

of his materials, and will teach him how to rule bodies of workmen. The student receives also a purely scientific training, which tends to improve his mental condition to make him exact, and to give him something of the character of an original investigator.

In my next article, I propose to speak of the "Educational Institutions (engineering) in Great Britain, Europe, and the United States."

HENRY J. BOVEY, M.A., (Cantab.) C.E.,

Professor of Engineering, McGill University.

(To be continued.)

THE POPES.

[During the winter of 1866 the writer was in possession for some months of a very rare and remarkable work which came into his hands through the sale of a private library, the property of one of the oldest families in South Wales. The work, which is entitled *Histoire des Papes depuis Saint Pierre jusqu'à Benoît Treize*, is in five thick quarto volumes in antique French, published at the Hague by Henri Scheurleer, A.D. 1732. It is a history of the Papal See, for seventeen centuries, from the pen of a careful student of ecclesiastical history, who though himself a firm adherent of the Roman Catholic Church, saw clearly its need of sweeping reform. Though no direct information is given as to the authorship, and very few hints can be found in the book itself to aid in identifying the writer of this work, there is internal evidence to warrant the assumption that he was, or had been, a monk of the celebrated Cluny Monastery, in the south of France.

As a comprehensive view of the Church of Rome, from its inception up to the early part of last century, the work in question must be allowed a position unique among ecclesiastical histories, from the fact that it is neither an apology nor a condemnation, but simply an unprejudiced record of facts. Its value, as a straightforward narrative of undeniable historical events, can scarcely be over-estimated; and it is believed that a brief abstract or summary of its pages will be specially acceptable at the present time.

So far as known, the book has never been republished nor produced in a shape accessible to English readers. There are probably few copies of the original edition now extant. The volumes above referred to are now the property of a public library in London, England.]

(1.) ST. PETER is, by the general belief of the Roman Church, held to have been chief of the Apostles and Bishop of Rome from the year 42 to 66 of the Christian Era. As there is no certain evidence of this, and as all that is positively known of the Apostle's life and doctrine is conveyed in the Scriptures of the New Testament, it is unnecessary to do more than place on record this as the received tradition on which the entire Papal theory rests.

(2.) LINUS, A.D. 66-78, and (3.) CLETUS, 78-91, are believed to have been coadjutors of St. Peter, afterwards succeeding him in taking charge of the Church in the metropolis of the empire. Nothing is known definitely of their actions. Linus is mentioned in II Timothy iv. 21.

(4.) CLEMENT, 91-100, is referred to in Philippians iv. 3, as a fellow labourer with St. Paul. A letter addressed by him to the Church at Corinth is, after the inspired Scriptures, the earliest Christian document which has been transmitted to modern times. A copy of this celebrated letter, supposed to date from the fourth century, was found in England in 1633 in the King's library. Many other letters are attributed, but on insufficient authority, to this bishop.

(5.) ANACLET, 103-112, holds so uncertain a place in the early records that some writers regard his tenure of the Papal See as altogether mythical. However, according to the received account he was of Greek descent, and suffered martyrdom after a pontificate of 9¼ years. The rule that every bishop should be consecrated by at least three others is attributed to him.

(6.) EVARISTE, 112-121, is mentioned in many of the ancient records. He is said to have divided Rome into parishes, also to have introduced the custom of dedicating or consecrating churches.

(7.) ALEXANDER I., 121-132, governed the Church during ten years of tranquility; and though he is honoured as a martyr, it is stated by Irenæus that he died a natural death. The use of "holy water," of unleavened bread in the Eucharist, and of mixing water with the sacramental wine, are attributed to this Pontiff.

(8.) SIXTUS I., 132-142, was elected after an interval of 25 days. Nothing is known of his history or manner of death, though he ranks among the early martyrs. The institution of Lent dates from about this time.

(9.) TELESPHORUS, 142-154, a Greek by birth, had been accustomed to the hermit life, and suffered martyrdom after a tenure of the episcopate for 11¾ years.

(10.) HYGIN, 154-158, was also a Greek, and son of a philosopher. A great number of ecclesiastical rules are attributed to him, concerning the order of the Church and the ranks of the Roman clergy; also the introduction of the system of having a godfather and godmother to present children for baptism.

(11.) PIUS I., 158-167, is by some historians placed at a later date, but the evidence of Irenæus, who was a contemporary of this bishop, seems conclusive as to the correctness of the date mentioned. Some records are preserved of the alleged appearance of an angel to a brother of this bishop, named Hermas; but this does not obtain much credit.

(12.) ANICETUS, 167-175, was a Syrian by birth. Soon after his elevation to the episcopate, he was visited by Polycarp, Bishop of Smyrna, a disciple of St. John. They discussed several points on which they were agreed; but on the subject of time for holding the Passover or Easter they could not concur. Polycarp, following the usage of the Asiatics, of St. John and of St. Philip, celebrated the Paschal Feast on the fourteenth day from the first moon of the Jewish year. Anicetus, guided by the tradition of the Roman Church, celebrated this feast on the Sunday after the fourteenth. As Polycarp would not give way, it was agreed that each should follow his own custom. During this pontificate arose the sect of the Gnostics, who denied the resurrection of the body.

(13.) SOTER, 175-179. A letter from Denis, of Corinth, congratulating this bishop on his liberality to the poor, is in existence; especially mentioning his

"ministering to the necessities of the brethren who are condemned to work in the mines." The heresy of Montanus now began to attract much notice; he claimed to be inspired and to have the gift of prophecy.

(14.) ELEUTHERUS, 179-194, received a deputation from the Christians of Lyons, in Gaul, who requested him to take some decided action against the Montanists. It is stated, on somewhat slight authority, that this bishop also received an embassy from Lucius, King of part of Britain, asking for teachers to be sent to teach his people Christianity; and that certain missionaries were accordingly sent.

(15.) VICTOR I., 194-202, was an African by birth, and soon became distinguished for zeal. He lost no time in putting down several heresies which had arisen, excommunicating the leaders. He also wrote letters to the Asiatic Churches, strongly censuring their practice of observing Easter at a different time from the Western Churches, and even excommunicated several of them. Irenæus, Bishop of Lyons, however, wrote a letter in the name of the Christians of Gaul, censuring the action of the Pope. Several councils were held, and ultimately all the Churches, with the exception only of Ephesus, agreed to adopt the Roman practice. This result appears to have been mainly owing to the efforts of Irenæus, who exerted himself greatly to bring about an agreement. [Irenæus suffered martyrdom in the year 197, in the reign of Severus. He was buried at Lyons, where his tomb is still shown.]

(16.) ZEPHYRIN, 203-220. At this time the Church was subjected to rigorous persecution. Though compelled to remain in hiding for a considerable time, Zephyrin acted with great vigour towards the Montanists.

(17.) CALLISTE I., 221-226, is said to have built a church at Rome, which he dedicated to the Virgin Mary. He is best known by the celebrated cemetery in that city which bears his name; but it is uncertain whether he founded it or only enlarged it.

(18.) URBAIN I., 226-233. During this pontificate, the Emperor Severus being favourable to Christianity, the faith made great progress. The Prefect of Rome, however, required Urban to offer incense to the god Mars; and on his refusal punished him with severity.

(19.) PONTIEN, 233-237, being accused by his enemies of disregarding the imperial laws, was sent into exile by Severus, and took up his abode in Sardinia. Being anxious that the Christians in Rome should not be left without a pastor, he thereupon resigned his office. Such was the respect, however, in which he was held by the faithful that they refused to elect anyone to take his place, until the day of his death in the year 237, when he suffered martyrdom by being beaten to death with rods.

(20.) ANTEROS, 237-238, was a Greek by birth. He too suffered the same fate after having held the office of bishop little over a month.

(21.) FABIEN, 238-250, acted with great vigour during a period of rest from persecution. He excommunicated Privat, Bishop of Lambese in Africa, whose scandalous conduct had been censured by a Council of sixty bishops. He also sent a number of missionaries into Gaul. It is stated, but on doubtful authority, that he baptized the Emperor Philip and his son. After their death a new persecution broke out, and Fabien was among the first victims. After his death the Christians were scattered to all parts, and unable to elect a successor for eighteen months. During this interval Cyprian, Bishop of Carthage, (himself obliged to flee for his life, and having all his property confiscated) wrote several letters to the clergy of Rome, exhorting them to hold fast the faith.

(22.) CORNELIUS I., 252-253. It had been impossible to elect a bishop during the lifetime of the Emperor Decius; but immediately after his death Cornelius was chosen by sixteen bishops who were then in Rome. During his pontificate a schism occurred in the Church. A presbyter named Novatian succeeded in inducing three bishops to consecrate him to the episcopal office, and claimed supreme authority. He was, however, excommunicated by a council. A plague shortly afterwards broke out in Rome, and the Christians refusing to sacrifice to the gods were subjected to cruel persecution, Cornelius being sent into exile in another part of Italy. In his time the Church at Rome had become very numerous, and counted as many as 44 presbyters.

(23.) LUCIUS I., 253, was a companion of Cornelius in his exile. After his election he was banished from Rome, but soon returned; suffering martyrdom after holding office only seven months.

(24.) STEPHEN I., 253-257. Soon after his consecration the Bishops of Astorga and Merida, two towns in Spain, whose deposition had been pronounced for certain crimes, came to Rome and requested the Bishop to reinstate them, which he promised to do. The other Spanish Bishops, however, induced Cyprian, Bishop of Carthage, to call a council of twenty-eight bishops, who confirmed the deposition of the two accused. Subsequently a dispute arose between Cyprian and Stephen regarding the validity of baptism by heretics; the latter holding it to be valid, while the former maintained the necessity of re-baptism. This dispute was broken off by a renewal of persecution under the Emperor Valerian. Stephen is believed to have died in prison.

(25.) SIXTUS II., 257-258, was a Greek who had held the office of deacon. A letter came to him from Denis, Bishop of Alexandria, giving an account of the rising of the heresy of Sabellius, who held that the Trinity was but three names of one Person. The Emperor, who was at this time away from Rome, carrying on war with Persia, sent orders for all bishops and deacons of the Christians to be put to death. Sixtus, and a number of others, were accordingly taken while at prayer in the cemetery of Calliste, and put to death immediately afterwards. After his death the bishopric was vacant for twelve months. Lawrence, chief of the deacons, suffered martyrdom at this time by being roasted on an iron bed.

[NOTE.—The names of Bishops and others are given in the same form as presented by the author, excepting where an Anglicized or Latinized form of the name is so much better known as to justify a change.]

(To be continued.)

CHEERFULNESS IN RELIGION.—I endeavour in vain to give my parishioners more cheerful ideas of religion; to teach them that God is not a jealous, childish, merciless tyrant; that He is best served by a regular tenour of good actions,—not by bad singing, ill-composed prayers, and eternal apprehensions. But the luxury of false religion is, to be unhappy!—*Sydney Smith.*