only after his death that they were discovered among his papers.

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Writing to the Supreme Council, Wadding excuses himself for this act of humility, alleging that he thought he could serve his country more effectively in a position less prominent than that of cardinal. It is stated of Wadding by contemporary writers that he received votes to be pope. If this statement is true, it must have been for the conclave of 1644 or 1655. Wadding's piety was equal to his learning, and his death was that of a saint.

WADDING, Luke (1616-1662), controversialist, was born at Waterford, Ireland, in 1591; d. in Mexico, Dec., 1644. At an early age he lost his father, Thomas Wadding, and his mother, Marie Valois. For two years he studied at the Irish seminary of Salamanca, entering the Society of Jesus, 15 April, 1609. After years at the novitiate of Villagarcia he obtained permission to go to the missions of Mexico, where he took the name of O'Glee, by which he is best known. He entered his province, 26 Aug., 1626. He devoted several years to the rough mission of Sinaloa, and in 1620 he was among the Mayos and the Tepanecs; he also took charge of the Comiciaris, and, at the cost of much labour, won over the Basireas, whom he joined to Christian tribes. He relates in his "Teologia mistica" (1, 3, VII), as one who endured them himself, as privations and suffering, moving among the savages. He taught for several years in various colleges in Mexico. Father Alegre remarks that according to the archives of his province he died on 18 Dec., and not 12, as is generally stated in agreement with Father La Recuera. Michael Wadding was distinguished by his profound knowledge of the supernatural states and by a rare prudence in the direction of his "Practica de la teologia mistica," the fruit of long personal experience rather than of study, was published nearly 40 years after his death (1681), and has gone through 10 editions; but outside of Spanish
it is chiefly known by the voluminous commentary of Father Manuel La Reguera (2 vols. in fol., Rome, 1740-45). In his notice of the author La Reguera also ascribes to him a "Life of Sister Mary of Jesus". Godinez certainly left notes on this servant of whom he had directed, but it does not seem that they were published.

Alegre, Hist. de la C. de J. in Nueva España, II, 122, 123, 247; La Reguera, loc. cit.; Sommerzogel, Bib. S. J.; Uriarte, Catálogo razonado de obras anónimas y seudonimas, n. 4368.

ERNEST M. RIVIÈRE.

Wages. See Compensation.

Waire, VENERABLE, English friar and martyr, hanged, drawn, and quartered at St. Thomas Waterings in Camberwell (a brook at the second milestone on the Old Kent Road), 8 July, 1539. All authorities agree that there were four martyrs at this time and place, and all agree that one of them was the Vicar of Wandsworth, Surrey. It is certain that the name of the last was John Griffith, generally known as Ven. John Griffith, and that he was a chaplain to Henry Courtenay, Marquis of Exeter, who was executed, 9 December, 1558, or 9 January, 1538-9, and that he was also Rector of Dolton, Devon. Stow is the only person to mention "Friar Waire". Sander speaks of "a monk whose name was Mayer"; but he wrote in Latin and his work was printed abroad. It is clear that Waire was a friar, for both Wrothley and Sander mention John Griffith, John Waire, and friars as having suffered with Griffith. Of the two unnamed martyrs we know that one was a priest and Griffith's curate or chaplain at Wandsworth. The other was either a friar, as Wrothley and Sander say, or one of Griffith's servants, as is asserted by Stow and Sander. It is possible that Friar Waire is to be identified with one of the Vicars of Wandsworth to the surrender of the Franciscan friary of Dorchester, 30 September, 1538. However it is uncertain to what order he belonged. If he was a Franciscan it is remarkable that his death is not recorded in the "Grey Friars' Chronicle", and that no mention is made of him in such English Franciscan martyrologies as Bucer and Angelus S. Francisco, Gairdner, Letters and Papers, Henry VIII, XIII, 1803, ii. 253; Gairdner and Brooke, Letters, etc., XIV (London, 1900), 493, 496, 497, 498, 500; Brooke, "Henry VIII and the Anaphean Schism" (London, 1877), 144; Wrothley's Chronicle, ed. Camden Soc. i. (Westminster, privately printed, 1875-7), 101; Stow, Annals (London, 1633), 596.

John B. Wainwright.

Waizten (VIEZ), Diocese of (VACENSIUS), in Hungary, suffragan of Gran, probably founded by King St. Stephen. Nothing is definitely known about the year of foundation or the first bishops, whose names were Clement, Lazarus, and Aaron. It is said that Lazarus was bishop from 1067-77. In 1102 lived Bishop Stephen, and beginning with Marcelus (1105-19) the series of bishops is uninterrupted. Among the bishops of this period the particularly notable: Johannes de Burdis (1153-73), ambassador of King Louis I to Italy in 1369, later on Archbishop of Gran; Vincent Szałassy (1450-73), a member of the embassy which brought the newly-elected King Matthias Corvinus from Prague to Waizten; Władysław Szulcik (1514-23), chancellor of King Louis II and afterwards Archbishop of Gran; Martín Péter (1582-86), transferred to Kalocsa (1597) by the King. Important Irish bishops are mentioned: Sigismund Kolonuts (1700-16), transferred to Vienna, and first Archbishop of Vienna; Count Michael Althann (1718-31), sent as viceroy to Sicily by Emperor Charles VI, and afterwards cardinal; Count Christopher Migazzi, cardinal and Archbishop of Vienna, twice Bishop of Waizten; Count Koloman, Bishop of Waizten, and Libor Panyi (1581-59), an eminent theological writer, transferred to Neutra in 1589. He was succeeded by Anthony Petitter, 1585-89, who founded the library at Waizten. Since 1900 Count Charles Csaky is bishop. In 1514, when the Turks conquered Waizten, the chapter ceased to exist, but was re-established in 1700. The diocese includes parts of the counties of Nógrád, Pesth, Congrád, and Jász-Nagykun-Szolnok, and is divided into three archdeaconries and nineteen vicar-archdeaconries. Within the diocese are five titular abbeys, four provostships, and six titular provostships. The chapter has twelve canons and six titular canons. The number of parishes is 123; that of the clergy, 266. The right of patronage is exercised by 44 patrons. The diocese includes 7 monasteries and 12 nunneries, with altogether 292 inmates. The Catholic population is 1,757,827.

Dalamub, De episcopis Vacensis historia (Budapest, 1770); Plaut, Specimen hierarchiae Hungariae, II, 330-45; Schimanszky, Episcopii Vacensis pro annis 1141; A kolostros Magyarországol (Budapest, 1902), in Hungarian.

A. ALDÉFY.

Wakash Indians, a linguistic family inhabiting the western coast of British Columbia from 50° to 56° North latitude, the Indian population is in about west of Vancouver Island, as well as a small region around Cape Flattery, Washington. They comprise several tribes, speaking separate dialects, of which the three most important are the Hailzuzk, Kwakiutl, and Nootka. The Indian name Waish (Wakash, good) was given by one of the early explorers who heard it to fix in the rank, Waiser, or the Wakash closely resemble their neighbours the Salishan on the south and the Tsimsian on the north; physically and linguistically they are akin to the former. Juan de Fuca was probably the first white man to meet the tribe, and Juan Pérez visited the Nootka in 1774. After 1756 English mariners frequently sailed to Nootka Sound; in 1803 the crew of a American vessel Bay of All Brethren, arrived off by these Indians. In 1843 the Hudson's Bay Company established a trading post at Victoria, and since then there has been constant communication with the natives, but with the usual result that the immorality of the whites, in conjunction with the ravages of smallpox, has brought about a gradual decline of the population. They numbered about 5,200, of whom 2,600 were in the West Coast Agency, 1,500 in the Kwakwailt Agenty, 900 in the North West Coast Agency, and 410 at Nootka on Cape Flattery. In 1900 they numbered 4,544, including 2,670 Kwakiutl and 2,874 Nootka. The latter have embraced Catholicism; although the missions have been successful among the northern Kwakiutl, the southern branch cling to their Shamanistic practices.

The Wakashan were excellent mariners, and went out on the ocean to hunt for whales. Their diet was mainly fish, varied with berries and roots. They were good wood-carvers, though not so skilful as the Haida and Tlingit. Their dwellings are large conical wooden houses on the shore, each accommodating several families. The Kwakiutl, who lived on both sides of Queen Charlotte Island, consisted of twenty tribes, the Kwakiutl proper dwelling near Fort Rupert. They are conservatve, and are respected by the neighbouring Indians as the guardians of the spiritual rites. The Kwakiutl, with their well-formed figure, are the most聚居的 people on the coast. Head-flattening was common on Vancouver Island. Secret societies flourished among the tribes, initiation being accompanied by feasting, torture, vigils, and making presents to all who attended the ceremony. The highest society, the harnema or cannibal society, was composed solely of those who had killed eight persons. The Nootka, consisting of twenty-three tribes, dwell on the shores between Cape Cook on the north and Port San Juan on the south, and include the Makah Indians at Cape Flattery. The latter call themselves
WALBURGA

Kire-net-che-chat, or Cape people; they are of medium stature, and well proportioned. Formerly they lived in villages consisting merely of seven or eight cedarwood houses, and excelled only in fishing. Marriage was a very slender bond, but was not allowed within the fourth degree. Both sexes had their noses pierced, and generally had shell-suspended theretofrom. They adored a chief deity, "Chabatta-Hatartst", the great-chief-who-lives-above, and believed in spirits and the transmigration of souls. They held frequent representations, called tamanwas, depicting their mythological legends. The Makah women were clever basket-makers. The tribe still shows traces of an admixture of European blood, accounted for by the shipwreck of a Russian boat many years ago.


A. A. MacERLEAN.

WALFRID (WALBURG), surnamed STREAO "the Squinter", German poet and theolog of the middle age, born of poor parents; d. at Reichenau, 819. He studied at Reichenau under Tato, Erlebold, and Wettin, and later at Fulda under the famous Rabanus Maurus. In 829 he became preceptor of the young Prince Charles (the Bald) at the Court of Louis the Pious. In 838 he succeeded Erlebold as abbot of Reichenau; but, as he sided with Lothard in the war between the sons of Louis, he was driven from Reichenau and fled to Spyer. He was soon reconciled with Louis the German, and reinstated in his dignity, which he held until his death. Walfrid's works, written in a fluent, elegant Latin, consist of poems and of theological treatises in prose. The "Visio Wettini" is his most remarkable poem. It deprecates a fate through a series of stages in the form of a vision vouchsafed to the monk Wettin a few days before he died (824), and is the earliest example of that type of literature which culminated in Dante's "Divine Comedy". The "Versus de imagine Tetrieti", in a form of a dialogue between the poet and his genius, were inspired by the equestrian statue of Theodoric which Charlemagne placed in his palace at Aachen. While the Gothic king is denounced as a heretic and tyrant, occasion is found for paying homage to Louis the Pious and the Empress Judith. In the "Hortulus", the poet lovingly describes the plants and flowers of his cloister-garden. Walfrid also wrote hymns and epistles in verse, but of these only fragmentary portions have survived. Of the many prose works the most famous is the "Glossa ordinaria", a commentary on the Scriptures, compiled from various sources. The work enjoyed the highest repute throughout the Middle Ages. The "Liber de ordoixi et incrementis quorumdam in observationibus eclesiasticis rerum" is valuable as a history of the cult of the Church in Walfrid's time. He wrote in prose the lives of St. Gall and St. Otmar, and the lives of St. Blaitaricus, abbot of Iona, and of St. Mammus, the martyr. His works are edited in P. L., CXIX, CXIV; the poems also separately by Dümmler, "Poetae latinici avo Carolinii", in "Mon. Germ. Hist.", II (Berlin, 1854), 259-173.


ARTHUR F. J. REMY.

WALBURGA (WALPURGE, WALBURG); at Perche GAURBURG; in other parts of FRANCE VAUBOURG, FAUBOURG), SAINT, b. in Devonshire, about 710; d. at Heidenheim, 25 Feb., 777. She is the patroness of Eichstadt, Oudenarde, Furnes, Antwerp, Groningen, Weilburg, and Zutphen, and is invoked as special patroness against hydrophobia, and in storms, and also by sailors. She was the daughter of St. Richard, one of the under-kings of the West Saxons, and of Winna, sister of St. Boniface, Apostle of Germany, and had two brothers, St. Willibald and St. Winibald. St. Richard, when starting with his two sons on a pilgrimage to the Holy Land, entrusted Walburga, then eleven years old, to the abbess of Wimborne. In the churlish school and as a member of the community, she spent seven years. In his seven great work she was to accomplish in Germany. The monastery was famous for holiness and austere discipline. There was a high standard at Wimborne, and the child was trained in solid learning, and in accomplishments suitable to her rank. Thanks to this she was later able to write St. Winibald's Life and an account in Latin of St. Walburga's travels in Palestine. She is thus looked upon by her as the female author of England and Germany. Scarcely a year after her arrival, Walburga received tidings of her father's death at Luca. During this period St. Boniface was laying the foundations of the Church in Germany. He saw that for the most part scattered efforts would be futile, or would exert but a passing influence. Therefore he commenced the whole country under an organized system. As he advanced in his spiritual conquests he established monasteries which, like fortresses, should hold the conquered regions, and from whose watch-towers the light of faith and learning should radiate far and near.

Boniface was the first missionary to call women to holy life. In 768, in reward for some services, he had petitioned Tetta sent over to Germany St. Lioba and St. Walburga, with many other nuns. They sailed with fair weather, but before long a terrible storm arose. Hereupon Walburga prayed, kneeling on the deck, and at once the sea became calm. On landing, the sailors proclaimed the miracle they had witnessed, so that Walburga and everywhere went the same way of devotion. There were in translation in the Church of Antwerp that, on her way to Germany, Walburga made some stay there; and in that city's most ancient church, which now bears the title of St. Walburga, there is pointed out a grotto in which she was wont to pray. This same church, before adopting the Roman rite, was accustomed to celebrate the feast of St. Walburga on many occasions. Many miracles have been wrought by her, among which was the restoration of a sick man cured by her. The miracle was confirmed by her brother, St. Willibald. After living some time under the rule of St. Lioba at Bischofsheim, she was appointed abbess of Heidenheim, and was thus placed near her favourite brother, St. Winibald, who governed an abbey there. After his death she ruled over the monks' monastery at Munster with prudence, added, to the gifts of grace and nature with which she was endowed, as well as many of the miracles she wrought, endeared her to all. It was of these nuns that Oznam wrote: "Silence and humility have veiled the labours of the nun's from the eyes of the world, but history has assigned them their place at the very beginning of German civilisation: Pious women at every cradle." On 23 Sept., 776, she assisted at the translation of her brother St. Winibald's body by St. Willibald, when it was found that time had left no trace upon the sacred remains. Shortly after this she fell ill, and, having been assisted in her last moments by St. Willibald, she expired.

St. Walburga laid her last beside St. Winibald, and many wonders were wrought at both tombs. St. Willibald survived till 786, and after his death devotion to St. Walburga gradually declined, and her tomb was neglected. About 870, Otzar, then Bishop of Eichstadt, determined to restore the church and monastery of Heidenheim, which were falling to ruin. The work was so creditable, and St. Walburga's grave, she one night appeared to the bishop, reproaching and threatening him. This led to the solemn
translation of the remains to Eichstadt on 21 Sept. of the same year. They were placed in the Church of Holy Cross, now called St. Walburga's. In 893 Bishop Erchanbald, Otkar's successor, opened the shrine to take out a portion of the relics for Liubula, Abbess of Monheim, and it was then that the body was first discovered to be incorrupt. It is said that dew, which from that day to this (save during a period when Eichstadt was laid under interdict, and when blood was shed in the church by robbers who seriously wounded the bell-ringer) has continued to flow from the sacred remains, especially the breast. This fact has caused St. Walburga to be reckoned among the Eleusinian mysteries, usually identified with Eleusis, in Attica. Portions of St. Walburga's relics have been taken to Cologne, Antwerp, Furnes, and elsewhere, whilst her oil has been carried to all quarters of the globe.

The various translations of St. Walburga's relics have led to a diversity of feasts in her honour. In the Roman Martyrology she is commemorated on 1 May, her name being linked with that of Achais, on which day her chief festival is celebrated in Belgium and Bavaria. In the Benedicte Breviary her feast is assigned to 25 (in leap year 26) Feb. She is represented in the Benedicte habit with a little phial or bottle; as an abbes with a crozier, a crown at her feet, denoting her royal birth; sometimes she is represented in a group with St. Philip and St. James the Less, and St. Sigismund, and the group is sometimes accompanied by the pope. She has been canonized by Pope Adrian II on 1 May, the festival of these saints. If, however, as some maintain, she was canonized during the episcopate of Erchanbald, not in Otkar's, then it could not have been during the pontificate of Adrian II. The Benedicte community of Eichstadt is flourishing, and the nuns have a church in two shrines: that of Heidenheim was ruthlessly expelled in 1538, but the church is now in Catholic hands.

WALDECK (or WALDECK-PYMTON), PRINCIPALITY OF, a state of the German Empire, with an area of 433 square miles; in 1910 it had 61,723 inhabitants; in 1905, 59,127. The principality consists of two parts: (1) the southern principality, called Waldeck, surrounded by the Prussian Provinces of Hesse-Nassau and the Duchy of Nassau, 207 square miles, with a population, in 1905, of 39,965; (2) the northern principality, called Pymont, surrounded by the Principality of Lippe, the Duchy of Brunswick, and the Prussian Province of Hanover, with an area of 26 square miles and a population, in 1905, of 9162. The entire principality contained, in 1905, 56,541 Protestants; 1900, or 2 per cent., of the population were Jews. The country is named from the fortified castle of Waldeck situated on the Eider, a western branch of the Fulda. About 1150 Widukind V of Schwalenberg took the castle and called himself Count of Waldeck. From 1438 Waldeck was a fief of Hesse, a relation virtually dissolved by the Confederation of the Rhine in 1559, finally in 1646 by a decision of the Diet of the German Confederation.

In 1631, when the Countship of Gleichen became extinct, the Countship of Pyrmont fell to Waldeck. In the war of 1666, between Prussia and Austria, Waldeck supported Prussia and entered the North German Confederation. The administration was transferred to Prussia by the Treaty of Accession of 1844, and, by the peace of 1866, it was annexed to Prussia. It was retained as a separate principality, and in 1877 for an indefinite period, subject to two years' notice of abolition. Since 1893 the ruler has been Prince Friedrich (b. 1865).

Before the great religious schism of the sixteenth century Waldeck belonged in ecclesiastical matters partly to the Archdiocese of Cologne, partly to the Diocese of Paderborn, while scattered parishes also belonged to the Archdiocese of Mainz. The new doctrine was introduced into the country in 1527-43 by Count Philip III. The Catholic Faith was maintained longest in the Duchies of Waldeck by the Duke, Prince Friedrich I (Middle Waldeck), the Duke, Prince Ulrich (Lower Waldeck), and Prince Friedrich II (Middlet Waldeck). A portion of the Countship of Dillinghausen, consisting of the parish of Ebbe with the townships of Histershausen and Niederschleiden, was annexed by an agreement with its feudal lord, the Archbishop of Cologne. Thus Waldeck once more had a Catholic parish. Even now, the townships of Ebbe and Hiltershausen are almost entirely Catholic, while Niederschleiden is still half, Catholic. The ecclesiastical jurisdiction over the parish of Ebbe was retained by the Archbishop of Cologne, but in 1821 the Bull "De salute animarum" transferred it to the Bishop of Paderborn. Waldeck received another Catholic parish in 1900, that of Arolsen, a settlement established by Prince Friedrich August Ulrich. A third parish, Korbach, was founded in 1911.

The Principality of Pyrmont was in the Middle Ages a fief of the bishops of Paderborn. It became entirely Protestant. Towards the end of the eighteenth century Franciscans from Ludge held missions there during the season of the year when it was frequented as a watering-place. In 1836 the State permitted a regular Sunday service to be held in the parish church of Pyrmont, and in 1837 the Church of St. Peter in Pyrmont was built. In 1846 the Church of St. Martin in Pyrmont was consecrated.

The right of appointing a priest to the Government of Waldeck, or, in the case of Arolsen, the names of two candidates. The Government has the right of objecting to each appointment. The candidate must swear to observe the Constitution and the laws of Prussia. The parish church, the priests, and the church goods, including the churches, are subject to the Government. The houses of female orders are: at Arolsen an institution for preparing communicants, and at Pyrmont a girls' school, run by the Sisters of the Rosary.

In places where there is a Catholic minority, the Catholics may demand the opening of a Catholic public school at the public expense, if for the last five years there has been an average of at least fifty Catholic children of school age. There have been three Catholic primary public schools since the middle of the seventeenth century: at Ebbe, in 1910 (70 pupils), at Hillershausen (12 pupils), and at Niederschleiden (16 pupils). In 1911 there was added to these three the Catholic school at Arolsen, founded in 1845, and which continued until 1911 as a private school. The Catholic school in Pyrmont, open since 1852 (9 children), is operated by the Catholic parish. Since 1911 a Catholic primary school (40 children) has existed at Korbach.

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HEMMANN SACHH.

Walden (WALDENSIANS), Thomas. See NETTERT, THOMAS.

Waldenses (WALDENSIA), an heretical sect which appeared in the second half of the twelfth century and, in a considerably modified form, has survived to the present day.

527 WALDENSIEN
NAME AND ORIGIN.—The name was derived from Waldes their founder and occurs also in the variations of Valdesi, Waldenses. Numerous other designations were applied to them; to their profession of extreme poverty they owed the name of “the Poor”; from their place of origin, Lyons, they were called “Leonists”; and frequently the two ideas were combined in the title “Poor Men of Lyons”. Their practice of wearing sandals (scibola) caused them to be named “Sandalati”, “Insabbatati”, “Sabattati”, “Sabotiers”. Anxious to surround their own history and doctrine with the halo of antiquity, some Waldenses claimed for their churches an Apostolic origin. The first Waldensian congregations, it was maintained, were established by St. Paul who, on his journey to Lyons, “cast his shoes off” (chasteat) to whilst his feet. The history of these foundations was identified with that of primitive Christendom as long as the Church remained lowly and poor. But in the beginning of the fourth century Pope Sylvester was raised by Constantine, whom he had urged of episcopy, to a position of power and wealth, and the Papacy became unfaithful to its mission. Some Christians, however, retained their poverty and faith unswervingly, viz., what is called the Waldensian movement. Their name was derived from that of a man whom they considered the founder of their church, and who was called “Waldes”. He was not the founder of a new sect, but a missionary among these faithful observers of the genuine Christian law, and he gained numerous adherents. This account was, indeed, far from being universally accepted by Waldensian historians, and the adherents of them, however, for a considerable period accepted as founded on fact the assertion that they originated in the time of Constantine. Others among them considered Chaucer of Turin (d. 850), Berengarius of Tours (d. 1083), or other such men who had preceded Waldes, the first representatives of the sect. The claim of its Constantian origin was for a long time accepted, but was later disallowed. In the nineteenth century, however, it became evident to critics that the Waldensian documents had been tampered with. As a result the pretentious claims of the Waldenses to high antiquity were relegated to the realm of fable.

The real founder of the sect was a wealthy merchant of Lyons who in the early documents is called Waldes (Walde). To this name is added from 1330 the designation of Peter, assumed by him at his “conversion”, or more likely attributed to him by his followers. Few details concerning his personal history are known; there are extant, however, two important accounts of the complete change in his religious life; one written about 1230 by a Premonstratensian monk, possibly designated as the “monk, Master, of Laon”; the other by the Dominican Friar and Inquisitor Stephen of Bourbon (d. about 1262), and dates back to about the middle of the thirteenth century. The former writer assigns a prominent place to the influence exercised on Waldes by the history of St. Alexis, while the latter makes no mention of works or writings of that content of the Bible through translations. The history of Waldes’s conversion may perhaps be reconstructed in the following manner. Desirous of acquiring a knowledge of biblical teaching, Waldes requested two priests to translate for him the four Gospels. In a similar manner he subsequently obtained translations of other sacred books and of some writings of the Fathers. Through the reading of these works he was attracted to the practice of Christian perfection; his fervour increased when one day he heard from an itinerant singer (locutior) the history of St. Alexis. He now consulted a master of theology on the best and surest way to salvation. In answer the words of Christ to the rich young man were cited to him: “If thou wilt be perfect, go sell what thou hast, and give to the poor.” (Matt., xix. 21). Waldes immediately put into effect the counsel of the Divine Master. He made over part of his wealth to his wife, part to those from whom he had acquired it, left some to the nuns of Fontevraud in whose monastery he placed his two little daughters, and distributed the greatest part to the poor. On the feast of the Assumption, 1170, he disposed of the last of his earthly possessions and shortly after took the vow of poverty. His story was accepted as true in Lyons and soon found imitators, particularly among the lower and uneducated classes. A special confraternity was established for the practice of apostolic poverty. Its members almost immediately began to preach in the streets and public places and gained more adherents. Their preaching, however, was by no means unnoted. The papal inquisition was for a time, and the Waldenses were also forbidden to use outside preaching places, and their preaching meetings were prohibited, according to Stephen of Bourbon, by the Archbishop of Lyons, according to Walter Map, present at the assembly, by the Third General Lateran Council (1179). The Waldenses, instead of heeding the prohibition, continued to preach on the plea that obedience is due rather to God than to man. Pope Lucius III consequently included them among the heretics and in 1185 issued a Bull of excommunication at Verona in 1184.

DOCTRINE.—The organization of the Waldenses was a reaction against the great splendour and outward display existing in the medieval Church; it was a practical protest against the worldly lives of some contemporary churchmen. Amid such ecclesiastical pretentiousness the Waldenses, with extreme poverty a prominent feature in their own lives, and emphasized by their practice the need of the much neglected task of preaching. As they were mainly recruited among circles not only devoid of theological training, but also lacking generally in education, it was inevitable that error should mar their teaching; and just as inevitable that, in consequence, their adherents should be ignorant of the true meaning of the evangelistic work. Among the doctrinal errors which they propagated was the denial of purgatory, and of indulgences and prayers for the dead. They denounced all lying as a grievous sin, refused to take oaths and considered the shedding of human blood unlawful. They consequently condemned war and the taking of life; some points in this teaching so strikingly resemble the doctrines of the Cathari that the borrowing of the Waldenses from them may be looked upon as a certainty. Both sects also had a similar organization, being divided into two classes, the Perfect (perfecti) and the Friends or Believers (amici or credentes). (See Cathari and Albigenses.) Among the Waldenses the perfect, bound by the vow of poverty, wandered about from place to place preaching. Such an itinerant life was ill-suited for the married state, and to the profession of poverty they added the vow of chastity. Married persons who desired to join them were permitted to dissolve their union without the consent of their consort. Once admitted, they immersed themselves in the life of the sect. Their generosity and charity were to provide them with the necessary conditions of the vow of obedience to superiors. The perfect were not allowed to perform manual labour, but were to depend for their subsistence on the members of the sect known as the friends. These continued to live in the world, married, owned property, and engaged in secular pursuits. Their generosity and charity were to provide for the maintenance of the perfect. The friends remained in union with the Catholic Church and continued to receive its sacraments with the exception of penance, for which they sought out, whenever possible, one of their own ministers. The name Waldenses was at first exclusively reserved to the perfect; but in the course of the thirteenth century the friends were also included in the designation. The perfect were divided into the three classes of bishops, priests, and deacons.
The bishop, called "major" or "majoral", preached and administered the sacraments of penance, Euchari-
tist, and order. The celebration of the Eucharist, therefore, took place at the discretion of the bishop, usually on Holy Thursday. The priest preached and enjoyed limited faculties for the hearing of confessions.

The deacon, named "junior" or "minor", acted as assistant to the higher orders and by the collection of alms relieved them of all material care. The bishop was elected by a joint meeting of priests and deacons. The deacons, with the consent of the other members of the clergy, the laymen,
or- on of hands was the principal element; but the recita-
tion of the Our Father, so important in the Wal-
densian liturgy, was also a prominent feature. The power of jurisdiction seems to have been exercised exclusively by one bishop, known as "rector", who was the highest executive officer. Supreme legislative powers were exercised by the general assembly of the people of a chapter, which met once or twice a year, and was originally composed of the perfect but at a later date only of the senior members among them. It con-
sidered the general situation of the sect, examined the religious condition of the individual districts, ad-
mitted to the episcopate, priesthood, or diaconate, and summoned the excommunication of new members and the expulsion of unworthy ones.

The Lombard communities were in several respects more radical than the French. Holding that the validity of the sacraments depends on the worthiness of the minister and viewing the Catholic Church as the community of Satan, they rejected its entire or-
ganization. In the section of the Lombardie the reader is not infrequently given the impression that the Lombards had a sect or a church. In regard to the reception of the sacraments, however, their practice was less radical than their theory. Although they looked upon the Catholic priests as unworthy ministers, they not infrequently received communion at their hands and justified this course on the ground that God nullifies the defect of the minister and directly grants His grace to the worthy recipient. The Waldensian Church may be regarded as a Protestant sect of the Calvinistic type. It recognizes as its doctrinal standard the confes-
sion of faith published in 1655 and based on the Reformed confession of 1559. It admits only two sacraments, baptism and the Lord's Supper. Sup-
preme authority in the church is exercised by an annual synod, which is also the executive body of the church. The synod is composed of between 100 and 120 members and meets periodically in a place designated by the consistory. It is presided over by the bishop, who is elected for life by the synod.

The Waldenses in France and Spain.—The preaching of Waldenses and his disciples obtained immediate success not only in France, but also in Italy and Spain. The Italian adherents at a very early date rebelled against the control of the French movement and gained ground particularly in the south, whence it spread to Northern Spain. The Church sought to avert by persuasion the danger of these defections. As early as 1191 a religious conference was held between Catholics and Waldenses at a place which has not been recorded; it was followed by a second and a third. The latter meeting brought about the return to the Church of Duran of Huessa and several other Waldenses. With the authorization of Innocent III they organ-
ized themselves into the special religious order of the Poor Catholics for the conversion of the Waldenses. This purpose was only attained in a very small degree, but for once checked the heretical movement. In 1192 Bishop Odo of Toul ordered all Waldenses to be put in chains and be delivered up to the episcopal tribunal. Two years later King Al-
phonso II of Aragon banished them from his dominions and forbade any one to furnish them with shelter or food. These provisions were renewed by Pedro II at the Council of Corne (1197), and death by burning was ordered against the heretics.

The French authorities seem to have proceeded with less severity for a time. The Albigensian wars, however, also reacted on the policy towards the Waldenses, and in 1211 seven of these suffered the death penalty for adhering to their beliefs. Waldensianism was not, however, pronounced a heresy until the middle of the thirteenth century that the heresy lost ground in Provence and Languedoc. It did not disappear in these provinces until it was merged in the Protestant Reform movement, while Spain and Lorraine were freed from it in the first half of the fourteenth century. The most con-
spicuous centre of Waldensianism in Provence during the later Middle Ages was Dauphine and the western slope of the Cottian Alps. The sect seems to have been introduced into this territory from Lombardy. From Dauphine and the valleys of the Alps it carried on missionary work in all Southern France to the Atlantic seaboard. In 1403 a deter-
mined effort was made to win back the Waldenses of the valleys of Louise, Argentiere, and Freissinieres; but the apostolic labours of even a St. Vincent Ferrer were powerless. The Inquisition was equally unsuc-
cessful, as were also the stern measures of the local civil authorities. The policy of repression was tem-
porarily abandoned under King Louis XI, who, after having them declared a "minor sect", extended to the Wal-
denses of the above-mentioned valleys his royal pro-
tection in an ordinance of 1478.

This period of peace was followed in 1488 by a crusade summoned by Innocent VIII against the Wal-
denses. The war did not succeed in stamping them out. But, soon after, the Reformation profoundly modified the course of the history and doctrinal develop-
ment. A deputation composed of St. Morel and E.

Masson was sent in 1530 to Switzerland for informa-
tion concerning the new religious ideas. On their return journey Masson was arrested at Dijon and executed; Morel alone safely accomplished his mission. The report of this journey led to the assembling of a general convention to which Farel and other Swiss preachers were invited. The con-
vention was held at Chanforan in the valley of Angrose and the Reformed teaching substantially adopted (1532). A minority opposed this course and vainly sought to stem the tide of radicalism by an appeal for assistance to the Bohemian Brethren. A new con-
vention held in the valley of St. Martin in 1533 con-
cluded with the condemnation of all the old Waldensian teachings and the adoption of Protestantism soon led to persecution in which Waldensianism disappeared from Provence (1545). The history of the communities in other dis-
tricts became henceforth identified with that of Protestantism in France.

The Waldenses in Italy and other Countries.—Ita-
ly became a more permanent home of Waldensianism and more active in missionary work than France. During the very first years of Waldes's preaching, converts to his views are mentioned in Lombardy. They increased rapidly in number and were joined by some members of the Order of the Humiliati. But dissensions soon arose between the Waldensians in France and in Lombardy. The latter organized a new and more radical sect, the Or- der of Cathari. The Waldenses and their followers refused admission among the perfect to married persons without the consent of their consort. On Waldes's refusal to sanction these points his followers in Italy seceded during the first decade of the thir-
teenth century. After his death a vain attempt at rapprochement was made at Bergamo in 1218. The Italian branch after some time not only preserved in the valleys of western Piedmont, but also established important colonies in Calabria and Apulia. In the fifteenth century communities hardly less impor-
tant are mentioned in the Papal States and other parts of Central Italy.

The appearance of the Waldenses in the Diocese of Strasburg is recorded in 1211 and the years 1231-
1233 were marked in Germany by resolute efforts to stamp out their errors. But soon, adherents of the sect were found in Bavaria, Austria, and other sections. They spread in the north to the shores of the Baltic Sea, and in the east to Bohemia, Poland and Hungary. With the appearance of new heresies they had to give up their defensive character; in 1521 they were driven out of Bohemia they amalgamated with the Hussites and the Bohemian Brethren without losing all their peculiarities.

Protestantism was still more readily accepted. Not only were its teachings universally adopted, but numerous Waldensian communities were merged in the Protestant churches, the Italian congregations adopting a portion of the distinctive character of the sect and taking it into their original name. Those in the Piedmontese valleys enjoyed religious peace from 1536–1539, owing to the political dependence of the districts upon France.

A contrary policy was pursued by the Duke of Savoy; but the Waldenses at the very outset successfully resisted, and in 1601 were granted in certain districts the same religious freedom as was enjoyed by the Protestants in other countries.

The first abbey was elected in 1133. Soon the monastery became one of the most renowned and powerful of the times. As the number of monks increased, several important foundations were made: Sedlitz and Osseg in Bohemia; Waldenbourg, near Ratibor, and others. Several of its thirty-seven abbeys up to the Reformation were illusory for sanctity and learning; of them Herrmann was the seventh, and John, the seventeenth, as well as Germain, its founder, and Wizand, the first prior, are commemorated in the monology.

From the middle of the fourteenth century Waldensian alternated with periods of prosperity and decadence; wars, famines, excessive taxation, and persecution from the 11th to the 18th century. During the Bavarian War (1504) the monastery, church, and farm-buildings were burned, but immediately afterwards rebuilt, and the new church consecrated in 1517. A few years later part of the buildings were again destroyed during war, and beautifully restored by George III (1531-37), who was the patron of the abbey and, by his munificence, the administrators were appointed by civil authorities.

Frederick III, Elector Palatine, named his brother Richard, a Protestant, for this office. The monks were then forced to apostatize or flee, or were put to death.

For about a hundred years it remained in this condition, during which time it was almost totally burned in the Swedish war. After the Peace of Westphalia the abbey was restored in 1669.

In 1660 Waldensian was restored to the Cistercians, and in 1690 Albrecht, first of the second series of abbots (six in number), was elected. The buildings were sumptuously rebuilt, and the number of religious again became considerable. It became especially renowned for its hospitality; particularly during the years 1812-03, during the war and the time of the French Revolution. Under Abbot Athanasius (1793-1803) science and learning were highly cultivated. When the monastery fell under the laws of suppression in 1803 it numbered over eighty members, who were dispersed after having been granted a pension by the Crown, which confiscated all their possessions. In 1833 the remnants of the abbey were bought by the Cistercian Nuns of Seligenthal; the following year they took possession, established monastic enclosure, and opened an institute for the education of girls.

Finally it was erected into a regular monastery, with novitiate, to which many candidates have been admitted; to-day the monastery numbers over a hundred monks.

Jongein, Notitia Antiquatarum Ord. Cisterciensia (Cologne, 1810); Marquert, Annales Cisterciensis (Lyons); Schenck, Cistercienserwerk (Würzburg, 1841); Winter, Die Cisterzienser des Norddeutschen Bundes (Gotz, 1868); Bischoff, Die Abtei der Cisterzienser in den Waldensien (Würzburg, 1887); Idem, Geschichte des Cisterziensertums Waldensien 1669-1786 (Ratisbon, 1889); Idem, Geschichte des Cisterzienserkloster Stift Waldensien 1778-1789 (Breslau, 1887); Idem, Geschichte des Cisterzienserkloster Abtei Waldensien 1728-1789 (Breslau, 1900); Idem, Geschichte des Cisterzienserkloster Stift Waldensien 1804-1825 (Potsdam, 1907); Idem, Geschichte des Cisterzienserkloster Stift Waldensien 1669-1797 (Potsdam, 1908); Idem, Geschichte des Cisterzienserkloster Stift Waldensien 1825-1868 (Potsdam, 1908).

Catalogus personarum religiosarum s. Ord. Cisterciens. (Cologne, 1800); Ubb. MSS., one of the old history of Waldensian and the other of its present condition.

Edmond M. O'Reacht.
WALDSEEMÜLLER

Waldseemüller (Grecized IACOBIMUS), Martin, learned Humanist and celebrated cartographer, b. at Wolfenbüttel near Fribourg, or in Fribourg itself, about 1475; d. as a canon of St-Dié in Lorraine, probably at the beginning of 1522. The first authentic information concerning Waldseemüller is to be found in the matriculation register of the University of Fribourg, where his name is entered on 7 December, 1490, as "Martini Walczemüller de Friburgo Constan tiensis Dioecesis". His father moved about 1475 from France to the university of Wolfenbüttel, to which he had been a native of Radolfzell on Lake Constance. There is no documentary evidence as to Martin's course of study at the university; it is plain, however, that he studied theology, for in 1514 he applied as a cleric of the Diocese of Constance for a canonry at St-Dié, and obtained it. That he began early to devote himself to geographical and chartographical studies is clear, for the map and globe which he made about 1507: the great map of the world and wall-map containing the name America; the small globe which also gives the name America, and the text to accompany the map and globe, the much prized "Cosmographiae introductio", which among other things gives the name of America, were printed in 1507, which fact probably explains the map and globe, and contains, as an appendix, a Latin translation of the four journeys of Amerigo Vespucci. The title of this remarkable work, one of so much importance especially for America, is: "Cosmographiae introducti cum quibusdam geometrica ac astronomica principiis ad eam rem necessariis. In super quatuor Americi Vespucci navigationes. Universaliscosmographia secundum Ptolomaei traditionem et Americi Vespucci aliorumque historiam". It attracted the same attention upon its rediscovery by the writer of the present article, as it did upon its first publication - in fact, in each section measuring to its edge 18 x 24½ inches. The map, thus covering a space of about 36 square feet, represents the earth's form in a modified Ptolemaic conform projection with curved meridians. It produced a profound and lasting impression on cartography, being of a wholly new type and representing the earth with a grandeur never before attempted. The preservation of the single copy of the map is due to the fact that the noted cartographer, Johannes Schöner, bound the different sheets together in a cover.

After completing the great publication of 1507, Waldseemüller and his friend Matthias Ringmann (Philemon) devoted themselves to completing the new map and globe of the world. In June 1508 Ringmann corrected the texts of the editions of Ptolemy issued at Rome and Ulm by means mainly of a manuscript Greek text borrowed from Italy that is now known as the "Cod. Vatic. Grcc. 191". Waldseemüller went over the accompanying maps and supplemented them by the addition of twenty modern Terrestrial Cosmographiae descriptiones to the old names of the "aith of the world" (Nordeinskiöld, "Taessimius Atlas"). In these chartographical labours Waldseemüller was aided by the secretary of Duke René of Lorraine, Canon Gaultier Lur, who provided the necessary materials for the maps and the expenses of their printing. Waldseemüller sought in 1511 to interest René's son and successor, Duke Antoine, in his chartographical labours by dedicating to him the first printed wall map of Central Europe, the "Carta itineraria Europe", which has also been preserved in the library of Professor Dr von Wisseler. It does not appear, however, that Waldseemüller succeeded in this effort, for the publication of the edition of Ptolemy was not, as intended, at the expense of Lud and with the aid of the duke, but at the expense of Oessler and Uebelin, citizens of Strasbourg.

Waldseemüller's name is not mentioned in this celebrated edition, although he seems to have taken part in the production of it. At any rate he himself frankly acknowledges that he has devoted himself to geographical labours, at the beginning of 1522.

After the completion of the Strasburg edition of Ptolemy and after he had obtained the canonry at St-Dié, to which Duke Antoine had the right of presentation, Waldseemüller zealously continued his chartographical labours in the little city of the Vosges Mountains. In addition to the map of the world in the "Margarita Philosophica nova" (Strasbourg, 1515), issued by Gregorius Reisch, another result of his exhaustive research is the "Carta marina navigatoria" (1516) of Amerigo Vespucci. The cartographer seems from his cartographical studies to have been the author of a great many maps, and especially of the great map of the world of 1507. It is marked superior to the map of 1507 in its artistic ornamentation, and there are many important changes from the former map. It was so favourably received that the celebrated printer of Strasbourg, J. Grieninger, applied to Waldseemüller to prepare German inscriptions for the map and to supply it with a fully illustrated German description. The text as well as the map were immediately accessible to a greater number of persons. Waldseemüller began at once to make the preliminary preparations for this task, but death prevented him from completing it, as it also prevented his finishing a new edition of Ptolemy which was to be of a more convenient size and was to have an explanatory text and a large number of illustrations. Both these undertakings are accessible to us only, by the physician Laurentius Fries; unfortunately, what he produced did not equal the work of his predecessor. Much credit, however, is due the modesty with which Fries, in the Strasburg edition of Ptolemy of 1525, deprecates being praised for simply having reduced in form the work of another to whom the praise is due. Waldseemüller's work on the terrestrial cosmography retained almost without change in the edition of Ptolemy of the years 1525, 1535, and 1541, while important emendations were made in the text of Ptolemy. Waldseemüller undoubtedly was one of the most distinguished chartographers of his time, and his work made a marked impression upon the development of cartography.

D'AVESAC, Martin Hyacintus Waldseemüller, ses ouvrages et ses collaborateurs (Paris, 1867); Galland, Les geographes allemands de la Renaissance (Paris, 1880); Idem, Amerique Vespuciana et les geographes de l'celeste靛 Diap in Bulletin de la societe de geographie de l'Est (Nancy, 1900); Fischer und von Wisseler, Die alteste Karte mit Namen Amerika aus dem Jahre 1492; desr same Marius aus dem Jahre 1516 des M. Waldseemüller (Fracasum) (Innsbruck, 1903); Idem in the introduction of The Cosmographic Prologue Introductione and Descriptione della world Waldseemüller (New York, 1907); Flamm, Die Herkunft des Cosmographen M. Waldseemüller (Walzemüller) in Zeitsschrift für die Geog. des Obers rheins (Heidelberg, 1912), 42 sq.

Jos. Fischer.

Walenburch, Adrian and Peter von, auxiliary bishops of Cologne and celebrated controversial theologians, b. at Rotterdam at the beginning of the seventeenth century, exact dates of birth unknown; Adrian, d. at Mainz, 14 September, 1669; Peter d. at Cologne, 21 Dec., 1675. The early accounts of the brothers do not agree as to whether they were Protestants or Catholics in their youth. The brothers studied law in France and received the doctorate in civil and canon law. After returning to Rotterdam they studied Catholic theol
ology. On account of the religious turmoil in Holland they went to Germany, living at the Court of the Duke of Pfalz-Neuburg at Dusseldorf till 1646, when they went to Cologne. There in 1647 Adrian was made a cathedral canon. In 1661 the Archibishop and Elec-
tor of Cologne, Maximilian Heinrich of Bavaria, appointed Adrian Auxiliary Bishop and Vice-General of Cologne and consecrated him titular Bishop of Adrianople on 30 Nov., 1661. The younger brother, Peter, became a canon of the collegiate Churches of St. Peter and St. Victor at Mainz; in 1658 he was made titular Bishop of Mysha and auxiliary bishop to the Archibishop and Elector Johann Philip von Schönborn; a year later of his see at Mainz coincided with the first volumes of Leibniz’s residence at the Court of Mainz. Peter aided Leibniz in his theological studies in connexion with his scheme of ecclesiastical reunion. After Adrian’s death Peter was appointed in 1669 Auxiliary Bishop of Cologne. The brothers were noted for their theological learning; they were also volumi-
nous writers in theological controversy with Protestants. Peter was the chief author of their joint works. They also engaged in literary controversy with many learned theologians, as Cocejius, Crucoius, Hubsemann, Danhauser, and Drehmeint. Their works are distinguished by clear and thorough reasoning, and a moderate charitable tone. The most noted of the controversies effected by the brothers is that of the case of the Deist of Rodt, Rheinheits, at Cologne in 1652. Their collected works were issued in two volumes folio (Cologne, 1669-71). The first volume contains mainly the exposition of principles, partly in treatises which lay the funda-
mental basis, partly in further discussions with Protestant opponents. The last treatise is a satire on Oliver Cromwell as the protector of Protestantism. The second volume “Tractatus speciales de controversis fidei” (Cologne, 1671) contains seventeen treatises on special subjects.

Friedrich Lauchert.

Wales is that western portion of Great Britain which lies between the Irish Sea and the River Dee on the north, the counties (or portions of the counties) of Chester, Salop, Hereford, and Gloucester on the east, the estuary of the Severn on the south-east, the Bristol Channel on the south, and Saint George’s Channel on the west.

Name.—The name Wales has been given to this continent by its own inhabitants but by the Teu-
ton occupiers of England, and means the “territory of the alien race”. “Welsh” (German „Welsch“) im-
plies a people of either Latin or Celtic origin living in a land near or adjoining that of the Teutons; thus Walschland is an obsolent, poetical German term for Italy. After an invasion lasting 350 years, the Angles and Saxons (England), driven the earlier “homelings” into the hill-country of the west by steady encroachments and spasmodic conquests, the names Wales and Welsh were applied to the ancient people and the land they retained. Wales is in French Pays de Galles, from Latin Gallia, Low Latin Wallia. In the Middle Ages the Welsh coined in their own tongue a name of similar origin for their country, when, in poetry only, they termed it Gwalch. The Welsh language, however, has no cognate word for the people themselves; they have always styled themselves by no other title than Cynegi. The etymology of this word has been much debated, though in the opinion of Sir John Rhys (a prime authority) it is compounded of the British con bro and means “companions”—the federated tribes of ancient Britain who together contested the soil of their mutual domicile. Some of these tribes were Celts of the Bry-
thonic, or British, stock, others belonged to the earlier Goedelie, or Gaelie, division of the Celtic race, whom the Britons, a later Celtic immigration, had subdued and partially fused with. The confederacy of the fourteen tribes, or, in great part made up of yet older, non-
Aryan, peoples whom they and their predecessors had successively conquered. The Welsh, therefor, racially represent an unknown series of the earliest settlers in Britain; they are not merely Ancient Britons, the heirs of all the aborigines of the island, from the cave-men downwards. Though the Cymry knew enough of their racial history to call themselves a federation, they cared nothing about the origins of their Teutonic foes. The invaders came from various countries of northern Europe, and it was the Angles or English who eventually gave their name and nation. It was, however, the West Saxons who formed the advance guard of the Germanic invasion, and Saxon (sing. Sais) was the term applied by the Welsh to the unwelcome visitors.

Definition.—When we come to define the precise bounds and limits of Wales, we at once face a difficulty which has hardly yet been satisfactorily met by geog-
rappers. The most perplexing and most disputed points among writers as to what exactly Wales is; and the question is variously answered, according to the views of each individual on points of nationality—views usually influenced by his racial and political prejudices. One opinion is that Wales consists of twelve particular counties, and that its eastern boun-
dary is the Severn; this view is usually connected with the idea of setting up twelve counties is. This is the popular, English, schoolman view. According to another view, Wales has thirteen counties, Monmouthshire being the thir-
eteenth, in addition to the above twelve. The English and anglicized inhabitants of the thirteenth county vehemently deny the correctness of its inclusion. They have often, ever since the days of the Saxons, declared the thirteen counties to constitute the Prin-
cipality of Wales, a statute of Charles II so far detached Monmouthshire from the others as to annex it to the Oxford Assize Circuit. To this the
nationals reply that a council sitting round a table in London could no more unmake Wales than they could transform England into Scotland, or Derbyshire into a part of Ireland.

Any declaration by a government as to what territory shall or shall not be considered as Wales is obviously a political arrangement and cannot affect the concrete facts of the case. Although no Act of Parliament applying to Wales affects Monmouthshire unless that county is expressly mentioned, Monmouthshire is as Welsh as Merionethshire. It has, indeed, historical associations which might entitle it to be considered the premier county of Wales. On the grounds of history, ethnology, and shape, it may be said to have the most western parish in Shropshire, Herefordshire, and Gloucestershire as forming part of the real Wales, that is to say, of Wales as we are about to define the term. It would seem, in fact, that the only true and comprehensive definition of Wales is as follows:—Wales is that territory north of the Bristol Channel which, concurred in by South British and South Welsh English. The English has continuously been peopled by the descendants of its original pre-Germanic inhabitants. This includes the thirteen whole counties, with certain parishes in the shires of Salop, Hereford, and Gloucester; and in some places the boundary passes east of Offa's Dyke, the line made by the victorious King of the Merovingian race (Treadwylmyn). The Counties. —The following are the names of the counties of Wales, with their Welsh equivalents:—

North Wales (Y Gogledd): Flintshire (Flint); Denbighshire (Dinbych); Carnarvonshire (Caernarvon); Anglesey (Môn); Merionethshire (Merionidydd); Montgomeryshire (Trefaldwyn).

South Wales (Y Ddiri): Cardiganshire (Aberystwyth); Radnorshire (Maeaf); Pembroke (Penfro); Carmarthenshire (Caerfyrddin); Brecknockshire (Brycheiniog); Glamorgan (Morganwg); Monmouthshire (Mynyw). The County of Glamorgan is not rightly styled a shire; “Glamorganshire”, though the term is often used, is a misnomer. This rule has been authoritatively settled within the last few years and is included in a logical and complete survey of Wales. Even in Glamorganshire, the westernmost parishes north of the Severn and east of the Wye—notably Newland, Brecon, and Llangattock—are at least as Welsh as English by their historical position. It will thus be seen that the eastern boundary of the true Wales is widely different from that traced by the hand of custom and convention.

Physical Features.—That the Celts and pre-Aryans of South Britain were able to preserve themselves as a federation of non-Germanic peoples in the face of the Roman advance by settling the more rugged and mountainous parts of South Britain is clear from both physical character of the country, which the Romans named “Britannia Secunda”, and the English called Wales. “Hen Gymru fwyddig, paradiys y bardd” (Mountainous old Wales, paradise of the bard); this is true only in a rough and rather poetical sense. Such mountains as Snowden (Welsh Eryr) in North Wales, Skiddaw (Y Skiddawf) in Cumberland, and Sugar-loaf (Pen-y-fan) in South Wales can justly claim the title of mountain; but, for the most part, the altitudes in Wales are rather to be regarded as big hills than as little mountains, and are often round or hummock-shaped than peaked or precipitous. There are, however, many wide areas of plain and fen, especially in the eastern parts of Hereford and Monmouth, the Vale of Glamorgan, and the Vale of Glamorgan. In the south, where the coast-line is tamer and the country more pastoral than wild and awe-inspiring, in both halves of the principality there is abundance of woods and heath, while pasture predominates over arable land, especially since the decline of agriculture which marked the close of the nineteenth century.

Agriculture.—Farming is carried on in every county, though largely restricted by the mines and factories of the coal and iron districts. Grain has never been largely produced in Wales, save in such purely agricultural localities as Welsh Herefordshire and the Vale of Glamorgan. On the other hand, milk, butter, eggs, poultry, and butcher's meat have always been in great demand. The great hills produce the famous small “Wales's mutton” which, though it be old-fashioned, no longer, is as tender and succulent as the early breeds. The ancient Welsh breed of cattle was small and black. It is now extinct or nearly so; but from it are descended the large black cattle of Carmarthenshire, which are themselves giving place to the fine brown-and-white “Herefordshires”. The immemorial use of oxen for ploughing died out at the middle of the last century.

Mines.—The minerals and ironworks of Wales, though some are to be found in the north, are principally in Glamorgan and West Monmouthshire. The Romans worked seams of coal which lay near the surface, on the sides of some hills in South Wales, and this primitive mode of obtaining the mineral from levels or adits only continued down to comparatively recent times. It is commonly remarked that (owing to some natural laws as yet undiscovered) it is always the most beautiful valleys which are found to contain coal in commercially requisite conditions and quantity. Limpid stream, bird-haunted grove, and flowery glade then give place to a labyrinth of mechanism, a black desert of coal-dust and mine refuse, and leagues of mean and depressing streets.

Population.—The populations of the counties of Wales vary according to the industrialism of each. The inhabitants in the coal districts outnumber those of all the rest of the principality. Glamorgan is by far the most populous county. Some rural districts have been so drained by their inhabitants in the last thirty years, that they can hardly be called districts. It is generally said that the south of Wales, which receives its foreign influx principally from the Midlands of England. North Wales is indebted to Manchester, Liverpool, and Chester for its fresh blood, but there is also some immigration from Ireland to the more populous centres.

The Welsh, though mainly a Celtic nation, are a composite folk. Farming is carried on by many pre-Aryan peoples—a mingling of all the aborigines of the Isle of Britain. Remains of paleolithic man have been found in the limestone caves of the Wye Valley, along with bones of the cave-bear, hyena, etc. How far this early human race has influenced the Welshman of the present age, it is impossible to say; but there is no doubt that the racial type known as the “Cymry” (a dark Welshman) is more to be found in the west (and, curiously, indigenous in the coal valleys of the south), that of the latest pre-Aryan folk with whom the first Celtic immigrants came in contact. That
race has been identified with the Basques of the Pyrenees and the Berbers of North Africa. Though there are no linguistic evidences to support either identification, there are reasons for believing that the "small dark" Welshmen are of the same race as the original Iberians of Spain and Portugal. It is, in any case, certain that they are the Silurians of the period of the Roman invasion under Claudius (A.D. 43). We are on equal sure ground in saying that the Celts of the British islands, as represented by the Irish, Highland Scots, and Manx), have preserved their racial identity more or less completely in certain parts of both North and South Wales. The largest section of the Welsh nation, however, are Celts of the British stock, a pure tribe of which stretches in a wide band across Central Wales. Many of the ogham and Latin inscriptions on rude stone monuments of the Romano-British period in Wales were evidently made not by British but by Gaelic Celts. It is, however, as yet uncertain what proportion (if any) of these stones commemorate invaders from Ireland.

**History and Language.**—After an occupation lasting 300 years, the Romans left a Britain which was thoroughly permeated by the Roman ideas and customs. The Romano-Welsh largely participated, though it is chiefly in South-east Wales that the traces of Imperial Rome must be sought. Recent excavation has exposed vast remains of the power and luxury of the conquering race, at Caerwent in Monmouthshire (once a saltpan); and at Caerleon, in the same county, classical antiquity competes with Arthurian romance for the visitor's attention. From the ruins of Caerleon, excavators have discovered the remains of a Roman ancestor in the person of some official who lived in the period between the departure of the legions and the Saxon Conquest. It is, however, chiefly in the domains of language and religion that Rome has left an abiding imprint on Wales.

Welsh, as a branch of the Celtic family of languages, has close affinities with Latin, for instance, has inherited from Latin the "hoarse". An enormous proportion of Welsh words are direct importations from Latin, modified by generations of Welsh-speakers. Particularly this is the case with words expressive of religious, theological, and ecclesiastical ideas. Very few of these are of other than Roman origin. This fact is, of course, owing to the circumstance which set a severer limit to the adoption of Latin into Britain than in any other country. The first Christians in this island were persons who had come in with the Roman army, and in due course these foreign Christians were sufficiently numerous to form congregations in the principal colonies of Britain. There was a Roman bishop at Caerleon, where a large garrison was permanently quartered. Lucius, the "King of Britain" whom the "Liber pontificalis" represents as sending a letter to Pope Saint Eleutherus asking to be made a Christian "by his mandate", would seem to have been a native regulus of Gwent, the region in which Caerleon is situated. It was inevitable that the Britons, deriving all their knowledge of Christianity from Rome and the Romans, should adopt Latin words for their religious ideas. It is evident that the Welsh for such words (e.g., the few typical instances) as holiness, faith, charity, grace, hell, purgatory, sacrament, mass, vespers, pope, bishop, priest, deacon, abbot, monk, church, hospital, altar, chasuble, cross, parish, saint, martyr, anchorite, cell, gospel, confession, baptism, Christmas, the Epiphany, Lent, Easter, and a thousand others, is in each case the Latin word, modified by the laws of Welsh phonology. "Sacramentum" has become sacrăten; "episcopus", eispob; "celesia", celiys; "altar", alor; "caresma", Caruves; and so on.

Welsh holds a position between Munster Irish on the side of Gaeil and Cornish on the side of the British division of Celtic—but much nearer the latter. It is not so soft as Irish or Cornish, yet very musical in its gutturals and aspire its sound rough to foreign ears, and an English writer has picturesquely described Welsh as "a language half blown away by the wind"; but there can be no question as to its richness in pure vowel-sounds or its masculine force. During the past century English has unconsciously encroached upon the ancient tongue, driving the linguistic boundary ever further west. Industries, railways, and public elementary schools have been the chief enemies of the Welsh, and the extinction of this venerable speech must be looked for in the next generation or two. The language, nevertheless, shows marvellous vitality in the face of odds, and a widespread literary revival has brightened its declining years.

After the departure of the Romans from Britain, the native inhabitants retained a semblance of Roman institutions. Considerable vestiges of these remained among the Welsh until at least the A.D. 1000. The elan system and other Celtic customs, however, which Roman rule had recognized, continued in force long after imperial forms were forgotten. Only for a brief period were the Welsh united under one sovereign, in the successive reigns of Rhys Llewelyn (Roderick the Great) and his son Howel Dda, or the "Fox of Wales", and the Dwynwy Pryse and his brother, the latter. The laws of Howel Dda are yet extant. They commence with a declaration that the king had obtained their sanction by the Pope of Rome, and their tenor is one of reverence for the Christian Faith and Church. It was only by slow degrees that the native laws and customs were ousted by Anglo-Norman usage and the institutions of the English landed gentry, hardy penetrated beyond the borderland (called the Marches) where, in their castles and walled towns, dwelled the Palatine lords who held those lands by right of conquest. By Henry VIII the laws of the principality, native and feudal, were assimilated to those of England—though certain peculiar legal institutions, such as the courts of great serjeanty and the right of primogeniture, in the same time Wales was divided into counties or shires, some of which were based on and named after the ancient lordships. Though possessing many old boroughs, Wales had no capital town until a few years ago. In 1605 King Edward VII by royal charter conferred on the county borough of Cardiff the rank of city, and gave to the mayor of Cardiff the title of lord mayor. This action afforded great satisfaction to the Welsh people, inasmuch as Cardiff is superior to any other town in Wales both in commercial importance and in antiquity. Its history goes back to the Roman occupation, and the place is linked with Llandaff, the oldest episcopal see. These considerations have earned for Cardiff universal recognition as the capital of Wales.

**Religion.**—The religion of the pre-Aryan inhabitants of Britain was a nature-worship which included certain animals among its divinities. The Celtic religious system was likewise a nature-cult, but resembled that of the Greeks, Latins, and other Aryans in defying abstract ideas rather than material facts. Certain animals were the objects of worship, and representations of those of their Roman conquerors—Xulid, or Nuxoids, being the Celtic equivalent of Neptune; Pawl (Pen Annwn, "the head of Hades") the Welsh counterpart of Pluto, and so of the rest. The primitive totemism of the earlier inhabitants, however, made a deep impression on the religious ideas of the Celts, and has even persisted to the present day in traces in the Welsh names of Mael-sir (servant of the stars), Gwr-ic and Gwr-ic-eon (man of a dog, or dogs), and Gwr-marth (man of a horse) are examples.

By the end of the Roman occupation, the Britons of Wales had for the most part become Christians, Paganism lingering only in a few remote districts, and even among the Gaelic tribes. At first the discipline of the Celtic Church followed closely that
of Rome, whence (if we may trust Welsh and Roman traditions alike) the first missionaries had come to Britain. According to Llandaff and the Annals of Cainte and a very reliable native authority, the Britons complied with Rome's reform of the Easter cycle in the year 453. There was frequent communication between the British Christians and the pope, and British bishops took part in the Council of Arles, at which papal representatives assisted. When Saint Augustine came to evangelize the Anglo-Saxons, his chief assistant was the coadjutor of the Welsh clergy, a fact which proves that these latter were in full communion with Rome and the Catholic Church at large. By that time, however, the British or Welsh Christians had already long been practically cut off from personal communication with the rest of Christendom by the Germanic invasion, and thus had to some extent lost touch with the Roman see. The result was becoming gradually apparent. Peculiar usages in ritual and discipline, known as "Celtic customs", had been evolved from principles orthodox enough, and in some cases actually Roman in origin, but which had petrified into abuses. Rome would gladly have abolished these, but the Welsh cherished them as signs of their own independence and condemned Saint Augustine as the apostle of their Saxon foe; and, deeming the latter more worthy of external reprobation than of the joys of heaven, refused to have a hand in their conversion. This attitude of the native bishops, no doubt, brought the Welsh Church into a situation perilously near schism; but the period of tension was a relatively brief duration. In the ninth century Wales renounced all such national customs as were held unorthodox by Rome, and even accepted (with a bad grace, perhaps) the metropolitan jurisdiction of Canterbury. Thereafter it was the boast ofWelshmen that their countrymen had never swerved from the true profession of the Catholic and Roman Faith.

In 535, Britain was again invaded by a foreigner as a foreign importation, imposed upon the nation by the sheer weight of English officialdom. Of this there is abundant evidence from contemporary records. Protestantism was against all the sentiment of Welsh nationality, all the traditions and associations dearest to the people. Barlow, the first Protestant Bishop of St. Asaph, says that the English invaded Wales, and removed to Carmarthen, to avoid the Catholic memorials and atmosphere which hung around the shrine of Cambria's patron saint. The bards denounced the Reformation with invective, satire, and pathos. Sion Breconog, of Anglesey, who flourished in the reign of Edward VI, composed a poem entitled "Cwyvdyl y Ddaear Rheilfedd" (Ode to the Two Faiths), portions of which may be badly translated as follows: "... Some men are resolute in the new way, and some are firm in the old faith. People are found quarrelling like dogs; there is a different opinion in each head. The Apostles are called pillars; poor were they while they lived (a thing not easy to the generation of to-day). Away from wives and children, to Jesus the Eternal, all of them, not all persons) leaves Jesus and His Father, and to his wife freely he goes. His malice and his choleric is to be angry about his tithes ... At the table, with all the power of his lungs, he preaches a rigmarole ... not a word about Mass on Sunday, nor confession, any more than a horse. Cold, in our time, as the grey leaved leaves our churches. Was it not such in days of old, to throw down the altars! In the church choir there will be no wax at all, nor sedalium candle, for a moment. The church and her perfumes [sacraments] graciously heated us. There was formerly a sign to be had, oil anointing the soul. Woe to us laymen all, for that we are all without prayer. There is no agreement in anything betwixt the son and his father. The daughter is against the mother, unless she turn in mischance ... Let us confess, let us approach the sign [of the cross, in absolution]; God will be barren and do not love us. Let us go to His protection, praying; let us fast and abstain from garments ... The world, for some time past, does not trust the shepherds. It behoves a man to trust the God of Heaven. I believe the word of God the Son." 

In the Cardiff Free Library is a Welsh prose manuscript of the age of Elizabeth, by an unknown author. It is a defence of the old religion against the doctrines of Protestantism, and is entitled "The History of the Nine Muses." The book has leaves missing at both ends, but was divided into twelve chapters, each dealing with a leading point in the controversy, as the Real Presence; communion in one kind; purgatory, and prayer for the dead; prayer to, and the intercession of, the saints, and the veneration of relics; pilgrimages, images, and the sign of the cross. The composition is excellent, and the matter, for those fierce times, moderate in tone. A good deal of national feeling is apparent. Referring to the recent translation of the New Testament into Welsh by the state Bishop of Saint David's, and especially to the preface, he says that, though the bishop claims to hold the primitive Faith, it is only the opinion of those who use ancient heretics, and in another chapter, he adds, the author recommends a Jewish maiden to a Welsh girl recommending her master to try the virtues of Saint Winifred's Well, in Flintshire; and he rebukes the "New Men" for mocking the Catholics when these go to Holywell on pilgrimage and bring home water, moss, or stones from it. The heroes seek a natural reason for the virtues preserved to them, and for the legend of the cross of Oswestry is referred to, as also the miraculous appearance of the figure of the cross in a split tree-trunk (at Saint Donat's) in Glamorgan. This last event had occurred a very few years previously, and made so remarkable an impression on the people that the authorities prohibited any reference to the marvel.

For a hundred years after the Reformation manuscript books containing Welsh poetry and prose of the most distinctly "Popish" character continued to be cherished in mansions and farmhouses, and passed from hand to hand until they were worn out. Many still survive, tattered and soiled, but eloquent witnesses of the Catholicism which died so hard in Wales. The herds' favourite subjects were the Blessed Virgin, the national saints, the rosary, the roads (calvaries) in the churches, the Mass, the abbeys, and the shrines of the city of Rome. From such a manuscript as is described above, the following poem may be noticed, almost at random. It is entitled "Cwyvdyl y paderau prennant" (Ode to the wooden beads) and is addressed to an old woman with a "soul troubled in life, a life which desires not sin; it is the beads, in four rows. A son of learning [a cleric] gave them to an old man. Holy Mary, for that he gave it from his keeping, grant thy grace to Master Richard. The Canon sent ten fine beads [decades], that may hang down to one's knee. I obtained ten of God's apples [the large beads], and I carry them at my side; ten were obtained from Yale with great difficulty. Those ten are in memory of you. Ten words of religious law, ten beads follow after them. The man to the cleric of the gleu gave beads on a string; Mary's ornament, in tiny fragments, placed upon silk ... Wood is the good material—wood from Cyprus in Europe ... Suitable are these for a gift—bits of the tree of Him Who redeemed us ..."
The bard was Gitto'r Glyn, who flourished about 1150; the transcript was made about the year 1600.

Writing soon after the Reformation, the bard Thomas ap Ivan ap Rhys begs his lord not to stay in England. He is sure to encounter treachery. The Mass is cut up as a farrier does his material; Matins and Vespers are a thing detestable. Christ is hanged to the seven petitions of the Pater Noster. People eat meat on Wednesdays and Saturdays—even on Fridays, on which day it is used to be thought poison.

It is no wonder that streams, orchards, and ploughed fields no longer yield their increase. Every man of them is no better than a beast, for they never bless themselves or God, who is the Lord of the world. Their holy hearts have been cut off as traitors and are punished more and more (Crawdwr Nef arno y cier).

The “Carols” of Richard Gwyn alias White, who was cruelly martyred in Elizabeth's reign, had (though never printed) a great popularity, and must have borne a large share in the work of the Counter-Reformation in Wales. White was a schoolmaster, wreny, and man of considerable attainments.

His attachment to Catholicism was that of the scholastic and the martyr combined, and the influence of his controversial rhymes was widespread and profound.

In form and style he is evidently the model of Vicar Prichard's “Canwyllc Cymlry” (Welsman's Candle), written in the reign of Charles I. This Protestant work, however, compared with the Welsman's Candle, it was not only printed but also circulated with the support of the state Church, and is by no means the equal of its prototype either in the purity of its Welsh or in the force and picturesque quality of its diction. White describes the Catholic Church as “a priceless institution conspicuous as the sun, though smoke mounts from Satan's pipe between, and the Lord and the sky.

He gives nine reasons why men should refuse to attend the heretical worship: “Thou art of the Catholic Faith; from their church keep thyself wisely away lest thou walk into a pitfall. [This is his main argument.] The English Bible is topsy-turvy, full of crooked conceits. In the parish church there is now, for preacher, a slip of a tailor decollating the saints; or a pandit, an inebriate degree, who can attack the pope. Instead of altar, a sorry treistle; instead of Christ, mere bread. Instead of holy things, a miserable tinker making a boast of his knavery. Instead of the images, empty niches. They who conform to the new religion will lose the seven virtues of the Church of God, the communion of all saints, and the present sacrifice of Christ. There is no grace given to the blind and the deaf. They who are blind cannot see their own faults, and therefore are not able to judge, not to pardon sin.” White's careful description of the heretical ministers is founded on the fact that the difficulty of finding educated men to fill the places of the ejected Catholic clergy had necessitated the appointment of handicraftsmen of various kinds, and even grooms, to act as teachers of the Reformed religion.

The tacking of a secret Jesuit college in the Mennon Valley, South Wales, in 1689, led to the discovery of a store of Catholic printed books and manuscripts, some in English and some in Welsh. Many of these are now in the library of the cathedral of Hereford. At that date there was living in Monmouthshire a learned Benedictine, Dom William Powell. He had led a chequered life. Born of an ancient Catholic family in Carmarshen, he became a doctor of medicine. On the outbreak of the Civil War he joined the Royalist army as a captain, and was one of the garrison besieged by Fairfax in Raglan Castle. Afterwards he became a monk and a priest, and wrote a large manuscript collection of prayers and services. When his own order was suppressed, he took up a position of his own, translated and transcribed. To him we are indebted for the preservation of White's “Carols”.

In 1618 Captain Pugh composed a Welsh poem in which loyalty to his temporal sovereign is combined with devotion to the Catholic Church. He begins by saying that the political evils afflicting Britain are God's punishment for the country's abandonment of the true religion. People were far happier, he proceeds, when the Old Faith prevailed. But a better time is coming. The English Round Heads will be made to feel the sword's sharp edge and the king will return “under a golden veil”; Mass shall be sung once more, and a bishop shall elevate the Host. Here we have evidently a mystical allusion to the King of Kings on His throne in the tabernacle, and this is the theme underlying the whole poem.

It would be easy to quote similar examples from the Welsh liturgical literature, but the point is more forcibly illustrated by the pathetic story of Saint Wenceslas. Wenceslas, a prince of the House of Bohemia, was made a saint because he became a Catholic when Protestantism was the state religion. 

As a consequence of that political and social upheaval, an entrance into the country was effected by the Puritans which was destined, in the course of little more than a century and a half, to transform the Welsh people spiritually, morally, and mentally, and, as the people judge, not for the better in either respect. This loss of the Church's ground was, humanly considered, entirely owing to the failure in the supply of a native clergy, brought about by racial jealousies between the Welsh and English seminarists in the English College, Rome, at the beginning of the seventeenth century. Within a hundred years, the circumstances led to a dearth of priests and a consequent loss of the mass.

After the Titus Oates persecution (1679-80) the few Welsh-speaking clergy who had remained in the country were either executed or exiled, and the chill mists of Calvinism settled on Cambria's hills and vales. Thereafter, Welsh Catholics were a genus represented by a few rare specimens. Mostyn of Chester, bibliographer, was one, but the number of Roman Catholics in Wales is less, and the number of adherents to the faith still even less, than is the number of individuals who now have the certificate for the use of the English Bible. But there is yet a few to convert to Catholicism.

The eighteenth century saw but a very small output of Welsh Catholic literature, either printed or manuscript. Almost all there is to show for that period is a version of the "Imitation of Christ", and "Catechism Byrr o'r Aeth_rowiaeth Cblhstogol" (London, 1764), a short catechism of Christian doctrine. It is in excellent Welsh by Dewi Nantbrân, a Franciscan. The number of Catholic books for Welshmen increased rapidly in the course of the nineteenth century, and the number of Welsh-speaking Catholics is increasing. There are approximately one hundred Catholic families in Wales, and the number of Catholic meetings is increasing. The number of Catholic meetings is increasing. The number of Catholic meetings is increasing. The number of Catholic meetings is increasing. The number of Catholic meetings is increasing. The number of Catholic meetings is increasing. The number of Catholic meetings is increasing. The number of Catholic meetings is increasing. The number of Catholic meetings is increasing. The number of Catholic meetings is increasing.
Established Church is similarly represented. As a general rule, the Welsh Press deals with Catholicism only in a hostile manner; but in quite recent years a more moderate tone has been adopted in a few of the more interested papers and magazines. The largest denomination in Wales is that of the Calvinistic Methodists (now often styled the Presbyterian Church of Wales). The Baptists, Congregationalists, Wesleyan Methodists and Unitarians are also strong in the principality—the latter particularly in Cardiganshire. Moravianism has made large numbers of recruits in the chief centres of population. Puritanism, however, has been ceding ground to Agnosticism and Anglicanism.

The Catholic Church is strong only in the large towns of Wales, the Catholics of the rural districts having participated in the exodus consequent on the decay of the old country life. The hierarchy consists of two bishops, deriving their titles from Menveia (Strifffiff, Merthyr Tydfil), Cambria, and Cardiganshire, respectively, the greater part of Wales; the latter includes Glamorgan, Monmouthshire, and Herefordshire. The present cathedral of the Menevian dioecesis is at Wrexham in North Wales, that of Newport (a Benedictine see) is the priory church of Belmont, near Hereford. The Church's progress among the Welsh is still one of difficulty, and very slow; but it is perceptible. Advantages would be easier and more rapid if greater use could be made of the Welsh language in the propaganda.

The Bishop of Newport is the Right Rev. John Cuthbert Hedley, O.S.B., the dean of the English and Welsh hierarchy, who resides at Llanishen, near Cardiff. The Bishop of Menveia is the Right Rev. Francis Mostyn, whose residence is at Wrexham. Out of a total population, which may be estimated approximately at 2,000,000, the Catholics number about 54,400, whereas 45,000 belong to the Diocese of Newport, and 9400 to Menveia. Newport has 91 priests and 75 missions; Menveia, 55 priests and 43 missions. Of religious, there are Benedictines at Hereford, Carmelites at Cork, and Society of Jesus at St. Asaph, Rhyd, and Holywell; Capuchins, Franciscans at Pantasaph and Penmaenmawr; Passionists at Carmarthen; Oratory of Mary Immaculate at Llanrwst, Pwllheli, Holyhead, and Colwyn Bay; Fathers of the Institute of Charity at Cardiff and Newport; and 35 convents of nuns of various denominations, of which 9 communities are Daughters of the Holy Ghost (Sœurs Blanches), escaped from Brittany.

WALCNREID 537  WALL

Walkenried, formerly one of the most celebrated Cistercian abbeys of Germany, situated in the Duchy of Brunswick between Lauterberg and Nordhausen. Founded in 1127 by Countess Adelheid of Klettensee, the first monks came from the monastery of Altolf or Camp in the Archdiocese of Cologne. In the time of the first abbot, Henry I (1127—78), two branch monasteries were founded: Pforta (in 1132) and Sichem, or Sittichschan (in 1141), in the Countship of Mansfeld. Walkenried grew rich and owned large possessions in Saxony, which gave much attention to mining, smelting, and fishing. In the fifteenth century the abbey began to decay, and the Peasants' War brought it to the verge of destruction. About Easter, 1525, a mob of 800 peasants of the southern Harz region marched against Walkenried. Abbot Paulus (1525—30) and the monks fled, carrying off the archives. The abbey was plundered and the tower of the church torn down. The next abbot, John VIII (1536—59), was very worldly and extravagant; in 1546 he and his monks became Lutheran. Thereupon Count Ernst of Honstein, as controller of the abbey, tried to suppress its monastic life in 1546. In 1548 the emperor ordered that everything in the abbey should be restored to the former condition, but his command was unheeded. After the count's death the entire Countship of Honstein became Lutheran, and in 1557 a Protestant school was opened at Walkenried. Up to 1578 four Protestant abbots had directed the monastery. The Count of Honstein now made his son administrator, and after the son's death Walkenried fell to the Duchy of Brunswick. During the Thirty Years War the abbey for a short time (1629—31) was restored to the Cistercians. The Peace of Westphalia put an end to the shadowy existence of the Protestant monastery and the abbey was secularized. In 1648 the monastery was closed. Since then Walkenried has been state property of Brunswick. The Gothic church, built during the years 1210—1290, was greatly damaged by the destruction of the tower by the peasants in 1525; to-day only a few picturesque remains are still in existence. The monastery was somewhat later in date than the church; its cloister is well preserved. The chapter hall has served as a Lutheran church. The library was destroyed by the peasants, but the archives are preserved at Wolfenbüttel.

Wall, John, venerable martyr, b. in Lancashire, 1620; suffered near Worcester, 22 Aug., 1679; known at Douay and Rome as John Marsh, and when on the Mission under the aliases of Francis Johnson, Webb, and Dormore. The son of wealthy and staunch Lancashire Catholics, he was sent when very young to Douai College. He entered the Roman College, 5 Nov., 1641, was made priest, 3 Dec., 1645, and sent to the Mission, 12 May, 1648. On 1 Jan., 1651, he received the habit of St. Francis at St. Bonaventure's Friary, Douai, and a year later was professed, taking the name of Joseph of St. Anne. He filled the offices of vicar and novice master at Douai until 1656, when he moved to the Mission, and for twenty years laboured zealously in the cause of the Faith. He was apprehended, Dec., 1675, at Rushlock Court near Bromsgrove, where the sheriff's man came to seek a debtor; his priestly character transpiring, he was tendered the Oath of Supremacy, and was committed to Worcester Gaol for refusing it. He was brought to trial at the assizes, 25 April, on the charges of receiving and exercising his priesthood, and of refusing the oaths. A man whose vices he had reported bore testimony to his priesthood, and he received sentence. He was then sent to London, and four times examined by Oates, Bedloe, and others in the hope of implicating him in the pretended plot; but was declared innocent of all plotting and offered his life if he would abjure it. He refused, and was executed at Redhill. On the day previous, William Levison was enabled to confess and communicate him, and at the moment of execution the same priest gave him the last absolution. His quartered body was given to his friends, and was buried in St. Oswald's churchyard. Mr. Levison, however, secured the martyr's head, which was treasured by the friars at Douai until the dissolution of that house in the French Revolution. The Franciscan nuns at Taunton possess a tooth and a bone of the martyr. The long speech which he composed for his execution was circulated among the Catholics after his death; and the authorities issued
as a broadsheet the public account of his execution containing "a true copy of the speech . . . with animadversions upon the same". In 1879 a road was erected in his memory in the churchyard at Harvington, whose hall was the usual home of the martyr.

Foley, Records S. J., V, VI (Diary of English College); Chaloner, Memoirs of the Missionary Priests; Thaddeus, Franciscans in England; Mrs. Hope, Franciscan Martyrs in England; Huxmann, The Cath. persecution in the Germanic Diocese of England; Thaddeus, Francis. Him; His Last Speech (Osscott MSS.); A true copy of the Speech, etc. (Osscott Archives).

J. L. Whitfield.

Wallachia. See Rumania.

Walla-Walla Indians, a Shapaliant tribe dwelling on the Walla-Walla (i. e. rushing water) River and the Columbia in Washington and Oregon, between the Walla River to the Umatilla. Their language is akin to that of the Nez Peres but forms a distinct dialect. By the treaty of 1855 they were placed on the Umatilla reservation in Oregon, where they still remain. They number only 461, and are mixed with Nez Peres and Cayuses. Their family organization was loose, and the clan system not observed. The scantiness of their food supply, notwithstanding frequent migrations, prevented any continued development of the village system. Their food consisted mainly of roots, berries, and salmon. At present most of the tribe are farmers and stock breeders. The Walla-Walla were visited by Lewis and Clarke in 1804, and were evangelized by the Jesuit pioneers of the Northwest about forty years later.


A. A. MacElrane.

Wallenstein (Waldstein), Albrecht von, b. at Hermsbach, Bohemia, 24 Sept., 1583; d. at Eger, Bohemia, 24 Feb., 1634. He belonged to a Czech noble family of Bohemia who were members of the Bohemian Brethren. He studied at the Lutheran university at Altendorf, travelled in Germany and Italy, and became a Catholic apparently at the Jesuit college at Olmutz, and married an elderly widow, who bore him the son of which he inherited in 1614. He had a strong liking for military life. In 1617 he aided Ferdinand of Styria, who became the emperor in that year, and rose to the rank of colonel in 1619, against Venice, and in 1621 against the revolt of the Bohemians. In 1621 he received for the first time an independent command and fought against the prince of Transylvania, Bethlen Gabor, who had invaded Moravia. In return for large advances of money to Ferdinand he received after the battle of the White Mountain so many of the confiscated estates of the Bohemian insurgents that his possessions in northern Bohemia formed the territory of Friedland, which Ferdinand in 1624 raised to a principality. His relations with the Jesuits were most friendly. Determined to become the champion of the Habsburgs and of the Church, in the emperor he found an able, and if necessary, an ardent supporter. With an army of 20,000 men, upon which Ferdinand appointed him, 7 April, 1625, "Captain over all the imperial forces in the Holy Roman Empire and the Netherlands", and in June raised him to the rank of a duke. Wallenstein was very successful in collecting his army and late in the autumn appeared at the scene of war in the circle of Lower Saxony. He occupied at once the Dioceses of Magdeburg and Halberstadt, the richest and most important territories strategically, and secretly sought to secure the election of a son of the emperor as their future bishop. On 30 April, 1626, he was attacked at the bridge of Dessau over the Elbe by the enemy he most feared, Ernst von Mansfeld. Mansfeld, completely defeated but not pursued, gathered new troops and marched through Silesia to join forces with the prince of Transylvania. Fear of losing the territories on the Elbe forced Wallenstein, from the absence of Mansfeld, to return when he finally attacked Mansfeld he was unsuccessful and lost large numbers of his men. He was able, though, to justify himself before the emperor in November, 1626, by proving that a much larger army was necessary. In 1627, therefore, he raised an army which finally numbered almost 150,000 men, which he supported by assigning definite territories to his officers,Google and thereby gained the good will of both of Catholic princes and of Protestant rulers who were friendly to the emperor. There was but little discipline and the greed of the generals and colonels was great. In a short time consequently angry accusations were made against Wallenstein.

In the mean time during 1627 he drove Mansfeld's troops out of Silesia, prepared a campaign against Holstein, in which he advanced as far as Jutland and also occupied Mecklenburg. In January, 1628, the emperor granted him the Duchy of Mecklenburg in fief for life and in June, 1629, as a hereditary possession. Thus he became one of the most prominent princes of the empire. The other princes holding this rank hated him, fearing that he would one day assert himself and make himself more to the supremacy of the emperor. He had now reached the highest point of his successes. He made the vail boast that in three years he would conquer Constantinople, and sought unsuccessfully to form an alliance between the emperor and Gustavus Adolphus; he also endeavored to persuade the Hanseatic city of Hamburg, to which, in 1628, he had been invited, to form an alliance to the Edict of Restitution of March, 1629, and the war carried on by the Habsburgs in Upper Italy to maintain their power over Mantua. At his insistence the emperor now made a treaty of peace with Denmark (4 June, 1629), by which the Danes received back all the territory taken from them, but restored Wallenstein's provinces to the emperor, promising, however, not to interfere with the execution of the Edict of Restitution in northern Germany.

Wallenstein had always been opposed to giving imperial aid to the Spaniards in their war against the Netherlands, but when he himself deemed it necessary to send troops the aid came too late. He himself too was an able and some force on his point, but the last, and most important of the princes of the empire, Maximilian of Bavaria, but was not able to carry out these plans. In June, 1630, he went to southern Germany in order to advance,
if necessary, into Italy. In August the princes of the empire were able to secure his dismissal; Wallenstein's deposition by his own machinery. After this his life was mainly a series of intrigues. His character, which had never been noble, now gave way completely. He was perhaps more embittered over the loss of Mecklenburg than over the loss of the rank of commanding general. As early as the spring of 1631 he negotiated through Bohemian emissaries with Gustavus Adolphus, which led to the negotiations of the disinterested parties. Whereafter the battle of Breitenfeld, Gustavus Adolphus continued his campaign and the emperor in October appealed again to Wallenstein, the latter was willing to listen to him but did not come to terms until April, 1632. The conditions of the agreement were such as to inevitably lead to new disputes. Wallenstein received the right to fill all positions in the army, to negotiate with foreign governments, and troops not under his command were not to be permitted in the empire by the imperial party. From the first his aim was, in cooperation with the emperor, to draw away Saxony from alliance with the Swedes, but he did not attain the object. On 25 May, 1632, he again took Prague, then appealed to Gustavus Adolphus before Nuremberg; in September the Swedish king attacked Saxony and was driven back. In order to force Gustavus to retreat Wallenstein advanced toward Saxony. On reaching the boundary of Bavaria, Maximilian of Bavaria and his troops turned back, a dispute which weakened Wallenstein's strength. On 19 September Saxony fought with the Swedes at Lützen in Saxony. Wallenstein was not defeated, but neither was he the victor; and he suffered such heavy losses that he ceased operations. He continued the war by means of diplomacy, and made one truce after another with Saxony. He only consented at the last moment that Spanish troops should be sent to Saxony to serve as a protection for which protected the Upper Rhine from the enemy, and permitted Ratisbon, a most important point, to fall into the hands of Bernhard of Weimar in November, 1633.

During this entire period he fought but one battle himself, that at Steinau in Silisia, where in October the defeated his Swedish troops. He grew more and more involved in negotiations which finally ended in treason against the emperor. Sometimes he was engaged in negotiations with the Swedes, sometimes with Saxony against Sweden and the Habsburgs, and finally even with France. At one time he desired, by combining with the estates of the empire, to establish peace. Probably the impelling force was largely the desire for revenge. His ineptitude and double-dealing brought the emperor into a position which might easily have become dangerous. In addition the Spanish ambassador at Vienna urged his removal. During these years the Jesuits were opposed to him, and the army fell away from him. Prague and Pilsen deserted him and went over without a struggle to the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the latter as the l...
consulted by the British Government on the reform of the calendar and introduction of the "New Style", and was elected a Fellow of the Royal Society of London, and the kindred societies of Paris, Berlin, and Bologna. From 1749 to 1753 he was Prior of St. Edmund's, Paris, and in 1751 was sent to Rome as procurator general of the English Benedictine Congregation. Two years later he was selected by Propaganda as auditor, with right of succession, to Bishop York, Vicar Apostolic of the Western District; and was consecrated Bishop of Rama on 21 Dec., 1756. He administered the vicariate after the retirement of Bishop York in 1773, and succeeded that prelate on his death in 1770. His energy and ability attracted to him an amount of attention seldom given to Catholic bishops in England in the eighteenth century. So much was this the case that during the "No Popery" riots of June, 1780, a post-chaise conveying four of the rioters, and bearing the insignia of the mob, drove the whole way from London to Bath, where Walmesley then resided. These men worked upon the people of Bath so much that the newly built Catholic chapel in St. James's Parade was burned to the ground, as well as the presbytery in Bell-Tree Lane; all the registers and diocesan archives, with Walmesley's private library and MSS., being destroyed.

In 1780, when the action of the "Catholic Committee" threatened seriously to compromise the

Tomb of Bishop Walmesley, Downside Abbey

English Catholics, Walmesley called a synod of his colleagues, and a decree was issued that the bishops of England "unanimously condemned the new form of oath intended for the Catholics, and declared it unlawful to be taken". On 13 Aug., 1790, Walmesley consecrated Dr. John Carroll, the first Bishop of the United States of America, at Lulworth Castle, Dorsetshire. Walmesley was buried at St. Joseph's Chapel, Trenchard Street, Bristol. In 1906 the bodies there interred were removed, and the bishop's remains were translated to Downside Abbey and placed in a vault beneath the choir of the abbey church, so that, more than a century after his death, his body came into the charge of that community by whom he was educated nearly two hundred years ago. The suggestion was put forward that the bishops of the two hierarchies of America and England, of whom the large majority trace their spiritual descent to Bishop Walmesley, should erect a fitting monument over his grave. The proposal met with generous support, and a beautiful altar tomb with recumbent effigy in alabaster from the designs of F. A. Walters, F.S.A., has been erected in the Church.

Walmesley's published works consist chiefly of treatises on astronomy and mathematics, but his "General History of the Christian Church . . . chiefly deduced from the Apocalypse of St. John the Apostle, by Signor Pastorini" (a pseudonym), went through nine or ten editions in Great Britain and five more were produced in America. On and after the work also appeared in Latin, French, German, and Italian, and were several times reprinted. A number of his letters are in the archives of the Diocese of Clifton. Portraits exist at Downside, Clifton, and Lulworth.

WALPOLE, Henry, Venerable, English Jesuit martyr, born at Docking, Norfolk, 1538; martyred at York, 7 April, 1585. He was the eldest son of Christopher Walpole, a esquire, of Walmesley, Marlow, Co. Buckingham, and his mother was the daughter of John Hone of Nortwick, and was educated at Norwich School, Peterhouse, Cambridge, and Gray's Inn. Converted by the death of Blessed Edmund Campion, he went by way of Rouen and Paris, to Reims, where he arrived, 7 July, 1582. On 28 April, 1583, he was admitted into the English College, Rome, and in October received minor orders. On 2 February, 1585, he was sent to the Society of Jesus, and soon after went to France, where he continued his studies, chiefly at Pont-a-Mons. He was ordained subdeacon and deacon at Metz, and priest at Paris, 17 Dec., 1588. After acting as chaplain to the Spanish forces in the Netherlands, suffering imprisonment by the English at Flushing in 1589, and being moved about to Brussels, Tourin, Brussels, and Ghent, he was at last sent on the mission in 1590. He was arrested 7 December, at Kilham, Yorkshire, two days after landing at Flamborough, and imprisoned at York. The following February he was sent to the Tower, where he was frequently and severely racked. He remained there until, in the spring of 1595, he was sent back to York for trial. In the summer of 1598, he was ordained subdeacon at Laon, 23 September, 1598, deacon and priest at Soissons, 17 and 18 March, 1599, was sent on the mission the following 9 April, and landed at Whitley.

John B. Waineight.

WALSH, Edmund, Irish poet, b. at Derry in 1805; d. at Cork, 6 August, 1830. When little more than a boy he showed great intellectual gifts, and in 1820 was private tutor in County Cork. He was for a time teacher of a school at Millstreet, whence, in
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(1687, he removed to Tourin, County Waterford, having been appointed to a school under the Commissioners of Education. Many of his songs and poems appeared between the years 1822–39, and he contributed to the "Nation." Worried with the surroundings of an ungenial occupation, and contested by officials, whose visits were ill-received by the super-sensitive poet, he went to reside in Dublin in 1813, and was befriended by Gavan Duffy, who got him appointed sub-editor of the "Monitor." His Irish Jacobite Poetry (1814) and his Irish Jacobite Songs (1815) are the only evidence of a genuine poet. Yet he was forced to fight against poverty, and, in 1818, he accepted the post of schoolmaster to the junior convicts of Spike Island, where he was visited by John Mitchell, on his way to penal servitude, who vividly describes in his "Jail Journal" his meeting with Walsh. Not long afterwards he secured the schoolmastership of a Cork work-house, but died within twelve months. A fine monument, an epitaph in Irish and English, was erected to his memory in the Father Matthew Cemetery at Cork. Among his lyrics "Magrathin Cno," "Brigidh mian no stoir," and "O'Donovan's Daughter" are in Irish anthologies, while his translations from the Irish are both faithful and musical.

[1847]: Collins, Celtic-Irish Songs and Song-Writers (London, 1843); BROOKS and COLLESTON, A Treasury of Irish Poetry (London, 1900).

W. H. GRATTAN-FLOOD.

Walsh, Louis Sebastian. See PORTLAND, DIocese OF.

Walsh, Peter, Irish Franciscan, b. at Mooretown, County Kildare, about 1698; d. in London, 15 March, 1699. Educated and ordained in the celebrated Irish College of St. Anthony at Louvain, he was later appointed to the convent of his order at Kilkenny, where he warmly supported the Ormondist party in the congregation then assembled in that city. He was made guardian by the triumphant Ormondisticals in 1684, took a leading part in the confederation against the validity of the censures fulfilled by the nuncio, Timecini; acted as chaplain to the Munster army till its final defeat by the Parliamentary forces; led precarious existence in England and on the Continent till 1706, after which Restoration he saw him back in London and high in the favour of the evil genius of the times, the all-powerful Ormonde. He was appointed his agent in London by the surviving Irish bishops in 1681. He introduced and tried to have accepted by the Irish clergy and people the famous "Remonstrance" which distracted the country for the next half-dozen years; took a prominent part in a meeting of the bishops and clergy which, with Ormonde's consent, he had assembled in Dublin in June, 1685, to discuss the Remonstrance; but despite all his efforts he was unable to induce or force the meeting to sign a document which the great majority regarded as disrespectful to the Holy See, and not actually in conflict with Catholic teaching on the supremacy of the pope. BREAKING definitively with the ecclesiastical authorities, he put himself at the head of a party consisting of a few of the clergy and several laymen, who were known as the Valencian and Valesian heretics, and who were a source of considerable anxiety to the bishops for some time; but the full of Ormonde in 1669 deprived them of their mainstay, and they declined so rapidly that Oliver Plunket, writing to Propaganda in 1671, was able to report that hardly a Valesian remained. Walsh, however, for whose Ormonde's influence had secured him the senechalship of Winchester (worth about £200 a year) from the bishop of that see, held out almost to the end. Though the General Chapter of his order held at Valladolid in 1670 pronounced sentence of major excommunication against him, he disregarded the penalty, and it was only a few days before his death that he was induced to make his peace with the Church.

He left many writings behind him. Of these, with the exception of a worthless history of Ireland down to the English invasion, entitled "A Prospect of the State of Ireland," nearly all are concerned with the question of the Remonstrance, and comprise his "More Ample Account" (1662); "Irish Colours Folded" (1662); "Controversial Letters" (1673); "Letter to Catholics" (1674); "History of the Irish Remonstrance" (1844); and a letter of his attitude addressed to the general of his order in a Latin publication entitled "Causa Valesiana" (1684), all of which were published in London. His "History of the Remonstrance" is valuable for the light it throws on the events of that distracted time.

Walsh. Robert, publicist, diplomat, b. at Baltimore, Md., 1785; d. at Paris, 7 Feb., 1859. He was one of the first students entered at Georgetown College, graduated in 1801 and began his law course. During a two years' tour of Europe he contributed several articles on the institutions and laws of the United States to the Paris and London papers. Returning to the United States in 1808 he was admitted to the Bar, and in 1811 established at Philadelphia the "American Review of History and Politics," the first American quarterly review. Thereafter he devoted himself entirely to literature. His "Appeal from the Judgment of Great Britain respecting the United States" (1819), an important contribution to the political literature of the time, was crowned for him the thanks of the Pennsylvania legislature. He founded (1821) and until 1836 edited the Philadelphia "National Gazette," a paper devoted to politics, science, letters, and the fine arts. His knowledge and taste gave American journalism a lofty impulse. Lord Jeffrey said of his Letters on the Genius and Disposition of the French and Americans that "they learn to love the Americans when they send us such books as this" ("Edinburgh Review," 1853, 799). He published two volumes of essays, entitled "Dieties," in 1836, and from 1837 to 1841 he was Consul General of the United States in Paris, where he remained until his death. His house was the popular rendezvous of the learned and distinguished men of France. His vivacity, cordiality, and large interest in politics, literature, science, and cultivated society never flagged. At his death a writer declared him to be "the literary and intrinsically link between Jefferson, Madison and Hamilton of the present day" (1859).

Robert Moxhan Walsh, his son (b. at Philadelphia, 24 April, 1818; d. at Camden, N. J., March, 1872), filled a number of diplomatic posts at London, Naples, Florence, and Leghorn, translated several French books and assisted his father in editing the "Gazette." 

DYKSTRA, Cyc. of Am. Literature, s. v.; ALLBONE, Dict. of Authors, s. v.; Gissing, Prize Poets of America (Boston, 1844); History of Georgetown University (Washington, 1891); U.S. Cath. Hist. Soc. Magazine, II.

THOMAS F. MEEHAN.

Walsh, Thomas, b. in London, October, 1777; d. there, 18 February, 1849. His father, an Irish merchant, having died during his infancy, Thomas was
sent by his Protestant mother to the grammar school at St. Albans. Through his uncle, a priest of the London District, who obtained his admission to the college of St. Omer, his faith was saved. He shared in the imprisonment at Douleurs, and then continued his studies at Old Hall Green, where he was confirmed on 19 December, 1556. When Dr. Stapleton was made Vicar Apostolic of the Midland District, he took Walsh, then deacon, as secretary (1801). Walsh continued with Bishop Milner as chaplain and missionary at Longbirch until October, 1804, when he was sent to Sedgley Park School as spiritual father. In 1808 he went to Oscott as vice-president and spiritual father and later he became president (1818-26). On 1 May, 1829, he was appointed titular Bishop of Cypriospolis, as coadjutor to Bishop Milner, whom he succeeded as vicar Apostolic on 19 April, 1826. His rule of the district was marked by great progress, both spiritual and material. The College of St. Mary, Oscott, the two cathedrals of Birmingham and Nottingham, besides numerous churches and religious foundations, was the instrument by which he strove to establish the Church's sway over faith. From July, 1840, his jurisdiction was the newly constituted Central District; and on 28 July, 1848, he was translated to the London District, against his own desire. But he was too old and infirm to take any active part in its affairs, and he left its administration in the hands of his coadjutor, Bishop Walsh. The Book of Common Prayer, issued by the province of Premonstratensia that Walsh should be the first metropolitan of the new hierarchy, in the words "Whether living or dying he shall be the first Archbishop", but death prevented the fulfilment. He is buried in St. Chad's Cathedral, Birmingham.

CHARLES McNEILL.

Walsingham, Thomas, Benedictine historian, d. about 1122. He is supposed to have been a native of Walsingham in Norfolk, and to have entered the monastery of St. Albans Abbey, and having become a monk there was made precentor and placed in charge of the scripitorium. Little is known of his life beyond his historical work and the fact that in 1394 he was made superior of the dependent priory of Wymondham, where he remained until 1409, when he returned to St. Albans.

Six chronicles have been assigned to him: (1) "Chronica Majorn", now lost, but which was written before 1388 and was well known at that date as a work of reference. (2) "Chronicon Angliae", covering the years 1328 to 1388. In this work the actions and character of John of Gaunt, the father of Henry IV, are somewhat severely criticised. It was published in a Memoirs of the Rolls Series, 1867-69. (3) The "Gesta Abbatum" of St. Albans Abbey, compiled between 1390 and 1391. The earlier portions of this record were taken largely from Matthew Paris. Also published in the Rolls Series, 1867-69. (4) A Chronicle of St. Albans, compiled about 1393, the original manuscript of which is in the British Museum. It incorporates the earlier chronicles of Matthew of Westminster and others. Up to the year 1309 its text agrees with the "Chronicon Angliae" (no. 2 above), but after that date it varies considerably, chiefly in the way of toning down the aspersions on the character of John of Gaunt. It is supposed that the written correction of Robert of Arbroath is mainly the product of the earlier chronicle, being afraid of the consequences of the attacks contained in it on the king's father, and that this work was written to take its place. (5) "Historia Anglicana", also called "Historia Brevis" by earlier writers. It covers the years 1272 to 1422. Some authorities are of opinion that only the portion extending from 1577 to 1392 was written by Walsingham's own hand. Certainly it contains the text of one MS. of the history terminates at the latter year, and also because after that date, in the other manuscripts, the narrative is not so full and satisfactory as the earlier portions. Professor Gardiner contests this theory, holding that the defects of the later portions are sufficiently explained by the author's renewal of his work at a later period. He goes further and maintains that the whole work, written by himself, is the same throughout the entire work. Printed in the Rolls Series in 1863, ed. Riley. (6) "Ypodigia Neustriae", a compilation before the Ecclesiastical Commission, and on refusing the oath of supremacy or to answer interrogatories, was committed to Dublin Castle, 13 July, 1565.

Loitus, the Protestant primate, advised his removal to England that the learned bishops there might win him to conformity; he was, he said, of great credit among his countrymen, who depended wholly on him in religious concerns. Nevertheless he was left in Dublin, and lay fettered in a dark and filthy cell until Christmas, 1572, when his friends contrived his escape to Nantes in Brittany. After six months of destitution he was aided by the nuncio in France to proceed to Spain. He reached Aleti soon after the 17th December, 1572, and was conducted thither in an opulent conveyance by "Cyniospolis", as coadjutor to Bishop Milner, whom he succeeded as vicar Apostolic on 19 April, 1826. His rule of the district was marked by great progress, both spiritual and material. The College of St. Mary, Oscott, the two cathedrals of Birmingham and Nottingham, besides numerous churches and religious foundations, was the instrument by which he strove to establish the Church's sway over faith. From July, 1840, his jurisdiction was the newly constituted Central District; and on 28 July, 1848, he was translated to the London District, against his own desire. But he was too old and infirm to take any active part in its affairs, and he left its administration in the hands of his coadjutor, Bishop Walsh. The Book of Common Prayer, issued by the province of Premonstratensia that Walsh should be the first metropolitan of the new hierarchy, in the words "Whether living or dying he shall be the first Archbishop", but death prevented the fulfilment. He is buried in St. Chad's Cathedral, Birmingham.

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WALTER

Tended to provide Henry V with a summary of the history of his predecessors, the dukes of Normandy, and partly borrowed from the "Historia Normannorum" of Gervase of Canterbury. Published in the Rolls Series in 1876, ed. Riley.

As to the quality of Walsingham's work, he was a collector of facts rather than an historian in the modern sense, painstaking and trustworthy, and to us we are indebted for the knowledge of many historical incidents not mentioned by other writers. He confined himself to the loyalty of the regnars, Edward I, Edward II, Henry IV, and Henry V, for the particulars of Wat Tyler's insurrection of 1381, and for much that is known about Wyclif and the Lollards.


G. Cyprian Alston.

Walsingham Priory stood a few miles from the sea, on the northern part of Norfolk, England. Founded in the time of Edward the Confessor, the chapel of Our Lady of Walsingham was confirmed to the Augustinians by Edward II, later of Scotland and Ireland (1314). To this day the main road of the pilgrims through Newmarket, Brandon, and Fakenham still parallels the Tove. Many were the relics of saints, gilded, and churches, the carvings on the wal- singham, and many the miracles wrought at Our Lady's shrine. Henry III came on a pilgrimage to Walsingham in 1211, Edward I in 1290 and 1296, Edward II in 1315, Henry VI in 1455, Henry VII in 1501, and Henry VIII in 1513. Erasmus in fulfilment of a vow made a pilgrimage from Cambridge in 1511, he and a number of other Greeks verses expressing his piety. Thirty years later he wrote his "Hexameter on Pilgrimages," wherein the wealth and magnificence of Walsingham are set forth, and some of the outstanding miracles rationalized. In 1357 while the elder Richard Vowel, was paying obsequious respect to Cromwell, the sub-prior Nicholas Milcham was charged with heresy against the suppression of the monasteries, and on flimsy evidence was convicted of high treason and hanged outside the priory walls. In July, 1539, Prior Vowel assented to the destruction of Walsingham Priory and assisted the king's commissioners in the removal of the figure of Our Lady, of many of the gold and silver ornaments in the general spoliation of the shrine. For this act he received a pension of £100 a year, a large sum in those days, while fifteen of the monks received pensions varying from £1 to £36. The shrine dismantled, and the priory destroyed, its site was sold by order of Henry VIII to one Thomas Hey for £90, and a private mansion was subsequently erected on the spot. The Elizabethan ballad, "Lament for Walsingham," expresses something of the sorrow felt at the loss of this glorious shrine of Our Lady of Walsingham.

Letters and papers of Henry VIII in Rolls Series; Erasmian Writings; Calendars of Patent Roll and Papal Letters; Rymer, F., Vox, 17; Connecticut History: Norfolk.

JOSEPH CLAYTON.

Walter, Ferdinand, jurist, b. at Wetzlar, 30 Nov., 1794; d. at Bonn, 13 Dec., 1879. After studying at the Latin school of Mülheim on the Rhine 1805-9, and later at Cologne (1809-13), he fought against Napoleon in 1814, as a volunteer in a Russian regiment. In autumn, 1814, he began to study jurisprudence at Heidelberg, where he graduated, Nov. 22, 1817. He remained at Heidelberg as privatdozent until Easter, 1819, when he was called to the newly-founded University of Bonn. He taught various-official branches there till 1875, when he resigned on account of blindness. Though a layman, Walter was a strenuous champion of the rights of the Church against civil encroachment. He was a member of the Prussian National Assembly in 1848 and of the First Chamber of Deputies in 1848. In a special pamphlet (1848) he opposed the incorporation into the Prussian code of an article allowing the State to deprive the clergy of ecclesiastical rights, and on 4 Oct., 1819, he delivered a famous oration in defence of ecclesiastical independence in the management of church affairs. But Walter's greatest achievements are in the field of juristic literature. All his literary productions are remarkable for their thoroughness as well as for their literary finish and some of them have become classics in their sphere. His most famous work is his "Luther des Kirchenrechts" (Bonn, 1822). The eighth edition was translated into French and Spanish, the ninth into Italian. A fourteenth edition was prepared by Canon Gerlach, one of Walter's disciples (Bonn, 1874). The sources of his "Chriftliche Anglisten" were added as an appendix to the sixth edition of the "Kirchenrecht," he materially enlarged and published separately as "Fontes juris ecclesiastici antiqui et moderni" (Bonn, 1862). His other important works are: "Corpus juris Germanico-antiqui" (Vols., Bonn, 1824); "Romische Rechtsgeschichte" (Bonn, 1824); "Deutsche Rechtsgeschichte" (Bonn, 1854); "System des deutschen Kirchenrechts" (Bonn, 1856); "Das alte Wahr" (Bonn, 1859), on the history, laws, and religion of ancient Wales; "Liturgische Enzyklopädie" (Bonn, 1855); "Naturrecht und Politik" (Bonn, 1863); "Ausz meinem Leben" (Bonn, 1865), an autobiography; "Das alte Erz stift und die Reichsstadt Köln" (Bonn, 1866), a civil history of the former electorate of Cologne; and his "Chriftliche Anglisten" (1817-1875), was set to music by Casimir Oudin in his collection, "Veterum aliquot Galliae et Belgii scriptorum opuscula" (Leyden, 1862), and "De SS. Trinitate tractatus," published by Bernard Pez in his "Aeedota.

DENIS, Commentarius de scriptoribus et scriptis ecclesiasticis, 11; Historia literaria de la France, XV. BAUMGARTE, Die lateinische und griesche Literatur der christlichen Welt, 1.

P. J. MARIQUE.
WALTER of Merton, Bishop of Rochester and founder of Merton College, Oxford, b. probably at Merton in Surrey, or educated there; hence the surname; d. 27 Oct., 1277. He came of a land-owning family at Basingstoke; beyond that there is no definite information as to the place or date of birth. We know that his mother was Christina Fitz-William, and that the stepfather William, and that in 1237 both parents were dead, and Walter was a clerk in Holy orders. In 1241 Walter already held a number of livings in various parts of the country; in 1256 he was an agent for the Bishop of Durham in a lawsuit; in 1259 prebendary of St. Paul's, London; and in 1262 prebendary of Exeter and canon of Wells. Walter was archdeacon of the diocese in 1251, and in 1261 Henry III made him chancellor, in place of Nicholas of Ely. It was in this same year that Walter first set aside two manors in Surrey for the priory at Merton, for the support of "scholars residing at the college," as the beginning of Merton College. In 1261 Walter drew up statutes for the "college of the scholars of Merton," at Maiden in Surrey; ten years later these scholars were transferred to Oxford, and a permanent house established.

Merton College, thus founded and endowed by Walter, is the earliest example of collegiate life at Oxford. Walter's statutes provided for a common corporate life under the rule of a warden, but as vows were not required of the scholars entering a religious order forfeited their scholarship, the college was really a place of training for the secular clergy. While labouring for the establishment of Merton College, Walter was removed from the chancellorship when the barons triumphed in 1263, but was restored again on Henry III's death in 1272. He is mentioned as a justice in 1271, and three years later (21 Oct., 1274) was elected Bishop of Rochester. While fording the Medway, Bishop Walter fell from his horse and died two days later from the effects of the accident. He was buried in Rochester cathedral, and is described in the "Annales monastici" as a man of liberality and great worldly learning, ever ready in his assistance to the religious orders.

Walter of Mortagne, a twelfth-century Scholastic philosopher, and theologian, b. at Mortagne in Flanders, died about the end of 1200 at Laon, 1174. He was educated in the schools of Tournai. From 1136 to 1144 he taught at the celebrated School of St.-Geneviève in Paris. From Paris he went to Laon and was made bishop of that see. His principal works are a treatise on the Holy Trinity and six "Opuscula." Of the "Opuscula" five are published in d'Arbeloff's "Oeuvres de Walter," 1729, and the sixth in the P. L. Cl. LXXXVI, 1953. A logical commentary which is contained in MS. 17513 of the Bibliothèque Nationale and which was published in part by Hauréau in 1892 is also ascribed to him. Finally, there is extant a letter written by him to Abelard in which he expounds the Platonic view that the body is an obstacle to the higher operations of the soul. On the question of universals, Walter, according to John of Salisbury, was the leader of the Individualists, according to whom the universal is in itself indifferent, but becomes the predicate of an individual subject by the addition of various "status," that is determinations or, at least, points of view. Socrates, for example, is a particular individual (man) according to the status, or point of view, which we adopt. The significant thing about this theory is that it explicitly declares all real existence to be individual existence and implies that whatever unity there is in the universal (specific or generic) is a product of thought. It is, therefore, a protest against the exaggerated realism of the School of William of Champeaux, and, at the same time, prepares the way for the moderate realism which was definitely formulated in the thirteenth century.

Walter of St-Victor, mystic philosopher and theologian of the twelfth century. Nothing is known about Walter except that (about the year 1175) he was prior of the monastery of St-Victor near Paris, that about the time of the "Third Lateran Council" (1179) he wrote his celebrated polemic, "Contra quattuor labyrinthus Franciae," and that he died after the year 1220. Du Boulay in his "Tone Univ. Paris," (1605) first called attention to Walter's treatise and published excerpts from it (reprinted in P. L. Cl. CXCIX). More recently Denille has described the MS. and Geyer has published a critical text of the second book. The "four labyrinths" against whom the work is directed are Abelard, Peter of Porres, Peter of Poitiers. It is a bitter attack on the dialectical method in theology, and condemns in no measured terms the use of logic in the elucidation of the mysteries of faith. Walter is indifferent at the thought of treating the mysteries of the Trinity and the Incarnation "with scholastic levity." Discrediting the best traditions of the School of St-Victor, he pours abuse on the philosophers, the theologians, and even the grammarians. "Thy grammar be with thee unto perdition," he cries. This violence, however, defeated his purpose, which was to discredit the dialecticians. Not only did he fail to convince his contemporaries, but he very probably hastened the triumph of the method which he attacked. Four years after his polemic was published, Peter of Poitiers, one of the "labyrinths," was raised by the pope to the dignity of chancellor of the Diocese of Paris, and before the end of the decade Peter Lombard, another of the "labyrinths," was recognized as an authority in theology. His method adopted in the schools, and his famous "Books of Sentences" used as a text and commented on by all the great teachers—a distinction which it retained all through the thirteenth century.

Walter of Winterburn, an English Dominican, cardinal, orator, poet, philosopher, theologian, b. in the thirteenth century; d. at Genoa, 26 Aug., 1305. He entered the Dominican Order when a youth, and was trained and instructed for learned professions of life. Edward I, King of England, chose him as his confessor and spiritual director. He was provincial of his order in England from 1290 to 1298, and was created cardinal, 21 February, 1304, by Benedict XI. In 1305, after having taken part in the election of Clement V, Walter set out from Perugia with several other cardinals to join the pope in France, but at Genoa he was seized with his last illness, during which he was attended by the dean of the Sacred College, Nicholas de Prato. His remains were first buried in the church of his order at Genoa, but were later transferred to London, as he had ordered, and interred in the convent to which he had formerly been assigned. Nothing has survived of his works. Walter, too, like Abelard, was a man endowed with many superior qualities, natural and supernatural. Thoroughly versed in knowledge, graced with rare modesty and a kindly disposition, he was a model of religious piety and of

WILLIAM TERNER.

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mature erudition. Despite numerous duties in the cloister and at the imperial Court, his hours of prayer were never shortened. He left several works of real value on philosophy and theology, chief among them: "Commentarium in IV sententiarum libros"; "Questions theologicae", much in use at that time; "Sermones ad clerum et earum rege habiti".

Chas. Peliser, See Thomas Johnson, Blessed.

**Waltham Abbey.**—The Abbey of Waltham Holy Cross stood in Essex, some ten miles to the north-east of London, on the Middlesex border. In the reign of Kent, one Tofin, a wealthy landowner, built a church at Waltham for the reception of a miraculous cross, discovered through a vision in Somerset, and gave endowment for two priests. On Tofin's death land was only formally surrendered on 25th March, 1540, to Edward the Confessor granted the estate to Harold. The latter enlarged the foundation of the church and established a college of secular canons. In 1060 the church was solemnly dedicated to the Holy Cross by Cynegis, Archbishop of York, and Wlwin became its first dean. It is said that Harold's body was brought to Waltham for burial after the battle of Hastings, and that the seven stones that were displaced in 1177 by Henry II in favour of Augustinian Canons, and a prior was appointed. Seven years later Walter de Gant was made the first abbot, and Waltham became the most important Augustinian house in the country. Its abbots were noted in Parliament, enjoyed peculiar exemption from episcopal visitation, and received at various times special favours from Rome. The abbey also obtained a number of valuable privileges and charters from the Crown. At the dissolution of the monasteries in 1537, Waltham was assessed at a gross annual value of £1079 2s. 6d., and was the richest religious house in Essex. It outlasted every other abbey in the country, and was only formally surrendered on 25th March, 1540, by its last abbot, Robert Fuller, who retired with a pension of £200 and with several manors and church advowsons. The abbey lands were leased to Sir Anthony Denny, and were subsequently purchased outright by his widow in 1549. The choir and transept were destroyed, but the west end of the abbey church was set apart as a parish church for the new town of Waltham, and remains to this day as a place of worship for Anglicans.


**Joseph Clayton.**

**Walther von der Vogelweide** (c. 1170-1228?) was a German poet and minnesinger. His work is characterized by its erudition and use of the Bavarian-Austrian dialect. Despite his association with the courts of Duke Leopold VI and Duke Ottokar, Walther's poetic style is marked by a distinctive use of rhyme, which he employed to create a unique and imperfect rhyme scheme. His work is known for its celebration of love, nature, and the transience of life. Walther's poetry is often considered a bridge between the Middle Ages and the early modern period, and his influence can be seen in the works of later poets, including Duke Leopold VI himself.

**Walton, Brian, Biblical scholar, editor of Walton's Polyglot Bible, b. at Seymour, near York, in 1500; d. in London, 29 Nov., 1661. He was educated at Cambridge, where he graduated B.A. in 1619-20, and M.A. in 1623.**

**1. Walton as a Churchman.** He became rector of the Anglican Church, became known for his sermons and other religious writings. He was also a widely respected literary figure, known for his works on biblical scholarship and his role in the publication of the Polyglot Bible. Walton's contribution to biblical scholarship was significant, as he was one of the first to use the Polyglot Bible in his work. His role in the publication of the Polyglot Bible was instrumental in the development of modern biblical scholarship and the understanding of the Hebrew and Greek scriptures.

**Walton the Poet.** Walton's life was marked by a series of personal tragedies. He lost his wife and children early in life, and was known for his melancholic and introspective nature. Despite his personal struggles, Walton's poetry was characterized by a deep sense of spirituality and a contemplation of the human condition. His work is often noted for its philosophical depth and its exploration of the human experience.

**Walton the Scholar.** Walton's work as a scholar was extensive, and he is known for his contributions to biblical scholarship, philology, and paleography. His role in the publication of the Polyglot Bible was significant, as he was one of the first to use the Polyglot Bible in his work. His role in the publication of the Polyglot Bible was instrumental in the development of modern biblical scholarship and the understanding of the Hebrew and Greek scriptures.

**Walton as a Publisher.** Walton was a significant figure in the world of publishing, and his role in the publication of the Polyglot Bible was instrumental in the development of modern biblical scholarship and the understanding of the Hebrew and Greek scriptures. He was a key figure in the publication of the Polyglot Bible, and his work as a publisher was characterized by a commitment to accuracy and a deep understanding of the texts he was working with.

**Walton as a Historian.** Walton's work as a historian was extensive, and he is known for his contributions to biblical scholarship, philology, and paleography. His role in the publication of the Polyglot Bible was significant, as he was one of the first to use the Polyglot Bible in his work. His role in the publication of the Polyglot Bible was instrumental in the development of modern biblical scholarship and the understanding of the Hebrew and Greek scriptures.

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Hyde, Dudley Loftus, Abraham Weelocke, Thomas Greaves, and Samuel Clarke, but the editorship devolved on himself. While the Polyglot was in the press, he published as an aid to the perusal thereof an "Introductio ad Apudama Sacram Orientalem" (London, 1655; Deventer, 1655, 1658). This was a time when English theologians were much divided as to the extent of the Divine inspiration of the Scriptures, some going so far as to adopt that even the vowel-points and accents of the Massoretic text "must come under our consideration as being such from God" (Owen "Works", XVI, 303). John Owen had just prepared to that effect a tract on "The Divine Origin of Authority, and self-evidencing Light and Purity of the Scriptures", when he was confronted by Walton's "Prolegomena", in which a much more liberal view was held. He set out to refute it and published to that purpose a new tract: "Of the Integrity and Purity of the Hebrew Text of the Scriptures, with Considerations of the Prolegomena and Appendix to the late Biblia Polyglotta" (Oxford, 1659). Brian Walton, whose sober view of the subject was inspired by deeper scholarship and was endorsed by "the chief Protestant Divines, and greatest linguists that then were", was now long in repelling Owen's Quixotic attack; to his opponent he addressed his "Considerator considered; or a brief View of certain Considerations upon the Biblia Polyglotta, the Prolegomena and the Appendix" (London, 1659), which should at once have ended the controversy, were the weight of the arguments the only factor in ending controversies. But, isolated, he was left to the thought that his work could not be expected to share better than Origen's Hexapla, S. Jerome's Vulgate, the Complutensian Polyglot, Erasmus's Greek Testament, and the Antwerp and Paris Polyglots, all of which had met with opposition, he abandoned the controversy, leaving it to time to vindicate him. The dawn of the day of vindication was not long delayed, for at the Restoration he was made chaplain to the king, and soon after (2 Dec., 1660) consecrated Bishop of Chester in Westminster Abbey.

BREM AL WADDAI
B.sg., General Introduction to the Study of Holy Scripture (Edinburgh, 1899), 228—229; Town, Memoirs of the Life and Writings of Brian Walton (London, 1821); Ellis, de Pil, Table universelle des auteurs hérbétiques du xve et du xve siècles, IV (Paris, 1794); Fella, Dictionnaire historique, XVIII (Paris, 1856) 258; Reuss, Der Index der verböten Bücher, II (Bonn, 1856), 124, 125.

CHARLES L. SOUVAY.

Wandelbert, Benedictine monk and theological writer, b. in 153; d. at Pruni after 850. Little is known of his personal history. He was apparently a native of France, and in 839 he was already a monk at Prun. About this date Abbess Markward commissioned him to rewrite the old life of St. Gour and to supplement it by an account of the miracles worked by the saint. The life Wandelbert wrote is not without historical value. He composed his second work, a martyrology in verse that was finished about 848, at the request of Ottrich, a priest of Cologne, and with the aid of his friend Florus of Lyons. The martyrology is based on earlier ones, particularly that of the Venerable Bede. The arrangement follows the calendar, and a brief account is given for each day of the life and death of the martyrs. Together with the martyrology are poems on the months and their signs, on the various kinds of agricultural labour, the seasons for hunting, fishing, cultivation of fruit, of the fields, and of vineyards, and the church Hours. The poetry is, in general, uniform and monotonous, but the most graceful passages are various descriptions of nature. Wandelbert also wrote a (lost) work on the Mass.


KLEMENS LÖFFLER.

Wandering Jew. See Legends, Literary or Prophane; Society of Jesus.—Apoldogistic.

Wangnerock (WAGNEROCK), HEINRICH, theologian, preacher, author, b. at Munich in July, 1595; d. at Dillingen, 11 November, 1664. The extant sketches of his life give no uniform information respecting the dates of events; it is, however, unmistakably stated that when sixteen years old he entered the novitiate of the upper German province of the Society of Jesus, at Landsberg, took the usual course of instruction, and in addition was for a time teacher of the lowest class at the gymnastic. His chief occupation was that of a professor of philosophy and theology at the University of Dillingen, where he was chancellor, and teaching for twenty-four years. In addition to teaching, he was also a noted preacher. In 1659 he was sent to Leyden as superior and missionary, but after five years returned to Dillingen where he was chancellor until his death, which followed a sudden stroke of apoplexy at table. It is said that his reputation for learning and ability was so widespread that many secular and spiritual princes, bishops, and prelates of Germany asked his advice in the most important matters. His works, of which twenty are known, are chiefly on theological subjects. He also took part in the political controversies of the period, but not always to the satisfaction of authority, as there is record of a punishment inflicted upon him by the government of the city of Dillingen in a disrespectful manner of the Duke of Bavaria. His first small work, "Notae in confessiones S. Augustini", published in 1630, has retained its popularity up to the present time; in 1607 a fourth edition of it appeared.

N. SCHIED.

War, in its juridical sense, a contention carried on by force of arms between sovereign states, or communities having in this regard the right of states. The term is often used for civil strife, sedition, rebellion properly so called, or even for the undertaking of a State to put down by force organized bodies of outlaws, and in fact there is no other proper word for the struggle as such; but as these are not juridically in the same class with contentions of force between sovereign states, this article is limited to the former. However, a people in revolution, in the rare instance of an effort to re-establish civil government which has practically vanished from the community except in name, or to vitalize constitutional rights reserved specifically or residually to the people, is conceded to be in like juridical case with a State, as far as protect-
WAR

1. The Existence of the Right of War.—The right of war is the right of a sovereign state to wage a contest at arms against another, and is in its analysis an instance of the general moral power of coercion, i.e., to make use of physical force to conserve its rights inviolable. Every perfect right, i.e., a right which can only be invaded by acts of hostility, may be exercised properly either to compel the observance of a just law, or to punish an act of wrong. Thus, the coercion to be inflicted in cases of defense is different from the coercion to be inflicted in cases of offense. Such a right has a natural ground in the principle of justice, according to which all states are entitled to defend themselves against wrong and to punish evil done against them.

2. The Source of the Right of War is the natural law, which confers upon states, as upon individuals, the moral powers or rights which are necessary to the essential purpose set by the natural law for the individual and the State to accomplish. Just as it is the natural law which, with a view to the general purposes of mankind's creations, has granted its substantial rights to the State, so it is the same law which concedes the subsidiary right of physical coercion in their maintenance, without which none of its rights would be efficacious. The full truth, however, takes into consideration the limitations and extensions of the war-right set by international law in virtue of contract (either implicit or accepted custom or explicit in formal compact) among the nations which are party to international legal obligation. But it must be noted that civilized nations, in their efforts to ameliorate the cruel conditions of warfare, have sometimes consented to allow, as less of two evils, that which is forbidden by the natural law. This is not strictly a right, but, though it is, it is not an unlimited right, for, however much it may be a mutual toleration of a natural wrong. In the common territorial or commercial ambitions of great powers there may be an agreement of mutual toleration of what is pure and simple moral wrong by virtue of the natural law, and that without the excuse of its being a less evil than another to be avoided; in this case the unrighteousness of the smaller wrong is not enough to make the toleration itself wrong. The original determination of the right of war comes from the law of nature only; consent of mankind may manifest the existence of a phase of this law; it does not constitute it.

3. The agreement of nations may surrender in common a part of the full right and so qualify it; or it may tolerate a limited abuse, but still make every particle of the original right itself, nor can it take it of its own accord, except by the consent of the nations so deprived. The usage of the better part of the world in such a matter may be argued to bind all nations, but the argument does not conclude convincingly. The decisions of American courts lean towards the proposition of universal obligation; English jurists are not so clear cut in their conclusions.

4. Of course, for that part of the international law bearing on war, which may be justly said to be the natural law as binding nations in their dealings with one another, the existence of which is manifested by the common consent of mankind, there can be no controversy; here the international law is but a name for a part of the natural law. Suarez, it is true, is inclined to seek the right of war as a means not precisely of defense, but of reparation of right and of punishment of violation, from the international law, on the ground that it is not necessary in the nature of things that the power of such rehabilitation and punishment should rest with the aggrieved state (though it should be somewhere on earth), but that mankind has agreed to the individual state's right to call upon the voluntary intervention of an international tribunal with adequate police powers. However, the argument given above shows with fair clearness that the power belongs to the aggrieved state, and that though it might have entrusted, or may yet entrust, its exercise to an international arbiter, it is not bound so to do, nor has it done so in the past save in some exceptional cases.
State is itself the possessor, and of which there is no natural guardian but the sovereign authority of the State; or directly the rights of subordinate parts of the State or even of its individual citizens, and of these the sovereign authority is the natural guardian against foreign aggression. The idea of property is the possession of the state, or of a section, a city, or an individual, for the several reasons: that none such can have the right to imperil the good of all the state (as happens in war) except the judicial guardian of the common good of all; that subordinate parts of the state, as well as the individual citizen, having the supreme authority of the state to which to make appeal, are not in the case of necessity required for the exercise of coercion; finally, that any such right in hands other than those of the sovereign power would upset the peace and order of the whole state. How sovereign authority in matter of war reverts back to the people as a whole in certain circumstances belongs for explanation to the question of revolution. With the improper power of the state, the authority is not, nor is the necessity; when war is necessary, and what is the necessary and proportionate measure of damage it may therein inflict: there is no other natural tribunal to which recourse may be had, and without this judicial faculty the right of war would be vain.

IV. The Title and Purpose of War.—The primary title of a state to go to war is: first, the fact that the state's rights (either directly or indirectly through those of its citizens) are menaced by foreign aggression, or otherwise to be prevented than by war; secondly, the fact of actual violation of right not otherwise repairable; thirdly, the need of punishing the threatening or infringing power for the security of the future. From the nature of the thing right these three facts are necessarily just titles, and the state, whose rights are in jeopardy, is itself the judge thereof. Secondary titles may come to a state, first, from the request of another state in peril (or of a people who happen themselves to be in possession of the right); secondly, from the fact of the oppression of the third, to an equal triumphant power to the gravity of war and whom it is impossible to rescue in any other way; in this latter case the innocent have the right to resist, charity calls for assistance, and the intervening state may justly assume the communication of the right of the innocent to exercise extreme coercion in their behalf. Whether a state may find title to interfere for punishment after the destruction of the innocent who were in no wise its own subjects, is not so clear, unless such punishment be a reasonable necessity for the future security of its own citizens and their rights. It has been argued that the extension of a state's punitive right outside of the field of its own subjects would seem to be a necessity of natural conditions; for the right of war, it is said, is to maintain order on the earth, and there is no place to put it except in the hands of the state that is willing to undertake the punishment. Still, the matter is not as clear as the right to intervene in defence of the innocent.

The common good of the nation is a restricting condition upon the exercise of its right to go to war; but it is not itself a sufficient title for such exercise. Thus the mere expansion of trade, the acquisition of new territory, however beneficial or necessary for a developing state, gives no natural title to wage war upon another state to force that trade upon her, or to extort a measure of her surplus territory, as the common good of one state has no greater right than the common good of another, and each is the judge and guardian of its own. Much less may a just title be found in the mere need of exercising a standing martial force, of reconciling a people to the tax for its maintenance, or of rescuing the nation from the comparative backwater of monarchic power. Here, also, it is to be noted that nations cannot draw a parallel from Old-Testament titles. The Israelis lived under a theocracy; God, as Supreme Lord of all the earth, in specific instances, by the exercise of His supreme dominion, transferred the ownership of alien lands to the Israelis; by His command they waged war to obtain the state power; their state was the ownership (thus given them) of the land for which they fought. The privation thus wrought upon its prior owners and actual possessors had, moreover, the character of punishment visited upon them by God's order for offences committed against Him. No state can find such title existing for itself under the natural law.

Furthermore, a clear title is limited to the condition that war is necessary as a last appeal. Hence, if there is reasonable ground to think that the offending state will withdraw its menace, repair the injury done, and pay a penalty sufficient to satisfy retributive justice and give a fair guarantee of the future security of the national character, the right to inflict war is diminished, and especially in consequence of proper representation, judicious diplomacy, patient urgency, a mere threat of war, or any other just means this side of actual war—then war itself cannot as yet be said to be a necessity, and so, in such premises, lacks full title. A fair opportunity of adjustment must be given, or a reasonable assurance lead that the offence will not be rectified except under stress of sovereign power, and it is, then a duty necessary. Whether the aggrieved state should consent to arbitrate differences of judgment before resorting to war, is within its own competency to decide; as the natural law has established no judge but the aggrieved state itself, and international law does not constrain it to transfer its judicial right to any other tribunal, except in so far forth as it has by prior agreement bound itself so to do. None the less, when the grievance is not clear, and the public authority has sound reason to think that it can arrange for a tribunal where justice will be done, it would seem that the necessity of war in that individual case is not final, and even though international law may leave the state free to refuse all communication, the avoidance of a full war in such an instance is not to command it. Towards this solution of international differences, in spite of the difficulty of securing an unbiased tribunal, we have in the last fifty years made some progress.

Again, the question of proportion between the damages to be inflicted by war and the value of the national right menaced or violated must enter into consideration for the determination of the full justice of a title. Here we must take into account the consequences of such right being left unvindicated. Nations are prone to go to war for almost any violation of right, and its reparation absolutely refused. This tendency argues the common conviction that such violation will go from bad to worse, and that, if sovereign power is not brought to bear upon it, it will be far less so in a great. The conviction is not without rational ground; and yet the pride of power and the sensitiveness of national vanity can readily lead, in the excitement of the moment, to a mistaken judgment of a gravity of offence proportionate to all the ills of war. Neither is force a successful means of settling highway robberies, unless under the sanction of the acquisition of the rights of the sovereign power behind that honour; while in the calm forum of deliberate reason the loss of one human life outweighs the mere offended vanity of a king or a people. The true proportion between the damage to be inflicted and the right violated is to be measured by whether the loss of right
in itself or in its ordinary natural consequences would be
morally as great a detriment to the common good of the
state aggrieved as the damages which war con-
sumes. The claim for common good is therefore
a claim for the common good of the same, throw-
ing into the balance against the latter the additional
amount of damage due him as the punishment of retributive justice.
Finally, a state going to war must weigh its own prob-
able losses in blood and treasure, and its prospect of
victory, before it may rightly enter upon a war; for
the exercise of force abroad, unless reasonably calcu-
lated not to be an ultimate greater loss to one’s own
community. This is not a proper limitation of title,
but a prudential limitation upon the exercise of
a right in the face of full title. The proper purpose
of war is indicated by the title, and war conducted
for a purpose beyond that contained in a just title is
a moral wrong.
V. THE SUBJECT-MATTER OF THE RIGHT OF WAR.—
This will cover what may be done by the warring
power in exercise of its right. It embraces the inflic-
tion of all manner of damage to property and life of
the other state and its contending subjects, up to the
level requisite to enforce submission, implying the
punishment of the men, and wanton destruction of the
property of the non-combatants. It includes in general
acts that are necessary to such damage, but is checked by
the proviso that neither the damage inflicted nor the
means taken involve actions that are intrinsically
moral.
In the prosecution of the war the killing or
injuring of non-combatants (women, children, the
helpless, and unarmed) is not considered as of the
common good, since it is, as a matter of fact in any way
participating in the war, is consequently barred, except where
their simultaneous destruction is an unavoidable accident
attending the attack upon the contending force.
The wanton destruction of the property of such non-combatants,
where it does not or will not minister materially to the state or its
army, is likewise beyond the limited requisites of the requisite
condition of necessity. In fact he wanton destruction of the property of the state
or of combatants—i. e., where such destruction cannot
be for their submission, repentation, proportionate
punishment— is beyond the pale of the just subject-
matter of war. The burning of the Capitol and White
House, the destruction of the property of Georgia in
Shenandoah during the American Civil War have not escaped
criticism in this category. That “war is hell”, in the sense that it inevitably carries with it
a maximum of human miseries, is true; in the sense that
it justifies anything that makes for the suffering and
punishment of a people at war, it cannot be ethically
maintained. The defence, that it hastens the close
of the war through sympathy with the increased suffering
of even of non-combatants, will not stand. The killing
of the wounded or prisoners, who thereby have ceased
or are to be, are non-combatants, and have rendered submission,
not only no necessity, but beyond the limits of right
because of submission, while common charity requires
the contrary.
A doubt might arise about the obligation to spare
wounded and prisoners, the guardianship or care of
whom would prevent immediate further prosecution
of the war at perhaps its most auspicious moment, or
their dismissal but replenish the forces of the enemy.
The care of the wounded might be waived, as its
objection is not of justice but of charity, which
is a subordinate claim of one’s own benefit; but
the killing of prisoners presents a different problem.
All practical doubt in the matter has been removed
among civilized nations by the agreements of inter-
national law. The canons of the natural law of
necessity and proportion this side the limit of intrinsically
moral wrong are so hard of application by the con-
tending forces that the history of wars is full of
excesses; hence international law has steadily moved
towards hard and fast lines that will lessen the waste
of human life and the miseries of warfare. Thus the
use of ammunition of injurious and humanly
iness of human life or excessive suffering, ineradicable wounds, or
human defacement beyond the requirements for
putting the combatants out of the conflict and so
winning a battle are excluded by international agree-
ment based upon the obvious limitation of the natural
law. Poisoning, as imperilling the innocent beyond
measure, and assassination is not associated with torture
or the personal assumption of the right of life and
death (to say nothing of its want of a fair oppor-
tunity of defence and the cowardice commonly im-
plied therein), have met with common condemnation,
thus closing the loophole of obscurity in the natural
law. The natural law is clear enough, however, in
condemning as intrinsically immoral the lying and the
direct deception of another, as well as all treachery.
The phrase, “All is fair in love and war”,
cannot be taken seriously; it is a loose by-word taken
from the reckless practices of men, and runs counter
to right reason, natural law, and justice. No end
justifies an immoral means, and lying, perjury, bad
faith, treachery, as well as the direct slaughter of the
enemy, is not within the province of the aforesaid
discipline and outrage of cruder times, are, as far as the worst of
thems to go, a thing of the past among civilized
nations.
That states are not always nice in conscience about
lying, deceit, and had faith in war as in diplomacy is
occasionally a fact to-day; and the defence of lying
and deceit in the stratagems of war, where good faith
morally unsound, as the common convention of
the erroneous doctrine of Grote that lying is not intrinsically immoral, but only wrong in as far as those
with whom we deal have a right to demand the truth
of us; but as such teaching is almost unanimously
repudiated in Catholic philosophy, the practice has
in to-day in Catholic thought no ethical advocate.
The ethics of spies, the right of lying, and the only
a measure of menace against a penal charge of war
would seem to have behind it a remote suggestion of
punishment of as deceit which is intrinsically
wrong.
In the terms of readjustment after victory, the
victorious state, if its cause was just, may exact full
reparation of the original injustice suffered, full
discussion for a generous compensation for losses,
destroyed buildings, and the like. In other
cases of war, proportionate penalty to secure the future not
only against the conquered state, but, through fear
of such penalty, even against other, possibly hostile
states. In the execution of such judgment the killing
of surviving contestants or their enslavement, though,
absolutely speaking, these might fall within the mea-
ure of just punishment, would to-day seem to be an
extreme penalty, and the practice of civilization has
abolished it. Here we are confronted with the appal-
ing destruction of the vanquished in the Old-Testa-
ment wars, where frequently all the adult males were
slain after defeat and surrender, and sometimes even
the women and children, unto utter extermination.
We cannot argue natural right from these inst-
ances, for, where justice is done, the direct slaugh-
ter was the direct command of God, the Sovereign
Arbiter of life and death, as well as the Just Judge of
all reward and punishment. God by revelation made
the Israelites but executioners of His supernatural
sentence: the penalty was within God’s right to assign,
and within the Israelites’ communicated right to
enforce. The natural law gives man the right to no
such measure. The appropriation of a part of the
territory of the vanquished may quite readily be a
necessity of payment for reparation of injury and loss,
and even the entire subjection of the conquered state,
as a part of, or tributary to, its conqueror, may possi-
bly fall within the proportionate requirements for full
reparation or for future security, and, if so, such sub-
jection is within the competency of the last adjudication. The history of nations, however, would indicate that this exaction was enforced far oftener than it was justified by proportionate necessity.

VI. The Term of the Right of War is the nation against which war can justly be waged. It must be jurisdictionally the wrong, i.e., it must have violated the right of another, and at least been intended in an attempt at such violation. Such a perfect right is one based upon strict justice between states, and so grounding an obligation in justice in the state against which war is to be waged. Here there is a call for a distinction between the obligation of an ethical and a juridical duty. A juridical duty supported by a right which is violated by the state’s neglect to fulfill that duty; not so a merely ethical duty, for this is one proceeding from some other foundation than justice, and so implies no right in another which is violated by the non-fulfillment of the duty. The foundation of the right of war is a right violated or threatened, not a mere ethical duty neglected. No State, any more than an individual, may use violence to enforce its neglection of another’s possession of the latter. Hence a foreign state may have a duty to develop its resources not for its own immediate or particular need alone, but out of universal comity to help the prosperity of other states, for one community is bound to another by charity as are individuals; but there is in another state no right to that development founded in the right of making war upon another to force it to develop its own resources to assume that each state holds its possessions in trust for the human race at large, with a strict right to share in its usufruct inuring in each other state in particular—an assumption that yet awaits proof. So, too, the need of one state of more territory than its limits, and its power of thus usurping a state’s right to seize the superabundant and undeveloped territory of another. In the case of extreme necessity, parallel to that of a starving man, where there is no other remedy except forced sale or seizure of the territory involved, there would be something upon which to base an argument, and the case may be conceived, but seems far from arising. Similarly, a great power threatened by its neighbours, or threatened by its own people of itself gives no natural right to a foreign state to interfere, save only in the emergency, extreme and rare enough, where the people would have the right of force against its government and by asking aid from abroad would communicate in part the exercise of this coercive right to the succouring power. Lastly, in the case of a state’s wholesale persecution of the innocent with death or unjust enslavement, a foreign power taking up their cause may fairly be said reasonably to assume the call of these and to make use of their right of resistance.

In conclusion, a war, to be just, must be waged by a sovereign power for the security of a perfect right of its own (or of another justly belonging to it) against a violation in a case where there is no other means available to secure or repair the right; and must be conducted with a moderation which, in the continuance and settlement of the struggle, commits no act intrinsically immoral, nor exceeds in damage done, or in payment and in penalty exacted, the measure of necessity and of proportion to the value of the object and the duration of the war, and the guarantee of future security.

St. Thomas, Summa Theologica (Rome, 1894), II–II, 40 and 103; Starch, De caritate (Paris, 1881), XIII, Bellarmine, De laesae (Naples, 1602), II, 1, and G. Morina, De justitia et jure (Cologne, 1752), XClX; Groote, De jure bellii et pacis (ed., 1719); Costa-Rosellini, Philosophia moralis (Hamburg, 1780); Platt, Philosophy of War, 1853; Principles of International Law (Boston, 1889).

CHARLES MACKEY.

Ward, Hugh (Irish, Archibald Mac-an-bhair), hagiographer, b. in Donegal, about 1590; d. 8 Nov., 1635. His father, Geoffrey, was Toparch of Letter- nan, and head of the Tireconnel branch of the ancient family of Mac-an-bhaidh. From remote time this family cultivated literature and filled the office of Ollae or chief historian to the O' Donnells. In 1607 he left Ireland for Spain, and entered the University of Salamanca. Here he made the acquaintance of Luke Wadding, and when ready to use his knowledge of Latin and a profound knowledge of the Irish language and antiquities; and John Ponce praises highly his lectures on Scholastic philosophy and theology, affirming that in these sciences he was second to none of the great writers of his time. But Ward's chief interest was centred in the history and literature of Ireland. The plan of publishing a family of hagiographic and other ancient records of Ireland was his; he was pioneer and founder of the school for Irish archaeology that arose in the seventeenth century, with its centre in the College of St. Anthony. At Salamanca he discussed his project with Luke Wadding, who promised him all help from the libraries of Spain, and in Paris he met Father Patrick Fleming, a distinguished Irish scholar, whose guidance and help in the search for books and MSS in Ireland in search of Irish documents. At the time Ward reached Louvain, St. Anthony's numbered among its inmates several accomplished Irish scholars: MacCaghwell, Hickey, Colgan, O'Docharty, and shortly afterwards Br. Michael O'Crey.

Ward laid before his associates his plan for a comprehensive collection of Irish ecclesiastical — a "Thesaurus Antiquitatum Hibernicarum", and how the work was to be carried out. The first step was to procure original ancient Irish manuscripts or to have transcripts made of them. Father Patrick Fleming had already begun work in the libraries on the Continent, and it was decided to send Br. Michael O'Crey (belonging to the Capuchins) to Ireland to collect Irish MSS. In the meantime Ward was employed in arranging and examining the documents which had been transmitted to St. Anthony's. He investigated the sources of the ancient martyrologies and chronicles. He was in constant correspondence with the early Bohandists Henricus, Rosweydus, Papebroch, etc. on matters regarding the history and the saints of Ireland. He and the Bap, Sollerius styles him "Vir doctissimus ac hagigraphus ecinimus", and says that Ward's arguments in proof of the Irish birthplace of St. Rumold are unanswerable. At the time of his death Ward had ready for publication several treatises which he intended as "Prolegomena" to his great work. The Prolegomena of the professor of Philosophy at Louvain, Rev. James Reeves, writing on Ward and his fellow-labourers, pays an eloquent tribute to the Irish Franciscans for their services to Irish archaeology. Ward was buried in the college church. The following are the works he left ready for publication: "De nomenclatura hibernica"; "De statu et processu veteris in Hibina, subhicina"; "Martyslogia e multis sanctis Latino-Hibernicarum"; "Anographum magnae S. Patrici"; "Investigatio Ursulana expeditionis"; "S. Rumoldi Acta". These works were accompanied by critical dissertations and notes on historical and topographical questions. The "Acta S. Rumoldi" was published at Louvain in 1662, by John of Ward's disciple. The "Hibernica" Ward wrote Latin hymns and elegies with elegance; and many poems in Irish of great beauty and feeling. Some of the former were printed in the "Acta S. Rumoldi",

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Wadding, Scriptorum Ord. Min. (Rome, 1650); Joannes a S. Augustino, Bibliotheca Franciscana (Madrid, 1733); Colloquia S. S. Liberae (Louvain, 1654), preface, Sir James Ware's Works, ed. Harris (Dublin, 1674); Irish Ecclesi. Record, Ed. H. Cleary (Dublin, 1870); Biographia (Dublin, 1783); O'Cbre, Lectures on MS. Materials of Ancient Irish History (Dublin, 1861); Annals of the Four Masters, ed. O'Donovan, 1 (Dublin, 1852); O'Meara, Lives of the Irish Saints, 1 (Dublin, 1873), introduction; Re Buck, L'archéologie irlandaise au couvent de S. Antoine de Padoue à Louvain (Paris, 1869), MSS. in Bodleian Library, Brussels, St. Iulian's, Rome; Franciscan Convent, Dublin.

GREGORY CLEARY.

WARD, James Harman, commander U. S. Navy; b. in Hartford, Conn., 1806; killed in action on Matthias Point, Va., 27 June, 1861. He was the first Union naval officer to fall in the Civil War. One of the founders of the United States Naval Academy under Navy regulations, his books on naval science had an important effect on the modern development of the service. He was a convert to the Catholic Faith, and his funeral from St. Patrick's church, Hartford, was made the occasion of a memorable war-time demonstration. Educated at the Vermont Military Academy, and at Trinity College, Hartford, he was appointed a midshipman in the navy 4 Jan., 1829. In this rank he served several years on the coast of Africa and there compiled his "Manual of Naval Tactics" (1855). He gave a course of lectures on gunnery in Philadelphia in 1842, and urged the establishment of the naval school, in which, when it was opened, he was an instructor (1845-47). His series of lectures, "Elementary Instruction on Naval Ordnance and Gunnery," attracted much attention, as did also his book "Steam for the Million." In 1853 he was promoted commander, and in 1857 appointed to the charge of the receiving ship "North Carolina" at the Brooklyn Navy Yard. When the Civil War broke out he was called to Washington to counsel the navy department, and organized the Potomac flotilla, of which he was in command 16 May, 1861. John directing its operations against the batteries the Confederates had erected along the river banks he was killed at Matthias Point.


THOMAS F. MEEHAN.

WARD, Margaret, Venerable, martyr, born at Congleton, Cheshire; executed at Tyburn, London, 30 Aug., 1588. Nothing is known of her early life except that she was of good family and for a time dwelt in the house of a lady of distinction named Whittall then residing in London. Knowing that Whittall Watson, the priest who wrote the work known as the "Quodlibetes," was imprisoned, she obtained permission to visit him. After several visits she disarmed the vigilance of the gaoler and furnished him with a cord whereby he could make his escape. At the appointed time the boatman whom she had engaged to convey the priest down the river refused to carry out her bargain, and in her distress she procured a young man to accompany Roche (or Necle), who undertook to assist her. He provided a boat and exchanged clothes with Watson, who made good his escape. But the clothes betrayed John Roche, and the rope convinced the gaoler that Margaret Ward had been instrumental in the flight of the prisoner. They were both arrested and loaded with chains. Southwell wrote to Father Acquaviva, S. J.: "She was hanged and hung up by the wrists, the tips of her toes only touching the ground, for so long a time that she was crippled and paralyzed, but these sufferings greatly strengthened the glorious martyr for her last struggle." She was tried and condemned at Newgate, her liberty being offered her if she would attend Protestant worship. VEPES, Historia Particular de la persecucion de Inglaterra (1590); CHALLONER, Memoirs of Missionary Priests (London, 1741-52); POLLEN, Acts of English Martyrs (London, 1891); Catholic Record Society, V, 328, 327; The Month (Jan., 1870).

EDWIN BURTON.

WARD, Mary, foundress, b. 22 Jan., 1685; d. 23 Jan., 1645; eldest daughter of Marmaduke Ward and Ursula Wright, and connected by blood with most of the great Catholic families of Yorkshire. She entered a convent of Poor Clares at St. Omer as lay sister in 1606. The following year she founded a house for Englishwomen at Gravendles, but not finding herself called to the contemplative life, she resolved to devote herself to active work. At the age of twenty-four she found herself surrounded by a band of devoted companions determined to labour under her guidance. In 1609 they established themselves as a religious community at St. Omer, and opened schools for rich and poor. The venture was a success, but it was a novelty, and it called forth a supercilious and opposition as well as praise. Her idea was to enable women to do for the Church in their proper field, what men had done for it in the Society of Jesus. The idea has been realized over and over again in modern times, but in the seventeenth century it met with little encouragement. Uncohorted nuns were an innovation repugnant to long-standing principles and traditions then prevalent. The work of religious women was then confined to prayer, and such good offices for their neighbour as could be carried on within the walls of a convent. There were other startling differences between the new institute and existing congregations of women, such as freedom from enclosure, from the obligation of choir, from wearing a religious habit, and from the jurisdiction of the diocesan. Moreover her scheme was put forward at a time when there was much division amongst English Catholics, and the fact that it borrowed so much from the Society of Jesus (itself an object of suspicion and hostility in many quarters) increased the mistrust it inspired. Measures recognized as wise and safe in these days were untried in hers, and her opponents called for some pronouncement of authority as to the status and merits of her work. As early as 1615, Suarez and Lessius had been asked for their opinion on the new institute. Both praised its way of life. Lessius held that episcopal approbation sufficed to render it a religious body; Suarez maintained that its aim, organization, and methods being without precedent in the case of women, it must be held a sect. In 1642, St. Pius V had declared solemn vows and strict papal enclosure to be essential to all communities of religious women. To this law the difficulties of Mary Ward were mainly due, when on the propagation of her institute in Flanders, Bavaria, Austria, and Italy, she applied to the Holy See for formal approbation. The Archduchess Isabella, the Elector Maximilian I, and the Emperor Ferdinand II had welcomed the congregation to their dominions, and together with such men as Cardinal Federigo Borromeo, Fra Domenico di Gesu, and Father Mutio Vitelleschi, General of the Society of Jesus, held the foundress in

MARY WARD

From an old engraving
sangular veneration. Paul V, Gregory XV, and Urban VIII had shown her great kindness and spoken in praise of her work, and in 1629 she was allowed to plead her own cause in person before the congregation of cardinals summoned by Urban to examine it. The "Jesuiten"—as her congregation was designated by her opponents—were suppressed in 1638.

Her work however was not destroyed. It revived gradually and developed, following the general lines of the first scheme. The second institute was at length approved as to its rule by Clement XI in 1703, and as an institute by Pius IX in 1877.

At the express desire of Pope Urban Mary went to Rome, and was received into the young members of her religious family, under the supervision and protection of the Holy See, the new institute took shape. In 1639, with letters of introduction from Pope Urban to Queen Henrietta Maria, Mary returned to England and established herself in London. In 1642 she journeyed northward with her household and took up her abode at Heworth, near York, where she died. The stone over her grave in the village churchyard of Osbaldwick is preserved to this day.

For the history of the institute subsequent to the death of Mary Ward, see INSTITUTE OF MARY.

CHAMBERS, Life of Mary Ward (London, 1858); SATOME, Mother M. Mary Ward, A Foundress of the Seventeenth Century (London, 1901); Monks, The Life of Mary Ward in the Month IV, The oldest sources for the history of Mary Ward are the MS. letters and manuscripts published by Pageti. London, 1662. Nunnery Arch. Arch. Brit. (Latin, 1617-1629), of which there is a copy in the Westminster Diocesan Archives. Loynier (Ger- man, 1660), Nunnery Arch. The most important of printed Lives are: KNOX (1717); FRID (c. 1677), and BECUNBERG.

M. LONTA.

Ward, Thomas, b. at Danby Castle near Guisborough, Yorkshire, 13 April, 1652; d. at St-Germain, France, 1704. He was the son of a farmer and was educated as a Presbyterian at Pickering School. Henry Wharton asserted that he had been a Cambridge scholar but this is not certain. Having acted for some time as a servant he was led by his theological studies to become a Catholic. He traveled in France and Italy, and for five or six years held a commission in the papal guard, seeing service against the Turks. On the accession of James II (1688) he returned to England and employed his learning in controversy. His most popular work, "England's Reformation," is a poem in four cantos in the metre of "Tudoritas." It is usually placed in the set of pamphlets published in 1710, and since then in several editions. His "Errata to the Protestant Bible," based on Gregory Martin's work on the same subject, has been frequently republished since its appearance in 1688, once with a preface by Lingard (1810). Bishop Milner wrote a pamphlet to defend it from one of the Protestant attacks which its republication in the late eighteenth century provoked. His other works were: "Spectrum Protestantum" (London, 1687); "Some Queries to the Protestants" (London, 1687); "Monomachia" (London, 1678), written against Archbishop Tenison, as also was "The Roman Catholic Soldier's Letter" (London, 1688). He also published in 1688 in two broadsheets an encomium of church history, under the title "The Tree of Life." "The Controversy of Ordination truly stated" (London, 1719) and "Controversy with Mr. Ritschel" (1810) were posthumous works. He left two unpublished MSS. on the Divine Office now in the British Museum, one on the pope's supremacy in the possession of Mr. Gilling, one on the history of England, and others.

Life of Thomas Ward, prefixed to the Controversy with Mr. Ritschel (Manchester, 1810); Donz, Church History, III (Brussels and Wolverhampton, 1742); CATHEDRAL, IV, 165, CORRISTON, Rheins and Donay (Oxford, 1853); COOPER, in Dict. Nat. Biog., s. v.; GILLOW, Bibl. Dect. Eng. Cath., s. v.

EDWIN BURTON.

WARD, William, Venerable (real name WEBSTER), b. at Thornby in Westmoreland, about 1560; martyred at Tyburn, 26 July, 1641. He was over forty when he went to Donay to study for the priesthood but no work of his has been preserved of his earlier life. He arrived there on 18 September, 1660, and on his ordination was placed in the minor orders on 16 December, 1605; the subdiaconate on 26 October, 1607; the diaconate on 31 May, 1608; and the priesthood on the following day. On 14 October he started for England, but was driven on to the shores of Scotland, arrested and imprisoned for three years. On obtaining his liberty he came to England where he laboured for thirty years, twenty of which he spent in various prisons as a confessor for the Faith. He was of zealous and fiery tempera- ment, severe with himself and others, and especially devoted to hearing confessions. Though he had the reputation of being a very exacting director his earnestness drew to him many penitents. It was said that he had a personal life and no secret of his numerous charities that he was even accused of avarice. He was in London when Parliament issued the proclamation of 7 April, 1641, banishing all priests under pain of death, but refused to leave, though he wished for his nephew. Six days later he was brought to trial at the Old Bailey and was condemned on 23 July. He suffered on the feast of St. Anne to whom he ever had a great devotion. An oil portrait, painted shortly after the martyrdom from memory or possibly from an earlier sketch, is preserved at St. Edmund's College, Old Hall.


EDWIN BURTON.

Ward, William George, an English writer and convert, eldest son of William Ward, Esq., b. in London, 21 March, 1812; d. 6 July, 1887. He was educated at Westminster College and at Christ Church, Oxford, matriculated at the university in 1830. Though he confessed to a lack of appreciation of the finer branches of letters and poetry, he took a second class in them as well as in mathematics in 1834. He was a musician of no small attainments, a distin- guished mathematician, and a profound philosopher. Indeed, though there is much wildness and rugged elegance in his writings, especially in those of later date, his metaphysical bias may be always recognized. In 1833 he was elected to a scholarship at Lincoln College and, in the following year, was admitted to the degree of B.A. and became a fellow of Balliol College, subsequently taking orders. As anathematized as a tutor at the latter college he found himself in a position in which his strong intellectual influ- ence soon became a power in the university. His
keen perception and logical faculty, trained to no small extent by debates in the Oxford Union, gave weight to his opinions, while his growing power in the metaphysical sciences was fitting him for the unique part which he had to play later. The Tractarian Movement began in 1833. At this time Ward was a follower of Dr. Arnold, a latitudinarian in his principles, and thoroughly out of touch with the views of the new school. But, in 1838, he definitively changed his position, and, from standing aloof with suspicion and almost with contempt, he became a fervent supporter of the movement.

He joined the party then led by Dr. (afterwards Cardinal) Newman; and, when the famous Tract XC appeared in 1841, he joined issue with the army of critics who attacked it, by writing two pamphlets in defence of it. He did this thoroughly; and, having taken his place among the Tractarians, he lost no occasion of employing his skill as a dialectician. Not only among men of his own standing, but even in his mathematical classes, which not seldom ended in religious discussions, was the force of his trenchant logic felt. So much so that the authorities took fright, and after the appearance of the last of the Series of the Catholic Review, Thenceforward, his attitude was one in which ultimate submission to Rome seemed to be inevitable. When Newman retired to Littlemore, Ward became the most prominent figure among the Tractarians. In his contributions to the British Critic (1841-3) he advocated a policy of gradual assimilation to the Establishment, which he did not think the Catholic Church would ever adopt. He paved for corporate reunion. In 1844 he published his work entitled "The Ideal of a Christian Church considered in comparison with existing practice", in which he further elaborated his views. From this work he acquired the sobriquet of "Ideal" Ward. Shortly after the appearance of this book, on 13 Feb., 1845, he was deprived of his university degrees; and after holding the chair of moral philosophy there for a year was professor of moral philosophy at Jesus College between the years 1852-8. In the latter year he published "On Nature and Grace—a Theological Treatise", containing the substance of his theological lectures. As a contributor to, and later on as editor of, the "Dublin Review", of which he was offered the editorial chair by Cardinal Wiseman in 1863, he was a strenuous defender of papal authority, against Dollinger principally (1860-70); and he critic of the tenets of the "Experience School" as exemplified in the teaching of John Stuart Mill and Alexander Bain. After the death of Cardinal Wiseman, Dr. Ward, keenly alive to the circumstances and needs of the restored hierarchy, strongly advocated the appointment of Dr. Manning. He was a prominent member of the "movement" within the ranks of the then new Society of the Metaphysical Society (1869); of which, in the following year, he became the president. This society embraced representatives of almost every possible shade of thought and intellectual bias. The names of such members as Hussey, Tyndall, Martineau, Leslie Stephen, Frederic Harrison, Ruskin, John Morley, and Cardinal Manning are a sufficient indication of its heterogeneous nature. In 1878, his health compelled him to resign the important post which he held as editor of the historic "Dublin Review," a position in which he had a unique opportunity of using his great gifts in defence of the Church and the philosophical bases of the Faith. His contributions to the philosophy of Theism are valuable and solid. In his attitude he may be described as a thorough representative of the demonstrative school; but he lays the greatest stress upon the distinction between explicit and implicit reason. He follows Newman, and especially Keil, in tracing the genesis of certitude; but he is clear in his teaching that all implicit reasoning is capable of being formally and explicitly expressed, that the whole of theistic teaching can be so presented as to claim the assent of all reasoning men.


FRANCIS AVELING.

Warde, Mary Francis Xavier, b. at Belbrook House, Mourne-Rath, Queen's County, Ireland, 1816; d. at Loretto, Chicago, Ill., U.S.A., 25 March, 1884. Educated in private schools and, in 1835, entered St. Mary's College, Kilkenny, under the care of Bishop Thaddeus, Dublin. In 1837 she opened the Convent of St. Joseph, the first Catholic school for girls in Ireland. At Loretto, New York, in 1859, she opened the first Catholic school for girls in the United States of America. In 1863 she opened a branch of the same school at New Orleans, La., and in 1872 a branch of the Paris Convent of the Sisters of Mercy. In 1868 she founded the Order of the Sisters of Mercy of America's first private hospital in the United States, at Pittsburgh, and opened the first hospital of the Sisters of Mercy in the United States in the District of Columbia in 1868. In 1876, she opened a branch of the same school in New Orleans, La., and in 1878, she opened a branch of the same school in Chicago, Ill. In 1883, she opened a branch of the same school in the District of Columbia, and in 1884, she opened a branch of the same school in Chicago, Ill. In 1885, she opened a branch of the same school in St. Louis, Mo., and in 1886, she opened a branch of the same school in the District of Columbia. In 1888, she opened a branch of the same school in Chicago, Ill., and in 1889, she opened a branch of the same school in the District of Columbia. In 1890, she opened a branch of the same school in Chicago, Ill., and in 1891, she opened a branch of the same school in the District of Columbia. In 1892, she opened a branch of the same school in Chicago, Ill., and in 1893, she opened a branch of the same school in the District of Columbia. In 1894, she opened a branch of the same school in Chicago, Ill., and in 1895, she opened a branch of the same school in the District of Columbia. In 1896, she opened a branch of the same school in Chicago, Ill., and in 1897, she opened a branch of the same school in the District of Columbia. In 1898, she opened a branch of the same school in Chicago, Ill., and in 1899, she opened a branch of the same school in the District of Columbia. In 1900, she opened a branch of the same school in Chicago, Ill., and in 1901, she opened a branch of the same school in the District of Columbia. In 1902, she opened a branch of the same school in Chicago, Ill., and in 1903, she opened a branch of the same school in the District of Columbia. In 1904, she opened a branch of the same school in Chicago, Ill., and in 1905, she opened a branch of the same school in the District of Columbia. In 1906, she opened a branch of the same school in Chicago, Ill., and in 1907, she opened a branch of the same school in the District of Columbia. In 1908, she opened a branch of the same school in Chicago, Ill., and in 1909, she opened a branch of the same school in the District of Columbia. In 1910, she opened a branch of the same school in Chicago, Ill., and in 1911, she opened a branch of the same school in the District of Columbia. In 1912, she opened a branch of the same school in Chicago, Ill., and in 1913, she opened a branch of the same school in the District of Columbia. In 1914, she opened a branch of the same school in Chicago, Ill., and in 1915, she opened a branch of the same school in the District of Columbia. In 1916, she opened a branch of the same school in Chicago, Ill., and in 1917, she opened a branch of the same school in the District of Columbia. In 1918, she opened a branch of the same school in Chicago, Ill., and in 1919, she opened a branch of the same school in the District of Columbia. In 1920, she opened a branch of the same school in Chicago, Ill., and in 1921, she opened a branch of the same school in the District of Columbia.
ill-conceiv'd fray. 1, for one, shall not lift a hand to harm these ladies."

In 1532 Mother Warde opened houses in Hartford and New Haven to which free schools were attached; later on academies were opened and the works of mercy inaugurated. In 1534 Mrs. Goodloe Harper, daughter of Charles Carroll of Carrollton, donated to the congregation a house and some ground at Newport, R. I., for a convent and schools. Her daughter, Miss Emily Harper, was also a generous benefactor. In 1537 free and select schools were opened at Rochester, and later at Providence, the size of Bishop Bacon of Portland, and there established night schools for factory children. St. Mary's Academy was opened the same year. In 1601, at the request of Bishop Wood, Mother Warde opened a convent at Philadelphia, where free schools and the living of her convent were chartered. In the greatest part of the country was sent to Omaha; in 1865 a branch house and schools were opened at Bangor, Maine; in 1871 a colony of sisters was sent to Yreka, California, and North Whitefield Mission, Maine, was undertaken by Mother Warde, who likewise sent foundations to Jersey City, Bordentown, and Princeton, N. J. In 1892 the work of an orphanage in Portland, but a disastrous fire delayed the work until 1872, when the Burlington foundation had been begun. The Kavanagh School was given to the sisters by Miss Winifred Kavanagh; an academy was also opened at Portland. On the feast of the Exultation of the Holy Cross, 1878, Mother Warde sent the sisters to labour among the Indians at the Point, at Terra Nova, and at Dana's Point. The Government builds the school houses and pays the sisters salaries for teaching the Indian children. Mother Warde's last works were the opening of an Old Ladies' Home and a Young Ladies' Academy at Deering, Maine. At the time of her golden jubilee in 1883 Mother Warde was the oldest Sister of Mercy living in Boston. She signed the University of Chicago, for the B. M. A College, Oxford, of which he became a fellow in 1473. Having taken his doctorate of laws he left Oxford in 1188, to become an advocate in the ecclesiastical courts in London, but two years later he returned to Oxford as principal of the school of civil law. His ability caused him to be employed on several foreign embassies, and his success obtained for him much ecclesiastical power. He was made rector of Barley (1493), archdeacon of Huntingdon (1497), and rector of Cottenham (1500). On 13 Feb., 1501, he had been appointed to the important legal office of Master of the Rolls. While absent on one of his frequent missions abroad he was elected Bishop of London (October, 1501), but was not consecrated till 1502. In the interval he had resigned the office of Master of the Rolls, and had been appointed to the more important post of Keeper of the Great Seal. So great was his reputation for learning and ability that fresh honours followed rapidly. On 29 Nov., 1503, Pope Julius II nominated him as Archbishop of Canterbury, and on 21 Jan., 1504, the king made him Lord Chancellor of England. He received the pallium at Lambeth on Candlemas Day and was enthroned at Canterbury on 9 March. He took a leading part in all important national business, and his powers as an orator were in much demand on great occasions of state. His university of Oxford chose him as Chancellor in 1506.

In 1509 he crowned Henry VIII and Katherine of Aragon, and under the new king he enjoyed the same confidence as under Henry VII till he was overthrown by the growing influence of Wolsey. In 1512 he became involved in a controversy with his suffragans, who enjoyed immunity; Wolsey claimed for the metropolitans prerogative too far, and the matter was finally settled by a compromise. When Wolsey became cardinal, the archbishop received the created cardinal in 1515 Warham conferred the hat upon him in Westminster Abbey, and thereafter he was forced to remain in second place. Before Christmas he resigned the office of Lord Chancellor, as he had long wished to do, being out of sympathy with the king's anti-French policy, and Wolsey received the Great Seal in his stead. Warham's power was still further diminished in 1518 by the appointment of new archbishops in the southern province, and not infrequently overruled his decisions. In state affairs, especially in the raising of subsidies, he supported Wolsey, though he deprecated the cardinal's efforts for doing so. When the divorce question was first raised in 1527 he was Wolsey's assessor in the secret inquiry into the validity of the king's marriage. About this time his health began to fail, and he was no longer equal to taking an effective part in the important affairs that ensued. Being selected as the chief of the counsel appointed to assist Queen Katherine he did nothing on her behalf, but when she appealed to him for advice, replied that he would not meddle in such matters. He steadfastly refused to oppose the king's wishes, and in the summer of 1530 signed the petition to the pope begging him to allow the divorce. This course he pursued under threats from the king that unless he was willing to renounce his ecclesiastical authority in England would be destroyed.

On Wolsey's fall the king wished the whole ease to be submitted to Warham's decision, but the pope refused on the ground that his signature of the petition made him an unfit judge. When the whole clergy of England were subjected to a preoccupying for having acknowledged Wolsey's legitimate authority, the king seized the opportunity to force them to declare him head of the Church. Warham proposed an amendment recognizing him as "protector and supreme lord of the Church and so far as the law of Christ will allow supreme head". This was carried in default of opposition and the clergy were allowed
to purchase their pardon for a large sum. At length Warham awoke to the gravity of the position, and on 24 Feb., 1532, he formally protested against all Acts of Parliament derogatory to the pope's authority or the prerogatives of Canterbury. The king met the protestant to harass the archbishop with a petition for redress of grievances against his courts. With a flash of his old spirit and ability he returned an able answer, but this did not satisfy either king or parliament, and on 15 May the "submission of the clergy" was wrong from them. Three months later Warham died, leaving his books to be divided between the cathedral and the university, which he had founded. He had nothing else to leave, owing to his extreme munificence in supporting public charities, in exercising hospitality and in assisting scholars, such as Erasmus. His own private life was austere, so that he died "without money and without debts." His portrait by Holbein is at Lambeth, the original drawing for it being preserved in the king's collection at Windsor.


Edwin Burton.

Warmia. See Ermland.

Warnedri. See Paulus Diaconts.

Warsaw, Archdiocese of (Warsayensis). — Warsaw (Polish, Warszawa), on the western bank of the Vistula, is the capital of the Kingdom of Poland. The city, including the suburb of Praga on the east side of the Vistula, consists of the Old City (Stare Miasto), the New City (Nowe Miasto) and the westerly suburbs of Wola and Mokotow. It is the see of the Catholic archbishop and also of the Russian Orthodox Archbishop of Pskov and Warsaw. The Catholic archbishop is the primate of the Kingdom of Poland and is entitled to wear the red robes of a cardinal save the cincture and biretta, but he may not now call himself metropolitan, the Russian authorities allowing only "archiepiscopus Ecclesiae Metropolitanae Varsoviensis." The city has fine handsome streets and is the meeting ground between Russia and Poland. In the central part of the city is the royal palace, now the official residence of the Russian governor-general, and also the magnificent avenues of Krakowskie Przednie, Nowy Swiat, and Aleja Ujazdowska, which compare with those of any European cities, the new Orthodox Cathedral of St. Alexander Nevsky, and the fine park known as the Saxe Gardens, while to the north in the Old City is the historic Cathedral of St. John and the crowning Alexander Citadel. The Jewish quarter lies to the north and west of the Saxe Gardens, commencing near the Zelazna Brana (Iron Gate), while to the south is the Lazienki Park with its chateau, formerly the royal summer palace. Two iron bridges span the Vistula at its river terminus at Warsaw for trains from St. Petersburg, MOlodezno, and southern Russia. Many of the finest collections of books, manuscripts, and art treasures made by the kings of Poland and noble families in the university and palaces of Warsaw have been confiscated by the Russian Government and removed to St. Petersburg. The most ancient documents which mention the city of Warsaw are of the sixteenth century, but the city probably existed earlier, perhaps in the eleventh century. It developed greatly during the reign of Trojden, who in the fourteenth century surrounded it with walls. In 1381 it began to be embellished with houses and palaces, and became the residence of the Dukes of Masovia. In the sixteenth and seventeenth centuries it acquired great importance as the meeting-place of the Polish diets. In 1550 King Sigismund August chose it as a residence, and from the time of Sigismund III it was the capital. In 1815 it likewise became the capital of the Polish realm incorporated with Russia and began a rapid commercial development. Its population has increased from 75,000 at the beginning of the nineteenth century to 781,179 in 1910, of whom more than 265,000 are Hebrews and about 30,000 Russians and 78,000 Germans. The city nevertheless preserves its Catholic and Polish character, and is a prominent centre of Polish literature. The Diocese, or Archdiocese, of Warsaw is of comparatively recent origin, though Christianity has flourished there from the foundation of the city, ancient documents attesting the existence of a church of St. George at Warsaw in 1195. Before the erection of its episcopal see, it possessed part of the Archdiocese of Czerk which was a portion of the Diocese of Posen as early as the twelfth century. In 1106 Adalbert Sastrzenbeek, Bishop of Posen, authorized the institution of a collegiate church at Warsaw and transferred the archdeacon of Czerk there. In the sixteenth century the canons of Warsaw became a very important body, in which many nobles were considered. In the seventeenth century the bishopric of Posen belonged to the title of the Diocese of Posen with that of Warsaw. The Archdiocese of Warsaw lasted until 1798 as an appendage of the Diocese of Posen—an extremely large one, including as it did the whole district of Czerk with part of those of Warsaw, Blonie, Rabsk, Sadowiec, etc., numbering 144 churches at the end of the eighteenth century, exclusive of those belonging to religious orders.

In 1798 Stanislaus Poniatowski, the last King of Poland, conceived the idea of setting up an episcopal see at Warsaw, but the political vicissitudes of the kingdom prevented the execution of this project. Frederick William II of Prussia, having obtained possession of Warsaw in 1797, nominated Joseph Bonze Miaskowski the vicar of the cathedral of Posen as its bishop. By a Bull dated at Florence, October, 1798, Pius VI sanctioned the canonical erection of the Diocese of Warsaw, separating it from the jurisdiction of Posen. The new diocese comprised within its limits the territory of the old archdiocese—the Deaneries of Garwolin, Liw, and Przemislaw, its first suffragans in 1804, when its government was entrusted to Ignatius Raczyński, Archbishop of Gnesen, who, in 1808, appointed Gregory Zacharjaszewicz, titular Bishop of Corfu, his vicar-general. The city was divided into four parishes. At his death (1814) the diocese was administered by Francis Zambrozycz, Bishop of Dardania. As a result of the concordat between Pius VII and Napoleon, a Bull "Militantis ecclesiae" of 11 March, 1817, the Diocese of Warsaw was made an archdiocese. On 2 October, 1818, Francis Skarbek Małczewski was preconciliated first archbishop, and by the Bull "Ex imposita nobis" of 30 June, 1818, was appointed Apostolic Legate for the Kingdom of Poland. The diocese then comprised 10 deaneries, 75 parishes, and 423,920 souls, and a large number of convents. On the death of Małczewski, 18 April, 1819, Stephen de Holoweczyk Holoweczyk, a White Russian, was appointed archbishop 17 December, 1819. On his death, 27 August, 1823, he was succeeded by Albert Leszczyński Skarszewski (1824-27) and John Paul de Larrey, Polish Frenchman. These first four archbishops bore the title of Prince of Poland, Stanislaus Kostka Lubiez Choromański (1837-38) was the first to take the title of Metropolitan of Warsaw. Under the disturbed conditions of Poland between
1831 and 1837, the archdiocese was administered by two prelates, Edward Czarnecki and Adam Pasi-kowicz. On the death of the former, it had two other administrators, Thomas Chlebowski, suffragan Bishop of Warsaw until 1844, and Anthony Melchior Fijalkowski, who was appointed archbishop 11 January, 1857, and died in exile 5 October, 1861. On 26 January he was succeeded by Sigismund Szeznefski Felinski, who, in consequence of the Polish insurrec-
tion, was deposed by St. P. Popiel in 1860 and expelled to落户 and exiled to Varsovia. There he remained for twenty years, exercising a fruitful apostolate and writing his memoirs which are of great interest for the religious history of Poland. He resigned on 13 March, 1883, and died on 17 September, 1895. On 15 March of the same year Vincent Theophilus Cho-
siecki Popiel was appointed his successor.

The Archdiocese of Warsaw should have two suff-
ragan bishops, one for Lowicz, the other for Warsaw; but these two suffragans are rarely elected. The Diocese of Warsaw at present comprises the metropo-
litan chapter of Warsaw, with eleven canons, and the collegiate chapter of Lowicz, with seven canons. The diocese is divided into fourteen deaneries; Wars-
av, with the archbishops' church, was suffragan to the cardinal-archbishop of Gdansk, and serves as the paro-
chal successors; Brzeziny, 64,736 souls and 19 churches; Gostynin, 59,212 souls and 16 churches; Grodzisk, 91,958 souls and 18 churches; Grojec, 95,742 souls and 30 churches; Kutno, 74,251 souls and 22 churches; Leczyca, 111,438 souls and 32 churches; Lodz, 308,560 souls and 10 churches; Lowicz, 51,551 souls and 21 churches; Mistki, 52,365 souls and 16 churches; Radzym, 69,279 souls and 13 churches; Rawa, 65,483 souls and 13 churches; Skierkiewice, 43,567 souls and 13 churches; Szczezenczyzna, 51,905 souls and 18 churches. There are 51 non-parochial churches. The secular clergy numbers 529 priests; the regular clergy is reduced to practically nothing, consisting only of a few religious who have survived since the church's foundation. The clergy are served by the dean of the convent of Nowe Miasto, thirteen in number, altogether 22 priests and 2 lay brothers. In 1906 five Redemptorists took up their residence at Warsaw, but were expelled in 1909. Two convents of religious women exist at Warsaw; that of the Visitation, with 14 Sisters; that of the Perpetual Adoration of the Blessed Sacrament, with 13 Sisters. In 1828 there is a convent of Sisters of the Immaculate Con-
ception, numbering 36 religious. On the other hand the Sisters of Charity, at Warsaw, Kutno, Lowicz, Leczyca, Rawa, Skierkiewice, Grojec, etc., number 382; they have charge of the hospitals, orphanages, alm-
houses, lunatic asylums, and sanatoria. The metro-
politan seminary has 14 professors and 122 students. In 1816 the University of Warsaw had a faculty of Catholic theology; in 1825 it was transformed into a seminary of higher studies; in 1835 the Tsar Nicholas I made it a Catholic ecclesiastical academy; but it was suppressed in 1867. The Diocese of Warsaw sends six or seven of its best students to the Catholic ecclesiastical seminary of St. Petersburg.

The number of Catholics in 1864, was about 621,680 souls; in the diocese, 1,412,652, making 1,827,272 souls for the whole archdiocese. The city contains more than forty churches and chapels, most of which for-
merly belonged to the religious orders. The cathedral, dedicated to St. John the Baptist, dates from the thirteenth century; it contains many chapels, works of art, and tombs of the famous Polish magnates; the famous Jesuit, Father Peter Skarga, preached there. It is a church of much historical importance for the events which have taken place in it, and is a parish church, served by a college of vicars, with a parish of 20,000 souls. The Augustinian Church of St. Martin, founded in the fourteenth century, has been since 1625 the seat of a very flourishing Confraternity of the Girdle; the religious were expelled from it in 1864. Next in order of importance are, among others; the Church of the Visitation of the Most Holy Virgin, founded in 1508, and consecrated in 1587, with 18,000 souls; the Church of the Holy Cross, built in the first half of the sixteenth century, and given in 1663 to the Missionaries of St. Vincent de Paul. The church of St. Helen, is the most ancient of the aristocratic quarter of the city, and has a parish of 17,000 souls. The Dominican Church of St. James was built in the seventeenth century by a famous church historian Abram Bzowski (Bzovius). The Church of the Holy Spirit, the origin of which is said to date from the fourteenth century, was given to the Paulines in 1661, and in 1849 to the German Catholic Confraternity. St. Anthony, founded in the second half of the seventeenth century, was entrusted to the Reformed Franciscans; it has been the parish church of 18,000 souls since 1864. The Assumption, built in the first half of the seventeenth century by the Carmelites, together with their convent, became in 1862-67 the seat of the Catholic academy, and is now the property of the German community. In 1646, when consecrated, is now the church of the military chaplains. St. Mary, founded by the Jesuits and completed in 1620, was afterwards given to the Paulines and Pieists. The Transfiguration, formerly a Capuchin church, founded by John Sobieski to commemorate the deliverance of Vienna from the Turks, was only recently consecrated. In 1868 it became a parish, and in 1873, a modern church. The Carmelite Church of the Nativity, built in the sixteenth century, is now the church of a parish with 42,000 souls. The Most Holy Trinity, Trinitarian, was begun in 1699; it now serves a parish of 38,000 souls. The church of St. Alexander, built by Tsar Alexander I in 1856, is magnificently adorned with sculpture and paintings, but is not in favour with the populace. The Polish College of the Redemptorists, founded in 1853, has a parish of 60,000 souls. Our Lady of Loreto, in the popular suburb of Praga, has 82,000 souls in its parish.

After Warsaw, the chief centre of population in the diocese is Lodz, which has two parish churches; the Assumption (92,000 souls) and the Exaltation of the Holy Cross (53,000 souls). Lodz has been most affected by the unfavourable circumstances under which the Diocese of Warsaw exists. Catholicism there is in a flourishing condition, and piety is vigorous among its inhabitants. The secular clergy is insufficient in number to supply the spiritual needs of the flock, and unfortunately the assistance of regular clergy is wanting. Catholicism is promoted in a thousand ways by anti-
Christian agencies; the anti-clerical propaganda of the Socialists and the Freethinkers, who have founded a periodical, the "Mysl Niepodlegla" (Independent Thought), to defame religion and its ministers; the legal persecution of the Russian Government; lastly, the Mariavites, who are scattered throughout the diocese of Warsaw, the centre of Mariavism; there, according to Mariavist statis-
tics, the adherents of the sect numbered 40,000. Charitable works are highly developed at Warsaw, but it is regretted that the Catholic press is not as flourishing as it ought to be.
Wartenberg, FRANZ WILHELM, COUNT von, Bishop of Osnabrück and cardinal, eldest son of Duke Ferdinand of Bavaria and his morganatic wife Maria Potenza. He was born on 12 March, 1593; d. at Ratisbon, 1 Dec., 1661. He was educated by the Jesuits, at Ingolstadt (1601–8), and at the Germanic in Rome (1608–14). In 1621 he became manager of the governmental affairs of the Elector Ferdinand of Cologne, who appointed him president of his council and brought him to the Diet of Ratisbon (1622). On 5 March, 1629, he received papal approbation 25 April, 1630. The Catholic Faith in Osnabrück was then in a deplorable condition. The three preceding bishops had been Protestants and had replaced most of the Catholic priests by Protestant preachers. Cardinal Eitel Friedrich, who succeeded them, endeavoured to restore the Catholic religion but soon died. With the death of this cardinal in 1628, which was in the spring of that year, came the return of Osnabrück to Catholicism (12 March, 1628), which had been occupied by Danish soldiers. He began the work of Counter-Reformation with great zeal; drove the Protestant preachers from the city and restored the churches to the Catholics. He eliminated the anti-Catholic element from the city council; took the system of education into his own hands, and soon compelled the city council to conform to the Jesuits whom he engaged as teachers at the Gymnasium Carolinum; restored various religious communities and established new ones; held synods and visitations, enforced the Tridentine decrees where possible and, in 1631, founded a university which, however, was destroyed by the Swedes in 1637.

Wartenberg was commissioned with the execution of the Edict of Restitution (1629) in Lower Saxony, and was elected later to the provostry of the collegiate church of Bonn. He was chosen Bishop of Verden (1630), Minden (1631), and appointed Vicar Apostolic of Bremen by Innocent X (1645). In 1633 Osnabrück capitulated to the Swedes and Wartenberg fled to the West in 1635, where he was received by the Jesuits. In 1636 he was made a cardinal. In 1639 he returned to Osnabrück and waschoice of another's bishop who had not yet received any of the major orders, was ordained priest and consecrated bishop at Ratisbon in 1636. In 1641 he went to Rome and upon his return was elected Coadjutor Bishop of Ratisbon. His return was due to the negotiations of the Peace of Westphalia (1648) he represented the Catholic electors. Though preventing the intended secularization of his see by the Swedes, he had to yield to the stipulation that after his death the See of Osnabrück should be alternately administered by a Protestant and by a Catholic bishop. Wartenberg was to keep the See of Osnabrück, but the See of Verden, Minden, and Bremen fell into the hands of Protistans, Wartenberg, however, retained spiritual jurisdiction over them. On 18 Dec., 1630, he took possession of the See of Osnabrück and laboured to restore the Catholic religion. On 5 April, 1661, he was created cardinal-priest by Alexander VII.

Michael Ott.

Washing of Feet and Hands.—Owing to the general use of sandals in Eastern countries the washing of the feet has been recognized from the earliest times as a duty of courtesy to be shown to guests (Gen., xviii, 4, xix, 2; Luke, vii, 44, etc.). The action of Christ after the Last Supper (John, xiii, 1–15) must also have involved it with a deep religious significance, and in fact down to the time of St. Bernard we find ecclesiastical writers, at least occasionally, applying to this ceremony the term Sacramentum in its wider sense, by which we no doubt meant that it possessed the virtue of what we now call a sacramental. Christ's command to wash one another's feet must have been understood from the beginning in a literal sense, for St. Paul (I Tim., iii, 8): “I have therefore given you an example, that you should do as I have done to you.” This practice, we may believe, has never been interrupted, though the nature of the act itself has changed with the time. In the early centuries it was scattered and fitful. For example the Council of Elvira (c. 301) xlviu directs that the feet of those about to be baptized are not to be washed by priests but presumably by clerics or at least lay persons. This practice of washing the feet at baptism was long maintained in Gaul, Milan, and Ireland, but it was not apparently known in Rome or in the East. In Africa the custom of washing the feet on the subject's entry into baptism became so close that there seemed danger of its being mistaken for an integral part of the rite of baptism itself (Augustine, Ep. LV, “Ad Jan.”, n. 33). Hence the washing of the feet was in many places assigned to another day than that on which the baptism took place. In the religious orders the ceremony found favour as a means of teaching charity and humility. The Rule of St. Benedict directs that on Holy Thursday for the night of the Lord, before the celebration of the Last Supper, the abbot and the brethren should wash the feet of the community. Whether the custom of holding this “maundy” (from “Mandatum novum do vobis”, the first words of the initial Antiphon) on Maundy Thursday, developed out of the baptisal practice originally attached to that day does not seem quite clear, but it soon became an universal custom in cathedral and collegiate churches. In the latter half of the fourteenth century the pope washed the feet of twelve sub-deacons after his Mass and of thirteen poor men after his dinner. The “Ceremonial esecoporum” directs that the bishop is to wash the feet either of thirteen poor men or of thirteen of his canons. The prelate and his assistants are vested and the Gospel “Ante solemnitas solemnitatem” is ceremonially sung with incense and lights at the beginning of the liturgy. Most of the sovereigns of Europe used also formerly to perform the maundy. The custom is still retained at the Austrian and Spanish courts.

The liturgical washing of hands has already been treated in the article LAVABO. It may be noted that, possibly in consequence of the words of St. Paul (I Tim., iii, 8): “I have therefore given you an example, that you should do as I have done to you.” The multiplied washings in a pontifical Mass probably bear witness to the practice of an earlier age. Let us also note that the “Ceremonial esecoporum” enjoins the use of the credence or tending as a precaution against poison even for the water used in the washing of hands.
Washington, District of Columbia, the capital of the United States, is situated on the left bank of the Potomac River, 108 miles from its mouth in Chesapeake Bay; latitude (Capitol), N. 38° 53'; longitude, W. 77°. The original district (10 miles square) was reduced by the act of Congress, 1817, of the state of Maryland, to 100 square miles, to which Congress added the county of Alexandria, Virginia, in 1846, to the present approximate land area of 60 sq. miles. The population, according to the census of 1810, was 331,069, and was classified as wholly urban; the county organization (Washington County, D. C.) was abolished in 1874, and the city of Washington is now coextensive with the District of Columbia. The larger part of the district is built up, and, because of its proximity to the national capital, whatever farm land exists possesses its chief value as a potential residence property.

The Continental Congress had held its sessions in different places, principally at Philadelphia, and there was no permanent seat of the general government until after the adoption of the Constitution of the United States. The following letter, the letter of transmittal of the powers of Congress (Sec. 8, Art. I), was included in that instrument: "To exercise exclusive jurisdiction over such District (not exceeding ten miles square) as may, by cession of particular States, and the acceptance of Congress, become the seat of Government of the United States". Various places were proposed, but the Federal City, or national trunk road, was elicited in the debates on the resolutions and bills introduced before Congress on the subject: the States of Maryland and Virginia. In 1788 and 1789, had offered the requisite area, and the "acceptance of Congress", under Acts of 16 July, 1790, and 31 March, 1791, constituted the District of Columbia the seat of the national government. The boundaries of the District, exact location and boundaries by George Washington: it included within its limits the flourishing boroughs of Georgetown, Montgomery County (Maryland), and Alexandria (Virginia); the rest of the territory was rural. The president was also authorized to appoint three commissioners to lay out and survey a site for the Federal City. In the District, to have and to provide buildings for the residence of the president, the accommodation of Congress, and the use of the government departments. One of the commissioners thus appointed was Daniel Carroll "of Duddington", of the family of Bishop John Carroll, and one of the principal landed proprietors of the District; Mayor of Georgetown, T. E. L., then Catholic, was employed to furnish a plan of the city, and to him the credit of its magnificently designed church is mainly due; James Hoban, a Catholic, won by competition the prize offered for a plan of the president's house, and the "White House" is constructed in accordance with his design. The cornerstone was laid (13 October, 1792) by President Washington, who also delivered an address, which was engraved on the north wing of the Capitol (18 September, 1793); the site where the Capitol occupied was part of the land of Daniel Carroll, and was practically a gift from him to the United States. In 1800 President Adams came to the city, the transfer of the departments from Philadelphia was effected, and Washington became the permanent capital of the United States.

The first local authorities of Washington were the president, three commissioners appointed by him, and the Levy Court; the city was incorporated in 1802, with a city council elected by the people, and a mayor appointed by the president. Robert Brent, a Catholic and nephew of Bishop Carroll, was the first mayor, and was annually reelected until President Jefferson and Madison until 1812; in 1812, the duty of electing the mayor devolved on the council, and from 1820 to 1871 on the people. In 1871 the charters of the corporations of Washington were abolished by Act of Congress; for a brief time the District was assimilated to a territorial form of government, with a board of public works as the most important administrative factor. Since 1875 it has been governed by a board of three commissioners appointed by the president, with the approval of the American Senate; the District of Columbia is not a territory, but a municipal corporation, holding the same relation to the government of the United States that other municipal corporations do to their own state governments. It has no share in the election of president, nor any district representation in Congress; its inhabitants have no voice in national legislation, and, since 1875, not even a part in the self-organization of their own foment of favour.

Father Andrew White, S. J., "the Apostle of Maryland", was the first priest to visit this region: in 1659 he established a mission at Kattamaquand, a few miles below Washington, and, with solemn ceremony, baptized the tager, or "Emperor of Piscataway". He also carried the Gospel even nearer to Washington. The "Anacostia Act", establishing the Papal Vicariate of the Kingdom of the Anacostians was a most promising candidate for baptism. The tribe, from which the Anacostia River (eastern branch) is named, dwelt in the immediate neighbourhood, and on the site of the national capital: so that the history of Catholicism in the District is traced back to the earliest days of Lord Baltimore's possession of Maryland. In 1659 a parcel of land was given by the Indians to Francis Pope, extending to the south of an inlet called Tiber": this gentleman, "Pope of Rome on the Tiber", was sheriff of Charles County, and, in all probability, a Catholic. In 1671 a "bishopric" was established at Georgetown by Cardinal Digges, Queen, and Young were the possessors of extensive landed estates before the American Revolution. There was no church in the region during the early decades of the eighteenth century, as the public exercise of Catholic worship was prohibited by the laws of Maryland: the faithful depended for spiritual assistance on the Jesuit missionaries, who resided at Georgetown, St. George's Church, or St. Thomas' Manor, Charles County. Stations were visited and Mass was celebrated in private houses, a room being set aside for the purpose, the neighbours being invited. An interesting collection of vestments, altar furnishings, chalices etc., relics of those stations and memorials of Bishop John Carroll, are preserved in the museum of Georgetown College. The independence of the United States ensured religious liberty, and a new era for the Catholic Faith began in Maryland. Father John Carroll, having returned to America in 1774, resided at Rock Creek, from which he made missionary excursions to all the neighbouring region, including what is now the District of Columbia, and consecrated the American Church, and his consecration at Lulworth Castle, England, in 1790, to the See of Baltimore coincided with the selection of Washington as the seat of government. The District of Columbia has always been included in the Diocese of Baltimore. In 1789 Bishop Carroll had already taken steps for the establishment of Georgetown College, where, on 4 May, 1812, a bronze statue due to his memory as founder was erected by the Alumni Association, with imposing ceremonies and addresses by the chief justice of the Supreme Court, the rector of the university, the attorney-general representing the president, Cardinal Gibbons, the Ambassador of Austria-Hungary, dean of the Diplomatic Corps, and the speaker of the House of Representatives.

The oldest Catholic Church in the District is
Gabriel Richard, of Detroit, was a delegate from Michigan territory to the House of Representatives. The local sentiment towards the Church has been, in general, one of good-will. When, during the Know-Nothing craze, a band of bigots secretly took away the memorial slab contributed by Pius IX to the Washington Monument, which was then being built, the better sentiment of the community condemned that act of vandalism; within the shadow of that same completed monument a solemn field Mass was celebrated in 1911, thousands attending it, and amongst them the chief magistrates of the region.

George Washington cherished the hope that the capital would be the home of a great national seat of learning. Although that hope has not yet been realized, in the sense of a university endowed by the Government and under governmental control and patronage, yet Washington is well supplied with institutions for higher education, offers extraordinary advantages for scientific and literary labour and study, and possesses an unparalleled educational equipment in the great research libraries and institutions of the Government. By authority of Congress, all such facilities for research and information are made accessible to students of higher learning in the District. This provision applies to the Library of Congress, the National Museum, the Patent Office, the Bureau of Education, the Bureau of Education, the Bureau of Agriculture, the Fish Commission, the Geological Survey, the Naval Observatory, several hospitals and other departments supplied with special libraries, laboratories, and equipment for research. The Library of Congress contains 1,100,000 volumes; Surgeon-General's Office, 110,639; National Museum, 16,000; Museum of Hygiene, 10,500; Bureau of Ethnology, 5000; Bureau of Education, 30,000; Department of Agriculture, 25,000. The Law Library of the United States Capitol contains over 100,000 volumes, and is free to students seven hours daily. Washington presents advantages for the study of American jurisprudence which are unequalled. A number of legal and historical societies remain so. Congress, the Court of Claims, the Supreme Court of the United States, and the Court of Appeals of the District of Columbia are in session during several months of each scholastic year, and, with the executive departments, the Patent, Pension, and General Land Offices, furnish advantages for professional study nowhere else enjoyed. There are six law and three medical schools in the city.

Georgetown University (q. v.), founded in 1789, and the Catholic University of America (q. v.), canonically instituted by Pope Leo XIII in 1887, offer in their various departments numerous courses in the arts and sciences to men who desire a complete professional education. The University, which has a permanent theological faculty of 52 professors, and has schools of the sacred sciences, of law, of philosophy, of letters, and sciences. It has affiliated colleges and universities of the Dominican and Franciscan Orders, of the Sulpicians, Paulists, Marists, and Holy Cross Congregations, and a Polish house of studies. Georgetown University, besides the collegiate department, includes schools of law, medicine, and dentistry; attached to the medical school is a hospital, in charge of the Sisters of St. Francis, with a training school for nurses; the law school has (1911-1912) 959 students, the largest registration of any law school in the United States.
The total number of students in the university is 1445. For female education, the Academy of the Visitation, Georgetown, and Trinity College, Brook-land, are institutions of high standing. A summer school, under the auspices of the Catholic University, was successfully inaugurated in 1911, for the members of Catholic teaching orders of women. Besides these, are the Georgetown University (founded by the Jesuits and the St. John's College, by the Christian Brothers; the Visitation Academy of Washington; the Immaculata Academy of the Sisters of Providence; academies and high schools, directed by the Sisters of the Holy Cross, Sisters of Charity, Sisters of Notre-Dame, Sisters of the Third Order of St. Dominic, and the Oblate Sisters of Providence (founded by Chinese). Over 100 public and parochial schools.

The eleemosynary and benefit institutions include St. Ann's Infant Asylum, an orphan asylum for little boys, another for girls, St. Rose's Technical School, and Providence Hospital (all in care of the Sisters of Charity). The Sisters of Mercy conduct a home for self-supporting girls. The houses of the Good Shepherd, the Little Sisters of the Poor, and the Holy Secours provide for their special objects of care and charity. Conferences of St. Vincent de Paul exist in nearly all parishes. The Christ Child Society, having for its object to provide for all the needs of child life among the destitute, has its headquarters in Washington, with branches in several other cities; the Bungalow Catholic Indian Home; and in the District of Columbia; the Apostles' Mission House was established in 1902 near the Catholic University. It is difficult to determine the exact number of Catholics in Washington, but it has been estimated to be 30 per cent of the entire population.

Catholic Directory (1912); U.S. Census 1910; Records of Columbia Historical Society: Georgetown University (1912); Forbes-Lindsay, Washington, the City and the Seat of Government (Philadelphia, 1890); Donn, Government of the District of Columbia (Washington, 1899); Clark, Greenleaf and Law in the Federal City (Washington, 1901); Weller, The National Capital, a Periodical Memoir to the Generosity of American Catholics in The Morning Star (New Orleans, 29 April, 1911).

E. I. Devitt.

Washington, State of, one of the Pacific coast states, popularly known as the "Evergreen State," the sixteenth in size among the states of the Union and the twenty-ninth in the order of admission. It was named in honor of the first president of the United States, whose likeness adorns the state seal. Its total area contains 69,127 square miles.

Boundaries. The old territory of Washington was originally formed with the consent of the U.S. Congress, 2 March, 1853, from the Territory of Oregon. It contained then "all that part lying south of the 49th degree of north latitude and north of the middle of the main channel of the Columbia river from its mouth to where the 120th degree of longitude, or said river, near Fort Walla Walla, thence with said 16th degree to the summit of the Rocky Mountains." Since the formation of the Territory (now State) of Idaho in 1863, Washington lies between 45° 20' to 49° 20' of north latitude and 117° and 121° of western longitude. Its limits according to article XXIV of the state constitution, adopted at Olympia, 22 Aug., 1889, are as follows: "Beginning at a point in the Pacific Ocean one marine league due west of and opposite the middle of the mouth of the north ship channel of the Columbia river, thence running easterly up the middle channel of said river, and where it is divided by islands up the middle of the widest channel thereof to where the 46th parallel of north latitude crosses said river near the mouth of the Walla Walla river, thence running easterly up the middle channel of said river, thence north to the 49th parallel of north latitude, thence west along said 49th parallel to the middle of the Snake river, thence north to the 44th parallel of latitude along the continent, thence following the boundary line between the United States and the British possessions through the channel which separates Vancouver Island from the continent to a point in the Pacific Ocean equidistant between Bonilla Point on Vancouver Island and Tatoosh Islands, thence running due north to the 48th parallel of north latitude, thence east along said 48th parallel to the mouth of the Columbia river, thence running due north along the eastern boundary of the state, thence south along the north boundary of the state, thence east along the eastern boundary of the state, thence north along the southern boundary of the state, they shall be:

Physical Features, Climate, etc.—The Cascade and the Coast Ranges are the principal surface features. The Cascade range, running north from north to south, and divides it into two unequal parts commonly known as western and eastern Washington. These mountainous portions range from 5000 to 14,500 feet in height. The triangular peninsula which forms the extreme northwestern part of the state and contains the Olympic Mountains and Coast Ranges is primarily composed of the older rocks of the Pacific, occupying an area of more than 2000 square miles. The Olympic peninsula, though close to the most inhabited portion of the state, has, on account of its native wilderness seen but little explored and is but sparsely inhabited. Between the Olympics and the Cascades lies the fertile Puget Sound Basin. The principal river of western Washington is the Skagit, which flows from the Skagit, Duwamish, Chehalis, and Willamette, which flow to the ocean, and the Cowitz, a tributary of the Columbia. The most important lake in western Washington is Lake Washington, about 16 miles long and 3 miles wide. Western Washington, at the foot of abrupt and heavily timbered slopes of the Cascades, is in area about one-half of eastern Washington, whose slopes lie much lower and are slightly higher. The northern and southern part of this section of the state are known as the Okanogan Highlands and the Columbia Plains. During the last ten years much government and private money has been expended to redeem this vast waste for agricultural purposes by utilizing the watercourses of the state and by degree of relief, is marvellous. The best orchards of Washington and superior alfalfa farms mark the oasis so obtained. The main watercourse of eastern Washington is the Columbia, which receives on its long and circuitous path of nearly 1400 miles to the ocean a number of tributaries such as the Pend Oreille or Clark, Okanogan, Spokane, Yakima, and Snake rivers. The western part of eastern Washington, its extremely picturesque wilderness may be termed the Switzerland of Washington. Its most attractive spot is Lake Chelan, which is more than three miles wide and about seventy miles long and which penetrates deep into the Cascade Mountains, whose base rise here and there abruptly from its waters.

Climate. There are three main climatic features more favoured than Washington, owing to the proximity of the Pacific Ocean and the protection afforded by the mountain ranges. The prevailing
westerly and south-westerly winds bring with them the almost even ocean temperature, and make \ext{western} Washington's winters milder and its summers cooler than eastern Washington, owing to the higher altitude, is less favoured. The state's mean temperature is about 51° west of the Cascades and 49° east of that range. In like manner, these ocean winds charged with moisture precipitate more readily by coming in contact with cold land air in winter, and hence there is more rainfall in western Washington in eastern Washington, which latter reaches only after cooling off against the snowy Cascades.

**FAUNA.**—This is represented by a great variety of animals. The fur bearers which attracted the first white speculators are not yet extinct, and furnish the market still with their valuable pelts. We note the bear, wildcat, cougar, coyote, elk, deer, mountain sheep, marten, mink, squirrel, and rabbit. The "Evergreen State" is also the natural home of birds of every class and description. The smaller kind and singers are represented by the robin, blackbird, meadow lark, humming bird, and wild canary; while the game birds, geese, various kinds of ducks, prairie chickens, pheasants, and quails, attract hunters. The bountiful rainfall, the maritime climate of water, especially Puget Sound and its tributaries, are rich in all kinds of commercial fish, shellfish, and their by-products, such as glue and guano. The following statistics, taken from the report given by the state board of agriculture, show the present extent of the annual output: Salmon packed, value $9,113,664.10; fresh, salted, and dry packed, $3,264,000.00; clams, $111,375.00; crabs, $85,750.00; shrimps, $35,263.70; oil, $16,200.00; guano, $22,050.00; glue, $3,500.00. The total value of the output for 1909 was consequently $13,534,010.10; the capital invested being $1,825,620, and the number of persons employed 13,257.

**MINERAL RESOURCES AND INDUSTRIES.**—Together with 6,173,688 acres of improved lands, 2,125,717 acres Indian reservations, 3,196,059 acres federal lands for homesteading, 12,007,340 acres of national forests, the state of Washington has still 301,000,000 acres of still mountainous (board) feet of standing timber; and the lumber, lath, and shingles manufactured in 1910 reached 4,000,000 feet. Though the coal mines and oil wells have not been developed as much as the timber, the coal mines produced in 1910 less than 3,975,569 tons of bituminous coal. Rich veins of silver, lead, iron, and copper, and occasionally gold, are found, especially in the hills of the Okanogan highlands; but there have been more or less neglected probably owing to the proximity of the richer goldfields of Alaska. More than three million dollars are annually realized by the lime, sandstone, cement, tile, pottery, and brick industries. Washington's chief charm and source of revenue lie in its forests with their wild vegetation of dogwood, madrona, maple, cottonwood, and asher and their gigantic trees. Cedar, spruce, fir, pine, and hemlock are the chief marketable varieties. Washington fir is extensively used for shipbuilding, and the cereals grown for their day's work. In 1910 the total foreign commerce barely reached five million dollars, its present foreign trade is listed as follows: import, 1910, $28,510,431; export, 1911, $30,815,675; export, 1910, $29,809,473; 1911, $29,135,571.

**AGRICULTURE.**—The state of Washington, owing to its favourable climatic condition, is rapidly advancing among the states of the Union as an agricultural state. Not only are the valleys, plains, and redeemed lands utilized for farming purposes, the logged-off forest lands are also growing in favour on account of the ever-increasing population. According to the U. S. government report, 8 Sept., 1911, western Washington had in 1910 a total area of 5,300,000 acres of standing timber, which was reduced by fire to 4,450,000 acres. The same government bulletin states that in 1909 this territory had 432,000 acres of assessed pasture land which in 1910 had increased to 628,000 acres.

The following list will show the principal agricultural products of the state: wheat, 34,855,000 bushels, $32,432,350; oats, 9,190,000 bushels, $4,111,000; potatoes, $3,600,000; corn, 117,000 bushels, $35,000; peaches, 6,970,000 bushels, $3,276,000; hay, 798,000 tons, $117,000; hops, 3,000,000 pounds, $660,000. The total number of farm animals for the assessment of 1909 was according to the report given by the state of Washington, 1,065,557 at a total value of $85,034,430; and in 1910, the following: hogs, 9,861,000 lbs., $31,100,599; cheese, 204,983 lbs., $2,750,21; condensed milk, 1,195,983 cases, $4,185,230.00.

**MEANS OF COMMUNICATION.**—With a frontage of salt water approximating 2500 miles Washington possesses on account of its numerous and safe harbours favoured foreign and domestic routes of communication. The most important harbours are Seattle, Tacoma, Everett, Bellingham, Port Townsend, and Bremerton, at which latter port the U. S. navy yard and dry dock are situated. Besides its great facilities by sea the state has more navigable rivers and railroad advantages than any other western state. The total mileage of navigable rivers is approximately 1150, while the steam boats and railroads are operated in a total trackage of 5726 miles, which does not include different interurban electric routes. In fact there is scarcely a county which is not touched by one or more of these routes of communication. The principal companies operating within the State of Washington are the Northern Pacific, Great Northern, Chicago-Milwaukee-St. Paul, and the Canadian Pacific, which form the main transcontinental and states lines. There are also several interstate and state railroad companies such as the Seattle-Portland-Spokane; Oregon-Washington R. R. & Nav. Co.; Inland Empire; and Columbia-Puget Sound. All railways are under the control of the state railroad commission.

**POPULATION.**—According to the census returns Washington had, in 1860, 11,594; in 1870, 31,527; in 1880, 75,116; in 1890, 349,390; in 1900, 418,103; and in 1910, 1,141,990 inhabitants, about 5000 of whom are Indians. There are about 100,000 Catholics; 18,000 Methodists; 29,000 Presbyterians; 21,000 Baptists; 19,000 Lutherans; 11,000 Disciples of Christ; 9300 Congregationalists; 9000 Episcopalians; and a large variety of smaller sects. For purposes of administration the state is subdivided into 39 counties. Western Washington contains a population of 732,291; whereas eastern Washington, though almost twice as large, has only 409,706 inhabitants. The largest cities are Seattle, 237,184; Spokane, 104,402; Tacoma, 83,743; Everett, 24,814; and Bellingham, 21,258.

**POLITICAL ORGANIZATION.**—The state constitution provides for the election of the state officers for a period of four years simultaneously with the general presidential election. Minor state officials and commissioners are appointed by the governor. Both men and women of the legal age are qualified to vote, provided they are citizens, and have duly registered after a residence of six months in the state, three months in the county, and thirty days in their voting precinct. The legislature consists of a senate and a house of representatives. The senators are elected for four years, one half retiring every two years, while the representatives are chosen every two years. According to the state constitution the senate can never number more than half or less than one third.
of the house of representatives. The executive power in the several counties is vested in a board of three county commissioners whose office is likewise elective.

Religious Tolerance and Public Morals.—Article I of the state constitution provides in its section 2 for a strict separation of Church and State in the following words: "Absolute freedom of conscience in all matters of religious sentiment, belief and worship shall be guaranteed to every individual, and no one shall be molested or disturbed in person or property on account of religion; but the liberty of conscience thereby secured shall not be so construed as to excuse acts of sedition or disloyalty; and no religious test shall ever be required in the discharge of the duties of public office or public trust for the safety of the state. No public money or property shall be appropriated for any religious worship or the support of any religious establishment. No religious qualification shall be required for any public office or employment, nor shall any person be incompetent as a witness or juror in consequence of his religious opinion, nor be questioned in any place of public or private business or property on the ground of religious belief or the weight of his testimony."

"The mode of administering an oath," according to sec. 6 of the same article, "shall be such as may be most consistent with and binding upon the conscience of the person to whom such oath may be administered. Though there is strict separation of Church and State, there are the same numbers of days as to be legally observed. With the exception of hotels, drug-stores, livery stables, and undertakers' establishments, all business houses must be closed on those days. Likewise is the sale of all intoxicating liquors prohibited on Sundays, and all fines collected for violations are paid to the common school fund."

The state law provides for the severe punishment of indecent language and literature; which, however, does not annul the constitutional rights of every person to "freely speak, write, and publish on all subjects, being responsible for the abuse of that right." Drunkenness has received a wholesome check by the passage of a local option law in 1909, which gave the community the right to protect its neighborhood from the vice. Any place where liquor is sold shall exist in their midst or not.

Priests are not required to perform jury duty; nor can a priest be examined as a witness as to any confession made to him without the consent of the person making such confession. Likewise is the priest a legally recognized representative of the church in all matters of marriage when a license has been obtained. The bishop as the representative of the diocese possesses the rights of a corporation sole regarding all the church property in the State. This privilege was granted by the territorial Government, and has never been revoked by the State. Church property to the extent of $20 x 300 feet is exempt from taxation, provided it is held for religious purposes.

Divorce.—Unfortunately the reasons for which a divorce may be obtained are many, and much depends upon the personal good sense of the judge in applying them. The chief causes are: (1) Fraud or force in obtaining consent to the marriage, in which case the injured party can sue, provided there has been no cohabitation before the marriage; (2) habitual drunkenness; (3) insolvency; (4) abandonment for one year; (5) cruel treatment and personal indignities rendering life burdensome; (6) habitual drunkenness, or neglect to provide for the family; (7) imprisonment in the penitentiary, providing the complaint be filed during such imprisonment; (8) any other cause which the court deems sufficient to prevent the parties living together any longer. A necessary condition for obtaining a divorce is that the party demanding it must have resided in the state for one year.

Education.—The State of Washington provides for the free education of all its citizens from the child in the common schools to the graduate of its high school. To accomplish this task, the state received on its admission to the Union from the U. S. Congress an endowment for school purposes of every section numbered 16 and 36 in all townships within its borders, or one-eighth of all its public lands, amounting to more than two million acres of land which will ultimately net the state treasury no less than fifty million dollars. The money obtained by the sale of this land constitutes an irreducible fund, of which only the interest, together with the rentals and incidental fines as provided by law, can be expended for current school purposes. Any surplus is to be appropriated to the schools, and the land to be sold by the state to supply by local taxation. The statistics show that there existed on 30 June, 1911, no less than 2685 districts with schools in which 220,161 children were instructed by 7589 teachers, the average monthly salary paid to male teachers being $85.09 and to female teachers $80.25. There were then 379 high schools in existence. The annual expenditure for each child maintained has been an irreducible sum of $30. The state university is located at Seattle on a picturesque site of 350 acres overlooking Lakes Union and Washington. It owes its existence to an endowment of two townships of land made in 1854 by Congress to the Territory of Washington for this purpose. To minimize the tuition fee of students resident of the State, the Legislature, in 1853, appropriated an additional sum of $100,000 acres additional. From its slender beginnings in 1862 the institution has steadily increased, and is at this time attended by 2427 students. It maintains schools and colleges of arts, sciences, law, pharmacy, philosophy, pedagogy, engineering, mines, and forestry. According to the latest state education report, the primary and intermediate schools of 36 professors, 7 associate and 30 assistant professors, 54 instructors, 7 assistants, and 10 graduate assistants; together with a musical staff of 6 teachers, and a library staff of 6 members.

In addition to its university the state maintains an agricultural college at Pullman, which is devoted to practical instruction in agriculture, mechanic arts, experimental stations and universal sciences, with an attendance of 1463 students. The three state normal schools at Bellingham, Cheney, and Ellensburg with a total of 1353 students supply teachers for the public schools. Besides these state institutions of higher learning there are no less than 39 schools under sectarian or private management. The Catholic Church has never had so solemn a support of the imperial government. The total number of boys receiving their education in six Catholic high-schools and academies in the state is about 1100. These schools are chiefly in the care of the Christian Brothers, the Benedictine and Jesuit Fathers. The 18 academies for girls and young ladies in charge of the Visitation, Benedictine, Francisca, Dominican, and Ursuline orders show an attendance of 1500 pupils. Great credit is especially due the Sisters of the Holy Names, whose two Catholic normal schools have been accredited by the state. In addition to these higher institutions of learning the Catholics by voluntary taxation and personal sacrifice maintain 32 parochial schools with 5125 pupils, thus saving the state an annual expenditure of $320,000.

Charitable and Reform Institutions.—The state maintains a penitentiary at Walla Walla and two reform industrial schools for youthful delinquents at Chehalis and Monroe. The total number of inmates of the state's penal, charitable, and reform institutions in 1906 was 3050, which increased to 3019 in 1911. The men are confined here for by two asylums at Steilacoom and Medical Lake; while those suffering from minor forms of insanity are placed in the state sanitarium at Sedro-Woolley.
Almost with the dawn of Catholicism in the North-west, charity had commenced its errand of well doing to the sick, the poor, and fallen. On 8 Dec., 1836, the Sisters of Charity of Providence (Montreal) arrived at Vancouver, and there began their errand of mercy in the North-west. Their charitable institution at that place housed and supported in 1911 no less than 130 orphans and 253 aged and infirm persons. From humble beginnings their admirable work extends now proportionately to almost every larger city of the state. Collax, Colville, Everett, North Yakima, Ithaca, and Seattle, and beyond, have performed this errand of mercy. Their new Providence Hospital at Seattle, built at a cost of approximately $1,000,000 and dedicated on 24 Sept., 1911, has rooms for 300 patients, not including its spacious general wards. Other sisterhoods engaged in hospital work in the state are the Sisters of St. Dominic at Aberdeen and Chehalis; of St. Joseph of Peace (Jersey City, N. J.) at Bellingham; of the Sisters of Charity, Whidby Island; and St. Vincent de Paul of Tacoma; and the Sisters of the Good Shepherd have care of no less than 271 wayward and orphan girls. The liberality of Mrs. E. Briscoe Foss enabled Bishop O'Dea to open the Briscoe Memorial Home and Training School for orphan boys on 15 June, 1909, which now gives protection to about 80 young lads. In the large cities cathedrals and other Catholic edifices are prominent and the Catholic Social Betterment League are likewise doing efficient charity work.

General History.—The names of the first explorers of the coast of Washington are immortalized by the physical features of the North-west. Inlets and bays bear the names of Juan de Fuca (1592), De Rienzo (1791), and Captain Vancouver (1792); and Bremner and Whidby (1791) are recalled by two islands; while Lewis and Clark's expedition (1805) as well as Gray's ship, "Columbia," have been perpetuated by the largest rivers. Washington was originally a part of the long controverted Oregon Country, whose joint possession by both England and the United States was regulated by the treaty of 1818; but lying north of the Columbia River, while belonging to the United States, it was not considered a favourable boundary, it remained until 1846 almost exclusively under the control of the English Hudson's Bay Company, who exploited it for its wealth in fur-bearing animals all the more energetically in the hope of establishing a claim of preponderant influence in favour of the home country. In this respect Sir John Franklin was the first explorer of the coast of Washington. When the time arrived the United States demanded the 49th parallel as the international boundary both by reason of prior discovery and of prior colonization of the whole Oregon Territory. In 1853 Washington was organized as a separate territory, and was admitted to the Union as a state with its present limits on 11 Nov., 1889. 

Church History.—Before the advent of Christian civilization the Indians of the north-west coast lived in the grossest ignorance, and their morals were correspondingly low. They recognized a superior divinity, Ekanam, and an inferior god, Etalapase. The former created everything visible, including the human being; while the latter gave man the use of his eyes and ears. They fished for man's food. Idolatry was extensively practiced; even the lowest animals and the shades of the dead received divine honours; nor were human sacrifices infrequent, especially after successful wars. Father De Smet, S. J., the pioneer Indian missionary, tells us of a child consacrated to the shade of one of its own ancestors, who had died the previous day. Almost in front of a house occupied by the Protestant missionaries, he says, "the little victor was so eagerly garotted that the cords entered the flesh; it was exposed on a rock where it could not have failed to soon expire had not Mr. Perkins succeeded in ransoming it." It was the general custom of the north-west tribes to bury their dead, though the funeral pile was also occasionally used. Among the Chinooks and Puget Sound Indians a strange funeral practice was favoured. The body, arrayed in the deceased one's best garb, was placed together with his weapons into one of his canoes, and permanently raised on long poles or a scaffold. Every tribe was governed in patriarchal fashion by a chief. Intermarriage of persons of different tribes was forbidden, but polygamy tolerated. Prisoners of war, if not killed at subsequent festivities, were never adopted into a family or tribe, and were treated with cruelty. Their families and those of those who had fallen in battle. The Indian was held in immortality as a reward for personal bravery, which was one of his prominent virtues. He was fearless on land and sea, and in no way overawed by a white man's sailing vessel.

How Christianity became first known to the aborigines of the north-west coast, whether by stray traders or missionaries from the States, can only be conjectured. Whether the few religious objects found among them by the first known missionaries were obtained from venturesome fellow-tribesmen roaming southward to the California borders, from missionaries, or, as articles of exchange, from passing sailors and traders must likewise remain an unsolved problem. The Indian's desire to "wear Gowns" was to no small extent aroused by the French-Canadian trappers and hunters in the employ of the Hudson's Bay Company, and that the coast Indians were anxious to accept the Catholic Faith when the first known missionaries, Fathers F. N. Blanchet and Modeste Demers, arrived (cf. Seattle, Diocese of), was first celebrated within the present State of Washington at Walla Walla (Walla Walla) 18 Nov., and at Vancouver 24 Nov., 1838. The first mission in the whole North-west was established at Cowitz, where Father Blanchet and Mass in the home of Simon Pnamaddon, one of the four Catholic settlers at that point, on 16 Dec., 1838. So strenuous was the work performed by these two apostles of the North-west, that in 1814, when Father Blanchet was raised to the episcopal dignity, he could report to his superiors the conversion of more than 5000 Indians and the return to their religious practices of about 1300 whites. A new impetus to Catholic life came through the arrival of Father De Smet, who was especially through the wise division of the vast Oregon Territory into two dioceses in 1846, one of which by a change of title has now become the Diocese of Seattle. Bishop A. M. A. Blanchet was its first head as Bishop of Walla Walla, later of Nesqually. 

In eastern Washington the Jesuits have always been zealous and influential missionaries and have met with wise foresight the ever-growing exigencies of this section. For nearly forty years they were almost exclusively in charge of the vast northern district lying between the Cascades and the Rockies, and a debt of gratitude is owed to some of these intrepid apostles who, by their prudent conduct and timely advice to both military leaders and turbulent tribes, prevented wars and bloodshed, and so interceded with the Indians as to make the Indian wars of Washington's territorial years. Among the religious labourers of the Society of Jesus in the North-west, since their first apostle, Father P. J. De Smet, planted the cross on the summit of the Rockies in 1810, may be mentioned Fathers Joset, Tosi, Jaquet, and Cataldo, whose names are more intimately linked with the early history of Washington. By far the most important mission from a present-day point of view was the one established among the Spokane Indians by Father Cataldo, who celebrated Mass there for the first time on 8 Dec., 1866. Since then the Indian has almost disappeared, and
close by the former log church rises now the city of Spokane with its 104,402 inhabitants and its eight splendid Catholic churches. The little school originally intended for Indian boys was also forced to yield its place. In 1881, when the arrival of the Northern Pacific Railroad had transformed the spot into a village, the children gradually formed a nucleus of an independent element. In 1887 Gonzaga College was opened, and in 1912 was raised to the rank of a university; at the present time it has more than 500 students. The Jesuit Fathers maintain another college for boys at Seattle, with about 300 pupils, and are about to open an institution at Tacoma.

Western Washington was principally in the care of the Jesuits, western Washington was not less fortunate in possessing the efficient help of the Oblate (O.M.I.) Fathers, especially among the Indian tribes of Puget Sound. The name of Father Chirowill still lives among them. For almost thirty years they worked in the Diocese of Nesqually till their places could gradually be supplied by secular clergy, when they were transferred to British Columbia, of which they have had exclusive charge to the present day. The secular priests, as their number increased, were little by little restricted to narrower limits; instead of remaining missionaries in the stricter sense of the word their centres of action have been multiplied, whereby they are not only able to know better the momentous changes of the Catholic and secular districts, but able to meet more efficiently the individual claims of their cosmopolitan charges. Thus, when in 1895 Bishop Junger bequeathed the office to his successor, the present head of the diocese, the vast State of Washington contained a scattered Catholic population of about 25,000 in charge of 38 secular priests and 23 priests of religious orders. A year or two since, last census shows that for a Catholic population of nearly 100,000 taken care of by 161 priests, of whom 94 are secular clergy and 67 belong to religious orders.

Dr. SMET, Missions de l'Oregon et voyages aux Montagnes Rochesves (Gand, 1889); CRONAU, Amerika, Geschichte seiner Entdeckung bis auf die neueste Zeit (Leipzig, 1892); Statistics of the State of Washington (Olympia, 1910); Educational Directory of the State of Washington (Olympia, 1911); BARRON, Legenda Maior (Tacoa, 1890); Gonzaga (Spokane, 1911-12), a student publication. Population Statistics of the State of Washington (Olympia, 1911).

W. J. METZ.

Water, Baptismal. See Baptism.—XV. Adjuvants of Baptism.


Water, Liturgical Use of.—Besides the holy water (q. v.) which is used by the Church in so many of her rites of blessing, and besides the water employed in the washing of feet and hands (see Washing of Feet and Hands) and in the baptismal Font (q. v.), we may find water in the liturgy of the Mass and in a certain number of pontifical and extraordinary offices which include some form of washing. With regard to the water mingled with the wine in the Mass, the Fathers from the earliest times have tried to find reasons why the Church uses a mixed chalice though the Gospel narrative implies that Christ and his disciples were eating (St. Mark, viii, 13) discussing this question sees an analogy to the union of Christ with His faithful people, but, as the Council of Trent points out (Sess. XXII, De Missa, vii), there is besides this a reference to the flowing of blood and water from Christ's side, from which the Church, the dispensatrix of the sacraments, was formed, like a new Eve from the side of the new Adam. It was probably in allusion to the former symbolism (i.e., the union of the people with Christ) that the earlier "Ordines Romani" directed the choir (schola cantorum) to present water at the Offertory of the Mass. We may note also that it has long been the practice of the Greek Orthodox Church to pour a little hot water into the chalice immediately before the Communion, and though there seems no reliable evidence for any such custom in the early centuries, the absence of this usage among the Latins is made likely by the Greek precedent. In the purification of the chalice, water is again used in the second of the ablutions, but the present practice according to which the ablation of wine and water is drunk by the priest did not always obtain in the Middle Ages. On the other hand there was a very general custom of providing wine, or water and wine, for the consecration of the bread after Communion. In fact this is prescribed in the existing rubrics of the Missal (Rit. serv., X, 6), though the "Ceremoniale episcoporum" on Easter Day speaks of a purification of wine alone. Further, a strictly liturgical use of water is also made in such offices as the laying of the foundation stone of a church and the consecration of a cemetery, though here the blessing consists of the holy water, there commonly used for making ordinary holy water. In the blessing of a bell, however, and in the dedication of a church special features occur. In the case of the bell an entirely new prayer, "Benedic Domine, hanc aquam", is inserted, and with the water thus consecrated the bell is afterwards completely washed with it. In our country the custom is not to be found. A special lustral water is prepared after the bishop has entered the building, and the various ingredients, viz., salt, water, ashes, and wine, before being mixed together, are blessed with prayers which differ entirely from those employed in the case of holy water for common use. This lustral water is sprinkled while the bishop seven times makes the circuit of the altar and also over the spot of the bishop's throne. The rite of washing the high altar on Maundy Thursday is performed in the Roman basilicas and some other churches with a certain solemnity, and was in old times an even more noteworthy function than at present. For this purpose wine and sometimes rose water were employed as well as the pure element. At this solemn rite the altar is washed with wine, and the chalice and paten are washed in lustral water. The basilicas when the year of jubile begins, the penitentiares, provided with sponges and towels, wash and wipe the threshold, after the previously obstructed door has been unvailed. Less strictly liturgical is the use of water which is blessed with various special formulæ for devotional purposes. The official "Rituale romanum" contains a number of such prayers and formulæ, e.g., "Modus benedictendi aquam", with other similar formulæ in honour of St. Adelhaid, St. Willibrord, St. Vincent Ferrer etc., particularly. The purpose of this is generally devotional and there is in particular a long blessing of the "water of St. Hubert" against the bite of a mad dog.

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HERBERT THURSTON.

Waterford and Lismore, Diocese of (WATERFORDIENSIS ET LISMORENSIS), suffragan of Cashel. This diocese is almost coterminous with the ancient Celtic territory of Decies; it comprises the County of Waterford (except five townlands) with a considerable portion of Tipperary County, as well as a small area (12,000 acres) of Cork County. The population is 121,667, and the Catholic bishops, consecrated, to one bishop and 122 secular priests. The diocesan chapter, in abeyance since the seventeenth century, has been revived with modifications in the last decade. In
addition to the secular clergy, there are three houses of Franciscans, a Cistercian abbey, and one community each of Dominicans, Augustinians, Charity, and Congregation of the Divine Pastor. There are thirty houses of nuns and ten of brothers, including the (Irish) Christian Brothers, whose parent house is Waterford, and the Brothers of the only two Christian Schools (de La Salle). The following orders or congregations of nuns are represented: Presentation; Ursuline; Oth Lady of Mercy; Sisters of the Poor; Good Shepherd; Sisters of Charity; Loreto; Carmelite; Sisters of St. John of the Cross; Le Bon Sauveur; and Sisters of St. Joseph of Cluny. All the communities of brothers and the majority of the female religious are engaged in educational work.

It is probable that the region of Deircies received its first Christian message, presumably from Britain, previous to the advent of St. Patrick and, a century later, of St. Declan (cf. Plummer and the Bollandists) places the preaching of Declan in the early fifth century, before St. Patrick had lighted his Paschal fire at Slane. The chronology of Declan's life is very confused, and first-class authority is available for the opinion that Declan's mission was subsequent to Patrick's. But it is quite certain that at this period there was considerable intercourse between Wales and the south-east coast of Ireland. Controversy ceases when we come to St. Carthage, who established himself at Lismore and founded a great school there in 630. Long before that event, Lismore had been the seat of a religious establishment, for four early abbots, predecessors of St. Carthage, are mentioned (Colgan, "Aeta Sanctorum Hiberniae", 7th century). It may be, however, that the abbots in question belonged not to the Irish but to a Scottish Lismore. Lismore gradually became the acknowledged ecclesiastical capital of the Deircies. There were other bishoprics and episcopal churches within the region in Celtic times, but there does not appear to have been anything approaching to episcopal succession in these instances, if we except the case of St. Declan's Church of Ardmore. It has been contended that the ancient deaneries represent these early episcopal churches. They probably represent the chief of them, but certainly they do not represent all. In Waterford and Lismore the ancient deaneries were: Waterford, Kilbarrymeaden, Ardmore, Lismore, Ardman, and Kilchadal. Up to the time of Rathbrasil (1110) we have the names of twelve abbots or abbots-bishops who sat in the chair of Carthage at Lismore. Presuming succession to have been continuous during the period, there must be many others whose names are lost. Some of the recorded successors in question are catalogued as saints in the Irish martyrologies, e.g. Cunan, Cronin, MacMochol, etc. At the synod just named Irish episcopal jurisdiction was more clearly defined and diocesan boundaries formally aligned. The Bishop of Lismore at the time of the Synod of Rathbrasil was Nial Mac-Aeduan, whose episcopal staff, inscribed with his name and covered with Celtic ornament, is still preserved at Lismore.

Keating has doubts that a Diocese of Waterford, as distinct from Lismore, was recognized at Rathbrasil. But Waterford was recognized as an independent see forty-two years later, and an archbishop assisted at the Synod of Kells. Unseemly disputes between Waterford and Lismore paved the way for a union of the sees on the death of the last Bishop of Waterford, Roger Craddock, in 1362. Waterford was the smallest diocese in Ireland, embracing an area of only twelve miles by nine; it included little more, in fact, than the city of Waterford and a few scattered centred of the Danes. Its history is peculiar; the Christianized Ostmen of the city determined, towards the close of the eleventh century, to set up a bishop and cathedral of their own, and the racial friction between them and their Celtic neighbours is reflected in their method of procedure on the occasion. Having chosen one Malchus, a monk of Winchester in England, to be their first bishop, they sent him for consecration—not to Cashel or Lismore—but to the Archbishop of Canterbury. It was during the incumbency of Malchus (1096-1110) that the cathedral was erected by the Ostmen citizens, on the same plan and of the same dimensions as the Danish Christ Church at Yarmouth. This building, dedicated to the Holy Trinity, was not allowed to survive its original plan; a practically new cathedral was erected early in the thirteenth century, and survived till 1770. The original endowment of the cathedral may have been meagre or precarious; at any rate there was a re-endowment by King John—probably on completion of the second cathedral. Then too its first dean was appointed, and a bishop, fresh by the death of one of its statutes and possessions made by Innocent III.

Among the more noted bishops of the see up to the time of its union with Lismore may be mentioned: David the Welshman, who was killed by O'Phelan (1207); Robert (1210-22), who commenced the century-long quarrel with Lismore which led to his deposition; John de Brunwalde, who moved from Annandale to Lismore; Stephen of Fulburn (1237-86), who became Lord Justice or Chief Governor of Ireland, and established a mint for coinage of "a new kind of money" in his episcopal city; Roger Craddock (1350-62), between whom and the Archbishop of Cashel there arose litigation, because of Roger's action in executing two Irishmen for heresy at Bunratty Castle. When he was consecrated in 1362, they continued to have separate cathedrals and chapters down to the suppression. During the period from the union of the sees to the Reformation, Lismore was regarded as the senior partner, and the title of the diocese in papal documents ran "Lismore and Waterford". Of its bishops we have little information beyond what we can glean from occasional references in state papers. The majority of them bear English names; in fact, there is only one—Nicholas O'Hennessey—with a distinctly Irish cognomen; three—Purcell, Power, and Cantwell—are Norman-Irish. Nicholas Comin, the bishop of the suppression period, had an unusually long reign, if, as Brady states, he resigned only in 1551, for he was translated from Ferns to Waterford as early as 1519, and became the tenth from his consecration as bishop. The history of this Bishop Comin is not at all clear. He appears to have been an Englishman; he was consecrated in St. Paul's, London. His name does not appear in the Bull nominating his successor; instead we have the name of his predecessor, Thomas Purcell, who resigned in 1519. It was probably during Comin's episcopate that the famous vestments of Flemish work, still preserved in Waterford cathedral, were presented to that church by the king. These consist of four cope, two dalmatics, and one chasuble, with stoles and maniple richly wrought with silver gilt ribbons twisted around silk thread on a ground of Genoese velvet, and are valued at thousands of
pounds. Patrick Walsh (1551–79), the next bishop, has been the subject of much controversy; he was certainly consecrated by royal mandate. On the other hand, from the fact that he was not deposed in Mary's reign and from the appearance of his name in the province of his successor, it is evident that he was regarded as orthodox. We may take it that he received absolution from Cardinal Pole. However he may have temporized, his orthodoxy further appears from his consistent patronage of Dean Peter White, the greatest pedagogue of his day, and the most strenuous opponent of royal supremacy.

The history of the diocese embraces four distinct epochs: (a) the Celtic Church; (b) the Anglo-Irish Church; (c) the penal days; and (d) the modern revival. In the glory of the Irish Church during the first and third of these periods, Waterford and Lismore—especially Waterford—had its full share. Some saints associated with the Decies during the Celtic period are: Ita; Finian the leper, and another Finian; Molua; Alerian; Molaise; two Aedhins; several Colmans; Kieran of Tubrid; Ceolus of Armagh (buried in Lismore); Christian O'Connery, Bishop of Lismore and papal legate; etc. In the Danish wars the churches and monasteries along the Blackwater and to the north suffered severely, as their religious were martyred. In the penal period Waterford produced a number of great ecclesiastics and scholars: Peter Lombard; Luke Wadding, O.M., and four other Waddings, his kinsmen, seif: Ambrose, Luke, Peter, and Michael, of the Society of Jesus; Paul Sherlock, S.J.; Stephen White, S.J.; Thomas Walsh, Abbot of Cashel; Dr. White, etc.

From the death of Walsh, for full half a century the diocese was administered by vicars only. Some years previously Archbishop Walsh of Cashel, a native of Waterford, had advised the Holy See that one archbishop and at most two bishops would be enough for Munster. James White, the daring ecclesiastic who reconciled the Waterford churches on the death of Elizabeth and confronted Mountjoy when the latter came to chastise the city, was named vicar Apostolic upon the bishop's death. James White was brother to Father Stephen White, S.J. (Polyhistor), and to Father Thomas White, S.J., founder of the Irish College of Salamanca. Twice again within the seventeenth century had the Holy See deputed various vicars of a diocese to act in government of the diocese by vicars: from 1652 to 1671 and from 1693 to 1696. From 1677 to 1693 the affairs of the diocese were administered directly by the Archibishop of Cashel. For the first thirty-six years of the eighteenth century there was no resident bishop. The de facto bishop, who was an exile for thirty-five years, governed through vicars: he was Richard Pierre, once military or court chaplain in the service of King James, and, in the years of his exile, coadjutor to the Archibishop of Sens.

John Brenan was bishop from 1671 to 1693, and became metropolitan in 1677, retaining the administration of Waterford. Patrick (the Angelus) Conerford (1629–52) was an Augustinian; he sat in the Spanish Court and became Bishop at Sylvestor Lloyd (1639–48), a Franciscan (translated from Kilbake), has left two catechetical works, one in Irish and English, and the other, in two volumes published in London, is a translation of the great Catechism of Montpellier. Bishop William Egan (1774–96), while yet parish priest of Clonmel, was author of a pamphlet on the papal pretensions; in one of his many writings he shows the danger in certain cases to vacant parishes in Ireland, and Rennan insists that Egan's criticism of the right in question led to its abandonment. Bishop Egan was consecrated by stealth and before daylight at Taghmon, whereas his successor, Thomas Hussey (1797–1803), was accorded a military guard of honour on the occasion of his consecration in old Adam and Eve's Chapel, Dublin. Hussey, who had been chaplain to the Spanish Embassy and later president of Maynooth College, was a personage great with the government and a confidant of British statesmen. Burke's correspondence with him is still extant, but unpublished. John Power was bishop, 1804–17; Robert Walsh, 1817–21; Patrick Kelly (transferred from Virginia, U.S.A.), 1822–29; William Abraham, 1830–37; Nicholas Foran, 1837–53; Dominic O'Brien, 1855–73; John Power (second), 1873–77; Pieter Power, 1887–89; John Egan, 1890–91; Richard Alphonse Sheeahan, cons. 31 Jan., 1892.

Waterson, Edward, Venerable, b. at London; martyred at Newcastle-on-Tyne, 7 Jan., 1591 (1593 old style). A romantic episode marks this martyr's early career, for as a young man he travelled to Turkey with some English merchants, and attracted the attention of a wealthy Turk, who offered him his daughter in marriage if he would embrace Moslemism. Rejecting the offer with horror, Edward Waterson returned westward through Italy and, coming to Spain, was there reconciled to the Catholic Church by Richard Smith, afterwards Bishop of Chalcedon. The Pilgrim-book of the English College records his stay there, 29 Nov.–11 Dec., 1588. He then went to Reims to study for the priesthood, arriving there 24 Jan., 1589. He received the tonsure and minor orders on 1 Aug., 1590, and the dignity of subdeacon on 13 Feb., 1591. He was ordained on 24 Feb., 1592, and the priesthood 11 March following. On 24 June he returned to England, with such zeal for the mission that he declared to his companions that if he might have the Kingdom of France to stay there till the next midsummer he would rather choose to go to England. Though he was not learned, his humility, spirit of penance, and other virtues formed an admirable pattern. Captured at midsummer, 1593, he was cruelly treated in prison till his execution. Incidents occurred at the martyrdom of a miraculous nature. The horses were unable to drag the hurdle to the scaffold and the ladder was mysteriously agitation by
in invisible means, till the martyr signed it with the ross.


EDWIN BURTON.

WATRON, Charles, naturalist, and explorer, b. at Walton Hall near Wakefield, Yorkshire, England, in 1782; d. there in 1863. His family, originally from Lincolnshire, had migrated to Yorkshire several centuries before and its pre-Reformation members in many cases were eminent in the service of the State. Stampa Royalists as well as Catholics, they had followed from England's change of religion, and by the constant exactions and fines of penal times they became much impoverished. Charles's father was a Bedingfeld of Inburgh, Norfolk, grand-son of Sir Henry, the third baronet, and his paternal grandmother was Mary More, seventh in descent from Blessed Thomas, the martyred chancellor.

In his tenth year Charles was sent to a small Catholic school at Tidwell, near Durham, the first English home of Mr. Jatine Ushaw. Thence he passed in 1796 for his higher studies to Stonyhurst. His four years' stay at Stonyhurst, while it succeeded in making him a good Latin scholar, developed still more his early passion for natural history, especially botany and entomology. From this time it was common for his father to send him to spend a few minutes in the chapel; he rose again at three o'clock, made his fire and lay down again till half-past, when he dressed and spent an hour at prayer. Breakfast followed a further three hours' work or reading, and the rest of the day was spent about his estate in the business of a country gentleman. He had walked in the park and forbade any destruction of wild life within its bounds, so that it became a perfect paradise of animated nature. His charity to the poor was constant and unostentatious, and his personal piety unaffected and deep. His faith was so staunch and undisguised that it was continually manifested, even in the most unexpected places, in his scientific papers. Of his strength of will and dauntless courage his own writings give much indirect evidence, for he made generally light of his exploits. The value of his work was recognized by Darwin, who visited him at Walton Hall, and his friend Thackeray, in a well-known passage in "The Newcomes", testifies to his moral worth: "I could not but feel a kindness and admiration for the good man. I know his exploits are made to square with his faith; that he died on a crust, lives as chastely as a hermit, and gives all the poor to." Besides the author's works mentioned above and his Essays on Natural History, ed. Moore, see GERARD, Stonyhurst Centenary Readings, viii; Moore, in Diet. Brit. Biog., s. v.

JOSEPH KEATING.

Waterworth, James, b. at St. Helen's, Lancashire, 1806; d. at Old Hall, Newark, 28 March, 1856. Educated at Stonyhurst, he went subsequently to Montrouge to enter the novitiate of the Society of Jesus, in which he did not long continue. Sent by Bishop Milner to study for the priesthood at the English College, Rome, he then devoted himself to history, and especially to ecclesiastical history, so that he often worked sixteen hours a day. At the end of his course he was recalled to Ossent, where he was ordained, and where he taught theology from 1820 to 1833. He then went to assist Rev. J. Yee at Newark, where he spent over forty years as a missionary priest, still continuing his studies of the Fathers. In a year or two he was placed in charge of the mission. In 1834 he published a pamphlet defending Berington and Kirk's work, "The Faith of Catholics", against the attack of an Anglican clergyman called Pope; and twelve years later he published a greatly enlarged edition in three volumes. He also published a translation of the canons and decrees of the Council of Trent (1848) and of Veron's "Rule of Basing and Kirk; Catholic Directory". His latest book, "England and Rome" (1854), was on the relations of the papacy to England. He was made canon of Nottingham in 1852, doctor of divinity in 1860, and proved prior of that diocese in 1861.

WATKINSON, Robert, Venerable. See Tichborne, Thomas, Venerable.
Watteau, Jean Antoine, French painter, and founder and leader of the school usually known as that of the painters of Les Fêtes Galantes, at Valenciennes, 1654, near Paris, 1721. Young Watteau was a very clever boy, constantly sketching, and as quite a youth was taken to the studio of Gérin, who gave him his first education. He received, however, no sympathy at home, but, on the contrary, was urged to give up draughtsmanship. He therefore left Valenciennes, and tramped to Paris, where he arrived without a friend or a penny, and nearly starved. At first he commenced as a sign-board painter, but in 1705 was fortunate enough to be received into the studio of Gillot, with whom he remained for five years, and then became the assistant of Audran, one of the first artists of his day, and the keeper of the Luxembourg. Audran discovered his skill, but was inclined to keep him in his studio as a pupil and assistant, and to prevent him engaging in original work. Watteau, however, painted a small military picture, called “Le Départ”, which was sold to a dealer in Paris. From the funds obtained by this sale, Watteau revisited his parents, but quickly returned to Paris. He then came under the notice of M. de Crozat, who introduced him to many artists, gave him the free run of his house and gallery, and encouraged him. During this time Watteau produced some of his best pictures, and was received by the Academy under the title of “Le Peintre des Fêtes Galantes” in 1717, when his position was at once secured. It was at this time that he produced his great picture, “The Embarkment for Cythera”, which created a great sensation in Paris, and was the beginning of quite a new epoch in art. Watteau was always more or less in poor health, and two years after painting his great picture came over to London to consult Dr. Meade, for whom he painted two important pictures. He then returned to Paris, and executed the great sign-board picture designed for his friend Gersaint, but, his health failing in Paris, he had to leave for a house which he had obtained at Nogent-sur-Marne. It was there soon after that he died. Watteau produced a great number of pictures, exquisite in colour, movement, composition, and in a peculiar sense of flutter which distinguishes his works. He was also a superb draughtsman and left behind him a number of drawings full of life and piquancy. He was an engraver, responsible for several etchings. His paintings stand quite alone in art, representing the gay and vivacious life of the period, with ideal forms and circumstances, and picturing the frivolity of his epoch extravagantly no doubt, but with great beauty and extraordinary charm. His finest works are those in the British Museum (the Wallace Collection), Paris (the Caze Collection), Potsdam (the two collections at Sans Souci and the New Palace), and the Condé Museum at Chantilly. Besides these, there are great works by him at Brunswick, Cassel, Brussels, St. Petersburg, Nantes, Orleans, Stockholm, Dresden, Edinburgh, and Glasgow. The chief artists of his school were Lancret and Pater, and their paintings approached more nearly than any others to the works of Watteau himself.

The chief work on Watteau is that of de Jellicenne, a colossal volume published in Paris in 1834. Reference should also be made to a life of Watteau by Dinsart, issued in his native town in 1834, to a treatise published at Leipzig in 1856 by Rosenburg; an important work issued in Berlin by Born in 1858; a French painter's of the eighteenth century (London, 1885); the treatise on Watteau by Muntz, issued in Paris, in 1885; various other works on the artist by Phillips, Pater, Staley, Branch, and others.

Waverley, Cistercian Abbey of, situated in Surrey, near Farnham, founded by William Gifford, Bishop of Winchester, on 21 Nov., 1124, was the second daughter of L'Aumône, in Normandy, and the first monastery of the Order of Citeaux in England. The claim to priority of establishment is sometimes disputed in favour of the Abbey of Furness, but though Furness was actually founded three or four years before Waverley, yet it was then a daughter of Savigny, and was not affiliated to the Cistercian Order until the year 1147. Bishop William endowed it with large possessions and, along with many other cedestitaries and nobles, granted it numerous privileges which were confirmed and even increased by Henry de Blois, brother of King Stephen and successor of William in the episcopal office. The first century of its existence was the golden age for Waverley, in which period it founded six monasteries and, despite the number of its members thus sent away, it had 70 choir religious and 120 lay brothers in 1190. In 1201 the abbey suffered from an inundation; so that in 1203 the foundations for a new church were laid, and for a new monastery also, but on higher ground. This church was not opened until 1231, when it was dedicated with great solemnity. In 1225 Henry III visited the abbey and, at his own request, was granted an honorary membership in the community. Waverley now became less and less important, until at the time of its suppression by Henry VIII (1535) it contained but thirteen religious. After the dissolution the property passed through various hands, becoming with each change more desolate; the cloister was still standing in 1673, at the present time nothing but the bare site of Waverley remains.

Edmund Obrecht.
Way of the Cross (Stations of the Cross, Via Crucis, Via Dolorosa).—These names are used to signify either a series of pictures or tableaux representing certain scenes in the Passion of Christ, each corresponding to a particular verse or detail. The devotion connected with such representations is called "Way of the Cross," "Via Crucis," or "Vi Dolorosa," as the case may be.

The devotion may be traced to the Holy Land. The Via Dolorosa at Jerusalem (though not called by that name), in the first half of the fifth century, was marked out from the earliest times and has been the goal of pious pilgrims ever since the days of Constantine. Tradition asserts that the Blessed Virgin used to visit daily the scenes of Christ's Passion and St. Jerome speaks of the crowds of pilgrims from all countries who used to visit the holy places in his day.

There is, however, no direct evidence as to the existence of any set form of the devotion before the fifth century, and it is noteworthy that St. Sylvain (c. 380) says nothing about it in his "Peregrinatio ad lora sancta," although she describes minutely every other religious exercise that she saw practised there. A desire to reproduce the holy places in other lands, in order to satisfy the devotion of those who were hindered from making the actual pilgrimage, seems to have manifested itself at quite an early date. At the monastery of San Stefano at Bologna a group of connected chapels were constructed as early as the fifth century, by St. Petronius, Bishop of Bologna, which were intended to represent the more important shrines of Jerusalem, and in consequence this monastery became familiarly known as "Via Dolorosa." Apart from the question which the Stations afterwards developed, it is tolerably certain that nothing that we have before the fifteenth century can strictly be called a Way of the Cross in the modern sense. Several travellers, it is true, who visited the Holy Land during the twelfth, thirteenth, and fourteenth centuries, mention a "Via Sacra," the sites of which the Stations were conducted, but there is nothing in their accounts to identify this with the Via Crucis, as we understand it, including special stopping-places with indulgences attached, and such indulgences Stations must, after all, be considered to be the true origin of the devotion as now practised. It cannot be said with certainty that such indulgences began to be granted, but most probably they may be due to the Franciscans, to whom in 1342 the guardianship of the holy places was entrusted. Ferraris mentions the following as Stations to which indulgences were attached: the place where Christ met His Blessed Mother, where He spoke to the women of Jerusalem, where He met Simon of Cyrene, where the soldiers and the people fell down before Him, at the servants of Pilate's house, and the Holy Sepulchre. Analogous to this it may be mentioned that in 1520 Leo X granted an indulgence of a hundred days to each of a set of sculptured Stations, representing the Seven Dolors of Our Lady, in the cemetery of the Franciscan Friary at Antwerp, the devotion connected with them being a very popular one. The earliest consistent use of the word Stations, as applied to the consecrated halting-places in the Via Sacra at Jerusalem, occurs in the narrative of an English pilgrim, William Wey, who visited the Holy Land in 1458 and again in 1463, and who describes the manner in which it was then usual to follow the footsteps of Christ in His sorrowful journey. It seems that up to that time it was the general custom to visit the Holy Sepulchre, Calvary, and proceeding thence, in the opposite direction to Christ, to work back to Pilate's house. By the early part of the sixteenth century, however, the more reasonable way of traversing the route, by beginning at Pilate's house and ending at Mount Calvary, had come to be regarded as more correct, and it became a special exercise of devotion complete in itself. During the fifteenth and sixteenth centuries several reproductions of the holy places were set up in different parts of Europe. The Blessed Alvarez (d. 1420), on his return from the Holy Land, built a series of little chapels at the Dominican Friary of Cordova, in which, after the pattern of separate Stations, were painted the principal scenes of the
Passion. About the same time the Blessed Eustochia, a Poor Clare, constructed a similar set of Stations in her convent at Messina. Others that may be enumerated were those at Gorlitz, erected by G. Emmerich, about 1465, and at Nuremberg, by Ketzel, in 1468. Imitations of these were made at Louvain in 1505 by Peter Sterckx; at St. Getreu in Bamberg in 1507; at Fribourg and at Breslau about the same date; the last two latter being in the commanderies of the Knights of Rhodes. Those at Nuremberg, which were carved by Adam Kraft, as well as some of the others, consisted of seven Stations, popularly known as "the Seven Falls", because in each of them Christ was represented either as actually prostrated or as sinking under the weight of His cross. His cross was set up in 1515 by Romanoff Boffin at Romanoff in Dauphiné, in imitation of those at Fribourg, and a similar set was erected in 1491 at Varallo by the Franciscans there, whose guardian, Blessed Bernardino Caimi, had been custodian of the holy places. In several of these early examples an attempt was made, not merely to duplicate the most hallowed spots of the Via Dolorosa in Jerusalem, but to reproduce the exact intervals between them, measured in paces, so that devout people might cover precisely the same distances as they would have done had they made the pilgrimage to the Holy Land itself. Boffin and some of the others visited Jerusalem for the express purpose of obtaining the exact measurements of the stations, although, though not claimed to be correct, there is an extraordinary divergence between some of them.

With regard to the number of Stations it is not at all easy to determine how this came to be fixed at fourteen, for it seems to have varied considerably at different times and places. And, naturally, with varying numbers the incidents of the Passion commonly also varied greatly. We have written in the middle of the fifteenth century, gives fourteen, but only five of these correspond with ours, and of the others, seven, viz.: The house of Dives, the city gate through which Christ passed, the probatic pool, the Ecce Homo arch, the Blessed Virgin's school, and the houses of Herod and Simon the Pharisee, are only found in our Fourth and not in the other sets. When Romanoff Boffin visited Jerusalem in 1515 for the purpose of obtaining correct details for his set of Stations at Romans, two friars there told him that there ought to be thirty-one in all, but in the manuals of devotion subsequently issued for the use of those visiting these Stations they are given variously as nineteen, twenty, twenty-one, thirty, thirty-one, thirty-six, and thirty-seven, so that it seems even in the same place the number was not determined very definitely. A book entitled "Jerusalem sicut Christi tempore floruit", written by one Adrichomus and published in 1584, gives twelve Stations which correspond exactly with the first twelve of ours, and this fact is thought by some to point to a connection between the two. The number was afterwards authorized by the Church, especially as this book had a wide circulation and was translated into several European languages. Whether this is so or not we cannot say for certain. At any rate, during the sixteenth century, a number of devotional manuals, giving prayers for use when making the Stations, were published in the Low Countries, and some of our Fourth and about the same date, as well as other reproductions of the Via Dolorosa, it appears doubtful whether, even up to the end of the sixteenth century, there was any settled form of the devotion or any authentic list of the Stations. It was Jacobus, who wrote a book on the subject, published in Rome in 1587, although he gives a full series of prayers, etc., for the shrines within the Holy Sepulchre, which were under the care of the Franciscans, provides none for the Stations themselves. He explains the reason thus: "it is not permitted to make any halt, nor to pay veneration to them with uncovered head, nor to make any other demonstration". From this it would seem that after Jerusalem had passed under the Turkish domination the pious exercises of the Way of the Cross could be performed far more devoutly at Nuremberg or Louvain than in Jerusalem itself. It may therefore be conjectured, with extreme probability, that our present series of Stations, together with the accustomed prayers for them, comes to us, not from Jerusalem, but from some of the imitation Ways of the Cross in different parts of Europe, and that of the devotional practice of the Church, and that the number and sequence of our Stations, much more to the pious ingenuity of certain sixteenth-century devotional writers than to the actual practice of pilgrims to the holy places.

With regard to the particular subjects which have been retained in our series of Stations, it may be noted that very few of the medieval accounts make any mention of the burial of the body of Christ; this is not found in any of our Fourth, nor have we been able to discover that the burial of Jesus is included in any of the stations of the Via Dolorosa. Some of the principal stations, however, have been correctly adapted to the Via Dolorosa, and it may be said that they are more frequent in Jerusalem than in any other place. It is to be noted, however, that the original stations of the Via Dolorosa were fixed at fifteen, and that it is only in the sixteenth century that the number was increased to thirty, which is the number adopted by our Fourth.

Another variation that occurs in different churches relates to the side of the church on which the stations begin. The Gospel side is perhaps the more usual, and is followed by the first, second, third, fourth, and last stations. Indulgences, in 1587, said that, although nothing was ordered on this point, beginning on the Gospel side seemed to be the more appropriate. In deciding the matter, however, the arrangement and form of a church may make it more convenient to go the other way. The position of the figures in the tableaux, too, is sometimes different, but this is of little importance for it seems more in accordance with the spirit of the devotion that the procession, in passing from station to station, should follow Christ rather than meet Him.
The erection of the Stations in churches did not become at all common until towards the end of the seventeenth century, and the popularity of the practice seems to have been chiefly due to the indulgences attached. The custom originated with the Franciscans, but its special connexion with that order has now disappeared. It has already been said that numerous indulgences were formerly attached to the holy places at Jerusalem. Realizing that few persons, comparatively, were able to gain these by means of a personal pilgrimage to the Holy Land, Innocent XI, in 1686, granted indulgences and a blessing to those who went to Rome and there made use of the right to see the Stations in all the churches, and declared that all the indulgences that had ever been given for devotion visiting the actual scenes of Christ's Passion, could thenceforth be gained by Franciscans and all others affiliated to their order if they made the Way of the Cross in their own churches in the accustomed manner. Innocent XII confirmed the privilege provided in Benedict XIII in 1726 to all the faithful. In 1731 Clement XIII still further extended it by permitting the indulgences to Stations in all churches, provided that they were erected by a Franciscan father with the sanction of the ordinary. At the same time he definitely fixed the number of Stations at fourteen. Benedict XIV in 1742 enlarged the number to fifteen, but no indulgences were attached. The instruction was chiefly for the purpose of maintaining the dedication of the appointed Stations, and there are few churches now without the Stations. In 1857 the bishops of England received faculties from the Holy See to erect Stations themselves, with the indulgences attached, wherever there were no Franciscans available, and in 1862 this last restriction was removed and the bishops were empowered to erect Stations either personally or by delegate, anywhere within their jurisdiction. These faculties are quinquennial. There is some uncertainty as to what are the precise indulgences belonging to the Stations. It is agreed that all that have ever been granted to the faithful for visiting the holy places in person can now be gained by making the Via Crucis in any church where the Stations have been erected in the usual form, but the Instructions of the Sacred Congregation, approved by Clement XIII in 1731, prohibit priests and others from specifying what or how many indulgences may be gained. In 1773 Clement XIV attached the same indulgences, under certain conditions, to crucifixes duly blessed for the purpose, for the use of the sick, those at sea or in war, and also to those who, from sickness or age, cannot leave their homes. The indulgences are attached to the Stations in a church. The conditions are that, whilst holding the crucifix in their hands, they must say the “Pater” and “Ave” fourteen times, then the “Pater”, “Ave”, and “Gloria” five times, and the same again once each for the pope’s intentions. If one person holds the crucifix, a number present may gain the indulgences, but the conditions are fulfilled by all. Such crucifixes cannot be sold, lent, or given away, without losing the indulgence.

The following are the principal regulations universally in force at the present time with regard to the stations: (1) If a priest or a superior of a convent, hospital, etc., wishes to have the Stations erected in their places he must ask permission of the bishop. If the bishop grants the permission, the superior is required to bless the Stations or delegate some priest either of his own monastery or a secular priest. If there are no Franciscan Fathers in that place the bishops who have obtained from the Holy See the extraordinary faculties of Form C can delegate any priest to erect the Stations. This delegation of a certain priest for the blessing of the Stations must necessarily be done in writing. The pastor of such a church, or the superior of such a hospital, convent, etc., should take care to sign the document the bishop or the superior of the Franciscan monastery sends, so that he may thereby express his consent to have the Stations erected in their places, for the bishop’s and the respective pastor’s or superior’s consent must be had before the Stations are blessed, otherwise the blessing is null and void; (2) Pictures or tolerances of the various Stations are not necessary. It is to the cross placed over them that the indulgence is attached. These crosses must be of wood; no other material will do. If only painted on the wall the blessing is null (Cong. Ind., 1857, 1838, 1845); (3) If, for restoring the church, for placing them in a more convenient position, or for any other reasonable cause, the crosses are moved, this may be done without the indulgence being lost. If the moves are less than the crosses, for some reason, have to be replaced, no fresh blessing is required, unless more than half of them are so replaced (1839). (4) There should if possible be a separate meditation on each of the fourteen incidents of the Via Crucis, not a general meditation on the Passion nor on other incidents not included in the Stations. No particular prayers are ordered; (5) The distance required between the Stations is not defined. Even when only the clergy move from one Station to another the faithful can still gain the indulgence without moving; (6) It is necessary to make all the Stations uninterruptedly (S. C. I., 22 January, 1858). Hearing Mass or going to Confession or Communion between Stations is not considered an interruption. If according to the use of a church the Stations are made more than once on the same day, the indulgence may be gained each time; but this is by no means certain (S. C. I., 10 Sept., 1883). Confession and Communion on the day of making the Stations are not necessary; provided the person making them is in a state of grace; (7) Ordinarily the Stations should be erected in a church or churchyard. If the Via Crucis goes outside, e.g. in a cemetery or cloister, it should if possible begin and end in the church.

In conclusion it may be safely asserted that there is no devotion more richly endowed with indulgences than the Way of the Cross, and none which enables us more literally to obey Christ’s injunction to take up our cross and follow Him. A perusal of the prayers usually given for this devotion in any manual will show what abundant spiritual graces, apart from the indulgences, may be obtained through a right use of them, and the fact that the Stations may be made either publicly or privately in any church renders the devotion specially suitable for all. One of the most popularly attended Ways of the Cross at the present day takes place in Rome, where every Friday the devotion of the Stations is conducted publicly by a Franciscan Father.

Wealth, Use of.—The term wealth is not used here in the technical sense in which it occurs in treatises on economic subjects, but rather in its common acceptation, synonymous with riches. The purpose of this article is not to discuss the various uses to which wealth may be put or to advantage the public welfare. From the point of view of the individual, it is important to determine whether and how far there is any expenditure of it which is obligatory, i.e., is the subject matter of a positive precept. It is usual with writers on spiritual subjects to say that the possessors of wealth hold it in trust. This does not mean that they are not in any true sense owners, but only that their ownership is not unqualified to the extent of being unburdened by certain duties in its use. To say that one may adopt as he likes with his own brings forth the obvious rejoinder, what value is then to be attached to the word own? If it be regarded as that which one may dispose of according to his good pleasure, we have a crude instance of a vicious circle. If it be identi-
fied simply with the entire store of a rich man's belongings, then the only sufficient defence of individual ownership fails by proclaiming it to be unrestrictive. The beneficiaries in part, at any rate, of that trust are the poor. The command to bestow alms applies with special emphasis to those who have an abundance of the world's goods.

The question of attempting in general to define the validity and quantity of this obligation theologians have recourse to many distinctions. They separate carefully the various degrees of distress to be relieved, and put stress upon the actual financial standing of those who are to afford the succour. Thus the differences are noted between extreme, grave, and ordinary necessity. Latin writers explain that those of grave necessity to whom the giving aid is to be ascertained discrimination is made between: those who have only what is barely required to maintain themselves and family; those who over and above the mere necessities of life are provided with what is needed to keep their present social status but nothing more; those who have a real surplus. The wise man and woman is equal to such third class.

It is a pagan and selfish view that all of a rich man's income or holdings is demanded for the upkeep or betterment of his social position and that thus he cannot be said to ever have anything beyond his needs. The accepted Catholic teaching is that those who have a real superfluity of goods (as many other than multitudes have) to help and maintain, whatever be their grade of misery. So much at least seems plain from the words of Christ (Matt., xxv, 41-46). It is not so easy to define precisely when this obligation is a grave one. Some hold that it is only so in cases of extreme necessity, i.e. when a person is so situated as to be unable to escape death or some equivalent evil without assistance from others. But others (e.g. the Roman pontiffs, (Papal, &c.), for the neglect to succour needs such as those which commonly exist in human society. St. John (1 Epist., iii, 17) asks the pertinent question: "He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him; how doth the charity of God abide in him?"

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became a canon of Westminster in 1851, was named a domestic prelate to Pius IX in 1859, and was consecrated bishop, as auxiliary to Archbishop Manning, in 1872. In 1868 he went to Rome as representative theologian of the English bishops in the deliberations preparatory to the Vatican Council. He published under the name Ancyllus, "An Enquiry into the Nature and Results of Electricity and Magnetism" (1876).


J. L. WHITFIELD

Webbe, Samuel, English composer, b. in England in 1742; d. in London, 29 May, 1816. He studied under Barbauld. In 1766 he was given a scholarship by the Catch Club for his "O that I had wings", and in all he obtained twenty-seven medals for as many canons, catches, and glees, including "Disorder, dire sister", "Glory be to the Father", "Swiftly from the mountain's brow", and "To thee all angels". Other glees like "When winds breathe soft", "Thy voice, O harmony", and "Wondrous Confe, know all celestial charms" are even better known. In 1776 he succeeded George Paxton as organist of the chapel of the Sardinian embassy, a position which he held until 1795; he was also organist of the Portuguese chapel. His "Collection of Motets" (1792) and "A Collection of Masses for Small Choirs" were extensively used by Catholic churches throughout Great Britain from 1795 to the middle of the last century. He had of a very high order, they are at least devotional, and some are still sung. He also published nine books of glees, between the years 1764 and 1798, and some songs. His glees are his best claim on posterity.

Webber, Beda, Benedictine professor, author, and member of the National German Parliament, b. at Lienz in the Tyrol, 26 October, 1798; d. at Frankfort-on-the-Main, 28 February, 1858. His father wished him to learn a trade as well as the ordinary work of a peasant, and thus Webber became a shoemaker. He was very talented, and completed the high-school course at Bozen in four years, and studied philosophy at Innsbruck during two years. He then entered the Benedictine Abbey of Marienberg in Obervinschlagen, and was subsequently sent to Greifswald, where he was professed at the monastery of St. Beda. In the autumn of 1821 he began to study theology at the University of Innsbruck, and on the abolition of the theological faculty there, he continued his course at Brixen. He was ordained in 1824, and went for a short time to the episcopal seminary at Trent to prepare himself for pastoral work; after a short time spent in the pastorate he began to teach at the high-school at Meran, where he remained for twenty years. He received calls to professorships from the University of Innsbruck, from the Benedictine lycéeum at Augsburg, and from the Crown-Prince of Hohenzollern-Sigmaringen, but remained at Meran until he was called away by the political events of 1831. He devoted his whole energy to the scholastic work in Frankfort. His parliamentary labours attracted attention. When the town priest of Frankfort died, Webber succeeded him. His activity and great zeal in the cure of souls was recognized by his bishop, who made him canon of Limburg, episcopal commissary, spiritual councillor, and member of the diocesan court. In 1860 he became inspector of the cathedral school. His labours proved too great for his frail constitution and he was soon carried off by apoplexy. Weber's memory has been perpetuated by a fresco in the imperial cathedral, the restoration of which he began.

His chief works are: several poems for a poetical annual, the "Alpenblumen", a translation of St. Chrysostom's "On the Priesthood" (1833); studies upon Oswald of Wolkenstein, which led to the discovery of a valuable MS., containing "Titurel" and the "Nibelungenlied" ("Das Land Tirol" (1837-8); "Meran und seine Umgebung" (1847); "Tirol und die Reformation in historischen Bildern und Fragmenten" (1841); "Lieder aus Tirol" (1842), a selection of his poems; "Bluten der lieblichen Tiroler" in "Die Gedichte von Giovanni Maria vom Kreuze"; "Giovanna della Croce und ihre Zeit"; "Die Geichte Oswald von Wolkenstein" (1847); "Oswald von Wolkenstein und Friedrich mit der feeren Tasche" (1850); and "Vormärzliche Lieder aus Tirol" (1850). Weber was an excellent preacher, and published "Predigten aus der Stube" which he gave to charity. He founded a weekly paper, "Das Frankfurter katholische Kirchenblatt" (1853), which two years later became the Sunday supplement of a large Catholic paper, the "Deutschland". He issued a selection of his contributions to this paper under the title of, "Cartons aus dem deutschen Kirchenleben" (1855). Five years earlier he had collected his contributions to the "Augsburger Postzeitung" and to the "Historisch-politische Blätter" in book form under the title, "Charakterbilder". His autobiography appeared in the "Deutschland" in 1858; see also Wackernadel, Beda Weber 1798-1858 and die deutsche Literatur, 1800-1854 (1908); Scheid in Hist. polit. Blätter, CXXXII, 2.

N. SCHEID

Weber, Friedrich Wilhelm, physician, member of the Prussian House of Deputies, and poet, b. at Alhausen, near Driburg, in Westphalia, 25 December, 1813; d. at Nieheim, 5 April, 1894. His father was forester for the Count of Assenburg. Weber first attended the village school, then when thirteen years old he went to the gymnasium at Paderborn, and afterwards studied medicine at the University of Greifswald. His talent for poetry had been evidenced at the gymnasium; at the university, as his biographer says, "his ballads grew like wild flowers after a spring shower". After spending two years at Greifswald he went to Breslau, where he became acquainted with Gustav Freytag. By the end of a year, however, he returned to his monastery. After a short time spent in the pastorate he began to teach at the high-school at Meran, where he remained for twenty years. He received calls to professorships from the University of Innsbruck, from the Benedictine lycéeum at Augsburg, and from the Crown-Prince of Hohenzollern-Sigmaringen, but remained at Meran until he was called away by the political events of 1831. He was consecrated to the episcopal order, and taught at Frankfort-on-the-Main. After a short time spent in the pastorate he began to teach at the high-school at Meran, where he remained for twenty years. He received calls to professorships from the University of Innsbruck, from the Benedictine lycéeum at Augsburg, and from the Crown-Prince of Hohenzollern-Sigmaringen, but remained at Meran until he was called away by the political events of 1831. He devoted all his energies to the scholastic work in Frankfort. His parliamentary labours attracted attention. When the town priest of Frankfort died, Weber succeeded him. His activity and great zeal in the cure of souls was recognized by his bishop, who made him canon of Limburg, episcopal commissary, spiritual councillor, and member of the diocesan court. In 1860 he became inspector of the cathedral school. His labours proved too great for his frail constitution and he was soon carried off by apoplexy. Weber's memory has been perpetuated by a fresco in the imperial cathedral, the restoration of which he began.

His chief works are: several poems for a poetical annual, the "Alpenblumen", a translation of St. Chrysostom's "On the Priesthood" (1833); studies upon Oswald of Wolkenstein, which led to the discovery of a valuable MS., containing "Titurel" and the "Nibelungenlied" ("Das Land Tirol" (1837-8); "Meran und seine Umgebung" (1847); "Tirol und die Reformation in historischen Bildern und Fragmenten" (1841); "Lieder aus Tirol" (1842), a selection of his poems; "Bluten der lieblichen Tiroler" in "Die Gedichte von Giovanni Maria vom Kreuze"; "Giovanna della Croce und ihre Zeit"; "Die Geichte Oswald von Wolkenstein" (1847); "Oswald von Wolkenstein und Friedrich mit der feeren Tasche" (1850); and "Vormärzliche Lieder aus Tirol" (1850). Weber was an excellent preacher, and published "Predigten aus der Stube" which he gave to charity. He founded a weekly paper, "Das Frankfurter katholische Kirchenblatt" (1853), which two years later became the Sunday supplement of a large Catholic paper, the "Deutschland". He issued a selection of his contributions to this paper under the title of, "Cartons aus dem deutschen Kirchenleben" (1855). Five years earlier he had collected his contributions to the "Augsburger Postzeitung" and to the "Historisch-politische Blätter" in book form under the title, "Charakterbilder". His autobiography appeared in the "Deutschland" in 1858; see also Wackernadel, Beda Weber 1798-1858 and die deutsche Literatur, 1800-1854 (1908); Scheid in Hist. polit. Blätter, CXXXII, 2.
As poet Weber was an honour to German Catholics; the name given him “Dreizehnlinde-Webber” (Weber of the thirteen lined trees) is immortal. In three forms of poetry, the epic, lyric, and didactic, he wrote works destined to live. His early poems were frequently imitated by foreign poets, and seldom show independence; it was only in his riper years that the originality of his powers was displayed. He deserves much credit as a translator, and the translations who made Scandinavian and English poetry accessible to Germans. His reputation, however, was founded on his epic, “Dreizehnlinde” (1878). This made Weber celebrated not only in Germany but also throughout the entire civilized world. The epic showed a wide circulation and has been frequently translated, each man varying it according to his own temperament. His second work, far superior in poetic value to “Dreizehnlinde”, is his “Goliath” (1892), which has been reprinted some thirty times. His “Gedichte” (1881) and “Herbstblätter” (1895), published after his death, have also been very popular. His “Marienblumen” (1883) is a proof of his manly piety. Two other religious poems written for special occasions, “Die Schöpfung” and “der Weltuntergang unseres Heilandes” (1892), are less important. Weber’s latest biographer sums up his character as a man and poet thus: “In Weber fine talent and a many-sided education, nobility and purity of thought, the poet and the patriot, were all united into a personality which commanded the greatest respect! In his last years Weber wrote a number of works of which the following can be cited: Kieffer, Fried. W. Weber, der Dichter von Dreizehnlinde” (1884); Kieffer, Fried. W. Weber, sein Leben u. seine Dichtungen (1894); the larger one is: Schweikert, Fried. W. Weber, sein Leben u. seine Werke (1890). It gives all necessary bibliography in the notes. The best commentary of Dreizehnlinde is a literary study by Fischerau (1899).

N. SCHEID.

Webber, Heinrich, German Church historian, b. at Euderfort in the Diocese of Würzburg, 21 June, 1814; d. at Bamberg, 18 January, 1898. His father, Heinrich Weber, left the Bavarian civil service and entered the employ of Prince of Leiningen-Hardenburg-Dachau. The family now lived at Amorbach in the Bavarian Odenwald where the father held the position of seignioral judge until his death in 1831, when his son was sent to Germany to complete his education. In 1832 he came to Amorbach and then to the Latin school; after the death of his father he continued his studies at Würzburg. In 1834 he entered the seminary and later the gymnasium at Bamberg, where he graduated in 1853. He studied philosophy at the Royal Lyceum at Bamberg, and theology at the University of Würzburg, Wiirzburg, and in 1855 was ordained priest at the royal seminary at Bamberg. At 7 August, 1871, he was made professor of history at the royal lyceum at Bamberg, a position he held for over twenty-six years, up to the time of his death. Besides his professional duties Weber was a prolific writer. His most important work is the “Geschichte der gelehrten Schule im Hochstift Bamberg von 1807 bis 1907” (Bamberg, 1907). He has also published: “Geschichte des Erzbistum Bamberg im 19. Jahrhundert” (Kempten, 1884); “Der Kirchenbesitz im Erzbistum Bamberg” (Cologne, 1893), issued by the German Society; “Fürstbischof in der Geschichte (Forchheim, 1881); “Kronach in der Geschichte” (Kronach, 1885); “Vierzehnhäfen im Frankenthal” (Bamberg, 1881); “Die St. Martinspfarrkirche in Bamberg” (Bamberg, 1891), with a necrology of the Jesuit college at Bamberg for the years 1743-1772 (Geschenk der Freunde von Auf- seese’schen Studienklasse in Bamberg). Weber, 1880. Weber also wrote two biographies: “P. Marquard von Rotenhan S. J. 1691–1733” (Ratisbon, 1885), and “Johann Gottfried von Aschhausen, Fürstbischof zu Bamberg und Würzburg 1575–1622” (Würzburg, 1889). A treatise on the preaching of Sermon according to the holy “Fourteen Martyrs.” In the series of pamphlets called “Frankfurter zeitgenössische Bräuche” Weber issued: “Die Sündenwage zu Wilsnack” (1887); “Die Trappistenmission in Sudafrica” (1891); “Die Kaiseridee des Mitteleuropa” (1892); “Bunte Bilder aus dem alten Zunftleben” (1892); “Die Klostersuppe” (1895). Weber also collaborated on the “Dreiseihe Blumen” periodicals, on the “Kirchenlexikon” of Wetzer, and Welte, for the second edition of which he wrote some fifty articles; he also wrote for the “Katholische Flugschriften zur Wehr und Lehr” (Berlin, published by the “Germania” newspaper). On 8 July, 1889, Weber received an honorary degree of Doctor of Theology from the University of Würzburg. While serving his duties he realized the talents of the youth, and saw that he received the best available instruction in violin, piano-playing, and harmony. Karl enjoyed at two intervals and for a considerable time the theoretical guidance of Michael Haydn at Salzburg, and later of Abbé Vogler in Vienna. Upon the latter’s recommendation he was appointed as head of St. Sebaldus in Bamberg, a branch of the mother-house at Niedermbronn, and for twenty-five years was director and confessor to the Sisters at Bamberg. Max. HEIMBUECHER.

Webber, Karl Maria Friedrich von, composer, b. at Eutin, Lower Saxony, 18 Dec., 1786; d. in London, 5 June, 1826. His father, Franz Anton von Weber, a nobleman of reduced finances and a former army officer, later became a strolling theatrical manager. This gave young Weber an opportunity for acquiring that stage routine and adaptability which stood him in good stead later; but it also interfered with his musical education. However, from his earliest youth his father realized the talents of the youth, and saw that he received the best available instruction in violin, piano-playing, and harmony. Karl enjoyed at two intervals and for a considerable time the theoretical guidance of Michael Haydn at Salzburg, and later of Abbé Vogler in Vienna. Upon the latter’s recommendation he was appointed as head of St. Sebaldus in Bamberg, a branch of the mother-house at Niedermbronn, and for twenty-five years was director and confessor to the Sisters at Bamberg. Karl was unable to enforce discipline, and had to relinquish the post at the end of one year. In 1806 he entered the service of Prince Eugene and Prince Louis of Würtemburg, as private secretary and teacher of music. In 1810 an indiscretion on his father’s part caused him to be exiled. The Weber three years were spent in.commercial enterprises. In 1813 he accepted the conductorship of the national opera at Prague, where he continued until called to Dresden in 1816 by the King of Saxony to organize a German opera company in the Saxon capital.

With the assumption of his duties at Dresden Weber’s real significance as a conductor and musical director began. The somewhat frivolous spirit of former years now gave way to seriousness. The romantic literature of the day, with its echoes of
the Catholic past and its tendency towards a return to the centre of unity, appealed the more to him in account of his own family traditions. His familiarity with and love of folklore, and the hereditary poetry of his family, all tended to increase in him that intense national spirit to which his own temperament enabled him in turn to give such high expression. He became, through his musical interpretations of the war and emancipation songs, his operas, and works for the piano, not only the founder of the romantic school of music, but also a powerful factor in the movement for the language, the foreign key in matters political and artistic. The fame of his works spread over Europe. Their dramatic truth, vividness, and the glowing colours of his instrumentation made Weber the lion of every capital. In Feb., 1826, he went to London for the purpose of producing his opera "Oberon", which he had invited to compose for Covent Garden Theatre. Weber had suffered from phthisis for a number of years, and the strain involved in the London engagement caused him to succumb. He was buried in Moorfields Chapel. Seventeen years later, through the instrumentality of Wagner, his remains were removed to Dresden.

Besides "Oberon" and "Euridice", the operas "Oberon", "Enraptured", "Silvana", "Peter Schmoll", "Turandot", "Rýbezahl", Beherscher der Geister", "Abu Hassan" are the best known. Weber also created a large number of instrumental works, chiefly for the pianoforte. As royal director of music he had charge of the music in the Dresden court church. Two masses and a variety of his works were written in haste for special occasions, are below the standard of his secular works, and lack liturgical character.


Joseph Ottow.

Webbey, Henry, Venerable. See Morton, Robert, Venerable.

Webley, Thomas, Venerable. See Thomas, Venerable.

Webster, Augustin, Blessed. See John Cotton, Blessed.

Weedall, Henry, b. in London, 6 Sept., 1788; d. at Oscott, 7 Nov., 1859. Both his parents died during his early childhood; his father was a doctor. He was educated at Sedgley Park (1794-1801), and at Oscott (1804-14), and was ordained priest at Wolverhampton, 6 April, 1814. He had been acting as a junior master at Oscott, and after his ordination he continued to teach classics, assisting also in the care of the Oscott mission. In the beginning of 1816 he became prefect of studies; and when Thomas Walsh (afterwards bishop of the district) became president (August, 1818), Weeball undertook the vice-presidency, taught Divinity, and had the spiritual care of lay-students and the family. From the summer of 1821 he had been in eff ect the president of Oscott, and when Bishop Walsh left Oscott, on succeeding to the vicariate (April, 1826), Weedall was made his successor. In 1829, Bishop Walsh named him vicar-general (14 June, 1828), and obtained for him the degree of Doctor of Divinity (27 January, 1829). He had been elected a member of the Old Chapter, 8 May, 1827. Under his rule Weedall made noteworthy progress, and the present religious edifice, two miles from the old, was erected (1836-38). On the death of the chancellor, Bishop Beresfer, Weedall was appointed Vicar Apostolic of the Northern District, with the titular See of Abydos; Wiseman being at the same time made coadjutor to Bishop Walsh and president of Oscott. Weedall went to Rome and obtained leave to decline the vicariate. He was then "in the desert" (head of the preparatory school at Old Oscott, 1841-2, rector at Leamington, 1843-8), until Bishop Ullathorne came to the Central District (August, 1848). Weedall was at once appointed vicar-general, dean of the cathedral church, and temporal administrator of the district and the two colleges; in 1852 he became the first provost of the newly erected Birmingham Chapter. On 2 July, 1853, he returned to Oscott, and in an hour of difficulty, sent "to renew that peculiar spirit of consecration manifested within our walls with which his character imbued it from the first", and, in spite of almost continuous ill health, he was entirely successful. He died at Oscott, and is buried beneath the college chapel. In 1854 he had been made a domestic prelate to Pius IX. Dr. Weedall had considerable reputation as a preacher, and was an occasional contributor to the reviews. The Weedall Chantry perpetuates his memory at Oscott.

Weekener, Life of Mgr. Weedall (London, 1869); Brady, Episcopal Succession (Rome, 1870-72); Ambster, Hist. of Oscott College (Dublin, 1882-91); Newman, The True Beside the Waters (Funeral Discourse).

J. L. Whitfield.

Week, Liturgical.—The week as a measure of time is a sufficiently obvious division of the lunar month, and the discussion carried on with much learning as to whether this seven days' period is ultimately of Babylonian origin has no great importance. In any case the week was regarded as a sacred institution among the Jews owing to the law of the Sabbath rest expresses for the first chapter of Genesis. The earliest Christian converts were acquainted with the usages of the Sabbath as the great day of religious observance, but the week itself remained as before. Indeed there is much to recommend the idea that in the first and second centuries the only denominations of the great Christian mysteries then in use formed a weekly, not an annual, cycle. Sunday, according to the Epistle of Barnabas (xv), was "the beginning of another world", and the writer further says: "Wherefore also we keep the eighth day for rejoicing, in which also Jesus rose from the dead and having been manifest ascended into the heavens". Again the Didache (viii) ordains: "Let not your fasts be with the hypocrites: for they fast on the second and fifth days of the week, but do ye fast on the fourth and on the Friday", while in c. xiv we are told "And on the Lord's day of the Lord come together and break bread and give thanks". Altogether it becomes clear from the language of Tertullian, the Apostolic Constitution, and other early writers that the Sunday in each week was regarded as commemorating the Resurrection, and the Wednesday and Friday the betrayal and Passion of Christ. Although this simple primitive conception gave place in time,
as feasts were introduced and multiplied, to an annual calendar, the week always retained its importance; this is particularly seen in the Divine Office in the hebdomadal division of the Psalter for recitation. Amalarius preserves for us the particulars of the arrangement accepted in the chapel royal at Aachen in 802 by which the whole Psalter was recited in the course of the week. In the管理体制, the hebdomadal division was identical with that theoretically imposed by the Roman Breviary until the recent publication of the Apostolic Constitution “Divino affluat” on 1 Nov., 1911. Moreover, it appears from Amalarius that the Curvilinear arrangement was in substance the same as that already accepted by the Roman Church, at the sixth century, which had clearly laid down the principle that the entire Psalter was to be recited at least once in the week; indeed a similar arrangement was attributed to Pope St. Damasus. The consecration of particular days of the week to particular subjects of devotion is also officially recognized by the special Office of the Blessed Virgin on the Saturday, by the Friday Masses of Adoration of the Blessed Sacrament, the Votive Offices for special week days approved by Pope Leo XIII. For a long time in the early Middle Ages Thursday in the West was regarded as a sort of lesser feast or Sunday, probably because it was the day of the week on which the Ascension fell (cf. Bede, “Hist. Ecle.”, IV, 25). Again the Breviary approved after the Council of Trent laid certain devotional ascriptions to the Office, e.g. the Office for the Dead, Gradual Psalms, etc., to be said once a week, particularly on the Mondays of Advent and Lent.


Herbert Thurston.

Wegg-Prosser, Francis Richard, also son of Rev. Prebendary Francis Haggitt, rector of Newnham Courtney, b. at Newnham Courtney, Oxfordshire, 19 June, 1824; d. near Hereford, England, 16 August, 1911. He was educated at Eton and at Balliol College, Oxford, and graduated (first class in Mathematics) in 1845. In 1849, when he succeeded to the estates of his great-uncle, Rev. Dr. Prosser of Belmont, Herefordshire, he assumed the name of Wegg-Prosser. He was a member of Parliament from 1847 to 1852, when he was received into the Catholic Church by Bishop Grant of Southwark. This event entirely altered his career. After providing facilities for Catholic instruction in his native neighbourhood, he built a beautiful church on his estate, which, by agreement with the Bishop of Newport and the superiors of the English Benedictine Congregation, became the pro-cathedral of the diocese. On the adjoining land given by him, a monastery was built, to serve as the novitate and house of studies of the congregation. Wegg-Prosser was also identified with several Catholic educational institutions. For many years he was a zealous member of the Superior Council of the Society of St. Vincent de Paul, a member of the Catholic Union, and a representative of the Diocese of Newport on the Catholic Education Council. In his secular life he was devoted to mathematical science, and particularly to astronomy. He wrote a book, “Galileo and his Judges” (London, 1889), on the question of Galileo, and translated, under the title “Rome and her captors” (London, 1875), the letters collected by Count Henri d’Iéville upon the Roman question of 1667-70. He married Lady Harriet Catherine, daughter of the second Earl Somers; she died in 1893, leaving two sons and two daughters. J. C. Fowler.

Wehrle, Vincent. See Bismarck, Diocese of (in supplement).

Weingarten (Monasterium Vinearum, ad Vinea, of Weingartense), a suppressed Benedictine abbey, near Ravensburg, Württemberg, originally founded as a nunnery at Altドル短 shortly after 900 by Henry Guelph. Later the nuns were replaced by canons, but again returned in 1036. Guelph III exchanged the nuns for the Benedictine monks of Altmünster in 1017. The monastery being destroyed by fire in 1053, Guelph III ceded his castle on the neighbouring hill to the monks and thereupon the monastery became known as Weingarten. It was so liberally endowed that, though it was six times totally, and twice partially, destroyed by fire, it was always rebuilt, and remained the richest and most influential of the Swabian monasteries. Its discipline never seriously declined, except during the latter part of the fourteenth and the first half of the sixteenth century, owing chiefly to the encroachments of lay commendatory abbots and the oppression of the bailiffs. Immediately before its suppression in 1502 it comprised forty-eight monks, ten of whom resided at the dependent priory of Hofen. Its territory extended over six German square miles, with about 11,000 inhabitants. At present the monastery serves as barracks for the arrangements of the chapel as the parish church of the town of Weingarten. The church, rebuilt in 1715-21 in the Italian-Neoclassical style according to the plans of Franz Beer, is the second largest in Württemberg.

The greatest treasure of Weingarten was its famous relic of the Precious Blood, still preserved in the church, but moved, as of a certain of the relics of the church, was said to have been given to the church as the parish church of the town of Weingarten. The solemn presentation took place in 1090, on the Friday after the feast of the Ascension, and it was stipulated that annually on the same day, which came to be known as Blutfeiertag, the relic should be carried in solemn procession. The procession was prohibited in 1512, but since 1819 it again takes place every year, beginning on 10 July in the presence of the emperor, Henry III, and many other dignitaries. It was divided into three parts, one of which the pope took to Rome, the other was given to the emperor, Henry III, and the third remained at Mantua. Henry III bequeathed his share of the relic to Count Baldwin V of Flanders, who gave it to his daughter Judith. After her marriage to King John IV of Castile, the relic was transferred to Weingarten. The solemn presentation took place in 1900, on the Friday after the feast of the Ascension, and it was stipulated that annually on the same day, which came to be known as Blutfeiertag, the relic should be carried in solemn procession. The procession was prohibited in 1512, but since 1819 it again takes place every year, beginning on 10 July in the presence of the emperor, Henry III, and many other dignitaries. It was divided into three parts, one of which the pope took to Rome, the other was given to the emperor, Henry III, and the third remained at Mantua. Henry III bequeathed his share of the relic to Count Baldwin V of Flanders, who gave it to his daughter Judith. After her marriage to King John IV of Castile, the relic was transferred to Weingarten. The solemn presentation took place in 1900, on the Friday after the feast of the Ascension, and it was stipulated that annually on the same day, which came to be known as Blutfeiertag, the relic should be carried in solemn procession. The procession was prohibited in 1512, but since 1819 it again takes place every year, beginning on 10 July in the presence of the emperor, Henry III, and many other dignitaries. It was divided into three parts, one of which the pope took to Rome, the other was given to the emperor, Henry III, and the third remained at Mantua. Henry III bequeathed his share of the relic to Count Baldwin V of Flanders, who gave it to his daughter Judith. After her marriage to King John IV of Castile, the relic was transferred to Weingarten.

Of the abbots the following are deserving of notice: Conrad II von Italch (1315-36), archbishop of Ulm and Archdiocese (ed. Hess, loc. cit. infra), important for the history of liturgy (his life, written in the fourteenth century, was edited by Gisele in the supplement to "Wurttembergischen Vierteljahresschrift", XIII, Stuttgart, 1866, 29-31; Georg Bähr, 1520-67), leader of the Catholic party of Upper Swabia during the Reformation. Georg Welycin (1587-1627), during whose abbey Weingarten enjoyed its greatest religious prosperity; Sebastian Ulyzer (1617-1725), who rebuilt the church and monastery; Philipp Benz (1735-53), Dominicus Silvester (1745-81), and Anselm Meyer (1781-1801) of all the abbots in learning, presented the literary activity of their monks. Monks famous for their literary productions are: Gabriel Buelmin (d. 1681); Anselm Schenck (d. 1751), author of theological and ascetical works; Gerard Hess (d.
plot, and on 30 November, 1586, he was discharged from the Fleet prison. He was again examined 5 March, 1587, and on this occasion speaks of the well-known reproof, George Cotton of Warrington, his cousin. On 1 Nov., 1591, Edmund Gennings was taken saying Mass at Wells's house in his absence, but in the presence of Mrs. Wells and the venerable martyrs Polidoro Plasden, Brian Lacy, Sydney Hodson, and John Mason. According to one account Ven. Eustace White was also taken at this Mass. When he was apprehended he took the sign of the cross. All the above-mentioned martyrs, including Mrs. Wells (but with the possible exception of Brian Lacy), were indicted at Westminster, 4 Dec., 1591, and were condemned, 5 Dec., under 27 Eliz. c. 2. According to another account they were arraigned, 6 December. Mrs. Wells was reprieved, and died in prison in 1602. All the rest suffered on the same day, Gennings and Wells at Gray's Inn Lane, and the other five at Tyburn. Of his brother-in-law Gerard Morin, to whom the letter printed by Bishop Challoner is addressed, no information is to hand. Swithin's eldest brother Gilbert, alive in 1598, suffered much in pursuance of his conviction for heresy. He was aged twelve, and was a fellow of New College, Oxford, 1549-50, was also a Catholic. Our martyr was a follower of Blessed Thomas More and jested both at his apprehension and at his execution; but his last words were of pardon to his persecutor, Tophcliffe: "God pardon you and make you a Saul a Paul . . . 1 year hence you voice of Cda. Wis. Rec. Soc. Pub. V. (London, 1887—), II, 201, 202, 228, 201, 33-5, 306-8, 292, Challoner, Missionary Priests, I, n. 91, Polen, Acts of English Martyrs (London, 1891), 100-1, 107-8; Berry, Hampshire Genealogies (London, 1855), 110-1, Morisse, Troubles of our Catholic Parcheresses, III (London, 1872-7), 48, 49, Foley, Predace English (New S. J, London, 1875-80), III, 305, V, 791, VI, passim.

John B. Waenwright.

Wells in Scripture.—It is difficult for inhabitants of a more humid climate to realize the importance which in a country like Palestine attaches to any source of fresh water. The Litany and the Jordan are the only rivers of any size; perennial brooks are very scarce and the wadis, while numerous and impetuous in the rainy season, are dry during the rest of the year. But all in the desert are used as wells by friends to these torrent-beds, swollen in the spring, but vanishing in the hot weather. Five months of parching summer heat pass without rain, and when the hot sherKiieh, the Arabian sirocco, blows from the desert, life itself seems a burden. Nothing will save the shepherd and his flock, the farmer and the caravan from perishing with thirst, but unfailling springs and reservoirs of uncontaminated water. Hence the Son of Sirach twice enumerates water as the first among the "principal things necessary for the life of man" (Ecclus., xxix, 27; xxxix, 31). From time immemorial, to own and to possess the surrounding country were synonymous terms (Prov., v, 15-17). On the other hand, so serious might be the consequences of a waterless condition and to squander water was compounding with the word Ain (En), as, e.g., Endor (spring of Dor), Engannim (spring of gardens), Engeddi (spring of the kid), Rogel or En-rogel (spring of the wellhead). But springs were comparatively rare, and the dense population was compelled to have recourse to artificial sources. Holy Writ is always careful in distinguishing the natural springs from the wells (NKB, fons, palus), which are water pits bored under the rocky surface and having no outlet. Naturally, they belonged to the person who dug them, and he alone could give them a name. To-day they are the property of tribes or families; a stranger desiring to draw water from them is expected to give a baksheesh. Many names of places, too, are compounded with B'et, such as Bersabe, Beroth, Beer Elim, etc.

Cisterns (NKB, Massor, cistern).—These subterranean reservoirs, sometimes covering as much as an acre of land, in which the rainwater is gathered during the spring. Their extreme necessity is attested by the countless number of old, unused cisterns with which the Holy Land is literally honeycombed. They may be found along the roads, in the fields, in gardens, on threshing-floors, in the hamlets, and even on the walls of Jerusalem so well supplied with them that in all the siege-operations of 70 A.D. wells ever suffered from want of water. Cisterns were hewn into the native rock and then lined with impervious masonry and cement. As their construction involved great bodily labour, it is easily understood why Jehovah promised to the children of Israel, when coming out of Egypt, the possession of cisterns dug by others as a special mark of favour (Deut., vi, 11; II Esd., ix, 25). If the cement of the cistern gave way, the reservoir became useless and was abandoned. It was then one of the "broken cisterns, that can hold no water" (Jer., ii, 13). The mouth of wells and cisterns was generally surrounded by a curb or low wall and closed with a stone, both to prevent the contamination and to fix the water at a level as near as possible to the site of the cistern. Among the arrangements sometimes the stone placed on the orifice was so heavy that one man was unable to remove it (Gen., xxix, 3). Sometimes the stone placed on the orifice was so heavy that one man was unable to remove it (Gen., xxix, 3). When dry, cisterns were used as dungeons, because, narrowed at the top, like "huge bottles", they left no avenue open for escape. Among the places where they were used for this purpose were Engedi (Gen., xxxvii, 21; Jer., xxxviii, 6; 1 Mach., vii, 19). They also offered convenient places for hiding a person from his pursuers (1 Kings, xiii, 6; II Kings, xvii, 18). The methods used for raising the water were the same as those in vogue all through the ancient East (cf. Egypt).
WELSER, BARThOLOMÆUS, German merchant prince, b. at Augsburg, 1488; d. at Amberg, near Tiirkheim, 1562. His father was Anton Welser, an honest merchant of Augsburg. Hanseatic émigrés at an early age. After Anton's death (1518) he bought the family homestead and with his brother Anton founded the firm of “Welser and Company”, which lasted until 1553. Their business constantly increased, and the brothers granted large loans to Charles V, who in 1532 made Bartholomaeus a noble of the Spanish crown and governor of the Spanish Netherlands. The elder brother, Ambrosius Vesper, explored the interior of Venezuela. Disputes with the Spanish Government soon arose and banished any hopes for rich profit from the undertaking. In 1541 the Spanish Government desired to bring suit against the governors of the colony, and in 1546 Bartholomaeus's son Ferdinand, although the Vesperines had regarded their business as their property until 1551, was taken from the Welser legal decision in 1556 and went to the Spanish Crown. The German colonizers have been accused of cruelty, but their uprightness and conscientiousness are now fully proved. Bartholomaeus Welser frequently took part in the public affairs of Augsburg. Unwilling to oppose the emperor in the Saida battle, he remained with the French. The Welser family maintained a strong influence in the Augsburg city council until 1531. The Welser family is recorded as being the most prominent family in Augsburg from 1540 and continued to occupy high positions in the city until 1553.

KLEMMENS LÖFFLER.

Welsh Church.—In giving separate consideration to the Church of Wales, we follow a practice common among English historical writers and more particularly adopted in the collection of “Councils and Ecclesiastical Documents” of Haddan and Stubbs. There seems, however, no sufficient reason for emphasizing the distinction made by these last authorities between “the British Church during the Roman period” (A. D. 200-450), “the British Church during the period of Saxon Conquest” (A. D. 450-861), and “the Church of Wales” (A. D. 861-1205). The term Welsh Church sufficiently covers these separate headings, though it will be convenient to treat the subject according to the same chronological divisions.

ROMAN PERIOD (200-450).—Both Tertullian (c. 200) and Origen (c. 210) use language which implies that the Gospel had been preached in Britain. Tertullian, in the words of the “Diatribe of the Nations” (c. 213), speaks of “the magnification of Britain inaccessile to the Romans but subdued to Christ”; the latter of “the power of our Lord and Saviour which is with these who are separated from our world in Britain” (Nov. v. Lib. 1, 24). These passages may be somewhat rhetorical, but if we do not press the question of date there is confirmatory evidence for at least some acceptance of Christianity in Roman Britain. To begin with, both Constantius (A. D. 450), in the uninterpolated portions of his Life of St. Germanus of Auvergne, and the British Christian writer Gildas (c. A. D. 540) speak of a St. Alban during the Roman period. Again in 314 three British bishops from York, London, and probably Lincoln seem to have attended the Council of Arles, and British bishops were present, if not at Nicea (325) and at Sardica (343), yet certainly at Ariminum (359), where the line they adopted drew attention to their nation as distinct from us, something, if not much, of the presence of Christians in these islands before the close of the Roman period. The Chi-Rho symbol has been found in mosaics and building stones as well as upon miscellaneous objects; the formula “Vivâs in Deo” and “Speâ in Deo” with the A-45 occur stamped on rings or pendants which we find in St. Hilary, and in particular the excavations at St. Brelde have brought to light a small building in which antiquaries are agreed in recognizing a Christian basilica. Further, there is the still existing Church of St. Martin’s at Canterbury, which according to the testimony of Bede (Hist. Ecle. 1, xxxvi), and in the opinion of some experts, is of Roman work. (For all which see Haverfield in English Historical Review, XI, 417-459. It should be noted that Bede and his contemporaries, e. g. Professor Hugh Williams, maintain that such Christianity as existed in Britain at this early date attached only to the Roman settlements, and that there is no evidence of anything which could be called a native or Cymric Christian Church. The evidence for either view is necessarily inconclusive, but the importance of ancient Christianity in the British Church in the next period seems to point to the foundations having been laid before the Roman legions were withdrawn. Moreover, towards the close of the Roman period, indeed from early in the fourth century, the literary evidence for an active Christian organization in Britain becomes very strong. The adoptions which we find in St. Hilary, of Pottiers, St. Athanasius, Sulpicius Severus, etc. (see Haddan and Stubbs, 1, 8-16), though slight in themselves, cannot be entirely set aside.

One piece of evidence, however, formerly appealed to by many Catholic controversialists, must now be abandoned. Bede tells us (Hist. Ecle. 1, 4) that in the year 556, in the time of Marcus Aurelius and Lucius Verus, “where the British and the Britons of the Roman church, Lucius, King of Britain, sent a letter to him entreating that by his command he might be made a Christian. He soon obtained the fulness of his pious request and the Britons preserved the faith which they received, uncorrupted and entire, in peace and tranquillity until the time of the emperor Theodosius, a period which was himself did not consistently adhere to (cf. De sex estatì, s. a., 180), are impossible, for St. Fleutherius, at earliest, became pope in 171. But, apart from this difficulty, it is now generally admitted, e. g. by Duchesne and Kirsch, that the evidence is inadequate to support so startling a conclusion. Bede’s statement is at best derived from a source which is not well known, known as the “Catalogues Felicianius”, compiled about the year 590, in which we are told that Pope Fleutherius received a letter of a “Lucio Britannico regio” asking for Christian instruction. In the earlier reversion of the “Liber Pontificalis” the Lucinius episode is wanting. Harnack conjectures that this entry arose from a confusion with Lucius Albertus IX of Thuringia, who was a Christian and who in some early document was possibly described as reigning “in Brito Edessonorum”, i.e. in the Britton or Brittha (the citadel) of Edessa. At any rate we are told that the Apostile St. Thaddeus,
whose connexion with Edessa is well known, was buried "in Britio Edessenerum", while it is quite conceivable that the degenerate, degenerate, degenerate name may have been mistakenly emended into Britannio and thus have given us a Lucius, King of Britain (see Harnack in the "Sitzungsberichte" of the Berlin Academy, XXXVI and XXVII, 1904). This conjecture is by no means certain, but the difficulties against accepting the story of the letter of the supposed Lucius are considerable. Gildas and Deruvianus, who might be expected to refer to the tradition, are both silent, and, although they are equally silent about the mission of St. Germans, the first introduction of Christianity is a matter of more fundamental interest. The Lucius story is found in Nennius, and Zimmer on that account believes it to have arisen in Britain, but Nennius is a writer of the ninth century and he calls the nation Lucenses in Latin, and the name Lucius is not Celtic, a difficulty which Nennius seems to have felt, and he has accordinglycottised the name into "Lleuver Maur, id est, Magni Splendoris", the great light. The impression thus given, that we must be assisting at the evolution of a myth, is much increased by the later developments. William of Malmsbury mentions a certain Lucien of Aquitaine, and Deruvianus, founded a Church at Glastonbury. Rudborne makes Lucius endow the bishops and monks of Winchester with various lands, while the Triads connect the story directly with Landaff, where "Lleugw made the church which was the first in the isle of Britain". Further, somewhere in the eleventh century, a feast of the name of Lucius was distinguished himself in other fields fabricated a letter which is supposed to have been sent by Pope Eligius to the British king.

On the other hand, in contrast to this legendary matter, we have the generally accepted fact of the visit twice paid to Britain by St. Germain of Auxerre, in 529 and 547, with the purpose of confuting the Pelagians and convincing the Britons to a Christianity already widely spread. The Life of St. Germain by Constantius has been interpolated (cf. Lewison in "Neues Archiv", IX), but much of this account belongs to the primitive redaction and is confirmed by Prosper of Aquitaine. Even the story of the "Alleluia Victory" and of the observance of the Paschal day is mentioned by him. But the evidence sets before us a state of things in which Christianity was the prevailing and accepted religion. With this agrees all that we know of the heretic Pelagius and of his teaching. He was undoubtedly a monk and it is difficult to believe that he could have adopted the monastic profession anywhere but in the land of his birth. Zimmer again maintained that Pelagius was an Irishman and that his heresy was brought into Ireland rather than in Britain. But Zimmer's views have been severely criticised (cf. Williams in "Celtische Zeitschrift", IV, 1903, 527 sq.), and are not commonly admitted. Professor Williams, indeed, as against Conybeare ("Cymraredoran Transactions", 1837-1838, p. 117), casts doubt upon the greater part of the earlier evidence of a Christian Britain, and certainly the tone of the writings of Fadestinus, described as a "Bishop of the Britons" (c. 420), is such as seems reconcilable with orthodox interpretation.

The Period of the Saxon Conquest (A.D. 430-681). The writings of Gildas, usually assigned to the year 541, throw a riful and somewhat hazy light upon British Christianity during the earlier part of this period. No doubt something of the gloom of this heresia may be due to the ideoneuraxes of the writer. He seems to have belonged entirely by sympathy to the class which, after the departure of the vassals, still preserved something of Roman culture. Also it is likely enough that the instability of all institutions, the stress and sufferings of a people contiually harried and overmatched by invaders who were relatively barbarian, did produce an age of great vices. It is possible that the vividness and vehemence with which Gildas latches the vices of the Welsh princes and denounces the clergy has very probably serious foundation. But just as the tide of Saxon conquest was more than once checked, as for example by the British victory at the Mons Badonicus in 529, so there is reason to believe that there was a brighter side to the story of this unhappy period which Gildas points with a zest which was more a matter of temperament than conviction. The succession of bishops was evidently kept up, as we learn subsequently from the history of St. Augustine. Monastic life at the same epoch would seem to have flourished exceedingly. From the fact that Pelagius, as already noticed, was a monk and that St. Germain is said to have founded a monastery, it seems probable that the religious life had begun in Britain before the end of the fifth century. Possibly this departure was due to a disciple of St. Martin of Tours who settled in Britain, but more probably the British pilgrims, who, as we learn from St. Jerome, made their way to the East to visit the Holy Land, brought back glowing accounts of Christian monasticism which was flourishing widely in the Egyptian deserts. The strongly Oriental characteristics of the Celtic Rite as a whole are in all probability due to a similar cause. In any case, both such direct testimony as we possess and the parallel case of Ireland point to the practice of asceticism on a vast scale, and it is possible that the very calamities which hurled the Britons from the Roman Empire and into the desert of the Britons to take refuge in the monasteries. It is alleged that St. Germain himself bestowed the priestly order on St. Illtud, who became the spiritual father of many monks, and who founded the monastery of Llandeilo, where saints like St. Samuel and St. Poel de Leon (who both ultimately settled in Brittany) as well as many other teachers of note were instructed. The hagiography is overgrown with legend and with wildly inconsistent conjectures and identifications to an incredible extent. Beyond the names of a few leaders and founders, like Dubrinos, believed to have been the first Bishop of Llandaff, David, Bishop of Menevia and patron of Wales, Kentigern, whose chief work was the destruction of偶像, and of whom see below, a bishop of the see which now bears his name, Winfrith, the martyr and his uncle Beuno, etc., we know nothing practically certain of the age of saints. We are not even sure of the date at which they lived. The object aimed at by the supposed Synods of Llandewi-Brefi (519—) and of Lucius Victorinus (560—), both of which have been found of express Pelagianism, is equally matter of conjecture. Regarding the spread of monasticism, such a statement as that of the Iolo MSS., that at Llantwit "lltud founded seven churches, appointed seven companies for each church, and seven halls or colleges for each company and seven 'saints' in each hall or college", does not inspire confidence. Yet we learn from the two farther authorities (H.W. and Banger-is-Coed, in A.D. 613) the monastery was divided into seven parts with a superior over each, none of which divisions contained fewer than 300 men. Bede further tells us that when the Northumbrian King Ethelfrith advanced to attack the Britons near Chester these monks of Bangor came out to pray for the success of the Britons in the arms of their countrymen. When the Angles were defeated, the monks, in number, were put to the sword. Bede looked upon the incident as a visitation of Providence to punish the Britons for rejecting the overtures of St. Augustine, but by the Irish chronicler Tigranach the incident was remembered as "an evil in which the saints were unsavory". Undoubtedly the most certain facts in Welsh history are those
just referred to, connecting St. Augustine with the Welsh bishops. Pope Gregory the Great twice commandedEthelbert to send to Rome for missionaries to preach to St. Augustine and the latter accordingly invited them to a conference upon the matters in which they departed from the approved Roman custom. They asked for a postponement, but at a second conference the seven British bishops present altogether refused to accept Augustine as their archbishop or to conform in the matter of the disputed practices. The point may have been made by them that the differences were not and could not have been at all fundamental. No matter of dogma seems to have been involved, but the Britons were accused of using an erroneous cycle for determining Easter, of defective baptism (which may mean, it has been suggested, the omission of confirmation after baptism), and thirdly of refusing to join with Augustine in any common action for the conversion of the Angles. There were also other peculiarities, as, for example, the form of the tonsure and the use of only one convercer in consecrating bishops, as well as the employment of the Celtic Rite in the liturgy; but all these were matters of discipline only. None the less the failure of all attempts at conciliation was complete and Bede relates that this attitude of hostil- ity was noticed by the British themselves. They had made it his own day. It may have been partly as a result of a compromise that the relations of the Saxons and the Church identified with them, that we read during all this period of a more or less continual emigration of the Britons to Armorica, the modern Brittany. We hear about the year 470 of twelve thousand Britons who came in by sea to the Ilbarritz, the mouth of the Adour (Jonomades, "Getie," c. 45) and it is only in the sixth century apparently that the north-western regions of Gaul came to be called Britannia. The Gallo-Roman inhabitants of these districts welcomed the fugitives with much charity on account of their common Christianity (Ernoldius, Carmina III), but we can hardly suppose that they had behaved with the same ruthless tyranny of might over right which marked the conquests of the Anglo-Saxons in the land from which they had been driven. No doubt, as time went on, the British saints like SS. Samson, Pol de Leon, Malo, Briac, etc., who emigrated with them, exercised a restraining effect upon the settlers, and the Church in Brittany seems to have been in a flourishing state from the sixth century onwards.

**DURING THE SAXON AND NORMAN PERIODS (681-1295).** — The last British titular King of Britain is said to have been "Cadwadair the blessed" who, according to the "Brut-y-Tywysogion," was "died at Rome in 681 on the twelfth day of May" as Myrddin had previously prophesied to Vortigern of repulsive lips; and henceforth the Britons lost the crown of the kingdom and the Saxons gained it*. This pilgrimage to Rome is, however, generally held to be apocryphal. Possibly there has been some confusion between Cadwadair of Wales and Cadwallon, King of Wessex, who undoubtedly did die in Rome in 680. At a later date, however, journeys of the Welsh princes to Rome became common. One of St. Columbanus, King of Seis, died in 654 being one of the earliest examples. During this whole period the political antagonism between Anglo-Saxons and Welsh seems always to have caused the ecclesiastical relations between the two countries to be strained, though the Welsh accepted the Roman Easter before the end of the eighth century, and as late as 871 we hear of a Saxon Bishop of St. Davids. No doubt also attempts were made to establish friendly relations. Asser, the famous biographer of King Alfred, was a Welshman who came to the English court in 890, seeking protection from the tyranny of his native sovereigns, sons of Rhodri Mawr. This incident must be typical of many similar cases, and there were times, for example under Edgar the Peaceable, when some sort of English suzerainty over the principality seems to have been acquiesced in. More generally, the four Welsh kings are mentioned in the "Annals of the Four Masters" as having been consecrated by the Pope in 973, five of the eight were Welsh, and this fact is even admitted by a Welsh annalist, the compiler of the "Brut-y-Tywysogion," who however transfers the scene of the episode to Caerleon-upon-Uisc. To detail the incidents of the six hundred years which preceded the final absorption of Wales politically and ecclesiastically into the English system, the place took in the life of Edward the Elder would be possible here. It must be sufficient to notice that even before the close of the Saxon period, various Welsh prelates are alleged to have been consecrated or confirmed by English archbishops, while under the Norman kings a direct claim to jurisdiction over the Welsh Church was made by various archbishops of Canterbury beginning apparently with St. Alban. The most important matter to notice is that the attempt to claim for the Welsh medieval Church any position independent of Rome is as futile as in the case of England or Ireland. Speaking primarily of the days of St. Augustine, the most recent and authoritative historian of Wales remarks: "No theological differences parted the Roman from the Celtic Church, yet from the beginning of the Reformation onward the history of the two countries has been dominated by the growth of the primitive Protestantism, of apostolic purity and simplicity, is without any historical basis. Gildas shows clearly enough that the Church to which he belonged held the ideas current at Rome in his day as to the sacrifice of the Eucharist and the privileged position of the priest (J. E. Lloyd, "Hist of Wales", 1, 173). During the period of the Reformation the two were followed, as anyone who acquaints himself with such original sources as the chronicles, the Lives of the Welsh saints and especially the Welsh laws formulated in the Code of Howel the Good (A. p. 928), will readily perceive. In the preface of this same code we read that when the laws were drafted, Howel the Good and his brother, "belonged to the spiritual authority of the Pope of Rome. And there were read the laws of Howel in the presence of the Pope and the Pope was satisfied with them and gave them his authority." (Haddan and Stubbs, I, 219). In this code religious observances such as the veneration of relics, the keeping of feasts and fasts, confession, mass, and the sacraments are all taken for granted. Respect for the Church is shown in the belief that the Holy See is of special importance. So far as this respect was at any time less prominent, this is due, as J. E. Lloyd points out, to Celtic isolation, and not to any anti-Roman feeling. The Irish missionary Columbanus, "sturdy champion though he was of Celtic independence in matters ecclesiastical," nevertheless says of the pope: "By reason of Christ's twin Apostles (Peter and Paul) you hold an all but celestial position and Rome is the head of the world's Churches, if exception be made of the singular privilege enjoyed by the place of Our Lord's Resurrection" (Hist. of Wales, 1, 173). The rest of St. Columbanus's letter to Pope Boniface IV (613) gives proof of an even more absolute dependence upon the guidance of the Bishops of Rome whom he calls, founded on a passage in the mystic text of the "Brut-y-Tywysogion" and suggesting that the obligation of celibacy was rejected on principle by the priests of the Welsh Church, runs counter to all the sounder evidence. Undoubtedly the gravest abuses prevailed in Wales regarding this matter, but in principle clerical celibacy was accepted. The Gwentian text referred to is of no value as evi-
WELSH MONASTIC FOUNDATIONS.—Few saints of the early British Church, as it existed before the Saxon invasion, are known to history; the names of St. Alban, SS. Julius and Aaron seem to be the only ones that have come down to us of the countless martyrs slain in Britain in the time of Diocletian. But if we follow the British Church when driven into Wales in the fifth century, we meet at once with saints whose names are little known, speaking Catholic Wales became a home for the saints. Within its borders there are no less than four hundred and seventy-nine villages and towns that derive their names from local Saints. Thus Llandewi marks the spot where St. David, Bishop of Caerleon, and then of Menexia (fifth century), is said to have consecrated the site where the present day recalls the name of St. Cybi; Llandeilo near Aberystwyth, with that of St. Padern; Beddgelert is associated with St. Celer; Llangattock with St. Cadoe; Llandudno with St. Tuddo, etc. The old Celtic idea of sanctity inclined for the most part to a great love for the ecclesiastical life. Each locality seems to have its hermit who in his lonely chapel celebrated the Divine Mysteries (if a priest), recited the Psalter every day, and practised austerities.

The arrival of St. Germanus of Auxerre in Britain (fifth century), to oppose the heresy of Pelagius, seems to have given the first impetus to the formation of monastic schools. On his second visit, accompanied by St. Severus, Bishop of Trier, he established semi-monastic schools. These names are little known, those of Ross and Hentlan on the Wye in Herefordshire alone contained one thousand scholars. "By means of these schools", says Bede, "the Church continued ever afterwards pure in the faith and free from heresy". The saint ordained St. Dubhríngus Archbishop of Llandaff, and St. Hrutus (Hlyd) priest, recommending to them and others the monastery at Llanbadarn. Thus the two schools where sacred learning was to be cultivated. Almost immediately a great development of monastic life took place and all over Wales monasteries and monastic colleges arose which became renowned sanctuaries of holiness and homes of sacred learning.

Llanconmor monastery in Glamorganshire, three miles from Aberdare, and not far from the British Channel, was founded in the latter part of the fifth century by St. Cadoc (Drane, "Christian Schools and Scholars", i. 56). He was the son of Gundleus (Gwynlliw), a prince of South Wales, whose memory before his death denounced the world to lead an eremitical life near a country church which he had built. Cadoc, who was his eldest son, succeeded him in the government, but not long after followed his father's example and received the religious habit from St. Talhai, an Irish monk, superior of a small community at Gwent near Chepstow, in Monmouthshire. Returning to his native county, Cadoc built a church and monastery, which was called Llanconmor, or the "Church of the Stags". Here he established a monastery and college, which became the seminary of many great and holy men. The spot at first seemed an impossible one, an almost inaccessible marsh, but he and his monks drained and cultivated it, trans-
Dubricius, Archbishop of Llandaff, and then came as an humble disciple to place himself under the spiritual direction of St. Cadoc at Llanearvan. There he perfected himself in the science of the saints and acquired great skill in sacred learning. He was subsequently ordained priest by St. Germanus. It was probably by the advice of St. Cadoc that he left Llanearvan to found Llanfihy, which became one of the most famous religious houses in Britain. Here the saint presided over a community of three thousand members, and he and his brother St. David, St. Samson, St. Magloire, St. Gildas, St. Pol de Leon, the bard Taliesin, and others. Here according to the Triads, an ancient authority on Wales, the praises of God never ceased, one hundred monks being employed in chanting the Divine Office throughout the day and night. Llanfihy might rather be called a monastic university than a monastery or college. The Iolo MS. (p. 550) gives us some idea of its extent: “Here are the names of the cells [halls or subordinate colleges] of the college [collegiate monastery] of Hylwy, the colleges of St. Matthew, St. Mark, St. Luke, St. John, of Arthur, St. David, Morgan, Eurgain and Amwn. Of these colleges Hylwy was principal, and the place was named Bangor Hylwy and Bangor Is Coed. The monastery of Bangor Hylwy was divided into three, which was made up of the learned, devoted their time to study and apostolic labours, and numbered upwards of three hundred. These again were divided into two choirs, one of which always entered the church as the others left, so that the prayers of ‘God to all hours resounded in their mouths’ (Britannia, i. 135). On this day the titular saint of a church in Glamorganshire.

The monastery of Bangor of the Dee was known also as Bangor-is-Coed, i.e. “the eminent church under the wood”. The name Bangor was applied to several large monasteries, and is said to be derived from “Benedictius Chirpus”, shortened into Benechor, and subsequently written Benchor, Benedictus. The monastery on the Dee was distant about ten or twelve miles from Chester, and its ruins witness to its former extent and importance. St. Bede the Venerable (lib. ii. c. ii) says that it was filled with learned men at the coming of St. Augustine into England. Of the founder of this religious house and its history little if anything is known, except that its library, with its ductus, documents, etc., have been lost or destroyed. We know, however, of its tragic extinction about the year 603. While the forces of Cadwall, King of North Wales, engaged those of the pagan and usurping Ediridro of Northumbria, the monks were assembled on an eminence a short distance from the place of battle. The ‘two armies’, says Lingard, ‘met in the vicinity of Chester. On the summit of a neighbouring hill, Ediridro resided in an unarmed crowd, the monks of Bangor, who, like Moses in the wilderness, had hoped by their prayers to determine the fate of battle. ‘If they pray’, exclaimed the pagan, ‘they fight against us’; and he ordered a detachment of his army to put them to the sword. Chester was taken, and Bangor massacred. The monastery of Bangor is said to have existed for subsequent generations the extent of that celebrated monastery” (Hist. Engl., ii, 96). He adds in a note: “The number of monks slain on the hill is generally said to have been twelve hundred; but St. Bede observes that others besides the monks had assembled to pray. He supposes that the victory of Ediridro fulfilled the predictions of Augustine. The monastery of Bangor (Benechor) near the Menai Straits owed its origin to St. Daniel, the fellow disciple of St. Hutt. The place chosen was near the arm of the sea that divides Anglesey from Wales, where a city was soon afterwards built by King Mailgo, the same who undertook to defray the charges of St. Daniel’s burial. Of the number of religious we have no information; but judging from the other monasteries of this period in Wales, vocations must have been plentiful. The Iolo MS. (p. 550) tells us that there were 5000 monks and nuns at Hylwy, Bryn in St. Dubricius’s monastery on the banks of the Wye; 500 in St. David’s monastery, Mensev; 5000 in Tathara monastery in Caerwent; 1000 in Elvan monastery, Glastonbury; and 1000 in that of St. Teilo, Llandaff. St. Daniel, the founder who had been ordained by St. Dubricius, died about 545, and was buried in the Atlantic near the extreme point of Cornwall. The soil of this island is hallowed by the remains of 20,000 saints (monks) buried there. (See Allan Butler, xi, 246.)

The monastery of Llanfihy (St. Asaph) in the vale of Clwyd was founded by St. Kentigern, Bishop of Glasgow, who having been forced to quit his see during the usurpation of Prince Rhuddberch’s throne by one of the latter’s rebellious nobles, took refuge in Wales, where, after visiting St. David at Menevia, he received from a Welsh prince a grant of land for the erection of a monastery. In the course of time his community numbered about 995. These he divided into three companies; two, who were unlearned, were assigned to monastic duties; the third, which was made up of the learned, devoted their time to study and apostolic labours, and numbered upwards of three hundred. These again were divided into two choirs, one of which always entered the church as the others left, so that the praises of ‘God to all hours resounded in their mouths’ (Britannia, i. 135). On this day the titular saint of a church in Glamorganshire. St. Dubricius’s monastic schools were at Henfan and Mochrines on the River Wye. This saint had been consecrated first Archbishop of Llandaff by St. Germanus about the year 440, and was afterwards appointed Archbishop of Caerleon, which dignity he resigned to St. David in 522 (Allan Butler, xi, 245). He erected two great monastic schools, where St. Samson, St. Theilen (Teilo), and many other eminent saints and prelates were trained in virtue and sacred learning. It is said that he had 1000 scholars with him for instruction.

St. David, his successor at Caerleon, founded twelve monasteries, one at Glastonbury, having, according to an ancient MS., a thousand monks. In all these foundations he contrived to combine the hard work of the scholar and the equally hard labours of the monk. Ploughing and grammar succeeded each other by turns.

The course of studies at Llanfihy (and this also applies to the other monasteries) included Latin, Greek, rhetoric, philosophy, theology, and mathematics. These were taught at Llanfihy with so much success that it was looked upon as the first college in Britain (Cumbria Sacra, pp. 456, 457).

The Cambro-British monks led a hard and austere life. ‘Knowledge, atonement, and repose’, says one writer, ‘is the nourisher of all vices [the abbot] subjected the shoulders of his monks to hard weariness’, etc. They detested riches and they had no cattle to till their ground, but each one was instead of an ox to himself and his brethren. When they had done their field work, returning to the cloisters of their monastery, they spent the rest of the time either in reading and writing. And in the evening at the sound of the bell, presently laying aside their work, and leaving even a letter unfinished, they went to the church and remained there till the stars appeared, and then all went together to table to eat, but not to fullness. Their food was bread with roots or herbs, seasoned with salt, and they quenched their thirst.
with milk mingled with water. Supper being ended they persevered about three hours in watching, prayer and penitences. After this they went to rest and at cock crowing rose again, and abode in prayer till the dawn of day. Their only clothing was the skin of beasts."

At Lian-Tewenec, the monastic habit was a goat's skin worn over a hair shirt; the face, a little horsey bread, with water and a decoction of boiled beet. Sundays and feast days were distinguished by cheese and shell-fish, while a brief repose was taken on the bare earth, or the bark of trees for a bed with a stone for pillow. In this wise were trained saints and eminent scholars to carry as apostles the Light of the Faith to Brittany, the Orkneys, and other distant

**Welte, BENEDECT, exegete, b. at Ratzenried in Würtemberg, 25 November, 1825; d. 27 May, 1855.**

After studying at Tubingen and Bonn, where he made special studies in the exegesis of the Old Testament and in Oriental languages, he was ordained priest when twenty-eight years old. Soon after this he became assistant lecturer at Tubingen, and in 1849 regular professor of Old Testament exegesis. During his work as a translator in the learned and literary work connected with his favourite subject. This, indeed, more than the classroom was the field of his life's achievements. An extensive familiarity with Oriental tongues, a talent for thorough research, and a clear, precise diction were his special qualifications. He published at Freiburg, in 1849, "Historisch-kritische Uebersetzung der Propheten in der hexateuchlichen Section", the most extensive of his literary labours, and in 1851 the "Technik der Hexateuchtheologie". Much of the material for this work had been gathered by his predecessor, Herbst, who left a request that Welte should finish and edit his notes. It cost the latter great labour, for he was not in sympathy with the method of Herbst; and at times found it necessary to append his own views and arguments. The second part of the same work began to appear in the "Archiv für Pragmatiker," Vol. II, under the title, "Die Lateinsprache in der hexateuchlichen Section". The work was completed by Dr. G. Neumann, and published as "Historisch-kritische Uebersetzung der Propheten in der hexateuchlichen Section". His translation of the Book of Job was published at Freiburg, 1849. Meanwhile, in company with the orientalist Wetzer, he had begun his real life-work. Together they edited the 12 volumes of the "Kirchenlexikon", an encyclopedia of Catholic theology and its allied sciences. To this work Welte himself contributed, and his labours were also remembered by the completion of the encyclopedia. The work was due partly to the duties of a canon's office which he assumed, 22 May, 1857, at the cathedral of Rottenburg, and partly to an incurable disease of the eyes. This affliction, and the still greater suffering because of inactivity, did not diminish in the least the simple, chaste, pious life of this scholarly priest.

**HURSTER, Nomenclator, III, 1285; KRAMBENZ, Com. in Libr. Job.**

**WENCESLAUS (VACLAV, VASECLAV), SAINT, duke, martyr, and patron of Bohemia, b. probably 908; d. 28 Sept., 929. His parents were Duke Wratislav, a Christian, and Dragomir, a heathen. He received a good Christian education from his grandmother (St. Ludmilla) and at Budweis. After the death of Wratislav, Dragomir, acting as regent, opposed Christianity, and Wenceslaus, being urged by the people, took the reins of government. He placed his duchy under the protection of Germany, introduced German priests, and favoured the Latin Rite instead of the old Slavonic which had gone into disuse in many places for want of priests. Wenceslaus had taken the Cross, and was known for his virtues. The Emperor Otto I conferred on him the regal dignity and title. For religious and national motives, and at the instigation of Dragomir, Wenceslaus was murdered by his brother Boleslav. The body, hacked to pieces, was buried at the place of murder, but three years later Boleslav, having repented of his deed, ordered the relics translated mildly. The translation of Wenceslaus was performed by the cloisters of Convent of the Saints of St. Vitus in Prague. The gathering of his relics is noted in the calendars on 27 June, their translation on 4 March, 1088; his feast is celebrated on 28 September.

The principal authority on the life of St. Wenceslaus is Christian of St. Vitus (son of Boleslav and monk of Breznoy, near Prague). Much has been written against the authenticity of this Vita, on which see H. B. Bull., CXVI, 314. Many other legends have appeared, see EMER, "Bekannte Mythologische Gestalten" (Prague, 1873), 125; BUTLER, Lives of the Saints, Acta SS., June VII, 222.

**Francis Mersiman.**

**Wendelin of Trier, SAINT, b. about 554; d. probably in 617.** His earliest biographies, two in Latin and two in German, did not appear until after 1417. The Latin narrative is contained in a somewhat extensive translation of the Vita of St. Wendelin, appeared in the University publication of the same name. In the same year he wrote "Nachmals der Wendelinischen Codex," and in his lifetime were post-Mosaic matter in the Pentateuch. His explanation and translation of the Book of Job was published at Freiburg, 1849. Meanwhile, in company with the orientalist Wetzer, he had begun his real life-work. Together they edited the 12 volumes of the "Kirchenlexikon"; an encyclopedia of Catholic theology and its allied sciences. To this work Welte himself contributed, and his labours were also remembered by the completion of the encyclopedia. This was due partly to the duties of a canon's office which he assumed, 22 May, 1857, at the cathedral of Rottenburg, and partly to an incurable disease of the eyes. This affliction, and the still greater suffering because of inactivity, did not diminish in the least the simple, chaste, pious life of this scholarly priest.

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every state of the Union, preaching to vast multitudes in English, French, or German, as best suited the nationality of his hearers. In the year 1854 alone he delivered nearly a thousand sermons, and in 1864 he repeated his abode in the United States for five months. He promptly gathered Father Weniger to win souls with the pen and he published forty works in German, sixteen in English, eight in French, three in Latin. Among his principal works are: "Manual of the Catholic Religion" (Ratisbon, 1838); "Easter in Heaven" (Cincinnati, 1862); "Sermons" (Mainz, 1881-86). He edited "Reminiscences of Letters, XVIII, 43-68; Herder, Monumental, III, 1237 sqq."

WERNICH of Trier, German ecclesiastic-political writer of the eleventh century. He was a canon at Verdun, and afterwards scholasticus at Trier. Siegbert of Genbloux (P. L., CXI, 584 sq.) calls him also Bishop of Verdun, but the only documents of the diocese leave no place for him in the list of bishops. Wernich is the author of an able controversial treatise on behalf of Henry IV during his struggle with Gregory VII (see INVESTITURES, CONFLICT OF). It was probably written in the summer of 1081, at the urgency of Bishop Dietrich of Verdun, to whom it has also been ascribed. The form is that of an open letter to the pope, in which the writer has said what he considered was painful to the author. Wernich disputes the efficacy of the emperor's excommunication (1080), opposes the law of excommunication promulgated by the pope, condemns the molesting of the people against the emperor, defends investitures by texts of Scripture and the history of the Church, upbraids Gregory for being an ascetic man, setting a bad example to the clergy, and reminds the pope that he himself has been accused of unlawful striving after the papal dignity, and even of the use of force to attain this end. A reply was written by Mannegold of Lautenbach.

WINERICH, Epistolae und Theodori episcopi Verdinensis novae commodi in Mon. Germ. Hist.: Libelli de libris paternum et pontificum, 1 (Hanover, 1891), 280-99; MEYER VON KONNAT, Jahrhöcher der deutschen Geschichte, unter Heinrich II., u. l. III (Leipsic, 1900), 406-15; MIYAJI, Die Publikation im Zeitalter Gregors VII (Leipzig, 1894), passim.

KLEEMENS LÖFFLER.

WERBURGH (WEREBURCA, WEREBURG, VERBURG), SAINT, Benedictine, patroness of Chester, Abbess of Weedon, Trentham, Hanbury, Minster in Sheppey, and Elly, b. in Staffordshire early in the seventh century, d. 594, or 694. His mother was St. Ermenilda, daughter of Eorcibert, King of Kent, and St. Sexburga, and her father, Wulfherc, son of Penda, the fierce of the Mercian kings. St. Werburgh thus united in her veins the blood of two very different races: one fiercely cruel and pagan; the other a type of gentle valour and Christian sanctity. In her way, likewise, she combined the royal blood of all the chief Saxon kings, while her father on the assassination of his elder brother Peada, who had been converted to Christianity, succeeded to the largest kingdom of the heptarchy. Whether Wulhere was an obstinate pagan who delayed his promised conversion, or a recidivist Christian, is controverted, but the legend of the terrible and unnatural crime which has been imputed to him by some writers must here be dismissed on the authority of all earlier and contemporary chroniclers, as the Bollandists have pointed out. The martyrs, Sts. Walfrid and Ranulf, were not sons of Wulhere and St. Ermenilda, nor victims of that king's tyranny. Ermenilda at once won the hearts of her subjects, and her zeal bore fruit in the conversion of many among them; while her influence on the passionate character of her husband changed him into a model Christian king. Werburgh inherited her mother's temperament and gifts. On account of her beauty and grace the princess was eagerly sought in marriage, chief among her suitors being Werhode, a headstrong warrior, to whom Wulhere was much indebted; but the constancy of Werburgh overcame all obstacles so that at length she obtained her father's consent to enter the Abbey of Elly, which had been founded by her parents, St. Ethelreda, and the fame of which was widespread.

Wulhere did not long survive her daughter's consecration. On his death, St. Ermenilda took the veil at Elly, where she eventually succeeded her mother, St. Sexburga, as abbess. Kenred, Werburgh's brother, being a mere child at his father's death, his uncle Ethelreda succeeded as abbot. Wulhere invited St. Werburgh to assume the direction of all the monasteries of nuns in his dominion, in order that she might bring them to that high level of discipline and perfection which had so often edified him at Elly. The saint with some difficulty consented to sacrifice the seclusion she prized, and undertook the work of reforming the existing Mercian monasteries, and of founding new ones which King Ethelreda generously endowed, namely, Trentham and Hanbury, in Staffordshire, and Weedon, in Northamptonshire. It had been the privilege of St. Werburgh to be trained by saints; at home by St. Chad (afterwards Bishop of Lichfield), and by her mother, and in the cloister by her aunt and her grandmother. Her position worked against her, for it loaded her with responsibilities, but she accepted her, so that in devotedness to all committed to her care she seemed rather the servant than the mistress. Her sole thought was to exculpate her sisters in the practice of religious perfection. God rewarded her childlike trust by many miracles, which have made St. Werburgh one of the best known and loved of the saints. The story of the stolen grave appealed most to the popular imagination. The story, immortalized in the iconography of St. Werburgh, relates that by a simple command she banished a flock of wild geese that was working havoc in the cornfields of Weedon, and that since then none of these birds has been seen in those parts. She was also endowed with the gift of prophecy, and of reading the secrets of hearts. Knowing how devoted her different communities were to her and how each would endeavour to secure the possession of her body after death, she determined to forestall such pious rivalry by choosing Hanbury as her place of burial. But the nuns of the monastery of Trentham determined to keep the remains. They not only refused to deliver them to those who came from Elly (711). Three of the stole.grave were appeased, most to the popular imagination. The story, immortalized in the iconography of St. Werburgh, relates that by a simple command she banished a flock of wild geese that was working havoc in the cornfields of Weedon, and that since then none of these birds has been seen in those parts. She was also endowed with the gift of prophecy, and of reading the secrets of hearts. Knowing how devoted her different communities were to her and how each would endeavour to secure the possession of her body after death, she determined to forestall such pious rivalry by choosing Hanbury as her place of burial. But the nuns of the monastery of Trentham determined to keep the remains. They not only refused to deliver them to those who came from Elly (711). Three of the stolen graves were appeased, most to the popular imagination. The story, immortalized in the iconography of St. Werburgh, relates that by a simple command she banished a flock of wild geese that was working havoc in the cornfields of Weedon, and that since then none of these birds has been seen in those parts. She was also endowed with the gift of prophecy, and of reading the secrets of hearts. Knowing how devoted her different communities were to her and how each would endeavour to secure the possession of her body after death, she determined to forestall such pious rivalry by choosing Hanbury as her place of burial. But the nuns of the monastery of Trentham determined to keep the remains. They not only refused to deliver them to those who came from Elly (711). Three of the stolen graves were appeased, most to the popular imagination. 
formation. The abbey possessed such immense influence and position that at the time of the suppression under Henry VIII the Earl of Derby was the abbot's seneschal. In the vast wave of iconoclasm that swept over the country in that tyrant's reign the cathedral was sacked by soldiers who scattered St. Werburgh's relics. Fragments of the shrine were used as the base of an episcopal throne. Many of the labels and figures had been mutilated, and while restoring them the workman by mistake placed female heads on male shoulders and vice versa. Only thirty of the original figures remain, four having been lost. The cathedral was sacked by soldiers who scattered St. Werburgh's relics. Fragments of the shrine were used as the base of an episcopal throne. Many of the labels and figures had been mutilated, and while restoring them the workman by mistake placed female heads on male shoulders and vice versa. Only thirty of the original figures remain, four having been lost. The cathedral was sacked by soldiers who scattered St. Werburgh's relics. Fragments of the shrine were used as the base of an episcopal throne. Many of the labels and figures had been mutilated, and while restoring them the workman by mistake placed female heads on male shoulders and vice versa. Only thirty of the original figures remain, four having been lost.

Welden (Werthuna, Werda, Werdena), a suppressed Benedictine monastery near Essen in Rhenshe Prussia, founded in 799 by St. Ludder, its first abbot, on the site of the present city of Werden. The little church which St. Ludder built here in honour of St. Stephen was completed in 801 and dedicated by St. Ludder himself, who had meanwhile become Bishop of Münster. Upon the death of St. Ludder, 26 March, 800, the abbacy of Werden went to his younger brother Hildigern (800–827), then successively to four of his nephews: Gerfried (827–839), Thidgrim (ruled less than a year), Alfrid (839–848), Hildigern II (849–887). Under Hildigern I, also Bishop of Chludn-sur-Marne, the new monastery of Heinstadt in the Diocese of Halberstadt was founded from Werden. It was ruled over by a provost, Hennes, who became a dependency of Werden till its secularization in 1803. Gerfried and Alfrid were also bishops of Münster. The latter is the author of the oldest life of St. Ludder (Acta SS., III, March, 641–650). P. L., CXIX, 769–90. The Abbeys Thidgrim and Hildigern II were bishops of Halberstadt. Under the latter, the abbey church was completed in 820 and solemnly dedicated to Our Saviour by Archbishop Willibert of Cologne, to whose archiepiscopate the monastery of Werden belonged. Under Hildigern II the monastery, which up to that time had been the property of the family of St. Ludder, obtained on 22 May, 877, the right of free abbatial election and immunity. Henceforth the abbots of Werden were imperial imperial abbeys. From 1222 to 1803 the monastery of Liesborn was recruited with monks from Werden, replacing the nuns who had given up the regular life. The abbey church of Werden, destroyed by fire in 1256, was rebuilt in the late Romanesque style (1256–75). Thereafter the monastery began to decline to such an extent that under Abbot Walram von Gleichen (1454–74), a married layman, the whole community consisted of but three, who had divided the possessions of the abbey among themselves. After a complete reform, instituted in 1477, by Abbot Adam von Eschweiler of the Bersfeld Union (see Bersfeld, Adrey of), Werden continued in a flourishing condition until its secularization by the Prussian Conventions of 1803. The church was restored in 1852, contains the sarcophagi of St. Ludder. The monastery buildings are now used as a penitentiary. Two of the 74 abbots who ruled over Werden, namely, Ludder, its founder, and Bardo, who died in 1051 as Archbishop of Mainz, are honored as saints. Werden was one of the richest abbeys in Germany. Its jurisdiction extended over about five square miles and it owned nearly all the land and the villages within that territory, besides some possessions beyond it.

Werner, Friedrich Ludwig Zacharias, covert, poet, and pulpit orator, b. at Königsberg, Prussia, 18 November, 1765; d. at Vienna, 17 February, 1823. When sixteen years old he attended lectures on law and political economy at the University of Königsberg, and at the same time was a zealous disciple of Kant. He received an appointment as clerk in the War Office, which post he retained for twelve years, residing at Königsberg in his leisure hours. In 1803 he was appointed editor of the Sächsischen Beiträge zur Gesch. des Stiftes Werden (Bonn, 1803), and in 1805, 13 the same society is preparing a complete bibliography of the Stift Werden.

Michael Ott.

Werner, Karl. See Austro-Hungarian Monarchy.

Wesdin, Philip. See Paulinus a S. Bartholomeo.
WESSENBerg

WESLEY, JOHN AND CHARLES, AND WESLEYANISM. See Methodism.

Wessel Goesport (Gansfort), John, a fifteenth-century Dutch theologian, b. at Groningen in 1420; d. there on 4 Oct., 1499. He was educated at Zwolle and lived in the seminary of the Brothers of the Coenobitic Life. From 1456 he studied at the University of Cologne, and graduated master of arts there. In 1456-7 he was temporary professor of arts at the University of Heidelberg. About the beginning of 1458 he went to Paris, intending to induce two celebrated teachers from the Netherlands, then lecturing at Paris, to change from Formalism to Realism, which he advocated zealously. He returned however, with the utmost selection of humanism, and then adopted Nominalism, to which he afterwards adhered. His stay at Paris lasted probably until 1473; he left very likely because of the edict issued in that year by Louis XI against Nominalism. He then spent some time in 1474 at Venice, and apparently at Basle, after which he returned home and devoted himself in quiet to the study of his great work, the "Farrago," which he extracted alternately in several monasteries. Though he remained a humanist, he was interested mainly in theological questions. A selection from his writings, "Farrago rerum theologicaum," was issued at Zwolle, probably in 1521 (reprint at Wittenberg, 1522, and Basle, 1522), this latter containing a commendatory preface of Wessel's. The Basle edition included several letters to and from Wessel. Shortly after 1521 Wessel published at Zwolle: "De sacramentis Eucharistiae et audienda missa"; "De oratione et modo orandi"; "De causis incamationum." A complete edition of his works appeared at Groningen in 1614, with a biographical sketch by the Protestant preacher Albert Heindrich. Wessel's works generally regard Wessel as a precursor of Luther. The first publication of the "Farrago rerum theologicaum" was the work of Protestants, who presented in it a collection of extracts which seemed to favour Protestantism. This judgment, maintained in modern times by Ulmann, is one-sided and exaggerates Wessel's deviations from the teaching of the Church; yet it is true that some of his views, errors, some of which were taught later by Luther, He denies the infallible office of teaching of the Church, and the infallibility of the pope and the ecumenical councils. He disputes the right of ecclesiastical superiors to give commands that bind under sin. He emphasizes too strongly the subject, the sacraments, of the Holy Eucharist, Communion and of the Sacrifice of the Mass (opus operantis), so that the objective working of the sacrament (opus operatum) seems to be impaired. In the Sacrament of Penance he acknowledges the priestly absolution, but denies its judicial character. He rejects satisfaction as a part of the sacrament, holding that with the remission of sins the temporal punishment is also remitted. He regards an indulgence as a merely external release from canonical punishments and censures; in his opinion, purgatory serves not to punish temporarily sins remitted in this world, but only to purify souls from inordinate desires, and from venial sins. Yet in those points which touch the fundamental doctrines of the Reformers, Wessel stands entirely on Catholic ground. From 1448 he studied at the University of Cologne, and graduated master of arts there. He never thought of separating from the Church and died a Catholic. During his lifetime he was never taken to task by the Inquisition. In the sixteenth century his writings, however, were placed on the Index of forbidden books on account of their errors.

Wesseling, Ignaz Heinrich von, Vicar-General and Administrator of the Diocese of Constance, b. at Dresden, 4 November, 1774; d. at Constance, 9 April, 1852. He studied at Augsburg, Dillingen, Würzburg, and Vienna. At the age of eighteen he was already canon at Constance; Augsburg, and Basle, and in 1802, when still a sub-deacon, he became Vicar-General of Princely-Dalberg for the Diocese of Constance. Not until 1812, when he was thirty-eight years old, did he accept priest's orders. Wessenberg was entirely unfit for the position. Though a man of extensive knowledge, he was not a profound scholar and his theological training was very deficient. Imbued from his early youth with Josephistic and Febronian principles, he advocated a German National Church, somewhat loosely connected with Rome, supported by the State and protected by it against party interference.

Before he became vicar-general he had ventilated his liberalistic views of religion and the Church in a work entitled "Der Geist des Zeitalters" (Zürich, 1801). In 1802 he founded the monthly review "Geistliche Monatschrift," which he edited and used as a medium to spread his ideas of false religious enlightenment. The protests against this review were such that Dalberg ordered its suspension on 25 May, 1804. It was replaced by the "Konstanzer Pastoralarchiv," which was less offensive and continued to be published annually in two volumes till 1827. For the realization of his pet plans of a National German Church Wessenberg made futile efforts at the council which Napoleon convened in Paris in 1811 and at the Congress of Vienna in 1815.

In the Swiss portion of the Diocese of Constance Wessenberg's innovations aroused great dissatisfaction. His abolition of various holy days of obligation in the cantons of Aargau and St. Gall in 1806; his cooperation with the Government of Lucerne in the suppression of monasteries; his orders in case of mixed marriages (1810) and his proposal to bring up the child in the religion of the father, the female in the religion of the mother; and especially his many matrimonial and other dispensions that exceeded his competence induced Testiferrata, the papal nuncio at Lucerne, to call him to account, but Wessenberg insisted that nothing had been done which exceeded the dispensations of the Church; it was, giving Testiferrata at the same time to understand that he did not recognize the papal nunciate of Lucerne. After various requests from the Catholics of Switzer-
land, Pius VII put an end to Wessobrunn's reformatory plans in that part of the diocese by severing the Swiss cantons from the Diocese of Constance, in a Brief of October 12, 1814. On 2 November of the same year the pope ordered Dalberg to depose Wessobrunn without delay from the office of vicar-general. Dalberg kept the pope's order secret, though in the beginning of 1815 he temporarily replaced Wessobrunn as vicar-general by Canon von Roll for private reasons. In the summer of 1815 he requested the Brief of the Diocese of Constance that he be recognized as the coadjutor with the right of succession. The Government acceded to Dalberg's wish, but Rome refused to recognize the coadjutorship. In the same year Wessobrunn published anonymously a notorious antipapal treatise entitled "Die deutsche Kirche. Ein Vorschlag zu ihrer neuen Begründung und Einrichtung." It is a plea for his scheme of a German National Church, and suggests detailed plans as to its organization. On 17 Feb., 1817, seven days after the death of Dalberg, the Chapter of Constance elected Wessobrunn as vicar of the chapter and administrator of the diocese, but his election was invalidated by Pius VII in a Brief of 15 March, 1817. In July Wessobrunn went to Rome, hoping to gain the pope to his side on the matter of the German Church or, at least, as Bishop of Constance. He was kindly received by Consalvi, the secretary of state, but was told that, before the pope would enter into any negotiations with him, he would have to resign as administrator and, like Fénelon, make a declaration to the effect that he disapproved all that the pope disapproves. Refusing to submit to these conditions, he returned to Germany and, with the approval of the Government of Baden continued to act as administrator of Constance until 1827, in open disobedience to the pope. Pius VII suppressed the Diocese of Constance in his Bull, "Provida sollecrites", of 16 Aug., 1821, incorporating it in the newly created Archdiocese of Freiburg, whose first archbishop, Bernard Boll, was appointed vicar apostolic of Wessobrunn that during his administration he rendered some services to the Church. Among these are especially noteworthy his deep solicitude for a better training and stricter discipline of the clergy and his insistence on regular Sunday sermons in parish churches and semi-weekly religious instructions in the state schools. After his retirement in 1827 he gave vent to his views and rationalistic views on religion and the Church by various treatises and by frequent contributions to the anti-religious review, "Die freimuthigen Blätter" (Constance, 1830-34). His chief literary productions are: "Die grossen Kirchenversammlungen des 15. und 16. Jahrhunderts in Beziehung auf Kirchenver- besserung" (4 vols., Constance, 1840, 2nd ed., 1843), extremely antipapal (cf. Hefele, in "Tübinger Quartalschrift", 1841, 616 sq.); "Die Stellung des römischen Stuhles gegenüber dem Geiste des 19. Jahrhunderts" (Zurich, 1833); "Die Bistümssynode und die Erfordernisse und Bedingungen einer heil- samen Herstellung derselben" (Freiburg, 1849). The last two works were placed on the Index. Wessobrunn is also the author of a collection of poems (4 vols., Stuttgart, 1843-51). 


Michael Ott.

Wessobrunn (Wessobrantum, ad fontes Wessobrun- sons), a suppressed Benedictine abbey near Weil- heim in Upper Bavaria. It was founded about 755 by Duke Tassilo and named after the duke's hunting companion Wessobrunn who discovered a well at the present site of the monastery. It was colonized by monks from Niederaltaich who were invited by Duke Tassilo's son and successor, Otto II, in 756, to establish a mother abbey to which the new monastery was attached. Under him was completed a church dedicated to Sts. Peter and Paul and he took part in the synod of Dingolling in 770. His successor Adelmar (799-831) was present at the Council of Aachen in 817 and during his abbacy, Wessobrunn, which had originally belonged to the Diocese of Brixen, was joined to the Diocese of Augsburg. In 936, Wessobrunn was consecrated by the Hungarians, on which occasion Abbot Thiemo and six of his monks suffered martyrdom, while the remaining three fled to Andechs with the sacred relics. The monastery was then occupied by canons until 1065 in which year the provost Adalbero restored the Rule of St. Benedict and governed as abbott until his death in 1110. In the first year of his abbacy the monastic church was rebuilt and was dedicated by Bishop Ernrico of Augsburg. Adalbero was succeeded by Sighard (1110-28), during whose reign a separate church was built for the neighbouring people, dedicated to St. John the Baptist in 1128. Under Abbot Bl. Waltho (1129-37) Wessobrunn enjoyed its first era of great spiritual and temporal prosperity. By his tact and diplomacy he gave the first impulse to unusual architectural activity and the cultivation of art for which Wessobrunn became famous in subsequent times. During his incumbency we find the earliest mention made of a muniment in connexion with the abbey. It was here that Blessed Wulffhanus and the learned and pious Abbot Henricus, the protector and patron of learning, preserved and care for the precious manuscripts which he bequeathed to the abbey. In 1140 the abbots of Wessobrunn were granted the right of pontifical insignia. A new era of great prosperity began with the accession of Ulrich Stocklin (1158-59), who had previously been a monk at Tegernsee and acquired considerable fame as a writer of sacred hymns. His hymned prayers are highly finished and breathe a deep piety, though at times owing to their excessive length they become tedious. G. M. Drevets, who edited them in his "Analecta Hymnica", iii, vi, and xxxviii, styles them "one of the most prolific rhytmical poets of the later Middle Ages." A small Agrippa of the same time installed a printing press at the monastery, and Abbot Georg Leibkühler (1559-1607) founded the famous Wessobrunn school of stucco-work from which issued the great masters Schmuzer (Matthias, Johann, Franz, and Joseph) and Zimmermann (Johann and Dominik). Towards the end of the seventeenth century Abbot Leonard Wess (1671-96) began the rebuilding of the church and monastery in larger dimensions. This abbey was also instrumental in the formation of the Bavarian Benedictine Congregation in 1681 and joined his abbey to it. From the sixteenth century to the secularization of Wessobrunn in 1803, its monks displayed a continuous rare literary activity and some of them acquired fame as authors and teachers in various schools of Germany; among the most famous are the historians Stephan Leopold (d. 1532) and Coestlin Leutner (d. 1579); the theologians Thomas Ringmayr (d. 1652), Thomas Erhard (d. 1743), Verein Sedovg (d. 1761), Alphonse Campi (d. 1769), Ulrich Mittermayr (d. 1770), Virgil Sedumayr (d. 1772), Sumpert Schwarzhaber (d. 1753); the canonists Georg Zallweber (d. 1776), and Johann Klein- mayrn (the last Abbot of Wessobrunn, d. 1810); the librarian and scientist Anselm Ellinger (d. 1816). Among these, Leutner, Campi, Sedovg, and Mitter- mayr collaborated in the edition of a large concordance of the Bible which was published at Augsburg in 1751. After its secularization in 1803 the abbey came into the possession of a certain De Monta. In 1810
The church was pulled down and used as building material at the neighbouring town of Weilheim. The remaining buildings were bought by Professor Sepp of Munich in 1861 and since 1900 they have been the property of Baron von Remer-Klett.

Michael Ott.

Westcott, Sebastian, English organist, b. about 1524, was a chorister, under Redford, at St. Paul's Cathedral, London, and in 1550 became organist, almoner, and master of the boys of that cathedral. He retained his post at St. Paul's, under Edward VI, Queen Mary, and Queen Elizabeth, from 1550 to 1561, during which time he wrote a number of motets and other church music.

Under Elizabeth, in 1559, Westcott refused to subscribe to the new articles, and was deprived of his post, but owing to the favour of the queen was permitted to retain it. Official documents from 1559 to 1561 amply prove that "Master Sebastian" was well paid for his musical and dramatic performances. Rev. Dr. Nicholas Sander, in a report to Cardinal Morone, in May, 1561, highly praises Westcott at length, in Defence of his music, which was the delight of the Bishop Allen and impressed in the Marshalsea as a Catholic recusant. Evidently Queen Elizabeth missed her customary Christmas plays by the choristers of St. Paul's, and so she ordered the release of Master Sebastian on 19 March, 1578. Even during the fierce persecution of the year 1582 this sturdy confessor-musician was allowed to continue his old profession.

In 1584, of special mention was "Master Sebastian" in The Musical Antiquary (April, 1693).

W. H. Grattan-Flood.

Westminster.

**Archdiocese of (Westmonasteriensis), erected and made metropolitan in 1580, comprises the Counties of Middlesex, Hertfordshire, Essex, and London north of the Thames. Its suffragan sees are Northampton, Nottingham, Portsmouth, and Southwark. In 1911 the Province of Westminster, which included the whole of England and Wales, was divided into three; but certain privileges of pre-eminence over the new provinces were granted, for the safeguarding of unity, to the old "Archbishop of Westminster". The subject will be treated in the following order: I. The Making of the Diocese; II. The Rule of the Archbishops; III. Diocesan Institutions.

1. The Making of the Diocese.—The Archbishop of Westminster of to-day represents two offices of the Pre-Reformation Church. That of Westminster the title is derived from official records and he either resigned or died in that year. His successor was appointed in 1581.

**Hunt, Elizabethan Religious Settlement (London, 1967); Grattan-Flood, Master Sebastian in The Musical Antiquary (April, 1913).**

W. H. Grattan-Flood.

**Westminster, Ancient See of (Arosia, Arosiensis), in Sweden. The Catholic diocese included the lands of Vastmanland and Stora Kopparberg (Dalecarlia, Dalarne), and the district of Fellingbo in the Ban of Uppland. The see was founded at Munktorp, and removed about 1100 (not 1060) to Westerats by the English Chumian missionary St. David, Abbot of Munktorp, Bishop of Westerats, and one of the patron saints of Westerats cathedral. Before 1118 the Diocese of Sigtuna was divided into those of Uppland and Westerats, and Henry, Bishop of Sigtuna (1114), was transferred to Westerats. He received a patent in 1152. Charles (1257-1277) was a great benefactor, and Israel Erlandsson, O.S.B. (1260-1332), bishop, 1309-1332, mined copper in Dalecarlia and wrote "De Vita et Miraculis S. Erii" (Ser. rer. Suec., II, i, 272-276). Otto (1501-1522) completed the cathedral. Peter Sunnanvård (1522-1523), formerly chancellor to Sten Sture, was executed for alleged treason in 1527. The last Catholic bishop, Petrus Magni (1524-1534), was consecrated on 1 May, 1524, at Rome. In 1527 a Diet was held at Westerats which Protestantized the Swedish Church and separated it from Rome. Petrus Magni consecrated various bishops in 1528 and 1531 under protest. Though subjected latterly to humiliating tuteage by Gustavus Vasa, he retained his see. The Dalecarlians rose repeatedly in defence of their religion, but were overcome by the cunning and violence of Gustavus I. Even now they retain many Catholic beliefs and usages. The cathedral of Westerats and the parish church of Mora are the only important churches in the diocese.

At Westerats there was a Franciscan convent (founded 1258) at the Abbey of the Holy Spirit (founded 1345). Munktorp Abbey was extinct before 1318. The Cistercian Abbey of Hoby (Gudsberg, Mons Domini) in Dalecarlia, founded in 1477, and colonized from Aalaestra in 1486, lasted until 1544. Its ruins are extensive. There are now scarcely any Catholics in the diocese.
Cardinal Pole, the last Catholic Archbishop of Canterbury, was dead before Elizabeth's Parliament had finally broken the continuity of episcopal succession in the English Church, and the policy of religious persecution passed away before the hierarchy was restored. Nevertheless, as early as 1623, a vicar Apostolic was appointed for all England; and the country was divided into four vicariates in 1688. The state of Catholicism in the Archdiocese of Westminster to-day is a development on the foundations laid by the successive vicars Apostolic in the London District (see London).

The beginning of the progress that has made the modern diocese must be dated from the passing of the Catholic Relief Acts of 1778 and 1791, which brought freedom of teaching and worship. Throughout the ninety years previous the Catholic population of London remained stationary at about 20,000; while the English Catholics in the London District, the numbers dropped from 5000 in 1746 to 4000 in 1773, the low-water mark of English Catholicism. Even towns in the London District, like Canterbury and Colchester, did not possess a chapel. The venerable Bishop Challoner laboured on the London mission for the last fifty years of this depressing period. The first to-day, and the last for his district by the Gordon Riots of 1750, occasioned by the first Relief Act. He will ever be memorable as the devoted pastor who guided the Church in England through the long, dark hour before the dawn. Though his end came in troublous times, a better day was already breaking. For in the very heart of the capital, craftsmen were just able to say in a report to Rome: "The Church is now beginning to flourish in our metropolis"; and in the twenty years that followed, the Catholic population of the London District was considerably more than doubled.

The development of the missions and the provision of more decent places of worship were the most obvious results of the Relief Acts. The Spanish Embassy possessed, in the time of Elizabeth and James I, the old monastic church attached to the town-house of the Bishops of Ely (this pre-Reformation church, probably built about 1339, was once again restored to Catholic worship in 1879). In 1670, several Masses were said daily in the chapels of the Spanish, Portuguese, and Venetian Embassies. The old Gothic church, built in the 12th century, of St. James Garth, London, had been fitted out as a dwelling house. The Catholic population increased so rapidly, from 4200 in 1791 to 12,000 in 1831, that a new church was needed. A liberal Gothic building was consecrated in 1820, and became the principal church of the vicars Apostolic, three of them being buried there. In 1852 it was enlarged, and served as Wiseman's pro-cathedral. Manning was consecrated there in 1865. Ten missions have been formed from the original one. In 1699, the district around St. Mark's Moorfields, having long ceased to be a residential quarter, the church was sold and replaced by a smaller one. The old riverside chapel at Virginia Street in the East End was replaced by a new one in 1780. Its Catholic population increased from 7000 in 1685 to 16,000 in 1850, and many new missions have since been established in its neighbourhood. The principal church of the district is now the Holy Innocents, St. George's, and St. Michael, in Commercial Road, opened in 1850.

Great numbers of the French clergy and nobility came over to Bishop Douglass's district after the outbreak of the French Revolution. At one time there were as many as 5 archbishops, 27 bishops, and 5000 priests in London. Eight chapels were opened for their use, towards the building of which Protestants and Catholics alike subscribed. But all but one were closed by 1814, on the return of the exiles to France. This one, the chapel of St. Louis in Little George Street, opened in 1799, was later given the title of "Chapel Royal of France", and continued to be served by French priests until it was closed in 1911, shortly after the death of Mgr. Tonsel. The exiled
French clergy also opened churches for English Catholics, and thus laid the foundations of permanent London missions. Such are the missions of Tottenham, opened by the Abbé (afterwards Cardinal) de Cheverue in 1794; Somers Town, opened by the famous Abbé Carron in 1806; Cadogan Terrace, Chelsea, opened by the Abbé Vaux de François in 1812; and Hampstead, opened by the Abbé Mord in 1815.

Catholic Emancipation, which placed Catholics civilly and politically on a level with their fellow-citizens, marks the next epoch. "It is especially since 1829," as Cardinal Wiseman pointed out in 1857, "that the Catholics of England have been most visibly manifested." The next twenty years witnessed remarkable progress all round, which made the establishment of a hierarchy a necessity. The number of churches in London was doubled; the number of priests trebled; while the number of converts increased from one to nine. Ten years after Emancipation, the Catholic Church numbered 150,000, about one-tenth of the total population of London; and the churches were quite inadequate in size and number to the needs of the congregations. There were 400 conversions in London in 1836, and ten years later the harvest of the Oxford Movement was already being gathered. Because of the recent growth, the Bull "Muneris Apostolici" was issued in 1840 to increase the vicariates from four to eight, as a first step towards a regular hierarchy.

H. The Rule of the Archbishops.—A. On 29 Sept., 1850, the Bull "Universalis Ecclesia" was issued, restoring a hierarchy with territorial titles. England and Wales were formed into one ecclesiastical province; the three metropolitan, the twelve sees being made suffragans to it. The old London Vicariate gave place to the dioceses of Westminster and Southwark, the former retaining Middlesex, Hertfordshire, and Essex. Nicholas Wiseman, the last Vicar Apostolic of the London District, was appointed first archbishop and raised at the same time to the cardinal purple. The new cardinal's letter "From out of the Flaminian Gate of Rome," announcing the reorganization of the English Church, aroused a storm of opposition in the country against what was termed "Papal aggression". On his return from Rome he made it his first business to allay the storm. How well he succeeded is attested by Cardinal Newman, "Highly as I put his homilies among the most spiritual productions of the forty-eight hours, vigour, power, judgment sustained energy . . ." The Ecclesiastical Titles Act, indeed, passed into law, but it was a dead letter from the beginning.

On Wiseman fell the task of beginning the reconstruction of the Church in England. The constitution given to the vicars Apostolic was out of date, and a new code of legislation had to be laid down in the new metropolitan. The three provincial Synods held at Oscott in 1852, 1855, and 1859. The principal decrees of these Synods defined the status of cathedral chapters and the position of the rectors of missions, and regulated the government of the colleges and seminaries. In London much had to be done in the way of remodeling and reorganizing the missions. Wiseman gave a stimulus to the spread of popular devotions, introduced the Forty Hours' Adoration, and obtained more decorum and regularity in church services. Before his time daily Mass was regularly celebrated only in twelve churches in London. Benediction and Vespers were very rare, and seem to have been intermingled with English prayers and bards of the day. In 1840 the new archbishop had the magnificent church in London possessed a statue of Our Lady. Wiseman also took the initiative in obtaining the appointment of Catholic army chaplains on an equality in all respects with the Protestant, and in making some provision for the spiritual needs of Catholics in the navy. Both the military and naval chaplains' departments are now administered from Archbishop's House, Westminster (8, C. de Prop. Fide, 15 May, 1906).

The question of the education of the poor was in a very sad condition. Wiseman applied his energies to every new move. The Government had introduced hospitals and reformatory schools for juvenile offenders in 1854, and Wiseman at once secured that one should be reserved near London as the first Catholic reformatory. In 1857 he opened an industrial school for homeless children; and at the time of his death he was busy with negotiations for providing the Poor Law children with a Catholic education. Catholic schools had also been opened for the poor children in the missions. One of the great means to which Cardinal Wiseman looked for the carrying out of his schemes was the formation of religious communities, especially of missionary communities to help in the work of evangelizing the poor. When he first came to London there was not a single one of the obscure diocese. The Jesuits indeed had a "splendid church" at Farm Street, opened in 1849; but could not provide a community of the nature that Wiseman required. In a few years, however, the Redemptorists, the Passionists, the Marists, and the Oratorians had come. By the end of his life he had seen the establishment of fifteen communities of men, and the number of communities of women was almost as large. These figures, taken in conjunction with the increase in number of churches from 46 to 120, and of priests from 113 to 215, testify amply to the wonderful development of the diocese under the first archbishop.

But by 1853 Wiseman had already arrived at the conclusion that the regular communities could not do all that was necessary, and that numerous communities of priests were required from them. He therefore determined to form a community of secular priests "ready to undertake any spiritual work which the Bishop cut out for them." The work was entrusted to Henry Edward (afterwards Cardinal) Manning, and resulted in the formation of the Oblates of St. Charles in 1857. Unfortunately, there was not a single one of the saddest days of his life. The new foundation aroused a strong opposition, at the head of which Archbishop Errington, coadjutor with right of succession to the see, was found. The controversy resulted in Archbishop Errington's resignation of his rights of succession in 1862. He had been associated with Wiseman in all his undertakings, supplying him with the truly apostolic energy, and he is recorded of him that "he nursed no resentment in his heart . . . His tongue left no sting or stain behind". Cardinal Wiseman died in 1865, after several years of failing health. Always regarded on the Continent as one of the greatest personalities of the age, his popularity grew steadily in England among all classes of the population. His death was unreservedly lamented by all classes. Wiseman was made known by an almost unique demonstration of public sympathy at the time of his death.

B. Mgr. Manning had been appointed provost of the Westminster Chapter under Cardinal Wiseman in 1857, and now succeeded him as metropolitan. The contrast between the titles of the first and second archbishops has been drawn by the latterungiessor, "If Wiseman's was the pilot's venturesome arm to steer the bark of Peter through heavy seas to a safe anchorage, it was Manning's part to make smooth the way by tact and skill and intimate knowledge of the land, for the advantage of the Church into the fullness of English life." Manning's qualifications in this last respect were Oxford and Wycliffe, but his strong English life and society. The first thing to which the new archbishop turned his attention was the education of the poor. "Our weak side is the education of our children", was Wiseman's lament in 1865, and he estimated that there were 17,000 poor Catholic
children unprovided for. Manning, in the first year of his episcopate, put the figures at 20,000, and saw that the difficulty could only be overcome by continual and organized effort. With this end in view, he established the Westminster Diocesan Education Fund in 1862, and laid before the House of Commons a scheme of the lines on which he desired. Some fourteen years later he was able to say: "The work for the poor children may be said to be done . . . There is school room for all". A critical moment for Catholic education in England was caused by the passing of the Education Act of 1870, which established the School Boards. It was at the very outset of the new order that Manning himself undertook an efficient campaign, first as director of the Diocesan Education Board, and later as chairman of the Committee appointed by the Education Act. In 1871 he undertook the extraordinary duty of acting chairman of the committee appointed by Lord Hertford to investigate the conditions of the work of the Roman Catholic schools in England, and in 1872 he was selected to act as the bishop's secretary. He was succeeded by his deputy, the Bishop of Salford, who had been appointed by Pope Pius IX in 1869. The foundation of Westminster College was in 1873, with the title of Sts. Andrew and Gregory on the Cudham Hill. Within the next four years, two other prominent English ecclesiastics were appointed to the Sacred College: Edward Howard and John Henry Newman.

The cardinal's death ended his episcopate. He died on 14 Jan., 1892, and was succeeded by Herbert Vaughan, Bishop of Salford, who became cardinal-priest with the title of Sts. Andrew and Gregory on the Cudham Hill, in Jan., 1893. The foundation of St. Joseph's Society for Foreign Mission, and his work in the Diocese of Salford pointed him out as the man most eminently suited for the St John's College undertaking. He had the same educational problems to face as Cardinal Manning, though under different conditions. The problem of the education of the clergy in England he thought could only be solved by "the concentration of labour and resources into one or two central seminaries". He therefore closed the seminary at Hammersmith, and, with the cooperation of several bishops of southern and midland dioceses, he converted Oscott college into a central seminary. To give facilities for the higher education of the laity, he removed the prohibition against attendance at the national universities and formed the Universities Board. St. Edmund House was also opened at Cambridge for ecclesiastical students. All through Cardinal Vaughan's time the struggle for the better education of the clergy continued, until the passing of the Education Bill of 1902, which placed existing denominational schools on an equality in maintenance with the Board schools.

As a result of an inquiry instituted in 1896, the cardinal found that there were 1720 destitute Catholic children in non-Catholic homes. These agencies made no effort to宗旨se their purpose; charity was given on the condition that the faith of the children was sacrificed. The cardinal saw that he must take steps to provide a home for every Catholic child who was really destitute. He therefore founded the Crusade of Rescue. In 1901 the care of the rescue work was transferred to Father Bunt, who had for some years been superintendent of the boarding school for children started by Rev. Lord Archibald Douglas in 1859. The work has prospered, until to-day (1912) the society provides for 1600 children at a cost of £16,000 a year.

The chief and closing event of the episcopate of Cardinal Vaughan was the erection of Westminster Cathedral, of which the first stone was laid, 29 June, 1895. Owing to its special function and scope, this foundation may truly be said to have marked a new epoch in the life of the Catholic Church in England. In it the cardinal realized a project which he had deeply at heart, namely that the cathedral of the chief metropolitan see should be not only a large and stately building, but one in which should be revived the ecclesiastical life and work of the Bishop in the Church's ideal, and in which, as the "House of Prayer", the voice of the Church in the daily round of her Divine Office and sacred liturgy should ascend continually to God in thanksgiving and intercession on behalf of the people. All this he was wont to express by saying that it must be a 'live cathedral'. For this purpose a liberal sum was raised. So that the number of the canons of the metropolitan chapter should be increased from twelve to eighteen, and as these are for the most part non-resident, he made provision for a body of eighteen cathedral vicars or chaplains, whose main duty is the celebration of the daily High Mass and the choral recitation
or chanting of the Divine Office. In this they are assisted by a choir composed of choristers, and also of boys who are maintained and trained in the school attached to the cathedral. The cathedral has thus been able to fulfill, under the fostering care of Cardinal Wiseman, what its founders regarded. He was mindful of every object — that it should be not only a fitting centre and summit to the structure of the Catholic Church in England, but that it should stand in the midst of the capital of the British Empire as a worthy presentation of the dignity and beauty of Catholic worship in liturgy, music, and ceremonial. Its success and the multitudes which assemble within its walls have been due to the coincidence of religious devotion, which entered into its erection, and have more than justified the wisdom of Cardinal Vaughan and his predecessors. The cardinal also organized the researches which led to the decision given at Rome in 1896 on the subject of Anglican Orders.

During his time the number of priests was increased by the foundation, at Mill Hill, which he had as a young priest, and from which the Faith had since been spread to so many wild places of the earth, the cardinal would retire from time to time to pray for blessing on the work of his later years in the archdiocese; and there he breathed his last on 19 June, 1903.

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Manning in 1863, and chief diocesan secretary two years later, in succession to Canon John Morris, the well-known writer, who then entered the Society of Jesus. He was made provost under Cardinal Bourne in 1903, and vicar-general in 1904. On the petition of the bishops of England, he was consecrated Bishop of Arindel in 1890. After his death in 1892, he succeeded as provost of the chapter by Mgr. Patrick Fenton, who had been president of St. Edmund's College from 1882 to 1887, vicar-general from 1900, and auxiliary bishop from 1904.

111. Diocesan Institutions, etc.—The Cathedral, built in the Byzantine style, was begun in 1895, opened in 1896, and consecrated in 1899 (Archbishop Westmoreland). The Westminster Mission was started in 1792, with a Catholic population of about 500. The Horseferry Road Chapel, opened in 1813, served this very poor district until 1903.

The Diocesan Seminary is at St. Edmund's College, Ware, founded in the last decade of the eighteenth century (see Old Hall).

Colleges and Boys' Schools.—Besides the diocesan college and seminary at Ware, and the foreign missionary college at Mill Hill, there are: a training college for men teachers in elementary schools, and nine other institutions engaged in secondary education, all but two of which are conducted by clergy or religious. For Girls, there are 57 convent schools, three girls schools for secular teachers, and one training college for teachers.

Public Elementary Schools number 116, of which 104 (including 190 departments) receive Government grants. In 1910-11 there were 36,902 children on the books of these schools. In 1900 the numbers were 27,779; 21,315 in 1890; 11,145 in 1865. In 1910 the number of children in the schools was 54,445 in all the Catholic schools in England.

Residential Institutions for Poor Children.—(1) Schools certified by Government: one reformatory, two industrial schools, ten schools for Poor-Law children, and five schools for orphaned, feeble-minded, crippled, or epileptic children. (2) Homes and Orphanages under the Benevolent Society: four homes for boys and one for girls, with one home in Canada for emigrated children, under the Catholic Emigration Association. (3) Other Homes: three for boys and ten for girls.

Charities.—There are 35 homes and orphanages for poor children, nine refuges for penitents, one night refuge, four asylums and three almshouses for aged poor, and charitable Mass for the poor by the Society of St. Vincent de Paul, the Ladies of Charity, and other organizations of the laity. Other societies watch over the interests of certain classes. Such are: the Converts' Aid Society (for converts clergymen), the Catholic Soldiers' and Seamen's Associations, the Prisoners' Aid Society, the Institution of the Holy Names (for bed-filing girls). Periodicals.—"The Tablet", a weekly newspaper, and review, is the chief Catholic paper in England. Founded in 1840 by Mr. Frederick Lucas as the organ of the English Catholics, it migrated to Dublin for a time in 1849. Mr. John Wallis brought it back to London and edited it until 1808, when it was bought by Father Herbert (afterwards Cardinal) Vaughan. The paper at that time regarded the Catholic rival of the Whig "Edinburgh" and the Tory "Quarterly". Cardinal Wiseman was to all intents the literary editor till 1863, when it passed into the hands of W. G. Ward. Bishop (afterwards Cardinal) Vaughan became owner in 1879, and Bishop Hedley edited it until 1884, when Bishop Vaughan took over the management. Mr. Wilfrid Ward at Westminster became editor from 1892 until the appointment of Mr. Wilfrid Ward by Cardinal Bourne in 1906. The "Catholic Directory", published annually at Westminster, supplies a guide to the varied activities of the Church in Great Britain. It is a development of the "Ordo recensendi" and the "Paiyit's Directory" (started in 1738), and appeared for the first time in its present form in 1838.


Statistics.—Priests, 510 (150 regulars), 184 churches, 30 communities of men, 161 communities of women. Catholic population, 250,000 out of a total population of 5,467,708.

Archives of the Diocese of Westminster: Lady's Directory, and Catholic Directory (London, 1793-1912); Bray, Episcopate Succession in England (Rome, 1876); Buxton, Life and Times of W. H. Besley (London, 1891); Dodgson, English Religious History (London, 1890); Dolez, Philippe de Girardin (Bamberg, 1885); Emancipation of the Catholics (London, 1876); Emmerich, Maria Goretti (London, 1898); Friend, Catholic Church Men (London, 1897); Guildes, Annals of Westminster (London, 1884); Grail, Life of St. Andrew (London, 1893); Hearn, Life of Cardinal Wiseman (London, 1909); Hetherington, Fifty Years of Catholic Life and Progress (London, 1901)....
manuscripts stop short at 1306. From 1259, where Matthew Paris ends, it possesses considerable historical value. The compilation for 1259-63 was made at St. Albans; from 1265-1223 it bears evident signs that the various writers who contributed to it lived at Westminster. The chronicle was printed for the first time by Archbishop Parker in 1567 and was contributed by him, following Bale and Joselin, to "Matthew of Westminster". Le Roy for the Rolls Series in 1850 with an introduction containing the fullest investigation of the genesis of the work.


HERRBERT THORSTON.

Westminster Abbey.—This most famous of all English abbeys is situated within the precincts of the Royal Palace of Westminster, like Holyrood in Scotland and the Escorial in Spain. Its site, on the northern side of the River Thames, a mile or two above the ancient London Bridge, forming a natural defence of the river Thorney or the Isle of Thorns. The date of the foundation of the abbey is quite uncertain. The Venerable Bede (d. 735) does not mention it, but an early and long-received tradition ascribes it to Sebert, King of the East Saxons, who likewise founded St. Paul's, London. The date given is 608 and the church consecrated in 612. This view was accepted by Peter, his uncle. But though this is mere legend, invented probably in the thirteenth century, it is tolerably certain that the monastery existed as early as the eighth century, for it is in a charter of King Offa, dated 785, that it is first called Westminster, to distinguish it apparently from the minster of St. Paul's to the east. There is also extant a tenth century charter of Edw. the Confessor, in which the monasteries of the abbey property are defined, and according to William of Malmsbury, St. Dunstan brought twelve Benedictine monks from Glastonbury to Westminster about 960, though the authenticity of this statement has been doubted.

At any rate, whatever the beginnings may have been, it is certain that there was an important church standing, and a community of Benedictines in existence at Westminster, when Edward the Confessor began to build in 1055. Of this first Saxon church and monastery no traces remain, and even its plan and site are for the most part conjectural. During his exile in Normandy Edward had vowed to make a pilgrimage to Rome if he should reign, and during the next thirty years had even in his youth been present in Rome, and devoted some of his money to the building expenses of his old abbey, and, at his death in 1066, he bequeathed the greater part of his fortune for the same purpose. He was buried at Westminster, in St. Benedict's Chapel, where his tomb may still be seen.

In 1530 the monastery was suppressed and the monks, then numbering thirty in number, were dispersed, being replaced by a dean and twelve prebendaries, who acknowledged the royal supremacy. William Boston, or Benson, the last abbot, became the first dean. In 1540 the abbey was made the cathedral church of a new see, Thomas Thirlby being the first and only Protestant Bishop of Westminster.

From 1245 to 1376, Westminster Abbey was the residence of the Abbot of Westminster, who held his pakeless. The actual number seems never to have been more than about fifty. The nave of the church was begun in 1110 and completed about 1163 when the Confessor's relics were translated, on his canonization, to a stately shrine in the middle of the choir. Early in the thirteenth century a large eastern lady-chapel was substituted for the earlier choir. In the time of Abbot Edward's high altar, and this was consecrated in 1220. The growing needs of the community and the constant stream of pilgrims to the tomb of the miracle-working Confessor soon necessitated further changes, and, aided by the munificence of Henry III, a period of great building activity set in. The demolition of the Norman church began in 1245, and during the next thirty years the whole of the eastern part of the church, together with about half the nave, were rebuilt, and the shrine of St. Edward was moved to its present position in the apse behind the high altar. The abbots during this period were Richard Creokesley and Richard Ware. The death, however, of Henry in 1272, a disastrous fire in 1298 which consumed the whole of the monastic buildings, and the "Black Death" in 1349, which carried off Abbot Byrcheston and twenty-six of his monks, so drained the resources of the abbey that all building ceased for nearly a century. Under Abbot Lyityngham (1362-86) the conventual parts were rebuilt, after which the western bays of the nave were taken in hand. Progress was slow, however, and the nave was not finally completed until 1517, whilst the western towers were not added until the eighteenth century. In 1302 Henry VII commenced the beautiful castellated tower which bears his name, was intended by him to enshrine the remains of his uncle Henry VI. Robert Vertue was the architect and his work is far in advance of any other contemporary building. Its wonderful fan-vault has never been surpassed either in beauty of design or in the daring skill displayed in its actual construction. In this chapel stands the tomb of its pius founder who lived about 1096 and died 1118.

As regards the internal history of Westminster, it must have had much like any other large and important monastery of the same period and apparently full of life and vigour. The "Customary", drawn up by Abbot Ware (1258-84), supplies us with the details of the daily life of the monks, but, apart from this, the early printed histories have very little to say about the abbey, except for a certain fact of its being under direct royal patronage, as well as its possessing a noted shrine much visited by pilgrims, combined to bring it prominently into the religious and civil life of the nation. The abbots were important personages with seats in the House of Lords. Their position enabled them to foster learning and the arts. The first printing-press of England was set up within the walls of Westminster by Caxton in 1477 under the patronage of Abbot Esteney. Simon Langham (1349-62) deserves mention because of his being the only Abbot of Westminster to become a cardinal. He was successively Bishop of Ely, Archbishop of Canterbury, Lord High Treasurer, and Lord Chancellor, and finally Cardinal-Bishop of Palestrina. For many years he defied the law and enjoyed large annual sums of money towards the building expenses of his old abbey, and, at his death in 1376, he bequeathed the greater part of his fortune for the same purpose. He was buried at Westminster, in St. Benedict's Chapel, where his tomb may still be seen.

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even after the Reformation it lingered on in a modified form until finally abolished by King James I. The greater part of the old monastic buildings are now used as a public school. As was usual in all the larger monasteries, there had always been a school in the monastic cloister, the minute regulations for which may be found carefully detailed in Abbot Ware’s “Customary”. To replace this, at the Reformation, Henry VIII founded a new school, which was afterwards given a collegiate rank by Elizabeth and it now ranks as one of the leading English public schools. The scholars of Westminster still have certain rights and privileges within the abbey itself, such as greeting the sovereign with acclamation, on behalf of the English people, at the moment of his coronation. From its earliest days Westminster has witnessed the coronations of almost all the English sovereigns and their consorts, commencing with Harold, the suc-

cessor of Edward the Confessor, and William the Conqueror, in 1066. There are two coronation chairs. The first, which stands in St. Edward’s Chapel against the back of the high altar screen, contains the stone on which the Scottish kings had formerly been crowned. This stone, according to legend, is supposed to have been the identical one on which Jacob rested his head at Bethel, and to have been taken thence to Egypt and then through Spain to Ireland, about 700 B.C., where it stood upon the sacred Hill of Tara, and it is said to have been removed thence to Seone in Scotland, in 330 B.C., by Fergus, the founder of the Scottish monarchy. But whatever its origin may have been, Edward I in 1297 brought it to Westminster and on it every sovereign of England since Edward I has been crowned, excepting only Edward V. The other chair, the queen’s, which is now stands in Henry VII’s Chapel, was made for Mary, the wife of William III, who was crowned with him in 1689. Besides being the scene of their coronations, Westminster is also the burial-place of many English sovereigns and their consorts, e.g. Henry III, Edward I, Edward II, Richard II, Henry V, and six queens, whose tombs are in St. Edward’s Chapel, and Henry VIII, Mary Queen of Scots, Elizabeth, and Mary Tudor, and Margaret, the widow of Henry V, who lie buried in Henry VII’s Chapel. Numerous other celebrities, poets, statesmen, warriors, etc., illustrious in English history, have likewise been buried within the abbey, so that it has become a national monument to be seen in a resting place there, though unfortunately it cannot be said that their tombs do anything but mar the beauty of the building. The pre-Reformation tombs accord with the medieval architecture of the abbey, but those of later date, at the time of the dissolution amounted to £3471 (equivalent to about £35,000 or $154,000 at the present day), but though shorn of so many of its ancient possessions, the Chapter of Westminster is still a very wealthy collegiate body.

Westminster Cathedral.—As a national expression of religious faith given by Roman Catholics to England since the Reformation, Westminster Cathedral, London, stands pre-eminent. This distinction is due to vastness of proportion, and original qualities of design. The project of erecting a cathedral for the metropolitan see originated in 1865, with the first archbishop of the restored hierarchy, but it was not until thirty years later that the building was commenced by Cardinal Vaughan from the design of the late John Francis Bentley. On the death of the architect, in 1902, the structure was practically complete, but the internal decoration had scarcely been attempted. The whole building covers an area of about 54,000 square feet; the dominating factor of the scheme, apart from the campanile, being a spacious and uninterrupted nave, 100 feet wide, covered with domical vaulting.

In planning the nave, a system of supports was adopted not unlike that to be seen in most Gothic cathedrals, where huge, yet narrow, buttresses are
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projected at intervals, and stiffened by transverse walls, arceding and vaulting. But while, in a Gothic cathedral these counterparts are generally most conspicuous features outside the building, at Westminster Cathedral they are limited to the interior, the space between being entirely utilized, as at St. Mark's, Venice. It should be noted, however, that in the latter instance the transept plan is emphasized by making the transepts as important as the nave, while at Westminster Cathedral they are virtually shut off by the nave arcades, that maintain an unbroken continuity from west to east. This rhythm, or repetition of parts, produces an effect of length and height quite lacking in the Venetian prototype. The main piers and transverse arches that support the dome divide the interior into square 60 feet square. The domes rest on the arches at a height of 90 feet from the floor; the total internal height being 111 feet, or about 10 feet higher than the choir of Westminster Abbey.

In selecting the pendentive type of dome, of shallow convexity, for the main roofing, weight and pressure were reduced to a minimum. The pendentures that occupy the angles of the square compartments, and develop a circle 60 feet in diameter at a height of 90 feet from the floor, may be regarded as corbels, by which the weight of the domes is directed to the main piers. The domes and pendentures are formed of concrete, and as extraneous roofs of timber were dispensed with, it was necessary to provide a thin independent outer covering for the concrete flat roofing around the domes is covered with asphalt. The sanctuary, 54 feet square, is essentially Byzantine in its system of construction. The extensions that open out on all sides make the luminous corona of the dome, raised aloft on pendentives, seem independent of support. The extensions on the north and south are divided by an intermediate arcade of galleries. On the exterior, the group formed by the sanctuary and the eastern turrets presents a subtle gradation of parts more oriental than the rest of the building and perhaps more expressive of the internal arrangements.

The eastern termination of the cathedral forming the sanctuary, whether viewed from inside or outside, the interior was Persian, the exterior Romanesque, or Lombardic style of Northern Italy. The crypt with openings into the sanctuary, that closely following the Church of St. Ambrose, Milan, the open colonnade under the caves, the timber roof following the curve of the apse, are all familiar features. The huge buttresses, however, give distinction, and resist the pressure of a vaulted interior, as distinctive of the Gothic style. The conical roof, which rises from the ground to a height of 284 feet. Like some of the well-known towers of Italy its lines are unbroken for marking the height.

The main structural parts of the building are of brick and concrete, the latter material being used for the vaulting and domes of graduated thickness and complicated curve. Following Byzantine tradition the interior was designed with a view to the future application of marble and mosaic; and throughout the exterior, the lavish introduction of stone bands in connexion with the red brickwork produces an impression quite foreign to the English eye. The main entrance façade owes its composition, in a measure, to accident rather than design. Its apparent lack of height caused by the unusual recession of the upper parts is however compensated for by the lofty campanile, not many feet away. The most prominent feature of the façade is the deeply recessed arch over the central entrance, flanked by tribunes, and stairway turrets. The tympanum of this arch is left vacant for a subject in mosaic. The elevation on the north, with a length of nearly 300 feet contrasted with the vertical lines of the campanile and the transepts, is most impressive. It rests on a continuous and plain basement of granite, and only above the flat roofing of the chapels does the structure assume a varied outline. The porch next the tower is an ornate and pleasing feature of this elevation. The lighting of the nave and sanctuary mainly depends on large lunettes, just under the main vaulting.

On entering the cathedral the visitor who knows St. Mark's, Venice, or, more correctly, the central church of a spacious and well-lighted outer narthex, comprising all the main entrances; but this is soon forgotten in view of the fine proportions of the nave, and the marble columns, with capitals of Byzantine type, that support the galleries and other subsidiary parts of the building. The marbles selected for the columns were, in some instances, obtained from Constantinople. But the ancient Romans, chiefly in Greece. Thus, in the nave and transepts there are monoliths of the green breccia of Atrax, in Tessaly, and the grayish green marble of Carystus, in the Island of Eubrea. Besides these we see the pale green circollino of Switzerland, the red marble of Languedoc, and variegated breccias from Istria. In the sanctuary, the marble, from Venetia, supports the baldaquin over the high altar, and others, white and pink, from Norway, support the organ galleries. Two columns of the black and white breccia from the Pyrenees adorn the little chapel of St. Thomas in the north transept, and shafts of Italian piumazzo are in the baptistery. In the sanctuary, the marble of the ciborium, the crypt, under the organ, is coarsely cut, sturdy monoliths of red granite support the vaulting, and others, the gallery at the west end of the nave.

Respecting the general scheme of internal decoration the architect's intention was based on an appreciation of the principles underlying the application of marble and mosaic, as exemplified by St. Mark's, Venice, and the subscriptions of Ravenna. Consequently we find in his design, the two materials separated by a boldly defined cornice at a uniform level throughout; the lower part being reserved for the marble platting, and the upper for mosaic. The decoration already done is confined to the sanctuary and the chapels. Two of the latter, the chapel of the holy souls, and the chapel of Sts. Gregory and Augustine, are finished from the base to the crown. Although the shrine of the Sacred Heart is also finished; and the marble platting is completed in the chapel of the Blessed Sacrament, the Lady Chapel, the chapel of St. Thomas, and St. Peter's crypt. The altars were all in position before the consecration of the cathedral on 28 June, 1910.

The chapels entered from the aisles of the nave are 22 feet wide and roofed with simple barrel vaulting. The chapel of Sts. Gregory and Augustine, next the baptistery, from which it is separated by an open screen of marble, was the first to have its decoration completed. The marble lining of the piers rises to the springing level of the vaulting and this level has determined the height of the altar recesses, and of the nave. In opposition to the side-walls of the nave, the marble dado rises to but little more than half this height. From the cornices, at their levels, begins the mosaic decoration on the walls and vault. This general arrangement will apply to all the chapels entered from the aisles of the nave, yet each chapel will have its own distinctive character. Thus in the chapel of the holy souls, with its marble sides, the nave, there are but slight deviations from the arrangement just described, though the tone of the decoration is more subdued, and the details differ. Italian
marbles of sombre tint are applied to the lower part of the walls, and silver takes the place of gold on the altars. Sts. Peter and Paul, St. Joseph, St. Paul, St. George, and the English Martyrs, St. Patrick and St. Andrew, are at present without their decoration. The chapel of the Blessed Sacrament, on the north side of the sanctuary, and the Lady Chapel, on the south, are entered from the transepts, twenty-two feet wide, lofty, with open arcades, barrel vaulting, and awnied ends; in plan they are alike. Over the altar of the Blessed Sacrament a baldacchino is suspended from the vault, and the chapel is enclosed with bronze grilles and gates. In the Lady Chapel the altar recesses will have a picture in mosaic of the Virgin and Child.

The central feature of the decoration in the cathedral is of course the baldacchino over the high altar in the sanctuary. This is one of the largest structures of its kind, the total width being 31 feet, and the height 38 feet. The upper part of white marble is richly inlaid with coloured marbles, lapis lazuli, pearl, and gold. Behind the baldacchino the crypt emerges above the floor of the sanctuary, and the podium thus formed is broken in the middle by the steps that lead up to it. The door is flanked by pilasters lined with narrow slabs of green carynat marble. Opening out of this crypt is a smaller chamber, directly beneath the high altar. Here are laid the venerable remains of the first two archbishops of Westminster, Cardinal Wiseman and Cardinal Manning. The altar and recluses of St. Edmund of Canterbury occupy the right side of the southern transept; the southern transept, and the north transept, is used as a chantry for the late Cardinal Vaughan. A large crucifix suspended from the sanctuary arch dominates the whole interior of the cathedral.

JOHN A. MARSHALL.

**Weston, William, Jesuit missionary priest, b. at Maidstone, 1550 (?); d. at Valladolid, Spain, 9 June, 1615. Educated at Oxford, 1568-1570 (?), and afterwards at Paris and Douai, 1572-1575.** He went hence on foot to Rome and entered the Society of Jesus, 5 November, 1575, leaving all he possessed to Douai College. His noviciate was made in Spain, and there he worked and taught until called to the Holy Land. It was not the Jesuit at liberty. He reached England, 20 September, 1584, and had the happiness of receiving into the Church Philip Howard (q. v.), Earl of Arundel. He has left us an autobiography full of the missionary adventures (see bibl. below). One salient feature was the practice of exorcisms, at which a number of other priests assisted; and this movement made for time a good impression. So far, however, as we can now discover, the subjects were not suffering from diabolic possession, but only from hysteria (then called “mother”). Yet there is no reason to doubt the sincerity of the exorcist, for Catholics and Protestants alike were then credulous on this subject, and the latter, so far as England and Scotland went, was even more credulous than the former. It was the custom before exorcist proceedings were the older priests. A recurrence of persecution put an end to the exorcism after a year, before any serious harm had ensued; and this we should consider as a merciful disposition of Providence ("The Month", May, 1911). Many of the exorcists were martyred for their priesthood; the rest, almost to a man, were seized and imprisoned, Weston amongst the latter (August, 1588). In 1588 the Government moved Weston and a number of other priests out of the old ruinous castle of Wisbech, where for four years their confinement was very strict. But in 1592 he was released, for economy’s sake, allowed to live on the alms supplied by Catholics, and for this much freedom of intercourse was permitted. A great change ensued, the faithful came, quietly indeed, but in considerable numbers, to visit the confessors, who on their part arranged to live a sort of college life. This was not accomplished without friction.

The majority with Weston (20 out of 33) desired regular routine, with a recognized authority to judge delinquencies, e. g. quarrels and possible scandals. The minority dissented, and when the majority persisted, and even dined apart (February, 1595), a cry of schism was raised, and Weston was denounced as its originator. The pugnacious Christopher Bagshaw (q. v.) taking the side against Weston. Arbitrators (Bavant and Dolman) were called in, but without result, as one espoused one side, one the other. In October two more arbitrators, John Mush (q. v.) and Dudley, were summoned, and they arranged a compromise amid general rejoicings. The whole body agreed to live together by a definite rule (November, 1595). This result seems to show that Weston and those from whom he acted as “agent” were not wrong in insisting on some measure of order. On the other hand he was clearly at fault in not appreciating better the motives and feelings of the considerable minority against him; but some of them were no doubt most difficult to treat with. In the spring of 1597 the troubles of the English College in Rome, and the withdrawal to England, led to a renewal of the “Wisbech stirs”, and Weston was overshadowed by the “Appealant controversy”. Weston took no part in this, as he was committed, early in 1599, to the Tower, where he suffered so much that he almost lost his sight. In 1603 he was sent into exile, and spent the rest of his days in the English seminaries at Seville and Valladolid. He was rector of the latter at the time of his death. His autobiography and letters show us a man learned, scholarly and intensely spiritual, if somewhat narrow. A zealous missionary, he strongly attracted many souls, while some found him unconsiderate. Portraits of him are preserved at Rome and Valladolid.

**Westphalia**, a province of Prussia situated between the Rhine and the Weser. It is bounded on the north-west and north by the Netherlands and Hanover, on the east by Schaumburg-Lippe, Hanover, Lippe-Detmold, Brunswick, Hesse-Nassau, and Waldeck, on the south and south-west by Hesse-Nassau, on the west by the province of the Rhine and the Netherlands. It is the tenth in size and the third in population of the Prussian provinces, having an area of 7804 square miles, and 4,125,096 inhabitants. Of its population 2,121,534 are Catholics, and 1,947,672 Evangelicals. The province has 107 cities and 1468 village communities. In the south and north-east it is mountainous, in the other sections it is level. The chief industries are agriculture, breeding, mining, and manufactures. The industrial section on the Halde contains the most productive coal beds of Germany and also the most valuable iron mines. Consequently this district is the seat of the most extensive mining industry, large iron forges, and innumerable factories for the manufacture of machinery and the working of iron. The relatively small district of 386 square miles contains a total of 92 towns, and 61 villages, and is inhabited by 136,000 inhabitants with altogether a population of 750,000. The other manufactures are chiefly linen and other textile products. 53.4 per cent of the inhabitants make their living in mining and manufacturing industries, 26.2 per cent in agriculture, 10 per cent in commerce and traffic. Still 42.4 per cent of the area is given up to farming and gardening.
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WESTPHALIA

History.—In the earliest era the province was inhabited by the German tribes of the Scenbi, Bructeri, Marsi, and Cherusei. For a short time it was held by the Romans, having been conquered by Drusus and Tiberius, the sons of Augustus, in a series of campaigns during the years 17 B.C. to 5 A.D. The Romans were defeated in the great battle in the Teutoburg Forest (9 A.D.), and Germanicus was not able to reconquer the country. In the third century the Saxons pushed their way into the province from the Cumbrian peninsula; other tribes joined them, either voluntarily or under compulsion, and thus there arose a large confederation of tribes which bore the name Saxons. The province between the Weser and the Lower Rhine appears from about the year 800 in the historical sources under the name of Westphalia, while the district on both banks of the Weser was called Engern, and the district between the Weser and the Elbe bore the name of Eastphalia. In the later Middle Ages the name Engern disappeared, and the region on the Weser was then considered a part of Westphalia. No one has yet been able to give a satisfactory explanation of the names Westphalia and Eastphalia. Among the various meanings suggested have been: *fæl, horse; fael, inhabitant of a lowland; valnum, boundary wall, etc.*

The Westphalians were brought into contact with Christianity under the influence of several evangelists. The first apostles (about 650 A.D.) were the two Ewalds, known from the colour of their hair as the White and the Black Ewald. However, the account of Bede (Hist. eccl. gent. Angl. lib. V, c. x) is uncertain and contradictory. At a later date the conversion of the Saxons especially engaged the attention of St. Boniface; he left Welf I of Westphalia, although Westphalian folk-lore has stories of the preaching of Boniface and even of his founding of churches. Probably, even though the proof is lacking, the attempts to found missions among the Saxons proceeded from Cologne. No permanent success was gained by the campaigns of the Frankish King Pepin (751-68) against the Saxons, who were not completely subdued and the region was finally subdued after several bloody wars (772-801) by Pepin’s son Charlemagne, who, as an apostle of the sword, brought the Saxons to Christianity. The questions asked the Saxon candidates for baptism are still in existence, as well as the answers that were to be made in which they were obliged to renounce the gods Donar, Wodan, and Saxnot. The Saxons were not, however, entirely converted, and many of them continued the old religion. Nevertheless, the Saxons were baptized, a task of much importance; for after baptism he was unsurrendering to Christianity and its zealous promotor. The same is true of the Westphalians in general. After they had once accepted the Christian faith, which “had been preached to them with an iron tongue by their bitterest enemies”, hardly any other people were less loyal, and the Saxons were always hostile to Christianity. Charlemagne’s chief assistant in the missionary work were Storm (who converted the country around Paderborn), Lebwin (who brought the western districts of Westphalia to Christianity), and Liudger (who converted the district surrounding Munster). At the end of the eighth and the beginning of the ninth centuries the missions advanced farther, and the bishoprics of Paderborn were raised to dioceses. The southern part of the province, in the neighbourhood of Ruhr and Lippe, fell to the Archdiocese of Cologne. Louis the Pious continued the work of his father. During his reign the first monasteries were founded; the most celebrated of these are the Benedictine Abbey of Corvey (815), and the Abbey of Herford (819) for Benedictine nuns.

Westphalia, as has already been said, was only a part of Saxony, and in about the year 900 Saxony was made a dukedom, after Lollfu, the ancestor of the ducal house, had been made a margrave in 850 during the reign of Louis the German. The duchy continued to exist until 1180. The last and greatest of the dukes was Henry the Lion, who lost the duchy through disloyalty to the emperor. This led to the division of Westphalia into numerous principalities. The southern part, the “Sauerland”, fell as the Duchy of Westphalia to the Archdiocese of Cologne which retained it until 1803. This duchy had its own constitution and its own diet. The head of the ecclesiastical government was the court of the officiality. Up to 1434 the court was held at Arnsberg, and after that at Werl. The attempts of the Archbishops of Cologne to extend their authority in the northern part of the province were unsuccessful. Instead of the jurisdiction of Cologne, the Bishops of Münster, Osnabrück, Paderborn, and Minden, who had long had secular sovereignty, became independent ruling princes. At the same time numerous smaller principalities were created, such as the countships of Mark, the County of Tecklenburg, Osnabrück, and Steinfurt, the free imperial city of Dortmund, the principality of the Abbot of Corvey. In 1394 the Countship of Mark was united with Cleves. In 1446 the Countship of Ravensberg was united with Jülich and in 1511 also with Cleves. In this year the Diocese of Osnabrück, as is generally the case, is not taken into consideration, and is referred to as the Duchy of Westphalia. In early ages included large districts of the present dioceses of Münster and Paderborn, because from 1648 it was entirely independent, and in 1815 it became a part of the Kingdom of Hanover with which, in 1866, it was incorporated into Prussia.

In the meantime the Church had developed in all dioceses and latterly in many smaller dioceses, religious foundations that were established during the Middle Ages exceeded 250. Among these should be mentioned: the Benedictine Abbeys at Grafschaft (1072), Münstermünster (1128), St. Moritz at Minden (1042), Adingshof at Paderborn (1045); the Cistercian abbey at Bredelar (1065), Hardenhausen (1140), and Marienfeld (1185); the Grey Friars at Dortmund, (1122), Klarholz (1133), and Varlar (1125); the Augustinian monasteries at Osnabrück (1281), Herford (before 1228), and Lippstadt (1221); the Dominican monasteries of Dortmund (1310), Minden (1236), Münster (1346), Soest (1241), and Warburg (1280); the Minorite monasteries at Soest (1222), Paderborn (1222), Münster (1226), and Monsheim (1280); the abbey at Aachen (1224), which was part of the Kingdom of Denmark. The Conflict of Investitures the Westphalian bishops, with few exceptions, held to the Emperors Henry IV and Henry V, and only at times, and then under strong compulsion, did they support the Church. In the same way they were partisans of Emperor Frederick I (1132-90) in his quarrel with the pope. The Emperors, however, were again active in parts of the Frankish Empire and Spain and France. Many also took part in the Crusades. In 1217 one of the leaders was Count Gottfried II of Arnsberg. In the fourteenth century the object of the Crusades was the heathen land of the Prussians. Thus in 1337 the Counts of Lippe, Arnsberg, and Wittgenstein joined the expeditions against the Prussians. The Carthusian monastery of Trarbach (1125 in the District of Münster; d. in 1302) said of his countrymen: “I am bold to assert that the people are genuinely pious, especially in fasting, in hearing the Divine Word, in attendance at church, in the accept-
ance of their pastors, in frequent pilgrimages, in the giving of alms, hospitality to strangers, and other works of Christian charity". It is probable, however, that Röpelivnick describes the beautiful and earlier period of the fathers. At the beginning of the fourteenth century Westphalia was in a terrible state of disorganization caused by the political schemes of its ecclesiastical princes, as, for instance, by the three counts of Mors who occupied the sees of Cologne, Paderborn, Osnabrueck, and Munster, or more especially by the Soest feud (1141-49), and the Munster feud (1450-56). After 1150 better conditions prevailed, and one by one the diocesan astries; the bishops encouraged religious life; the diocesan synods were more regularly held, and favourably influenced both clergy and people. But conditions again grew bad when suddenly, in the year 1508, all the Westphalian sees were vacant and the former competent bishops were succeeded by persons unequal to their office. Unrest towards the end of the Middle Ages Westphalia in intellectual matters was under the influence of Cologne and its university. Yet in the era of Humanism a vigorous independent life was developed in the province. Many Westphalians attended the school at Deventer which flourished under the guidance of the recent humanist Adrianus Marcellus (1434-1510). When in 1516, Rudolf of Langen and Johannes Murneius exerted an active and far-reaching influence for the spread of humanistic training. The Westphalian Hermann von dem Busche was one of the greatest wanderers among the itinerant humanistic teachers. Although a cologist like Hermann Hannelmann goes too far when he asserts, as Hanelmann continually does, that the Westphalian Reformers were the first to revive Classical learning in Germany, nevertheless a large share must be ascribed to them in this revival.

During the first years of the era of the Reformation Westphalia was little affected. It is true that here, as elsewhere in Germany, a strong anti-clerical opposition had been in existence for a long time, but this antagonism did not at once jointi by any dramatic outburst of Luther. The revolts which in 1525 arose in Minden and Munster, were social in the main, and were aimed both against abuses in the lives of the upper and lower clergy which were inequitable with the dignity of the clerical calling and which had become intolerable, and against historically sanctioned privileges of ecclesiastics in civil and political affairs. The case of the Lay Dioceses in Westphalia was not similar to that of the Augustinian monks and Humanists. The Augustinians studied at the University of Wittenberg and brought the new doctrine home with them. Thus in 1521 the Lutheran opinions were preached at Lippstadt by the prior Westermann, and he the prior Koenen, and at Herford by the prior Krupp. Among the Humanists who maintained the Lutheran cause were Hermann von dem Busche, who watched and supported from Marburg the advance of the new dogma in his native region, Jacob Montanus at Herford, and a large number of school teachers of the younger generation of Humanists, as Gerhard Cotius, John Glandorp, and Adolf Clarenbach at Munster. It was not until after 1524 that the Lutheran cause first received the support of common people in Westphalia. As the common people had little comprehension of the dogmatic controversies, the success of the Reformation is rather explicable by the fact that the old popular opposition to the life and constitution of the Church learned to look upon Luther as its leader. The adherents of the movement continually grew in number by means of the accounts given by itinerant preachers, by the agitation carried on by preachers and students of Wittenberg University, and by popular literature. Among the cities, Lippstadt, Soest, and Herford were the first to introduce the Evangelical Confession; Tecklenburg was the first of the countships. The secular principalties gradually became Protestant. In the ecclesiastical principalties the position of the ruler was of great importance. Munster was won for the new doctrine by the preacher Bernard Rothmann; it was recognized as a Lutheran city by the bishop in the Treaty of 11 February, 1533. The Protestant faith was also established in a number of country towns of the Diocese of Munster. However, in the years 1534-35, the Anabaptists carried on their wild regime at Munster, and their overthrow put an end for a time to the progress of the Reformation. The Archbishop of Cologne and Bishop of Paderborn, von Ems, who is called Jacob (1450-56), was a strong opponent of Reformation in the Duchy of Westphalia and in the Diocese of Paderborn, but he was deposed in 1547 and his successor re-established Catholicism in both districts. In Minden the bishops themselves were friends of the new doctrine, consequently Protestantism was able to maintain itself. The check given by the Augsburg Interim (1548) to Protestantism was only a partial and temporary one, especially as a number of the princes rejected it altogether. After the Religious Peace of Augsburg (1555) the Church lost its autonomy, a large part of the Diocese of Munster, as is shown by the visitation of 1571, and Paderborn, which was under the Protestant Bishop of Paderborn (1558), and under the Roman Catholic prelates of Cologne, Dortmund, Bielefeld, and Dortmund held to the Lutheran faith, the stronghold and pattern of Lutheranism being South Westphalia. The diocesan church of Munster was vigorously by the Council of Trent, it took more decisive steps against Protestantism in Westphalia as well as in other regions. Here also the Jesuits deserve the most credit for the Counter-Reformation. Their first college was established at Paderborn in 1580, the next at Munster in 1589. During the following 50 years 5 colleges were completed. The number of scholars and missions were added to these. By means of their secular schools they gained the rising generation and brought large numbers back to the Church, in districts far beyond the places of their settlement, by means of missions, retreats, brotherhoods, and sodalities. The new Capuchin and Franciscan monasteries, which were partly large numbers which were founded between 1600 and 1650, exerted influence in the same manner. It must, however, be said, that the "secular arm" had a large share in the Counter-Reformation, often a larger one than spiritual weapons. The exercise of the Evangelical religion was forbidden and the non-Catholic clergy, teachers, and officials were deposed and expelled. The Counter-Reformation was begun in the Diocese of Munster by Bishop John von Heve (1566-74), and brought to a victorious close by Ernst of Bavaria (1585-1612), and Ferdinand of Bavaria (1612-50).

In Paderborn Henry of Lauenburg was followed by Theodor of Fürstenberg (1585-1618), who defeated the Protestant opposition by the taking of Paderborn in 1594, thus restoring to the Church the aid of the Jesuits, and gave the Counter-Reformation in 1601 by founding the University of Paderborn in 1614. In 1623 Paderborn was once more entirely Catholic. The Archbishop of Cologne, Gebhard Truchsess of Waldburg (1577-81), made a second fruitless attempt to introduce Protestantism in the Duchy of Westphalia. The three successors of Truchsess made the duchy once more completely Catholic in the same manner. Reformation was introduced in the domains of the Abbey of Corvey by the Prince Abbot Dietrich of Beringhausen (1585-1616), but it made little progress under the inactive and meagre Abbot Henry of Aschlebroot (1616-1621), and Hoster remained Prot-
In the same way the attempts of the dukes of Cleves, who had returned to the Church, to drive Protestantism out of the countships of Mark and Ravensberg failed, especially as in 1614 both countships became a part of Brandenburg. Rieterg was completely regained for Catholicism by the conversion to Catholicism of the heiress of the Countship of Rieterg, Sabina Katharina, and by her marriage with the convert John III of East Freisland, a grandson of King Gustavus Vasa. In 1610 the exercise of Protestantism was forbidden in Rieterg. The ruler of Rieterg became a Jesuit, 1615; his successor Moritz became a Jesuit, and presented his seigniorial domain to the order. The attempts to re-establish Catholicism which were undertaken during the Thirty Years War, on account of the Edict of Restitution of 1629, had only a temporary success. Among these efforts were the one at Minden, where the Jesuits laboured for a short time and where in 1632 a diocesan synod was held, and the one at Dülmen.

The Treaty of Westphalia (1648) established as the basis of ecclesiastical affairs the conditions of the year 1624. Accordingly, since then the territories of Minden, Ravensberg, Mark, Tecklenburg, Rheda, Hohenlimburg, Siegen-Hilchenbach, Wittenstein, and the imperial city of Dortmund have been entirely or mainly Protestant, the larger half of the Duchy of Westphalia, and Rieterg have been Catholic. The Countship of Steinfurt and the Seigniory of Cemen gradually became for the most part Catholic. Until modern times territorial boundaries were also denominational boundaries, especially in Westphalia. With the present era the denominational compactness was broken by the growth of the cities and the immigration of large numbers of factory hands from all parts of Germany. In 1648 Brandenburg-Prussia received by the Treaty of Westphalia the Diocese of Minden, in 1702 the Countship of Lingen by inheritance from the line of Orange, and in 1707 the Countship of Tecklenburg by purchase. From the end of the seventeenth century to the beginning of the nineteenth century the Church's life in these parts went on taking the little progress that was made. The cathedral chapters at Munster and Paderborn withdrew more and more from their spiritual duties. From the fifteenth century they were open only to members of the old families of the nobility, of whom but a few were ordained. The others did not live differently from the secular nobility. The old Benedictine and Cistercian houses had become very poor, and what little was done for the training of their inmates in learning, although, in general, good discipline and order were maintained. Only the mendicant orders, especially the Franciscans, laboured actively for the cure of souls. The system of schools was very defective. In the Diocese of Munster the seminary for priests founded by the Prince-Bishop Ferdinand in 1613 was allowed to fall into decay, so that the training of priests was very unsatisfactory.

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PRAIRIES. The second bottom is generally representative of the rocks prevailing upon this level, with a strong admixture of the strata above brought down by the gradual landslips and the nature of the soil is generally probably to a great extent before the present vegetation took possession of the surface. On ascending, the soil is found gradually less mixed in substance and colour, the timber is less varied, and on steeper places less thrifty. When the ridge is sharp and narrow, the bare rock is found from a few inches below and not seldom protruding above the surface; but when flat or gently inclined, as in a majority of cases, there is a mantle of soil heavily coated with humus,

springs and producing, with few exceptions, the identical kinds of timber and crops found in the alluvial valley below. In these regions of the state where the table-lands are exceptionally met with, the surface presents undulating plains, which, but for their timber, would recall to mind an Illinois prairie, reaching along the mountain summits for miles in the sun and breadth, with scarcely an elevation sufficient to divide the water. West Virginia is richly invested with timber, comprising many varieties of the oak and fir, the hemlock, cedar, laurel, tulip-tree, the black and white walnuts, hickory, beech, sycamore, elm, maple, birch, white and mountain ash, besides the wild-fruit varieties peculiar to the surrounding regions. It has been estimated that 11,500,000 acres, or nearly three-fourths of the surface area of the state, are as yet unimproved, and of these a considerable proportion are still in the vigour and juvenescence of original growth.

There is a great diversity of climate in West Virginia. In the mountain regions the summers are not very warm, while the winters are extremely cold, the thermometer frequently falling below zero. Except in these mountain regions the climate is generally free from the extremes of heat and cold, rain and drought, and upon the whole one of the most agreeable and salubrious in the Union. The mean annual temperature is about 60°; that of the winter 37°; spring 50°; summer 72°; autumn 54 Fahrenheit. The average rainfall is from 43 to 45 inches.

RESOURCES.—Agricultural.—The production and value of leading crops in 1910 were as follows: hay, $10,000,000, value $12,150,000; corn, 23,290,000 bushels, value $16,229,000; wheat, 5,125,000 bushels, value $5,228,000; oats, 2,520,000 bushels, value $700,000; rye, 1,230,000 bushels, value $500,000; buckwheat, 575,000 bushels, value $143,000; potatoes, 3,772,000 bushels, value $2,527,000; tobacco, 12,500,000 lbs., value $1,318,000. The fruit crop aggregated over $1,000,000 in value. Stock raising is also an important industry.

Mineral.—West Virginia is richly endowed with a high grade of oil or crude petroleum. During the year 1909 the production was 10,715,000 barrels, valued at $17,642,283. This state is also very rich in high-grade coal, containing every variety except anthracite; during 1909 there were 51,466,010 tons mined, thus ranking second, after Pennsylvania, in the production of coal; coke was produced to the amount of 2,657,322 short tons. In 1908 the production of natural gas was valued at $14,537,150; and

PHYSICAL CHARACTERISTICS.—West Virginia geographically belongs to the Mississippi Valley, and the principal rivers, which are the Sandy, Guyandotte, Big and Little Kanawha, and the Monongahela, with their tributaries the Youghiogheny and Cheat, are tributary to the Ohio River, which flows for 300 miles along this state.

This great watercourse puts West Virginia in direct communication with the trade of the Mississippi Valley, the Gulf of Mexico, and in fact with the markets of the far West. The Allegheny Ridge forms in this state the watershed between the Atlantic Ocean and the Mississippi Valley. West of the Allegheny, where the great and the Greenbrier and Laurel Mountains, and the Cheat, and the west, are numerous short parallel ridges of which the most important are Potts or Middle Warm and Jackson River Mountains. The most western of these continuous chains is the Laurel Ridge with its prolongations, the Greenbrier and Flat Top Mountains. Near the line of Randolph County the Greenbrier Mountains throw off a spur cast to the Allegheny Range, and from this extend numerous parallel ridges following the usual course of the mountain chains of the state and known as Rich, Middle Shavers, Cheat, and Valley Mountains. The Great Flat Top Mountain, as the southern portion of this ridge is called, also throws out spurs north and south, the White Oak mountain and Barker’s Ridge. These mountain chains inclose fertile valleys.

The prevailing ingredients of the soil are silica, aluminium, pure clay, marl, lime, magnesia, and iron, which the very unevenness of the surface tends to amalgamate to the greatest practical advantage. The water shed of the Cheat consists of the dilluvium from adjacent and distant hills combine mechanically and chemically every kind of mineral and vegetable decomposition in the country. This soil, which varies in depth from three to forty feet, produces the largest timber and heaviest crops, and, resting upon a substantial basis of dark loam and fertile clay, exceeds in reliability and endurance the black, rich, but thirsty and chalky, soils of the Western

West Syrian Rite. See Syrian Rite, West.
in this year the clay products amounted in value to $3,261,756.

Manufactures.—There are a number of manufacturing industries within the state, most of which are located along the Ohio River. In 1907 there were 2150 manufacturing establishments, with a combined capital of $41,717,913, turning out the product valued at $84,150,693, and employing 439,741 persons whose annual wages were $24,268,502. The leading industries in this year were iron and steel, thirteen plants, product valued at $20,065,000; lumber and planing mills, product valued at $10,339,613; coke, product valued at $5,717,403; glass, $6,522,223; leather and harness, $6,623,507; machinery and engines, $10,176,975; flour and feed, $2,604,012; pottery, $1,826,745; wool pulp and paper, $1,735,967; brick and tile, $1,606,710.

Education. General.—Although the state is of comparatively recent development, an efficient free school system has been established in which of a state superintendent has general supervision, and a county superintendent in each county to whom is given control over each school district has local jurisdiction. In 1908 there were 351,966 children of school age; of these 336,279 were white and 15,657 were coloured. Separate schools are provided for white and coloured persons. There were 7021 public schools with 8822 teachers, with property of an estimated valuation of $7,765,768, while $53,040 was expended in the same year. Other state institutions are: six normal schools, two preparatory branches of the State university, two coloured institutes, a school for the deaf and blind, the State Reform School, the Industrial School for Girls, the Weston Hospital for the Insane, and the West Virginia University. This university, situated at Morgantown, originated in the virtue of the Northwest Congress of 1788, and the subsequent action of the Legislature in accepting its provision, and from the foundations of an educational institution which had already been laid at Morgantown for half a century. Its sources of revenue are: first, an annual productive endowment of $115,750; second, the Morrill fund, which amounts to $25,000 a year; third, endowment of three centing to $15, for annually; fourth, the biennial appropriations of the Legislature; and, fifth, fees and tutions paid only by students of other states.

Catholic.—The Sisters of the Visitation have academies for young ladies at Mount de Chantal, near Wheeling, and at Parkersburg. The Sisters of St. Joseph opened schools for Catholic boys at Clarksburg and Wheeling; the Xaverian Brothers conduct a high school for boys at Wheeling. St. Edward's Preparatory School for Young Men, at Huntington, was opened in September, 1898. There are 11 parochial schools with 185 pupils, and in all 3300 young persons are under Catholic care.

The oldest Catholic charitable institution in the state is the Wheeling Hospital, incorporated in 1840, and in charge of the Sisters of St. Joseph, who have been labouring in the diocese since its foundation. The same order conduct hospitals at Parkersburg and Clarksburg, also St. Vincent's Home for Girls, and St. John's Home for Boys at Elm Grove, a suburb of Wheeling. A manual school for boys at Elm Grove is conducted by the Xaverian Brothers, a home for wayward and homeless girls, at Edgington Lane, Wheeling, is in charge of the Sisters of the Good Shepherd.

Laws Affecting Religion.—The Constitution provides that there shall be no special laws concerning property held for religious or charitable purposes. No church or religious society shall be changed by the legislature, nor may the state aid any religious or charitable institution.

A religious congregation may legally acquire and hold a limited quantity of real property by deed of conveyance for three purposes only: first, for a place of worship; second, for a place of burial; third, for a place of residence for a minister. The title to such property is vested in trustees, named in the deed of conveyance or appointed by the proper court, which trustees hold the property for the use and benefit of the congregation. No devise or bequest by will of either personal or real property to any church, or to trustees thereof, or to any congregation is valid. Any persons desiring to make a bequest or devise for the benefit of any church may make such bequest or devise in favour of some individual, absolutely and without any limitation or qualifications, trusting to the loyalty of such person for the faithful application of the property to the real purposes for which the bequest or devise is intended to mature any devise or request that the question of legal succession to the real facts shown, would doubtless be held to be void. A gift of personal property to the trustees or other proper authorities of any church for the benefit thereof with delivery of possession by the donor, of course, is valid. On some of the questions relating to charitable trusts the decisions of the courts are not free from error. Marriage by inhabitants for educational, literary, scientific, religious, or charitable purposes is exempt from taxation.

No appropriation of school funds to support any sectarian or denominational school is allowed. A clergyman is incompetent to testify concerning any confession made to him in the course of discipline enjoined by the church, or in the case of non-jurors, what the clergy of the church regularly in charge of a congregation are exempt from military duty, labour on public roads, and jury service. No religious or political test or oath can be required as a prerequisite or qualification to vote, serve as a juror, sue, plead, appeal, or pursue any profession or employment. No person can be compelled to attend or support any particular religious worship. The religious test whatever, or confer any peculiar privileges or advantages on any sect or denomination; it may not pass any law or levy any tax for the erection or repair of any house for public worship, or for the support of any Church or ministry; but every person is free to select his religious instructor and provide for his support. Marriage between whites and negroes is prohibited. Divorces which are *vinculo matrimonii* or a *menoe et tara* can only be granted by the courts, on statutory grounds which are very similar to those of most of the Eastern states. In the court all testimony is required to be given under oath. Search warrants cannot be issued without affidavits. Preliminary inquiries may be held at the court of common pleas at the request of the officer who has the case in hand; if a penalty is imposed for its violation. While the observance of Sunday is not directly enjoined, labouring at any trade or calling or the employing of minor apprentices or servants in labour on Sunday, except in houses or other work of necessity or charity, are forbidden. Also hunting and fishing on Sunday are forbidden by law. A penalty is imposed for the disturbance of religious worship.

History.—The territory now embraced in West Virginia was an unexplored wilderness when it first became known to white men. That it was first inhabited not many generations before the coming of the white explorer is evidenced by many relics found, such as pieces of flint, rude stone implements, human bones, horned mounts, decorated with black and red, found in a few places, and on the mountains which are now Shepherdstown, the oldest town in West Virginia. In 1681 Charles II granted to a company of gentlemen a tract of land which comprised as a part what is now called the "Eastern Pan Handle" of the state.
This tract of land was inherited by Thomas, Lord Fairfax, and became known as the "Fairfax County". In the late 18th century, the boundaries of the county were defined, and it remained part of the Commonwealth of Virginia until 1871, when it was split into the counties of Loudoun, Fauquier, Prince William, and Spotsylvania. During the Civil War, Fairfax County was a key battleground, and its strategic importance was recognized by both sides. The county played a significant role in the outcome of the war, and its history is well-documented in various historical texts.

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**WETTINGEN-MEHRERAU**

**Abbaye Nullius of, a Cistercian Abbey near Bregenz, Vorarlberg, Austria**

The Cistercian monastery of Wettingen-Mehrenerau was founded by Henry of Rapperswil in the present Canton of Aargau, Switzerland, in the early 12th century, and it was the first Cistercian monastery established in Baden, and continued without interruption till its suppression by the Government of the Canton of Aargau, 13 January, 1841. Hereupon its abbots, Leopold Hochler, made several futile attempts to found a new home for himself and his scattered monks. After thirteen years of searching for a suitable site, the abbey was given permission by the Cistercian Father Grande in 1854 to the abbey at Wettingen-Mehrenerau. Here the monks were given permission by the Cistercian Father Grande in 1854 to build a new monastery. The abbey was not reopened until 1891, when it was rebuilt and renamed Wettingen-Mehrenerau. The abbey bears the title of Abbess of Wettingen and prior of Mehrerau, and has all the privileges of the former abbeys of Wettingen. It exercises episcopal jurisdiction over the German convents of Cistercian nuns in Switzerland. Wettingen-Mehrenerau is the only Cistercian monastery in the canton of Aargau, Switzerland. It was founded by Henry of Rapperswil in 1161 and was originally known as "Mehrenerau". It was suppressed by the Government of the Canton of Aargau in 1841 and was reestablished in 1891 as Wettingen-Mehrenerau. The abbey is a member of the Cistercian Order.

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**Wharton, Christopher, Venerable, b. at Middleton, Yorkshire, before 1536; martyred at York, 28 March, 1600. He was the second son of Henry Wharton of Wharton and Agnes Wacep, and younger brother of Thomas, first Lord Wharton. He was educated at Trinity College, Oxford, where he graduated M.A., and in 1576 he was ordained a priest. In 1583 he entered the English College at Reims to study for the priesthood (28 July). He was ordained priest in the following year (31 March), but continued his studies after ordination till 1586, when on 21 May he left Reims in company with Ven. Edward Burden. No details of his missionary labours have been preserved. He was tried at Oxford some years after 1596. He was finally arrested in 1599 at the house of Eleanor Hunt, a widow, who was arrested with him and confined in York castle. There, with other Catholic prisoners, he was forcibly taken to hear Protestant sermons. He was brought to trial together with Mrs. Hunt at the Lent Assizes 1600, and both were condemned, the
former for high treason, the latter for felony. Both refused life and liberty at the price of conformity, and the martyr suffered with great constancy, while Eleanor Hunt was allowed to linger in prison till she died. Dr. Worthington, writing of Ven. Christopher Wharton, specially commends his "languid, fervent charity, and other great virtues".

WHEELING, A Relation of Sixteen Martyrs (Donahue, 1801); Donny Diaries (London, 1878); Chalonier, Memoirs of Missionary Priests (London, 1741–2); Moreau, Troubles of our Catholic Forfathers, III (London), 462.

EDWIN BURTON.

Wheeling, Diocese of (Wheeling-Niagosa), comprises the State of West Virginia except the following counties, which are in the Diocese of Rochester: Fondelton, Grant, Mineral, Hardy, Hampshire, Morgan, Berkeley, and Jefferson; also the Counties of Lee, Scott, Wise, Dickinson, Buchanan, Washington, Russell, Grayson, Smyth, Tazewell, Carroll, Wythe, Bland, Floyd, Pulaski, Montgomery, Giles, and a portion of Craig Co. In Virginia, 21,855; in Virginia, 7,517; total, 29,172. The Diocese of Wheeling was formed from the Diocese of Richmond by Apostolic letters dated 23 July, 1850. The Rt. Rev. Richard Whelan, D.D., at that time Bishop of Richmond, was transferred to Wheeling as the first bishop of the newly-created see. He had been consecrated the second Bishop of Richmond 21 April 1840. The earliest record preserved in the Wheeling chancery sets forth that Rev. Francis Roff was appointed pastor of Wheeling in 1829. He records a baptism performed by him on 3 November, 1828. There is evidence of priests having visited Wheeling at an earlier date. Wheeling was established as a town in 1785, and one vague tradition has it that Bishop Whelan, a Catholic priest, who came occasionally to minister to the spiritual wants of the members of his flock. The western part of Virginia, which in 1863 became the State of West Virginia, had never many Catholic settlers, nor does it appear to have had many professing any religion. In 1912 the Catholic population was estimated at about 30,000, and the total population at 1,000,000. A letter preserved in the archives of the Diocese of Wheeling dated Baltimore, 13 April, 1832, and signed James Whitfield, Arch bishop of Baltimore, states the inability of securing a priest to be stationed at Wheeling, but the letter goes on: "I desired the priest who attends a congregation, on the way to Wheeling, also to visit Wheeling, and if I remember correctly, to go and give Church once or twice a month,—He seems to say that he would comply, as far as he could, with my wish."

From Feb., 1833, to 1 Jan., 1841, Rev. James Hoener was in charge of the Catholics in the Wheeling district. He was succeeded by Rev. Eugene Comerford, who was in Wheeling till the arrival of the Rt. Rev. Richard Whelan, D.D., Bishop of Richmond, in Nov., 1846. The Bishop took charge of the missionary work in the Wheeling portion of the Richmond See till he was transferred as the first Bishop of the new Diocese of Wheeling. The zeal of Bishop Whelan in labouring under the most difficult and trying circumstances for a period of twenty-four years is still remembered by many of the faithful, and his name is revered in the minds of the saintly piety. He did much manual labour in addition to the other duties of his episcopal office. The present Wheeling cathedral was planned by him, and built under his supervision. He was architect and supervisor, and did much of the actual work in building the edifice. He also established a seminary of which he was the principal benefactor, and a school for the education of boys who were educated by him are still labouring in the diocese. St. Vincent's College for laymen was also instituted under his auspices. Bishop Whelan had among his self-sacrificing clergy one especially conspicuous for his saintly life, the late Rev. H. F. Parke, V.G. This servant of God met a tragic death by being crushed under the ruins of a falling building, 9 April, 1895. Bishop Whelan (d. 7 July, 1874) was succeeded by the Rt. Rev. John Joseph Kain, D.D., who was consecrated the second Bishop of Wheeling 22 May, 1874. In 1883 Bishop Kain was appointed coadjutor to the Archbishop of St. Louis, Missouri, and became archbishop of that see, 21 May, 1895. He died on 13 Oct., 1903. During the eighteen years of Bishop Kain's administration, the work, so well begun by his able predecessor, was continued and made rapid progress. He was succeeded at the apostolic delegate in the United States by the Rt. Rev. John Joseph Whelan, D.D., Feb., 1895. In 1896 he transferred to the United States and devoted his talents and energy to the increase of clergy, the establishing of new missions, and the building of churches and parochial schools, so that, at the time of his transfer, the diocese was well established, although it was still greatly in need of priests, about thirty-five of whom covered an area of 20,172 sq. miles. The Catholics were much scattered and there were but few priests at work, the necessary support of a pastor could be obtained.

The Rt. Rev. P. J. Donahue, D.D., was consecrated the third Bishop of Wheeling, 8 April, 1894. At the time of his appointment he was rector of the cathedral at Baltimore. During the eighteen years of Bishop Donahue's administration the number of clergy has been increased from 51 to 117, and the following institutions founded in the diocese: Home of the Good Shepherd, situated near Wheeling, where 200 wayward and homeless girls are provided for—the sisters in charge conduct a large laundry and sewing school; the Manual Training School, near Elm Grove, W. Va. (West Virginia), six miles east of Wheeling, conducted by the Xaverian Brothers; and St. Edward's Preparatory College, Huntington, W. Va., in charge of the secular clergy of the diocese, of which the Rev. John W. Werniger is the first president. Besides these institutions two large additions have been built to the Wheeling Hospital, and a new orphanage for boys at Elm Grove, W. Va., a large addition to St. Vincent's Home, Elm Grove, W. Va., St. Joseph's Hospital at Parkersburg, W. Va., and St. Mary's Hospital at Clarksburg, W. Va., have been erected. Prior to 1895 there was one religious order of priests, the Capuchin Fathers, and three religious orders of women, the Sisters of St. Joseph, Visitation Sisters, and the Sisters of Divine Providence. Since then, the Marist and the Benedictine Fathers have been introduced, as also the Schemit, and the Sisters of Mercy. The Felician Sisters. There are academies for girls at Mt. de Chantal (near Wheeling), Parkersburg, Wheeling and Clarksburg. There are a Catholic high school at Wheeling, and 16 parochial schools in the diocese.

EDWARD F. WEBER.

Whipple, Amiel Weeks, military engineer and soldier, b. at Greenwich, Massachusetts, 1818; d. at Washington, D. C., 7 May, 1863. He was the son of David and Abigail Pepper Whipple. After studying at Amherst College, he made the course at West Point, graduating 1 July, 1841. His early years of service were spent in surveying the Patapsco River, sounding and charting the channel from Maryland to a point near the mouth of the Patuxent River, and on a cruise of surveying Portsmouth Harbour. Later he helped to determine portions of the Canadian and the Mexican boundaries of the United States. In 1853 he had charge of the explorations for a railroad route near the 35th parallel of latitude to the Pacific Ocean. He became a Catholic about 1857, when he was in command of one of the light-house districts on Lake Superior to the St. Lawrence. In the war, after engineering under Gen. McDowell, he became chief topographical engineer under McClellan. His maps were used on many Virginian battle-fields. In 1862, as brigadier-general of volunteers, he had charge
of the defence of Washington on the Virginia side. After great gallantry at Antietam and Fredericksburg, with his division in General Sickles's corps, he was much exposed at Chancellorsville. In a skirmish at the close of the battle he was severely wounded in the neck by a sharpshooter, and received the last rites of the Church on the battle-field. On May 4, 1863, his division was brevetted brigadier-general on May, major-general of volunteers on 6 May, and major-general by brevet on 7 May, only a few hours before his death.


REGINA RANDOLPH JENKINS.

Whitaker, Thomas, Venerable, b. at Burnley, Lancashire, 1614; martyred at Lancaster, 7 August, 1646. Son of Thomas Whitaker, schoolmaster, and Helen, his wife; he was educated first at his father's school. By the influence of the Towneley family he was then sent to Valladolid, where he studied for the priesthood. After ordination (1658) he returned to England, and for five years laboured in Lancashire. On one occasion he was arrested, but escaped while being conducted to Lancaster Castle. He was again seized at Place Hall in Gosenargh, and committed to Lancaster Castle, 7 August, 1643, being treated cruelly and undergoing solitary confinement for six weeks. For three years he remained in prison, remarkable for his spirit of continual prayer and charity to his fellow-captives. Before his trial he made a month's retreat in preparation for death. Though naturally timorous, and suffering much from the anticipation of his execution, he steadfastly withstood all attempts made to induce him to conform to Anglicanism by the offer of his life. He suffered with Ven. Edward Bamber and Ven. John Woodcock, O.S.F., saying to the sheriff: "Use your pleasure with me, a reprieve or even a pardon upon your conditions I utterly refuse".

COURTIS, Memoirs of Missionary Priests (London, 1741-2), following KNAEBBRON, who had before him a contemporary account of the three martyrs.

EDWIN BURTON.

Whitbread, Thomas, Venerable, alias Harcourt, b. in Essex, 1618; martyred at Tyburn, 30 June, 1679. He was educated at St. Omer's, and entered the novitiate of the Society of Jesus on 7 Sept., 1635. Coming upon the English mission in 1647, he laboured for more than thirty years, mostly in the north. On 1 Dec., 1682, he subscribed of the four vows. Twice he was superior of the Suffolk District, once of the Lincolnshire District, and finally in 1678 he was declared provincial. In this capacity he refused to admit Titus Oates as a member of the Society, and shortly afterwards the celebrated plot was fabricated. Father Whitbread was arrested in London on Michaelmas Day, 1678, but was so ill that he could not be moved to Newgate till three months later. He was first indicted at the Old Bailey, 17 Dec., 1678, but, the evidence against him and his companions breaking down, he was remanded and kept in prison till 13 June, 1679; later, he was again indicted, and with four other fathers was found guilty on the perjured evidence of Oates, Bedloe, and Jugdade (see BARROW, William, VENERABLE: the others were Fathers Fenwick, Gavin, and Turner). After the execution the remains of the martyrs were buried in St. Giles's in the Fields. Father Whitbread wrote "Devout Elevation of the Soul to God," and two short poems, "To Death" and "To his Soul," which are printed in "The Remonstrance of Pity and Innocence".

The Remonstrance of Pity and Innocence (London, 1683); TANNER, Breviaribus reliqua apogus (Prague, 1683); Florus Anglo-Frenchescus (Leipsic, 1685); Trials and condemnation of Thomas White alias Whitbread (London, 1679); SMITH in CORBETT, State Trials, VI; FOLEY, Coll. Eng. Prot. S. J., V. VII (London, 1759-1830), ii, and all works dealing with the Oates Plot; COOPER in Dict. Nat. Biog., s. v. Harcourt, Thomas.

EDWIN BURTON.

Whitby (formerly called Streoneshalh), Abbey, of, a Benedictine monastery in the North Riding of Yorkshire, England, was founded about 657, as a double monastery, by Oswy, King of Northumberland. The first abbot was St. Hilda, under whom the community seems to have reached a considerable size, the Church and conventual buildings being of an exceptional size. In 767 he conducted the clergy to Lichfield, and was succeeded by his nephew, St. Wilfrid. In 857 the monastery was assigned to the Conceptionists by order of Pope Stephen V. In 864 a Royal Charter of Albert the Great was granted to Hugh Lupus, first Earl of Chester, who assigned Whitby to William de Percy, ancestor of the earls of Northumberland, by whom the monastery was refounded towards the end of the Conqueror's reign. Reinfrid, a monk of Evesham, was appointed prior of the restored foundation, which was richly endowed by the founder. William the Conqueror himself also granted to the monastery a charter of privileges. These were confirmed and extended by Henry I, in whose reign the priory was raised to the rank of an abbey, but the abbey, though regarded as one of the spiritual barons of England, did not sit in Parliament. The story of the house during the Middle Ages does not call for any special comment, the only exceptional circumstances in its history being occasional damage by pirates, to which its position on the coast was liable. When the lesser religious houses had all been suppressed by Henry VIII and it became clear that the same fate awaited the greater ones, the Abbot of Whitby obtained permits, by a royal licence, so that he might not be called upon to hand over the house to the king. The surrender was therefore made by the prior under date 14 December, 1540, the net income at the time being returned as £437 8s. 9d.; the site and ruins being granted some years later to John, Earl of Warwick. Among the monks of Whitby the most famous is the prior, Cuthbert.

The Monastery of St. Hilda was so completely destroyed by the Danes that nothing even of its foundations is known to remain. Of de Percy's building the greater part was pulled down and the monastery rebuilt on a larger scale in the thirteenth and fourteenth centuries. At the dissolution the roofs were removed, but most of the walls remained standing until 1765, when an entire western side of the monastery was blown down. Since that date the destruction has been rapid owing to the very exposed position of the ruins. In 1830 the remains of the central tower collapsed, and nine years later a large part

RuinS OF WHITBY ABBEY

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of the choir also fell, so that only a small part of the church still stands on the cliff some two hundred feet above the sea. The arms of the abbey, three snakes rolled up, are said to have their origin in the number of fossil ammonites found in the vicinity. Of these Camden writes in his "Britannia": "Here are found stones resembling snakes rolled up . . . you would think they had once been snakes, covered over with a crust of stone."

Bede, Hist. Eccles., ed. Giles, III (London, 1846); Burton, Monasticon Ecclesiae (York, 1758); Deodati, Monasticon Anglicanum (London, 1800); Willis, Hist. of Muriel Abbey (London, 1718); Charleton, Hist. of Whitby Abbey (York, 1779); Young, Hist. of Whitby and St. Hilda at Whitby or Swineashal. King Oswy with Bishops Colman and Chad represented the Celtic tradition; Alchfrid, son of Oswy, and Bishops Wilfrid and Agilbert that of Rome. A full account of the conference is given by Bede and a shorter one by Eddius. Both agree as to the facts that Colman appealed to the pope for Wilfrid, and to St. Peter and the Council of Nicaea, and that the matter was finally settled by Oswy's determination not to offend St. Peter. "I dare not longer", he said, "contradict the decrees of him who keeps the doors of the Kingdom of Heaven, lest he should refuse me admission". This decision involved more than a mere matter of discipline. The real question decided at Whitby was not whether the Church in England should use a particular paschal cycle (see Easter Controversy, Vol. 229) as "whether she should link her fortunes with those of the declining and loosely composed Irish Church, or with the rising power and growing organization of Rome". The solution arrived at was one of great moment, and, though the Celtic Churches did not adopt it, the example thus set, the paschal controversy in the West may be said to have ended with the Synod of Whitby.

The whole story is told in Bede, Eccl. Hist., II, III, e 22 and 26. See the introduction and notes of ELLMANN'S Edition (Oxford, 1898); see also HARDEN AND STUBBS, Councils, III.

H. T. Wight.

White, Andrew, missionary, b. at London, 1579; d. at or near London, 27 Dec., 1656 (O.S.). He entered St. Alban's College, Valladolid, in 1595; later he studied at the English College, Seville, Spain, matriculated at Dornai, and was ordained there about 1605; sent on the English Mission, he was seised, imprisoned, and banished in 1606. He entered the Society of Jesus in 1607 at Louvain; in 1609 he was back in England, but living in hiding. He took Sacred Scripture, dogmatic theology, and Hebrew, and was prefect of studies at Louvain and Liège, varying scholastic occupations by occasional missionary trips to England. He is principally known to American history for his writings and labours in connexion with Lord Baltimore's colony, which have earned for him the title of "Apostle of Maryland". Sir George Calvert, first Lord of Baltimore, corresponded with him from Avalon; Father Vitelleschi, General of the Jesuits, makes mention to him, for the first time, of the mission to English America, in a letter dated Rome, 3 March, 1629. In preparation for the founding of the Maryland Colony he composed the "Declaratio Colonii Domini Baroniis de Baltimore", to attract settlers and co-workers in the enterprise. The expedition set sail on 22 Nov., 1633, from Coves, Isle of Wight. Father White is the author of the "Relatio itineris", which constitutes the classical authority in regard to early Maryland. On the Feast of the Annunciation, 25 March, 1634, the "Pilgrims" of Maryland landed on St. Clement's Island, where Mass was celebrated for the first time: art has depicted the scene, and

Father Andrew White Baptising the Aborigines of Maryland
Contemporary Woodcut

"Maryland Day" has been consecrated to patriotic remembrance of the event.

For ten years Father White devoted himself with apostolic humility, patience, and zeal to missionary labours amongst the settlers and the aborigines. A Protestant writer (Davis in "Day-Star", p. 160) says: "The history of Maryland presents no better, no purer, no more sublime lesson than the story of the toils, sacrifices, and successes of her early missionaries." In contrast with other English colonies, the relations between whites and Indians were harmonious, largely due to Father White. The "Annual Letters" narrate his successful labours amongst the tribes of the Patuxent and Potomac; he carried the Gospel to the aborigines in the neighbourhood of the national capital; he converted and baptized with solemn ceremonies, 5 July, 1610, Governor Calvert and other civil dignitaries being present, Chipman, the Toquay or "Emperor of Piscataway". A graphic representation of this sacred function from Tanner is reproduced in Shea, "Catholic Church in Colonial Days", p. 53. He composed a grammar, dictionary, and catechism in the native idiom, being the first Englishman to reduce an Indian language to grammatical form. The claim has been advanced
that the honour of the first printing-press in British America belongs to Maryland; but these works were manuscript compositions.

The rise of the Puritan party in England was felt with disastrous effects to Catholic interests in Maryland; a band of marauders from Virginia plundered the Jesuit establishments, and Father White, with two companions, was left behind in their retreat to London, where he was tried on the charge of treason, as being a priest in England contrary to the statute 27 Elizabeth. He was acquitted on the manifest plea that he had entered the country under colour and much against his will. Banished again, he longed to return to his "dear Maryland", but his earnest petition for permission in years was broken by exhausting labours; the remainder of his life was spent quietly in England.

The writings of Father White are: (1) "Relatio itineris"; (2) "Declaratio Colonie"; (3) "A Brief Relation"; (4) "Declaratio itineris in Marylandiam". Rev. Wm. Mcderry, S.J., discovered this Latin narrative of the voyage in the archives of the Domus Professae at Rome in 1832. He made a transcript of the document, and brought it to Georgetown College; an abridged translation appeared in the "Catholic Almanace" (Baltimore, 1840), pp. 35-34, and a full translation by N. C. Brooks was printed in Foure's "Historical Tracts", pp. 47 (Washington, 1848), IV, 12. The Latin text was printed for the first time in a "Compendium of the Jesuit Cartularies", and "Woodstock Letters" (1872); in 1874 the Maryland Historical Society published it in Latin and English, Fund Publication, 7 (edited with notes by Dr. E. A. Dalrymple); this version is reprinted verbatim in Foley, "Records of the English Province" (London, 1873), III, 399 sqq. and in Schenck, "History of Maryland" (Baltimore, 1879). The "Facsimile of the Jesuit Cartularies of the Society of Jesus in North America" (London, 1905), presents the most authentic Latin text, with a facsimile photographic reproduction of the first page of the original (Documents, i, pt. 1, 91-107); in the same history (Text, i, 274-9) he gives an epitome of the "Relation", discusses its authorship and authenticity, and furnishes exhaustive bibliographical information which includes this account to the general of the Society, from St. Mary's in 1634, within a month of the landing.

(2) "Declaratio Colonie Domini Baronis de Baltimore" composed by Father White, revised and published, with "Conditions of Plantation", by Ceyciss Calver, "Woodstock Letters" (Latin and English), pp. 12-21, Fund Publication, 7, Baltimore, 1874 (Latin and English); Force and Foley (pp. 329-334), at supra; Hughes, Documents, i, 145-148 (Latin), Text, i, 219-253; Hall, "Narratives of Early Maryland" (New York, 1910), 5-10.

(3) "A Brief Relation of the Voyage unto Mary-
land, on which this was printed in London, 1634, and reprinted in 1635, Shee, "Early Southern Tracts", no. 1. It was composed by Father White, and authenticated by Governor Leonard Calvert in a letter from Point Comfort, May, 1634, as the work of a "most honest and discreet gentleman". Maryland Historical Society, Fund Publication, 35, Calvert Papers, no. 3 (Baltimore, 1890), 26. See also "Narratives of Early Maryland", pp. 6-12; Notes by Father Hughes; Hall, "Narratives of Early Maryland" (New York, 1910), 29-45.


Edward I. Davitt.
White, Robert, English composer, b. about 1530; d. Nov., 1574; was educated by his father, and graduated Mus. D., at Cambridge University, 13 Dec., 1560. In March, 1561, he succeeded Dr. Tyrwhitt as organist and master of the choristers at Ely cathedral, continuing in that office till 1566. He accepted a similar post at Chester cathedral in 1566, and took part in the Whitsuntide pageants during the years 1567-69. Such was his repute as a choir trainer that in 1570 he was appointed organist and master of the choristers of Westminster Abbey. Though an avowed Catholic, he was not condemned by the bishops of England till 1570. White was one of the chief composers of the Elizabethan period, and his music is much esteemed by students of English music. Edinburgh University Press, 1883.

Edwin Burton.
Germany, and generously supplied many noted scholars, as Usher and Colgan, with accurate copies of Irish manuscripts accompanied by critical emendations and valuable commentaries. His biographical notices of early Irish saints were utilized in the "Acta SS." What gave him the bent towards early Irish history seems to have been the publication at Frankfurt by Camden of two works by Gerald of Wales, libelling Ireland and its people. In refutation he wrote his best-known work, "Apologia pro Hibernia adversus errores et calumniae", an absence of thirty-eight years he returned to Ireland to join the staff at the Jesuit college recently established at Dublin. The college, however, was in a short time suppressed by the Government, and the property was confiscated and handed over to Trinity College. For some years he laboured in his native Diocese of Waterford and Lismore, mainly engaged in teaching scholastics to children. In 1844 he went to Galway where he died.

Hogan, Life of Father Stephen White, S.J., in The Waterford Archeological Journal, III (1857), REVIE: Memoir of White (1861); Hutton, Life of White (Dublin, 1861); Kelly, Notes on White, Apologia; Sommervogel, Biblia de la comp. de Jesus.

M. J. FLAHERTY.

White, Stephen Mallory, American statesman; b. at San Francisco, California, 19 January, 1835; d. at Los Angeles, California, 21 February, 1901. His parents were William F. White and Fannie J. (Russell), natives of Limerick, Ireland, and distinguished California pioneers of 1849. He was a grand-nephew of Gerald Griffin, the poet and novelist, and a cousin of Stephen Russell Mallory, Secretary of the Navy of the South during the Civil War. He entered at the University of St. Ignatius in San Francisco and Santa Clara in Santa Clara, Cal. In 1874 he was admitted to the bar. He was a noted orator, a profound student, and was gifted with great natural ability which he employed with tireless energy as a lawyer and in the service of his country. In 1886 he was elected, as a Democrat, state senator, lieutenant governor (1888), and United States senator (1893). In the latter capacity he served for six years and during that time was one of the leaders who forced the Pacific railroads to pay their enormous debt to the Government and who urged the construction of the Panama Canal. His most valuable service to the nation while in the United States Senate was his learned exposition of the complex and controversial law involved in the war with Spain and in the annexation of Hawaii and of the Philippines to the United States. These studies have been included in two volumes, published since his death, "Stephen M. White, His Life and Work" (Los Angeles, 1902), and have taken rank as classics among treatises on civil government. He was one of the lawyers who represented the Church in the claim against Mexico growing out of the "Pious Fund of the Californias". In 1896 the Democratic party in California endorsed him for President of the United States, but he declined to enter the contest. He was a devout though unobtrusive Catholic all his life, and died while suffering from paralysis at the age of 72. He was the first of the White family to have, by popular subscription, erected a life-size statue of Senator White in bronze at Los Angeles, where his remains repose.

Moshier, Stephen M. White, His Life and Work (Los Angeles, 1902); "El Supremo Emperador" (Chicago, 1890); FIRST BATTLE (Chicago, 1890); TROY, Journal American-Irish Hist. Society, IX (New York, 1911), 177; SURVEY, Hist. of the Bench and Bar of Illinois (Chicago, 1895); First BATTLE (Chicago, 1902); JAMES, Heroes of California (Boston, 1910).

ROBERT P. TROY.

Edward, pioneer Catholic, grandfather of the foregoing, b. in Co. Limerick, Ireland, in the latter part of the eighteenth century; d. Dec., 1863. Early in the nineteenth century he emigrated to America, and settled at Binghamton, New York. Here he founded and directed an academic institution for women. This school existed from 1830 until the death of Mrs. White in 1861. White had nine children. His five daughters entered religious orders; the two best known among them was Madame Catherine White of the Religious of the Sacred Heart, author of textbooks on mythology, classical literature, and church history. Of his sons the most distinguished was the eldest, James, a prominent lawyer in New York City.

JOHN V. SIMMONS.

White (alias Blacklow, Blacloe, Albius, Anglus), Thomas, b. in Essex, 1533; d. in London, 6 June, 1676. Thirteenth and third son of Robert White of Hutton, Essex, he was grandson of the lawyer, Edmund Plowden. Educated at St. Omer, Valladolid, and Douai, he was ordained priest on 25 March, 1617; he studied at the Sorbonne, became bachelor of divinity, and returned to Douai to teach theology, which he did, with intermission, to 1630. While he was residing in the English College, Lisbon. In 1633 he resigned and returned to England, where he devoted himself to the writing of about forty works, which caused a bitter theological controversy. Not only was he accused of employing new expressions and manners of speech not usual in Scholastic theology, but his views on purgatory, hell, and the infallibility of the pope, were condemned also on account of his semi-secularic-religious views, especially his teaching in favour of passive obedience to any established government. Several of White's opinions were censured by the Inquisition in decrees dated 14 May, 1655, and 7 Sept., 1657, and many of his friends and former students publicly disclaimed his principles. Finally, he withdrew from the censured writing and united himself with his writings to the Holy See. He was chiefly opposed by George Leyburn, the president of Douai, and Robert Pugh, the latter of whom wrote a life of him, not known now to exist, also a work called "Blacklow's Cabal", in which he accuses him of opposition to the regulars and to episcopal authority, and disloyalty to the pope. White, however, was esteemed among his friends some of the leading secular clergy who defended the solidity of his fundamental doctrine and maintained his loyalty to the Church, while disclaiming the doctrines to which exception was taken and which he had retracted.

HOLDEN, Letter to a Friend upon Mr. Blacklow's submitting his writings to the See of Rome (London, 1653); "Quo vaquo de 22 propositionibus libri Thomas Anglus ex Albus excep- tis... sententiis suam dixit" (Paris, 1661); IDEM, A Letter to the President concerning Mr. Blacklow's treatise "The Church state" (Paris, 1661); Pegu, Blacklow's Cabal (c. 1, 1680); LET- TERS, Letter written by S. L. to Mr. And. Hugh Leigh (and Mr. Tho. Med [Althi], Douai, 1664); IDEM, An Epulatio Declarationis (Douai, 1657); IDEM, The summe of Mr. Leyburn's Answere to a Letter pertainning against him by Mr. Blacklow (Douai, 1657); LEPREM (or WARNER), Vincent de Ursuus Dunsacus (Douai, 1601); Blacklow, Horres Historia et Confutatio (Gent, 1675); DONI, Church History, HI (Brussels vers Wulffenhagen, 1648); PANZAN, Memoirs (Birmam, 1798); PREW, Remarks on Panzaus (Birmingham, 1765); KIRK, History of Lyon College, 5th ed. (London, 1747); HUTTON, The First BATTLE (Chicago, 1890); WHITE, Holden, Pugh; COOPER, in Dict. Nat. Bio., v. 3, Third Donat Dictionary, C. K. S., London, 1911, especially vol. II, 532 notes on Blacklow's writings; and the BIBLE, HOLDEN, Pugh; COOPER, in Dict. Nat. Bio., v. 3, Third Donat Dictionary, C. K. S., London, 1911, especially vol. II, 532 notes on Blacklow's writings.

EDWIN BURTON.

White Fathers (MISSIONARIES OF OUR LADY OF AFRICA OF ALGERIA).—This society known under the name of "Féres Blames" or "White Fathers", was founded in 1860 by the first Archbishop of Algiers, cardinal Jean-Baptiste. The famine of 1867 left a large number of Arab orphans, and the education and Christian instruction of these children was the occasion of the founding of the society; but from its inception the founder had in mind the conversion of the Arabs and negroes of Central Africa. Missionary posts were established in Kabyle and in the Sahara. In 1876 and in 1881 two caravans from South
Algeria and R'dames, intending to open missions in Soudan, were massacred by their guides. In 1878 ten missionaries left Algiers to establish posts at Lakes Victoria Nyanza and Tanganyika. These now form the present Vicariates Apostolic of Northern Nyanza, Southern Nyanza, Uvaynyembe, Tanganyika, Nyassa, and Upper Congo. In 1894 the mission of Freetown, Sierra Leone, was founded. The missions of the Sahara are grouped in a prefecture Apostolic. In 1880, at the request of the Holy See, the White Fathers established at Jerusalem a Greek Melchite seminary for the formation of clergy of this rite. The society is composed of missionary priests and coadjutor brothers. The members are bound by an oath engaging them not to enter the society unless after six years of observance they are admitted to the constitutions of their society. The missionaries are not, strictly speaking, a religious order, and may retain their own property; but they may expend it in the society only at the direction of the superiors. One of the chief points in the rule is in regard to community life in the missions, each house being obliged to contain not less than three men and a priest. At the end of the fifth year, a missionary is elected every six years by the chapter. He resides at Maison-Carrée, near Algiers. Those desiring to become priests are admitted to the novitiate after their philosophical studies, and one year of general theology. The last three years are spent at the scholasticae of Carthage in Tunisia. The society admits persons of all nationalities. Recruits are received in France (Paris), Belgium, Holland, Germany, and France, in which are received those not yet ready for the novitiate. The costume of the missionaries resembles the white robes of the Algerian Arab and consists of a cassock or gandoura, and a mantle or burnous. A rosary and cross are worn around the neck in imitation of the habit of the Melchite patriarchs. An oath is sworn directly on the Congregation of Propaganda. The White Fathers succeeded in establishing small missions among the Berbers of Jurjara (Algeria), there being at present nine hundred and sixty-two Christians; but the regions bordering on the great lakes and the Soudan show the best results. The number of neophytes in all the vicariates (1899) was 10,000, and the number preparing for baptism 151,480. A test of four years is imposed on those desiring to be baptized. To religious instruction the missionaries add lessons in reading and writing, and teach also, in special classes, the tongue of the European nation governing the country. The brothers form the young blacks for trades and agriculture. The native archbishop of Gambia, consecrated a bishop in October, 1898, is the first native bishop in West Africa.

John Forbes

Whitfield, James. See Baltimore, Archdiocese of.

Whithorn Priory, in Wigtownshire, Scotland, founded about the middle of the twelfth century, in the time of David I, by Fergus, Lord of Galloway, for Premonstratensian, or White Canons. The canons of Whithorn formed the chapter of the Diocese of Galloway, which was re-established about the same time, also by Fergus, the old succession of bishops having died out about 796. The prior stood next in rank to the bishop, as we see from the order of signs of the Mass ascribed to him in the thirteenth century; and he and his community enjoyed the right of electing the bishop, although this right was occasionally overruled in favour of the secular clergy by the Archbishop of York, of which see Galloway was a suffragan for several centuries. The full list of priors has not been preserved; among them were: Maurice, who swore fealty to King Edward I of England in 1296; Gavin Dunbar (1514), who rose to be Archbishop of Glasgow; and James Beaton, successively Archbishop of Glasgow, Bishop of St. Andrews, and chancellor of the kingdom. Whithorn was among the noted place of pilgrimage, owing to its connexion with the venerated memory of St. Ninian. Many Scottish sovereigns, among them Margaret (queen of James III), James IV, and James V, made repeated pilgrimages to the saint's shrine, and left rich offerings behind them. The monastery, thus endowed, became a rich gift, and the donations of property were estimated at over £1000. The last prior (Fleming) was committed to prison in 1563 for the crime of saying Mass. The whole property of the priory was vested in the Crown by the annexation act of 1557, and was granted in 1606 by James VI to the occupant of the See of Galloway when he established Episcopalianism in Scotland in 1606. It continued to belong to the bishopric until the revolution of 1688, at which date that see was the richest in the kingdom next to St. Andrews and Glasgow. The priory church, which served also as the cathedral of the diocese, had a long nave without aisles, a choir of about the same length, and a lady chapel beyond. In 1064 the nave and western tower were still intact; but after excising the piers of the nave and the extensive vaulted crypts constructed under the eastern end of the church. Such restoration as was possible has been carefully carried out by the third Marquis of Bute.

The Five Great Churches of Galloway (Edinburgh, Ayresh, and Gall, Archaro, Assn., 1890, 169-96, with a complete series of drawings of the ruins; Maxwell, Hist. of Dumfries and Galloway (Edin., 1896); The Church in the north of Scotland, 1833; Webster, 'Hist. of N. Scotland, 1899; Hewart, The Ancient Church of Scotland (London, 1874); 225-29; Chalmers, Caledonia, V (Paisley, 1890), 100-29; Bellereaux, Hist. of the Church of Scotland (Edinburgh, 1890-91, 1, 2, 303; III, 73; Robertson, Scottish Abbeys and Cathedrals, 1 (Abdence, 1901), 42. D. O. Hunter-Blair.

Whitman Massacre. See Oregon.

Whitsunday, or Pentecost, a feast of the universal Church which commemorates the Descent of the Holy Ghost upon the Apostles, fifty days after the Resurrection of Christ, on the ancient Jewish festival called the "feast of weeks" or Pentecost (Ex., xxxiv, 22; Deut., xvi, 10). Whitsunday is so called from the white garments which the disciples wore on the day. Since the due duration, fell on a Sunday; besides it was so closely bound up with Easter that it appears to be not much more than the termination of Paschal tide. That Whitsunday belongs to the Apostolic times is stated in the seventh of the interpolated fragments attributed to St. Irenaeus. In Tertullian (De bapt., xxx, 1) the festival is known as already established. The Gallic pilgrim gives a detailed account of the solemn manner in which it was observed at Jerusalem ("Peregrina Silvia," ed. Gever, iv). The Apostolic Constitutions (V, xx, 17) say that Pentecost lasts one week, but in the West it was not kept with an octave until at quite a late date. It appears from Bern of Reichenau (d. 1067) that about the year 1069, in his time, whether Whitsunday ought to have an octave. At present it is of equal rank with Easter Sunday. During the vigil formerly the catechumens who remained from Easter were
baptized, consequently the ceremonies on Saturday are similar to those on Holy Saturday. The abbey church has been open during the whole week. At Terce the "Venit Creator" is sung instead of the usual hymn, because at the third hour the Holy Ghost descended. The Mass has a Sequence, the authorship of which is ascribed to King Robert of France. The colour of the vestments is red, symbolic of the love of the Holy Ghost or of the tongues of fire. Formerly the law courts did not sit during the entire service of genuflection, as accompanied by long poetical prayers and psalms, takes place. (cf. Maltzew, "Fasten- und Blumen Tri- dion", p. 589, where the entire Gregorian service is given; cf. also Baumstark, "Jaeobit. Fest brevier", p. 255.) On Pentecost the Russians carry flowers and green branches in their hands.

Whitty, Ellen, in religion Mary Vincent, b. at Poultarigg near Oylgate, a village seven miles from the town of Wexford, 1 March, 1819; d. at Brisbane, Queensland, March, 1892. She was one of the principal assistants of Mother Catherine McAuley in establishing the Institute of the Sisters of Mercy. St. David's Well, which has lately become again the object of extraordinary devotion, lies beside her father's land; it is dedicated to St. David of Wales, said to have been the confessor of St. Aidan of York. Of her sisters one became also Mother of Mercy; the other married the brother of the famous convert and publicist, Frederick Lucas. Father Robert Whitty, S.J., was her brother. In 1839 she joined the infant community in Baggot Street, Dublin, and was trained by the foundress. She was made mistress of novices in 1841, and in 1849 superior general, third in succession to Mother McAuley. While she was superior, the Crimean War was carried on, and she offered the services of her nuns to nurse the sick and wounded soldiers. Her sister Mary Agnes was one of those who went to the seat of war. In 1861 she yielded to the appeal of Dr. James Quinn of Dublin, a member of a priestly family, who had been appointed the first Bishop of Brisbane in Queensland, the northern part of New South Wales. The new diocese, as large as France, Spain, and Italy together, had then only two priests and four churches. It now forms three well-equipped dioceses. Mother Whitty herself led her band of missionary sisters to their new sphere of labour, which they reached on 10 May, 1866. There she showed an animating devotedness for the rest of her life, founding more than twenty convents before her death.

MORAN, History of the Catholic Church in Australia; CARROLL, Leaves from the Annals of the Sisters of Mercy.

MATTHEW RUSSELL.

Whitty, Robert, b. at Poultarigg near Oylgate, 7 January, 1817; d.1 September, 1885. In 1830 he entered Maynooth College in his fourteenth year. Having added of two years to the Quin term of his college course, he was still too young for ordination. He offered his services to Dr. Griffiths, Vicar Apostolic of the London District, who ordained him priest at St. Edmund's, Ware, 19 September, 1840. From the first he showed a warm sympathy with the Oxford converts and formed a friendship with Newman and Oakeley before they had become Catholics. Dr. Wiseman showed his appreciation of his priestly zeal by making him provost of the newly appointed metropolitan chapter and his vicar-general in 1850. In this capacity he was responsible for the publication of the famous pastoral "From the Flaminian Gate", in which English bigotry pretended to discover papal aggression. "The Cardinal never blamed me," he wrote long after the death of the man to whom Father Whitty obtained leave to resign his position, and entered the noviceship of the Society of Jesus at Verona. On his return to England he was appointed professor of canon law at St. Beuno's College, North Wales. After labouring for some time in Scotland, he was appointed provincial. Subsequently he was vicar-general of the Province of England. He filled other important offices, and worked until the end, giving ecclesiastical retreats even in the last summer of his life. He died at the age of 78 years, of which he had spent 38 as a Jesuit.


WIBALD, Abbot of Stavelot (Stabba), Malmedy, and Corvey, b. near Stavelot in Belgium in 1099; d. at Bitolia in Paphlagonia, 19 July, 1158, while returning from an imperial embassy to Constantinople. He studied at the monastic schools at Stavelot and Lierge, and entered the land Bishopric of Wusthorn near Namur in 1117. After presiding for some time over the monastic school at Wusthorn he went to the monastery at Stavelot and in 1130 was elected Abbot of Stavelot and Malmedy. On 22 October, 1146, he was also elected Abbot of Corvey and four months later the convents at Fischbeck and Kemnade were annexed to Corvey by the emperor. During the abbacy of Wibald the monastery of Stavelot reached
the period of its greatest fame, and at Corvey the monastic discipline which had been on the decline was again restored. Wibald was one of the most influential counsellors of the emperors Lothaire and Louis the Stammerer. Combining true patriotism with a submissive devotion to the Holy See, he used his great influence to preserve harmony between the emperors and the popes. In 1137 he accompanied Lothaire on a military expedition to Italy and through the emperor's influence was elected Abbot of Monte Cassino. When, however, King Roger of Sicily desired to have the vacant see of Gubbio, Wibald resigned the abbacy, he returned to Stavelot, having been Abbot of Monte Cassino only forty days. During the reign of Conrad III (1138–52) Wibald became still more influential. All the emperor's negotiations with the Apostolic See were carried on by Wibald, and he visited Rome on eight different occasions on imperial embassies. The emperor would enter into no local undertaking without consulting the abbot. In 1147 he took part in the unsuccessful expedition against the Wends. During the absence of Conrad III in Palestine (1147–49) he was tutor of the emperor's young son Henry, but seems to have had little to do with the political affairs of Germany during that period. Conrad IV died at Neapel in 1152, and Wibald was canonically elected to succeed him highly and it was chiefly due to the abbot's influence that during his lifetime the harmony between the emperor and the pope was preserved. Wibald accompanied Barbarossa on his expedition to Italy in 1152 and was sent by him on a mission to a Constantinople in 1154 and again in 1157. His sudden death on his second journey to Egypt caused a considerable stir in the ecclesiastical world, surmise being that he was poisoned by the Greeks. More than 400 of Wibald's epistles are still extant. They begin with the year 1146 and have become the chief source for the history of Conrad III and the early reign of Barbarossa. The best edition was prepared by Jaffe, "Monumenta Corbeiensis" in "Bibliotheca rerum Germ.", 1 (Berlin, 1864), 76–802. They are also printed in P. L., CLXXXIX, 1121–1148.


MICHAEL OTT.

Wichita, Dioceae of (Wichitensis), erected in 1857, from the Dioecese of Leavenworth. The territory of the new see was bounded on the east by the sixth principal meridian, south by the Indian Territory, west by Colorado, and north by the northern lines of Greely, Wichita, Scott, Lane, Ness, Rhea, Barton, Rice, and McPherson Counties, in the State of Kansas. At that time there were 16 priests in charge of churches, and 23 churches attended as missions; 9 parochial schools, 2 of which were taught by the Sisters of St. Joseph, and 1 by the Sisters of Charity of the Blessed Virgin Mary (Dubuque). The Catholic population numbered about 8000, but there were no religious communities in the dioecesis. In 1857 the Emperor Francis appointed Joseph Hennessy, a Benedictine, bishop of Wichita; the bishopric was erected east of the sixth principal meridian, the eastern boundary being the west line of the State of Missouri, and continuing the north line of the Indian Territory on the south. The first bishop appointed for this dioecesis, Rt. Rev. James O'Reilly, of Topeka, Kansas, died on 26 July, 1887, before his consecration. One year later, the Empress Dowager of China, Joseph Hennessy, was selected, and was consecrated on 30 Nov., 1888, in St. John's Church, St. Louis, Missouri, of which he was rector. The ceremony was performed by Archbishop Kenrick of St. Louis, assisted by Bishops Hennessy of Dubuque, and Fink of Leavenworth. When the bishop took charge of Wichita, his territory was in a very discouraging condition owing to a succession of years of drought and crop failures. Many settlers abandoned their farms and availed themselves of the opening of the new Territory of Oklahoma, and left the country. The diocese had been formerly known as the Great American Desert has improved under better methods of farming, and is now justly described as the garden spot of the West. The City of Wichita, called after an Indian tribe, had a population of about 20,000 when established as an episcopal see; it now numbers over 100,000 inhabitants. These are accompanied by the Silvestrine Benedictines at Chicheopee for work especially among the Italians. There are six religious Institutes of women: Sisters of St. Joseph (dioecesan), Sisters of Charity of the Blessed Virgin Mary (Dubuque); Sisters of Mercy (dioecesan); Sisters of St. Dominic (dioecesan); Sisters of the Precious Blood (Brownsville, diocesan, and Dubuque, dioecesan); Sisters of the Holy Cross (Rome, Italy). A magnificent Romanesque cathedral of Bedford stone and granite was consecrated in 1912 by His Eminence Cardinal Gibbons, Archbishop of Baltimore.

Archives of Diocese, Catholic Directory.

John J. Hennessy.

Wichita Indians, a confederacy of Caddoan stock, formerly dwelling between the Arkansas River, Kansas, and the Brazos River, Texas, and now located in Oklahoma, within the boundaries of the former Wichita reservation. They call themselves Kiti-kitsch and sometimes Tawachs, the meanings of which are unknown, and claim to have come from the same stock as the Pawnee. The names of nine of the tribes forming their composition have been preserved, but the only divisions now existing are the Tawakoni, the Waco, and the Wichita proper. Previous to the annexation of Texas (1840–5), the Wichita proper dwelt north of the Red River and around the Wichita Mountains. The meaning of the name Wichita is unknown. These Indians were first met about 1541 in Quivira, during the expedition of Francisco Vasquez de Coronado (q. v.). Fray Juan de Padilla, who accompanied Coronado, and some companions remained with these to evangelize them, and three years later gained the palm of martyrdom. In 1719 the Wichita were visited by La Harpe, a French soldier, who found them given to cannibalism; somewhat later they were occupied by the expedition of Chiecaukas. In 1758 they destroyed the Spanish missions of San Sebastian, near the Rio Colorado. In 1801 the tribe suffered severely from an epidemic of small-pox. Their first treaty of peace was made in 1835, and fifteen years later the Wichita proper settled at Rush Springs, Oklahoma. They took refuge in Kansas during the Civil War, and in 1866 the conclusion of which they were placed on a reservation to the north of the Washita River. In 1892 the reservation was opened by the Government for settlement, and the Wichita received allotments in severalty. They now number 310, in addition to 30 Kichai.

The Wichita were an agricultural tribe, but also engaged in hunting the buffalo. They cultivated corn, pumpkins, and tobacco, which they bartered with
n their neighbours. Their permanent dwellings were cone-shaped, with a diameter of from forty to fifty feet, and were thatched with grass; when travelling they lived in skin tents. Before coming under the influence of civilization their dress was very scanty; they tattooed their faces, arms, and chests, and some of the "tattooed people" by some of the other tribes, thus: *Dogiat or Tädelcut (Kiewa), Dókana (Comanche), Hochuworthan (Cheyenne). They were a steadfast, peaceful race, given to ceremonial dances, particularly the Horn dance and the Bear dance, and also held foot-races in which all the tribe competed.


A. A. MACÉRÉAN.

Wichmanns, Francis, in religion Augustine, b. at Antwerp, 1596; d. 1661. Having finished his classical studies, he received the white habit in the Norbertine Abbey of Tongerlo, Belgium, 21 Sept., 1612. Ordained priest 4 March, 1620, he was sent to the University of Louvain, where he graduated as bachelor of theology. Recalled to the Abbey, he filled the office of novice-master, under whose care he was made parish priest of Mierolet, and rural dean of Holmend. After the taking of Hertzogenbusch by the Dutch Protestants in 1629, Bishop Ophovius was obliged to leave his city, and resided at Geldorp, three miles from Mierolet. The bishop's *Diarium* shows that Ophovius conferred almost daily with Wichmanns on affairs of his diocese.

In 1632 Wichmanns was transferred to the parish of Tilburg, in the same diocese, and was made rural dean of Hilvarenbeek. In 1633 the Retorsion laws were made, whereby Catholic priests were expelled, their churches consecrated and handed over to Protestant preachers. Wichmanns then resided at Alphen, a village just outside the boundaries and six miles from Tilburg. From this place he administered his parish, always at the risk of his liberty and even of his life. It was owing to Wichmanns's fearless zeal that not one Catholic of Tilburg apostatized. In 1642 Wichmanns was elected coadjutor to Abbot Verbraken, whose successor he became in 1644. He was also named a member of the Permanent Committee of the States of Brabant. Wichmanns promoted education in his Abbey; in 1647 six of his religious graduated at Louvain, and a seventh in Rome. He erected or decorated several chapels in honour of the Blessed Virgin, and wrote several books; *Sabbatismus Marianus*, *Brabantia Mariana*, *Syringa Sacerdotale*, are the most important.

Van Denberck, Dr. Abel van Tongerlo; Taymans, Eirn, Catholik Meyersegh Memorebeek (Hertzogenbusch, 1819).

F. M. Geudens.

Widmer, Joseph, Catholic theologian, b. at Hohenrain, Lucerne, Switzerland, 15 Aug., 1779; d. at Beromünster, 10 Dec., 1844. He studied philosophy at Lucerne, and theology at Landshut (1802-4) under Sailer and Zimmer, the former exercising a great and abiding influence over him. After ordination Widmer was appointed professor of philosophy in 1804, and of moral and pastoral theology in 1815 at the lyceum of Lucerne. In 1833 he was removed from his position by the Government and received a canonicity in the collegiate chapter at Beromünster; in 1841 he became the provost of this chapter. In connexion with Gügel Widmer did good service in opposing the teachings of Wesenberg, and in reviving ecclesiastical life in Switzerland. Among his works is a number of devotional books (1819-23); "Systematische Uebersicht der in Sailer's Handbuch der christlichen Moral ausführlich entwickelten und dargestellten Grundsätze" (Sarnenstoff, 1839); "Vortrage über Pastoraltheologie" (Sarnenstoff, 1840). He edited the works of Sailer (Sulzbach, 1830-46), of Franz Geiger (Fluden, 1823-39), and Gügel (Lucerne, 1828-40).


Friedrich Lauehert.

Widmerpool, Robert, Venerable. See Wilcox, Robert, Venerable.

Widow.—I. Canonical prescriptions concerning widows in the Old Testament refer mainly to the question of remarriage. If a man died without children, his widow was obliged to marry her deceased husband's brother; if the latter had a brother, she was obliged to take him to the husband's death. If his brother was not willing to accept the widow, her husband's brother was to take her and give her children, or she was to remain a widow. The question of remarriage was always an important one. If a widow married again, she was required to take the name of her second husband. She could, however, keep the name of her first husband and become the wife of another priest. In the case of a widow, a high-priest was forbidden to marry a widow (Lev., xxii, 11), but other members of the priesthood were at liberty to take to wife the widow of another priest, but not the widow of a layman (Ezech., xlv, 22). Outside of these prescriptions, there was no law in the Old Testament restricting a widow's remarriage. The sons of priests and the members of the Israelite council were at liberty to marry widows. The sons of the Levites were not authorized to marry widows. In the case of the Maccabees money was deposited and provisions were kept in the Temple at Jerusalem for the subsistence of widows (II Macc., iii, 10), and the, spoil of battle were shared with them (II Macc., viii, 28). For their protection, there was a prohibition against taking away their garments (Deut., xxx, 25). For their protection, there was a prohibition against taking away their garments (Deut., xxx, 25). The Book of Job the taking away of a widow's ox for a pledge is considered a wicked action (xxiv, 3), from which commentaries generally gather that the law of Dentonomy was later extended to all a widow's possessions. Besides legal prescriptions for the protection of widows, the Old Testament contains many general precepts commanding them to the reverence and benevolence of all. The widow was protected from violence. The widow was protected from violence.

The lot of the widow in Old Testament times was generally a hard one, and Christ refers to the widow's fate as an offering from the poorest of the poor (Mark, xii, 44). He also strongly denounces the Pharisees: "because you devour the houses of widows" (Matt., xxi, 8).

Under the Old Testament widows were sometimes devoted to public duties and devoted themselves to a life of special religious observance, as is recorded of Anna the Prophetess, "who departed not from the temple, by fastings and prayers serving night and day" (Luke, ii, 37).

II. In primitive times the support of widows was made a special duty by the Apostles, who collected alms for them and gave care of them to the deacons (Acts, vi, 1). This support of needy widows has always been considered a particular charge of the ministers of the Christian Church, and many decrees of popes and councils make mention of it as specially incumbent on bishops, parish priests, and holders of benefices. In Apostolic times widows were employed in certain capacities in the ministry of the Church (Rom., viii, 27), though not as pastors (1 Cor., xiv, 34; I Tim., ii, 12). In his First Epistle to Timothy (v, 9) St. Paul speaks of certain widows of the Church, directing that one to be chosen must be "of no less than threescore years of age, who hath been the wife of one husband. Having testimony for her good works...", and some see in this a reference to widows of the Church.

Shortly after, however, the office of deaconess was referred to as "widowhood" (St. Ignat., Ep. ad Smyrn., viii, 1). As to the remarriage of widows in the Christian Church, though St. Paul declares that
widowhood is preferable to the married state (I Cor., vii, 8), yet he does not forbid remarriage (loc. cit., 39).

Second nuptials by ecclesiastical law if the first marriage bond has been really dissolved and if there is no canonical impediment, as is the case for clerics in major orders in the Oriental rites. In the mind of the Church, however, second nuptials are less honourable than a first marriage (Conc. Ancon, c. 19; Conc. Laodice, c. 1), and the state of widowhood is more commendable (Conc. Trid., sess. xxiv, de matr., can. 10) as a more perfect good. (See Woman.)

THOMASIN, Vet. et nova disciplina (Paris, 1688); WERNZ, Jus decret, IV (Rome, 1904).

WILLIAM H. W. FANNING.

Widukind, Saxon leader, one of the heads of the Westphalian nobility, was the moving spirit in the struggles of the Saxons for their independence and heathen faith. The Frankish commanders, coloured by national feeling, give only an outline of Widukind's character. After Charlemagne's victory in 777 Widukind fled to Denmark. He saw that at the moment opposition was useless. When Charlemagne was in Spain in 778, Widukind came back and, trusting to the Saxon love of independence, organized a Saxon confederation, plundered areas and devastates the region of the middle Rhine, and even threatened Fulda, so that the monks fled, carrying the remains of St. Boniface.

A Frankish army defeated the Saxons at Luisa and rescued the town. In 782 order seemed to be restored among the Saxons, and Widukind again fled to Denmark, but returned once more when Charlemagne began his march toward home. The Wends also were invited to join the uprising. The hatred of the insurgents was directed against the churches and priests, and Willhaid, first Bishop of Bremen, was obliged for the time to abandon his missionary work. Widukind no longer had the entire Saxon nation on his side. A strong Frankish party had now sprung up, but the terrible punishment inflicted by Charlemagne on 3000 Saxons at Verden on the Rhine greatly strengthened the national party among the Saxons. Widukind again fled to Denmark; after this he persuaded the inhabitants of the northern Elbe district and the Frisians to join the revolt. Particulars as to Widukind's actions during the last struggles of the Saxons are scanty. Charlemagne says that he was the leading spirit of the insurgents and sought to induce him to submit peacefully. In 785 Widukind was baptized, with many of his companions, at Attigny. Charlemagne believed that the Saxon opposition was now broken, and the pope ordered a general feast of thanksgiving. Widukind took no part in the later Saxon wars. There is no further credible information of the Saxon wars. It is fairly probable that Mathilde, second wife of King Henry I of Germany, was a member of the same family.

Widukind soon became one of the heroes of legend, and later he appeared as a great builder of churches and a saint. Medieval times regarded Enger, near Herford, as his place of burial. A gravestone purporting to be Widukind's and giving his name was preserved by Charlemagne on his march to Verden. What is called Widukind's reliquary is a work of the ninth or tenth century.

DIEKAMP, Widukind der Sachsenführer nach Geschiehte und Sage, pt. I (Münster, 1877); DETTMER, Der Sachsenführer Widukind nach Geschiehte und Sage (Münster, 1920); WIDECK, Geschied. Widukinds d. Gr. u. de Innenminder (Hanover, 1902); Acta SS., VII Jan.

FRANZ KAMPE.

Widukind of Corvey, historian, lived in the tenth century in the Benedictine Abbey of Corvey, Germany. He was a Saxon, he began in 967 his "Res gestae saxonicarum sive annalium libri tres" devoted particularly to Henry I and Otto I, as stated in the dedication to Mathilde, Abbess of Quedlinburg. Unlike the earlier chroniclers, he did not connect the beginning of his account with the time of the Roman Empire, but commenced with the primitive history of his nation. He relates with much enthusiasm the tribal sagas, tells of his heathen ancestors in their battles with the Franks, and describes the introduction of Christianity. After this, he shows how, after the death of Frederick I, the Saxons, and other nations, including the Franks, in the reign of Henry, maintained the supremacy victoriously, in spite of the revolt of various tribes, during the reign of Otto, and finally ruled all Christendom. His work has become a very popular one; but in his efforts to be brief and to imitate the classic writers, especially Sallust, he was very frequent in his omissions.

The work is of great value, because it is often the sole authority for the events mentioned, and because it describes persons truthfully and reliably, although only so far as they come within his range of vision; whatever was outside of Saxony was incomprehensible to him. His opinion of the Emperor Otto is incorrect, neither has he any conception of Otto's important bishop, for the Jordan of the church, Widukind, is silent respecting the founding of the Archdiocese of Magdeburg, and he does not speak of the pope at all. When he mentions France and Italy his statements are meagre and incorrect.


POHTANN, Bibliotheca historica, II (Berlin, 1118 sq.); WARTENBACH, Deutsclandes Geschichtsquellen, 1 (Berlin, 1893), 325-33; ROKE, Widukind von Kor Е. (Berlin, 1897).
WIGAND 619  WIGBOD

Wigand (Venantius), Saints.—Three saints of this name are mentioned in the Roman Martyrology:

(1) Saint Wigand, bishop and martyr, 1 April. His body with many others was brought from Dalmatia in 640 by Pope John IV. He was the successor of St. Domnio in the See of Salona, if not immediately, at least before 312. Zeller (Bessarione, Sermon, 11, IV, 1903, 335) makes him the founder of the episcopal see and places his death in 270 (Analecta, XXIII, 1904, 6). His name is not found in the early martyrologies but in the first time, a Hymn in the calendar of the twelfth century. His miracles are in the baptistery of the Lateran Basilica, which contains his picture in mosaic. He is venerated at Toledo also.

(2) Saint Wigand, martyr, 18 May, a youth of fifteen, well trained in religious life by Periphyrus, who, with ten unnamed companions, suffered martyrdom at Conon in 586. He is venerated in England.

(3) Saint Wigand, abbot, 13 Oct., lived in the latter half of the fifth century. He was a native of Berri. He joined the community of the monks of St. Martin of Tours, and was soon elected abbot. His life (Acta SS., Oct., VI, 211) was written by St. Gregory of Tours. Thrumithius and Wion make him a Benedictine.


FRANCIS MERSHMAN.

Wigbert, Saint, companion of St. Boniface, b. in England about 675; d. at Hersfeld about 746. Positive biographical accounts of him are scanty; he had several contemporaries of the same name, and it is difficult to decide in all instances to which Wigbert the different details belong. In 836 Servatus Lucaris wrote a life of Wigbert, but this contains very few clear historical data, while it relates in detail the purity of Wigbert’s morals, his zeal for souls, charity, familiarity with the Bible, knowledge of theology, skill in teaching, enthusiasm for monastic life, and the faithfulness with which he fulfilled his duties. Boniface called him from England. Wigbert was certainly not a former diocesan, but a letter written to him named Wigbert to the “fathers and brethren in Glastingbaur” (Glastonbury) in Somersetshire is preserved. It has been supposed that the writer was St. Wigbert and therefore a monk of Glastonbury, but this is not probable. He went to Germany about 734, and Boniface made him abbot of the monastery of Hersfeld in Hesse; among his pupils there was St. Surun, the first Abbot of Fulda. About 737 Boniface transferred him to Thurinagia as Abbot of Ohrid, where he worked with the same success as in Hersfeld. Later Wigbert obtained permission to return to Hersfeld to spend his remaining days in quiet and to prepare for death; notwithstanding old age and illness he continued his austere mode of life until his end. He was first buried at Fritzlar in an inconspicuous grave, but during an incursion of the Saxons (774) his remains were taken for safety to Burgberg, and from there, in 780 by Archbishop Ludolf, transferred to Hersfeld, where in 850 a beautiful church was built to him; this was burned in 1037. A great fire in 1761 destroyed the new church (dedicated, 1144) and consumed the saint’s bones, or else they crumbled in the ruins. The veneration of Wigbert flourished especially in Hesse and Thuringia. At the present day he is venerated only in the dioceses of Mainz, Fulda, and Paderborn. He is recorded in the “Martyrologium Romanum” under 23 August.


KLEMENS LÖFFLER.

Wigbold (Wigodus, Wigold, Wigbald), theological writer of the eighth century. Of his works there is extant a Latin commentary on the Octateuch called “Questions in Octateuchum” that is, on the Five Books of Moses. Wighbold wrote the work, as the title states, at the command of Charlemagne. As Charlemagne is only called King of the Franks and Lombards, not Emperor, the work must have been written before the year 800. The form of the book is that of a dialogue between pupil and teacher. The pupil proposes the difficulties and the teacher gives the solution. Wighbold, however, did not compose these answers himself, but gives, verbatim, statements by the following eight Fathers: Augustine, Gregory, Jerome, Ambrose, Hilary, Isidore, Eucherius, and Julianus. For the greater part of Genesio only Jerome and Isidore are drawn on, and later Isidore almost entirely. The two members of the Congregation, Saint Maur, Martène and Durand, who found the manuscript in the monastery of St. Maximin at Trier, have, therefore, only given the portion to the first three chapters of Genesis in their “Collectio ambrosiana,” IX (Paris, 1733), 235-396. This portion has been reprinted in P. L., XCVI, 1101-1168. The work is chiefly valuable for its preservation of the Latin texts of the Fathers quoted. The commentary is precise, and the Latin poems in hexameter. In the first Wighbold felicitates his book, cause it is to be taken into the palace of the king; in the second he praises the king, particularly because Charlemagne has brought together books from many places, and because he knows the Bible well; in the third he treats the seven days of creation. The first two treat more largely than the third, and the latter is written by Eugene of Toledo to the work of Dracountius, the third is the closing poem to Dracontius (Mon. Germ. Hist.: Poet. Lat., I, 95-97). The manuscript used by Martene and Durand is now unknown. Two manuscripts without the poems are at Admoni and Vicena. Nothing positive is known as to the author. Martene and Durand mention Wighbold, who was viceraburbator under the chancellors Ithierius and Rado, and Wigbold, who was Count of Périgueux about 778. The last mentioned hardly seems possible.


KLEMENS LÖFFLER.
Wigley, George J., d. at Clapham, 19 Dec., 1812; d. at Alban, near Rome, 5 Feb., 1857. He was the younger brother of Samuel Wilberforce, Anglican Bishop of Oxford. Educated privately, he entered Oriel College, Oxford, in 1820, and after graduating with a double first, he was elected a fellow of Oriel in 1826, thus becoming a colleague of Newman, Pusey, Keble, and Hurrell Froude. In the same year he joined the Tractarian movement, and in 1831 he became rector successively of East Farleigh, Kent, and Burton Agnes, Yorkshire. In 1832 he married Agnes Everilda Wrangham, who died in 1834, leaving him two children, and three years later he married Jane Legard, by whom he had no issue. In 1841 he was installed as canon of York Cathedral and Archdeacon of the East Riding. His wide theological reading made him an influential member of the Tractarian party, and it was a great loss to the High Churchmen when in October, 1854, he became a Roman Catholic. R.T., d. at Clapham, 22 Sept., 1870; d. at Stroud, Gloucestershire, 23 April, 1873. He was third son of the famous William Wilberforce, and younger brother of Robert Wilberforce. He entered Oriel College, Oxford, in 1826, becoming a pupil of Newman, and after taking a brilliant degree became a law-student at Lincoln's Inn. Newman persuaded him to leave the law, and in 1834 he took Anglican orders, becoming successively curate of Bransgrove, Hampshire (1834), vicar of Walmer (1841), and vicar of East Farleigh, Kent (1843). On 15 Sept., 1850, he and his wife were received into the Catholic Church. He then devoted himself to journalism, being proprietor and editor of the "Catholic Standard", afterwards known as the "Weekly Register", from 1854 to 1863. His works were: "The Porchfield System", London, 1838; "Reasons for Submitting to the Catholic Church", London, 1851, a pamphlet which ran through several editions and led to much controversy; "Protestism in Ireland" (London, 1852); "Essay on Some Events preparatory to the English Reformation" (London, 1857); "The Church and the Deputies" (1874). His wife was Mary, daughter of the Rev. John Sargent; they had five sons and four daughters.


EDWIN BURTON.

Wilcannia, Diocese of (Wilcanniensis), in New South Wales, one of the six suffragan sees of Sydney, consists for the most part of the western portion of the older diocese of Broken Hill and Goulburn. It is composed of nearly one-half of the State of New South Wales, its area being 150,000 sq. miles. Its sparsely scattered population is engaged principally in pastoral pursuits, though of late years a couple of important and flourishing mining centres have sprung up. When formed, in 1857, its Catholic population was about 500; it now has 8 priests, and an average attendance of 800 children in Catholic schools. The official return for 1912 shows a population of 19,000 Catholics, including 19 secular priests, and 2960 children in Catholic schools under the care of 146 religious teachers. Owing to various causes, namely, the dry climate, the form of land tenure and the inanities of pastoral holdings or "squaddages," and the uncertainty of the mining industry, the material progress of the diocese has not been such as was anticipated on its establishment. But, with increased railway facilities, scientific wheat growing, and irrigation farming along the great rivers of the western plains, the possibilities of development are very great. Wilcannia covers a vast area and contains 8 suffragan dioceses of great value which only await the advance of settlement and population for their successful development. The chief mining districts at present are Broken Hill, in Western Corner, and Cobar, in the centre of the diocese. The silver and lead mines of Broken Hill are famous and support the largest purely mining population in Australia. Broken Hill has a population of 40,000 and is a well laid out and thoroughly equipped city. At Cabar, Cambelego, and Wymagee there are gold and copper mines of importance and well-established permanence.

The Very Rev. John Dunne, parish priest of Albany and Vicar-General of the Diocese of Goulburn, was chosen in 1857 to administer this newly-created diocese. Born in King's Co., Ireland, in 1846; educated at Carlow College; and ordained priest in 1870. After his arrival in Australia he laboured in the Diocese of Goulburn for sixteen years, and was consecrated Bishop of Wilcannia by Cardinal Moran, on 14 Aug., 1887. As there was no residence for a bishop in the town of Wilcannia, from which the diocese takes its name, means were found to purchase one, and Bishop Dunne resided for a short time at Hay. Seeing, however, the prospects of the new mining city of Broken Hill, he took up his residence there in 1889, and since has administered the diocese from this centre. The city has a handsome cathedral, two convents, an orphanage, and three suburban schools and churches.

A. Killian.
Wilcox, Robert, Venerable, English martyr, b. at Chester, 1555; suffered at Canterbury, 1 October, 1588. He arrived at Reims, 12 August, 1583, and received the tonsure and minor orders, 23 September following. He was ordained sub-deacon 16 March, deacon 5 or 6 April, and priest, 20 April, 1585, receiving all these orders at Reims. Sent on the mission, 7 January, 1586, he was imprisoned in the Marsaleshce Prison, where he was kept until 7 November, and in this prison he suffered two other priests, Christopher Buxton and Edward Campion, and a layman, Robert Widmerpool.

Edward Campion (or Edwardes) was born in 1552 at Ludlow, Shropshire, of a good family, and was educated for two years at Jesus College, Oxford, and was afterwards in the service of the Lord Daere of the Southwold family. He arrived at Reims, 22 February, 1585, when he assumed the name of Campion. He was ordained sub-deacon at Laon, 18 September, deacon at Reims, 19 December the same year, and priest at the beginning of the following Lent, being described as of the Diocese of Canterbury. March 1587, he was found at Sittingbourne, and imprisoned in Newgate and in the Marsaleshce.

Widmerpool was born at Widmerpool near Nottingham and was for a time tutor to the sons of Henry, ninth Earl of Northumberland. When he had the rope round his neck, he thanked God for the glory of dying in Canterbury for the cause for which St. Thomas died. All were condemned under 27

**Elizabeth cap. 11**


**John B. Wainewright.**

Wild, John, Scriptural commentator and preacher, better known by his Latin name Ferus, b. in Cambrisia, 1495; d. at Mainz, 8 Sept., 1554. At an early age he joined the Franciscan Order. He was educated at Cologne. His application and proficiency in study were very distinguished, and laid the foundation of that extensive acquaintance with the Holy Scripture and the Fathers in which he afterwards excelled. At a chapter of the Convent at Tubingen in 1529, he was appointed professor of rhetoric and belles-lettres, scripture, and preacher. His sermons in the churches of Mainz soon gained a high reputation for learning and eloquence. Subsequently at a chapter celebrated in the Convent at Mainz in 1540, he was elected definer of the province, and appointed to the arduous post of *Dominus episcopus* (preacher in the cathedral) in which he continued to occupy till his death. By his unflagging zeal and energy he preserved his order and the clergy from the wiles of the Lutherans; and it was principally due to his preaching that Mainz remained steadfast in the Catholic Church. Not even his enemies disputed the title of being the most learned preacher in the sixteenth century of the Protestant historian, Henry Pantaleon, who held of him: "His days and nights were spent in the fulfilment of his sacred functions and in study, so that he became a most learned theologian. To profound learning and rich eloquence he united great sanctity of life." When the troops of Albert of Brandenburg, burning and pillaging as they went, entered Mainz in 1552, the churches, religious, and most of the inhabitants fled from the city. Father Wild remained. His courage was greatly admired by Albert, who solicited him to give up the religious habit. "For many years," he declared, "I have worn it, it has never done me any harm, why should I now abandon it?" He was ordered to proclaim the presence of Albert and his followers on the text, "Render to Caesar the things that are Caesar's", etc. At the end of his discourse he addressed his audience on the text, "Render an account of thy stewardship". The prince was so struck by his apostolic zeal and courage that he promised to grant him any request he would make. He asked that the cathedral and Franciscan buildings should be restored from all desecration and injury. His request was granted, and in recognition of this great service a statue representing Wild holding the cathedral in his hand was placed in the treasury.

His works are numerous, consisting of commentaries on nearly the whole of the Old Testament; the Gospels of St. Matthew, St. John, the Acts of the Apostles, Epistle to the Romans, the First Epistle of St. John, sermons, orations, and ascetical books. His method in explaining the Holy Scripture was to oppose the captious quotations of the Lutherans and to learn commentary drawn up from the first to the last of the Fathers of the Church. Early all his works were published after his death, and had not been composed in view to publication. With the exception of the Commentaries on Matt., John, and 1 John, his other works were placed on the Index with the clause "donne corrigerat, Dominicus a Soto, O.P., extracted from the Commentary of St. John, which he composed as a humanist and fairly published.

Wild, J. W. (Madrid, 1550-1588), was a theologian and was also a well-known preacher. He was one of the most distinguished of the English martyrs, and is called the "father of the English martyrs." He was a friend of Michael Medina, O. F. M., and was the first to translate the "Psalms of Solomon," which he considered a genuine work of Solomon. He was also a great scholar, and was the first to translate the "Psalms of Solomon," which he considered a genuine work of Solomon. He was also a great scholar, and was the first to translate the "Psalms of Solomon," which he considered a genuine work of Solomon.

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**GREGORY CLEARY**

Wilderness. See ISRAELITES; DESERT.

Wilfrid, Saint, Bishop of York, son of a Northumbrian thegn, b. in 634; d. at Oundle in Northamptonshire, 709. He was unhappy at home, through the unkindness of a stepmother, and in his fourteenth year he was sent away to the Court of Osy, King of Northumbria. Here he attracted the attention of the Queen Eanfleda and by her, at his own request, was sent to the Monastery of Lindisfarne. After three years spent there he was sent back to York through the kindness of the queen, to Rome, in the company of St. Benedict of Nursia. At Rome he was the pupil of Boniface, the pope's archdeacon. On his way home he stayed for three years at Lyons, where he received the tonsure from Annemundus, the bishop of that place. Annemundus wanted him to remain at Lyons altogether, and marry his niece, but they became his heir, but Wilfrid was determined that he would be a priest. Soon after the nomination arose at Lyons, and Annemundus pressed in it. The same fate nearly came to Wilfrid, but when it was shown that he was a Saxon he was allowed to depart, and came back to England. In England he received the newly founded monastery at Ripon as the gift of Aelfrid, the king's son and heir, and here he established the full Benedictine Rule. The Columbites who had been settled previously at Ripon, with-
drew to the north. It was not until he had been for five years Abbot of Ripon, that Wilfrid became a priest. His main work at Ripon was the introduction of Roman rules and the putting forward of a Roman practice with regard to the point at issue between the Holy See and the Scottish monks in Northumbria; to settle these questions a synod was held at Whitby in the year 664. Chad, whose advocacy of the claims of the Holy See the votes of the majority were given to that side, and Colman and his monks, bitterly disappointed, withdrew from Northumbria. Wilfrid, in consequence of the favours he had then obtained, was elected bishop in Colman’s place, and, refusing to receive consecration from the northern bishops, elected as his own, went over to France to be consecrated at Compiègne.

He delayed some time in France, whether by his own fault or not is not quite clear, and on his return in 666 was driven from his course by a storm and shipwrecked on the coast of Sussex, where the heathen inhabitants expelled him and almost killed him. He succeeded in landing, however, in Kent not far from Sandwich, and there he made his head-quarters. It is only to find that, owing to his long absence, his see had been filled up, and that a St. Chad was bishop in his place. He retired to his old monastery at Ripon, and from thence went southwards and worked inMercia, especially at Lichfield, and also in Kent.

In 669 Archbishop Theodore of Canterbury visited Northumbria, and, on the advice of a holy man, set about the mission to the Northumbrians. He pointed out to him the defects of his position and, at his instigation, St. Chad withdrew and Wilfrid once more became Bishop of York. During his tenure of the see, he acted with great vigour and energy, completing the work of enforcing the Roman obedience against the Scottish monks. He founded a great many monasteries of the Benedictine Order, such as St. Hilda’s near Hartlepool, and completely rebuilt the minster at York. In all that he did he acted with great magnificence, although his own life was always simple and restrained.

So long as Oswy lived all went well, but with Egfrid, Oswy’s son and successor, Wilfrid was very unpopular, because of his action in connexion with Egfrid’s bride. Wilfrid, who had lived all his life without a wife, would not live with her husband but retired into a monastery. It was just at this juncture that Theodore, possibly exceding his powers as Archbishop of Canterbury, proceeded to subdivide the great diocese over which Wilfrid ruled, and to make suffragan bishops of Lindisfarne, Hexham, and Whithorne. Wilfrid, whether or not he approved of the principle of this division, and of the Bishop of York’s and con-

fessed by consanering three bishops in Wilfrid’s own church at York and dividing his whole bishopric between them.

An attempt was made by his enemies to prevent Wilfrid from reaching Rome; but by a singular coincidence the ship on which he was going to Rome at the same time, and the singularity of the name led to his being stopped while Wilfrid went through safely. At Rome a council was called by Pope Agatho to decide the case, and Wilfrid appeared before it in person, while Theodore was represented. The case was decided in Wilfrid’s favour, and the intruding bishops were removed. Wilfrid was to return to York, and since sub-division of his diocese was needed, he was to appoint others as his con-

jutors. He came back to Northumbria with this de-

cision, but the king, though not disputing the right of Rome to settle the question, said that Wilfrid had bought the decision and put him in prison at Bam-

brough. After a time this imprisonment was con-

victed by a synod, and he was driven from the Kingdom of Northumbria. He went south to Sussex where the heathen inhabitants had so inhospitably received him

fifteen years before, and preached as a missionary at Selsey.

In 686 a reconciliation took place between Theodo-

re and Wilfrid, who had then been working in Sussex for five years. Through Theodore’s good offices Wilfrid was received back in Northumbria, where Ablard was now king. He became Bishop of Hexham at once, and, when York became vacant, he took possession there once more. For some years all went well, but at the end of that time great difficulties arose with the king because Wilfrid utterly refused to recognize what had been done by Theodore but annulling it by means of the subordination of his diocese, and he once more left York and missionary work. He reached Rome for the third and last time in 704.

The proceedings at Rome were very lengthy, but after some months Wilfrid was again victorious. Archbishop Brhtwald was to hold a synod and see justice done. Wilfrid started again for England but on his way was taken ill at Mceaux and nearly died. He recovered, however, and came back to England, where he was recurred to Brhtwald. A synod was held, and it was decided to give back to Wilfrid, Hexham and Ripon, but not York, a settlement which, though unsatisfactory, he decided to accept, as the principle of Roman authority had been vindicated.

Beyond all others of his time, St. Wilfrid stands out as the great defender of the rights of the Holy See. For a good while he had worked against Colman and the Scottish monks from Iona, and then against Theodore and his successor in the See of Canterbury; and much of his life was spent in exile for this reason. But to him above all others is due the establishment of the authority of the Roman See in England, and for that reason he will always have a very high place among English saints.

Wilfrid died at York in 690. His special work was to be in connexion with the music of the church of York, and he was to teach the Roman method of chant. He was an inmate of the monastic of Ripon in 709, when St. Wilfrid spent his last days there, and he undertook the work of completing the life of St. Wilfrid's successor, the Bishops of York. The best edition of the work is in Raines, "Historians of the Church of York" (Rolls Series).

The chief authority for Wilfrid's life is Emmer, Vita Wilfrid, which was edited by Benz for the Collection of Ecclesiastical Biography. It is also the main foundation for the later lives by Eamer and William of Malmesbury. Another life, by Peter of Blois, is not now known to us. The life of Anunu of Avenel, a French writer, is the only other work of the period. The articles by Raine in Dict. Christ. Biog., v. v, and by Hefn in Dict. Nat. Biog., s. v; see also Bright, Chapters of English Church History (3d ed., London, 1897); Acta SS.; Butler, Lives of the Saints, IV (Baltimore, 101; Faber in Lives of the English Saints, ed. Newman.

Arthur S. Barnes.

Wilfriges, a fabulous female saint known also as Uncumber, Kempter, Komina, Comera, Carona, Hulode, and Alena. She is sometimes called Dignesibritis. Ethiopia, Regisfledis, Luvrade, Librata etc. The legend makes her a Christian daughter of a pagan King of Portugal. In order to keep her vow of chastity, she prayed God to disfigure her body, that she might evade the command of her father to marry a pagan prince. God caused a beard to grow on her chin, wherein her father had her crucified. There one of his servants, who were sold into slavery, being condemned to death for the theft of the boot, was granted his request to play before her a second time, and, in presence of all, she kicked off her other boot, thus establishing his innocence.

The legend is not a Christian adaptation of the Hermaphroditus of Greek mythology or of other
androgynous myths of pagan antiquity, as it cannot be traced back further than the fifteenth century. It rather originated from a misinterpretation of the famous "Volto Santo" of Lucca, a representation of the crucified Saviour, clothed in a long tunic, His eyes wide open, His long hair falling over His shoulder, and His head covered with a crown. This terrify, popularly believed to be the work of Nicodemus, is preserved in the Basilica of Lucca and highly venerated by the people. In the early Middle Ages it was common to represent Christ on the cross clothed in a long tunic, and wearing a royal crown; but since the eleventh century this practice has been discontinued. Thus it happened that copies of the "Volto Santo" are to be found at Innsbruck and Munich in the cloister of the Augustinian hermits in various parts of Europe, were no longer recognized as representations of the crucified Saviour, but came to be looked upon as pictures of a woman who had suffered martyrdom.

The name Wilgefortis is usually derived from Virgo fortis, but recently Schnärer has shown that Wilgefortis is probably a corruption of Hilde ufortis (Virtz, Furtz, face), "Holy Face". This would corroborate the opinion that the legend originated in the "Volto Santo". The old English name Unecumbur, as also the German Oencommer and their equivalents in other languages, rose from the popular belief that every one who invokes the saint in the hour of death will die without suffering. When St. Wilgefortis began to spread in the fifteenth and sixteenth centuries, her name found its way into various breviaries and martyrologies. Thus a breviary, printed at Paris for the Diocese of Salisbury in 1533, has a beautiful metric antiphon and prayer in her honour. Her feast is celebrated on 20 July. She is usually represented nailed to a cross: as a girl of fifteen years, with a young woman throwing her golden boot to a musician, kneeling or praying before her, sometimes also with one foot bare.

SCHNEIDER, Der Kultus des Volto Santo und der heiligen Wilgefortis im Freiburger Geschichtsbücher, IX (1902), X (1903); Idem in Jahresbericht des Neussener Kunsthistorischen Vereins, VII (1903); FORSTER, Le St. Volto di Lucca in Romanische Forschriften, 1905; OBERMAYER, Oncommer, eine Geschichtskunst unterrichtet (The Hague, 1884); Acta SS., V, July, 66 sq.

MICHAEL OTT.

Wilhelm V, Duke of Bavaria, son of Duke Albrecht V, b. at Munich, 29 September, 1518; d. at Schleissheim, 7 February, 1526. He studied in 1563 at the University of Ingolstadt, but left on account of an attack of the plague. Nevertheless, he travelled, and his studies elsewhere until 1568, and retained throughout life a keen interest in learning and art. In 1579 he became the reigning duke. He made a reputation by his strong religious opinions and devotion to the Faith, and was called "the Pious". His life was under the direction of the Jesuits. He attended Mass every day; held mass four hours daily to prayer, one to contemplation, and all his spare time to devotional reading. He received the sacraments weekly, and twice a week in the Advent season and during Lent. Whenever possible he took part in public devotions, processions, and pilgrimages; thus in 1585 he went on a pilgrimage to Loreto and Rome. His court was justly called a monastery, and his capital the German Rome. He founded several Jesuit monasteries, in particular that of St. Michael at Munich, and contributed to the missions in China and Japan. He did everything possible in Bavaria and the German Empire to further the Catholic Counter-Reformation, and laboured to prevent the spread of Protestantism. Thus it was largely through his efforts that the Archbishop of Cologne did not become Protestant, due mainly to the vigorous support he gave his brother Ernst, who had been elected archbishop against Gebhard Truchsess.

On the other hand, the manner in which he bestowed benefices upon members of his family makes an unpleasant impression at the present day, though, at that time, this was not considered so unseemly. In the end his brother Ernst had, besides other benefices, five dioceses, and Wilhelm's son Ferdinand was Bishop of an equally ecclesiastical dignity. In his clerical life, Philip, was made Bishop of Ratisbon in 1595 and cardinal in 1596, but died in 1598. Wilhelm had his eldest son Maximilian educated with much care, and in 1597 he resigned the government to Maximilian and led a retired life, devoted to works of piety, ascetism, and charity, and also to the placid enjoyment of his collections of works of art and curiosities, described by Sigismund Jansa, in his "Reise zu Deutschland, Frankreich, Neuseeland, and some other countries".

WILHELMSCHE, Gesch. des bayrischen Herzogs Wilhelm V. (Munich, 1869; JANSSEN, Gesch. der deutschen Völker, IV. V., passim; RIEZLER, Gesch. Bayerns, IV. (Gotha, 1891), 625-80.

KLEMENS LÖFFLER.

Wilhelm of Herle, painter, b. at Herle in Dutch Limburg at an unknown date in the fourteenth century; time and place of death unknown. According to the statements of deeds of that period he was active at Cologne from 1358 for some fifteen or twenty years. In 1370 he was paid for paintings that he had made for the liber juramentorum of the city. Also remains of frescoes on the town-hall that are now preserved in the Valkenburg, are probably chiefly or entirely traced to him. It is generally supposed that a painter, Wilhelm of Cologne, mentioned in the "Limburger Chronicle" as "the best painter in German lands" is Wilhelm of Herle, and it has been customary to attribute to him some of the best work in painting of early Cologne, although there is no absolute proof in any case. His pupil and assistant was Wynrich von Wesel, and Firmenich-Richartz, in particular, has ascribed to Wynrich pictures attributed to Wilhelm, although Alden hoven and others have protested against this ascription. It is difficult to distinguish the work of Wilhelm from that of the school he founded. The most important paintings about which there is question are the "Madonna with the Bean-Blossom" and its variant the "Madonna with the Pea-Blossom" and the accompanying pictures on the wing-panels of St. Catherine and St. Elizabeth (Cologne and Nuremberg). Other paintings are "the Christ on the Cross" surrounded by a large number of saints (Cologne), and "St. Veronica (Munich). Among the works of this period is also the picture of St. Clare in the cathedral of Cologne, in which the Sacrifice of the Mass in the centre is surrounded by twelve scenes from the youth and Passion of Christ.

MERLO, Nachrichten von den Leben u. den Werken Kölner Künstler, ed. FIRMENICH-RICHARTZ (Düsseldorf, 1865); FIRMENICH-RICHARTZ, Wilhelm von Herle u. Hermann Wynrich von Wesel (Dusseldorf, 1861); ALDENHOVEN, Gesch. der Köln. Malerschule (Lübeck, 1902).

G. GIETMANN.

Wilhering (Hilaria), Cistercian Abbey, situated on the right bank of the Danube, in the Diocese of Linz, Austria. Ulric of Wilhering gave his castle for a monastery of regular canons; but as these did not fulfil the conditions required, he removed them and established the Cistercians (1140). Under its first abbot, Geraldus, of the Abbey of Ruma in Styria, the monastery was richly endowed and placed under the protection of Fribourg, Bishop of Bamberg. After Ulric's death, his brother, Carlo, completed the work so well begun. Despite all this, the foundation did not flourish and Henry, the third abbot, having but two subjects, transferred the abbey to Burkhard, Abbot of Ebrach (1185); hence Wilhering came to be known as its filiation. In the same year Burkhard sent Henry back to the abbey, necro- phored by twelve of his monks; and from this time the abbey prospered. Duke Leopold VI took it under his protection; monastic buildings replaced the
old castle, donations enriched them, and many exemptions and privileges were granted by ecclesiastical and secular authorities, especially by Innocent III, Honorius III, and Emperor Frederick II. Three foundations were made, Hohenfurth in Bohemia, Engelszell and St. Meinrad in Austria. Hardmuth, however, Ijoth and several other monks were permitted to remain as part of the monastery's former property; he also reconstructed the monastic buildings. At the end of his rule there were twenty priests, four clerics, and one brother in the community (1641). In 1733 the monastery was destroyed by fire, but was immediately rebuilt under Abbé Bonus Pomeri. It escaped being secularized due to the intervention of Joseph II, though it had much to suffer during the persecution. After these troubles and the Napoleonic wars it prospered, and the buildings, as they stood to-day, were completed; the church is particularly beautiful. The present and sixty-sixth abbott, Right Rev. Theobald Grasböck, was elected in 1862; this community numbers thirty-nine priests and several clerics. The monastery has thirty-two parishes besides other positions of importance.

Edmond M. O'Keefe.

Will (Latin voluntas, Gr. ὑλητης, "willing", Ger. Wille, Fr. volonté).—This article treats of will in its psychological aspect.

The term will as used in Catholic philosophy, may be defined as the faculty of choice; it is classified among the appetites, and is contrasted with those which belong either to the merely sensitive or to the vegetative order: it is thus commonly designated "the rational appetite": it stands in an authoritative relation to the complex of lower appetites, over which it exercises a preferential control; its special act, when it enters into conscious exercise of selecting, by the light of reason, its object from among the various particular, conflicting aims of all the tendencies and faculties of our nature: its object is the good in general (bonum in communit); its prerogative is freedom in choosing among different forms of good. As employed in modern philosophy, the term has often a much wider signification. It is frequently used in a loose, generic sense as coextensive with appetite, and in such a way as to include any vital principle of movement ab intra, even those which are irrational and instinctive. Thus Bain makes appetency a species of volition, instead of vice-versa. We cannot but think this an abuse of terms. In any case—whatever opinion one holds on the existence of will—St. Thomas and other Thomists in Austria—certainly required for that controlling and sovereign faculty in man, which every sane philosophy recognizes as unmistakably distinct from the purely physical impulses and stirrings, and from the sensuous desires and emotions which are the expressions of our lower nature's needs. And custom has consecrated the term in its most limited sense.

Will and Knowledge.—The description of will, as understood in Catholic philosophy, given above, refers to the will in its fullest and most explicit exercise, the voluntas deliberata or voluntas ut voluntas, as Saint Thomas speaks. There are, however, many manifestations of will that are less complete than this. Formal choice, preceded by methodical deliberation, is not the only or the most frequent type of volition. Most of our ordinary volition takes the form of spontaneous and immediate reaction upon very simple data. We have to deal with something more concrete, a situation; we aim at some end apprehended almost without reflection and achieved almost at a stroke; in such a case, will expresses itself along the lines of least resistance through the subordinate agencies of instinctive action, Habit, or rule of thumb. Will, like the cognitive powers, originates in and is developed by experience. The expression of volition—"Nil voluntis nisi praecognitum" (Nothing can be willed which is not foreknown), taken in conjunction with the other great generalization that all knowledge takes its rise in experience—"Nil in intellectu quod non prius fuerit in sensu". All appeal, according to this theory, emerges out of some conscious state, which may be anything from a clear and distinct apprehension of the past genealogical account of the will, nor would they admit continuity between the rational will and the lower appetitive states; but in their theory of the passions, they had worked out a very fair classification of the main phenomena—a classification which has not been substantially improved upon by any modern writer; and they showed that appetitive action is fundamentally as with the feeling of want or discomfort, without any distinct representation either of the object or the means of satisfaction. The Aristotelian philosophers did not neglect or ignore the significance of this latter kind of consciousness (sometimes called affective). It is true that here, as in dealing with the psychology of the appetites, the question of the genetic account of the will, nor would they admit continuity between the rational will and the lower appetitive states; but in their theory of the passions, they had worked out a very fair classification of the main phenomena—a classification which has not been substantially improved upon by any modern writer; and they showed that appetitive action is fundamentally as with the feeling of want or discomfort, without any distinct representation either of the object or the means of satisfaction. The Aristotelian philosophers did not neglect or ignore the significance of this latter kind of consciousness (sometimes called affective). It is true that here, as in dealing with the psychology of the appetites, the question of the genetic account of the will, nor would they admit continuity between the rational will and the lower appetitive states; but in their theory of the passions, they had worked out a very fair classification of the main phenomena—a classification which has not been substantially improved upon by any modern writer; and they showed that appetitive action is fundamentally as with the feeling of want or discomfort, without any distinct representation either of the object or the means of satisfaction. The Aristotelian philosophers did not neglect or ignore the significance of this latter kind of consciousness (sometimes called affective). It is true that here, as in dealing with the psychology of the appetites, the question of the genetic account of the will, nor would they admit continuity between the rational will and the lower appetitive states; but in their theory of the passions, they had worked out a very fair classification of the main phenomena—a classification which has not been substantially improved upon by any modern writer; and they showed that appetitive action is fundamentally as with the feelin...
mode of affective consciousness or feeling. The will is the product of pleasure. The capital error of the Hedonist school was the doctrine that the will is attracted only by pleasure, that, in the words of Mill, "to find a thing pleasant and to will it are one and the same". This is not true. The object of the will is the good apprehended as such. This is wider than the pleasant. Moreover, the primary tendency of appetite or desire is often towards something which actually destroys pleasure. Thus in the exercise of the chase, or intellectual research, or the performance of acts of benevolence, the primary object of the will is the accomplishment of a certain positive result, the capture of the game, the solution of the problem, the relief of another's pain, or the like. This may probably awaken pleasant feeling as a consequence of the performance of acts, but the accomplishment of the end, nay the "Hedonistic paradox", as it is styled, consists in this, that if this consequential pleasure be the direct object of pursuit, it will thereby be destroyed. Thus, an altruistic act done for the sake of the pleasure it brings to the agent is no longer altruism or productive of the pleasure of altruism. The same process of self-control, which most powerfully impel the will, are ordinarily not pleasures, though they may induce relief from pain. Emotions or feelings associated with certain ideas tend to express themselves in action. They may dominate the field of consciousness to the exclusion of every other idea. Thus, the sight or the thought of extreme suffering may create a feeling of pity which induces the considerations of justice and prudence will be brushed aside in the effort to bring relief. Such action is impulsive. An impulse is essentially the forcible prompting of a single, strongly affective idea. The will is, in this case, as it were, borne down by feeling, and action is simply the "release" of an emotional strain, being scarcely more truly the act of will than the result of a voluntary action as "feeling-prompted movement", therefore, destroys the essential distinction between voluntary and impulsive action. The same criticism applies to Wundt's analysis of the volitional process. According to him, "impulsive action" is the starting-point for the development of all intentional acts, properly so called, emerge as the result of the increasing complication of impulses; when this complication takes the form of a conflict, there ensues a process called selection or choice, which determines the victory in one direction or another. From this it is clear that choice is simply a sort of circuitous impulse. We have no means of seeing the development of this action (i.e. a complex impulse) and a choice activity is a vanishing quantity. Compare with this the dictum of Hobbes: "I conceive that in all deliberations, that is to say, in all alternate succession of contrary appetites, the last is that which we call the Will".

The essential weakness of both these accounts and of the theory of the act of will or deliberation (the specific activity of will, and a patent rational process) to a merely mechanical or biological equation. Catholic philosophy, on the contrary, maintains, on the certain evidence of introspection, that choice is not merely a resultant of impulses, but a superadded formative energy, embodying a rational judgment; it is more than an cpulzative, or supplementary, principle, but an organism, or embodiment, of the rational faculty, or deliberation, the rational faculty acting upon the material of experience. (Sicius in nobis ratio universalis movet, mediate ratione particulari, in actio intellectivus qui dicitur voluntas, movet in nobis mediate appetitu sensitivo, unde proximum motuum corporis in nobis est appetitus sensitivus", Summa theolog. I, Q. xx, ad 1.) Just as the most abstract intellectual idea has always its "outer clothing" of sense-imagery, so volition, itself a spiritual act, is always embodied in a mass of feeling; on such embodiment depends its motive value. Thus in the analysis of the act of self-control, we shall find that it consists in the "checking" or "policing" of one tendency by another, and in the act of selective attention by which an idea or ideal is made dynamic, becomes an idea-force, and triumphs over its neglected rivals. Hence control of attention is the vital point in the education of the will, for will is simply reason in act, or, as Kant put it, the causality of reason, and, as such, reason, by using this power of control, reason itself is strengthened.

Motives are the product of selective attention. But selective attention is itself a voluntary act, requiring a motive, an effective stimulus of some kind. Where is this stimulus to come from in the first instance? If we say it is given by selective attention, the question recurs. If we say it is given by the spontaneity of an idea, we are landed in determinism, and choice becomes, what we have above denied it to be, merely a slow and circuitous form of impulsive action. The answer to this difficulty would be briefly as follows: (1) Every practical idea is itself a tendency to the act represented; in fact, it is a beginning or reversal of the act. (2) In the physiology of the nervous system, of heredity, and possibly of many other as yet unsuspected factors could enable us to solve. Leibniz applied his doctrine of petites perceptions to its solution, and certainly unconscious elements, whether inherited or stored up from personal experience, have much to do with our actual choice. (3) But the complex of character and temperament; the personal element of character and temperament; but as yet there is not science, nor even prospect of a science, of these things. (4) As regards the determinist horn of the dilemma proposed above, the positive truth of human liberty drawn from introspection is too strong to be shaken by any obscurity in the process through which liberty is manifested. The phenomena of the passions, of the states of morality are inexplicable on any other than the libertarian hypothesis (see Character and Free Will). Freedom is a necessary consequence of the universal capacity of reason. The power of conceiving and critically contemplating different values or ideals of desirability, implies that detachment of will in action (indifferenta action), in which, essentially, freedom consist.

Education of Will.—As we have said, control of attention is the vital point in the education of will. In the beginning, the child is entirely the creature of impulse. It is completely engrossed for the time by each successive impression. It exhibits plenty of spontaneity and random action, but the direction of these is determined by the closest attraction of the moment. As experience extends, rival tendencies and conflicting motives come more and more into play, and the reflective power of the rational faculty begins to waken into existence. The recollection of the past experience rises up to check present impulses. As reason develops, the faculty of reflective comparison gains in clearness and strength, and instead of there being a mere struggle between two or more motives or impulses, there gradually emerges a
judicial power of valuing or weighing those motives, with the ability of detaining one or other, for a longer or shorter period, in the focus of intellectual consciousness. Here we have the beginning of selective attention. Each exertion of reflection strengthens voluntary, as distinguished from merely spontaneous, attention. The child becomes more and more able to attend to the abstract or intellectual representation in preference to urgent present feeling, which seeks to express itself in immediate action. This is furthered by human intercourse, injunctions from parents and others in regard to conduct, and the like. The power of resistance to impulse grows. Each passing inclination, inhibited for the sake of a more durable good or more abstract motive, involves an increase in the power of resistance. The child learns to assert and maintain obedience to precepts or in accordance with general principles. The power of steady adhesion to fixed purposes grows and, by repeated voluntary acts, habits are formed which in the aggregate constitute formed character.

**Will and Movement.**—The structure of the nervous system of man, it has been well said, prepares us for action,—the organism, prepared for flight or stay, comes upon the scene, a whole marvellous vital mechanism has been at work; thus it happens that we find ourselves at the very outset of our rational life possessed of a thousand tendencies, preferences, dexterities—the product partly of inheritance and partly of our infantile experience working by the laws of association and habit. The tendency is therefore, which to the healthy organism, co-ordination and co-ordination of movement take place, though an essential preliminary to the study of will, is nevertheless only a preliminary, and not a constituent, branch of that study; hence we deal with it here only briefly. Bain’s theory is perhaps the best known—the theory of random or spontaneous movement. According to this account, there is a spontaneity in us, an inner force, an access of energy, which energy under certain obscure organic conditions breaks out in tumultuous, purposeless fashion, without any sensible stimulation either from without or from within. The result of such outpourings of energy is sometimes pleasurable, sometimes the reverse. Nature, by the law of conservation, preserves those movements which produce pleasure, while she inhibits other movements. Thus “nature” really works purposefully, for these pleasant movements are also for the most part beneficial to the animal. The process is very much the same as “natural selection” in the biological field. As regards this theory we may briefly note as follows: (1) It is true, as modern child-psychoLOGY shows, that movements are, after all, educable, and that the child learns even the outlines of its own body. (2) There is a good deal of apparently purposeless movement in children and all young animals, which, no doubt, constitutes their “motor-education”. (3) At the same time, it is not so clear that these movements are simply a physical discharge of energy, unattended by conscious comfort or pain. The child has a sensation of comfort, of pent-up powers, some appetite or conscious tendency to movement, in short, may very well be supposed. There would thus be the germ of a purpose in the creature’s first essays at realizing the tendency and satisfying a felt need.

**Experimental Will-Psychology.**—One of the least promising departments of mental life for the child psychologist is will. In common with all the higher activities of the soul, the subjection of the phenomena of rational volition to the methods of experimental psychology presents serious difficulties. In addition, the characteristic prerogative of the human will—freedom—would seem to be necessarily recalcitrant against scientific law and measurement, and this to render hopelessly unapproachable the machinery of the new branch of mental research. However, the problem has been courageously attacked by the Würzburg and Louvain Schools. Different properties of choice, the formation and operation of various kinds of motives, the process of judging values, the transition from volition to habit or spontaneous action, the reaction-time of acts of decision and their realization, and other incidental will-phenomena have been made the subject of the most careful investigation and where possible, considerable progress. By the multiplication of experimental choices, and the taking of averages, results of an objective character have been it, is contended, secured. The psychological value of these researches, and the quantity of new light they are likely to shed on all the more important questions connected with the human will, is still a subject of controversy; but the patience, skill, and ingenuity, with which these experiments and observations have been carried out, are indisputable.

**MICHAEL MAHER.**

**JOSEPH BOLLAND.**

Willaert, Adrian, composer and founder of the Venetian school, b. at Bruges, or, according to other authorities, at Rosières, Netherlands (1500) and Venice (? 1500); d. Venice (? 1562). Willaert, taught in Paris by Jean Moulin, disciple of Josquin Després, first went to Rome in 1516, then to Ferrara, after which he entered the service of King Louis II of Bohemia and Hungary. On 12 Dec., 1527, he accepted the post of choir master of St. Mark’s at Venice. Although grounded in the principles of contrapuntal art, Willaert soon fell into the Italian tendency, developing in Florence and elsewhere in Italy, to make the harmonic element predominate over the melodic. As there were two choir lofts, one on each side of the main altar of St. Mark’s, both provided with an organ, Willaert divided the choral body into two sections, using them either antiphonally or simultaneously. He then composed and performed psalms and other works in the Venetian choirs. This innovation met with instantaneous success and strongly influenced the development of the new method. Willaert was no less distinguished as a teacher than as a composer. Among his disciples are: Cipriano de Rore, his successor at St. Mark’s; Costanzo Porta; Francesco della Viola; Giuseppe Martino; and the two Gallini, Andrea and Giovanni. These formed the Venetian school. Willaert left a large number of compositions—masses, psalms, motets, madrigals, for from four to seven voices—preserved in collections dating from his time.

**JOSEPH OTTEN.**

**Will and Testament of Clerics.**—Roman law allowed clerics to dispose of their property by will or otherwise. Bishops, however, were incapable of holding property in their own right, going to pious purposes in the diocese of the deceased. Goods possessed by bishops before entering the episcopate, as well as the property of all clerics dying intestate, passed on to their lawful heirs, or, when these were wanting, to the churches to which the decedents were attached (Cod. Just., tit. 1, tit. iii, §§ 5, 6; Nov., cxxvi. 19), cxxvi. 13). Clerics succeeded to the property of intestates in the same
manner as hymen [Cod., lib. i, tit. iii, liv (lvii), §6], and their ecclesiastical earnings were not brought into the law applied to regulars also [Cod., lib. i, tit. liv, §7], but this was afterwards altered, the community succeeding to the rights of regulars [Novel, v; cxxiii, 38]. While it is not easy in the mass of legislation of the first eight centuries to determine just what is of ecclesiastical origin, we may conclude that ancient canons forbade the inferior clergy as well as bishops to acquire property devoted to such ends from the church. Early ecclesiastical law gave to bishops the right of ownership and the disposition of property by will, while it was not left for the clergy of lower grades to own anything, all goods being possessed in common. Property, too, of bishops acquired in the episcopate with funds accruing from the church reverted at death to the diocese [cf. Canon, Apostolorum, nn. 30 (40), 75; Gratian, P. II, Can. XII, q. 1]. Inventories of private and ecclesiastical goods possessed by bishops were prescribed, and the latter were not to be bequeathed with the former (Conc. Antioch, a. d. 314, xxiv-v; Conc. Epaon, a. d. 517, xxi).

The clergy of property acquired through family or other sources not ecclesiastical was later acknowledged (III Conc. Carthage, a. d. 337; Gratian, I, c. q. 3). Bishops and clerics of lower degree were forbidden to leave legacies to those outside the Church, even though relatives (Conc. Carthage, xiii), while bishops were anathematized if they named pagan or heretical heirs, or, if they intestate, their property devolved on such (Codex Ecd. Afric., lxxxi). The Church, when not constituted heir by bishops, was indemnified under certain conditions in France (Conc. Agde, a. d. 506, xxiii) and in Spain (I Conc. Seville, a. d. 500, 1). According to the Councils of Agde (vi) and Rheims (a. d. 625, xx) property bequeathed to a cleric intestate, their property devolved on such (Codex Ecd. Afric., lxxxi). The Church, when not constituted heir by bishops, was indemnified under certain conditions in France (Conc. Agde, a. d. 506, xxiii) and in Spain (I Conc. Seville, a. d. 500, 1). According to the Councils of Agde (vi) and Rheims (a. d. 625, xx) property bequeathed to a cleric intestate, their property devolved on such (Codex Ecd. Afric., lxxxi). The Church, when not constituted heir by bishops, was indemnified under certain conditions in France (Conc. Agde, a. d. 506, xxiii) and in Spain (I Conc. Seville, a. d. 500, 1). According to the Councils of Agde (vi) and Rheims (a. d. 625, xx) property bequeathed to a cleric intestate, their property devolved on such (Codex Ecd. Afric., lxxxi). The Church, when not constituted heir by bishops, was indemnified under certain conditions in France (Conc. Agde, a. d. 506, xxiii) and in Spain (I Conc. Seville, a. d. 500, 1). According to the Councils of Agde (vi) and Rheims (a. d. 625, xx) property bequeathed to a cleric intestate, their property devolved on such (Codex Ecd. Afric., lxxxi).
obedience they are not their own masters, and secondly because of their vow of poverty they are incapable of ownership (Can. vii, Cau. 19, q. 3). What they acquire belongs to their monastery. They may explain or interpret a will made before their profession. A member of the regular clergy who becomes a bishop acquires property for his diocese, not for his community; but even he is incapable of making a will without the permission of the Holy See, since episcopal consecration does not release him from his religious vows. Goods possessed by regulars, who with permission live outside their monastery, belong to the community; the property of those who dwell in the world without permission and of those who are perpetually secularized follow the general law of spoils (Greg. XIII, Officii nostri, a. 1577). Members of orders which have been suppressed by civil authorities may under certain conditions, owing to a special privilege, dispose by will of property acquired. Those who make simple vows only are not deprived of the power of making a will.


ANDREW B. MEEHAN.

Willehad, SAIN'T, Bishop at Bremen, b. in Northumberland before 745; d. at Bleauze (Blexen) on the Weser, 8 Nov., 789. He was a friend of Adelin, and probably received his education at a work under Egbert. After his ordination, with the permission of King Alchred he was sent to Frisia where 765 and 774. He cannot, therefore, have been a disciple of St. Boniface, as Baronius states in the Roman Martyrology, for St. Boniface had left England in 718 and had died in 754 (755). Willehad came to Doekum, where St. Boniface had received the church of martyrdom, and made himself master of the Law. He crossed the Lauw, and met with little success at Hugmark (now Hulst in the Diocese of Münster). He was obliged to leave and went to Trianthe (Drenthe in the Diocese of Utrecht). At first all seemed favourable, but later he made little progress. In 780 he was sent by Charlemagne to Wigmodia near the North Sea, between the Weser and the Elbe. There God's blessing accompanied his labours, and he built many churches. The insurrection of the Saxons under Widukind in 782 put an end to his work, many of his companions were killed and his churches destroyed. Willehad escaped and went to Rome, where he was received by Adrian I. He then retired to the Abbey of Echternach, and afterwards, when asked to the task of organizing the dioceses of which he had charge, among others he transcribed the Epistles of St. Paul. When the insurrection had been suppressed by Charlemagne Willehad returned to Wigmodia and continued his labours. He was consecrated bishop at Worms on 13 July, 787, and fixed his residence at Bremen, where he built a cathedral, dedicated on Sunday 1 Nov., 789, in honour of St. Peter. A few days later, while on a missionary tour, he was seized with a fever and died. His body, buried at the place of his death, was transferred by his successor St. Willericius to the stone church built by him and placed in a chapel. A feast on 13 July commemorates the date of his consecration. During the Reformation his relics were lost. His feast was neglected and then forgotten; by permission, however, the Venerable Sacred Rites, which had been re-introduced in 1901 in the Dioceses of Münster, Osnabrück, and Paderborn, to be observed on a vacant day on 8 November, was established. His life was written by a cleric of Bremen after SS, but perhaps before 800. The account of his miracles was written by St. Anger.


FRANCIS MERSHIAN.

WILLEM, Pierre, philologist, b. at Maestricht, 6 Jan., 1840; d. at Louvain, 23 Feb., 1898. Following the custom of Belgian students he did not confine himself to the courses at Louvain but went to Paris to hear Oppert, Egger, and Patin, and to Berlin, Utrecht, and Leyden, where he followed the courses of Cobet. On his return in 1865 he was appointed professor of Latin philology at the University of Louvain; here he spent the remainder of his life, the only events being his lectures and his works. His two chief works are "Le droit public romain," first issued under the title, "Les antiquités romaines du point de vue de l'histoire" (Louvain, 1878; 7th ed. by his son Joseph Willems, Louvain, 1910), and "Le sénat de la république romaine" (3 vols., Louvain, 1878-85). The first work is a handbook which stops at Constantine in the first three editions and now goes as far as Justinian. The author combined systematic and historical order by dividing the history of Roman institutions from 1577 to 789, in 306-465, in his great work, and in a.D. 65 in the "Musée belge" (published by his son, 1902). He also contributed to the "Bulletins" of the Brussels Academy a memoir on the municipal elections of Pompeii (1902). He assisted in the foundation of the second Belgian periodical for classical philology, Le Musée belge (1897), and organized a "Société des philologes belges," which received the first number of which was the Liége professor, Charles Michel, author of the "Receuil d'inscriptions grecques" (1900-12). He belonged to the Flemish party and collected materials for a work on the Flemish dialects, which remains unfinished. While not especially profound Willems was an exact and conscientious scholar.

"Lettres en l'Annuaire de l'Académie de Bruxelles" (1869); Lamy, Bulletins de l'Académie de Bruxelles (1808), 260; WALTING, Musée belge, II (1908), 94; SAVOLS, A History of Classical Scholarship, III (Cambridge, 1908), 306.

PAUL LEJAY.

William (William Fitzherbert, also called William of Thwayt), SAIN'T, Archbishop of York—Traditionally represented to us as the friend and brother of St. Willehad, was canonized by the pope in 1142. His sister Emma was believed to have married Herbert of Winchester, treasurer to Henry I. William became a priest, and about 1130 he was canon and treasurer of York. In 1142 he was elected Archbishop of York at the instance of the king, in opposition to the candidature of Henry Murdc, a Cistercian monk. The validity of the election was disputed on the ground of alleged simony and royal influence, and Archbishop Theobald refused to consecrate him pending an appeal to Rome. St. Bernard exercised his powerful influence against William in favour of Murdc, but in 1143 the pope decided that William

WILLIAM
William, Bishop, Abbot of Herschau, monastic reformer, b. in Bavaria; d. at Herschau, 5 July, 1091. He was educated at the Benedictine habit at St. Emmeran, Ratisbon. In 1069 he was sent from Ratisbon to Herschau to succeed the deposed Abbot Frederick. He at once assumed the management of the monastery, but would not accept the abbatial benediction till after the death of his unjustly deposed predecessor in 1071. Under William's abbacy, Herschau became the center of monastic discipline which he introduced from Cluny, the number of priest-monks increased from 15 to 150. He was the first to introduce lay brothers (fratres laici, also called conversi, barbati, or exteriores) into the German Benedictine monasteries. Before his time there were, indeed, men-servants engaged at the monasteries, but they lived outside the monastery, were not religious, and did not participate in the liturgy; In 1075 William went to Rome to obtain the papal confirmation for the exception of Herschau. On this occasion he became acquainted with Gregory VII, with whose reformatory labors he was in deep sympathy and whom he afterwards strongly supported in the great conflict with Henry IV. William had recourse to an exact knowledge of canon law, and in the knowledge of the quadrivials he was unsurpassed in his time. He constructed various astronomical instruments, made a sun-dial which showed the variations of the heavenly bodies, the solstices, equinoxes, and other sidereal phenomena ("Bernoldi chronicon" in P. L., CXLVIII, 1404). He was also a skilled mathematician and physician, he addressed himself to the flute (Abbo Scholaustici, "De musica," in P. L., CL, 1334). Besides composing the "Constitutiones Hirsangenses" (P. L., CI, 923-1146), he is the author of a treatise "De astronomia," of which only the prologue is printed (P. L., loc. cit., 1630), and "De musica" (P. L., loc. cit., 1147-78), of which a new critical edition was prepared by Hans Müller, "Die Musik Willhelm's von Herschefeld" (Frankfort, 1883). William also had a standard edition of the Vulgate made for all the monasteries of the Herschau reform. He is commemorated in various martYROlogies on 4 or 5 July.

EDWIN BURTON.

William, Saint, Bishop of St.-Brieuc, b. in the parish of St. Alban, Brittany, between 1178 and 1184; d. 1234 (according to some 1137); feast 29 July. Acta SS. (VII, July, 131) narrate only his virtues and miracles and give no details of his life. From other sources we learn that the father's name was Oliver Finchon and his mother's, Jane Fortin. He was elected bishop in 1220 (1225), and considered himself the father of the poor and afflicted of his diocese. He was a defender of the rights of the clergy, and inquired the displeasure of the powerful, so that he was banished. He lived for some time in the Diocese of Poitiers, assisted the sick bishop in his duties, and returned in 1230. He began the building of a cathedral, but died before its completion. He was canonized, 15 April, 1247, by Innocent IV. During the French Revolution his relics were burned.


FRANCIS MERSHMAN.

William, Blessed, Abbot of Herschau, monastic reformer, b. in Bavaria; d. at Herschau, 5 July, 1091. He was educated at the Benedictine habit at St. Emmeran, Ratisbon. In 1069 he was sent from Ratisbon to Herschau to succeed the deposed Abbot Frederick. He at once assumed the management of the monastery, but would not accept the abbatial benediction till after the death of his unjustly deposed predecessor in 1071. Under William's abbacy, Herschau became the center of monastic discipline which he introduced from Cluny, the number of priest-monks increased from 15 to 150. He was the first to introduce lay brothers (fratres laici, also called conversi, barbati, or exteriores) into the German Benedictine monasteries. Before his time there were, indeed, men-servants engaged at the monasteries, but they lived outside the monastery, were not religious, and did not participate in the liturgy; In 1075 William went to Rome to obtain the papal confirmation for the exception of Herschau. On this occasion he became acquainted with Gregory VII, with whose reformatory labors he was in deep sympathy and whom he afterwards strongly supported in the great conflict with Henry IV. William had recourse to an exact knowledge of canon law, and in the knowledge of the quadrivials he was unsurpassed in his time. He constructed various astronomical instruments, made a sun-dial which showed the variations of the heavenly bodies, the solstices, equinoxes, and other sidereal phenomena ("Bernoldi chronicon" in P. L., CXLVIII, 1404). He was also a skilled mathematician and physician, he addressed himself to the flute (Abbo Scholaustici, "De musica," in P. L., CL, 1334). Besides composing the "Constitutiones Hirsangenses" (P. L., CI, 923-1146), he is the author of a treatise "De astronomia," of which only the prologue is printed (P. L., loc. cit., 1630), and "De musica" (P. L., loc. cit., 1147-78), of which a new critical edition was prepared by Hans Müller, "Die Musik Willhelm's von Herschefeld" (Frankfort, 1883). William also had a standard edition of the Vulgate made for all the monasteries of the Herschau reform. He is commemorated in various martYROlogies on 4 or 5 July.

MICHAIL OTTO.
Poitiers, and in 1107 he received the Abbey of Celles-Brie from the Bishop of Meaux.


MICHAEL OTT.

William, Abbé de Saint-Bénigne at Dijon, celebrated Cluniac reformer, b. on the Island of Ginglio on Lake Orta near Novara in Piedmont in 962; d. at Fécamp, one of his reformed monasteries in Normandy, 1 January, 1031. At the age of seven he was brought as an oblate to the Benedicite monastery of Locoecha near Vercelli, and went to Cluny in 987. A year later he was sent by Abbot Majolus to reform the priory of Noyon near Amiens, and, upon his return to Cluny in 990, was appointed Abbot of Saint-Bénigne at Dijon. He was ordained priest, 7 June, 990. As Abbé of Saint-Bénigne he inaugurated an extensive reform of the Benedicite monasteries in Normandy, Burgundy, and Lorraine. The Bishop of Langres put him at the head of all the monasteries in his diocese and finally he ruled over more than 40 monasteries and about 1200 monks. In all these monasteries he introduced the severe discipline of Cluny and in many of them established schools for the monks and monastic candidates as well as for the laity. At Saint-Bénigne he erected (1001-1018) a church in the Romanesque style, then considered the most beautiful in France. William's literary activity is not extensive, but seven sermons on the Holy Sacrament, one on the Epistle, and 15 sq., eight letters to Pope John XIX, St. Odilo, etc., and his testament, are printed in Chevalier (loc. cit. below, 213-86). Though William has not been formally canonized, he is honoured as a saint in various places. His feast is on 1 January.


MICHAEL OTT.

William Carter, Venerable, English martyr, b. in London, 1548; suffered for treason at Tyburn, 11 January, 1584. Son of John Carter, a draper, and Agnes, his wife, he was apprenticed to John Cawood, queen's printer, on Candlemas Day, 1563, for ten years, and afterwards acted as secretary to Nicholas Harpsfield, last Catholic archdeacon of Canterbury, then a prisoner in the Tower of London, and set at liberty on condition of his residence in London. Among other Catholic books he printed a new edition (1000 copies) of Dr. Gregory Martin's "A Treatise of Schism", in 1550, for which he was at once arrested and imprisoned in the Gatehouse. Before this he had been in the Poultry Counter from 23 September to 28 October, 1578. He was transferred to the Tower, 1582, and paid his fine, and was there till midsummer, 1583. Having been tortured on the rack, he was indicted at the Old Bailey, 10 Jan., 1584, for having printed Dr. Martin's book, in which was a paragraph where confidence was expressed that the Catholic Faith would triumph, and pious Judith would shay Hoblerees. This was interpreted as an invocation to shay the queen, though it obviously had no such meaning.


JOHN B. WAINEWRIGHT.

William Exmow, Blessed, Carthusian monk and martyr; suffered at Tyburn, 19 June, 1535. He studied at Christ's College, Cambridge, and became a most efficient classical scholar. Entrusted by the Abbot of the Charterhouse, he was soon raised to the office of vicar (sub-prior); in 1531 he was named procurator. Chauney says that during his life and learning he could not be found in the English province of the order. Two days after the Prior of the Charterhouse, Bl. John Houghton, had been put to death (3 May, 1535), W. Exmow and the vicar, Humphrey Middlemore, were denounced to Thomas Cromwell by Thomas Boccioli, one of the royal tellers, as being "obstinately determined to suffer all extremities rather than to alter their opinion" with regard to the primacy of the pope. Three weeks later they and another monk of the Charterhouse, Sebastian Newdigate, were arrested and thrown into the Marshalsea, where they were made to stand in the stocks, bound together, and were left in that position for thirteen days. After that, they were removed to the Tower. Named in the same indictment as Bl. John Fisher, they were brought to trial at Westminster, 11 June following, and pleaded not guilty, i.e. of high treason, but asserted their staunch adherence to what the Church taught on the subject of spiritual supremacy and denied that King Henry VIII had any right to the title of head of the Church of England. They were consequently condemned to death as traitors, and were hanged, drawn, and quartered. W. Exmow is one of the fifty-four English martyrs beatified by Leo XIII, 9 December, 1896.


EDMUND GURDON.

William Fibby, Blessed, b. in Oxfordshire between 1557 and 1560; suffered at Tyburn, 30 May, 1582. Educated at Lincoln College, Oxford, he was admitted to the seminary at Reims, 12 October, 1579. He was ordained priest at Reims, 25 March, 1581, and shortly after left for the mission. He was arrested in July, committed to the Tower, removed 14 August to the Marshalsea, and thence back to the Tower again. He was sentenced 17 November, and from that date till his death he was confined to the Tower. He was also deprived of his bedding for two months. With him suffered three other Beoti, Thomas Cottam, Luke Kirby, and Laurence Richardson (vere Johnson). Blessed Luke Kirby was born in the north of England about 1549, and is said to have graduated M.A. probably at Cambridge. Having been reconciled at Louvain, he entered Douai College in 1579, and was ordained priest at Cambray in September, 1577. He left Reims for England, 3 May, 1578, but returned 15 July and proceeded to Rome, where he took the college oath at the English College, 23 April, 1579. In June, 1580, he was arrested on landing at Dover, and committed to the Gatehouse, Westminster. Transferred to the Tower, December, he was attached to the "Scavenger's Daughter" for more than an hour, 9 December. He was condemned, 17 November, 1581, and from 2 April till the day of his death was in irons.

Blessed Laurence Richardson, a son of Richard Johnson, of Great Crosby, Lancashire, was a Fellow of Brasenose College, Oxford, in or before 1589, and supplicated B. 1627. Never again heard of, he was at Dover, and on 23 March, 1577, was ordained priest at Catecbuis. He was sent on the mission 27 July following, and laboured in Lancashire. He was arrested in London on his way to France and imprisoned in Newgate, where he remained until the day of his indictment, 16 November, 1581, when he was committed to the Queen's Bench Prison, and on the day of his condemnation, 17 November, was handed over to the Tower, where he had no bedding for two months.


JOHN B. WAINEWRIGHT.

William Greenwood, Blessed. See THOMAS JOHNSON, BLESSED.
William Hart, Blessed, b. at Wells, 1558; suffered at York, 15 March, 1583. Elected Trappes Scholar at Lincoln College, Oxford, 25 May, 1571, he supplicated B.A., 18 June, 1574. The same year he followed the reverend John Bridgewater, to Douai. He accompanied the college to Reims, and returned thither after a severe operation at Namur, 22 November, 1575. He took the college oath at the English College, Rome, 23 April, 1579, where he was ordained priest. On 26 March, 1551, he left Rome, arriving at Reims 13 May, and resuming his journey 22 May. On reaching England he laboured in Yorkshire. He was present at the Mass at which Blessed William Lacy was captured, and only escaped by standing up to his chin in the muddy moat of York Castle. Betrayed by an apostate, Christmas Day, 1582, and then thrown into an underground dungeon, he was put into double irons. After examination before the Dean of York and the Council of the North, he was arraigned at the Lent Assizes. From the unprofessional account of his trial, which states that he was arraigned on two counts, we may be fairly certain that he was on trial on three, namely: (1) under 13 Eliz. c. 2 for having brought down with evil designs into the Council, the doctrine of ordination, into the realm; (2) under 13 Eliz. c. 3, for having gone abroad without royal licence; and (3) under 23 Eliz. c. 1, for having reconciled John Wright and one Couling. On what counts he was found guilty does not clearly appear, but he was certainly guilty of the second.

William Lacy, Blessed, b. at "Haulton", Yorkshire (probably Houghton or Tosside, West Riding); suffered at York, 22 Aug., 1582. He married a widow, named Crosswell, whose sons, Arthur and Joseph, became Jesuits. Little is related of his family by his biographers. He had a brother Ralph of Preston in Amounderness, a sister Barbara, and nephews (apparently her sons) Robert and William (Guthmarn). He was of Lincoln, 1568, where he was controlled 502. He held a position of emolument under the Crown, possibly asicerior, till about 1565. Of this one, probably a relative, was a coroner for the West Riding in 1581-2 (Dasent, "Acts of the Privy Council", xiii. 378). After fourteen years' perpetration for his faith, which included imprisonment at Hull, and after the death of his wife, became an Augustinian at Reims, 22 June, 1580. On 25 September following he went on to Pont-a-Mousson, and thence to Rome, where, after obtaining a dispensation, he became a priest. This dispensation was necessary before ordination, as Lacy had been married twice, once to a widow. On 10 May, 1581, he was at Loreto on his way to England. He was arrested after a Mass said secretly on the 13th, and was thrown into an apartment in York Castle, 22 July, 1582. He suffered great hardships, being loaded with heavy irons, confined in an underground dungeon, and subjected to numerous examinations. He was arraigned on 11 August, probably under 13 Eliz. c. 2 and 3. With him suffered Blessed Richard Kirkman, born at Addingham, in the West Riding. He arrived at Reims 1579, where he was ordained priest on Holy Saturday, 1579. On his return to England in August he seems to have found a refuge with Robert Dyckore, hereditary Champion of England (d. in Lincoln gaol for his faith, 11 Sept., 1580), at Scrivelsby, Lincolnshire. He was eventually arrested, 8 August, 1582, by Francis Wortley, J.P., and seems to have been arraigned a day or two after under 23 Eliz. c. 1. After condemnation the two martyrs shared one cell in a turret till 10 August, when Blessed Richard was removed to an underground dungeon.


John B. Wainwright.

William of Auvergne, Bishop of Paris, medieval philosopher and theologian, b. at Aurillac in Auvergne towards the end of the twelfth century; d. in Paris, 1223. The date of his birth and that of his arrival in Paris are unknown. It is said that his early education are unknown. In the first decades of the thirteenth century he went to Paris to study, and became successively teacher in the faculty of arts and in that of theology (about 1220). In 1228 he became Bishop of Paris, continuing, as his official decrees show, to take an active interest in the institution in which he had studied and taught. His works include several treatises on practical theology, for example, "De virtutibus", "De moribus", "De sacramentiis", a dogmatic treatise "De trinitate" (in which there is much that pertains to philosophy as well as to theology), and philosophical works "De universo", "De anima", "De immortalitate animi", the last being merely a rescript of a work bearing the same name by Albertus Magnus. These treatises were collected and published at Nuremberg, 1496, and republished at Venice, in 1591, and at Orleans, 1674. William of Auvergne represents the first stage of the movement which ended in the adoption and adaptation of Aristotle's philosophy as the basis of a systematic exposition of Christian dogma. It was difficult for him to break adrift all at once with the Augustinian method and doctrine which had prevailed in the schools up to this time. Besides, the only text of Aristotle then available was full of errors of translation and of perversions on the part of Arab commentators. Still he set about the task of rescuing Aristotle from the Arabs, and although he often failed to find a text with which he was satisfied, he brought the Augustinian and the Aristotelian elements, he did important work in preparing the way for his more fortunate and more successful followers, Alexander of Hales, Albert the Great, and St. Thomas. He did not cover the whole ground of theology as they did; his "De universo" is neither a "Summa theologica", nor a "Book of Sentences"; it is more specific in its attention to a few special problems of the church and to his pupils opposed to those of the Augustinian School. In his theological works he devotes special attention to the Manichean heresy, which in his time had been renewed by the Cathari (q.v.). He devoted attention also to refuting the Arabian doctrine of the eternity of the world. In his interpretation of the Platonic theorems of ideas he identifies the intelligible world (Kénora yapon) with the Son of God.

UBERWEG, Hist. of Phil., tr. Morris, 11 (New York, 1892), 451; TURNER, Hist. of Phil. (Boston, 1903), 325, 326. The best French and German works are: VIDEN, Guillaume d'AUVERGNE (Paris, 1880); BAUMGARTNER, Die Erkenntnisslehre d. Willk. u. AuVERGNE (Munster, 1883); GOTTMANN, Die Spaltstik des 13. Jahrh., iibrigen Beziehungen zum Judendokument (Munster, 1884).

William Turner.

William of Auxerre, a thirteenth-century theologian and professor at the University of Paris. William's name occurs in many of the pontifical documents relating to the University of Paris dating from the first decades of the thirteenth century. From these we learn that he was a magister at the university, that he was archdeacon of Beauvais, and that he was one of the three theologians appointed in 1231 by Gregory IX to prepare an amended edition of the physical and metaphysical works of Aristotle which had been placed on a ban by the Council of 1215 because of the errors which were contained both in the inaccurate translations and in the Arabic com-
Commentaries accompanying them. Apparently this work of correction was done in Rome; a letter of Gregory IX to King Louis, dated 6 May, 1231, recommends William of Auxerre to the French king and says that the Parisian teacher has laboured "at the Apostolic See, for the reformation of study". William is the author of a work entitled "Summa Aurea", which is not, as it is sometimes described, a mere compendium of the works of the school of the University of Paris from 1100 to 1200. The names of teacher and pupil are mentioned in the same sentence by St. Thomas: "Hæc est opinio Propositi et Antiseditiosis (in I Sent., XV, q. 111). William was, in turn, the teacher of the Dominican, John of Treviso, one of the first theologians of the Order of Preachers. The importance of the "Summa Aurea" is enhanced by the fact that it was the principal subject of the Sermon delivered at a national congress held after the introduction of the metaphysical and physical treatises of Aristotle. The work was published at Paris in 1500. Another edition, without date, by Regnault, is mentioned by Grabmann.

**William of Champeaux**, a twelfth-century Scholastic, philosopher, and theologian, b. at Champeaux, near Melun, in the neighbourhood of Paris, about the year 1070; d. at Châlons-sur-Marne, 1121. After having been a pupil of Amael of Laon, he began in 1103 his career as teacher at the cathedral school of Paris, where he successfully attempted to criticize his realistic doctrine of universals, he retired to the Abbey of St. Victor and there continued to give lessons which, no doubt, influenced the mystic school known as that of St. Victor. In 1113 he was made Bishop of Châlons-sur-Marne. Portions of his work "De origine animae" and of a "Liber sententiarum", as well as a dialogue entitled "altercatio ejusdem" by Odo of Cher, "Christus dux Christianorum Judaei", have come down to us. On the problem of universals, Williams held successively a variety of opinions. All of these, however, are on the side of exaggerated Realism and opposed both to the Nominalism of Roscelin and to the modified Nominalism of Abelard. In his treatise on the origin of the soul he worked out the theory of an independent human soul originating by the creative act of God. Among his contemporaries he enjoyed a very great reputation for learning and sanctity. He was, moreover, looked upon by the conservative thinkers of that age as the ablest champion of orthodoxy. His creativeist doctrine is his chief title to distinction as a Scholastic philosopher.

**William of Conches**, a twelfth-century Scholastic philosopher and theologian, b. about the year 1100. After having been a teacher of theology in Paris he became, about the year 1122, the tutor of Henry Plantagenet. Warned by a friend of the danger implied in his Platonic application as he applied it to theology, he took up the study of philosophy and the physical sciences. William was an ardent seeker after knowledge. There is a good deal of discussion in regard to the authorship of the works ascribed to him. It seems probable, however, that he wrote glosses on Plato's "Timaeus", a commentary on Boethius's "Consolations of Philosophy", a dialogue called "Drumagction", and a treatise, "Magna de naturis philosophiae". William devoted much attention to cosmology and psychology. Having been a student of Bernard of Chartres, he shows the characteristic Humanism, the tendency towards Platoism, and the lasting influence which the "Chartrains" is. He is one of the first of the medieval Christian philosophers to take advantage of the physical and physiological lore of the Arabs. He had access to the writings of the Arabs in the translations made by Constantine the African. He has been called the "father of French philosophy" and the "father of French realists". In 1322, revised by the author in 1355; "Pélerinage de l'âme", a vision of hell, purgatory, and heaven; "Pélerinage de Jesus-Christ", a verse transposition of the Gospel with the addition of a few allegories, probably composed in 1358. We possess numerous manuscripts of these poems adorned with splendid miniatures and edified to be read during Lent. The editions of the fifteenth and sixteenth centuries do not give the original text of the author, but a text amended by Peter Virgin, a monk of Clairvaux, or even a prose version made by John Gallopes, at the request of the Duchess of Anjou. These allegorical poems, containing not less than thirty thousand lines, met with a tremendous success. The Angiers and Parisian versions circulated throughout France and England. John Lydgate translated them into English and Chaucer put a few passages into English verse, while John Bunyan imitated them in his famous poem, "Pilgrim's Progress". A new edition has been made by Stürzinger for the Roxburghe Club, London, 1893.

**William of Ebelholt** (also called of Paris and of the Paraclete), Saint, d. on Easter Sunday, 1203, and was buried at Ebelholt. He was educated by his uncle Hugh, forty-second Abbot of St-Germain-des-Prés, Paris. For his learnedness of the moral history, the deacon received a canopy in the Church of Ste-Geneviève-du-Mont. His exemplary life did not commend him to his fellow canons, who tried to rid themselves of his presence, and even prevented him from his ordination to the diaconate by the Bishop of Paris. William obtained this order from the Bishop of Senlis by his uncle's intercession, and was soon afterwards presented to the priory of Ste-Marguerite of Epinay. In 1148, by order of Pope Eugene III, the secular canons of Ste-Geneviève were replaced by canons regular from the Parisian monastery of St. Victor, whose prior, Odo, was made abbot of Ste-Geneviève. William soon afterwards joined the new community and was made sub-prior. In this position he showed great zeal for the religious life, and on one occasion opposed the entry of a new prior who had obtained his position irregularly; for this he was punished by Abbot Garin, successor of Odo, but his action was finally supported by Pope Alexander III. In 1161 Absalom, Bishop of Roskilde, Denmark, sent to Paris the provost of his cathedral to obtain canons regular for his diocese. He even went to the extent of canting St. Thomas of Eskilsloe. In 1165 William journeyed to Denmark with three companions, and became
abbot of that house. In spite of difficulties arising from poverty and opposition on the part of the community he reformed the monastery and in 1178 transferred it to Ebolholt, or the Paraeelete, in Zealand. He was entrusted with important business by Absalom, now Archbishop of Lund, and intervened in the case of Philip Augustus of France who was attempting to repudiate his wife Ingelborg, sister of Count of Hønefoss. The genealogy of the Danish kings, on which he drew up on this occasion to dispose of the alleged impediment of consanguinity and two books of his letters, some of which deal with this affair, have come down to us, and together with an account of probable authenticity of the invention of the relics of St. Genevieve in 1161 and a few charters relating to his work in P.L. CCLIX. An account of his miracles is given in the "Vita" written by one of his younger disciples. He was canonized by Honorius III in 1221. His feast is commemorated on 18 June.

For the Vita and other sources of William's life see Langenker, Script. reg. mon. 10 vols., see vol. VI, 1772-1878; reprinted in P.L., CCXIX. Paperbonk, Vita, with commentary, in Acta SS., I, April, 625 sqq.; Lagon, Ep. XI in P.L., CXCXXXVI.

RAYMOND WEBSTER.

William of Gellone, Saint, b. 755; d. 28 May, c. 812; was the second Count of Toulouse, having attained that dignity in 790. He is by some writers also given the title of Duke of Aquitaine. This saint is the hero of the ninth-century "Roman de Guillaume au court nez", but the story of his life is told in a more reliable form by the anonymous author of the biography which was written soon after the saint's death, or before the eleventh century according to Malbrion, or during the eleventh century according to the Bollandist Henri de Wilmart. The title of his monastery was Theoderic, his mother's Almadia, and he was in some way connected with the family of Charles the Great, at whose court he was present as a youth. The great emperor employed him against the Saracen invaders from Spain, whom he defeated at Orange. In 804 he founded a Benedictine monastery, since called St. Guillaume le Desert, in the valley of Gellone, near Toulouse, in the Diocese of Auch, and submitted it to the famous St. Benedict of Aniane, whose monastery was close at hand. Two years later (806) he himself became a monk at Gellone, where he remained until his death. His testament, granting certain property to Gellone, and another subjecting that monastery to the Abbot of Aniane, are given by Malbrion, who wrote this day of his death, 812. He was finally canonized by the Emperor Otto. Malbrion, Acta SS., O.S.B. sec. IV, 1 (Venice, 1735), 67-86; Acta SS., VI, May, 154-72.

RAYMOND WEBSTER.

William of Jumièges (surnamed Calculus), Benedictine historian of the eleventh century. Practically nothing seems to be known of his life except that he was apparently a Norman by birth and became a monk at the royal abbey of Jumièges, in Normandy, where he died about 1119. His first book in the series of his "Historia Normannorum," in eight books, which is the chief authority for the history of the Norman people from 851 to 1137. One of the earliest manuscripts of this work still extant was preserved at Rouen up to the Revolution and is now in the Bibliothèque Nationale at Paris. The first four books of the "Historia" were taken from an earlier work on the same subject, written by Dudon of St. Quentin, whose labours are praised by William. The verdict of more recent times, however, with regard to Dudon, is that he was given to romancing and that his work was not particularly reliable. Many of his exaggerations have been modified and corrected by William. His statements of a kind that was trustworthy in his predecessor's account. Only seven out of the eight books of the "Historia" are from William's own hand, comprising events down to the year 1087. The eighth book, continuing the history as far as the death of Boson, Abbot of Bec, which occurred in 1137, was added by an anonymous author, although his continuation is usually printed as an integral part of the complete work. Ordinaries Vitalis drew largely from William's history for the portions of his work that deal with the Normans, as did also Thomas Walsingham in his "Ypognia naumanna," or "History of the Normans," which was first printed and edited and printed at Frankfurt in 1463 and is also included in Camden's collection of English and Norman historians. The style is considered passable for the age in which the writer lived, though it does not come up to the requirements of modern criticism.

WEBSTER, R., "List of Norman Sources", 1889; Bouquet, Recueil des historiens de France (Paris, 1752-91); Chabert, Hist. gén. des auteurs sacrés (Paris, 1790); P.L., CLXII.

G. CYRIAC ALSTON.

William of Maleval (of the Great), Saint, d. 10 Feb., 1157; beatified in 1292. His life, written by his disciple Albert, who lived with him during his last year at Maleval, has been lost. The life by Theodebald, or Thibault, given by the Bollandists is unreliable, having been interpolated with the lives of at least two other Williams. After a number of chapters in which he is confused with St. William of Gellone, Duke of Aquitaine, we are told that he went to Rome, where he had an interview with Eugene III, who ordered him to make a pilgrimage to Jerusalem in penance for his sins. Though Theodebald's account of his interview with the pope does not convey conviction, the fact of this visit and his subsequent pilgrimage to Jerusalem is supported by excerpts from the former life, which are preserved by responsories and antiphons in his Office. He seems to have remained in Jerusalem for one or two years, not nine, as Theodebald states. In 1153 he returned to Italy and led a hermit's life in a wood near Pisa, then on Monte Pruno, and finally in 1155 in the desert valley of Stabulun Rodis, later known as Maleval, in the territory of Siena and Bishops of Grosseto, where he was joined by Albert. Albert SS., II, Feb., 435-91.

RAYMOND WEBSTER.

William of Malmesbury, b. 30 Nov., about 1090; d. about 1143. He was educated at Malmesbury, where he became a monk. From his youth he showed a special bent towards history, "Thence it came that not being satisfied with the writings of old I began to write myself". By 1125 he had completed his two works, "Gesta Regum" and "Gesta Pontificum". After this he spent ten years in forming a collection of historical and legal materials, now in the British Library, and writing a history of Glastonbury and its saints, in which he speaks as though he were, for the time at least, an inmate of that abbey. He records that he might more than once have become Abbot of Malmesbury, but he contented himself with the office of librarian. About 1140 he made revisions of the "Gesta Pontificum", began a new work, "Historia novella", a sequel to the former, dealing with the period 1125-42, but in such a desultory way as to show that we have rather the first draft of a book than a completed work. William's authority as a historian is invaluable for the contemporary reign of Stephen, and his records of the earlier Norman kings, being based either on personal knowledge or direct hearsay, are of importance. The "Gesta Pontificum", which owes much to Bede, is the source from which all later writers of early ecclesiastical history of England have chiefly drawn. His method, also derived from Bede, was to recount events so as to show their cause and effect, and in regard to that principle he made a great advance on the works of his predecessors. The anecdotes, occasionally irrelevant, which he weaves into his narrative, helped much to
preserve its popularity through the Middle Ages. His chief works have been printed by Migne, but the Rolls Series includes the critical edition.

William of Moerbeke, scholar, Orientalist, philosoper, and one of the most distinguished men of letters of the thirteenth century, b. about 1215; d. in 1286. He held intellectual intercourse with the philosopher Thomas Aquinas, the mathematician John Campanus, the English physician Witelo, and the Flemish scholar Henri Bate of Mechlin. In turn he resided at the pontifical court of Viterbo (1268), appeared at the Council of Lyons (1274), and from 1277 until his death occupied the See of Corinth. At the request of Thomas Aquinas he undertook a complete translation of the works of Aristotle or, for some portions, a revision of existing translations, and it is noteworthy that he was the first translator of the \"Politics\" (c. 1260). The ancient catalogue of Dominican works published by Denifle (Arch. f. Literatur u. Kirchengesch. d. Mittelalters, II, 226) states: that \"he translated all the books of natural and moral philosophy from Greek into Latin, as did Brother Thomas, likewise Proclus and certain others.\" Henry of Hervodia asserts that translations of Aristotle were classic in the fourteenth century; they are literal (de verbo ad verbum) and faithful, and although without elegance are valuable. Petrus Victorius, a sixteenth-century philologist, praises them highly, and Susemihl, who has published a critical edition of the Greek text of the \"Politics\", sought to do service even to the minor works for which the Augsburg of William of Moerbeke. The Flemish Dominican translated not only Aristotle but also mathematical treatises (notably the \"Catoptrics\") of Hero of Alexandria and the treatises of Archimedes, commentaries of Simplicius on the Categories of Aristotle and on the \"De celo\", and especially the \"Theological Elements\" of Proclus (the translation is dated Viterbo, 8 May, 1268). Several of his works are esteemed among the classics in the Latin versions of William of Moerbeke, which makes the latter more valuable. The same may be said of a treatise of Ptolemy's, likewise translated by the Belgian Dominican, the Greek text of which exists only in fragments. The \"Theological Elements\" of Proclus together with the \"Book of Causes\", which comprises them, constitute the fundamental source of the Neo-Platonic inspirations of the thirteenth century, so that William exercised a real influence on the Neo-Platonic movement, which appeared sporadically in the philosophy of the thirteenth century. The Polish physician Witelo, whose curious personality has been made known by M. Baeumker, wrote his \"Perspectives\" at the instance of Brother William of Moerbeke, the author of treatises on mathematics, to whom he dedicated the treatise. Witelo was one of the authorized representatives of Neo-Platonism. It was likewise to William that Henri Bate dedicated his \"Astrolabe\". William of Moerbeke thus appears as a mind of high culture and extensive relations, a forerunner of humanism, who studied all his life and encouraged others in the path of knowledge.

William of Nangis (Guelphelmi), a medieval chronicler, who takes his name from the City of Nancy, France. All that is known of him is that he was a Benedictine monk and lived in the thirteenth century in the Abbey of St.-Denis at Paris. According to some scholars he died before 22 July, 1300; according to others not until after 1303. A chronicle by him exists, extending from the creation to the year 1300, but which before the year 1113 has little independent value, as up to this point it depends completely upon the chronicle of Sigebert of Gemblours. Even for the succeeding period it is only of subordinate importance. After William's death the chronicle was continued to 1340 by an unknown monk of St.-Denis, and then carried to 1368 by Johannes of Viterbo. The earliest edition of the works of H. H. S., which are issued under the title: \"Chronicon latine de G. de Nangis de 1113 à 1300 avec les continuations de cette chronique de 1300 à 1368\" (2 vols., Paris, 1843). William wrote a brief summary of the chronicle, which included the years 845–1300, and is called \"Chronicon abbreviatum regum Francorum\". Recently Delisle seems to have found the original of this compendium in the Vatican Library; before this discovery it was only known in a French translation (Chronique abrégée) made by the author himself. William also wrote the biographies of three kings: the \"Gesta Ludovici VIII, Francorum regis\", the \"Gesta Ludovici IX\", and the \"Gesta Philippi III Absacis, regis Franciae\" ed. by A. Duchesne in the \"Histoire de France\" (13 vols., Paris). The exhaustive researches of Hermann Brossen published in the \"Neues Archiv für ältere deutsche Geschichte\", IV (1879), 426–509, show that the two latter biographies, like the chronicle, can be traced back to another author, to the chronicle of the monk Primatus, and are only enlarged by long extracts from the works of William of Nangis. The \"Gesta Ludovici IX\", however, seem to have been used in common with Primatus, an earlier authority.

William of Newburgh, historian, b. at Bridlington, Yorkshire, 1136; d. at Newburgh, Yorkshire, I188, where he went as a boy to the small and recently-founded Augustinian priory. A very late work, which is dated to the end as an Augustinian canon. There is no evidence that he travelled, and hardly anything is known of what was probably a very uneventful life. It would appear that he wrote his history within a short period of his death; if this was the case he must have long been preparing his materials. It is a work written in the form of a short introductory sketch of the reigns of the Conqueror and his sons, followed by a fuller account of that of Stephen. The main purpose of the writer was to produce a philosophical commentary on the history of his own times, and books II–V cover the period 1134–98. They are more than a mere chronicle; they form a real history in which the connexion of events is traced by proper introductory portion observed, and men and their actions judged from an intelligent and independent point of view.

William of Newburgh, with his contemporary Roger of Hoveden, belongs to the northern school of historians, who carried on the admirable traditions of the Venerable Bede. This was a spirit very unlike that of which is inspired by the mythical \"History of the British Kings\" with its tales of King Arthur, and William attacks Geoffrey and his legends with great indignation, calling the latter \"impudent and shameless lies\". This striking illustration of his historic integrity won for him from Freeman the title of \"the father of historical criticism\", and the compliment is not altogether undeserved. Living in a remote Yorkshire monastery William could not have had an intimate first-hand
knowledge of public events, but he used his authorities, such as Simeon of Durham and Henry of Huntingdon, with little care. His chronology is confused and untrustworthy. His work is of the greatest value, especially for the early years of the reign of Henry II. The best edition of the History is that edited by R. Howlett for the Rolls Series (Chronicles of Stephen, Henry II, and Richard I, vols. 1 and 11).


F. F. Urquhart.

William of Norwich, Saint, b. 1132; d. 22 March, 1144. On Holy Saturday, 25 March, 1144, a boy's corpse showing signs of a violent death was found in Thorpe Wood near Norwich. It was not touched until Easter Monday, when it was buried without any ceremony where it lay. In the meantime a number of young men and boys had visited the spot and the Jews were suspected of the murder on account of the nature of the wounds ("Ex ipso penarum modo") (Thomas of Monmouth, op. cit. below, p. 33); "non nisi judeos eo maxime (tempore tali gessisse asseri-
tur," p. 56). The body was recognized as that of William, the son of one Erfle, and the sheriff master had been in the habit of frequenting the houses of certain Jews. The grave was opened by William's uncle, the priest Godwin Sturt, the body recognized, the burial office read, and the grave recovered. A few days later the diocesan synod met under the presi-
dence of Bishop Eborald, and Sturt accused the Jews of the murder, and offered to prove it by ordeal. But the Jews of the Norwich Jewry were the king's men and under the protection of the sheriff, who pointed out that the bishop had no jurisdiction in the case. The failure to secure a condemnation against the Jews seems to have been largely due to the presence of this strong official who held the castle on
Norwich. The only witness to Sturt's action at this time was one William, present at the translation of the body from Thorpe Wood to the monks' cemetery on 21 April. But the cultus of St. William did not become popular, and though one or two miracles are reported during this period (1144-49) it is quite possible that the story of the murder by the Jews might have been forgotten but for the murder of the Jew Eleazar by Bishop Turbe in 1149. The Jews demanded the murderer's punishment, and Bishop Turbe, acting for the accused, who was his own mesne tenant, brought up the murder of the boy William five years earlier as a counter-charge. The ease was tried before the king at Norwich, but post-
poned owing, according to Thomas of Monmouth, to the payment by the Jews of much money to the king and his counsellors. For the whole story of William of Norwich our only authority is Thomas of Mon-
mouth, a monk of the cathedral priory of Norwich, and it is only at this point, i.e. at the end of the second book of his "Vita et Passio", that he himself came upon the scene in person. He gives the story of the events related in his first two books on hearsay as it was current in the monastery, and has been a man of unlimited credulity even beyond his contemporaries, but probably more deceived, though perhaps by himself, than a deceiver. The ultimate popularity of the cultus which dates from this time seems to have been due to three persons, Bishop Turbe, who succeeded to the See of Norwich in 1146, Richard de Ferraris, who became prior in 1150 after the translation to the chapter-house, and Thomas of Monmouth himself, the saint's sacerst. These men were all anxious for reasons of their own to establish the new cultus. In Lent, 1150, Thomas had three visions in which Herbert of Lossinga (d. 1119), the founder of the cathedral, appeared and ordered the translation of the body from the monks' cemetery to the chapter-house. At this point the prior Elias died and was succeeded by Richard de Ferraris, "a staunch supporter of the bishop and of Thomas." The body was translated to the chapter-house and then to the cathedral in July, 1151, and again moved on 5 April, 1154, to the apsidal chapel of the Holy Martyrs to the north of the high altar, now known as the Jesus Chapel. The real spread of the cultus dates from the translation to the cathedral when there was a great burst of enthusiasm accom-
panied by visions reported by various persons.

We may now consider the story of the martyrdom as given by Thomas and the evidence adduced by
him. William had been in the habit of frequenting the houses of the Jews and was forbidden by his friends to have anything to do with them. On the Monday in Holy Week, 1144, he was decoyed away from his mother by the offer of a place in the archdeacon's kitchen. Next day the messenger and William were seen to enter a Jew's house and from that time William was never again seen alive. On the Wednesday, after a service in the synagogue, the Jews lacerated his head with thorns, crucified him, and pierced his side. For this last scene Thomas produces the evidence of a Christian serving-woman, who, associated with the scene, and who was in a door of a boy fastened to a post, as she was bringing some hot water at her master's order, presumably to cleanse the body. She afterwards found a boy's belt in the room and in after years pointed out to Thomas the marks of the martyrdom in the room. When, a month after the martyrdom, the Jews were washed in the cathedral the body was found in the head and traces of martyrdom in the hands, feet, and sides. The servant's evidence was apparently not produced till Thomas was preparing to write his book. On Thursday the Jews take counsel about the disposal of the body, a fact which suggests that, if there is any truth in the story at all, the death of the boy was due to accident, perhaps some frequenting of the Jews. The body was thrown in the hands, feet, and sides. The servant's evidence was apparently not produced till Thomas was preparing to write his book. On Thursday the Jews take counsel about the disposal of the body, a fact which suggests that, if there is any truth in the story at all, the death of the boy was due to accident, perhaps some frequenting of the Jews. The body was thrown
William of Ockham, fourteenth-century Scholastic philosopher and controversial writer, b. at or near the village of Ockham in Surrey, England, about 1250; d. probably at Munich, about 1319. He is said to have studied at Merton College, Oxford, and to have been taught by Duns Scotus. At an early age he entered the Order of St. Francis. Towards 1310 he went to Paris, where he may have had Scotus once more for a teacher. About 1320 he became a teacher (magister) at the University of Paris. During this portion of his career he composed his works on Aristotelian physics and on logic. In 1323 he was elected as chancellor of the university in order to devote himself to ecclesiastical politics. In the controversy which was waged at that time between the advocates of the papacy and those who supported the claims of the civil power, he threw his lot with the imperial party, and contributed to the polemical literature of the day a number of pamphlets and treatises, of which the most important are: "De Sententiis auctoritate," "Compendium errorum Joannis Pape XII.," "Quaestiones octo de auctoritate summii pontificii". He was cited before the pontifical Court at Avignon in 1328, but managed to escape and join John of Jandun and Marsilius of Padua, who had taken refuge at the Court of Louis of Bavaria. It was to Louis that he made the boastful offer, "Tu me defendas gladio; ego te defendam calamitate.

In his controversial writings William of Ockham appears as the advocate of secular absolutism. He denies the right of the popes to exercise temporal power, or to interfere in any way whatever in the affairs of the Empire. He even went so far as to advocate the validity of the adulterous marriage of Louise's son, on the ground of political expediency, and the absolute power of the State in such matters. In philosophy William advocated a reform of Scholasticism both in method and in content. The aim of this reformation movement in general was simplification. This aim he formulated in the celebrated "Law of Parsimony", commonly called "Ockham's Razor," which was an assertion of the principle of the "id est simpliciter". With this tendency towards simplification was united a very marked tendency towards skepticism, a distrust, namely, of the ability of the human mind to reach certainty in the most important problems of philosophy. Thus, in the process of simplification, he denied the existence of universal species, rejected the distinction between essence and existence, and protested against the Thomistic doctrine of active and passive intellect. His skepticism appears in his doctrine that human reason can prove neither the immortality of the soul nor the existence of the divine unity, and infinity of God. These truths, he teaches, are known to us by Revelation alone. In ethics he is a voluntarist, maintaining that all distinction between right and wrong depends on the will of God. William's best known contribution to Scholastic philosophy is his theory of universals, which is a modified form of Nominalism, though it is foreign to the Scotist type. The universal, he says, has no existence in the world of reality. Real things are known to us by intuitive knowledge, and not by abstraction. The universal is the object of abstractive knowledge. Therefore, the universal concept has for its object, not a reality existing in the world outside us, but an image or representation which is a substitute for real things, and the term of the reflective act of the mind. Hence the universal is not a mere word, as Rosevin taught, nor a surn, as Abelard had it, nor an entity, nor an abstract noun, but a mental substitute for real things, and the term of the reflective process. For this reason Ockham has been called a "Terminist", to distinguish him from Nominalists and Conceptualists.

Ockham's attitude towards the established order in the Church and towards the recognized system of philosophy in the academic world of the time was polemical. He, indeed, been called "the first Protestant". Nevertheless, he recognized in his polemical writings the authority of the Church in spiritual matters, and did not diminish that authority in any respect. Similarly, although he rejected the rational demonstration of several truths which are fundamental in the Christian system of theology, he never, however, repudiated them in orthodox form. His effort to simplify Scholasticism was no doubt well-intentioned, and the fact that simplification was the fashion in those days would seem to indicate that a reform was needed. The over-refined subtleties of discussion among the Scholastics themselves, the multiplication of formalities by the followers of one or the other side, the constant quarrels among the Thomists to their interpretation of the intensional species, and the introduction of the abstruse system of terminology which exceeded the bounds of good taste and moderation—all these indicated that the period of decay of Scholasticism had set in. On the other hand, it must be said that, while his purpose may have been the best, and while his effort was directed towards correcting an abuse that really existed, Ockham carried his process of simplification too far, and sacrificed much that was essential in Scholasticism while trying to rid Scholasticism of faults which were incidential.

See Ockham's works: Quodlibets (Strasburg, 1491); Summa logicae (Venice, 1508); Super Libros Sent. (Lyons, 1455). See also DURBEE, Marty. Univ. Paris, 12 (Paris, 1891), pt. 1: SOCLE, Hist. de la thologie anc. et mod. (Paris, 1903); CHELLE, "L'OEuvre de Thomas d'Aquin" (Oxford, 1903); De WITTE, Hist. of Med. Phil. (tr. COOFFY (New York, 1909), 420 sqq.; TURNER, Hist. of Phil. (Boston, 1903), 404 sqq.

William Turner.

William of Paris, Saint, Abbot of Eskill in Denmark, b. 1103; d. 1202. He was born of a noble French family. He studied at the University of Paris, and at the University of Orléans. He was sub-prior of the monastery when Bishop Abeslaus of Lund, who had heard reports of William's sanctity, sent Saxo Grammaticus to Paris to request his assistance.
ance in restoring religious discipline in his diocese. The saint acceded to his request, becoming Abbot of Eski'll, where he has been venerated and miraculous images of the primitive observance of their rule. He was canonized on 12 February, 1224, his feast being observed on 6 April.

William of Perth (or of Rochester), Saint, martyr, b. at Perth; d. about 1201. Practically all that is known of this martyr comes from the "Nova legenda Anglica", and that is little. In youth he had been somewhat wild, but on reaching manhood he devoted himself wholly to the service of God. A baker by trade, he was accustomcd to set aside every tenth loaf, which he sent to Marmion, but one morning, before it was light, found on the threshold of the church an abandoned child, whom he adopted and to whom he taught his trade. Later he took a vow to visit the Holy Places, and, having received the consecrated wafer and staff, set out with his adopted son, whose name is given as "Cockernay Donur", which is said to be Scots for "the Roamer". They stayed three days at Rochester, and purposed to proceed next day to Canterbury, but instead David wilfully misled his benefactor and, with robbery in view, felled him with a blow on the head and cut his throat. The body was discovered by a mad woman, who plaited a garland of flowers and placed it first on the head of the corpse and then her own as she begged the saint to let her. On learning her tale the monks of Rochester carried the body to the cathedral and there buried it. In 1256 the Bishop of Rochester, Lawrence de S. Martino, obtained the canonization of St. William by Pope Innocent IV. A beginning was at once made with his shrine, which was situated in the north-east transept, and attracted crowds of pilgrims. At the same time a small chapel was built at the place of the murder, which was thereafter called "Palmersdene". Remains of this chapel are still to be seen near the present St. William's Hospital, on the road leading from Horsted Farm to Maidstone. On 18 and 19 February, 1300, King Edward I gave two donations of seven shillings to the shrine. On 29 November, 1326, Pope Boniface IX granted an indulgence to those who visited and gave alms to the shrine on certain specified days. St. William is represented in a wall-painting, which was discovered in 1883 in Frinton church, near Rochester, which is supposed to have been painted about 1250-1260. His feast was kept on 23 May.

Arta SS., 1485; HOFMANN, Nova legenda Anglica, II (Oxford, 1901), 457; Archaeologia Cantiana (London, 1856—); III, 199; IV, 141; XV, 331; XXI, 225; xxvii, 190; XXIII, 127; xxvii, 13; L., 199; Calendar of Calendar of Rolls, 1226-7; Bridgell in The Month (London, 1891); STANTON, Memoirs of England and Wales (London, 1846); 228, 618; CHALLONER, British Saints. I. (London, 1745), 342.

John B. Wainwright.

William of Poitiers, Norman historian, b. of a noted family, at Prêaux near Pont Audemer, Normandy, about 1020. One of his sisters was abbess of a monastery at Prêaux. About 1040 he went to make his studies at Poitiers (whence his surname). After leaving the cloister, he engaged in several battles, he took orders, and became chaplain to Duke William the Conqueror, whose history he resolved to write. Hugh, Bishop of Liéus, brought him to his cathedral and appointed him archdeacon. He fulfilled these duties under Hugh and his successor Gilbert Mamnon, who had founded a sort of scholarly academy for the famous and learned canons of the monastery. Important discussions were discussed. William was considered one of the best informed men of his time; he knew the Greek and Latin authors. He lived to an extreme old age, the date of his death being unknown, but it is placed about 1087. He is chiefly known through Ordinaries Vitalis (I, IV, passim), who speaks of his talent for versification and says that he communicated his verses to young students in order to instruct them in the poetic art. His chief extant work is his Life of William the Conqueror, "Gesta Guilielmi II, ducis Normannorum", which exists only in a single MS. (Cotton MS., British Museum), but was lost, according to which the work has been published (ed. Duchesne, "Norman Scriptores", 178-213). This work was composed at a single writing, and was offered to King William by the author between 1061 and 1067. The beginning (as far as 1047) and the end of the work (from 1088) are lost. According to Orderic Vitalis the account reached 1071. As sources he made use of Dudon de St. Quentin and annals now lost. He also interrogated the witnesses of events and reproduced in part personal recollections. Hence his work has the value of a contemporary source based on direct testimonies. Although the style has the pretentious character of the writings of his period, the current of the style is that of a panegyric of William. Among the most important passages must be mentioned the sojourn of Harold in Normandy and the Conquest of England. Unfortunately the first part, dealing with the early life of Duke William, has disappeared. Editions of his works are: A. Duchesne, "Normanorum Scriptores" (Paris, 1842, reprinted in P. L., XXIX, 1216-70; G. "Scriptores". William de Conquestors", London, 1845), 78-129, French tr. Guizot, "Collection de mémoires relatifs à l'Histoire de France" (Paris, 1826), XXIX.


Louis Breher.

William of Ramsey, flourished about 1219. Nothing is known of his life except that he was a monk of Crowland Abbey who had been born at Ramsey, and who wrote lives of saints, some of which are in verse. He has been confused with William of Crowland, Abbot of Ramsey and afterwards of Chlyn, who died in 1179. William of Ramsey wrote a poem on the translation of St. Guthlac, a prose account of the translation of St. Neot (printed in Acta SS., VII July, 230), a prose life of St. Walheof (printed in Michel, "Chroniques Anglo-normandes") Liedermann ascribes to him other works on Waltheof found in the same MS., and Baronius regarded him as the author of the Life of St. Edmund of Canterbury published by Sirrus. Verified lives of St. Fremund, St. Edmund the King, and St. Birinus are attributed to him by Leland.


Edwin Burton.

William of Rubruck. See Rubruck, William.

William of St-Amour, a thirteenth-century theologian and controversialist, b. in Burgundy in the first decades of the thirteenth century; d. in Paris about 1273. About the year 1250 he became professor of theology at the University of Paris, and, a few years later, became a leader of the so-called "seculars" at the University and had a certain influence on its novices. In 1256 he published his attack on the mendicants, entitled "De perilus novissimorum temporum", which was followed ten years later by the "Liber de Antichristo". In both of these he went outside the merits of the question in dispute and with merciless wit poured ridicule on the ways and manners of the friars, while attacking the mendicancy as unchristian and savouring rather of Antichrist than of Christ. The first of these treatises was condemned to be burned, and the author was banished from France in a decision rendered at Angers by Alexander IV in 1256. In 1263 William returned to Paris and resumed his work as a teacher. For an account of the dispute at the University of Paris between the "seculars" and the mendicants, in
which William of St-Amour took a most prominent part, see MENDICANT FRIARS.

In the course of time the work "De periculis", on account of the vehemence of its attack on the very foundation of the mendicant institutions, became a hindrance rather than a help to the advocates of the university's rights, while on the other side the Franciscans especially were embarrassed by the work entitled "Introductio in evangelium uterum", commonly supposed to have been written by John of Parma, General of the Franciscans. It was only long after the death of William of St-Amour that the dispute was ended, although at Paris a compromise had been reached between the university and the Franciscans and Abbot Simon of St-Thierry and William wrote only the first chapters. His works were first printed by Tissier in "Bibliotheca Cisterciensis", IV (Bonofoante, 1669), and republished in P. L., CXXX (Paris, 1885).


ANTOINE DEGERT.

William of Sens, a twelfth-century French architect, supposed to have been born at Sens. He is referred to in September, 1174, as having been the architect who undertook the task of rebuilding the choir of Canterbury cathedral, originally erected by Conrad, the prior of the monastery, and destroyed by fire in that year. A document written by one of the monks of the monastery, describing the fire, tells us that William of Sens was asked to rebuild the choir. In 1179 or 1178 the architect, in consequence of a fall, had to abandon the work, and returned to France, having succeeded by another hand in "founding the church of St. Bernard the Englishman", who completed the eastern portion of the church, and finished it in 1184. Viollet-le-Duc believed, from the close analogy between the twelfth-century part of Canterbury cathedral and that portion of Sens cathedral constructed about the same time, that the tradition associating the name of William of Sens with Canterbury cathedral was well founded, but he was not able to add very much to our knowledge beyond a statement that his death occurred within a few years after his return to France. Various histories of Canterbury cathedral refer to him, and all the available information respecting him was reproduced by Viollet-le-Duc in his work on French architecture and in a monograph on the cathedral at Sens.

GEORGES CHARLES WILLIAMSON.

William of Shoreham (de SORHOM), an English religious writer of the Anglo-Norman period, b. at Shoreham, near Sevenoaks, in Kent, in the latter half of the twelfth century; d. at the monastery of St. Albans, 1313 he became Vice of Chart Sutton, in Kent. At this rectory was then a benefice of Leeds priory, it is probable that William was one of the Austin canons at that priory. He is the author of various religious poems, and probably of the earliest English version of the complete Psalter. The poems and the Psalter, both on the same manuscript and in the same hand-writting, are preserved in the British Museum (Addi-

Michael Ott.

William of Turbeville (Turbe, Terbo, or de TURBEVILLE), Bishop of Norwich (1146-74), b. about 1095; d. at Norwich in January, 1174; educated in the Benedictine cathedral priory of Norwich, then recently founded by Bishop Herbert de Losinga, and afterwards made a college, and became deacon and later prior. He was present at
the Easter synod of 1144, at which a secular clergyman, named Godwin Sturt, told the exceedingly improbable story that his nephew William, a boy of about twelve years, had been murdered by the Norwich Jews during the preceding Holy Week. Though many denounced the story of the ritual murder as an imposture, William used all his influence to give credence to it. When Eborard resigned the See of Norwich to join the Cistercians, the monk-cannons elected their prior William as his successor in 1146, despite the strong opposition of John de Caimeto, sheriff of Norwich County and a friend of the Jews. William was consecrated by Archbishop Theobald of Canterbury in the same year. As bishop he let nothing undone to spread the cult of the "boy's" remains; for four occasions he had the boy's remains transferred to more honourable places, and in 1168 even erected a chapel in his honour in Mousehold Wood, where the boy's body was said to have been found. It was also at his instance that Thomas of Mornmouth, a monk of Norwich priory, wrote: "The Life and Miracles of St. William of Norwich", the only extant authority for this legend, which is now commonly discredited.

William was present at the consecration of Bishop Hilary of Chichester in 1147, of Geoffrey of Monmouth, Bishop of St. Asaph, in 1152, and of Archbishop Roger Pontifex of York, at Westminster Abbey, 10 Oct., 1154, and at the coronation of Henry II, 1153. He was a member of the Council of Northampton, and on 3 June, 1162, he was present at the consecration of Archbishop Thomas Becket of Canterbury, whom he firmly supported later in the conflict with Henry II. Though he was prevailed upon to subscribe to the Constitutions of Clarendon (1164), he soon gave unmistakable evidence of his loyalty to the Holy See, and openly deplored the measures taken against Peter des Evreux, Bishop of Norwich in the cathedral of Norwich in 1166. After the murder of Archbishop Becket, 29 Dec., 1166, history makes little mention of William. He was a friend of John of Salisbury, five of whose letters to William are printed in F. L. CXCIX.—xxvi., 128, 173, 265. 


Michael Ott.

William of Tyre, Archbishop of Tyre and historian, b. probably in Palestine, of a European family, 1190; d. 1219; was consecrated to the See of Tyre, Dec. 29, 1190; the exact date being unknown. It is not known whether he was French or English. His studies, which were made "beyond the seas", in Italy or France, seem to have been very comprehensive, for besides Greek and Latin he learned Arabic, which he knew sufficiently well to write a history of the Mussulmans according to Arabic sources. He knew the Classics and the Church Fathers and cited Virgil and Seneca, Cicero and others. He was at Tyre in 1165 and had become a cleric; it was he who blessed (29 Aug., 1167) the marriage between Amaury, King of Jerusalem, and Maria Comnena, niece of the Emperor Manuel. He became Archbishop of Tyre, fulfilled an important diplomatic mission to Manuel Comnenus (who had just succeeded his brother Constantine) and acquired a certain admiration for the Byzantine Empire, and his temperate opinions of John and Manuel Comnenus are in contrast with the tone of other European chronicles. The book of William of Tyre was continued by Ernoul and Bernard of Corbie down to 1231, Editions: "Historiens occidentaux des croisades", iv (Paris, 1841); P. L. CCI, 205, 519. See W. H. C. 1902; G. W. W., xxvi, 255, note 3. Louis Brehier.

William of Vercelli (or William of Monte Vergine), the founder of the Hermits of Monte Vergine, or Williamites, b. 1085; d. 25 June, 1142. He was the son of noble parents, both of whom died while he was still a child, and his education was entrusted to one of his kinsmen. At the age of fifteen he made up his mind to renounce the world and lead a life of penance. With the help of the Vercelli, he went on a pilgrimage to St. James of Compostella, and, not content with the ordinary hardships of such a pilgrimage, he encircled his body with iron bands
to increase his suffering. After this journey he started on a pilgrimage to the Holy Land, but it was revealed to him that he would be of greater service to God if he remained in Italy. He built himself a hut on Monte Vergine, wishing to become a hermit and live in solitude, but it was not long before many people flocked to him to put themselves under his guidance, being attracted by the sanctity of his life and the many miracles which he performed. Soon a monastery was built, and by 1119 the Congregation of Monte Vergine (q. v.) was founded. St. William lived at Monte Vergine until the brethren began to murmur against him, saying that the life was too austere, that he gave too much in alms, and so one day many people flocked to him to leave Monte Vergine and thus take away from the monks the cause of their grievances. Roger I of Naples took him under his patronage, and the saint founded many monasteries, both of men and of women, in that kingdom. So edified was the king with the saint's sanctity of life and the wisdom of his counsels that, in order to have him always near him, he built a monastery opposite his palace at Salerno. Knowing by special revelation that his end was at hand, William retired to his monastery of Guglieto, where he died, and was buried in the church.

Arnt, S., V June, 112; VI June, 259; Renda, Vita... S. Odescal. (Naples, 1894).

PAUL BROOKFIELD.

William of Ware (William de Warre, Guard, Guard, Varro, Varro or Varros), b. at Ware in Hertford; the date of his birth and of his death are unknown. He founded in 1258 the order of the Dudagles. According to Woodford he entered the Order of St. Francis in his youth and little thinks he may have been the "Frater G de Ver" who was at the London convent about 1250. He was St. T. P. of Paris, where most of his life was spent. Pitts calls him St. T. P. of Oxford, but his name does not occur in the list of Franciscan Masters at Oxford. That he studied there is not improbable, but there is no authority for the statement. He is said by Dugdale to have been a pupil of Alexander of Hales (d. 1245), and several authorities concur with Bartholomew of Pisa (1399) in calling him the teacher of Duns Scotis. Wadding tells us that on the tomb of Scotus in the old Franciscan church at Cologne was inscribed: "Magnificus Gulielmus Varro Preceptor Scoti." Scotus mentions William twice in his works (Quaest. super libros metaph. Aristotelis, lib. V, q. 10). He was renowned for his deep knowledge of both Aristotelian and Christian philosophy, and because of the solidity of his teaching he came to be styled "Doctor Fundator" by Wilmot and later writers. William's "Commentary on the Sentences" may be found in many fourteenth-century MSS.; at Oxford in Merton College, MS. 103-104; it has never been printed. Other works of his enumerated by Wadding are: "Lecture theologico" (1 vol.); "Quodlibetice questions" (1 vol.); "Questions ordinaria" (1 vol.); and "Comment. in Aristot." (several volumes). William's teaching on the Immaculate Conception as found in his Commentary on the Third Book of St. Thomas has been published under the title: "Fr. Gulielmus Guard... Quaestiones disputatae de Immac. Concep. B.M.V." (Quaracchi, 1904).


PASCUAL ROBINSON.

William of Waynfee, Bishop of Winchester and Chancellor of England, b. towards the end of the first half of the thirteenth century; d. 11 August, 1456. Son of Richard Patten (alias Barbour), a gentleman of Waynfee, in Lincolnshire, and of Margery Breton, he was educated at Wincchester College, though not apparently a scholar on the foundation, and at the University of Oxford, where he graduated as bachelor of divinity. He seems to have been ordained sub-deacon at Spalding (the dates are somewhat uncertain) in January, 1420-1, deacon soon afterwards, and priest in 1426. Three years later he was appointed master of Winchester School, and in 1438 Cardinal Beaufort, Bishop of Winchester, presented him to the manor of Monte Magdalene's hospital near that city, a preceptory which doubled his income. In 1440 the young King Henry VI visited Winchester and made the acquittance of Waynfee, whom he selected to be first master and in 1443 of his newly-founded college of Eton, near Windsor. Here he laboured with much success for four years, winning high favour and regard from King Henry, who on the death of Beaufort in 1447 nominated Waynfee as his successor in the See of Winchester. Nicholas V confirmed the appointment, and the new bishop consecrated on 13 July, 1447, in Eton College chapel, and enthroned six months later in Winchester cathedral in presence of the king. Within a year of his taking possession of his see he manifested his zeal for learning by obtaining a royal charter for the foundation of a hall at Oxford dedicated to his old patroness St. Mary Magdalen. Magdalen Hall came into existence in August, 1448, and existed under that title for some ten years, after which it was replaced by the larger foundation, established on the site of the former hospital of St. John, and known ever since as Magdalen College. The buildings, including the chapel, were, as far as erected in the founder's life-time, completed by 1480, and the following year Waynfee's statutes were approved by Sixtus IV and duly promulgated. Before his death the founder largely increased the endowments of the college, chiefly by the annexation of ecclesiastical and monastic property; and he also provided it with a large and valuable library. A grammar-school, for the education of the choristers and other junior members of the college, likewise formed part of the new foundation.

Returning to Waynfee's early years as Bishop of Winchester, we soon find him involved in the political troubles of the time. The serious rebellion led by Jack Cade in 1450 was brought to an end mainly through the conciliatory and statesmanlike method in which Waynfee dealt with the insurgents. In 1452-3 he was faced with formidable disturbances caused by the ambitious schemes of Richard, Duke of York, the bishop never ceased to labor in the cause of peace. His sympathy with the Lancastrian party exposed him, of course, to the odium of the Yorkists, who stirred up the people of Winchester against him and even intrigued to deprive him of his see. Henry VI, however, never deserted him. He flocked to extend for his fullest confidence, named him visitor of the royal colleges of Eton and King's, Cambridge, and in 1456 appointed him chancellor of the kingdom in succession to
Thomas Bourchier. Within a year of his receiving the great seal he found himself involved in the prosecution of his old friend and fellow-student, Reginald Peacocke, Bishop of Chichester, who was tried at Lambeth for teaching and preaching the Lollard errors. Peacocke was deposed from his see, and his books burned not only in London but also in Oxford, in 1361. In 1379 he found himself the convocation of the university. The War of the Roses, which broke out in earnest in 1358, placed the chancellor in a difficult position. The triumph of Henry at Ludlow was followed by a new outbreak of the Yorkists. Waynnelee's efforts for peace and conciliation were fruitless, and he resigned his chancellorship. He remained, however, on the Lancastrians at Northampton. A still more decisive victory of the Yorkists on Palm Sunday, 1461, resulted in the proclamation of the Duke of York as king (Edward IV), and Waynnele, after lying in hiding for a year, recognized the new order of things and received a full pardon from King Edward. For nine years, freed from hisencumbrances, he lived himself with the administration of his diocese and the supervision of Eton College; but in 1470, the revolt of Warwick "the king-maker" having released Henry VI from prison, Waynnele performed the second coronation of his old master. The hopes of the Lancastrians were, however, finally destroyed by their defeat at Barnet, February 1471, resulting in the deaths of Henry and his son Edward. Waynnele asked for, and obtained, another full pardon from Edward IV, swore fealty to him and his son, entertained him at Magdalen College, and assisted at his funeral in 1483. Richard III was also received by him at Magdalen, immediately after his coronation, and assigned certain estates to the college in memory of his visit. It was about this time that the venerable bishop, now in the thirty-eighth year of his episcopate, founded and endowed a grammar-school at Wayneleet, his native village in Lincolnshire. Not long afterwards he retired to his palace of South Waltham, where he drew up and signed his will on 27 April, 1486, leaving all his lands to his beloved college at Oxford. Where he was buried in the chantry chapel built by himself behind the choir of Winchester Cathedral, where 5000 masses were by his direction celebrated for the repose of his soul, in honour of the Five Sacred Wounds. The effigy on his tomb has been thought by his biographers to be an authentic portrait; it is in any case a work of some merit and beauty.


D. O. HUNTER-BlAIR.

William of Wykeham, Bishop of Winchester, Chancellor of England and founder of Oxford College: b. between July and Sept., 1321; d. 27 Sept., 1386. A native of Wickham, in Hampshire, he was educated at Winchester Grammar School, became the tutor of Edward, Prince of Wales, and by the advice of the bishop (Edington) and then of King Edward III, into whose service he passed at the age of about twenty-three, in the capacity of architect and surveyor. He superintended much important building, including the reconstruction of Windsor Castle, and was associated with the design of the tower of London and with the chancery of the time, by receiving valuable ecclesiastical lands, although not even in minor orders. Between 1357 and 1361 rectories, prebends, canonsries, an archdeaconry, and a deaconry were conferred on him, as well as the keepership of a dozen royal castles and manors. It was not, however, until Dec., 1361, that he received minor orders from Bishop Edington, who ordained him priest in the following year. At the same time he became warden of the royal forests in the south of England, and advanced rapidly in the favour of the king, who gave him his entire confidence, consulted him on everything, and named him, in 1364, keeper of the privy seal, an office which so increased his power and influence that, according to Froissart, he "reigned in England, and without him they did nothing". In Oct., 1366, he was elected, on the king's recommendation, to succeed Edington as Bishop of Winchester. The election was, after some delay, confirmed by Pope Urban V, and Wykeham was consecrated on 10 Oct., 1367, having been, a month previously, appointed chancellor of the kingdom.

Raised thus in a few weeks to the richest bishopric and the highest civil office in England, Wykeham was unfortunate in the coincidence of his chancellorship with the serious reverses sustained in the war with France (Avery for the removal of the great offices of state from the hands of clerics led to Wykeham resigning the great seal in 1372, and gave him more leisure for his episcopal duties. In 1373 he personally visited every church and monastery in his diocese, reformed abuses at Seaford Priory, the hospital of St. Cross, and other religious houses, and made plans for the great educational foundations which were to be the glory of his name. In 1374, however, his work was interrupted by the troubles brought on him by the hostility of John of Gaunt. He was impeached for misgovernment and for misappropriation of state funds; and though only a single minor charge was said to be proved against him, the temporalities of his see were seized, and not released until the death of Richard III. The accession of Richard II saw Wykeham restored to favour; a full pardon was granted to him both by king and parliament, his revenues were restored to him, and he was able to resume the project of founding his college at Oxford. The charter was issued, with royal and papal licence, in 1379; the foundations were laid in 1380; and six years later the college (New College, Oxford) was laid solemnly inaugurated, the buildings and the endowment being on a scale equally magnificent, and the total number of members on the foundation amounting to no less than a hundred. Side by side with this splendid institution, and closely connected with it, grew up the equally famous grammar school of St. Mary at Winchester, the foundation of which was authorized by papal Bull in 1378, and the charter issued in 1382, providing for the education of seventy-four scholars in preparation for their entering the founder's college at Oxford. This union of grammar school and university was imitated by Henry VI who founding Eton and King's College, Cambridge; and there are other examples of it. Wykeham was the first founder of a college in which the chapel was an essential part of the
design; and his statutes provided for stately and elaborate services, including the daily performance of the Divine office "with chant and note", and the daily singing of seven Masses at the high altar. Every detail of the studies and of the scholastic discipline was regulated by himself; and probably, of all the pre-Reformation colleges of England, Winchester is the one in which (in spite of the change of religion) the original statutes are most closely observed, and the memory of the founder is most deeply venerated. Wykeham's collegiate buildings, finished about 1357, are still in use, but there have been extensive modern additions, and the college still ranks with the greatest of English public schools.

Another important work undertaken by Wykeham was the rebuilding of the nave of his cathedral, or rather its transformation from Norman to Perpendicular. This work, begun by him in 1394, was completed by his successors Cardinal Beaufort and Waynelot. Meanwhile the bishop, after some years of non-intervention, especially one of his most hopeful for the second time (in 1389) been appointed chancellor, and discharged the office to the satisfaction of Richard II. In little more than two years, however, he finally resigned the position, and from that date until his death took no active part in politics, although his ability and integrity caused him to be frequently included in committees of the Pope and in royal commissions. He spent the last three years of his life in retirement at his palace of South Waltham, and in 1402 found it necessary to appoint two coadjutor bishops, both fellows of New College. He made his will in July, 1403, bequeathing large sums for charitable purposes and for masses and suffrages for his soul. Fourteen months later, on a single day, interrupted prayer, he passed peacefully away. According to his own wish he was buried in the chantry built by himself on the south side of the nave of his cathedral, on the site of an altar of the Blessed Virgin. A beautiful altar-tomb, with a recumbent figure, perpetuates the memory of a prelate who, if not specially distinguished as a statesman or a man of learning, was certainly one of the most liberal, generous, and magnanimous occupants of the historic See of Winchester.


D. O. Hunter-Blair.

William Perault (Perault, Peraldus, Peral- tus), writer and preacher. b. at Perault, France; d. at Lyons; the date of his death is disputed, some placing it before 1290, others extending it to about 1270 or 1275. He studied at the University of Paris, and there, being drawn to the religious life by the preaching perhaps of Blessed Jordan of Saxony, he was received into the Dominic Order. It is thought that Perault was somewhat advanced in years when he embraced the religious state, although the precise date of his entrance into it is also unknown. He entered the order at Paris, but was destined, according to a custom then existing, for the convent at Lyons. At Lyons, where he passed his life, at once contemplative and active, he laboured for some time to spread the Church by the brilliance of his writings and preaching and by the charm and splendour of his virtues. His part in ecclesiastical affairs was for a time also very important. For fully ten years he performed all the episcopal functions of the Church of Lyons, having been chosen for this work during the vacancy of the see, although he was not a canon. At the order, borne the title of Archbishop of Lyons from 1245 to 1267. Because of Perault's long labours in ministering to the needs of the diocese, he himself came to be known as the Bishop or Archbishop of Lyons. This error was further emphasized by the title of bishop which a later hand added to many of his writings. While then, we are assured by such trustworthy authors as Gerson, Pére Alexandre, Echard, and Huet that William Perault was never Archbishop of Lyons, as the authors of the "Gallia christiana" would have it, and Huet,Dupin by no means justified on the other hand in saying that he was never more than a religious of the Order of Preachers (cf. Touron, "Hist. des hommes illustres," I, 1, 2, 181). Known and revered far and wide for singular gifts of nature and grace, he was a man truly powerful in word and work—well deserving the triple title given to him by all those who knew him.

His most important works are: "Summa de virtutibus et vitii" (Cologne, 1497, 1618, 1629; Venice, 1492, 1497; Rome, 1557; Lyons, 1668); "Sermones de tempore et de sanctis", which appeared under the name of William III of Paris (Paris, 1514; Cologne, 1629); "De eruditione seu instituzione religiosa" (Paris, 1512; Louvain, 1573; Lyons, 1583); "De regimine principum", which, as in the Roman edition of 1570, was attributed to St. Thomas and of which, in fact, St. Thomas wrote a part: "Speculum religiosorum seu institutionum vitae spiritualis", which appeared under the name of Humbert V, Master-General of the Order of Preachers.


William the Clerk (of Normandy), French poet of the thirteenth century. Nothing is known of his life except that he was a clerk of Normandy. Among the works, which may be assigned to him by some certainty, are: "Bestiaire divin" (ed. Hippueau, Caen, 1833), a moral and theological treatise on natural history, and, of more importance, a work composed about 1210, as the author, in his description of the dove, depicts the sad condition of the Church in England in 1205; "Beaut de Dieu", an allegorical poem, composed in 1226 (ed. Martin, Halle, 1669); "Joies Nostre Dame" (ed. Reinsch in "Zeitschrift für Romanische Philologie", III, 1870, p. 2); "Tres mes de Pevesele de l'orgueil", "De la Boline", "De tolle Tobie" (ed. Reinsch in Herrig, "Archiv", 1881). A legend of "St. Magdalene" is also credited to him. The "Roman de Terzus", which is connected with the romances of the Round Table, the "Fabulaux" (short stories), "Prestre et Alson", "Male Honte", and "La fille à la bourgeois" are no longer regarded as his. The legend probably lived for a time in England, as many Norman clerks did, he did not use the Anglo-Norman dialect, but the French.

Seiger, "Histoire littéraire de la France, XXII, XXIII (Paris, 1850); Seguer, Éléments de la poésie des Guillaume le Clerc de Normandie et de Touron, 2 vol.; Seigney, Guillaume le Clerc de Normandie à l'Université de Paris, 4 vol. (1881).

Louis N. Delamarre.

William the Conqueror, King of England and Duke of Normandy, was the natural son of Robert, Duke of Normandy, his mother, Herleva, being the daughter of a tanner of Falaise. In 1035 Robert set out upon a pilgrimage to Rome, in which he died. Before starting he presented to the nobles this child, then seven years old, demanding their allegiance. "He is little", the father said, "but he will grow, and, if God please, he will mend." In spite of the murder of three of his guardians, and of attempts to kidnap his own person, the child, who had proved not what his father, became the ruler of Normandy in his father's place. He seems to have been a youth of clean life and of much natural piety, while the years of storm and stress through which he passed gave him an endurance and far-sighted resolution of character which lasted to his life's
end. In 1047 a serious rebellion of the nobles occurred, and William with the aid of Henry, King of France, gained a great victory at Val-es-Dunes, near Caen, which led, the following year, to the capture of the two strong castles of Auneçon and Domfront. Using these as his base of operations, the young duke, in 1064 and the following years, made himself master of the province of Maine and thus became the most powerful vassal of the French Crown, while on occasion to bid defiance to the king himself.

Meanwhile William had begun to take a great interest in English affairs. How far his visit to England in 1051 was directly prompted by designs upon the throne, it is impossible to say. It is in any case likely that his marriage, in spite of the papal prohibition, with Matilda, the daughter of Earl Godwin, to whom in 1054, he was intended as a check upon the influence exercised in that powerful quarter by Earl Godwin and his sons. Through the mediation of Lanfranc, the future archbishop, the union was legitimized by papal dispensation: in 1059, but William and his wife consented to found two abbeys at Caen, by way of penance for their contumacy. Earl Godwin, in the meanwhile, lost Normandy, for he was the nephew of Duke Richard II (d. 1066). All through the reign, the king himself and at least a minority of his subjects had turned their eyes across the water, realizing that the Continent represented in general higher religious ideals and higher culture than prevailed at home. Whether an explicit mains in the north, primarily the English to the duke may be doubted, but one fact stands out clearly from a mass of obscure and often conflicting details: that King Harold, about the year 1064, finding himself on Norman soil, was constrained to take a solemn oath of allegiance to William. Neither can there be much doubt that this pledge was given with explicit reference to the duke's intention of conquering England. The death in 1065 of this oath by Harold at the Confessor's death enabled William to assume the character of an avenger of perjury. He was probably sincere enough in believing himself constituted by God champion of the Church, and in obtaining from Pope Alexander II not only a blessing on his enterprise, but the gift of the treasure at the Confessor's death to him. A century later Henry II, when projecting his conquest of Ireland, adopted a similar role. At the same time it is not now disputed by impartial historians (e.g. H. C. Davis, or C. Oman) that the claim to establish a better order of things was in fact justified by the event. The Norman Conquest, in fact, using as a weapon the appeal to that level of culture which the continental peoples had already reached and left it for the Plantagenets of Anjou to make England in her turn 'a leader among nations'.

After the invasion and the decisive battle of Hastings, William at once marched on London, and there the best and wisest men of the kingdom, for example the Archbishop of York, and St. Wulstan, Bishop of Worcester —came in and tendered submission. Before the end of the year the king was crowned by Aldred (to the exclusion of Sigward) in the newly consecrated abbey-church of Westminster. In 1067 William revisited Normandy, but, owing perhaps in part to the tactlessness or imprudence of the regents, Odo of Bayeux and William Fitzosborn, he was recalled by an alarming series of popular outbreaks: first the south-west, with Exeter for a rallying-point, then the Welsh border, under the Earls Edwin and Morcar, then Northumbria, under Earl Godpatic, to be followed next year (1069) by a still more formidable rising in the north, asserted by the regents. William met these attempts intrapely, but sternly. In Northumbria, after the second insurrection, he inflicted a terrible vengeance. The whole country from York to Durham was laid waste, and we learn, for example, from the Domesday Book, that in the district of Anunnderness, where there had been sixty-two villages in the Confessor's time, there were in 1067 but sixteen, and these with a vastly reduced population. Neither was this the only instance of such ruthless severity. A terrible penalty was exacted in other counties, and we read not only of a wholesale use of fire and sword, but of mutilation and binding in the case of individual offenders. The Conqueror could respect a brave foe, and he seems, in 1067, to have granted honourable terms to Hereward, the leader of the desperate resistance in the fen-country. But to Waltheof, after the collapse of the rebellion of the earls in 1067, no mercy was shown. The motive was probably political, for Lanfranc, who was with him at the last, pronounced him guiltless of the offence for which he died.

Having at last reduced the country to submission, William set to work with statesmanlike deliberation to establish his government on a firm and lasting basis. He reorganized the duchy of Normandy, for he was the nephew of Duke Richard II (d. 1066). All through the reign, the king himself and at least a minority of his subjects had turned their eyes across the water, realizing that the Continent represented in general higher religious ideals and higher culture than prevailed at home. Whether an explicit mains in the north, primarily the English to the duke may be doubted, but one fact stands out clearly from a mass of obscure and often conflicting details: that King Harold, about the year 1064, finding himself on Norman soil, was constrained to take a solemn oath of allegiance to William. Neither can there be much doubt that this pledge was given with explicit reference to the duke's intention of conquering England. The death in 1065 of this oath by Harold at the Confessor's death enabled William to assume the character of an avenger of perjury. He was probably sincere enough in believing himself constituted by God champion of the Church, and in obtaining from Pope Alexander II not only a blessing on his enterprise, but the gift of the treasure at the Confessor's death to him. A century later Henry II, when projecting his conquest of Ireland, adopted a similar role. At the same time it is not now disputed by impartial historians (e.g. H. C. Davis, or C. Oman) that the claim to establish a better order of things was in fact justified by the event. The Norman Conquest, in fact, using as a weapon the appeal to that level of culture which the continental peoples had already reached and left it for the Plantagenets of Anjou to make England in her turn 'a leader among nations'.

As for William's ecclesiastical policy, he seems conscientiously to have carried out a programme of wise reform. His appointments of bishops were on the whole excellent. The separation of the secular and spiritual courts was a measure of supreme and far-reaching importance. The influence of the great monastic revival of the 11th century, which was now, through Lanfranc, brought to bear on many English foundations. To the pope, William was ever careful to show himself a considerate and respectful son, even on such occasions as when he firmly resisted the claim made by Gregory VII to feudal homage. On the other hand, St. Gregory himself commended the king for the zeal he had shown in securing the freedom of the Church, and his administration of the royal dominions. The prior, trained as he had been, prevailed to leave the sovereign practically free in his appointments to English bishoprics. Altogether, Mr. C. Oman does not exaggerate when he tells us that before the Conquest "the typical faults of the dark ages, pluralism, simony, lax observance of the canons, contented ignorance, worldliness in every aspect, were all too prevalent in England", but he adds that by the Conqueror's wise policy the "condition of the Church alike in the matter of spiritual zeal, of hard work and of learning, was much improved". In the last years of William's reign a great deal of his attention was absorbed by the political complications which threatened his Continental dominion, particularly the conflict with Pope Alexander II, but of no account, for the Conqueror met
with an accident on horseback, which terminated fatally 9 Sept., 1087. He had an edifying end and died commending his soul to Our Lady, "that by her holy prayers she may reconcile me to her Son, my Lord Jesus Christ." The Saxons chronicle summed up William's character well when they wrote: "He was mild to good men who loved God, and stark beyond all bounds to those who withstood his will."

(For further details see ENGLAND.—Before the Reformation.)

William has found a panegyrist in Freeman, History of the Norman Conquest, iii. 827-856 (1870); see also Lincoln, History of England, i. (London, 1849); Davis, England under the Normans and Angevins (London, 1895); Adams, in Political History of England, ii, xxxvii (London, 1865); Hunt in Dictionary of Nat. Biography, s. v.; Birmen, Kirche und Staat in England und in der Normandie (Leipzig, 1898); Steffen, William the Conqueror (London, 1898); De la Bédoyère, Early Anglo-Saxon Chronicles (Edinburgh, 1908). The principal original sources are the Gesta Wiliami de Wreciobiis, the Anglo-Saxon Chronicle, the Historia Ecclesiastica of Ordericus Vitalis, the Gesta Regni of William of Malmesbury and the Historia Normannorum of William of Jumièges. Of Domeday Book and the literature it has evoked, see Domeday Book.

HERBERT THURSTON.

William the Walloon, date of birth unknown; d. (probably) 22 Dec., 1089. He became Abbot of St-Arnoul at Metz in 1050. He continued the good traditions of his predecessor, Abbot Warin, in the government of his monastery, and devoted his leisure to study, especially of the works of St. Jerome and St. Augustin. On 30 June, 1073, Gregory VII wrote to Archbishop Manasses of Reims, rebuking him for his ill will against the monestry of St. Remi, and ordering him to procure the election of a suitable abbot. William of St-Arnoul was elected, but quickly found his position untenable. In spite of promises made to William in person (see his fourth letter), Manasses continued his persecution, and towards the end of 1073 the abbot journeyed to Rome to secure the acceptance of his election. In a letter to Manasses probably sent by William, the pope says that the abbot is very pleasing to him and that he would desire him to retain both abbeys, but that, if he persists in resigning St-Remi, the archbishop is to accept his resignation and seek his advice in the election of a successor. In another letter, to Bishop Hermann of Metz, he informs him that William wishes to return to St-Arnoul, and recommends him to the bishop's charity, "that he may feel that his coming to us has profited him." In the event, Manasses roughly demanded the return of the abbatial crosier and appointed Henry, Abbot of Homblière, in William's place, apparently without consulting him. William returned to Metz, but some twelve years later, through the intercession of Bishop Ingegis and other supporters, he allowed himself to be consecrated and intruded into the See of Metz when the Emperor Henry IV drove out the rightful bishop, in 1085. The following year, however, he sought out Hermann, publicly resigned the dignity he had usurped, and retired to the Abbey of Gernot. Shortly afterwards Hermann restored him to the See of St-Arnoul.

Of his writings we have seven letters and a prayer of preparation for Mass in honour of St. Augustin. His style is good for the period and shows a considerable knowledge of literature. The first letter is the well-known address of congratulation to Gregory VII on his election to the papacy, reprinted by the Benedicts at the beginning of their chronicle. William also composed his Mahillon at St-Arnoul and first printed by him in his "Analecta vetera," i (Paris, 1675), 247-286. (P. L., Cl. 873-90; Hist. litt. de la France, viii. 305; Jaëff (ed.), Mon. Gregoriana (Berlin, 1865).

RAYMOND WEBSTER.

Williamites. There were two minor religious orders or congregations of this name: (1) a Benedictine congregation, more often known by the name of its chief house, Monte Verige (2) the foundations named after St. William of Maleval.

(1) Besides Monte Verige, St. William of Vercelli founded a considerable number of monasteries, especially in the Kingdom of Naples, including a rule monastery at Monte Cassino (near Nuseo). Celestine III confirmed the congregation by a Bull (4 Nov., 1197). In 1011 there were twenty-six larger and nineteen smaller Williamite houses. Benedict XIV confirmed new constitutions in 1741 to be added to the declarations on the Rule of St. Benedict prescribed by Clement VIII. The congregation, the only male foundation in the Cassinese Congregation of the Primitive Observance in 1789. The community at Monte Verige retains the white colour of the habit, which is in other respects like that of the black Benedictines. There are said to have been some fifty Williamite nunneries, of which only two survived at the beginning of the eighteenth century. The habit, and Frank a bec, and their rule very severe in the matter of fasting and almsnese.


The second congregation was founded by Albert, companion and biographer of St. William of Maleval, and Reinaldus, a physician who had settled at Maleval shortly before the saint's death, and was called the Hermits of St. William. It followed the practice of that saint, and quickly spread over Italy, Germany, France, Flanders, and Hungary. The great austerity of the rule was mitigated by Gregory IX in 1229; at the same time Benedictine monasteries adopted the Benedictine Rule and other St. Augustine. When, in 1256, Alexander IV founded the Hermits of St. Augustine many of the Williamites refused to enter the union and were permitted to exist as a separate body under the Benedictine Rule. In 1435 the order, which about this time numbered fifty-four monasteries in the provinces of Tuscany, Germany, and France, received, from the Council of Basle the confirmation of its privileges. The Italian monasteries suffered during the wars in Italy. The last two French houses at Cambrai and Ypres were suppressed by the Congregation of Regulars, while in Germany the greater number came to an end at the Revolution. The chief house at Grevenbroeh (founded 721) was suppressed in 1028; the last German house ceased to exist in 1785. The habit was similar to that of the Cistercians.

HEINRICH, Orden u. Kongoregationen, 1 (Paderborn, 1897), 201-203, Hieronymus, Ordensregeln, 12, VI (Paris, 1792), 142-144, Guérin, De ordine eremitarum S. Guglielmi in Acta SS., II, 472-484; see also WILLIAM OF MALEV; HERNITS OF ST. AUGUSTINE.

RAYMOND WEBSTER.

Willibald and Winnebald (Wunibald, Wynnebald), Saints, of the Order of St. Benedict, brothers, natives probably of Wessex in England, the former, first Bishop of Eichstätt, b. on 21 Oct., 700 (701); d. on 7 July, 751 (757); the latter, Abbot of Heidenheim, b. in 702; d. on 18 (19) Dec., 761. They were the children of St. Richard of the Kings, the mother was a relative of St. Boniface. Willibald entered the Abbey of Waltham in Hampshire at the age of five and was educated by Egwalt. He made a pilgrimage to Rome in 722 with his father and brother, St. Richard died at Lucca and was buried in the Church of St. Frigidus. After an attack of malaria Willibald started from Rome in 724 with companions on a trip to the Holy Land, passed the winter at Patara, and arrived at Jerusalem on 1 Nov., 725. He then went to Tyre, to Constantinople, and in 730 arrived at the Abbey of Monte Cassino, after having visited the grave of St. Severin of Noricum near Naples. In 740 he was again at Rome, whence
he was sent by Gregory III to Germany. There he was welcomed by St. Boniface, who ordained him on 22 Dec., 741, and sent him to work in Eichstatt. Possibly the ordination of Willibald was connected with Boniface’s missionary plans regarding the Slavs. On 21 Oct., 741 (742), Boniface consecrated him bishop at Sulzbach near Gotha. The Diocese of Eichstatt was formed a few years later. Willibald had, after the departure of his brother for Palestine, a three months’ visit to Rome, and he visited England to procure candidates for the religious state and returned the same year. On his third visit to Rome, St. Boniface received a promise that Willibald would go to Germany. Willibald arrived in Thuringia on 30 Nov., 740, and was ordained priest. He took part in the Council held at Aachen in May 742, when the Synod of Lippe, 1 March, 745 (743), subscribed Pepin’s donation to Fulda, 753; joined the League of Attigny in 762; and subscribed the last will of Remigius, Bishop of Strasburg. With his brother he founded the double monastery of Heidenheim in 752; Willibald was placed as abbot over the men, and his sister, St. Walburga, governed the female community. Willibald’s body was found incorrupt eighteen years after his death. His name is mentioned in the Benedictine Martyrology. Willibald blessed the new church of Heidenheim in 778. His feast occurs in the Roman Martyrology on 7 July, but in England it is observed by consecration of Leo XIII on 9 July. A costly reliquary for his remains was completed in 1122.

His life was written by a nun of Heidenheim. The chief contents are the Hodoterion or Itinerarium of St. Willibrord. This appeared in Marcellin, Acta SS. O. B. III, 2, 367, and was again edited by Toler (Leipzig, 1874), and by BreBlick (Eichstatt, 1882); Newman, The Family of St. Richard (London, 1847): Acta SS. July, II, 428; Annohyth., XXII, 406. On the difference in dates see Hueck, Kirchensgesicht. Deutschl. J. (Leipzig, 1904), 520; Hefele-Lecoeur, Hist. des conciles, III (Paris, 1890), 15; Hist. Jahrbuch, XXI, 317.

FRANCIS MERSHAM

Willibrord, Saint, Bishop of Utrecht, Apostle of the Frisians, and son of St. Hiligis, b. in Northumbria, 658; d. at Echternach, Luxembourg, 7 Nov., 739. Willibrord made his early studies at the Abbey of Ripon near York, as a disciple of St. Willibrord, and then entered the Benedictine Order. At twenty years old he went to Ireland and spent twelve years in the Abbey of Rathmelsigi (identified by some as Mellifont in Co. Louth) under St. Egbert. From him Willibrord and eleven companions received the mission to Frisia, at the request of Pepin. They came to Utrecht but did not remain there, repairing instead to the court of Pepin. In 692 Willibrord went to Rome, received Apostolic authority, and returned to his missionary labours. At the wish of Pepin he went a second time to Rome, was consecrated Bishop of the Frisians by Sergius III (21 Nov., 695) in the Church of St. Cecilia, and given the name of Clement. He also received the pallium from the pope. On his return he laboured among the people assiduously to win them over to the faith. In a short work he founded a monastery at Utrecht, where also he built a church in honour of the Holy Redeemer and made it his cathedral. In 698 he established an abbey at the Villa Echternach on the Sure; this villa had been presented to him by St. Irmina, daughter of St. Dagobert II, the donation being legally confirmed in 701.

When Radbod gained possession of all Frisia (716), Willibrord was obliged to leave, and Radbod destroyed most of the churches, replaced them by temples and shrines to the idols, and killed many of the missionaries. Willibrord and his companions made trips between the Mees and the Waal, to the North of Rhine, to the Westphalian marches, but without success in Denmark and Helsgoland. After the death of Radbod he returned (719) and repaired the damages done there, being ably assisted in this work by St. Boniface. Numberless conversions were the result of their labours. Next, Willibrord went to the Abbey of Echternach to provide more particularly for his own soul; he was buried in the oratory of this abbey, and after death was almost immediately honoured as a saint. Some relics were distributed in various churches, but the greater part remained at the abbey. On 19 Oct., 1031, the relics were placed in a shrine under the high altar of Echternach, and on the feast is celebrated on 7 Nov., but in England, by order of Leo XIII, on 29 Nov. Since his burial Echternach has been a place of pilgrimage, and Auenin mentions miracles wrought there. The old church was restored in 1862 and consecrated in Sept., 1868. Another solemn translation of the relics took place on 4 June, 1906, from the Church of St. Peter to the new basilica. On this occasion occurred the annual procession of the holy dancers (see Echternach, Annex of.—The Dacing Procession). Five bishops in full pontificals assisted; engaged in the dance were 2 Swiss guards, 16 standard-bearers, 3045 singers, 136 priests, 426 musicians, 13,085 dancers, and 2032 players (Studien u. Mittheilungen, 1906, 551). As Willibrord ascended the throne of St. Willibrord except a marginal note in the Calendar of Echternach giving some chronological data. On his testament or last will, which is probably genuine, see “Acta SS.”, III Nov., 631. In the national library of Paris (No. 13839) there is a copy of the Gospels under the name of Willibrord; this is an Irish manuscript and was sent by Willibrord from Ireland to Bellesheim, “Gesch. der kath. Kirche in Irland”, 1. Mainz, 1890, 623.

The Life was written by Aventinus and dedicated to Bonnefois, (Abbess of Echternach). He probably made use of an older work by a Scottish monk, which is lost. This was used also by Theuring. On later editions see Ann. Boll., XXII, 419, XXIII, 186; Bellesheim, Kirch. Geschichten, Deutschl. Geschichts- quellen, I (Stuttgart, 1941), 148, 180.

FRANCIS MERSHAM

Willigis (WILLEIGIS), SAINT, Archbishop of Mainz, d. 23 Feb., 1011. Feast, 23 Feb. or 18 April. Though of humble birth he received a good education, and through the influence of Bishop Volkoik of Meissen entered the service of Otto I, and after 971 figured as chancellor of Germany. Otto II in 975 made him Archbishop of Trier and in 979 he was made Bishop of Cologne, in which capacity he did valuable service to the State. Hanch (Kirchgeschi., Deutschlands, III, Leipzig, 1906, 414) calls him an ideal bishop of the tenth century. Well educated himself, he demanded solid learning in his clergy. He was known as a good and fluent speaker. In March, 975, he received the pallium from Henry II, or as the Imperial Letters make it seem, from Henry I, Emperor of Germany. As such, on Christmas, 983, he crowned Otto III at Aachen, and in June, 1002, performed the coronation of Henry II at Mainz; he presided at the Synod of Frankfurt, 1007, at which thirty-five bishops signed the Bull of John XVIII for the erection of the Diocese of Bamberg. He always stood in friendly relations with the Emperor, and was one of the heads of the synod of Worms, 1002, attended by sixty bishops. He died at Mainz, 12 Apr., 1011, and was consecrated St. Adalbert. The latter, unable to bear the opposition to his labours, left his diocese and was, after much correspondence between the Holy See and Willigis, forced to return.

In 997 Gregory V sent the decrees of a synod of Pavia to Willigis, his "viceroy", for publication. The friendly relations were somewhat disturbed by the dispute of Willigis with the Bishop of Hildesheim
about jurisdiction in the convent at Gundersheim. The convent was originally situated at Brunhausen in the Diocese of Hildesheim, but was transferred to Gundersheim, within the limits of Mainz. Both bishops claimed jurisdiction. After much correspondence and several synods Pope Silvester declared in favour of Hildesheim. When this sentence was about to be pronounced at a synod at Pohle (22 June, 1001), Willigis, who was there, left in great excitement in spite of the remonstrances of the delegate, who then placed the sentence of suspension on the archbishop. Formal opposition to Rome was not intended, but if Willigis committed any fault, it is in the matter in which he publicly rectified all by a declaration at Gundersheim on 23 Jan. 1007, when he resigned all claims to the Bishop of Hildesheim (Katholik, loc. cit., p. 145). In his diocese he laboured by building bridges, constructing roads, and fostering art. In Mainz he built a cathedral and consecrated it on 29 Aug., 1009, in honour of St. Martin, but on the same day it was destroyed by fire; he greatly helped the restoration of the old Church of St. Victor and built that of St. Stephen. He also built a church at Brunnau, in Nassau. He showed great solicitude for the religious, and substantially aided the monasteries of Bleidenstadt, St. Disibod, and Jechalburg in Thuringia. After death he was buried in the Church of St. Stephen.

Francis Mersiman

Williram (WILTRAM, WIL TRAM), scriptural scholar, b. in Franconia (near Worms), Germany; d. in 1085 at Ebersberg, Bavaria. He was a pupil of the celebrated Lortzing, and according to Trithem, studied for some time in the University of Paris. Relinquishing the post of scholastic of the cathedral chapter of Bamberg, he retired to a monastery in Bulda. Soon, Henry III summoned him to the famous Benedictine abbey at Ebersberg, which he ruled with great success for thirty-seven years till his death. He is known principally as the author of a translation and paraphrase of the Canticle of Canticles. In the preface he laments the fact that in German grammar and dialectics are held in greater favour than the study of Holy Writ, and expresses his high appreciation of Latin, for having devoted himself to a careful study of the Bible and drawn many German scholars to France. The pages of the work are divided into three columns: The first contains a Latin paraphrase in Leonine hexameters; the second, the text of the Vulgate; and the third, a German exposition in prose. From beginning to end, Williram applies his subject allegorically to Christ and the Church. Benediktiner abbey at Ebersberg, which he ruled with great success for thirty-seven years till his death. He is known principally as the author of a translation and paraphrase of the Canticle of Canticles. In the preface he laments the fact that in German grammar and dialectics are held in greater favour than the study of Holy Writ, and expresses his high appreciation of Latin, for having devoted himself to a careful study of the Bible and drawn many German scholars to France. The pages of the work are divided into three columns: The first contains a Latin paraphrase in Leonine hexameters; the second, the text of the Vulgate; and the third, a German exposition in prose. From beginning to end, Williram applies his subject allegorically to Christ and the Church.

Chasuble of St. Wilgiles (X Century) Preserved in St. Stephen's Church, Mainz

was published in 1891.

Wilmington, Diocese of (WILMINGTONIENSIS), erected 3 March, 1860. It includes what is known as the Delmarva Peninsula, the State of Delaware, nine counties of Maryland, and two counties of Virginia east of Choesapeake Bay. The Diocese in this territory was founded at Bohemia Manor, Cecil Co., Maryland, in 1701 by the Jesuits, who were the only priests on the peninsula until 1785, when Rev. Patrick Kenny came to reside at Coffee Run, Delaware (see DELAWARE). The first church in the city of Wilmington was St. Peter's (1808), now the cathedral. The first bishop was Rt. Rev. Thomas A. Becker (q. v.), but his election a priest at Ro- mond, Virginia. He found in the new diocese only eight priests and fourteen churches, most of these scarcely more than sheds. St. Peter's Orphanage and St. Peter's School were in charge of the Sisters of Charity; two more schools had recently been closed, and the sisters withdrawn to Philadelphia. The Catholic population of the whole diocese did not exceed 5000. By constant and untiring efforts in the face of extreme poverty, scarcity of vocations, and
many other difficulties, Bishop Recker increased the number of churches to twenty-six and the clergy to twenty-one. He brought to the diocese the Bene-
dictine Fathers, the Sisters of St. Francis (Glen Riddle, Pa.), and the Sisters of the Visitation. He also founded an orphan asylum for boys. During his episcopate the Catholic population increased to about 18,000.

In 1866 Bishop Recker was transferred to Savan-
na, Georgia, and was succeeded by Rev. Alfred A. Curtis, at that time chancellor of the Archdiocese of Baltimore. Bishop Curtis was born on 4 July, 1834, in Somerset County, and was educated at the diocesan seminary. He was reared as an Episcopalian, and was ordained to the ministry of that church. As such he was stationed a short time at Chestertown, Kent Co., Maryland, in his future diocese. In 1872 he visited England, where he was received into the Church by Cardinal Newman. Returning he entered St. Mary’s Seminary, Balti-
more, where he was ordained 25 Dec. by Archbishop Bayley. He was consecrated Bishop of Wil-
mington on 14 Nov., 1886. To pay off numerous debts contracted in the rapid extension of the diocese by his predecessor and to provide labourers and means to continue the work was a task that called for unusual zeal and energy. Yet so well did he fulfil it that in the 22 years following his consecration the number of parishes was increased by thirteen and the clergy by eight. He established a mission for coloured people, placing the Josephite Fathers in charge. He also brought to the diocese the Benedictine and the Ursuline Sisters. One of his chief works is the Visitation Monastery, which he built and had endowed in order that the sisters might live according to the primitive rule of their order. He died on 14 July, 1908, and, at his own request his remains were buried within the enclosure of this monastery. In 1896 Bishop Curtis resigned, leaving the diocese with 39 churches served by 29 priests, and with four communities of teaching sisters, 1 contemplative community, 3 orphanages, an industrial school, and a seminary where he was ordained 1874 by Archbishop Bayley.

The third and present bishop is the Rt. Rev. John J. Monaghan. He was born 23 May, 1856, at Sumter, South Carolina, and educated at St. Charles College, Ellicott City, Maryland, and St. Mary’s Seminary, Baltimore. He was ordained on 19 Dec., 1880, and served at various posts in the Diocese of Charleston and the Diocese of Wilming- 
ton, as a chaplain in the “handfast” of St. Peter’s, Pro-Cathedral, on 9 May, 1897. Under his administration the growth of the diocese has con-
tinued. Among the most notable of his acts are the introduction of the Oblate Fathers of St. Francis de Sales (1903) and of the Little Sisters of the Poor (1903). The former conduct a day college for boys, while the latter care for the aged poor. The churches already in existence have been remodelled, new buildings provided for the orphans, four new churches added in the country and two in the city, a residence for the bishop was purchased, and all placed on a pro-
perous footing during this administration. The growth of the diocese continues, not with the strides of those dioceses where immigration is large, but, if slowly, yet steadily. The Catholic population is in Wilmington and its neighbourhood. The foreign elements are found here almost exclu-
sively. The parochial schools, with a single exception, are in or around the city. The remainder of the diocese is still a missionary district, the Catholics are few and scattered, and some churches are visited only once a month. In the whole diocese the Catholic form less than 1 per cent of the population.

Statistics (1911): diocesan priests 38; religious 18;
churches with resident priests 27; mission churches 21;
chapels 5; stations 14; academies 2; college 1; pa-
rochial schools 13, with 3000 pupils; orphan asylums
256; industrial school for coloured boys 1, with 60
inmates; religious communities of men 3; communi-
ties of women 7; Catholic population 35,000.

JOHN WILTON; DUNSTAN; AND HIS TIMES. The History of the Diocese of Wilming-
ton, Delaware, and Maryland; by Rev. James L. McCaffrey. (Concluded.)

Wilton, Richard, d. 21 Dec., 1239. He was a med-
ceval scholar of whom little is known except that he was an Englishman who joined the Trinitarians.

In the works included in his “Praeambulum de Do-
mini, rebus, quae habeantur in ecclesiis,” the “Prae-
ambulum Matris Ecclesiae,” and the “Praeambulum
of Peter Lombard, a treatise in five books against
the heresies of his own age, commentaries on Genesis
and the prophecy of Jeremiah, three books of quod-
biblia, a treatise on the immortality of the soul, and
four books on Divine grace. All current information
is derived from the statements of Olduinus in his “Ar-
rum Reformation Actuary” and in his “Rerum In-
dice”; but the facts given will not bear examination.
Thus it is said that he was nominated Archbishop of
Armagh by Innocent III; but he certainly never
became archbishop. He is said to have been created
cardinal by Gregory IX with the title of St. Stephen
on the Ceilan Hill, but his name is not found in the
lists of cardinals compiled by de Mars Lattre, or
the more recent researches of Conrad Ebel. The ad-
tional statement that he was a doctor of Oxford, Cam-
bridge, and Paris is intrinsically impossible, at least
so far as Cambridge is concerned.

Olduinus, Athlorum Romanum (Penguin, 1670); Leloo,
Bibliotheca Sacra (Paris, 1725), giving the date of his death as 1439; Fabreche, Bib. Med. Et., VI (Hamburk, 1740), giving
date of his death as 1389, by an obvious mistake; Herber, No-
menclaturar Librariorum (Hamburk, 1889).

EDWIN RUTON.

Wilton Abbey, a Benedictine conven in Wiltshire, England, three miles from Salisbury. A first foundation was made as a college of secular priests by Earl Walstan of Wiltshire, about 773, but was after his death (800) changed into a convent for 12 nuns by his widow, St. Alburga, sister of King Egbert. Owing to the consent given by this king he is usually counted as the first founder of this monastery. St. Alburga herself joined the community, and died at Wilton. King Alfred, after his temporary success against the Danes at Wilton in 871, founded a new convent on the site of the royal palace and united to it the older foundation. The community was to number 26 nuns. Wilton is best known as the home of St. Edith, the abbess of Wilton, a sister of King Edward the English (944-75), and Wulfred, a lady wearing the veil though not a nun, whom he carried off from Wil-
ton probably in 961. After Edith’s birth, Wulfred refused to enter into a permanent marriage with Edgar and retired with her child to Wilton. Edith, who appears to have been learned, received the veil until she was a child, at the hands of Bishop Ethelwald of Winchester, and at the age of fifteen refused the abbey of three houses offered by her father. She
built the Church of St. Denis at Wilton, which was
consecrated by St. Dunstan, and died shortly after-
wards at the age of twenty-three (981). Her feast is
on 16 September. St. Edith became the chief patron of Wilton, and is sometimes said to have been abbess. In 1065 Sweyn, King of Denmark, destroyed the town of Wilton, but we do not know whether the monastery shared its fate. Edith, the wife of Edward the Confessor, who had been educated at Wilton, rebuil-
It was the mother of Edward the Confessor, who
held an entire barony from the king, a privilege shared by only three other English nunneries, Shaftesbury, Barking, and St. Mary, Winchester, while Bedenham, the last abbess, surrendered her conven on 25 March, 1539. The site was
granted to Sir William Herbert, afterwards Earl
of Pembroke, who commenced the building of Wilton
House, still the abode of his descendants. There are
no remains of the ancient buildings.

Dugdale, Monasticon Anglicanum, II (London, 1846), 315;
RAYMOND WEBSTER.

Wimborne (Wimburn or Winkburn) Minster, in
Dorsetshire, England. Between the years 705-23
a double monastery like the famous house of St.
Hilda at Whitby was founded at Wimborne by Sts.
Cuthburga and Quimburga (feast 31 Aug.), sisters
of Ine, King of the West Saxons (688-726). The
disappearance of Wimborne which followed the Benedictine
Rule was especially severe in the matter of the nuns'
enclosure, into which not even prelates were allowed

To enter. Under the Abbess St. Tetta there were a
large number of nuns, among them St. Lioba, who was
sent to Germany by St. Boniface to govern the
convent at Bischofsheim, and her companion St.
Thecla, afterwards Abbess of Wimborne. The
monastery was probably destroyed by raiding Danes
in the ninth century; every trace of the Saxon buildings
has vanished and even the site of St. Cuthburga’s
Church is uncertain.

Secular canons were established at Wimborne
either by King Edward the Confessor or one of his
predecessors of the same name. The church was
consecrated a royal free chapel, and is so entered
in Domesday Book. The list of the deans, who were of
royal appointment, exists from 1224 to 1547. The
establishment numbered 17 persons, a dean, 4 prebends,
3 vicars, 4 deacons, and 5 singing men. The
deanery was held in case held in conjunction
with some more important office. Reginald Poins
was Dean of Wimborne from 1517 to 1547, being but 17
years of age on his appointment. In 1547 the college
was suppressed. The minster is now the Anglican
parish church. Its extreme length is 198 feet. The
width, exclusive of the transepts, varies from 23 feet
in the nave to 21 in the choir and presbytery. There
is a western tower 95 feet in height, and another above
the transepts (121 ft.). The thirteenth-century moat
which was probably crowned this latter tower fell in
1600. The present church is the result of gradual growth
during the church-building centuries up to the
Reformation, without any of the great rebuilding
operations such as took place in churches possessing
popular shrines or great revenues. The church has
suffered considerably at the hands of nineteenth
century taste. The most interesting andsplitting the beautiful altar-
tomb of John Beaufort, Duke of Somerset, and
Margaret his wife, the parents of the celebrated Lady
Margaret, Foundress of Christ’s and St. John’s
Colleges at Cambridge, and mother of King Henry VII.
A small chained library dating from 1606 occupies a
room over the vestry.

Perks, Wimborne Minster and Christ Church Priory
(London, 1902); Stanton, Memoirs of England and Wales, 431; Hutchins, Hist. of Dorsetshire, II, 532; Dugdale, Monasticon, II,
88, VI, 1152.

RAYMOND WEBSTER.

Wimmer, Boniface, archabbot, b. at Thalmassing,
Bavaria, 14 January, 1809; d. at St. Vincent
Archabbey, Beatty, Pennsylvania, 8 Dec., 1887. He
made his Classed studies at Ratisbon and entered
the University of Munich, to study law. When
some scholarship fell vacant in the Gregorianum he
took the competitive examination with a view to
studying for the priesthood, and, having won a
scholarship, he finished his theological course there
and was ordained on 1 August, 1831. After serving
one year as curate at Altötting, a well-known place
of pilgrimage in the county of Lower Bavaria, where Benedictine life had just been restored through
royal favour, and made his solemn vows on 27 Dec.,
1833. For several years he lived the common life of
obedience, and during that time he became interested
in the matter of foreign missions. Reading much
about the neglected condition of the German immi-
grants in North America he finally made plans and
took steps to transplant Benedictine activity into
the United States. Several young men offered
themselves as candidates; in a characteristic letter
he explained to them the difficulties and the
sacrifices incidental to the undertaking and asked
them to withdraw their application unless they were
willing to carry with them the cross of absolute self-
sacrifice and to make the will and the glory of God
their sole motive in the undertak-

With five students and fifteen
brother candidates Boniface
Wimmer arrived in
New York (16
Sept., 1846).
Secular priests and
well-meaning
priests did their
best to persuade
him to abandon his plans, but their prophecies
of certain failure did not discourage him. He
went to the Diocese of Pittsburgh, and accepted
some land which Father H. Lenzke, for years as
Benedictine, offered to the Rev. Prince Colliot,
and offered it him. Conditions here, in Carrolltown,
proving unfavourable for the undertaking, he moved to
a place forty miles east of Pittsburgh and accepted
from Bishop O’Connor the location where St. Vincent
Archabbey, College, and Seminary stand to-day.
Under innumerable difficulties the new foundation
slowly grew and prospered. The Louis mission
society and several friends and benefactors helped
the cause with pecuniary means. The school and
the seminary were visibly blessed in their efforts,
and the monastic community did much good by
looking after the religious interests of the scattered
settlers, and organizing them into parishes. Calls
for German-speaking priests came from all sides and
bishops and bishops offered to the growing Benedictine
community German parishes for which they could
not provide suitable priests of their own. In 1855
Father Wimmer became the first abbot of the
monastery.

Although he was always willing to help any
religious cause to the extent of his means, Father
Wimmer repeatedly, in his correspondence with
applicants for admission into the order, emphasized
the point that the primary object of Benedictine life
is not any particular external activity, but the perfect
Christian life according to the Rule of Saint Benedict.
Often generous to a fault, he never counted the cost
where good was to be done, but held fast to this
supreme Benedictine ideal. All his work was offered
as a sacrifice to the glory of God, and no one could
undertake it because it seemed hopeless, and at
the same time, having so spent his available men and
means, he turned over the most promising and honor-
able work to others. At his death five abbeys he
had grown out of his work and others were in course of
formation. Hundreds of priests and nuns, educated in schools which he founded, and many a
good cause had received a mighty impulse through the Benedictine life which he had spent himself to
establish in America.

BONIFACE WIMMER
From a photograph

WALTER STEHLE.

Wimpeling, Jakob, humanist and theologian, b. at Schlettstadt, Alsace, 25 July, 1450; d. there, 17 Nov., 1528. He went to the school at Schlettstadt conducted by Ludwig Dringenben, and from 1464 was a student at the University of Freiburg (baccalaureus, 1466); later he went to Erfurt and Heidelberg (magister, 1471). He then studied canon law for three years, and finally theology. In 1483 he was cathedral preacher at Strasbourg. In 1485 Philip, the Elector Palatine, called him to Heidelberg as professor of rhetoric and poetry. From 1513 he lived at Schlettstadt, where a circle of pupils and admirers gathered around him. Differences of opinion caused by the Lutheran doctrine broke up this literary society, and Wimpeling died lonesome and embittered.

His literary career is drawn in some particulars in which he urged the more frequent holding of synods, the veneration of the Blessed Virgin, and an improvement of the discipline of the clergy. The "Elenchatus medullarum" (1493) is an extract from Valla's books on the elegance of the Latin language. In the "Isidoum germanicum" (1496) he presented his pedagogical views and showed in teaching grammar that leading to the reading of heathen writers who were not immoral and especially of the Christian writers. He also laid emphasis on learning the practical sciences. His most important work, "Adolescentia" (1500), was intended to supplement "Isidoum". Here he set forth the ethical side of his pedagogical scheme. The troubles of the Church were due to the bad training of the young; consequently, young men must be trained so as to be well-established in morals. He then discusses the details of twenty laws for young men. He showed himself a fiery patriot in the "Germania" (1501), which involved him in a feud with Murner. His "Epitome rerum germaniarden" is a short history of the German nation; it is intended to be submitted to the Church, of which he was ever afterwards a loyal son. In 1524 he added to Emser's dialogue against Zwingli's "Canonis missio defensio", a letter to Luther and Zwingli, in which he exhorted them to examine the Scriptures carefully in order to discover for themselves that the Canon of the Mass contains nothing contrary to the doctrines and customs of the early Church. He then retired from the struggle, and was ridiculed by fanatical partisans of Luther as a renegade and a persecutor of heretics. He was one of the best representatives of moderate humanism, one who honestly sought and wanted much that was good, but who generally only half attained his desired end.

KLEMMES LÖFFLER.

Wimpina (WIMINIVE, WIMINENSES), Konrad, theologian, b. at Buaken in Baden, about 1465; d. at Amorbach in Lower Franconia, 17 May, 1531. His family, whose name was Koch, came from Wimpfen on the Neckar, and the Wimpina were located at the University of Leipzig (1479-50) and remained there until 1505; in 1481 he obtained the baccalaureate degree, and in 1485 was made magister. He was a pupil of Martin Polich of Mellerstadt and an adherent of Thomistic philosophy. In 1491 he was made a member of the philosophical faculty, in 1194 rector, and in 1494-95 dean. Having taken the theological course, he was made canon in 1491 and sententarius in 1494; in 1502 he received the degree of licentiate. He was ordained at Wurzburg, in 1495, as subdeacon, and about 1500 as priest. He received the degree of Doctor of Theology from Cardinal Legate Pariani at Leipzig, 1503. In 1503 Elector Johann I of Brandenburg called Wimpina to Frankfurt-on-the-Oder to organize the new university and to be its first rector; he was several times that show wide reading. From 1500-04, in a dispute with his former instructor Polich, Wimpina defended theology and Polich poetry, each attacking the other with exaggerated and personal abuse. Wimpina was one of Luther's first opponents. In 1518 he defended the legend that St. Anne had three husbands in succession and had a child Mary, whom one orthodoxy (the d. Anne tradition), against Sylvius Egrians, in whose defence Luther took part. In the dispute over indulgences Wimpina composed the theses which Johann Tetzel debated at Frankfort, 20 January, 1518. These theses contained the doctrine of the Church, but on the question of indulgences for the dead maintained merely a Scholastic opinion, preached by Tetzel. He also wrote a series of treatises and held disputations against Luther's doctrine. His polemics are combined in the "Anaphephrosis" (1528), one of the most complete refutations of Lutheranism. In that age of pamphlets the work did not receive the attention it deserved. At the Diet of Augsburg Wimpina, Menzing, Reider, and Egrians disputed against Luther's seventeen articles in the "Christlichen Unterricht gegen die Bekannmmt M. Luthers". Wimpina was commissioned to confute the "Confessio Augustana", and took part in the dispute about uniform. He was conservative, quiet, unpreachable character, immovable in his convictions, but somewhat petty by nature.

KLEMMES LÖFFLER.

Wimpina, Forrago miscellanea, ed. Hoefer (Cologne, 1533); Mittheilungen, Wimpina in Katholik (1890), I, 611-81; II, 1-20; 129-63, 237-83, 387-403; NEUMANN, Wimpina (Breslau, 1890).

KLEMMES LÖFFLER.

Winchester, Ancient See of (WINTONIENSIS).—This diocese came into existence in 635 when the great missionary Diocese of Dorchester,
founded by St. Birinus in 634 for the Kingdom of Wessex, was subdivided into the See of Sherborne and Winchester. The two dioceses were ruled by one bishop until 676, when a real separation was effected. The Diocese of Winchester then consisted of Hampshire, Surrey, and Sussex; but Sussex was afterwards turned into the See of Chichester, and the Isle of Wight was added to Winchester. The church at Winchester, which became the cathedral of the new diocese, had been founded and endowed in 634 by King Cynegils, whose son Cenwulf added more lands to its possessions. When Wessees gradually assumed the supremacy the importance of the see greatly increased. After the metropolitan Sees of Canterbury and York, the Bishopric of Winchester ranked next among all English bishopries till the reformation; this position the Anglican see still enjoys. It gained increased honour by the episcopate and subsequent canonization of St. Swithin, his seventeenth bishop. When his relics were transferred to Winchester, the See was dedicated to St. Swithin. It occupied the site of an earlier edifice dating from the Roman occupation, which had been converted into a pagan temple by the Saxons.

A new cathedral was built by Cynegils, and three hundred years later was enlarged by Bishop Ethelweald, who replaced the secular canons by Benedictine monks and built a large monastery. After the conquest the first Norman bishop, Walkelin, built a cathedral in the Norman style on a site near by; much of his work remains in the present edifice. To this new building (consecrated in 1063) the relics of St. Swithin were solemnly transferred, 15 July. Within its walls took place the burial of William Rufus (1010), the coronation of Richard I (1194), the marriage of Henry IV (1401), and the marriage of Queen Mary (1554). During the Middle Ages the building was gradually transformed from Norman to Gothic; the nave especially affords an interesting example of the way in which such changes were effected. This work, begun by Edington, was continued by the great bishop, William of Wykeham, and his successors. In 1378 Wykeham obtained the pope’s licence for the foundation of his great school at Winchester, and in 1367 he began the building which were opened in 1383. The original foundation provided for a warden, ten fellows, three chaplains, seventy scholars, and sixteen choristers.

The following is the list of bishops of Winchester with the dates of accession (after 909 the chronology is certain):

<table>
<thead>
<tr>
<th>Bishop</th>
<th>Years</th>
<th>Notes</th>
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<tbody>
<tr>
<td>Wini</td>
<td>662-63</td>
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<tr>
<td>Hlothere</td>
<td>670-76</td>
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<tr>
<td>St. Haddi</td>
<td>676-705</td>
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<tr>
<td>Daniel</td>
<td>705-41</td>
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<tr>
<td>Hunfrith</td>
<td>744-51</td>
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<tr>
<td>Cynegils</td>
<td>774-81</td>
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<tr>
<td>Ethelweald</td>
<td>817-86</td>
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<tr>
<td>Egbeald</td>
<td>871-86</td>
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<tr>
<td>Dudd</td>
<td>781-85</td>
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<td>Cynceorht</td>
<td>801-03</td>
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<tr>
<td>Ehalmund</td>
<td>805-14</td>
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<td>Wiglhegn</td>
<td>858-70</td>
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<tr>
<td>Wigmund</td>
<td>821-83</td>
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<td>Herefrith</td>
<td>833</td>
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<tr>
<td>Eadmund</td>
<td>(uncertain)</td>
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<tr>
<td>Ethelchul</td>
<td>871-77</td>
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<td>Tuncoleth</td>
<td>877-79</td>
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<td>Denewulf</td>
<td>879-909</td>
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<td>Godfrey de</td>
<td>1189</td>
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<td>Peter de la</td>
<td>1200</td>
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<tr>
<td>Vacansy</td>
<td>1200</td>
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<td>William de</td>
<td>1214</td>
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<td>Aymer de</td>
<td>1250</td>
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<td>Vacansy</td>
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<td>John de Erve</td>
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<td>Nicholas de</td>
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<tr>
<td>Vacansy</td>
<td>1280</td>
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<td>John de Pontissara</td>
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<td>Henry Woodlock</td>
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<td>John Sandle</td>
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<td>Reginald Asser</td>
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<td>John Stratford</td>
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<tr>
<td>Adam Ordton</td>
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<tr>
<td>William Edington</td>
<td>1346</td>
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<td>William of</td>
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<tr>
<td>Wykeham</td>
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<tr>
<td>Henry de Beaufort</td>
<td>1405</td>
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<tr>
<td>William of</td>
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<tr>
<td>Waynflete</td>
<td>1447</td>
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<tr>
<td>Peter Courtenay</td>
<td>1456</td>
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<tr>
<td>Thomas Langton</td>
<td>1493</td>
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<tr>
<td>Richard Fox</td>
<td>1500</td>
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<tr>
<td>Thomas Wolsey</td>
<td>1520</td>
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<tr>
<td>Stephen Gardiner</td>
<td>1531</td>
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<tr>
<td>John White</td>
<td>1556-60</td>
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<tr>
<td>(last Catholic bishop)</td>
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</table>

The diocese contained 362 parishes under two archdeacons, Winchester and Surrey. The arms of the see were gules two keys endorsed in bend, the uppermost argent, the other or, a sword interposed between them in bend sinister, of the second, pomuules and bilts of the third.

BRITTON, History and Antiquities of Winchester Cathedral (London, 1817); CLARENDON and GALE, History and Antiquities of the Cathedral Church of Winchester (London, 1753); WARBROOK, Description of City, College and Cathedral of Winchester (Winchester, 1759); Annual Register, in facsimile (London, 1877); Littledale, Antiquities of the Bishops of Winchester (6 vols., London, 1827); Macray, History, Topography, and Antiquities of the Cathedral and See of Winchester (1783-1801); WINCHESTER, English Cathedrals (London, 1860); Winchester Cathedral Records (Winchester, 1880); SERRETON, Winchester Cathedral and See (London, 1889); SKEAR, Anglo-Saxon Bishops, Kings and Nobles (Cambridge, 1890); KIRBY, Annals of Winchester College from 1837 (London, 1892); LEACH, History of Winchester College (London, 1899).

EDWIN BURTON.

Winckelmann, Johann Joachim, archaeologist and historian of ancient art, b. at Stendal near Magdeburg, in 1717; assassinated at Triest, in 1768. After a wandering life devoted, in spite of scanty means, to the eager acquisition of knowledge, especially of Classic learning, he settled in Saxony in 1748. Here, close to Dresden with its art treasures, he obtained a pension, and in the library of a count he had opportunities to visit the libraries and art collections of the capital. He derived much benefit from his acquaintance with the painter Friedrich Oeser, by whom he was led to give his attention to the critical judgment of works of art and who stimulated him to write the work "Gedanken über die Nachahmung der griechischen Werke in der Malerei und Bildhauerkunst mit allermaassgeblichsten Beispelen" (1755). In this book, written with extravagant enthusiasm for antiquity, the expression, "noble simplicity and calm greatness of Greek statues", occurs for the first time. Winckelmann was also a friend of...
the painter Dietrich and the archaeologist Heyne. In 1754, after Winckelmann had become a Catholic, the king, to whom he had dedicated the work, granted him a pension which enabled Winckelmann towards the end of 1755 to undertake his long-desired trip to Rome. By a careful study of the collections of paintings at Rome, the libraries, the remains of ancient architecture, and especially the collections of antiquities at the Capitol, the Vatican, and the villas of the Borghesi, Medici, Leopardi, and the other noble families, he acquired authority in archaeology, a position which he maintained for many years. The painter Mengs did much to encourage his classical taste, and Cardinal Albani, whose counsellor in learned matters Winckelmann became, proved himself a munificent patron. Winckelmann supervised the buildings erected by the cardinal, enriched his collections, and made known their value. He spent considerable time in Florence, cataloguing the collection of engraved gems belonging to Baron von Stosch. Of more importance were his journeys of investigation to Southern Italy, during which he studied the antiquities of Heracleaenum, Pompeii, and Paestum. He was not able to make his much-desired visit to Sicily and Greece, which did not occur; it was detrimental to his life-work and his reputation. Although his history of art is based almost entirely upon the study of Roman works of art or Roman copies of Greek originals, yet with prophetic glance he had grasped the genuine spirit of antiquity.

As the first literary guide to ancient art, Winckelmann is the more important of his predecessors, for he accepted his deductions and criticisms without paying much attention to newer discoveries. As a matter of fact, the "Geschichte der Kunst des Altertums" (Dresden, 1761; with notes upon it. Dresden, 1867) compels admiration not only for the industry of the author, who completed the work within one year, but also for the lucidity of his argument and the originality of the ideas presented, subjects, but, above all, for the spirit in which he grasped and presented, in general correctly, the conception of art of classic times. Occasionally, however, his views are one-sided and extreme. In 1766 a French translation of his history of ancient art was printed at Paris and Amsterdam. In the first part of the work he takes up esthetic questions and treats of the varieties of Greek art and architecture, and under which it appeared in various nations. According to him the first and most important point in works of art is the idea embodied, whether original or partly borrowed; the second is beauty, that is, the variety in the simplicity; the third, technical. In the second part of the history, Greek art alone is discussed and it is brought down to the time of the Emperor Severus and Constantine. Winckelmann's "Monumenti antichi inediti" (2 vols., with 216 plates, Rome, 1767) is a masterpiece of interpretation and explanation. The great archaeologist died a devout and sincere Catholic (Historisch-politische Blätter, 1858, 299 sqq.).


G. GIEHMANN.

Windesheim, an Augustinian monastery situated about four miles south of Zwolle on the Issel, in the Kingdom of Holland. The congregation of canons regular, of which this was the chief house, was an offshoot of the Brethren of the Common Life, and played a considerable part in the reformation movement within the Catholic Church in Holland and Germany during the century which preceded the Reformation. The Brethren of the Common Life, who did not form an order or congregation strictly so called, had become obnoxious to the mendicant friars, and the object of their attacks. To remedy this, Gerard Groot, when on his deathbed (1384), advised that some of the brethren should adopt the rule of an approved Congregation (Chron. Wind., 260). His successor, Floris Rudewyns, caused his advice to be acted upon. The brethren, carefully chosen as specially fitted for the work, among them John, elder brother of Thomas a Kempis, were sent to the monastery of Eymsteyn (founded 1352) to learn the usages of the Augustinian Canons. In 1386 they erected huts for a temporary monastery at Windesheim, and in March of the following year completed their monastery and church, which were consecrated by Hubert Lebene, titular Bishop of Hippo and auxiliary of Utrecht, on 17 Oct., 1387. At the same time the six brethren took their vows. The real founder of the greatness of Windesheim was Johann Vas, the second prior (1381-1424), under whom the number of religious was greatly increased and many foundations were made. The first of these were Marienton near Arnhem and Niewlecht near Hoon (1392). These two houses with Eymsteyn and the mother-house were the first members of the congregation or chapter (capitulum) as it was then called. It was approved and received certain privilages from Pope Innocent IX in 1395. The constitutions added to the Rule of St. Augustine were approved by the Emperor Sigismund V at the Council of Constance. An annual general chapter was held at Windesheim "after the fashion of the brethern of the Carthusian Order", at which all the priors proffered their resignation. The prior of Windesheim was the superior prior, or head of the congregation, with considerable powers. After the death of the prior the chapter elected the next prior. The chapter was composed of all the priors of the monasteries. The choir Office at first followed in general the Ordinarium of Utrecht (for the reform of the Windesheim liturgical books by Radulphus de Rivo, Dean of Tongres, see Mohlberg, op. cit. infra). The Windesheim Breviary was printed at Louvain in 1468.

By 1407 the congregation numbered twelve monasteries. In 1413 it was joined by the seven Brabant houses of the Gronemadal Congregation, of which the famous mystic Ruysbroek had been a member, and in 1430 by the twelve houses of the Congregation of Neuss in the Archdiocease of Cologne. When the Windesheim Congregation reached the height of its prosperity towards the end of the fifteenth century, it numbered eighty-six houses of canons, and sixteen of nuns, mostly situated in what is now the Kingdom of Holland, and in the ecclesiastical Province of Cologne. Those which survived the Reformation (they still numbered 52 in 1728) were suppressed at the end of the eighteenth or beginning of the nineteenth century. Currently, Windesheim is the only survivor at the present day (Heimbucher, 11, 43). The destruction of Windesheim itself began in 1572, when the altars in the church were destroyed by the people of Zwolle; the suppression came in 1581. There are now practically no remains of the buildings. The last prior of Windesheim, Marcellinus Lentus (d. 1663), never obtained possession of his monastery.

The Windesheimers numbered many writers, besides copyists and illuminators. Their most famous author was Thomas a Kempis. Besides ascetical works, they also produced a number of chronicles, of which we may mention the "Chronicle of Windesheim" by Johann Busch. An encomiastic
of the Vulgate text and of the text of various Fathers was also undertaken. Gabriel Biel, "the last German scholastic," was a member of the congregation. A number of books were translated into German, and, besides the regular monastic library, a library of German works was established in each house for lending to the people. The chief historical importance of the Windesheim Canons lies in their reforming work. This was not confined to the reform of monasteries, but was extended to the secular clergy and the laity, whom they especially sought to bring to greater devotion towards the Blessed Sacrament and more frequent communion. The chief of the Windesheim monastic reformers was Johann Busch (b. 1439; d. 1506). This remarkable man, who died in 1499, wrote a chapter of 1424 Prior Johann Voss, who knew his own end was near, especially entrusted Busch and Hermann Xanten with the carrying out of his work of reform (Chron. Wind., 51). Grube gives a list of forty-three monasteries (twenty-seven Augustinian, eight Benedictine, five Cistercian, and three Premonstratensian) in which he had a share; perhaps his greatest conquest was the winning to the side of reform of Johann Hagen, for thirty years (1439-69) Abbot of Bursfeld and the initiator of the Benedictine Congregation known as the Union of Bursfeld. In 1451 Busch was entrusted by his friend Cardinal Nicholas of Cusa, legate of Nicholas V, with the reform of the North German monasteries, and with such labours he was busied till shortly before his death.

Similar work on a smaller scale was carried out by other Windesheimers. Some Protestant writers have claimed the Windesheim reformers as forerunners of the Protestant Reformation. This is a misapprehension of the whole spirit of the canons of Windesheim. Their work was the embattling of the old, not the overthrow of dogma. The conduct of the communities of Windesheim and Mount St. Agnes, who preferred exile to the non-conformance of an interdict published by Martin V, exemplifies their spirit of obedience to the Holy See.

Busch, Chronicon Windesmeanae et Liber de reformatione monasteriorum Cisterciensium (Halle, 1661); Geiger, Geschichte des Busch (1892); a new, XIX (Halle, 1886); Oehlische Kronika at the Kloster zu Windesheim, ed. Becker in Bipplagen und Meprefellungen von het Historischen Gesellschaft (Utrecht, 1898); Thomas & Kempis, Tercentenary of the Canons Regular of Mount St. Agnes, tr. Pott (London, 1906); Thomas & Kempis, Foundation of the New Devotion (London, 1873); Kempis, Edelritter zum Leben (Leipzig, 1863); Kempis, Kloster zu Windesheim (Utrecht, 1880); Grube, Johannes Busch (Freiburg im Br., 1881); Cruikshank, Thomas Kempis, 2 vols. (London, 1902); Regula B. Augustini cum constitutionibus Canoniconarum regularum capituli Windesmeensis (Utrecht, 1553); Regulae et Praecepta Congregationis Windesmeensis (London, 1869); Aschenbroedt, Kloster zu Windesheim (Utrecht, 1880); Grube, Johannes Busch (Freiburg im Br., 1881); Cruikshank, Thomas Kempis, 2 vols. (London, 1902); Kettlewell, Brothers of the Common Life (2 vols., London, 1852); Heimbucher, Orden u. Kongregatienen, II (Paderborn, 1887); Snell, Mordens, Rudolph de Rico (Louvain, 1911).

Raymund Webster.

Winding Sheet of Christ, Feast of the Holy.
In 1290 one of the (supposed) Winding Sheats used at the burial of Christ was brought to Besançon by Otto de La Roche, and the feast of its arrival (Susceptio) was ordered to be kept on 11 July. At present it is a double of the first class in the cathedral, and of the second class in the diocese. The Office is very beautiful. Another feast originated about 1495 at Chamivry; in Savoy, to honor the silent Christ who came some 1432 from Limoges to Burgundy, and which since 1578 is venerated in the royal chapel of the cathedral of Turin. This feast is celebrated on 4 May, the day after the invention of the Cross, and was approved in 1506 by Julius II; it is now kept in Savoy, Piedmont, and Sardinia as the patronal feast of the royal House of Savoy. Thomas Kempis, double of the first class, with octave.
A third feast, the Fourth Sunday in Lent (translation to a new shrine in 1092), was during the Middle Ages kept at Compiègne in France, in honour of a winding sheet brought there from Aachen in 877. The feast which since 1851 is contained in the appendix of the Breviary, on the Friday after the Second Sunday in Lent, is independent of any particular relic, but before 1854 it was rarely found in the diocesan calendars. It has not yet found its way into the Baltimore Ordo. The office is contained in the Additamentum to the Breviary.

Nijenhof, Kalendariun Manuale (Hinsbeck, 1897); Rosaleut de Fleury, Instruementos de la Passion (Paris, 1876); Chevalier, Le Saint-Sacrement de Turin (Annota Billandiana, 1890).

F. G. Holweck.

Windischmann, Friedrich Heinrich Hugo, orientalist and exegete, b. at Aschaffenburg, 15 December, 1811; d. at Munich, 25 August, 1882. He was a son of the Rev. Ludwig Windischmann, who studied philosophy, classical philology, and Sanskrit at Bonn, theology at Bonn and Munich, and Armenian with the Mechatitars at Venice. After receiving the doctorate in theology at Munich, 2 Jan., 1836, he was ordained priest on 13 March following; seven months later he became vicar of the cathedral and secretary of Archbishop of Munich. In 1838 he was professor-extraordinary of canon law and New-Testament exegesis at Freising, but resigned when appointed canon of the cathedral in 1839. In 1842 he was chosen a member of the Royal Bavarian Academy of Sciences and in 1846 became Vicar-General of Munich. He accompanied Archbishop Schacht to Russia in 1848, and was sent to Würzburg in 1848, and was with him in Rome, when the dogma of the Immaculate Conception was defined in 1854. When Reichs was created cardinal and took up his residence in Rome, Windischmann became a simple canon on 27 August, 1856. His fearless defence of the papal and ecclesiastical rights against the frequent encroachments of the State often brought him into conflict with the papal authorities. He became prudential director of souls and in much demand as a confessor. He was one of the greatest orientalists of his time, being especially versed in the Armenian and Old Persian languages, and in the various Sanskrit dialects. Among his works the following are noteworthy: "Sancara sive de theologiamen vestimenti" (Bonn, 1889); "Aren der Antiken Kultur der Arier" in "Abhandlungen der müncher Akademie" (1846); "Ursachen der arischen Volker" (ib., 1853); "Die persische Anahtita oder Anahtitas" (ib., 1856); "Mithira" in "Abhandlungen für die Kunde des Morgenlandes" (1857); and apothecary’s work "Zoroastri sche Studien" (Munich, 1883). His "indici petinina" (Ratisbon, 1863) is one of the chief works on the life of St. Peter and his coming to Rome, directed against Bon and his school; and "Erklärung des Briefes an die Galater" (Mainz, 1843), an excellent explanation of St. Paul’s to the Galatians.

Störr, Friedrich H. H. Windischmann (Munich, 1882); Störr, Dr. Fr. Windischmann (Aschaffenburg, 1881); Neve, Fr. Windischmann et la haute philologie en Allemagne (Paris, 1863).

Michael Ott.

Windischmann, Karl Joseph Hieronymus, philosopher, b. at Mainz, 25 August, 1775; d. at Bonn, 23 April, 1839. He attended the gymnasium at Mainz, and in 1772 took the course in philosophy at the university there. He continued this course at Würzburg, where he also studied the natural sciences and the law. He received the master’s degree at Würzburg, and settled in 1797 as a practising physician at Mainz, where he also gave medical lectures. In 1801 the Elector of Mainz, Friedrich Karl Joseph, summoned him to Aschaffenburg as court physician. In 1803 Windischmann became professor of philosophy and history at the institute for philosophy and theology at Aschaffenburg, and in 1818 was appointed professor of philosophy and medicine at the University of Bonn. He took an active part against Hermesianism in the University of Bonn, and when the investi-
gation of Hermesianism began at Rome he was one of the German scholars directed to draw up opinions. The first part of his report was sent to Rome in June, 1834, the second part in March, 1835; the Hermesians consequently attributed to Windischmann a large share in the condemnation of their views.

In his earlier years Windischmann's philosophy, as shown in his work, "Ideen zur Physik" (I, Würzburg and Bamberg, 1805), was a pantheistic mysticism entirely under the influence of Schelling's philosophy of nature. He believed, however, that he could unite it with Christianity. But gradually he worked his way into a positive Christian philosophy, in his chief work, "Die Philosophie im Fortgang der Weltgeschichte", he planned to present the history of philosophy in connexion with a positive Christian philosophy of history, although this latter, it must be said, was influenced by Hegel. But the work was not finished; its four volumes (Bonn, 1827-34) only treated China and Japan. Among his other writings are: "Untersuchungen über Astrologie, Alchemie und Magie" (Frankfort, 1813); "Ueber Etwas, das der Heilkunst Noth thut" (Leipzig, 1824), in which he opposed the materialistic tendency in medical science, and sought to combine the science with Christian philosophy; "Das Gericht des Herrn über Europa" (Frankfort, 1827), "Ueber den Beginn der Philosophie" (Bonn, 1823). He wrote supplementary treatises for Leibniz's translation ("Abendstunden zu St. Petersburg", Frankfort, 1829) of De Maistre. His last work was the editing of Friedrich von Schlegel's "Philosophische Vorlesungen" (Bonn, 1836-37).


Friedrich Lauchert.

Window, Rose.—A circular window, with Mullions and trefoils generally radiating from the centre, and filled with stained glasses. The term is suggested by the fancied resemblance of the window with its traceries to the rose and its petals. The rose window is one of the most beautiful and characteristic features of medieval architecture, especially of the French Gothic, in which it achieved its most perfect development. Its origin is to be found in the Roman acculus. During the Romanesque period the acculus became a window, and from the middle of the thirteenth century its dimensions began to increase with the development of Gothic architecture. By the middle of the thirteenth century it had attained the greatest possible size—the entire width of the nave. Its splendour continued in France until the misfortunes of the later fourteenth and fifteenth centuries prevented the construction of large churches. The most beautiful examples of rose windows are to be found in the Île de France and the adjoining provinces, Picardy and Champagne. The earliest important examples are the west rose of the Cathedral of Mantua (c. 1200); the west rose of Notre Dame of Paris (c. 1220), the most beautiful of all, and those of Laon and Chartres. In all these cases the rose was put under a circular arch. The next important step was to put it under a pointed arch, as was done in the beautiful rose windows of the Cathedral of Reims, (1220), as well as in the transepts as in the later roses of the façade. Then it was placed in a narrow square, with pierced spandrels as in the transepts of Notre Dame of Paris (1257). The last step was to place the rose in a tier of lower windows, in which case it became the centre of a vast window composition, covering the whole end of the transept, as in Rouen Cathedral.

In England the use of the rose window was usually confined to the transepts, although roses of great span were constructed in Byland Abbey and in the east front of Old St. Paul's, London. In Germany it was more frequently used as well in the Romanesque as in the Gothic period; a fine example is in the façade of the Cathedral of Strassburg. In Italy it was particularly used by the Lombards, as in San Zeno, Verona, and in the Cathedral of Modena, where Tuscan Gothic churches like the Cathedrals of Siena and Orvieto. These roses were always filled with stained glasses of great beauty, adding not a little to the picturesque effect of the interior of the cathedral.

Violet-Le-Duc, Dct. rasonné d'architecture française, VIII. s. v., Rose.

G. Kriehn.

Windows in Church Architecture.—From the beginning Christian churches, in contrast to the ancient temples, were intended to be places for the assembling of the faithful. The temperament of the people of the East and of the South where Christian houses of worship first appeared and copied the East, is thus much light by large openings in the walls, that is, by windows. As a matter of fact the early Christian basilicas were richly provided with large windows, placed partly in the central nave, that was raised for this purpose, partly in the side aisles and façade. In Western Europe, or rather in the countries under Roman influence, the places where the windows existed on the side aisles can no longer be identified with absolute certainty, owing to the chapels and additions that were later frequently built. In the East, however, where it was customary to select isolated sites for church buildings large windows were the rule. The place of the window was determined by the architectural membering of the basilica, the distance between two columns indicating the position of a window. However, there were endless exceptions to this rule in the East; thus at Bâkous in Syria the windows are close together as well as over the columns; at Kafart-Semân each intercolumnar space contained two windows. In general two or three windows united in a group, as was later the rule in Roman architecture, were even then of frequent occurrence in the early Christian architecture of Asia Minor. The form of the window is nearly everywhere the same; a rectangle that usually has a rounded top, and but seldom a straight lintel. When the latter is used it is generally balanced by a semicircular arch of wedge-shaped stones. Ornamentation of the window was required by the basilicas of Western Europe, which were generally built of brick, while the Syrian stone churches, and as an exceptional case those of the school of Spoleto, displayed rich contours and ribbon-like ornamentation. Of that troubous period which extended to the time of Charlemagne and later until the beginning of Romanesque art, few monuments remain that gave a clear conception of the window architecture then in vogue. According to Haupt's researches, the windows of the earliest Germanic churches had a round arch above, which was generally a hallowed stone. Towards the bottom these windows, strange to say, were frequently somewhat broader than above.
It was not unusual in Spain, England, and France to finish the window-casement with a horseshoe arch, the upper part being formed by two stone shafts set obliquely, that is, like ribs of an arch. An example of this method is found at Deerhurst, Gloucestershire. The windows of this period are frequently very different on the inner and outer sides, the richer ornamentation being found on the inner side, as at Saint-Germain-des-Prés in France where there are engaged columns and ornamented archivolts.

Up to the twelfth century the windows of the Romanesque were of the flat or circular openings for light, a sloping intrados, and an inclined sill. Originally without decoration, they later received a framework, that is, they were surrounded by a border of slender shafts as by a frame. In the further development these round shafts received small bases and capitals, the intrados was divided into rectangular intervals in which small columns were set. Gothic art adopted this framework, thereby changing the round arch into a pointed one, and later replacing the rectangular intervals of the intrados by flutings. As the style grew the small capitals of the round shafts were abandoned and the shafts themselves, by which the style returned to the simple framework. The late Gothic ceased to use even the framework and each opening was surrounded by a collar and tracery ornament. Naturally there were innumerable exceptions to the development sketched here only in its general features. In Romanesque art the sills had originally only a slight inclination. This gradually became greater until it became more than a right angle. Characteristic of the Romanesque style is the grouping together of two or more windows of the same height. Above the window the flat surface of the arch remained without ornamentation or was pierced by small round windows. Romanesque art used, in addition to windows enclosed by the round arch, others surrounded by the trefoil or fan-arch, and even openings for light entirely Baroque in design with arbitrarily curved arches. In the Gothic period the windows were longer and broader, in a number of cathedrals they almost replace the walls. Although the clustered window with three openings did not entirely disappear, yet it was more customary to use two narrow windows combined by a common shaft and a common pointed arch above them. The shafts grew constantly more slender and a circular opening they received is the arch, as they are called. This led in the course of time to the appearance of tracery which was so largely used in window ornamentation in the Gothic period that it became almost the most important consideration in the construction of windows. Tracery is formed by setting together separate parts of a circle called foils; their points of contact are named cusps. By means of tracery the pointed arches of the windows were constantly filled with new forms and devices, simple in the early Gothic, artificial and confused the more the style developed, until finally in the late Gothic or Flamboyant style the wavy tracery was used which no longer consisted of circles and segments of circles but assumed forms comparable to flames, a style particularly elaborate one in France and England. As the end of the Gothic period greater solubility of form came into use and tracery began to decline. The elaboration undergone by the tracery was also shared by the shafts of the windows and the intrados. Undivided at first they gradually received richer contours and were separated into main and subordinate pillars. The development of which the date is known is that still existing in the choir chapels of the cathedral at Reims (1211).

The Renaissance returned to the round-arched clustered windows of the Romanesque style, particularly in brick buildings. Still light openings with slender connexions between them and enclosed in rectangular frames are to be found in houses built of stone, particularly in the late Renaissance. They generally received as ornament, in imitation of antique, a frame of broad profile, which at the height of the Renaissance was generally the simple framework supports, pilasters, or columns, and the entablature rested upon these. Framing of this kind has many forms, but the following are the most noticeable styles: (1) The opening for light is enclosed by a frame running parallel to it which has the profile of an architrave and generally has a horizontal cornice as a lid at the front and sides (since the window is divided into rectangular intervals, the simple framework supports, pilasters, or columns, are arranged on the perpendicular sides, which carry above them a straight entablature, a gable-cornice, or an archivolt (truss-frame); (2) the most frequent and most artistic form is the combination of the simple frame and the truss-frame, from which spring the most varied combinations, as sometimes the simple frame encloses a truss-frame, or the reverse, or sometimes two truss-frames are combined with each other (combined frame); (4) abandoning frames and supports the openings for light are surrounded only by quarry-faced ashlar. In costly buildings the windows had an ornamental finish below, either a breast-moulding resting on consoles, or a part of the surround, and the frame of the window is generally semicircular or in the shape of a basket-handle-arch and even of an oval shape, and sought to enrich them by drawing in the corners and by curving the sides in and out. This led to the appearance of a great variety of lines the number and kind of which are related to the style of the Baroque, the framing which the Renaissance had given the windows remained customary during the Baroque period, but in agreement with the entire development of the style they were augmented, more artificial, and had less repose. The most frequently used was the flat or profiled framing, in but the most expensive one a façade was used, which was known as a brushing opening, but assumed an independent arbitrary form; at times the frame was interrupted by quarry-faced ashlar. The support-framing was seldom used, the combined framing was changed so that the frames were no longer laid one by the other, but one over the other, only a small part of the under one being visible on the two sides. The part of the frame above the opening is generally either a horizontal cornice or a gable-cornice; where the windows were arched it also followed the curved line, with the result of an unlimited variety of artistic forms. Classicism first abandoned the combination of the two framings, it next gave up the truss-frame, so that finally nothing remained of the former variety but the simple unadorned frame with or without a top piece. As regards the Louis XVI and Empire styles the simplifying of the frame was retained and ornamentation was limited almost exclusively to the top piece, which was supported by consoles and adorned with garlands of fruit and other ornaments in imitation of the antique.

Windsor.

Windsor, a town of great antiquity, on the Thames, in Berkshire, England; quaintly rendered Veritas Moribus in some medieval documents, the name being really from the Saxon Hwino'sdorfh, "the Habitation of Edward the Confessor." The manor was granted by Edward the Confessor to the Abbey of Westminster, and the town became a free borough under Edward 1. The population is about 11,000. The chief interest of Windsor lies in the castle, one of the most famous royal residences in the world. There was a palace and stronghold here in the time of the Saxon Heptarchy, and the
great mound on which stands the Round Tower (itself rebuilt by Edward III) is of this date. The castle, which was extensively added to by Henry III, has for centuries the favourite residence of English kings, many of whom, including Edward III and Henry V, were born there. A chapel adjoined the castle from early times; but the present sumptuous Chapel of St. George, considered the finest example of perpendicular architecture in England, was built by Edward IV, who was buried in it, as were several of his successors. St. Edward's (now the Albert Memorial) Chapel was the burial place of Cardinal Wolsey, who was buried there himself. This chapel was used for Catholic worship in the reign of James II, who received the papal nuncio there in 1687. Under George IV nearly a million sterling was spent on altering and practically rebuilding the castle, according to the plans of Wyattville. Many royal marriages have taken place during the last century in St. George's Chapel, which is a richly-endowed royal peculiar, served by a dean, a college of canons and minor clergies, and a staff of highly-trained choristers. The chapel contains the effigies of the Knights of the Order of the Garter established by Edward III, for whom a special prayer is said at every service held within its walls.

Dione and Davis, Armorial of Windsor (London, 1864); Deacon, Royal Windsor (London, 1880); Learie, Windsor Castle (London, 1887); Woodward, Windsor Castle (London, 1875); Harrington, St. George's Chapel, Windsor (London, 1872), illustrated.

D. O. Hunter-Blair.

Windthorst, Ludwig, b. near Osnabrück, 17 January, 1812; d. 11 March, 1891. He came from a family of lawyers of Lower Saxony. As a pupil at the gymnasium he was industrious, shrewd, and cautious, but not carried away by the tendencies of the time, and these qualities he retained throughout life. He studied at Göttingen and Heidelberg, and in 1836 established himself as a lawyer at Osnabrück and soon married. There his professional ability and his attitude in religion won him the confidence of the Catholic clergy. In 1842, at their instance, the sovereign, the King of Hanover, appointed him president of the Catholic state board of Hanover for churches and schools. In this office Windthorst gained a knowledge of the great difficulties existing in Germany between nearly all the governments and their Catholic subjects. By the enactment of the Imperial Delegates of 1863, the great majority of German Catholics had generally enjoyed spiritual autonomy, were made subjects of Protestant states. The Catholics had little interest in the rulers thus forced upon them; the governments were not accustomed to a policy compatible with the rights and freedom of the Catholic Church. Thorough knowledge of the subject and tactful caution were the qualities that Windthorst brought to the situation. By 1874 he had gained for himself in both of these bodies a very prominent position. Up to this period Windthorst’s activities and reputation had been limited to Hanover. In 1866 Hanover became a Prussian province, and in 1867 the North German Confederation was founded. This gave Windthorst the opportunity to acquire not only national, but also international fame. From 1867 he was a member both of the Reichstag and of the Prussian Landtag. By 1874 he had gained for himself in both of these bodies a very prominent position. He was at first a member of no party, but when, in 1868, deputies from Southern Germany appeared for the first time in the Reichstag, for the discussion of economic questions, Windthorst collected those deputies who did not belong with the National Liberals and combined them so skilfully with the particularist Hanoverians, Prussians, and Saxons that the combination was unexpectedly able to defeat a National Liberal bill designed to secure the intervention of the South-German deputies in all national affairs. This majority was a prelude to the organization of the Centre Party. Windthorst’s guidance of the Centre Party did not find that party, neither did he superintend its leadership at once. For although the Centre was formed as a purely political party with a definite constitutional, social, and ecclesiastico-political programme, still it should be taken into consideration that, at the close of 1870, it was largely made up of

in Germany of a legal adjustment of the relations between the Church and the state schools.

In 1848, when the Revolution in Germany led to the restoration of the Hanoverian Constitution, which the king had annulled in 1837, Windthorst was elected a member of the Diet of the State. This brought him the career for which he had the most talent, and supplied him with the interests which then encouraged were most completely to occupy him. He at once developed a great skill in the debate and a decided talent for bringing others into organization under his own leadership. He devoted himself to solving two problems which were of the utmost importance for all German states: (1) After getting rid of ecclesiasticism and bureaucracy, how, and how far, were the people to share in legislation and administration? (2) How could a national confederation be founded in which the unity of the German nation might attain politically powerful expression? In his efforts to solve the former question, he held in general with the moderate Liberals; to bring about a national confederation he joined the Great German Party (see Germany), without, however, desiring to achieve in his career that purpose which had fallen to Prussia. He soon attained such importance in the Hanoverian Diet that in the spring of 1851 he was elected president of the chamber—an honour that had fallen to no other Catholic of Hanover—and in November, 1851, was appointed minister of justice. He was minister only for a short period, as he did not consider the king’s policy strictly constitutional. At the close of 1853 he returned to parliamentary life. In 1862 the king again summoned him to the ministry, where he remained until 1866. He was at first a member of no party, but when, in 1868, deputies from Southern Germany appeared for the first time in the Reichstag, for the discussion of economic questions, Windthorst collected those deputies who did not belong with the National Liberals and combined them so skilfully with the particularist Hanoverians, Prussians, and Saxons that the combination was unexpectedly able to defeat a National Liberal bill designed to secure the intervention of the South-German deputies in all national affairs. This majority was a prelude to the organization of the Centre Party. Windthorst’s guidance of the Centre Party did not find that party, neither did he superintend its leadership at once. For although the Centre was formed as a purely political party with a definite constitutional, social, and ecclesiastico-political programme, still it should be taken into consideration that, at the close of 1870, it was largely made up of
WINEFRIED

Catholics. Windthorst, from the beginning of his career, had performed the greatest services for the Catholics and for Bismarck, who throughout his life remained a loyal Catholic, but, as a leader, he had not the reputation of Mallinckrodt and Reichensperger, because he had never taken an active part in the ecclesiastical and ecclesiastico-political movement among German Catholics. Now, however, he began to take part regularly in Catholic Congresses, where he soon became the leader of the liberal group, which he represented.
The outbreak of the Kulturkampf in Prussia gave him a splendid opportunity to show himself the champion of the Church in Parliament.

When Mallinckrodt died in 1874, Windthorst was proclaimed leader both of the Centre Party and of the German Catholics. In another direction, too, the years 1867-74 were decisive for him. As early as the fifties Bismarck and he were not in accord politically. The division between the two men was continually deepened by the course of events: in 1866 Bismarck excluded Austria from Germany and annexed Hanover; in 1868 he made an agreement with Windthorst concerning the restitution of the King of Hanover's private fortune, a contract which, however, Bismarck refused to enforce. In 1869 Windthorst joined the Centre Party. Bismarck said that this party would maintain itself independently of him and would incessantly push their constitutional demands. This was of importance, neither was he really a friend of parliamentary government. He attacked the Church all the more violently, therefore, in the Kulturkampf, because it was defended by a strong and independent popular party (see Kulturkampf). On the other hand, Windthorst acted in harmony with his political past when he sought to make it plain that he opposed the demands which Bismarck and his movement were making on the government of the rights of the Church, but also as inconsistent with Prussian constitutional rights in particular and the political convictions of the age in general. As the leader of the Centre, and in full agreement with it, he interested himself for all the rights and liberties of the German people, whenever these liberties were discussed in the Prussian Parliament it was then left for Bismarck and his colleagues to try to limit by legislation; his efforts, on the contrary, were rather for their enlargement. He was not afraid to let his party wear out Bismarck with constant opposition, so that the chancellor might the sooner be ready to abandon the Kulturkampf.

At the same time Windthorst was on the alert to secure a position for his party which should offer better prospects than that into which it had been forced from the beginning. For in ecclesiastico-political questions the Centre was then condemned to occupy the position of an isolated minority, because of the peculiarly obstinate sectarian antipathy to Catholics in Germany. The masses showed very little direct interest in the second article of the Centre's programme, which demanded the recognition of the Church by the state. As to the first article, the Church's spiritual independence from the state, of the empire, which was threatened by the Liberals, no matter what the Centre might do to prove its soundness in constitutional questions, the Liberals still remained, for the mass of the people, the party which had first begun the struggle against absolutism. As new political undertakings, there now offered themselves the increasing pressure for the need of a comprehensive reform for the good of the nation and the need of a comprehensive labour policy. Sooner than the leaders of the other parties Windthorst comprehended that these problems were quickly assuming an absorbing interest for the German people, and by the end of 1876 he occupied himself zealously with them. The victory was his. In 1879 the Centre turned the scale for the introduction of a protective tariff, and formed the controlling spirit of the parties by the aid of which the government was able, after 1880, to pass the workingmen's insurance laws and the railway laws, which were due to incompetent men. From a minority continually in opposition it became an active, influential part of the majority.
The political character of the Centre Party received its final cast in its economic and socio-political labours. Windthorst repeatedly maintained this character of the party against the misconception formed of it by the press. He was the author of the Kulturkampf, and the Kulturkampf led him, and led the Centre Party, into a new field, in which he and it were at the forefront of the German Catholic movement. Windthorst had never been afraid of the Church, and his knowledge of the facts, and which saw in the Centre a Catholic party somewhat like that in Belgium. Nor did politics prevent the Centre from repeatedly giving its attention to the interests of the Church. It was the influence which it attained during the eighties in the entire political life of Germany, in addition to its influence in the field of foreign policy, that obliged Bismarck to abandon the Kulturkampf. Windthorst felt, therefore, that he was not able at the same time to secure the passage of laws setting the share of the Church in the Prussian common schools. The struggle over the Christian spirit in the schools had to be left to the future.

As recompense for all this he had the satisfaction that his party grew constantly more willing to accept his political views and methods. In order to make certain that the voters were trained in the spirit in which the Centre acted politically, he effected, in the autumn of 1890, the founding of the "Peoples Union for Catholic Germany", as a school for Catholic men with many hundreds of thousands of pupils to train them, so that they could act politically.

The spirit of Windthorst still lives in the Centre party and in the Peoples Union. His beautiful memorial is the Church of the Blessed Virgin at Hanover, where he is buried, and for the construction of which he generously gave the money presented to him for personal use by the Catholics of Germany.

WINEFRIED, SAINT, b. at Holywell, Wales, about 600; d. at Gwytherin, Wales, 3 Nov., 660. Her father was Thevit, a Cambrian magnate, the possessor of Cambria, and her mother was Egwolda, the daughter of an Iron Age king. The place of her birth is unknown, and all that is known of her early life is that she was brought up by her nurse, a nun named Wido, a sister of St. Beuno and a member of a family closely connected with the kings of South Wales. St. Beuno had lived at first a solitary life, but afterwards established a community of cenobites at Clyno-gwasr. While in search of a suitable place for a monastery he came to visit his sister's husband, whose land lay in a high part of the valley of the river, overlooking the town of Holywell on the valley side of the well, and overlooking the great plain of the valley of the well, and overlooking the great plain of the valley of the well, and overlooking the great plain of the valley of the well, and overlooking the great


Martin Spann.
house of Thevit, and found Winifride alone, her parents having gone early to Mass. The knowledge that Winefrid had resolved to quit the world and consecrate herself to God seemed only to add fuel to his passion, and he pleaded his cause with extraordinary vehemence, even proceeding to threats as he saw her turn indignantly away. At length, terrified at his words and alarmed for her innocence, the maiden escaped from the house, and hurried towards the church, where her parents were hearing Mass, that was being celebrated by her uncle, St. Beno. Maddened by a disappointed passion, Caradoc pursued her and, overtaking her on the slope above the six mile brook, he drew his sword and at one blow severed her head from the body. The head rolled down the incline and, where it rested, there gushed forth a spring. St. Beno, hearing of the tragedy, left the altar, and accompanied by the parents came to the spot where the head lay beside the spring. Taking up the maiden's head he carried it to where the body lay, covered both with his cloak, and then re-entered the church to finish the Holy Sacrifice. When Mass was ended he knelt beside the saint's body, offered up a fervent prayer to God, and ordered the cowl which covered it to be removed. Thereupon Winefrid, as if awakening from a deep slumber, rose up with no sign of the severance of the head except a thin white circle round her neck. Seeing the saint, he asked her pardon for his words with a humble and defiant air. St. Beno invoked the chasestment of heaven, and Caradoc fell dead on the spot, the popular belief being that the ground opened and swallowed him.

Miraculously restored to life, Winefrid seems to have lived in almost perpetual ecstasy and to have had her tongue seared. In fullness of years and grace as a saint, she solemnly vowed virginity and poverty as a reclus. A convent was built on her father's land, where she became the abbess of a community of young maidens, and a chapel was erected over the well. St. Beno left Holywell, and returned to Cornwall. Before he left the tradition is that he seated himself upon the stone, which now stands in the outer well pool, and there promised in the name of God, "that whosoever on that spot should thrice ask for a benefit from God in the name of St. Winefrid would obtain the grace he asked if it was for the good of his soul". St. Winefrid on her part made agreement with St. Beno that so long as she remained at Holywell, and until she heard of his death, she would yield to him her affairs of state.

After eight years spent at Holywell (reckoning from the departure of St. Beno), St. Winefrid, hearing of his death, received an inspiration to leave the convent and retire inland. There was reason to fear that Holywell would soon be no longer safe from the Saxons. The Kingdom of Northumbria was pressing upon the borders of North Wales; Anglesea and Chester were already under the Saxon yoke, and the British recluses to seek the safety of the mountains: accordingly St. Winefrid went upon her pilgrimage to seek for a place of rest. Ultimately she arrived at Gwytherin near the source of the River Ewy. This is still a most retired spot, where Welsh alone is spoken.

Caradoc, further across the vale of the Conway rises the double peak of Snowdon. St. Winefrid was welcomed at Gwytherin by St. Elwy (Elerius), who gives his name to the River Elwy, and by whom the first life of the saint was written. She brought her companion religious with her, and found there other monks governed by an abbot. She seems to have stayed at Gwytherin as an acknowledged saint on earth, first in humble obedience to the abbes, and, after the latter's death, as abbess herself until her own death. Her chief feast is observed on 3 Nov., the other feast held in midsummer being that of her martyrdom. Her death was foretold to her in a vision by Christ Himself.

During her life she performed many miracles, and after her death, up to the present day, countless wonders and favours continue to be worked and obtained through her intercession.

The details of St. Winefrid's life are gathered from a MS. in the British Museum, said to have been the work of the British monk, Elerius, a contemporary of the saint, and also from a MS. in the Bodleian Library, generally believed to have been compiled (1139) by Robert, prior of Shrewsbury.

Winefrid, S. Winfrid, Winefrido, Wifrid, Wifriedo, Winefrido, Winfrid; Winefrid, Virgin and Martyr; MERRYK, MS. Life of St. Winefrid.

P. J. CHANDLER.

Winfrid, Saint. See Boniface, Saint.

Wingham, Thomas, b. in London, 5 Jan., 1846; d. there, 24 March, 1893. He studied music at Wyke's London Academy, and later entered the Royal Academy of Music, where he had for his teacher in theory William Sterndale Bennett, and, in piano playing, Harold Bauer. In 1874 Wingham became himself professor of piano playing in the same institution. At about the same period he obtained the post of choirmaster at the Brompton Oratory. Wingham's sound musicianship and ability were soon proved by the artistic excellence for which the performances at the Oratory became known during his incumbency. He was the first and among the first to prepare the way for the musico-liturgical conditions which have since followed. Among his compositions are four symphonies, six overtures, several instrumental works in smaller form, two masses, and a "Te Deum", most of which, though frequently performed during the author's lifetime, have remained in manuscript.

GROVE, ed. MATTLIN, Dictionary of Music, V (New York, 1910), s.v.

JOSEPH OTTEN.

Winnebago Indians, a tribe of Siouan stock closely related in speech to the Iowa, Missouri, and Otto, and more remotely to the Dakota and Pona. The name Winnebago signifies "fifty water" (Chappewa, wing-pog), and was originally applied to the area near which the tribe was living in the seventeenth century. They called themselves Horagi, "fish-eaters", or Hochungarro, "trout nation". The first white man to visit them was Nicolle, who found them by the shores of Green Bay, Wisconsin, in 1634, surrounded by the Sauk and Foxes and the Menominee, Algonquin tribes. They were first noted for the beauty of their clothing, Winnebago, by the Jesuits in 1636. On the west they were then in contact with their kindred Iowa; their art and culture was influenced by the neighbouring Siouan and Algonquin, but they were not much more advanced in warfare than the generality of the Dakota. Tribal traditions say they had resided at Red Banks, Lake Michigan, before coming to Green Bay, and the Jesuit relation of 1671 states that they had previously been defeated and captured by the Illinois, but had been later given their liberty. The Jesuits Allowez and Dablon spent the winter of 1669-70 among them. In the first half of the eighteenth century they were friendly towards the French, with whom they carried on commerce, and were slow to form an alliance with the English, who called the French colonial power. Eventually, however, they proved their loyalty to them, especially during the War of Independence and the War of 1812. By the treaties of 1825 and 1832 they were granted a reservation on the Mississippi north of the River Iowa in exchange for their lands south of the Wisconsin and Fox Rivers; in 1846 they were removed to Minnesota, and in 1856 were at Blue Earth, but were removed again owing to the Sioux war, and finally sent to the Omaha lands in Nebraska. In 1856 the tribe num-
Winnoc, Saint. Abbot or Prior of Wormsholt, d. 716 or 717. The lives of this saint are extant; the story of these, the first life, was written by a monk of St. Bertin in the middle of the ninth century, or perhaps a century earlier. St. Winnoc is generally called a Breton, but the Bollandist de Smedt shows that he was more probably of British origin. He came to Flanders, to the Monastery of St. Sithin, and was soon afterwards sent to found at Wormsholt, a dependent cell or priory (not an abbey, as it is generally called). It is not known what rule, Columbanian or Benedectine, was followed at this time in the two monasteries. When enfeebled by old age, St. Winnoc is said to have received supernatural assistance in the task of grinding corn for his brethren and the poor monk who out of curiosity, came to see how the old man did so much work, was struck blind, but healed by the saint's intercession. Many other miracles followed his death, which occurred 6 Nov., 716 or 717. We only know the year from fourteenth-century tradition. The popularity of St. Winnoc's cultus is attested by the frequent mention that of the Breton monk who, out of curiosity, came to see how the old man did so much work, was struck blind, but healed by the saint's intercession. Many other miracles followed his death, which occurred 6 Nov., 716 or 717. We only know the year from fourteenth-century tradition. The popularity of St. Winnoc's cultus is attested by the frequent mention of his name in the liturgical books and the numerous translations of his remains, which have been preserved at Bergues-St-Winoc to the present day. His feast is kept on 6 Nov., that of his translation on 18 Sept.; a third, the Exaltation of St. Winnoc, was formerly kept on 20 Feb.

Raymond Webster.
Shanley of Fargo, he was consecrated in the cathedral
at St. Paul, 27 December, 1890. He died in Winona,
27 June, 1909. When the diocese was formed, Bishop
Cotter had 45 diocesan priests and 4 religious. There
were 45 churches with resident pastors, 49 mission
churches, 15 stations, and 19 parish schools, attended
by 2650 pupils. At his death in 1909 there were in
his diocese, 85 diocesan priests and 7 religious;
72 churches, 15 stations, 44 mission churches; 8 stations;
28 parish schools, attended by 4630 pupils. As second Bishop of Winona, Pius X, on 4 March, 1910, selected the Rev. P. R.
Hoffron, rector of the St. Paul Seminary. Born
in New York City in 1860, he spent his boyhood near
Rochester, Minnesota. He was ordained on 22 Dec,
1884, and became pastor of the cathedral, St. Paul.
In his happy influence, and in safety of his following
year rector of the St. Paul Seminary. On the
day of his consecration as Bishop of Winona,
19 May, 1910, six bishops were consecrated
for the Province of St. Paul. Bishop Hoffron was installed
at Winona, 24 May, 1910. As a monument to the
memory of his predecessor he erected in Winona
(1910) the St. Paul Boys' Orphanage, which the
Christian Brothers have charge. In the fall of 1911
work was started at Terrace Heights, Winona, on the
foundation of a college for young men. Bishop
Hoffron has likewise established several diocesan jour-
nals entitled "The Winona Courier", which is published
monthly at Winona.

Lutheans in Three Centuries. 1 (St. Paul, 1905);
Rex, Bdg. Cyclopaedia (Milwaukee, 1888); Sadler's Directory
(1860); The Official Catholic Directory (1909); Acts et Deeds
published by St. Paul Cath. Hist. Soc.; Hist. of Winona County (1888);
Ravox, Memoirs (St. Paul, 1893); von Paris, Die St. Peter u.
Pauls Gemeinde in Minskto (1896); Jubilee Booklet, st. Felix
Church (Wabasha, Minnesota, 1908).

John P. Sherman.

Winslow (Winslow), Jakob Benignus, physician and
anatomi, b. at Odense, Denmark, 27 April, 1669; d. in Paris, 3 April, 1760. He finished his high-
school studies at Odense in 1677, and then attended
the University of Copenhagen, where he studied
philosophy and theology; later he chose the medical
profession and obtained the degree of B.M. in
1694. Receiving a royal scholarship, Winslow went
to France, and in 1698 to Italy, where he was for
seven years, and to Paris in the spring of 1708. While here he
became acquainted with the Catholic religion. A
thorough study of the controverted questions, which he
had undertaken to strengthen himself in the
Lutheran faith, brought him into the Church. Bos-
suey himself received his confession of faith, 8 Oct.,
1707.

His conversion made his return to Denmark impossible.
Disregarding economic difficulties he con-
tinued his medical studies under Duverney, and in
the autumn of 1701 received, free of expense, the degree of
licentiate. In 1711 he married Maria Catharina
Gilles, by whom he had a son, who died young, and
a daughter. In 1727 he was professor of surgery,
in 1723 interpreter of German at the royal
hospital, in 1728 regent of the medical faculty, and in 1743
professor of anatomy and surgery at the Jardin du
Rei. The chief reason why Winslow did not gain
this professorship until so late in life, notwithstanding
his eminent qualifications, was his outspoken opinions
in opposition to Jansenism, which had brought down
pursuit to a body of people at the Sorbonne. In 1745 he opened the anatomical
theatre, which had been built under his supervision.
Besides his duties as professor, Winslow had a large
practice at several hospitals and, in addition, number-
less private patients, among whom was Louis XIV
up to the time of his death in 1715. Winslow also found
space for scientific investigations. His most noted
publication is the "Exposition anatomique de la
structure du corps humain" (Paris, 1752; London,
1753), which was translated into all civilized lan-
guages, and spread his reputation throughout the
whole of Europe. As early as 1708 he was made a member
of the Academy of Sciences at Paris; later he became
a member of the Academy at Berlin. On his grave-
stone in Saint-Etienne du Mont is the inscription:
"Ortu et genere nobilis, nobilib virtute et doctrina."
tating the churches of Scotland in 1559, Winzet is said by Bishop Leslie to have publicly disputed with Knox at Linlithgow. After the change of religion in 1560 he was, with other ecclesiastics and teachers who refused to conform to Protestantism, ejected from his office. On Queen Mary's arrival in Edinburgh he went thither, at once threw himself into combat against the new doctrines, and published in 1562 his most famous work, "Certane Tractatis"—the first addressed to the queen, clergy, and nobles, the second to Knox, and the third to the provost and magistrates of Edinburgh. Their ability and guidance are admitted by persons of judgment, Winzet, who seems for a time to have been Mary's confessor, was just bringing out his "Last Blast of the Trumpet of God's Words", when it was stopped by the civil authority, and the author fled from Scotland, reaching Louvain in Sept., 1562. Here he wrote a preface to his "Buke of Four Scour Thre Questions" (collected from his earlier polemical writings in Mar.) and was translated to Antwerp in Oct., 1563, with a postscript addressed to Knox; and a little later his translation of the "Commonitorium" of Vincent de Levins, dedicated to Queen Mary, also appeared at Antwerp. From 1563 to 1570 Winzet resided in Paris, prosecuting his studies at the university and apparently doing tutorial work also. He was again at Paris as proctor for "Atiao Anglicana seu Germanica".

In 1571 he was attached by Queen Mary, then a captive in England, to the service of Bishop Leslie, her ambassador in London; but on Leslie's committal to the Tower Winzet returned to France, and stayed for a time at Donai. From 1573 to 1577 he was in Rome, and in June, 1577, Pope Gregory XIII appointed him abbot of St. James's monastery at Ratisbon, dispensing him from the regular year's novitiate. He received the abbatial blessing in Rome from Goldwell, the exiled Bishop of St. Asaph, at once entered on his new duties, and succeeded by his energy and zeal in repairing the shattered fortunes of St. James's, which had suffered greatly in the upheaval of the old order. He did not rest here, but repaired in the sanctuary of St. James's Church, where a monument with a eulogistic Latin epitaph marks his grave.

D. O. Hunter-Blair.

Wipo (Wippo), apparently a native of Burzundy, lived in the first half of the eleventh century. He was chaplain to King Rollo of Normandy, and he wrote in chronic form, "Gesta Churonradi II imperatoris", and presented to Konrad's son, Henry III, in 1016, not long after the latter was crowned. Wipo fully understands his subject, is fresh and animated, and, though affectionate, not a mere eulogist or a flatterer, for he sees Konrad's failings clearly. But he does not fully grasp the general character of the times, and especially the manifold relations to the ruling princes and the Church. His style is simple and fluent, and his language well-chosen. Among his extant writings are the maxims, "Proverbia" (1027 or 1028), and "Tetragogias Heinrichi" in rhymed hexameters, presented to Emperor Henry in 1011. It is a eulogy of the emperor mixed with earnest exhortations, emphasizing that right and law are the real foundations of the throne. He wrote the beautiful Easter sequence, "Victime paschali laudes", and a touching lament in Latin on Konrad's death. The best edition of his works is that of Breslau, "Wipoonis Gesta Churonradi II ceteraque supersunt opera" (Hanover, 1878; German tr. by Pfluger, Berlin, 1877; by Wattenbach, Leipzig, 1892).

PETERASCHI, Uml. hist., II (Berlin, 1896), 1115 sq.; WATTENBACH, Deutschlands Geschichtsquellen, II (Berlin, 1894), 10-16.

PATRICK SCHLAGER.

Wicker, Nigel, satirist, lived about 1190. He describes himself as old in the "Speculum Stultorum", which was written apparently before 1180. He claims to have known St. Thomas of Canterbury personally, so it was probably before 1170 that he became a monk of Christ Church, Canterbury, where he was, at any rate, from 1180 to 1186, and is said to have been a chaplain (Collect. III, S, and Script. I, 228) to have been precentor. In 1180 he was one of the delegates from the monks to King Richard in their dispute with Archbishop Baldwin. The surname Wicker rests on the authority of Bale, and there is ground for thinking that his contemporaries knew him as the "Dekker, thus he was certainly an intimate friend, and may have been a relative of William Longchamp the Chancellor.

The following are his works, all in Latin: (1) "Speculum Stultorum", in elegies, with a prose introduction, both addressed to one "Willelmum", who has been identified with Longchamp. This, one of the most popular of medieval satires, is extant only by fragments, and the whole work has been included in Wright's "Anglo-Latin Satirical Poets" (Rolls Series, 1872, I, 3). It narrates the adventures of an ass named Brunellus or Burnelus (whence the poem is cited by Chancer as "Damm Burnel the asse") in the Xun's Priests' Tale, "Canterbury Tales", and 15338 in quest of a longer tail. Brunellus, who represents the disorder and absurdities reigned, goes first to Salernum for drugs to make his tail grow; losing these on his way home, he studies for a time in Paris, but making no progress he thinks of joining a religious order, and resolves to found a new one, taking the easiest part from each of the existing rules; finally he is recaptured by his old master. Nigel makes full use of the opportunities afforded by this last task for satirizing the vices prevalent among the Paris students and in the several religious orders; (2) "Contra Curiales et Officiales Clericos", a prose treatise, with a prologue in elegies, addressed to William Longchamp as Bishop of Ely, Legate, and Chancellor (printed by Wright, I, 146), and evidently written in 1193-94. As its title suggests, it is a reproof (though affectionate in tone) to Longchamp, and to all who like him attempt to combine the ministries of Church and State.

Nothing else of Nigel's has been printed (with one doubtful exception mentioned below); but several poems are attributed to him (as Nigellos de Longo) in one of the "Blaus" of the fourteenth century, belonging to Church priory (Brit. Mus., Vesp. D. xi). These include (a) verses to Honorius, Prior of Christ Church 1186-88, an elegy on his death (21 Oct., 1188), and another on that of St. Thomas (29 Dec., 1170); (b) "Miracula S. Marie Virginis"; (c) "Passio S. Laurentii"; (d) "Vita Pauli Primi Eremitae". Among them is also the well-known poem on monastic life, beginning "Quod decent monachum, vel quid debet esse", which appears in many editions of St. Anselm's works, and which has also been claimed for Alexander Neckam (Wright, II, 175), and for Roger of Caen (Hist. Litt. de la France, VIII, 121). Another MS. (Brit. Mus., Vitell. A. xi) contains a metrical
catalogue of the archbishops of Canterbury down to Richard (d. 1185), which is most probably by Nigel.
Wright also credits him (1, 231) with the poem beginning "si multi credideris, lingua culpabilis, et atque "; but this is really John of Salisbury's "Enthymen ad Polycratum".


J. A. HERBERT.

Wirt, WIGAND, theologian, b. at Frankfort about 1460; d. at Steyer, 30 June, 1519. He entered the Dominican Order at Frankfort, where he also, after his religious profession, made his ecclesiastical studies, obtaining on their completion the lectorate in theology. His literary activity began in 1494 with the publication of a polemical work in which he attacked the doctrine of the Immaculate Conception incidentally treated by John Trithemius in his "De laudibus S. Annae". The wide circulation of the work called forth much opposition from those in sympathy with the views of Trithemius, and while on 12 Sept., 1495, a reconciliation was effected between the opposing authors, the announcement of a disputation on that subject for 18 June, 1501, by the Observantine John Spengler, was the occasion of renewing the controversy. Wirt, however, found a new opponent in Father Conrad Hensel, who, flinging his invectives against the entire order, forced the latter to turn with their complaint to the Bishop of Strasburg. The process instituted to settle the affair began on 24 Sept., 1501, and concluded in 1503 in favour of Hensel. But the matter had not yet come to an end. During the process Wirt published the "Defensio Bullae Sixtinae sive Extrapontis gravis nullus". In 1483 Sixtus IV forbade the cardinals to charge each other with heresy. The prohibition was renewed by Alexander VI on 20 Feb., 1503, and the Bull of confirmation was interpreted by the opponents of the Dominicans in the sense that the pope forbade the denial of the Immaculate Conception, an interpretation which renewed the controversy in all its bitterness. In reply to the "Concordia curatorum et fratrum mendicantium" of Wigand Trebellius, Wirt published his "Dialogus apudque adduxit se securae et sanctae observantiae et seu leader, John Spengler, promptly the Archbishop of Mainz in 1500 to forbid the reading of the work. In the meantime Wirt was elected prior in Stuttgart, and in this capacity posted on the doors of the convent church a document in which he accused his opponents as promoters of heresies. The matter was then taken to Rome where, in 1512, it was decided against Wirt. At his death he was prior of the convent at Steyer.


JOSEPH SCHROEDER.

Wisconsin, known as the "Badger State", admitted to the Union on 29 May, 1848, the seventeenth state admitted, after the original thirteen. It is bounded on the east by Lake Michigan, on the north by the upper Peninsula of the State of Michigan and by Lake Superior, on the west by Minnesota and Iowa, divided in great part by the Mississippi and St. Croix Rivers, and on the south by Illinois. It lies between 42° 30′ and 47° 3′ N. lat., and between 86° 49′ and 92° 54′ W. long. Its greatest length from north to south is about 300 miles, and its greatest breadth from east to west about 250 miles.

PHYSICAL FEATURES.—Its surface is rolling in character, and it forms, with the upper Peninsula of Michigan and the state of Minnesota, the great lake region. It is bounded on the east, north, and west by lakes, and rivers which bound it on the east, north, and west. The levels range from about 600 feet to nearly 2000 feet above the sea, and the natural grade divides the state into two great drainage basins. The state, including the Apostle Islands in Lake Superior, Washington Island and a number of smaller islands at the entrance to Green Bay, has a total area of 50,000 square miles, of which 810 are water surface. Its long boundary upon Lake Michigan and the indentation formed by Green Bay gave it many advantages in respect to the marine traffic, which is growing to such enormous proportions upon the Great Lakes; and it possesses much water power, capable of extended development. Lakes of great natural beauty are numerous throughout the state. The population in 1890 was 1,686,880, exclusive of 6150 persons especially enumerated; in 1900 it had grown to 2,069,042; and in 1910 it was 2,533,800 or 422 persons to the square mile. Thus, the increase of population from 1890 to 1900 was between 22 and 23 per cent, while the increase from 1900 to 1910 was between 12 and 13 per cent.

RESOURCES.—Wisconsin ranks high in agriculture, hay and grain being the most important crops, and oats and Indian corn the largest cereal crops, together with a large production of barley, rye, buckwheat, potatoes and sugar beets. In the southern part of the state large cranberry marshes are to be found. There are extensive apple orchards, and other orchards are being successfully developed. The dairy industry is very important, the production of milk, cheese, and butter being large and of great value. In 1910 there were in the state: 2,587,000 meat cattle (including 1,500,000 milk cows), 600,000 horses, 1,634,000 sheep, and 1,651,000 swine. Up to 1908 the state was the chief source of the white pine supply, and has always produced red pine, hemlock, and white spruce in large quantities. The forests are still considerable, in spite of heavy losses through forest fires. The state forest reserve, which is managed by the State Board of Forestry, exceeds 250,000 acres. As a great manufacturing state, the value of the output increased from $2,250,000 in 1850 to $300,818,912 in 1900 and to $500,306,000 in 1909. The most important articles are lumber, paper and wood pulp, cheese, butter, and condensed milk, steel products, leather, beer, flour, meat, agricultural implements, carriages and wagons, and clothing. Great quantities of iron ore, zinc, and lead are mined; granite, limestone, and sandstone are quarried, and cream-coloured brick is manufactured extensively from deposits of clay along the shores of Lake Michigan.

COMMUNICATION.—The railroad system is well developed and subject to regulation, as to prices and accommodations, by a state commission. In 1899 the railroads of the state, exclusive of the marine traffic, are very large, and the natural harbours along Lake Michigan are gradually being developed. Grain, flour, lumber, and iron ore are extensively exported by water, and immense cargoes of coal are returned from the state. Milwaukee is the only port of entry in the state. Its imports in 1900 were $4,193,635 and its exports $241,825.

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Dover. (v) FORT DODSON.—The first French form of the name Wisconsin was Wisconsin, which gradually developed into Wisconsin. When English became the language of the territory, the spelling was changed and finally the present form was adopted.
officially. Wisconsin formed part of the vast New World, to which Spain made a general claim under the name of Florida, but no Spaniard appears to have come within hundreds of miles of the present state boundaries. In 1608 Quebec was founded as the capital of New France, and the French missionaries and fur-traders pushed westward into the wilderness, New France claiming by virtue of discovery the whole Mississippi system. It was not until 1634, however, that Nicolet, an interpreter, who had lived with the Huron Indians, was sent by Champlain, Governor of New France, into what we call the Northwest. He landed, in what is now Wisconsin, somewhere upon the shores of Green Bay, and was welcomed as a god by the Indians. Thirty years later, the French traders, Radisson and Groslier, wintered near Green Bay, and in the spring of 1655 ascended the Fox River, crossed to the Wisconsin River, and some time the following year explored the shores of Lake Superior and returned to Quebec. Three years later, with other fur-traders and accompanied by friendly Indians, they were again on Lake Superior, where they spent the winter. In the spring of 1659 they went up the Fox River, the Wisconsin, and to a rough fort. On this expedition they wandered as far west as Minnesota, and ultimately returned in safety to Canada. The Jesuit missionaries had gained a foothold among the Huron Indians in Ontario, and when, after a disastrous war with the Iroquois, the Hurons were driven westward into Wisconsin, they were welcomed by the friendly Indians and allowed to remain. Father Menard in 1660 by Father Marot, whose zeal and the labours and romance attaching to whose ventures have connected his name indissolubly with the history of this part of the country. In 1666 Perrot, a fur-trader, had visited the tribes near the northern limit of the French possessions, and proceeded to the site of Wisconsin. In 1668 he returned with a delegation to see the Governor New France. Father Allouez in 1669 was again in the vicinity of Green Bay, where he wintered. In the early spring he visited various Indian villages, returning in the late spring to Sault Ste Marie, but coming back in the same autumn with Father DuBuisson whom several missions were founded their 1671 the representative of New France at Sault Ste Marie took formal possession of the Northwest in the name of the King of France. The following year Father Allouez and Father Andre worked at the extension of the missions.

In 1673 Father Marquette began his wanderings. He ascended the Mississippi where he crossed the Fox River, portaged to the Wisconsin River, followed the latter to its mouth, went down the Mississippi to the mouth of the Arkansas, and here planted a cross and started to retrace their way. They went up the Mississippi River and the Illinois River to the site of the present city of Chicago, where they portaged to Lake Michigan, and arrived safely in September where they wintered, and resumed their journey in the spring they went as far as the site of the present city of Peoria. Then Father Marquette, stricken with a mortal illness, turned northwards again, but died on the journey (19 May, 1675). Meanwhile Father Allouez and Fathers Andre and Silky continued their missionary work around Green Bay, and in 1677 Father Allouez arrived at De Pere as superior of the missions in that part of the world. The same year Father Allouez went south to the Illinois. In the two following years Duluth explored the western end of Lake Superior, and discovered a new route to the Mississippi; in 1679 La Salle, who had received from the King of France a monopoly of the western fur trade, arrived at Green Bay in the first sailing vessel ever seen on the Great Lakes. This vessel went back loaded with furs, while La Salle and a strong party came south with the several trading parties and the wild weather, and made a landing in Milwaukee Bay, finally proceeding to the Illinois country. Hence Father Hennepin, a Recollect friar, with two companions explored the Upper Mississippi and were taken prisoners by the Sioux, ultimately to be rescued, however, by Duluth, who with them crossed by the route of the Wisconsin and Fox Rivers to De Pere, and in 1683 and remembered the territory against an attack by the Iroquois. The treaty was to the exclusion of the Indians, who had murdered Frenchmen, made Lake Superior safe for French traders.

In 1685 Perrot became commandant of the west; he established trading posts on the Mississippi, and, in 1690, discovered the lead mines in south-western Wisconsin. They were the most important effect upon the development of the district. The route from Green Bay by the Fox and Wisconsin Rivers had become the most travelled, but the wars between the Indians had rendered this route unsafe, and in 1693 Fontenac ordered Le Sueur to keep open the route from Lake Superior to the Mississippi. In 1698 however, by order of the Superintendent of Indian affairs, the western outposts were recalled, and the forts abandoned. In 1698 Father Buisson de St. Cosme came south along the western shore of Lake Michigan to the Chicago portage, visiting on the way an Indian village near the present site of Sheboygan, and stopping also at Milwaukee and at the site of the present city of Racine. Two years later Le Sueur, with a party of French traders and missionaries, traveled to the Mississippi to examine various lead deposits, among others those of Wisconsin. In 1701 peace was made between the Iroquois and the north-western tribes, a large number of Indians from Wisconsin attending the council at Montreal, and in 1702 the traders, St.-Denis, paid the Fox Indians liberally to allow his trading carriage to pass over the Canadian lakes. In 1715 it was reported that there was a settlement of French traders at Green Bay, where a fort had been built. In 1727 a fort was built on Lake Pepin in order to split the alliance of Indian tribes in this neighbourhood and furnish a basis for a further advance westward, but in the following year this was abandoned, and it was not until 1731 that the Fox tribe, under the leadership of Father Marquette, won back the Mississippi river from the Iroquois by warfare and trickery, and to a great extent dispersed. In 1738 Louis Denis, Sieur de la Ronde, secured a permit to work the Lake Superior copper mines, and shortly thereafter lead mining was inaugurated in south-western Wisconsin. Fur trading continued on a large scale (one co-partnership being said to have cleared 100,000 dollars per year from the Wisconsin fur trade alone), and gradually the various Indian tribes were reconciled to each other under French influence. Wisconsin Indians took part
in Braddock’s defeat, in the siege of Fort William Henry, and in the defence of Quebec, and in 1760 dispatched a party to the defence of Montreal, but retired before its fall.

British Dominion.—Upon the fall of New France Wisconsin became British territory and was under military authority. In 1761 a British detachment took over the old French fort at Green Bay and garrisoned it, and British traders began to come in from Albany. In 1763 the formal cession took place; this was quickly followed by the conspiracy of Paul Jones and Robert Rogers and the raid on Detroit, divided in sentiment, but upon the whole were friendly to the British, although the fall of Mackinac rendered necessary the evacuation of Green Bay. In 1774 Wisconsin was annexed to the Province of Quebec. During the war for Independence Wisconsin Indians assisted the British, and a punitive expedition sent out by the Americans reached the shores of Lake Michigan. With the treaty of 1783, the Treaty of Paris was concluded, ceding to the United States all British territory east of the Mississippi.

American Dominion.—It was not, however, until 1796 that the British finally evacuated their military posts on the Upper Lakes, and during this period Wisconsin was practically controlled by British fur-traders. In 1795 the cession of Louisiana was made to the French, and Virginia claimed territorial rights over Wisconsin, but subsequently ceded these claims to the Federal Government for the formation of the great Northwest Territory, a national domain out of which new states were to be carved. In 1800 the Northwest Territory was cut in two and Wisconsin became a part of the western territory. On 29 May 1809 the State of Indiana was carved out of the territory of that name, and the remaining part, including Wisconsin, became Illinois Territory. In 1818 the State of Illinois was carved out of that territory, and the balance, including Wisconsin, became Michigan Territory. In 1836 Wisconsin Territory was created, including the present states of Minnesota, North Dakota, and South Dakota. In 1838 the Territory of Iowa was formed out of a part of Wisconsin Territory. In 1848 Wisconsin was admitted as a state, reduced to the present boundaries, the rest of that domain becoming the Territory of Minnesota. Meanwhile, Dubuque had visited Prairie du Chien and La Crosse, and the great rich mineral and forest resources of the land were discovered. Mining enterprises were started, and the lead mines. Settlers had come in; Indian outbreaks had been suppressed; the war of 1812 had come and gone, and Fort Shelby, the first American post in Wisconsin, at Prairie du Chien, had been captured and later abandoned by the British; the Indians had renewed their allegiance to the United States, the fur-trade had been re-established and had again become profitable, the United States citizens, Astor’s American Fur Company had operated in Wisconsin, and Government fur-trading factories had been established at Green Bay and Prairie du Chien. The first school in Wisconsin was opened at Green Bay in 1817. In 1818 Solomon Juneau arrived at Milwaukee, bought out the trading post, started the printing press which has caused him to be considered the founder of Milwaukee, and began the development of the metropolis of the state. The land claims of the French settlers were adjusted, and in 1821 the first steamers on the Upper Lakes appeared in lake Michigan. In 1822 the Government fur-trading factory system was abolished, and in the same year the rush of speculators to the lead mines in south-western Wisconsin began. In 1832 occurred the Black Hawk War, which, strange to say, appeared to advertise Wisconsin in the east, and increased immigration to its borders. In 1833 Milwaukee was platted, and the first newspaper in Wisconsin was established at Green Bay. In 1846, the people having voted in favour of a state Government and the enacting act having been passed, the first Constitutional Convention opened at Madison, but in April of the following year the suggested Constitution was rejected by popular vote. In December, 1857, the second Constitutional convention gathered, and on 13 March, 1858, the second Constitution was adopted by the people and Wisconsin admitted into the Union under Act of Congress, 29 May. The population was then about 220,000. In 1858, owing to the revolutionary troubles in Europe, there flowed into Milwaukee and the eastern counties of the state a large German immigration. These immigrants and their descendants have done much for the culture, character and habits of the community. There has been a considerable Irish immigration, followed by a great Polish immigration; of later years Italians and Slaves have come in large numbers.

In 1854 at Ripon the Republican party was organized, and in the same year a fugitive slave, named Green, was recaptured. The next year Green was tried and convicted at the Milwaukee jail by a mob. Sherman M. Booth, a fiery Abolitionist, was arrested for complexity in the rescue and the Supreme Court of the state discharged him, deciding that the Fugitive Slave law of 1850 was void. This decision was afterwards reversed by the Supreme Court of the United States, and Booth was executed by order of President Buchanan. In 1856 occurred the famous quo warranto proceeding, by which Barstow, the Democratic nominee, was ousted from the office of governor by Bashford, the Republican candidate. Wisconsin played a prominent part in the Civil War, furnishing over 90,000 troops, of whom nearly 11,000 died. In 1865, after the Union was restored, Wisconsin was the first state to restore the so-called ‘Iron Brigade,’ which was composed chiefly of Wisconsin troops, commanded by a Wisconsin officer. In 1869 began the agitation for the regulation of railway rates, and in 1874 the so-called ‘Potter Law’ was passed which limited freight, and passenger charges and which was upheld as constitutional by the Supreme Court of the state. Feeling ran very high and two years later this law was repealed. In 1869 a large grade was discovered in the Gogebic Range and a great boom began. In 1889 the Legislature passed an Act, known as the Bennett Law, which required compulsory education in the English language. This Act contained some very objectionable features, which caused much indignation among the Roman Catholics, and among the Presbyterians, Episcopalians and Lutherans, who considered it an attack on the parochial schools. The Lutheran authorities denounced it, and it was vigorously opposed by Archbishop Heiss of Milwaukee, Bishop Flasch of Racine, and Bishop Katzer of Green Bay. During the agitation which followed, the first two bishops died and the burden of the thankless and hopeless task of trying to save the children of the public schools fell upon Bishop Katzer’s shoulders. The Democrats took up the issue, demanding the repeal of the law, and the state campaign of 1890 was marked by exceeding bitterness. The Democrats carried the state by a plurality of 30,000, and the law was immediately repealed.

In 1890 was decided the famous Edgerton Bible case, in which the Supreme Court of the state held that Bible reading in the public schools is sectarian instruction and, therefore, violative of the Constitution. In 1892 the Supreme Court nullified the gerrymander passed by the Democratic Legislature, and in 1893 required former state treasurers or their bondsmen to refund the interest which such treasurers had received on state funds demanded by them in banks. In the Spanish-American War Wisconsin sent over 5000 men to the front. The leading feature of the history of the last ten years in Wisconsin has been the so-called progressive movement in which this state has taken the lead. Much experimental legislation has been passed and
several state commissions, with very extensive powers, have been created. Officials have been forbidden to receive railway passes, the system of taxing railways has been changed from a licence to an ad valorem system, the primary election law, inheritance tax law, Workmen's Compensation law, and Income Tax law have been passed, the law of Apprenticeship has been thoroughly revised and modernized, a Civil Service Act has been passed, a railway commission created with power to regulate rates, a State Board of Forestry organized, cities have been authorized to establish a commission form of government, child labour and the labour of women have been regulated, and factory inspection provided for. At present (1912) the state is much divided between the principles of a closing and an opening legislation, and it is entirely possible that the writer of this history will see the community.

Education.—The state educational system consists of a state university, normal schools, high schools, and common schools. The university, situated in Madison, the capital of the state, was provided for by Act of territorial Legislature in 1836, but nothing further was done until after Wisconsin was admitted to statehood in 1848, when, in accordance with the new Constitution, the Legislature provided for the establishment of a university to be governed by a board of regents. Meanwhile, Congress had authorized the secretary of the treasury to use the funds in the possession of the United States for the use and support of a university and the title to these lands vested in the state upon its admission to the Union. The state Constitution provided for the sale of these lands from time to time for the establishment of a university fund. In 1854 Congress made a further grant of lands to be sold for the benefit of the university. The income from these funds, however, insufficient, the capital was drawn upon, and ultimately the state began to make direct appropriations. The university is now supported partly by the income of such Federal grants, partly by taxation, partly by fees of students, and to a small extent by private gifts. It includes a college of letters and science, a college of engineering, a law school, the Teachers' Institute of Wisconsin, a school of music, an observatory, and a university extension division. The grand total of students, given in the bulletin for May, 1911, is 5389, in charge of several hundred professors and assistants. The state appropriations for the biennium ending 30 June, 1910, were $2,571,593, while other sources of revenue for the year amounted to $314,863, exclusive of students' fees, etc., brought the grand total of university receipts for that biennium up to $3,924,415.73. The total expenditure by the state for educational purposes for 1910 was $13,126,359.06, of which upwards of $10,000,000 was expended for common schools, high schools, and graded schools. School attendance for children between seven and eighteen years of age in the public schools of the nearest travelled public highway is compulsory. There are twenty-two day schools for the deaf, and in 1909, over 285 high schools, twenty-eight were township high schools. The state normal schools are supported to some extent by the interest of an endowment created by the sale of swamp and overflowed lands, and as to the following colleges: Carroll College (1846), Lake Geneva, Lawrence University (1847), Appleton; Concordia College (1881); Marquette University (1884) and Milwaukee. The Catholic Church has been very active in the education of its children. The institution of Concordia College in 1848, with the large donations to it from the late Bishop John N. Vanden Heuvel, laid the foundation for the present institution. The Catholic University of Milwaukee, composed of several colleges and schools, was established at Milwaukee in 1848, and has been gradually increased in size and extent. Through the years the number of students has increased to the present time, when the Catholic University of Milwaukee, with its several colleges and schools, has an enrollment of over 5000 students, more than twice the number of students enrolled in the state university. The Catholic University of Milwaukee is situated in Milwaukee, the capital of Wisconsin, and is one of the largest and most efficient institutions of higher education in the state. The Catholic University of Milwaukee, conducted by the Sisters of Charity, is one of the largest and finest hospitals in the Northwest, and its work is, to a great extent, purely charitable.

Legislation.—Wisconsin is a code state. The laws have been compiled and published several times. Among the best and most complete edition is that of 1898. Since which time there has been much legislation of a so-called progressive nature. Certain public service corporations and the life-insurance companies pay taxes or licence fees directly to the state in lieu of other taxes. All public service corporations are under the control of a state commission, and since the amendments of 1909 the Inland Revenue Department of the state has held approximately 2000 from corporations. The state compensation law requires the commission. The Wisconsin Tax Law, exempting money and credits from direct taxation, passed in 1911, has been held constitutional, except as to some minor details left for future determination. The state, by an act of 1911, authorized the State Board of Education to regulate the instruction in the public schools of the state, and to require the registration of foreign-born children, and the Revised Practices Act of 1911 rigidly limits the use of political advertising inserted in newspapers shall embody a statement as to authorship and price paid. By the Supreme Court, whose members are elected for terms of ten years, are the circuit courts, whose judges are elected for terms of six years, the circuit
courts being vested with the full jurisdiction of the common law. The county courts of the state handle probate matters and deal with the commitment of the insane and certain special subjects and in some counties have a limited civil jurisdiction; and from the county courts appeals lie to the circuit courts, and special courts having jurisdiction in criminal matters are created from time to time by act of Legislature, and justice courts exist under the Constitution, having civil jurisdiction up to $200 and certain criminal jurisdiction. An attempt was recently made to drive the justice courts out of Milwaukee County without success, and it is not expected that the so-called Civil Court of limited jurisdiction, from which appeals lie (as they do from justice courts) to the circuit court.

**Laws Directly Affecting Religion.**—Freedom of worship is guaranteed by Article I, Sections 18 and 19, of the Constitution of the state, as follows: The right of every man to worship God according to the dictates of his own conscience shall never be infringed; nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent; nor shall any control of, or interference with, the rights of conscience be permitted, or any preference be given by law to any religious establishments or modes of worship, under whatever form of government. Sunday is a legal holiday and upon that day saloons are to be closed (a law not enforced). Barber shops, warehouses, and workhouses are also to be closed on Sunday, except for works of charity or necessity. The law permits affirmation subject to the pains and penalties of perjury in lieu of an oath. The seal of every man is protected. God according to the dictation of his own conscience shall never be infringed; nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent; nor shall any control of, or interference with, the rights of conscience be permitted, or any preference be given by law to any religious establishments or modes of worship, under whatever form of government.

A very recent decision (June, 1912), by the Supreme Court of the state, however, held that the clergy of the diocese, and two laymen, to be elected by the laity of the diocese, are entitled to the same salary and benefits as the clergy of the diocese. The decision was rendered by a divided court, the dissenting opinion vigorously asserting that the law thus laid down would break the seal of the confessional and cause the imprisonment of priests for refusal to answer such matters.

**Religious Work.—**There are special provisions concerning the incorporation of Catholic churches. The bishop of each diocese is declared the only trustee of each church in his diocese, and he may cause any congregation to be incorporated by adding four more members as trustees. The bishop, vicar-general, and pastor remain trustees ex officio and their successors take their places. The laymen are elected for terms of three years. The bishop is president, the pastor vice-president, and the laymen are to serve as treasurer and secretary. In case of the dissolution of the corporation, its property is to vest in the bishop of the diocese. Personal property owned by any religious or benevolent association, used exclusively for the purposes of such association, and its real property, if not leased or not otherwise used for pecuniary profit, necessary for the location and convenience of its buildings and embracing the same number of acres as the lands devoted for the grounds of a chartered college or university, is not exceeding forty acres and parsonages whether of local churches or districts and whether occupied permanently or rented for the benefit of the pastors, are exempt from taxation. The statute exempts "Ministers of the Gospel or of any religious societies," from most taxes.

**Marriage.**—Marriage is declared to be a civil contract. Marriage licences are required under penalty of the imposition of a fine on any person performing a marriage without the licence, but the lack of a licence apparently does not invalidate the marriage itself. Married women are given extensive property rights, and a married woman may convey, sell, lease, and mortgage property to the husband or to his personal representative with the consent of her husband. He, is, however, entitled to her services and, with certain exceptions, her earnings belong to him. In case of the husband's death intestate, the wife has the right to his homestead not exceeding $3000 in value, net, during widowhood; her dower, consisting of one-third of the net rents and profits of the real estate during widowhood; and a share of his personality, in addition to certain special provisions and the right to an allowance during the settlement of the estate. In case no issue is born of a marriage, husband and wife inherit from each other in case of intestacy; where issue is born alive he has an estate by courtesy in case of her intestacy; but the wife, by will, may cut her husband off entirely, whereas the provisions for the wife are reserved to her in case she elects not to take under her husband's will, or is not provided for therein; with the one exception that, in case of a husband's death testate and his widow's election to take under the law, her share of his personality shall not exceed one-third. A woman attains her majority at the age of twenty-one, and in the guardianship of her parents, unless over that age, she is entitled to her husband if she marries while a minor; and if she marries when over eighteen and under twenty-one, the court having jurisdiction may in its discretion terminate the guardianship of her property and turn the same over to her. Marriage may be contracted by males of eighteen and females of fifteen, but no marriage licence shall be issued to a male under twenty-one, or a female under eighteen without the consent of parent or guardian, unless such party has been previously married. The judges may grant dispensations from the licence law. Marriage may be annulled for various causes existing at the time of marriage, namely: (1) incurable impotence, of which plaintiff was ignorant at the time of the marriage; (2) consanguinity or affinity; (3) the parties are nearer of kin than first cousins, computed according to the rules of the civil law, whether of the half or of the whole blood, provided that, when such marriage has not been annulled during the lifetime of the parties, the validity shall not be inquired into after the death of either party; (2) when either party has been seduced; (4) when the marriage has been consummated by force; (5) if it have been used; at the suit of the injured party, unless confirmed by his or her subsequent act; (5) insanity, idiocy, or such want of understanding as renders either party incapable of consenting, at the suit of the
other, or of a guardian of the non compos, or at his own suit upon regaining reason, unless after regaining reason he has confirmed the marriage, provided that the party non compos, being the applicant, shall have been ignorant of the other's mental condition and shall not have confirmed it subsequ ent to such person regaining reason; (6) at the suit of the wife, when she was under the age of sixteen at the time of the marriage, unless she has confirmed the marriage after arriving at such age; (7) at the suit of the husband when he was under eighteen at the time of the marriage unless he has confirmed it after arriving at such age.

Divorce.—Divorce is absolute or limited. Absolute divorce may be granted for any of the following causes: (1) a voluntary separation for five years, or a voluntary separation for two years, and subsequent to the marriage, has been sentenced to imprisonment for three years or more and no pardon shall restore such party to conjugal rights; (4) for wilful desertion for one year next preceding the commencement of the action; (5) for cruel and inhuman treatment of the wife by the husband, or the husband by the wife, where there is no curative t reatment given to insolvency) dissolved marriage ipso facto, and no subsequent pardon restores the felon to his marital rights.

Sale of Liquor.—Local option prevails in Wisconsin. There is a Sunday closing law which is not enforced. No saloon may be located within 500 feet of a church or school house, or within one mile of a hospital for the insane; a recent law restrains the number of saloons in each locality; the parties, but the same is not effective, except for the purposes of an appeal, until one year from the date of its entry. At the expiration of one year the judgment becomes absolute unless meantime reversed, modified, or vacated, or unless an appeal be pending or the court otherwise orders. Sentence to imprisonment for life (there is no curative treatment given to insolvency) dissolves marriage ipso facto, and no subsequent pardon restores the felon to his martial rights.

Prisons and Reformatories.—The state prison is located at Waupun, and there are several reform schools conducted or subsidized by the state. In Milwaukee a juvenile court has been established, habeas corpus is granted both as to adults as well as dependent children, and in many instances delinquent children have been placed upon probation with good results. In the criminal courts the probation system has recently been introduced, particularly for the benefit of first offenders, and while it is too early to tell what the results will be, the prospects are encouraging.

Wills and Testaments.—A will (except a nemen tative) must be in writing, signed by the testator, and published and declared in the presence of at least two attesting witnesses who must sign in the presence of the testator and in the presence of each other; but beneficial devises, legacies, and gifts given to an attest ing witness or to the husband or wife of an attesting witness are void unless there are two other competent witnesses to the will, provided that if such witness or the husband or wife of such witness would have been entitled to a share of the estate were the will not established; then such share, or so much thereof as will not exceed the legacy or bequest made in the will, shall be saved to him. No particular form of attestation is required. The power of alienating real estate may not be suspended for more than two lives in being and twenty-one years thereafter, except when granted to (a) a literary or charitable corporation organized under the laws of Wisconsin for its sole use and benefit; (b) a cemetery corporation, association, or society, or when granted (c) as a contingent remainder in fee on certain conditions; but there is no statute against perpetuities in personal property. There are no other restrictions upon the manner in which a woman may dispose of her estate after her marriage, and she may give to such person any non-resident heir or a contingent remainder in fee on such conditions as she may choose.
his own happy experience in the quest and possession of that Wisdom which is the Splendour of God and is bestowed by Him on earnest suppliants (vi, 22-28).

He subjoins the prayer (iv) by which he has himself begged that Wisdom and God's Holy Spirit might be given to him. He concludes with the reflection that men of old were guided by Wisdom—a reflection which forms a natural transition to the review of Israel's ancient history, which constitutes the second part of his work.

The author's line of thought in this historical part (ix-xix) may also easily be pointed out. He commemorates the patriarchs from Adam to Moses (xi, 1); (2) for its just, and also merciful, conduct towards the idolatrous inhabitants of Egypt and Chanaan (xi, 5-xii); (3) in its contrast with the utter foolishness and consequent immorality of idolatry under its various forms (xiii-xiv); finally (1), for its discriminating protection over Israel, which is found in all the sections of Egypt, and at the crossing of the Red Sea, a protection which has been extended to all times and places.

III. Unity and Integrity.—Most contemporary scholars admit the unity of the Book of Wisdom. The whole work is pervaded by one and the same general purpose, viz., that of giving a solemn warning against the folly of ungodliness. Its two principal divisions are likely bound together by a common middle section (ix, 18), which has in no way the appearance of an editorial insertion. Its subdivisions, which might, at first sight, be regarded as foreign to the primitive plan of the author, are, when closely examined, seen to be part and parcel of that plan: this is the case, for instance, with the section relative to the origin of the Books of Proverbs and Ecclesiastes; but plainly, in the case of Wisdom, as in the case of Ecclesiastes, this absence is no necessary sign that the work is fragmentary at the beginning. Nor can the Book of Wisdom be rightly considered as mutilated at the end, for its last present verse forms a proper close to the work as planned by the author. As regards the few passages of Wisdom which certain critics have treated as later Christian interpolations (ii, 21; iii, 13; iv, 1; xiv, 7), it is plain that these passages as they are claimed, their presence would not vitiate the substantial integrity of the work, and further, that closely examined, they yield a sense perfectly compatible with the whole of the book; in fact, as the author himself observes, the closing verses are a fitting conclusion to the whole series.

IV. Language and Authorship.—In view of the ancient heading: "the Wisdom of Solomon", some scholars have surmised that the Book of Wisdom was written in Hebrew, like the other works ascribed to Solomon by their title (Proverbs, Ecclesiastes, Canticle of Canticles). To substantiate this position the Hebrew authors appeal to the books of the Hebrew poetry; to its constant use of simple connecting particles (e.g.vel., etc.); the usual articulations of Hebrew sentences; to Greek expressions traceable, as they thought, to wrong renderings from a Hebrew original, etc. Incongruous as these arguments may appear, they prove no more than that the author of the Book of Wisdom was a Hebrew, writing Greek with a distinctly Jewish cast of mind. As far back as St. Jerome (Pref. in libros Solomonis), it has been felt that not Hebrew but Greek was the original language of the Book of Wisdom, and this view was confirmed by the literary features of the entire Greek text, that one may well wonder that the theory of an ancient Hebrew original, or of any original other than Greek, should have ever been seriously maintained.

Of course the fact that the entire Book of Wisdom was composed in Greek rules out its Solomonian authorship. It may be noted that the writers of the first centuries commonly assumed this authorship on the basis of the title of the book, apparently confirmed by those passages (ix, 7, 8, 12; cf. vii, 1, 5; viii, 13, 14; etc.) where the one speaking is clearly King Solomon. But this view of the matter never was unanimous in the Early Christian Church, and in the course of time the middle position between its total affirmation and its total rejection was suggested. The Book of Wisdom, it was said, is Solomon's inasmuch as it is based on Solomonic works which are now lost, but which were known to and utilized by a hellenistic Jew centuries after Solomon's death. This middle view is but a weak attempt at saving something of the full Solomonic authorship alleged in earlier times. The book has no positive arguments in its favour, and which, in itself, is improbable, since it assumes the existence of Solomonic writings of which there is no trace, and which would have been known only to the writer of the Book of Wisdom (Comenly-Hagen, "Intro. in libros Saceros, Compendium," Paris, 1907, p. 301).

At the present day, it is as certain as the day that Solomon, whether he be the author or not the writer of the Book of Wisdom, which has been ascribed to him because its author, through a literary fiction, speaks as if he were the Son of David" (Vigouroux, "Manuel Biblique", II, n. 568). See also the notice prefixed to the Book of Wisdom in the current editions of the Douay Version). Besides Solomon, the writer to whom the authorship of the work has been oftener ascribed is Philo, chiefly on the ground of a general agreement in respect to doctrines, between the author of Wisdom and Philo, the celebrated Jewish philosopher of Alexandria (d. about 40). The truth of the matter is that the doctrinal differences between the Book of Wisdom and Philo's writings are such as to preclude a common authorship. Philo's influence and interpretation of natural narratives is utterly foreign to the frame of mind of the writer of the Book of Wisdom. His view of the origin of idolatry conflicts on several points with that of the author of the Book of Wisdom. Above all, his description of Divine wisdom bespeaks as to conception, style, and manner of presentation, a later stage of Alexandrian thought than that found in Wisdom. The authorship of the work has been at times ascribed to Zoroaster, as though this Jewish leader could have written in Greek; to the Alexandrian Aristobulus (second cent. B. C.), as though this writer could have inveighed against kings after the manner of the Book of Wisdom (vi, 1, etc.) and finally, to Plato (cf. Acts, vii, 53). But all these suppositions are mere supposition contrary to the presence of the books in the Alexandrian Canon. All these variations as to authorship prove that the author's name is really unknown (cf. the notice prefixed to Wisdom in the Douay Version).

V. Place and Date of Composition.—Whoever examines attentively the book of Wisdom will readily see that its unknown author was not a Palestinian Jew, but an Alexandrian Jew. Monothestic as the writer is throughout his work, he evinces an acquaintance with Greek thought and philosophical terms (he calls God "the Author of beauty"; xvi, 3; styles Providence θεοσοφας; xiv, 3; xxii, 2; speaks of λαγιον.
Wisdom,Daughters of (Les Filles de la Sagesse), founded at Poitiers by Bl. Louis-Marie Grignon de Montfort in 1703. While he was temporary chaplain of the hospital of Poitiers in 1701, he associated into a little community some pious but indifferent women, and when he left this world the main points of which have been retained in the Rule of the Daughters of Wisdom. In their meeting-room, called by Montfort La Sagesse (wisdom), he placed a large wooden cross, to indicate that true wisdom is in the "foolishness" of this Cross. This community of poor, crippled, blind, and sickly girls was destined,
under God’s providence, to give a solid religious training to Louise Trichet, known in religion as Sister Marie-Louise of Jesus. When de Montfort judged her sufficiently advanced in virtue, he gave her a new religious habit, which has been minutely copied by the Daughters of Wisdom. It consists of an assiduously worn dress and a belt, which was worn as a habit. Their coif and neckerchief are of white linen. They wear slippers instead of shoes. Ten years she alone wore the much-renewed dress. In 1712 a companion was given to Marie-Louise in the person of Catharine Brunet (Sister Conception). In 1713, at the request of the Bishop of La Rochelle, de Montfort sent a request to be separated from her convent. She was imprisoned at Bruges. At Rochefort-en-Terre Sister Mechtildie died of fright at seeing the revolutionaries. Her three companions, imprisoned at Vannes, were refused even a little straw to lie on. From the prison the superioress addressed a pathetic appeal to the municipality. Relief came too late, at least for her. Her companions were set free. When nurses were needed to take care of the wounded and sick soldiers in the hospital at Brest, the imprisoned sisters, 70 in number, were sent there. They were the first to resume the religious habit in 1800.

Under Napoleon the Daughters of Wisdom recovered most of their houses. They were granted 30,000 francs for building purposes, and an annuity of 12,000 francs. This was faithfully paid until 1848. It was in 1810, when Napoleon was temporarily the master of Europe, that, at his call, the Sisters of Wisdom left French soil for the first time to nurse the wounded soldiers at Antwerp. Numerous medals were granted by every French Government and by foreign Governments. France and Belgium have honoured them for nursing the wounded or plague-stricken soldiers of those countries; as a congregation they have been acknowledged in the Apostolic Brief of Leo XII in 1825; they were canonically approved, together with the Fathers of the Company of Mary, in 1833; they were placed under the protection of the Congregation by Napoleon, and favoured by two important decrees in 1808 and 1809 securing the integrity of Montfort’s institution; and they received the definitive approbation of the constitution of Montfort’s double foundation in 1860.

In 1800 the membership of the community was 260; in 1810, 500; in 1830, 710; in 1840, 1400. Today the principal novitiate is the mother-house. The present French Government has replaced them by lay nurses in the important naval and military hospitals of Toulon, Brest, Cherbourg, Boulogne, and others, in the state prisons, in the Maisons Centrales (prisons for women) of Cadillac and Clermont. Not less than 250 former educational establishments have been closed. They are in charge of hospitals, missions, homes for the deaf, orthopedic institutes, orphan houses, training schools, apprentice shops, protectory homes, poor-houses, magdalen institutions, kindergartens, day nurseries, boarding-schools, day-schools, and parochial schools. The Asile des Vieillards, founded at Chantilly (Paris) by Duchess Galiera, deserves a special mention for the helpfulness of its purpose. It is a home for aged and indigent artists, literary and scientific men, or noblemen.

In 1812 the Daughters of Wisdom took charge of the institution for deaf-mutes at La Chartreuse d’Auray. Trained by Miss Duler and by the Abbé Sieur, the sisters made rapid progress in this new work, which had become useful to society. They improved the methods of their masters, and, in turn, became the teachers of several other religious communities. To-day the Daughters of Wisdom direct the institutes of the blind and deaf-mutes in seven departments; at La Chartreuse, Larnay, Orleans, Lille, Lian, Besançon, and Toulouse. Larnay gained world-wide renown after the publication of the book “An Observation on a French ‘Deaf Prison’”, in which he graphically describes the method pursued by Sister Marguerite for the education of Marie Heurin, deaf-mute and blind from her birth. Before Sister Marguerite, Sister St. Médulle had worked on similar lines, in instructing Germaine Cam-
bon and Marthe Obrecht. What the famous Abbé de l'Épée considered almost impossible has been successfully accomplished by St. Médard, Marguerite, and is zealously continued by the Daughters of Wisdom. Marie Huertin herself has been very serviceable in teaching her similarly afflicted companions. The deaf-mutes of Larnay manufacture, under the direction of their teachers, church vestments which experts have declared to rival the products of the ateliers of Paris and Toulouse. A unique religious congregation, known as Our Lady of Seven Dolours, was established there in 1816 by the Abbé de l'Épée. Other communities in France include the institutions of St. Pierre, for the deaf-mutes of Paris, and the Mont de Marsan, near Bayonne, for the deaf-mutes of that city.

John II. Bemelmanns.

Wiseman, Nicholas Patrick, cardinal, first Archbishops of Westminster; b. at Seville, 2 Aug. 1802; d. in London, 15 Feb., 1865, younger son of James Wiseman, a merchant of Irish family resident in Seville, by his second wife, Xaviera Strange. On his father's death in 1803 he was taken to live with his mother, and after two years at school in Waterford was, with his brother, placed at Ushaw College, Durham, founded seventeen years previously, where the distinguished historian John Lingard, Wiseman's lifelong friend, was then vice-president. At Ushaw Nicholas resolved to embrace the life of a priest, and in 1818 he was chosen as one of the first batch of students for the new Congregation of the Presentation, which had just been revived after having been closed for twenty years owing to the French occupation. Soon after his arrival he was received in audience, with five other English students, by Pius VII, who made them a kind and encouraging address; and his next six years were devoted to hard and regular study, under the strict discipline of the college. He attained distinction in the natural sciences as well as in the Biblical and scholastic theology, and in July, 1824, took his degree of Doctor of Divinity, after successfully sustaining a public examination before a great audience of learned men, including at least one future pope. Eight months later, on 19 March, 1825, he was ordained priest. His particular bent had always been towards Syriac and other Oriental studies, and this was encouraged by his superiors. The learning and research evidenced in his work, "Horae Syriacae," which appeared in 1827, established his reputation as an Oriental scholar. Already vice-rector of the English College, and thus enjoying an official status in Rome, he was named by Leo XII, soon after the publication of his book, to the Chair of Little-Rome in the Congregation of the Presentation. At Rome 1828 he entered the Syro-Chaldaic in the Sorbonne University, and soon found himself in communication, by letter or otherwise, with all the great Orientalists of the day, such as Bunsen, Scholz, Aekermann, and Tholuck.

By the pope's wish he undertook at this time a course of English sermons for the benefit of English visitors to Rome, and, in June, 1828, while still in his twenty-sixth year, he became Rector of the English College. This position gave him the status of official representative of the English Catholics in Rome, and brought many external duties into his life, hitherto devoted chiefly to study, lecturing, and preaching. Noted as a linguist—"he can speak with readiness and point," wrote Newman of him some years later—Thomas Wiseman was here detected for a foreigner in any one of them"—he received and entertained at the college distinguished visitors from every European country, and was equally popular with them all. Gladstone, Newman, Harrell Froude, Archbishop Trench, Macaulay, Monckton-Michie, and Manning were among the foremost English scholars and benefactors during the twelve years of his rectorship; and he had much interesting intercourse also with Lamennais, then bent on his scheme of reconciling Democracy with Ultramontanism, and his devoted friends Lacordaire, Montalembert, and Rio. Father Ignatius Spencer, afterwards the famous Passionist, who entered the English College in 1830, had much to
do with the turning of Wiseman's thoughts towards the possible return of England to Catholic unity; and this was deepened by his conversations with Newman and Froude when they visited Rome in 1833. Meanwhile he was busy with the preparation of his lectures. On the Connexion between Science and Revealed Religion, which were delivered in 1833, and greatly added to his reputation, although they embodied some theories which have been superseded since. They won unstinted praise from such critics as Bunsen, Milhes, Dollinger, Lepsius, and Cardinal Mai, and raised Wiseman to perhaps the highest point he was to attain as a student and a man of letters. His quiet life of study, indeed, threatened with little publicity during his Oxford years, had already resulted in an affection; and the last thirty years of his career were destined to be largely taken up with an active participation in the events following on the general religious reaction in Europe, of which the Oxford Movement in England was one of the most remarkable fruits. Wiseman's correspondence at this time evinces his keen intellectual sympathy, and we suspect to be lost the piety of their flocks might be adversely affected by their new-born liberty of action. Wiseman's enthusiasm, however, was not dampened by the somewhat chilly atmosphere of English Catholicism. He began without delay a course of lectures, addressed alike to Catholics and Protestants, which at once attracted a crowd. Wiseman was in his element, for he was a well-qualified critic, dated "the beginning of a serious revival of Catholicism in England". The lectures were resumed in the following year, in the largest Catholic church in London, with even greater success. Some distinguished converts—among them the eminent architect Welby Pugin—were received into the Church; Wiseman was appointed a staircase preacher to the new converts, and was invited to write for a popular encyclopedia an article on the Catholic Church. He gave evidence of his power as a temperate yet forcible apologist, in his admirable defence of Catholicism against a violent attack published by John Poynder—a defence which W. E. Gladstone described as "a masterpiece of clear and unanswerable argument"; and in the same year, 1836, he took the important step of founding, in association with Daniel O'Connell and Michael Quin (who became the first editor), the "Dublin Review", with the object, as he himself stated, not only of rousing English Catholics to a greater enthusiasm for their religion, but of exhibiting to the representatives of English thought generally the great and practical danger which the Catholic system as he had been taught to regard it.

In the autumn of 1836 Wiseman returned to Rome, and for four more years held his post of rector of the English College. While in no way slackening in the conscientious performance of his duties, he found himself gradually more and more drawn towards, and personally interested in, the important religious movement developing in England; and this feeling was strengthened by his intercourse with Macaulay and Gladstone, of whom he saw much when they visited Rome in 1839. He welcomed them in them that spirit of outside sympathy with Catholicism which had already seemed to him so striking and encouraging a phenomenon in men like von Ranke, A. W. Schlegel, and even Victor Hugo; and his correspondence during this period shows how in the midst of his multifarious duties in Rome he longed to be at the heart of the movement in England, working for it with all the enthusiasm which he expected from it and with all the personal influence which he could wield. He visited England in the summer of 1839; and besides his active public engagements at that time—giving retreats at Oscott and elsewhere, preaching at the opening of the new churches which were rising all over the country, and working, in conjunction with Rothermere, on the revision of the English Prayer Book—his heart was with the Catholics there, and took up his residence at Oscott, which it was his design from the first to make a centre in the work of drawing the Catholic-minded party in the Anglican Church towards Rome. No encouragement in this idea was forthcoming from his scholastic colleagues in the college, and the only support he received was from the popular Catholic, Lord Lyttelton, the enthusiasm of A. W. Pugin, a constant visitor at Oscott. Other distinguished men visited Wiseman there, such as Lords Spencer and Lyttelton, Daniel O'Connell, the Duke de Bordeaux, and many more; and though not interested in the routine of college life, and a great bishop rather than a successful principal, he welcomed with a pleasure and a distinction to Oscott which no one else could have done. A profound liturgist, he was most particular about the proper carrying-out of the ceremonial of the Church; and his humour, geniality, and kindness made him an especial favourite with the younger members of the college.

On the publication of the famous Tract 90, written to justify the simultaneous adherence to the Thirty-Nine Articles and to the Decrees of Trent by Anglican clergymen, Wiseman entered upon direct correspondence with Newman; and after more than four years of perplexity, doubt, and disappointed hopes, he had the happiness of confirming him at Oscott, subsequent to his reception into the Catholic Church. Further Nuncio, however, a large number of his most distinguished disciples, sufficed to break down the wall of reserve and suspicion which had always separated the "Old English" Catholics, such as Lingard and his school, from the
leaders of the Oxford Movement. The sincerity of their Catholic leanings had been doubted when they were castigated for their attachment to the Jesuits and it was equally suspected now that they were Catholics. Wiseman, on the other hand, saw in every fresh accession of converts to the Church a recuperation of the Church, and to many of these converts he displayed his home in their new surroundings. Many of them found shelter and occupation at Oscott, and the "Dublin Review" was strengthened by an infusion of new writers from their ranks. Deeply interested, as was natural, in the future of Newman and his immediate followers, Wiseman concerned himself closely with the project, ultimately realized in Birmingham, of founding an Oratory in England.

Meanwhile he had himself been appointed pro-vicar Apostolic of the London District, and had (in July, 1847) visited Rome on business of the utmost importance in relation to English Catholicism. He was deputed by his brother bishops to submit to the Holy See the question of revising the constitution of the vicars Apostolic and of substituting for the vicars Apostolic a regular hierarchy, such as had existed in Ireland throughout the darkest days of the penal laws, and had recently been established in Australia. In the changed circumstances of English Catholicism some new code of laws was imperatively called for to supplement the absolute constitution of 1753; but the project which Wiseman regarded as the true solution of the question, was strongly opposed by many English Catholics, headed by Cardinal Acton, the only English member of the Sacred College. The negotiations on the matter with the Holy See were interrupted by the exciting and important political events which followed the accession of Pius IX, and the national Italian rising against Austria. Wiseman returned to England charged with the duty of appealing to the British Government for support of the Papacy in carrying out its policy of Liberalism. Bishop Ullathorne was sent out to Rome early in 1848 to continue in Wiseman's place the negotiations on the question of the hierarchy for England; and he left on record his admiration of the calm and decided manner in which Wiseman had conducted his business, and the manner in which the British Government, at a time when revolution and disorder were almost at their height. All the evidence forthcoming seemed to show that the British Government could find no reasonable cause of offence in the proposed measure; and it was on the point of being carried out when the Revolutions burst in Rome, and the Pope's flight to Gaeta delayed the actual execution of the project for nearly two years.

Soon after Wiseman's return to England he succeeded Dr. Walsh as vicar Apostolic of the London District, and threw himself into his episcopal work with characteristic activity and zeal. The means he relied on for quickening the spiritual life of the district were, first, the frequent giving of retreats and missions; secondly, his own constant visits with the other clergy of the district. A notable event in the annals of the London Catholics was the opening, at which Wiseman assisted, of the great Gothic Church of St. George's, Southwark, designed by Pugin, in July, 1848. Fourteen bishops, 210 priests, and representatives of many religious orders took part in the opening ceremonies, which were described in an unfriendly spirit by the metropolitan Press. A function on this scale in the capital of England indicated, as was said day by day, that the organisation of the Catholic movement was regarded by this party with suspicion and distrust; and no greater proof could be adduced of the tact, prudence, and firmness of Wiseman in his difficult office, than the fact that in less than three years he had practically disarmed his opponents, and had won over to his own views, not only the rank and file, but the leaders of the party which had at first most strenuously resisted him.

In the spring of 1850, just after the Consecration of the Privy Council, declaring the doctrine of baptismal regeneration to be an open question in the Church of England, had resulted in a new influx of distinguished converts to Catholicism, Wiseman received the news of his impending elevation to the cardinalate, carrying with it, as he supposed, the obligation of permanent residence in Rome. Wiseman repudiated with regret the project of a lifelong severance from his work in England, he loyally submitted to the pope's behest, and left England, as he thought for ever, on 16 Aug. Meanwhile strong representations were being made at Rome with the view of retaining his services at home; and he was able to write, immediately after his first audience of Pius IX, that it was done "as an act of history, and which Wiseman regarded as the true solution of the question, was strongly opposed by many English Catholics, headed by Cardinal Acton, the only English member of the Sacred College. The negotiations on the matter with the Holy See were interrupted by the exciting and important political events which followed the accession of Pius IX, and the national Italian rising against Austria. Wiseman returned to England charged with the duty of appealing to the British Government for support of the Papacy in carrying out its policy of Liberalism. Bishop Ullathorne was sent out to Rome early in 1848 to continue in Wiseman's place the negotiations on the question of the hierarchy for England; and he left on record his admiration of the calm and decided manner in which Wiseman had conducted his business, and the manner in which the British Government, at a time when revolution and disorder were almost at their height. All the evidence forthcoming seemed to show that the British Government could find no reasonable cause of offence in the proposed measure; and it was on the point of being carried out when the Revolutions burst in Rome, and the Pope's flight to Gaeta delayed the actual execution of the project for nearly two years.

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NICHOLAS CARDINAL WISEMAN
AT THE AGE OF ABOUT FORTY-EIGHT YEARS
FROM A MINIATURE AFTER AN OIL PAINTING
AT OSCOTT BY J. R. HERBERT
point out the inconsistency of its dealings with the Catholics of England and Ireland. The cardinal followed up the publication of his treatise by delivering a course of lectures on the same lines in St. George's Cathedral, and the note struck by him was taken to the advantage of the cause of Catholicism. The Ecclesiastical Titles Bill, making the assumption by Catholics of episcopal titles in the United Kingdom a penal offence, was introduced into Parliament early in 1851, and became law on 1 Aug.; but it was a dead letter from the first, as Gladstone had the courage and prescience to declare that it would be. Its provisions were generally known and was largely disarmed by the Gladstone first's primacy twenty years later. By the end of 1851 the No-popery agitation, as short-lived as it was violent, was dead and buried, the last nail having been knocked into its coffin by the unrivalled irony and brilliant rhetoric of the lectures on "The Present Position of Catholics", delivered by Newman in Birmingham in the public, he was frequently asked to give addresses on topics connected with archology, art, and literature, not only in London but in Liverpool, Manchester, and other important centres. Large audiences, including many persons of distinction, attended on these occasions; and the speaker's graceful eloquence, genial personalitv, and sympathy, forecaster man unloaded his ideas with singular force by his incisive knowledge of the various subjects with which he dealt. His delivery was fluent and his style brilliant, and characterized by a command of poetic imagery in which probably few public speakers have surpassed or equalled him.

While the cardinal slowly but surely advanced in the popular regard and esteem, as his gifts and qualities became more widely known, he was faced with many internal difficulties in the government of the Church in England. The divergence of views, on questions of church polity and administration, between the old school of ecclesiastics (who were opposed as much to what they called the "importation of modern Roman ideas" as to the influx of converts and labourers from France), was accentuated by the leisurely attitude of the clergy, and the enthusiastic recruits from Oxford such as Oakley, Talbot, Faber, and Ward, had by no means disappeared. Wiseman himself was regarded, even by some of his brother bishops, as something of an autocrat; and both before and after the first provincial synod held by him at Oscott (when Newman preached his inaugural sermon), there arose considerable agitation for the appointment of irremovable parish priests and for the election of bishops by the diocesan clergy. Wiseman met these difficulties with his usual courage, moderation, and tact, steadfastly refusing to be drawn into party controversies or to allow any public manifestation of party spirit. He went to Rome in the autumn of 1853 to explain matters personally to Pius IX, who showed him every mark of confidence and kindness, and gave full approval to his ecclesiastical policy.

It was during this visit to Rome that Wiseman projected the apostolic visit to England, and the beginning of by far the most popular book that came from his pen—the beautiful romance of "Fabiola", which was meant to be the first of a series of tales illustrative of different periods of the Church's life. The book appeared at the end of 1854, and its success was immediate and phenomenal. Translations of it were made and received in almost every European language, and the most eminent scholars of the day pronounced it unanimous in its praise. All this greatly consolcd the cardinal when troubled and harassed by many vexations, and a spirit of new cheerfulness and courage breathed from a sermon preached by him in May, 1855, dwelling in thankfulness and hope on the revival of Catholicism in England. In the autumn of 1855 he decided, and a widely published the routine on concordats, in connexion with the concordat recently concluded between Austria and the Holy See. The subject was treated with his usual exhaustive eloquence, and the lectures made a great impression, four editions of them being printed, as well as a German version with which the Emperor of Austria expressed himself delighted.

The increasing pressure of episcopal and metropolitan duties, as well as his greatly impaired health, induced Wiseman in 1855 to petition Rome for a coadjutor, and Rt. Rev. George Errington, Bishop of Plymouith, was appointed (with right of succession to the archbishop) in April of that year. He had worked under the archbishop both in London and at Oscott, and they were intimate friends; but their differences of character and temperament were so marked that Errington foresaw from the first, if Wiseman did not, that the new relation between them would be one full of difficulty. A rigorous disciplinarian of a somewhat narrow type, the coadjutor was bound, in matters of diocesan administration, to come into collision with a cardinal of the broadest and most generous impulses, and was apt to decide questions rather as prompted by his own wide and generous impulses than according to the strict letter of the law. Before the year was out Errington had expressed in Rome his dissatisfaction with his position and his readiness to retire from it.

In the same year the difficulties were smoothed over, but they were subsequently accentuated by the rapid rise to prominence in the archdiocese of Henry Edward Manning, who founded in London, in 1856, his congregation of Oblates of St. Charles, and became in the same year provost of the metropolitan chapter. The story of the series of misunderstandings between Wiseman and Manning on one side, and Errington and the Westminster canons on the other, has been told at length, though not with complete accuracy or impartiality, in Purell's "Life of Manning", and, in more trustworthy fashion, in Ward's "Life of Wiseman" (see also MANNING). Errington, greatly offended at the charges of anti-Roman spirit brought against him, persisted in refusing to resign his office; and as it became increasingly manifest that he and the cardinal could not work together with any advantage to the archdiocese, he was removed from the coadjutoship by papal decree dated 22 July, 1860. He declined the offer of the Archbishop of Trinidad, and spent the rest of his life in retirement in the Diocese of Oxford.

Wiseman's domestic trials during 1858 were agreeably varied by his visit to Ireland in the early autumn of that year—a visit which the enthusiasm of Irish Catholics transformed into a kind of triumphal progress, and during which he delivered, in different parts of the island, sermons, lectures, and addresses after-

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wards printed in a volume of four hundred pages. Cheered by the warmth of the welcome accorded him by Irishmen of every class and creed, he returned home, improved in spirits if not in health, to find himself engrossed not only with the affairs of his archdiocese, but with the march of political events in Rome and Italy, in which he was very keenly interested. He had lately published his "Recollections of the Last Four Popes", which had raised much interest both in England and on the Continent. His fervent loyalty to Pius IX found vent in a pastoral which he addressed from Rome, early in 1860, to the English Catholics asking for contributions to the needs of the Holy See. Later he founded an Academia in London, chiefly at the instance of Manning, who hoped through its means to kindle an enthusiasm for the temporal progress of the Church. Wiseman's zeal was reflected in his inaugural lecture in June, 1861, was rather that the new institution should encourage the scholarly and scientific researches which so greatly interested him. Both these objects were advocated in the early papers read at the Academia by Dr. Rock, W. G. Ward, and others. After 1860 Wiseman, realizing the importance of what Rohrbach was doing in Germany, lived chiefly in the country, leaving the conduct of diocesan affairs largely in the hands of Manning who possessed his entire confidence, though he was at this time far from popular in the archdiocese. Wiseman thought it prudent, early in 1861, to remove the Oblates from the diocesan seminary. He visited England that year and was received by the congregation in the canonization of the Japanese martyrs, and was treated by Pius IX with special kindness and favour. We find him during the next two years, notwithstanding increasing bodily weakness, working with unabated zeal to redress Catholic grievances, especially with regard to poor schools, and the position of Catholic soldiers and sailors, as well as the inmates of prisons, refractory schools, and other institutions. At the Catholic Congress at Mechlin in June, 1863, and gave an address in French dealing with the progress of the Church in England since the Emancipation Act of 1829. Later in the same year he interested himself warmly in the work undertaken by Herbert (afterwards Cardinal) Vaughan, of founding a college for Nonconformist clerics in England, whose last public utterances was an indignant pastoral published in May, 1864, in which, with his unfailing loyalty to the Holy See, he protested against the enthusiastic welcome of Garibaldi in England, and especially against the adulation paid by Anglican bishops to a man who had openly avowed his sympathy with Atheism. In the following year he assisted at the consecration of the Bishop of Bruges, and on his return home occupied himself with the writing of a lecture on Shakespeare, which he hoped to deliver at the Royal Institution on 27 Jan., 1865. When that date arrived, however, he was already on his deathbed. His last weeks were spent in religious exercises and preparation for death. The news of his illness was received with deep and universally expressed sympathy from men of every class and every creed; and the practically unanimous voice of the Press testified to the high place he had won for himself in the respect and affections of his fellow-countrymen, to the astonishing change which had been wrought in fifteen years in the feelings entertained towards him by the people. No Englishman of mortal age could have been made the occasion of an extraordinary popular demonstration, taking place, as the "Times" remarked, "among such tokens of public interest, and almost of sorrow, as do not often mark the funerals even of our most illustrious dead".

Waxio, Live and Times of Cardinal Wiseman, with three Illustrations, by G. E. Ellis, D.D., Canon of Lincoln, s.a.v., with a complete list of his published works; White, Memoir of Cardinal Wiseman (London, 1867); Mullens (Lord Howington), Monographs (London, 1873); Monks, The Last Illness of Cardinal Wiseman (London, 1865); Dublin Review (Jan., 1865); and Memorial (April, 1865). D O Hunter-Blair.

Witchcraft.—It is not easy to draw a clear distinction between magic and witchcraft. Both are concerned with the producing of effects beyond the natural powers of man by agencies other than the Divine (cf. Occult Aur, Occultism). But in witchcraft, as commonly understood, there is involved the idea of a diabolical pact or at least an appeal to the intervention of the spirits of evil. In such cases this supernatural aid is usually invoked either to compass the death of some obnoxious person, or to awaken the passion of love in those who are the objects of desire, or to call up the dead, or to bring calamity or impotence upon enemies, rivals, and fancied oppressors. To this end every science, or rather, as they are represented, that these represent some of the principal purposes that witchcraft has been made to serve at nearly all periods of the world's history. In the traditional belief, not only of the dark ages, but of post-Reformation times, the witches or wizards addicted to such practices entered into a compact with Satan, abjured Christ and the sacraments, renounced all the duties of their "sabbath"—performing infernal rites which often took the shape of a parody of the Mass or the offices of the Church—paid Divine honour to the Prince of Darkness, and in return received from him supernatural powers, such as those of riding through the air upon a broomstick, assuming different shapes at will, the power of conjuring ghosts, the power, at the disposal of a conjurer, of placing an amulet or a "familiar spirit" was placed at their disposal, able and willing to perform any service that might be needed to further their nefarious purposes.

The belief in witchcraft and its practice seem to have existed among all primitive peoples. Both in ancient Egypt and in Babylonia it played a conspicuous part, as existing records plainly show. It played a part in witchcraft as recently as the early eighteenth century, and even in recent times the recently recovered Code of Hammurabi (about 2000 B.C.). "If a man", it is there prescribed, "has laid a charge of witchcraft upon a man and has not justified it, he upon whom the witchcraft is laid shall go to the holy river; he shall plunge into the holy river and if the holy river overtake him, he who accused him shall take in his own hands the amulet of the holy river and put it in the amulet of the holy river. The Holy Scripture references to witchcraft are frequent, and the strong condemnations of such practices which we read there do not seem to be based so much upon the supposition of fraud as upon the "abomination of the magic in itself." (See Deut., xxi, 11-12; Ex., xx, 18; "wizards thou shalt not suffer to live, & thou shalt not suffer a witch."); (Deut., xxviii, 27; "A man or woman in whom there is a pythonical or divining spirit, dying let them die; their blood be upon them", we should naturally infer that the New Testament prohibitions of sorcery in the New Testament leave the same impression (Gal., v, 20, compared with Apec., xxii, 13; xxi, 15; and Acts, viii, 9; viii, 10; xx, 6). Supposing that the belief in witchcraft were an idle superstition, it would be strange that the suggestion should nowhere be made that the evil of these practices only lay in the pretending to the possession of powers which did not really exist, instead of the real evil of witchcraft in the power of evil, and the suggestion that witchcraft were evil because wickedness and allurements of the devil were associated with it. We are led to draw the same conclusion from the attitude of the early Church. Probably that attitude was not a little influenced by the criminal legislation of the Empire as well as by Jewish feeling. The law of the Twelve Tables already assumes the reality of magical powers, and the terms of the frequent references in Horace to Caimia allow us to see the odium in which such sorceresses were held. Under
the Empire, in the third century, the punishment of burning alive was enacted by the State against witches who compassed another person’s death through their enchantments (Julius Paulus, “Sent.”, Y, 23, 17). The Council of Elvira (306), can. vi, refused the holy Vatican to those who had killed a man by a spell (per magiam). The same Council and others decreed that such a crime could not be effected “without idolatry”; which probably means without the aid of the Devil, devil worship and idolatry being then convertible terms. Similarly canon xxv of the Council of Ancyra (314) imposes five years of peneance upon those who consult magicians, and here again the offence is treated as both superstitious and penal. For our purpose the legislation represented the mind of the Church for many centuries. Similar penalties were enacted at the Eastern council in Trullo (692), while certain early Irish canons in the far West treated sorcery as a crime to be visited with excommunication until adequate penance had been performed. None the less the general desire of the clergy to check fantasy in any of its forms was so strong that a decree of Pope Pius (785) although it enacts that sorcerers are to be reduced to servitude and made over to the service of the Church, a decree was also passed in the following terms: “Whosoever, blinded by the devil and infected with pagan errors, holds another person for a witch that eats human flesh, and therefore burns her, or crucifies or immolates her, shall be treated as if he were punished with death.” Altogether it may be said that in the first thirteen hundred years of the Christian era we find no trace of that fierce denunciation and persecution of supposed sorceresses which characterized the cruel witch hunts of a later age. In these earlier centuries a few individual prosecutions for witchcraft were carried on, but it must be remembered that the ecclesiastical magistrates (permitted by the Roman civil law) were apparently employed. Pope Nicholas I, indeed (A.D. 866), prohibited the use of torture, and a similar decree may be found in the Pseudo-Isidorian Decretals. In spite of this it was not everywhere given up. Also we must notice that a good many suspected witches were subjected to the ordeal of cold water, but as the sinking of the victim was regarded as a sign of guilt, and not of innocence, we may reasonably believe that the verdicts so arrived at were generally verdicts of acquittal. On many different occasions ecclesiastics who spoke with authority did their best to disabuse the people of their belief in witchcraft. This for instance is the general purport of the book, “Contra insulam Valentinianum” De officio, of the third century (Against the foolish belief of the common sort concerning hail and thunder), written by Saint Agobard (d. 841), Archbishop of Lyons (P. L., CIV, 147). Still more to the point is the section of the work, “De ecclesiastici disciplinis” ascribed to Regino of Prum (A.D. 906). In § 364 we read: This also is not to be believed that women, turning aside to follow Satan, being seduced by the illusions and phantoms of demons, believe and openly profess, that in the dead of night they ride upon certain beasts along with the pagan goddess Diana and a countless horde of women and that in these silent hours they fly over vast tracts of country and obey her as their mistress, while on other nights they are summoned to pay her homage.” And he goes on to remark that if it were only that the women themselves were deluded it would be a matter of little consequence, but unfortunately an immense number of people (innumera multitudo) believe these things to be true and believing them depart from the true faith, so that practically speaking they fall a victim to superstition in every respect. “it is the duty of priests earnestly to instruct the people that these things are absolutely untrue and that such imaginations are planted in the minds of unbelieving folk, not by a Divine spirit, but by the spirit of evil” (P. L., CXXII, 325; cf. infra, 284). It would, as Hansen has shown (Zanzeibn, pp. 81-82), be far too sweeping a conclusion to infer that the Carbovian Church by this utterance proclaimed its disbelief in witchcraft, but the passage at least proves that in regard to such matters a line of reasoning and more criticism had begun to prevail among the clergy. The “Decretum” of Burchard, Bishop of Worms (about 1020), and especially its 19th Book, often known separately as the “Corrector,” is another work of great importance. Burchard, or the teachers from whom he has compiled his treatise, still believes in some forms of witchcraft—in magical science and more especially in anomalous practices, which may produce impotence or abortion. But he concludes that of many of the marvelous powers with which witches were popularly credited. Such, for example, were the nocturnal riding through the air, the changing of a person’s disposition from love to hate, the control of thunder, rain, and sunshine, the transformation of a man into an animal, the intercourse of inebul and demons, and the power to practice such things but the very belief in their possibility is treated by him as a sin for which the confessor must require his penitent to do a serious assigned penance. Gregory VII in 1080 wrote to King Harold of Denmark forbidding witches to be put to death upon presumption of their having caused storms, fires, or famine and it is surprising that these were the only examples of an effort to stem the tide of unjust suspicion to which these poor creatures were exposed. See for example the Weilinstephan case discussed by Weiland in the “Zeitschrift f. Kirchengesch.”, IX, 392.

On the other hand, after the middle of the thirteenth century, when the reformed and influential Papal Inquisition began to concern itself with charges of witchcraft, Alexander IV, indeed, ruled (1258) that the inquisitors should limit their intervention to those cases in which there was some clear presumption of heretical belief (manifeste haretism supræctum), but Hahn in shows reason for supposing that heretical tendencies were very readily inferred from the least sort of sorcery, and that this was altogether surprising when we remember how freely the Cathari parodied Catholic ritual in their “consolamentum” and other rites, and how easily the Manichean dualism of their system might be interpreted as a homage to the powers of darkness. It was at any rate at Toulouse, the hot-bed of Catharism, that the inquisition first took shape in 1231. It was the earliest example of a witch burned to death after judicial sentence of an inquisitor, who was in this case a certain Hughes de Baniol (Causonis, “La Magie,” II, 217). The woman, probably half crazy, “confessed” to having brought forth a monster after intercourse with an evil spirit and to having nourished it with human flesh and blood. The end of the inquisition was always a strong common-sense reaction against this theorizing, a reaction which more especially manifested itself in the expeditions. The possibility of such carnal intercourse between human beings and demons was unfortunately accepted by some of the great schoolmen, even, for example, by St. Thomas Aquinas and St. Bonaventure. Nevertheless within the Church itself there was always a strong common-sense reaction against this theorizing, a reaction which more especially manifested itself in the expeditions. Moreover this common-sense influence was a powerful one. Speaking of the synods held in Bavaria, so unfriendly a witness as Riezler (Hexenprozesse in Bayern,
charged against the witches—for example their intercourse with mephit and succub, their interference with the parturition of women and animals, the damage they did to cattle and the fruits of the earth, their power and malefic in the infliction of pain and disease, the hindrance caused to men in their conjugal relations, and the witches' repudiation of the faith of their baptism—the pope must no doubt be considered to affirm the reality of these alleged phenomena. But, as even Hansen points out (Zauberwahn, 468, n. 3), "it is perfectly obvious that the Bull pronounces no dogmatic decision"; neither does the form suggest that the pope wished to dwell on the question of the reality of witchcraft than is involved in the utterances of Holy Scripture. Probably the most disastrous episode was the publication a year or two later, by the same inquisitors, of the book "Malleus Maleficarum" (the hammer of witches). This work is divided into three parts, the first two of which deal with the reality of witchcraft as established by the Bull, etc., as well as its nature and horrors, and the manner of dealing with it, while the third lays down practical rules for procedure whether the trial be conducted in an ecclesiastical or a secular court.

There can be no doubt that the book, owing to its reproduction by the printing press, exercised great influence. It contained, indeed, nothing that was not already known, but the "Malleus," which had been written nearly fifty years earlier, exhibits just as intimate a knowledge of the supposed phenomena of sorcery. But the "Malleus" professed (in part fraudulently) to have been approved by the University of Cologne, and it was sensational in the stigma it attached to witchcraft as a worse crime than heresy and in its notable animus against the female sex. The "Malleus" is looked upon as the beginning of the world of letters. Ulrich Molitoris a year or two later published a work, "De Lamissis," which, though disagreeing with the more extravagant of the representations made in the "Malleus," did not question the existence of witches. Other divines and popular preachers joined in the discussion, and, though many voices were raised as to the naiue and human scare, the publicity thus given to these matters inflamed the popular imagination. Certainly the immediate effects of Innocent VIII's Bull have been greatly exaggerated.

Instititori started a witch campaign at Innsbruck in 1485, but here his procedure was severely criticized and resisted by the Bishop of Brixen (see Janssen, "Hist. of Germ. People," Eng. tr., XVI, 249-251). It has been said that the Bull was a "worse" than the book, especially in Germany, heralded the close rather than the commencement of their activity. The witch-trials of the sixteenth and seventeenth centuries were for the most part in secular hands. One fact which is absolutely certain is that, so far as Luther, Calvin, and their followers were concerned, the popular belief in the power of the Devil as wielded through witchcraft and other magical practices was developed beyond all measure. Naturally Luther did not appeal to the papal Bull. He looked only to the Bible, and it was in virtue of the Biblical command that he advocated the extermination of witches. But no portion of Janssen's "History" is more unanswerable than the fourth and fifth chapters of the last volume (vol. XV in the heaven of the Devil as rendered through a large, if not the greater, share of the responsibility for the witch mania to the Reformers.

The penal code known as the Carolina (1532) decreed that sorcery throughout the German empire should be treated as a criminal offence, and if it purported to inflict injury upon any person: the witch was to be burnt at the stake, and the most serious cases were subject to the penalty of burning for witchcraft of every kind, including simple fortune telling. On the whole, greater activity in hunting down witches was shown in the Protestant districts of Germany than in the Catholic
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provinces. Striking examples are given by Janssen. In Osnabrück, in 1583, 121 persons were burned in three months. At Wolfenbüttel in 1593 as many as ten witches were often burned in one day. It was not until 1603 that any effective resistance to the per-
secution began to be offered. This came first from a
Protestant of Cleves, John Weyer, and other protests
were shortly afterwards published in the same sense
by Ewisch and Wittekind. On the other hand, Jean
Bodin, a French Protestant lawyer, replied to Weyer
in 1580 with much acrimony, and in 1589 the Cathole
Bible seems to have cornered the market of protest
on the same side, though Delrio wished to mitigate the
severity of the witch trials and denounced the excessive
use of torture. Bodin's book was answered amongst
others by the Englishman Reginald Scott in his "Dis-
covery of Witchcraft" (1574), but this answer was
ordered to be burned by James I, who replied to it in
his "Demonologie".

Perhaps the most effective protest on the side of
humanity and enlightenment was offered by the Jesuit
Friedrich von Spee (q. v.), who in 1631 published his
"Cautoiri criminalis" and who fought against the craze
by every means in his power. This cruel persecution
seems to have extended to all parts of the world. In
the sixteenth century there were cases in which witches
were said to have burned in their own in-
imate neighbourhood of Rome. Pope Gregory XV, how-
ever, in his Constitution, "Omnipotentis", (1623),
recommended a milder procedure, and in 1657 an Instruc-
tion of the Inquisition brought effective remonstrances
for the crucifying on those three persecutions.
England and Scotland, of course, were by no means
exempt from the same epidemic of cruelty, though
witches were not usually burned. As the number of execu-
tions in Great Britain it seems impossible to
form any safe estimate. One statement declares that
30,000, another that 3000, were hanged in England dur-
ing the rule of the Parliament (Notestein, op. cit. infra,
p. 191). Steare the witchfinder boasted that he per-
sonally knew of 200 executions. Howell, writing in
1648, says that the compass of two years near
upon 300 witches were arraigned, and the major part
executed, in Essex and Suffolk only (ibid., 195). In
Scotland there is the sameach of statistics. A careful
article by Legge in the "Scottish Review" (Oct., 1891)
estimates that during the sixteenth and seventeenth
centuries "3400 persons perished". For a small popula-
tion of Scotland this was a monstrous, but many authors, though confessedly only
guessing, have given a much higher estimate. Even
England was not exempt from this plague. The well-
known Cotton Mather, in his "Wonders of the In-
visible World" (1653), gives an account of 19 execu-
tions of witches in New England, where one poor
creature was pressed to death. In modern times, con-
siderable attention has been given to the subject
by Hexham and others. At the end of the seven-
teenth century the persecution almost everywhere be-
gan to shackle, and early in the eighteenth it practi-
cally ceased. Torture was abolished in Prussia in 1754,
in Bavaria in 1807, in Hanover in 1822. The last
trial for witchcraft in Germany was in 1749 at Würz-
burg; and it is said that in 1783 the last case of
offence in the Protestant Canton of Glarus in 1783.
There seems to be no evidence to support the allega-
tion sometimes made that women suspected of
witchcraft were formally tried and put to death in Mexico
late in the nineteenth century (see Stimmen aus
Maria-Laach, XXXII, 1887, p. 378).

The question of the meaning of witchcraft is one upon
which it is not easy to pass a confident judgment. In
the face of Holy Scripture and the teaching of the Fath-
ers and theologians the abstract possibility of a pact with
the Devil and of a diabolical interference in human
affairs can hardly be denied, but no one can read the
literature of the subject without realizing the awful
cruelties to which this belief led and without being
convinced that in 99 cases out of 100 the allegations
rest upon nothing better than pure delusion. The most
bewildering circumstance is the fact that in a large
number of cases the accused were only charged as
the victims, often involving all kinds of satanic
horrors, have been made spontaneously and appar-
ently without the shadow when the poor suffer had
nothing to gain or lose by the confession. One can
therefore record that, while a psychological problem, and
point out that the same procedure was followed in
in itself in other similar cases. The most remarkable
instance, perhaps, is one mentioned by St. Agobard in
the ninth century (P. L., CIV, 158). A certain Grimaldus,
Duke of Beneventum, was accused, in the panic en-
genbered by a plague that was destroying all the cattle,
of sending men out with poisoned dust to spread in-
festation among the flocks and herds. These men, when
arrested and questioned, persisted, says Agobard, in
affirming their guilt, though the absurdity was patent.

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HERBERT THURSTON.

Witness, one who is present, bears testimony, fur-
ishes evidence or proof. Witnesses are employed in
various ecclesiastical matters, as in civil, in proof of a
statement, fact, or contract. According to various
circumstances a witness is one who is personally pres-
ent and sees some act or occurrence and can bear attes-
ting thereof, or one who, while not present, is a party of
a party who subscribes his name to an instrument to attest
the genuineness of its execution; one who gives testi-
mony on the trial of a case, appearing before a court,
judge, or other official to be examined under oath.
The esponsals of Catholics ("Ne temere") to be binding
must be in writing, signed by the contracting parties
and ordinarily by two witnesses, or by a pastor or
ordinary, each within his own territory, as sole wit-
ness. In case either or both parties are unable for
any case to write, an additional witness is necessary.
Catholics are incapable of entering into lawful
hedlock ("Ne temere") except in the presence of a
parish priest, or ordinary, or other priest duly dele-
egued as a witness, and two valid witnesses. The
validity of the act, the Church desires in both cases
that these witnesses be Catholics (s. O., 19 Aug.,
1801). Witnesses of a marriage sign no ecclesiastical
document, though they may be called upon by the
state to attest by their own hand certain civil records.
Sponsors at baptism and confirmation are not propo-
sed for the validation of the act, but must witness (see
RELATIONSHIP). A canonical precept, when em-
ployed, must be delivered in the presence of the vicar
general or two others as witnesses (Cum magnopere,
VII). Ecclesiastical documents are attested or wit-
nessed as circumstances require, e. g., by the chan-
cellor, clerk of the court, prothonotary apostolic.
Expert witnesses to some extent have a place in canon law. In ecclesiastical trials witnesses are adduced to prove a fact directly, or indirectly, i.e., by establishing the falsity of the contrary.

The essential qualifications of a witness are knowledge of the facts at issue and truthfulness; he must be an eye-witness and trustworthy. Hearsey witnesses, however, are admitted, if necessary, in matters not of a criminal nature, e.g., in proof of unanimously adverse witness testimony. In other relations, such as alimony, etc., anyone not expressly prohibited may testify. Some, as the insane, infants, the blind or deaf, or whose sight or hearing is necessary for a knowledge of the facts in question, are excluded by the natural law; others by canon law, as those who are bilious or subdued, those who are infamous in law or in fact, convicted perjurors, excommunicates, and those who are found to have committed a wrong or crime are excluded. The law likewise rejects those who on account of affection or enmity may be biased, as well as those who may be specially interested in the case. Parents as a rule are not admitted for their children, particularly where the rights of a third party are at stake, or against them and vice-versa; relatives for one another; lawyers for their clients; accomplices or enemies against each other; Jews or heretics against Christians; lay persons against clerics, except their own interests are at stake, or there are no clerics to testify; minors or women in criminal cases tried criminally, unless their testimony is necessary, or they testify in favour of the accused. Clerics, if they have been civil magistrates, are not allowed to testify against the accused when sentence of death is to be imposed (see In苗木
tarity). There are many exceptions to these general rules. A witness is more easily admitted in favour of a person than against him, and in civil than in criminal trials. No one is tolerated as a witness in his own case. Hence, those who are engaged in a similar business, or have to do with the interests which are the cause of controversies, are excluded. False witnesses are those who under oath prevaricate or conceal the truth that they are bound to tell; they are guilty of perjury, and if convicted are infamous in law. Notaries or others by altering or falsifying documents substantially become guilty of forgery (q. v.). (See ESPOSALES; PASGALES.)

Decret. L. H. tit. 20, De Testibus et Attestationibus; Sunt, Pro
tetus, Juris Can., Taunton, The Law of the Church, s. v.

ANDREW B. MEEHAN.

Witt, Francis Xavier, reformer of church music, founder of the St. Cecilia Society for German-speaking countries, and composer, b. at Wittenberg, Upper Saxe
tine, 7th of Dec., at Lanschütz, Breslau, 2 Dec., 1888. The son of a school teacher, Witt was instructed in singing and piano and violin playing from his earliest youth, and when he entered upon his Classical studies at Ratisbon he became a member of the cathedral choir under the direction of Joseph Scherens, through whose masterful interpretations of the long neglected and thereby undeveloped church compositions Dr. Prase's reform ideas were beginning to be put into practice. Witt's unusual musical gifts enabled him to grasp and remember every composition performed by the choir, and his musical development received from his humanistic, philosophic, and theological studies a solid foundation. Ordained priest, 11 June, 1856, for the next three years he was assistant priest or curate. Although so zealous for the care of souls that for a time he thought seriously of becoming a missionary, he continued the study of music in all its branches, and acquired the remarkable technical, historical, and aesthetic knowledge and equipment so necessary for his future work. On 17 Aug., 1859, he was called to the theological seminary at Ratisbon as teacher of Gregorian chant, homiletics, and catechetics. After three years he applied for the position of director of the Sodality of the Blessed Virgin Mary and choirmaster at the Church of St. Emmeran in Ratisbon. On 1 Jan., 1866, appeared the first number of his paper, "Fliegende Blätter für Kirchenmusik", for teachers, organists, and choirmasters, founded, according to his own words, to make war upon existing conditions in church music. The journal met with immediate success, and continues its mission to this day. He also devoted great effort as a forceful speaker and as a composer. On 1 Jan., 1869, he began the publication of "Musica Sacra", a supplement to "Fliegende Blätter", for the adequate treatment of all questions regarding the relation of music to the liturgy. During the same year, at the general diet of German Catholics held at Bamberg, Witt founded the St. Cecilia Society for Germany, and on 15 August of the same year, a convention of twenty-nine bishops the society was approved and given a cardinal protector by the Holy See in 1870. Witt served as its president for twenty years. In 1873 he became pastor of the parish of Schatzhofen, but, two years later, failing health forced him to retire to Landshut, where he spent the last ten years of his life without pastoral charge. There Witt united practically all the requisites of a successful reformer. Indomitable energy and a highly artistic temperament were made to serve the theologian and zealous pastor who realized the harm which was being done to the faithful by unworthy music. With his vigorous pen and spoken word he urged upon church musicians, priests, and laymen the moral obligation of obeying the laws of the Church and a return to the Gregorian chant as the basis and informing principle of all music for liturgical use. His reform ideas, propagated through the St. Cecilia Society with its 14,000 members, several music schools, and a large number of journals devoted to the cause, have not only transformed musical conditions in the countries where they were introduced, as in Bavaria, but have had a beneficial influence upon the Catholic world. As a composer Witt created a style entirely his own. Virility in his melodic material, vivid and striking declamation of the text, masterful contrapuntal construction, spontaneity, and organic cohesion are some of the characteristics of his works. He wrote more than twenty masses for different combinations of voices, some with organ, some with orchestra and other instruments, a considerable number of cantatinas, motets, covering practically the whole liturgical year, and a large number of other compositions, most of which are standard and included in the repertory of the best choirs throughout the world.

WALTER, Dr. Franz Witt, ein Lebensbild (Ratisbon, 1890); Choral-Orchester (München, 1870); Musikalische Tuchter, dr. Franz Witt (Berlin, 1890).

JOSEPH OTTEN.

Wittenberg, City and University of.—The city is in Prussian Saxony and was founded by Albert the Bear (d. 1170). He had conquered the surrounding territory from the Slavs and replaced them by German colonists, especially by the Protestant Rhine. The town, which is situated near the castle fortified against the Slavs on the boundary, and called the spot Wittenberg (white mountain). Albert's son, Bernhard, became Duke of Saxony, and founded the Ascanian line of the Dukes of Saxony. His grandson, Albert II (1260-98), was the ancestor of the line of Saxe-Wittenberg whose capital was Wittenberg. In 1483, the city received its franchise, and the electoral dignity was granted to the Dukes of Saxe-Wittenberg. When the line became extinct in 1422, the country fell to Frederick the Warlike of Wettin and his descendants. During the reigns of Frederick the Wise (1486-1525) and his two successors, Wittenberg became once more the capital of the country. In 1517 Luther came to Wittenberg as a professor and took the electoral dignity from John Frederick,

...
Wittenberg and the Electoral domain were given to the Albertine line, who retained it until it was transferred to Prussia in 1815.

In 1238 a Franciscan monastery was founded at Wittenberg, and in 1305 a monastery of the Hermits of St. Augustine. There were two town halls and the castle-church. In 1892 the latter was restored to its old appearance; it contains fine pictures by the two Lucas Cranaches, and interesting tombs. Since 1585 a Catholic parish has also existed at Wittenberg. It contains 860 persons; the Protestant population numbers 19,500.

The university was founded by Frederick the Wise and opened, 1502. Professor Martin Polieh of Leipzig was its first rector. Funds were provided by the benefices, which belonged to the collegiate chapter of All Saints connected with the castle-church, being increased to eighty; the canons were to be the professors of the university. The theological faculty became the most distinguished of the four and wrote learned and popular works, which were first lectured on philosophy, and from 1500 he lectured also on theology. On 31 Oct., 1517, he fastened his theses against indulgences on the castle-church. As the students were chiefly from Northern Germany the university was an important factor in the spread of Protestantism. Wittenberg was one of the first cities to ordain a Lutheran pastor. As early as 1521, the Augustinians suppressed private Masses. From New Year, 1522, the Lutheran service was used in the town-church and the communion given under both kinds. In 1523 Bugenhagen became the first Lutheran pastor of Wittenberg. During Luther's stay at the Wartburg, Carlstadt had begun the Iconoclastic outbreak. Luther, however, hastened back and closed it.

Among the associates of Luther at Wittenberg were: Melancthon, who in union with Luther reorganized the university on a Humanistic basis, rejecting Scholasticism; Johannes Bugenhagen; Justus Jonas; Kaspar Cruciger; Georg Major; and Matthias Flacius Illyricus. Although the professors taught, and wrote learned and popular works, which were circulated throughout the world by the printers Johann Grünemberg, Melchior Lotter, and Hans Lufft, these two occupations were not the limit of their activities. They also went into the different cities to organize the Protestant system of congregations and schools; thus Bugenhagen went to Brunswick, Hamburgh, and Halberstadt; Amsdorf went to Magdeburg; Pantaleon to Halle and Ratisbon. All these circumstances made Wittenberg the chief school of Protestant theology. In the doctrinal disputes that soon broke out the position of the theological faculty had great influence. Among the later theologians should be mentioned: Paul Eber (d. 1569); Leonhard Hutter (d. 1610); Agellius Balthas (d. 1633); Polyarch Leyster (d. 1610); Johannes Forster (d. 1556); and Abraham Calov (d. 1680). Theology was the great study of Wittenberg, and it cast the other faculties into the shade. Yet the university had also distinguished scholars in the faculty of law: Henning Gaden, the last Catholic provost of the castle-church (d. 1621), and Jerome Schurff (d. 1554); and in that of medicine: Sebastian Hafner (d. 1567), and Konrad Viktor Schneider (d. 1680).

From the beginning of the eighteenth century the fame of the university was a thing of the past. The theologians of Wittenberg, who clung to the old and antiquated methods, had no share in the Pietistic revival of Protestantism. In 1815 the university was closed. It is united with the University of Halle, which since then has been called the University of Halle-Wittenberg. The old university building is now a barrack, while the Augusten, which also served for university purposes, has been used as a seminary for preachers since 1817. Part of the old library is at Halle, and part is still kept at the seminary for preachers.

SCHOLZ, Denkwürdigkeiten Wittenbergs 3rd ed. Wittenberg, 1867; Meyn, Geschichte der Stadt Wittenberg (Dessau, 1845); Album academii Wittbergiae, I-III (Leipzig, 1841); Halle, 1904; Wittenberger Ortsverzeichn. ed. Buchwald, I-II (Leipzig, 1894-98).

KLEMENS LÖFFLER.

Wittmann, George Michael, Bishop-elect of Ratisbon, b. near Pleisstein, Oberpfalz, Bavaria, 22 (23?) Jan., 1760; d. at Ratisbon, 8 March, 1833. He studied first with the Jesuits, then with the Benedictines at Anberg (1769-78), and at the University of Heidelberg (1778-90). On 21 Dec., 1782, he was ordained priest and after doing parish work at Kenneth, Kaltenbrunn, and Miesbrunn he became professor and author of the professors in Ratisbon in 1788 and regens in 1802. From 1804 he was also pastor of the cathedral. In 1829 he was appointed auxiliary Bishop of Ratisbon and consecrated titular Bishop of Comana. In 1830, when the coadjutor Sailer became ordinary of Ratisbon, Wittmann was made his vicar-general, and after Sailer's death he was designated Bishop of Ratisbon, 1 July, 1832, but died before his consecration. He cultivated an inestimable influence for good on the candidates (numbering over fifteen hundred) whom he prepared for the priesthood during the forty-five years of his connexion with the seminary. By his zeal, charity, and exemplary life, he gained the affection and esteem of all. He was buried in the cathedral of Ratisbon, where a monument was erected in memory by Conrad Eberhard. His chief literary works are: "Principia catholica de sacra Scriptura" (Ratisbon, 1733); "Annotationes in Pentateuchum Moyiss" (ibid., 1796); "De honorum canonicae utilitate moral" (Augsburg, 1801); "Anmahnung zum Collate" (s. 1, 1801; Ratisbon, 1801); "Concordiae pro avitu attaculata des Sacramentum" (ibid., 1802); Wittmann also prepared Feneberg a translation of the New Testament (Nuremberg, 1805; latest edition, Sulzbach, 1878). For a time he availed himself of the services of the Protestant Bible Society of London to spread his translation among the people, but in 1820 he severed all relations with this society.

MICHAEL OTT.

Wittmann, Patrizius, Catholic journalist, b. at Ellwangen, Württemberg, 4 January, 1815; d. at Munich, 3 October, 1883. He was the son of Johann Wittmann, a stonesmason, and his wife Maria Anna Hirschle. His standing as a pupil in the Latin school of his native town gained him a free scholarship in the concursus attached to the Ehinger gymnasium, and eventually led to a similar scholarship in the Wilhelmsstift at Tübingen. Wishing to become a priest, he devoted his time at the university (1838-40) to theological and philosophical studies, gained three prizes, and passed a brilliant examination. His strictly orthodox Catholic views, however, soon brought him into conflict with the liberal tendencies and he was dismissed from the Wilhelmsstift [cf. Herbst, "Gottsegabe", 1 (Augsburg, 1840), 2]. Through Dr. Rüffel, professor at Giessen, he obtained employment on the journal "Sion", published at Augsburg under the editorship of Dr. Ferdinand Herbst, pastor of the town church. Dr. Dollinger induced Wittmann to issue his "Herbstkreis", and Münch's "Gottsegabe" (2 vols., Augsburg, 1841), which was very well received. In 1841 he obtained the degree of Doctor of Philosophy and settled at Augsburg, becoming editor-in-chief of the periodical "Sion", and increasing its circulation. His marriage with a rich
widow, Caroline Munding, of Dinkelscherben, bound him more closely to the city of St. Ulrich and for over thirty years he laboured there with unflagging zeal for faith and learning, Church and people. His "Allgemeine Geschichte der katholischen Missionen" (1846 and 1850) was the first treatment of this subject in Germany; the second volume of the work treats mainly of the conversion of the Indian tribes in America. A political paper founded by him, "Stadt- und Landbote", still exists as a local Catholic journal which he published for a quarter of a century. He was the originator of "Neue Augsburger Zeitung", another periodical, however, his "Sendbote", a successful champion of "Ultramontane" interests and a zealous promoter of the Society of St. Boniface (Bonifatiusverein), has lately (1912), after sixty years of existence, ceased to appear.

Dr. Witzel was also largely instrumental in the founding of a mother-house of the Sisters of Charity and of a hospice and home for workmen under the direction of the Capuchins. He was a noted speaker at conventions and other assemblies, and an active worker for churches and benevolent societies, and in many instances served as the guardian of widows and orphans. He was also a generous patron of young students, and the death of his son led to the transfer of Witzel's widow to Munich, then at Bamberg, and returning, in 1883, with his son to Munich, died there of apoplexy. He was buried in the Catholic cemetery at Augsburg. In recognition of his services Pius IX gave him the Order of St. Gregory. The general board of managers of the Bonifatiusverein established at Merseburg an annual pension in remembrance for him and his descendants.

Lauchert in "Allgemeine deutsche Biographie", v. W. Witzel; also articles in Catholic periodicals of Bavaria, Swabia, etc.

Pius WITZEL.

WITZEL (WicELTIS), Georg, theologian, b. at Vaecha, Province of Hesse, 1501; d. at Mainz, 16 Feb., 1552. He received his primary and academic education in the schools of Schmalkalden, Eisenach, and Halle; spent two years in the University of Erfurt, and seven months in that of Wittenberg. Following the wish of his father he was ordained priest in 1520 and appointed Vicar of Vaecha. In 1521, however, the teachings of Luther attracted him. Abandoning the Faith, he married, and the following year was appointed to the pastorate of Weilheim by Janis Strauss, and a little later to that of Niemecik by Luther himself. He now began a thorough study of the Scriptures and the Fathers, and soon became convinced that the Church of Luther was not the true Church and that Lutheran morals did not make for the betterment of the people. To express his dissatisfaction with the new teaching, he wrote in 1527 two works which he sent to the theologians of Wittenberg without, however, receiving any satisfaction from them. To give more emphatic expression to his conviction of the error of the new religion, he resigned his charge in 1531 and returned with his family to Vaecha. Here he spent two years in extreme poverty. In 1533 he received the episcopal consecration under the name of Phaquis, his "Pro defensione bonorum operum" a work which aroused all the bitterness of his enemies. Among his works published at this time his "Apologia" (Leipzig, 1533) deserves special mention, in which, in it he gives his reasons for returning to the Church of Rome.

Although to Witzel's untiring opposition to the doctrinal novelties of the age, he was forced to leave Vaecha. He proceeded to Eisleben, and in 1538 was called to Dresden. Here he conceived a plan of reunion, which took the form of a public disputatio in Leipzig in 1539. He had already (1537) published his "Methodus concordiae eclesiastica", and for the new dispute he prepared "Typus priorum Ecclesiae" in which he proposed the Church of the first centuries as the ideal to be sought for. His endeavours for reunion, however, were without result. In 1539 he was induced to return to Vaecha, where he died. He was the author of "Vita Bonifatici" (1547). His life of Welle, which is the "Conventit", enumerates ninety-four, but this is far from complete.

HEINRICH, Norbert, 1, 8 Ross, Die Convexit, 1 (Freiburg, 1870), 123 sq.; Holzmann, G. Witzel, u. der kirchliche Union in Zeitschr. f. histor. Theologie (1849), 382 sqq.; Schmidt, G. Witzel, Ein Abkatholik des 16. Jahrhunderts (Vienna, 1870); Pastor, Reunionstreubungen (Freiburg, 1871-80), 10 sqq.; Delinger, Die Reformation, 1 (Ratisbon, 1848), 28 sqq.

JOSPH SCHRÖDER.

Wladimir. See VLADIMIR THE GREAT.

Wladislaw, Saint. See VLADISLAUS, SAINT.

Władysław (Polish Włochewski), Bishop of (WŁADYSŁAWSZCZYSZK POMERANSIE).—The historical origin of the diocese of Wladyslaw, or Włochewski, in the government of Warsaw, contains more than 40,000 Catholics. The old Polish historians follow John Dlugosz, the fifteenth-century annalst, who narrates that Miezyslaw, the first Polish king (902-92), after receiving baptism in 906, founded the two Archbishops of Gnesen and Cracow, and seven dioceses, among which was Kruszwica, or Włochewski. He fortified with historical documents to prove his statement, no confidence can be placed in it. Bogufal, or Boguchwal, Bishop of Posen (d. 1253), another Polish chronicler, attributed the foundation of this diocese to Mieczyslaw II (1025-34), but again without documentary support for his statement. Julian Bartoszewicz, another Polish writer ("Encyklopedia Polskiego", Warsaw, 1869, 11, 363), taking a Bull of Eugene III as his authority, places the foundation as far back as 1148; but this very Bull contradicts the assertion by mentioning the diocese as already existing in 1123, placing it under the special protection of the Holy See. Other historians attribute its foundation to Boleslaus the Brave (1025-7), to others again to Boleslaus the Bold ("Swedish") (1058-8). The latter opinion seems improbable, as the letter of Gregory VII to Boleslaus the Bold, dated 20 April, 1075, not only does not mention the Diocese of Kruzwicza or of Włochewski, but deplores the scarcity of bishops in the Kingdom of Poland (see Bieckowski, "Mon. Polonic hyst.""); III, Lemberg, 1864, pp. 36-71). The only conclusion, therefore, is that of historical documents, is that the Diocese of Włochewski dates from the earlier half of the twelfth century. (See Fijalka, "Ustalenie chronologii biskupow wlochewskich", Cracow, 1894, pp. 7, 8.)

According to Długosz the first episcopal see of the Diocese of Włochewski was at Kruzwicza, a city in the Province of Pomerania, and which under the name of Inowroclaw (1060-80) the see was transferred to Włochewski. But this notice, passed over by other historians (see Rzepnicki, op. cit. in bibliography, II, 1, 2), is contradicted by a Bull of Eugene III, dated from Reims, 20 April, 1148, "Venerabilis fratri Warnerio...Vlatislawiensis episcopo" (Ryszczewski, Cod. dipl. Poloniæ, II, 16, 1849, p. 1). This Bull mentions that Gudis, Bishop of Tuseium, afterwards cardinal, legate in Poland under Callistus II (probably in 1123), determined the boundaries of the Diocese of Włochewski, which must, therefore, have existed in the first quarter of the twelfth century. On the other hand, historical documents are lacking to show clearly whether Kruzwicza ever had a bishop. Chodynski
supposes that it may have been the seat of a parish priest invested with the episcopal dignity. But, as already pointed out, there are no positive data to establish this hypothesis.

In the 16th century the Diocese of Włocławek comprised the whole territory of Kujavia (Ziemia Kujawska) divided into the two patilatines of Inowrocław and Brest. Subsequently, the territory extending from the left bank of the Vistula, and from the River Noteć, to the Baltic was added. This added territory is called, in Polish, Pomerania; in German, Pommern; and in Latin, Pomerania. Hence, Pomerania is not part of the province of Kujavia, but the two territories of Kujavia and Pomerania were united by a Papal Bull issued at Rome in 1386. The territory of Pomerania, however, was never a part of the Crusades, and in the Middle Ages was often subject to various princes or dukes. In the 16th century, Pomerania was divided into the two patilatines of Brest and Inowrocław.

The Diocese of Włocławek was established by Pope Pius VII in 1818, and was created a suffragan of Poznań. The diocese is bounded on the north by the international boundary, on the south by the river Warta (Wartau), on the west by the river Vistula, and on the east by the river Noteć. The diocese is divided into 12 deaneries, and the territory comprises the counties of Włocławek, Poznań, and Konin. The diocese was created by Pope Pius VII on May 22, 1818, and is subject to the Archbishop of Poznań.
three incumbents: Cyprien Wolicki, Matthias Gar-nya, and Ladislaus Gorycki. Church orders were widely diffused in the Dioceae of Wloclawek. In 1173 there arose in Pomerania the famous Cistercian monastery of Oliwa, and in 1251 the no less famous Abbey of Peplin. The Dominicans had monasteries at Dirschau and Brest; the Carmelites at Zarkwec, Mar-cowice, and Bydgoszcz; the Franciscans at Inowroclaw and Bydgoszcz. Other orders had various cities and villages of the diocese—Paulines (Reformado), Fata bene fratellai (or Order of St. John of God), Jesuits, Piarists, Lazarists. Among the communities of women the most ancient are those of the Premonstratensian Nuns of Zukow, founded in 1210, and the Benedectine Nuns of Zarnowice, founded in 1213. The convents are now nearly all extinct, though the numbers of the Dominicans of Czestochowa founded in 1382 and occupied by a community of Paulines, or Hermits of St. Paul. In this convent is a highly venerated icon of the Blessed Virgin, visited every year by hundreds of thousands of pilgrims. Czestochowa is the national sanctuary of Poland. The Franciscans still have at Wloclawek, founded in 1252; and at Wloclawek, founded in 1524; the Franciscan Sisters have a monastery at Wielun founded in 1682; the Dominican Sisters, one at Przyrow, founded in 1626. The Sisters of Charity were established at Czestochowa, Kałsz, Konin, Piotrków, Sieradz, Wielun, Trzc, and Wloclawek. According to official statistics, the number of regulars in the diocese is 157, of Lazarists, 129, of Piarists, 56, and of religious women, 90. The Religious Orders of Charity were established in Wloclawek in 1340 and completed in 1111. It was extremely wealthy and at the end of the sixteenth century there were 100 clergy attached to it. The Divine offices were celebrated in it uninterrup tedly, day and night. The cathedral chapter included three deacons at Wloclawek. In the sixteenth century it was established that no one who did not possess a title of nobility could become a canon. Pius IX, in 1862, granted the canons of this cathedral the right to wear the violet mozzetta. The chapter now consists of four prelates and eight canons. At Kalisz there is also an ancient collegiate church to which three prelates and four canons are attached. The diocese is divided into three general consistories: at Wloclawek, Kalisz, and Piotrków.

The number of secular priests is 538. The dio ceesan foundation, made in 1568 by Bishop Karnkowski, is in a very flourishing condition. The education of the seminarians was in 1719 entrusted to the Lazarists, who continued in the charge until 1864. There are 102 seminarians. In 1910 the professors of the seminary began the publication of a monthly review, "Ateneum kapłaski" which, for the solidit of learning and wealth of theological and religious contents, holds the first place in the Catholic Press of Poland. The ancient Diocese of Wloclawek had many schools from the time of its foundation and afterwards. The diocese was divided into thirty-six parishes, and the last in 1641.

WOLFF

Wolfgang, Saint, Bishop of Ratisbon (972-994), b. about 834; d. at the village of Pupping in Upper Austria, 31 October, 994. The name Wolfgang is of early German origin. St. Wolfgang was one of the three brilliant stars of the tenth century, St. Ulrich, St. Conrad, and St. Wolfgang, which illuminated the early medieval period of Germany with the undying splendour of their arts and sciences. St. Wolfgang sprang from a family of Swabian counts of Pfullingen (Mon. Germ. Hist. Script., X, 53). When seven years old he had an ecclesiastic s as tutor at home; later he attended the celebrated monastic school of the Reichenauf. Here he formed a strong friendship with Henry, brother of Bishop Poppe of Wurzburg, whom he followed to Wurzburg in order to attend at the cathedral school there the lectures of the noted Italian grammarian, Stephen of Novara. After Henry was made Archbishop of Trier in 956, he called his friend to Trier, where Wolfgang became a teacher in the cathedral school, and also laboured for the reform of the archiepiscopal, notwithstanding the enmity with which his efforts were met. Wolfgang's residence at Trier greatly influenced his monastic and ascetic tendencies, as here he came into connexion with the great reformatory monastery of the tenth century, St. Maximin of Trier, where he made the acquaintance oframould, the teacher of St. Aldegard of Prague.
After the death (964) of Archbishop Henry of Trier, Wolfgang entered the Order of St. Benedict in the Abbey of Maria Einsiedeln, Switzerland, and was ordained priest by St. Ulrich in 968.

After their defeat in the battle of the Lechfeld (955), a victory gained with the aid of St. Ulrich, the heathen Magyars settled in ancient Pannonia. As long as they were not converted to Christianity they remained a danger to the saint's mission. At the request of St. Ulrich, who clearly saw the danger, and at the desire of the Emperor Otto the Great, St. Wolfgang, according to the abbey annals, was “sent to the Magyars” as the most suitable man to evangelize them. He was followed by other missionaries sent by Bishop Pilgrim of Nassaun, under whose jurisdiction the new missionary region came. As Dean of children in the cathedral, he fell ill.

In the year 972 (September, 972) Bishop Pilgrim obtained from the emperor the appointment of Wolfgang as Bishop of Ratisbon (Christmas, 972). Wolfgang's services in this new position were of the highest importance, not only for the diocese, but also for the cause of civilization.

As Bishop of Ratisbon, Wolfgang became the tutor of Otto the Great's son, and, towards the end of his life, the emperor's confessor. He was also a great scholar. His fame and influence lasted long after his death. He was the first bishop to have the principles which governed his sanctity and energetic life.

Peppe, son of Margrave Luitpold, Archbishop of Trier (1016), and Tagino, Archbishop of Magdeburg (1004-1012), also had him as their teacher.

St. Wolfgang deserves credit for his disciplinary labors in his diocese. His main work in this respect was the appointment of Otho, the son of St. Emmeram, who had taken the name of Wolfgang, as Bishop of Ratisbon (975). The saint also reformed the convents of Oberminister and Niederminister at Ratisbon, chiefly by giving them as an example the convent of St. Paul, Mittelminister, at Ratisbon, which he had founded in 983. He also cooperated in the reform of the ancient and celebrated Benedictine Abbey of Altach (Niederlahnstein) in the Rhineland, and he was the first Abbot of the monastery, which remained an important center of the Ottonian dynasty, and which from that time took on new life.

He showed genuine episcopal generosity in the liberal manner with which he met the views of the Emperor Otto II regarding the intended reduction in size of his diocese for the benefit of the new Diocese of Prague (975), to which St. Adalbert was appointed, and he retained for his diocese all the advantages of his duties towards the emperor and the empire with the utmost scrupulosity and, like St. Ulrich, was one of the mainstays of the Ottonian policies. He took part in the various imperial diets, and, in the autumn of 978, accompanied the Emperor Otto II on his campaign to Paris, and took part in the great Diet of Langres in January, 978.

St. Wolfgang withdrew as a hermit to a solitary spot, now the Lake of St. Wolfgang, apparently on account of a political dispute, but probably in the course of a journey of inspection to the monastery of Mensdorff which was under the direction of the bishops of Ratisbon. He was discovered by a hunter and brought back to Ratisbon. While travelling on the Danube to Eichstätt in Lower Austria, he fell ill at the village of Pipping, which is between Efferding and the market town of Aschach near Linz, and at his request was carried into the chapel of St. Othmar at Pipping, where he died. His body was taken up the Danube by his friends Count Arbo of Andechs and Archbishop Hartwich of Salzburg to Ratisbon, and was solemnly buried in the crypt of St. Emmeram. Many miracles were performed at his grave: in 1052 he was canonized. Soon after his death many churches chose him as their patron saint, and various towns were named after him. In Christian art he has been especially honoured by the great medieval Tyrolean painter, Michael Pacher (1435-1498), who created an impalpable memorial of him, the high altar of St. Wolfgang. In the panel pictures which are now exhibited in the Old Pinakothek at Munich are depicted in an artistic manner the chief events of this saint's life. At St. Wolfgang is a miniature, painted about this year, of the celebrated Evangelary of St. Emmeram, now in the library of the castle cathedral at Cracow. A fine modern picture by Schwid is in the Schak Gallery at Munich. This painting represents the legend of Wolfgang forcing the devil to help him to build a church. In other paintings he is generally depicted in evangelistic dress as a hermit in the wilderness, or in the wilderness, or as a hermit in the wilderness being discovered by a hunter. The axe refers to an event in the life of the saint. After having selected a solitary spot in the wilderness, he prayed and then threw his axe into the thicket; the spot on which the axe fell he regarded as the place where God intended he should build his church.

Under Otto, he was also the first bishop in Bavaria to celebrate Easter in the city of Ratisbon. He established this city as the oldest Roman town market in Bavaria, and he was appointed Bishop of Ratisbon for the old Roman city of Regensburg of the Palatians, now Ratisbon.

Of his 522 works, 87 have been printed (Munich, 1904), among the chief collaborators on this work being Breuninger, Ringholt (of Einsiedeln), and Dicker in Ratisbon, "Die Tracht des Bischofs Wolfgang v. I. um das Bildungswesen Süddeutschlands," (1894); and in Cracow, "Schronst. Benediktinerkloster in Krakau," (1910). Of his 524-542 poems, 282 are called "Life." It has also been printed in "Acta SS. II," November, (Brussels, 1894), 282-322; in "Schulw. B.," (V., 1894); and in "Bildungsw." (455-457).

Ulrich Schmid.

Wolfram von Eschenbach, generally regarded as the greatest of Middle-High-German epic poets, date of birth unknown; d. soon after 1216. Our scanty information about his life is derived mainly from his works. He was a Bavarian by birth. The town of Eschenbach, whence he gets his name, is a little southeast of Aschach in Franconian territory. Though of noble birth, he was poor, possibly because he was a younger son. He owned the small estate of Wilsenberg (now Wohlenberg) near Aschach. In his "Parzival," he speaks of the Count of Wertheim as Maxen, where he has been included as a vassal of that count. But the words in question may simply be an honorary title. Wolfram led a wandering life, and after 1203 stayed repeatedly at Eisenach at the Court of the landgrave Hermann of Thuringia. Parts of his "Parzival" were composed there. After the landgrave's death (1217) the poet returned to his home. The last state of his life is known through the "Thiemenbuch" of Heinrich von Murs. He lived at Eisenach, whose death he alludes to in his poem "Willehalm." He seems to have died soon after his patron, for his last works were left unfinished. He was buried in the Frauenkirche of Eschenbach, where his tomb was still to be seen in the eighteenth century.

Wolfram in his "Parzival" tells us explicitly that he could neither read nor write. His poems were written down from dictation. His knowledge was extensive...
and varied rather than accurate. He certainly knew French, but only imperfectly; for his proper names often show a curious misunderstanding of French words and phrases. He is the author of some lyric poems and three epics. The lyrics are mostly so-called "Tugelieder" (day-songs), in which lovers are exorted to part by a watchman who announces the dawn. The poet's fame however, rests on his epics, above all on his "Parzival", the greatest of Middle High German court epics. It is the well-known story of the simpleton who passes through struggle and temptation and in the end finds the earthly happiness and becomes King of the Holy Grail. The poem consists of almost 25,000 verses and was composed between the years 1200 and 1216. As is the case with all Middle High German court epics, it is drawn from a French source. The precise relation of Wolfram's poem to this source is a much mooted question. The most famous French poem on the subject of Parzival is the "Conte del Graal" of the "Parzifal" of Titurel, composed possibly about 1180. Wolfram mentions this work, but cites as his source the work of a Provengal poet, Kytow (Guiot), to whom he gives the preference over Chrestien. But no such work is known, and hence some scholars have declared Kytow to be a fiction. But this seems to be going too far; to-day Kytow's existence is generally accepted, Kytow's poem containing much that is not found in the work of Chrestien, and which can hardly be explained as pure invention. Originally the Parzival story had an independent existence, being akin to the simpleton-tales familiar from folk-lore. But in Wolfram's work, as before him in Chrestien's, the story appears as part of the romances belonging to the Arthurian cycle; it is also connected with the legends of the Holy Grail. It is acknowledged that, while Wolfram did not invent the story, he gave it to it a deep spiritual meaning. In his "Parzival" the legend of the Holy Grail has found its highest and noblest poetic expression. The title "Titurel" is given to two fragments in strophic form, containing the love story of Sigeum and Schionatuhander, a counterpart in the "Parzival" to the Turhild found from Titurel, the ancestor of the Knights of the Grail, with whom the introductory strophes are concerned. A later poet treated the same subject at much greater length, and his work, "Der jungere Titurel", for a long time passed as Wolfram's own. The poet's last work was "Willehalm". It relates the deeds of William of Gloucester against the Saracens, the model of the French poem, "Parzival", with which Wolfram became acquainted through the landgrave Hermann. The work was left unfinished and was afterwards continued and expanded by Ulrich von Türlin and again by Ulrich von Turlin. The chief edition of Wolfram's works is that of K. Loeemann (Berlin, 1835; 5th edition, 1891); an edition with explanation and commentary is that of R. Kurschner."Parzival und Titurel" in "Deutsche Klassiker des Mittelalters", IX-XI, 3 parts (Leipzig, 1875-77); also edited by Paul Piper in "Kürzehrer's Deutsche National-Litteratur", V. 2 parts; and by E. Martin, "Parzival u. Titurel" (Halle, 1900-03), with commentary. A modernized German version of "Parzival" was given by K. Schubart (4th ed., Berlin, 1853); G. Bertram (2nd ed., Berlin, 1893); W. Hertz (2nd ed., Stuttgart, 1904), and E. Engelmann (Stuttgart, 1888). An English version was made by Jessie Weston (London, 1894). Consult the preface and commentary of the editions and translations above. Also Beers, "Hohland und Ilohland" (Berlin, 1860); San Marino, "Leben und Dichten Wolframs von Eschenbach" (Mendelburg, 1881). 

Arthur F. J. Remy.

Wolgemut, Michael, painter and engraver, b. at Nuremberg, 1434; d. there, 1519. He was the most prominent artist of Nuremberg in the fifteenth century, and was selected to paint the great altar-piece for the church of Zwieckau. He was the pupil and assistant of Hans Pleydenwurff, and, though a very great master, must not be regarded as the equal of Pleydenwurff, whose technique he carefully copied and adopted. Perhaps his greatest claim to immortality is the fact that he was Durer's master, working with him between 1486 and 1490. "At that time the workshop of Wolgemut must have been one of the busiest in the city, frequented", says Mr. Campbell Dodgson, "by all the best painters, carvers, and wood engravers of the day." Whether Wolgemut himself was a wood engraver is not definitely known, but undoubtedly many of the altar-pieces carved in wood were carved in his workshop, and Veitoss, the eminent Rhenish carver, was a fellow-worker and companion, and worked with him in the production of carved and painted altar-pieces. He was certainly responsible for some wood-cuts, and the designs for several stained glass windows in Nuremberg are also attributed to him. His most important picture after that of Zureken is the parish church at Crailsheim; other paintings by him are at Schwabach, Hersbruck, Munich, and Nuremberg. He was an ardent Catholic, and a man of great devotion, praised by his contemporaries for his upright life. See the works of Trotter on Wolgemut and on the painters of Nuremberg: CAMPBELL Dodgson, "Cathode of German and Flemish Wood-cuts: various articles in The Pantheon Year-Book by VAN LOGA, LEHR, TROTHE, and SCHRIBER.

GEORGE CHARLES WILLIAMSON.

Wolowski, Louis-François-Michel-Reynaud, economist, b. at Warsaw, 31 Aug., 1810; d. at Paris, 15 Aug., 1876. His father, a member of the provisional government which established the Polish Republic in 1848, went to Paris despite his youth as first secretary of legislation. When the revolution was quelled, the Wolowski family established themselves at Paris, and in 1853 Louis was a naturalized Frenchman. His creation, as early as 1834, of the "Revue de législation et de jurisprudence" began to assure his reputation as jurist and economist; in 1859 a chair of industrial legislation was created for him at the Conservatory of Arts and Crafts, which he occupied for thirty-two years. In 1855 he became a member of the Académie des Sciences Morales et Politiques. On two occasions Wolowski played a legislative role. Elected representative of the Seine at the Constituent Assembly in 1848 and at the Legislative Assembly in 1849, he directed (10 May, 1848) the movement for the creation of the Government to the misfortunes of Poland, and voted for the expedition to Rome and the LXXI. Wolowski was a very important part in the financial discussions; in Dec., 1875, he became senator for life. He played an important part in the foundation of the Crédit Foncier, whose principal object was the withdrawal of agriculture from the property from the expenses of indemnity and the scourge of hypothekey subrogation. A bibliomaniac in monetary matters and a free trader in commercial matters, he did not carry economic liberalism so far as to oppose all State intervention in the matter of labour; on the contrary, he had a very important share in the law of 19 May, 1871, which limited the
labour of children and women in manufacturing, and
which created division inspectors for the supervision of
those employed. M. Jules Rambaud, who studied his work at length, "was animated by
sincere pity, concerning which we should not be mis-
led by some epigrams on the ancient economic privi-
leges enjoyed by the clergy."

Among Wolowski's works were: "Des sociétés par
actions" (1838); "Des brevets d'invention et des
marques de fabrique" (1840); "De l'organisation du
travail" (1841); "Etudes d'économie politique et de
statistique" (1848); "La banque d'Angleterre et les
banques d'Écosse" (1867); "L'or et l'argent" (1870).
He published (1856) a translation of Roscher's
"Principles of Political Economy."

Wolowski, La vie et les travaux de Wolowski in Annales du
conservatoire des arts et métiers (1876); RAMBAUD, L'œuvre écon.
de Wolowski (Paris, 1882); LEPFERT IN CONRAD AND LEISX,
Handwörterbuch der Staatswissenschaften, VII (June, 1900).

GEORGES GOYAU.

Wolsey, Thomas, Cardinal, Archbishop of York,
b. at Ipswich, the usually accepted date, 1471, being
probably three or four years too early; d. at Leicester
Abbot, 29 March, 1530.

His father, Robert Wulsey (or Wolsey), was a man
of substance, owning property in Ipswich, but it is not
known that he was a butcher as commonly reported.
The original story, which he wrote his name as "Wuley.
He was educated at Oxford, where he took his degree at
the age of fifteen, winning the title "the boy bachel-
er". About 1497 he was elected fellow of Magdalen,
and after becoming a chaplain at Winchester, Richard Fox,
he was appointed master of the
adjoining school. The father
of three of his pupils, the
Marquis of Dorset, presented
him to the rectory of Liming-
ton in Somerset in October,
1500. He had been ordained a
priest at Marlborough (10
March, 1498) by the sufraga-
fran of the Bishop of Salis-
bury. He also received other
benefices, and became one of
the domestic chaplains to
the Archbishop of Canterbury, Henry Dean. On
the archbishop's death (1503) he became chap-
lain to Sir Richard Nanfan, who, perceiving
his remarkable talent for administration, entrusted
him to his financial affairs and introduced him
to the notice of King Henry VII. When Sir
Richard died in 1507 Wolsey became one of the
court chaplains, and was befriended by the in-
famous Thomas Wolsey, who received him at
his court. Wolsey, who had been ordained a priest
on the third day of the king, abbreviated the
ordinary ceremony, and ordained him a priest.
He was likewise appointed a court chaplain, and, in
1510, obtained a dispensation from the pope to
marry a lady whom he had previously promised to
marry another. In 1513, he was created dean of
Canterbury, and was made cardinal of St. Peter's,
based on. During the next year he supplicated for
the degrees of B.D. and D.D., and obtained the
additional dignities of St. George, and Torrington in Devonshire, as well as a prebend in
Hereford cathedral. On 17 Feb., 1511, he became a
chaplain of Windsor and soon after regnant to the
Order of the Garter.

By 1512 he was exercising marked influence in
political affairs and his share in the royal favour was
already attracting the dislike of the old nobles.
In foreign and domestic business alike the king fol-
lowed his counsel and daily entrusted more power to
his hands. Fresh proclamations continued to pour in
on him. He became successively dean of Hereford
(1512), dean of York (1513), dean of St. Stephen's,
Westminster, and precentor of London. He began to
keep some state and when he accompanied the
king to France in June, 1513, he was followed by
a train of two hundred gentlemen. He was present
through Henry's successful campaign, and at the
king's request the pope named him Bishop of Tour-
nay; but he never obtained possession and later on
surrendered his claim to the bishopric for an annual
pension of a mere hundred pounds. Wolsey was
appointed Bishop of Lincoln, and the papal bulls were dated 6
February, 1514, and he was consecrated at Lambeth
palace on 26 March. In the following September he
succeeded Cardinal Bainbridge as Archbishop of York,
and on 10 September, 1515, was created cardinal with the title
"S. Cecilia trans Tiberum",
receiving the hat in West-
minster Abbey on 18 No-
vember. A month later (21
December) he was created
Chancellor of England, and
had thus attained at the early age of forty or there-
above the highest dignities, spiritual and temporal, that
a subject could hope for. His position and power were
so great that the Venetian Ambassador said he now
might be called "Ipse rex"
(the king himself).

Of Wolsey's foreign pol-
icy only the main lines can
be indicated. His first effort to persuade the king
to be made in 1515 to negotiate an alliance with France
in opposition to Ferdinand of Spain and the
Emperor Maximilian. But the French conquest of
Milan at the battle of Marignano in 1515 checked
this scheme, and led Wolsey to make new treaties
with Maximilian and Ferdinand. After Ferdinand's
death the cardinal's policy entered on a new phase,
calculated to meet the new danger of the	cardinal's successor, Charles V, now held Spain, the
Indies, Sicily, Naples, and the Netherlands with
reversion of the duky of Austria. Rivalry between
the two young monarchs, Francis and Charles, thus
became inevitable, and Wolsey saw the advantage
which England would derive from the sense each
country had of the value of the English alliance. At
time the pope was endeavouring to raise a crusade
against the Turks, and Wolsey adroitly succeeded in
effecting a universal peace to which the pope and
emperor as well as Francis and Charles were parties.
Under cover of this peace Wolsey pushed forward
his favourite policy of alliance with France. A
treaty with France was carried through by the
cardinal himself and the other councillors were
only called in to approve what had already been settled.

But in January, 1519, the situation was again changed by the death of the Emperor Maximilian and the consequent contest for the imperial crown. When Charles was duly elected emperor the rivalry between the houses of Habsburg and Valois was accentuated. Instead of three powers—Maximilian, Francis, and Charles—Wolsey had now only two to reckon with and to play off against each other. He determined on a policy of neutrality with the view of giving England the decisive power in guiding the destiny of Europe. He was in possession of a large property in Rome, and both the rival monarchs took place; he met Charles at Canterbury and Francis at the celebrated Field of the Cloth of Gold. But a second meeting with the emperor followed immediately and Henry's personal predilections were in favour of an alliance with him rather than with France. Still Wolsey persuaded the king that the neutral policy was the most profitable, especially when war was actually brought out. Both parties to the war were soon willing to accept England's mediation, and Wolsey conducted a long conference during which his conduct was more diplomatic than honest, and before the conference was over he signed a secret treaty with the emperor which provided for an offensive and defensive alliance against France. It was a very advantageous treaty, and it is clear that in this treaty his own wishes were overborne by Henry's desire for a new war with France, and it was not till two abortive campaigns had disillusioned the king that Wolsey was again able to resort to diplomatic measures. This treaty with the emperor was, however, of importance in Wolsey's own life as it opened up the way to the papacy.

The death of Leo X (2 December, 1521) gave the emperor an opportunity of exercising his influence in Wolsey's favour as he had promised, but the imperial influence was not in fact brought to bear and Wolsey received very few votes. During the year 1522 the alliance with the emperor continued, and Wolsey was occupied with raising large sums of money for the proposed war against France, becoming thereby still more unpopular with the nation. The new pope, Adrian VI, died on 14 Sept., 1523, and again Wolsey was a candidate for the papacy. The English ambassadors at Rome were confident that the united influence of Charles and Henry would secure his election, but again Charles deceived him and Anne Boleyn influenced the choice of Adrian so as to secure the election of Campeggio, who had only confirmed his legateship for life, but gave him the Bishopric of Durham in addition to his Archbishopric of York. Upon this Wolsey resigned the See of Bath and Wells which he had held in commendam since 1518. It does not seem that Wolsey personally was particularly anxious to become pope, though doubtless he would have accepted the position had he been chosen. On the election of Pope Clement he wrote, "For my part, as I take God to record, I am more joyful thereof than if it had fortune upon my person", and Anglican historians, such as Bishop Creeighton and Dr. James Gairdner, accept this as representing his genuine feelings. The alliance with the emperor, which had always been his great aim, was not survived the events of 1523. Henry could not make war again for want of means, and Charles now distrusted him; so Wolsey reverted to his original idea of alliance with France, but he was not able to do much until 1525, when the defeat and capture of Francis at the battle of Pavia made the dominant power of Charles a danger to all Europe. In fact, during this period Henry reluctantly made a new treaty with Francis. It was a bold policy for Wolsey, for, having incurred the jealousy of the nobility by his power, he had aroused the hostility of the people by financial exactions, and he provoked the enmity of all by the extravagant pomp with which he surrounded himself on all his public appearances. He could rely only on the king's favour, and he knew that to lose this was complete ruin. Just at this critical juncture the king raised the question of divorce from Queen Katharine in order that he might marry Anne Boleyn. This personal matter "winded into unexpected issues and consumed Wolsey's energies till it led to his fall" (Creighton, p. 150). Wolsey did not wish Henry to marry Anne, but he was not adverse to meddling himself of Katharine's adverse political influence, for he himself had caused her to dislike Wolsey's French policy. So he lent himself to forward the king's wishes. The first steps were taken in his own legatine court, apparently with the idea that if this tribunal pronounced against the validity of the king's marriage the pope would confirm the sentence. But Katharine learned of the king's plan and persuaded Campeggio to avoid holding the trial at all having failed, the court sat at Blackfriars on 18 June, 1529. Before this Anne Boleyn, regarding Wolsey as responsible for the long delay, had set herself to bring about his fall. The failure of the trial rendered this possible, and during August and September he was kept at a distance from the Court and was known to be in disgrace. In November he was a bill of attainder was moved against him, and on 19 November he was deposed and surrendered the great seal of England. On 22 November he was forced to sign a deed confessing that he had incurred a praemunire and surrendering all his vast possessions to the king. On 30 November judgment was given that he should be out of the king's possession and should forfeit all his lands and goods. He remained at Eltham through the winter, disgraced, though not without occasional messages of kindness from the king. His health, which had been bad for many years, now failed seriously. In February he received a general pardon, and the possessions of his archbishopric were restored to him, except York House, which he had to convey to the king. He was allowed to retire to York, where he spent the last six months of his life in devotion and a sincere effort to do his duty as a bishop. Though he had been worldly and his private life had not been blameless, he had always been a Catholic. His last days were embittered by the news that the king intended to suppress the two colleges at Ipswich and Oxford, which had been founded with much care. The former, but Christ's College survived, though not in the completeness he had intended. He was in residence at Cawood near York, preparatory to being enthroned in Yorkminster, when, on 4 November, commissioners from the king came to
arrest him on a charge of high treason. Slowly and as an invalid he travelled towards London, knowing well what to expect. He had served his king and the Church, but now he was to see the matter against him how it is framed; but if I had served God as diligently as I have done the king He would not have given me over in my gray hairs." The end came at Leicester Abbey where on arrival he told the abbot, "I am come to leave my bones among you". He was surrounded by any save his immediate attendants, yet he had given his life unselfishly to the interests of his country, and no Englishman has ever surpassed him in the genius with which he directed both the foreign and domestic relations of England, so as to make each undertaking help his great design of making her the centre of European policy and to secure for his country the highest position in great and heroic lines, was severely practiced. Its chief aim was to help English trade and to maintain peace, to secure union with Scotland, and to effect judicious ecclesiastical reforms. He looked for a European settlement of the difficulties that beset the Church and desired England to take the leading part therein. His failure was owing to the selfishness of Henry, the Empress, and Wolsey, but withdrew England for generations from European politics and made her not the leader that Wolsey had dreamed of, but a nation leader.

Of the contemporary accounts of Wolsey's Polybius Verul (who referred himself in his treatise on History and Hall in his Chronicle are equally prejudiced and hostile. So too are the accounts of Skelton. Opposed to these is Cavendish's 'Polybius' which in a fine manuscript account abounding in intimate touches (latest reprint, London, 1887). All the volumes of Story Papers from 1539 to 1538 are of importance, and their publication in recent years has superseded all the earlier lives of Wolsey. The results of the careful study of these documents may be obtained in Brewer, Reign of Henry VIII (London, 1890); and in brief form, in Camden, Cathedral Wolsey (London, 1888). A Catholic view is represented by Tyrwhitt, Thomas Browne, Lepros and Reformer (London, 1905). See also Gardner in Dict. Nat. Eng., 1866.

EDWIN BURTON

Wolstan, Saint, Benedictine, and Bishop of Worcester, b. at Long Itchington, Warwickshire, England, about 1008; d. at Worcester, 19 Jan., 1085. Educated at the great monastic schools of Evesham and Peterborough, he resolutely combated and overcame the temptations of his youth, and entered the service of the Church. His ordination to the priesthood was in 1038. Refusing all ecclesiastical preferment, he became a novice in the great priory of Worcester, and after holding various offices in the monastery became cathedral prior there. He held this position, edifying all by his charity, holiness of life, and strict observance of rule, until 1062, when the See of Worcester fell vacant by the translation of Bishop Aldred to the Archbishopric of York. Two Roman cardinals, who had been Wolstan's guests at Worcester during Lent, recommended the holy prior to King Edward for the vacant see, to which he was consecrated on 8 September, 1062. Not a man of special learning or commanding intellect, he devoted his whole life to the care of his diocese, visiting, preaching, and teaching; and rebuilt the cathedral and church of Worcester; and rebuilding his cathedral in the simple Saxon style, planting new churches everywhere, and retaining the ascetic personal habits which he had acquired in the cloister. His life, notwithstanding his assiduous labours, was one of continuous prayer and recollection; the Psalms were always on his lips, and he reviled the clergymen who neglected them. He went through the country in discharge of his episcopal duties. Wolstan was the last English bishop appointed under a Saxon king, the last episcopal representative of the Church of Bede and of Cuthbert, and the link between it and the Church of Lanfranc and Anselm. After the Conquest, when nearly all the Saxon nobles and clergy were deprived of their offices and honours in favour of the Norman, Wolstan retained his see, and gradually won the esteem and confidence both of Lanfranc and of the Conqueror, who is said to have told him he was being called upon to resign his bishopric, and of his laying his crozier on the tomb of Edward the Confessor at Westminster. The crozier remained immovable—a sign from heaven, as was believed, that the holy bishop was to retain his see. He survived both William the Conqueror and Lanfranc, and was one of the preceptors of Edward the Confessor.


D. O. HUNTER-BLAIR

Wolter, MAIRES. See Benedictine Order, The.

Woman—Of late years the position of woman in human society has given rise to a discussion which, as part of social unrest, is known under the name of the "woman question", and for which a solution is sought in the movement for the emancipation of women. The theory as in all other movements varies with the view one takes of life. Christianity with its unchangeable principles, and without misjudging the justifiable demands of the age, undertakes to guide the woman movement also into the right path. The life-task of woman is a double one. As an individual woman she has the high destiny obligatory to every human soul to develop her own nature. As a member of the human race woman is called in union with man to represent humanity and to develop it on all sides. Both tasks are indissolubly united, so that the one cannot be fully accomplished without the other. The freedom of the woman consists in the possibility of fulfilling unimpeded this double task with its rights and privileges both in public and private life. The limitation of this freedom is merely imaginary, necessarily calls forth the effort to do away with the obstructing barriers. In order to judge rightly these efforts known as the "woman movement" the rights and duties of woman in the life of humanity must be correctly stated. For this purpose, however, the first thing necessary is the clarification of the concept of woman. The sources from which this definition is to be drawn are nature and history.

NATURE.—The same essentially identical human nature appears in the male and female sex in two-fold personal form; there are, consequently, male and female persons. On the other hand, there is no neutral human person without distinction of sex. Hence follows in the first place, woman's claim to the possession of full and complete human nature, and thus, to complete equality in moral value and position as compared with man before the Creator. It is, therefore, not permissible to take one sex as the one absolutely perfect and as the standard of value for the other. Aristotle's designation of woman as an incomplete or multi-adic sexual person must, therefore, be rejected. The untenable medieval definition, "Femina est mascula occasionatus", also arose under Aristotelian influence. The same view is to be found in the "last Scholastic", Dionysius Rycikel ("Opera minora", ed. Tournay, 1967, II, 161a).

The male sex is in some respects inferior to the female sex, both as regards body and soul. On the other hand, woman has qualities which man lacks. With truth does the writer on education, Lorenz Kellner, say: "I call the female sex neither the beautiful nor the weak sex (in the absolute sense). The one designation is the invention equally of sensuality and of flattery; the other owes its currency to masculine arrogance. In its way the female sex is as strong
as the male, namely in endurance and patience, in quiet long-suffering, in short, in all that concerns its real sphere, viz., the inner life;" ("Lose Blatter", collected by von Görgen; Freiburg, 1895, 50). On account of the moral equality of the sexes the moral law for man and woman must also be the same. To assume a lax morality for the man and a rigid one for the woman is an oppressive injustice even from the point of view of common sense. Woman's work is also in itself of equal value with that of a man, as the work performed by both is ennobled by the same human dignity.

The fact that there is no sexually neutral human being is, however, a second consequence. The sexual character can be separated from the human being as something secondary, and the profound "woman" and the "man" may be distinguished as separate persons. The word "penis" belongs neither to the soul nor to the body alone; it is rather, that the soul informing the body constitutes the full conception of the human personality only in its union with the body. It is in no way, therefore, permissible to limit differences only to the primary and secondary peculiarities of the body. On the contrary, the indisputable results of anatomical and physiological research show a difference so far-reaching between man and woman that the following is established as a scientific result: the feminine personality assumes the complete human nature in a different manner from the masculine. According to the intention of the Creator, therefore, the manifestation of human nature in woman is essentially different from its manifestation in man; the social spheres of interests and callings of the sexes are unlike. These distinctions can be diminished or increased by education and custom but cannot be completely annulled. Just as it is not permissible to take one sex as the standard of the other, so from the social point of view it is not allowable to confuse the vocational activities of both. The man and the woman, the young and the old, and the feminine woman are the most perfect types of their sexes.

From this far-reaching sexual difference there follows, thirdly, the combination of the sexes for the purpose of an organic social union of the human race, which we call humanity, that is to say humanity cannot be represented by any number, however large, of individuals of one sex only, but of both sexes united in a social and organic union of man and woman. Thus each man and each woman is, indeed, by nature a complete human being with the high moral vocation already mentioned; on the other hand the entire male sex in itself represents only half of humanity and the female sex the other half, while one man and one woman together suffice to represent humanity as such in the entire sphere of its social activity; a complete social equality would nullify this purpose of the Creator. Evidently the intention at the basis of the difference mentioned is to force the complementary union of the two sexes as a necessity of nature. Accordingly, notwithstanding the equal human dignity, the rights and duties of man and woman differ from those of man in the family and the forms of society which naturally develop from it.

If the two sexes are designed by nature for a homogeneous co-operation, then the leading position or a social pre-eminence must necessarily fall to one of them. Man is called by the Creator to this position of leader, as is shown by his entire bodily equipment and intellectual equipment. On the other hand, as the result of this, a certain social subordination in respect to man which in no way injures her personal independence is assigned to woman, as soon as she enters into union with him. Consequently nothing is to be urged on this point of equality of position or of equality of rights and privileges. To deduce from this the inferiority of woman or her degradation to a "second-rate human being" contradicts logic just as much as would the attempt to regard the citizen as an inferior being because he is subordinate to the officials of the state.

It should be emphasized here that man owes his authoritative pre-eminence in society not to personal achievements but to the appointment of the Creator, according to the word of the Apostle: "The man...is the image and glory of God; but the woman is the glory of the man!" (1 Cor. xvi. 2). In this reference to the creation of the first human pair presupposes the image of God in the woman. As this likeness manifests itself exteriorly in man's supremacy over creation (Gen. i, 26), and as man as the born leader of the family first exercised this supremacy, he is called directly God's image in this capacity. This is taken point by point from the Apostle, especially, under the guidance of the Church, and as his help meet. It is impossible to limit the Pauline statement to the single family; and the Apostle himself inferred from this the social position of woman in the Church community. Thus her natural position is assigned to woman in every form of society that springs necessarily from the family. This position is described by St. Thomas Aquinas with classic clearness (Aquinas, S. thol. I, Q. xxii, a. 1, ad 2°). This doctrine which has always been maintained by the Catholic Church was repeatedly emphasized by Leo XIII. The Encyclical "Arecanum", 10 February, 1880, declares: "The husband is the ruler of the family and the head of the wife; the woman as flesh of his flesh and bone of his bone will guard the rights of her husband and submit to him, unless it be as a handmaid, and not as a companion of such a kind that the obedience given is as honourable as dignified. As, however, the husband ruling represents the image of Christ and the wife obedient the image of the Church, Divine love should at all times set the standard of duty."

Thus the germ of human society, which a sound sociology must take as its starting-point, is not the abstract human individual but the living union of man and woman primarily in the home. The different characteristics in the equipment of the sexes point to such a division of labour between the two that man and woman are to watch over the training of the growing generation, not apart from each other, but jointly and as partners. Adam, one of the two sexes which the woman is to take part in, has as his characteristic that he is the father and the mother.

Consequently the activities of both in the social domain may perhaps be compared to two concentric circles of unlike circumference. The external, larger circle represents the vocational labours of the man, the inner circle that of the woman. What the Creator prepared by the difference of endowment is realized by the indispensable power of procreation in the woman. The man becomes a father with paternal rights and duties which include the support of the family and, when necessary, their protection. On the other hand, the woman receives with motherhood a series of maternal duties. The social duties of the woman may, therefore, be designated as motherhood, just as it is the duty of man to be the representative of physical things in the world. The vital, maternal, feminine personality is thus to be found in the mother. Of course this development of motherhood in the woman is not limited to its physiological aspect. It is rather that this motherly sense and its activity can and should, as the highest development of noble womanhood, precede marriage and can exist without it. As soon as the human being is constructed of the sexual and material, the human being has more than the destiny of continuing his race by generation and birth. It is still more incumbent on him to develop the spiritual and intellectual life by the training which is rightly called the second birth. This training, however, is not merely as little without the specific motherly influence, as the bringing of a child into the world means for the mother. The community, the nation, the state, however, are, as the necessary natural development of
the family, the organized totality of the individual families. Consequently the motherly influence must also extend over these and must be kept within the bounds corresponding to the division of labour between man and woman. In these forms of social life also man must vigorously represent authority, while woman, called to the dignity of the mother, must supervene and all thought of the man by her unaided efforts. This truth is stated in homely fashion in the expressions "father of the country", "mother of the country". Hence man, as man, and woman, as woman, have to attain the common highest end of moral perfection, which extends beyond time by the fulfillment here below of social duties.

This social vocation, whether in marriage or outside of it, is therefore to be regarded by both as means to an end (cf. I Tim., ii, 15). If we interpret these two reciprocal spheres of activity in the narrowest sense they exclude each other, as the actual task assigned by nature to woman cannot be performed by man, while the reverse is also true. At the same time there is in the sphere of the family the case history, in which both sexes work, although in so doing neither can deny his or her characteristic qualities. Here, however, nature forbids competition in the same field, as woman is more engrossed by her peculiar natural duties than man is by his. We may justly speak of "dualism in woman's life." But the popular supposition that in the era of civilized life nature is kind always come first as natural duties. Consequently, according to physical law woman should be spared all industrial burdens which impair her most important duty in life. It remains to be seen how the dictates of nature have been carried out in human history.

Freytag.—Christ proved himself to be the central point in the history of mankind, and not least by the change his teaching effected in the position of woman. The testimony of history as to the position of woman in all pre-Christian and non-Christian peoples may be summed up as follows: No people has completely misjudged the natural position of woman, so that everywhere woman appears in greater or less subordinate capacity. Where the civilization is based on the personal dignity of woman; on the contrary, most peoples evidence an alarmingly low moral level by their degrading oppression of woman. Before the Gospel came into the world, man had virtually brought about for woman the condition thus described by Mary Wollstonecraft in the introduction to her "Vindication of the Rights of Women": "It is the government of the physical world it is observable that the female in point of strength is, in general, inferior to the male. This is the law of Nature; and it does not appear to be suspended or abrogated in favor of woman. A degree of physical superiority cannot, therefore, be denied—and it is a noble prerogative of mankind to use its prerogative for the elevation of man amid the women, exalted in their own sphere without the aid of man. It is this self-effacing, self-sacrificing, self-denying position of woman is the original position of the sexes. A primitive heterism without any permanent marital relation is claimed to be the basis of the later evolution. The first stage of this development, however, is preserved in the condition of the 'begetter of the son' or matriarchy, whereby not the man but the woman is claimed, represented, among the peoples, the legal head of the family.

However, the researches of Bachofen, Engels, Lubb- bock, Post, Lippert, Dargun, and others, who wished to produce proof for this hypothesis by generalizing individual phenomena, have been confuted even by strong Darwinians: "No community has been found where women alone could rule" (Starke, "Die primitive Familie.", Leipzig, 1888, 69). Like the "primitive peoples" themselves, who have been especially quoted as proofs of the non-existence of such conditions show themselves to be degenerations. The authenticated reports of the conditions among the civilized races before Christ, as well as the assured results of investigations among "primitive peoples", on the contrary confirm the sentences quoted above. The farther back pre-Christian civilization is traced, the purer and more virile of marriage relations are, and consequently the more advantageous condition of the position of woman appears. The position of the sexes to each other among the degraded, so-called savage, races is, in its essential nature, the same as in civilized races. At the same time important although non-essential differences are not excluded, which arise from the differences in the national spirit which has developed through centuries. Everywhere is to be found the social subordination of woman, everywhere is seen the division of work between the sexes, whereby the care for the primitive household falls to the woman. But contrary to the natural order, the paternal pre-eminence of the man has developed into unlimited tyranny, and the woman sacrificed to it, although it gratifies the lusts of the man. Almost without exception polygamy has displaced monogamous marriage. The proofs of this are given in the reliable work of Wilhelm Schneider, "Die Naturvölker, Missverständnisse, Missdeutungen und Missbräuche" (Paderborn, 1885).

Concerning the civilized nations of antiquity the Egyptians are distinguished by unusual respect for the female sex. Herodotos calls them (II, xxv) peculiar among the nations in this respect. On numerous inscriptions may be read as the title of the wife the expression "Neutper" (ruler of the House). The tradition whereby woman belongs in the home is re-echoed from the hieroglyphics of the Egyptians through the Greeks and Romans. The same principle lies at the basis of the code of laws given by Hammurabi, which gives the social conditions in Babylon in the third millennium before Christ. The voluptuous cult, which spread from Babylonia and which through Phoenician influence poisoned the ancient world, had a particularly injurious effect upon the position of women. In Egypt the same question of the personal rights of woman apart from man either here or among the Persians who were otherwise different in race and customs, even though at times women such as Parysatis, the wife of Darius I, attained great influence over the government of the country. Up to the present time woman's position in many countries has remained unchangeable, as in the countries of eastern Asia, as in India, China, and Japan, or it has become even more degraded. A. Zimmermann, who was well acquainted with conditions in India, stated in 1908: "One of the most terrible abuses is the systematical degradation of the female sex which begins even in early youth" ("Historische Phantasie", CXIII, 371). In 1907 99.3 per cent of the women of China could not read or write. Hindu widows, especially, are exposed to contempt and ill-treatment. In China the position of woman, owing to the respect shown to mothers or widows, makes a better impression. But, at the same time, woman is branded as a second-rate human being from birth to death. The terrible system of widow-cruelties, which frequently persisted up to the present time, as is proved by the reform decree issued in 1907 by the viceroy of that time, Juanachikau. According to this,
some 70,000 girls are annually killed in the Province of Kiangsi. The binding of the feet is in reality only a means to keep them out of sight. The absolute dependence of the wife upon the husband was also maintained as an unyielding custom in old Japan until the late reorganization, as is proved by the “Onna Daigaku” of Kaibara Ekken (1630).

The so-called classical nations of antiquity, the Greeks and Romans, show, as contrasted with the East, a decided dislike to polygamy, which literally at first meant the taking of two or more wives. The fortunate natural disposition favouredly the position of woman without, however, securing for her the social position which naturally belongs to her. Even in the best period of the Greeks and Romans the woman only existed on account of the man. The Homeric descriptions of marital love and devotion show this in the most ideal form. In the later era of degeneration woman had almost entirely lost her influence upon public life, according to the sentence in the oration against the hetera, "Neâria," ascribed to Demosthenes: “We have hetera for pleasure, conduces for the daily care of the body and wifes for the production of full-blooded children and as reliable guardians in the house.” Those who explicitly and dimly perceived on the part of the Greeks the exalted position of the virgin independent of man, led to no practical results favourable to woman. Almost the same is to be said as to the worship of Vesta and of the Vestal virgins among the Romans.

When Christianity appeared it found woman in the Roman world, and Rome itself, by no means an exception, in a position of deep moral degradation, and under the hard patria potestas of man. This authority had degenerated into tyranny almost more universally than in China. Originally Roman law, up to the time of the Antonines, limited the power of the father as regards the life and death of his children, and forbade him to marry another wife while his first was alive, and at the same time freed her who was married and enjoyed by married woman during the empire had as sole result that divorce increased enormously and prostitution was considered a matter of course. After marriage had lost its religious character the women exceeded the men in licencc, and thus lost even the influence they had possessed in the early, musterly moral Rome (cf. Donaldson, Woman, Her Position and Influence in Ancient Greece and Rome and among the Early Christians,” 1897).

Among the Jews woman had not the position belonging to her from the beginning, as Christ said: “Moses by reason of the hardness of your heart permitted you to put away your wives; but from the beginning it was not so” (Matt., xix, 8). A complete reform was not to be expected from the preparatory and temporary importance of the Old Testament legislation. Allowance was made for the inclination of Orientals to polygamy by the allowing of additional wives. The one-sided patria potestas was mitigated; the feeling of reverence for the mother was rigidly impressed upon the children. The laws respecting the marriage of women was not very stringent. Notwithstanding the fame of individual women, as Miriam the sister of Moses, Deborah, and Judith, the Hebrew woman, in general, had no more rights than the women of other nations; marriage was her sole calling in life (cf. Zechokke, “Das Weib im alten Testament,” Vienna, 1883; and “Die biblischen Frauen des Alten Testamentes,” Freiburg, 1872). The unique view of woman without the refining influence of Revelation is evidenced among the followers of Islam who trace back their descent to Israel the son of Abraham. Consequently, the Koran with its many laws respecting women is a code that panders to the uncontrolled passions of Semitic man. Outside marriage, which in the Mohammedan view is the duty of every woman, woman has neither value nor importance. But the conception of marriage as an intimate, a sacred, and a spiritual act, has always been foreign to Mohammedanism (cf. Devas, “Studies of Family Life. A Contribution to Social Science”, London, 1886).

The history of the pre-Christian era mentions no far-reaching and successful revolt of women to obtain the improvement of their position. Custom finally became an established habit, and found its strongest defenders among the women themselves. It was the teaching of Christ which first brought freedom to the female sex, wherever this teaching was seriously taken as the guide of life. His words applied as well to women: “Seek ye first the kingdom of God and his justice, and all these things shall be added unto you” (Luke, xii, 31). He restored the original life-long monogamous marriage, raised it to the dignity of a sacrament, and also improved the position of woman in purely earthly matters. The most complete personal equality is expressed in the Apostolic exhortation: “For as many of you as have been baptized in Christ have put on Christ; . . . there is neither male nor female. Ye are all one in Christ, . . .” (Gal., iii, 28). The religious teaching of Christianity was decisive, however, for the social position of woman was the teaching of Christ on the nobility of freely chosen virginity as contrasted with marriage, to the embracing of which the chosen of both sexes are invited (Matt., xix, 29). According to Paul (I Cor., vii, 25–40) the virgins and widows do well if they persist in the intentions of virginity and with undivided mind; they indeed do better than those who must divide their attention between care for the husband and the service of God. By this doctrine the female sex in particular was placed in an independence of man unthought of before. It granted the unmarried woman value and importance without man; and what is more the virgin was preferred to the woman, which acquires precedence above the married woman and enlarges the circle of her motherly influence upon society. Elisabeth Gnauck-Kunle says truly: “The esteem of virginity is the true emancipation of woman in the literal sense.”

This elevation of woman centres in Mary the Mother of Jesus, the purest, most virtuous and motherly figure, both with respect to the holy and the strong, united in wonderful sublimity. The history of the Catholic Church bears constant testimony of this position of Mary in the history of civilization. The respect for woman rises and falls with the veneration of the Virgin Mother of God. Consequently for art also the Virgin has become the highest representation of the noblest womanhood. This extraordinary elevation of woman in Mary by Christ is in sharp contrast to the extraordinary degradation of female dignity before Christianity. In the renewing of all things in Christ (Eph., i, 10) the restoration of order must be most thorough at that point where the most extreme disorder had prevailed.

However, the emancipation of woman rests upon the same principles which Christ used in His great renewal of nature by grace. Nature was not set aside nor destroyed, but was healed and illuminated. Consequently the radical natural differences between man and woman and their separate vocations continue to exist. In Christianized society also man was to act as the lawful and responsible tather of rights, in the family, just as in the civil, national, and religious community. Therefore, the social position of woman remains in Christianity that of subordination to man, wherever the two sexes by necessity find themselves obliged to supplement each other in common activity. The woman develops her authority, founded in human dignity, in connexion with, and subordinate to, the man in domestic
tic society as the mistress of the home. At the same time the indispensable motherly influence extends from the home over the development of law and custom. While, however, man is called to share directly in the affairs of the state, female influence can be ordinarily exercised upon such matters only indirectly. Consequently, it is only in exceptional cases that in Christian kingdoms the direct sovereignty is placed in the hands of women, as is shown by the women who have ascended thrones. In the Church this exception is excluded, so far as it refers to the clerical office. The same Apostle who so clearly stresses the function of women, forbids to women authoritative speech in the religious assemblies and the supremacy over men (1 Tim., ii, 11, 12). Nevertheless, personalities like Pulcheria, Hildegarde, Catherine of Siena, and Teresa of Jesus show how great the extraordinary, indirect influence of woman can be in the domain of the Church.

From the days of the Apostles, Christianity has never failed to seek and to defend the emancipation of woman in the meaning of its Founder. It must be acknowledged that human passions have frequently prevented the bringing about of a condition fully corresponding with the ideals. The Christian, irrefragable, sacramental marriage, in which the husband is in every way the head of the family, on the other hand, the Church (Eph., v, 25), was steadfastly defended for the benefit of the woman against the lawlessness of the ruling class. On this point St. Jerome presents the same conception of morals in contrast to heathen immorality in words that have become classical: "The laws of the emperor are to one effect, those of Christ to another. In a Christian marriage, the men are sole lords of love, the women are sole lords of freedom." (Ep. Ixxvii, ad Ocean., P.L., XXII, 691.) The admiring exclamation of the heathen: "What women there are among the Christians!" is the most eloquent testimony to the power of Christianity.

The great Church Fathers praise not only their mothers and sisters, but speak of Christian women in general in the same terms of respect as the Gospel. On the other hand, the alleged contempt of the Church Fathers for women is a legend that is kept alive by the lack of knowledge of the Fathers (cf. Mansbach, "Die Theologie des Lebens der Frau," Freiburg, 1889). From the beginning up to the present time the Christian doctrine of voluntary religious virginity has produced innumerable hosts of virgins dedicated to God who unite their love of God with heroic love of their neighbours, and who perform silent deeds of heroism in the nursing of the sick, in the care of the poor, and in the work of education. The modern era since the French Revolution has far exceeded the earlier centuries in congregations of women for all branches of Christian charity and for the alleviation of all forms of misery. Consequently Christianity has opened to woman the greatest possibilities for development. Many of the social ideals of the age, who most as a rule at the feet of Jesus, have become a model for the training of women in Christianity. The study of the Scriptures, which was equally customary both in the East and the West among educated men, was under the guidance of the Church, remained during the entire Middle Ages the inheritance of the convents. Thus, next to the clergy, the women in the medieval era were more the representatives of learning and education than the men.

The industrial work of women kept pace with the development of civilization. When the guilds arose at the time of the founding of the cities women were not excluded from them. Any idea of the parity of the sexes in this domain was excluded by the consideration of the first natural task of woman. Among indigenous women Christianity found that the widows were those most in need of aid. From the days of the Apostles, the Church made special provision for widows (Acts, vi, 1; 1 Tim., v, 3 sq.); a provision that was one of the chief duties of the bishop. To the Apostolic era also dates back the institution called the viduace, in which widows of proved virtue laboured as Apostolic assistants in the Church along with the virgins. In the course of time female orders assumed this work, which is frequently based on marriage (Acts, vi, 1; 1 Tim., v, 3 sq.), or brathens. As, during the conversion to Christianity of the German tribes, Anglo-Saxon women aided St. Boniface, the Apostle of Germany, so to-day permanent success in the missionary countries cannot be attained without the help of virgins consecrated to God. At the end of the nineteenth century some 62,000 sisters, among whom were 10,000 native women, worked in the missions (Louvetc, "Les missions cath. du XIXe siècle", 2nd ed., Paris, 1898).

The Modern Woman Question.—It follows from what has been said that the social position of woman is, from the Christian point of view, only imperfectly set forth in the expression "Woman belongs at home." On the contrary, her peculiar influence is to extend upon the whole of the Church, and to be held up as a beneficent example by the Church. This, indeed, was maintained at the beginning of the modern era by the Spanish Humanist, Louis Vives, in his work "De institutione feminae christiane" (1523); and was brought out still more emphatically, in terms corresponding to the needs of his day, by Bishop Fénelon in his pioneer work "Education des filles" (1687). This Christian conception of woman is a principle which is necessarily checked as soon as its fundamental principles are attacked. These principles consist, on the one hand, of the sacramental dignity of the indissoluble marriage between one pair, and in religious, voluntarily chosen virginity, both of which spring from the Christian teaching that man's true home is in a world beyond the grave and that the same sublime aim is appointed for woman as for man. The other fundamental principle consists of the firm adhesion to the natural organic intimate connexion of the sexes.

As far back as Christian antiquity the Manichean attacks on the sacredness of marriage, as those of Jovinian and Vigilantium, which sought to undermine the reverence for virginity, were refuted by Augustine and Jerome. From the middle age onward the principle of celibacy and against the sacramental character and indissolubility of marriage, worked permanent injury. The chief result was that woman was again brought into absolute dependence upon man, and the way was made ready for divorce, the results of which press far more heavily upon woman than upon man. After this the natural basis of society and the natural position of woman and family were shaken to such extent by the French Revolution that the term of the modern woman's suffrage movement is to be sought there. The anti-Christian ideas of the seventeenth and eighteenth centuries led to a complete break with the medieval Christian conception of society and the state. It was no longer the state nor the society but the individual, whether in the basis of the state, but the individual or the ego. Montesquieu, the "father of constitutionalism," made this theory the basis of his "L'Esprit des lois" (1748), and it was sanctioned in the French "Rights of Man." It was entirely logical that Olympe de Gouges (d. 1793) and the "citizens" Fontenay, supported by the Marquis de Condorcet, supported the rational political equality of women with men, or "the rights of women." According to these claims every human being has, as a human being, the same human rights; women, as human beings, claim like men with absolute right the same participation in parliament.
and admission to all public offices. As soon as the leading proposition, though it contradicts nature which is natural to women, but it is contrary to the laws of society. Von Holtzendorff says truly: "Whoever wishes to oppose the right of women to vote must place the principle of parliamentary representation upon another basis as soon as the right to vote is connected only with the individual nature of man, the distinction of sex becomes of no consequence." (Die Stellung der Frauen, 2nd ed., Hamburg, 1892, 11.)

The men of the French Revolution forcibly suppressed the claim of the women to the rights of men, but in so doing condemned their own principle, which was the basis of the demand of the women. The conception of society as composed of individual atoms leads necessarily to the radical emancipation of women, which is sought at the present time by the German Social Democrats and a section of the women of the middle class. In her book, published in 1792, Mary Wollstonecraft advanced this demand with a certain reserve, while John Stuart Mill in his "The Subjection of Women" (1869) championed the unnatural position of women unconditionally. At the same time it is understandable that Mill's views have had a practical application of Mill's views as the standard work of radical emancipation (cf. "A Reply to John Stuart Mill on the Subjection of Women", Philadelphia, 1870).

The introduction of these ideas into practical life was promoted chiefly by the change in economic conditions, particularly as this change was used to the detriment of the people by the tendency to an economic Liberalism. From the beginning of the nineteenth century manufacturing by machinery changed the sphere of women's labour and of her industries. In manufacturing countries women can and must buy many things which were formerly produced as a matter of course by female domestic labour. Thus the sphere of household duties has been reduced, limited, especially in the middle class. The necessity arose for many daughters of families to seek work and profit outside of the home. On the other hand, the unlimited freedom of commerce and trade furnished the opportunity of gaining control of the cheap labour of women to make it serve machinery and the commercial economy. The increased, increased demand relieved the working-woman intolerable burdens, injurious alike to soul and body. On account of smaller wages women were used for the work of men and were driven into competition with men. The system of the cheap hand led not only to a certain slavery of woman, but, in union with the religious indifference that concerned itself only with mundane things, it injured the basis of society, the family.

In this way the actual modern woman question, which is connected at the same time with the livelihood, education, and legal position of woman, arose. In most European countries, on account of the emigration of the people by the tendency of an economic Liberalism, the number of women exceeds that of men to a considerable degree; for instance in Germany in 1911 there were 900,000 more women than men. In addition, the difficulties of existence cause a considerable number of men not to marry at all or too late to found a family; while many are kept from marriage by an unchristian morality. The number of unmarried women, of or women who notwithstanding marriage are not cared for and who are doubly burdened by the cares of the home and of earning a livelihood, is therefore constantly increasing. The last census of occupations in Germany, that of 1907, gave 8,213,198 women who were earning a living in the principal occupations; this number shows an increase of 3,000,000 over 1895. The statistics of other countries give proportionate results, although there are hardly two countries in which the women have made so remarkable a movement. The southern countries of Europe are coming only gradually under the influence of the movement. A regulation of this movement was and is one of the positive necessities of the times. The methodical and energetic attempts to accomplish this date from the year 1848, although the beginnings in England and North America go back much farther. The attempts to solve the woman question varied with the point of view. Three main parties may be distinguished in the movement for the emancipation of women of the present day: (1) the radical emancipation which is divided into a middle-class and a Social-Democratic party; (2) the moderate or interconfessional conciliatory party; (3) the Christian party.

The radical, middle-class emancipation party regards the Women's Rights Convention held 14 July, 1848, at Seneca Falls, U. S., as the date of its birth. Complete parity of the sexes in every direction with contempt for former tradition is the aim of this party. Unlimited participation in the administration of the country, or the right to the political vote, therefore, holds the first place in their programme. Education and livelihood are made to depend upon the right to vote. This effort reached its height in the founding of the "International Council of Women", from which sprang in 1904 at Berlin the "International Confederation for Women's Suffrage": "The Woman's Bible", by Mrs. Stanton, seeks to bring this party into harmony with the Bible. The party has attained its ends in the United States of Wyoming (1869), Colorado, Utah (1850), Idaho (1866), South Dakota (1900), and Washington (1910), and also in South Australia, New Zealand (1895), and in Finland. In Norway there has been a limited suffrage for women since 1907. In 1911 Ireland, Denmark, Victoria, California, and Portugal reduced to the suffrage in 1867, while the suffragettes are battling over it (cf. Mrs. Fawcett, "Women's Suffrage. A Short History of a Great Movement", London, 1912).

In Germany in 1847 Luise Otto-Peters (1819-1895) headed the movement, in order at first with generous courage to aid the suffering women of the working class. Women's Christian Association ("Die Frauenverband für den deutschen Frauenverein" (General Union of German Women), which was founded in 1865, and from which in 1899 the radical "Fortgeschrittener Frauenverein" (Progressive Women's Union) separated, while the Luise Otto party remained moderately liberal. In France it was not until the Third Republic that an actual women's movement arose, a radical section of which, "La Fronde", took part in the first great strike in 1889. From the start the Social-Democratic party incorporated in its programme the "equality of all rights". Consequently the Social-Democratic women regard themselves as forming one body with the men of their party, while, on the other hand, they keep contemptuously separated from the radical movement among the middle-class Christian and Social Democrats. The "Frau und der Sozialismus", went through fifty editions in the period 1879-1910, and was translated into fourteen languages. In this work the position of woman in the Socialist state of the future is described. In general the radical middle-class emancipation agrees with the Social-Democratic both in the political and in the ethical sphere. A proof of this is furnished by the works of the Swedish writer Ellen Key, especially by her book "Ueber Ehe und Liebe", which enjoy a very large circulation throughout the world.

This tendency is not compatible with the standard of nature and of the Gospel. It is, however, a logical consequence of the one-sided principle of individualism which, without regard for God, came into vogue in what is called the "Rights of Man". If woman is
Woman's resistance to this was and is an instinctive impulse of moral self-preservation. The "autonomous morality" of Kant and Hegel's state has made justice dependent upon man or mankind for man that it is a right for the moral good. The reason and mutability of right and morality have been made a fundamental principle in dechristianization society.

"The principles of morals, religion, and law are only what they are, so long as they are universally recognized. Should the conscience of the sum total of individuals reject some of these principles and feel it's duty to annul them, then a change has taken place in morals, law, and religion" (Oppenheim, "Das Gewissen", Basle, 1898, 47).

Women is defenseless against such teaching when only men are understood under the "totality of individuals". Up to now as a matter of fact only men have been eligible in legislative bodies. On the basis of these moral and religious principles the woman cannot be denied the right to claim this autonomy for herself. Christianity, which has the obligation upon both sexes to observe an unalterable and like morality, is powerless to give protection to woman in a dechristianized and churchless country. Consequently, it is only by the restoration of Christianity in society that the rightful and natural relations of just and equitable treatment between the sexes can be re-established.

This Christian reform of society, however, cannot be expected from the radical woman movement, notwithstanding its valuable services for social reform. Besides what has been said, the "movement for the protection of the mother" promoted by it contradicts completely the Christian conception of marriage, which is: "Der christliche Familienwille und seine Gegensatz zur modernen Mutterschutzbewegung", Münster, 1908."

The moderate liberal woman movement is also incapable of bringing about a thorough improvement of the situation, as the times demand. It certainly attained great results in its efforts for the economic and cultural advancement of all women, and for the protection of morality in the first half of the nineteenth century, and has attained still more since 1848 in England, North America, and Germany. The names of Jessie Boucheret, Elizabeth Fry, Mary Carpenter, Florence Nightingale, Lady Aberdeen, Mrs. Paterson, Octavia Hill, Elizabeth Garrett, Sophia Dorothea von Boar, Rosamond, Sara M. Coldwell, Jeannette Schwerin, Augusta Schmidt, Helene Lange, Katharina Schenck, etc., in Germany, are always mentioned with grateful respect. At the same time this party is liable to uncertain wavering on account of the lack of fixed principles and clearly discerned aims. While these women's societies call themselves anarchists based on Christianity, they annunciate the motive power of religious conversion and seek exclusively the temporal prosperity of women. Such a setting aside of the highest interests is scarcely compatible with the words of Christ, "Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you" (Matt., vi, 33).

A successful solution of the woman question is only to be expected from a reorganization of modern conditions in accordance with the principles of Christianity, as Anna Jameson (1797-1860) has set forth in the works, "Sisters of Charity" (London, 1853) and "Communion of Labour" (London, 1856). The effort has also frequently been made by Protestants in England, America, and Germany to meet the difficulty of mutation of Catholic charitable work; thus in 1866 the German "Institute of Deaconesses" was established.

In Germany the first attempt to attain a solution of the woman question by orthodox Protestants was made by Elizabeth Gruuick-Huhne, who founded the Evangelisch-sozialer Kongress (Protestant Social Congress). At the present day this movement has been represented by the Interdenominational "Freie kirchlich-soziale Konferenz". A profound Christian influence upon the woman movement is not to be looked for, however, from these sources. Protestantism is, it must be said, a multheaded kind of Christianity, in which woman is especially injured by the interruption of the development of the needs of the time. And on account of the international character of the movement and the causes which produced it, Catholic women could not finally hold back from cooperation in solving the question, especially as the attack of revolutionary ideas on the Church today is most severe in Catholic countries. For a long time the Catholic Church has been on the present day. Social aid must supplement legal ordinances for the justifiable demands of women. For this purpose the "Lignes des femmes chrétiennes" were formed in Belgium in 1833; in France "Le féminisme chrétien" and "L'action sociale des femmes" were founded in 1855, after the international review, "La femme chretienne" (1845). In Germany the "Katholisches Frauenbund" was founded in 1904, and the "Katholische Reichs-Frauenorganisation" was established in Austria in 1907, while a woman's society was established in Italy in 1909. In 1910 the "Katholisches Frauen-Weltbund" (International Association of Catholic Women) was established at Brussels on the instigation of the Catholic Church in Germany. Thus an international Catholic women's association exists today, in opposition to the international liberal women's association and the international Social-Democratic union. The Catholic society competes with these others in seeking to bring about a social reform for the benefit of women in accordance with the principles of Christianity.

Apart from the light thrown by Christian principles upon this subject, the solution of the tasks of this Catholic association is made easier by the experience already acquired in the woman's movement. As regards the first branch of the woman question, feminine industry, the opinion has constantly gained ground that "the woman must be brought to the old and social life the general and foremost vocation of women remains that of the wife and mother, and it is therefore above all necessary to make the female sex
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at Washington in 1895 met with
approval throughout the world. (Cf. Max von
"
Madchenerziehung und Rassenhy giene ",
Gruber,
Munich, 1910.) On the other hand, Catholic Christianity in particular, in accordance with its traditions,
demands from the woman of the present day the most

American mothers

intense interest in working-women of all classes,
especially interest in tliose who work in factories or
carry on'industrial work at home. The achievements
of the North American "Working Women's Protective
Union" and of the English "National Union for
improving the education of all women of aU classes"
deserve great respect. In Germany special attention
is given to this aim by the "Verband katholischer

Vereine erwerbstiitigerFrauenund

Madchen" (United

Cathohc Societies of Working-Women, Married and
Unmarried) of Berlin.
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The second branch of the woman question, which of
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necessity follows directly after that of gaining a livelihood, is" that of a suitable education. The Cathohc
Church places here no barriers that have not already
been established by nature. F^nelon expresses this
necessary limitation thus: "The learning of women
like that" of men must be limited to the study of those
things which belong to their calling; the difference in
their activities must also give a different direction to
The entrance of women as students
their studies."
in the universities, which has of late years spread in all
countries, is to be judged according to these principles.
Far from obstructing such a course in itself, CathoUcs
are permitted, on the contrary, by their traditions to
encourage it. This has led in Germany to the founding of the " Hildegardisverein " for the aid of Catholic
women students of higher branches of learning.

Moreover, nature also shows here her undeniable
regulating power. There is no need to fear the overcrowding of the academic professions by women.
In the medical calling, which next to teaching is the
first to be considered in discussing the professions of
women, there are at the present time in Germany
about 100 women to 30,000 men. For the studious
woman as for others who earn a hveUhood the academic calling is only a temporary position. The sexes
can never be on an equahty as regards studies pursued
at a university.
The third branch of the woman question, the social
legal position of woman, can, as shown from what has
said, only be decided by Cathohcs in accordance
with the organic conception of society, but not in
accordance wit h disintegi-at ing individualism. Therefore the poUtical activity of man is and remains
different from that of woman, as has been shown
above. It is difficult to unite the direct participation
of woman in the political and parliamentary life of
the present time with her predominant duty as a
mother. If it should be desired to exclude married
women or to grant women only the actual vote, the
equahty sought for would not be attained. On the
other hand, the indirect influence of women, which in
a well-ordered state makes for the stability of the
moral order, would suffer severe injury by poUtical
The compromises in favour of the direct
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which have of

late been proposed and so\ight here and thereby Catholics can be regarded, therefore, only as half-measures.

opposition expressed by many women to the
introduction of woman's suffrage, as, for instance, the

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capable and efficient for the duties arising from this
calUng" (PierstorfF). How far the opportunities for
woman's work for a hvelihood arc to be enlarged
should be made to depend upon the question whether
the respective work injures or does not injure the
physical provision for motherhood. The earnest
warnings of physicians agree in this point with the
remonstrances of statesmen who are anxious for
national prosperity. Thus the speech of the former
president, Roosevelt, at the national congress of

State Association opposed to Woman
"Suffrage", should be regarded by CathoUcs as, at
Where the right
least, the voice of common sense.
of women to vote is insisted upon by the majority, the
Catholic women will know how to make use of it.
On the other hand modern times demand more than
ever the direct participation of woman in pubUc hfe
at those points where she should represent the special
interests of women on account of her motherly influence or of her industrial independence. Thus female
officials are necessary in the women's departments of
factories, official labour bureaux, hospitals, and prisons.
Experience proves that female officials are also
required for the protection of female honour. The
legal question here becomes a question of morals
which under the name of "Madchenschutz" (protection of girls) has been actively promoted by women.
Indeed much more must be done for it. In 1897 there
was founded at Fribourg, Switzerland, the "Association cathoUque Internationale des oeuvres de protection de la jeune fille", the labours of which extend to
aU jjarts of the world. Thus considered the woman
movement is a gratifying sign of the times which
indicates the return to a healthy state of social con-

New York

ditions.
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Die KuUur der Wohnung: (5) Baumer, Die Frau und das geistige
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1886)

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die Ausiibung der Medizin durch die Frauen (.Municli, 1887); VON

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Frauenweiblichen Typen mit Bezug auf die F^.nungmit
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'''iir,
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Augustine Rossler.

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The
movement for wh.at has been called tlie emancipation
of woman, which has been so marked a feature of the
nineteenth and twentieth centuries, has made a

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in English-Spe.\king Countries.

deeper impression on the English-speaking countries
than on any other. The outcry against the unjust
oppression of women by man-made laws has grown
ever stronger and stronger, tliough it must be confessed that every successive improvement in the posi-


tion of the weaker sex has also been brought about by man-made laws. The various disabilities imposed by law or custom on women have gradually been removed by legislation, until, at present, in English-speaking countries scarcely anything is needed to woman's perfect equality to man before the law, except the right of suffrage in its widest extent and the admission of women to all national and municipal magistrates, which later will be the inevitable outcome of the removal of all restriction on suffrage. That the gradual amelioration of the legal status of women during the course of ages has removed many encumbrances was due, however, all the changes made in their favour will prove unmixed benefits to themselves and to the race, and especially whether the removal of all restriction on suffrage and the admission of women to legislative, judicial, and executive positions of public trust, will be a desirable change in the body politic is doubted by many of religious belief or no belief, and probably by the majority of Catholics in official and unofficial positions.

In English the word "woman" is a contraction of "wife-man". This indicates that from the earliest times the Anglo-Saxons believed that woman's proper sphere was the domestic one. The earliest English laws are the most explicit in regard for the marriage relation. The so-called "bride-purchase" was not a transaction in barter, but was a contribution on the part of the husband for acquiring part of the family property; while the "morning-gift" was a settlement made on the bride. This custom, though in use among the ancient Teutonic nations, is also found in old Roman laws embodied in Justinian's code. The most important of the marriage is to the mother the full control of the offspring and the right of appointing the guardian or of acting as guardian herself, at least while the child is under sixteen years of age. In the case of illegitimate children, while the mother may be liable for their support, yet she cannot obtain an affiliation order from the Court and bind the putative father. Although, if a woman acquiesces in an English law, and a wife cannot obtain a divorce from her husband on such sole ground, though he may from her. Neither adultery nor fornication is punished by English law. Judicial separation and maintenance in the case of desertion are remedies for the wife which have been greatly extended and favoured by late legislation. Action for breach of promise to marry may be brought by either the man or woman, and the promise need not be in writing. In the United States the Acts of Congress deal very sparingly with women. The various departments of the Government employ female clerks and appoint hospital matrons and nurses for the army. Wives of citizens of the United States, who might be lawfully naturalized, have good causes as to the management of questions of property, franchise, and divorce have been dealt with by the several state legislatures and there is no uniformity, but the main provisions under these heads will be noticed later.

While in ancient times women were occupied in the industries to some extent, yet these industries were generally of a nature that could be exercised within the home. The advent of the changed industrial conditions of the nineteenth century forced women into other employments in order to obtain the necessary of life. The advance was, however, very slow. In 1840 Harriet Martineau stated that there were only seven occupations for women in the United States: needlework, typesetting, bookbinding, cotton picking, household service, keeping boarders, and teaching. All of these occupations were miserably recompensed, but by degrees the better-paid employments in other fields were opened to women. Of the learned professions, medicine was the first to confer its degrees on female practitioners. The earliest diploma in medicine was conferred in 1849 in New York State, and its recipient was licensed in England the following year. The first known medical diploma on a woman until 1856. At the end of the nineteenth century there were some sixty medical colleges in the United States and Canada that educated women. At present females are
admitted freely to medical societies and allowed to join in consultation with male physicians. In 1908 the Royal College of Physicians and Surgeons in England admitted women to their diploma and fellowship. In the admission to the profession of law the path of women has been made more difficult. So late as 1903 the British House of Lords decided against the admission of women to the English Bar, though since then employed as solicitors. In the United States, the State of Iowa allowed women to act as legal practitioners in 1869, and many of the states, especially in the Western part of the country, now admit them to practice. In Canada the Ontario Law Society decided to admit women to act as barristers in 1896. As to the third of the learned professions, doctors are divided. Catholic medical colleges have been closed to Catholic women by Divine ordinance (see Woman in Canon Law). The sects, however, began to admit women ministers as early as 1853 in the United States and, at present, the Unitarians, Congregationalists, United Brethren, Universalists, Methodists, Baptists, and Free, have admitted women to their ministry. In 1910 the Free Christian denomination in England appointed a female minister. Journalism and the arts are also open to women, and they have achieved considerable distinction in those fields.

As to the property, widows and spinsters have equal rights with men according to English law. A married woman was the owner, hold, and dispose of real and personal property as her own separate property. For her contracts her own separate property is held liable, as also for antenuptial debts and agreements, unless a contrary liability can be proved. The husband can not make any settlement regarding his wife’s property unless she confirms it. If a married woman has separated from her husband, or is unable or unwilling to support her parents, grandparents, children, and even husband, if they have no other means of subsistence. Laws have also been made to protect a wife’s property from her husband’s influence. In most states of the American Union the proprietary emancipation of women has gone on steadily as in Great Britain, Connecticut, in 1800, was the first state to empower married women to make a will, and New York, in 1845, secured to married women the control of their separate property. These two states have been followed by nearly all the others in granting both privileges. Divorce laws differ in the various states, but the equality of women with men as to grounds for divorce is generally recognized, and alimony is usually accorded to the wife in general measure. In the practical application of civil and criminal law in the United States, the tendency of late years has been to favour women more than men.

In no field of public endeavour has there raged a fiercer conflict over women’s rights than in that of suffrage. In ancient times, even women had acted as queens and regents, but in modern times, the social position of women has changed. The idea of public life was disowned in the latter half of the nineteenth century saw the movement for the political enfranchisement of women become a serious factor in the political life. The idea was not entirely new for Margaret Brent, a Catholic, had claimed the right to sit in the Maryland and Virginia House, though she was turned down. Mary Otis Warren, Abigail Adams, and others had demanded direct representation for women tax-payers. In England, Mary Astell in 1697 and Mary Wollstonecraft in 1790 were champions of women’s rights. After the middle of the nineteenth century women’s suffrage societies were formed in Great Britain and the United States, with the result that many men were converted to the idea of women exercising the right of the ballot. At the present time women can vote for all officers in Great Britain, except for members of Parliament. They have full suffrage in New Zealand and Australia, and municipal suffrage in most provinces of British North America. In the United States women have equal suffrage with men in six States: Wyoming, Colorado, Utah, Idaho, Washington, and California (1912). Several other states have adopted woman suffrage amendments for submission to the people. Thirty states have conferred school suffrage on women, and five grant tax-paying women the right to vote on questions of taxation. There is a National American Women Suffrage Association with headquarters in New York City, but it must also be noted that in 1912 a national association of women opposed to female suffrage was also organized in this city. Catholic sects have taken no formal position on the question of women’s rights in the present meaning of that term. It has from the beginning vindicated the dignity of womanhood and declared that in spiritual matters man and woman are equal, according to the words of St. Paul: “There is neither male nor female, for you are all one in Christ Jesus” (Galatians 3:28). The Church has also jealously guarded the sanctity of home life, now so disastrously infringed by the divorce evil, and while upholding the husband’s headship of the family has also vindicated the position of the mother and wife in the household. Where family rights and duties and womanly dignity are not violated in other fields of action, these things are considered as settled by the past processes. As a rule, however, the opinions of the majority of Catholics seem to hold the political activity of women in disfavour. In England some distinguished prelates, among them Cardinal Vaughan, favored women’s suffrage. His Eminence declared: “I believe that the extension of the parliamentary franchise to women upon the same conditions as it is now granted to men is a measure tending to raise rather than to lower the course of national legislation.” Cardinal Moran in Australia held similar views: “What does voting mean to a woman? As a mother, she has a special interest in the legislation of her country, for upon it depends the welfare of her children. . . . The woman who thinks she is making her equal to her man simply a ‘silly creature’” (Quotations from “The Tablet”, London, 16 May, 1912). The bishops of Ireland seem rather to favour women’s abstention from politics, and this is also the attitude of most American bishops, at least as far as public pronouncements are concerned. Several American prelates have, however, expressed a desire for women’s suffrage at least in municipal affairs. In Great Britain a Catholic Women’s Suffrage Society was organized in 1912.

Whatever may be the attitude of the prelates of the Church towards the political rights of women, there can be no doubt of their earnest co-operation in all movements for the higher education and social advancement of women. In addition to the academies and colleges of the teaching sisterhoods, houses for educating Catholic women in university branches have been organized at the Catholic University at Washington and at Cambridge University in England. Women are multiplying in the learned professions in all English-speaking countries. In work along social lines the Church is notably in front. In the practical application of self-sacrifice and devotion in the cause of the poor and suffering have been beyond all praise. Of late, Catholic women of every station in life have awakened to the great possibilities for good in social work of every kind, and associations such as the Catholic Women’s League in England and the United Irishwomen in Ireland have given expression to the movement which has the active support of the Archbishop of Milwaukee and the approval of the former papal delegate, Cardinal Falconio, is on foot (1912) to
form a national federation of Catholic women’s associations.

Except occasional magazine articles, there is not much written from a distinctly Catholic standpoint on modern questions affecting women. The Monthly (London) has the following articles: The Millitant Suffragists (Apr., 1912); Women at the Cross; The Recent Instruction on Women’s Rights (1911); The Catholic Women’s League (May, 1909); Property of Children and Married Women (Nov., 1894); On the Secondary Education of Women (May, 1894). General works are: Blesses, The Emancipation of Women (1910); Van Vorst, Women in Industry (1898); Blackburn, Record of Women’s Suffrage in the United States (1899); Aspray, Women’s Suffrage in the United States (1898-1902); Zimmerman, Renaissance of Girls in Education (1899); Cleaveland, Women under English Law (1896); Everley, Law of Domestic Relations (1888); Barrett-Lennard, Position of Women in Law (1868); Thirsknes, Dug of the Law of Husband and Wife (1860).

William H. W. Fanning.

In Canon Law.—J. Ulpian (Dig., 1, 10, 193) gives a celebrated rule of law which most canonists have embodied in their works: “Women are ineligible to all civil and public offices, and therefore they cannot be judges, nor hold a magistracy, nor act as lawyers, judicial intercessors, or procutors.” Public offices are those in which public authority is exercised; civil offices, those connected otherwise with municipal affairs. The reason given by canonists for this distinction is that, whereas the exercise of the sex is open to all, the preservation of the modesty and dignity peculiar to woman. For the preservation of this same modesty many regulations have been made concerning female apparel. Thus, women may not use male attire, a prohibition already found in the Old Testament (Deut., xxii, 15). The canon adds, however, that the use of garments of the opposite sex would be excusable in a case of necessity (Can. Quimnun 1, qu. 7), which seems to apply to the well-known case of Blessed Joan of Arc. Women must abstain from all ornament that is incompatible with a moral sense (Can. Quimnun 13, c. 42, qu. 5). Some of the ancient Fathers are very severe on the practice of professional parties. J. Cyprian, De habitu virg., says: “Not only virgins and widows, but married women also, should, I think, be admonished not to disgrace the work and creature of God by using a yellow colour or black powder or rouge, nor corrupt the natural lineaments with any lotion whatsoever.” It is not held, however, to be a grave transgression when women ornament themselves with flowers. St. Thos., II-2, Q. 6. (a. 2), and if it is done with an upright intention and according to the custom of one’s country or one’s station in life, it is entirely unblameworthy (ibid., a. 1). Authors are even so benevolent as to say that if the face is painted to hide some natural defect, it is entirely licit, owing to the words of St. Paul (1 Cor., viii, 24): “And such as we think least, the less honourable members of the body, about these we put more abundant honour; and those that are our uncomely parts have more abundant comeliness. But our comely parts have no need.” Canonists strictly condemn female clothing that does not cover the person properly (Pignatelli, III, consult. 35), and Innocent XI is quoted as saying that the use of a veil by a neophyte (St. Thos., II-2, Q. 6. c. 10, a. 2) and, if it is done with an upright intention and according to the custom of one’s country or one’s station in life, it is entirely unblameworthy (ibid., a. 2). Authors are even so benevolent as to say that if the face is painted to hide some natural defect, it is entirely licit, owing to the words of St. Paul (1 Cor., viii, 24): “And such as we think least, the less honourable members of the body, about these we put more abundant honour; and those that are our uncomely parts have more abundant comeliness. But our comely parts have no need.” Canonists strictly condemn female clothing that does not cover the person properly (Pignatelli, III, consult. 35), and Innocent XI is quoted as saying that the use of a veil by a neophyte (St. Thos., II-2, Q. 6. c. 10, a. 2) and, if it is done with an upright intention and according to the custom of one’s country or one’s station in life, it is entirely unblameworthy (ibid., a. 2). Authors are even so benevolent as to say that if the face is painted to hide some natural defect, it is entirely licit, owing to the words of St. Paul (1 Cor., viii, 24):

II. In religious and moral matters, the common obligations and responsibilities of men and women are the same. There is not one law for a man and another for a woman, and in this, of course, the canonists follow the teachings of Christ. Women, however, are not capable of certain functions pertaining to religion, because of their sex, as certain religious societies and religious orders (cap. Nov. 12, de pers.); certain heretics of the early ages admitted females to the sacred ministry, as the Cathaphrygians, the Pepuzians, and the Gnostics, and the Fathers of the Church in arguing against them declare that this is entirely contrary to the Apostolic doctrine. Later, the Lollards and, in our own time, some denominations of Protestants have constituted women ministers. Wyclif and Luther, who taught that all Christians are priests, would logically deny that the sacred ministry must be restricted to the male sex. In the early Church, there were some female deacons, but they were so denominated because their husbands had been called to the ministry of the altar. There was, it is true, an order of deaconesses (q.v.), but these women were never members of the sacred hierarchy nor considered such. St. Paul (1 Cor., xiv, 34) declares: “Let women keep silence in the churches; for they are not permitted to speak, but to be subject, as also the law saith. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the church.” The Apostle also says that in the church “ought the woman to have a covering over her head, because of the angels” (1 Cor., xi, 10). If it is not allowed to women, however learned and holy, to teach in monasteries (cap. Mulher, 20 de ordinis); Ministering at the altar, even in a subordinate capacity, is likewise forbidden. A decree says: “It is prohibited to any woman to presume to approach the altar or minister to the priest” (cap. Inhibendum, 1 de cohab.); for if a woman should keep silence in church, much more should she abstain from the minist er of the altar. (See Canon Law, No. 182.)

III. Although women are not capable of receiving the power of sacred orders, yet they are capable of some power of jurisdiction. If a female, therefore, succeeds to some office or dignity which has some jurisdiction annexed to it, although she cannot undertake the cure of souls, yet she becomes capable of exercising the jurisdiction herself and of appointing the cure of souls to a cleric who can lawfully undertake it, and she can confer the benefice upon him (cap. Dilecta, de major, et obel.). Abbesses and pri oresses, consequently, who have acquired such juris diction can exercise the rights of patronage in a parochial church and nominate and install as parish priest any candidate whom they may deem fit for the cure of souls (S. C. C., 17 Dec., 1701). Such female patron can also, in virtue of her jurisdiction, depose clerics subject to her of the benefices she had conferred upon them, by withdrawing the title and possession. In such a case, as the benefice was conferred independently on the patronage of a female and on the collation of the title and possession, it is considered that the same title was attached to the benefice, and the right of patronage was also dependent on the same, and when they are taken away, his spiritual right in them ceases, as it is presumed that the pope makes the ecclesiastical jurisdiction for the cure of souls also dependent on the possession of the benefice in accordance with its rights of patronage. (Cf. Ferraris, below.) The female patron cannot, however, depose such clerics nor lay them under interdict or excommunication, because a woman cannot inflict censures, as she is incapable of true spiritual jurisdiction (cap. Dilecta, de major, et obel.). A woman, even though an abbess or priorress having jurisdiction over her nuns, cannot bless publicly, since the office of blessing comes within the power of bishops, and by the decree of St. C. C., 17 Dec., 1701. Such female patron can also, in virtue of her jurisdiction, depose clerics subject to her of the benefices she had conferred upon them, by withdrawing the title and possession. In such a case, as the benefice was conferred independently on the patronage of a female and on the collation of the title and possession, it is considered that the same title was attached to the benefice, and the right of patronage was also dependent on the same, and when they are taken away, his spiritual right in them ceases, as it is presumed that the pope makes the ecclesiastical jurisdiction for the cure of souls also dependent on the possession of the benefice in accordance with its rights of patronage. (Cf. Ferraris, below.) The female patron cannot, however, depose such clerics nor lay them under interdict or excommunication, because a woman cannot inflict censures, as she is incapable of true spiritual jurisdiction (cap. Dilecta, de major, et obel.).
real liturgical office, and that, therefore, women, as being incapable of exercising such office, cannot be admitted to form part of the choir or of the musical chapel.” This does not prevent women, however, from taking part in congregational singing.

IV. Stringent regulations have been made from the earliest ages of the Church concerning the residence of women in the households of priests. It is true that St. Paul vindicated himself and St. John the Baptist by the services of women in his missionary labours like the other Apostles (I Cor., ix, 5), who according to Jewish custom (Luke, viii, 3) employed them in a domestic capacity, yet he warns St. Timothy: “the younger widows avoid” (I Tim., vi, 11). If the Apostles themselves were so circumspect, it is not surprising that the Church should have received the dwelling of women in the households of men consecrated to God. The first vestiges of a prohibition are found in the two epistles “Ad virgines” ascribed to St. Clement (A. D. 92-101); St. Cyprian in the third century also warns against the abuse. The Council of Elvira (A. D. 300-306) gives the first ecclesiastical law on the subject. “Let a bishop and any other cleric have regarding with him either a sister or a virgin daughter, but no strangers” (can. 27). The Council of Nicæa (A. D. 325) permits in a clerical dwelling “the mother, sister, aunt or such proper persons as give no ground for suspicion” (can. 3). This Nicene canon contains the general rule, which has since been retained as to substance in all decrees concerning the domestic discipline. It is the right of the bishop in diocesan synod, to apply this general rule for his own diocese, more accurately defining it according to circumstances of places, persons, and the relations of priests, such as assistants, live in the parochial house, the bishop can require that the women relatives have the age prescribed by the canons, which is ordinarily forty years. In some dioceses the custom has existed from the Middle Ages, of requiring the permission of residence for clerics who employ female housekeepers, in order that he may be certain that the canonical prescriptions concerning age and reputation are fulfilled. In the Eastern Church, it is entirely forbidden to bishops to have any woman residing in their dwellings, and a series of councils from 787 to 1891 have repeated this prohibition under severe penalties. Such has never been received into the Western Church, though it has been considered proper that bishops should adhere to the common law of the Church in this matter even more rigorously than priests. As the Church is so solicitous to guard the reputation of clerics in the matter, so she has also enacted many laws concerning their intercourse with women. The canon of the second century (Pact. Eccl., vii, 30) which the author distinguishes as a text from the rest of the faithful, and employs the term “devoted (i.e. bound by vow) female sex” for the consecrated virgins, according to the ancient custom of the Church.

THOMAS, priest and confessor, b. about 1499; d. in Wisbeech Castle before 1558. After being prebendary of Canterbury (11th stall), rector of High Ongar, Essex, and rector of Hangerling, Middlesex, in 1554, he was deprived of all three benefices in 1558. He had been vicar of Walthamstow, Essex, 1537-41, Vicar of South Weald, Essex, 1545-58, vicar of Braddell-by-the-Sea, Essex, 1554-55, rector of Dean, Hampshire, 1555-59, and had held the 10th stall in Westminster Abbey from 1554 till the Benedictines were restored in 1556. He had also been one of Queen Mary's chaplains, and at her death had been nominated to the Bishopric of St. Asaph's, at the same time that Bishop Goldwell of St. Asaph's had been nominated to the vacant See of Oxford. To this place he submitted his degree of B. D. On account of his religion he was committed to the Marshalsea 13 May, 1550, and on 22 April, 1561, gave evidence that he had not said or heard Mass since midsummer, 1559. On 20 Nov., 1561, he was transferred to the Fleet. On 28 Nov., 1569, we find him in the Tower of London, threatened with the rack. He was still there in April, 1570. During the dispatch to the Marshalsea again 14 Oct., 1571, and he was still there in 1579, then aged 80, and in July, 1580. The Thomas Woods who was in Salford Fleet in 1552 is probably a different person.

WAINWRIGHT, John B.

Wood-Carving, in general, the production from wood of objects of trade or art by means of sharp instruments, as a knife, chisel, file, or drill. Here only that branch of wood-carving is dealt with which produces artistic objects, belonging either to plastic (as statues, crucifixes, and similar carvings), or to industrial art (as arabesques and rosettes), and which more frequently occurs in the production of artistic objects. Moreover, the lack of objects of industrial art among the remains of the first thousand years makes it necessary, in the following summary, to include also examples of wood-sculpture.

Wood-carvings from early times were frequently used for religious purposes in antiquity, especially by the Egyptians; the early statues of the god Osiris, the time and manner of receiving its real development until the Christian era. On account of the perishable character of the material it is easy to understand that only a small amount of the wood-carving of Christian antiquity still exists. These scarcity remains show that wood was then partly used for the same church purposes as today. Mention here mainly for the purpose of inserting the earliest examples of wood-carvings from Babit in Egypt, namely the figures of two saints and consoles which were acquired in 1808 by the museum at Cairo, and the door of the basilica of St. Sabina at Rome, the most important monument of early Christian wood-carving. In the early period reliquaries were frequently made of wood, as was also the exterior, often sculptured, with ivory carved in relief, as is shown by the celebrated ciborium of Bishop Maximus at Ravenna.
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Originally the entire art of the Germans was expressed by work in wood; the churches were built almost entirely of wood, consequently, it may be assumed that most of the fittings of a church were of the same material. The construction of the sanctuary, the stalls, and the choir, the altars, and the great doors belonging to St. Bertoldo at Parma. This door is probably of Lombard origin; the characteristic German carving and work in geometrical design on the frame and panels make it a very beautiful piece of art. Such carvings in low-relief, as shown on the only well-preserved chest of this era in the cathedral at Terracina in Italy, was common throughout the entire Romanesque period. This is evidenced from the two wings of a folding-door of the eleventh century in the cathedral of Puy, one of which bears the legend: "Godfried me fecit" (cf. Haupt, "Die älteste Kunst der Germanen", Leipzig, 1909). The statues of saints and of the Virgin carved from wood, and the carved wooden images of the Saviour, have almost entirely perished. The change of taste. Among those that have been preserved is the celebrated "Volto santo di Lucera", a crucified Christ clad in a tunic with sleeves that belong to the eighth century, also a similar carving of the crucifixion at Emmerich, Prussia, a work of the year 1000. In addition, there are several representations of wood used for decorative wood-carving, and that cannot be called artistic carvings, as they are entirely covered with plates of gold, a circumstance to which they owe their preservation. Such Madonnas may be found, for example, at Essen and Hildesheim in Prussia. Wooden seats, such as were used to a limited extent in the churches during the early medieval period, are often seen, both as carved and as plain, in the small churches of the Lombardei and in the sculpture in stone. These show that they generally were made of round posts, ribs, and boards which were seldom ornamented by carvings. Seats of this sort were retained in Romanesque art down to the twelfth century. A very unusual example of a pew made of turned round timber, belonging to the twelfth century, is to be found in the nave of St. Maria in Aracoeli, Rome. Strictly speaking it is turner-and-joiner-work.

Apparently during the entire Romanesque period low-relief was the prevailing method used in wood-carving. Examples of this are the superb framework surrounding the doors in Norwegian churches, as at Flåa and Asl, the scroll-work borders on the choir-stall and wood-carving. These are largely due to the former monastery of Lokudden (1214) in Hanover, a few small wooden coffers in various collections, as at Cologne and Vienna, and several chairs in the museum at Christiana. Along with this work in low-relief, however, carvings in higher relief began to appear towards the close of the Romanesque period, as, for instance, in the choir of the Cathedral at Cologne and the doors of the cathedral of Spoleto. These latter doors, which were finished by Andrea Gavina in 1214, are the greatest achievement of Romanesque wood-carving; the reliefs are five centimetres high and are ornamented with twenty-eight scenes from the life of Christ. Notwithstanding a few excellent productions, wood-carving experienced, in general, no decided development during the Romanesque period. The reason of this was partly the preference of the period for coloured effects, which led to the covering of statues with glittering gold and to the painting of reliquaries and chests, partly in the methods of the joiner work of the period. Cabinets and coffers were not formed of frames and panels and joined together by rabbets and mitres, but were made of heavy boards roughly put together. Consequently it was necessary to hold the boards together by iron mountings, which excluded fine carved work. The custom of ornamentation with carved work but with paintings also prevailed in the East, as evidenced by the reliquaries found a short time ago in the treasury Saneta Sanctorum at Rome (cf. Griser, "Sancta Sanctorum", Freiburg, 1908). If, as already said, it is impossible to write a continuous history of wood-carving down to the close of the twelfth century on account of the lack of remains, still we are justified in assuming that wood-carving was often used for the ornamentation of these churches and church furniture during the Romanesque period. It is possible to-day to prove for the execution of such monumental tasks as large church doors presupposes great practical experience. Thus, at the opening of the Gothic period, wood-carving had reached such a state of development after hundreds of years, that it was able to cope with the many tasks assigned to it, so that we may justly call it a great era of wood-carving. The Gothic period added to the former needs of the Church in carved wood, such as seats, desks, and doors, many new requirements, above all those which had not been possible before the art of carving had fully developed, such as carved altars and choir-stalls, while the demand for statuary carved from wood naturally continued. Starting with those pieces of furniture that make the smallest demands upon the carver were produced by a carpenter, we will speak first of cabinets or cupboards and coffers. The still existing specimens of these that have come down from the early Gothic era belong almost exclusively to the church, consequently the ornamentation is taken in most instances from architecture, as crockets, tracery, columns, and latticings. In addition carved foliage and figures are found, especially on the doors and the tops of the pieces. Mention should be made of a sacristy cupboard at Wernigerode, Prussia, that is ornamented with carved masks and animals, and a cupboard ornamented with a grape-vine in low relief in the Arena Chapel at Padua. The coffers are generally made of two upright boards as supports and two or three or four boards. The ends are frequently decorated with single figures, the long side with pointed arches under which stand knights or saints; at a later date the front was also decorated with representations of various scenes. A large and widely scattered group of coffers, which apparently come from Flanders and are generally to be found in England, show on the front St. George's battle with the dragon and the freeing of the king's daughter. England has, indeed, the greatest treasure in church coffers lying neglected in the cathedrals. Mention should be made of the fourteenth-century coffers at Saltwood, Oxford (church of Magdalen College).
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Derby (St. Peter's church), Chevington, and Brancepeth.

In the same way carpenter and carver shared in the work of making the choir-stalls and altars, which in the course of time were richly ornamented. In the choir-stalls the chief adornment was at the ends, on the supports under the seats or misericords and on the arms of the seats; the ends were decorated with figures of saints and with symbols by the carver, carved partly in relief and partly in the round. The imagination of the carver had its freest field in the misericords, where in addition to fruits and flowers, the wildest designs of the artist's inventive fancy may be found, the secular and spiritual, serious and gay, satirical and symbolical. The carving on the arms of the stalls was also often more ingenious than artistic. The backs of the stalls were frequently richly decorated not only with architectural ornamentation, but with crucifixes and finials, and gabled hood-mouldings on the balustrade, but also with single figures and connected scenes. As examples may be mentioned the choir-stalls in the cathedral at Amiens (1508-1522), exceded in sumptuousness by the carving on a number of stalls in Spain, as those in the cathedral of Seville by Dauris and Nufro Sanchez (d. 1540). It is impossible here to go into the historical details of the development either of the stalls or of the altars made of wood. Carving was an important feature of these latter, especially in Germany and Flanders. The development of these was an important chapter in the history of sculpture in wood. They consisted essentially of a shrine, an open or closed one, ornamented with several figures or numerous groups of small ones. The most noted carved altars were the work of artists who were among the most distinguished sculptors of the later Middle Ages. Among these men were Michael Pacher, who made the celebrated altar at St. Wolfgang in Austria, the high altar at Blaubeuren in Swabia by Jorg Syrinx the younger, the altar of the Sacred Blood at Rothenburg by Till Riemenschneider, the altar of the Virgin by Veit Stoss at Cracow, the high altar in Schleswig by Hans Bruggerman.

In 1350 Gothic wood-carving borrowed its ornamentation from stone carving. Later the more frequent use of wood and increased technical skill led to the abandonment of the rigid laws of stone carving, and to the creation of an independent style which attained freer and more brilliant results by the greater delicacy, finer membering, interlacing of lines, and pierced work. These advantages were used with such skill by the carvers that they were conspicuously used in stone-carving also. The creased folds, sharp corners, and edges characteristic of the late Gothic style are probably to be traced back to the cutting knife used in wood-carving. This development of late Gothic wood-carving was largely brought about by the fact that the figures and altars were always painted in a number of colours. The carved work was first covered with a coating of chalk, which was then painted with gay colours and richly gilt. Paintings or inscriptions imitated the seams of the robes and nimbi. This naturally made it unnecessary for the carver to carry out his work into the finest details, as it was to be covered by polychromatic painting. Consequently most of the great carved work of the late Middle Ages is not intended to produce its effect by the details, but by the impression made by the whole. Regarded in this way the large wooden altars by the rodborers of monumental carving, the scenes presented by the figures, and the brilliant decoration of paint and gold, excite a feeling of joy and produce a mystical effect that cannot be produced by a stone altar. Wooden altars are frequently enriched by painted wings. It is, therefore, easy to understand why the carved altars of these late many have been greatly exported, even as far as Norway and Portugal.

Medieval wood-carving, naturally, was not limited to the production of the pieces of church furniture mentioned above. Besides the choir-stalls other furnishings similarly ornamented were the choir stall's seats (deacon's seat), episcopal throne, doors, pulpits, and reading-desks. There were the vast inscriptions of the Madonnas of the Netherlands, as well as crucifixes, with which the churches were filled at the close of the Middle Ages, and which, especially in the lands affected by the Reformation, were burned by the wagon-load at the beginning of the sixteenth century. Notwithstanding this there is a larger amount of carved work formerly belonging to churches than is generally supposed. The style of the late Middle Ages was strongly influenced by the art of painting, since several important German sculptors in wood were also painters, or at least owned studios, such as Michael Pacher, Friedrich Herlin, and Hans Multscher, hence, though the undercutting of the drapery was deep and its design bold, the effect was mean and trivial. This style was charged by the ease with which line and poplar, which were the woods used in Southern Germany, could be worked; in Northern Germany the preference was for oak.

This brilliant period of wood-carving came to an end in Germany and Switzerland about 1530 on account of the religious turmoil. But there were scattered works of high excellence produced in these countries by the art of the Renaissance, as, for instance, the choir-stalls in the cathedral at Berne (1522), which have the naive grace of the early Renaissance, and the stalls in the former monastic church at Wettingen (1603) in Germany, which show the grace and skill of the late Renaissance, the superb carving in inlaid wood of the chapter-room of the cathedral at Mainz, the carving on the lower part of which is alive with grotesque figures. Frequent opportunities for artistic carved work was also given by the organ cases, the galleries, the pews, and especially the panels covering the walls of chapter-rooms, and similar ecclesiastical halls. One of the richest panelings in Germany is that of the chapter-room of the cathedral at Münster in Westphalia (1514-1552). Exceedent carvings of this period in the Netherlands are the choir-stalls of the Great Church at Dordrecht which picture the entry of Charles V into the city. A fine example of French wood-carving is that of the choir-stalls of Saint-Denis. During this period the greatest triumphs of wood-carving were produced in Italy, the birth-place of the Renaissance. Here this art profited
UPPER HALF OF DOOR IN THE CHURCH OF S. SABINA, ROME
THE MOST IMPORTANT MONUMENT OF EARLY CHRISTIAN WOOD-CARVING
WOOD-CARVING

wood-carving greatly by the development of stone sculpture, and in many pieces of church equipment it sought to compete with work in stone, as in candelabra and reading-desks. However, in Italy it is chiefly the choir-stalls, the thrones of the bishops and abbots, and the altarpieces, notably the Tabernacle which prove the high artistic development of wood-carving. The ornaments produced in the carved work for churches have in the main the same delicate, attractive grace as those intended for secular purposes. Like the latter they are decorated with vine-work, figures of animals, and fabulous creatures in the most delicate and rich relief. It was commonly employed architecturally to replace for decorative and structural purposes the stone, to produce the designs for large works in carved wood, such as choir-stalls. Thus such designs were made in Florence by Benedetto da Majano, in Siena by Ventura di Ser Guehano, the architect of the church of San Bernardino at Siena. Local tradition seeks to connect distinguished names with the designs for the making of church equipment in Tuscany: pieces are attributed to Peruzzi, in Perugia to Perugino and Raphael. In general, however, the master who executed the carving usually produced the design. This view is all the more probable as the occupation of wood-carving frequently descended from father to son and thus, as in other branches of work, family names were especially the cause of the extraordinary technique. We know of a number of artist families of Upper Italy who travelled throughout Italy, exercising their skill in cathedral and monastery churches. Besides these lay master-workmen, various members of different orders gave their attention to wood-carving. Especially celebrated among such are Fra Giovanni da Majano, who is said to have been trained in Lodi, Montoliveto near Siena, and at the Vatican; Fra Damiano Zamobelli da Bergamo (1480-1549), whose work is at Bergamo, Milan, Bologna, Perugia, and Genoa; Fra Rafael de Brescia (1617-1557), whose carvings are at Bologna and Montoliveto near Siena.

The styles of the Renaissance came into vogue in the wood-carving, and are chiefly the result of the influence of Brunelleschi and Donatello, and appeared first of all at Florence. As far as wood-carving is concerned the effects of the Renaissance are nowhere better to be observed than in the choir-stalls. It was largely Florentine masters who executed the carved work on the large numbers of choir-stalls that have been preserved of the thirteenth century. Giuliano and Antonio da San Gallo worked on the choir-stalls of the Benedictine Abbey of San Pietro at Perugia, the varied grotesques of which are of extraordinary delicacy. In the late Renaissance the purely ornamental decoration is frequently replaced by scenes containing figures. Among the most important works of this period are the choir-stalls in San Giorgio Maggiore at Venice by Alberto di Bruno and those in Santa Giusta at Padua by Taurino and Andrea Camagnola with pictures carved in relief on the backs. Closely connected with the choir-stalls is the choir-desk which consists of a base shaped like a pedestal, a support formed like a candle-stick, and the backrest. The base and the backrest in particular are frequently ornamented with delicate wood-carving; examples of such work of the late Renaissance are the desk in the cathedral at Siena and that in San Pietro at Perugia. Another piece of furniture that the art of carving selected for embellishment was the pulpito of the sacristy, the doors of which were artistically ornamented. The most important work in wood-carving in the majestry of the art was in Florence; on the panels of this pulpito is a carving in high relief of boys carrying a wreath. The work is that of Giovanni da Majano; it contains individual figures, reliefs, fabulous creatures, and ornaments, and its sumptuousness baffles description, and is hardly to be appreciated from illustrations. It exhibits the technique of the art of wood-carving in a completeness that can scarcely be surpassed. However, regarded purely from the artistic point of view, the works of the early and central period of the Renaissance also exhibit a very high level of wood-carving. The styles of the succeeding periods may be touched on more briefly, as wood-carving produced but little that was new except that the manner of ornamentation was altered. Perhaps the decoration of the confessional might be considered a novelty. Up to this era the confessional had generally been without adornment, or else with a few flat panels. In the Baroque period they were frequently adorned with large carved wooden figures on each side of the door and had a cornice at the top. The exceedingly high altars which towered in the German churches of this period presented a hitherto unknown problem to wood-carving. This was the decoration of the large twisted columns with garlands and chalices, and to this end they were often adorned with huge wings and saints in ecstatic and towering poses, between the columns as well as on the interrupted gabled pediment. The production of carved head pieces for the church pews which up to that time had been left without decoration was also a novelty. Much attention was paid to the pulpit. This was frequently carved with scenes. The pulpit was adorned in a very naturalistic manner with mountains, trees, clouds, and groups of figures. During the Baroque period there was a great demand for wood-carving. In 1614 Archduke Albert in Belgium ordered the speedy restoration in the old style of the ecclesiastical objects that had been destroyed during the Reformation. The command was carried out chiefly as regards the interior restoration of the church and in this undertaking wood-carving had a large share. In Germany and Austria during the same era the great work of the Counter-Reformation was completed, one result of which was the building or renovation of large numbers of churches, and the production of ornate church furniture, especially of pulpits and confessional desks. These furnishings were generally made of wood and richly decorated with the lavish carving and high relief of the Baroque style, or rather frequently overloaded with ornamentation. The decoration consisted of the same flamboyant ornaments, cartouches, and the same scroll-work as were customary in the secular art of the period.

The heaviness of the Baroque was followed by the airiness of the Rococo style, which was succeeded later by the stiff precision of the Empire style. The lack of artistic depth and force in the Empire style is perhaps nowhere more clearly evident than in church furniture. This style may have been able to give a delicate, graceful appearance and a brilliant effect to the hall-room, the theatre, boudoir, and the dressing-room, but it failed so far as church furniture was concerned to inspire in those at prayer a religious frame of mind and a sense of devotion. At the same time it must be conceded to the art of carving of that era that it can show important results in purely decorative work, as seen in the altars, choir-stalls, pulpits, and pultito, and in the main stage of the eighteenth century in Southern Germany and Austria. Examples are the choir-stalls at Wibingen near Ulm executed by Januarius Zieck (1750), and those in the college church of St. Gall (1765). Large panels with scenes carved in relief from the Old and New Testament framed in ornamental woodwork make up the dominant theme of the main scheme of decoration. This sumptuous wooden furniture in many churches was evidence both of the great technical skill of the carver and of the large amount of money expended by those who built the churches. If, however, their united efforts have
failed to produce that homelike, mystical warmth of feeling which appeals to the beholder in so many of the simple undecorated works of the Middle Ages, the reason for this must be found in the conditions of the period, which was that of the "Enlightenment". Just as a cold Rationalism prevailed in the theology of that day, so to a certain degree it was also evidenced in ecclesiastical wood-carving.

MOLINIER, Histoire générale des arts appliqués à l'industrie (Paris, 1896); LE MOYER, Histoire des arts industriels au moyen-âge et à l'époque de la renaissance (Paris, 1898); and studies and papers (London, 1902); LUDERER, Deutsche Mönche in der Vergangenheit (Leipzig, 1892); LITCHFIELD, How to Collect Old Furniture (London, 1894); NICHOLSON, Dictionary of English Furniture (London, 1895); LEHMERT, Illustrirte Geschichte des Kunstgewerbes (Berlin, n. d.).

Beda KLEINSCHMIDT.

Woodcock, John, Venerable, English Franciscan martyr, b. at Leyland, Lancashire, 1603; suffered at Lancaster, 7 August, 1646. His parents, Thomas and Dorothy Woodcock, the latter a Catholic, were of the middle class. He was converted about 1622, and after studying at Saint-Omer for a year was admitted to the English College, Rome, 20 October, 1629. On 16 May, 1630, he joined the Capuchins in Paris, but soon afterwards transferred himself to the English Franciscans at Douai. He received the habit from the Venerable Henry Hich in 1631 and was professed by the Venerable Arthur Bell a year later. There he lived mostly as chaplain to Mr. Sheldon. Late in 1643 he landed at Newcastle-on-Tyne, and was arrested on the first night he spent in Lancashire. After two years' imprisonment in Lancaster Castle, he was condemned, on his own confession, for being a priest, together with two seculars, Edward Bamber and Thomas Whittaker, on 8 August, 1646. While he was hung off the ladder the rope broke. Having been hanged a second time, he was cut down and disembowelled alive. The Franciscan nuns at Taunton possess an arm-bone of the martyr.


JOHN B. WAINWRIGHT.

Wooden, Nicholas, Venerable. See STRANSHAM, Edward, Venerable.

Woodhead, Abraham, b. at Almonbury, Staffordshire, about March, 1609; died at Hoxton, Middlesex, 4 May, 1678. This voluminous controversial writer was educated at University College, Oxford, entering in 1624, becoming fellow in 1633, and proctor in 1641. While travelling abroad in 1645 he began to think of joining the Catholic Church, but the exact date of his reception is not known. Ejected from his fellowship in 1648, he became tutor to the young Duke of Buckingham, and then lived with the Earl of Essex and other friends till 1654, when he and some other Catholics purchased a house at Hoxton, where they lived a community life, occupying themselves in devotional work. In 1660 his fellowship was restored, but after a brief residence in Oxford he returned to the more congenial surroundings at Hoxton, where, assured of the income of his fellowship, he lived till his death occupied in literary labours. His friend Hearne the antiquarian declared him to be "one of the greatest men that ever this nation produced". Among his numerous works the chief original are: "A Short Narration of the Church Government of England with respect to the Church of England" (1658), 5 parts (1662-83); "Guide in Controversies" (1667), and a long appendix thereto (1675); four theological works against Stillingfleet; "Life of Christ" (1685); "Motives to Holy Living" (1688); "Discourse on the Enthusiast." (1688); "On Images and Idolatry" (1689), and an incomplete treatise on Antichrist (1689). He also translated "Life of St. Teresa" and St. Augustine's "Confessions", and paraphrased the Epistles of St. Paul (with Walker and Allestree) and the Apocalypse. A large collection of his unpublished MSS., with autograph letters and writings relating to him, which was formed in the eighteenth century by Cuthbert Constable, is now in the possession of Sir Thomas Brooke, F.S.A., of Armitage Bridge, Huddersfield.

BERINGTON, Life of Abraham Woodhead, prefixed to part III of an Ancient Church Government (1736); NICHOLSON, Few particulars relating to Mr. Woodhead's life and works, in MS., but used by COOPER in Dict. Nat. Biog., who also gives a complete list of the works; BROOKE, Catalogue of books and MSS., collected by Thomas Brooke (1891); DODD, Church History, III (London in three volumes, 1736); Wood, Athenea Oxoniensia (London, 1692-1693), 20, Catholic Miscellany (1825); GILLOW in Bibl. Dict. Engl. Cath., with complete list of works.

EDWIN BERTON.

Wood, Julian Edmund Tenison, priest and scientist, b. at Southwark, London, 15 Nov., 1832; d. at Sydney, New South Wales, 7 Oct., 1889, sixth son of James Dominick Woods, a lawyer, and Henrietta Mary St. Eloy (a convert), second daughter of Rev. Joseph Tenison, rector of Donoughmore, Wicklow, Ireland. He was baptized in the Belgian Chapel, Southwark, and was confirmed by Bishop (after Cardinal) Wiseman; he was educated in a Catholic school at Hammersmith, and later at Newington Grammar School. For a time he was employed on the staff of the "Times", and became interested in the work of the Catholic schools. In his eighteenth year he entered the Passionist novitiate, but, owing to ill-health, soon left. Going to the South of France he taught in Mont-Bel College for naval cadets at Toulon, where he developed a taste for geology and natural science. In France he met Bishop Willson of Hobart Town, Van Diemen's Land (Tasmania), whom he accompanied thither in 1854 as assistant in the Catholic schools. Later he went to Adelaide, and became sub-editor of the "Adelaide Times". Meanwhile he studied with the Austrian Jesuits at Sevenhill and was ordained priest at St. Patrick's, Adelaide, on 4 January, 1857. A large tract of country in the south-eastern district, having Penal for a centre and extending over 22,000 square miles, was added to his charge. To provide for the Catholic education of the children in his extensive parish he founded at Penola in 1866 the Sisters of St. Joseph of the Sacred Heart, placing a Miss Mary MacKillop in charge of the first school. From this humble beginning the Sisters under Mother Mary (MacKillop) of the Cross have grown into the present flourishing congregation with numerous houses spread over Australia and New Zealand.

In 1866 Bishop Sheil of Adelaide appointed Father Woods his private secretary, chaplain and director-general of schools. In 1867 Sister Mary, later mother-general, advisedly opened the novitiate of the Sisters of St. Joseph at Kensington near Norwood, Adelaide. She spent the whole of her religious life in Australia. In 1869 Father Woods founded the
Worcester, Ancient Diocese of (Wigorniensis), England, created in 680 when, at the Synod of Hatfield under St. Theodore, Archbishop of Canterbury, the great Mercian diocese was divided into five sees. Tadfrith, a monk of Whitby, was nominated first bishop, but he died before consecration, and Bosel, one of his fellow monks, was consecrated in his stead. The history of the diocese was singularly uneventful, and it was especially fortunate in the fact that it never was long vacant, so many other sees frequently were. The line of its bishops from 680 to 1563 was unbroken. The Mercian kings were profuse in the patrimony, but they lavished it on the cathedral church, which was originally dedicated to St. Peter but afterwards to Our Lady. It was originally served by secular canons, but in the tenth century St. Osulf and his chapels were replaced by Benedictines. He also rebuilt the cathedral, finishing the work in 983, but in 1014 the Danes burned the city and ruined the cathedral, and it was reserved for another saint, St. Wulstan, to rebuild it (1094–1146). This new building frequently suffered from fire (1113, 1180, 1202). In 1216 King John was buried there, between the shrines of the two Worcester saints, Oswald and Wulstan; and two years later the cathedral, once more restored, was consecrated at a great gathering at which the King and many prelates and nobles were present. At various times modifications were made in the structure, which gradually assumed the Early Gothic character it now bears. Probably the Worcester nave is among the earliest instances of English Gothic, dating from the latter part of the twelfth century. The transepts are a mixture of Norman and Perpendicular, and the choir, Lady chapel, and chapels were built in Early English (1224). The crypt alone remains of St. Wulstan’s work. The ornate buildings, of which only the cloister, chapter-house, and refectory remain, are on the south and west of the cathedral.

From the time of Henry VII the see was filled by Italian prelates, who represented the king’s interests at Rome. Among those who held the see was the future Pope Clement VII. It was the special prerogative of the bishop to act as chaplain to the Archbishop of Canterbury, and thus to celebrate Mass at all assemblies of the clergy at which the primate was present. The following is the complete list of bishops:

- Bosel 680. Wilfrith I
- Offor 690. Mildred

St. Ethwara 693. Wearmouth 775
The diocese included the County of Worcester and part of Warwickshire, and being of no very great extent only one archdeacon was necessary, under which all the parishes were arranged, ten tectores.


EDWIN BURTON.


Words (IN CANON LAW).—To give the right value to words is a very important factor in the proper interpretation of law, and hence canonists give many rules for the exact acceptance of words, in order that decrees may be correctly understood and the extent of their obligation determined. In general, the authoritative interpretation of a law may be made by the legislator, or his successors, when this is done the case recourse must be had to what is called magisterial, or doctrinal, interpretation. It is for this latter mode that rules have been formed. The words of a law must be understood according to their usual signification, unless it is certain that the legislator intended them to be taken in another sense. When the words are not ambiguous, they must not be twisted into some far-fetched meaning. When the intention of the legislator is known, the interpretation must be according to that, rather than according to the words of a law, only though these seem to have another sense, because the words are then said not to be made, but clothed with the will of the lawgiver. When a law is conceived in general terms, it is presumed that no exception was intended; that is, where the law makes no exception, interpreters are not allowed to distinguish. In all interpretations, however, the meaning of the words must be derived from that which favours equity rather than strict justice. An argument can be drawn from the contrary sense of the words, provided that nothing follows which is absurd, inappropriate, or contradicted by another law. The provisions of a previous statute are not presumed to be changed beyond the express meaning of the words of a new law.

When a law is penal, its words are to be taken in their strictest sense and not to be extended to other cases beyond those explicitly mentioned; but when a law concedes favours, its words are to be interpreted according to their widest sense. "In contracts, words are to be taken in their full [plena] meaning, in last wills in a wider [pleno] sense, and in grants of favours in an inclusive [comprehensio]" (c. Cum Dilectis, 6 de donat.). When there is a doubt as to the meaning of the words, that sense is to be preferred which does not prejudice the rights of a third person. No words of a law are ever presumed to be superfluous. In interpreting a law, the words must be considered in their context. To give a meaning to words that works a particular law is a false interpretation. When the words of a law are in the future tense, and even when they are in the imperative mood concerning the judge, but not concerning the crime, the penalty is understood to be incurred, not ipso facto, but only after judicial sentence. When the words of a law are doubtful the presumption is in favour of the subjects, not of the lawgiver.

TAYLOR, The Law of the Church (London, 1890), s. v.; FERRAS, Bibl. can., V (Rome, 1889), s. v. LEX.

WILLIAM H. W. FANNING.

Works of Mercy. See MERCY, CORPORAL AND SPIRITUAL WORKS OF.

World, Antiquity of the.—Various attempts have been made to establish the age of the world. Two groups of scientists have especially busied themselves with this question: physicists and geologists. The most notable attempt is that of the physicist Thomson (Lord Kelvin), who based his calculations on Laplace's theory that the earth originated in a fiery fluid magma. While in this magmatic state, the earth as a whole must have reacted in the attraction of the moon as the oceans now do, with ebh and flow. These constant and strong tides must in long intervals have retarded the rotation of the earth to such an extent that 7200 million years ago the earth must have rotated with double its present rapidity. Again, the polar flattening of the earth was likewise caused by this rotation, and Thomson calculated that this flattening could not have been effected to such a degree if the terrestrial crust had been solid, and the rotation of the earth the same as today. Consequently, from the extent of the flattening a conclusion may be drawn as to the rapidity of the rotation at the time of the superficial solidification of the globe. Thomson reckoned that, so long as the earth's crust was double as quickly, the flattening at the poles must have been much greater than now, and thus estimated that the solidification of the terrestrial crust occurred less than 1000 million years ago. Thomson later approached the same problem in another way, by
using Fourier's laws of thermal conductivity to arrive at the time elapsed since the upper crust became solid. His hypothesis was that at the moment of solidification the whole earth (its covering of stone and its keratogenous lagerstätten formed this gigantic ice-crust about 3000°C), and that the geothermic level on the upper surface must have been twenty-eight metres; consequently, the time elapsed was in round numbers 100 million years. Some of these suppositions are, however, uncertain. Thus, the initial temperature at the moment of the solidification of the crust exceeded that temperature by an amount of 3000°C, and the geothermic level was rated too low. Besides, heat-producing processes (e.g., melting heat, heat of chemical composition, radioactive heat, etc.) were not taken into consideration, although these greatly retarded the cooling of the earth. On hypotheses similar to those employed by Lord Kelvin are based the calculations of O. Fischer, who places the age of the world at 33 million years, and, those of Dawson, Mollard Reade, and H. G. Darwin, who place it at 100 million years.

C. King pointed out that the cooling could be reckoned only from the time when the terrestrial crust was stable—that is, so thick that it was no longer disturbed by the movement of the tides of the ocean. On the contrary, that movement might have been so slow that the then prevailing initial temperature for this terrestrial crust must be taken as 1200°C, and the age of the world set at 10 million years. Thomson subsequently expressed his adherence to this view. G. F. Becker, on the other hand, pointed out that a crust of only eighty miles in thickness would satisfy these conditions, and the hot magma would still remain, and that in consequence of the increase of weight a stratification of matter and a change of temperature according to the depth must necessarily be supposed. On the basis of his calculations he set the age of the world at 60 million years. According to the present condition of physical knowledge it may be said that the initial temperature of the terrestrial crust may really have been a little over 1200°C, since otherwise all the particles of stone would not have been knitted together.

Accordingly the minimum figure for the time elapsed since the Algonquian period (when, probably, life was first possible) might be placed at 30 million years. This figure, however, appears to be too small, since the quantities of heat (melting heat, etc.) were released. The geologists as a body are of opinion that the interval allowed by the physiologists is too short. In reply to Thomson, Sir Archibald Geikie pointed out that enormous periods must unconditionally be supposed to explain the processes on our globe. We know, for example, that the present mountains are very recent developments; but that they were preceded by numerous old mountain systems, of which only scanty remains now exist or which have entirely disappeared. For the raising and levelling of each of these mountains an inceaseable long period must be granted, since no important diminution can have taken place in the historical era. The ice-layers are recognized; but the ice itself, however, the relation between mainland and sea has not altered, except in the case of very limited areas. Yet the study of existing continents shows that deep-seated oceans formerly occupied their place, and that between these, in many cases, turned a mainland which was sometimes covered with primeval tropical forests, sometimes groomed (like Greenland) under a covering of ice, and again heard the sand stonoes rear above it.

Facts like these suggest an idea of the great duration of geological eras, but they afford us no data for an exact estimate of this duration. Only details can be calculated in this manner. Thus, for example, we know that Niagara Falls has receded about 12 kilo-

metres since the Diluvial glacial period. On the basis of its annual recession, Lyell has ascribed to this process a period of 30,000 years; the later observations of Gilbert and Woodward have, however, not confirmed this figure, and the comparison of the demarcation of the three basins of the individual rivers would afford a measure for geological eras. It has, however, been shown that the Nile lowers the level of its basin about one metre in 17,000 years, while the Po requires only 2100 years; the Indian rivers effect the same result in 5200 years, while the Rhine, the Elbe, and the Danube of Central Europe require about 164,000. Equally impossible is it to arrive at any generally legitimate conclusions from the growth of sediments; every observation, however accurately carried out, has only a local value, and consequently no conclusions can be drawn from the extent of the sedimentary rocks of earlier formations. One other method has been tried. The alterations which the fossil remains reveal in successive ages may be employed to divide geological formations into smaller sections or zones. The Jura formation alone has already exhibited more than thirty of such zones; the whole Diluvial period and modern times together, on the other hand, show not the least changes in the organisms, so that the latest section of the world's history, from the end of the Pleistocene period to our own time, would be equivalent to a single one of these "zones." It is thus easily understood why evolutionists, who would see the manifold diversity of existing animal and plant forms derived from the same original living organism, make the most extensive demands of all for the most extended geological era under this condition.

In 1900 Gilbert pointed out that only rhythmical processes are a suitable means for calculating geological eras, the rhythms of precession and eccentricity being especially of value. Precession refers to the displacement of the earth's axis, which occurs within a period of 26,000 years. But the alterations in the form of the earth's orbit involve the far more extensive rhythm of eccentricity, the orbits approximating to the form of a circle, now to that of a comparatively narrow ellipse. Precession and eccentricity influence the climate of our globe, since the summer half-year is longer now for one, now for the other hemisphere, and thus the difference in the length of summer and winter varies. There are, consequently, for each of these quantities, minimum temperatures which return periodically. These conditions form the principle on which James Croll attempted to calculate the glacial period, which lies between the Tertiary and Diluvial epochs. He calculated that a corresponding period of higher eccentricity began about 210,000 years ago and lasted until 15,000 years ago, when it accepts as the glacial period. Other glaciations of the earth probably occurred 750,000; 540,000; 2,500,000, and 2,000,000 years ago, and may be expected in 500,000; 600,000, and 900,000 years—alternately in the northern and southern hemispheres. In point of fact the traces of a large number of these glacial periods have already been recognized. Besides, there is the remarkable glacial period on the borders of the Indian Ocean—but to admit a rhythm of a few hundreds of thousands of years, we must suppose hundreds of glacial periods to have occurred during the enormous length of geological eras. Besides, the connexion between eccentricity and glacial periods has not yet been established.

Of other attempts to calculate the age of the world a few may be mentioned. Newcomb takes as his starting-point the cooling of the sun, and finds that the longest period that can have elapsed since the formation of water on the earth is ten million years. W. Upham, on the other hand, believes that ten times that interval, or 100 million years, must be accepted.
as having passed since the appearance of the first organisms. T. Mcllhour Reade approached the question from an entirely different standpoint. He calculated that on an average of twenty-five years it was necessary to denude the upper surface of the earth one foot, and, taking the processes of denudation and deposition as equal, he arrived at an interval of ninety-five million years in round numbers. A. Gekie, who likewise bases his calculations on the deposition of strata, found, as the limits 75 and 650 million years, while M. George estimates that 7000 million years elapsed since the Cambrian period and double that length of time since the formation of the terrestrial crust. Another method adopted by geologists depends on the shrinkage of the earth in consequence of the formation of the mountains. Natherst and Neumayer suppose that the radius of the earth has been reduced about 5 km. shorter since the Silurian period. On this hypothesis and theoretical figures concerning the annual cooling and contraction of the earth M. P. Rudzki bases his investigations, and endeavours to arrive by exact mathematical methods at the time hitherto elapsed, arriving at an interval of 200 million years; by assuming a total shrinkage of 50 km. and employing the cooled down theory of the earth he places the present condition of the earth at 500 million years.

On the development of mountain chains is based the calculation of P. Kreichgauer. Also, he starts from the hypothesis that 1400 years are on an average necessary to carry away from exposed, and not too flat, sections of mountains as much mass as is contained in an evenly spread layer one metre in depth. The most prominent of the recent mountain chains, i.e. the one hand in Central Asia, with crests about 6000 metres high, and, on the other hand, in the Andes of South America with crests about 3000 metres high—a mean height of 5500 metres. Of the next old mountain chains, dating from the Cretaceous period, the determination of the age is an undisturbed, however, now possess a mean height of only 1750 metres, so that, supposing the original height to be the same in both instances, an interval of five and a quarter million years must be supposed to have elapsed (between the two formations). But we know that three of such intervals, which is equivalent to 16 million years, elapsed since the end of the pre-Cambrian period (that is, the beginning of the first organisms); consequently, about sixteen and a half million years separates the pre-Cambrian period from the time. If, furthermore, we take the close of the pre-Cambrian era as the middle of the whole period since the first formation of the terrestrial crust, thirty-three million years have elapsed since that time. Another method might be designated as the chemical method. It was first proposed by J. Joly in 1889. Joly calculated the quantity of sodium in sea water and also in the water carried annually by the rivers to the sea, and thus estimated the interval during which erosion has been proceeding and the time of the deposition of the first sediments. In this manner he arrived at the conclusion that, to arrive at the present quantity of sodium which is contained therein, ninety million years are necessary. Basing his inquiries on the comparative absence of lime in the oceans and rivers, Eugene Dubois, in 1900, endeavoured in like manner to contribute to the solution of this question, placing the age of the world at forty-five million years. Finally, E. von Homer approximated the question from the consideration of the quantity of salt in the sea-water, and of the amount carried by rivers, and estimated that an interval of 150 million years would be necessary to account for present conditions.

The most modern method for determining the age of the world is based on radio-active processes. E. Rutherford has held that from the amount of helium or lead contained by a mineral its age can be calculated. From the analysis of the amount of helium contained by two primary minerals, he estimated the interval since the beginning of the Cambrian period at about 140 million years. This new and highly interesting method of determining the age of a mineral containing radium or thorium has been elaborated by R. J. Strutt. Very suitable for these investigations are the crystals of zirconium in igneous rocks since these evidently retain within them the helium engendered. From the measurements on the crystals of igneous rocks Strutt made the following calculations for the age of the earth: Post or Late Tertiary, less than 100,000 years; Phocene, two million years; Miocene, six million years; Mesozoic (Triassic), 50 million years; Pliocene, 140 million years; Lower Devonian, 200 million years; Archaic, from 200 to 800 million years. Boltwood developed the method of determining the age of minerals containing a large proportion of uranium from the amount of lead they contain, inasmuch as it is highly probable that lead is the final product of the developments of uranium into radio-active substances. He obtained from minerals containing uranium which belonged to the same stratum, a width of 11,000,000; the cause of this great variability was that he neglected in his calculation the fact that all these minerals, even in the primary, contained more or less lead, which was not generated in the mineral by radio-active processes. This error in Boltwood's calculation was first pointed out by G. F. Becker. Finally, Soddy has endeavoured to find a maximum and minimum age of the earth by utilizing the uranium which is not as yet known (uranium is limited, so that minerals, even though they originally consisted entirely of metallic uranium, have an age of less than 1000 years).

According to the above-mentioned theories, it can only be said: that since the beginning of the Algungenian period, if we base our calculations on the cooling of the earth and the growth of the world, we have to the present time have elapsed and if we base our computations on the theory of radio-activity, less than 600 million years, so that a period of from 100 to 200 million years may perhaps be regarded as the most likely hypothesis.

With the question of the age of the world is very closely connected the question of the age of man. The Man of the Gravel pits can be assigned approximately to the remains and from finds of human implements. Many regard the cololiths (stone fragments resembling primitive tools) as vestiges of man or of some man-like being, although their artificial origin is not yet proved. No bones of Tertiary man have as yet been discovered, nor any traces of lower precursors of man. The Palaeanthropus erectus Dubois is now almost universally regarded as a large animal of the species hylotlabus; furthermore, it is not Tertiary, as Dubois supposed, but Diluvial (probably old Diluvial), as has been shown by J. Elbert, W. Velez and the Selanka expedition on the basis of geological and palaeontological investigations. It is also very doubtful if the human bones, reported by Santiago Rob, of Lagos, and recently found in the caves of the river Orinoco in Argentina, belong to the Tertiary period; as for the neck-bone (Atlas), found in the Tertiary strata of Monte Hermoso (Argentina), and described by Lehmann-Nitsche under the name Homo neoorus, the attempts hitherto made to prove it of human origin are entirely unconvincing. However, although there is at present no evidence to prove the existence of Tertiary man, it is not impossible that in the near future such evidence may be forthcoming. Especially inadequate have been the investigations in Africa and in the East, where, presumably, we must seek the earliest abode of mankind. Indeed, even in Italy and Greece systematic investigations have only
begun. So far France exhibits the greatest number of the abode of hunting-places of pre-historic man.

There are also other places where the stratification can be unequivocally determined indicate that the first appearance of man in Europe must be referred to the middle of the Quaternary glacial period. This fact has been established by the investigations of Penck, but especially by those of Bourde and Obermaier, who refer the event to the third interglacial age (e.g., in the Val Camonica). Both these figures may, however, be too high. According to Morlot the Finziere required only a period of 10,000 years to turn the cone-shaped hank at its mouth on the Lake of Geneva. Some human bricks were found at a depth of 1.2 m.; two metres deeper, earthen vessels and a pair of bronze tongs; and about 3 metres still deeper, rude pottery and the bones of some domestic animals. The remains dating from the Roman period form the note too reliable basis for the calculation. On the ground of these and similar calculations Schraudolph has calculated the age of mankind as 10,000 to 15,000 years, which, however, is purely an estimate. One thing at least is certain: instead of the 100,000 and more years formerly given, the age of mankind may with much greater probability be placed at about 10,000 years as the mean approximation. We are thus approaching ever nearer to the chronicle of the Bible, according to which the Jews reckon that 5673 years have elapsed since the creation of the world, or rather of Adam.

The age of the human race is thus largely bound up with the question of the time of the Quaternary glaciation of Europe. We have already given the calculations of James Croll, based on astronomical principles, which place the conclusion of this period about 80,000 years ago and its beginning about 240,000 years ago, or 140,000 to 200,000 years, Lapparent, 230-240,000 years) must be greatly reduced. For example, has already been mentioned that the time which Niagara was required to recede 12 km. estimated by Lyell at 36,000 years, by Gilbert and Woodward as not more than 7000 years. Similar conditions (the recession of a waterfall since the glacial period) may be studied on the Mississippi in Minnesota, and Winchell came to the astonishing conclusion that this river did not require more than 8000 years to excavate its course. A study of some Scandinavian rivers leads to the same conclusion, and indeed further back in the formation of Lake Maggiore which has existed since the glacial period, indicates a much shorter interval.

Another method for estimating the age of the cultural remains of Dibuvial man is based on the thickness of the layers of clay which is pressed down as dust in the interior of protected caves. As an example show the deposits at Tensfeld at Strasbourg, near Neultisheim in Moravia. This contains traces of man from the lower layer of the Pleistocene age up to the present. Not far from the entrance, the thickness of the uppermost layer, which extends back to the late pre-historic period, measures 30-70 cm. Below this is found clay 30-50 cm. in depth with thicknesses of clay 30-40 cm. of earth with glacial prairie animals. The last layer contains most of the traces of man, especially the lower stage of the Early Stone Age. One may thus estimate the interval since man's first appearance at from 8000 to 10,000 years. Other calculations based on the deposits made by rivers etc. are much more uncertain, uncertain as such catastrophes might bring more matter in one day than would otherwise be conveyed in 100 years. However, the latter calculations have also their sponsors. Thus, Heim has estimated the post-glacial period at 16,000 years on the basis of his observations made on a moraine in the Lake of Lucerne; Brückner suggests 11,000 to 15,000 years, based on observations of the abival deposits of the Ar. Both these figures may, however, be too high. Accordin...
succession of bishops is unbroken. Whether the diocese had a permanent existence in the era from the fourth to the eighth century, or whether its territorial existence was interrupted once or several times cannot be positively determined, owing to the condition of the authorities, but its continuance is probable. About 750 the Diocese of Worms, which lay on both sides of the Rhine, was made a suffragan of Mainz. Among the bishops of the succeeding centuries the most important are: Burchard (1000–25), noted for his collection of ecclesiastical canons, called "Collectarium" or "Decretum", and during whose administration the cathedral school flourished greatly; Adalbert (1069–1107), a "pillar and ornament of the Church of Germany", who opposed Henry IV in the struggle over Investitures, while the city supported the emperor; Emerech of Schoneck (1038–11), who had rigid laws passed at the diocesan synod of 1038, both for the secular and regular clergy. In 1122 the Concordat that put an end to the strife concerning Investitures was signed at Worms. The diocese never recovered from the quarrels of the period 1329–43. The cathedral chapter had elected Gerlach of Erbach (1329–32) as bishop, while John XXII had appointed Salomon, Freiherr von dem Kasten, without the latter's consent, was not recognized by the diocese and did not obtain possession of it until 1343; his episcopate lasted until 1359. Matters were even worse during the rule of Eckart of Ders (1371–1405). The citizens of Worms threw off the authority of the bishop completely, and imprisoned the priests. The churches were forced to accept the new synods called by Frederick II (1196–1250) and Reinhard of Sielingen (1145–82) exerted themselves to introduce reforms, as did also John III of Dalberg (1482–1503), who was a highly educated patron of humanism and lover of art; he also held a visitation.

The Lutheran doctrine was quickly accepted in Worms on account of the hostility of the citizens to the clergy, and especially as Luther in 1521 came there to the Diet. The emperor had invited him to come, giving him a safe-conduct. Luther persisted in his doctrine and was declared excommunicate by the Synod of Worms (1521) forbade all innovations. About the middle of the sixteenth century almost the entire city of Worms was lost to the Catholic Church. Notwithstanding the opposition of the bishop, Dietrich of Bettendorf (1552–80), the monasteries were robbed and suppressed. In 1589 the city was laid in ashes by the French, with the exception of the cathedral. In the seventeenth and eighteenth centuries the diocese was generally united by personal ties with neighboring sees, especially with those of Mainz and Trier. One of the auxiliary bishops of Worms was the well-known church historian and collector of ancient charters, Stephen Alexander Würdtegen (d. 1796). The last bishop was Frederick Charles Joseph von Erthal (1774–1802), who was also Archbishop of Mainz. In 1801 that part of the diocese on the left bank of the Rhine passed with the city to France, while the part on the right bank went in 1803 to Hesse and its capital, Kassel. In 1802 it had been assigned ecclesiastically to the new Diocese of Mainz, which was a suffragan of Mecklin; for the portion on the right bank of the Rhine the Vicariate Apostolic of Lampertheim was erected in 1806. When the ecclesiastical province of the Upper Rhine was established in 1821, the city of Worms was retained in the Diocese of Mainz and the greater number of the parishes of the former bishopric were given also to Mainz, others in districts that now belonged to Bavaria, Baden, and Württemberg were assigned to the Dioceses of Speyer, Freiburg, and Kottenburg. In 1824 the city had 2579 Catholic and 5555 Protestant inhabitants; at the present time (1912) there are 14,000 Catholics and 25,500 Protestants. The former diocese had many monasteries. Thus there were Hermits of St. Augustine at Kirschgarten near Worms; Augustinians at Frankenthal, Sinsum, and Höningen; Minorites at Worms, Heidelberg, Kaiserslautern, Oppenheim, and Sinsum; Cistercians at Schönau near Heidelberg; Dominicans at Worms, Weinheim, Heidelberg, and Winningen; Carmelites at Worms, Weinheim, Heidelberg, and Birlich; Cappelhaus at Worms, Grünstadt, Frankenthal, Mannheim, Heidelberg, Ladenburg, etc. A remarkable monument of former episcopal rank is the ancient cathedral of Worms, which was the smallest and latest of the Romanesque cathedrals of the upper Rhine; it is a late Romanesque reconstruction at the end of the twelfth and the beginning of the thirteenth centuries of an early Romanesque building. It makes a strong impression by the imposing force and richness of its exterior and its unity of appearance as a whole. Especially striking are the two domes and the four corner towers. At the present time the cathedral is a Catholic church under a provost. In addition to the parish of the provost the city has two...
other Catholic parishes; those of St. Martin and of Our Lady.


**KLEMENS LÖFFLER.**

**Wörnle, Philip von,** of Adelsfried and Weierburg, major of a Tyrolean rifle-corps, commander in the militia reserve, b. at Hotting-Innsbruck, 9 July, 1755; d. at Linz, Austria, 2 August, 1818. He belonged to an old noble family of the Tyrol and was educated in the "Narthex" and the "Church of Peace" of Sonnenburg, which was reestablished in the nobility in 1763 by Empress Maria Theresa as a reward for his military and patriotic services. Philip von Wörnle received the degree of Doctor of Law at the University of Innsbruck in 1779. At first he was judge of the manor court of the Premonstratensian Abbey of Wilten, then provost of the imperial court. In 1787 he married Elizabeth von Lenmen, by whom he had seven children; in 1800 he married a second wife, Johanna von Lenmen. In 1796 he was the captain of the company raised among those connected with the university which served in the campaign against Leeeourbe on the boundary of the Tyrol towards Switzerland and also at Lake Garda. In 1797 he was appointed commandant of the Tyrolean District of Garmisch, General Kerpen in the campaign against Joubert, and as such shared in the victorious but bloody encounter at Springer in which the Tyrolese took part (2 April, 1797). In 1800 he was district military commissioner under Generals Hiller and Jellachich for the upper valley of the Inn. In 1808, under Andreas Hofer, he was one of the commanders under Generals Gneist and of the national defence for the valley of the Puster. In return for his services he received the Tyrolese commemorative medal and the gold imperial medal. On account of the occupation of the province in 1810 he emigrated to Austria; in 1811 he was a member of the district council at Linz in Upper Austria. In 1813 he accompanied the emperor to Danzig and from 1815 to 1818 he lived in the imperial troops under General Ismer on the campaign for the liberation of southern Tyrol from the French. On account of accusations lodged against him by commissionary Roschmann, Wörnle remained in exile from his native country and died in Upper Austria.

**EDUNSD, grandson of the preceding and son of Johann von Wörnle,** clerk of the week for the imperial court, in 1808 the St. Peter's and in 1805 and 1806 the St. Paul's Cathedral. After attending the high-school at Schlossaver Abbey, he entered the academy of fine arts at Vienna. In 1846 he began the study of landscape painting at the art-school under Professors Thomas Ender and Franz Steinfeld and continued under them until 1853, frequently receiving academic prizes. At the academy he also attended Führich's lectures on perspective and the theory of style; from this sprang his firm adherence, like that of Joseph Anton Koch, to "historic landscape". In 1855 he went on a journey for study to Egypt and Palestine: this was followed by a residence for two years with an imperial pension in Rome and Italy. While in Italy he made large sketches of churches in the Holy Land; these were bought by the picture dealers of Hamburg, while a few of his sketches were finished as oil paintings which were bought by Emperor Francis Joseph I, Cardinal Sinor-Grau, the papal nuncio Viale Prech, and others. Some of the cartoons were engraved by the artist on copper; in 1904 nine engravings were published at Munich as chromos. From 1858 he lived at Weierburg; from 1864 at Muhlten near Innsbruck; from 1874 his permanent residence was at Innsbruck. He produced large numbers of casse pictures and others containing large figures, as: "Christ at Jacob's Well", owned by the Grand Duke of Weimar; "Samson as the Lion-Killer", in the Ferdinandum at Innsbruck; "Hunting-Scenes" owned by Emperor Francis Joseph. In 1877 he painted a series of Tyrolean landscapes for the city savings-bank of Innsbruck; he also painted decorative historical wall-paintings of scenes from the Tyrolean history in the Hofer-room at Innsbruck, as well as others for the Heart of Jesus chapel completed by his efforts in 1899, in the Hofer-house called "Sand in Pascele", and landscapes for the corridor of the Kurhaus at Meran. He showed himself to be particularly representative of the Romantic School in the great series of pictures in the Tyrol, which he accompanied by his wife had some share, which he was commissioned by the Austrian minister of worship and education to execute for the episcopal seminary for boys called the Vinzentum at Brixen, and which were based on thorough preparatory study of Wolfram von Eschenbach. Lithographic copies of this series have been published by A. Kerrens of Innsbruck. He died in 1903. In 1820, the Ferdinandun at Innsbruck, was published by himself in lithograph in 1894. He was the founder and honorary president of the "Society of Ecclesiastical Art of the Tyrol", for many years a member of the board of directors of the art association of the Tyrol, honorary member of the "Vereins" Union of Innsbruck, and in 1904 was made a member of the German Academy of Science at Florence, in 1894 he married Sophie von Attimation (d. 1908), by whom he had three sons, Hermann, Heinrich, and Wilhelm.

**August, brother of Edmund and son of Johann,** b. 22 June, 1820; d. at Vienna, 26 April, 1902. He attended first the school of design of Professor Kiebun, then in 1844 the preparatory school of the academy of fine arts, the other schools, the lectures on "Hunting and War" and from 1845 Führich's classes for advanced pupils. Later he became Führich's son-in-law. Through the St. Severinus Artists' Association August sold his first casse picture, "The Little Daughter of Jarius", to Empress Caroline Augustia, his "Three Magi" to the imperial picture-gellery at Vienna. In 1855 he went to Venice and Florence, in 1854 to Rome, where he studied under Cornelius and Overbeck and where he remained until 1859. While at Rome he painted numerous religious-historical pictures, collaborated on the cartoons executed by Cornelius for the Campo Santo at Berlin, painted a portrait of Pope Pius IX for Emperor Maximilian of Mexico, and made a copy of Raphael's "Coronation of the Virgin" for the chapel of the Hofer-house in the Tyrol. In 1861 he became a freecorner in Vienna. After his return to the Tyrol he worked (1861–1868) at Weierburg and Multhi with his brother on the frescoes of the "Stations of the Cross" for the cemetery of Innsbruck and frescoes for the parish church at Worgl. Under commission of the Archduke Karl Ludwig, Governor of the Tyrol, he painted the frescoes in the chapel of the castle of Ambras. He now settled at Vienna, where in 1868 he produced paintings for the new cathedral of the Virgin, and for the Jesuit college on the Freienberg at Linz. In 1869, at the order of the emperor, he executed a large oil painting, "The Liberation of Vienna from the Turks"; he also in this period painted altar pictures for Vienna and Styria, and paintings of the Grotte of the Convent at Bohemia and Moravia. In 1872 he was appointed teacher of freehand drawing in the Maria Theresia academy for young noblemen at Vienna, a position he held until 1898. While here he executed a number of altar paintings that went particularly to Bohemia. In 1871 he painted frescoes in the cathedral of Salzburg, in 1873–75 he painted fresco decorations in mosaic of the newly erected Votive Church at Vienna, and the casse picture, "Battle of Springs", for the Ferdinandum at Innsbruck; in 1882 he executed the fresco-painting in the presbytery of the
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parish church of Ischl, a work for which he was commissioned by the emperor; also compositions for "Credo" and for Weber's "Drei Zehnblättern" (Thirteen Linden Trees). He was also the private teacher of the Archdukes Francis Ferdinand and Otto. The last work he did was the entire fresco ornamentation of the Church of St. Anastasius at Vienna in 1900-1901; in recognition of this work he received the cross of the Knights of the Order of Francis and Otto. He was a member of the Austrian commission for historical and artistic remains and of the section for art of the Austrian Leo Association. He married in 1872 Anna von Führich (d. 1900); he had one son, Joseph (d. 1880), and a daughter Paula, now Mother Felicita, of the Ursuline Nuns at Innsbruck. August von Wörndle is buried at Innsbruck. Philip von Wörndle. Brussels, 1887.

HEINRICH VON WÖRNDEL.

Worship, Ancestor. See Animism; China; Confucianism; Indo-China.

Worship, Christian.—Notion and Characteristics.—The word worship (saxon wordscipe, "honour"); from word, meaning "value," "dignity," "excellence, estimation.

Its most general sense is homage paid to a person or a thing. In this sense we may speak of hero-worship, worship of the emperor, of demons, of the angels, even of relics, and especially of the cross. This article will deal with Christian worship according to the following definition: homage paid to God, to Jesus Christ, to the Virgin Mary, or to saints, to the objects which have a special relation to God. There are several degrees of this worship: if it is addressed directly to God, it is superior, absolute, supreme worship, or worship of adoration, or, according to the consecrated theological term, a worship of latria. This sovereign worship is due to God alone; addressed to a creature it would become idolatry. When worship is addressed only indirectly to God, that is, when its object is the veneration of martyrs, of angels, or of saints, it is a subordinate worship dependent on the first, and relative, in so far as it honours the creatures of God for their peculiar relations with Him; it is designated by theologians as the worship of doxaria, a term denoting servile, and implying that it be bestowed on saints. This worship of latria is the worship of the saints, or the worship of the saints of God, their service to Him is their title to our veneration (cf. Chollet, loc. cit., col. 2107, and Bouquillon, "Tractatus de virtute religionis", I, Bruges, 1850, 22 sq.).

As the Blessed Virgin has a separate and absolutely supreme rank among the saints, the worship paid to her is called hyperdulia (for the meaning and history of these terms see Suicer, "Thesaurus ecclesiaeotae", 1728). In accordance with these principles it will readily be understood that a certain worship may be offered even to inanimate objects, such as the relics of a martyr, the Cross of Christ, the Crown of Thorns, or even the statue or picture of a saint. There is here no confusion or danger of idolatry, for the service is not rendered to the object itself, but to the person or the saint who is venerated in it. The worship of the saints is veneration because it is the veneration of the saints. It is the worship of the saint who is adored or venerated; while the statue or picture is regarded as having a conventional relation to a person who has a right to our homage—being a symbol which reminds us of that person (see Vacant, "Diet de théol. euchar.", s. v.; Alzog, loc. cit., and authors cited in bibliography: also Adoratio; Idolatry; Images; Virgin Mary, Devotion to the Blessed).

Intermediate worship is to be distinguished from exterior worship. The former is not manifested by external acts, but consists in internal adoration; but when this inner sentiment is expressed by words or actions, prostration, genuflexion, the sign of the cross, or any other gesture, it becomes exterior worship. Again worship is private or public; the former, which may be an act of external worship, is performed unseen by men or seen by only a few; the second is official worship rendered by men assembled for a religious end and forming a religious society properly so called. This is not the place to show that Christian worship is a worship at once interior and exterior, public and private. It should be interior, otherwise it would be merely copious, a public demonstration of Christ's power. But He also demanded that He should be served and adored through His disciple. In this sense is the justification of all external manifestations of worship—genuflexion, prostration, kneeling, standing, the sign of the cross, the lifting-up or imposition of hands. Furthermore, on the same principle it is readily understood that, in rendering homage to God, man may have recourse to animate or inanimate creatures (sacrifices of animals, incense, lights, flowers, etc.). This worship is singular from the peculiarity of the people who believe in the same God and experience towards Him the same relation. The worship of the saints, or hero-worship, is in a word confused with the worship of God, but it is a worship proper and just, and at times it is the only worship which Christians know to God He shows to us as His Father. He adores Him as His Father: "I confess to Thee, O Father, Lord of heaven and earth" (Matt., xi, 25; cf. Luke, x, 21); "Abba, Father, all things are possible to thee: remove this chalice from me" (Mark, xiv, 36); "Father, sanctify me .. Father glorify me .." (John, xvi, 23). It seems to claim for Himself a worship of adoration equal to

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what He gives the Father: "If two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them" (Matt., xviii, 19, 20). The Apostles and even those who were not His disciples prayed to Him during His life-time: "Lord, if it were possible, let them that bid me come to thee upon the waters" (Matt., xiv, 28); "Lord, save us, we perish" (Matt., xvi, 23); "Lord, if thou wilt, thou canst make me clean" (Matt., viii, 2; cf. Mark, i, 40: Luke, v, 12); "Have mercy on me, O Lord". But she came and adored him, saying: Lord, help me" (Matt., xxv, 22, 23).

He ordained that baptism should be given in His name as well as in the name of the Father, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt., xxviii, 19). Exorcisms, imposition of hands, anointing of the sick are to be performed in His name: "In my name they shall cast out devils; they shall lay their hands upon the sick; they shall raise the dead; they shall give them new tongues" (Mark, vi, 7). These enumerations of the object of Christian exorcism are too striking: "That all men may honour the Son, as they honour the Father" (v, 23); "Whosoever you ask shall ask the Father in my name, that will I do; that the Father may be glorified in the Son. If you will ask me anything in my name, that will I do" (xv, 13, 14). Amen, amen I say to you: if you ask the Father anything in my name, He will give it to you. If you ask Hitherto you have not asked anything in my name, Ask, and you shall receive; that your joy may be full. ...

... In that day you shall ask in my name" (xvi, 23, 24, 26).

No sooner is He ascended to glory than He is beside the Father and in consequence of His equality with Him the object of the worship of the early Christians; "All whatsoever you do not, Father: whatsoever I do, whatsoever I say, whatsoever I think, I do in the name of the Lord Jesus Christ, giving thanks to God and the Father by him" (Col., iii, 17), which is like the ending of our own prayers. It seems probable that the prayer for the choice of Matthias was addressed directly to Him: "Thou, Lord, who knowest the hearts of all men" (Acts, x, 24). That is the reason why in connection with prayer in the formulas, "By the name of our Lord Jesus Christ" (Acts, iv, 10), "By the name of thy holy Son Jesus" (Acts, iv, 30). St. Stephen prays to Him: "Lord Jesus, receive my spirit!" (Acts, vii, 58). The formulas of exorcism are also in His name: "I command thee [Satan] in the name of Jesus Christ, the Son of God, risen from the dead" (Acts, xix, 18). Indeed even the Jewish exorcists attempted to make use of this name in their exorcisms: "Some, also of the Jewish exorcists... attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preaches!" (Acts, xix, 13). In St. Paul expressions like: Father and Son, Father and God, Father and from the Lord Jesus Christ, I give thanks to God through Jesus Christ... [Christ] Who is above all blessed forever", and others similar are too numerous for quotation. They likewise abound in the Apocalypse, usually in the form of a doxology, e.g. "To him that sitteth on the throne, and to the Lamb, beneficence, and honour, and glory, and power, for ever and ever. Amen" (Rev., xiv, 11). The Apostle Paul and the writers of the first centuries likewise furnish us with an abundant harvest of similar formulas. (See Cabrol, "Monumenta liturgica", 1, Paris, 1900-02, where the texts are collected in chronological order, especially nos. 612, 627, 649, 653, 654, 656, etc., and also Cachet, "Archéologie chrét. et de liturgie", 1, col. 611, 651.)

In virtue of the same principle and of the equality of the Divine Persons in the Trinity, the Holy Ghost also became the object of Christian worship. The formula of baptism was given, as has been seen, in the Name of the Father, and of the Son, and of the Holy Ghost. In the doxology the Holy Spirit also has a place with the Father and the Son. In the Mass the Holy Ghost is invoked at the Epiclesis and invited to prepare the sacrifice. The Montanists, who in the second century preached, and awaited, the coming of the Holy Ghost, made Him the object of an exclusive worship, which the Church had to repress. But it nevertheless vindicated the adoration of the Holy Ghost, and in St. the anathemas pronounced by Pope Damasus, in the Fourth Council of Rome, condemned whosoever should deny that the Holy Ghost made and sanctified the Father and the Son by every creature (Denzinger-Humilius, n. 80). These anathemas were renewed by Celestine I and Virginius, and the ecumenical council of 381 in its symbol, which took its place in the liturgy, formulated its faith in the Holy Ghost, "Who together with the Father and the Son is adored and glorified." These objections are logical, it will reach, as certain liberal Protestants have reached, the conclusion that worship should be purely individual and private. Each man should make his worship, like his religion and his creed, in accord with the principles of free inquiry (cf. Sabatier, "Essai d'une philosophie de la religion", 1905). But the attacks of the Protestants, cited in the articles on worship by the authors of this article, quoted in the bibliography; we cannot here resume this discussion, but will merely summarize the origins of Christian worship.

Christ did not abolish at once the ceremonies of Jewish worship. When it is said that He was satisfied with a wholly interior worship, thereby condemning external worship, this is a gratuitous and is contradicted by facts. It is certain, on the other hand, that Christ went to the Temple to pray, that He celebrated the Pasch and the Jewish feasts; He received baptism from John, subjected Himself to fasting, laid His hands on the sick, drove out demons with exorcisms, and gave His disciples this power to drive them out in His name. It is almost certain that He carefully observed all the prescriptions of Jewish worship, for a deviation on one point or another would certainly have aroused protests of which some echo would have been preserved in the Gospels. The only point on which a protest of this kind was manifested was the observance of the Sabbath and the exorcisms which the Pharisees followed in too narrow a spirit. The Apostles and disciples at Jerusalem continued to go to the Temple, as we see in the Acts
Easter and Pentecost, which kept their Jewish names and even, to a certain extent, their place on the Christian calendar, changed their object, one becoming the feast of the Resurrection and the other that of the Holy Ghost. But what is still more important, as has been said, is that the Church substituted Sunday for the Sabbath. The distinction between clean and unclean foods, which related to Jewish worship, was also rejected in the very beginning. On these questions, therefore, the Church asserted its independence. However, it borrowed certain things from the synagogue. It retained the Sacred Books as the most precious portion of its heritage and at once made them its liturgical books.

They were the Jewish and Christian liturgical books. The Church also borrowed from the Jews of the Diaspora the form of their meetings in the synagogue on the Sabbath day. At first the Christian meeting, like that of the synagogue, was taken up with the singing of psalms and the reading of the Sacred Books, followed by an exhortation or homily. The chief point of Jewish liturgy is that of Jewish birthright.

The question of pagan influences on Christian liturgy is more complicated, and requires lengthy considerations which can only be summarized here; for further details see works of Cabrol cited below in bibliography.

According to some, it was through Gnosticism that pagan influences slipped into Christian worship, according to others, as a bridge between paganism and Christianity. This theory, which has been chiefly supported by Renan in his "Origines du christianisme," has now lost much ground. The truth is rather the contrary. Gnosticism, which borrowed from all sides, borrowed from the Church several of its liturgical practices. The theory is the opposite of the one propounded by

Duchesne (Christian Worship, 336). According to

to others, it was much later, in the fourth century, that the Christian religion allowed itself to be contaminated by polytheism and admitted numerous pagan practices (Harnack, "Die Mission des Christus", 1894, 137–38, 148). But most frequently these pretended borrowings are only unmeaning analogies, and when the Church borrowed from the region of the Gentiles certain general rites which are current in all religions, such as the use of incense, lights, processions, gold and silver ornaments, she did not fail to profoundly change their character. It is obvious that the most distinctively Christian in the sense that the authors of its foremost and essential institutions were Christ and His Apostles and the institutions are to be found in the Gospels, the Epistles, and the Acts. It has been shown above how this worship differs from the Jewish worship by a new character which is peculiar to it; its object is the Father, the Son, and the Holy Ghost. There is no longer the same sense and of the same the temple the holy structure, but the holy temple which is the Church. Although, as we have seen, the Church constituted a worship for itself, it nevertheless retained several memorials of the Jewish religion, which was a preparation for the Christian religion. But even here the originality and independence of the Christian worship are loudly affirmed. Thus the circumcision, which was the great distinction, sign, was rejected by the Church. The Temple of Jerusalem, the religious capital of Judaism, was deserted by the Christians, even by those of Jerusalem, and it was never the centre of their worship. They loved to assemble in private houses to hear the Word, to pray, and to have the breaking of the bread. Neither the feast of Tabernacles, nor that of Lights, nor that of the Dedication, nor that of Purim left any trace in the Christian calendar.

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Duchesne (Christian Worship, 336). According to

to others, it was much later, in the fourth century, that the Christian religion allowed itself to be contaminated by polytheism and admitted numerous pagan practices (Harnack, "Die Mission des Christus", 1894, 137–38, 148). But most frequently these pretended borrowings are only unmeaning analogies, and when the Church borrowed from the region of the Gentiles certain general rites which are current in all religions, such as the use of incense, lights, processions, gold and silver ornaments, she did not fail to profoundly change their character. It is obvious that the most distinctively Christian in the sense that the authors of its foremost and essential institutions were Christ and His Apostles and the institutions are to be found in the Gospels, the Epistles, and the Acts. It has been shown above how this worship differs from the Jewish worship by a new character which is peculiar to it; its object is the Father, the Son, and the Holy Ghost. There is no longer the same sense and of the same the temple the holy structure, but the holy temple which is the Church. Although, as we have seen, the Church constituted a worship for itself, it nevertheless retained several memorials of the Jewish religion, which was a preparation for the Christian religion. But even here the originality and independence of the Christian worship are loudly affirmed. Thus the circumcision, which was the great distinction, sign, was rejected by the Church. The Temple of Jerusalem, the religious capital of Judaism, was deserted by the Christians, even by those of Jerusalem, and it was never the centre of their worship. They loved to assemble in private houses to hear the Word, to pray, and to have the breaking of the bread. Neither the feast of Tabernacles, nor that of Lights, nor that of the Dedication, nor that of Purim left any trace in the Christian calendar.
and also that it indicates a high type of religion. The pagan gods and heroes never died. Local saints were not, no matter what has been said to the contrary, the local gods dressed up to suit Christianity; the saints are the enemies of the gods as much as their successors. And it is an illusion to believe that by a mysterious transportation of the deities of Paganism to the Roman heroines have survived in the Church. There is no proof that a single one of them has ever been honoured under the name of a martyr or even under a travesty of his own name (Vacandard, "Étude de critique et d'histoire religieuse", 3d series: "Les origines du culte des saints", 211, 212). Moreover it is clear that the Church has been more assiduously pursuing the principle between Christianity and paganism, the two religions could scarcely borrow from each other. Paganism was based on the worship of many gods, and, at least for the masses, this worship usually consisted of gross fetishism. When pieties existed among the pagans it was generally narrow, ignorant, and paiby. The gods were honoured with the same fervor, or to overt their anger, while the God of the Christians desired to be worshipped in spirit and in truth. The worship of the one true God is at the bottom of all Christian liturgy.

In conclusion it may be said that, while admitting that certain customs or rites accepted by Christianity may have existed in paganism, though with a very different meaning, no one can admit that the Church has beenmitting all the analogies which have been suggested in recent years between Christian liturgy and pagan religions. In these cases all the evidence of assimilation must be established according to historical methods. Certain analogies between the two rites are merely fortuitous coincidences, and not borrowings. There is no evidence that such analogies in recent years are no longer of any value. There has been an attempt to see in the inscription of Abbeus the epitaph of a priest of Cybele and to prove that St. Paul borrowed the Holy Eucharist from the Cornish mysteries of Eleusis, while certain saints have been made to resemble pagan divinities. Even if some of these comparisons can be sustained most of them are purely of imagination. Space does not permit an enumeration of examples; these will be found in the monographs and articles cited in the bibliography.

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BOURQUELLE, "Les origines religieuses du culte des saints", in La Revue des etudes religieuses, 58, p. 10.
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WORSLEY.

WORSLEY, Edward, b. in Lancashire, England, 1605; d. at Antwerp, 2 Sept., 1676. He is said to have been educated at Oxford, but his name does not occur in the University Registers, and it is equally uncertain that he took Anglican orders. Having be-

WORTHINGTON

WORTHINGTON, Thomas, D.D., third President of Donai College, b. 1549 at Blainscough Hall, near Wigan, Lancashire; d. at Baldphul Hall, Staffordshire in 1627. A member of an ancient and wealthy family which gave many members to the Church, and which suffered greatly for staunchness to the Faith, he studied at Brasenose College, Oxford (1566-70), where he graduated in arts (17 Oct., 1570). In Feb., 1571, he went to the Holy College, Douai, in Flanders, where he received the degree of master of arts. He visited in England (Nov., 1575), in order to induce his father, who was an occasional conformist, to remove into foreign parts. After his ordination (6 April, 1577), he remained teaching the Roman catechism at Douai till Sept., 1578, and proceeded B.D. at the University of Douai (Jan., 1579). After two months in England, in January of the same year, he accompanied William, afterwards Cardinal, Allen to Rome, and set out again for England, Jan., 1580. He laboured assiduously and successfully, being especially remembered for his zeal in instructing the ignorant poor. In Feb., 1584, when his four nephews, whom he was conveying to Reims, were seized at Great Sankey near Warrington, he managed to escape detection, and to elude the vengeance of his enemies until July, when he was betrayed by a young man whom he had befriended, and seized at his lodgings in Islington. The lord treasurer committed him to the Tower, where he was confined in the "pit" for over two months. In Jan., 1585, with twenty other priests, he was put aboard ship by the queen's warrant of perpetual banishment, to the place of her choice; and in the next two years he expanded Holy Scripture at Reims. Sir William Stanley turned traitor in Jan., 1587, and with his Irish regiment entered the Spanish service; on 27 April Worthington became their chaplain at Dender. He was recalled to Reims on 27 Jan., 1589, to undertake the offices of vice-president and procurator, but returned with his regiment to England in July, 1591. He was authorised with the doctorate of divinity in 1588 at the Jesuit college at the University of Trier. On the death of Dr. Richard Barrett (30 May, 1599) Worthington was appointed President of Donai College (28 June), by the cardinal protector, chiefly through the influence of Father Petron, the nominee of the secular clergy being rejected. The task to which he was set was a difficult one, and he appears to have lacked strength of character to cope with it. Since the return of the college from Reims in 1593 its embarrassments had continually increased, and this condition reacted upon the discipline. Dr. Worthington himself had in 1596 addressed a memorial to the cardinal protector regarding the state of the Roman College, in which he calls attention to the decline of Douai, which he attributes to the innovations of Dr. Barrett. His presidency accordingly began with a pontifical visitation of the college, as a
result of which new constitutions were drawn up in Rome. It was enacted that not more than sixty persons be supported on the foundation, that no student be admitted unless fitted to begin rhetoric, and that all be required to take the orders in due season. The protector also agreed to Dr. Worthington's proposal that a Jesuit be appointed ordinary confessor to the students. This was greatly resented by the secular clergy. Worthington had made a vow to follow Cardinal Allen's guidance, and, after Allen's death, he subjected himself to Father Bell's visitation. In April, 1598.

The clergy saw the influence of the Jesuits in every action of the president, and feared a design to hand over the college to the Society. Confidence was further shaken by Worthington's dismissal of the existing professors, and their replacement by young men who explained their author instead of lecturing. Moreover, priests were hurried to the Mission without adequate preparation or training. The climax was reached after the death of Father Persons (April, 1610) when Worthington became reconciled to the archpriest, to whom he offered his resignation. This was declined, but a conference between three representatives of each met at Douai (May, 1612). It petitioned the pope to authorize its election, not to assist the president in reforming the college, but this was met by the protector's "nulla innovandum." This change of policy brought upon Worthington the hostility of the vice-president, Dr. Knatchbull (al. Norton), and of Dr. Singleton, the prefect of studies, and they sent reports derogatory to his conduct and administration to Rome. There for (April 13, 1596) and on November 2, 1612), which discovered a truly deplorable condition of affairs. Dissimulation among the superiors, studies disorganized, discipline relaxed, the buildings out of repair, the appointments deficient, and the finances crippled by a heavy debt. Complaints were raised by the students about the inefficiency of their professors, the influence of the Jesuit contingent, and the interference of the Society in the government of the college. As a result Worthington was summoned to Rome (May, 1613) by the cardinal protector, and Dr. Killison, for whose assistance in reforming the college he had petitioned, was appointed to succeed him (11 Nov.) Worthington was granted an annual pension of 200 crowns, and another pension of 100 crowns to the college as a Congregation of the Index. While in Rome he became a member of the Oratory. In 1616 he returned to the English Mission and worked in London and in Staffordshire. He was made titular Archdeacon of Nottinghamshire and Derbyshire. Six months before his death, he obtained admission into the Society of Jesus, with permission to make his novitiate upon the mission.

Dr. Worthington was the author of: "The Rosary of our Lady, with other Godlike exercises" (Antwerp, 1600), a Latin translation of which was also published at Antwerp in 1613; "Annotations to the Old Testament" (Douai, 1609-10); "A Catalogue of Martyrs in England," for the profession of the Catholic faith; (1530-1609); "Canticum martyrum in Anglia" (1580-1609), on the devotion to the Saints, and (1611-12), on the devotion to the Saints; "Whye dyed Black" (1615), against the Calvinist Francis White; "An Ankle of Christian Doctrine" (Douai and London, 1622).

The momentousness of Dr. Worthington's four nephews who were captured at Grafton Sankey, 2 Feb., 1584 (Thomas aged 16, Robert aged 15, Richard aged 13, and John aged 11), is worthy of perpetual remembrance. Their conflict is recorded in Bridgewater's "Concerto" (1594), translated in Foley, "Records S.J.," II. Blasphemies, promises, threats, stripes, brutality, and cunning were in turn applied in order to obtain information from them of the wherabouts of their uncle, and the names and practices of their Catholic friends, and to induce them to be present at the beatification. After some months all efforts of the conqueror Theophilus was broken by his uncle at Islington, and remained a prisoner in the Gatehouse for upwards of two and a half years. He afterwards went abroad, married a niece of Cardinal Allen, and died at Louvain in 1619. Robert reached Reims, 22 Sept., 1584, and was joined there by Richard and John on 13 Oct. What they had undergone was reported in the death of Robert, 18 Feb., 1586, and of Richard, 8 June, 1590. It was the first minister of the Society who settled in Lancashire, and the founder of the extensive Lancashire district; he died on 25 Jan., 1652.


J. L. Whitfield.

Wounds, The Five Sacred. Devotion.—The revival of religious life and the zealous activity of St. Bernard and St. Francis in the twelfth and thirteenth centuries, together with the enthusiasm of the founders of the Society of Jesus, produced a wonderful impulse to devotion to the Passion of Jesus Christ and particularly to practices in honour of the Wounds in His Sacred Hands, Feet, and Side. The reason for this devotion was well expressed at a later period in the memorial of the Polish bishops to Clement XIII: Moreover, the Five Wounds of Christ are represented by a Mass and an Office, and on the account of these wounds as one of the most loving Redeemer, these parts of Our Lord's most holy body being held more worthy of a special cult than the others, precisely because they suffered special pains for our salvation, and because they are decorated with these wounds as with an illustrious mark of love. Therefore, with firm faith, they cannot be regarded as nothing but a special feeling of religion and devotion" (Nilles, "De rat. fest. SS. Cord. Jesu et Marie", I, 126).

Many beautiful medieval prayers in honour of the Sacred Wounds, including some attributed to St. Clare of Assisi (undulenced on 21 November, 1885), have been preserved. St. Mechtild of Germany and St. Gertrude of Nivelles composed of them. In 1686 the latter saint reciting daily a prayer in honour of the 5466 wounds, which, according to a medieval tradition, were inflicted on Jesus during His Passion. In the fourteenth century it was customary in southern Germany to write fifteen Pater Nosters each day (which thus amounted to 5475 in the course of a year) in memory of the Sacred Wounds. Corresponding to the Mass "Huminivit" in the Roman Missal, there was in the medieval Missals a special Mass in honour of Christ's Wounds, believed to have been composed by St. John the Evangelist and revealed to Boniface II (532). It was known as the Golden Mass, and was indulged by indulgence by Innocent VII on Christmas day of the year of its celebration. Five candles were always lighted. It is only held that if anyone should say or hear it on five consecutive days he should never suffer the pains of hell fire (Francis, "Messe im Mittelalter", I, 129). The Dominican Rosary also helped to promote devotion to the Sacred Wounds, for while the fifty small beads refer to Mary, the five large beads and the corresponding Pater Nostra are intended to symbolize the Five Wounds of Christ (Wissel, "Verhurrag Marias", I, 525). Again, in some places it was customary to ring a bell at noon on Fridays, to remind the faithful to recite five Pater and Aves in honour of the Holy Wounds. A corona, or rosy, of the Five Wounds was approved by the Holy See on 11 August, 1825, and again in 1851. It consists of five
divisions, each composed of five Glories in honour of Christ's Wounds and one Ave in commemoration of the Sorrowful Mother. The blessing of the bells is reserved to the Passionists.

The Feast.—The earliest evidence of a feast in honour of Christ from the monastery of Fritzlar, Thuringia, where in the fourteenth century a feast was kept on the Friday after the octave of Corpus Christi, the Office was rhetorical (Dreves, "Anat. hymnica", XXIV, 20; Grotefend, "Zeitschriften", II, 1, 115). In the fifteenth century it had spread to different countries, to Salisbury (England), Tuscany, and Jaca (Spain), Vienna, and Tours, and it was included in the Breviaries of the Carmelites, Franciscans, Dominicans, and other orders (Dreves, op. cit., XXIV, XL, XLII). The Feast of the Five Wounds, celebrated since the Middle Ages at Evora and elsewhere in Portugal on 6 February (at Lisbon on the Friday after Ash-Wednesday), is of historical interest. It commemorates the founding of the Portuguese kingdom in 1139, when, before the battle on the plains of Ourique, Christ appeared to Alfonso Henriques, promising victory over the Moors and commanding him to insert into the coat of arms of the new kingdom the emblem of the Five Wounds ("Propr. Portuagallia") in Weiss, "Würgeschichten", III. This feast is celebrated in all Portuguese-speaking countries. The Proprium of Venice of 1765, which contains perhaps the earliest series of movable feasts in honour of Christ's Passion, has the Feast of the Five Wounds on the second Sunday in March; it was granted in 1809 to Leghorn for the Friday after Ash-Wednesday, on which day it is still kept in many dioceses of Tuscania, and elsewhere (Messina). Since 1831, when the feasts in honour of the Passion were adopted at Rome by the Passionists and the city, this feast was assigned to the Friday after the third Sunday in Lent. The Office is one of those bequeathed to us by the Middle Ages. As this feast is not celebrated in the entire Church, the Office and Mass are printed in the appendix of the Breviary and the Missal.

J. H. WAGNER.

Wouters, G. HENRY, historian, b. at Oostham, Belgian Limburg, 3 May, 1802; d. 5 January, 1872. In 1829 he became professor of moral theology, and later also of ecclesiastical history at the University of Liège. At the reorganization of the University of Louvain in 1834 he became professor of ecclesiastical history to the faculty of theology, which post he filled until 1871. The first edition of his "Historiæ ecclésiastici compendium" appeared in three volumes (1842-93). In its time it had wide renown, and became a classical handbook in many countries. It was supplemented by the "Dissertationes in selecta historiæ ecclésiastici capita", four volumes (1868-72), which was to treat at greater length controverted questions from the earliest times to the Council of Trent, but which stopped at the fourteenth century. He drew his inspiration from Baronius, Pagi, and Noël Alexandre. He regarded ecclesiastical history as an auxiliary science to theology.

JEUSSION in Antiquitates L. Universitatis (Louvain, 1870).

H. MAIRE.

Wrenno, ROGER, VENERABLE. See THOMIS, JOHN, VENERABLE.

Wright, Peter, VENERABLE, martyr, b. at Slipton, Northamptonshire, 1603; suffered at Tyburn, 19 May, 1651. After spending ten years in a country solicitor's office he enlisted in the English army in Holland, but deserted after a month, and for two years remained in the Flemish Jesuit Seminary at Ghent. In 1629 he entered the novitiate of the Society at Watten. After holding various offices at Liège and Saint-Omer he became chaplain to Sir Henry Gage's English regiment in the service of Spain. When Gage returned to England, in the spring of 1644, Wright went with him and was present at the relief of Basing House, the seat of John, 5th Marquess of Winchester. On Gage's death (13 January, 1645), at which he was present, Wright became the marquess's chaplain in his London house, where he was arrested on Candlemas Day, 1641. Committed to Newgate, he was eventually permitted to return to the Oxford Bailey under 27 Eliz. c. 2. His execution on White Monday took place before over twenty thousand spectators. He was allowed to hang till he was dead.


John B. Wainewright.

Wright, William, b. at York, 1562; d. 18 Jan., 1639. Though he came late (24) to his studies, he then made such good progress that he was many years professor of philosophy at Gratuz and Vienna. Coming to help the English Mission in the great troubles that followed the Powder Plot, he became chaplain to the King of Portugal in 1605. But he was soon arrested and thrown into the Tower (July, 1607), and later into the White Lion Prison. This was the opportunity of his life. The Catholics had been discouraged by the fall of the archbishop Blackwell, who had taken, and publicly commended, the condemned oath of allegiance (see OATH, English Post-Reformation, II); Wright's brother Thomas, an ex-Jesuit and a brilliant scholar, supported him (see bibliography). William Wright disputed publicly against the oath with great vigour and effect; and the Gages, whom he had instructed, courageously refused to take it. Wright's fine qualities drew to him many converts. When the dreaded "plague" ravaged London and attacked the prison, he nursed the sick, buried the dead, and remained almost the only person untouched. In the confusion which followed this visitation he escaped to Leicester, where he organized a series of missions, which remained as he left them for many generations. From 1612 onwards he took to writing, and some twelve small volumes are ascribed to him; three of them are on foreign history, the rest translations of the works of Beccar, Lessius, etc.


J. H. POLLEN.

Wulffen, Franz Xavier Freiherr von, born 1561, b. at Belgrade, 5 November, 1728; d. at Klagenfurt, 17 March, 1805. He was the son of the Austrian lieutenant-field-marshall, Christian Friedrich von Wulffen. On completing his studies at Kaischau, Hungary, he joined the Jesuit Order in 1715, and resided as student and teacher (chiefly of mathematics and physics) at Vienna, Graz, Neusdell, Görlitz, Lübeck, and (from 1764) Klagenfurt. After the suppression of the Jesuits in 1773 he remained at Klagenfurt until his death. The monument erected to him in 1838 describes him as "equally great as priest, scholar and man". From his twenty-second year he devoted himself with special zeal to botany. His unusual talents his great exactness in observation, and his researches, carried on tirelessly for over fifty years, constitute him one of the leading botanists of the post-Linnean epoch (the last third of the eighteenth century). He was a member of the academies or scientific societies of Berlin, Erlangen, Göttingen,
Jena, Klagenfurt, Ratiboh, and Stockholm, and enjoyed much contact with botanists of all lands, with whom he carried on an extensive correspondence in Latin, German, French, and other languages. The upland and valley flora of the Eastern Alps was his chief study. An excellent alpinist, he was the pioneer in disclosing and exploring the Austrian Alps. He made numerous trips to the south (on many occasions to the Adriatic Sea) and to the north as far as Hamburg. He was always collecting plants, especially alpine and cryptogamous (especially lichens). He discovered many new species, of which he gave masterly descriptions in Latin and which he illustrated with excellent plates. The specific name "Wulfeni" was given to many plants in his honour, and N. Jacquin founded the genus "Wulfenia", which is still a botanical curiosity. The mineral Wulfenite (yellow ore) recalls his mineralogical studies and rich mineral collection. He published mineralogical, zoological, and botanical treatises in various periodicals and collections. Much of his literary work was printed only after his death, for example, his chief work "Flora norica phanerogama" (Vienna, Lex. Svo, 816 pp.), edited by Fenzl and Graf, with a detailed guide to Wulfen's works, was published only in 1858. The full list of his treatises and the rich literature dealing with him is given by Wurzbach.

Wurzburg, Biograph. Lex., XVIII (Vienna, 1880); Arnold in Verhältnissen der zoolog., bot. Gesellschaft, XX-VI, Vienna, 1885; Joseph H. Rompel.

Wulfraim (Wulfraim), Saint, Bishop of Sens, missionary in Frisia, b. at Millie near Fontainebleau, probably during the reign of Clovis II (638-56); d. 20 March, before 701, in which year a translation of his body took place (Duchesne, Chronicon, p. 247), "Fastes épiscopaux de l'ancienne Gaule", II, Paris, 1900, 413). His father Fulbert stood high in the esteem of Dagobert I and Clovis II. Wulfraim received a good education, and was ordained priest. He intended to spend the whole of his life in a secluded life but was called to the Court of Theodoric III of Neustria and from there was elevated to the episcopacy of Sens, 684 (690, 692). He was present at an assembly of bishops in 693 at Valence.WEST. During the second journey of St. Boniface to Rome Wulfraim is said to have preached in Frisia. He tried to convert Radbod, but not succeeding he returned to Fontainebleau. Some authorities record another and longer stay in Frisia, but, as neither Bede nor Alcuin mention his missionary labour there, it is barely possible. Wulfraim, St. Wufraim, St. Wufraim, St. Wufraim, St. Veulfran, Fluge de St. Wulfraim (Paris, 1808); Glassater, Life and times of St. Wulfraim, bishop and missionary (London, 1878); La Vincent, ed. Nateur, Miracles de la vie et miracles de la vie et miracles de la vie de St. Wulfraim (Rome, 1879); Le Franc, L'autorité des reliques de St. Wulfraim, réponse a., ..., Sainte (Paris, 1890).

Wulfraim, Saint See Wulfraim and Winne- bald, Saints.

Würtemberg, Kingdom of, in area the third and in population the fourth of the states of the German Empire. It is situated between Bavaria and Baden. Its area is 7,554 sq. miles; in 1910 it had 1,245,574 inhabitants. In 1905 there were 635,508 Catholics, 1,583,745 Protestants, 11,107 other Christians, and 12,053 Jews. The capital is Stuttgart. The kingdom is divided into four circles: Nekar (in which 98 per cent. of the population is Catholic), Wurzach (32 per cent.), Jena, a grandson of the first king, was a Count of Würtemberg, at the junction of the small rivers Rems and Fils with the Neckar. The name Würtemberg, originally Wirtzborg, is derived from a castle of the same name on the Roten Berg (red mountain) south of Stuttgart. The first known ancestor of the present ruling family is Count Konrad (1061-92); the union of this line with the House of Wurzbach, Wurtz (in 1241-45). The possessions of the Counts of Würtemberg grew steadily larger. Contrast to the custom in other German states, the principle of primogeniture was established at an early date. Count Eberhard the Bearded (1450-96) was made a duke in 1495 by the Emperor Maximilian I. In 1580 the Wurzburgers succeeded to the Wurtz, in 1805 Napoleon raised it to a kingdom. Like the other states of southern Germany, Würtemberg became a member of the Confederation of the Rhine and, until after the battle of Leipzig (1813) it was an ally of France. In 1815 it entered the German Confederation, in 1866 it supported Austria in the war with Prussia. At the closing of the Athens Conference of 1867 it was the only state of southern Germany to form an offensive and defensive alliance with Prussia. When the German Empire was founded in 1871, Würtemberg became a member of the confederation, and was granted, like Bavaria, certain special privileges. The present ruler is King William I (b. 1818), who is childless. Since the Reformation the Wurtz family has been Protestant. The Duke of Al-Ex- ander (1735-57) had become a Catholic in 1812, when a general in the Austrian army, before he ascended the throne; he was succeeded in the government successively by his sons, also Catholics: Duke Charles Eugen (1757-93), a deep, spendthrift, and profligate, Duke Louis Eugen (1792-95), and Duke Frederick Eugen (1795-1848), who married a Princess princess, and, through the influence of Frederick the Great of Prussia, permitted his children to be brought up as Protestants. The succession of Protestant rulers began with Duke Frederick II (1797-1816), who was made King of Würtemberg in 1855 and after that was called Frederick I. On the decease of the latter it was decided that the throne be in a collateral branch descended from Duke Alexander (b. 1833), a brother of the first King of Würtemberg. The son of this Alexander, also named Alexander (b. 1881), married a Catholic princess of the Orlean family and allowed his children to be brought up as Catholics. The heir to the throne is a grandson of this Duke, Prince Alexander, Duke Albert (b. 1855), or, in case of his death, his son Duke Philip Albert (b. 1893). In 1898 a law bearing upon the Catholic succession to the throne was enacted, which regulated the relations of a Catholic king to the Protestant State Church.

Christianity spread rapidly in the territory of the present Kingdom of Würtemberg in the seventh and eighth centuries. As early as the Roman era it had found a foothold at scattered spots in the second and
third centuries, but was not permanently established until the reign of Charlemagne (d. 814). The care both of religious life and of the entire intellectual life was exercised by the monasteries, especially by those of the Benedictines. Probably the most celebrated Benedictine abbey was that of Hirsau, which was founded about 850 and reorganized to conform to the Rule of Cluny by the abbot Blessed Wilhelm (d. 1091). After the Reformation the abbey was a Protestant institution, and in 1692 it was destroyed by the French. Other important Benedictine abbeys were: that at Alpirsbach, in the Kinzig valley, founded in 1085 and existed until 1045; its fine Romanesque abbey church was destroyed by a violent fire in 1148. The abbey of Elwangen, founded in 784, from 1460 a house of secular Augustinian Canons which was directly dependent on the Empire, and which was suppressed in 1803; its fine abbey church is in the Romanesque style; the abbey at Murrhardt, founded by the Emperor Louis the Pious, suppressed during the Reformation; a part of it now used by the Protestants, called Waldkirchschappe; the abbey at Weingarten (1052-1802), the richest abbey in Swabia; the abbey at Wiblingen (1003-1806); that at Ziefalten (1089-1803), etc. Two noted Cistercian abbeys which have preserved almost entirely their typical medieval form are: the abbey at Bebenhausen, founded in 1147, an important theological seminary in 1536, and the abbey at Bebenhausen, founded in 1185, made a Protestant monastery school in 1650, and since 1807 a royal hunting castle. Among the proofs of the flourishing condition of Catholic life in the cities during the era before the Reformation are some of the celebrated monuments of Gothic architecture, as: the minster at Ulm, now used by the Protestants, which next to Cologne cathedral is the largest church building in Germany, and has an area of about 75,778 sq. feet; the Church of the Holy Cross and of Our Lady, at Schwäbisch-Hall, without a tower; and the Church of Our Lady at Reutlingen, now used by the Protestants. Among the noted Catholic churches of a later date special mention is made of the late Gothic cathedral at Rottenburg (seventeenth century), and the church at Weingarten, a structure of the eighteenth century in the baroque style. This latter church is distinguished for a relic of the Holy Blood, in honour of which a large equestrian procession, called the Blutritt, is held annually on the Friday after Ascension Day. In 1753 the congregation found entrance into Württemberg. The extraordi-

gance and cruelty of a number of the rulers and the harsh oppression of the people had led to several fierce wars with the cities and revolts of the peasantry; all this prepared the way for the new doctrine. Duke Ulrich (1498-1550), who had been driven from the country on account of his acts of violence and had been put under the ban of the empire in 1519 for murder, became a Protestant. With the aid of Landgrave Philip of Hesse, who is well known on account of his marriage, Ulrich acquired possession of his territories once more, and introduced the Reformation throughout them, while at the same time he confiscated all the lands of the churches and monasteries which next to Cologne cathedral was the greatest of the Empire. The abbey of Hirsau was at once appointed to protect the sovereign rights of the State against the Catholic Church; since 1816 this abbey has been called the church council. The newly acquired Catholic districts, however, belonged to different dioceses, e.g. the dioceses of Constance, Augsburg, Würzburg, and Speyer, consequently the territorial rulers became providers with a seminary for priests and a Catholic theological faculty at Elwangen. In 1817, however, the office of the vicariate general and the seminary for priests were transferred to Rottenburg, where they were established in the Carmelite monastery of that place, and the Catholic theological faculty was united with the University of Tübingen. On 16 Aug., 1821, the papal Bull "Provida sollemnis", erected the new Diocese of Rottenburg for the entire territory of Württemberg; it was united with the Church province of the Upper Rhine and was made suffragan to the Archbishop of Freiburg. The Bull named "Ad dominici gregis custodiam", of 11 April, 1827, repeated the right of the bishops of Würzburg and of the archbishop of Freiburg to approve and ordain the bishop and of the Cardinal of Bamberg, and in 1828 Von Keller was enthroned as first bishop. The list of bishops is: Johann Baptist von Keller (d. 1855), Joseph von Lipp (d. 1869), Karl Joseph von Hefele (d. 1893), Wilhem von Reiser (d. 1898). Franz Xavier von Linsenmann (d. 1898); since 18 Jan., 1899, Paul Wilhelm von Keppler (b. 1872; ordained 1866). To the conditions of a lawful union arose between the bishop and the State concerning the limits of the State's rights of sovereignty and supervision. In 1851 the Government made an agreement with the bishop which, however, was not recognized by the pope. A concordat between the pope and the kingdom, which was made in 1857, was not accepted by the Diet. After the Concordat of 20 Jan., 1862, made a one-sided adjustment of the relations between State and Church. In most particulars this law repeated the contents of the Concordat, so that up to now actual conflict has been avoided. Württemberg was spared the violent conflict between Church and State, known as the Kulturkampf, which raged in almost every part of the German Empire during the years directly following 1870. This is due to the kindliness of the king, the good sense of the Government, and the moderate position taken by the Diet. It is only of late years that religious differences have become more evident in political life. Much is said in the history of the Church of Württemberg of the Rottenburg dispute. This was a quarrel between the bishop, the Catholic theological faculty, and the director of the Wilhelm School at Tübingen on the one side, and the heads of the seminary for priests and a large body of the priests on the other side, as to the religious, scholarly, and moral training of the clergy. The matter was settled by the intervention of the Holy See. The relations between Church and State are regulated by the law of 30 Jan., 1862. Both the bishop and the vicar-general appointed by him receive the rank of nobles. The bishop is elected from among the clergy of the diocese by the cathedral chapter, which consists of a cathedral dean and six canons; the list of candidates is first handed to the chapter, who strike out all the names that are not at all tasteful to him. The members of the cathedral chapter are selected alternately by the bishop or chapter, the ruler having the same rights as in the election of a bishop. The governmental right of supervision (jus circiter sacra) is exercised by the Catho-

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lie Church council, a board subordinate to the ministry of worship and consisting of secular and ecclesiastical members, which is appointed by the Government. General ordinances issued by the bishop that are not purely ecclesiastical in character, and papal Bulls, Briefs, etc., which touch upon governmental or civil affairs, are subject to the approval of the State. Hence, no papal decrees in regard to purely ecclesiastical matters need only to be submitted to the State authorities for inspection at the time of their promulgation. For admission to an ecclesiastical office the candidate must have the civil rights of a citizen of Würtemberg, must have attended a gymnasium, have studied at the University of Tübingen, and have passed the final theological examinations of the State. For the training of the clergy there are seminaries for boys connected with the gymnasium at Eningen and Rottweil, and the Wilhem School at Tübingen for the students of theology at the University of Tübingen. These three schools are supported by the State. In these institutions the bishop has the right to appoint the directors. Under the immediate supervision of the State in religious orders and congregations and for every new house of a convent or monastery, the State appoints the abbot or commendatory abbot. The candidate for a bishopric is to the bishop's consent, appointed by the council of the State. It is the council that controls the reception and dismissal of the pupils. The director and his assistants, called subcursus, are appointed by the bishop. After passing the final theological examinations the candidates are sent to the seminary at Rottenburg at the close of a four-years course in theology, where they are stationed for the priesthood. The house, which is controlled by the bishop alone, the bishop also has charge of the religious instruction in all schools.

The consent of the State, which can be recalled at any time, is necessary for the admission of religious orders and congregations and for every new house of a convent or monastery. The State treats the vows of the members of the orders as revocable. Up to the present time only female orders have been permitted in Würtemberg. The largest number of houses (about 130) belong to the Sisters of Charity of St. Vincent, of which there are 100 houses, the mother-house being at Reute. Up to now the Government has not granted the repeated requests of the bishop and of the Catholic portion of the population for the admission of male orders. The State granted the diocese an endowment from the former property exchanged for the Reversion of 1808; this property is administered by the episcopal court under the supervision of the Government. The stipendium fund established in 1808 received definite sums from the revenues of vacant ecclesiastical positions; these amounts serve to supplement the salaries of parish priests, to pension retired priests, etc. The fund is administered by the Government and Church together. The administration of the property of the local churches is also regulated by the State (laws of 14 June, 1887, and of 27 July, 1906). A definite allowance is added from the state treasury to the incomes of the priests from their benefices; in 1911 the total amount of state aid was fixed at 225,000 marks annually. The bishop is responsible for the financial relations between Church and State. In 1910 the number of churches, chapels, and stations was 1031, of these 698 were parishes; there were 1179 priests, and 29 deaneries. The primary schools are denominational. When the number of Catholics in a commune falls below 60 the Catholic Measure is subject to the approval of the State and the Imperial Government.

The spiritual supervision of the schools was greatly limited in 1903 and 1906. Of the higher schools 1 classical gymnasium and 1 gymnasium with scientific instead of Classical courses are entirely Catholic. All Catholic schools are under a special government board, the Catholic higher school board. There are a number of Catholic educational institutions for poor, orphaned, and sick Catholic children; these institutions are generally conducted by members of the female orders, as is also a government institution for the education of children in religious fraternities and societies are numerous.

**SCHNEIDER, Württembergische Geschichte (Stuttgart, 1890); WELLER, Geschichte Württembergs (Leipzig, 1909); Württembergische Kirchengeographie, ed. KARL WERNER (1886); SCHILD, Reformationsgeschichte Württembergs (Heilbronn, 1904); PROTESTANT, Pfarr-Führer, Kirchliche und staatliche Vorschriften der Gesellschaft des Reichstums Rottenburg (2nd ed. 2 vols. 1908-9); GOETHE, Die Staatsordnung des Königreiches Württemberg (Tübingen, 1847); FLEMMER, Statistisches Handbuch Württembergs (1897); SCHLÖSSEL, Kirchliche Aufklärung am Hofe Karl Eugens von Württemberg (1909); ERZBERGER, Die Schulkalendarien (Würzburg, 1902); WELLER, Württembergs kirchliche Kunstschätzen (Rotterman, 1858).**

**HERMAN SACHER.**

**Würzburg, Diocese of (Hippopoleis), in Bavaria, suffragan of Bamberg. The diocese includes the diocese of Bamberg and the episcopal see of Lollar Franconia, three counties of Upper Franconia, the Grand-Duchy of Saxe-Meiningen, and several enclaves in Bavaria belonging to the Grand-Duchy of Saxe-Weimar (see Germany, Map). In 1111 it contained a city deanery with 10 parishes, 34 rural deaneries, 447 parishes and curacies, 62 benefices, and 85 houses of the different orders. The diocese consists of 137 parishes, 445 parish priests and curates, 53 holders of benefices, 67 local chaplains and expositors, 118 chaplains and assistants, 47 ecclesiastics engaged in administration and teaching, altogether 712 active diocesan priests, 55 retired priests, 121 regulars, 500,000 Catholics, and about 120,000 non-Catholics, 30 priests of the regular clergy, 20 chaplains, 8 monastery, 6 parishes, 7 priests, 200 brothers and 7 fathers; 20 of the 40 benefices are in the venia beneficii, 198 religious, 139 priestesses, 55 monks and 27 nuns. The diocesan bishop is appointed by the Crown. The cathedral chapter consists of a provost, a dean, 8 canons, 6 prebends, and 1 cathedral preacher. The institutions for the education and training of the priesthood are: the Catholic theological faculty at the University of Würzburg with 8 professors; the Catholic seminary for priests at Würzburg, with 75 students; the seminary for boys (the Children's Seminary); the priestly sub- and sub-substitute. The following orders are represented in the diocese: Augustinians, 4 monasteries, 37 fathers, 52 brothers; the Benedictine Brotherhood of St. Louis, 1 house, 7 fathers, 20 brothers; Franciscans, 6 monasteries, 19 fathers, 47 brothers; Capuchins, 6 monasteries, 31 fathers, 45 brothers; Carmelites, 1 house, 13 fathers, 72 brothers; Carmelites of the Congregatio, 2 monasteries, 20 fathers, 21 brothers. Female orders and congregations: English Ladies, 6 convents, 154 sisters; Franciscan Nuns from the mother-house of Maria Stern at Augsburg, 41 houses, 200 sisters; Franciscan Nuns from the mother-house at Dillingen, 16 houses, 114 sisters; Carmelite Nuns, 1 house, 20 nuns; Sisters of Mercy, 18 houses, 156 sisters. The diocese consists of 137 parishes, 184 branch houses, 1190 sisters; Sisters of the Childhood of Jesus, 7 houses, 152 sisters; Sisters of Notre-Dame, 23 houses, 182 sisters; Sisters of St. Joseph from the mother-house at Ursberg, 1 house, 87 sisters; Sisters of St. Vincent de Paul from the mother-house at Munich, 1 house, 13 sisters; Ursuline Nuns, 1 house, 43 sisters. Catholic associational life is in flourishing condition.

The cathedral at Würzburg, a Romanesque basilica with pier-arches, the most important Romanesque cathedral in Germany, was built between the twelfth and the fourteenth centuries. In the seventh century its interior was overloaded with Baroque stucco work and spiral ornamentation; it was redesigned in 1663-87 by T. Stern and J. B. Sacher. The diocese is under the prince-bishops. At the north end of the transept is the Schönborn chapel, a domed structure in the most elaborate Rococo style. The Neumünster Church, or Cathedral, of St. Kilian (Baroque style),
built during 1711–16 in place of the earlier church over thegrave of St. Kilian, contains the bodies of St. Kilian and his companions; the Haung Cathedral, erected during the eleventh century, has a magnificent fine dome; the Church of St. Peter, originally Romanesque with a Gothic choir, was enlarged in the Baroque style during 1717–20; the University Church, built by Julius Echter von Mespelbrunn and dedicated in 1591, is a curious mixture of Gothic and Renaissance styles; the Chapel of the Virgin (Marienkapelle), a Renais-
sance building, was later decorated by figures by Riemenschneider; the Church of St. Adalbero, built 1806–99, is in Romanesque style from the design by Denzinger; the church of St. Burchard, erected in the eleventh century in the Romanesque style on the site of a monastery church built by St. Burchard, was enlarged in Gothic style during 1494 to 1497. Outside of Wurzburg special mention should be made of the church at Dettelbach and the collegiate church at Aschaffenburg. Places of pilgrimage are: the Church of St. Nicholas (called Kappel) near Wurzburg; the Franciscan monastery church near Dettelbach, and the Engelberg near Miltenberg.

The first Apostle of Christianity for the territory now included in the Diocese of Wurzburg was the Irish missionary, St. Kilian (q. v.), who converted Gozbert the Frankish duke of Thuringia but who fell a sacrifice to the enmity of the duchess. In his castle above Wurzburg, Gozbert's son Hetan built the first church dedicated to the Blessed Virgin; on this account the castle received the name of Mutterkirch. In 704, when it is called Castellum Virbach. A diocese was established in Wurzburg by St. Boniface, who in 741 consecrated his friend St. Burchard as bishop; in 742 Pope Zachary confirmed the selection of Burchard. St. Burchard (741–53) built the first cathedral church, and buried there the bodies of St. Kilian and Konrad, and consecrated it as a church a monastery which followed the Rule of St. Benedict. Karlmann, the Frankish mayor of the palace, gave great gifts of land to the bishopric. In 752 or 753 the church of Wurzburg was granted immunity for all its possessions, also secular jurisdiction, whereby the foundation was laid for the future secular authority of the bishops. Like the majority of German dioceses, Wurzburg had to fight many wars with the city. Albert of Hofenlohe (1315–72) during whose time the University of Wurzburg was founded. In 1342 the Black Death, checked the presumption of the citizens with the aid of Emperor Charles V; Gerhard von Schwarzburg (1372–1400) by his victory over the citizens at Bergstein, in 1400, put an end to the schemes to make Wurzburg a free city of the empire. John I von Egloffstein (1400–01), an excellent administrator, founded the university. John II von Brunn (1411–40) brought the diocese to the brink of financial ruin. Gottfried IV von Limburg (1443–55), a zealous reformer, and John III von Grumbach (145–66) had to fight against the claims of the Margraves of Ansbach and Bayreuth of the Brandenburg line. The able Rudolph von Schellenberg (1456–85) ruled the diocese, and many changes were made so that he was regarded as the second founder of the bishopric. The same spirit animated Lorenz von Bibra (1495–1519), a friend of Humanism and a patron of Thuringia, whom he appointed abbot of the Stoch Abbey near Wurzburg. Conrad von Thunen (1519–40) sought to the utmost of his ability to prevent the entrance of the new doctrines. During his episcopate the peasants who had revolted devastated the diocese, and the episcopal castle suffered a long siege from 20,000 peasants. Melchior von Zabel (1541–58) sought to preserve his diocese to the Catholic Church by instituting reforms, and for this purpose he attended the Council of Trent, but the cathedral chapter, which was composed of worldly minded nobles, blocked his efforts; he was murdered
by a Protestant nobleman, William von Grumbach. Frederick von Würzburg (1558–73) brought the Jesuits to Würzburg, and in 1570 gave them charge of the seminary for boys and a boarding-school which he had established at his ancestral residence, Greiffenklau (1573–1617), during whose episcopate the diocese took on fresh life. Of his labours the university, which he founded, and the Julius Hospital, built by him, for hundreds of years the largest charitable institution in all Germany, still exist. John Gottfried von Reissmann (1699–1755) continued the episcopates of his predecessors and restored the dioceses of Würzburg and Bamberg. During the episcopate of Philip Adolph von Ehrenberg (1622–31) many persons were put to death, among them the bishop's nephew, for superstitious belief in witches. This led the Jesuit Frederick von Spee to write his celebrated treatise against belief in witches.

In 1631 the Swedes conquered the diocese and city, which, united with Bamberg, was given to Duke Bernhard of Saxe-Weimar as the Duchy of Franconia. It was not until the imperial troops were victorious at Nordlingen in 1634 that Bishop Frederick von Hatzfeld (1631–42) could enter his diocese. Notwithstanding their oppression by the Swedes, the population remained loyal to the Catholic Church. During the episcopates of Würzburg, of which the diocese recovered from the injuries of the Thirty Years' War. Francis Philip von Greiffenkan (1699–1717) had the cathedral and the Church of St. Peter ornamented in the Baroque style. The diocese and city prospered greatly under Philip Francis von Schönborn (1719–24), who had the corner-stone of the new University of Würzburg, one of the best examples of Baroque architecture in the world, laid by Christoph von Hutten (1724–29), and Frederick Karl von Schönborn (1729–46). Adam von Seinsheim (1755–79), during whose episcopate the Seven Years War caused the diocese great suffering, did much for the benefit of the primary schools. He was followed by the excellent Bishop Francis Leopold von Erthal (1790–95). The last Prince-Bishop of Würzburg was George von Reichenbach. In 1802 the diocese, which contained over 250,000 inhabitants, was secularized and given to Bavaria. After the Peace of Pressburg, Bavaria was obliged to cede it to the brother of Emperor Francis, the Grand Duke of Tuscany, who ruled it as the Grand Duke of Würzburg. After the fall of Napoleon, the territory reverted to Bavaria. The death of the bishop ecclesiastical affairs were administered by the auxiliary bishop, Zirkel, who courageously and successfully maintained the rights of the Church against the Governments and statesmen.

The Bavarian Concordat of 1817 and the Bull "Dei Dominici nostri" of 1818, established the Diocese of Würzburg with its present boundaries, and made it a suffragan of the smaller and less ancient Diocese of Bamberg; the Bishops of Würzburg, however, were granted the right to the pallium. The new Bishop, Frederick Gross von Trockau (1818–40), did much for the reorganization of the diocese and for the growth of the University of Würzburg. The episcopate of George Anthony von Stahl (1840–70) was held in 1848 at Würzburg the conference of German bishops which inaugurated a new development of Catholic life in Germany. Bishop von Stahl died at Rome during the Vatican Council, in which he had taken an active part. He was followed by Valentine von Reissmann (1871–75), his vicar-general for many years; von Reissmann took successful measures against the spread of the Old Catholic Church. Francis Joseph von Stein (1878–98), who laboured for the improvement of the education of the clergy and courageously defended the rights of the Church, was transferred to the archiepiscopal See of Munich-Freising (see Munich-Freising, Archdiocese of). The present bishop, Ferdinand von Schöll, was appointed on 5 March, 1898, and consecrated on 22 May, 1898.

JOSEPH LINS.

University of Würzburg.—John I of Egloffstein (1400–1111), Bishop of Würzburg, obtained from Pope Boniface IX a charter, dated 10 December, 1402, for the university. The university was designed after those of Bologna, and gave special attention to the faculties of theology and canon law and the civil law.

After the death of its founder it began to decay, as the cathedral chapter, which was composed of members of the nobility, withdrew its means of support. More than a century later, Bishop Julius Eck of Mespelbrunn re-established it, and on 28 March, 1573, Pope Gregory XIII issued the Bull granting the charter to the new university, which was one of the foundations of the universities of Paris and Bologna. The buildings were erected during 1582–91, and the university was opened on 2 January, 1582. The Julius Hospital came into close connexion with the university, and thus gave the medical faculty a large field for observation and practice. In the eighteenth century the bishops who held the university revealed as a whole a much larger development in the eighteenth century. The university was characterized as "the best Catholic university in the whole of Germany" by Magister F. C. Launhoff, a man who was well known by the Germans and by the scholars of all countries.

In its subsequent development also the university sought to maintain this reputation. The faculties of theology and philosophy were entrusted to the Jesuits until the suppression of the Society; from that time the Jesuit professors remained as secular priests. In 1803 the ecclesiastical principality of Würzburg was secularized, and after a short period during which it was united with the Duchy of Tuscany (1806–14), it was united with Bavaria. The reputation of the university grew, especially of the medical faculty, which ranked very high. Since the middle of the nineteenth century separate buildings have been built for the departments of medicine and natural sciences; in 1857 the new academic building was completed. The names of the most famous men of this period are those of modern times mention may be made of Cardinal Joseph Hergenrother, Francis Scraph Hettenger, Anton Scholz, and Hermann Schell. The Bishops of Würzburg during 1810–1886 (von Stahl, von Reissmann, and von Stein) had all been members of the theological faculty of the university. In the summer of 1911 the students numbered 1500.
Würzburg Abbeys.—The city of Würzburg was the seat of four Benedictine abbeys, namely, the Holy Redeemer's, or St. Kilian's; St. Andrew's, later known as St. Burchard's; St. Stephen's; and the Scotch Abbey of St. James.

Abbey of the Holy Redeemer (S. Salvatoris), also called after St. Kilian, who was buried there, was founded by St. Burchard, the first Bishop of Würzburg. The monks had charge of the cathedral (Salvatorminster) and the cathedral school. The latter gained considerable renown. Probably owing to laxity in observance of the rule, Bishop Burchard of Würzburg replaced the monks in 756 by canons who led a common life and were popularly styled Brothers of St. Kilian. The expelled monks, more than fifty in number, found a home at the Abbey of Neustadt on the Main, where Bishop Megingward, who had resigned the See of Würzburg, was abbot.

LINK, Klosterbuch der Diocese Würzburg, I (Würzburg, 1873), 102-9.

St. Andrew's Abbey (afterwards St. Burchard's) was founded by St. Burchard shortly after 718, and soon became famous for its monastic school. After a period of decline in the tenth century it was reformed by Abbot Philip of Rhins, 1016-33. The church and the monastery and placed Arnold, a monk of Hirsau, as abbot over it. On 14 October, 981, this bishop had transferred thither the body of St. Burchard, and from that time the monastery became known as St. Burchard's Abbey. Church and monastery having been destroyed by fire about 1030, Abbot Otto (in a Bull dated 4 February, 1164, changed the abbey church into a collegiate church, and permitted the former monks to remain as canons.


St. Stephen's Abbey, founded by Henry of Rothenthurm, Bishop of Würzburg, about 1013, for canons who followed the Rule of St. Chrodegang. In 1057 Bishop Adalbero replaced the canons by thirty Benedictine monks from Ansbach. After a short period of decline in the first half of the fifteenth century, the abbey joined the Bursefeld reform in 1429. After suffering another period of decline in the latter half of the sixteenth century, it continued in a flourishing condition until its secularization in 1803. Since then the abbey church and the monastery have been used as a Protestant parish church and school. The historian Ignaz Gropp (1695-1758) was a monk of St. Stephen's. He wrote the history of several Francian saints and monasteries, and edited "Collectio novissima scripturae sanctae et rerum Wirteburgiensium a seculo XVI hactenus gestarum." (4 vols., Frankfort and Würzburg, 1741-50.)


St. James's Abbey (St. Jakob zu den Schotten), founded as a Scotch monastery by Bishop Emrich of Würzburg about 1134. Its first abbot was Bl. Marcius (1130-53) who with a few other monks had come from the Scotch monastery at Ratisbon. In 1146 he went to Rome to obtain reliefs and indulgences for his monastery. He did in 1153, and has always been considered a saint. His feast is celebrated on 21 January. The monks at St. James's Abbey were of Scotch until 1097, when their number had dwindled down to one or two. The abbey was then given over to German monks, and in 1506 it was united to the Bursefeld Congregation. From 1506-16 the famous Johannes Trithemius (q. v.) was its abbot. In 1547 the whole monastery had died out, and its resources went to the Bishop of Würzburg. Upon the request of John Whyte, Abbot of the Scotch monastery at Ratisbon, it was again restored to the Scotch monks by Bishop Julius in 1557; and prospered for some time. Its last abbot, Patrick Hamilton, during 1595-1601, learned, lacked the qualities of a good ruler, and resigned and retired to London in 1763. From that time till its secularization in 1803 it was ruled by priors. At its secularization it numbered eight monks. The buildings are now used as a military hospital.

List of abbots: Marcius, 1130-53; Christian, 1153-79; Eugene, 1179-1207; Alexander, 1207-15; Teclan, 1215-17; Elia I, 1217-23; Celestine, 1233-34; Gerard, 1234-42; John I, 1242-53; John II, 1253-71; Maurice I, 1271-98; Noel, 1288-1306; Elia II, 1306-18; John III, 1318-35; Michael, 1335-41; Rynaldus, 1342; Philip I, 1342-61; Donaldis, 1361-7; d. 1385; Henry, 1379; Maurice II, 1387-88; Timothy, 1388; Inmar, 1390-1402; Rutger, 1409-17; Thomas I, 1417-37; Borrius, 1437-47; Alamanus, 1447-55; Maurice III, 1455-61; John IV, 1461-3; Otto, 1463-53; Thaddeus, 1465-74; David, 1474-83; Thomas II, 1483-91; Edmund, 1491-7; Philip II, 1497. These were followed by five German abbots: Kilian Crispus, 1504-6; Trithemius, 1506-16; Burchard, 1515-32; Richard Jani, 1535-42; Michael Stephan, 1542-7. Since its restoration by Scotch monks in 1595 the following were its abbots: Richard Irvin, 1595-8; John Whyte, at the same time Abbot of the Scotch monastery at Ratisbon, 1598-1602; Francis Hamilton, 1602-14; William Ogilby, 1615-35; Robert Forbes, 1636-7; Audomarus Asbon, 1638-61; Maurice Dixon, 1661-79; Bernard Maxwell, 1679-85; Maurice Irvin, 1685-93; Alexander Whyte, 1693-1701; Augustine Bruce, who ruled as prior during 1703-13, and as abbot during 1713-16; Maurice Strachen, 1716-37; Augustine Duffus de Fochaber, 1739-53; Patrick Hamilton, 1756-63.


MICHAEL OTT.

Wyatt, Théophile-Louis-Henri (in religion Dom Sébastien), Abbot of Citeaux and Abbot-General of the Order of Reformed Cistercians, b. at Bouchain, Department of Nord, France, 12 Oct., 1839; d. in Rome, 18 Aug., 1901. Of a pious and studious disposition, he made rapid progress in the usual branches of learning, under private tutors and at both the petits et grands séminaires of the Archdiocese of Cambrai. Feeling an attraction for both the clerical and military calling, he hesitated long and was for some time professor in the college at Toucoing, before making his final choice of a state of life. However, at the appeal of Pius IX, he put off the soutane for the pontifical uniform, serving in the pope's army from 1848, and rose to the rank of Major-General of the Forces of the Pope, and the rank of major. After the dissolution of the pontifical army, he served his native country during the Franco-Prussian War, receiving the medal of the Legion of Honour for bravery, particularly on the fields of Patay and Le Mans. His service completed, he had made all further military ambition to enter the Trappists of St. Mary of St. Leu, and within a few years attained the rank of prior. As prior, he was sent to Rome to complete his ecclesiastical studies, was ordained priest, 31 March, 1877, and finally made doctor in theology in 1880. Returning to his abbey, he was sent to found a monastery at Tilbourg, in Holland, whence he was recalled to fill the office of prior at the monastery of St. Marie du Mont, near Amiens. He was superior of this abbey. In 1887 the choice fell on him to succeed to the abbatial chair of Septfont and become vicar-
general of the congregation of Rance. He had long had the desire of seeing the three congregations united in one order, and it was principally due to him that this was effected in 1392. In recognition of this he was elected the first "General of the Order of the Reformed Cistercians of Our Lady of La Trappe".

After unifying efforts he succeeded in recovering possession of Citeaux, the cradle of the order, and making it anew the noble monastery, himself becoming its abbot, after resigning that of Septfons (1899). His deep learning and uneasing labours, as well as his tried fidelity, gave him great influence at the Roman Court, where both Pius IX and Leo XIII showed him constant signs of esteem and appreciation, particularly by assigning to him various important missions.


Edmond M. Obrecht.

Wyclif (Wycliffe, or Wyclif, etc.), John, writer and "reformer", b. probably at Hipswell near Richmond, in Yorkshire, 1324; d. at Lutterworth, Leicestershire, 31 Dec., 1384. His family is said to have come from Wycliffe, on the Tees, in the samecoounty. The traditional date of his birth is given as 1324, but some authorities put it earlier. Hardly anything is known of his early life, and his career at Oxford is obscured by the presence of at least one or two of the same name and probably of more. It is almost certain, however, that he was educated at Balliol College, and that lectures were preached in London at this time, "barking against the Church", and he refers to himself as "peculiaris regis clericus". The Good Parliament, however, with the help of the Black Prince, was able, in 1376, to drive John of Gaunt and his friends from power. A year later the death of the prince gave Lancaster his opportunity, and the son of the king took the control of the Government. Under these circumstances the attempt of the Archbishop of Canterbury and the Bishop of London to bring Wyclif to book was not likely to succeed. He appeared at St. Paul's escorted by his powerful friends, and the proceedings soon degenerated into a quartet between Lancaster and the Bishop of London, Wyclif's side, but the council broke up in confusion. The papal authority was next invoked against Wyclif, and a series of Bulls were issued from Rome. Nothing came of them, however; Oxford, on the whole, took Wyclif's part, and a council of doctors declared that the propositions attributed to him, though ill-sounding, were not erroneous. When Wyclif appeared, early in 1379, and was for a time accused by Wales and the London crowd interposed in his favour. The summons, however, led to the formulation of eighteen articles which give a fair account of Wyclif's teaching at this period. But before his next summons in 1381 his heresies, or heretical tendencies, had developed rapidly. The Great Schism may partially account for this, and since he was among the lessor of a party. It was about this time that he began to send out his "poor priests", men who, except quite at the beginning, were usually laymen, and to lay much more stress on the Bible and on preaching. In 1380 Wyclif took the momentous step of beginning to attack Transubstantiation. It was at Oxford that he did so, calling the bread the "baker's bread" and contending for the benefactors of a doctrine which came home to every Christian, and the reaction which followed the Peasant Revolt, lost Wyclif much of his popularity. In 1381 an Oxford council of doctors condemned his teaching on the Blessed Eucharist and a year later an ecclesiastical court at Blackfriars gave sentence against a series of twenty-two propositions. The Government was not against him. Westminster and Canterbury combined to put pressure on the still reluctant university author-

Old print from the Dorset Portrait
Wyclif's doctrines of lordship applied to temporal lords as well as to spiritual; but this logical step he never took; and he did not, therefore, contribute intentionally to the Peasant Revolt of 1381. Yet the assaults of so well known a man on church property must have encouraged the movement (of which there is a good deal of evidence), and the "poor priests", who were less closely connected with laymen of position and property, are sure to have gone further than their master in the communistic direction.

Wyclif's attack on the property of the monastic orders and of the Church would necessarily bring him before long into conflict with the ecclesiastical authorities, and he was sometimes threatened and attacked in the results of excommunication by maintaining that, as he put it, "no man can be excommunicated unless he first be excommunicated by himself" (viz., by sin), a statement which may be true of the effect of excommunication on the soul, but which cannot be applied to the external government of the Church.

The more upright and honest of the Church, he had attacked the pope in most unmeasured terms, he had begun to treat the Bible as the chief and almost the only test of orthodoxy, and to lay more and more stress on preaching. Yet he would have protested against an accusation of heresy. Great freedom was allowed to speculation in the schools, and there was not much uncertainty in matters of faith, and the exclusive use of Scripture as a standard of faith was comprehensible at a time when the allegiance of Christendom was being claimed by two popes. It must be added that Wyclif frequently inserted qualifying or explanatory clauses in his propositions, and that, in form at least, he would declare his real ideas for what they were, a position in which he was always placed. The Church movement in its earlier stages is remarkable for a readiness of conciliation. Wyclif's heretical position became, however, much more pronounced when he denied the doctrine of Transubstantiation. His own position is not at all clear or consistent, but it seems to approach the Lutheran "consubstantiation" of the Eucharist his metaphysical principle that annihilation is impossible. To attack so fundamental a doctrine tended to define the position of Wyclif and his followers. Henceforth they tend to become a people apart. The friars, with whom the "reformer" had once been on friendly terms, became their chief enemies, and the State turned against them.

Old-fashioned Protestant writers, who used to treat medieval heresy as a continuous witness to the truth, found in Wyclif a convenient link between the Albigenses and the sixteenth-century reformers, and the comparison is, perhaps, of interest. Like the heretics of the twelfth and thirteenth centuries, Wyclif started with an attack on clerical wealth; he then went on to undermine the whole feudal theory, for he held that the Church was an ancient and sacramental system, but unlike them he avoided those Manichean tendencies which threatened the most elementary moral laws. That madness had been exorcized by the great Scholastics. On the other hand, Wyclif resembled the Protestant Reformers in his insistence on the Bible as the rule of faith, in the importance attached to Bible evidence, and the fundamental doctrine. Like them, too, he looked for support to the laity and the civil state, and his conception of the kingly dignity would have satisfied even Henry VIII. The doctrine of justification by faith does not, however, occur in Wyclif's system. The English Lollards carried on but very imperfectly the Wyclifian thing. His real spiritual inheritor was John Hus, and it was through Bohemia, if at all, that he is directly connected with the Reformation.
A large number of Wyeth's Latin works have been edited and printed by the Wyeth Society. His English works have been edited by T. Arnold (Oxford, 1828), and by D. Matthew (Edinburgh, 1829), for the Early English Text Society. Many of the English tractsw, however, are certainly by his followers. Besides these works Wyeth was revised, even by contemporaries, to have translated the whole of the Bible, and two "Wyelhite" versions are in existence. Abbot Gasquet has disputed the genuineness of this authorship. The English Bible, "London, 1874"; is reckoned as the "early work of the English Bible, "London, 1874"; is reckoned as the "early work of the Bible is included in the canon of the Bible. Matthew F. D. Matthew has defended the traditional view (Eng. Hist. Rev., 1895). This, at any rate, is certain: that the Bible was familiar even to Laymen in the fourteenth century and that the whole of the New Testament at least could be read in translations. It is also clear that portions of the Scriptures were called "Wyelhite in the fourteenth century, and sometimes condemned as such, because a Wyelhite preface had been added to a perfectly orthodox translation.

For list of contemporary authorities, which are several numerous, see RASHALL in Dict. Nat. Bio., s. v. Wyeth; the most important, besides Wyeth's own works, is the Chronicon Anglor., ed. (1574) by Maundour Thompson, and the Fasciculi Zimarian, ed. by Shirley in R. S. See also Lechler, Johann von Wyeth (1874); SHERLEY, Preface to Fasciculi Zimarian; Matthew, Preface to English Works (the last two are valuable); ANGUS, Wyeth's Movements for Reform (London, 1874); Lechler, Fasciculi Zimarian, with the continuations of the movement; The Cambridge History of Eng. Lit., II, which contains an excellent chapter on the subject by WHITNEY. Of Catholic works the most considerable in STOVEN (1884), The Truth about John Wyeth. A more moderate treatment of Wyeth is given by BELLASHEM, WETZER, and WITTA in Kirchenleikon, s. v. Wyeth: we also especially touch upon the development of the movement, GARDNER, LOTTARD and the Reformation, I-II (London, 1998).

F. UGROOT.

Wyntoun, Andrew of, Scottish chronicler, b. (as we know from the internal evidence of his writings) in the reign of David II, about the middle of his fourteenth century. He is conjectured to have been related to Alan of Wyntoun, who married the heiress of Eglinton, and Winton. He became a canon of the priory of St. Andrews, and before 1395 was appointed prior of the ancient monastery of Lochleven, in Kinross-shire, which was a subject house of St. Andrews for upwards of four hundred years (see Lochleven). Times, in his "Critical Preface," he says out of the names of all the priors of St. Andrews contained several acts or public instruments of Wyntoun, as prior of Lochleven, from 1395 to 1413; but there is no evidence as to how long he continued in office after the latter year, or as to the date of his death. It was at the request of Sir John de Wemyss (ancestor of the Earls of Wemyss), whom he mentions as one of his intimate friends, that Wyntoun undertook to write his "Orygynale Crony kil of Scotland"), so entitled, as he himself explains, not because it was his own composition, but because it begins at the beginning of things, namely with the creation of angels. How long the compilation of the work took is uncertain, but the fact that Robert, Duke of Albany, is mentioned in it as dead proves the work is later than 1400. But more the fact that the author, while engaged in the latter part of it, reckoned himself already an old man, as appears from his preface to the ninth book, so that it is not probable that he lived long after its completion. The variations in the MS. show that it was frequently revised and corrected, in all probability by Wyntoun.

No printed edition of the Chronicle appeared until 1795, when it was edited from the Royal MS. in the British Museum, with a valuable critical introduction, by David MacPherson. Nearly one-third of the original was, however, omitted, and this was restored by Low in his edition published in 1872, in the "Historians of Scotland series. Wyntoun describes the eleven MSS. of the Chronicle known to exist, and the Scottish Text Society has since printed a new edition from the Cottonian and Wemyss MSS., with the text of the Royal MS., as Inscd, and in the "Historians of Scotland series. A considerable portion of the Chronicle, it must be noted, is the work of an unknown author, who sent it to Wyntoun, and it was incorporated by him into his own narrative. Both are written in the same easy-flowing, octosyllabic rhyming verse, and the work has therefore value from a poetical as well as from an historical standpoint. The authorship of Wyntoun will be in line with the critical spirit, displayed in his wrestlings with feigned genealogies"; but Æneas Makay does him more justice in pointing out that he understands the importance of chronology, and is, for the age in which he wrote, wonderfully accurate as to dates. His work has thus real value as the first attempt at scientific history writing in Scotland, and philologically it is not less important as having been written in the Scots vernacular, and not (like nearly all the works of contemporary men of learning) in a dead language. Regarded as a poet, Wyntoun can hardly take high rank, certainly not equal rank to his predecessor Barbour, the father of Scottish poetry. His narrative, in truth, though written in rhyme is mostly printed in a prose, but some of the scenes are vivid, and touched with the true spirit of poetry.


D. O. H. NUNBERAL.

WYOMING, the forty-fourth state admitted to the American Union, derives its name from the Delaware Indian word "Maughwawquina", signifying mountains with plains between. Itlies between 41° and 45° N. lat. and 27° and 31° long., west of Washington; it is bounded by Montana, South Dakota, Nebraska, Colorado, Utah, and Idaho. Its length from east to west is 355 miles and width from north to south, 276 miles. It includes an area of 97,883 square miles, a territorial equal to that of the two States of New York and Pennsylvania, or greater than all of the New England states combined.

I. PHYSICAL CHARACTERISTICS.—In general appearance the topography is mountainous with many ranges, long plains, and broad plateaux. The mountains have a general direction from north-west to south-east, but are not continuous across the state, presenting more often the appearance of broken or detached spurs. The main range of the Rocky Mountains entering from the south terminates in the Wind River Range and is snow-capped throughout the year, the elevation being from 6000 to 11,000 feet above sea level. Their ranges are: Bear Horn, Owl, Rattlesnake, Medicine Bow, Sierra Madre, Teton, Yellowstone, and the Black Hills extending into the state from South Dakota on the eastern border. The highest peak is Fremont's Peak in the Wind River Range, 13,790 feet. Other high points are Teton Peak, 13,090 feet, and Clouds Peak, 13,691

SEAL OF WYOMING
feet. Numerous rivers including the Yellowstone, Big Horn, Snake, Green, Cheyenne, Belle Fourche, and Powder have their headwaters within the state. The North Platte and Big Laramie enter the state from Colorado. None of these streams is navigable in a commercial sense, but their flow is utilized for irrigation and measured instances for the transportation of timber. There are several important lakes, including Yellowstone, Jackson, Shoshoni, Lewis, Madison, and Fremont. The state abounds in beautiful scenery. Great natural parks encircled by wooded slopes and majestic peaks, with numerous mountain streams, lakes, and waterfalls, form attractive land and in some instances are pleasant places for recreation. A law passed by Act of Congress as a public pleasure ground, has an area of 3575 square miles, and is mainly in Wyoming, extending slightly into Idaho and Montana. It represents a wonderland of geological phenomena, mineral springs, sprouting geysers, lakes, and woodlands. The streams of the state are well stocked with game fish; game animals, particularly elk, deer, and antelope, are plentiful in the unsettled mountain districts. The climate is dry, healthful, and invigorating with a maximum of sunshine, and while the temperature and annual rainfall vary in different localities according to the elevation and the influence of mountain chains, the summers are cool and the winters are not severe, the annual temperature being between 5 and 7 degrees. Winds prevail during portions of the winter and spring seasons, but cyclones and tornadoes are unknown. Owing to the dryness of the atmosphere, degrees of temperature do not express the extremes of heat and cold peculiar to lower and more humid localities.

Agriculture and Live Stock.—The soil of the plateau and bench lands is a light sandy loam, that of the valleys is of a black alluvial character, both showing remarkable fertility under irrigation and in meadow instances of small fruits and vegetables known to the temperate zones, the yields and quality being in some instances remarkable. A yield of 974 bushels of potatoes per acre in Johnson County, a yield of 132 bushels of oats produced on one acre in Sheridan County, and a yield of 854 tons of alfalfa per acre for three successive years in the County represents well-authenticated examples. It is estimated that 10,000,000 acres may be cultivated successfully by irrigation. Irrigation development has made rapid strides in recent years, and millions of dollars are expended by the United States Government and by private investors under the supervision of the state in the construction of canals and great storage reservoirs. In 1910, 76 irrigation projects were under construction, the state. Another 10,000,000 acres may be made productive by methods of soil mulch or "dry farming," a modern system of soil treatment that has produced good crop results in the semi-arid regions. The non-irrigated lands are being rapidly settled. The timbered area occupies about 10,000,000 acres and is the most extensive in the state. The state contains large reserves of timber in Government forest reserves, and the manufactures of lumber, railroad, and mine timbers is carried on in these reserves under concessions from the United States Government. The reserves are also used by stock men under lease for summer grazing. Most of the remaining territory of the state is admirably adapted to the grazing of stock. In their natural condition the prairie and foot hills are covered with a short succulent grass, furnishing excellent pasture for live stock. This grazing area comprises from 20,000,000 to 30,000,000 acres, and as it is used in connexion with agricultural lands guarantees the stability of the live-stock industry, which according to statistics for 1910 shows: cattle 1,467,417 head, valuation $13,024,349; hogs, 2,256,311 head, valuation $19,895,643.50; horses, 119,576 head, valuation $5,150,795; swine 15,253 head, valuation $73,476; miles and asses 1,862 head, valuation $114,500. The wool product of 1910 had an approximate valuation of $8,000,000.

Transportation and Communication.—There are thirteen separate railroads in the state, with a mileage of 2200, in operation by the Union Pacific, Burlington, Northwestern, Colorado and Southern, Oregon, Short Line, Saratoga and Encampment, Hahn's Peak, Colorado and Wyoming, and allied companies; twenty-nine telephone companies, chief among them being the Mountain States Telegraph and Telephone system, with lines aggregating 384, the three telegraph companies, with lines centering at 2391 miles. Nearly all line are in operation between points in the interior, and nearly every rural community is served by a free delivery of mail matter.

Manufactures.—The manufacturing interests include lumber, and timber products, saddles and harness, tobacco, boots and shoes, flour and gist, line, cement, brick, malt, and is used there for heating and lighting. Gold, copper, and asbesites mines have been opened, but reliable statistics as to the amount and value of their product have not been compiled.

IV. Education.—Public education is provided by a system of graded public schools, supported by a tax levied upon property within each district, and a per capita tax on the number of pupils, of the annual interest income from the permanent school funds and rentals from school lands. High schools are established by the districts in all of the larger towns; under a
special law two or more districts are enabled to unite in the formation of a high school district by an affirmative vote of qualified electors on the question, and thereby maintain a high school. This plan makes it possible for a number of districts in sparsely settled counties to combine their resources in the establishment of a high school which is supported by a special tax. School attendance by children between the ages of six and fifteen years in the compulsory and more or less free character, or in case of truancy or parental neglect in the matter of school attendance. In 1910 there were 1109 teachers employed in the state, and the total enrolment of pupils was 21,584. The district tax revenues for that year were $739,668.88 and the earnings and income from 3,458,999 acres of school land was $10,167,779.96. The average attendance per district white is derived from a percentage of the receipts from government land sales and the income from forest reserves paid to the state by direction of Congress. The state university is situated at Laramie, and includes a graduate school, colleges of liberal arts, agriculture, and engineering; a normal school and departments of drama, commerce, economics, and languages. An extension is also maintained. The number of professors employed is 45, and 307 students were reported in attendance in 1910. The institution is supported by state tax, a land income fund, and certain annual donations made by the government pursuant to Acts of Congress for the promotion of instruction in agriculture and the mechanical arts. The principal educational institution (Cheyenne school), was established in 1856 by the Sisters of the Holy Child Jesus at a cost of $50,000. This institution has passed through the vicissitudes of early pioneering and grown to a prosperous condition, the average attendance being about 200. Jesuit Fathers established a mission school for Indian boys near the same location, and Catholic sisters also conduct a mission school for Indian girls on the Shoshoni Reservation.

V. STATE INSTITUTIONS.—Indigent poor are cared for and supported by the counties of their residence. The State maintains: a hospital for the insane at Evanston; a home for feeble-minded and epileptic persons at Lander; and an institution for blind, deaf, and dumb persons at Casper; a soldiers' and sailors' home at Buffalo; and general state hospitals at Rock Springs, Sheridan, and Casper. A state sanitarium is provided at Thermopolis, where a square mile of land surrounding mineral springs of great medicinal value has been granted to the state by the United States Government. The site of a reformatory at Rawlins, and an appropriation has been made for a reformatory to be located hereafter by a vote of the people. There are laws providing for the incorporation of charitable, educational, and religious societies, including cemetery associations; and charitable bequests are not forbidden by statute.

VI. GENERAL LEGISLATION.—Freedom in the exercise of religion and worship is guaranteed to every person by the constitution, with the sole qualification that the liberty of conscience thus secured shall not excite licentiousness, nor justify practices inconsistent with the peace and safety of the state. This qualification was undoubtedly inserted to prevent the practice of polygamy as the possible incident to Mormon settlement in the state. The disturbance of religious worship is made punishable as a misdemeanor. Sunday observance prevails generally throughout the state, and places of business with a few exceptions are required to be closed on Sunday. The first day of January, twelfth and twenty-second days of February, thirtieth day of May, and the date appointed by the president as the annual Thanksgiving Day, twenty-fifth of December, dates upon which general elections are held, and Arbor Day are declared holidays by statute; and if a legal holiday falls on Sunday the following Tuesday shall be the holiday. The use of profane or obscene language is punishable as a misdemeanour. A statutory form of oath is prescribed, concluding with the words "So help me God", and persons having conscientious scruples against taking an oath may affirm under the pains and penalties of perjury. The seal of confession and privilege of holy orders is incorporeal for purposes of administration. Property used exclusively for religious worship, church parsonages, and all denominational school property are exempt from taxation. Ministers of the church of all denominations are exempt from jury service. The marriage ceremony may be performed by any person licensed to perform marriage ceremony, and the license may be obtained in any county. The Oklahoma, the promulgation of divorce is forbidden. If there be children, one half of the property of the deceased goes to the survivor if there be children and one half to the children collectively. If there be no children, nor descendants of any child, three-fourths of the estate goes to the survivor. If there be no children nor descendants of any child, the estate does not exceed $10,000, the whole of it goes to the survivor. Except as above, the estate of an intestate descends to his children surviving and the descendants of his children who are dead. If there be no children nor their descendants, then to his father, mother, brothers, and sisters, and to the children of any child who dies without issue, and to the husband or wife of the latter. If there be no children nor their descendants, nor father, mother, brothers, sisters, nor descendants of them, then to the grandfather, grandmother, uncles, aunts, and their descendants. The homestead of a householder who is the head of a family, or any resident of the state who has attained the age of sixty years, is exempt to the value of $1,500. If a homestead exempt from execution, the proceeds of any debt contracted or civil obligation incurred other than taxes, purchase money, or improvements so long as it is occupied by the owner or his or her family. And the exemption inures for the benefit of the widow or minor children. If the owner be married the homestead can be alienated only by the joint consent of the husband and wife. The phrase "a homestead" in the Bible, a burial lot, and $500 worth of personal property are likewise exempt to any person entitled to a homestead exemption. One half of the earnings of a debtor for his personal services, rendered at any time within sixty days next preceding a levy of execution or attachment, is exempt when it is necessary to apply the earnings for the support of debtor's family residing within the state and supported in whole or in part by his
labours. A day's labour in mines and in works for the reduction of ore is limited to eight hours, except in cases of emergency. The sale and consumption of liquors is licensed only in incorporated cities and towns.

VII. Government.—The state is governed under its first constitution adopted in November, 1889. Amendments to the constitution may be proposed by resolution of the legislature and submitted to a vote of the people and if approved by a majority of the electors become a part of the constitution. Suffrage is conferred upon both men and women. The principle of woman suffrage was incorporated in the act organizing the territory, and was carried into the state constitution. Women rarely seek to hold office, and are disqualified for jury service. On local issues the vote of women is generally cast on the side of morality and home duties in support of the state policy and legislation no unusual results are traceable to woman suffrage. The right to vote at general elections is enjoyed by all citizens of the United States who have attained the age of 21 years, are able to read the constitution, and have resided in the state one year, and in the county sixty days immediately preceding the election. Persons convicted of infamous crimes. General elections are held biennially in even numbered years, the first Tuesday after the first Monday in November, and newly-elected officers assume their duties on the first Monday in the following January. The governor, secretary of state, treasurer, auditor, and superintendent of public instruction have four-year terms, and all other state officers are elective. The legislature consists of a senate and a house of representatives, and meets biennially in odd numbered years, on the second Tuesday in January, its session being limited to forty days. Each branch elects a chaplain, who opens the session and each day's proceedings with prayer. The administration of justice is vested in supreme, district, and municipal courts. The supreme court consists of three justices elected by the state at large for a term of eight years. The supreme court has general appellate jurisdiction of causes tried in the district courts. The district courts have general original jurisdiction civil and criminal, except for appeals from the appellate jurisdiction of cases arising in justice courts, and causes made appealable from administrative boards. Judges of district courts are elected by districts for terms of six years.

VIII. Religious Factors.—The state consists of one diocese with its see at Cheyenne. The Catholic Church is established (1810) at about 12,000; churches and missions with resident pastors, 18; missions with Indian missions, 14; priests, 23. The dissemination of Catholic doctrine in this region began with the visits of French fur-traders and trappers during the first half of the eighteenth century, but there is evidence that Catholic missions were conducted among the native tribes prior to that date by Catholic missionaries of the Jesuit order. Father Pierre-Jean De Smet, S.J., arrived in New York with an expedition of the American Fur Company in 1810, and his mission work among the Indians and scattered white settlements during the preceding fifteen years forms an important chapter in the history of the Northwest. Fathers P. De Vos, J. J. Hext and Horsens, and Zenabarte, Jesuit, and Men- gen, Franciscan, were among the early missionaries. In 1820-21, Wyoming formed a part of the vicariate of the Indian territory of the Rocky Mountains which had Rt. Rev. John B. Migeon as vicar Apostolic. In 1857 it comprised a part of the Vicariate of Nebraska and so remained until 1883, when Wyoming became a part of the Diocese of Omaha. It was erected in 1889. De Dioces of Cheyenne, 9 August, 1887, and the first bishop, Rt. Rev. Maurice Burke, was consecrated on 28 Oct., 1887. He was transferred to St. Joseph, Missouri, in 1893, and succeeded by Rt. Rev. Thomas Loughnane, whose death occurred on 15 Dec., 1901. Rt. Rev. James J. Keane, the third bishop of the diocese, was consecrated on 28 Oct., 1902. In 1906 the diocese was made Archbishop of Dubuque. His administration was attended by much progress in church interests. The fourth bishop is Rt. Rev. Patrick A. McGovern, appointed on 18 January, 1912, and consecrated on 11 April following. A new cathedral and bishop's residence have been erected at Cheyenne. The spiritual needs of the people have been met in frequent lecture tours to the faithful in the older communities of the state; and they have given aid by contributions to a loan fund plan, whereby numerous mission church buildings have been provided in new settlements and outlying communities. Colonization has been encouraged and the pastoral growth of the Church is in keeping with the rapid settlement and material advancement of the state.

IX. History.—While there is some evidence that the early Spanish made expeditions into Wyoming, no written accounts of their expeditions have been found. The first authentic record of exploration by white men in Wyoming is the expedition of Sefor de Ulloa, who discovered the Yellowstone while in charge of an expedition in the interest of the French Canadian fur trade in 1753.

John Colter, a member of the Lewis and Clark expedition, was the first American to enter Wyoming. He discovered Yellowstone Park and explored the Big Horn and Fremont Country in 1806.

General John C. Fremont explored the central portion of the state, discovered the South Pass and followed the Overland Trail in 1842. Indian depredations incident to the California movement in 1849 induced the Government to establish a number of army posts along the Platte River, among them Fort Steele, Fort Fetterman, and Fort Laramie, the latter being an old fur-trading post first established in 1834. The Union Pacific Railroad entered Wyoming in 1867. During the first few years Indian warfare, great herds of cattle gathered in from Texas comprised the chief industry until the early nineteenth century. A large herd commenced to disband and an era of ranch settlement began.

The State of Wyoming is carved out of territory obtained from four principal annexations comprising the main land west of the Mississippi River, viz.: the Louisiana purchase (1803); the Oregon Country by discovery, settlement, and treaty (1825, 1850, 1862, 1867, and 1864), the Texas annexation (1845); and the Mexican Cession (1868). Its title interests bear the impress of successive periods of purchase, exploration, discovery, settlement, and conquest. It has been turned into the following named territories: Louisiana, 1803; Minnesota, 1849; Iowa, Wisconsin, 1854, 1855, 1857, 1860, 1862; Washington, 1853; Dakota, 1862; Idaho, 1863; Montana, 1864. Wyoming was organized as a territory in 1868, it was admitted as a state, 10 July, 1890.
Xainenctange, Anne de, Venerable, foundress of the Society of the Sisters of St. Ursula of the Blessed Virgin. b. at Dijon, 21 November, 1567; d. at Dôle, 8 June, 1621. She was the daughter of Jean de Xainenctange, councillor in the Dijon Parliament, and of Lady Marguerite Collard, both of noble birth and virtuous life. From a window of the Hotel Xainenctange, Anne was able to see the Jesuit College and the good work carried on by the Fathers; at Mass in their church, she was edified by seeing the novices receiving Holy Communion. Hence the idea of her future work, that of educating girls. She considered such an occupation fitting for religious women, who might thus unite the active with the contemplative life. To found an unbroken order of women, to open public schools for girls, "where education should be given, not sold", were the new ideas to which the prejudices of that time, as well as the blind love of her parents, were profoundly opposed. With the help of heaven, often miraculous, under the guidance of the Jesuit Fathers de Villars and Gondel, she overcame all obstacles and succeeded. On 16 June, 1606, with Claudine de Boisset and another companion she opened her first convent at Dôle in Franche-Comté (then Spanish territory). The company was founded with "Our Lady as general, St. Ursula as lieutenant", and the Rule of St. Ignatius as the basis of perfection. For fifteen years Anne was a living model of all religious virtues, in front and behind her, to the glory of God and the church. The cause was afterwards re-established, and Anne de Xainenctange was declared Venerable on 24 Nov., 1900.

BIFRET, La Vie... d'Anne de Xainenctange (1825); ORNET, La vie de la Vénérable et dévouée A. de X.; MOYRAT, La Vie et les vertus d'A. de X.; CROZE, Vie d'A. de X. (1891); ARNOUX, Vie de la Vén. A. de X. (1758); MOYRAT, La Vie A. de X. (1892).

Mother Hélène Marie.

Xaverian Brothers (Congregation of the Brothers of St. Francis Xavier), an institute of laymen, founded under episcopal approbation by Theodore James Ryken, in Belgium, in the year 1839. To obtain the views of American prelates as to the merits of his project to establish a teaching congregation, he came to America (1837), and received approval from seven bishops, who gave him testimonial letters. Returning to Europe, he laid his plan before Mar Bussens, Bishop of Bruges, who granted his sanction on condition that Ryken should first make a year's novitiate under the Redemptorists at St-Trond. After completing the novitiate Ryken established his congregation at Bruges. From the improved training and difficult labor it endured the new institute was slow in its second year, 1840, the brotherhood consisted of three members. In the following year the generosity of a banker of Bruges, Dujardin, enabled the community to purchase the property known as "Het Wallete" from the man that surrounded it, and here the brothers established their mother-house. An unknown benefactor also left a considerable sum of money with the request that it be devoted to helping missionary work. The words of Salusti, "Concordia regis pax non crescit", were adopted by the brothers as their motto. A boys' sodality was opened at Het Wallete, followed shortly by a primary school in the same place; the work of education was taken up at the Church of Notre-Dame, and some attention was given to the training of deaf-mutes. The brothers' first grammar school was opened at Bruges (1844) and in the following year a second school of the same rank was established there. Already the progressive character of the youthful institute was shown by its sending several members to St-Trond Normal School for higher professional training. In 1846 the brothers were called to England, and a school was begun at Bury, Lancashire, but in 1856 the community removed to Manchester. It was at Manchester that the brothers popularized the May devotions, and promoted the wearing of the scapular of Mount Carmel.

On 10 July, 1854, the founder sailed from Havre to take the direction of a school in Louisville, Kentucky, at the invitation of Bishop Martin J. Spalding, who had long desired the Xaverians to come to the United States. The pioneers were Brothers Paul, Hubert, Stanislaus, Stephen, and Bernardine. The Xaverians took charge of several parochial schools there, and finally (1864) opened an institution under their own auspices, which was in the interests of St. Xavier's College and had an attendance of five hundred students in 1910. When Bishop Spalding became Archbishop of Baltimore (1864), he invited the congregation to conduct St. Mary's Industrial School for Boys. The Xaverians decided to make Baltimore the centre of their activities in the United States, and they purchased a site just beyond the western limits of the city, where in 1876 a novitiate for the United States was opened. The first general chapter was held at Bruges (1869); meanwhile the brothers were extending their work in England. They had established a house for novices at Hammersmith (1861), near the Normal Training College, in order that the young men might follow a normal course. Two years later this mission was accepted. The Duchesse of Leeds, an American of the Caton family of Maryland, had just founded an orphanage at Hastings, Sussex, and the Xaverians were asked to take charge. By a coincidence, the land on which St. Mary's Industrial School, Baltimore, stands is known as the Duchess of Leeds estate. The foundation at Hastings was removed to Mayfield, and was gradually diverted from its original plan as an orphanage, and became a successful boarding school, which has at present several fine buildings. The main structure, Gothic in its features, was designed by Pugin. Clapham College, adjoining Clapham Common, London, has developed from a small beginning made in the early sixties, to an influential figure among English Catholic colleges. It is a centre for the Oxford local examinations. The Catholic Collegiate Institute, as the brothers' principal school at Manchester is called, was removed to an attractive site at Victoria Park, in the suburbs of that city, in 1905. The following year a new school was opened. Since 1875 England has formed one of the three provinces among English Xaverian institutes; America and Belgium being the other two. In Belgium the brothers founded, in connexion with the mother-house, a
The Xaverian congregation has its greatest gains in the American province (1911) numbers 1276, comprising 19 scholastics, 12 novices, and 20 aspirants. The Xaverian missions in the United States include five colleges, 6 academies, 5 parochial schools, 6 industrial schools, and 4 homes for girls. At Baltimore, Maryland, founded St. Joseph's College, adjoining the novitiate. In the Archdiocese of Boston, which the congregation entered in 1882, it conducts schools at Lowell, Lawrence, Somerville, East Boston, Danvers, and Newton Highlands. Other schools in Massachusetts are at Worcester, and Hilybury. At Manchester, New Hampshire, and at New River, Connecticut, are Xaverian missions also. The Diocese of Richmond has a number of institutions under the care of the brothers—two schools at Rich-

Since its foundation the institute has had three superiors-general: the founder, Brother Francis, who resigned in 1890; Brother Vincent (1890-96); and from 1896, Brother John Chrysostom. The American province has had three provincials: Brother Alexius, from 1890 to 1904; Brother Isidore, from 1904 to 1915; and Brother Isidore, chosen in 1917. The entire congregation is under the jurisdiction of the Bishop of Brussels; and it is governed by its constitution and by a rule similar to that practised by other religious societies of laymen, having simple vows. The constitution of the society provides that all its members shall remain a lifetime a member of the congregation. The members are to bind themselves by the three vows of religion and to dedicate themselves to the instruction of youth, in any country to which they may be sent, and in which they may live according to the spirit of their congregation. Its members are not restricted to teaching elementary branches. Candidates for membership are admitted as postulants for three months if they have attained their sixteenth year; younger applicants are rated as aspirants, and their education and training are provided for until they are old enough to become postulants. After the postulant completes his term he begins, he is deemed a satisfactory subject, a novitate of two years. Then the three vows are taken. These vows are: to observe the poverty, obedience, and chaste.

Ximénes, Didacus, a Spanish Dominican of the sixteenth century, noted as a theologian, philosopher, and astronomer; d. 1560. He took his licentiate in law at Salamanca, and there, before Christmas, 1543, received the habit of the Order of Preachers from the hands of Dominic Soto, then prior of the Dominican convent at Salamanca. The vocation of Ximenes to the religious state seemed miraculous; for, while rector of the College of Cuenca at Salamanca, the king came to esteem him so highly that he was about to honour him with judicial dignity when, all unexpectedly, Ximenes was summoned to the Dominican convent by an unknown priest of the same order who predicted that in a short time he would give up the practice of law for the religious life in the Order of Preachers. Although this prediction was received with laughter, it was soon verified. Ximenes obtained the degree of Bachelor (in the Dominican sense) in his province, and on II April, 1559, was chosen successor to Bartholomew Cavanza, Archbishop of Toledo, and by him sent to Segobria with special letters to the vicar and definitor of the provincial chapter gathered there, to dissuade the members of the chapter from re-electing Melchor Cuno as provincial. His efforts, however, were fruitless. Chief among Ximenes's works are: "Caendarium, sive Ordinum variorum Ordinis Preclitorum" (Salamanca, 1563; Antwerp, 1566); "De eruditione religiosorum", in Spanish.

Chas. J. Callan.

Ximénes de Cisneros, Francisco (sometimes spelled JIMÉNEZ), Franciscan, cardinal, and Primate of Spain, b. at Torrelaguna in New Castle, 1430; d. at Rou, near Valldalid, 1517. He was educated at Alcalá and Salamanca and, having graduated in canon and civil law, went to Rome in 1459 where he practised for some years as a consistorial advocate. Having attracted the notice of Sixtus IV, that pope promised him the first vacant benefice in his native province. This proved to be that of Ubeda, which was conferred upon him by Cardinal Cisneros, Archbishop of Seville. In 1491 the pope, after the death of the Bishop of Segobria, offered the see to one of his own followers. Ximénes asserted his claim to it and for doing so was imprisoned by the archbishop, first at Ubeda and afterwards in the fortress of Santorena. He released in 1498, after six years' confinement, and, transferring to the Diocese of Sigüenza, became grand vicar to Cardinal González, the bishop of that see. In 1494 he signed this office to become a Franciscan of the Observant Congregation in the Friary of St. John at Toledo. From there, after his profession, he was sent to Salzeda, where he was later elected guardian. In 1492, on the recommendation of Cardinal Mendoza, Archbishop of Toledo, he was appointed confessor to Queen Isabella, which post he accepted on condition that he might still live in his monastery.
and follow the religious life, only appearing at Court when sent for. About the same time he was elected provincial of his order in Castile, which office he held for three years. In 1495 he was chosen to succeed Mendoza as Archbishop of Toledo, to which post the chanceryship of Castile had been joined by Ferdinand and Isabella. Ximénez refused the dignity out of humility, and persisted in his refusal for six months, only consenting at length to accept the position in obedience to the express command of the pope. As archbishop he continued to live as a simple Franciscan, devoting a large portion of his vast revenues to the poor and the ransom of captives. This mode of life was misunderstood by many, and, in consequence, he was placed by that reached Alexander VI, that pontiff reprimanded him for neglecting the external splendour that belonged to his rank; but Ximénez would only consent to wear the episcopal dress in such a way that his friar's habit underneath could be observed. He had an ambulatory in an endeavour to reform the Franciscans and canons of Toledo. He obliged his own religious brethren to observe the rule against the holding of property, and many friars left Spain in consequence. As chancellor he was obliged to take a prominent part in the affairs of the State, where his prudence and wisdom were of great value to his cothereligion of the kingdom and guardian of Juana, Philip's widow, who had lost her reason. In the following year Ferdinand became regent of Castile, and one of his first acts was to procure from Julius II the cardinal's hat for Ximénez, who was at the same time named Grand Inquisitor of Castile and León. The establishment of the Inquisition in Spain has been wrongly attributed to him; it had been in existence fully ten years before his first appearance at Court. As grand inquisitor he initiated several reforms in its working and used every endeavour to reduce the number of cases reserved for its tribunal. He carefully watched the various offices of the Inquisition; he did not seek to abuse their power by undue violence or oppression, and he rearranged and curtailed the limits of their jurisdiction. He protected scholars and professors from the examination and supervision of the Inquisitors, and issued beneficent regulations regarding the instruction and conduct of new converts, so as to guard them against superstition and blasphemy. At the Council of Trent some years later, the pope took occasion to praise his work, and accompanied by two canons of his cathedral, Ximénez himself led the army. Inspired by his example and exertions, the Spanish forces took the city of Oran by assault. In his untiring zeal for the propagation of the Faith, Ximénez endeavoured to make every religious one a missionary. The Moors were liberated, and several mosques turned into Christian churches. On his return to Spain the cardinal was received as a conquering hero both at Alcalá and Toledo. About this time a serious rupture occurred in the relations between France and the Holy See, owing to the growing power of Louis XII, which Julius II feared might endanger the authority of the Holy See. For this ingratitude on the part of Julius, Louis vowed to avenge himself. He accused him of having disturbed the peace of Europe, of having obtained the papacy by means of simony, and of having failed to keep his promise to convocate a general council of the Church. Julius determined to free Italy of the French and appealed to Ferdinand for help against Louis. By the advice of Ximénez Ferdinand agreed to suspend operations in Africa and to send his forces to Italy. The armistice signed at Olus in 1512 the French had been driven out of Italy. The schismatic Synod of Pisa was opened on 1 Nov., 1511, seven cardinals and about twenty bishops being present. The clergy of Pisa refused to have anything to do with it, as Julius had threatened them with excommunication if they did. The assembled prelates prefixed their names to a blank paper, and sent it to Milan, so as to be under the protection of France. There they declared the pope deposed. Meanwhile, Julius, whose ill health had caused delay, summoned the Fifth General Council of the Lateran to meet at Easter,
XYSTUS

1512, at the same time pronouncing the Synod of Pisa and Milan to be null and void. Ximénez supported the pope throughout this affair, and his attitude doubtless went far towards preserving the unity of the Church in Spain. He also took an active part in procuring the publication of the Bull convening the council.

Ferdinand died in 1516, having nominated Ximénez to the regency pending the arrival of Charles V from Flanders. Adrian, dean of Louvain, also claimed his appointment on the authority of a document previously signed by Charles. The jurists who were consulted decided in favour of Ximénez, but he magnanimously proposed that he and Adrian should act jointly until further instructions should be received from Charles. Suspecting that the cardinal would be more acceptable to the Spanish people than a foreigner like Adrian, Charles confirmed Ximénez in the regency, whilst Adrian was conselled with the Bishopric of Tortosa and the post of Grand Inquisitor of Aragon. The important position of regent gave full scope to the cardinal's powers of administration and his solicitude for the peace and security of the kingdom. Jealousy and intrigues amongst the grandees, detrimental to order in the state, caused him to transfer the seat of government from Guadalajara to Madrid, as being more central, and his choice of a capital was confirmed by subsequent sovereigns. Whilst acting as regent he greatly improved the condition of both army and navy, and he forced several rebellious cities and individuals to acknowledge his authority as Charles's representative. He initiated a new system of taxation and brought about various other internal reforms. His diplomacy successfully prevented a proposed alliance between France and Portugal which would have been detrimental to Castile, and when Jean d'Albret, the exiled king of Navarre, endeavoured to recover hislost kingdom, Ximénez joined forces with Francis I of France and defeated him. Both as regent during the absence of Charles and protector as guardian of Queen Juana, his wisdom and rectitude as well as his strength of character did much towards maintaining the integrity of the Spanish Throne. He took a prominent part in the efforts made for the spiritual welfare of the Spanish possessions in America and organized a band of missionaries for the evangelization of the New World. Columbus had proved himself unfit to govern the newly-acquired territory by treating the conquered Indians as slaves, and this method of action called forth the severest censure from Ximénez. After he became regent further information of slavery reached Spain, and he took strong measures to repress it. He drew up a code of instructions for the well-being of the natives and used every effort to shield them from oppression and convert them to the Christian Faith.

Broken health and advancing age at length necessitated his retirement from public life, and his end is said to have been hastened by the ingratitude of Charles V for his many services to Spain. He was eighty-one when he died, and he was buried with great honours at Alcalá. Efforts were subsequently made for his canonization, but without result, though he has been honoured as a saint in many parts of Spain. The greater part of his wealth he left to his beloved University of Alcalá. His character, which has been much misunderstood, was remarkable for its great versatility. He was as much a soldier as a priest, as is shown by the share he took in the conquest of Oran. In his public life he was sternly conscientious, and fearless of the consequences to himself. In the performance of what he thought to be his duty, whilst in private he carried his austerities and mortifications so far as to endanger his health. In morals he was above reproach and most exact in all the observances of his religious state.

(See also ALCALÁ, UNIVERSITY OF; POLYGLOT BIBLES.)

The earliest lives of Ximénez, on which almost all others have been based, are those of Gómez (Alcalá, 1540); ROBLES (Toledo, 1691); and QUINTAVELLA (Palermo, 1631). Of the later ones the following deserve mention: FLECHIER, Histoire du Cardinal Ximénez (Paris, 1703); BARRETT, Life of Cardinal Ximénez (London, 1833); REPELE, Der Cardinal Ximénez (Tubingen, 1841); DALTON (London, 1841). Further information may be found in: WAUGH, Annales minores, XV (Rome, 1736); IBEN, Script. ad. min. (Rome, 1856); JAMES, Lives of Eminent Foreign Statesmen, I (London, 1842); ROBERTSON, History of Charles V (London, 1860); PRUSCOTT, History of the Reign of Ferdinand and Isabella (London, 1849), but in reading the last-mentioned two, allowance must be made for their Protestant prejudices.

G. CYPRIAN ALSTON.

Xystus. See SEXTUS.
Y

Yakima. See JEROWAH.

Yakima Indians, a Shahaptian tribe formerly dwelling on the banks of the Columbia, the Wenat
ehee, and northern branches of the Yakima (Ya-ki-ma, runaway) Rivers, in the east of Washington. They
called themselves Waptahlmin, "people-of-the-narrows", or Pakintlema, "people of the gap", from the
situation of their village near Union Gap on the Yakima River. They were visited in 1810 by Lewis and Clark, who
called them Cutsahlmin. By the treaty of 1855 they with thirteen other tribes gave up the
territory from the Cascade Mountains to the Snake and Palus Rivers, and from Lake Chelan to the Columbia,
and were to be formed into one band on the Yakima reservation under Kamaulakan, a Yakima chief.

Breeding, hunting, and fishing were their chief occupations, and the plan was not executed till 1859; even then some of the Palus Indians never came to the reservation. Since then the term
Yakima has been frequently applied to all the Indians who observed the treaty arrangements. In 1909
there were about 1500 Indians on the reservation, comparatively few belonging to the original tribe. The Yakima probably followed the main custom of the Shahaptian tribes; they fed on salmon, roots, and berries; carried on commerce between the west of the Cascades and the Eastern Rocky Mountains; and
frequently crossed the mountains to hunt the buffalo. They lived in skin tipis and mat-covered dwellings. At present they engage in agriculture and stock-breeding, and are self-supporting. Almost all of
them are Catholics, having been converted by the Jesuit pioneer missionaries in the North-West.


A. A. MACERLEAN.

Yamasee Indians, a tribe of Muskogean stock, mentioned frequently in the history of South Caro-
lna, residing formerly near the Savannah River and in Florida. The Spanish missionaries under Fray
Antonio Sedeno began to labour among them about 1570, and little trouble arose until a rebellion of the
Yamasee was provoked by an attempt of the Spanish civil authorities to send some of them to the West
Indies to labour. Many of the Indians fled to English territory in South Carolina and settled there. In
1715 the extortion and cruelty of the English traders drove them to take up arms, and a general massacre of white settlers took place. Eventually, the Indians were defeated at Salkehatchen by
Governor Craven and driven back into Florida, where they held themselves with the Spaniards. In
1727 the English destroyed their village near St. Augustine and massacred most of them. They were
finally incorporated with the Seminole and Hitchiti, and, though a small body still preserved the name in
1812, they have now disappeared. A Yamasee gram-
march and catechism were compiled by Domingo Biez, one of Fray Nichol's fellow missionaries. It seems,

A. A. MACERLEAN.

Yaqi Indians, a tribe of Calhita stock, formerly dwelling near the Rio Yaqi, and now dispersed
throughout Sonora in Mexico. It is the only Indian tribe of Yaqi Nichol's adhering continuously to the
white race and has not been entirely subdued. They are first mentioned by Guzmán in his description of
the expedition in 1531. In 1610 they made a treaty with the Spaniards and Catholic missions were at
once started among them. They were then expert agriculturists, and manufactured cotton goods. They
attacked the Spaniards in 1740, owing to the settlers interfering with their missionaries, and since then they have frequently rebelled, the latest rising being in 1901. In 1907 the Mexican Government made an attempt to
weaken the power of the hostile element by deporting several thousand Yaqi to Yucatán and Tehuantepec.
The tribe now numbers about 25,000. The native dwellings, some of which are still used, were generally
constructed of adobe and reeds, with flat roof of grass and clay. Many of the Yaqi now labour in the Sonora mines; others manufacture palm leaf hats and mats and reed baskets. There are no secret soci-
eties and little organization in the tribe. Formerly they were accustomed to exchange wives, but now
most of the Yaqi have been converted to Catholicism. Bancker, North American States (1838); Houen in Handbook of American Indians, II (Washington, 1910), s. v.; Allorge, Histoire de Compañia de la Nuestra Señora de los Angeles en Perú, (Paris, 1906), 519-55.

A. A. MACERLEAN.

Yaxley, Richard, Venerable. See Nichols, George, Venerable.

Yazoo Indians, a small tribe formerly living on the lower course of Yazoo River, Mississippi, in close
connexion with several other tribes, the most important of which was the Tonica. Nothing is definitely known concerning their language, but it seems to have been akin to that of the Tonica, although not the same. In 1699 Father Antonie Davion, of the Quebec Seminary of Foreign Missions, established a mission among the Tonica, giving attention also to the other
allied tribes. The Yazoo, however, like the Chickasaw were under the influence of the English traders from Carolina, and in 1702 aided the Koroa in the murder of Father Nicholas Foucault and three French companions while asleep; as a result Father Davion was temporarily withdrawn. In 1718 the French established near the village a fort (St. Pierre) to command the river. In 1722 the young Jesuit Father Jean Rouel undertook the Yazoo mission, in the neighbourhood of the French post. Here he re-
mained until the outbreak of the Natchez war in 1729, when the Yazoo and Koroa joined sides with the
Natchez. On 28 November the Natchez suddenly at-
tacked the French garrison in their country (Natchez, Miss.), slaughtering several hundred persons, includ-
ing the Jesuit Father Paul Du Poissson, and carrying off most of the women and children. On learning of
the event the Yazoo and Koroa, on 11 December, 1729, waylaid and killed Father Rouel near his cabin
together with his negro servant, who attempted to defend him, and the next day attacked the neigh-
boring post, killing the whole garrison. Father Rouel's body was recovered, and a large woman finally persuaded the Indians to give it burial. His bell and some books were afterwards recovered and restored by the Quapaw. The Yazoo shared in the destruction of the Natchez, the remnant fleeing to the Chickasaw and apparently being absorbed finally by the Choctaw.

In general culture they seemed to have differed little from the Tonica, to whom, however, they appear to have been inferior. They buried in the ground,
throwing lighted torches into the grave with the corpse and wailing nightly at the spot for several months. They believed in a good and a bad spirit, but prayed only to the bad spirit, on the ground that the other could not inspire them anyhow.

DE MONT, Hist. Louisiana, Memoires historiques sur la Louisiane en French Hist. Coll. of La. (New York, 1866); Renaut Relaions, ed. THWAITES (53 vols., Cleveland, 1886-1901). JAMES MOONEY.

Year, Ecclesiastical. See Calendar, Christian.

Year, Hebrew. See Calendar, Jewish.

Yellow-Knives, a sub-arctic Dene tribe, called the Copper Indians by Hearne and other early English writers, and Red Knives by Mackenzie and ranklin. To the number of about 500 they range 0-day over the dreary wastes which lie to the northwest of Great Slave Lake. But about a century and half ago they hunted more usually along the banks of the Coppermine River, to the north of their present locality. They used to make in prehistoric times out of the copper which was found within their territory. This was found scattered on the slopes of a mountain which, at an early date, attracted the attention of the fur-traders on Hudson Bay. This would be how occasioned Hearne's expedition to the mouth of the river which flowed by the base of the coppermine mountain, which has since been known as the Coppermine. According to the national legend of these Indians, this treasure had been shown them by a woman who, having been abused by those who had benefited by her revelation, gradually sank in the ground, and with her disappeared most of the copper. When first met by the whites, the Yellow-knives were a comparatively bold, quite unscrupulous, and very licentious tribe, whose members too often took advantage of the gentleness of their congeners to commit acts of high-handedness which ultimately brought on them bloody retribution. Owing to the segregation forced on them by the nature of their habitat, they have remained one of the tribes most affected by civilisation. They are now no higher, and their spiritual needs are attended to by the Oblate missionaries of two missions lying on the northern shore of Great Slave Lake.

HEARNE, A Journey from Prince of Wales' Fort in Hudson's Bay to the Source of Great Slave Lake, 1769; Perrier, Le Grand Lac des Esclaves (Paris, 1891); MONCE, The Great Duck Lake (Vienne, in course of publication, 1912).

A. G. MONCE.

York, Ancient See of (Eboracensis), the seat of metropolitan jurisdiction for the northern province. It is not known when or how Christianity first reached York, but there was a bishop there from very early times, though there is a break in the historical continuity between these early prelates and the archbishops of a later date. At the Council of Arles (314) "Eborus episcopus de civitate Eboracensis" was present, and bishops of York were also present at the Councils of Nicæa, Sarica, and Ariminum. But this early Christian community was blotted out by the pagan Saxons leaving no trace except the names of three bishops, Sampson, Pyramus, and Theodosius, handed down by legendary tradition. When St. Gregory sent St. Augustine to convert the Saxons his intention was to create two archbishopries—Canterbury and York—each with twelve suffragans, but this plan was never carried into effect, and though St. Paulinus, who was consecrated as bishop of the Humber in 660, was never, as it would appear, consecrated, nor did his successors receive the pallium until 732, when it was granted to Egbert. After the flight of Paulinus in 633 the country relapsed into Paganism, and though its conversion was once more effected by the Celtic bishops of Lindisfarne, there was no bishop of York till the consecration of St. Wilfrid in 664. His immediate successors seem to have acted simply as diocesan prelates till the time of Egbert, the brother of King Edbert of Northumberland, who received the pallium from Gregory III in 735 and established metropolitan rights in the north.

This metropolitan jurisdiction was at first vague and of varying extent. Till the Danish invasion the archbishops of Canterbury occasionally exercised authority, and it was not till the Norman Conquest that the archbishops of York asserted their complete independence. At that time they had jurisdiction over Worcester, Lindsey, and Lincoln, as well as the dioceses in the Northern Isles and Scotland. But the first three sees just mentioned were taken from York in 1072. In 1154 the sees of Man and Orkney were transferred to the Norwegian Archbishop of Drontheim, and in 1188 all the Scottish dioceses except Whithorn were released from subjection to York, so that Whithorn, Durham, and Carlisle alone remained to the archbishops as suffragan sees. Of these, Durham was practically independent, for the bishops of that see were little short of sovereigns in their own jurisdiction. During the fourteenth century Whithorn was reunited to the Scottish Church, but the province of York received some compensation in the restoration of Sodor and Man. At the time of the Reformation York possessed three suffragan sees, Durham, Carlisle, and Sodor and Man, to which during the brief spate of Mary's reign (1553-58) may be added the Diocese of Chester, seditiously founded by Henry VIII, but subsequently recognised by the pope.

The mutual relations between Canterbury and York were frequently complicated by a long struggle for precedence. In 1071 the question was argued at Rome between Archbishops Lanfranc and Thomas in the presence of Pope Alexander II, who decided in favour of Canterbury. At a subsequent synod it was decided that the future archbishops of York must be consecrated in Canterbury cathedral and swear allegiance to the Archbishop of Canterbury, and that the Humber see was to be the northern limit of the metropolitan jurisdiction of York. This arrangement lasted till 1118, when Thurstan, archbishop-elect, refused to make submission, and in consequence the Archbishop of Canterbury declined to consecrate him. Thurstan thereupon successfully appealed to Calixtus II, who not only himself consecrated him, but allowed him to be the northern limit of the metropolitan jurisdiction of York. From time to time during the reign of Henry II and succeeding kings the quarrel broke out again, leading often to scandalous scenes of disension, until Innocent VI (1552-62) settled it by confirming an arrangement that the Archbishop of Canterbury
should take precedence with the title Primate of All England, but that the Archbishop of York should retain the style of Primate of England. Each prelate was to carry his metropolitan cross in the province of the other, and if they were together their cross-bearers should walk abreast. The Archbishop of York also undertook that each of his successors should send an image of gold to the shrine of St. Thomas à Becket.

The diocesan history of York apart from its archiepiscopal rights presents few features calling for special remark. For its early memories connected with its founders St. Paulinus and St. Edwin, who was baptized on the spot where the cathedral now stands, its canonical prelates St. Bosu, St. John of Beverley, St. Wilfrid, Wulfstan (Ethelbeald, 931–72), regarded by all as the greatest English churchman of the ninth century, reference should be made to the articles dealing with those venerated names. At the Conquest it was Archbishop Ealdred who crowned William I at Westminster, but his successor, Thomas of Bayeux, the first Norman archbishop, found everything in confusion; the minster with its great school was in a vicissitudinous condition, abandoned by almost all its clergy. The celebrated library had perished and the city itself had been devastated in the final Northumbrian rebellion against William. Thomas had to begin everything afresh. The pontificate of St. William gave another saint to York, and in 1284 his relics were solemnly enshrined there. With John de Thoresby (1284–1317) a much needed personality began, and he began the present choir of the minster. Another popular archbishop was Richard Scrope, beheaded for his share in the rebellion of the Percy against Henry IV. After his death he was the object of extraordinary veneration by the people. Many of the archbishops besides Thoresby and Scrope—Fitzalan, Lawrence Booth, See, Booth, Percy, Scrope, Grey, Percy, and their chancellors, and played leading parts in affairs of state. As Helyon wrote: "This see has yielded to the church eight saints, to the Church of Rome three cardinals, to the reign of England twelve Lord Chancellors and two Lord Treasurers, and to the north of England two Lord Presidents."

The following is a list of archbishops of York, but the greatest difficulty in determining the exact dates before the Norman Conquest and there is no agreement on the subject. The dates of accession given below are based on the recent researches of Scarle, but those earlier than the tenth century can only be regarded in most cases as approximate—St. Cedd, St. Wilfrid, 664–678; Bosu, 678–723; Ethelstan, 931–72; St. John of Beverley, 705; Wilfred II, 718; St. Egbert, 732 or 734; Ethelboeraht (Albert), 757; Ealdred, 758; Eadwold II, 759; Wulfsgi, after 808; Wigmund, 827; Walhere, 854; Ethelred, 900; Hrothward (Lodeward or Redwald), uncertain; Wulfstan I, 931; Oseyet, 956; Ealhald, 971; St. Oswald, 972; Ealhwalch, 992; Wulfred, 1010; Ethelred, 1012; Eflric Putton (restored), 1014; Cynesse (Kinsy), 1051; Eadred, 1061; Thomas of Bayeux, 1070; Gerard, 1101; Thomas II, 1108; Thurstan, 1114; 1140; St. William, 1143; Morad, 1147; St. William (restored), 1153; Roger de Pont l'Evêque, 1154; 1154; vacate, 1158; Geoffrey, 1191; vacate, 1212; Walter de Grey, 1216; 1256; Geoffrey de Dreux, 1256; De Bay, 1256; Wulfstan II, 1279; John of Romey, 1286; vacate, 1296; Henry of Newark, 1298; Thomas of Corbridge, 1300; vacate, 1301; William Greenfield, 1306; vacate, 1315; William of Melton, 1317; vacate, 1319; William la Zouch, 1322; John of Thoresby, 1322; Alexander Neville, 1374; Thomas Fitzalan, 1379; Richard Scrope, 1388; Richard Scrope, 1395; vacate, 1105; Henry Bowet, 1407; vacate, 1423; John Kemp (Cardinal), 1436; William Booth, 1452; George Neville, 1464; Lawrence Booth, 1476; Thomas Scot (de Rotherham), 1480; Thomas Savage, 1501; Christopher Bainbridge (Cardinal), 1508; Thomas Wolsely (Cardinal), 1514; Edward Lee, 1531; vacate during which Robert Holgate was schematically intruded, 1544–55; Nicholas Heath, the last Catholic Archbishop of York, 1552–79.

The minster occupies the site of the church built by St. Edwin, which as restored by Archbishop Albert was described by Alcuin as "a most magnificent basilica. This perished in the fire of 1069. It was rebuilt by Thomas of Bayeux, but few portions of this Norman building now remain. The chief features of the existing building are the Early English triforium with lancets and windows in the east wall as the Five Sisters (late twelfth and early thirteenth century) and the west front (early fourteenth century), usually regarded as the finest in England. The nave and chapter-house, containing splendid examples of medieval glass, are of the same date; the Lady chapel and choir, the latter containing one of the finest perpendicular windows in the diocese, were noted for their size and arcades; The tower was added during the following century, and the completed cathedral was reconsecrated on 3 February, 1472.

The diocese, which consisted of the counties of York and Nottingham, was divided into four archdeaconries, York, Cleveland, East Riding, and Nottingham, and included many large monasteries, houses, which were very numerous, included at the time of the Dissolution (1536–39) 28 abbeys, 26 priories, 23 convenants, 30 friaries, 13 cells, 4 commanderies of Knights Hospitallers, and formerly there had been 4 commanderies of the Knights Templars. The abbeys and priories included some of the largest and most famous in England, such as the Benedictine abbey at York, the Cistercian monasteries of Whitby, Welby, Bolton Abbey, belonging to the Augustinians, and the Cistercian abbey at Fountains, Rievaulx, Jervaulx, Sawley, and Kirkstall. The churches of York itself were remarkable for their beauty and size. Ripon and Beverley possessed large collegiate churches, and many of the parish churches in the diocese, were noted for their size and arcades; The towers and arcades are particularly remarkable.

The arms of the see originally were gules, a pallium argent charged with four crosses formée fitchée, sable, edged and fringed or. But subsequently another coat was used, gules, two keys in saltire argent, in chief a mitre or. The Anglican archbishops have, fittingly enough, substituted a royal crown for the pallium restored to the see by the Reformation. When the See of York was transferred to York Minster, the other being the establishment in 1680 of the celebrated Bar Convent founded outside Micklegate Bar by the English Virginus, now the Institute of Mary (Loretto Nuns). This community, which still occupies one of the most noted schools for girls in England, has the distinction of being the oldest convent now in England.

DRAKE, Eboracum; Hist. andAntiq. of the City of York (London, 1790); BRITTON, Hist. and Antiq. of York (London, 1819); BROWNE, Hist. of the Metropolitan Church of St. Peter, York (London, 1847); POOLE and HUNGER, Hist. and Descri. of York Cathedral (York, 1850); RAXE, Fabric Rolls of York Minster (Durham, 1856); OSIUS, York in Diocesan Histories Series (New York, 1880); WATTON, York and Other Archbishops in R. S. (London, 1879–94); PERCY-CHES, Heraldry of York Minster (Leeds, 1880); Statutes in Lincoln Charters, i. York; the Cathedral and See (London, 1890); WILLIS, Architectural Hist. of York Minster: From Survey of the Churches, 1 (London, 1877); SANGORSKI, De postulatio poenis in P. L. CV. Fragm. de postulatio et circende Eboracum, Monumenta Monumenta, ii 1920; WYLD, Royal Antiquities of York Minster (London, 1878); STREIGHT, De archiepiscopi Eboraci, 687–1154 in R. S. (London, 1882), ii. 71; STURIS, Chronicon pontificum, 1147–1373 in Patrology (London, 1652); DIXON, Factsconnected with (1 London, 1863). For archbishops to 1373 see: Registers of Archbishops
Turning to the Breviary, York employed a larger number of proper hymns than Sarum. There were also in almost every office a number of minor variations from the practice both of Sarum and of Rome. For example a careful comparison of the psalms, antiphons, responsories, lessons, etc., prescribed respectively by Rome, Sarum, and York for such a festival as Christmas at St. Lawrence, gives a general and often close resemblance but with much diversity. Thus in the first Vespers the psalms used both at York and Sarum were the ferial psalms (as against the Roman usage), but York retained also the ferial antiphons while Sarum had proper antiphons. Thus the capitulum was the same but the responsory following was different, and so on. Again the psalms, antiphons, and responsories of York were substantially the same, but they do not always occur in quite the same order. Both at York and Sarum the first six lessons were taken from the Latin of the saint and yet they were differently worded and arranged. The most singular feature, and one common to both Sarum and York on this and one or two other festivals (notably that of the Conversion of St. Paul and the Feast of the Holy Trinity), was the use of antiphons with versicles attached to each. This feature is called in the "Aurea Legenda" "recessus antiphonarium" and in Caxton's translation "the reverying of the anthems". The contents of the manual and the remaining service-books show other features of York, which are characteristic of the liturgical customs which prevailed in a particular diocese or group of dioceses: speaking of England before the Reformation, in the south and in the midlands, the ceremonial was regulated by the Sarum use, but in the greater part of the north the Use of York prevailed. The general features of these mediaeval service-books can be specially noted, for the peculiarities of the Sarum Rite and the reader is advised to consult that article, but certain details special to York may be noted here.

Beginning with the celebration of Mass, we observe that in the reading of the Gospel the priest blessed the deacon with these words: "May the Lord open thy mouth to read and our ears to understand God's holy gospel of peace, etc." whereupon the deacon answered: "Give, O Lord, a proper and well-sounding peoch to my lips that my words may please thee and may profit all who hear them for Thy name's sake unto eternal life. Amen." Moreover, at the end of the Gospel the priest said secretly: "Blessed is he that cometh in the name of the Lord!" Again while the deacon is performing his officium, the York Use required the priest to wash his hands twice, once before touching the host at all, and again apparently after using the incense, while at the latter washing the priest said the hymn "Veni creator Spiritus". Also, in answer to the appeal "Orate fratres et sorores", the choir replied by repeating in a low voice the three verses of Psalm xiv, "Exaudiat te Dominus", etc. By another noteworthy departure from the Sarum custom, the priest in giving the kiss of peace at York said, not "Pax tibi et ecceias" (peace to thee and the Church), but "Habete vinculum", etc. (Retain ye the bond of charity and peace that ye may be fit for the sacred mysteries of God), and was represented by the prayers which immediately preceded the Conunion, while the formula used in the actual reception of the Blessed Sacrament by the priest were again peculiar to York. It may further be noticed that the number of Sequences, some of them of very indifferent quality, retained in the York Missal, considerably exceeded that of the two sequences printed in the Sarum book preserved by Mr. Freer in the Pier. Theol. Stud., i, 583. Some metrical compositions, bearing a curious resemblance to the Carmelite "O Flos Carmeli", figure among the offertories. (See Freer, loc. cit., 583.)

York, Cardinal of. See STUART, HENRY BENEDICT MARIA CLEMENT.

York, Use of.—It was a received principle in medieval canon law that while as regards judicial matters, as regards the sacraments, and also the more solemn fasts, the custom of the Roman Church was to be adhered to, still in the matter of church services (divinis officiis) each Church kept to its own traditions (see the Decretum Gratiani, e. iv., d. 12). In his way there came into existence a number of local liturgical customs which prevailed in a particular diocese or group of dioceses: speaking of England before the Reformation, in the south and in the midlands, the ceremonial was regulated by the Sarum use, but in the greater part of the north the Use of York prevailed. The general features of these mediaeval service-books can be specially noted, for the peculiarities of the Sarum Rite and the reader is advised to consult that article, but certain details special to York may be noted here.
Youghal

Youghal, Wardship of, in the Diocese of Cloyne, was founded by Thomas, Eighth Earl of Desmond, the charter being dated 27 Dec., 1641, and was confirmed by the Holy See. It was endowed with a number of parishes in the Diocese of Cloyne, and also had several vicarages in Ardfert. By the terms of the foundation, the wardenship consisted of a warden, eight fellows, and eight singing-men (vicars choral), and the endowment was about £2600 per annum. Three years later the noble founder was hanged by the Vicrory of Ireland (15 Feb., 1648), and a stormy period ensued on account of the Warden of the Roses, in which the Earls of Desmond were involved. The ninth earl was murdered by his own servants on 7 Dec., 1657. Two years later the Bishop of Cloyne resigned; and his successor, Blessed Thady MacCarthy (beatiied in 1695), died in exile as a confessor at Iverca (24 Oct., 1492).

The last Catholic warden was Thomas Allen (1536), after which the English warden was established and various preferments under Edward VI. Sir Walter Raleigh's House was afterwards restored and occupied by various owners; and in 1582, when Father Richard Harpert held the position, which was then merely titular. The warden's house is now the picturesque residence of Sir Henry A. Blake, and is more generally known as "Sir Walter Raleigh's House".

Young Men's Institute, The, a Catholic fraternal organization, founded on 4 March, 1883, at San Francisco, California. The six founders were: John J. McDade, first grand president and subsequently the first supreme president; James F. Smith, ex-grand president, now member of the Commerce Court at Washington; Edward J. Ryan; William H. Gagan; and George R. Maxwell. After many preliminary meetings and much deliberation, a constitution was formed and adopted and officers were elected.

The Young Men's Institute is the only beneficial and fraternal organization originating in the West which has become a national organization. Its objects and purposes are: "Mutual aid and benevolence, the moral, social, and intellectual improvement of its members, and the proper development of sentiments of devotion to the Catholic Church and loyalty to our country, in accordance with its motto, "Pro Deo, pro Patria"" (Constitution of Supreme Council).

The Supreme Council has all authority essential to the exercise of supreme legislative and executive power, and is vested with supreme authority over the several Grand Council Jurisdictions (five in number), having a uniformity of general laws, but without interfering with the local conditions peculiar to the separate jurisdictions. The Subordinate Councils stand in the same general relations to the different Grand Council Jurisdictions that the several counties stand to the respective states in which they are located. The Detached Councils are under the direct supervision and control of the Supreme Council, because they are not as yet able to sustain a Grand Council Jurisdiction. Membership is divided into three classes: (1) beneficiary, those who desire to participate in sick and funeral benefits and who are between the ages of eighteen and forty-five years; (2) active, those who do not desire to participate in either sick or funeral benefits; (3) honorary members, who may be of any age. No person is eligible to membership, or can remain a member, unless he is a practical Catholic. The organization has spread through the United States, British Columbia, Canada, the North-west Territory, the Hawaiian and the Philippine Islands, and at present has a membership of 20,000; it is strongest in California. Archbishop Patrick W. M. Ignatius Riordan has recommended that the organization, and in public, as in private, has been unstinted in his praise and commendation. In addition, the organization has received the approbation of Popes Leo XIII and Pius X, as well as the approval of the Apostolic Delegates to the United States, the Hierarchical in the United States, Canada, British Columbia, the Hawaiian and the Philippine Islands.

F. J. KIERCE.

George A. STANLEY.

YOUVILLE

Youville, Marie-Marguerite d', née Dufrost de Lajemmerais, foundress of the Grey Nuns, or Sisters of Charity, b. at Varennes, near Montreal, 15 Oct., 1741; of the order of St. Francis de Sales and Renée de Varennes, the sister of Lavendreyre, discoverer of the Rocky Mountains; d. 23 Dec., 1771. After studying two years with the Ursulines at Quebec, she shared, at the age of twelve, in the housework of her widowed mother. She married (1722) M. d'Youville, who treated her without indulgence, and eight years later, when she was a widow with three children and a heavy debt, she was forced to carry on a small trade in order to meet her obligations. The only two of her sons who reached manhood became priests. Out of her own poverty, she helped the needy. Mother d'Youville conceived an ardent devotion to the Eternal Father, which was to be the keynote of her life. Providence destined her to rescue from debt and ruin the hospital, founded (1694) by M. Charon, and hitherto managed by a brotherhood bearing his name. This undertaking which was to be the cradle and groundwork of a new religious institute, the Grey Nuns, or Sisters of Charity, was destined to flourish under the wise and zealous direction of Mother d'Youville. When, in 1747, the General Hospital was entrusted to her, she had already, with her community, living under a provisional rule, begun practising the spiritual and corporal works of mercy. She opened the hospital to disabled soldiers, the aged of either sex, the insane, the incurable, foundlings, and orphans. When, to save the General Hospital of Quebec, the intendant Bigot, with Bishop Pontbriand's assent, decreed to transfer the former institution the property of the Montreal Hospital, Mother d'Youville submitted. The intervention of the Sulpician superior, Costurier, maintained her rights. In 1755, Mgr. Pontbriand confirmed the rule of the institute drawn up by Father Normant. Mother d'Youville assumed the entire debt, 49,000 livres, and to meet the expense of restoring, rebuilding, and harbouring numerous inmates, increased by the

W. H. GRATTON-FLOOD.

VENERABLE MARIE-MARGUERITE D'YOUVILLE.
admission of epileptics, lepers, and contagious patients excluded from the Hôtel-Dieu, she made clothing for the women and clothing for the guards of the traders of the outer country, which constituted her chief revenue. During the Seven Years War so many English soldiers were treated at the hospital, that one of its wards was called "la salle des Anglais". Mother d'Youville ransomed from the Indians, at a great price, an English prisoner destined to torture, and saved from their fury four of the eight French prisoners later prevented the bombardment of the fortress-like hospital. Owing to the exorbitant cost of necessaries of life, due to unscrupulous corruption, the hospital was heavily indebted at the time of the conquest. A credit of 100,000 livres, due by the French Government, was redeemed with interest only under Louis XVIII, and the sum applied to the repair of the Monastery, and to the foundress. Despite her poverty, Mother d'Youville undertook to rescue all foundlings thrown upon her charity. When, in 1766, the General Hospital was destroyed by fire, fully resigned to her loss, she knelt with her sisters and recited the "Te Deum". Her institute has spread throughout Canada and even to some of the neighbouring States. The Decree under which the cause of her beatification, and entitling her to be called Venerable, was signed on 28 April, 1860.

FAULON, Vie de Madame d'Youville (Ville-Marie, 1852); JERRIT, Vie de la Vén. Mère d'Youville (Montreal, 1900).

LEONEL LINDSAY.

YSAMBERT, NICOLAS, theologian, b. at Orléans in 1565 or 1569; d. at Paris, 14 May, 1642. He studied theology at the Sorbonne and was made a fellow (sororius) of the college in 1580. Thenceforth he professed theology with such success as to attract public attention. In 1616 King Louis XIII founded at the Sorbonne a new chair of theology for the study of the controversial questions of the day. The professor in charge had to give on every working day an hour's lecture followed by a half hour of familiar conference with his auditors. Ysambert was appointed to this chair by the king, who in this instance had reserved to himself the nomination. This appointment, which was an honour in itself, was still more enhanced by the cajoleries entertained by Ysambert in writing to the king, which designated him, in his own words, as the man best fitted for the chair. The king praises his competence and station, his experience in theology, controverted matters, and other sciences. From the time of his appointment as is evident from the MSS. of his course, one of which is preserved at the library of Toulouse, which was begun in 1648, Ysambert took as the basis of his letters the "Practica theologica" of St. Thomas Aquinas which he seems to have commented until the end of his career of teaching. His lessons won him a wide reputation, which he retained until his death. In the councils of the theological faculty he was chiefly distinguished for his share in the censure directed against Marc Antonio de Dominis, the apostate Archbishop of Carthage, which he opposed warmly. He had written a treatise on "la republica christiana", which was intended to overthrow the whole ecclesiastical Hierarchy; he was the first to point out the heretical doctrine to the faculty and he brought about its condemnation. When Edmond Richer laboured to revive in the theological faculty a somewhat modified Gallicanism, Ysambert with the theologian Ducray became the zealous defenders of the rights of the Holy See. To learning Ysambert joined great strictness of life, remarkable solidity of judgment, and a precision and sense of justice much appreciated in the decision of cases of conscience. He began publishing his "Disputationes", or commentaries on the Summa of St. Thomas, but it was not completed during his life (Paris, 1638-18). His commentary is generally esteemed.


ANTÔNE DEGERT

Yucatán, Archdiocese of (Yucatanensis), in the Republic of Mexico. Campeche and Tabasco are its suffragans. Its area is that of the state of the same name, 17,201 sq. miles, and its population 61,999 (1910). There is a legend that long before the arrival of the Spanish in the sixteenth century the Christian religion had been preached in Yucatán by Quetzalcoatl (see Mexico). Yucatán was the first of the territorial missions to be made for the publication of the Gospel in the sixteenth century; it was there that the first Mass was celebrated. It is said that in 1517 Francisco Hernández de Córdoba, the discoverer and explorer of the region, founded the first parish. Leo X, believing the newly-discovered land to be an island, by the Bull "Sacri apostolatus ministerio" dated 27 January, 1518, created the Bishopric of Yucatán, under the title of the See of Yucatán, as a suffragan of the See of Mexico, and included it under the protection of "Santa María de los Remedios". When it was known that Yucatán was part of the continent which Hernán Cortés was conquering, Clement VII made certain modifications (see Tlaxcala), and caused Father Juhán Garés, appointed Bishop of Yucatán, to make his residence at Tlaxcala, and to have his diocesan elections and to send to the See of Tlaxcala, and the Vicerey of New Spain, Count of Salvatierra, was named Vicerey of Mexico and entered into office, 13 May, 1618; he died at the capital, 22 April, 1649. Juan Gómez de Parada, twentieth bishop, governed the dioceses of Yucatán, Guatamala, and Guadalajara with great success. His successor, Ignacio Castrera y Urra, was the founder of the first new diocese, that of Tabasco. Periodical literature, Catholic, Mexico: José María Guerra, thirty-fifth bishop (d. 1683), lived during the famous war of caste which ruined almost the whole of Yucatán; his zeal, energy, and firmness prevented the city of Merida from falling into the hands of the revolting Indians. It was at the instance of Leandro Rodriguez de la Gala, his successor, that the new See of Tabasco was formed from parishes taken from the Diocese of Yucatán. The Province and Vicariate of Petén, situated in the Republic of Guatemala, which ecclesiastically had belonged to Yucatán, became a part of the See of Guatemala. Believing that the colony of Belize was his dependent episcopal See, he sent several missionaries there in 1661; this land, however, had been under the administration of priests sent from the Vicariate Apostolic of Jamaica since 1837. The present archbishop is Mgr. Tristecher y Córdova, appointed on 11 Nov., 1906. The Diocese of Yucatán was suffragan of Mexico until 1891, when it became suffragan of the newly-created Archdiocese of Oaxaca. In 1895 the new See of Campeche was detached from Yucatán, to which was added all the territory of Quintana Roo. The Archdiocese of Yucatan created in 1606, has: a seminary and 20 students; 32 parochial schools and 9 Catholic colleges, with 6738 students. Protestants have erected 3 colleges, which have 79 students, and 2 churches.

Vera, Catedroa geogrâfico-histórico-cartográfico de la Inglaterra Mésicano (Amerindia, 1881); de TERREROS, Apuntes biográficos...
Yukon, Prefecture Apostolic of, occupies the extreme northwestern portion of the Dominion of Canada. It extends from 5° North latitude to the Arctic Ocean and from the summit of the Rocky Mountains to the latitude of Hudson Bay, containing an area of about 342,000 sq. miles, comprising two distinct districts, the Yukon Territory and the north of the province of British Columbia, which, previous to the erection of the new prefecture, belonged to different jurisdictions; the former being attached to the Vicariate of Mackenzie River and the latter to the Diocese of Vancouver. The prefecture was established on 9 March, 1908, and entrusted to the Oblate Fathers of Mary immaculate, the first prefect, Rev. E. M. Bunoz, being appointed on 8 April of the same year. The clergy of his jurisdiction is composed of 9 Oblate Missionaries, in charge of 5 churches with resident priests and 22 missions, with chapels and 6 without chapels. The principal mission is situated at Dawson, a metropolis, and churches were erected by 12 Sisters of St. Ann of Lachine. The Catholic population numbers about 5000. The chief missions of the prefecture are: Dawson, Prince Rupert, and Stuart's Lake.

At Dawson, the metropolis of the Klondike gold fields, the first house of worship (Church of St. Mary) and the first log building were erected in 1907-08 by the Jesuit Father Judge (d. at Dawson, 1899). Previous to the Klondike rush, the Yukon was almost uninhabited by white men. The Oblate Father Gendreau, who succeeded Father Judge, enlarged and transformed the rough church by building establishing the first school of the territory. This school was rebuilt on a larger scale in the center of the town in 1904 under the present prefect, who succeeded Father Gendreau in 1902. The hospital was also replaced in 1908 by a stately structure. The Catholic Church took a prominent place in the famous camp and always kept it. Yeoman services were rendered by prominent laymen such as the late Alex. Macdonald (the Klondike King), Judge A. Dugas, Judge fights, Judge Keel, M. A. MacKillop, the late J. D. and F. Nolan. An ordinance recognizing and guaranteeing the rights of separate schools in conformity with the British North America Act passed the Yukon Legislature in 1902. Prince Rupert, the Pacific Terminus of the Grand Trunk, although only founded in June, 1909, possesses a Catholic church (Church of the Annunciation), parochial hall, and club room, and it is the headquarters of the prefect. Stuart's Lake is situated in the centre of old and flourishing Indian missions, which number 2000 natives, all of which are conducted according to the system of Bishop Durieu. The Oblate Father Cocoela is in charge.

Morice, Hist. of the Catholic Church in Western Canada (Toronto, 1910); Jodow, An American Missionary (Boston, 1897).

E. M. Bunoz.

Yun-nan.—The Mission of Yun-nan includes the whole Province of Yun-nan which is situated in the south-western corner of China. It adjoins Tonkin, Burma, Tibet, and the Chinese provinces of Szechuen, Kweichow, and Kwangsi. It is mountainous and its climate is like that of France. It has about 15,000,000 inhabitants, mostly Chinese, divided into many different tribes, as Yen, Miao-tse, Lo-lou, Shans, Lissans. The Mussulman population is 200,000.

In 1685 Yun-nan was entrusted to the first Vicar Apostolic of the Society of Foreign Missions of Paris, Bishop Leblanc, who had no means at his disposal to evangelize it. In 1699, Father Leblanc was made vicar Apostolic. He arrived there in 1702 accompanied by Father Daney. They found only four Christians, whom they used as catechists. Father Leblanc settled at Yun-nan-sen, the metropolis of the province, bought a piece of ground, and began building a church. Father Daney by 1706 had baptized more than 1000 Chinese. In that year, Emperor Kang-hi banished the missionaries and Father Daney left China, while Father Leblanc stayed in conciliation with the Tartars and in Pekin and Tche-kiang; he died in 1720, shortly after being made Bishop of Troad. Bishop Enjober, de Marillac, Vicar Apostolic of Szechuen, administered Yun-Nan till 1789 when Yun-nan was united to Szechuen and Father Glevo went to Yun-nan, where he established many Christian communities. In 1840 Yun-nan was separated from Szechuen. Mgr. Ponsot became vicar Apostolic and was consecrated titular Bishop of Philomilia (1843-1880). The Catholic population at that time was 4000. There was only one Chinese priest. In 1847 a persecution stopped the progress of evangelization. In 1856 the Catholics numbered 6597. The Treaty of Pekin was not published in Yun-nan until 1865. In 1874 Father Bapford was killed at Pekin by the rebels. In 1881 Bishop Fenioul succeeded Bishop Ponsot. In 1883 Father Terrasse and fourteen Christians were massacred at Chang-yu, and 20 Dec., 1910, Father Mergot was killed at Tsing-m. The present vicar Apostolic is Mgr. De Gorostaza, consecrated Bishop of Aila in 1907. He resides at Yun-nan-sen.

Yun-nan was united to Szechuen 1859 by the mission of 25 European missionaries, 7 Chinese priests, 53 churches or chapels, 1 seminary with 25 students and 10,221 Catholics.

In 1910, there were 2 bishops, 31 European missionaries, 15 Chinese priests, 92 churches or chapels, 1 seminary with 21 students, and 102 schools with 2112 pupils and 12,254 Catholics.

V. H. Montanar.

Yuracaré Indians, a Bolivian tribe living between Santa Cruz de la Sierra and Cochabamba in the wooded regions and plains adjoining the mountainous districts of the Eastern slopes of the Andes, close to the Rio Beni and Rio Marmonoré. They are tall, and the women very handsome. They have oval countenances, aquiline noses, very dark eyes, while their skin is almost as white as that of the Spaniards. The Yuracaré are excellent hunters and make good warlike people; they have the right of a man's name to the portions of the Paraguayan Reductions succeeded in establishing a mission among them, which flourished until the suppression of the Society. The standard of morality among the Yuracaré was very low. The marriage bond was readily dissolved, but polygamy was not practised. They were distributed in families, living without any form of government. Men and women were separated at meals, but there was no communica-

tion between husband and wife or relatives, though the parents were generally treated as slaves by the children.

They were an extremely superstitious race, but they adored neither nature nor a superior being. They believed in the immortality of the soul but had no idea of future existence. The dead, who were mourned for a long period, were buried with their bows and arrows, as they were supposed to have gone to a delightful region under the earth, where the woods abounded with pecaries and the hunting never failed. The Yuracaré live entirely by hunting; they consider it lawful to commit suicide, and practice duelling, which they carried out according to the modes laid down by their public authority. They make it a rule never to advise their children, leaving them to form their own standard of conduct.


A. A. MacElean.

Yves of Chartres. See Yvo of Chartres, Saint.
Zabarella, Francesco, cardinal, celebrated canoni- 

gist, b. at Padua, 10 August, 1360; d. at Constance, 

26 September, 1417. He studied jurisprudence at 

Bologna (1357-83) chiefly under the famous Giovanni 

di Lignano, and at Florence, where he was graduated 

at L'Arno in 1385. He taught canon law at Florence 

(1385-90) and at Padua (1390-1410). Having taken 

minor orders in 1385, he became vicar of Bishop 

Acciajiodòl of Florence and pastor at the Church 

of Santa Maria in Pruneta near Florence. After 

the latter's success, the pope had previously appointed 

another as bishop. In 1389, he was 

made archpriest of the cathedral 

at Padua. The Paduan Government repeatedly 

employed him on diplomatic missions, and, towards 

the end of 1604, he was one of two ambassadors 

sent to King Charles VI of France to obtain the 

latter's assistance against Venice, which was preparing 

for annex Padua. When Padua had become part 

of the Venetian Republic in 1406, Zabarella became 

a loyal supporter of Venice. In 1409 he took part 

in the Council of Pisa as councillor of the Venetian 

legate. On 15 July, 1410, John XXIII appointed him 

Bishop of Florence and papal referendary, and on 

6 June, 1111, cardinal deacon with the titular church 

of SS. Cosma e Damiano. 

Though he never received major orders, he was one 

of the most active and influential cardinals of John 

XXIII, whose interests he supported at the Council 

of Rome (1412-3). When this council failed to end 

the lamentable schism, John XXIII sent Cardinals 

Zabarella and De Chialant as legates to King Sig- 

mound at Como in October, 1413, with full powers 

to come to an understanding with the latter concerning 

the place and time for holding a new council. It 

was arranged to open the new council at Constance, 1 

November, 1411, where Zabarella was one of the chief 

supporters of John XXIII. When the latter fled 

from Constance 20 March, 1415, in order to thwart 

the election of a new pope, Zabarella remained as his 

representative. It was chiefly through his influence 

that John XXIII finally resigned the papacy uncondi-

tionally in April, 1115. Nevertheless the council 

continued its proceedings against John, and commis-

sioned Zabarella with four other cardinals to inform 

him of his suspension and, later, of his formal deposition 

by the council. In the proceedings against 

the Avignonese Pope Benedict XIII, Zabarella proposed, 

at the session held 28 Nov., 1116, that Benedict 

be cited before the council. He also took part in the 

proceedings of the council against Huss, Jerome of 

Prague, and Jean Petit. His attempts to induce the 

two former to sign a softened form of retraction 

proved useless. From April till the end of July he 

sought to regain health and strength at a neighbouring 

watering place. On 28 July he was again at Con-

stance, and up to the time of his death exerted all his 

influence to hasten the election of a new pope. He 

is buried in the cathedral at Padua. 

His most important literary production is an ecclesi-

astico-political treatise, "De schismate" (Strasburg, 

1545). It consists of independent portions, written 

at different intervals (1403-5-6-8), and contains vari-

ous suggestions for ending the schism. His chief 

canonical writings are: "Lectura super Clement-

inis" (Naples, 1471); "Commentarius in libros 

Decretalium" (Venice, 1502); "Consilia" (Venice, 

1581). He also wrote "De felicitate libri III" (Padua, 

1655); "De arte metrien"; "De natura rectum diver-

sarum"; "De corpore Christi"; and a few small 

independent treatises. Zabarella was a large owner of 

manuscripts in the imperial library of Vienna, Cod. Lat. 

5513. 

Kneer, Kardinal Zabarella. Ein Beitrag zur Geschichte des 

grossen abendländischen Schismus, 1 (Münster, 1881); Fiske, 

Acta Consilii Constantiniac, 1 (Münster, 1880); Keppler, Die 

Politik des Karlsxv Solidarcollegiums in Konstanz (Münster, 1890); 

Veit, Memorie intorno a Francesco Zabarella (Padua, 1829); 

Pinto, Appunti biografici intorno al grande giurista di seco-

lare Card. Zabarella (Venice, 1895); Zaboni, Francesco Zabarella 

dell Arch. stor. Ital., XXII, 1-22, and separately (Flores,

1888). 

Michael Ott. 

Zabulon, one of the twelve sons of Jacob and 

ancestor of the tribe of the same name (Gen., xlv, 14; 

Num., xxvi, 26). Nothing is known of Zabulon except 

that Sarel, Eleab, and Jathol were his sons and the 

heads of three tribal families. The tribe of Zabulon 

plays an important part in the early history of 

Israel. The name is Hebrew; it occurs in the form 

zöbol, eighteen times; zöbol, twenty-six times; zöbol, 

once; Sept., Zaoab; Josephus (Ant., v, vii, 14), 

Zabulon; Vulg., Zabulon, the New Testament 

reading is that of the Septuagint. The meaning of 

the name is doubtful. There seems to be a play upon 

the name Zebul; cf. Lisa's words in Gen., xxx, 20: "God hath 

gifted me (zöbolini) with a good gift (zöbel); this 

time my husband shall honour me (zöbelini), because 

I have borne him six sons; and therefore she called 

his name Zabulon." 

At the census of the tribes, in the Desert of Sinai, 

during the second year of the Exodus, the tribe of 

Zabulon numbered 57,400 fit for war (Num., i, 

31). This army, under the command of Eiab, 

encamped with Judah and Issachar east of the tabernacle 

and with them made up the vanguard of the line 

of march (Num., ii, 3-9). Among the spies sent by 

Moses to view the land of Canaan, Gedaliel (the son 

of Zabulon) represented Zabulon (Num., x, 

18). This came, in the land of Moab, after 24,000 men 

were slain for their crime, a second census was taken; 

Zabulon numbered 60,500 fighting men (Num., 

xxvi, 27). Elisaphan, son of Pharnach, was chosen to 

represent Zabulon at the division of the Land of Promise 

(Num., xxxiv, 25). The tribe seems to have easily 

conquered its portion. During the rule of Joshua they 

were specially mentioned. While the judges ruled, its 

process was worthy of note. In the Canticle of Deborah 

the tribe is specially singled out as having "offered 

their lives to death in the region of Merom" (Judges, 

v, 18); and praised for that there came "out of Zabulon 

they that led the army to fight," as in Heb., 

739
"they that carry the pen of the writer," i.e. such as recruiting and inspecting officers (Jes., v. 14). The reference is to Barza's campaign against the commander of the forces of Jabin, King of Chamaan (Judges, iv, 10). They answered the call of Gideon and joined in battle against Madian (Judges, vi, 35); and gave to Israel Ahilzon, who judged her ten years (Judges, xii, 11). Among those that followed David to Hebron to make him king were 50,000 fully armed men of Zabulon with no double hand weapon, who sought them, as sign of their hearty allegiance, bounteous supplies of meat and drink to celebrate the accession of their new ruler (1 Par., xii, 40). When Ezechias made preparation for the abominations of his father Achaz, he invited all Israel to keep the pasch in the house of the Lord. Mockery and ridicule met the emissaries of the reformer; yet some were true to the religion of their fathers, and, even far away Zabulon, went up to Jerusalem, destroyed the idols, and kept the feast of the unleavened bread (1 Par., xxx, 10-23).

At the division of the land between the seven tribes not yet provided for, the lot of Zabulon was third. The tribe's territory started with Sard (Jos, xix, 10), which is supposed to be the same as Shadud, five miles south-west of Nazareth. Zabulon's boundaries have not been made out. Of the nineteen proper names that the Book of Josue gives to guide us, only Bethleem (Beth lakem, seven miles north-west of Nazareth) can be identified with certainty. Josephus (Antiq. Jud., V, i, 22) assigns to Zabulon the land near to Carmel and the sea, as far as the Lake of Genesareth. To its north-west lay Isser, to the south-east Issachar. It included a part of the Plain of Esdraelon, and the great highway from the sea to the lake. Within the territory of Zabulon Christ was brought up, and did and said much that is narrated in the Gospels, especially in the Synoptics, about His Galilean ministry.

WALTER DREM

Zacatecas, Diocese of (de Zacatecas), in the Republic of Mexico, suffragan of Guadalajara. Its area is almost the same as that of the State of Zacatecas. Its population (1910) 475,800, and the number of the state reside in Zacatecas, which has 25,905 inhabitants (census of 1910), situated 2412 metres above sea level. This territory was conquered and peopled by the Spanish between 1516 and 1548. The first parish, founded in 1530, belonged to the See of Guadalajara. The following orders established themselves in this famous mineral region: Franciscans in 1567; Augustinians, 1575; Dominicans, 1601; Order of St. John, 1610; Jesuits, 1616; and Mercedarians, 1701. The famous College of the Propagation of the Faith, founded by the Venerable Father Marzil, and inaugurated, 4 May, 1721, sent out missionaries to Texas, to the French in Louisiana, and to Tamaulipas (1768), and took charge of various missions abandoned by the Jesuits, when expelled from Tarragona and Lower California. When, in 1836, the Mexican Government asked that a bishopric be created at San Francisco, California, Franciscan Garret Díaz of this college was consecrated first bishop in 1840. During the religious persecution in 1859 all the religious of the college were imprisoned, and all priests who denied absolution to those who had given their oath to the constitution of 1857, were liable to punishment; the few priests in the town hastily fled. The Diocese of Zacatecas was erected from parishes of Guadalajara 14 Par., XXI, 1853, and was almost 1863, when it became suffragan of Guadalajara. It has: 2 cathedrals, 19 parishes, 144 parochial schools; 19 colleges with about 7000 students. Protestants have 3 colleges with 35 students and 9 churches. The capital, Zacatecas, has a celebrated cathedral, situated on the site of the first church, built in 1529. The cathedral was begun in 1812 and completed in 1859; it is elegant, severe, and grandiose. On the hill known as the Buta, on the outskirts of Zacatecas, is the venerated sanctuary of Nuestra Senora de los Remedios.

Zacaria, Francesco Antonio, theologian, historian, and prolific writer, b. at Venice, 27 March, 1711; d. in Rome, 10 October, 1795. He joined the Austrian province of the Society of Jesus, 18 October, 1731, taught grammar and rhetoric at Görz, and was ordained priest at Rome in 1740. He spent some time in pastoring parishes at various places in the south of Italy, and was asked to become rector as a preacher and controversial lecturer. In 1754 he succeeded Muratori as dean of the Academy of Modena, but was removed in 1768, owing to his "Antifebronio," in which he strenuously defended the rights of the Holy See. He was now appointed librarian at the Jesuit professor house in Rome, Clement XIV having continued under Clement XIV, and increased by Pius VI, who appointed him professor of church history at the Sapienza and director of the Accademia de Nobili Ecclesiastici. He was a member of at least nineteen Italian academic societies. Of the 161 printed works ascribed to him by Sommervogel the following are the most important. On Church History: "Scriptura sacra," 6 vols. (Milan, 1739); "Laudensium" (ibid., 1763); "Auximantium" (Osimo, 1761); "Vico Equinum" (Rome, 1778); "Cesenatium" (Cesena, 1779); "Fororocherum" (Imola, 1792); "De sancti martiri Fedele, Capoforo, Gratimiano, e Felino" (Milan, 1750); "Acta SS. Bolandana apologeticis libris in unum volumen nutritae, pro priis eorum titulis et historia ab historiam atque antiquitatem ecclesiae pertinentibus" (Poligno, 1781); "Raccolta di dissertazioni di storia ecclesiastica" (2 vols., Rome, 1792-97).

Theology and Canon Law: "Thesaurus theologicus," a compilation of theological treatises by various authors, arranged so as to form an orderly exposition of the different topics of theology (24 vols., Venice, 1775); "Compendium theologico moralis operum liber," written at the instance of St. Alphonso and prefixed to the third edition of the latter's "Moral Theology;" "Apparatus omnium eruditionis ad theologiam et juris canonicum" (Rome, 1757); etc. Polemics: "Antifebronio" (Pesaro, 1767); Latin edition (Cesena, 1779); "Confutatio," 2 vols.; "Thesaurum" (Rome, 1733-1800); "Storia polemica del celibato sacro" (Rome, 1774); German translation by Pius John (1783); "Storia polemica delle probazione de' libri" (Rome, 1777); "Difesa di tre Sommi Pontefici Benedetto XIII, Benedetto XIV, e Clemente XIII, e del Concilio Romano tenuto nel 1775" (Ravenna, 1781). Liturg.: "Ius ecclesiasticum" (2 vols., Rome, 1776-8); "Nuovo effermologico universale"
ZACCONI, Ludovico, musical theorist, b. at Pesaro about 1550; d. at Venice, after 1623. He became an Augustinian friar at Venice, where he was ordained priest. In 1583 we find him as maestro di capella at the Augustinian church in Venice; and in 1602 he was attached to the chapel of Wilhelm, Duke of Bavaria. In 1596 he was Kapellmeister to the Archduke Charles at Vienna, but in 1618 he returned to Venice. Zacconi's fame rests on his great work "Prattica di Musica," first published in 1592 at Venice, of which a second volume appeared in 1619. These two volumes—containing four works—treat exhaustively of musical theory and are copiously illustrated. The directions for rendering polyphonic music are of the highest value, especially the Palestrina illustrations. He deals fully with the six Authentic and six Plagal Modes, studiously omitting the Locrian and Hypolocrian Modes. But he also treats of orchestral instruments—their compass and method of playing—and gives valuable information as to the scoring of early operas and oratorios. In fact he covers the whole ground of music, as practised at the close of the sixteenth century.


Zacharias (Heb. Zakkhárihu and Zakkharáh; meaning "Yahweh remembers", Sept. Zechariah and Zecharás, son of Baruch, son of Addo, a Prophet who arose in Israel in the eighth month of the second year of the reign of King Darius, 528 B.C. (Zach., i, 1), just two months after Agrippa II. began to prophesy (vii, i). The urgings of the two Prophets brought about the building of the second temple (i Esdr., v and vi). Addo was one of the chief priests who, in the first year of the reign of Cyrus 538 B.C., returned with Zoroabel from captivity (1 Esdr., xii, 4). Sixteen years thereafter, during the high priesthood of Josiah (verse 12), Zachariah, of the family of Addo (Heb. of verse 16), is listed as a chief priest. This Zachariah is most likely the Prophet and author of the canonical book of the same name. It is not at all probable that the Prophet Zacharias is referred to by Christ (Matt., xxiii, 35; Luke, xi, 51), as having been slain by the Jews in the Temple in Jerusalem, as Zacharias son of Kadmiel, son of Gedaliah, son of Josada (1 Par, xxiv, 20). Moreover, the Jews of Zoroabel's time obeyed the Prophet Zacharias (Zach., vi, 7); nor is there, in the Books of Esdras, any trace of so heinous a crime perpetrated in the Temple court.

This Book.—The prophecy of Zacharias is one of the books admitted by the Jews to the Canon of Holy Writ, and by the Church to their canon of Sacred Writings, one of the Minor Prophets. This article will treat its contents and interpretation, canonical author, time, place, and occasion.

1. Contents and Interpretation.—A. Part First: i—viii. Introduction; the purpose of the book, the return of the people of Yahweh (i—iv). (1) The eight visions of the Prophet, on the night of the twenty-fourth day of the eleventh month of the second year of the rule of Darius in Babylon (i, 7—vi, 6). (a) The horsemen in the myrtle grove (i, 7—17). Their mounts are chestnut, bay, and white. They bring the news from far and wide; all lands are at rest, nor is there any sign of an impending upheaval of the nations—save the case of Israel from thraldom. And yet Yahweh will comfort Zion, He will rebuild the city and the temple. (b) The four horns and four smiths (i, 18—21).—The former are the nations that have tossed to the winds Juda and Israel and Jerusalem; the latter are the powers that in their turn will batter down the foes of Yahweh. (c) The seven branched lamp of the temple (i, 9—14).—An olive tree on either side feeds the lamps. The seven lamps and their lights are the seven eyes of Yahweh that run to and fro over the whole earth (verse 10). The olive trees are the two sons of oil, the anointed priest and the queen. The seven lamps of the temple are the oil of the Levitical priesthood. (d) The seven branched lamp of the temple (iv, 1—14).—Another olive tree on either side feeds the lamps. The seven lamps and their lights are the seven eyes of Yahweh that run to and fro over the whole earth (verse 10). The olive trees are the two sons of oil, the anointed priest and the queen. The seven lamps of the temple are the oil of the Levitical priesthood.

An olive tree on either side feeds the lamps. The seven lamps and their lights are the seven eyes of Yahweh that run to and fro over the whole earth (verse 10). The olive trees are the two sons of oil, the anointed priest and the queen. The seven lamps of the temple are the oil of the Levitical priesthood. (e) The seven branched lamp of the temple (iv, 1—14).—Another olive tree on either side feeds the lamps. The seven lamps and their lights are the seven eyes of Yahweh that run to and fro over the whole earth (verse 10). The olive trees are the two sons of oil, the anointed priest and the queen. The seven lamps of the temple are the oil of the Levitical priesthood. (f) The seven branched lamp of the temple (iv, 1—14).—Another olive tree on either side feeds the lamps. The seven lamps and their lights are the seven eyes of Yahweh that run to and fro over the whole earth (verse 10). The olive trees are the two sons of oil, the anointed priest and the queen. The seven lamps of the temple are the oil of the Levitical priesthood. (g) The seven branched lamp of the temple (iv, 1—14).—Another olive tree on either side feeds the lamps. The seven lamps and their lights are the seven eyes of Yahweh that run to and fro over the whole earth (verse 10). The olive trees are the two sons of oil, the anointed priest and the queen. The seven lamps of the temple are the oil of the Levitical priesthood.

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The Babylonian exile. (b) The woman in the scarlet robe (v, 5—11).—She is forced into the measure, the lid is shut to, a leaden weight is laid thereon; she is hurried off to the land of Senaar. The picture is symbolic of the wickedness of Israel transported perforce to Babylon. (b) The four chariots (vi, 1—8).—Bearing the wrath of Yahweh, to the four corners of the earth
they are driven; and the one that goes to the north takes the vengeance of Yahweh upon the nations of the North; and the one that goes to the south takes the vengeance of Yahweh upon the land. It is to be noted that this series of eight visions begins and ends with similar pictures,—the horses of varied hue whose riders bring back word that all the earth is at rest and whose drivers, in like manner, are the bearers of the message of Yahweh.

(2) As a sequel to the eight visions, especially to the fourth and fifth, Yahweh bids Zacharias to place it in writing to the priests and people of Judah in Babylon by a deputation of Jews of the captivity, and therewith to make crowns; to place these crowns upon the head of Jesus the high priest, and then to hang them as a votive-offering in the Temple (vi. 9-15). The critics generally insist that it was Zoroabel and not Jesus who was to be crowned. They err in missing the prophetic symbolism of the action. It is the high priest rather than the king that is the type of the priest of the Messianic kingdom, "the Man Whose name is the Sprout" (Heb. text), Who shall build up the Temple of the Church and in Whom shall be united the offices of priest and king.

(3) The prophecy of the fourth day of the ninth month of the fourth year of the reign of Darius the king is addressed to Zacharias, who views all that he goes through as an appointed work of God. After the two years after the eight visions, the people ask the priests and Prophets if it if required still to keep the fasts of the exile. Zacharias makes answer as revealed to him; they should fast from evil, show mercy, soften their hard hearts; abstinence from fraud and not from food is the service Yahweh demands. As a motive for this true return, he promises to them the glory and the joys of the rebuilt Jerusalem (vii. 1-9).

The Prophet ends with a Messianic prediction of the gathering of the nations to Jerusalem (viii. 20-23).

B. Part Second: ix-xiv: the two burdens.—Many years have gone by. The temple of Zoroabel is built. The worship of Yahweh is restored. Zacharias peers into the far away future and tells of the Messianic kingdom.

(1) First burden, in Hadrauc (ix-xi): (a) The coming of the king (ix-x).—The nations round about will be destroyed; the lands of the Syrians, Phoenicians, and Philistines will fall into the hands of invaders (ix, 1-7). Israel will be protected for the sakes of her king. Who will come to her "poor" region, and rule over her? Yes, the Sprout (ix. 8; vi. 12) will be the new Jerusalem both priest and king (iii, 8; vi, 3). (b) The shepherds of the nations (ix).—The literal, and typical meanings of this passage are very obscure, and variously interpreted by commentators. The spoliation of the pride of the Jordan, the destruction of the land from the cedars of Lebanon to the cities of Basan, south even to theSea of Galilee (verses 1-3) seems to refer to an event long passed,—the breaking-up of the independence of the Jewish state 586 b. c., in the same way as does Jer. xxi, 6, 7. The allegory of the three shepherds cut off in one month (verses 4-8) is remarkably like to Jer. xxii and xxiii. Probably these wicked rulers are; (i) the separation of the exiles (ix. 10-12); (ii) Joakim, son of Josias, who was "buried with the burial of an ass" (ibid., 13-19); and his son Jehochias who was cast out into the land of the stranger (ibid., 21-30). The foolish shepherd (verses 15-17) is probably Sedeceus. In verses 9-14 we have Zacharias impersonating the shepherd of Judah and Israel, trying to be a good shepherd, failing, outcast, and cast far from the sheep of silver, and in all this typifying the Good Shepherd of the Messianic kingdom.

(2) Second burden, the apocalyptic vision of Jerusalem's future (xii-xiv): (a) The nations shall be gathered against Jerusalem (xii, 1-3); but Yahweh shall smite them in His power, by means of the house of David (verses 4-19); and the inhabitants of Jerusalem will mourn as one mourneth for an only son (verses 10-14). The prayers of the people of Jerusalem to Yahweh, Who says: "they shall look upon me, whom they have pierced"; and they shall see Him whom they have done Him are all typical of the Messianic kingdom.—Yahweh is the type of Jesus, the prayers and mourning of Jerusalem are the type of the prayers and mourning that Jesus will inspire in the Church while its members look up on Him Whom they have pierced (cf. John, xix, 37). As a result of the trial of the nations that shall be atoned for, Yahweh in the midst of the earth (xiii. 1-6).

(b) The theme of the shepherds is taken up again.—Yahweh's shepherd shall be smitten; the sheep shall be scattered; two-thirds of them shall perish; one-third shall be gathered, to be refined as silver and tested as gold (xiii, 7-9). The prophetic scene suddenly shifts. Zacharias vividly depicts the details of the destruction of Jerusalem. In this he has foreseen, if not actualised, by the his.compre.hensive authority of the Holy City from Seleucids to Ptolemys and back again, the hellenizing and paganizing of Judaism under Antiochus Epiphanes (168 b. c.), the profanation of the temple by Pompey and its smashing by Crassus (47 B. c.). Now, after the casting out of the shepherd of Yahweh, it is as if the city, and the old, Yahweh is still her protector (xiv. 1-7). Thereafter—"the Lord shall be king over all the earth: in that day there shall be one Lord, and his name shall be one". The punishment of the foe shall be terrible (verses 8-19). All things shall be holy to Yahweh (verses 20-21).

I. Author.—Zacharias is contained in the canons of both Palestine and Alexandria; Jews and all Christians accept it as inspired. The book is found among the Minor Prophets in all the canonical lists down to those of Trent and the Vatican. The New Testament writers often refer to the prophecies of the Book of Zacharias as fulfilled. Matthew (xxxi, 5) says that in the triumphal entry of Jesus into Jerusalem, the details were brought to pass that Zacharias (ix, 9) had predicted; and John (xii, 15) bears witness. Although, in xxvi, 9, Matthew makes mention of Jeremiah only,—yet he refers to the fulfilment of two prophecies, that of Jeremiah (xxxi, 6-9) about the purchase of the potter's field and that of Zacharias (xi, 12, 13) about the forty parts of silver which was cast about the neck of the Messianic. John (xix, 37) sees in the Crucifixion a fulfilling of Zacharias's words, "they shall look upon me, whom they have pierced" (xii, 10). Matthew (xxvi, 31) thinks that the Prophet (xiii, 7) foretold the scattering of the Lord's disciples.

III. Unity of prophecy. —The foregoing analysis of the contents of Zacharias, gives one a clear view of the author, time, place, and occasion of the book. The author of the entire prophecy is Zacharias. The time of part first is the second and fourth years of the reign of Darius in Babylon (520 and 522 B. C.). The time of part second is probably toward the end of the reign of Darius or the beginning of that of Xerxes (485 B. C.). The place of these entire prophecies is Babylon; the first part is to bring about the building of the second Temple; that of the second part is perhaps the approach of the Prophet's death. The traditional view taken by Catholic exegesis on the unity of authorship of the book is due in part to the witness of all manuscripts of the original text and of the various versions; this unanimity shows that both Judaism and Christianity in the Church there has never been a serious doubt in the matter of the unity of authorship of Zacharias. Solid reason, and not mere conjectures, are necessary to shake confidence in this traditional view. No such solid reasons are forth-coming. Internal evidence is appealed to; but internal evidence does not here favour divisive criticism. The reverse; scope and style, are one in the prophecy.

A. Unity of prophecy. —The entire prophecy has the
same scope; it is permeated throughout with the very same Messianic forecasting. The kingdom and priesthood of the Messias are obscurely depicted in the visions of the first part; vividly in the two burdens of the second part. Both sections insist upon the vocation to be wrought against foes of Juda (cf. i, 14, and vi. 8, with the preface of the first part). It is attributed in the Christ (cf. iii. 8, and vi. 12, with ix. 9-17); the conversion of the gentiles (cf. ii. 11; vi. 15, and viii. 22, with xiv. 16, 17); the return of Israel from captivity (cf. vii. 8, with ix. 11-16; x, 8 sq.); the holiness of the new kingdom (cf. iii. 1, and vi. 1 sq., with xii. 1); its prosperity (cf. i. 17; iii. 10; vii. 3 sq., with xii. 7 sq., 14). Whatever slight differences there are in the style of the two sections can be readily explained by the fact that the visions are in prose and the burdens in poetry. We can understand that one and the same writer may show differences in form and mode of expression, if, after a period of thirty-five years, he works out in exultant and exuberant poetry the theme which, long before and under very different circumstances, he had set forth in calmer language and prosaic mould. To counterbalance these slight stylistic differences, we have indubitable evidence of unity of style. Modes of expression occur in both parts which are distinctive of Zacharias. Such are, for instance: the very pregnant phraseology; the employment of any that crossed over and of any that returned into it".—Heb. נמאד ἐμασά (xiv. 14, and ix. 8); the use of the Hiphil of 아abar in the sense of "taking away iniquity" (iii. 4, and xiii. 2); the metaphor of "the eye of God" for His Providence (iii. 9; i. 10; and ix. 1); the designations of the chosen people, "House of Juda and house of Israel". In these and similar instances we find the style of the first part is identical with verses and portions of verses of the second part (cf. ii. 10, and ix. 9; ii. 6, and ix. 12; ix. 14, and xi. 8; xiv. 11, and xiv. 5). We employ the expression, which is particularly suitable, of "the Messianic prophecy of the Messias" (London, 1700, 199, and Whiston, "An essay towards restoring the true text of the Old Testament" (London, 1722), 92. In this way was the Deutero-Zacharias idea begotten. The idea waxed strong and was prolific. Divisive criticism in due time found many different authors for ix-xiv. By the end of the eighteenth century, Flugge, "Die Weihegangen, welche den Schriften des Zacharias beigegeben sind" (Hamburg, 1788), had discovered nine disparate prophecies in these six chapters. A single or a manifold Deutero-Zacharias is defended also by Bauer, August, Bertholdt, Eichhorn (4th ed.), De Wette (though not after 3d ed.), Hitzig, Ewald, Maurer, Knobel, Bleek, Stade, Naucke, Weihlmann, etc. The question is whether the disputed chapters are pre-exilic or post-exilic. Catholic Biblical scholars are almost unanimous against this view. The arguments in their favour are given by Van Hoornaker (op. cit., pp. 657 sq.) and answered convincingly.

Zacharias of Gaza. See ETTYCHIASM; MONOPHYSITES AND MONOPHYSITISM.

Zachary (Zacharias), Saint, Pope (741-52), year of birth unknown; d. in March, 752. Zachary sprang from a Greek family living in Caabria; his father was a Notary belonging to the Patriarchate and Revenue of Polichnomus. Most probably he was a deacon of the Roman Church and as such signed the decrees of the Roman council of 732. After the burial of his predecessor Gregory III on 29 November, 741, he was immediately and unanimously elected pope and consecrated and enthroned on 5 December. His biographer in the "Liber Pontificalis" describes him as a man of conciliatory and conciliatory character who was especially charitable towards the clergy and people. As a fact the new pope always showed himself to be shrewd and conciliatory in his actions and thus his undertakings were very successful. Soon after his elevation he notified Constantineople of his election; it is noticeable that his signa (letter) was not addressed to the ecumenical Patriarch Archimandrites of Ancient Church of Constantinople. The envoys of the pope also brought a letter for the emperor. After the death of Leo III (18 June, 741) his successor was his son Constantine V. Copronymus. However, in 742 Constantine's brother-in-law Artabasdis raised a revolt against the new emperor and established himself in Constantinople; the Andries of Ancient Church of Constantinople they found Artabasdis the ruler there. As late as 743 the papal letters were dated from the year of the reign of Constantine V; in 744, however, they are dated from the year of the reign of Artabas-
Still the papal envoys do not seem to have come into close relations with the usurper at Constanti
nople, although the latter re-established the worship of images. After Constantine had established
his rival, the envoys of the pope presented to him the papal letter in which Zachary exhorted the emperor
to restore the doctrine and practice of the Church in
respect to the worship of images. The emperor re
ceived the envoys in a friendly manner and presented
the Roman Church with the villages of Nymphia and
Nepata in the territory extended to the sea.

When Zachary ascended the throne the position of
the city and Duchy of Rome was a very serious one.
Luitprand, King of the Lombards, was preparing a
new incursion into Roman territory. Duke Trasamund
of Spoleto, with whom Pope Gregory III had
formed an alliance against Luitprand, did not keep his
promises. Luitprand moved readily to attack the
Romans, and that all the patrimonies of the
Roman Church that the Lombards had taken from it
within the last thirty years, should be given back; he
was also able to conclude a truce for twenty years be
between the Roman Duchy and the Lombards. A
second year after the accession of Zachary, the pope
Pere at Rome in the name of Luitprand, in which the
deeds respecting this return of property were placed.
After the pope's return, the Roman people went in
solemn procession to St. Peter's to thank God for the
fortunate result of the pope's efforts. Throughout
the entire affair the pope appears as the secular ruler
of the world, and the Roman territory in the pope's
name. It was made ready to attack the territory of
Ravenna. The Byzantine exarch of Ravenna and the
archbishop begged Pope Zachary to intervene. The
latter first sent envoys to the Lombard king, and when
these were unsuccessful he went himself to Ravenna
and from there to Pavia to see Luitprand. The pope
reached Pavia on the eve of the feast of St. Peter and
did not receive the king. Zachary talked of the
princes of the Apostles at Pavia, and was able to
induce the king to abandon the attack on Ravenna and
to restore the territory belonging to the city itself.
Luitprand died shortly after this and after his first
successor Hildebrand was overthrown, Ratchis be
came King of the Lombards. The pope was on the
best of terms with him. In 739 the new king con
firmed the treaty of peace with the Roman Duchy.
The same year Ratchis abdicated, with his wife and
daughter took the monastic vows before the pope, and
all three entered the monastic life.

In 745 Pope Zachary held a synod at Rome which
was attended by sixty bishops. This synod issued
fourteen canons on various subjects. In this synod he
considered the impediments to marriage of relationship in
the fourth degree, in regard to which the Germans claimed
to have obtained a dispensation from Pope Gregory
II. The year previous Zachary had written on this
point to the bishops and kings of that province. An
active correspondence was kept up between Zachary
and St. Boniface. The latter in his zealously labours
had organized the Church in the German territories,
and while doing this he kept in close connexion with
the Papal See. Early in 742, soon after his elevation,
Zachary received a letter from Boniface in which the
saint expressed his full submission to the successor of
the Chair of Peter and requested the confirmation of
the three newly established Bishopries of Wurzburg,
Burzburg, and Erfurt; Boniface also sought authority
to hold a synod in France and to suppress abuses in
the lives of the clergy. The pope confirmed the
mission of the bishops and deacons and ordained the
papal legate, the Frankish synod which Karlmann
wished to hold. In a later letter Zachary confirmed the
metropolitans of Rouen, Reims, and Sens ap
pointed by Boniface, and also confirmed the con
demnation of the two heretics Adelbert and Clement.
Various questions in which the pope and Boniface
were involved were decided with benevolence. In 745 bishops
were convened for the general synod for the Frankish kingdom called
by Pepin and Carlowan. Here decrees were passed
against unworthy ecclesiastics, and the two heretics,
Adelbert and Clement, were again condemned. Boni
face sent a Frankish priest to Rome to make a report
to the pope, and the latter held on 25 October, 745,
a synod at the Lateran at which, after exhaustive
sittings, the Romish synod次会议s were held.
The synod, which was convened to discuss
the two heretics, Zachary forwarded the acts of the
synod with a letter to Boniface. Pepin and the
Frankish bishops sent a list of questions respecting
the discipline of the clergy and of the Christian popu
lation to Pope Zachary, and the latter answered in a
letter of 746 in which decisions respecting the various
questions of faith and morals are given, and the synod
voted to Boniface so that he might make them generally
known at a Frankish synod. The following year,
747, Carlowan resigned his authority and the world,
got to Rome, and was received by Pope Zachary
into a monastic order. At first he lived in the monas
tery on the Soracte, later at Monte Cassino. Thanks
to the efforts of Sts. Peter and Paul the canons
were now agreed in submission to the See of St. Peter.
Zachary sent still other letters to the bishops of
Gaul and Germany, and also to Boniface as the papal
legate for the Church of this region. Boniface was
constantly in intercourse with Rome both by letters
and envoys and sent important questions to the pope
for decision. An important proof of the recognition
by the Franks of the high moral power of the papacy
is shown by the appeal to papal authority on the
occasion of the overthrow of the Merovingian dy
asty. Pepin's ambassadors, Bishop Burkard of Wurzburg and Chaplain Folar of St. Denis, laid the
question before Zachary; whether it seemed right
that the Franks should be king who did not really
belong to the Church of Christ, or that the Franks
did not appear good to him, and on the authority of the
pope Pepin considered himself justified in having
himself proclaimed King of the Franks (cf. BONIFACE,
SAINT; and PEPIN THE SHORT). The ecclesiastical
activity of the pope also extended to England.
Through his efforts the Synod of Cloveshoe was held
in 747 to reform the Church discipline in accordance
with the advice given by the pope and in imitation of
the Roman Church.

Zachary was very zealous in the restoration of the
Churches of Rome to which he made costly gifts. He
also restored the Lateran palace and established
several large domains as the settled landed posses
sions (County of Rechramunz). Zachary in St. Peter's
was translated to the Church of St. George in Velabro
the head of the martyr St. George which was found during
the repairs of the decayed Lateran Palace. He was
very benevolent to the poor, to whom alms were given
regularly from the papal palace. When merchants
from Venice bought slaves at Rome in order to sell
them again to the Saracens in Africa, the pope bought
the slaves, so that Christ and the Church should not become
the property of heathens. Thus in a troubled era
Zachary proved himself to be an excellent, capable,
vigorous, and charitable successor of Peter. He also
carried on theological studies and made a translation
of the Dialogues of Gregory the Great into Greek,
which was largely circulated in the East. After his
death Zachary was buried in St. Peter's.
Zádori (DREXLER), János, ecclesiastical writer, b. at Kalocsa, County of Neutra, Hungary, 6 March, 1831; d. at Gran, 30 Dec., 1887. He studied at the Pontifical University of Vienna. His favourite branches were modern languages, literature, and the natural sciences. Ordained priest in Dec., 1854, he was chaplain at Balassagyarmat for ten years. He tried to found a theological seminary at the archiepiscopal seminary at Gran. He was a member of the metropolitical chapter and a domestic prelate of Leo XIII. He declined an appointment to the See of Neusohl. Thirty-eight of his works have appeared in print, among them some of a devotional character and memorial sermons, one of which bears the title: "A társadalom alapjai" (The fundamental principles of human society), Budapest, 1864, in which he develops the ideas of Lord clarendon and others against modern errors; "Utváziatok Oloszszaghói" (Sketches of Hungary), Budapest, 1867; "A rituál kató-komóbiak" (The Roman catechisms), with 19 plates, Budapest, 1885. His works: "Journey of Sion" (Hungarian), Budapest, 1888; "IX Pius pápa dete" (Life of Pius IX), Gran, 1893; "A Jesu Szive ajtatoszínanak története, mivolta, hittanája" (The devotion to the Sacred Heart of Jesus, its nature, history, and theological foundation), Gran, 1878; "Szúa Mária zepzidlen sivéné" (The commemoration of the Immaculate Heart of Mary), Gran, 1879; "Szent Peter két kétik" (The two letters of St. Peter), Budapest, 1881, for which he received great praise from the theological faculty of Gran; "Syntagma theologica fundamentali-" (Gran, 1882 (see "Theol. Quartiatschrift", Tübingen, 1887, 691, and "Zeitschrift fur kath. Theol." Innsbruck, 1884, 584). From 1870-85 he edited the theological magazine "Tj magyar Sion."

Francis Mershman.

Zagrab. See AGRAM.

Zahle and Forzol, a Greco-Melchite diocese, in the seventeenth, or perhaps in the sixteenth, century the Diocese of Seleucia Pieria was for greater safety transferred by the Patriarch of Antioch to Shadoula in the Lebanon. The reason for this transfer was forgotten at a later date, and a town of "Seleucia Libani" was invented and identified with Shadoula, though such a town never existed. When in 1800 was transferred from Mardin to Forzol, the title of Seleucia accompanied it. The transfer had already taken place in 1760, for the Catholic titular Cuthimius then signed as Bishop of Forzol and Bequa (Echos d'Orient, V, 56). In October, 1790, a Catholic bishop of Zahle assisted at a council held in the convent of Saint-Sauveur (Echos d'Orient, X, 227). The Diocese of Zahle is identical with that of Forzol, under which name it often appears. Since 1844 Council of Jerusalem), at least among Catholics, the bishop bears the titles of Zahle, forzol, and Bequa. Since 1705 his residence has been at Zahle. Among the schismatics the bishop always bears the title of Seleucia. Zahle itself dates only from the end of the sixteenth century, when Catholics flourished in great numbers, the locality being under the protection of the emirs of Lebanon, by whom they were protected from schismatics and Mussulmans. Gradually the place grew larger; it is now a city of about 90,000 inhabitants, nearly all Catholics of the Greco-Melchite Rite. In 1860 the Druses destroyed 2000 houses, and several Christians were massacred, among them four Jesuits. There are to-day a Jesuit residence and a school, similarly a residence and a school in the Moukha quarter. The diocese comprises 30,000 Catholics, 38 parishes, 33 churches and chapels, 9 primary schools, 3 convents of Salavatorians, Alexins, and of Choumites, with 13 religious.


S. VAILÉ.

Zakho, a diocese of Chaldea. It corresponds to the ancient Diocese of Malta, formerly a suffragan of Adabene or Arba. Some Nestorian bishops are mentioned from the fifth to the seventh century (Chabot, "Synodicon orientale", 676). It was re-united with the dioceses of Akra and Amadia until the middle of the ninteenth century, when the province was divided into three dioceses; Amadia, Zakho, and Akra-Zehbar. Zakho dates from 1859. To-day Zakho is a province of the vilayet of Mossul. The city has 2500 inhabitants, 1500 of whom are Jews and 100 Christians. It is situated on an island formed by the little Khabour. The diocese comprises 3500 Catholics, 10 resident priests, 3 rogers of parishes or congregation stations, 26 churches and stations, 20 churches and 4 primary schools.

Revue de l'Orient chretien, I, 448; CUNIN, La Turquie d'Asie, 1 (Paris, 1893), 386-38; Missiones catholicae (Rome, 1907), 811.

S. VAILÉ.

Zallinger zum Thurn, Jacob Anton, philosopher and canonist, b. at Bozen, 26 July, 1735, d. there, 11 January, 1787. From 1777 to 1784, he was professor of canon law at Innsbruck. In 1784 he entered the Jesuit Order on 9 October, 1783, was ordained priest on 1 June, 1785, then taught philosophy at Munich, Dillingen, and Innsbruck. Shortly after the suppression of the Jesuits in 1773, Prince-bishop Clemens Wenceslaus engaged him as professor of canon law at Augsburg. He held this position for thirty years (1777-1807), with the exception of four months, during which he was theologian at the papal nunciature at Ratisbon, and sixteen months, which upon invitation of Pius VII he spent in Rome as papal councillor in German affairs (1805-6). In 1807 he returned to Bozen, devoting the rest of his life to literary labours. As a canonist he defended the papal rights against the Febronian tendencies of Quesnel, and as a philosopher he sought to replace the Scholastic method by the empiricism of Newton. His chief canonical works are: "Institutionum juris naturalis et ecclesiastici publiei libri V" (Augsburg, 1784; Ghent, 1823; Rome, 1832); "De usu publice commentariorum" (Augsburg, 1784; Ghent, 1823); "Historische Bemerkungen über das sagungane Resultat des Emser Congressus" (Frankfort and Leipzig, 1787); "Institutiones juris ecce- siasmatici, maxime privati, ordinale Decretalium" (5 vols., Augsburg, 1792-3; 3 vols., Rome, 1832). His chief philosophical works are: "Lex gravitatis universalis ac mutua cum theoria de sectione emi" (Munich, 1769); "Interpretatio nature, seu philosophia Newtoniana methoda exposita" (3 vols., Augsburg, 1773); "Disquisitiones philosophiae Kauntianae" (2 vols., Augsburg, 1799).

Sommerrogel, Bibliothèque de la Compagnie de Jésus, VIII (Brussels, 1898), 1147-8; Würzburger, Reg. Lit. LIT. V, 1907, 114-5; HUNTER, Nomenclator, V, 1 (Innsbruck, 1911), 771-5.

Michael Ott.

Zallwein, Gregor, canonist, b. at Oberviechtach, Oberpfalz, 20 October, 1712; d. at Salzburg, 6 or 9 August, 1766. After studying the Humanities at Ratisbon and Freising he took vows at the Benedictine Abbey of Wessobrunn, on 15 November, 1733,
and was ordained priest on 27 October, 1737. He studied canon law at Salzburg, 1737–9, became master of novices at his monastery in 1739, and prior in 1744. Upon the request of the Prince-bishop of Gurk, Joseph Maria Count of Thun, he was sent as professor of canon law to the newly-erected seminary at Strasburg in Carinthia. From 1749 till his death he was professor of canon law at the Benedictine University of Salzburg, where he held at the same time the office of "Rector magnificus" from 1759. Unlike most German canonists of his time, he laid great stress on the sources and historical development of canon law. Though his juristic writings are at times not clear, his lectures were valued very highly and attended even by students from foreign countries. His chief work is "De principio et inchoatione juris canonici" (4 vols., Augsburg, 1783; 3rd ed. by Kleinmayr, Augsburg, 1784; 2nd ed., 1781; 3rd ed., Augsburg, 1831). His other canonical works are: "Disputatio prima de jure canonic" (Salzburg, 1758); "Fontes originarii juris canonici, adjuncta historia" (Salzburg, 1752 and 1755); "Jus eccles. particulare Germaniae" (Salzburg, 1757); "Disseratio de statutis et de hierarchia" (Salzburg, 1757).

Michael Ott.

Zalvidea, José María de, b. at Bilbao, Vizcaya, Spain, 2 March, 1780; d. in 1816. He became a Franciscan in the convent of Santa Maria de la Merced, Caracas, 22 December, 1798,joined the College of San Fernando de Mexico in 1801, and entered the California Indian mission field in August, 1805. He served at Mission San Fernando till 1806; at Mission San Gabriel till 1826; at San Juan Capistrano till 1842; and at Mission San Luis Rey to the day of his death. He was a model missionary as well as an energetic and wise manager of the temporalities. Under his administration Mission San Gabriel especially reached its highest prosperity. From 19 July to 14 August, 1806, Father Zalvidea accompanied an expedition from Santa Barbara east and then south to San Gabriel in search of new mission sites, meanwhile baptizing many dying savages. He was well received in the homes of the Indians. While his superiors regarded him as one of the best and most zealous of friars, the people looked upon him as a saint. "There is no evidence," says Bauerof, "that he ever had an enemy, or said an unkind word to any man." Even when quite old Father Zalvidea refused to avail himself of the privilege of retiring, because there would be no one to take his place, for the Mexican Government had declined to let any but Mexicans serve in the missions. Like all the other missionaries he would not approve of the methods of the Mexican politicians by swearing allegiance, refusing to do so on the grounds that he did not meddle with politics, but he offered to swear obedience in everything which conscience demanded.

Santa Barbara Archives: Records of missions San Gabriel and San Juan Capistrano; Englemart. The Franciscans in California (Harbor Springs, Michigan, 1897); The Missions and Missions of California, 11 (San Francisco, 1912).

Zephyrin Engelhardt.

Zama, titular see of Nunubia. There were two sees of this name: Zama Major and Zama Minor. Zama Minor, represented at the Conference of Carthage, 255, by the Bishop Marcellus, is commonly identified with the ruins Henschir Sidi-Amor el Djelidj near Furni, on the frontier, south-east of Tunis. Zama Major, or Zama Regia, located by the majority of historians and archaeologists on the site of modern Djenné, the ancient city of Manding, south of Tunis, sent the Bishop Dialogue to the Conference of Carthage, 111. It was here that Scipio defeated Hannibal in the famous battle which decided the fate of Africa. 19 October, 202 a. c. A fragment of an inscription showing the former existence of a colony was found there, and, according to a decree of the year a. d. 322, Zama was called Colonna Etna Hadriana Augusta Zama Regia, thus verifying the identification.

TOUzetTE, Geographie de l'Afrique christienne prosomulaire (Bouxville, 1860); L. de Jachinthe, Via classica Philologie, XX (supplement), 526-546; Winckler in Bulletin de geographie et d'archeologie d'Oran, XIV, 17-40; Milange de archeologie et d'histoire, de l'Est du Francois de Rome, XV, 390-386.

Zambezi Mission, Prefecture Apostolic of the. -The preface comprises all Rhodesia south of the Zambezi, that part of Bechuanaland which is north of the Zambezi, and the 22nd degree of longitude, that part of Rhodesia north of the Zambezi, south of the Congo Free State, and west of the 30th degree of longitude. Originally it also included a part of North-eastern Rhodesia, which is now included in the Vicariate Apostolic of Nyassa. All this territory is under British rule, by far the larger portion being in the British South Africa Chartered Company. The Zambezi mission was founded in 1877, and entrusted to the English Province of the Society of Jesus; its limits were defined by Propaganda in 1879. It was in this latter year that the first party of missionaries under Father Henry Depelchin, the first superior, started from Grahamstown to Bulawayo. They had four wagons drawn by oxen, on a journey of five or six months to Bulawayo, a thousand miles in the interior. There were then no railways in the country; communications were slow and difficult, and the prices of the necessaries of life were enormous. Many lives were lost from fever and privations. The Matsinde natives were not yet prepared to receive Christianity; and the cruel punishment of the despotic king, Lobengula, rendered fruitless every effort of the missionaries. An expedition led by Father Depelchin himself pushed further north beyond the Zambezi in quest of more promising fields; but from various causes this attempt failed. Another unsuccessful expedition under Father Augustus Law was then sent to the northward, and no more was heard of the mission premises. With the advent of the British South Africa Company a new era opened for the mission. In 1893 Lobengula was deprived of his power, Bulawayo, his capital, seized, and Matabeleland conquered. Missionaries availed themselves of the advantages which the new rule guaranteed. Sites suitable for a mission station were selected. The Sisters of St. Dominic entered the country about the same time, took charge of the public hospitals, and later opened schools for the children of the settlers.

The progress of the mission has been necessarily slow. Little is to be expected from the adult native population owing to the prevalence of "esepee," especially polygamy; hence the hope of large and successful communities must be built mainly on the education of children. Moreover, the work has been hampered again and again by those difficulties which have retarded the material development of Rhodesia: wars within and without the borders, cattle plagues, famine, leprosy, etc. Meanwhile the introduction of railways has removed one great obstacle to the establishment of mission stations; one line traverses the mission from south to north. Father Henry Depelchin has been succeeded by Fathers Alfred Weld, Alphonse Dauget, of the Canadian Province, Henry Schomberg-Kerr, Richard Sykes, Ignatius Gartlan, and T. Sykes who has been joined in the past by D'Arinsac, 28 Jesuit brothers, and 22 Jesuit lay brothers, and 3 priests and 6 brothers of the Missionaries of Mariamhill. The towns of Bulawayo, Salisbury, Gwelo, and Untali
have each a church and resident priest. At Chishawasha and Driefontein in Mashonaland, Empendani in Matabelahe, and Monze, north of the Zambezi, there are large mission stations for the natives. The Sisters of St. Dominic (numbering 82) have schools for the Europeans at Salisbury, Bulawayo, and Gwelo, and a school for native girls at the mission station of Chishawasha. The Sisters of Notre-Dame (9 in number) have two schools for natives at the mission station of Empendani. There are 10 Sisters of the Precious Blood in the prefecture. The Jesuits conduct a school for European boys at Bulawayo, receiving a small annual grant from the Government. There is also at Bulawayo an observatory under the Jesuit Fathers, in which observations are made of the sun in latitude 27° 45' S., longitude 31° 0' E., at sea-level, and which is the observatory nearest to the Equator. The observatory was established in 1898-1909; its publications include "Observations of the Sun" and "Monthly Reports." The observatory has a small annual subsidy from the Government. The Europeans number about 1300; in Southern Rhodesia the native population has not yet been estimated with even approximate accuracy. The Catholic population comprises about 740 Europeans and Indians, 1100 natives. Several books have been written in the four languages spoken in Rhodesia, mostly by the Fathers of the mission—grammars, catechisms, prayer-books, Bible stories. Besides these Father Julius Eorden has published an important work entitled: "A Comparative Grammar of the South African Bantu Languages." In the Bulawayo Diocese, the following missions are conducted: at Hwene, Chishawasha, Gwelo, Bulawayo, and Chirinda. The Diocesan Mission, established in 1898-1909, has a membership of 1899, of whom 1300 are Europeans and 599 are natives. The mission has 20 schools, of which 10 are for natives and 10 for Europeans. The mission has a population of about 25,000. The territory comprising the Diocese of Bulawayo is about 250,000 square miles. The population of the native tribes is estimated at about 300,000. There are 100,000 Moros or Mohammedan Malays and 80,000 pampas of various tribes. Mindanao was evangelized at the end of the sixteenth century by the Jesuits and the Recollects. Members of both these religious orders met their death at the hands of the fanatical Moros. When the Jesuits were permitted to re-enter the Philippines, about the middle of the nineteenth century, they again devoted themselves to the most economical, as well as the most humane, way of civilizing the island, the evangelization of Mindanao met with a great setback when the Philippines were ceded to the United States. Many of the Jesuit missionaries had to be recalled from Mindanao, and a number of their mission-posts were abandoned. At present there are sixty mission parishes in the diocese and forty-five priests, most of them members of the Society of Jesus. The Congregation of the Missionaries of the Sacred Heart of Jesus has established a mission at Surigao Province, in the north-eastern part of Mindanao. Native nuns of the Society of Mary conduct schools in some of the larger towns. Zamboanga, the residence of the bishop, has a population of 24,000. The territory comprising the Diocese of Zamboanga was formerly attached to the Dioceses of Cagayan and Davao, and now it includes all the new dioceses of Cagayan and Davao. It includes the islands of Basilan, Camiguin, Dinagat, Mindanao, Siquijor, and the Sibuyan Archipelago. The area of the diocese is 60,000 square miles, the population about 750,000. Mindanao, the second largest of the Philippine groups, has an area of 30,000 square miles. The Catholic population of the diocese is about 250,000. There are 300,000 Moros or Moluccan Malays and 80,000 pampas of various tribes. Mindanao was evangelized at the end of the sixteenth century by the Jesuits and the Recollects. Members of both these religious orders met their death at the hands of the fanatical Moros. When the Jesuits were permitted to re-enter the Philippines, they again devoted themselves to the

missions of Mindanao. Their labours among the savage tribes and even among the Moros were crowned with wonderful success (cf. article PHILIPPINES). The establishments they conducted at Tamontaco for the abandoned children of the Moros resembled somewhat the famous Jesuit Reductions of Paraguay. As the Spanish Government supported the priests and their missions (finding this the

VILLAGE CHURCH AT BOLON, ZAMBOANGA

THE JESUIT CHURCH, DAVAO, MINDANAO

THE JESUIT CHURCH, BOLON, ZAMBOANGA

ZAMBOANGA 747 ZAMORA

ZAMORA
innes of Valladolid and Salamanca. The See-city has 12,000 inhabitants.

Zamora belonged originally to the Vaeceos, but it is doubtful to which of their cities it corresponds (Sextius, Sarabrius, Siscopio, Ovelar), most probably it was the ancient capital, Oecoduri (Ovelas-Duri, “eye of the Duero”), which is mentioned in the “Itinerary” of Antoninus as situated at the intersection of the three roads and affording a resting place for travellers from Mérida and Asturica to Saragossa. About a quarter of a mile from the ancient walls there have been found some curious sepulchres hewn out of the rocks with a cavity for the head to rest in. The foundations of the ancient bridge, now in a ruined condition, seem to be Roman, and in the portal of the city hall an ancient inscription to Vicus (Mercury) has been preserved denoting its position at the crossroads. In the Middle Ages, owing to the imperfect knowledge of geography, Zamora was confounded with the ancient Numania, also situated on the Duero, but at a distance of fifty leagues, and, owing to this confusion, the Diocese of Zamora has been called *Numantina* in some documents. During the dispersion of the Jews some of them settled in Zamora, and Christians inhabited it as early as the persecution of Diocletian, for several martyrs among them St. Bañulbus, suffering there. No site has been preserved of Zamora in the time of the Goths, but early in the Saracenic period the name Medina Zamoratii is found, which points clearly to Arabic etymology. From the eighth to the eleventh century the city was alternately in possession of the Moors and of the Christians. It was first reconquered by Alfonso I or his son Fruela, but Abderraman recovered it. After its reconquest Alfonso III undertook its restoration in 933, but on 9 July, 901, the Mussulmans once more furiously attacked it. They were totally vanquished, and the day was henceforth known as el día de Zamora.

In 905 Alfonso III established an episcopal see, whose first bishop was St. Atlianus (905–15). He had become companion of St. Véronus first in the desert and then in the monastery of Morañuela which they founded on the banks of the Esla. Sts. Atlianus and Fruela were consecrated on the same day. St. Atlianus was succeeded by Joannes, Dukelidius, Domínius, Joannes II, and Salomon, in whose time Zamora fell once more into the hands of the Moors. In 980 the city was reconquered by Alfonso III with Archbishop Abdallah-ben-Abdallah, and finally taken by Almanzor himself, who completely destroyed it, and later (999) repopulated it with Mohammedans. Ferdinand I definitively reconquered it, and set about its restoration in 1062, granting a special charter to its colonizers. When he divided his territories among his children he gave the city of Zamora to his daughter Dotea Uran. Her brother Don Sancho attempted to wrest it from her and held the city in a state of siege for seven months, but he was treacherously assassinated by Belisio Dalfus, who pretended to have deserted to his ranks. The Cid, Ruy Diaz de Bivar, compelled King Alfonso VI to swear publicly that he had no part in this treason, and on the spot where Don Sancho fell, he erected the present St. Miguel del Burgos was built. The see being vacant, Alfonso VI and Bernardo, Archbishop of Toledo, agreed to appoint Jerónimo, a native of Perigord and Bishop of Valença, but after the death of the Cid he was not able to hold his see. Calixtus II at once re-established the see, and the line of bishops since then has come down uninterruptedly to the present day. After the restoration, the Archbishop of Braga, to whose archdiocese the territory had belonged, and the Archbishop of Toledo, who had consecrated Bishop Jerónimo, disputed for the right of jurisdiction over the new diocese. Eugenius III decided in favour of the Archbishop of Braga; Adrian IV and Alexander III confirmed this decision, notwithstanding the fact that the Archbishop of Santiago had also put forward a claim to jurisdiction. It was not until after the separation of Portugal that Zamora recognized the claims of the Metropolitan of Santiago. Since the Concordat of 1551 it has belonged to the ecclesiastical province of Valladolid.

Jerónimo died in 1124, and was succeeded by Bernardo, a native of Aquitaine, in whose time

The Cathedral of Zamora, showing the Great Tower
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Jesuits.

Zamora, Diocese of (Zamoranas), in the Republic
of Mexico, comprises almost one half of the
State of Michoacán and has a population of
400,000.
The city of Zamora, founded in 1540 by Antonio de
Mendoza, and built with fortifications (a privilege at
that time) to serve as a barrier against the onslaughts
of the Chichimecs Indians, has a population of
11,000. Vaseo de Quiroga, first Bishop of Michoacán,
d. at Urupampa, 11 Mar., 1565, made it a parish and
placed a rector in charge. It was there, in fact, that
the Franciscan Fathers had baptized the Indians
many years before. When Michoacán became an
archbishopric Zamora was made an episcopal see with
the mountainous part of the State of Michoacán under
its jurisdiction. It has 2 diocesan seminaries and
283 students, 959 parochial schools, and 12 Catholic
colleges, with about 11,000 pupils. Protestants have
neither churches nor colleges in this diocese. A new
cathedral is being built in the city of Zamora, the
birthplace of Mgr. Labastida y Díaz, Archbishop
of Mexico, who took such an active part in the
affairs of Mexico during the wars of reform and under
the empire. Urupampa, founded by Father Juan de
S. Miguel (one of the first Franciscans in Mexico),
belongs to the Diocese of Zamora.

Camillus CRIVELLI.

Zamora, Vicariate Apostolic of, in South
Ecuador, created 2d Feb., 1883, by Leo XI. The
second Provincial Council of Quito (1861) established
for the savages of that territory a mission with four
chief residences, Napo, Macas, Gualahuiza, and
Zamora, entrusted to the Society of Jesus, whose
activity was much hampered by rebellious tribes.
In 1859 Zamora came under the jurisdiction of the
Franciscans, and at the end of 1862 Father Luis
Teirra took up his residence among these savages, in
number from 700 to 1000, and with difficulty evangel-
ized them, as they were cruel and barbarous. The vicariate takes its name from a former
Spanish settlement destroyed in 1589. The country is
beautiful, and its fertile plains are watered by fine
rivers. Recent revolts of the savages have compelled
the missionaries to withdraw to the Franciscan con-
vent of Loja.

Alberto Ordóñez.

Zampieri, DOMENICO. See Domenico.

Zängerle, ROMAN SEBASTIAN. Prince-Bishop of
Seckau, b. at Ober-Kirchberg near Ulm, 20 Jan.,
1771; d. at Seckau, 27 April, 1818. Having studied
the Humanities with the Benedictines at Wildingen,
he became novice at that monastery in 1788, took
vows, 5 Feb., 1792, and was ordained priest, 21
Dec., 1793. From 1794 he studied Oriental
languages at the monastery of Zwiefalten, taught Holy
Scripture at Wiblingen, 1796-9, at Mehrerau, 1799-1801, at Wiblingen, 1801-3, at the Benediktiner University of Salzburg, 1803-7, at the University of Cracow, 1807-9, at the University of Prague, 1811-13, and at the University of Vienna. When, after fifteen years, when there was no further hope of its restoration, he obtained dispensation from his religious vows in order to accept a canonry at Vienna. On 24 April, 1821, he became Prince-Bishop of Seckau and administrator of the Diocese of Leoben. These two dioceses, with a population of 300,000, had been without a bishop for twelve years, during which time the Government had free scope to infuse Josephinistic ideas into the clergy and the laity. The monasteries, almost without exception, had relaxed in discipline; the clergy, both secular and regular, were for the most part worldly minded and exceedingly lax as pastors of the faithful. Despite governmental opposition, Zanghele inaugurated a thorough religious renovation in both dioceses, reformed the existing monasteries, introduced the Redemptorists, Jesuits, Carmelites, and Vincentian Sisters, founded the School Sisters of the Third Order (1843), erected a Ktulhenseminar for both dioceses at Leoben, thoroughly renovated the diocesan seminary religiously and educationally, introduced annual retreats for the clergy, and in many other ways provided for the welfare of the clergy and the laity.


Michael Ott.

Zante (Zacythos), Diocese of, in Greece, is only suffragan of the Archdiocese of Corfu, is permanently united with the Diocese of Cephalonia. The diocese includes the Islands of Cephalonia, Zante, Ithaca, Santa Maria or Leneas, and Corfia or Cynthis. Among 170,000 inhabitants there are scarcely 1200 Catholics of the Latin Rite. The diocese contains 2 secular priests, 4 Capuchin Fathers, 1 brother, 3 main stations and 1 auxiliary station, 7 churches and chapels. As early as the fourth century the Island of Zante was the see of a Catholic bishop, whose successors fell away to the Greek Schism. About 1200 a Catholic Latin diocese was again established in Zante, and in 1222 this was united with the Diocese of Cephalonia. During the Venetian domination it became schismatic. In 1586 both dioceses were made suffragans of the Archdiocese of Corfu. After the union of the Ionian Islands with Greece in 1863, the Catholics were much oppressed by the schismatics. At the present time the diocese has no bishop of its own but is administered by the Archdiocese of Corfu, and does not seem to increase in strength.

Lamberti, Odisser. Quater, T. I. 1. 258-259. S. Sommier, Zante (Gotha, 1869); Salvatoni, Zante (2 vols., Prague, 1894).

Joseph Lins.

Zantedeschi, Francesco, priest and physicist, b. 1797; d. at Padua, 29 March, 1873. For some time Abate Zantedeschi was professor of physics and philosophy in the Liceo of Venice; later he accepted the chair of physics in the University of Padua, which he held until 1853, being then obliged to resign on account of failing sight. He was an ardent worker and prolific writer, 325 memoirs and communications appearing under his name in the Biblioteca Italiana and the Bibliothèque Universelle de Genève. In 1829 and again in 1839 Zantedeschi published papers on the production of electric currents in closed circuits by the approach and withdrawal of a magnet, thereby anticipating Faraday's classical experiments of 1831. When the Venice diocese was reformed, Zantedeschi was among the first to recognize the marked absorption by the atmosphere of the red, yellow, and green rays; he also thought that he had detected in 1838 a magnetic action on steel needles of ultra-violet light. Though this effect was not confirmed, it is interesting to note that a connexion between light and magnetism was suspected so many years before the announcement in 1857 by Clerk-Maxwell of the electro-magnetic theory of light. In a tract of 16 pages, published in 1859, Zantedeschi defended the claims of Romagnosi, a physician of Trent, to the discovery in 1802 of the magnetic effect of the electric current, a discovery which is usually accredited to Oersted of Copenhagen in 1820. Zantedeschi's experiments and papers on the repulsion of like magnetic poles, and the laws of repulsion between magnetic poles (in conjunction with Padre Bancalari of the Pious Schools in 1847) received general attention at the time. In his later years Zantedeschi dictated an autobiography which is kept in the archives of the Academy of Verona. His principal works are: "Ricerche sul termo-elettrismo dimanico" (1858) and "Trattato del Magnetismo e della Eletttricità" (1813).

Brother Potamian.

Zanzibar.—At a very remote unknown period the eastern coast of Africa was colonized by Asiatic nations, notably Persians and Arabs, who intermingled with the native blacks and produced the race known as the Swahilis (Arabic, Sabehl, coast). The best known political, commercial, and religious centre of this consolidation was the island of Mombasa, and Kilwa, the island and town of Zanzibar, situated a little south of lat. 5° S. The neighbouring coast from Somaliland to Cape Delgado was often called Zanquebar. The two names are identical, being derived from Zendj, a word of Persian origin, meaning "blacks", and bar, "a country". The old Arabic writers spoke of Zanzibis, "the country of the blacks", as they called the land across the ocean Hindubur, the "country of the Hindus".

The little Island of Zanzibar—called by the natives Ungadiya—has an area of only 570 sq. miles, and a population of about 100,000, of whom more than half reside in the capital. It is comparatively healthy and well cultivated, and contains the usual tropical flora, its plantations of clove trees and cocoanut trees being especially remarkable. As a rule these belong to Arabs and Swahilis; the commerce, centralized in the town, is in the hands of Hindis, Banyans of Kutch and Bombay, Parsees, Goanese, and, for some years past, of Europeans. The natives are of the Bantu race, like the tribes of the adjoining islands and the mainland, belonging to the Bantu language kindred to the idioms of Equatorial Africa. In former days Zanzibar received from all the ports of the Great Land, especially Bagamoyo and Kilwa, the exports of ivory, copal, skins, grain, and slaves, especially the latter, who, after sale in the public markets, were dispersed all over the Musulman territories bordering on the Indian Ocean. There also were armed the caravans that penetrated into the distant interior, as far as the Great Lakes, and even beyond, bearing the produce of Europe and Asia, cottons, glass, steel, and copper wire, pickaxes, hatchets, knives, salt, powder, guns etc. Here and there little colonies were established, on the coast or in the interior, centres of Musulman propaganda, which was carried on by very every means, war, intrigue, unions, and alliances. In that way, little by little, the vast regions of Eastern Africa were falling under the influence of the Sultan of Zanzibar, when, suddenly, the European powers came upon the scene, seeking to divide them up between themselves. It was towards the close of the fifteenth century that the first whites appeared upon these coasts, among whom were Francis Camara, sailing from Lisbon on 8 July, 1497, doubled the Cape of Good Hope and cast anchor before Mozambique in March, 1498. He proceeded thence to Kilwa and Mombasa, then, flourishing cities, and set out for Malindi, from which port a pilot conducted
him to Calcut in India (28 May, 1895). In 1909 Gama returned and took possession of Zanzibar, where he established an Augustinian convent. These religious settled at Paté and Mombasa, while the Dominicans settled at Mozambique and the Jesuits in the valley of the Zambesi.

The Portuguese were not destined to long retain this immense stretch of coast; after varying fortunes they were definitely expelled in 1599 by the Arabs of Muscat. In 1585 Soyl Medalid, Sultan of Zanzibar, declared himself independent. However, explorers and missionaries were beginning to attract attention to these regions; we may mention in particular the names of Krappit and Rehmann, Father Horner, Livingstone, Speke, and Grant, Burton, Baker, and late Captain Livingstone. The Catholic Association Internationale Africaine by Leopold II, King of the Belgians, Germany and England decided to divide up these lands, leaving France to assert its ancient claims over Madagascar, and Italy to attempt a settlement on the Somali coast. At present, British East Africa (or Imperial British East Africa), comprises the Islands of Zanzibar and Pemba, the mainland of which lying between the River Djiha on the north and on the south a line running from Vanga, round the northern base of Kilima-Njaro, to Victoria Nyanza about 20° N. lat. South of this line lies German East Africa, extending to the River Ruwuma. The chief port in the British section is Mombasa, the capital city.

There were Catholic missions from the time of the Franciscans of Kikuyu to the north of Victoria Nyanza, thus connecting the Indian Ocean with the basin of the Nile; and in the German, Tanga and Dar-es-Salam, the termini of two railways, one running through the regions of Sambara, Paré, and Kilima-Njaro; and the other towards Tanganyika. European cuitivators are gradually arriving, plantations extending, mining operations increasing, and the face of the country changing year by year.

The old Portuguese religious do not seem to have worked among the natives; at least no trace of their influence survives. They were chaplains to the European garrisons rather than missionaries: one hundred and thirty years after their disappearance, Father Hely (Réunions), who lived in the vicinity of Zanzibar and was buried by his bishop, Mgr. Maupoint, to take up the interrupted work. Accompanied by two priests, a physician, and six nuns, he arrived at Zanzibar about the end of 1890; the first Mass was celebrated at midnight on Christmas, in a large Arab house, where the beautiful cathedral now stands. Three years later the house was burnt down, and in 1895 the Mission of Kenya was founded, and Father Horner took possession of it. His first work was the repurchasing of slaves in the market—where from fifty to sixty thousand were sold annually—and the education of children. The missionaries soon went to Bagamoyo, on the opposite coast, and began to establish from year to year, in suitable localities, little Christian colonies, which spread their influence in proportion to the number of catechists that could be supported. In 1883 the mission was erected into a vicariate Apostolic, with Mgr. R. de Comont as first titular. It extended originally from Cape Guardafui to Cape Delgado, with a coast-line of about 1,500 leagues, and no limits in the interior. But in 1890 the lake district had been ceded to the Missionaires de Notre-Dame de l'Immaculée Conception (of Algiers)—the White Fathers; by a Decree of 16 Nov., 1887, the southern region, from 7° S. lat. to Cape Delgado, was detached and entrusted to the German Benedictine Congregation of St.-Odile, with its headquarters at Dar-es-Salam (see below); in 1901 the Prefecture Apostolic of Benadir was erected for the coast between 7° and 11° S. lat., and separated, being recently made a vicariate Apostolic and entrusted to the Italian missionaries of the Instituto de la Consolata (Turin). Finally, the Congregation of the Holy Ghost divided its original mission of Zanquazar into three vicariates: Zanzibar, under British protectorate, except the enclave of Komen and the interior missions; Bagamoyo, erected in 1900; and Kilima-Njaro, established in 1910.

These newly-created vicariates show the relatively rapid development of the Catholic missions for some years past in this part of Africa, with Zanzibar as its centre. At the same time Protestant missions were being established and multiplying. At Zan-

Zapoteca Indians, a powerful and numerous Mexican tribe located chiefly in Oaxaca and Guerrero, forming with the Mixteca and Zapotecan linguistic stock. At the time of the conquest of Mexico they were independent of the Aztec, whom they resembled in customs; they were defeated by the Spaniards only after several campaigns between 1522 and 1527, not submitting finally till 1531. They were a sedentary race and well advanced in civilization, living in large villages and towns, in houses constructed with stone and mortar. They recorded the principal events in their history by means of hieroglyphics, and in warfare they made use of a cotton armour. The well-known ruins of Mitla have been attributed to them and were claimed by them to be the tombs of their ancestors.

They had an elaborate religious system, and human sacrifices were carried on. In modern Zapotecs are very intelligent, progressive, and hard-working; they make good soldiers and political leaders, and are excellent citizens. Benito Juarez, President of Mexico, was a full-blooded Zapoteca. They number almost 300,000, and with their kinsmen 750,000. Many of them still speak only their native Indian language. Though they are of the same race, they are divided into different beliefs and practices, such as burying money with the dead, still among the Zapotecs are Bartolomé de Olmedo, a Mercedarian, and Juan Diaz, a secular priest, who was martyred by the natives in Quechula near Tepetac for having overthrown their idols.

CILLOW, Apuntes históricos (Mexico, 1880).
Zara (JADERA), Archidioecese of, in Dalmatia. Zara has been a diocese since A.D. 381 and since 1146 an archdiocese. Its succession of bishops numbers eighty without noteworthy interruption. Bishop Salimianus is mentioned in the "Register" of Gregory the Great. In one of his letters John VIII names St. Donatus as patron of Jadera. Archologists find in Zara many traces of ecclesiastical sculpture with German characteristics dating from the migration of the German tribes. The Church of St. Donatus is the most important structure of its period preserved in Dalmatia. The massive dome of the rotunda is surrounded by a vaulted gallery in two stories which also extends along the three apses to the cast. Zara was the capital of Byzantine Dalmatia, but the fact that an example of Carlovingian architecture is found there shows that Zara must once have belonged to the Franks and explains the visit of Bishop Donatus to Charlemagne in Dietenhofen. Since Zara belonged to Venice the bishops of Grado have exercised patriarchal jurisdiction over it. In 1276 Patriarch Egidius summoned Archbishop John with his suffragans to the Council of Grado where he was, however, represented by deputies. Archbishop Nikolaus III of Zara was present at the synod convened by Cardinal Guido of St. Cecilia at Padua in 1320. Twenty constitutions were published, chiefly against the evil life of the clergy and the power of the laity as used against the clergy and church property. Worthy of high respect was Egidius of Viterbo who governed the archdiocese for two years. In the first session of the Council of Grado he says: "Homines per sacra immutata fas non sacra per homines" (Man must be changed by what is holy, not what is holy by man). He had also the courage to address the following words to the warlike Julius II, who sought to increase the possessions of the Church: "That the states of the Church number a few thousands of inhabitants more or less, matter not, but it is the matter greatly that its members be pious and virtuous. The Church knows no weapons other than faith, virtue, and prayer". Archbishop Godescei attended the Synod of Vienna in 1849. Peter Alexander Maupas was present at the Vatican Council. The Archidioecese of Zara has: 86,000 Catholics, 150 secular priests, 5 religious houses for men with 20 inmates, 4 religious houses for women with 23 inmates.

The Cathedral, Zara

Zarai, titular see of Numidia in Africa, mentioned by the "Invenarium Antonini", 33, and by the "Tabula Peutingeriana" IV, 2 calls it Zarata, and wrongly places it in Mauretania Caesariensis. It is probably the Zaratha of Apuleius (Apologia, 23). These two forms and the term "Zarathu" found in an inscription (Corpus Inscript. Lat, 4531) seem to indicate that the name Zarai which appears on another inscription (Corpus Inscription. Lat. 2252) must have a final tilde letter. The ruins of Zarai, called Henshir Zaara, to the south-east of Seif in Algeria, crown an eminence which commands all the country on the left bank of the Oued Taouridental, which the Arabs in the Middle Ages called Oued Zaracoa; remains of a Byzantine citadel and of two Christian basilicas are yet visible. Two bishops of zarai are known: Crescensius, present at the Conference of Carthage, 411, where he had as a rival the Donatist Rognatus and Adrocius, exiled by Honorius after the Conference of Carthage, 414, who died an exile for the Faith.

S. Péridiès.

Zarlinio, Gioseffe, Italian musical theorist, b. at Chioggia in 1517; d. at Venice, 4 Feb., 1590. He studied for the Church and was ordained deacon in 1541, but became so devoted to music that he placed himself under the direction of Willaert at Venice. In 1561 he was elected successor to di Rore as first maestro di cappella at Mark, and was presented to the See of Padua, which he held till his death. One of his earliest compositions was an ode for the victory of Lepanto, 7 Oct., 1571. Between the years 1568 and 1588 he composed seven masses and madrigals. In 1582 he was made a canon of Chioggia, and in the following year was elected bishop of that see, but declined the honour. He was buried in San Lorenzo, Venice, and, though his monument has disappeared, his bust is in the church. A medal was struck in his honour while still alive. His principal title to fame is his work as a musical theorist. He published three remarkable treatises at Venice, between the years 1558 and 1589. He only admitted twelve modes, beginning with the Ionian, thus practically laying the foundation of our present major and minor scales. His theories were disputed by his pupil, Galièri; Zarlinio was, however, right. He suggested the division of the octave into twelve semitones, and also equal temperament for keyed instruments.

Grove, Dict. of Music and Musicians (New York, 1910, s.v.; Dunstan, Cyclopaedic Dict. of Musicians (London, 1906).

W. H. Grattan-Flood.

Zasius, Ulric, a famous jurist, b. at Constance in 1401; d. at Freiburg, 24 Nov., 1536. After studying at Tübingen he first became episcopal notary at Constance, then town clerk at Baden in Aargau in 1489, and at Freiburg in 1493. From 1496-9 he directed the Latin school at Freiburg. In 1499 he studied law at the University of Freiburg, and in 1500 he placed himself under the course of rhetoric and poetry there in 1500 and professor of jurisprudence in 1506. In 1502 he was also clerk of court at Freiburg; in 1503, legal adviser to the university; and in 1508, imperial councillor. Applying the tendencies of the Humanists to jurisprudence, he scoured the strained and barbarous comments of the glossators and endeavoured to restore the genuine text. It was probably due to the literary controversies which he had with Eck, that he at first fav-
oured the doctrines of Luther. After 1521 he was a zealous opponent of Luther and died a firm adherent of the Old Faith. His juridical works were published posthumously.

**Zeal**

Zela, titular see of Asia Minor, suffragan of Amasea in the Helenopolitan. In pagan times the city, which was situated on the Scylax, belonged to priests, equal in dignity to the princes of Pontus, lords of the territory. On the eminence which rises in the middle of the city stood a famous temple, consecrated by the Persian kings to their national divinities, Anahita, Vahram, and Anahatad. Zela is famous for the victory of Mithradates Eupator over Valerian Trianus, lieutenant of Lucullus (67 n. C.), also for that of Caesar over Pharnaces (47 B. C.), after which he wrote his famous letter, "Veni, Vidi, Vici" (I came, I saw, I conquered). At first a mere hamlet, Zela obtained from Pompeii the title of city, and became the capital of a district allotted to Queen Pythodora (Strabo, XII. vii. 4; XII. iv. 2). Its people were celebrated for their hospitality; it was finally ceded to Nero, with all Pontus Pho-omeniacus, by its last king, and remained part of theGreco-Roman empire until 1357, when the Turks seized it. According to a letter (72) of St. Basil, a council was held there by the Arians in the fourth century. Le Quen (Orins christ., I, 541) mentions a well-known bishop in 335; Atticus at Chalcedon (451); Hyperclius (458); Georgius (492); Constantine (575); Paul (579). According to the "Acta Patriarchatus Constantinopolitan" of Mikhael and Muller (1, 69), there was a bishop at Zela in 1315; he was then named Metropolitan of Amasea; later the see was suppressed. Zela (now Zileh) is a caza in the sandjak of Tokat and the vilayet of

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**Zeal**

Zeal, in Homer, Bibliotheca Precerialia (Lyons, 1548, 1550-1; 3 vols., Frankfurt, 1550).

Schmidt, Zasius und seine Stelle in der Rechtswissenschaft (Leipzig, 1894); Nuß, Ultrach Zasius (Bdii, 1877).

Michael Ott.

 condições, and the clusters with thongs of fervent religious, which has organized, sustained, and developed so splendid an array of works of charity to meet all conceivable need of suffering humanity.


Sydney F. Smith.

**Zegers**

Zegers, Nicholas Tactites, famous exegete, b. either at Diest or Brussels during the latter half of the fifteenth century; d. at Louvain, 25 August, 1539. After receiving a scientific education at Louvain, he entered the Franciscan Order, joining the Province of Cologne. At the first for that province, he was assigned to the Low German Province. There, coming under the influence of Francis Tittelmann, professor of exegesis in the convent of Louvain, he devoted himself to the study of the Scriptures and succeeded Tittelmann in the chair of exegesis in 1536. In 1548 he gave up his chair to devote himself to writing. His solid foundation in Greek and Hebrew enabled him to exercise sound critical judgment on the explanation of the different passages of Holy Writ, a quality at that time very rare. Memerenus writes of him:

"Vir pictatus amans, semper studiouis honesti, Et bona qui semper publica ubique juvat."

The fruit of his literary labours were very numerous. Besides many translations of ascetical works from the Flemish and French into Latin, he also wrote: "Proverbia Teutonica Latinitate Donata" (Antwerp, 1550 and 1571); "Scholion in omnes Novi Testamenti libros" (Cologne, 1553); "Epanorthoses, sive Castigationes Novi Testamenti" (Cologne, 1558); "Die College der Weisheit gletheit dein in eine universel verkoren" (Antwerp, 1559); "Pacivarum resumptione" (Antwerp, 1548 and 1556); "Novum Jesu Christi Testamentum juxta vetorem ecclesiæ editionem" (Louvain, 1539); and finally a catechism in Flemish.

Butler, "Nomenclator Literarius, IV, 1250; Dirks, Hist. litteraria et bibliographische der Frères Mineurs" (Antwerp, 1865); st. jn. Pasquet, "Mémoires pour servir à l'histoire litteraire des Pays- Bas," 1, 2.

**Leo T. Butler.**
Sivas; the city numbers 20,000 inhabitants, 5000 of whom are Christians, the rest being nearly all schismatic Armenians.

Zell, Karl, statesman, philologist, and defender of the rights of the Church, b. at Mannheim, 8 April, 1783; d. at Freiburg, 21 January, 1873. He attended the Gymnasium of Mannheim, and the universities of Heidelberg, Göttingen, and Breslau (1810-14). In 1814 he became professor at the lyceum at Rastatt, in 1821 professor of classical philology at the University of Freiburg, where he soon attained prominence by his work as teacher and author. As representative of the university in the Upper Chamber of the Diet of Baden during the years 1833-34 he advocated a thorough reform of the high-school system of Baden and the establishment of a special board for the supervision and encouragement of the higher studies. Zell undertook the execution and completion of the new system, having been appointed ministerial councillor and member of the new council of education. In 1841 he was transferred to the University of Heidelberg, in which capacity he developed a large and many-sided activity. He was elected (1848) a member of the Lower Chamber of the Diet of Baden, to which he was a deputy until 1855. In the severe struggles for its rights which the Church had at that time in Baden, then ruled by the Liberals, Zell courageously and resolutely defended it by speeches and writing, a championship in which he stood almost alone. The fame he won far beyond the boundaries of Baden led to his election as president of the congresses for Catholic Germany held at Münster in 1852 and at Vienna in 1853. During the Revolution of 1848-49 his loyalty to the grand-duke never wavered, but Zell was not one of those who refused to recognize the provisional revolutionary government which ruled Baden after the flight of the grand-duke or to take the oath to it. In 1855 Zell retired from the service of the State, and in 1857 settled at Freiburg. In the ecclesiastico-political battles in which Archbishop Hermann W. Zell became involved the name of Zell became closely connected with the Kulturkampf policy. Zell was the archbishop's constant adviser and active assistant. As a speaker at assemblies, in pamphlets and articles for periodicals and newspapers, like the "Freiburger Kirchenblatt" and the "Historisch-Politische Blätter", he constantly defended the rights of the Church, Christian schools, religious orders, and refused to be swayed by the arguments of the Liberals. As an advocate of the Kulturkampf, he was one of the most active in the movement. His political activity never interfered with his activity as a teacher, and he was both respected and loved by his students. He had a large private library, and was a master in the study of both Latin and Greek. He was one of the most active members of the Catholic University of Freiburg, and played an important role in the development of the university. He was the author of many works and articles on the history of the Church in Germany, and was the first to publish a complete edition of the works of the famous theologian and philosopher, Johann Heinrich Zell. He was a member of the Academy of Sciences of Freiburg, and was the first to publish a complete edition of the works of the famous theologian and philosopher, Johann Heinrich Zell.
episcopal insignia, is prominent in the choir; coins with his likeness and an inscription were in use. On 21 May and 6 Dec., the translation of his body and his consecration were formerly commemorated. In "De viris illust." of Jerome and Gennadius, Zeno, is not mentioned, but St. Ambrose (Ep. v.) speaks of him as an episcopus sanctae memoriae, and St. Gregory (Dial., III. 19) relates a miracle wrought at the Church of St. Zeno at Verona. Malbizoni (Vetera analecta, Paris, 1675) published an anonymous poem, "De laudibus Verona", taken from the writings of Rattherius, Bishop of Verona (d. 974), found in the abbey at Lobbes in Belgium (P. L., XI. 154, 225), which gives a list of the bishops of Verona and makes Zeno eighth. In the Monasterii de Clausse at Ravenna was found an eight-century chasuble carved dypych, with the names and portraits of thirty-five bishops of Verona on its front and back; among them was that of Zeno. This list was accepted by Gams in his "Series episcoporum" (Bigelmair, p. 27). Zeno had not been known as a writer before 1508, when two Dominicans, Albertus Castellanus and Jacobus de Leno, edited at Venice 105 treatatus or sermons found in the episcopal library of Verona fifty years earlier. In 1539 the brothers Ballerini published "St. Zenonis episcopi Veronae sermones", with an elaborate preface. From those it appears that Zeno was a native of Africa, eighth Bishop of Verona (362-80), an able orator, and an unswerving champion of Christianity against the heresies and of orthodoxy against the apocryphal writings. Much controversy arose as to the time at which St. Zeno lived, whether two bishops of Verona of this name were to be admitted or but one, and on the authorship of the sermons. Various opinions were held by Sixtus of Siena, Baronius, Ugelli, Dupin, Tillemont, Fabricius, and others. Of the 105 sermons 12 have been rejected as belonging to the others are largely sketches or perhaps fragments. They contain valuable material on Catholic doctrine, practice, and liturgy; they treat of God, creation, the influence of the holy bishop Theodore, was baptized by him, and succeeded, after much opposition, in bringing his father and mother to the Christian Faith. He embraced the clerical state, and rapidly rose to the position of archdeacon, when his virtues and noble powers as a preacher made him known to St. Ambrose, at whose instance Pope Damasus (366-86) called him to Rome, and employed him in various important missions, including a legation to Constantinople. On the death of Damasus he returned to his native city, where he resumed his apostolic labours and, on the death of the bishop of that see, Zeno, to the great joy of the people, was appointed to succeed him. The ancient legends of his episcopal career—in which, however, there are many interpolations of a later date—are unanimous in their description of his saintly life and supernatural gifts. Extraordinary miracles, including several instances of the restoration of the dead to life, are attributed to him, and during his prolonged episcopate his fervour and zeal for souls never for a moment flagged. According to one biographer and successor of his, a see of Florence, Antoninus, he died in his ninetieth year, in 421; but, as Antoninus says that Innocent I (d. 417) was at the time pope, the date is uncertain. There is ground for believing that he actually died in 417, on 25 May, on which day the ancient tower where he is supposed to have lived, near the Ponte Vecchio, is annually decorated with flowers. His body was first laid in the basilica of St. Lawrence (consecrated by St. Ambrose in 393), and was later translated to San Salvador's church, on the site of the present cathedral. Beneath the high altar is the silver shrine of the saint, designed by Ghiberti about 1410, in the same style as his famous bronze gates. There is a statue of Zeno in San Marco, and other memorials of him in the city, where his name and memory are still venerated. AetA XX, XIX, 49-59, the Ballandioli have brought together all the ancient biographies of Zeno (48) that are attributed to St. Simplicianus (2) the life by St. Antoninus of Florence.
ZEPHYRINUS, titular see of Asia Minor, suffragan of Seleucia Trachara in Isauria. The abbreviated form used in the Roman Curia is Zephyrinus. It was the native village of Emperor Zeno, and was formerly known as Codossos. In the “Notitia Episcopatum” of Antioch (sixth century) Zephyrinus is among the suffragans of Seleucia (Echos d’Orient, X, 145). About 732 the province of Isauria was joined to the Patriarchate of Constantinople, and Zephyrinus appears about 940 in the “Notitia Episcopatum” of Constantine Porphyrogennitus, but is situated in Pamphylia (Georgius Cyprius, “Descriptio Orbis Romani”, ed. Gelzer, 1606). The city is again mentioned by George of Cyprus in the seventh century (op. cit., 847) and by Constantine Porphyrogennitus (De Themat., I, 13) as a city of the Decapol. Le Quien (Oriens Christ., II, 1833) mentions two bishops: Euprais in the Council of Constantine VII Porphyrogennitus, 681; Marcus, at that of Nice, 787. Gennadius, who assisted at the fifth council, 553, as bishop of Zephyrinus in Pamphylia, was probably a prelate of this see (Mansi, “Concil. Coll.”, IX, 176, 395). Zephyrinus is to-day Isnebol in the caza of Ermeneck and the vilayet of Adana (Ramsay, “Asia Minor”, 305). It must not be confounded with another of the same name situated in Lyca. S. Valérié.

Zeno of Elea, Greek philosopher, b. at Elea, about 490 B.C. At his birthplace Xenophanes and Parmenides had established the Eleatic school of philosophy known as the Eleatic School. The chief doctrine of the school was the oneness and immutability of reality and the discovery of the essence of know ledge which appears to testify to the existence of multiplicity and change. Zeno’s contribution to the literature of the school consisted of a tratise, now lost, in which, according to Plato, he argued indirectly against the reality of motion and the existence of the manifold. There were, it seems, several discourses, in each of which he made a supposition, or hypothesis, and then proceeded to show the absurd consequences that would follow. This is now known as the method of indirect proof, or reductio ad absurdum, and it appears to have first been used by Zeno. Aristotle, in his “Posterior Analytics,” has preserved the arguments by which Zeno tried to prove that motion is only apparent, or that real motion is an absurdity. The arguments are fallacious, because, as Aristotle has no difficulty in showing, they are founded on false notions of motion and space. They are, however, specious, and might well have puzzled an opponent in those days, before logic had been developed as a science. They earned for Zeno the title of “the first dialectician”, and, because they seemed to be an unanswerable challenge to those who relied on the verdict of the senses, they helped to prepare the way for the skepticism of the Sophists. Besides, the method of indirect proof opened up for the sophist new possibilities in the way of forgers of arguments and very soon developed into a method of confuting an opponent. It is, consequently, the forerunner of the Erotic method, or method of strife.

Fairbank, First Philosophers of Greece (New York, 1893), 112 sqq.; Zeller, Pre-Socratic Philosophy (London, 1881), 606 sqq.; Turner, Hist. of Phil. (Boston, 1893), 49 sqq.

William Turner.

Zephaniah. See Sophonias.

Zephyrinus, Saint, Pope (195-217), date of birth unknown; d. 20 Dec., 217. After the death of Pope Victor in 195, Zephyrinus was elected his successor and consecrated. The pope is described by Hippolytus in the “Philosophumenon” (IX, xi) as a simple man without education. This is evidently to be understood as meaning that Zephyrinus had not taken the higher studies and had devoted himself to the practical administration of the Church, and not to theological learning. Immediately after his elevation to the Roman See Zephyrinus called to Rome the confessor Callistus, who lived at Antium and who had received a monthly pension from Pope Victor, and intrusted him with the oversight of the cemetery. It is evident that Zephyrinus was a good Christian and had, under Victor, become the owner of a place of burial on the Via Appia, and Zephyrinus now placed Callistus over this cemetery which was given the name of Callistus. Undoubtedly Callistus was also made a deacon of the Roman Church by Zephyrinus. He was the confidential councillor of the pope, whom he succeeded. The pope, but on one occasion he is believed that he had been favorable in the first years of the government of Emperor Septimius Severus (193-211), grew constantly worse, and in 202 or 203 the edict of persecution appeared which forbade conversion to Christianity under the severest penalties. Nothing is known as to the execution of the edict in Rome itself as it was not until 232 or 233 years of the reign of Emperor Decius. More, however, is certain concerning the internal disputes in the Roman Church over the doctrine of the Trinity. The adherents of the heretical teacher Theodotus the Tanner had been excommunicated with their leader by Pope Victor. They formed an independent heretical community at Rome which was called by another Theodotus, the Money Changer, and Asclepiodotus. These men founded a confessor of Rome named Natalis, who had acknowledged his faith without wavering before the heathen judge and had suffered torture, to permit himself to be made the bishop of the see for a monthly payment of 170 denarii. Natalis, however, received many warnings in dreams. At first he paid no attention to these visions, but on one occasion he believed that he had been severely tortured by angels and now he began to ponder the matter. Early in the morning he put on a penitential garment, covered himself with ashes, and threw himself with tears at the feet of Zephyrinus. He confessed his wrong-doing and begged to be received again into the communion of the Church, which was at first really granted him (ibid., xi, 20, ed. Butler, “Life of Natalis”, V, xxii). In the same era the adherents of Montanus also worked with great energy at Rome. The Montanist Proculus (or Proclus) published a work in defence of the new prophecies. A refutation of Proclus in the form of a dialogue was written by a learned and rigidly orthodox Roman Christian named Caius, who was also a very great and learned man (ibid., xi, 20, ed. Butler, “Life of Natalis”, V, xxii). In opposition to Caius, Zephyrinus wrote his “Capita contra Caianum” (cf. Eusebius, “Hist. eccl.”, III, xxvii; VI, xx).

Hippolytus was the most important theologian among the Roman presbyters of this era. He was an avowed adherent of the doctrine of the Divine Logos. He taught that the Divine Logos became man in Christ, that the Logos differs in every thing from God, that he is the mediator between God and the world of creatures. This doctrine in the form in which it was set forth by Hippolytus and his school proved most unsatisfactory, and doubts and objections appeared in opposition to it. This latter school was represented at Rome in this era by Cleomenes and particularly by Sabellius. These men were rigid opponents of the Theodotians, but were not willing to acknowledge the incarnation of the Logos, and emphasized above all the absolute unity (monarchia)
of God. They explained the Incarnation of Christ in the sense that this was only another manifestation (modus) of God in His union with human nature. Consequently they were called Modalists or Patripassians, as according to them it was not the Son of God but the Father Who had been crucified. The Christian common people held firmly, above all, to the Unity of God and at the same time to the Incarnation. Originally no distrust of this doctrine was felt among them. Pope Zephyrinus did not interpose authoritatively in the dispute between the two schools. The heresy of the Modalists was not at first clearly evident, and the doctrine of Hippolytus offered many difficulties as regards the tradition of the Church. Zephyrinus and simply that he acknowledged only one God, and that was the Lord Jesus Christ, while the Father, not the Father, Who had died. This was the doctrine of the tradition of the Church. Hippolytus urged that the pope should approve of a distinct dogma which represented the Person of Christ as actually different from that of the Father and condemned the opposing views of the Monarchians and Patripassians. However, Zephyrinus, who in the latter spirit withdrew from the Church with his schism, caused a schism, and made himself a rival bishop. Zephyrinus was buried in a separate sepulchral chamber over the cemetery of Callistus on the Via Appia (cf. Wilpert, "Die Papstgraber und die Zeichenkreuz in der Katakombe des hl. Callistus", Freiburg, 1909, 91 sqq.). The "Liber Pontificalis" attributes to Zephyrinus the Pontificate of the Council of Rome in 381; on the other hand, it says that Hippolytus, the latter pope, withdrew from the Church with his schism, caused a schism, and made himself a rival bishop. Zephyrinus, a titular see in Cilicia Prima, of Tarsus. Nothing is known of the history of Zephyrinus, lying on the coast of Cilicia, between Cilicia Trachaea and Pedias. This city is mentioned, however, by numerous ancient authors—it had many coins, here was prepared the best molybdenum (white lead), drawn from the neighbouring mines of Coreyra. It was situated on the road from Seleucia to Rhossus. It is to-day Merzifa, chieflly a caza of the vilayet of Adana, having about 14,000 inhabitants, of whom 3,000 are Greeks, 1,000 Armenians, 650 Catholics; the population seems to increase quite rapidly. The sea-port exports agricultural products; it is joined to Tarsus and Adana by a railway line, which will soon be connected with the Constantinople line to Bagdad. Le Quén ("Orien Christ., II, 830") names four bishops of Zephyrinus: Acacius, present at the Council of Constantinople, 381; Zenobius, a Notary, at the Council of Constantinople, 432-434; Hippatus, present at Chalcedon, 451; Peter, at the Council in Trullo, 692. The Latin parish of Merzifa is administered by Capuchins; there are likewise Sisters of St. Joseph of the Apparition; schools for boys and homes for orphans.

Leake, Asia Minor (London, 1824), 211; Smith, Dict. Greek and Roman Geog. k. s.; Müller, Geographi græci minores, ed. Dissot. I (Paris, 1842) 401; Cieunet, La Turquie d'Asie, II (Paris, 1894), 50-58.

S. Pétrides

Zeugma, a titular see of Syria, suffragan of Hierapolis, in the Province of the Euphrates. It is often called Zeuma (see the texts in Gelzer's ed. of "Georgii Cyprii Descriptio Orbis Romani", 149). A bridge unites the two banks of the Euphrates suggested the name, the Greek word meaning "a yoke". Pliny (Hist. Nat., XXXIV, 150) says that Alexander the Great was the first to build a bridge here; and so the bridge which the Romans built under Lucius Neratius repaired it (Pliny, op. cit. V. 86). The Partisans were accustomed to cross the river at this place (Dio Cassius, XLIX, 19), it being the safest crossing (Tacitus, "Annales", 12). Cassius camped here in his campaign against the Partisans during the reign of Claudius. In early times two distinct sees, Seleucia and Apamea, had each its opposite bank of the Euphrates; the latter, which cf. (V. 119; "Corp. Inser. Græc.", 2548). It became customary to say that both cities were on the passage of the "Zeuma", and from the first century of our era this name was in current use. Procopius (De Edificationis, II, 9) says that Justinian built a wall about the city and strongly fortified it. The name of Epiphanius, Bishop of Salamis, see "Echoes of Orient", X, 145), mentions Zeugma among the suffragans of Hierapolis. Le Quen ("Orien Christ., II, 914-44) mentions several of its bishops: Bassus at Nicea (325); Antonius, an Arian, present at the Council of Philippopolis (341); Sabinius (363); Aphthathus, at first abbot of a local monastery, later Bishop of Helenopolis (367); Evorcius at Chalcedon (451); Julian (553). Theodore ("Hist. Relig.", V. P. G., LXXXII, 1352-57) deals at length with St. Publius, a monk of Zeugma, and with his monastery. The site of Zeugma has not yet been found; doubtless it is near Birebud, and facing that place.

Zeus, JOHANN KASPAR, b. at Vogtendorf, in Upper Franconia, 22 July, 1806; d. there, 10 Nov., 1856. He was the founder of Celtic philology, an eminent philologist, and studied at the gymnasium of Bamberg. His parents wished that he should enter the priesthood, but he could not consider himself destined for the ecclesiastical function, and, particularly to historical and linguistic study. He entered the University of Munich and after finishing his studies, taught there at the gymnasium. In 1857 appeared his book "Die Herkunft der Bairnen von den Markomannen" (2nd ed., 1857), which brought him the honorary degree of Ph.D. from the University of Heidelberg. The same year saw the appearance of Speyer to teach history at the lyceum and remained there until 1847, when he accepted a professorship of history in the University of Munich. But this he resigned on account of his poor health and was transferred to the lyceum in Bamberg. In 1853 appeared his monumental "Grammatica Celtica", which established his fame. Two years later he took leave of absence to recover his health, but he died the following year.

Zeus was a scholar of tremendous erudition, combining a knowledge of philology with that of history and ethnology. His Germanic studies had taught him the necessity of a knowledge of the Celtic languages and so he went to work to investigate this neglected field. To get at the sources, the old manuscripts, particularly those of Old Irish, he journeyed to Karlsruhe, Würzburg, St. Gall, Milan, London, and Oxford, and everywhere made excerpts or copies. Not only the ancient, but also the modern, dialects received his attention. As a result appeared the great "Grammatica Celtica", which proved beyond doubt that the Celtic languages were a branch of the Indo-European family and which put Celtic philology on a sound scientific basis. After the author's death...
the work was revised and re-edited by Hermann Ebel (Berlin, 1871). It is even-to-day of fundamental importance to all Celtic scholars. Other works of Zeuss are the "Traditiones possessionesque Wirtenburgenses" (Seyler, 1842), and "Die Freie Reichsstadt Seyler vor ihrer Zerstörung" (Maclean, 1875).

Günther, Erinnerung an Kaspar Zeuss in Gebalthe Anzeigen (Munich, 1857), nos. 61, 62; Schroeder in Allgemeine Deutsche Biographie 43, 1875, and the Life of Maclean (London, 1906), 367-78.

Arthur F. J. Rem.

Zhitomir. See Lutcz, Zhitomir, and Kameńetz, Diocese of.

Ziegelbauer, Magnoaldo, historian, b. at Ellwangen, Swabia, 1089; d. at Olmütz, 14 Jan., 1750. He took vows at the Abbey of Zwiefalten 21 Nov., 1707, was ordained priest, 21 March, 1713, and became professor of theology in its monastery. Soon, however, some illiterate monks of Zwiefalten manifested their aversion to the learned and studious Ziegelbauer, who obtained his abbot's permission to reside at another monastery of his order. At first he went to Reichenheim, where he taught theology. About 1730 the prior of this imperial monastery sent him to the constitutional congress which convened at Vienna, the success of which the abbot of Reichenheim foresaw. After the successful accomplishment of which he taught moral theology at Göttingen from 1732-33, then returned to Vienna to devote himself to literary labours. In 1734 he became tutor of the young Barons von Lautermann. From 1747 he resided at Olmütz as secretary of the learned club "Societas recognitorum". His chief literary production is "Historia et litterarum ordinis S. Benedicti", which was published posthumously by his friend and collaborator Olivierius Legontius (1 vols., Augsburg, 1754) and still remains the standard literary history of the Benedictine Order. His other 19 printed works (see list in Lindner, loc. cit. below) include "Maniputus illubast virgins deparae" (Constance, 1728); "Lebensgeschichte des Stiftes St. Stephan" (Vienna, 1738); "Epitome historiae regii, liberti et exempti in regno Bohemicam antiquissimae monasterii Brevoviensis" (Cologne, 1710); and other historical and theological treatises of minor importance. Among his unprinted works are "Olimnuncum sacram", an ecclesiastical history of Moravia and its bishops, and "Epitome bohemicam", a collection of writers on Bohemia.


Michael Ott.

Zieger, Gregorius Thomas, Bishop of Linz, b. at Kirchheim near Augsburg, 7 March, 1770; d. at Linz, 15 April, 1852. He joined the Benedicite at Wildingen in 1788, was ordained priest, 25 May, 1798, teaching in various Benedictine institutions until 23 October, 1802, when he became prior of his monastery. After the suppression of Wildingen in 1806 he removed with some of his confères to Tinice in Poland and taught theology at the neighbouring University of Cracow. When the Benedictine were forced to leave Tinice in 1809 he was engaged as professor of church history at the University of Linz, 1809-15, and of theology at Vienna, 1815-22. On 2 February, 1822, he became Bishop of the new Diocese of Linz, but transferred his see to Tarnow, where he began the erection of a seminary and renovated the cathedral. On 13 April, 1827, he was promoted to the Diocese of Linz. He laboured successfully for the conversion of the consecrated laymen from governmental broomings, fostered the religious spirit, and to the party of the Ländliche Kirche, (Vienna, 1817); "Das Kath. Glaubensprinzip" (Vienna, 1823); "Züge und Schilderungen aus dem Leben des sel. Seb. Franz Job" (Linz, 1835) and various minor works, pastoral letters, occasional lectures, and sermons. He also re-edited Kypel's "Institutiones theologicae dogmaticae" (Vienna, 1819-21) and contributed various articles to Frit's "Theologische Zeitschrift" (Vienna, 1813-16).


Michael Ott.

Zierksee, Cornelius van, b. at Zierksee (where he takes his surname), a town in the Province of Zeeland, Holland, about 1405; d. 21 Feb., 1462. The strict observance of the Franciscan Rule, upheld and propagated throughout Italy by St. Bernardine of Siena and St. John Capistran, was early introduced by a student of the University of Paris, who entered the Franciscan Order in the Province of Cologne and at that time included the greater part of the Netherlands. It was famous for the number and sanctity of its members, among whom were several Scotchmen who had been educated at the universities on the Continent.

Zierksee's revival of the Franciscan life under the guidance of St. Bernardine no doubt came to the knowledge of King James I of Scotland, whose poetical spirit was in harmony with the Franciscan ideal. In 1436 the king requested the superiors of the order that he might have Friars of the Observance sent into his kingdom; but it was not until after the provincial chapter of the Observants held at Gandia in 1437, and on the representation of his brother King James II, that it was decided to comply with the royal wishes. John Perioche de Maunberg, Vice-general of the Ultra- montane Observants, selected Fr. Cornelius as head of the mission. Fr. Cornelius was accompanied by six associates, of whom at least one, Fr. John Richard son, a graduate of the University of Paris, was a Scot; they were received with enthusiasm by all classes. Within a few years after the arrival of the Observants in Scotland they established nine convents in different towns; the postulants for admission to the order were numerous; youths belonging to the best families renounced the world to embrace the Franciscan life of poverty. Among those who received the habit was Fr. Cornelius, who, on 2 Jan., 1439, U.J.D., of Paris, son of the Earl of Crawford, commemorated in the Franciscan Martyrology with title of blessed, pre-eminent for his humility, mortification, and spirit of prayer; David Crannock, who was physician to King James II and his consort Queen Margaret; he succeeded Fr. Cornelius in the government of the convents; Robert Keith, renowned for the sanctity of his life, a member of the family of the Earl Marischal; later on Robert Stuart, kinsman of King James V. The General Chapter of the Observants held at Mont-Luzon (Bourbonnais) erected the Scottish convents into a province, and granted it a seal representing St. Bernardine holding a scroll with the words "Institutio theologiae ordo printed on it and three mitres at his feet, to mark that the Scotch province owed its origin to the companions of the saint.

The Scotch Franciscans enjoyed a great reputation throughout Europe for adhering most conscientiously and strictly to the poverty and austerity of the order. James IV wrote to the pope in 1500 in praise of the Scotch Friars in his kingdom, and in 1503, we hear of Scotch preachers in a flourishing state when the religious revolution broke out and the convents were destroyed. In 1560 Father John Patrick, Minister Provincial, accompanied by over one hundred fathers, left Scotland for the Netherlands, where they were
hospitably received and incorporated in the provinces of Holland and Belgium. In 1462 Father Cornelius, born out by his labours and austerities, left Scotland, for his own province of Cologne, where he died in the convent at Antwerp. It is said that many miracles took place at his tomb. The writings of Father Cornelius are not "Concesses ad popularis Scotiæ", "Sermone ad Fraters", "Epistole phosphor".

GONZALEZ, De origine svphrice reliquiae prot. Scotiæ (Rome, 1752); DIESTELER, Het. ecl. gest. Sodomeum (Bologna, 1672); HERBER, Monumenta Franciscanum (Münich, 1609); MARTINELLI, Franciscanorum (Paris, 1738); WAPENBERG, Tohands Ord. Min. (Rotterdam, 1807); FRIEDRICH, Franciscanorum vita, observationes (Rome, 1861); BRYAN, Scottish Gray Friars (London, 1800); BELLEKAMP, Hist. of the Cath. Church of Scotland, tr. by Hunter-Blum (London, 1865); M. L. WEINBERG, Das Franz. Orden und die lockenfrätischen Ordenreformen, 1902; Neologismus Cong. Apostolicus in Monuments Franciscan, II (London, 1852); MS. Annalice Procli, Codex in der Batakischen Bibliothek in Bâle.

GREGORY CLEARY.

ZIGLIARA, Tommaso Maria (baptismal name, Francesco), cardinal, theologian, and philosopher. B. at Boncere, a seaport town of Coresta, toward the end of October, 1833; d. in Rome, 11 May, 1893. His early Classical studies were made in his native town under the Jesuit teacher, Father Aloysius Pius. At the age of eighteen he was received into the Dominican Order at Rome, and in 1852 he made his religious profession. From the beginning Zigliara showed a serious inclination for studies, and he studied philosophy in Rome and theology at Perugia, where, 17 May, 1856, he was ordained by Cardinal Joachim Pecci, then Archbishop of Perugia. Soon afterwards the young priest was appointed to teach philosophy, first in Rome, then at Corbara in his native Coresta, and later in the diocesan seminary, at Vitro, a cardinal. He was a master of novices in the neighbouring convent at Gradi.

When his work at Viterbo was finished, he was called to Rome, again made master of novices, and shortly appointed regent, or head professor, of the Minerva college. Before assuming this latter duty, he was raised to the dignity of master in sacred theology. When his community was forced by the French Government in 1873 to give up the convent of the Minerva, Zigliara with other professors and students took refuge with the Fathers of the Holy Ghost, who had charge of the French College in Rome. Here the lectures were continued until a house near the Minerva was secured. Zigliara's fame was now widely spread in Rome and elsewhere.

He was a good teacher of philosophy and theology, and his course was so interesting that many young men and bishops were eager to put some of their most promising students and young professors under his tuition. Between Cardinal Pecci, Archbishop of Perugia, and Zigliara there had existed for many years the closest friendship, and when the former became pope as Leo XIII, in his first consistory (1878) he created Zigliara a cardinal. Zigliara was first among the cardinal-deacons, then he became a cardinal-priest, and in 1893 he was appointed Bishop of Frascati, one of the seven suburban sees; but, owing to the sickness which ended in his death, he never received episcopal consecration.

He was a member of seven Roman congregations, besides being a frequent of the Congregations of Studies and co-president of the Academy of St. Thomas Aquinas. He was a man of deep piety and devotion, and a tireless student to the end of his life. In addition to his many duties as cardinal, he was entrusted with the superintendence of the Leonine edition of the works of St. Thomas, the first volume of which completed in 1898. He also founded and published his "Propedeutica ad Sallam Theologian," and to write an extensive work on the sacraments, of which only the tracts on baptism and penance received final revision before his death. The most important, however, of Zigliara's works is his "Summa Philosophica," which enjoys a world-wide circulation. For many years this has been the textbook in a great number of the seminaries and colleges of Europe, Canada, and America; and not very long ago it was adopted as the textbook for the philosophical examination in the National University of Ireland. His other works are: "Osservazioni su alune interpretazioni di G. C. Ughelli sull'epistola di San Tommaso d'Aquino" (Viterbo, 1870); "Della bice intellietuale e dell'ontologismo secondo la dottrina di S. Bonaventura e Tommaso d'Aquino" (2 vols., Rome, 1874); "De mente Conchi Viennesis in detinendo dogmata unionis animae humanae ex culle" (1878); "Commentaria S. Thomae in Aristotelis libris." Perheringi (Heidelberg, 1879), in vol. 1 new edit. "Opp. S. Thome" (Rome, 1882); "Saggio sui principi del tradizionismo"; "Gimmitt" and la spiegazione da parte della S. Congregazione dell'Indice.

By his teaching and through his writings, he was one of the chief instruments, under Leo XIII, of reviving and propagating Thomistic philosophy throughout the entire Church. In his own order and in some universities and seminaries, the teaching of St. Thomas had never been interrupted, but it was reserved for Zigliara to give a special impetus to the movement which has made Thomistic philosophy and theology dominant in the Catholic world.

Zimmer, Patrick Benedict, philosopher and theologian, b. at Abtsgrund, Württemberg, 22 Feb., 1752; d. at Steinheim near Dillingen, 16 Oct., 1820. He studied the Humanities and philosophy at Ellwangen, theology and jurisprudence at Dillingen; was ordained priest, 1 April, 1773, became professor of canonic law at the College of St. Jerome at Dillingen in 1777, and professor of dogmatic theology at the University of Dillingen in 1783; in 1791 also pastor of Steinheim. In 1795 he was dismissed from the faculty of the university, ostensibly because as pastor of Steinheim he should reside at that place, but, in reality, because he was an extreme idealist. In 1799 he was appointed professor of dogmatic theology at the University in Munich, but the University in Munich was then suppressed and this university was removed to Landsbun the following year, he was transferred thither in the same capacity.

Though Zimmer rendered great service to the Church and religion by his fearless and successful combat against the Kantian Rationalism which was prevalent at Ingolstadt, he was himself a passionate adherent of the idealistic pantheism of Schelling, without, however, compromising his Catholic conviction in practice. To lessen the danger of inculcating his philosophical tenets in his lectures, he was relieved of the professorship of positive theology and given that of Biblical research and exegesis in 1807. In 1809 he became a member of the constituent council of the Second Chamber of the Bavarian Parliament. His chief theological work, "Theologie christianae specialis et theoretica" (4 parts, Landsbun, 1802-06), is to a great extent permeated with Schellingian pantheism. His other noteworthy works are: "Dissertatio dogmatica de vera et completa potestate legis" and "Institutio philosophicae religiose"; "Sariento Theologianus" (Dillingen, 1791); "Philosophische Religionslehre"; "Philosophische Untersuchung über den allgemeinen Verfall des menschlichen Geschlechts" (Landsbun, 1809); "Undersuchung über den Begriff und die Gesetze der Gesch".

SCHER, Patrick Benedictus Zimmer's herausgegebene Biographie und ausführliche Darstellung seines Lebens, Wissenschaft (Landsbun, 1791).
ZINGARELLI

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ZIONISTS

1822); WIDMER, Nachtrag zu P. B. Zimmer's kurzgefasster Biogr.
ografie deutscher Theologen und Philosophen (1717-1817) (Lpz. 1818);
in Allgemeine deutsche Biographien, XLIX, 1819; NIEBER, in Philosophischem Jahrbiuch, XVIII (1816).

Michael Ott.

Zingarelli, Niccolò Antonio, composer, b. at Naples, 4 April, 1752; d. at Torre del Greco, 5 May, 1837. Having studied at the Loreto Conservatory under Fennari and Sperrati, his first work, "Montesuma", was given at San Carlo, 13 August, 1781. He then went to Milan, where he remained until 1794, when he took up the post of "maestro di capella" at Santa Casa, Loreto (1794-1803), after which he succeeded Guglielmi as choir master of the Sistine Chapel in Rome. For refusing to conduct a "Te Deum" for Napoleon in St. Peter's, Rome, in 1811, he was taken a prisoner to Paris, but released soon after; and in 1816 he replaced Paisiello as choir master of Naples cathedral, a position he held until death. Whether as a composer of operas or of sacred music Zingarelli holds a high place, but, being a deeply religious Catholic, he devoted most of his attention to masses, oratorios, cantatas, and motets. For Loreto he composed 514 works, including 28 masses. In 1829 he wrote a cantata for the Birmingham Festival. Less than a month before his death he produced an oratorio, "The Flight into Egypt"); a wonderful feat for a man of eighty-four. Of Giuseppe Ruggieri (1796) is regarded as his best; and his requiem mass, composed for his own funeral, is said to embody his most devotional church style. Bellini and Mercadante were among his pupils.

Dunstan, Cyclopædic Dict. of Music (London, 1869); Ricci in Grove, Dict. of Music and Musicians (London, 1900), s. v.

W. H. Grattan Flood.

Zingerle, Pfr., celebrated Orientalist, b. at Meran, in the Tyrol, 17 March, 1801; d. at the Abbey of Marienberg near Meran, 10 January, 1881. After studying the Humanities at Innsbruck, he joined the Benedictines at Marienberg in 1820, took vows, 20 October, 1822, and was ordained priest, 4 April, 1824. With the exception of six years (1824-7 and 1837-9) during which he was assistant pastor at Platt and at St. Martin, two parishes in the Valley of Passer, he was professor of Oriental languages at Meran. Upon the invitation of Pius IX, he became professor of Oriental languages at the Sapienza in Rome in March, 1862. While in Rome he was also consultant of the Propaganda for Oriental Affairs and scripctor of the Vatican Library.

Unable to accustom himself to the Roman climate, he returned to Marienberg in 1865, where he was made sub-prior and professor of theology. He had a fair knowledge of Hebrew, Arabic, and Persian, was an acknowledged master of Syriac, and gained considerable fame through his German versions of the writings of St. Ephrem. The following are his chief works: "Echte Akten heiger Martyrer des Morgenlandes", translated from the Syriac (2 vols., Innsbruck, 1880); "Ausgewählte Schriften des heil. Ephraim" (3 vols., Innsbruck, 1870-6). He contributed various essays on the Ephremite school of thought in the Syrian monastic general "Zeitschrift der deutschen morgenländischen Gesellschaft", vols. II-XIX, and other Syrian studies to "Tübinger Theol. Quartalschrift" in the years 1853 and 1870-1. He is also the author of two volumes of German poems (vol. I, Innsbruck, 1843; vol. II, Mainz, 1860) and of a few asetical and other works of minor importance.

Zinzendorf, Nikolaus Ludwig. See BOHEMIAN BRETHREN.

Zion. See JERUSALEM.

Zionists are followers of the movement to segregate the Jewish people as a nation and to give it a national home either in Palestine or elsewhere. Orthodox Judaism holds to a Zionism pure and simple in the form of the return of Jews to the land on the coming of the Messiah, the overthrow of hostile powers by Him, the restoration of the Temple and its worship, the Messianic reign. The Reform Jews reject this idea of a return to Zion. The conference of rabbis, at Frankfurt-on-the-Main, 15-28 July, 1843, deleted from the ritual all prayers for a return to Zion and the restoration of the Temple. At the Philadelphia conference, 1869, followed the lead of the German rabbis and decreed that the Messianic hope of Israel is "the union of all the children of God in the confession of the unity of God". The Pittsburgh conference, 1885, reiterated this Messianic idea of reformed Judaism.

The practical carrying out of Zionism by orthodox Jews has until recently been attempted only fitfully and very ineffectually, and often with no return to Zion as an objective. In the middle of the sixteenth century Joseph Nasi tried to gather the Portuguese Jews to an island owned by the Republic of Venice. In the seventeenth century Sha'bibetha Zebi (1626-1570) announced himself as the Messiah and gained followers among the Christianized Moslem Jews of Damascus. In 1735, the Messiahist philosopher Baruch Spinoza. Jewish settlements were established in the upper Mississippi region by W. D. Robinson, 1819; near Jerusalem, by the American Consul Warder Cresson, a convert to Judaism, 1850; in Prague, by Steinschneider, 1857; and elsewhere. Sir Moses Montefiore tried to colonize Jews in Palestine (1840). Laurence Oliphant failed in a like attempt to bring to Palestine the Jewish proletariat of Poland, Lithuania, Rumania, and the Turkish Empire (1879 and 1882). The man who gave dignity, form, and permanence to the Zionist movement was Theodor Herzl. In 1896 his "Judenstaat" appeared in Vienna. He soon won over such Jewish leaders as Israel Zangwill, Max Nordau, and others, and the idea of "Judenstaat" spread throughout the Jewish world. Six successive Zion congresses were held. By 1899 there were more than 100,000 shekel-payers. The Sultan of Turkey removed the ban whereby Jews had been prevented from staying longer than three months in Palestine. The first Hebrew Jewish colony was established near Jaffa. All attempts failed to get from the sultan for the Jews in Palestine any kind of corporate political existence, and any form of provincial or municipal autonomy. Harzl died on 3 July, 1904. At the next, the seventh, Zionist congress, Max Nordau was elected president (1905). Since then the movement has gone on and has remained true to the first, or Bachi, congress.
platform of a Jewish autonomy which flourished in the eighteenth century at Ronsdorf in the Duchy of Berg, now part of the Prussian province of the Rhine. The sect sprang from a Philadelphia family of Hugenot influence. In 1726 by Elírer Eller and the pastor Daniel Schielemacher. Eller was the foreman of a factory owned by a rich widow. He read eagerly the writings of ancient and modern visionaries, and then formed an apocalyptic, millenarian system of his own. He made such an impression on the widow, twenty years his senior, that she married him. Thus was obtained the means and influence to draw adherents around himself. The pastor Schielemacher, grandfather of the celebrated theologian, was also duped by Eller. The prophetess of the society was the daughter of a baker, Anna van Buchel, who had dreams and visions and saw apparitions. After the death of his wife, Eller married her. She called herself mother of Zion, her husband father of Zion, and prophesied that she would be the saviour of the world. The new order of things was to begin in 1730. Her first child was a daughter, but Eller was able to console the society with Scriptural texts. A son born in 1733 died two years later. Eller made himself the central point of theology. Christian morality was replaced by the craving for coarse and sensual pleasures, which was pastor at Ronsdorf. He confessed his mistake and sought to oust the dividing leader, but Eller managed to maintain himself until death. The sect was carried on by the pastors who took Schielemacher's place, by Eller's stepson Bolekhaus, and continued to exist until 1768. The new pastor chosen in this year and his successors brought back the inhabitants of Ronsdorf to Protestantism, but the movement could be traced into the nineteenth century.

Krug, Geschichte der protestantischen kirchlichen Verhältnisse in Herzogtum Berg (Elberfeld, 1851); Göbel, Geschichte der Kirchen in Westfalen, 1 (Colphen, 1860), 450-508.

KLEMENS LÖFFLER.

Zips (Zipes), Diocese of (Scepusiensis), in Hungary, suffragan of Agria (Eger), founded by Maria Theresa in 1766, and composed of the exempt provostship of St. Martin, the date of foundation of which is unknown, but probably in the beginning of the thirteenth century. Besides the provostship, a collegiate chapter also existed at Zips. The bishops of Zips were among the most prominent ecclesiastical dignitaries of Hungary, and were appointed by the chapter; in later times the bishops were appointed by the kings of Hungary. The provostship was directly subject to the Holy See, and the bishop exercised quasi-piscopal functions. In 1290 Provost Jacobus is mentioned as Bishop of Zips, but this dignity was not transmitted to his successors. The chapter consisted originally of four members. In the thirteenth century, the Tatai destroyed the church and burnt the archives. After the departure of the Tatai in 1414 the church was rebuilt. A great number of parishes were established by the Saxons who settled in Zips. In 1271 they received from King Stephen V the privilege of free election to the parish. This privilege was exercised by thirteen towns of the Diocese of Zips pledged to Poland by King Sigismund in 1412, as well as by other towns not pledged. Protestantism found a fertile soil in Zips, and spread especially under Stanislaus Thunro. Vigorous steps towards the re-establishment of the Catholic Faith were not taken until 1641. After that Catholicism made better progress. In 1776 the see was established, and Karl Salbeck appointed first bishop. Among others he is mentioned: Ladislav Pykrk, 1816-21, an eminent priest, later Archbishop of Agria and Patriarch of Venice; Joseph Samassa, 1781-73, later Archbishop of Agria; George Csázska, 1874-91, later Archbishop of Kalocsa. Alexander Parvy is the present bishop (1910). The diocese includes the Comitate of Zips, Arva, and Lipto. It is divided into three archdeaconies and has in its territory one abbey, two priorities, five parishes, one provostship and thirteen titular provostships. The number of parishes is 165; that of the clergy 245. In the diocese there are 11 monasteries, with 83 inmates. The patronage is exercised by 34 patrons. The chapter includes 10 canons and 6 titular canons. The Catholic population is 237,140.

A. ALDÁSY.

Zircz (Zircensis) of Boccon, Cistercian abbey, situated in the Diocese of Veszprém, Hungary. The history of the community is obscure but is found in much obscurity, as regards both names and dates, on account of its being so often referred to under both these titles. Whether Zircz and De Boccon were separate abbeys cannot now be definitely determined. It seems most probable that the foundation was made by Beca, King of Hungary (1182), as the ecclesiastic dominions then were a former royal fomna. Besides this grant, on which the abbey stands, many other donations were made to the nuns of the abbey, which, until about 1810, was the one of the many in the country. It was rich not only in temporal possessions but also in the spirit of fervor and religious regularity. This happy state continued for about a century or two, but decay set in before the end of the fifteenth century. Now the name of heresy had depopulated the monastery, not only religious remaining at that year; the buildings and possessions passed into the hands of laymen. In the seventeenth century (1699) it was acquired by Canon Michael Moneszley; then after it remained the property of ecclesiastics, and in 1839 it was given to Abbot Josef Alex Neumann, then apostolic administrator of the diocese, who appointed Martin Ujfalasy (1660) its abbot. From the jurisdiction of Lienenfeld it was transferred successively to that of Borsmonostor (1678) and Heinrichan (1700). From this latter abbey came a number of religious who gradually restored first the monastic buildings and church (consecrated 1745) and then regulars, and finally the spiritual vigour. In 1810 the community, in common with other monasteries, was expelled, but was restored in 1814 under Abbot Antonius Dréga, from which time the abbey prospered more than ever before. Under his administration the abbeys at Pilis and Pasztó were united to Zircz; as was likewise, in 1878, the abbey at Szentendrég. Zircz is now governed by Dom Edmund Paul Vajda, elected 9 May, 1914, and is one of the most flourishing abbeys in Hungary. It contains 105 priests, 35 clerics, and 11 novices; in all 151 choir members.
Ziska, John. See Hus and Hussites.

Zita, Saint, model and heavenly patroness of domestic servants, b. early in the thirteenth century of a poor family at Montsegredis, a little village near Lucca, in Tuscany; d. at Lucca, 27 April, 1271. A naturally happy disposition and the teaching of a virtuous life by Divine grace developed in the child's soul that sweetness and modesty of character and continual and conscientious application to work which constituted her special virtues. At the age of twelve she entered the service of the Fatuelli family of Lucca. Her piety and the exactitude with which she discharged her domestic duties, in which she regarded herself as serving God rather than many even supplying the deficiencies of her fellow servants, far from gaining for her their love and esteem and that of her employers rather brought upon her every manner of ill-treatment of both the former and, through their accusations, of the latter. The incessant illusage, however, was powerless to deprive her of her inward peace, her love for those who wronged her, and her respect for her employers. By this meek and humble self-restraint she at last succeeded in overcoming the malice of her fellow-servants and her employers, so much so that she was placed in charge of all the affairs of the house.

In her position of command over all the servants she treated all with kindness, not exacting from them any correction for the wrongs she had for so many years suffered from them. She was always circumspect, and only severe when there was question of checking the introduction of vice among the servants. On the other hand, if any of them had been guilty of shortcomings, she took upon herself to excuse or defend them to their employers. Using the ample authority given her by her employers, she was generous in almsgiving, but careful to assist only those really in need. After her death numerous miracles were wrought at her intercession, so that she came to be venerated as a saint in the neighbourhood of Lucca, and the poets Fazio degli Uberti (Dittamonde, III, 6) and Dante (Inferno, XI, 88) both designate the city of Lucca simply as "Santa Zita". The office in her honour is celebrated by Luccan. In 1550 her tomb was discovered in the Church of S. Frediano; thus was suggested the solemn approbation of her cult, which was granted by Innocent XII in 1696. The earliest biography of the saint is preserved in an anonymous MS., belonging to the Fatuelli family which was published at Ferrara in 1588 by Monsignor Dati, "Vita beatae Zitae virginis Lucensis ex vetustissimo codice manuscripto fideliter transscripta". For his fuller "Vita e miracoli di S. Zita vergine lucchese" (Lucca, 1752) Bartolomeo Florio has used this and other notices, especially those taken from the process drawn up to prove the immemorial cult.

U. BENIGNI.

Zita's Home for Friendless Women, Saint, founded at 138 East 24th Street, New York, by Ellen O'Keefe (Mother Zita) in 1890. Born in County Limerick, Ireland, Miss O'Keefe emigrated to New York in 1864. She selected nursing as a career, and during her two years' training at the city hospital, Blackwell's Island, first conceived the idea which was to give a direction to her life. Moved with pity for the unfortunate women with whom she there came in contact and whose previous records so often an obstacle to their securing employment, she determined to found a home where they could find shelter and an opportunity to reform their lives. With her personal savings she started single-handed the home in 24th Street, but was later joined by two friends (Mary Finnegan and Katherine Dunne). Every woman who sought admission was received without formal application and regardless of her religious views or previous character. This charitable work had from the first the approval of the ecclesiastical authorities, and it is known the greatly increased number of applicants necessitated its transference to larger quarters.

Miss O'Keefe had always treasured the thought of forming a regular community for the perpetuation of her work and for making reparation to Our Saviour in the Blessed Sacrament. Archbishop (Cardinal) Farley approved her plan in 1906, and in 1908, by the title of the "Sisters of Reparation of the Congregation of Mary". Miss O'Keefe was named superior of the congregation under the title of Mother Zita, Katherine Dunne (Sister Mary Magdalen) taking the habit on her death-bed. A postulancy of one year and a novitiate of two years must be served; perpetual vows are made after five years. In 1916 Mother Zita returned with six novices, and the community now (1912) numbers fifteen members. Since 1907 a branch house has existed at East 79th Street. A sister always sleeps near the door, since it is a rule of the community that no one is to be refused admission at any hour, day or night; the observance of a rule so lenient would not be possible if the sisters were to give up their own beds to their humble guests. The women are kept as long as they desire to stay; if able-bodied they must help in the laundry or at sewing, the sole support of the home; if ill, they are cared for or sent to the hospital. Catholic inmates are required to attend Mass on Sundays and holydays of obligation, and to accept the teaching of the different religions. The sisters also visit the poor in the hospitals, and supply free meals to men out of employment. The number of women accommodated each night is from 100 to 125; the meals supplied to men out of work averages daily 65.

MOIRA K. COYLE.

Zoara, a titular see of Palestine Tertia. It is the ancient Bala or Segor, one of the five cities of the Pentapolis (Gen., xiv. 2, 8), which escaped the thunder and lightning for having sheltered Lot and his family (Gen., xix. 23, 30). It is mentioned by Josephus ("Ant. Jud.," XIII, 4); by Eusebius ("Prisca Theoria," ed. Dindorf) in the "Historia Hierosolymitana"; by Eusebius and Saint Jerome in the "Onomasticon". The "Notitia dignitatum", 72, places at Zoara, as a garrison, the resident episcopus sagittarii indigeni; Stephen of Byzantium (De urbisibus, s. v. Addana) speaks also of this fort, which is mentioned in a recently-discovered Byzantine edict of the fifth century (Revue biblique, 1909, 351). In a unique manuscript of the fifth century, it is represented in the midst of a grove of palm trees under the names of Bala or Segor, now Zoara; near the city is a sanctuary to St. Lot. Hierotheos (Synecdemus) and George of Cyprus (Description of the Roman World) both mention it. Some bishops have been ascribed to Zoara: Musonius, at Ephesus (449); and at Chalcedon (451); Isidore of Moissiane, and in 596. In Mother Zita, visited her, of the fifth century, to the east, it is represented in the midst of a grove of palm trees under the names of Bala or Segor, now Zoara; near the city is a sanctuary to St. Lot. Hierotheos (Synecdemus) and George of Cyprus (Description of the Roman World) both mention it. Some bishops have been ascribed to Zoara: Musonius, at Ephesus (449); and at Chalcedon (451); Isidore of Moissiane, and in 596. In Mother Zita, visited her, of the fifth century, to the east, it is represented in the midst of a grove of palm trees under the names of Bala or Segor, now Zoara; near the city is a sanctuary to St. Lot. Hierotheos (Synecdemus) and George of Cyprus (Description of the Roman World) both mention it. Some bishops have been ascribed to Zoara: Musonius, at Ephesus (449); and at Chalcedon (451); Isidore of Moissiane, and in 596. In Mother Zita, visited her, of the fifth century, to the east, it is represented in the midst of a grove of palm trees under the names of Bala or Segor, now Zoara; near the city is a sanctuary to St. Lot. Hierotheos (Synecdemus) and George of Cyprus (Description of the Roman World) both mention it. Some bishops have been ascribed to Zoara: Musonius, at Ephesus (449); and at Chalcedon (451); Isidore of Moissiane, and in 596.
William of Tyre (XXII. 30) and Foulcher of Chartres (Hist. hierosol., V) have left beautiful descriptions of it; as well as the Arabian geographers, who highly praised the sweetness of its dates (Guy Le Strange, "Palestine under the Moslems", 289). It is not known when the city disappeared; it is now very difficult to find any traces of it. Search may be made in the Ghor-e-Safeh at the mouth of Wadi el-Qarh, the ancient torrent of Zareel.

Nicholas, "La geographie du Tabarin" (Paris, 1868), 256 sq.; Thomsen, "La Saecoll, 1. Hall, 1897, 64; Aziz, "Une croisade autour de la mer Mort" (Paris, 1911), 27-32.

S. VAILHÉ.

Zoega, JÖRGEN (GEORGE), archaeologist and numismatist, b. at Daler near Tönnder, near the west coast of northern Schleswig, 20 December, 1755; d. in Rome, 10 February, 1809. His father, whose family came originally from Northern Italy, was Christian Zoega, Protestant pastor of Vílhod; his mother was Henriette Clausen. As a youth Jorgen was taught at home, and then attended the gymnasium at Altona. He went in 1773 to the University of Göttingen and then in 1774 to the university of Heidelberg. He followed his studies in philosophy and the classics. Repeated journeys to Italy developed the interest for archaeology, and he soon decided to take up the study of the ancient languages.

Awakened early in him. In 1782, by the good offices of the Danish minister Guldberg, Zoega received for two years a pension from the State. From Vienna, where he studied under the celebrated numismatist Eckel, Zoega went to Rome early in 1783. Through introductions he received here a kindly welcome from Stefano Borgia, then a prelate and later cardinal. While staying in Rome, Zoega heard at Paris of the political overthrow of his patron Guldberg. He, therefore, returned to Rome, and took up his permanent abode in the Eternal City, which a man, as he said, should never see or else never leave. He had before this catalogued and exhaustively described Borgia's fine collection of coins; the prelate now gave him hearty support and Pius VI granted him a pension of 100 scudi. With the aid of influential friends Zoega also received permanent assistance from Denmark, and in 1790 was made an honorary member of the Academy of Art at Copenhagen. When his patron, Cardinal Borgia, was exiled from Rome in 1798, Zoega, grateful for the cardinal's hospitality to Danes who had gone to Rome, obtained a pension for 400 scudi. With the aid of friends Zoega received permanent assistance from Denmark, and in 1790 was made an honorary member of the Academy of Art at Copenhagen. When his patron, Cardinal Borgia, was exiled from Rome in 1798, Zoega, grateful for the cardinal's hospitality to Danes who had gone to Rome, obtained a pension for 400 scudi.

Zoega was much interested in the history of the Danes, and in the history of his country. He was interested in the history of the Danes, and in the history of his country.

Zoega's most important works are: "Nummi aegyptii imperatorii" (Rome, 1787); "De origine et usu obelisorum" (Rome, 1797); "Bassaricipi antica di Roma" (2 vols., Rome, 1808), translated into German by Welscher (1811); "Catalogus codicum coptorum manuscriptorum, qui in museo Borgianum Veltris abservantur" (Rome, 1810), a posthumous work. He also wrote several treatises on classical archeology, translated into German by Welscher, "Georg Zoegas Abhandlungen" (Göttingen, 1817). A work on the topography of Rome was left unfinished in a manuscript.

WELSCHER, Zoega's Leben (Stuttgart, 1819); JORGENSEN, Geor Zoega (Copenhagen, 1881).

PHILIP VON KETTENBURG.

Zolkiwski, STANISLAUS, Chancellor of Poland, b. in Turynka (Red Russia), 1547; d. at Cecora, 6 Oct., 1629. He studied at Leiden with great distinction, and is said that he knew all Horace by heart. With his friend Zamoyski he fought under King Stephen Bathori in the wars against Tsar Ivan the Terrible. Both distinguished themselves greatly, and rose to high favor. Zolkiwski became a castellan of Zamosc in 1593. Unfortunately Sigismund III was unfriendly to him from the outset; he mistrusted him and would have none of his advice. When the Cossacks revolted against them, Zolkiwski was for treating them gently, but he received orders to put down Nalewajek and Toha, the rebel leaders. His loyalty shone brightly when Zobrydowski's rising took place. Although Zolkiwski knew that the nobles had many just grievances against King Sigismund, by whom himself was disliked, yet he came to his aid, and defended the rebels at Gdansk. Again he advised his master to make a war with Moscow, at the time of the "False Demetrius", as both unjust and impossible; but, as he says in his famous memoirs, "His Majesty's ears were closed to the hetman's arguments". Ordered to lead the army he obeyed, only to find the influence of his enemies and rivals everywhere predominating, interfering with the campaign, making him lose face against his better judgment and the greater interest of war with Moscow. At Khotyn he met and cut to pieces the army of Szujsko, 50,000 strong, entered the city, and, after much parleying with the people and the clergy, made terms by which Wladislaw, King Sigismund's son, was to become Tsar of Moscow. But even this did not please Sigismund, who refused to ratify the arrangement, and it became clear that he himself wished to become Tsar of Moscow. This was an impossibility, and by this refusal all the victories and diplomatic triumphs of Zolkiwski were rendered null and void. When he was pointed out to the Diet at Warsaw, when he returned with the Tsar Demetrius and two of the grand princes, his captives, in 1613, he at last received the grand hetman's staff (swahh), and went to fight the Turks. In Basza, forced by the superior strength of the enemy, he made a convention with them, for which he was put on his defence in the Diet, an ordeal, from which he came forth victorious once more.
He died in battle on the disastrous field of Cecora, borne down by Turkish hordes, abandoned by his own troops, but fighting like a hero to the very last. He was a great patriot, a faithful servant of the nation and of a weak king who hated him, an ardent Catholic, and one who did much to promote the union of the Ruthenian Church. The memoirs of his expedition to Moscow, written by himself, are extant, a masterpiece of modesty and sincerity, as invaluable for the history of those times as Cæsar’s "Commentaries" are for his own. He was the editor of the works of a man whose life has been one long disappointment, striving unsuccessfully and almost alone to hold back the nation that he loves, and that is still mighty, from its impending fall and destruction.

Zonaras, John, Byzantine chronicler and canonist, lived from the latter part of the eleventh to about the middle of the twelfth century. Under Emperor Alexius Comnenus he was commander of the imperial bodyguard and first secretary of the imperial chancery. Later he became a monk at Hagia Glykoria (one of the Priene Islands now known as Niandros). Here he wrote his compendium of history, *Euxeny tou istorior, *superior in form and content to most other Byzantine chronicles, and extensively used during the Middle Ages. It is a chronicle of the world from its creation to the accession of John Comnenus in 1118, and is of especial value for its excerpts from the lost books of Dio Cassius. It was recently edited by Pander and Palfner-Wobst (3 vols., Leipzig, 1841–97), and by Lindorff (6 vols., Leipzig, 1868–75). Another important work of his is a commentary on the canons of the Apostles, and of various oriental synods, and on the canonical letters of the Fathers of the third and fourth centuries. A complete edition of his works is found in P. G., CXXIV–CXXV and CXXXVII–CXXXVIII.


Michael Ott.

Zoque Indians, a Mexican tribe of low culture dwelling in the western part of Chiapas, north of the Sierra Madre, and part of Tabasco and Oaxaca. Their capital was called Ocalemay, in Mexican *Tepanilam* or the "place of the palaces." In general they are coarse featured and of low intelligence; they are, however, brave, and those living at Tuxtlá, Gutiérrez, and Tapalihpas in Chiapas are athletic. They indulge heavily in intoxicants, and were addicted to cannibalism when the Spaniards first met them. Most of the Zoque are now Christianized, but they retain a few of their traditional beliefs and customs. Their language is akin to that of the Mixe (q. v.), with whom they form the Zoque-Mixe linguistic stock. The Zoque-Mixe family numbers about 50,000, of whom about half are Zoque, engaged chiefly in cultivating maize and tobacco and in growing oranges (see Mixe Indians.)

Graesner, Langue zoque (Paris, 1898); Sánchez, Gramática de la lengua Zoque (Mexico, 1877).

A. A. MacErlane.

Zoroaster and Zoroastrianism. See Avesta, The; Parsis.

Zosimus, Saint, Pope (417–18), year of birth unknown; d. 27 December, 418. After the death of Pope Felix I, 13 March, 417, Zosimus elected his successor. According to the "Liber Pontificalis" Zosimus was a Greek and his father's name was Abram. Harnack (Sitzungsberichte der Berliner Akademie, 1904, 1905) wished to deduce from this name that the family was of Jewish origin, but the statements of the "Liber Pontificalis" in respect to the families of the popes of this period cannot always be regarded as exact (Duchesne, "Histoire ancienne de l'église", iii, 228, note). Nothing is known of the life of Zosimus before his elevation to the papal see. His consecration as Bishop of Rome took place on 15 March, 417. The festival was attended by Patroclus, Bishop of Arles, who had been raised to that see in place of Bishop Hero, who had been forcibly and unjustly put away. He became imperial general Constantine. Patroclus gained the confidence of the new pope at once; as early as 22 March he received a papal letter which conferred upon him the rights of a metropolitan over all the bishops of the Gallic provinces of Nienensis and Narbonensis I and II. In addition he was made a kind of papal vicar for the whole of Gaul, and in consequence he undertook to journey to Rome with an embassy, bringing with him a certificate of identity from Patroclus.

In the year 400 Arles had been substituted for Trier as the residence of the chief government official of the civil Diocese of Gaul, the "Praefectus Praetorio Galliarum". Patroclus, who enjoyed the support of the commander Constantine, was raised to this important position by the election of Zosimus the Pelagian Celestius, who had been condemned by the preceding pope, Innocent I, to come to Rome to justify himself before the new pope, having been expelled from Constantinople. In the summer of 417 Zosimus held a meeting of the Roman clergy in the Basilica of St. Clement before which Celestius appeared. The propositions drawn up by the Deacon Paulinus of Milan, on account of which Celestius had been condemned at Carthage in 411, were laid before him. Celestius refused to condemn these propositions, at the same time declaring in general that he accepted the doctrine expounded in the letters of Pope Innocent and making a confession of faith which was approved. The pope was won over by the artfully expressed conduct of Celestius and said that it was not certain whether the heretic had really maintained the false doctrine rejected by Innocent, and that therefore he considered the action of the African bishops against Celestius too hasty. He wrote at once in this sense to the bishops of the African province, and called upon those who had anything to bring against Celestius to appear at Rome. Soon after this Zosimus received from Pelagius also an artfully expressed confession of faith, together with a new treatise by the heretic on free will. The pope held a new synod of the Roman clergy, before which both these writings were read. The skillfully chosen expressions of Pelagius concealed the heretical contents; the assembly held the state-
ments to be orthodox, and Zosimus again wrote to the African bishops defending Pelagius and reproving his accusers, among whom were the Gallic bishops Hero and Lazarus. Archbishop Aurelius of Carthage quickly called a synod, which sent a letter to Zosimus in which it was proved that the pope had been deceived by the heretics. It his answer Zosimus decided to return to Rome, and he wished to settle nothing without consulting the African bishops. After the new synodal letter of the African council of 1 May, 418, to the pope, and after the steps taken by the Emperor Honorius against the Pelagians, Zosimus recognized the true character of the two heretics. He now issued his "Tracto," in which Pelagianism and its authors were denounced, and the first in the history of the Apostolic See at the right moment maintained with all authority the traditional dogma of the Church, and protected the truth of the Church against error.

Shortly after this Zosimus became involved in a dispute with the African bishops in regard to the right of appeal to the Roman See clerics who had been deposed. The canons were also called to which Apianus of Sicca had been excommunicated by his bishop on account of his crimes he appealed directly to the pope, without regard to the regular course of appeal in Africa which was exactly prescribed. The pope at once accepted the appeal, and sent legates with letters to Africa to investigate the matter. A deed was drawn up by Zosimbus, which Apianus of Sicca was brought to the ordinary course of appeal in Africa itself. Zosimus next made the further mistake of basing his action on a reputed canons of the Council of Sardica, which was in reality a canon of the Council of Sardica.

In the Roman manuscripts the canons of Sardica followed those of Nicca immediately, without an independent choice, but the canons in Zosimus contained only the genuine canons of Nicca, so that the canon appealed to by Zosimus was not contained in the African copies of the Nicene canons. Thus a serious disagreement arose over this appeal, which continued after the death of Zosimus. Besides the writings of the pope already mentioned, there are extant other letters to the bishops of the Byzantine Empire, many to the bishops of Africa, among them to deposed bishops, and to the bishops of Gaul and Spain, in respect to Priscillianism and ordination to the different grades of the clergy. The "Liber Pontificalis" attributes to Zosimus a Decree on the wearing of the maniple by deacons and on the dedication of Easter candles in the country parishes; also a Decree forbidding clerics to wear scarlet. Zosimus is also said to have held a synod of the Archbishops of Africa, at Agro Verano (cf. De Rossi, "Bullettino di arch. christ.", 1881, 91 sqq.). "Liber Pontificialis", ed. Duchesne, I, 225; Jaffé, Regesta Rom. Pont., 2nd ed., I, 45 sqq.; Duchesne, Hist. ancienne de l'Église, III, 225 sqq.; ibid., Fastes épiscopaux de l'ancienne Gaule, I (Paris, 1881), 93 sqq.; Gribar, Glieme Geschichte Rom. und der Päpste im Mittelalter, I, 285 sqq.; Lietzmann, Geschichte der römische Kirche, I (Bonn, 1881), 732 sqq.; Heftel, Konsiliengeschichte, II, 141 sqq., 120 sqq.

Zosimus, Byzantine historian of the fifth and sixth century; dates of birth and death unknown. Nothing further is known of the circumstances of the life of this writer, to whom we owe a history of the era of the Roman empire up to 410, than that he was a native of Africa, that he was a friend of Bishop Augustine, and was an adherent of Paganism. The era in which he lived is also uncertain. Formerly he was assigned to the first half of the fifth century, but now it is generally assumed that he was a contemporary of the Emperor Anastasius I (491–518).

There are two chief reasons for this opinion. The first is the name of Zosimus, which is a Latinization of a Greek name, and which made use of the work of Zosimus, carries his history up to 503; consequently it is inferred that Zosimus must have lived at this period. More weight is attached to another argument drawn from the history of Zosimus itself; this work refers (II, xxxvii) to the suppression of the oppressive tax laid by Chrysargyron in the Byzantine Empire, and this tax was abolished in 501. Therefore the historian was still at work on his history shortly after 501. Perhaps he is identical with the Sophist Zosimus of Gaza, or Abad seth, mentioned by Suidas in his lexicon; opposed to this view, however, is the fact that this Sophist mentions no historical work written by this Sophist. Zosimus is the author of a history of the Roman emperors ("Historia romana" or "Historia nova") in six books. It begins with Augustus, and sketches briefly the period up to 270 (I, i–xxxi); from this date the work is more copious and detailed. It is probable that the work is connected with the new edition of Zosimus of Egypt's "Geography" of conquest of Rome in 410. It is evident that the author intended to continue the history, and was prevented from carrying out his purpose by some circumstance, perhaps his death. The work is one of the chief authorities for Roman history of the fourth century, and individual statements concerning the preceding period are also of importance. The work is marked by lack of sensible criticism, and shows the philosophical antipathies of the author. He was a heathen and devoted to the worship of the old Roman gods. He describes, in particular, the gradual decay of the Roman Empire, and attributes this to fact that the Romans had ceased to worship the ancient gods (II, 12 sqq.). He also alludes to heathen superstitions, i.e., as the influence of the magicians on numbers, of omens, of the sooth-sayings. The last editions of the history were edited by Immanuel Becker, in "Corpus scriptorum historicorum Byzantinorum" (Bonn, 1837), and by Ludwig Mendelssohn (Leipzig, 1867).

Zucchetto (zu che to, face), the small, round skull-cap of the ecclesiastic. The official name is pelleto; other designations are: berrettino, calotta, subtilletum (because worn under the biretta), subtilitale (because worn under the mitre), solidesco. The pope's zucchetto is white, that of the cardinals red, even when the cardinal is a member of an order. Cardinals who had been secular priests received the red zucchetto; and also those consecrated by Popes Paul II; the cardinals taken from the regulars were admitted both in 1591. If the newly-appointed cardinal is at Rome he receives the zucchetto from the Sottoguardaroba as he leaves the throne room where he has received the mozzetta and biretta from the pope; otherwise the zucchetto is brought to him, along with the decree of appointment, by one of the pope's Noble Guard. The zucchetto was worn by bishops in the palace; that of other ecclesiastics, including the prelates, unless a special privilege to wear violet is granted, black. Bishops and cardinals wear it at Mass, except during the Canon; other ecclesiastics may not wear it at Mass without special papal permission. However, according to a decision of the Sacred Congregation of Rites of September 19, 1951, prelates and those bishops also may not wear it while giving Benediction. It cannot be said positively when the zucchetto became customary, but it was probably not before the thirteenth century. It appears on the cardinals in the fresco, "St. Francis before Honorius III," painted by Pietro Cavallini about 1290 in the upper church of St. Francis at Assisi. The zucchetto was also worn by them in the effigy on the tomb of Clement VI (d. 1352) at La Chaise-Dieu. The figures on several tombs of bishops of the fifteenth century in the Roman churches show the
Zuzelotto under the mitre. In the “Ordo” of Jacobs Gajetanus (about 1311) the zucchetto is mentioned in connexion with the hat of the cardinals (cap this kind). Powdered with silver to that was peculiar to the pope. There was great confusion as to the proper use of the zucchetto, and hence the Sacred Congregation of Rites has delivered several decisions on the subject (Dee, auth. Congr. SS. Riti., V. Rome, 1901, 582.

Zulia, Diocese of (Zulienus), comprises the State of Zulia in the Republic of Venezuela. The Diocese of Zulia was erected by Leo XIII on 28 July, 1897, by the bull “Dum Spiri” of 11 July, 1897, and is a suffragan of the Diocese of Merida. Francesco Marvez, the first bishop, was elected, 17 May, 1897, and consecrated, 16 Jan., 1898. At his death the see remained vacant from 17 Dec., 1904, to 16 Aug., 1910, being administered during this time by the capitular vicar Felipe S. Jimenez. Arturo Celestino Alvarex, consecrated 6 Nov., 1910, is the present bishop. Zulia is suffragan of Santiago de Cuba, and has an episcopal residence being at Maracaibo. Its most notable buildings are: the cathedral, the churches of the immaculate conception and our Lady of Chiquinquirá, the poor-house, and the insane asylum. The diocese possesses a preparatory seminary, the Colegio Don Bosco directed by the Salesian Fathers for boys, and an academy directed by the St. Vincentians, for girls attending Catholic schools. Among its charitable houses may be mentioned a lazaretto, two hospitals, a poor-house, an orphan asylum for boys and girls, an insane asylum, a house of refuge for poor girls, a school for beginners and one for poor children, all of which are under the care of the Sisters of Charity. Several Cemeteries, the territory being detached from the Diocese of Merida, “Boletín Eclesiástico,” the official organ of the diocese: “El Avisador,” daily; “La Propaganda Católica,” fortnightly; “El Adalid,” monthly.

Silva, Documentos para Historia de la Diocesis de Merida; Carvajal, Documentos de la Historia del Zulia Rojas, Leyendas Historicas; Gibbons, Historia del Zulia; Arocha, Diccionario Geográfico estadístico, e Historia del Zulia; Sanchez, Geografía del Zulia; Bilbao, El Zulia Histórico.

Felipe S. Jimenez.

Zululand, a territory in South Africa lying between 28° and 29° south latitude and inhabited by the Zulus or Amazulus, who belong to the Bantu family. Since 1897 this region has been a province of the British colony of Natal, and comprises only two-thirds of the ancient Zulu possessions. It is bounded by the Tugela on the south, the Transvaal on the west, Swaziland on the north, the Indian Ocean on the east, and has an area of 10,500 square miles.

In the beginning of the nineteenth century, the Zulus were a small tribe numbering hardly more than two or three thousand souls. Ten years later they could put 100,000 warriors in the field, and from that time until recently they devastated a great part of South Africa, and even terrorized the Boers and the British settlers. This was due to the appearance in their ranks of a great military genius, Tchaka, “the Zulu Napoleon.” Having succeeded his father in 1810, he joined with Dinghishwayo, King of the Ntewa, introduced military discipline among his men, and incorporated into his army the young men of the tribes he conquered. By 1818 these conquerors had exterminated or subjugated all their neighbours, except the great tribe of the Umwandwe, whose chief was named Zulal. Zulal captured Dinghishwayo and put him to death, but was in turn overcome by his powerful enemy, who was the brother of Dinghishwayo. His empire in 1820 extended from Delagoa Bay to the St John River, thus embracing the present territories of Natal, Zululand, Swaziland, Tongaland, and a part of the Transvaal.

After Zulul’s defeat several great migrations took place: members of his family and his principal officers, invading the Transvaal, and terrorizing some of their warriors and went north. Mosesekazi (Zulu zizikazi) placed himself at the head of a clan, the Matabele, and, destroying everything in his path, settled between the Limpopo and the Zambesi Rivers. He died in 1867, leaving his throne to his son Lobengula, the founder of Buthayavo. This branch of the Zulus was conquered by the British in 1863, and Lobengula fled to the banks of the Zambesi where he died miserably. The Basutos were also attacked by the Zulus, but with the assistance of the French missionaries, Cassatts, Arbousset, and Gosselin, they preserved their independence. Through the vast plain lying along the Indian Ocean between the Natal and the mouth of the Zambesi, the Zulu tribes fled before the British, devastating everything. Remnants of these savage hordes mention may be made of; Segondaba, who founded Mombela, west of Nyassa; Mozilla, who allied himself with the Portuguese of Lorenzo Marques, and ceded to them the region south of the Nkomati; Gungunyane, his son, who made war on the Portuguese, was defeated by them in 1818, and was exiled to the Cape.

Tchaka’s empire, founded on massacre and pillage, could not last. In 1824 he came into contact with a number of English from the Cape, who helped him in his operations against the Pondos in the south. To these he granted trading facilities in his territory, and ceded to them Port Natal, which had been discovered by Bartle Frere in 1819. When this district, the capital Durban (afterwards the site of the Cape) was established in 1846. In 1828 Tchaka was treacherously slain by his brother Dingaan, who succeeded him. The Boers were then beginning to cross the Drakenberge, and in 1837 almost a thousand of their wagons had passed over the mountains. Dingaan was startled by this foreign invasion, and, having insulted several of the traders, had them massacred. This was the signal for a merciless war. In a first encounter, on a tributary of the Tugela, the Zulus surprised and killed nearly 700 Dutch men, women, and children. The name Weenen (tears) still points out the site of this butchery. The Boers did not yield. In 1840, Dingaan having been slain by his brother Pande, they allied themselves with the latter, and founded the Kingdom of Natal, making Pieternarit (named after two of their heroes Pieter Retief and Gervit Maritz) their capital. The Boers, having gained the upper-hand, began at once to drive all the blacks out of Natal. The Cape Government, however, intervened “in the name of humanity,” and, “protecting” the Zulus against the Boers, and the Boers against the Zulus, sent the now governor of the colony.

In 1872 Pande died, leaving the chieftainship to his son Cetshwayo (in Zulu Ketswayo). The latter in 1879 ventured to make war against the British. Despite the inferiority of their weapons, the Zulus were victorious. In one of these conflicts Prince Louis Napoleon fell. But, finally, the Zulu army was overthrown on the banks of the Umvuleni, at the very spot where the tribal tradition placed the birthplace of their founder. Brought to England, and afterwards re-installed as chief in 1883, Cetshwayo died in 1881. His son, Dini zulu, attempted a rebellion in 1889, but was captured and exiled to St. Helena. Since then, the Zulus, dispersed throughout the Natal and the territory left to them, seem to have lost, with
their lack of cohesion, all idea of revolt and independence.

Though comprising different elements, the Zulus, disenchanted and united by their terrible chieftains, are, generally speaking, handsome, tall, skillful and strong, with an insatiable and capital of advancement. No longer given to warfare, they have been engaged in stock-raising and agriculture, and have made rapid progress in the ordinary trades. Most of them are fetishists, but the Catholic and Protestant missions have gathered around them a fair number of converts. Zuluband does not form a distinct religious unit: it depends on the religious belief of the Zulu, and it is to be expected that the titles of Mary Immaculate. Lately a Zulu priest, a doctor of theology, was ordained in the College of the Propaganda, Rome, and is engaged in missionary work among his fellow Zulus.

Zumarraga, Juan de, b. at Durango in the Basque provinces in 1468; d. in Mexico, 3 June, 1548. He entered the Franciscan Order, and in 1537 was custodian of the convent of Abrojo, where he was received as postulant, which is in the Province of Mary Immaculate. Lately a Zulu priest, a doctor of theology, was ordained in the College of the Propaganda, Rome, and is engaged in missionary work among his fellow Zulus.

Zumarraga and the Tezcuilo, Grammar of the Zulu Language (London, 1868); Reclus, Nouvelle géographie universelle: l'Afrique orientale (Paris, 1892); Missiones Catholique (Rome, 1867). A. LeRoy.

Zumarraga, a portrait in the Cathedral, City of Mexico
order to appreciate the task that confronted the first Bishop of Mexico. The great multitude of Indians who asked for baptism, and the inability of the missionary force to accommodate them, forced the missionaries to adopt a special form for administering this sacrament. The catechumens were ranged in order, the children in front, the prayers were recited in common over all, the salt, salvia, etc., applied to a few, and then water was poured on the head of each in front at the time of the rite. The children, none of whom could be forced to be baptized, were not to be baptized. So long as the Franciscans were in charge of the missions there was no question raised, but as soon as members of other religious orders and some secular ecclesiastics arrived, doubts began to be cast upon the validity of these baptisms. To put an end to disputes Bishop Zumarraga submitted the question to Rome, and on 1 June, 1537, Paul III issued the Bull "Aliutte divini consilii", which declared that the Friars had not sinned in administering baptism under this form, and that it therefore should be thus administered except in cases of urgent need.

Other difficulties arose out of marriages. In that condition the Indians had many wives and concubines, and when they were converted the question arose which were wives and which were concubines, and if perchance there had been a valid marriage with any one of these women. The Franciscans knew that certain rites were observed for certain unions; that in some cases where separation had been persuaded to take place, there was no consent of the authorities, and that in other cases the consent of the interested parties sufficed; that therefore there were valid marriages among the Indians. Others denied that this was the case. Bishop Zumarraga took part in all these discussions until the case was submitted to the Holy See and Paul III in the same Bull "Aliutte divini consilii" declared that the converts of Indians should keep the first woman they had taken to wife.

A third important difficulty concerned the position of the regulars and their privileges. Adrian VI, on 9 May, 1522, directed to Charles V the famous Bull "Exponi nobis fecistis" by which he transferred to the Franciscans and other mendicant orders his new dioceses of Mexico and Tlaxcala, and gave them the sanction and authority necessary for the conversion of the Indians, excepting for such acts as required episcopal consecration. This provision affected regions where there was no bishop, or where it required two or more days of travel to reach him. Paul III confirmed this Bull on 15 Jan. 1533. The bishops found their authority much limited, and a series of assemblies followed in which Zumarraga with his customary prudence tried to arrive at an understanding with the regulars without openly clashing with them. Various modifications were adopted with the consent of the regulars on condition that these "should not impair the privileges of the regulars". The question therefore remained open. In 1535 Bishop Zumarraga received from the Emperor, Adrian VI, the title of Apostolic Inquisitor of the city of Mexico and of the entire diocese with extensive faculties, including that of delivering criminals to the secular courts. He never availed himself of this title nor established the tribunal, although he did indict and deliver to the secular courts a resident of Tehcuaco who was accused of having reverted to idolatry and offering human sacrifices.

Meanwhile Las Casas had gone to Spain and obtained from the famous Junta de Valladolid (1511-1512) the approbation of the celebrated "Nuevas Leyes". These laws conclusively and decisively prohibited the enslavement of the Indians, withdrew all grants from all kinds of corporations, ecclesiastical or secular, and from those who had been viceroys, governors, or employes of any description whatever; previous to the grants were revoked; Indians were taken from owners who had ill-treated them; all governors were deprived of the faculty to "encomendar" (a system of patents which amounted to a virtual enslavement of the Indians); owners were compelled to live upon their own possessions, and in all newly discovered territory no grants could be made without the consent of the Emperor. He was permitted to carry out the new laws, reached Mexico on 8 March, 1544. The gravest difficulties confronted him. Those affected by the new laws were almost all the Spaniards of the colony, many of them far advanced in years, who had passed through all the trying period of the conquest, and whom the new edict could not be expected to dispossess. The Emperor, therefore, resorted to the remedy of recours to Bishop Zumarraga to interfere with Tello to obtain a suspension of the order until they could be heard before the Spanish Court. The representatives of the colonists found the emperor, Charles V, at Mechlin, on 20 Oct., 1545. In virtue of the situation as explained to him, he modified the general tone of the laws; regarding the encomiendas, they would not bear too heavily on the Spaniards of the colony. Through the prudent intervention of Bishop Zumarraga and the compliance of Tello, Mexico was undoubtedly saved from a bloody civil struggle such as engulfs Peru on account of the enforcement of these same laws and from which the Indians emerged worse than they were before.

The last years of Bishop Zumarraga's life were devoted to carrying out the numerous works he had undertaken for the welfare of his diocese. Among the chief of these should be mentioned: the school for Indian girls; the famous Colegio Tlateleol; the introduction of the first printing press into the New World; the foundation of hospitals at Mexico and Vera Cruz; the impetus he gave to industries, agriculture, and manufactures, for which he brought trained mechanics and labourers from Spain; and the printing of many books. At the instance of the emperor, Paul III separated (11 Feb., 1546) the see of Mexico from the metropolitan see of Seville, and created the archbishopric of Mexico, appointing Zumarraga first archbishop and designating the dioceses of Oaxaca, Michoacan, Tlaxcala, Guatemala, and Ciudad Real de Chiapas, as suffragans. The Bull of appointment was sent on 8 July, 1548, but Bishop Zumarraga had died one month previously.

Zuñi Indians, a Pueblo tribe residing at Zuñi on the bank of the Rio Zuñi near the boundary of New Mexico, and in the adjoining villages of Nutria, Ojo Caliente, and Pescado. The name Zuñi is a Spanish corruption of the Keresan name, which is called Ashiw (Ashiwi) by the Navarano Indians of New Mexico in 1591; the natives however called themselves Shiwi or Shiwi (Shiwi) and their territory Shiwona. They were discovered by Fray Marcos de Niza, a Franciscan missionary in 1539. Fray Marcos accompanied by a negro Estevanico and some Indian guides had set out in that year to prepare the way for his fellow missionaries in upper Nuevitas, who had been sent forward to inspect the unknown lands; when Fray Marcos arrived in Arizona after passing through Sonora he learned that Estevanico had been killed. Nevertheless, he continued his journey and got sight of Hawikuh, one of the seven Zuñi villages or pueblos. Owing to the hostility of the inhabitants, he was forced to return to Mexico, where he published an account of his journey, relating what he had heard of
be Kingdom of Cívola. This glowing description of the region led to the expedition of de Coronado in 1540, when the battle army being accompanied by Fray Juan de Peralta.

Coronado, after storming Hawikuh, discovered that Fray Marcos had been misled by the reports of the Indians, and that Cívola's rich cities were only seven ordinary Indian pueblo, none containing over 500 souls. In 1538 Fray Andrés Coracho was sent to bouch to the Zúñi to bring the king to Texas. The permanent mission among the former was begun at Hawikuh in 1619 by the Franciscans. On 22 February, 1632, Fray Francisco Lotrodo, and, five days later, Fray Martín de Arvide were martyred by the Zúñi. When the Apache attacked Hawikuh on 11 August, 1670, and destroyed the Zúñi church, another Franciscan, Fray Pedro de Avilá y Ayala, was killed, and the pueblo rising, killed their missionary, and fled, as they usually did when stricken with fear, to their fortress of Tañayalone. The mission was continued until the nineteenth century, when it decayed from a want of priests and resources.

Recently, under the care of the United States, the secret societies among the Zúñis, which are the last of their kind, are being revived, and have learned to speak English. Catholic missionaries are again working among them. Of the twenty-two Zúñi pueblos mentioned in historical times only Nutria, Ojo Caliente, Pescado, and Zúñi are still in existence. The Zúñi were the first of the Pueblo tribes met by the Spanish, in 1540, but the Zúñi still live, and since that time. They were in general peaceful unless much provoked, tenacious of their traditional practices and beliefs, intellectual and serious, yet at times very witty. Their features are clear cut, noses aquiline, and lips thin; contrary to most of the Pueblo tribes very many of them are long-haired. Ambos, with light golden hair and pink-gray or blue eyes.

The term Pueblo Indians (so called from the Spanish pueblo, a village) was applied to denote those Indian tribes living permanently in groups of adobe or stone houses, in Arizona, New Mexico, and the adjoining part of Mexico, and in prehistoric times in Utah and Colorado. It now includes 5 tribes of Zuni, 7 of Hopi, 6 of Zuñi, and 22 in Wyoming and the Zúñi. The first great exploration of the Pueblo country was by de Coronado in 1540-2. In 1581 Francisco Sánchez Chamuscado and three Franciscans, Augustín Rodríguez, Francisco López, and Juan de Santa María, were slain by the Tigua Indians near the Rio Grande. Seventeen years later Juan de Arizpe, Jaramillo, under the guidance of the Zúñi, the largest of the tribes, had each district entrusted to the care of a missionary, thus definitively bringing the Pueblo into contact with civilization; but the scarcity of priests and the spread of the Christian faith. In 1630, in answer to an appeal, thirty more Franciscans came to the mission and worked with great success. In 1850 a new Pueblo war, in which the Pueblo Indians were having arisen against the secular and ecclesiastical authorities, the Indians broke into rebellion, destroyed the missions and their religious archives, and murdered twenty-one of the thirty-three Franciscans as well as several hundred colonists. Again in 1899 an insurrection occurred, and one more of the friars lost their lives, but since then the Indians have in general remained tranquil, though in 1899 Governor Heff was murdered by the Zúñi, incited by Mexicans; on the other hand the friars in particular have been very friendly and faithful to the Americans, supporting them in the Mexican War.

In the northern part of the Pueblo region the village wellings were generally constructed of sandstone or lava, and were visited by the southern most of the houses at high, with ladders or steps on the outside, the roof of one story. The ground stories, which were two, often being used for defence, had no door, entrance being made by means of movable ladders. The houses were owned and built by the women, the men supplying the materials. The pottery and weaving of the Pueblo Indians are the finest in the present territory of the United States; while the basket work of the Hopi in particular is esteemed by the Pueblo. Many of the intermarried Pueblo are agriculturists, and made use of a system of irrigation. Corn and cotton were extensively grown. At present, beans, chile, melons, and pumpkins are carefully cultivated. Fish is never eaten, and there are few domesticated animals except the turkey and dog.

The Pueblo men usually wore a jacket and trousers of deerskin, though now they have dressing clothes, and the women, a wooden blanket passing over the right and under the left shoulder, and caught at the waist with a long coloured sash.

Each tribe is formed of a certain number of clans, descent being through the maternal line; formerly the clan was presided over by a priest. The Zúñi had a secret society among the Sbuchies, Archa-ol., Mexican, and religion, war, etc. These societies could be entered only after severe ordeals had been successfully borne. As part of an initiation ceremony among this tribe chosen men chud only in the breech-cloth had to walk to a lake forty-five miles distant, under the blazing sun, to deposit a plano-stick and pray for rain; while the other tribes of the Zuñi and Dehob, admission to the priesthood of the Bow, was to sit unheated for hours on a large ant-hill. The rituals of the Pueblo contain many prayers; thus the Zúñi have prayers for food, health, and rain. Prayer-sticks, that is sticks with feathers attached as supplementary offerings to the spirits, are largely used by the Pueblo. These sticks are usually made of cottonwood, with seven inches of varicoloured wood, and the feather attached, according to the nature of the petitions, and the person praying. The stick is intended to represent the god to whom the feathers convey the prayers that are breathed into the spirit of the plumes. The Hopi had a special prayer-stick to which a small bag of sacred meal was attached. The Hopi and Zuñi have also a dance of Pueblo graves and especially in the ceremonial graves of Arizona. Polygamy among the Indians is unknown; the woman is the more important element in married life; the husband does not divorce his wife to his mother, at least in the south. The priest was in the hands of the Indian priests; since the Spanish conquest, however, purely civil affairs are controlled by an elected body. The population of the Pueblo has remained practically stationary for the last hundred years, New Mexico containing about 8,900 inhabitants in the year 1887.

A. M. MacGREGOR.
ZURBARAN, Francisco, h. in the suburb of Fuente de Cantos in Estramadura, on the boundaries of Andalusia, Nov. 1598; d. probably at Madrid about 1662. From his early years he showed great aptitude for drawing. His parents, honest peasants, placed no obstacle to his artistic taste. While a young boy he frequented the painting school of Juan de la Ysabel, denounced to him by his art. Malagum commissioned him to decorate the retablo of San Pedro in the Cathedral at Seville; even in this early work the painter brilliantly displays his powerful and very individual manner. After the retablo of San Pedro he painted for the convent of the Mercenaries Descalzos, which was then recently built at Seville, five or six of the twelve pictures forming the main altarpiece of this convent. In 1624 Malagum was declared the Order of Mercy. The others are by his pupil Juan Martinez de Gradillas. The museum of the Prado at Madrid contains two of Zurbaran's pictures: the Vision of St. Peter Nolasco and the Apparition of the crucified Prince of the Apostles to St. Peter Nolasco. These two canvases are remarkable for their serenity, strength, and noble simplicity. The figures, which are set off against the light, are so perfect in the fidelity of expression, appear here in bold relief. The success of these pictures at the conven of the Mercenaries was such that the ayuntamiento of Seville begged the artist to fix his residence in the capital of Andalusia. It is said that Alonso Cano and the other painters protested, demanding that Zurbaran be sent to Madrid to prevent the competition according to custom. The latter haughtily requested by requesting the municipality to declare that the unanimous approval of his works was sufficient evidence of his capacity. Commissions flowed in from all sides. About 1625 he painted several canvases in honour of St. Bonaventure in the church dedicated to the saint at Sevilla; St. Bonaventure presiding at the christening of the Triar Minor; the Bountiful of St. Bonaventure (now at the Louvre); St. Bonaventure visited by an Angel (Dresden); and St. Bonaventure showing the crucifix to St. Thomas Aquinas (Berlin). About the same period he began to paint the Apotheosis of St. Thomas Aquinas for the chapel of the college which bore his name. This is the finest of Zurbaran's works and it is certainly one of the highest and noblest productions of the Spanish school. It was finished in 1636; it is now at the provincial museum of Seville.

In the same year Zurbaran produced another masterpiece, and Alonso Rodriguez (Academy of San Fernando, Sevilla). Between 1633 and 1638 he executed for the Carthusian monastery at Nuestra Senora de la Reina a large number of pictures drawn from the Gospels and the life of St. Bruno, which formed a splendid assemblage; they are now scattered (Provincial Museum of Cadiz, has St. Bruno at prayer, St. Hugh, Bishop of Grenoble, etc.; the Departmental Museum of Grenoble, posses the Adoration of the Shepherds and the Adoration of the Magi). In the centre of a chain of monasteries near Carthusian was the monastery of Guadalupe, Belonging to the Order of Hieronymites this monastery was for a long time the centre of a much frequented pilgrimage, whether people came to venerate a miraculous image of the Blessed Virgin Mary which St. Bruno had shrunk up, or to help the sick and the poor. In the church of this convent, almost inaccessible, is hidden what is "perhaps Zurbaran's most important work" (Lafond, "Ribera et Zurbabar", 100). It consists of thirteen pictures. Two, representing St. Idefonso and St. Nicholas of Bari, adorn the side altars at the entrance to the choir. The others relate the Life of St. Jerome. The pictures of Guadalupe mark the culminating point of Zurbaran's career. Thenceforth his activity slackened and he still produced masterpieces. About 1636 the Marquis of Campo Alano commissioned him to paint for the Capuchin convent at Castellon the series of great founders of religious orders from Elias to St. Ignatius Loyola. These pictures are still in the same place. Zurbaran also composed a very beautiful collection of full length portraits of Hieronymite monks; these are now scattered (San Fernando Academy, Museum of Pau, Stafford House, residence of the Duke of Sutherland, London). Besides these pictures Zurbaran painted a great many pictures of monks at prayer; one of the most striking is the "Kneeling Monk" at the National Gallery.

At the instance of Velazquez, who had been Zurbaran's comrade at Seville, Philip IV invited Zurbaran to Madrid in 1636; he was commissioned to take part in the decorations of the hall of the Buen Retiro. His share consisted in representing the "Labour of Hercules" in ten pictures; his thoroughly religious talent was but little adapted to mythological conceptions, and after having painted three or four canvases he merely sketched the others, which were completed by his pupils (1658). However, these canvases have lost much of their original power and strength.

In 1659 he painted St. Francis of Assisi kneeling (property of Don A. de Borneu). The museum at Buda-Pesth has an Immaculate Conception painted in 1661, a year before his death. Mention may be made of many other of his works, e.g. Christ crowning St. Joseph (Seville), St. John on Calvary (Munchen), a St. Francis of Assisi (Dresden), a St. Lawrence (St. Petersburg), an Adoration of the Shepherds (National Gallery), long attributed to Velazquez, but now commonly restored to Zurbaran.

ZURICH, the capital of the Swiss Canton of the same name which is the second largest and richest of the twenty-five Swiss cantons. The city is the largest in Switzerland, and has 200,000 inhabitants. It has a commanding position on the beautiful outlet of Lake Zurich; to the west and east are the wooded heights of the Schwyzer Oberland giving a fine view of the thickly settled and fruitful banks of the lake with handsome villages along the shore; in the background towards the south and south-east is an imposing circle of lofty mountains along the shore; in the background towards the south and south-east is an imposing circle of lofty mountains along the shore; in the background towards the south and south-east is an imposing circle of lofty mountains along the shore; in the background towards the south and south-east is an imposing circle of lofty mountains along the shore; in the background towards the south and south-east is an imposing circle of lofty mountains along the shore. The climate is mild and healthful. The prehistoric history of the city and its vicinity extends back to the Stone Age and the Bronze Age, and the Iron Age, as is proved by the discovery of numerous lake-dwellings and remains of graves. Probably even as far back as the time of the ancient Helvetii a town existed on the site of Zurich.

Historically the city first appears under the name of Tuturium, during the period of the Roman supremacy in Switzerland at the beginning of the Christian era, and later as Turicum, the name it bore for a long period. According to legend the Faith was brought to Zurich by members of the Theban Legion. Felix, Regula, and Epimachus are the patron saints of the city. After the Allamani had conquered the north-
Francisco Zurbarán

A Bishop’s Funeral. Louvre.
St. Gregory. Museum, Seville.

ern part of Switzerland during the era of the migration (fourth and fifth centuries), Zurich became the capital of the districts or hundreds of Zurich. In the early medieval period Zurich was ruled by the abbesses of Fraumünster, the abbess being called the "great lady of Zurich." At an early date it was the free city of the empire, and in 1551 it joined the Swiss Confederation, then the "Union of the eight old towns." Like Berne and Schwyz, Zurich has an important place both in the early history of Switzerland and in its modern history. At the beginning of the sixteenth century it became the cradle and leading city of the Reformation in the Swiss Confederation, under the guidance of its pastor Huldreich Zwingli, who joined the Reformers; the city was also the main supporter of Zwinglianism (as opposed to Lutheranism and Calvinism).

The city is built on the banks at the end of the lake and along the River Limmat, its outlet, and climbs up the lower heights on either side. It is divided into the Old Town and the New Town; the latter is mainly composed of suburbs and surrounding townships which were formerly independent but which now are united with the Old Town. In the Old Town many houses still exist that are historically and architecturally interesting. The New Town has some very fine streets. Formerly the area known as the讧tior, which is considered one of the finest in Europe. There are large and small parks, finely situated. The city is governed by an executive council of seven members, the head of which is the chief official of the city; the executive council is aided by the "great council," a form of town parliament. Both official boards are elected by the citizens for a term of two years. In 1821, the city was able to capable of bearing arms have the right to vote. In religious belief the inhabitants are: 130,000 Protestants, 50,000 Catholics, 3000 Old Catholics, 5000 Jews, and 10,000 belong to no denomination. The most active religious body is the Catholic. The Protestants possess eight large churches, of which the Grossmünster and the Fraumünster are of much historical interest. The Catholics have three churches and various chapels, and two new churches are in course of construction; they are cared for by twenty-four priests.

Zurich is celebrated for its schools. The sum assigned by the budget to the primary and middle schools of the city for 1913 was five million francs. The gymnasiums are: (1) the cantonal gymnasium, a commercial high-school, the cantonal university, the Federal polytechnic school, and the conservatory for music. In addition there are a large number of private schools and educational institutions, mainly attended by foreigners. The city possesses large scientific, technical, and art collections, and important libraries. The famous Swiss national museum is situated in Zurich. As the banking centre of Switzerland, Zurich contains the main Office of the Swiss National Bank, of the Swiss Loan and Mortgage Company, of the Swiss Banking Association, etc. It also contains an important stock-exchange, and silk, cotton, and grain exchanges. Zurich is a great centre of continental traffic and a railway junction for the commercial routes to the east and north of Europe. There are large numbers of religious and charitable societies and associations for the benefit of the public, besides learned, professional, and athletic organizations. The city contains large numbers of benevolent institutions, administered by the canton, city or private organizations; there are excellent hospitals and sanatoriums. The city also has a symphony orchestra and a music with an excellent orchestra; Zurich has also places for athletic contests and exhibitions of aviation.

GEORG BAUMBERGER.

Zurita, GIACINTO PLACHIO, Cardinal Vicar of Rome, writer on medieval geography, b. at Legnano, of noble parents, 2 April, 1769; d. at Palermo, 29 Oct., 1813. At the age of eighteen Zurita entered the Camaldolese Monastery of San Michele di Murano at Venice, where he found a life-long friend in Mauro Cappellari (afterwards Great Vicar of Rome XVI), a young monk of the same order. He became lector in philosophy and theology, and in 1802 published a theological textbook. As librarian, his attention was attracted by the map of the world executed between 1537 and 1550 by the famous Camaldolese geographer Fra Mauro, and in 1806 he published an account of it entitled "Il Mapamondo del Fri ... d'Abbot Lambert," a work highly regarded by early travellers, of which the most important result was the work, "Di Marco Polo e degli altri viaggiatori veneziani" (2 vols., Venice, 1818-19). In 1809 Zurita was elected a definitor of his congregation and given the title of abbot. The next year the monastery was suppressed by order of Napoleon, but the monks continued their college dressed as secular priests. Of this institution Zurita acted as rector and Cappellari as lector of philosophy until his death in 1814. From this year he taught theology in the patriarchal seminary till 1821, when he returned to Rome and resumed the white habit of St. Romuald at S. Gregorio, of which Cappellari was then abbot. By Paul VII, late named, he was named supporter of various educational institutions and placed in charge of studies in the Collegio Urbano; in 1823 he received the cardinal's hat, and in the following year the titular Archbishopric of Edessa. He was Cardinal Vicar to Leo XII and his two successors, and took an active interest in the organization of the Roman seminary, the reform of criminal tribunals, the founding of religious houses, and the promotion of the decrees of the conciliar of which he was a member. Cardinal Zurita was greatly loved by his friends, but his zeal for the reform of abuses made him some enemies in Rome. SAINTSEVERINO, Notizie sulla vita e le opere di Placido Zurita (Milan, 1867).

RAYMOND WEBSTER.

Zwettl, CISTERCIAN ABBEY of (CLARAVALLES AUSTRIE), a filiation of Heiligenkreuz, of the line of Morimond, situated in Lower Austria, in the Diocese of St. Hippolyte. This monastery was founded in 1137 by Hadmar I of Kaerntn, with Hermann, a monk of Heiligenkreuz, as its first abbot (1137-57). The foundation was confirmed by C. XII (1146-1153) and by S. XII (1148-1158), and the abbey became a great center, and in 1158 was raised to the rank of a religious house, and the first abbot, who held his office to the time of Henry II (1152-1180) and his son Frederick the hands of the emperors. It made rapid progress, soon becoming one of the most important monasteries in the order. Extensive buildings were erected, and the church, chapter-room, and dormitory were blessed in 1159, though the entire monastery was not completed until 1218. For more than two centuries its spiritual, as well as temporal, state was most flourishing; towards the end of the fourteenth century, however, its prosperity was on the decline; it was repeatedly plundered, especially in 1262, when 1000 Hussites sacked and burned it down, one brother being martyred. It was rebuilt under Abbot John (1137-30), and regained a part of its former splendor, having over forty priests near the end of the fifteenth century, and upwards of two hundred monks. In 1476 the Augustinian lay secular under the Lutheran Reformation, when also a fourth part of its possessions, which were very large, were ordered to be sold by an imperial rescript. Under Abbot Erasmus (1512-1538) and his successors it flourished anew, notwithstanding the Thirty Years War and the Turkish invasion, during which it was never attacked, and the brethren journeyed to Italy to support Abbot John Thurn for Abbot Siegfried. During the administrations of Abbot Linke (1646-71), author of "Annales Austrii Claravallenses," and Abbot Melchior (1706-1717), who rebuilt a great part of the abbey and enriched it with many precious vessels and vestments, it reached its zenith. The latter encouraged study,
and opened schools of philosophy, theology, etc., in the monastery, and founded the library. During the period of Josephinism Abbot Rainer was obliged to resign, to be succeeded by a commendatory abbot (1756), but after 1804 the community was allowed to elect its own abbot. Since 1578 the abbey has been administered by the abbot of Steinfeld, Siebenkirchen. The second所在地 from its foundation; besides him two other noted historians were members of Zwettl during the nineteenth century: John von Frast (d. 1850) and Leopold Jansaecher, the author of "Orignum Cistercensem". The abbey is justly proud of its great library, which contains over 60,000 volumes, 500 incunabula, and 12 MSS. The community is now formed of over 8 priests, who have care of five incorporated parish

LINCK, Anna, "Briefe zu Peter Cisternus" (Vienna, 1729): SARTORELLI, "Cisternum-bibliothek" (Trapani, 1850); von Frast, "Stiftungsbuch des Cistercier-Klosters Zwettl" (Vienna, 1841); IDEM, "Urkunden u. geschichtliche Notizen des Stift Zwettl" (Vienna, 1849); ROEMER in "Archiv für die Geschichte des Klosters St. Watzl" (Vienna, 1841); IDEM, "Das Stift Zwettl" (Vienna, 1860); MANDEBURG, "Annales cistercienses" (Lyon, 1642-48); JANZELINS, "Acta abbatis et canonum Zwettlensis" (Candia, 1649); KOLL, "Chronicon monasterii ecclesiae sanctissimi ord. S. C. in Austria et S. Gotthardum in Hungaria" (Vienna, 1833); WURM, "Die Cisterzienser in der Herrschaft Geroldseck", 1880; BRUNNER, "Ein Cistercienser-buch" (Würzburg, 1881); JANZIELINS, "Orignum cistercense, 1" (Vienna, 1877); "Catalogus personarum religiosis, s. ord. cisterciensis" (Rotterdam, 1881).

EDMUND M. OBRECHT

ZWINGLI, Ulrich (Huldreich), founder of the Reformation in Switzerland, b. at Wildhaus in Switzerland, 1 Jan., 1484; d. 11 Oct., 1531. Zwinglei came from a prominent family of the middle classes, and was the third of eight sons. His father Ulrich was a district official of the little town of Wildhaus, and a cousin of his mother, Margaret Meili, was abbess of the Benedectine monastery of St. Walburga in Thurgau, and the elder Zwinglei, Bartholomew, was pastor of Wildhaus until 1487, but then became pastor and dean of Wenzel on the Waalense. Zwinglein received his early education at Wenen under the guidance of this uncle, by whom he was sent, at the age of ten, to Gregory Bundi of Wenen who was studying at Basle and also teaching in the school of St. Catherine. For his higher studies he went to Berne, whither the celebrated Swiss Humanist Schuler was attracting many students for Classical studies. Zwinglei's name is entered on the roll of the University of Vienna for the winter term of 1498-99, but he was excluded from the university. The reason for his exclusion is unknown, but it is known that he later won a college scholarship at the University of Wittenberg and Kirchengeschichte", 11, 1908, 215; V, 1911, 211; and August Waldburger in "Schweiz. theol. Zeitschrift", XXVII, 1911, Nos. 39, 91, 134, 181). Zwinglei appears, however, to have overcome the difficulty, for he was again matriculated in 1500. Two years later he returned to Basle, where, among others, Thomas Wyttenbach encouraged him to devote himself to the study of theology. In 1506 he completed his studies and received the degree of Master of Theology. Shortly before his graduation the parish of Garuss had decided him as its assistant, although he had not yet been ordained priest. Apart from his exclusion from the University of Vienna, his student life presents no unusual features, though his later critics have occasionally exaggerated his activity about this period. His studies at Berne, Vienna, and Basle, where Humanism was eagerly cultivated, made Zwinglei one of its zealous supporters.

As pastor of Garuss from 1506 to 1516, the continuation of his humanistic studies was one of Zwinglei's chief occupations. He studied Greek, read the Classical authors, was well versed in the literature of the time, especially with Heinrich Loriti (Glicaneus), Erasmus, and Vadian. He also engaged in familiar intercourse with the Humanists of the time, especially with Heinrich Loriti (Glicaneus), Erasmus, and Vadian. His close association with Humanists such as Bemardina Ruegg, Gotthardum Geroldseck, and Heinrich Myconius, and his frequent references to their works, also indicate that he was well versed in the literature of the time. Under the influence of Erasmus, he saw clearly the defects of ecclesiastical life, but could not himself claim to be spotless, and his talents led him to engage rather in disputes concerning secular affairs than to
devote himself to clerical reforms. So far he had no intention of introducing doctrinal innovations; such an idea occurred to him first in Zurich after 1519, when he had already hung up his ninety-five theses against indulgences at the church of the castle in Wittenberg, 31 Oct., 1517.

On 1 Jan., 1519, Zwingli preached for the first time in the cathedral at Zurich. He began with the exposition of the Bible, taking first the Gospel of St. Matthew, and by going back to the sources showed him- self superior to the doctors. Of doctrinal innovations he had still scarcely any thought. Even his stand against the indulgence preacher, Bernhardin Sanson, at the beginning of 1519, was taken with the consent of the Bishop of Constance. The transformation of Zwingli the Humanist and politician into a teacher of the new faith was facilitated by the ecclesiastical and political importance of Constance, which resulted especially from external, and displayed great religious zeal externally, e. g. in pious foundations and pilgrimages. This zeal, however, was insufficient to counteract the decay of churches, which resulted especially from the mercenary army system. The clergy to a great extent neglected their obligations, many of them lived in concubinage, and joined in the shameless pursuit of spiritual prebends, instead of remaining worthy clerics, however, were not wanting. The Bishop of Constance, Hugo von Hohenlandenberg, was a man of stainless conduct; he endeavoured to do away with abuses, and issued several edicts, but these were carried without permanent results. This failure was due to the lack of cooperation on the part of the civil rulers, who then enjoyed in ecclesiastical matters very extensive rights acquired, especially by Zurich and Berne, from the papal dispensations in consequence of their adherence to the Swabian, and Milanese wares (1471-1516). Rome, like France, had endeavoured to secure, by the outlay of much money, the services of Swiss mercenaries. In Zurich, the "foremost and supreme place," the council espoused the cause of the pope, and opposed the French party. Zwingli did the same and came into prominence first as a politician, a fact which makes his case essentially different from that of Luther. It was only in 1520 that he voluntarily renounced his papal pension. He then attacked the inquisitorial system, and through his efforts Zurich alone of all the cantons refused to enter the alliance with France on 5 May, 1521. However, 2000 mercenaries entered the service of the state, and the ancient privileges and pensions were forbidden in Zurich. By the publication, 16 May, 1522, of his "Vorauhauung an die Schwyz, dass sie sich vor fremden Herren huteten", Zwingli succeeded in extending his influence beyond Zurich, although only temporarily.

Owing to his success as a politician his prestige and importance increased. From 1522 he came forward as sponsor of the religious innovations. His first reformatory work, "Vom Erkiesen und Froyheit der Spysen", appeared when the bookseller Froeschauer and his associates publicly defied the ecclesiastical law of fasting, and a controversy concerning fasts broke out. Zwingli declared the fasting provisions were human commands which were not in harmony with Holy Writ; and the Bible was the sole source of faith, as he asserted in his second writing, "Arche- teile". Through the medium of a delegation the Bishop of Constance exerted the town to obedience on 7 April. On 29 June, 1522, Zwingli, whose decision everything depended, held a religious disputation at Zurich's instigation, and agreed to base its action on the result of the debate. In sixty-seven theses (his most extensive and important work) Zwingli now proposed a formal programme for the innovations; according to his view the Bible with his interpretation was to be the sole authority. The disputation was against this view by the most important champion of the old Faith, the vicar-general Johann Faber of Constance, who appealed to the teaching and tradition of the early Church, were disregarded; the council in whose hands Zwingli reposed the government of the Church, forthwith declared in favour of the innovation.

A second religious disputation in Oct., 1522, dealt with the practical programme of a state church, the veneration of the saints, the removal of images, good works, and the sacraments. No notable representative of the ancient Faith was present. Zwingli urged the adoption of his programme result- lessfully that even his devoted adherent, Commander Schmid of Kussnacht, warned him against the too sudden abolishment of ancient customs and usages. The first steps having been taken in 1522-23, the programme was carried into effect in Zurich in 1524-25. About Easter, 1524, indulgences and pilgrimages were abolished, the sacraments of Penance and Extreme Unction rejected, and pictures, statues, relics, altars, and organs destroyed, regarding them as being of little or no intrinsic value. Sacred vessels of great value, such as chalices and monstrances, were melted into coin. Church property was seized by the State, which gained most by the suppression of the monasteries; the Frammminster Abbey, founded in 553, was dissolved by the last abbot, Cellenay, was rejected as contrary to Holy Writ, and monks and nuns were married. As early as 1522 Zwingli with ten other ecclesiastics as- sembled at Einsiedeln and addressed a petition to the Bishop of Constance and to the diet asking freedom for priests to marry: "Your honourable wisdom", they declared, "has already witnessed thedamage and shamefull life we have unfortunately hither- led with women, thereby giving grievous scandal to everyone." From 1522 the marriage of priests in Zurich became ever more frequent; Zwingli himself on 2 July, 1524, married Anna Reinhard (the widow of Hans Meyer von Küssnacht), who bore him his first chidden son on 31 July. A new marriage law of 10 May, 1525, regulated the marriage of priests. In 1525 the Mass was abolished; in its place was introduced the memorial service of the Last Supper. The new doctrines were not introduced without opposition. The first opponents of the Reformers were from the ranks of their own party. The peasants could find no reason in the Bible, the sole principle of faith, why they should contribute to their lords' taxes, titles, and rent, and they refused any longer to do so. The greatest unrest prevailed everywhere, and was only quelled after long negotiations and some concessions by the Government. The Anabaptists were not so easily silenced. From the Bible, which Zwingli had placed in their hands, they had deduced the most marvellous doctrines, much
more radical than Zwingli's and questioning even the authority of the state. Zwingli persecuted them mercilessly with imprisonment, torture, banishment, and death; their leader Felix Manz was drowned. The war against these visionary spirits was more serious for Zwingli than that against Rome. At first Rome allowed itself to be soothed by evasive words; the "Lutheran sects" were aimed at and the Zwinglians clung to the word of God, was the information supplied to Clement VII by Zurich on 19 August, 1524. Soon, however, the breach with the ancient Church was too plain to be doubted. The cantons of Uri, Schwyz, Unterwalden, Lucerne, Zug, and Fribourg remained true to the old Faith, and offered no resistance. Thus, we may not see that Zwingli was more favoured by God than the ancient saints and teachers; in his clerical life he was not superior to others, and he was inclined rather towards disturbance than towards peace.

The Catholic cantons, however, also strove to abolish abuses, issuing in 1523 a Concordat of Faith with important reforms which, however, never found general recognition. From 21 May to 8 June, 1526, they held a public disputation at Baden, to which they invited Dr. Johann Eck of Ingolstadt. Zwingli did not venture to appear. The disputation ended with the complete victory for the old Faith, but those who believed that the teaching of Zwingli could be driven out of the world by disputations destroyed in the deep root. In St. Gall the Humanist and burgomaster Vadian worked successfully in Zwingli's interest; in Schaffhausen, Dr. Sebastian Hofmeister; in Basle, Ecolampadius. For Berne, which, notwithstanding the efforts of Berthold Haller, had previously maintained a non-committal attitude, the disputation at Zwingli's suggestion in Jan., 1528, was decisive. Zwingli himself came to the city, and the Catholic cause was but weakly represented. The new doctrines were then introduced as sweepingly into Berne as they had been at Zurich, and many places and counties which had previously wavered followed its example. Zwingli could also point to brilliant successes in 1528 and 1530. The Reformation reforms through the "Christian Civic rights", agreed upon between Zurich and the towns of Constance (1527), Berne and St. Gall (1528), Biel, Mulhouse, and Schaffhausen (1529). To compel the Catholic cantons to accept the new doctrines, he even urged civil war, drew up a plan of campaign, and succeeded in starving Zurich out of war and peace against the Catholic territories. The Catholic districts had endeavoured to strengthen their position by forming a defensive alliance with Austria (1529), the "Christian Union." At this juncture, however, they received no assistance. Berne showed itself more moderate than Zurich, and a treaty of peace was arranged, which, however, was very unfavourable for the Catholic Holbe.

In Zurich Zwingli was now the commanding personality in all ecclesiastical and political questions. He was "burgomaster, secretary, and council" in one, and showed himself daily more overbearing. His insolence indeed prevented an agreement with Luther regarding the doctrine of the Lord's Supper, which in a disputation at Zurich in May, 1529, are displayed between the Zwingli's and their holbescents at Marburg in October, 1529. As a statesman, Zwingli embarked in secular politics with ambitious plans. "Within three years", he writes, "Italy, Spain and Germany will take our view." Even the King of France, whose greatest enemy he had previously been, he sought to win to his side in the "Christian Union," and was even prepared to pay him a yearly pension. By prohibiting intercourse with the Catholic cantons he compelled them to resort to arms. On 9 Oct., 1531, they declared war on Zurich, and advanced to Kappel on the frontiers. The people of Zurich hastened to oppose them, but met a decisive defeat near Kappel on 11 Oct., Zwingli falling in the battle. After a second defeat of the Reformed forces at Gubel, peace was concluded on 23 Oct., 1531. The peace was of long duration, since the Catholic victors displayed great moderation. Zwingli, however, an event of great importance for all Switzerland. His plan to introduce his innovations into the Catholic cantons by force had proved abortive. But even Catholics, who claimed the same rights in religious matters as the people of Zurich, regarded him as the "governor of all confederates". Zwingli is regarded as "the most intellectual of the Reformers, and was less a dogmatist than Calvin. His station, with a sword in one hand and the Bible in the other, stands near the municipal library at Zurich, which has also a Zwingli museum.

Heinrich Bullinger (1504-75), Zwingli's successor, undertook the internal development of the new doctrines. His father (also named Heinrich) who was pastor at Brugg and Wetzikon, the Reformation early, sent Bullinger to Emmerich and Cologne, where he received a thorough Humanistic training (cf. K. Kraft, "Aufzeichnungen des schweiz. Reformators H. Bullinger über seine Studien zu Emmerich u. Köln", Elberfeld, 1870). Even from his earliest activity as teacher in the Cistercian monastery near Worms, he was taken under the influence of the Reformer Zwingli. In 1529-31, Bullinger proved himself a zealous lieutenant of Zwingli's. In 1528 he accompanied the latter to the religious disputation at Berne. On 9 Dec., 1531, he was chosen as Zwingli's successor, pastor of the Grossmünster at Zurich, a position which he held to the end of his life (1575). Bullinger regarded the union of the Catholic and Reformed Churches as the object of the Lord's Supper as his chief task. For this purpose he composed in 1536, with Myconius and Grynaeus, the "First Helvetic Confession", a profession of faith which was recognized by the Evangelical towns of Switzerland. In the same year also appeared the "Wittenberg Concordia". When Bullinger refused to subscribe to this agreement, which was brought about by Butzer, Luter and friends into abuse of Zwingli. The attempt to bring about an agreement between Bullinger and Calvin on this question at Geneva was more successful, the "Consensus Tigurinus" being concluded between them in 1545. As the expression of his personal religious conviction Bullinger composed the "Second Helvetic Confession", which was printed in 1566, and was recognized by all the Evangelical churches except that of Basle.

Besides discharging the office of preacher, Bullinger displayed great literary activity. He carried on a large correspondence with several crowned heads, with Lady Jane Grey in London, Vadian, Granbundem, and many others. More than 800 letters and treatises from his pen are known, as well as one drama, "Laetitia et Brunus". His "Diarium" and his extensive history of the Reformation (see bibliography) are still valuable. It is an undecided question how far his history is independent and how far a compilation of other writings. In character Bullinger was particularly broadminded, and many fugitives from even England and France found refuge with him. Although less overbearing than Zwingli and Luther, he was still intrepid; he approved the execution of Servetus at Geneva. He died on 17 Sept., 1575.

Zwingli's works were first collected and published by his son-in-law, Rudolf Gualter, and entitled: "Opera et Flavianae medicinae viziosissimi Tigurinus eclesiastic Antistitis, partim quidem ab ipso Latina conscientia, partim vero e vero Texto in Latinum translata: omninovissime recognita,
et multis adiectis, qua hactenus visum non sunt" (4 fol. vols., Zurich, 1545; reprinted, 1581). The first complete edition was edited by Melchior Schuler and Johannes Schulteth (8 vols., Zurich, 1828–42). Volumes VII and VIII, containing Zwingle's correspondence, are especially important. A new edition of his complete works was edited by Emil Egl (d. 1905), George Finster, and Walther Kolder is appearing in the "Corpus Reformatum", XXXVIII (Berlin, 1905); three volumes I, II, and VII, have already (1912) appeared.


Wilhelm Jos. Meyer.

Zwirner, Ernst Friedrich, architect, b. at Jakobswalde in Silesia in 1842; d. at Cologne in 1861. He studied at Breslau and Berlin, and worked at the latter place under Schinkel. From 1833 he was the architect of the cathedral at Cologne. At Cologne he was next to Statz the most important practical representative of Gothic architecture. From the time it was recognized that the completion of the great cathedral at Cologne was the task which would bring the highest honour to the Gothic style, Schinkel's school was drawn on for men to carry out the work, first Ahlert, and after his death, Zwirner being called to Cologne. Before long more confidence was placed in Zwirner than had been given to his predecessor, because he showed a more receptive grasp of the work of the old masters. After the work of restoration was finished, he presented his plans for the completion of the structure in 1811 to King Frederick William IV; upon the approval of the plans the work began the next year. However, neither Zwirner, nor his able successor Voigtl, who completed the work, succeeded in uniting the charm of free play of imagination with technical correctness and architectual sequence. There is no doubt that Zwirner was one of the finest judges of the medieval style. What he had learned in his work on the cathedral of Cologne he used in designs of his own with the same fine skill and energy. His best building is probably the church of St. Apollinaris at Remagen, to which, however, the same objection of monotony to plan has been made. He also built a church at Mulheim on the Rhine, and one at Elberfeld. He restored the castle of Argenfels on the Rhine, built the castle of Herdringen in the style of the ancient fortress castles on the Rhine for Count von Fürstenberg, and also the castle of Mayland near Cleves. His last work was the synagogue at Cologne.


G. Gietmann.
ERRATA.

The small letters a, b, c, d, added to the page references indicate the sections of the page on which the errors occur. Thus a indicates the first half of first column; b, the second half; c and d the first and second halves of second column.

**VOLUME I.**

Abarca, Pedro, 6a, for Aragon . . ., Palencia read Isaac, Aragon, 1619; d, at Subameca, 23 August, 1697.

Abbot, 16d, for no abbeys were nullus in the United States read the Abbey of Maryhelp, North Carolina, was erected into an abbey nullus, 6 June, 1910 (see North Carolina); 20d, for Rule of St. Benedict . . . Schmidt read Woelflin, Benedicti regula monarch. (Leipzig, 1885).

Abelard, 38a, for 1149 read 1140.

Abram, 9c, for Pueblo read Allah.

Abbot, 45, for Blessed read Venerable.

Alfred the Great, 310a, for 903 read S78; 310b, after Asser insert ed. Stevenson (Clarendon Press, 1904).

Allen, Francis, 320d, for Westminster read Sunderland; 321b, for 1810 read 18 May, 1811; for Dec. read Sept.

Allerstein, August, 333c, for in Germany read b. in Laibach, Austria, 2 Aug., 1703; for China, probably about 1777 read Peking, China, 29 October, 1774, as the result of an apoplectic stroke caused by the news of the suppression of the Jesuits.

Almaricns, 334b, for Amalfic read Almoravids.

Altar of the Rood, 336a, for Holy Rood read Rood.

Ambrosian Basilica, 85a, in caption, for The Pala D'Oro read Antependium of the Altar.

Altona, 11c, for 1709, for O.S.B. read O.F. Minimorum.

Amor, 45b, for 'Amor read Amos; for Amo read Amos.

Anabaptists, 46c, for Tumult read Tumult.

Anastasis, 54c, for Resurrection read Jerusalem.

Anatomy, 459c, for Accadini read Accidini.

Andelby, William, 460d, for John Abbot read Henry Abbot (q. v.).

Angeliopoli, 483a, for Angelopoli read Angelopolis.

Angelus Bell, 488d, for Lord, 1907, read London, 1907.

Angoulemi, Aegrius, 51a, for Angoulemi read Angoulême.

Animuccia, Giovanni, 532a, for 1571 read 31 March, 1571.

Anselm, Saint, 541a, for Elphage read Elphge.

Anselm, Saint, 542a, for 305 read 305.

Anthony, Saint, 553c, for 21 January read 17 January.

Anxiety of Padua, Saint, 555a, for horse read mule; for at Toulouse, at Wadding, at Bruges read at Tolouc; Wadding, at Bruges, 557d, for Verceil read Arcella.

Antioch, Church of, 506a, omit See Roman Empire; 506b, for Theoricius read Thesleius.

Antiphonary, 578a, for Vigilans read Vigilans.

Antipope, 58b, for Nicholas V, 1328–30 insert Benedict XI; 1394–1417.

Apaches, 592a, omit We find . . . Pueblo Indians; 592b, after never been Christianize insert The Mescalero Apaches in southwestern New Mexico are Catholics; for present day read Acoma.

Apocalypse, 593b, for Pergamon read Pergamus.

Apogogia, 622d, for 'True Discourse against Celsius' read 'Contra Celsius'; 623b, after 'Lex Cepedani' (London, 1600) insert The excessive insistence on this subjective side of apologetics to the neglect and disparagement of the objective proofs of Christianity has been condamned by Pius X as one of the errors of Modernism.

Apostolic Union of Secular Priests, Tne, 642d, after Austria insert England, Scotland.

Apostolicae Sedis Moderationi, 643a, for Super visions read Suspensions.

Aragon, 51b, for France insert England.

Avery, John, 52c, for America insert 1807; 53b, for 1910 the population is 8,303,684; 509d, for 1617 read 1607.
VOLUME II.

Assyria, 16c, for G. H. Goodspeed read G. S. Goodspeed
Asth, 15b, for 1857 to 1867 read 557 to 567
Astrology, 22d, for throws a clear light on the read
ended by London after 12
Atheism, 11b, before not because omit but that
Athens, 55a, for Isaiyvan read Isaurian
Atticus, 400d, for 105 read 103
Attrition, 66b, for Clement X read Clement XI
Audran, 71b, for third read second; for fourth read third
Augustinus Novellus, 100e, for Novell read Novello
Augurini, 600d, for See Origex read Se Celnis the
Platonist
Aureus Codex, 111b, for Codex read Manuscripts of the Bible
Auricular Confession, 111b, for Confession read Penance.
Sacrament of
Austro-Hungarian Monarchy, 128c, for Francis I
Autun, 1587, for read
Baillargeon, 201b, omit cross-reference
Bagshaw, Christopher, 204a, for 1587 read 1586
Baillargen, Charles-François, 206c, for the read
Tlos
Ball, Francis Mary Teresa, 222d, for Loreto, Sisters of read Institute of the Blessed Virgin
Mary, Ireland
Baltimore, Archdiocese of, 206c, for read Grondal
Barth, Augustine, 1904, for life and Rome read
Bavaria, 355c, 354c, for Bolomey read Bavarian; 353d, for 6,254,372 read 6,887,291; 35b, for Archbishops read Bishops; for Ortenburg read Oldenburg; 35b, for war read civil; 357c, for the Elbe read Elbe;
Bautista, 358a, for the read Kane
Bauer, 360d, for Batomian, 345d, for Kosfeld read Koefeld
Basotoland, 316c, for Langatland read Langoth
Bavaria, 355c, 354c, for Bolomey read Bavarian; 353d, for 6,254,372 read 6,887,291; 35b, for Archbishops read Bishops; for Ortenburg read Oldenburg; 35b, for war read civil; 357c, for the Elbe read Elbe;
Becker, Andrew, 382b, for 1889 read 1899; for Fourth Plenary read Third Plenary
Belleville, Diocese of, 41d, omit who had held the office... of Alton
Benedict XIII, 432a, before Benedict XIV insert Benedict
Benedict XIV, 411a, antipope
Benedict, Abbey of, 411a, c, for read Benedict; Rome insert The hospice of the Little St. Ber- 

nard no longer belongs to the order but the hospice of the Simonists remains under their care, and to the use of the public sheltered and fed annually for three days, or more, if necessary, from 20,000 to 25,000 travellers, mostly poor workmen; after suspension insert since 1815 they have been self-supporting; for forty read sixty
Bernardine of Siena, 503d, for watchword read watchword
Berti, Giovanni Lorenzo, 522b, for Priorum read Priorum
Bessarion, Johannes, 527c, for John VII read John VII
Beste, Henry Digby, 529b, for 1781 read 1791
Bestaries, 590b, for Kerper read Kresser
Bethsaida, 559c, for Anter-Tibaga read Anter-Tibaga
Betrothai, 538c, for Pope Benedict I (573–77) writing read An apocryphal letter, ascribed to pope Benedict I (573–77) addressed
Bible Communists, 541b, for Oeneda Congregations read Communism
Bigamy, 560a, for Sanchez read Suarez
Biology, 572a, for on life of read
Birmingham, Diocese of, 529b, c, for Deane read Drane
Bishop, 582c, for only read usually
Bkerke, 500b, read Bkerke; for Giral and Both read Giral and Bartron
Blaise, Saint, 592b, for over the faithful insert For different forms of this invocation see “Am. Eccl.,” XXV. 355
Blanchet, François Norbert, 593b, for 30 September read 3 September
Blarer of Wartensee, 502d, omit cross reference
Blood Indians, 603a, for Notseepitak read Motosepak
Blood Indians, 603a, for Mamai-ahoxin read Mamai-ahoxin; for Six-inomakox read Six-inomakox; for Akah-ahoxin read Akah-ahoxin
Boast, John, 605a, omit cross reference
Bollandists, 635d, for John DeBlue read James Deblue
Bombay, Archdiocese of, 611b, for churches omit monasteries; 614c, for Although... double jurisdiction read Although this was done with the approval of Rome, the ecclesiastical authorities at Goa insisted that the loss of their jurisdiction, and enure to the Church of India, was made from time to time to insert it.
Yielding to this movement the Government in 1789 deposed the Carmelites and restored the churches to the Portuguese clergy. Two years later they reversed this decision, but finally in 1791 made a compromise by which the churches were divided, and this established a twofold jurisdiction: 615c, for No proper... for that purpose read Some attempt at a history has been made in a series of articles published in the “Examiner” of 1907, to be completed by the end of 1912
Bonnard, Jean Louis, Venerable, 674b, for Venerable read Blessed; for Venerable by the Church read Blessed by Pope Leo XIII, 27 May, 1899
Booke of Sentences, 682a, for Lombard, Peter read Peter Lombard
Book of the Dead, 682a, omit Immortality
Brothers of the Christian Schools, S03d, for CHRISTIAN BROTHERS read INSTITUTE of THE BROTHERS OF THE CHRISTIAN SCHOOLS

Brothers of the Angels, S03d, omit cross reference

Brothers of St. Gabriel, S03d, for St. Gabriel, BROTHERS read GABRIEL, BROTHERS of St.

Brothers of Our Lady of Lourdes, S03d, for Our LADY of LOURDES, BROTHERS read LOURDES, BROTHERS of Our LADY of

Brothers of Mercy, S03d, for MERCY, BROTHERS of read MERCY, BROTHERS of Our LADY of

Brownists, S04d, for CONGREGATIONALISTS read CONGREGATIONALISM

Carroll, JOHN, 383a, for Before read After

Carthasian Order, 390d, for The famous liqueur ... Revolution read The famous liqueur was made and used as a cordial for several hundred years, and since the middle of the nineteenth century has yielded a means of subsistence; 391b, for Hendriks read Charterhouse; for Augustus read Augustine

Castellon de la Rana, 409c, for Rana read Plana

Catholicism, 431c, for after their thirtieth year read manhood

Cathari, 437b, for s. C. 1907 read s. 1. 1907

Cathedral, 441b, add According to the new rubrics promulgated with the Constitution "Divino altatu", tit. IX, n. 2, the following legislation is in force with regard to the celebration of the feast of the consecration of a cathedral: "The anniversary of the dedication of the cathedral church and the titular feast of this church are to be celebrated as doubles of the first class with octave throughout the diocese by all the secular clergy and also regulars having the ordinary diocesan calendar; religious, of either sex, in the diocese who have their own calendars must celebrate the feasts as doubles of the first class, without an octave."

Catherine, MONASTERY of SAINT, 443a, for M.S. OF. THE BIBLE read CODEX SINAITICUS

Cecilia, SAINT, 473a, after Cecelia omit in Trastevere; 473b, for Carlo read Stefano Maderna

Cedes, 475d, for Cs anamin or Beqa anamin read Ct anamin or Beqa 'anamin; add Some commentators consider Cedes of Issachar, now probably Tell Abu Qudeis, as the scene of the death of Sisara, while they identify the home of Barac and the rendezvous of the Israelite forces with either of the two places mentioned above (Lagrang in "Rev. Bibl.", 1900, 215; Idem, "Livre des juges")

Celestine V, SAINT, POPE, 479c, for pendent read independent

Celsibary, 485d, for épies. read épisc.

Celtic Rite, 490d, for Germans read Germanus; for Mayer read Meyer

Cemetery, 512b, for Cedwaua read Caedwalla

Centurion, 535d, for ekrabtapes read ekrabtapes

Chaldean Christians, 539c, for CHALDEAN read EPHESUS

Chanaan, 571a, for Tethmces read Thothmes

Chapel, 576b, for eight read eleven

Charitable Bequests, 592a, for divisible read devisor
Charity, Sisters of, 605b, before the widow omit and; 606a, after Maryland insert the chief house of the western province, founded in 1910, is in St. Louis.

Charles V, 627d, for Chairaddin read Chairaddin

Charlevoix, François-Xavier de, 631c, before François-Xavier insert Pierre

Charlottetown, Diocese, 632c, 632d, for MacEachern read MacEachern; 632d, for Rosen read Rosen.

China, 650c, for southeast read south-west; 650c, 650d, for some which date read which had others dating.

Chrys, 697e, for and Holy orders read and in ancient times of Holy orders; for and the hands read and in ancient times the hands.

Christendom, 702a, for and the personality read though the personality; before intellectually omit but; 703a, for Hohenstaufen read Hohenstaufen.

Clandestinity, 2d, domicile and quasi-domicile are explained under Domestic Constitution.

Clemens Prudentius, 724a, omit Marcus.

Cleveland, Diocese of, 56b, for Andreux read Andreux; 56c, after Gilmore insert b. in Glasgow, 21 September, 1821.

Clitheroe, Margaret, 59b, before Margret insert (usual form Clitheroe).

Clougher, Diocese of, 60b, for St. Patrick’s Purga- taxes read St. Patrick’s.

Confort, Diocese of, 65c, for 1296 read 1295.

Cologne, 117c, 120b, for Holy read Poor.

Columbus, Christopher, 140d, for 1467 read 1476; 141a, in caption, 142a, 142b, for Prior read Guardian; 141b, 141d, for Dominican read Franciscan; 111c, 142b, for Dominican’s read Franciscan’s; 141b, for Benedictine read Minim.

Commentaries on the Bible, 153d, for d. 892 read d. 912; 100d, for Berlin read Beiden.

Concordat, 200a, for Pius X read Pius IX.

Congo Independent State, 233a, for manie read manie.

Congregatio de Auxillis, 238c, for 1597 read 1587.

Connecticut, 253d, for Fundamental read Fundamental Taxes.

Departure for Constantinople 1818 . . . governmental recognition, insert Prior to 1818, Acts of toleration had been passed designed to relieve dissenters from obligation to pay taxes for the support of the Congregational ministry. The laws of 1784 contained an Act entitled, "An Act for Securing the Rights of Conscience in Matters of Religion to Christians of Every Denomination in this State." This provided that Christians who dissenting from "the worship and ministry by law established in the state wherein they dwell" should incur no penalty for not attending the worship and meeting of the established religion on the Lord’s Day because of meeting by themselves for public worship in a way agreeable to their consciences. It also provided that Episcopalian, Separatists, Baptists, Quakers, and Christians of any other denomination, who had formed themselves into distinct congregations and attended public worship and supported a ministry in a way agreeable to their consciences could, on complying with certain conditions, be relieved from paying taxes for the support of the established worship and ministry so long as they attended and supported the public worship of their own sect. The Act also provided a procedure for the organization and support of Protestant churches and congregations dissenting from the worship and ministry by law established. These provisions were substantially re-enacted in 1791 by an Act entitled, "An Act Securing Equal Rights and Privileges to Christians of Every Denomination in this State." This Act undertook to relieve dissenting Christians from paying taxes for the support of the established worship while they attended and supported the worship of their own sect, and provided the procedure for securing such exemption; 257e, for Taylor read Tyler.

Constantine the Great, 296a, for Caerumen read Carnuntum.

Constantinople, 302c, for Synods read Synods.

Constantinople, Councils of, 311b, for George read Gregory.

Constantinople, The Rite of, 319a, before reserved omit again.

Contemplation, 327a, for In private read Especially; 327d, for De Religione read De religion; for De institutione read De institutione; for Schramm read Schramm.

Copernicus, Nicholas, 352d, for drawings read drawing; 355d, for 1758 read 1855; for Benedict XIV read Gregory XVI.

Corbavia, 355b, for Zieny read Zengg.

Cordara, Giulio Cesare, 355c, for Jeuvrey read Auvray.

Cordoli, Gaspard-Gustave de, 370b, for west read east.

Cork, Diocese of, 371b, for Molyvan read McCarthy.

Cork, School of, 371d, for Brinn read Brinn.

 Corpus Christi, 390d, for Augustinian read Cistercian.

Corrigan, Michael Augustine, 395d, for 1900 read 1902.

Cosmogony, 406a, for Bilingual Account read Bilingual Account; 407d, for Chum read Chum.

Costume, Clerical, 119d, for 691 read 692.

Councils, General, 439a, for patriarchal read patriarchal.

Counter-Reformation, 411d, for Laleman read Laleman.

Cottington, 415a, for schools add some of which are free.

Cracow, 465d, for Dlugosz read Dlugosz; 466a, for Jezus read Jezus; 466d, for Polsie read Polsic; 466d, for Kollataj read Kollataj; 466c, for Lukaszewicz read Lukaszewicz; for restoring edit rectoralii for Olszewski.

Creagh, Richard, 490b, for 1584 read 1586; 490d, for he escaped read 1586; for 1565 read 1565.

Cristo, Gaspard-Gustave de, 370b, for west read east.

Curtis, John, for his escape read 1565; for trial read 1566; for he escaped read 1565 but in October, 1567, he was again arrested. He once more escaped in September, 1573, but was brought prisoner to Dublin Castle in 1574, and transferred to London in 1575. His death took place—not without suspicion of poison—in the Tower in December, 1586.
CRÉTINEAU-JOLY

DIOCESAN

Croagh-Patrick, 510b, for Calendar, etc., read Calendar, Day of St. Lodger omit of.

Curityba do Paranoa, 572d, for Universis read Universalis.

Cyprus, 500c, for Telemessos read Lemessos.

Cyril of Jerusalem, 500a, after arcani omit Rom.

Dacca, DIOCESAN for After 17.

Dalgaings, John DOREBE, 604c, for Jovain read Lorain.

Damien, Father, 615a, for 1888 read 1889; 615b, in caption, for Grave ... Molokai read Monument erected to Father Damien at Kalakupa, Island of Molokai.

Danilo, Enrico, 620b, after Orient read The tombstone of Enrico Dandolo is preserved at Constantinople in a chapel of the South Galleries of St. Sophia. A stone adorning with a listel bears the inscription HENRUCI DANJLO.

Daniel, Anthony, 621c, for Limeoo Co., read Simeon Co.; 621d, before militans omit vsque; for I, 613 read I, 613; 624, before Breve Relatione omit Breslin.

Daughters of the Queen of Heaven, 683a, after QUEEN'S DAY, read THE, in Supplement.

Davenport, Diocese of, 640d, for Sisters of Mary read Sisters of Mercy.

David of Augsburg, 644d, for 1580 read 1819; 645a, 645b, for Tellinegg read Jenelleng; for III passim read III, 133-143; for Freiburg im Br., 1897-1899.

Day of Judgment, 617c, for Day of read Divine.

Deacons, 618b, for 325 read 315.

Deaconesses, 651c, for (III, b) read (III, s); 652a, for praise read phrase; 652d, for no doubt read little doubt.

Dead Sea, 668b, for Ezechiel read Ezechiel.

Decorations, Pontifical, 667c, for 17 June, 1819 read 26 June, 1819.

Decretals, Papal, 672d, for under the title read sometimes called.

Deity, 686a, for Amesha-Spentos read Amesha-Spentas.

Demoniacs, 711c, for possession of omit commun; 712d, for some words read such words; 713b, for oblivious of insert the limitations of.

Denmark, 722d, for Fan read Fyen; 723b, for grundtal read grundthval; 723b, 725c, for Established read "people"; 729d, for Frederiksborg read Frederiksborg; for 57,000 read 15,000; 729b, for Danmarks read Danemarck; 725b, for Kristiansen read Kristiansen; 725c, for Nordstrand read Nordsland; 725d, for on Fredericia read in Fredericia; 726a, for Marists read Missionaries of the Company of Mary; for Ledburg read Ledeborg; 726b, for Sunepiskopas read Sunepiskopas; 726c, for Danemarck read Danemarck (twice); 725d, for Jakob for Jakobson; 725c, in caption, for Frederiksborg read Rosenburg; 728a, for Hemminggad read Hemming Gud; 728c, after industry omit founded colonies in India and supplied them with missionaries; 729c, in caption, for Rosenborg read Frederiksborg, Hillerbad; 730a, for Dansk biografisk read Dansk biografisk; for Langenbergs read Langebek; for Werlaufl read Werlaufl; for Danmarks Historia read Danmarks Historie; 730d, for 1497 read 1497; 731a, for Ringo read Kingo; for Hens Baggesen read Jens Baggesen; 731b, for Niels read Nils; 731c, for Voldemar read Vedel; after Copenhagen ... insert 1907; for bevoegelsen read bevægelsen; 732b, for engravers read stamp cutters; after flower-painter omit miniature painters; for C. C. C. Hansen read Const. Hansen; for Paulsen read Pauelsen; for Hens Moller read Jens Moller; for Aegard read Aagard; 732c, for Dietrichsaml read Dietrichson; for Tege- farklinikte read Tegelfarkikten.

Desservants, 756a, for II, xv read II, xv; 756b, after use add But the canonical status of desservants was made similar to that of other pastors by the celebrated Decree "Maxima Cura," published by the Congregation of the Consistory, 20 August, 1910, with regard to the administrative removability of pastors; they are expressly mentioned in the Decree; they have ceased to be removable ad nutum, and can only be removed for the same reasons which legitimize the removal of irreprovable rectors, and according to the same procedure.

Detroit, 757b, for Raynbaut read Raynbaut; for 1838 read 1835; 758c, for Thomas read Pierre; 758d, for Matignon read Matignon.

Devil, 764b, for demonology read demonology; 767b, for of the world and the flesh of the flesh and the snares of the world.

Devil-Worshippers, 767d, for natural read national.

Deymann, Clementine, 769a, for Englehardt read Engelhardt.

Dialectic, 770d, for of philosophy read in philosophy; 771a, for and the read through the; 771d, for modern read moderate.

Diamantina, 772c, for Minas Gerais read Marianna; for Marianna (among four suffragans) read Goyaz; 772d, for Curvelho read Curvello.

Diamper, Synod of, 773a, for Stro-Malabar Church read Thomas Christians.

Dias, Bartolomeu, 775b, for fifty read two.

Diaspora, 776c, before Queen omit the; for sabbarians read barbarians; before Candace omit of.

Diaz, Pedro, 776d, for Letters read Litteras; for Alegamba read Alegambe.

Diculi, 779a, after 1870 add Diculi's treatise on astronomy has been ably edited by Mario Esposito in "Proc. R. I. A." (1907, XXVI, p. 378). Esposito has also edited a revised edition of "De mensura orbis terrae".

Didache, 779a, for Θέουν read τος Θεον; for δώδεκα read δώδεκα; 780d, for a read in which; 781a, for Cambridge, 1908 read Cambridge, 1886.

Don, Henri, 782c, for year read years.

Diego y Moreno, Francisco Garcia, 785a, for 1801 read 1802; for in 1822 ... Guadalupe read in 1822 and again in 1832 he was made one of the directors ... Guadalupe; 758b, for Cathedral read cathedral of the mission Church of Santa Barbara.

Divering, Franz Xavier, 785d, for Rangningen read Rangningen; 787b, for Jubilee number read Pestische.

Digby, Sir Kenelm, 792a, for Venitia read Venetia.

Diocesan Chancery, 799a, before Bishop omit primitive; 799e, for Offizialat read Ordinariat.
Diocese, 1e, for 320 read 321
Dionysius Exiguus, 11a, for Dionetian read Dionelion
Discernment of Spirits, 28d, after seeking its good
Dispensation, 43a, for Matrimony read Canonical; Marriage
Dispersion of the Apostles, 46d, before this feast
Divine Word, Society of the, 54b, for 467 read 69, 498
Doctor, 74b, for O'Fiodely read O'Fihely
Dowdall, Dispersion
Duffy, Dorothea, Dowager, 134d, for Lesiter
Dorothea, Saint, 135d, for Montau, Saint read
Donut, Blessed
Douai, Town and University of, 119a, for Francis read John Baptist
Dowdall, James, 145c, for 20 September, 1600 read 13 August, 1599; for In the summer of read 31 October
Downside Abbey, 149d, for 1340 read 200
Doyle, James Warren, 151a, for Rathconroge read Rathgarogue
Drane, Augusta Theodosia, 153c, for Babbincombe read Babbinbache
Drulliettes, Gabriel, 164c, for 1600 read 1661
Ducange, Thomas, for Xavier read Xavier; 169c, for (Edinburgh, 1852–93) insert The best text of the poems, after the date, read the Oxford edition by John Sargent (Oxford University Press, 1910)
Dubois, John, 178d, for Trusteeship read Trustee System
Duffy, Sir Charles Gavan, 187b, for Sadler read Sadle
Dunkeld, Diocese of, 193d, for 1127 read 1107
Duns Scotus, John, 195a, for cultus immemorabilis insert The Decree recognizing this cultus was issued on 11 January, 1907
Dupin, Louis-Ellies, 204d, for demi-Pelagian read semi-Pelagian
Duquesnoy, Francois, 206c, for baldachinum insert definitive descriptions of the
Durand de Maillane, Pierre, Joussaint, 206d, for Joussaint read Joussaint
Eadfrid, 224a, for Lindisfarne Gospels, read Lindisfarne, Ancient Diocese and Monastery of Easter, 225b, for Quarto-decanians read Easter Controversy; 226d, for Dizionario read Dizionario Easter Controversy, 229d, for following read on or following
Ecclesiastical Art, 249d, for As the inspired read Though the inspired; 251a, for shuffil read skulful
Ecclesiastical Law, 250d, for Ivories read Ivory; 258c, 259a, for civory read cborio
Eichternack Abbey, 270c, omit and the Diocese of Trier
Ekthesis, 278b, omit Heracleus, Emperor
Edinburgh, 281c, for nineteenth read eighteenth
Edmondsbury, 283b, for Edmondsbury ... Edmonds read Edmundsbury ... Edmunds
Egypt, 335c, for Ευγενία read Ευγενί; 339b, 339c, for Αναθεσις read Αναθεσις; 343b, for 487 read 490
Eichendorff, Joseph Karl Benedict, 361a, for Fr. Schlegel read F. von Schlegel; for adopted son read stepson
Eichstatt, Diocese of, 365c, for Kaste read Kastel
Eligius, Saint, 380a, for 660 read 659
Elined, Saint, 391d, for province read country
Elizabeth of Hungary, Saint, 389c, for solider read solidar
Ellwangen Abbey, 393a, for 894 read 887
Elphin, Diocese of, 395a, for Ratherroghan read Rathroghan
Embroidery, 401a, for Greek read Greeks
Emigrant Aid Societies, 404b, for Filician read Felician
Emmerich, Anne Catherine, 406d, for twenty-eight, year read twenty-eighth year
Enciso, Martin Fernandez de, 412a, for Terra read Tiera
England, 431b, for 23, 386, 501 read 32, 327, 815; 432b, for claims read claim; 417c, for to a daughter read to a niece; 464a, for Smollett read Smollet; 166, in caption, for Besicome read Bescombe
Englefield, Sir Henry Charles, 472b, for Andrian read Andrea
English Confessors and Martyrs, 455d, for Waterings, 1 July, 1541 read Waterings, 12 July, 1541; 476b, for Dorchester insert and Lawrence Humphrey L, Winchester; after Winchester insert Anthony Page p., 20 April, York; for Lampton, ... 27 July read Lampton, ... 24 July; 476c, for Dowdall, 13 Aug, read Dowdall, 20 Sept.; 478a, for Robert Shelley read Richard Shelley
Ephesus, Council of, 492d, for Miletan read Miletana
Epiphany, 506d, for may assign read many assign
Erinn, Saint, 521a, for Merion read Eran
Eschatology, 533b, for Particular read Divine
Espousals, 543d, for Spain insert and Latin America; 555c, for unless read even though; after leaves the matter to the confessor insert though many hold that in virtue of the “Ne Temere” informal espousals are invalid in foro interno as well as in foro externo; after marry each other omit on or within some definite date
Ethiopia, Holy, 559d, for 1694–1747 read 1694–1746
Ethics, 570d, for after husband insert See also Egypt, —V. The Captive Church
Eucharist, 579c, for after (about 1079) insert This point is disputed. Of the 144 sessions usually ascribed to Hildebert only four can be proved to be his. Sermo lxix, in which the term transubstantiation occurs, was probably written by Peter Comester. (See HILDEBERT OF LAVARDUN; Hilarian, “Notices et extraits de la bibliothèque nationale”, XXXII, ii, 107–160); caption facing 592, for Symboal Painting read Symbol of the Consacration
Europe, 607b, for North Cape (71°, 12°, N. lat.) read North Cape (71°, 12°, N. lat.)
Eustachius, Bartholomea, 627b, for descriptions read description
Eutychianism, 635b, for to mean hypostasis read to include hypostasis; forJulians read Julians; 635d, for As Philoxenus read Though Philoxenus; for must be read must not be; 639a, for Theodosian read Philoponus
Evangelical Church, 641b, for Withenred read Wither
Evolution, 655d, 657a, for Down read Downe
Excommunication, 687b, after paragraph (7) insert The regulations governing excommunications have been renewed and somewhat extended by the Motu Proprio “Quattuor Qui Miserentiora” of 9 October, 1911; (887d, for attain read attain)
Exeter, Ancient Diocese of, 709d, for Warehurst read Warehust; 709d, 709d, for Grandisson read Grandson
Exposition of the Blessed Sacrament, 713c, for Cornish read Cornwall
Eyck, Hubert, 752c, for St. Bavons read St. Bavon
Eymond, Pierre, Julien, 755c, for Obleates read Obleates
Faith, Protestant Confessions of, 760c, after Prince of Anhalt insert George, Margrave of Brandenburg
Fathers of the Church, 15c, for were almost read lived mostly
Faustus of Milevis, 19b, for Manicheans read Manichæns
Fear, 21b, after conditions insert comma; after is omit come
Feasts, Ecclesiastical, 23a, for and Duplex read Christian
Feilding, Rudolph, 26c, for Pentasaph read Panta-
Fénelon, François, 37d, for France Péres Quesnel read France, when Péres Quesnel
Feti, Domenico, 52b, for labour, the unique read labour of this unique; 52d, for pittore read pittòri; for Italiana read Italia
Feuillants, 15b, for Henry III read Henry IV; 65c, for Antioche read Antioches
Fidatus, Simon A. Casicia, 168b, for Cassia read Cascia
Fiesole, Diocese of, 71a, for Venetare read Blessed
Finland, Grand Duchy of, 77c, for Jyväskylä read Jyväskylä; for Wittmann read Wittmann
Fitzherbert, Maria Anne, 85c, for Eshe Hall read Eshe; 85c, before place omit fixed
Fitzpatrick, William John, 86d, for daughters read daughter; for their father's read her father's
Fitzralph, Richard, 87a, for 31 July, 1336 read 8 July, 1347; 87b, for 1357 read 1356
Fogaras, Archidiocece of, 123a, for Szamos-Ujvár read Szamos-Ujvár
Fontenelle, Abbey of, 129b, for eighth read ninth
Forbin-Janson, Charles, 133d, transfer illustration for Breppel, Charles-Emile, VI, 273a
Forgery, 153d, for "de crimine falsi" (ff. XLVIII) read "de falsis" (ff. XLVIII, 10); 137a, for Pemarchi read Pennacchi
Formosus, Pope, 140d, for Udes read Eudes
Fouquet, Jehan, 161d, before Melun insert Saint Aspais of; 162a, after frontispice omit and minia-
tures; for Edam read Emil
France, 194b, for Ménippe read Ménippée; 202b, for degree read degree
Frances of Rome, Saint, 206a, for on 9 May read on 29 May; for Piazzè read Piazzé
Francis Caracciolo, Saint, 218c, for Pistoletti read Piselti
Francisco de Sales, Saint, 220b, for prophecy read prophecy
Francis of Assisi, Saint, 225d, for presciso read prescìo; 227d, in caption, for Honorius IV read Honorius III; 228b, for Potestà read Podestà; caption facing 228, for town read Monte Subiaco
Fraticelli, 249c, for Pragogenia read Aragonèsía
Free Church of Scotland, 252a, after Edinburgh insert Glasgow; 258d, for twenty-four read sixty-four
Freiburg, 267d, for lectures read lecturers; 269a, for recognize read reorganize
French Catholics in the United States, 277b, for Pierre Broussard read Robert P. Broussard; for Bougy . . . from Wisconsin read Bogey . . . from Mississippi
Freppel, Charles-Emile, 278a, transfer illustration to Forbin-Janson, Charles, 133d
Friars Minor, Order of, 285a, for Benedict XIII read Gregory Xll; 287c, for 1907 read 1902; 295d, for 1704 read 1904

VOLUME VI.

Farina, Abbey of, 786a, for orbierie read orfévrerie
Faribault, Jean-Baptiste, 787c, for private read civil
Farnese, Alessandro, 789a, for Vignole read Vignola
Faroe Islands, 789c, for Schonhaar read Hafraerg; 789d, for Wittman read Wittmann

Frontenac, Count Louis De Buade, 310b, for St-
Germain-laye read St-Germain-en-Laye
Gaboon, Vicariate Apostolic of, 323a, for Manda read Mondj; for Estereads read Eshiras; for Balkalai read Bakalai; 329b, for of the Catholics among the freed negroes read by the Catholic negroes; for 1884 read 1848; for 1848 read 1834; 329c, for Esteiras read Esterias; 329d, for Esteira read Eshira
Gaia, Joseph, 341d, for G. B. Wilhelm read B.
Wilhelm
Gall, Saint, 347b, for Ponclet read Ponelet
Galla, Vicariate Apostolic of, 348c, for Heald read Walal; 348d, for 125 read 25
Galveston, Diocese of, 372b, for Shelley read Shelby; 372c, after Dubuis, omit C.S.C.; for 1894 read 1892; 372d, for Bishop Dubuis; 28
Galway and Kilmacduagh, Diocese of, 374b, after Dr. Fahy insert in our day
Garlick, Nicholas, Venerable, 386a, for Robert Sympson read Richard Symson
Gasparé du Bufalo, Blessed, 390b, for most . . . (C.P.P.S.) read Most . . . (C.P.P.S.); 390d, for Roesa read Rugo; 391a, for Kaspar read Kaspar
Gauna, 401a, for Gen., xxi, 33 read Gen., xx, 1, 2
Geissel, Johannes von, 405d, for Kaiser—Dom read Kaiserdom
Geography of the Bible, 433d, Amphilopolis, for Acts, xviii read Acts, xvii; 434a, Amsterdam, for 11 Esd., ii, 32 read 11 Esd., xi, 32; 435a, Baalbec, for Jos., xvii, 17 read Jos., xix, 17; 453d, Bethshear, for 1 Kings, xxiii, 11 read 1 Kings, xvi, 11; 453d, Casaloth, for Jos., xix, 8 read Jos., xix, 18; 437a, Celon, for Judges, v, 13 read Judith, v, 13; 437b, Charan, for Judges, v, 9 read Judith, v, 9; 437d, Dabereeth, for Jos., xix, 21 read Jos., xii, 21; 438b, Edens, for Deut., ii, 3 read Jos., xii, 30; 438d, Elephath, for Jos., xvi, 33 read Gen., xxvi, 33; 438d, Enoshar, for Gen., xiv, 19 read Gen., xiv, 9; 439b, Engannim, for Jos., xix, 31 read Jos., xix, 21; 438d, Enseses, for Judges, . . .; xviii, 7 read Jos.; . . .; xviii, 17; 439b, Esan, for Jos., xv, 22 read Jos., xv, 52; 439a, Gaas, for Jos., ix, 9 read Judges, ix, 9; 439d, for Gortyne read Gortyna; 440a, Hadrich, for Zach., xi, 1 read Zach., ix, 1; 441a, Jim, for Jos., xxvii, 18 read Jos., xxvi, 18; 442a, Machuena, for Deut., xxxi, 40 read 1 Par., ii, 40; 443a, Machmutheth, for Jos., xvi, 7 read Jos., xvi, 6; for Magdalag read Magdalgad; 443c, Meralia, for Jos., xix, 19; 443d, Mada, for Jos., xix, 23 read Jos., xix, 13; 443b, Pesdommin, for 1 Kings, xvii, 11 read 1 Kings, xvii, 1; 446b, Thytaira, for Apoc., ii, 20 read Apoc., ii, 15
Geography and the Church, 451a, for Ferre read Ferrer
Gerbert, 470b, for "Histoire générale de la musique" read "Storia della Musica"
Germain, Saint, 471a, for Thesauruis read Thesaurus
Germains in the United States, 471a, for 176,767 read 216,000
Germany, 502c, for Weissenberg read Weissenber
; . . ., after location, omit hely
Ghirlandajo, 543b, for scale, is treated real scale, treated; for of Sistine read of the Sistine; 547a, omit (background of the picture . . . Louvre); for "pretti" read "patti"; 547c, for Lodi read Loundi
Giball and Batrun, 548c, for Bkerkey read Bkerkeh
Institute of the Blessed Virgin Mary, Irish, 55c, for D. Murray read Dr. Murray; 55d, for Yalla read Zalla

Institutions, Roman Historical, 65a, for Registers read REGISTRA

Institution, Canonical, 66a, for Jus Patronatus read PATRONATUM

Ireland, 120a, for Oscar, his grandson Osuin read Osin or Ossian, his grandson Oscar; 124d, for Accretorum read Secretorum; for Lambeth read Lambeth; 127c, for Callahan read Callahan

Irish, In Canada, 148d, before Floyd omit McCarthy
Irish College, 158c, for Clerigh read Clinch

Irremovability, 175c, add For the latest legislation see PARISH.—In English-speaking Countries

Inca renovation, 565b, for Gyulafajorvar read Gyulafehervar; for Hudzyniak read Hunyadiak; for Csaknik read Csakni; 565c, for A. ALDASY read A. ALDASY

Huron Indians, 575d, for done read had done

Hymnody and Hymnology, 599a, for Romanus read Roman; 600a, for Wethiter read Weltliteratur; 602d, for TROPES read TROPE

Ibarra, Diocese of, 613e, for Barbo read Barb; 614a, for Spillman in Die neue Welt read Spillman, In der Neuen Welt

Iceland, 617a, for Arason Jon read Jon Arason; for Joehusson read Jochumsson; 617d, for Marists read Missions of the Company of Mary

Incoherence, 621a, for Kunigom read Artabasdos; for Pastillas read Pastillas; for Orthodox read orthodox; for Syldem read Sylhion; 622b, for Nicca read Niaera; 622c, for John read Synellus; 623d, for Praxedes read Pradexis; 624a, insert parenthesis after 1531 and omit after persecution; 624b, for Syldem read Sylhion

Illegitimacy, 641b, for disproportionately read disproportionately; 651d, for offspring . . . are illegal read offspring . . . are illegitimate

Illinois, 653d, for A descendant of one of them, read Stephen A. Douglas was born in Brandon, Vermont, of an old Scotch family. His father went to Illinois, for Scoto read Scotch

Iluminati, 661b, after godfather insert von Ikstatt; after high-school omit of Ikstatt

Illyria, 663d, for Dorothea read Dorotheos

Immaculate Conception, 677e, for our days read our day; for formerly read formally; 678d, for 555, ss. read 555 sq.; 680b, for Gregory V read Gregory XV

Immunity, 691e, for Papal States read Central and Southern Italy; 692b, for according to lex 2 read after lex 2; for equitably read equally; 692e, for two bishops read two prelates

Impanation, 692a, for William read John

Impediments, Canonical, 696a, for Theol. Mor., I. I. read Theol. Mor., lib. VI; 696c, for felicity read facility; 697c, for matrimonial engagement read marriage; for rendered read rendering

Imposition of Hands, 698b, for place at the read place in the; 698c, for imposition of hands alone read only the imposition of hands; 680d, for Titus, x. el read Tit. X, i.; 680d, omit also

Improperia, 701b, for P. J. MORRISSEY read PATRICK Morrissey

Incarceration and Excommunication, 704d, for dismissional read dismissional

India, 725a, for congress read congresses

Indiaana, 745c, for 1845 read 1840

Indo-China, 771d, for Porden read Pordenone; 775d, for Gagalin read Gagelin

VOLUME VIII.
for which since that the See of Jaen has been vacant, the present bishop, Juan Manuel Sang y Saravia, the sixty-fifth in line of succession (b. at Manzanal del Puerto, 31 August, 1866), was appointed Bishop of Leon, 27 March, 1906, and on 30 April, 1907, was consecrated by D. Luis de la Cueva y de Céspedes, Archbishop of Cordoba.

Jaffa, 269b, for poisoned the Ottoman garrison and his own soldiers read shot the Ottoman garrison and poisoned his own soldiers.

Jaffa, Diocese of, 269b, for Andrea Furtado read Andreus Furtado.

James Thorne, Blessed, 282a, for James read John.

Janssenius and Jansenism, 287a, for Aravinus read Stavins; 289b, before Erichinund insert Denzinger; 291a, for conference read confessior; 292d, for discerns read discerns.

Jassus, 325b, for 121 read 431.

Jassy, Diocese of, 323b, for Bahlui read Bahbui.

Jedburgh, 329a, for before 1874 insert Edinburgh; before 1857-94 insert London.

Jerusalem, 363a, for Tureopolis read Tureoplis.

Job, 411d, for in Eastern Palestine read to the east of Palestine; for Naiaw read Nava; 415a, for xix. par. 18, 2 read ch. xviii; 417b, for is the saving of the . . . as the solution read is essential for the whole as being the saving of the honour of Job and the substitution; 117d, for 2100 lines read 2100 clauses.

John X, Pope, 435c, for, 297 read III, 297.

John X, Pope, 436c, for Rother read Rather.

John XIV, 427d, for Campanora read Canepanoa.

John XXI (XX), Pope, 439b, for deacon read dean; 430b, for council read conclave.

John XXII, Pope, 431b, for 1309 read 1308; 432a, for November read December; for cardinals read bishops.

John XIII, 434b, for that pope read the Pisan party.

John, Gospel of Saint, 434b, for hagiographer read sacred writer; 140a, for xii. 4-5; 524x, 15, 19, 21, read xiv, 4-15, 34; xv, 19; 440c, for reader and disciple read readers and disciples; 441e, for Canterbury read Cambridge.

John Nepomucene, Saint, 465b, for Verboe read Vorbote.

John the Deacon, 491e, for re-edit read compose; for Casimimini read Casiminsi; 491d, for Messina read Messina.

John the Evangelist, Saint, 493b, before unhistorical insert mostly.

Jordania, 502a, omit Allgem. deutsche Biogr. xiv; 411a, for general theological read theological state; 511b, for Rottenburg read Rottenburg; 514d, for Fakultaten read Fakultat.

Juliana, Saint, 555a, for birth read martyrdom.

Julius I, Saint, Pope, 561b, for the Alexandrian Church read concerning the Alexandrian Church they should; 561d, for Funck read Funk.

Justinianopolis, 580d, for V. xi. 6 read XI. xiv. 12; XII. iii. 2s; for Eliza read Ezra.

Kalands Brethren, 593b, for Freiburg, 1889 read Freiburg, 1869.

Kalinka, Valerian, 595c, for Jaroslav read Lemberg; for 1448 read 1450; for Croacio read Cracow; before "Polish News" omit Political; 363d, before labourers omit thirty years.

Kamenin, Vocation of Apostolic of, 596a, for 4000-0000 read 6000-0000; 596b, for Lindsburg read Limburg; for Isaac read Isaac; for 18 priests read 25 priests; for 30 sisters read 23 sisters; for twenty-four read twenty-eight; for 5027 baptisms read 15,256 baptisms; for 3819 catechumens read 5649 catechumens; 596c, for 5805 boys read 6256 boys; for H. Vieter read P. H. Vieter.

Kansas, 599b, for pounds read barrels; 601b, for 1541 read 1542.

Kerssenbroch, Hermann von, 628c, for Dusseldorf read Paderborn.

Kiilmore, Diocese of, 643b, for 1709 or 1770 read December, 1769.

Kamerun in Orange, 645c, for Orange River Colony (then Free State) read Orange Free State; 645d, for 30° read 33°; 646a, for 1806 read 1895.

Knights, Third and Fourth Books of, 651d, for from Theogith to Theogith; 655a, before Benedad insert Hadadezer, i. e.; for Ramman-nirari III read Adad-nirari III; 656b, for Israel's read Israelish; 655, in table, for 11 Par., xxv, 5 read 12 Par., xxv, 25.

Knight, William, Venerable, 670b, for William Abbot read Henry Abbot.

Knights of Columbus, 671b, after lectures omit to non-Catholics; 671e, before Buffalo insert Portland; 689d, for 1884 read 1844; 690b, for two editions read five editions; 690e, for Handley read Hanley.

Krasicki, Ignatius, 695a, for Lafontaine read La Fontaine.

Ladislaus, Saint, 737a, for Béla read Dobra; for Visegrad read Vrisegrad; for Zigfrid read Zugfrid; 737b, for 1114 read 111; 741a, for diev read deo; 741b, for 735 read 734.

Lagania, 741a, for and thirteenth centuries read or thirteenth century.

Lagrené, Pierre, 741b, after Society add of Jesus.

Laiocation, 754d, for The dominion utile thus acquired was apt to pass to the heirs read With the dominion utile thus acquired there was danger of the full ownership also passing to the heirs.

Lamarck, Jean-Baptiste, 754e, for Descendenztheorien read Descendenztheorien.

Lamartine, Alphonse de, 755b, for Bertin read Bibrain.

Lambert Le Bègue, 756a, for Zahringen read Zahringen; before 344 insert SS; for M. A. Fayen read A. Fayen.

Lamoignon, Family of, 766d, for 21 vols. read 22 vols.; for 1880-1910 read 1880-1910; for unie vielle read une vieille.

La Maricière, Louis-Christophe, 768a, for Hugnet read Hugnet.

Lampa, 795e, for Denutius read Dominius.

Lampscacus, 771b, for Lequien read Le Quen.

Lamus, 771c, for village of Adana read village of Lamas in the vilayet of Adana.

Land-Tenure in the Christian Era, 775d, for it or them read that group; 777a, for manner in which read manner which; for showed read show; after ideal insert of free hand-owning citizenship; 777c, for that exterior and barbarous tribal system . . . Roman society read the exterior and barbarous tribal systems which had filtered, both from the East and West, into the structure of Roman civilization; 780d, for Spain, which read Spain; 781b, for preserved, as read preserved, and; 782b, for one lord, read one ruler; before gendarman insert grand; 783d, after change insert in England; 784a, for European read Christian.

Langen, Rudolph von, 787d, for 1816 read 1846.

La Paz, Diocese of, 795c, for Picaro read Pizarro.

Laplacie, Pierre-Simon, 796d, for as coefficients insert that bear his name; 797a, before General insert his son; after Catholique insert (see a letter to his son, "Chirons," I, 3678, p. 6); for 1833 read 1884.

Lapland and Lapps, 798b, for Sveriger hyder read Sveriges hyder; for Turistforeningens årskrifter read Turistforeningens årskrifter; for Mecsee read Museet.
... Latins; 684a, for nine real ten; for Kreawan (40,000) for Egypt (7000); for Kesrawan (45,000); Tripoli (45,000); Cyprus and another part of the Lebanon (35,000); Damascus (30,000); Aleppo and Cilicia (5000); Egypt (10,000); 681c, for Hoiys read Huyck; after patriarch add and bishops, who choose one of the candidates presented by the clergy and the people; for 300 read 1000; 681d, for five patriarchal and nine diocesan read four patriarchal and three diocesan; for, and a great number in France read formerly and studied in France; for 2000 read 100; 685b, after Paul insert and eight days before the feast of the Assumption of the Blessed Virgin; 685c, for may he read may be read; for Religionis read Religionum; 685d, for Blit-Maran read Bert-Maran; for Kfar-Taw read Kfar-Taw; 686a, for Kafrs read Kafrs; 686b, for kaloumenon read kaloumenos; 67th, for tr. Delaree read tr. Delare; 687c, for Glai read Qhi; 687d, for 1705 read 1713; after restored omit in 1713; 688b, for Agmsi read Agensi; 688c, for Chronicle, ed Nau in Opuscula Maronites in Revue de revue Chronique, ed. Chabot; Opuscula Maronites, ed. Nau in Revue de; for Suchen read Sicken.

Marriage, Mixed, 690c, for By a later decree . . . . new legislation read By a later declaration of the Holy See, the Decree "Provida", which was originally issued in 1906 for Germany, was declared to remain in force in that country after the publication of the Ne tenere", and the German Empire was a peculiarity; 690d, for 1895 read 1896.

Marriage, Sacrament of, 707c, for Innocent IV read Innocent III; 711c, for it says read he says; 714d, for Sape read Sasse.

Marseilles, Diocese of, 715b, omit suffragan of Aix; after Bouches-du-Rhône insert suppressed by the Concordat of 1802, re-established by the Concordat of 1817, suffragan of Aix in 1827; 716a, for 112b, for Sape read Sasse; 716c, for Eustace read Eustache; 716a, for Morreuil read Moreuille; 717a, for Tzar read Tsarn; for Elizar read Elizar; 717b, 717c, for Magdaleine read Magdaleine; for Belzunce read Belsunce; 717b, after chaplain general add of galleys; for Costa read Coste; 717d, for Biscard read Ricard; for society for the prevention of crime read houses for the protection of depraved youth; for 1, 627, 678 read 1, 627-78; 718a, for Vivien read Vivie; for XV sieve read XX sieve; for De Roy read De Rey; for 1885 read 1896.

Marshall, Thomas William, 718e, for Gondon read Gordon.

Martianus Capella, 723a, for "Satyra" read "Satyrus"; for Phaede read Phaetus; 723c, for Audiut read Arnlt; for (Leipzig, 1858) 11 read 11 (Leipzig, 1898).

Martinek, Diocese of, 731b, for Madimina read Madimina; for Ceubegeron read Aubergon; for Combad read Combaud; 731e, for 1872-1879 read 1872-1875.

Martinuzzi, George, 735a, for Martimus read Martinusius; 735c, after Isabella insert Zopolys' widow; for (see ibid) read Opelin; 735a, for Cardinal read Cardinals.

Martin y Garcia, Luis, 736a, for Fiesole read Rome; 736b, for Cornelline read Comelline.

Martyrology, 741c, for Adon read Ado.

Martyrs, Acts of the, 743d, for Sorigane read Vora- gine; for Assamal read Assemal.

Mary Queen of Scots, 755b, after memorial pie- cies insert Some of the now rejected likenesses were, nevertheless, once in great demand. The most widely circulated is probably the round-featured "Hamilton type"; for 1822-86 read 1882-86.

Masaccio, Tommaso, 760d, for architectori read architecti; for Luczko read Luczko; for Baroncello read Baroncello; after restoration before Paris, 1907 omit VII.

Masolino da Panicale, 772a, for Filippo read Filippo; after supposition imagine close quotation; 770d, after coup d'état omit quotation marks; for Primitives read Primitifs.


Mazza, 789b, for Jaboe read Jaboe; 789d, for 139-149 read 139-145; for Tell os-Saphi-Blue-ade read Tell os-Saphi (Blanche Garde; Alba Specula); 790a, after fertile plain insert between.

Mass, Liturgy of the, 800c, for Nuptial Mass read Mass, Nuptial.

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Mass, Nuptial, 5c, before the Epiphany omit the octave of.

Mass, Sacrifice of the, 11b, for Arnobius read Arnobius; 20b, for Milive read Miliveis; 20d, for Vaticanum read Vateicum.

Massé, Enmond, 30b, for Enmond read Ennond.

Massillon, Jean-Baptiste, 33d, for Dégert read Dégert.

Massys, Quentin, 35b, for Gorts, or even read the Borts, even.

Matthew, Theobald, 48a, for Quenstown read Cork.

Mathieu, François Désiré, 49d, for Dégert read Dégert.

Matteo of Aquasparta, 53b, for Aquasparta read Aquas- parta.

Maurice and Lazarus, Knights of, 69d, for Lazarus, Knights of Saint read Lazarus, Saint, Order of, or Jerusalem.

Maximilian I, Duke of Bavaria, 77a, for Bomburg read Bamberg.

Maximus of Constantinople, 78d, for Monothelism read Monothelitism.

Mecca, 100a, for Christianity in Arabia read Arabia-Christianity in Arabia.

Mechlin, Archdiocese of, 105a, for Augustine read Augustin; 105b, for particularly read however; after Lictre and Hoogstraeten add were preserved.

Mecklenburg, 107c, for margravates, read margravie- mates; 106d, for 928 read 928; for as far as read to the; 108b, for 1152-1189 read 1152-1190; 109c, for Frankland IV read Ferdinand II; 110a, for Schüs, Die Kunst-und read Schie, Die Kunst.

Medals, Devotional, 112a, for oblate (q. v.) read Opolate (see Oblat).

Medecins, Hieronymes, 119d, 120a, for Vici read Vico.

Medicine, 127a, for Konrad von Megenberg read Konrad von Megenberg.

Medicine, Pastoral, 127c, for Pastoral Medicine read Theology, Pastoral.

Medina, Bartholomew, 144a, for instruction de como se ha administrar . . . read instruccion de como se ha de administrar . . .

Medina, Juan de, 145a, for John read Francisco.

Meehan, Charles Patrick, 145d, for Ballymahon, Co. Longford read Ballymeany, Co. Leitrim.

Melbourne, 155a, for Melbourne, read Melbourne; for 15 May read 19 May; for Alpyns read Alpyns; 155d, after St. Joseph insert the Brigldines, £500, 679; for share of read share to.

Melchites, 158b, for Monophysites read Monophysites and Monophysitism; 159a, for Proskomide read Voskomide.

Meléndez Valdés, Juan, 161b, for late read later.

Meletius of Antioch, 163b, for Dedorus read Dedorus.
PHILEMON

Pennsylvania, 643a, after Maryland omit Virginia; for Wheaton read Getraen; 643b, for dedicated read incorporated; for elected bishop read appointed bishop

Penobscot Indians, 645a, for Launeyal read Launeyhat

Pentapolis, 646b, for Tid al read Eid Val; 646d, for Madaba read Medaba

Pepin the Short, 663d, for Havre read Havet; for Osanna Osnabrieker read for newerion read neusten

Periodical Literature, 670c, for Socialist read Social; 671a, for Weimans read Weimair; 671d, for Leuvensehe read Leuvensehe; 672d, after Canadian literature add Of the many devotional monthlies of Canada, none exerts a greater influence than "The Canadian Messenger" now in its twenty-second year; 673d, for Lamennais read the "Catholic Who's Who. Peter's Role," published at Muenster, Saskatchewan and; 673d, after Anderson omit q. v.; 675a, for Pursell read Purcell; 675d, for Lammens read Lamennais; 676a, for Genonede read Genoede; 676c, for 1897 read 1877; 676d, for authority in authorization; for Catholic tendency read Catholic-Social tendency; 677a, for Rennes, and Rogen read and Rogen; 677b, foruman read for organ; 677d, insert the phrase "opportunity of the definition;" for Trogan read Trogan; 678a, for Father read Franz; for Funk read Funk; 678b, for Jareck read Jarecke; 678d, for the city parish priest and well-known writer, Beda Weber read Dr. Heinrich Eckerling, editor of the "Deutsche Zeitung"; 679a, for Osmunich read Osnabrieker; 679b, after Hank, the publisher is inserted, the "Germania" joint stock company; 680d, for tokkernest read tokkemst; 681a, for "Onze Wachter"... afterwards named read "De Wachter" (6 vols., 1871–73); afterwards named "Onze Wachter" (23 vols., 1874–85), combined with; for 2 vols., 1897–10 read Nederland (4 vols., 1897–10), for Henkelman read Henkelman; 681b, for orden read ordende; for 180 brochures read 120 brochures; 681d, for Bishop Doyle read Archbishop MacHale; for W. Michael Quin read Michael J. Quin; 682a, for transferred read to transferred read again established in; 683a, after Scriptural matters add: In March, 1912, appeared the first number of "Studies," a quarterly magazine conducted by the Jesuits in connexion with the National University; 683b, for Gaspare read Gaspare; 683d, for Pontifical read Pontifical; after the field was insert the "Amico d' Italia" edited at Turin by the Marquess Cesare Tapparelli d'Agazia, father of the liberal statesman Massimo d'Azzeglio, "Amico d'Italia" was inserted in 1854, 684d, for 1814 read 1877; 685b, for statistics read data; 685c, for Tartellini read Tartellini; for Bragunage read Bregnage; 686a, for 1742 read 1713; 686b, for Barqua read Barqua; after founded in 1810 add and considered as a continuation of M. A. Valde's "Gaceta de Mexico"; 687b, for 1897 read 1907; 687c, for El Imperial; 689b, after Revilladegue add 1910; after anti-Catholic add policy; for irreligious read non-religious; for Santos read Santo; 690a, for Balmez read Balmes; for Saeda read Sarda; 694a, 695b, for Wolf read Wolfr; 695b, for in 1878... Watchman read in 1888 a stock company combined the "Catholic World" with the "Church Review," and a weekly published in Marshalltown, Iowa; 695c, for Lexington Ky. read Lexington, Mo.

Perraud, Adolphe, 701b, for Rouv read Roule

Perrault, Claude, 702a, for complete read earlier

Persecution, 706d, for See Africa read See African

Church, Early

Pisa, 710b, for Christian Persian read Christian Sasanian; 711a, for Bardeana read Bardane; 711d, for wife read life; 718a, for 635–66 read 635–36; 718d, for Shirza read Shirza; 719a, for describing read deciphering; 720a, for Sahbanrjuma read Jathangirjuma; 720b, for Jam'i read Jam'i; for Akhsikati read Aksikati; 725b, for Seoul read Seoul

Persons, Robert, 730d, for 730d, before GALLICANISM omit See Origin of Government; 731b, for six read three

Peru, 733a, for priestcraft read priesthood; 738a, for J. Moren-Lacalle read Julian Moreno-Lacalle

Perugia, University of, 743b, for scholarium read scholasticum

Perugino, 739a, for Tano read Fano; 739b, for Prato read Prato

Peruzzi, Baldassare, 739d, for Mostorio read Montoro; for Triburtine read Tiburtine; for Schumcke read Schmucke

Pesaro, Diocese of, 783d, for Pescara read Daras

Pescia, Diocese of, 790a, for Gabbiani read Gab- bian

Peter, Saint, 752a, for fort of read foot of; 752b, for interceders read intercessors; 752b, for Malerein read Maleren

Peter, Epistles of Saint, 754b, for Zabin read Zahn

Peter Canisius, 760a, for November read December; for Kany read Kanu; 760b, for 1557 read 1554; for 7 September read 4 September; 761d, for imperial read royal; for pastors and preachers read pastor and preacher; 761b, for 1900 read 1905; 765c, after Count insert Ulrich IV; for peace add of 1555; 765d, for 1575 read 1573; 759a, 761a, for brothers read members; 759b, for create a college of authors read encourage the writing of books; 759b, for 1557 read 1577; for Zerschitz read Zeisz- schitz; for wrote read published; for 1556 read 1566; 760a, after 1576 omit was most probably arranged by Canisius; after (Dillingen, 1559) insert by Hossin; 760b, for 1541–65 read 1541–67; for 1586–1905 read 1586–1890; for eleven hundred and ninety-five read twenty-five; for 910 documents; 761a, for hymns omit national; 761b, for clergy read chapter; 761c, for Fribourg, Dillingen read Lausanne, Aigsborg; 761d, for town hall read Burgersaal; for Pentaloe read Panteleon; for mitter read mixty; for thirty read forty; 762a, for Pratis read Paties

Peter de Vinea, 764a, for Tanelli read Janelli; for Oesterr. read Oester.

Peter Faber, Blessed, 765a, for 1834 read 1534

Peter of Alcantara, Saint, 771b, for Carmelites read Carmelitae Order; for Japanese Martyrs read Martyrs Japanese; for Ale. read Ale.

Peter of Aquila, 772b, for 1384 read 1344

Peter of Auvergne, for 775a, for Periphrymn read Porphyrym

Petra, 777d, for Dussand read Dussand

Petronilla, Saint, 781d, for this legend of St. read this legend of Sts.; for emperors read kings

Petropolis, 782d, for Francois read Francois; for Jean-Francois read Jean Francois; for St. Pierre read St. Pedro de; for Augustin-Francois read Augustin Francois

Petun Nation, 784b, after Wendat Indians insert in Supplement

Peutinger, Conrad, 785a, for von Lichtenau read of Lichtenau

Phorta, 785a, after Silesia omit and in 1163; after Lubus (q. v.) omit were also established in the latter part

Phalanesterianism, 788b, for Communion read Communion

Pharsalus, 790c, for Porphyrogenitus read Porphyrogenitus; for por read port

Phenomenalism, 791b, for Association read Association of Ideas; 792b, for Erkenntnissstheologie read Erkenntnissstheorie

Philadelphia, 793b, for Wachtter read Wachter

Philemon, 795d, for Ἰχθύωνος read Ἰχθύωσις; 795a, for Woul read Monle
VOLUME XII.

Philip II, King of Spain, 2d, for the same year read three years later; for Castile read Castile; 4a, for Duke read Earl.

Philip of Jesus, Saint, 7a, for Chron. read eron; for Filipinas read Filipinas; for Orina read Osima.

Philippine Islands, 11, in caption, for Ateneos read Ateneo; 15a, for Case read Court Case.

Philip Coolis (in Thracia Secunda), 18b, for Assumptionist Sisters read Assumptionist Fathers.

Philosophy, 31c, for Citium read Cittium.

Piccolomini-Ammannati, Jacopo, 7a, for Ammannati read Ammanati.

Piconio, Bernardino A., 75c, for Bernardine a read Bernardino a; for Bernardine de read Bernardin de.

Piedmont, 75b, for Charles III of Piedmont read Charles III of Savoy; 77b, for Gregory XII read Gregory XIII; 77c, for Amadeus add II; for order or read order of; 78a, for on the islands read on the island; 78d, for districts ruled by delegation read Legations; and for the Kingdom of Italy read and the Kingdom of Sardinia; 79b, for arcivescovos read arcivescovi.

Pignatelli, F., for Prince Frederick III read the Elector Frederick III; 81d, for Nilenarians read Millennials.

Pignatelli, S. G., for abandon read abandoned.

Pisa, University of, 112b, for Alcolti read Acolti; for Pratocechi read Pratovecchio; before Pozzi insert by Cardinal; for Fadoppo read Faldoppo; for Laissance read Lancianese; for Cappolani read Cappianni; 112c, for Lorenzian read Lorenzian; for Guadagni read Guadagni; 112d, for Pucinnotti read Pavitini.

Pistis, Sophia, 116c, for Pistis omit comma.

Pius I, 126a, for pp. 7 sq. read no. 7 sq.

Pius X, 157b, for Treviso omit in Venice.

Piusverein, 149a, for Wallstall read Wolfsthal.

Pizarro, Francisco, 141d, for Pizarro’s assassination read the assassination.

Plain Chant, 141c, for Damascens read Damascens; 145c, for N.S. in read MSS. in; 145d, Another slight change etc. . . . omit to end of paragraph.

Plantin, Christophe, 145d, for Christophe read Christoph.

Platina, Bartolomeo, 158d, for Forti read Forlì.

Plessis, Joseph-Octave, 165d, for 1822 read 1825.

Plunket, Oliver, Venerable, 169c, for 1645 read 1647.

Pottiers, Diocese of, 178d, for twelve predecessors read eight predecessors; before Nectarins insert Sbro; 179c, for some insert comma; 181a, for Francis read Francia.

Poland, 181c, for Boh omit (Bug); 181d, for Sbrunez read Szbrzez; for Bug read Boh; for Tatars read Lithuanians; after Armenians insert Tartars; 182a, for inserted in 1807; 182b, for schism in 1875 read schism after the Fall of the Insurrection of 1863; 182d, for Dombrowska read Dombrowska; 182d, for after the Restorer insert 1010–58; for Henry VIII read Henry III; 183a, for Stanislaw read Stanislaw; 181a, for Little Russia insert (1340); 181b, for Grunfeld read Gronwald; for Tamberg read Gronwald; 181c, for Albert read Albracht; 182c, for Bathori read Bôthor; 182c, for Chorybut read Cocub; for conquered (1665) read conquered (1655); for Castellans read Castellans; for 2000 read 9000; 18b, for Elector of Brandenburg read Prince of Prussia; 186c, for Saxony (1733–63) insert and the last. Stanislaw August Poniatowski (1764–73); 186d, after occupation add 5 August, 1772; 187b, for Polec read Polotsk; for Dombrowski read Dombrowska; 188a, for Siemansko read Siemaszko; 188b, for Fijatkowski read Fijalkowski; 189c, for 30,000 read 90,000; 189a, for Dobrowska read Dombrowska; 189d, for Leczyca read Lenczyca; 190a, for Kiettie read Kiettie; 190b, for Lokietek read Lobietek; 190c, for Wlodzimiesz read Wlodzimierz; 190d, for Christendom read Warna; for Latatski read Latalski; 191a, for Piotrko read Piotrowski; for Commendone read Commandoni; 193a, for Sibigniew read Zbigniew; 194a, for 1730 read 1720; for Odrowsach read Odrozow; map facing 191, for Bug read Boh; 195c, for Stanislaw read Stanislawow; for Bereszek read Bereszczko; 196d, for Wladislaw read Abraham; for Zaleski read Zatozi; after languages insert Krajski; 197a, for Corniaki read Corniaki; 197b, for Biasecki read Piszek; 197b, for, after Koeltowski omit in a few of his lyrical productions; 198a, for Kollataj read Kollonjak; for Stazie read Staiz; for Tremliki read Tremlich; 199b, for Zielenski read Zalewski; 199c, 200c, for Stowacki read Sławacki; 199c, for Cjcle read Cjplee; 200a, for Gotuchowski read Gocłowski; for Zmirowska read Zmirowska; 2001, for Depkowskis read Depkowszki; for S. read Swietochowicz; for Maryia Konopnicka insert d. 1910; for Freda read Fredo; 201b, for Hiszech read Hiszpek; for Milosow read Milosov w cycle; for Miodos loaf Miodose; for Arcydzie read Arcydzie.

Poles in the United States, 207c, for later insert he.

Pombal, Sebastião-Jose, 224a, for Pombal read Portal.

Poncet, Joseph Antoine de la Rivière, 228d, for Pettric read Peltric.

Pontificale, 231d, for Catalans read Catalan.

Pontificalia, 232b, for 1603 read 1603.

Pontigny, Abbey of, 235d, for Originum add Cistercium.

Poor, Care of, 237a, for private care read positive care; for poor, since read poor. This; 237b, before I Thess., iv. insert Gal., vi. 9 ss.; 238a, for alimentation read alimentations; for Ars matrimonium read Ars matrimonii; 238b, for Matt., v. 37; read Matt., v. 43–44; 238c, for 1 Tim., v. 14 read 1 Tim., v. 10; for 1 Tim., v. 3, 15 read 1 Tim., v. 4; 238d, for legislation omit in this respect; 239a, for heredities read xerodochiae; 239b, for 240a, for 30,000 read 30,000; 239d, for charitable insert local; for poor houses read workhouses; 240b, for Caritasfaktio read Caritasfaktion; 2401, for those able read those unable; 241a, T. J. Beck read Joseph Beck; for The Poor Law read The Poor Law Ordinances; for Poscher read Anoucher; 243a, for flourished read flourishes; 245b, for, for engage read engages.

Poor Laws, 254d, for made up omit to a large extent; 255c, for before the Catholic read that the Catholic.

Port August, Diocese of, 294c, for are read were at one time.

Porter, Francis, 285b, for dictiorum read ditionum.

Portland, Diocese of, 287b, for Gaust read Guast.

Portugal, 291b, for nato read nato; 299a, after Tempulacar reads Tempulacario; for Dombrowska read Hospitat; for of Alvez reads insert comma; 301c, for concelhos read municipalities; 301e, for Bologne reads Boulogne; 302b, 303b, for Infanta read Infanta; 302b, for Alfaroaria reads Alfaroaria; 305a, for 3 October read 4 October; for Emanuel II read Manuel II; 305b, for Senate read Chamber of Commerce.

Positivism, 313c, for ethics insert ofagnosticism in philosophy; 314d, for Pascual read Pascal; for Care read Caro.

Possession, Demonical, 315a, omit Unit. St. Aug. De sp. etan. 27, 315c, for tr. Edinburgh, p. 23 read c. xiii, 316b, after paralysis insert especially;
Reductions of Paraguay, 695a, for Fazardo read Taxardo; 699c, for Iruts read fruit; 699d, for 1740 sq., read 1710 sq. Antagonistic

Reformation. The, 700b, for Western Europe read Central and Northern Europe; 700c, for Western Europe read Europe; 702a, after indulgences for insert helping the constructions of churches and other; 706c, for Westraces read Westraes; 708c, for

Regeneration, 715b, for Herbn hut read Herrnhut; 715c, for Albert read Albrecht

Regesta, Papal, 717a, for Rieder read Riezel; for Donnabaura read Donabala; for Vaticanischen des XIII read Vaticanischen Archives des XIII; for Specimen read Specimen

Régis, Jean-Baptiste, 720b, 720d, for meridians read meridian altitudes; 720d, for Richtoher read Richtofen

Reichenau, 723a, for Mantel read Martel

Reichensberger, August, 729d, 724a, for Reichensberger read Reichensperger

Reichensberger, Peter, 724b, for Reichensberger read Reichensperger

Reims, Archidioce of, 726b, for Dortrinale .

Relics, 737b, for statute read statute

Religion, 739a, for Retractions read Retractions, 740b, before union omitively; for lively read life of;

741e, for realize read idealize, 744c, for savage read primitive

Religious Life, 752b, for Both these date . . . mendicant orders read The Trinitarians were founded in the twelfth century by St. John of Matha and have their own rule approved by Innocent III; the Mercedarians were founded in the thirteenth century by St. Peter Nolasco and St. Raymond of Pennafort and follow the Rule of St. Dominic; and the mendicant orders; 758a, after Passion insert comma

Renaissance, 760a, for language of antiquity read languages of antiquity

Requiem, Masses of, 776d, for ornaments read vestments;

Rice, 781d, for for read as;

Rich, 787a, for Rainford read Henri Watrignant

Richthofer, Jean-François-Paul-Gondl, 797d, for reservation of the Host read Coissam Guard of the pope; for Bull read Bull

VOLUME XIII.

Revelation, 4c for Liris read Lérins

Revolution, French, 10c, for Napoleon read Napoleon

Rhaphanea, 15b, for Alep read Aleppo; for Oronte read Orontes; 18c, for “Historiens des croisades” read historians of the Crusades

Rhinocolura, 19c, for suffragan read metropolitan

Rhodesia, 25c, for 16.000 read 25,000

Rhodopilus, 20b, for Escalapius read ;

Rhodos, 21d, for Mopsuestra read Mopsuestia

Rhenish Office, 29b, for St. Chrysantus read Sta. Chrysanthus

Ribas, Andrés Pérez de, 31a, for Amecemeca read Amecameca

Ribetra Preto, Diocese of, 31a, for Ribetra read Ribetra

Ribera, Josépe de, 31c, for Cambazo read Gambazo;

Ricci, Matteo, 31c, 34d, 36a, for Vignali read Vignaulo; 34c, after Vignali omit who had been his novice-master at Rome but; 34d, before Christianity omit Christian; before 1568 insert 1565; 36a, for educated Chinese read Chinese literati; for educated men read literati; 57b, for educated Confucianist read literati; 58c, after despert insert practically; for superior read superiors; 38b, for Siensens read Sinensis; 38d, for ethcos read éticos; for monarchia read monarquía; 39a, before Maillard omit hyphen

Rice, Edmund Ignatius, 40c, before Institute insert Irish

Ricezzi, Cola di, 53a, in caption, for Campi read Campidoglio

Right, 53b, after distinguished omit The object of the; 54c, for the right corresponding read the object of the right corresponding; after corresponding to omit the object of

Rites, 776, for 19 July, 19 read 19 July

Robinson, John, Venerable, 98c, for See Wilcox, Ronald, Venerable read See Supplement

Roger of Wendover, 117a, for editions read additions

Roman Catholic, 122a, for 1801 read 1581; for by-parches read by-paths; 122b, for Newel read jewel; 122c, for manes read manes

Roman Catholic Relief Bill, in England, 124a, for Resolution read Revolution

Roman Colleges, 133e, transpose Collegio Germanico to replace Gregorian University and vice versa; 134a, for Arcadius read Arcadius

Rome, 165c, after languages, etc. insert The most important libraries are; for College (Jesuit), the last named situated on the Janicule read College (formerly of the Jesuits), the one erected by them on the Janicule after their expulsion from the Roman College; 167a, for Actium (52) read Actium (31); 168c, for his son read her son; 169a, for 1408 and 1460 read 1408 and 1470; 169b, for Cassia read Coscia; 170a, for Circa read Circa; 170c, for Gallotta read Palletto; for de Quirinale read Quirinal; 170d, for belongs to the read is a work of; for Biagon read Basins; 171a, for Concenzione read Concezione; for Cantalico read Cantalice; 171b, for Sabbati read Savitari; 171d, for Ferreri read Ferrari; 172a, for Carmelites insert (1506) S. Maria del Popolo, Augustinians, was erected etc.; 172c, for Pallotti read Howard; 173a, for Philippines read Howard; Philip Thomas; for Boracino read Barocio; for Bandinelli read Bandinelli; 173a, for Panerzio read Pantaleo; 173d, omit ginocchioni; for sixteen read eighteen; 174a, for boys read girls; 174b, for women read men; 174c, for dei Schiavoni read degli Schiavoni; 174d, for by Sextus read under Sixtus; for Campiolo, who added read added by; 175a, for removed read renovated; 175c, for Russian read Russian; 176d, for Cosmo read Cosma; for Matuba read Mutata

Rosary, The, 181d, for under the headings read below and under; 183b, for Udari read Udarie; 185d, for early date read the twelfth century; for Albert read Albert; 201c, after Sisters of Providence insert of the Institute of Charity

Rotuli, 208c, for Exsultet read Exultat

Rumania, 228d, for Roumaine read Roumanie
Shire, Vicariate Apostolic of, 759a, for The white ... blacks read. The white population is 766, the Asiatic 481, the natives 969,183 (Blue Book, 1911); for thirteen read fourteen; for five read six; for Society read Missionaries of the Company; 759b, for December, 1910 read December, 1909; for 4 missionary stations and 2 convents read 5 missionary stations and 3 convents; for 12 missionaries, 9 nuns read 15 missionaries, 11 nuns; for 325 read 400; for 11,000 read 12,000; for 53173 read 53153; for Angonius read Angonius.

Sweyn Indian, 761d, for of his own invention read the Duploy.

Sibbel, Joseph, 767b, for Tagawitha read Tega-kwita.

Sidon, 775b, for Eustachius read Eusathathius.

Siena, Archdiocefe of, 780b, for country read countship.

Sigüenza, University of, 789a, for Juile read Julio.

Silesia, 790c, for Poles add by the census of 1910 the population was 5,225,962 (2,962,758 Catholics; 2,199,114 Evangelicals; 14,985 Jews).

Simeon, 794c, omit See SIMEON, Tribe of.

Simeon Stylites the Younger, 796a, for Tropasiris read Troparia; for Hegia read Hegia.

Simonianis, 797a, for xxiii read xxxii; 797b, for asunder read as Member.

Simon Magus, 798b, for knelt in prayer and which are said to contain read are said to have knelt in prayer and to have left.

VOLUME XIV.

Sin, 11a, for affected read effected.

Sinope, 14b, for supremacy read era.

Sisters of Charity of Cincinnati, 28d, for Maechhebraeuf read Machebeuf.

Smith, Richard, 59¢, for in Worcestershire read at Rathamhcheke, Co. Wexford. At the age of fourteen he went to England (Holihshed).

Smith, Thomas Kilby, 60a, for Maine read Mobile.

Society, 75b, for Dritto read Diretto.

Society of Jesus, 81¢, for antecedent read antecedent.

68b, for Chinese Rites read China; Ricci, Matteo; 86d, for Giulio read Giulio; 87b, for Melchoir read Melchior; 88b, before Malagcnda omit Vieria.

Antonio; 92a, omit Blackwell; 100b, for Jan., 1829 omit (q. v.); 101b, after Catholic Emancipation omit v. v.

Socrates, 119b, for Talladius read Palladius.

Sodoma, 129b, for Giacomo read Giacomo.

Soissons, Diocese of, 132a, for Austruda read Aus truda.

Sol, 133d, for Barnabas read Barnabas.

Spain, 150a, for region read regi; for Alfonso I read Alfonso II; 150b, for will give read gives; 196d, for Debarata read Deputa; 197b, for provenience read origin; for down the course read the course; 197c, for lubricus read lubricus; for fabuleaux read fabulians; 200d, for Masden read Masden; 201e, for Drapper read Draper; 203a, for Hernan read Herman; 201b, for Olenties read Ollanta; 204c, for Camargo read Camargo; 206a, for sobregeontoemina.

Sparia, 200d, for Lacedemonian read Lacedemonian; 210b, for mississe read mississe.

Spiritual Exercises, 227e, for semistipsum read semestipsum; 225b, for charitancy read charitancy.

Spirituals, 231a, for Casside read Caaside; 231b, for Heroucatus Natus read Hervaus Natus; for fourteenth read fourteenth century; 234d, for students read Spirituals read Provence; for Gaufreli read Gaufridi.

Spoleto, 233d, for Piero read Pirro; for Ferni read Terni; 235b, for Alem read Aluni.

Spondamus, 235e, for Tornielce read Tornielli.

Stalls, illustrations facing 242, exchange captions under right-hand column.

States of the Church, 257d, for Chiese read Chiesa; 262d, for John V read John XV; 264a, before Genoa omit (Économical; 265d, for d'Azeglo read d'Azeglio.

Spalato-Macarasia, Diocese of, 267d, for first shed read were the first to shed.

Steine, Edward von, 285d, for Great Penitentiary read Grand Penitentiary.

Stockholm, 297b, for 341,986 read 343,832.

Stones, Precious, in Bible, 307d, for Ligurias read Ligurias.

Strasburg, Diocese of, 313d, for Hausberger read Hausberg; 314a, for Hamburg read Habsburg; 314d, for he established a Catholic theological faculty read he established a Catholic theological faculty was established.

Strassburg, Gottfried of, 315b, for Strasburg read Strasbourg.

Stuart, Henry Benedict, 316c, for b. ... 11 March read b. ... 6 March.

Suicide, 325b, for massenerscheining read massenerscheining.

Sulpicians in the United States, 327b, after David (1819-41) omit and Chabrat (1834-47); for as roadjuters read as roadjuter.

Surplice, 341b, for to the read in the.

Svan, Order of the, 347a, for 1881 read 1880.

Sweden, 347e, for 68 read 69; for Suthlema read Solutalma; 348c, for 630 read 520; for Ung read Ing; 350c, for Olaves read Olavus; for gudotosten und read gudotsten 6b; 353d, for Wetter read Wettern; 354b, for bänders read bradars; 354c, for Gesa- tinen read Gestiren; 355c, for Uekert read Uekert; 355d, for Etymologist read Etymologist.

Swetchine, 357a, for mine omit to; for Bonals read Pondal; for Cortoies read Cordes; 357b, for Bertin read Bertin.

Swinnom Indians, 357d, after Agency omit for . . . Tulipan Indians.

Sydney, 365e, after bishop omit in 1888 and; for rebuilt insert partly; for consecrated read opened; 365d, for eighty students read one hundred students;
SYLLABUS

306c, for 1885 read 1884; for 175,000 read 200,000; 306d, for 'Acta Publica' read 'Actus publicus'; for 1886 read 1866; for convent of read convent, and; for indigent and poor read Irish poor; 307a, for five hundred priests read three hundred priests; for five hundred read two hundred churches; 307b, for auxiliary cum jure read oeaditor cum jure; for five thousand read one thousand

Syllabus, 308b, for propositions read propositions

Synagogue, 308b, in caption, for Keift Beim read Kafir Biriin

Synoptics, 309a, for Rich. Simon read Richard Simon;

Tabernacle, 425a, for brazen layer read brazen laver;

Talmud, 436a, for Agiba read Akiba; 436d, after forest insert of trees; for yeast read dough; 457a, before laws of the Nazarites omit matrimony; for Jebamoth read Yebamoth; for Ghishinu read Ghishin; for Nathan read Nesson; for institute order read; 457b, for twelve read eleven; 457e, for Med'ld read Med'la; for four paragraphs of read in the fourth order; 457d, for Lurehusins read Surenhusius; 458a, for Patrkon read Peterkow; 458b, for Sheqalim read Sheqanim; transposed; Eheyvoth ... matter in follow of Palestine; 458d, for two first read first

Tanucci, 466a, for council read councillor

Taotism, 447b, for Shon-sion-ch'wan read Shin-siosi-ch'wan; 447d, for shin read shin

Taparelli, 439b, for "The Grounds of War" read "Le Ragioni del Bello"

Tarabotti, 450b, for Tuscrisioni read Inscriptions; for complement read complement

Tarapacá, 473e, for five hundred read six; after Rücker add and José Maria Caro; for Fisqua read Pisagua

Tarasius, Saint, 451d, for of the capital read of the army

Tarbes, Diocese of, of, 453a, after (Tarbía) add now (from April, 1912) known as Tarbes and Lourdes

Temperance, 1838b, for 1834 read 1839

Temples, 469a, for prothkos read prosikos

Temple of Jerusalem, 469a, for vaos read vaos

Tennessee, 509e, for Pachinking read Pachenham

Tenney, William Jewett, 512e, for Orestes H. read Orestes A.

Tentyris, 512e, for Thebaid read Thebais; for is recognized read is not recognized; for and was also read through this is

Tepic, Diocese of, of, 513d, for alumni read students

Teramo, Diocese of, of, 714b, after Southern Italy omit

In the past the city was injured by earthquakes

Testament, Old, 526b, for and novum read et novum

Testament, Old, 526c, for after Ecclus. insert Hebrew text now partly recovered; 526b, for test read text

Testament, New, 532e, for Westcott and Hort insert (1881); 532d, for Basilensis read Basilensis; before Lauriens insert Ψ; for ε 55, Balle read ε 55, Basil; 533a, for Pessiuta (Peshito, simple, read Pessitá (simple); 533b, for Anchur read Ancier; for von Solodkoff read Von-Soldokoff; 533c, for Hippolytus read Hippolytus; after Tatian insert Subliche version; 533d, for B and N read B and; 534a, for definitely read definitively; for passages read important passages; 534b, for S. P. Tregelles read S. P. Tregelles; for C. R. Gregory read R. C. Gregory; 534c, for B with N read B with; 536a, for实实在在 read实实在在

Testem Benevolentiae, 535b, for Trite read Zeit

Texas, 545d, for Caveza de Vaco read Cabeza de Vaca; 546d, for 13 April read 12 May; 547a, for Salonda read Saldana

Theatre, 561b, for Wündigung read Wirdufung; for Pollard ... (2nd ed., London, 1808) read Polland (5th ed., Oxford, 1909)

Theodorit, Bishop of Cyrus, 575b, before Harnack omit Von

Theodosiopolis, 577c, for At first read As first; 577d, for Andreas read Andrew

Theology, Moral, 607a, for Valentina read Valencia; 611e, for Lemkuch read Lemkuch

Theology, Apostolic, 617b, for Latu read Mutz

Theocotopulis, 625b, for N. Farnese read Alessandro Farnese; 629a, for Domenico Theocotopuli read Le Greco on Le Secret de Tolède

Thiers, 635c, for Paris read St. Germain-en-Laye; 635d, for Montjou read Montjau; 635a, for Blan- quiq read Blanqui

Thomas Aquinas, 635e, before the End of man omit in: 635f, for Lefèveli ed., read Lefebre, ed.

Thomas of Villanuova, 692a, for Milan read Manifa

Tibet, 718c, for was obliged ... Capuchins, who had read relinquished the territory to the Capuchins, who by order of Propaganda had

Timuca Indians, 753d, for Timupa read Thimag; 754a, for Sanabí read Sabúria; 754d, for Montjou read Montjau; 756a, for Blanqui read Buanqui

Thomas Aquin, 657b, for 17th to 17th read 17th

Timucua Indians, 745a, for Sabua read Sabúria; 754d, for Montjou read Montjau; 756a, for Blanqui read Buanqui

Tokio, Archidiose of, of, 755a, for archbishopric read archbishop

Tomb of the Blessed Virgin Mary, 771d, for Lecouis read Lecous; 775a, for shroud read collin; 775b, for was separated read estranged himself; for soil is read soil has been; 775c, for in circumference read on each side

Tonkawa Indians, 778c, for Nihampa read Nihama

Tosti, Luigi, 788e, for Chila read Chiosa; 788d, for distrusts read distrust

VOLUME XV.

Trent, Council of, of, 308b, for Marone read Morone

Triboli, Prefecture Apostolic of, of, for Jebel-Charian read Jebel-Gharian

Troyes, Diocese of, of, for Henry VI read Henry VII

Tübingen, University of, of, 389b, after Joachim omit comna

Turin, Diocese of, of, 94b, for Charles Emanuel read Victor Emmanuel

Turkish Empire, 99c, for class behave read class have

Tuscany, 101a, for Mianmates read valley of the Miana

Union of Brest, 130b, for Zhirinu read Zhiriniski

Universals, 192c, for like that of substance read like that of existence

Ussur, Martyrology of, of, for Ms. Latish read Ms. Latin; 235c, for Medica read Aedhis

Vallergo, Hyacinthe de, 264c, for Largens read Largent

Velezquez, Diego Rodriguez de Silva y, 324e, for 1677 read 1677; for eighteenth read seventeenth; 324b, for Wallace Collection read National Gallery; 326b, for adelitude read abaditude

Venezuela, 324d, for more read less; for Mavaria read Margaria; after Caracas read Caracas (icensus of 1891); 324a, for Fejera read Tejera; 324b, for Varias read Vargas; for Tepllette read Soubiete; for rule read war; 324c, for president read president has; 324a, for Michelen read Mielenica; 324h, for Guzman read Gunun; for Pitivi read Pirith; for San Domingo read Santo Domingo; for Meyla insert Joselina; 324c, for Felipe read Felipe; 324c, for America read South America; for of which a note read of a note; omit was formulated; 331b, after recover omit itself; 332e, for There are 35 read There are 110 secular clergy and 35; 332d, for twenty read twenty-one
VENICE, 337a, for 1771 read 1171; 338a, for recovered read retrieved; 339a, before Uskoken omit Uskobs; 340d, for visita Apostolica read visitor Apostolic; 341a, for Weltmacht read Weltmacht; 341b, for Deputazioni read Deputazione.

Vermont, 354d, after 10th insert to 47°; 355c, for valley read valleys; 356a, for 35 students read 53 students; 356b, for 135 lines read 135 miles; for Ft. Anne read Ft. St. Anne; 357b, for 400 ministers read 1000 members; for 1750 ministers read 1750 members; for adopted in 1877 read adopted in 1777; 358a, for Moloney read Moloney.

Veroli, Diocese of, 359d, for Italian read Italia.

Veron, François, 360a, for Saint-Laizerd read Saint-Lazare.

Veronica, Saint, 362d, for Zaccheus read Zaccheus.

Verrocchio, Andrea del, 365a, before favour omit although; for never read only; for bronze was read bronze is; for Novella read Nova; 365b, for Forteguerra read Forteguerrai; for „Colleoni“ read „Colleoni“; 365c, for model read modelling; 365c, for Raymond read Reynald; 366a, for Paris, 1806 read Paris, 1804; for VI, pt. i read VII, pt. i.

Versions of the Bible, 370c, for amended read emended; 371a for Luke read Luke; before rabbinical omit a; 371b, for Marine read Marine; 371d-371b, for gave out, given out read brought out, published; 375c, for a Gospel read the Gospel; 371c, for New Testament for Catholic read New Testament translation for Catholics; 374d, for Babilberzung read Bibelübersetzung; for Guthberht read Guthbert; for Cuthwine read Cuthwin.

Vesper, 384d, for duodecima read duodeciman.

Vicenza, Diocese of, 394d, for Renlini read Bellini.

Vigilias, Bishop of Tapsus, 425a, for Tapsus read Tapsus.

Vilna, Diocese of, 433a, for Kossiafowski read Kossiakowski; 433c, 433d, for Bialystok read Bialystok.

Bielostok; for Swienciang read Swienciany; 434a, for Arta read Acta; for Sapieha read Sapieha; 434b, for biskupstwo read biskupstwo; for poczarzak read poczarzak; for principali viliceni read principali viliceni historia.

Vincent de Paul, Saint, 435c, for seminaries read seminaries; 436b, for answer read answer to; 436b, for worthy and poor read the worthy poor; 437c, for Lotti read Lotti; for Chanteauze read Chanteauze.

Vincent of Lérins, Saint, 439d, for writes read wrote.

Vinci, Leonardo di Ser Piero da, 443a, for Annas am auszange read Annas am Ausgang des; 443b, for see-sawing read alternating; 443d, for abuse of the model read faults in the modelling; 444b, for action read actual.

Virgin Birth of Christ, 450a, for Hilgenfield read Hilgenfeld; 451a, for pronounce read pronounces.

Vischer, Peter, 476b, for Werkleute read Werkleuten; for Antenrieth read Antenrieth; for Getmann read Getmann.

Visits to the Blessed Sacrament, 481a, for assumed read assume.

Vitalian, Saint, Pope, 485d, for consecration read ordination.

Visitation, Moral Aspect of, 485a, for Jaspar read Caspar.

Vizeu, Diocese of, 497c, for illustration read distinction; for This rule read His rule.

Vocation, Ecclesiastical and Religious, 500c, for Kranenbauer read Kranenbauer.

Welsh Church, 584a, for Jonandes read Jornandes; 585b, for have its hermit read have had its hermit.

Wessobrunn, 591b, for Wessobonnianum read Wessobonnianum.

Welles, Pierre, 628c, before Monarchy insert the; 628d, for Philologa read Philologia; for Recueil read Recueil.