

by the Emperor. In the following year he wrote a letter to the Bishop of Tarragona, in Spain, which is regarded as the first of undoubted authority of the numerous documents bearing the name of "decretals," being instructions accepted as having the force of ecclesiastical laws. In this he orders, among many other things, that persons baptized by Arians should not be re-baptized, but should receive the imposition of hands; that bishops and clergy who lived with their wives should be deposed; that backsliders when penitent should not be admitted to the holy table, but nevertheless might receive the Eucharist when dying. In the same letter he also marks the degrees of ecclesiastical rank. The candidate for ordination must first be reader; then, at the age of 30, sub-deacon, provided he marry only once, and then not a widow; then deacon, if he bind himself to celibacy; then, after five years, he may be ordained presbyter; and, ten years later, may be elected bishop.

Syricius distinguished himself greatly by zeal against heretics, especially against the followers of one Jovinian. He also induced the Emperor to interfere in the divisions which had arisen in the Church at Antioch, which were thereby brought to an end. Several letters written by him to various churches are in existence; amongst them one to certain bishops of Illyria, who asked advice with regard to an accusation brought against one of their number, who was accused of false doctrine. Syricius replied that the case should be tried by the Synod of Capua, which met for that purpose.

(41.) ANASTASIUS I., 398-402, a Roman, received the episcopal ordination immediately after the death of Syricius. The Roman Church was now troubled about the teachings of Origen; a translation of whose works had been brought into the city by one of the presbyters. Anastasius censured him for introducing this book, which had been previously condemned by Jerome. John, Bishop of Jerusalem, wrote a letter in favor of Origen, but Anastasius replied that he could not change his opinion, adding that the Emperors had forbidden the book to be read. In the year 401, two councils of the African Bishops were held at Carthage, who consulted how they should deal with the Donatists, who were becoming very numerous. Anastasius replied, exhorting them to deal severely with the heretics. They appear, however, to have acted with moderation.

(56.) FELIX IV., 526-529, a Samnite, was placed in charge of the Roman Church by the King, Theodoric. In one of the letters written by this Pope, he forbids the election to episcopal duties of any who have not served in the priesthood. At this time the doctrine known as demi-Pelagianism was making progress in Gaul. This doctrine was condemned by a council, from which however an appeal was made to the Pope. Felix died before this appeal arrived at Rome.

(57.) BONIFACE II., 529-531, a Roman by birth, was elected in due form; but at the same time another party elected a priest, named Dioscorus who, however, shortly after died. Boniface called a council at Rome, which passed a decree enabling the Pope to name his successor. This decree was annulled by another council which met some months later; and Boniface, acknowledging the irregularity of the decree, publicly burned the original document in the presence of the Senate.

(58.) JOHN II., 532-535.—There was much intriguing before a successor could be elected to the Papal See; some of the priests even giving away church property in order to secure votes. Some of this property being afterwards publicly sold, the King interfered to put a stop to this scandalous proceeding, and compelled the church authorities to enforce the ecclesiastical law annulling votes so obtained. The Emperor of Constantinople wrote to consult the Pope with reference to some action he proposed to take against the heretics in the East, and received a reply highly praising his zeal.

(59.) AGAPET, 535-536, was unanimously elected. His first act was to cause the book recording anathemas pronounced by Boniface II. against Dioscorus, to be publicly burned. A civil war was now raging in the Roman provinces, and the army under command of a General by name Belisarius threatened to invade Italy. The King sent Agapet to Constantinople to negotiate for peace. There he appeared at a conference before the Emperor Justinian, who refused to listen to his petition unless he would first receive into communion the Patriarch of that city, who was accused of heretical teaching. Agapet, however, finding that the Patriarch held Arian doctrines, formally excommunicated him; then, causing another bishop to be chosen, he consecrated him to the office of Patriarch. Soon after this the Pope died, and his obsequies were celebrated at Constantinople with great pomp.

(60.) SILVERIUS, 536-537, was raised to the Papal See by the King, who feared to be driven out of Italy by Belisarius, and was determined to have some one at Rome on whom he could depend. He accordingly appointed Silverius, without consulting either clergy or people. However on the appearance of Belisarius before Rome, the city was given up to him. He required Silverius to depose the new Patriarch of Constantinople and reinstate the bishop deposed by Agapet. Silverius refused to comply with this request, and was thereupon stripped of his episcopal habit and shut up in a monastery.

(61.) VIGILIUS, 537-555, was a priest who had accompanied Agapet to Constantinople, and had there been promised the support of the Empress. She wrote to Belisarius instructing him to depose Silverius and cause Vigilius to be elected. This was done with the concurrence of some of the clergy, though others protested against it. The Emperor of Constantinople, being appealed to by Silverius, wished to have him reinstated; but the Empress at length succeeded in getting Silverius exiled to an island named Palmaria, where he died of starvation. Vigilius now wrote to the ex-Patriarch, assuring him of his sympathy. At the same time, in a letter to the Emperor, he denied holding any other doctrine than that of his predecessor, and anathematized the ex-Patriarch.

In the year 546 the Emperor Justinian requested the Pope to visit Constantinople, to decide some controversial questions which divided the Eastern church. Vigilius there displayed so much vacillation in dealing with these matters that he satisfied neither party, being at length repudiated by the orthodox bishops as an apostate. The Emperor became so displeased that he sent a band of soldiers to take him prisoner. They found the Pope in the church of St. Peter, where he clung to the altar with such tenacity that they had to drag him away by main force. The people, hearing the uproar, rushed into the church and rescued Vigilius, attacking the soldiers with such fury that they narrowly escaped with their lives. He succeeded in escaping from the city by night.

After this, Vigilius was sent into exile by order of the Emperor, and suffered great hardships, being also tormented by a painful disease. After ten months' exile in Sicily, he agreed to sign a condemnation of the doctrines disapproved by the Emperor, and was thereupon allowed to return to Rome. But on his way thither, at Syracuse, he was seized with an attack of his disease, which caused his death. "He died little regarded by the Latins and hated by the Greeks, having suffered as a martyr, but without having deserved the crown."

(To be continued.)

THREE THOUSAND YEARS AGO.

Egypt and the Eastern Question seem to stand in natural relation enough at this moment, but that Cleopatra's Needle and the Black Sea should be kindred topics is surpassing to all but antiquaries, and to many of them too, perhaps, unless their studies have been in the wake of Mr. Erasmus Wilson.

Rameses the Great, the Pharaoh, who imposed on the captive Hebrews grievous burthens, and the predecessor of the king who finally permitted the Jews to depart out of Egypt, was a great conqueror; and in addition to the record which he left on the Obelisk, now lying in the Thames, there are many histories of him and his mighty deeds in a variety of mural decorations to be seen adjacent to the Nile. Nearly four thousand years ago decoration in colour was known to the Egyptians. Their walls, attire, and even their grave clothes were painted; and at the British Museum evidence may be discerned of the durability of their pigments, the excellence of their designs and the prodigality of their labour. In some of the pictures of the period of Rameses the Great there are figures representing people with blue eyes and red hair. These were Scythians of the Caucasus, a people who occupied the region on the east of the Black Sea. And in Tiflis, a city like an inland Mount St. Michael is found to this day, the dusky complexion and woolly hair of the Egyptian warriors who, under Rameses, invaded this territory, settled in a colony and left their children there for after ages to wonder at and to afford collateral evidence of the verity of the hieroglyphic history of Egypt.

Bordering on the desert, and with no idea of migration except in the pursuit of warfare, Egypt offered no occupation for her enormous surplus population: and in conjunction with this fact, which naturally suggested vast armies of conquest, was another which pointed to the same issue, namely, the scientific knowledge which enabled the government to organize and sustain a vast multitude when cut off from the base of the administration. In short, that in which both Russia and Turkey have respectively partially and completely failed, in the present war, the commissariat department and military train were, under the Pharaohs ages ago, organized to perfection.

And so this same Rameses, having a great population he did not know what to do with, assembled an army of five hundred thousand men and set out in search of oriental riches and civilization, of which he had heard rumours and seen the evidence in rich goods from Asia which had reached Lower Egypt.

Doubtless, in setting out on his great expedition, Rameses hoped to embrace the Indies on the east and the land which is now Austria on the west; and though he failed of the perfect accomplishment of his design he did a very great deal. Along the shores of Africa, through Arabia, moved the mighty host, nourished by the products of the country through which they passed; and securing their retreat by razing villages and strongholds and depopulating the tribes by whom they were opposed. The victorious army probably penetrated into Babylon and Assyria, and certainly to the banks of the Oxus, now occupied by the Russians. Thence, changing their front westward, they marched along the Caspian shores, through Armenia into Asia Minor, and perhaps reached the Bosphorus. Thence eastward again they followed the country bordering on the Black Sea until they were arrested by the Caucasian range. There in the colony of Colchis they settled; and some of them, intermarrying with the fair women of that region, have left their progeny to tell the story of their conquest; while captives carried into Egypt were painted with their fair skins, blue eyes and red hair, in mural enamels, and stand this day as evidence of the prowess of the mighty Pharaoh Rameses.

In his rude and martial way Rameses was a missionary. The Egyptian theology was fairly formulated in his time; and the worship of Horus, the sun, was so pre-eminently desirable in the King's esteem that he propagated it wherever he went: and in places far remote from northern Africa traces, left by this expedition, of the Egyptian religion can be discerned in sun, moon and fire worship; the natural instinct which had been cultivated in civilized Egypt, the instinct which reaches out towards the eternal light.

This was the worship in which Moses' youth was passed: and it is probably an invocation of the Sun Deity which Rameses engraved on the sides of the obelisk, of which we have become possessed and which is popularly known as "Cleopatra's needle."

In this monument the Exodus of the children of Israel, the birth of Christianity and the civilization of the nineteenth century seem, judging by Mr. Wilson's description of it, to be brought into some kind of intimate relationship—

"The East and West, without a breath,
Mix their dim lights, like life and death,
To broaden into boundless day,"—

for this same monument which stood at the entrance of the Temple in which Moses is said to have been educated, also looked down upon the humble carpenter from Nazareth, who with his wife and child fled lest Herod should kill the young child—the child Jesus.

SYDNEY ROBJOHNS.

No man ever came to an experience which was satiating, but his good is tidings of a better. Onward and onward! In liberated moments, we know that a new picture of life and duty is already possible; the elements already exist in many minds around you, of a doctrine of life which shall transcend any written record we have. The new statement will comprise the scepticisms as well as the faiths of society, and out of unbeliefs a creed shall be formed. For scepticisms are not gratuitous or lawless, but are limitations of the affirmative statement, and the new philosophy must take them in and make affirmations outside of them, just as much as it must include the oldest beliefs.—Emerson.